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Box 30, Folder 4, Jewish-Christian relations, 1966.



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FO-E
February 14, 1966

*F- LOUVAIN UNIV
PROJECT*

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56 Street
New York 22, New York

Dear Marc:

As a result of many discussions with Father Houtart during recent months, and since the termination of the Council, he submitted to me a few days ago the project for a study of Catholic teaching material. The text of this study and my memorandum about it are enclosed herewith.

I don't have to tell you about Father Houtart and the work he has been doing in the past. I should like to urge you, however, to take up this matter immediately for discussion with John, Simon Segal and others who might be interested in it, so that a decision can be reached within the shortest possible time. The reason for the urgency is that Father Houtart and his colleagues are eager to start working on the project during this academic term, and they are only waiting for our approval.

I should like to add that as a result of the many conversations I had with Father Houtart in Rome, Paris and Louvain, I am fully confident that this project would be a most constructive effort in the process of implementing the declaration. Furthermore, the nature of the project is such that its use would not be limited to one area, but be helpful to academic institutions in many other countries.

I should very much appreciate having your own reactions to the project.

With warm regards,

Sincerely,

Zachariah Shuster

Enclosures

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University of Notre Dame
Notre Dame, Indiana

Department of Theology

March 19 th. 1966

Reverend and dear Rabbi Tanenbaum,

I should be very happy if you could come to luncheon in my apartment

The Scrollery,

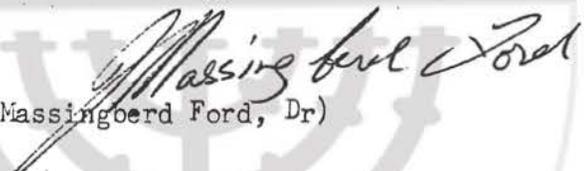
313 North William Street,
South Bend

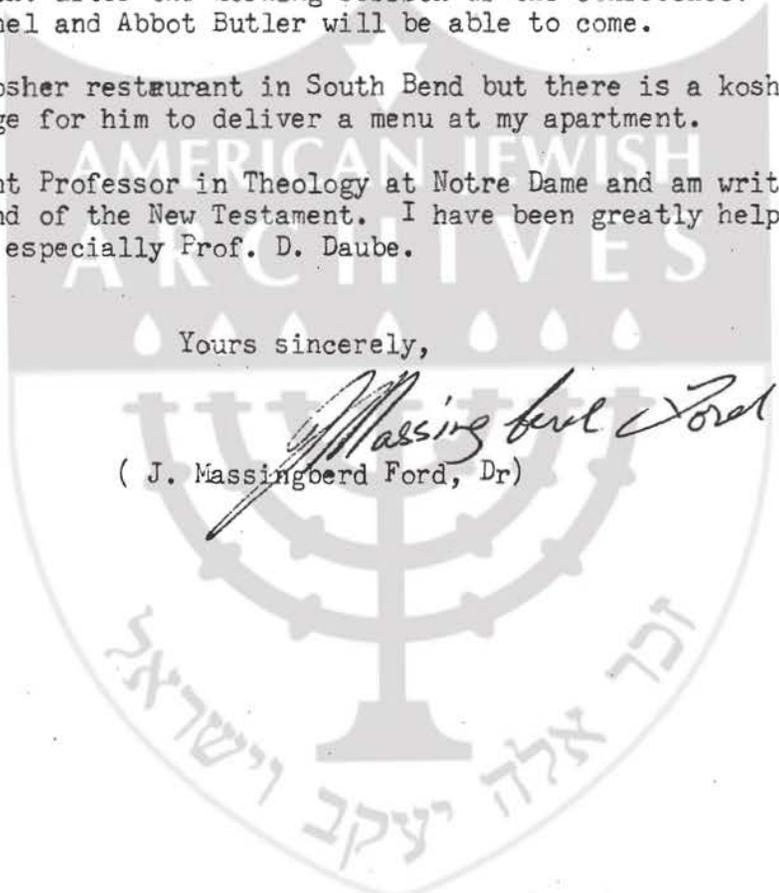
on Thursday 24 th. after the morning session of the conference. I am hoping that Rabbi Heschel and Abbot Butler will be able to come.

We have no kosher restaurant in South Bend but there is a kosher caterer and I can arrange for him to deliver a menu at my apartment.

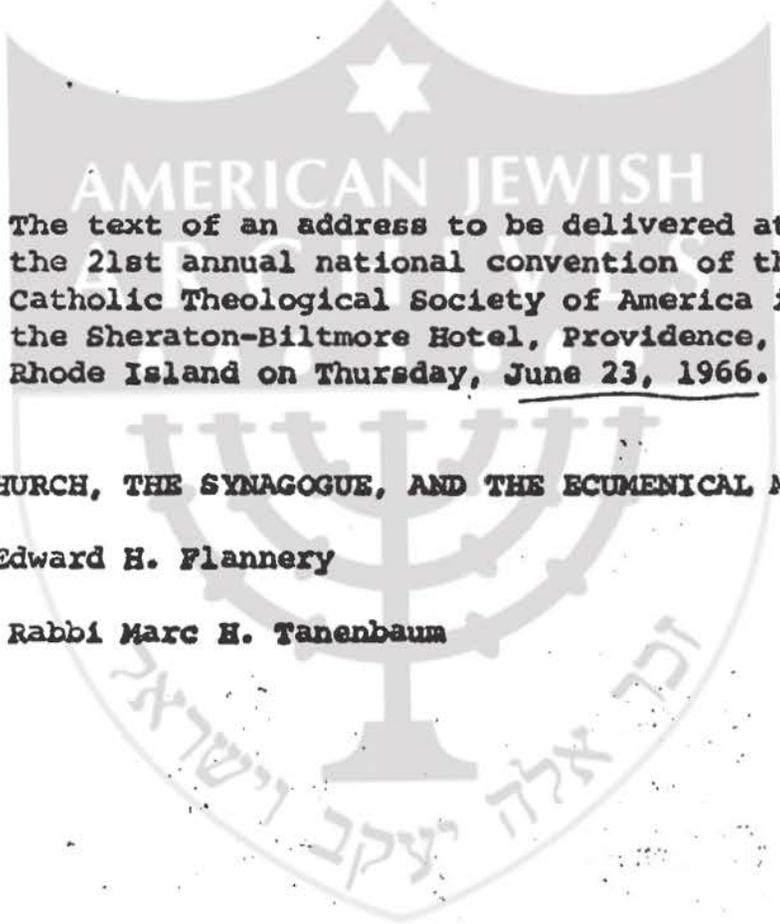
I am Assistant Professor in Theology at Notre Dame and am writing on the Jewish background of the New Testament. I have been greatly helped by Jewish scholars especially Prof. D. Daube.

Yours sincerely,


(J. Massingberd Ford, Dr)



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AMERICAN JEWISH

The text of an address to be delivered at the 21st annual national convention of the Catholic Theological Society of America in the Sheraton-Biltmore Hotel, Providence, Rhode Island on Thursday, June 23, 1966.

TITLE: THE CHURCH, THE SYNAGOGUE, AND THE ECUMENICAL MOVEMENT.

Author: Rev. Edward H. Flannery

Co-Panelist: Rabbi Marc H. Tanenbaum

The Church, the Synagogue, and the Ecumenical Movement

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The position of Judaism in the ecumenical movement is controverted among both Christians and Jews. There is a Christian opinion which would restrict the term "ecumenical" to strictly inter-Christian encounters which seek Christian unity, and another which would include in its scope every rational effort at reducing tensions and promoting mutual understanding. Perhaps a thumb-nail sketch of the term might help us to decide the question. The word ecumenism, as we know, derives from the Greek oikoumene and means the "whole civilized world." In its first application in Christian history it meant "all-Catholic"; whence, for example, the expression "general ecumenical council." In 1910 when Protestants launched the movement toward the union of Christian churches, they more or less pre-empted the modern use of the word and it came to mean "all-Christian." Since then, reverting to its etymological meaning, the term has taken on a still wider meaning. We now speak of the "ecumenical age" or the "ecumenical spirit," by which is meant an attitude of collaboration or the habit of amicable discussion between any groups aimed at reducing tensions, solving mutual problems, and enlightening fellow conversants about one another's ideology. There seems to me no difficulty in using the word in this third and wider sense and including in its ambit our conversations and formal dealings with Jews.

Indeed there is actually a special obligation incumbent upon

us to include Jews in our dialogues. Following the lead of Pius XII, John XXIII, and Paul VI, the Vatican Council has called for conversations with all men of good will. But we are tied to Jews by a double bond, a bond of guilt and a bond of affection. The bond of guilt tells of our anti-Semitism; the bond of affection, of our Judaic roots. Because of these bonds the dialogue with Jews should occupy a prominent place in our ecumenical efforts.

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But then, is it certain that our efforts will always be well received? There is controversy among Jews also regarding the question of Jewish-Christian conversations. A certain Orthodox opinion will have none of it. Orthodox Rabbi Soloveitchik of Yeshiva University, moreover, would always limit the dialogue to the pursuit of purely social goals. Professor Berkovits of Hebrew Theological College in Skokie, Illinois, believes that an embittered past renders any dialogue with Christians impossible for at least another hundred years, and, furthermore, sees little value in them at any time.

But there are many Jewish scholars who are confident that a fruitful theological exchange with Christians is not only possible but should be pressed forward with urgency. A good example of these, together with their Catholic counterparts, could be found among the participants of the Latrobe Conference of last year, among whom was also Rabbi Tanenbaum and the results of which have been published in Torah and Gospel. In that encounter Jewish and Catholic scholars lived together for three days and explored many issues on a theological

level, and with considerable success.

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I might refer here to the altogether special view of Professor Marcus Barth, to whom Rabbi Tanenbaum has already referred. Professor Barth believes that it is imperative for Christians to involve Jews in an intrinsic way in the Christian ecumenical movement. His position is a challenging one. Yet I believe that he has skirted around some of the difficulties by redefining the aim of the ecumenical movement. For him this aim is no longer the pursuit of Christian unity but rather unity in the service of the one true God. Perhaps his chief contribution to our discussion is not his redefinition of ecumenism but rather this new avenue that he has opened up.

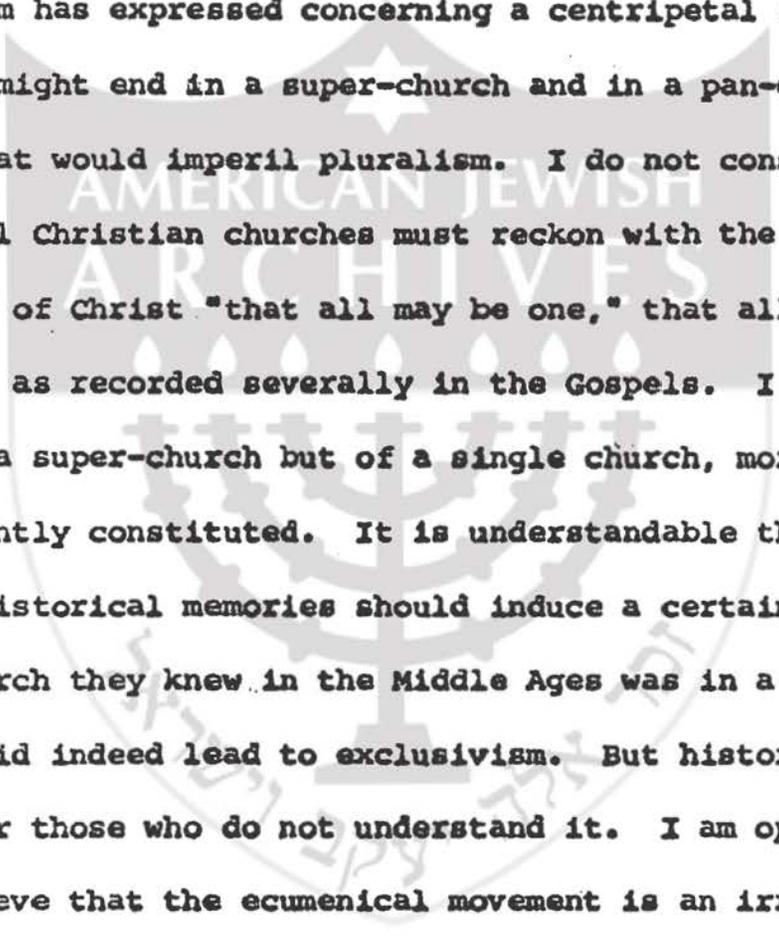
It is the thesis of this paper that the ecumenical movement admits of degrees and that Jews and Christians can participate in most of them. Its purpose is to probe some of the limits and the possibilities of this participation. In general, three main issues will be examined: 1) the exclusion of Judaism from a strictly Christian ecumenism; 2) the obligation incumbent on both the Church and the Synagogue to assess and revise their concept of the other, particularly with regard to the notion of Israel; and 3) the possibility that Catholicism and Judaism may seek in each other, insights, truths, and even correctives which might lead to mutual enrichment.

As to the first, I can assume that no Jew aspires to enter into the final chamber of Christian ecumenism, in other words, into the pursuit of Christian creedal unity. He can be no more than academically interested in inter-Christian distinctions, and the Christian

could have no more than an academic interest in expounding these to him. Indeed one of the first requisites of genuine dialogue is that it be kept free of proselytizing. The suspicion which some Jewish spokesmen entertain concerning Christian sincerity on this point seems to me to place them outside the pale of true ecumenism.

I may, if he will permit, refer here to certain fears which Rabbi Tanenbaum has expressed concerning a centripetal force in Christianity which might end in a super-church and in a pan-Christian exclusivism that would imperil pluralism. I do not consider his fears warranted. All Christian churches must reckon with the clearly expressed will of Christ "that all may be one," that all His sheep be "in one fold," as recorded severally in the Gospels. I would not speak here of a super-church but of a single church, more or less loosely or tightly constituted. It is understandable that on this point Jewish historical memories should induce a certain uneasiness. The single Church they knew in the Middle Ages was in a sense a super-church which did indeed lead to exclusivism. But history must repeat itself only for those who do not understand it. I am optimistic enough to believe that the ecumenical movement is an irreversible process. It is perhaps best for us to restrict our ideal of pluralism to economic, social, and cultural spheres and not for its sake to canonize religious divisions. I make, you see, a distinction between religious pluralism as a practical necessity and as a goal ever to be sought in itself. Ancient Judaism dreamt of universal unity, as did Christianity after it, and as do most who are committed to what they consider the

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summum bonum. I am convinced, for all this, that any unity that Christian ecumenism may produce is not one that any Jew has to fear. Its very dynamics will enhance the Jewish-Christian bond. The experience of the Middle Ages is there to warn us, not to serve as a model.

My second point, which space limitations insist that I merely hint at, concerns revisions Christianity and Judaism must make vis a vis each other. What the Jewish revisions might be I leave to Jewish ecumenists. Some very interesting ones have already been suggested by Rabbi Tanenbaum, Rabbi Samuel Karff, Maurice Eisendrath, and others. I shall content myself, on the Christian part, hardly more than to re-enunciate the principle. It has been stated by the Vatican Council's Decree on Ecumenism and in Pope Paul's Ecclesiam Suam. In these documents it is acknowledged that God's truth and grace overflow the visible boundaries of the Church and that the spiritual and moral values of other religions should be appreciated. The day is past for Catholics to see in differing faiths nothing but error, heresy, and evil. If the Church does not see in non-Catholic religions the complete way to salvation for all men, it does see in them nonetheless ways of grace and truth for their own sincere members and as a manifestation of goodness and true value in a world where the real forces of evil are all too clearly discernible.

The foregoing principles need to be applied to Judaism more perhaps than to other faiths if for no other reason than that in the past it was the most denigrated and maligned of all and because,

according to St. Paul, "God does not repent of His promises" and "for the sake of their fathers they (Jews) are most dear." (See Rom. 9-11) The Jewish people, in other terms, even after Christ remained a people of election. Thanks to the reassertion of this Pauline tradition by the Second Vatican Council the tradition of contempt for Jews, of which Professor Jules Isaac wrote, must be transformed into one of special affection.

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A difficulty arises, of course, with respect to the concept of Israel, which the Latrobe Conference took up by a juxtaposition of papers but without a true confrontation of views. Jews take strenuous exception to the notion that they are the old Israel and that their's is the Old Testament, which were nothing but a preparation, a pre-figuration of Christ, of the Church, a praeparatio evangelica in the terminology of the Fathers. Their chagrin is understandable. The difficulty is real however. Recently a prominent Jewish spokesman voiced his protest against the Christian habit of seeing Judaism as a preparation for Christianity. I pointed out to him that in denying the Christian the right to see Israel as a preparation for Christ he is actually destroying the very foundations of Christianity, which he has not a right to do, ecumenically speaking. I attempted to make the point that his objection could only be to Christians seeing Israel as nothing but a preparation for the Church. It is perhaps in this way that a compromise on this difficult question can be sought. The Christian would seek the roots of his Christian faith in the Judaic heritage and see present-day Judaism as a living reality. The Jew, meanwhile,

would allow the Christian theological severance from Judaism and also the belief that Christianity is the fulfillment of Judaism. There is a major task here for Christian biblical scholars, historians, and apologists to present Israel and the Old Testament in a positive light, and the Judaism of the post-biblical era as well. In this task help should be sought from Jewish scholars who are capable of presenting the view from within. This is another task which should engage the best talents of Jewish-Christian dialogists for years to come.

Perhaps the most promising avenue of approaching Jewish-Christian ecumenism centers about our third issue: Can Christians and Jews acquire in their dialogue truths or insights, or at least new emphases which would not only lead them to a better understanding of the other but to a positive enrichment or purification of their own faith? Have we advanced far enough in our discussions to take this direction? It is Jewish-Christian ecumenism in high gear. Again I defer to Jewish spokesmen to answer for Judaism, and merely offer a few suggestions that may contribute toward a Catholic answer to the question. Already Father Gerald Sloyan has boldly stated at the Latrobe Conference: "Perhaps the least apprehended truth is the basic Jewishness of Christianity, the latent Christianity of Judaism, and the near impossibility of speaking of the two in terms of a relation. When there is a condition of identity, the word 'relation' has no place; when one regards two things in relation, he thereby assumes them to be distinct, disparate." Is this mere hyperbole? Has it any basis in fact or in potentiality? These questions open a vast area

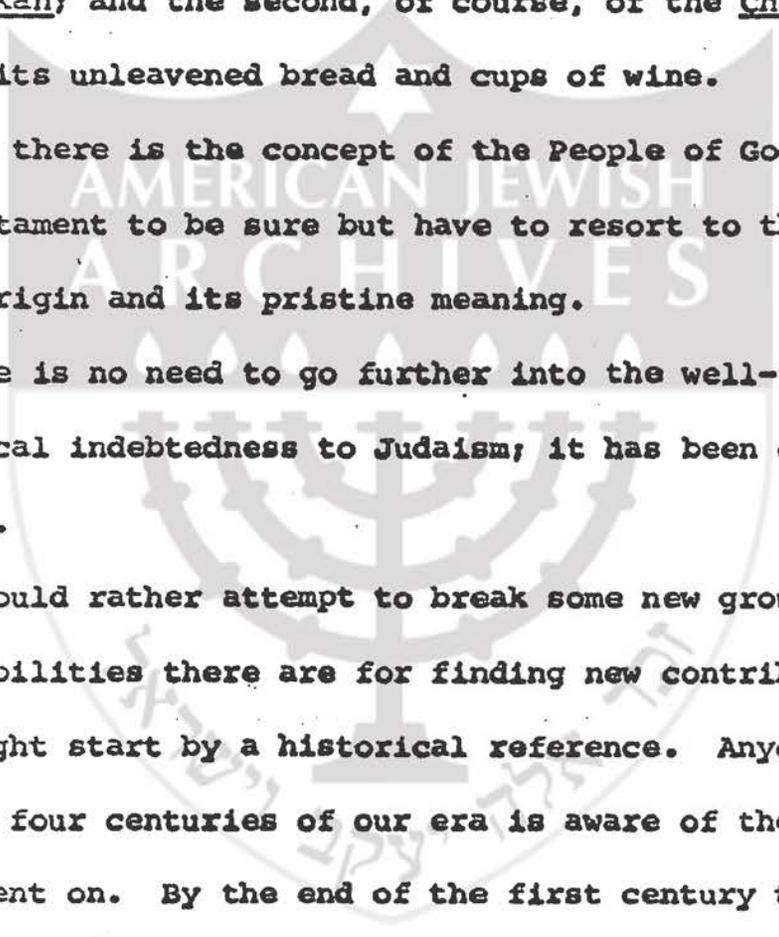
before us, and I shall merely broach an answer to them. First as to facts. We know that our central act of worship, the Mass, can be recognized as in two parts, in what we used to call the Foremass and the Canon and which we now call the Liturgy of the Word and the Liturgy of the Eucharist. The first of these is largely a derivative of the praise-thanksgiving service of the Synagogue known in the Hebrew as berakah; and the second, of course, of the Chaburah meal or Passover with its unleavened bread and cups of wine.

Then there is the concept of the People of God which we find in the New Testament to be sure but have to resort to the Old Testament for its origin and its pristine meaning.

There is no need to go further into the well-traversed ground of our liturgical indebtedness to Judaism; it has been competently done by many others.

I should rather attempt to break some new ground by inspecting what possibilities there are for finding new contributions from Judaism. I might start by a historical reference. Anyone familiar with the first four centuries of our era is aware of the de-Judaizing process that went on. By the end of the first century the Church and Synagogue were in full conflict and as the Church gained the ascendancy a de-Judaization of a severe sort took place. One recalls the difficult efforts made to separate the calendar of Easter from that of the Passover and of the change from the Sabbath to Sunday worship. One recalls the practice of the apologists of the time to denigrate the Old Israel, so-called, in order to enhance the new Israel, the Church.

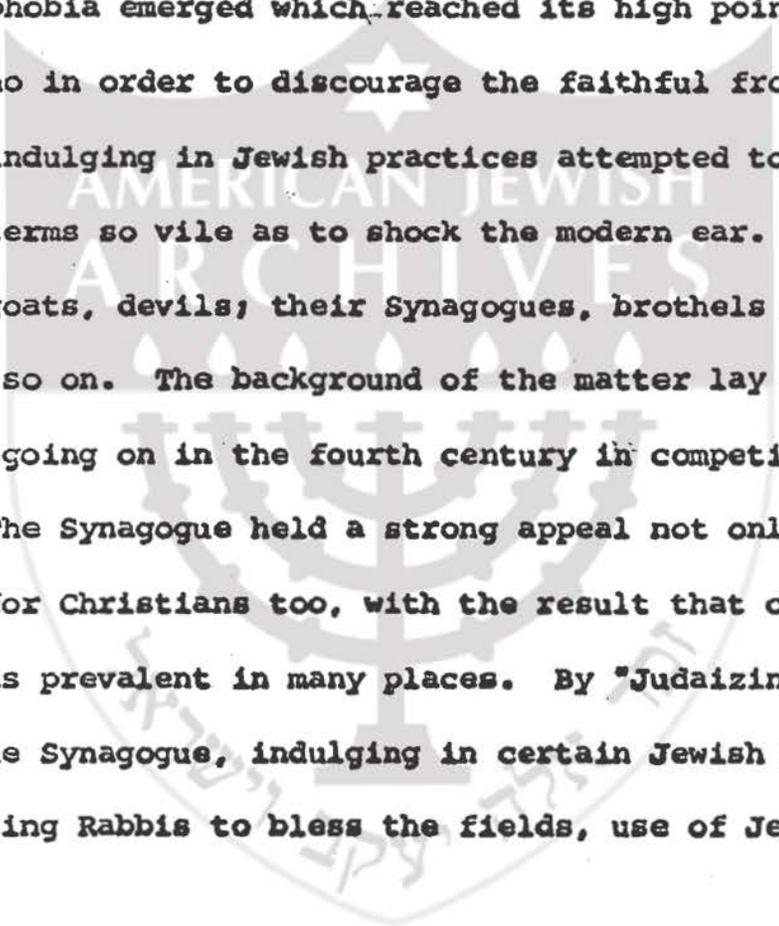
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The Church was not only seen as built on the Old ~~Testament~~ but upon its ruins. Judaism after Christ was considered completely repudiated by God, unfaithful from the beginning, an evil contagion, and the like. A definite trend toward Marcionism could be found in several of the early apologists, who lost the Pauline tradition of Israel's special place in the Christian perspective ~~was~~ entirely ~~lost~~ from view. An actual Judaeophobia emerged which reached its high point in St. John Chrysostom, who in order to discourage the faithful from consorting with Jews or indulging in Jewish practices attempted to blacken the Synagogue in terms so vile as to shock the modern ear. Jews were called pigs, goats, devils; their Synagogues, brothels and habitations of satan, and so on. The background of the matter lay in an intense rivalry still going on in the fourth century in competition for the pagan soul. The Synagogue held a strong appeal not only for the pagan populace but for Christians too, with the result that considerable "Judaizing" was prevalent in many places. By "Judaizing" is meant frequenting the Synagogue, indulging in certain Jewish religious practices, asking Rabbis to bless the fields, use of Jewish amulets, and the like.

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I do not wish to belabor this picture, but simple to ask whether in the zeal for de-Judaizing the Church of those days the process was not carried too far. And if it was, is it not possible to ask whether in a certain sense the Church can and should be re-Judaized today. Christianity has often been seen, on the cultural level, as an amalgam of elements deriving from Greece, Rome, and Israel. Some

believe that it is in the proper harmony and balance of these elements that Catholicism is at its healthiest. But has not the Greco-Roman element predominated? Do not our tendency toward juridicalism and legalism and our multiplication of devotions stem from the Roman heritage, and our scholasticism and rationalization of dogma, from the Greek? Has, ^{not} on the other hand, the Judaic element in our faith been slighted, even eliminated over the centuries? Has this, in turn, created an imbalance in the Church, an imbalance which, I might say, the Second Vatican Council has tried to correct?

I cannot here give anything like a complete inventory of the qualities of the Judaic heritage which belong to a full concept of the Catholic tradition, which exist at least de jure in it. Let me mention quickly a few.

1. From the severe monotheism of Judaism cannot a Christian gain a greater sense of the transcendence and majesty of God? Is not this sense the antidote to an excessive anthropomorphism in religious devotion?

2. Is not the prophetic principle so amply exemplified in Judaism a corrective of our juridicalism and institutionalism?

3. Is not the concept of secularity upon which the Death of God theologians have stumbled and fallen found more fully developed in Judaism? Has not an excessive otherworldliness, contrariwise, overtaken Christianity which has offended the modern soul?

4. Cannot Jewish insistence on the goodness of the natural order act as a counterforce against the temptations of Manicheism,

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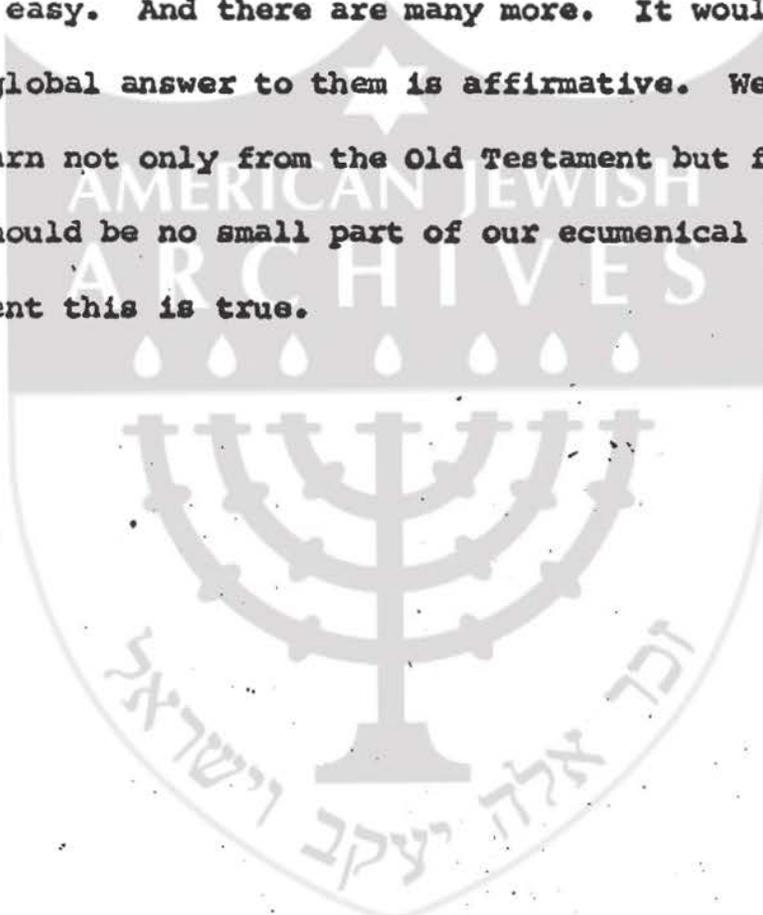
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Jansenism, and Puritanism that has always beset the Church?

5. Would not the Jewish sense of social justice, learned from the prophets of old and from bitter experience, do much to defeat the blight of selfish individualism that has, despite our Encyclicals, marked much of modern Catholic life?

And so forth. These are difficult questions and their answers are not easy. And there are many more. It would seem, in any case, that the global answer to them is affirmative. We Christians have much to learn not only from the Old Testament but from the Judaism of today. It should be no small part of our ecumenical agenda to find out to what extent this is true.

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THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
165 EAST 56th STREET NEW YORK 22, N. Y.

PARIS OFFICE

30, rue la Boétie

Paris VIII

FO-E

November 15, 1966

MEMORANDUM

To: Dr. John Slawson

From: Zachariah Shuster

Subj: Austria

At our meeting with the Austrian Chancellor, Dr. Josef Klaus, he suggested that we arrange a meeting between Prof. Kurt Schubert and himself for the purpose of discussing educational programs in the Austrian school system for combating anti-Semitism.

I just received a report from Prof. Schubert about this conversation, and here is a summary of it.

The meeting took place on October 31, 1966. Dr. Schubert was accompanied by Prof. Dr. Kurt Luethi, Dean of the Evangelical Theological faculty of the University of Vienna, and Dr. Herz, Jewish member of the Coordinating Committee for Christian-Jewish Cooperation. The Chancellor expressed great sympathy and interest for the work of this Committee and the problems involved.

They then discussed at length the following points, which had been outlined in a letter from Prof. Schubert to the Chancellor prior to the meeting.

To spread and deepen knowledge of Jews and Judaism in the curriculum of the schools, and primarily in the teaching of history and religion. It was stressed that while this knowledge must include the happenings of recent times, this must not be the central topic, but be put within the framework of a general course on Jews and Jewish culture throughout the ages. The Chancellor gave his assurances that his government will give the fullest support to educational measures, with the view of helping to reduce anti-Semitism among young people. He suggested that the dissemination of appropriate literature through libraries and

among teachers in high schools, as well as arranging lectures and discussions for students and members of youth organizations might be undertaken. He also suggested the possibility of introducing obligatory lectures on Judaism in teachers seminars for candidates preparing to be teachers of history.

Dr. Schubert proposed the establishment of more chairs for Judaistic studies in Austrian universities in addition to the one he heads at Vienna university. The Chancellor promised to support such a proposal when presented. According to present plans, a second chair for Judaistic studies is to be established at Salzburg university.

In the course of the discussion the question was also raised about the literature which is now being circulated in Austria and which aims to minimize, deny or throw the blame upon the Jews for the Nazi catastrophe. Dr. Schubert suggested that the government find ways and means of prohibiting such publications.

On November 1 and 2 a conference was held in the convent of Klosterneuburg, near Vienna, on the subject of "The Holy Land and its Significance for Christians and Jews." Dr. Schubert believes that the lectures and discussions that took place at this conference will be helpful in the work of revising religious textbooks. A volume containing the text of these lectures will be published in the summer or fall of 1967.

cc: FAD
Rabbi Tanenbaum



THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

FO-E
August 3, 1966

MEMORANDUM

To: Rabbi Marc Tanenbaum
From: Zachariah Shuster

I thought you'd be interested in reading the interview given by Archbishop Monsignor Chrysostomos Konstantinidis on the attitude of the Orthodox Church toward Jews, published by the French Catholic magazine La Documentation Catholique, of July 17, 1966.

Enclosed herewith please find a translation of the interview.

Enclosure

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Translation

From: La Documentation Catholique
July 17, 1966

THE ORTHODOX CHURCH AND THE JEWISH PROBLEM

(Interview of Monsignor Chrysostomos Konstantinidis, Metropolitan of Myre)

Question: Has religious teaching as generally given to children and to the faithful in the Orthodox Church never taken a direction that could favor anti-Semitism, especially with regard to Christ's passion?

Answer: As a preliminary I should like to stress a double fact: (1) In Orthodoxy whenever one speaks about positive or negative feelings with regard to Jews, one avoids giving a political character or direction to the question. The only point is to clarify these sentiments from a point of view that is purely anthropological, human and Christian. (2) In this fashion, one avoids words in 'ism' because experience has shown that the use -- or sometimes even the abuse -- of these words has not always been a happy one. There is therefore no ground for speaking about anti-Semitism or pro-Semitism.

This being said, I should like to say that Orthodox religious teaching in a certain sense goes hand in hand with kerygmatic theology. In one and the other we find a rather negative description of the facts concerning the life, passion and death of the Lord.

The reason for this is that it is much easier to follow this tendency than to study the question in profound fashion. Moreover, there is a whole liturgical and exegetical tradition common to both the Oriental and the Western Church, which facilitates this negative manner of dealing with the question, in a certain sense.

But if one were to ask me what are the consequences of this state of affairs with regard to forming the feelings of children and of the faithful who have but little or middling culture, I would answer as follows: in the Orthodox Church there are certain other psychological or religious factors which play a counter-balancing role. When one speaks of the negative deeds committed against the Lord by a nation of a certain period what counts are not deeds of a human character, but the Theanthropos, Jesus Christ, toward whom all feelings converge. And one understands that these sentiments cannot only be of "pity" for the son of God, nor of "hate" toward those whom the Lord considers as his own, but rather a feeling of faith, love and hope.

In this Christian-centered view the negative character of feelings toward Jews is no longer so weighty and continuous.

Question: One knows that in the past Orthodox Churches did all that they could to aid persecuted Jews. But on the other hand one also knows that ecclesiastical authorities of certain Orthodox Churches have recently adopted attitudes and published declarations hostile to the Jews. What is one to think of these differing attitudes and to what must they be attributed?

Answer: Non-theological and non-ecclesiastic factors always exercise their influence in Orthodox Churches. In difficult times it is the most normal of things for Christian morality to help whoever needs help; but especially those whom one has considered responsible for the death of our Lord, although they be our ancestors and predecessors in the faith of the Lord. If there have also been manifestations of a negative character one should not see antithesis here, but rather the work of factors representing the human, social and political aspects of ecclesiastic life.

Question: Outside of certain local and fully understandable reactions to the Conciliar declaration on the Jews, can one think that the Orthodox Churches generally are ready to start a dialogue with Jews and to adopt with regard to them an attitude analogous to that indicated in the Conciliar declaration?

Answer: Orthodoxy always considers itself as a Church of dialogue. Moreover, it has long experience of coexistence with non-Christians and equally with those who believe in a single God.

Islam, a religion of a single god, always bases its desire for dialogue on monotheism, apart for certain truths of the Christian faith, as for example the trinity, Christ, son of God and of Mary. If it is so for Islam it should be equally easy to promote dialogue with the Jews, since there exists a basis for it: beside the true monotheism, the feeling of Messianic hope, the same ancestors in the faith, etc. There is also the common basis of the teachings and contents of the Old Testament.

The Orthodox Churches are thus disposed to begin a dialogue, but perhaps they are not ready for it.

Personally, I am rather of the opinion that information centers should be created where the necessary elements could be gathered together that might favor a pre-dialogue on an expert level. Their work would favor first sentimentally and then intellectually good reciprocal feelings. Whatever might happen, we are following the Council declaration and the true progress of the Roman Catholic Church with the greatest of attention, especially because such a dialogue creates a whole collection of responsibilities and also difficulties of all kinds.

Question: In the Orthodox Churches are there any concrete and practical projects or any steps already being taken to augment reciprocal understanding, mutual esteem and fraternal feelings between Jews and Christians?

Answer: In this part of the world where the Lord lived Orthodoxy has very delicate relations with the natives who are neither of the same religion nor of the same nationality. That is why anything that could or should be done in this area must above all come from the initiative of local Orthodox Churches and be conceived and carried out by them. In the auto-cephalitic system of Orthodoxy, it is for all the Orthodox Churches to take a stand on all propositions and decisions: but this does not mean that there are no positive and constructive feelings in Orthodoxy for all who believe in the single true God.

THE AMERICAN JEWISH COMMITTEE
Institute of Human Relations
165 East 56th Street
PL 1-4000

Date 11/17/66

FROM: HANNA F. DESDER

TO: MARC Tanenbaum

For approval

✓ _____

For your information

Please handle

Please talk to me about this

You requested this

Read and return, please

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THE AMERICAN JEWISH COMMITTEE

date November 15, 1966

to Simon Segal
from Sergio Nudelstejer

subject Activities in Mexico and Central America.
 (From November 4, 1966 memo.)

1. ECUMENISM

a. Catholic leader speaks on relations with Jews.

We have recently been carrying on various activities in this field, the most important having been the meeting we organized on October 23, when Father de Ertze Garamendi spoke on "Christians and Jews in the Post-Council Period." Father de Ertze Garamendi is a distinguished personality in the Mexican Church who serves as Canon of the Metropolitan Cathedral and as President of the Mexican Theological Society. He holds a Masters degree in politics and social science, is an instructor at the National University, the author of several books and a well-known lecturer.

We secured the cooperation of the Centro Deportivo Israelita's Cultural Commission for this meeting, which was held at the Deportivo. More than 500 persons attended, which in Mexico means it was an extraordinary success. Most were Jews, although there was also a group of non-Jews who probably came as a result of our advance publicity in the press.

Also involved in this first public discussion on ecumenism, as a result of our initiative, were the Comite Central Israelita and Beth-El Congregation. Representing these leading Mexican Jewish organizations were Gregorio Shapiro, President of the Comite Central and Isidoro Berebichez, its General Secretary, who spoke briefly and Rabbi Hirsh Zelkovitz of the Beth-El Congregation. Guillermo Sefshovich, Chairman of the Deportivo's Cultural Commission presided.

The meeting created great interest in the Jewish community, as well as some criticism, primarily in Orthodox circles. We are pleased with the results as a whole, particularly since this was the first undertaking in the field of ecumenism and the AJC was its initiator.

With regard to our effort to arrange for Bishop Sergio Mendez Arceo of Cuernavaca to speak at a local synagogue in commemoration of the first anniversary of the Ecumenical Council, unfortunately the Jewish community does not seem to be prepared for such an event. We will seek to achieve this objective a bit later.

b. Editorial in Excelsior

On the anniversary of the promulgation of the Declaration on Non-Christian Religions, Excelsior, the most important and influential newspaper in Mexico, published a favorable editorial on "Christians and Jews". This resulted from contacts we made with this newspaper.

c. Universidad Ibero Americana

I am continuing to develop relationships with the Universidad (a Jesuit institution) especially with its Rector, Francisco Xavier Mesa and with Dr. Felipe Pardinias, Dean of the Social Science Department. The Universidad recently began publication of Comunidad, a cultural magazine, which is expected to gain wide readership in liberal Catholic circles. We have begun to provide material to the editor and in the September 1966 issue an article was published on the Conference on Christian-Jewish Relations in Cambridge, England in August. The next issue will contain Rabbi Marc Tanenbaum's address at Loyola University. We will, of course, continue to maintain close ties with the University and the magazine.

2. SOVIET JEWRY

We will continue to follow up on the request from the Central Office to secure Mexican support in the debate in the Third Committee of the U.N. on the elimination of racial discrimination. We have been in contact with a Mexican intellectual group which is well regarded by the government, and urged it to support our recommendation to the Minister of Foreign Affairs. Additional information will follow.

3. FEDERATION OF JEWISH COMMUNITIES OF CENTRAL AMERICA AND PANAMA.

We have received an official letter from the Federation informing us that the Executive Board of the Federation has unanimously approved the plan for cooperation between the Federation and the AJC, and has suggested that our joint activities should begin as soon as possible. Thus we have an opportunity to provide a vital service which will have an important impact on this area. I believe this is a historic opportunity to help strengthen the Jewish identity and safeguard the security of these six small communities (Nicaragua, Guatemala, Costa Rica, Hondouras, Panama and El Salvador). This will require careful planning and budgeting.

Memo to Simon Segal
November 15, 1966

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4. ANTI-SEMITISM IN GUATEMALA

The item in the JTA on October 27 was forwarded by Chaim Lazdeiski, the JTA correspondent here, who also serves as the General Secretary of the Comité Central Israelita and therefore attended our meeting with the delegates of the Federation of Jewish Communities of Central America described in my earlier report. Mr. Lazdeiski was mistaken in giving the name of the Guatemalan newspaper publishing anti-Semitic articles as El Imparcial (instead of La Hora), for El Imparcial is a liberal newspaper and its director, David Vela, whom I know well, is friendly to the Jews and recently returned from a visit to Israel.

Mr. Lazdeiski informed me that the World Jewish Congress learned of the manifestations of anti-Semitism through the JTA article and plans to take action in this matter. I suggest that the AJC move forward as rapidly as possible along the lines we have planned.

In order to secure more detailed data about the anti-Semitic campaign in La Hora, I have been in touch with a young Guatemalan, Professor Rene Sanchinelli, a graduate of San Carlos University in Guatemala, who is working at the University of Mexico under a Rockefeller Foundation grant. Mr. Sanchinelli is well acquainted with the political situation in Guatemala and with Vice President Marroquin Rojas, who publishes La Hora. I checked Professor Sanchinelli's background and learned that he is reliable, discreet, and a thorough professional in his work, and that he has worked with the Israel Embassy in Guatemala. He will prepare a report which, I trust, will give us useful background data. I hope to have it before long.

5. PUBLICATIONS

The second issue of Para Su Informacion has been published, and copies will be sent shortly. It will cover a great variety of subjects. We are expanding our mailing list in Mexico as well as in Central American countries.

We will shortly publish the first issue of "Cuaderno-de Servicio Comunitario", which will be produced from time to time in mimeographed or photo-offset format. This will contain Dr. Norman Cohn's paper, "From Kishinev to Hitler". The publication will seek to provide texts of major papers, speeches, etc., as well as other material of general community interest.

EXCELSIOR

PAGINA EDITORIAL

VIERNES 24 DE OCTUBRE DE 1964

CRISTIANOS Y JUDIOS

HOY se cumple el año de haber promulgado el Papa Paulo VI la declaración conciliar sobre la actitud de la Iglesia ante las religiones no cristianas. El origen del documento fue la voluntad de Juan XXIII de que, a través del Secretariado para la Unión, se tratara en la magna asamblea eclesial de la cuestión de los judíos. En esa preocupación entraban motivos de orden histórico, como la persecución antisemita que alcanzó en nuestros días proporciones nunca vistas anteriormente, así como las exigencias evangélicas permanentes. El proyecto, centrado siempre en la cuestión judía, adquirió en el transcurso de las sesiones un desarrollo que terminó refiriéndose a las religiones no cristianas del mundo. La iglesia católica, al mismo tiempo que anuncia que en Cristo se encuentra la plenitud de la vida religiosa, no rechaza nada de lo que en estas religiones hay de santo y verdadero. Trata la declaración conciliar más detalladamente al islamismo y al judaísmo que tienen de común con la religión cristiana la referencia al patriarca Abraham.

Pero es particularmente grande el patrimonio que comparten cristianos y judíos. Sobre esa base, "el Concilio quiere fomentar y recomendar el mutuo conocimiento y aprecio entre ellos, que se consigue, sobre todo, por medio de estudios bíblicos y teológicos y con el diálogo fraterno". La declaración limita la responsabilidad de lo que se hizo en la pasión de Cristo a las personas que intervinieron en ello, "sin que pueda ser imputado ni indistintamente a todos los judíos que entonces vivían, ni a los judíos de hoy". Repudia cualquier persecución contra los hombres y deplora toda forma de antisemitismo. Manda, por consiguiente, a todos "no enseñar cosa que no esté conforme con la verdad evangélica y con el espíritu de Cristo, ni en la catequesis ni en la predicación de la palabra de Dios".

La Iglesia católica quitaba así todo pretexto religioso al antisemitismo. Como dijo Paulo VI hace un año, en el momento de promulgar el texto conciliar, "en vez de ser para los cristianos objeto de reprobación y de desconfianza, los israelitas serán en adelante para ellos objeto de respeto, de amor y de esperanza".

COMUNIDAD

Sept. 1966

MAYOR ACERCAMIENTO JUDEO- CRISTIANO

COMUNICADO DE PRENSA

En la Conferencia de Relaciones Judeo-Cristianas celebrada del 7 al 15 de agosto en el Newham College de Cambridge, Inglaterra, el rabino Marc H. Tanenbaum, Director de Asuntos Interreligiosos del American Jewish Committee, hizo una exposición detallada de los principales acontecimientos habidos en las relaciones judeo-cristianas en Estados Unidos en el curso de los últimos cinco años.

A la conferencia, primera de este orden que se celebra después de la histórica conferencia de Seelisberg en 1947 que redactó los "diez puntos" fundamentales para el entendimiento judeo-cristiano, asistieron 75 clérigos y laicos sobre los que pesa la responsabilidad primordial de la ejecución de los programas interreligiosos de las comunidades católicas, protestante y judía de muchos países de Europa, América del Norte y del Sur y también de Israel.

La conferencia la organizaron los miembros del Consejo de Cristianos y Judíos de la Gran Bretaña. Respondiendo a una invitación del Rev. William W. Simpson, Secretario Organizador del Consejo, el Comité Judío Americano ayudó a coordinar la participación de grupos y personalidades de Estados Unidos dedicada a fomentar la comprensión judeo-cristiana.

El rabino Tanenbaum que, en los últimos

años, ha sido figura señera en materia de relaciones judeo-cristianas y que fue el único rabino americano que estuvo en el Vaticano durante las deliberaciones del II Concilio Ecuménico acerca de la "declaración judía", hizo un examen de los recientes acontecimientos en materia de acción social, intercambio teológico y de estudios, y de los diálogos entre legos y profesionales.

Compartieron la tribuna del Congreso, con el rabino Tenenbaum, el reverendo doctor Robert C. Dodds, director de Asuntos Ecuménicos de la División de Unidad Cristiana del Consejo Nacional de Iglesias, así como el reverendo Edward Flannery, director del Visitor de Providencia y miembro de la Subcomisión de obispos para las Relaciones Judeo-Cristianas. El doctor Dodds presentó un estudio desde el punto de vista protestante, y el padre Flannery desde el punto de vista católico. En un discurso pronunciado en el día de apertura de la Conferencia, el rabino Jacob B. Agus, de la Congregación Bethel de Baltimore, distinguido filósofo e Historiador, presentó una destacada ponencia que trató de la evaluación judía de los acontecimientos habidos en el curso de los últimos veinte años en el terreno del entendimiento judeo-cristiano, así como un comentario de las perspectivas futuras.



EUR
AJC PROG
HOFFMAN

(CAR-T)

THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

FO-E
October 27, 1966

MEMORANDUM

To: Dr. Simon Segal
From: Paris Office
Subj: Hoffman Mission

Enclosed you will find a report on the Hoffman mission.

As you will see, the mission had a number of practical results in different countries and areas of AJC interest. Many of these require follow-up on our part here or in New York. These include:

1. Chancellor Klaus of Austria proposed that Professor Schubert sit down with his ministers and himself to make specific propositions for attitude education in Austria, parallel to the efforts being made under Cardinal Koenig's aegis in the religious field. We transmitted this information to Professor Schubert, and are maintaining close contact with him and our correspondent in Austria regarding this matter.

2. Conversations in Spain with Jewish community leaders there lead us to believe that it is necessary to carry out a study of texts used in secular education in that country, parallel to the religious text studies undertaken by the Sperry Center. We have asked community leadership to submit a program and budget for such study.

Mr. Max Mazin will be coming to the United States this December for the United Jewish Appeal. We think it most important that the AJC should arrange a reception for him at which he could speak to leading AJC membership, and show him all other courtesies. We shall inform you as to the exact dates he will be in the United States.

3. We came to an agreement in principle with representatives of the Anne Frank Foundation in Holland that the Foundation and AJC will consider the feasibility of an international conference at the Anne Frank House on some aspect of interfaith or human relations. Rabbi Soetendorp will be sending us program and budget suggestions with

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regard to this.

4. The enclosed report describes a situation in Egypt in which JDC Director Charles Jordan suggested AJC might usefully intervene. We should appreciate hearing from you whether you will take any action on this score.

5. Cardinal Suenens informed us that he will come to the United States late November or December. We suggest that AJC organize a reception on his behalf. The person in the United States who will be arranging Cardinal Suenens' schedule, and who will have to be contacted, is Mr. Jack Meehan, of Mr. Peter Grace's office.

Encl.

cc: Dr. John Slawson
Mr. Philip E. Hoffman
Rabbi Marc H. Tanenbaum



AK:MO

REPORT ON PHILIP E. HOFFMAN MISSION

Mr. Philip E. Hoffman, Chairman of the Board of Governors of the American Jewish Committee, went on a mission to six European countries -- Belgium, Holland, Austria, Switzerland, Italy and Spain -- in the period from September 29 to October 19. Together with him were the AJC European Director, Mr. Zachariah Shuster, and Mr. Abraham Karlikow of the European Office. The primary purpose of the mission was to consider progress made in Christian-Jewish relations in the year since the Ecumenical Council adopted the declaration on the Jews, as part of the decree dealing with non-Christian religions. To this purpose there were meetings with various Catholic personalities and scholars, including Leo Cardinal Suenens in Belgium and Franz Cardinal Koenig in Austria; a discussion with leading personalities of the World Council of Churches, Dr. Anker Gjerding who heads the department concerned with Christian-Jewish relations, Dr. Lukas Vischer, head of the WCC's Faith and Order Department, and Dr. Eugene Smith; and with a number of Jewish community leaders in different cities.

The mission also gave rise to unusual events. Estranged Jewish community leaders in Amsterdam met together under the sukkah of the new Liberal synagogue in the city, to discuss Christian-Jewish relations with representatives of the Catholic and Protestant faiths and the AJC mission. And, in Spain, occurred the first Jewish-sponsored public non-religious ceremony since the Jews were driven out, held in the Toledo synagogue built by Samuel Levi centuries ago.

Finally, there were meetings with political personalities -- the Chancellor of Austria, Josef Klaus, and the Minister of Information and Tourism in Spain, Fraga Iribarne -- on anti-Semitism, religious freedom, and other matters of AJC concern, such as (in Austria) the project for educators missions to the United States.

* * *

CHRISTIAN-JEWISH RELATIONS1. Attitude of Catholic Personalities

Conversations with the Catholic prelates and scholars we saw were positive and encouraging in several respects. First, one felt among the people whom we met a willingness and seriousness, and even a sense of urgency, about implementing the declaration on the Jews adopted by Vatican II. Thus, for example, Cardinal Suenens told the mission that Jews should speak up clearly with regard to what they feel may be lacunae or commissions of error in the Catholic presentation of Jews for, he said, Catholics unconsciously may be wounding

Jews or making mistakes with regard to Judaism without even knowing it. Cardinal Koenig and Cardinal Suenens both stressed how important they felt were the studies of Catholic texts and religious literature -- the Louvain project with which we are associated in Belgium, the work being done by Professor Schubert, with whom we are associated in Vienna. Cardinal Suenens expressed the hope that the Louvain study would not only become a basis for revision of French language Catholic literature but, further, would be able to serve as a methodological model for similar studies to be carried out in other countries and languages. Cardinal Koenig declared that the scholars under his aegis were working quite rapidly because he and they hoped that, once concluded, their study could become an example to be taken up by central church institutions in Rome, and so have a positive influence there.

The mission posed two key questions to both prelates.

1) One could see, we told them, significant progress being made in various countries on a national level, but as yet no central direction from the Vatican itself. Why? To this both gave the same answer, in essence: the Curia is still in the process of reorganization by the Pope, who is working steadily in this direction but needs time to accomplish his ends; the implementing bodies called for by Vatican II decisions are still in their formulative stages. But we could be assured of the Pope's own good will on this question.

2) The mission declared that it had heard rumors to the effect that relations with Jews would be in the hands of the Secretariat for Non-Christian Religions, headed by Cardinal Marella, rather than in the hands of the Secretariat for the Promotion of Christian Unity, headed by Cardinal Bea. We asked if we could have enlightenment on this score. Cardinal Suenens gave no definitive answer, but implied that it would remain with Cardinal Bea. Cardinal Koenig told the mission that, logically, Catholic relations with Jews should come under the jurisdiction of the Secretariat for Non-Christian Religions but that in effect "it depends upon you" where it would be placed. He then asked what was the Jewish view on the matter. Mr. Hoffman and Mr. Shuster both declared that it was not for Jews to tell the Church how to decide about its own internal organization. The Cardinal pressed the matter, however, making it clear that in his opinion the Jewish point of view would be an important consideration; and the mission made it clear that Cardinal Marella was an unknown quantity whereas Cardinal Bea was a person with whom Jews were accustomed to working cooperatively and whose positive attitudes the Jews knew well. The Cardinal said he would make this point of view known at the top.

(While in Rome we queried Msgr. Ferrero of Pro Deo on this last point. He asserted that there had been serious attempts originating outside Rome and having support in Rome to take Jewish relations away from Cardinal Bea, and that these pressures had been particularly strong last June; but that now he believed the issue was settled, and that Cardinal Bea would retain relations with Jews. It has not been

publicly announced, but Cardinal Bea recently named a new member to his staff who will be particularly concerned with Jewish relations. This is Msgr. C.A. Rijk who attended the Cambridge Conference and whom we know to have a very positive attitude. Nonetheless, it cannot be assumed that the issue as to whether Cardinal Marella or Cardinal Bea will deal with the relations with Jews has definitively been settled, and one should remain vigilant with regard to this question.)

2. Studies of Catholic Literature

The textbook studies themselves (at Louvain, in Vienna, and at the Leonard M. Sperry Center at Pro Deo University) are moving ahead as planned, and one can already see indications of important results, the mission found.

In Louvain, the full staff working on the project, including Canons François Houtart and Jean Gible, reported on progress to date. In effect the Louvain investigators have already accomplished the following. They have gotten a good idea of the scope of the problem in the French language area, where some 800 volumes are published a year, and collected a representative sampling; they have developed a multi-faceted methodology which considers not just negative references to Jews in religious literature but gives a much rounder examination to how Catholic texts treat certain key themes in Christian-Jewish relationship. In connection with this, Canon Gible has established for the project researchers a theoretical Catholic presentation of a number of subjects, e.g., continuity between the Old and New Testaments. Such subject presentations -- considered as working hypotheses rather than as "ideal" presentations -- are the basis against which the texts studied are compared. Finally, the project directors have chosen four key geographical areas for more intensive study (Brussels and Liege areas in Belgium; Lille, Paris, Marseille for France; Geneva, Lausanne and Fribourg in Switzerland; Montreal in Canada) and have entered into communication with schools and religious institutions in these areas to have their texts.

In Vienna, revision of textbooks is going on very rapidly. The full collection of all texts used for religious teaching in private and public schools was turned over by the Viennese diocese to Professor Schubert and his committee (which includes representatives of the non-Catholic faiths) for examination. This examination includes not only attitudes toward Jews and non-Catholics but also attitudes towards other elements such as heretics. The Schubert committee will be making suggestions for elimination of negative material and also will propose reformulations and inclusion of positive material about Judaism where it feels that it is required. These suggestions will then go before the responsible Catholic authorities in the country for their consideration. It is hoped that the examination of the

volumes will be completed in the early months of 1967 and that revised texts will be available within two or three years.

In Rome at the Sperry Center, the mission met with Professor Tentori and Dr. Filippone. Their study of Italian and Spanish language texts is virtually complete. Only the last chapter (summarizing conclusions already incorporated in the preceding individual chapters) now remains to be written. It is expected that this will be done shortly and the entire report ready for discussion as of January. Drs. Tentori and Filippone are, of course, anxious that this work should be published. At the same time they declare themselves aware that if this is not done in careful and thought-out fashion, harm might be done to the purpose for which the study was undertaken. Unless carefully presented, in the proper way and doses to those authorities whose cooperation will be needed for making changes and other implementation, the study might raise hackles and provoke opposition instead of cooperation, they affirmed. Confidentially, and obviously not for any kind of publication, the mission was informed that the study had thus far revealed that Italian texts were worse in their presentation of the Jews than were the Spanish texts (something the Italian scholars reported with obvious chagrin and disappointment). Another important finding was that the more akin a given religion to the Catholic religion, the more intense the negative treatment of it by Catholic writers: thus they found that the treatment of the Orthodox Christians, for example, was the most intensely negative, while Jews lay about mid-way on the scale of negative treatment. What creates the impression of a greater anti-Jewish intensity is the fact that the other religions are mentioned much more rarely than are the Jews, so that there is a greater cumulative weight of prejudice though the individual quanta of prejudice may be less potent. Generally, the feeling at the meeting was that results should not be released or published until there had been a meeting of theologians, educators and other responsible authorities to discuss the findings.

Researchers and directors of studies in all three lands asserted that they had quickly come to the conviction that to eliminate negative references to Jews in Catholic texts would not be enough, but that it was essential to present a fuller, more accurate and more positive view of Judaism if one was to make progress in accordance with the spirit of the declaration on Jews.

In Spain, Jewish community leaders Max Mazin and Samuel Toledano discussed with the mission the pervasive presence of material prejudicial to Jews in secular texts used in the state education system. They felt that rather than make individual protests, book by book, to the Education Ministry it would be much better if there could be an organized study on the basis of which an overall attack could be made on the subject. They estimated that such a study in Spain would cost about \$3-4,000 and take about a year. They

insisted that these secular texts were not covered in the Sperry project (we shall be checking this with the Sperry scholars). It was agreed that if this is the case they should present AJC with a paper outlining the situation and needs as they see it, with a program and budget for tackling the matter.

Apart from textbook studies, the mission also learned of other interesting initiatives in the field of interfaith relations. In Holland, the mission heard, a Beth Hamidrash, or House of Learning, has been established in Amsterdam where Catholics and Protestants go to study the Talmud together with the Jews; some 30 commentaries on Talmudic lore have already been issued in the Dutch language as a joint Jewish-Protestant-Catholic venture; there is a project to put out a tri-faith, jointly commented version of the Talmud in the Dutch language, so as to make Jewish learning better known to the Dutch public. In addition, the Dutch Reformed Church asked its ministers throughout the country to devote their sermon on a particular Sunday to the subject of Israel, the religion. By coincidence it so happened that the very Sunday the mission was in Amsterdam was the day that this was done this year. In Vienna we learned of a conference of educational and theological experts planned for October 31 - November 2, to discuss "Theology and the Holy Land in Biblical Times." This kind of meeting is now an annual affair, its theme being chosen with a view eventually to influence catechetical teaching about Judaism.

3. Meeting with Protestant Leaders

The World Council of Churches, it was pointed out to the mission, was deeply interested in the subject of Christian-Jewish relations and only recently had had a meeting of a special committee to deal with the subject, inviting Catholic observers to participate. At the same time, the Protestant leaders said, it had to be recognized that for large parts of the WCC constituency the subject of relations with Jews was terra incognita (as in Asia); or a subject of relative indifference or minor importance where there live very few Jews; or even of some hostility, as reflected among Orthodox groups. The great area of interest, they said, seems to be in Germany, with some interest in Scandinavia; while England was a country in which the different religious groupings stayed, in their experience, rather separated, devoting little attention to their neighbors.

They raised practical problems faced by the WCC in connection with a letter written by Rabbi Tanenbaum to Dr. Gjerding in which there was a question of consultation of WCC and representatives of Jewish organizations. A similar request, Dr. Smith said, had been received from Rabbi Gilbert. It became clear in conversation that his concerns were: that the WCC, being an international body, would need to have some internationally based structure as its vis-a-vis, be

this a formal or informal grouping; that the Protestants were really afraid of getting involved in some inter-Jewish hassle and wanted to be sure that no problems would arise from their talking to one Jewish group or another. The AJC mission members affirmed that they were sure that the difficulties posed by Dr. Smith and the others could be met, for there was a Jewish tradition of organizations getting together on an ad-hoc basis of specific problems though, of course, -- as the WCC was well aware -- there was no single representative Jewish religious body to be WCC's counterpart. It was agreed that Dr. Smith would be contacting Rabbi Tanenbaum upon his return to the States to consider how a small informal group might first come together for the purpose of thinking through problems related to establishment of the kind of liaison proposed by Rabbi Tanenbaum.

All and all, one can see a wide range of efforts to improve Christian-Jewish relations in several European lands, taking inspiration or renewed impetus from the Ecumenical Council's adoption last year of the declaration on the Jews. It is both useful and necessary to stress this kind of progress, a great deal of which the American Jewish Committee is associated with intimately.

It will be remembered that there was considerable negative reaction among various Western European Jewish leaders to the declaration on the Jews at the time of its adoption. Now, it seems evident, even those Jewish leaders who were opposed have more or less come to terms with the idea that it represents a workable basis for future effort. Thus, Belgian Jewish leadership was originally negative, but is now consulting regularly enough with Cardinal Suenens. Austrian Jewish leadership still is verbally virulent on "Who needed a Jewish declaration?" but now indicates a desire to become involved in Jewish-Christian relations' work. In Holland, even at the meeting under the sukkah one could hear echoes of the negative attitude from one Jewish leader -- yet he was there, and obviously willing to participate.

Withal, a word of caution is necessary against any unchecked wholly optimistic prognosis concerning Christian-Jewish relations in Western Europe. The mission, it must be remembered, met with prelates and scholars already favorably inclined to amelioration of Christian-Jewish relations even before Vatican II; it is essentially reporting on their efforts in the lands visited. One should, of course, make their efforts and progress better known. This was urged, for example, by Cardinal Koenig (who also suggested that it might be better if word of such progress were to emanate from non-Jewish rather than Jewish sources). But the key factor with regard to implementation of the declaration on the Jews -- the attitude of the Vatican, of the central powers at Rome -- has yet to be made clear. What one sees, at the end of this first year, is a series of valuable, scattered efforts on a national and sometimes even personal level, encouraged by some of the most important princes of the Church, but no clear central Church trend or direction.

Central decisions, though, may well be the decisive ones as regards large-scale future implementation.

* * *

RELIGIOUS LIBERTY AND ANTI-SEMITISM IN SPAIN

Spanish Jewish leadership utilized the coming to the country of the AJC mission to forward goals important to it and the future of Spanish Jewry. Mr. Mazin and Mr. Toledano took advantage of Mr. Hoffman's coming to get the governor of Toledo and the Ministry of Information and Tourism to become co-sponsors of the first Jewish non-religious public ceremony to be held in Spain since Jews were driven out of the country.

This is another step forward in a whole series of events by which Jews in Spain have in the past two decades gradually been acquiring a more and more normal position, from a situation where (as in 1948) they were still holding Jewish religious services in semi-clandestine conditions.

Principle speakers at the event were the governor of Toledo, Enrique Thomas de Carranza, the president of the Jewish community of Spain, Max Mazin, and Mr. Hoffman, who put the developments in Spain in the context of the general amelioration of Christian-Jewish relations. The ceremony, before 200 persons, many of whom were non-Jewish and including some priests, was simple, dignified and impressive, taking on great symbolic value from its setting: the synagogue built by Samuel Levi in the city that was to become the very center of the inquisition, Toledo.

The ceremony received wide publicity, in itself something most helpful to Spanish Jewish leadership. For any international attention given to this small community is one of its most potent supports in gaining status and deserved concessions from the Spanish authorities.

The mission also gave Spanish Jewish leadership, together with Mr. Hoffman and the other members of the mission, the opportunity to put before a leading Spanish government official Jewish views with regard to the question of religious liberty in Spain, and to inquire as to the government view on anti-Semitic publications in the country.

Minister of Information and Tourism Fraga Iribarne said that the proposed new legislation concerning religious liberty was the province of the Minister of Justice and not of his department, but that, of course, he knew about it. The text of the bill is still secret. The proposed legislation is now in the hands of the Spanish bishops for examination and it is expected that they will return the bill without any major modification. It also is to be expected, the minister

implied, that opponents to the new legislation among the bishops will stall as long as possible, but that this stalling cannot be indefinite. (It was reported to us by one knowledgeable source in Madrid that various countries had made Spain's passage of suitable legislation on religious freedom one of the conditions for the country's entry into NATO.) A previous effort to pass this legislation had been blocked on the ground that one should await the results of the Ecumenical Council. With this now over, opposition bishops had no solid ground for holding off action; hence the minister's certainty that it would be acted upon in reasonable time.

The legislation itself had to be seen in terms of Spain's history and traditions, the minister said, and represented great progress in this context. One could not expect, really, full equality of all religions, he implied. At the same time he felt sure that the important and major requests of the Jewish community would be taken care of by the new bill. He asked Mr. Mazin whether the Jewish community had been consulted prior to the drafting of the bill, and was told that this had been done.

The minister was queried with regard to the anti-Semitic press in Spain. He gave as his view that this press -- Juanpérez, Qué Pasa? -- was unimportant and that "its writers are its readers." He felt that any governmental attempt to stop these publications would merely give them the kind of attention and increased publicity that they desire. He also pointed out that he could not take action by terms of the new press law allowing greater press freedom. (In fact this is not strictly true; but to take action would certainly be against the trend that the minister has introduced toward greater press freedom.) He pointed out, moreover, that there were other possible lines of action -- thus, for example, one of the anti-Semitic papers is now being sued by Opus Dei, bringing action before the courts on the grounds that it has been libelled. There was also the implication by the minister that should this anti-Semitic press really become a problem the government would take action.

Mr. Hoffman and the mission members told the minister how much interest and attention there was in the United States and elsewhere in Spanish action on religious liberty, and in the situation of the small Jewish minority in Spain, as witnessed that very week by the international attention given to the Toledo ceremony. The minister declared that he was aware of this attention and we could rest assured that Spain was determined to treat the Jewish minority properly even though it knew that events like the Toledo ceremony would bring protest from Arab states.

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AUSTRIA

1. Meeting with Bundeskanzler Josef Klaus

Bundeskanzler Josef Klaus was obviously well prepared for the mission and immediately launched a discussion at length on the situation in Austria as he saw it, including rather astute defenses on subjects he knew to be of concern to the mission. Thus, for example, he described how the Austrian government was prosecuting war criminals, but that Austria believed, as he knew we must, in the separation of the executive and judiciary and in the right of jury trials so that the government could only go so far and no further than vigorously seeking prosecution to the top judicial level. Similarly, the Minister of Education was fully determined to respect the internal rights of Austrian universities and hence had felt it would be a blow to such university independence had he interfered with university procedure for dealing with professors who acted improperly (an obvious reference to the Borodajkewycz affair). As to extremist groups in Austria, one should not exaggerate their strength, he said. They were but a very minute and insignificant group and no real threat to the Austrian democracy that has been built up in the postwar period.

He himself, the Chancellor said, was paying particular and deep attention to the question of anti-Semitism and prejudice -- citing a particular case in which he had intervened personally once he had heard of it -- and he could assure us that the situation had much improved over the days of his own youth and prewar period. He did feel, however, -- and we had never gotten this kind of admission from a responsible Austrian government official before -- that there was an important subconscious underlying anti-Semitism among various segments of the Austrian population, and that this had to be rooted out. He told us (and we said we knew) about his declaration earlier this year denouncing anti-Semitism. He said that both his party and government would combat it, and that instructions to this effect went down to every level of Austrian officialdom; and that there were constantly statements by party and parliament denouncing anti-Semitism and that these received wide circulation and attention. He indicated, moreover, that in school civic courses the attempt was being made to inculcate democratic attitude and abhorrence of prejudice in Austrian youth.

The AJC delegation insisted on the need for more intensive action to root up the subconscious anti-Semitism which was felt to be the real crux of the matter. The fact that Austrian juries were releasing war criminals, the fact that university students were significantly much further to the right than the general population (as expressed in voting for university leadership compared to voting of Austrian general elections) were seen as real danger points in Austria, the Chancellor was informed. The delegation cited the kind of review and revision going on by leading Catholic authorities, and referred to its meeting with Cardinal Koenig.

The Chancellor then said that he felt that perhaps his connection with the people working for change was not as strong as it should be, though, of course, he knew of Professor Schubert and others. He then went on to say that he thought that he and certain of his ministers should get together with Professor Schubert and those working for education for better understanding, to hear their suggestions and propositions as to what could be done. He said that the next two weeks would be a bad time for this, for the Cabinet was at the moment going through the budget, but that contact should be made with him in about a fortnight to organize such a meeting and discuss suggestions.

Dr. Ernst Feldsberg, president of the Austrian Jewish community, had asked the mission to transmit to the Chancellor the community sentiment that relations between the government and the Jewish community in Austria could not be better, and that the government was acting fairly in every way with regard to the rights of the Jewish community. This was done; and the Chancellor welcomed this remark.

2. The Educators Project

In the absence of Dr. Ludwig Wohlgemuth of the Austrian Ministry of Education, thus far most closely concerned with the educators project proposed by Dr. Slawson on the AJC visit last April, the AJC mission met with Ministerialrat Dr. Heribert Nagler.

Dr. Nagler and two of his associates present asserted that there were two matters to be discussed with regard to the project: first the kind of teachers desired to go on these missions, and the timing; and second, the financing of these missions. Mr. Shuster and Mr. Karlikow outlined the kind of teachers whom they felt ought to go, on the basis of the German experience; and the Austrian representatives felt that the best time would be the months of April and May. As to the question of financing, Mr. Hoffman and Mr. Shuster insisted that this was primarily an Austrian responsibility and it was for the Austrian government to meet the mission cost, and that one could better seek outside help once there was a going program. Dr. Nagler and his associates referred to Austrian budgetary difficulties but said that they would put the matter forward, protesting vigorously when Mr. Hoffman declared "of course, we are more interested in this than you are." Mr. Shuster also informed them that there had been an agreement in principle with Dr. Wohlgemuth for the financing of the missions by the Austrian government. The AJC correspondent in Austria will be pressing the project in conversations with Dr. Wohlgemuth. United States government representatives in Austria will also, informally, be raising the matter, according to a conversation held by the mission with the U.S. Chargé d'Affaires in Austria, Mr. Robert Brandin.

MISCELLANEOUS

1. Anne Frank Foundation

While in Amsterdam, the AJC mission met with Rabbi J. Soetendorp, a director of the Anne Frank Foundation, and with Mrs. S. Slagter, one of the directors of the Anne Frank House program. After a visit through the Anne Frank House, there was a brief discussion as to the possibilities of cooperation between the AJC and the Anne Frank Foundation for the holding of a major international conference at the Anne Frank House which would bring together outstanding personalities for discussion of some aspect of interfaith understanding or better human relations. The Foundation does already hold some international conferences of older youth -- the last such meeting was on the subject of "Is There a Place for Religion in the World of Today." However, the method by which people are invited to such meetings is most haphazard. Information is sent for circulation to different universities and whoever wants to come, comes. It was recognized that organization of a serious meeting would require an entirely different approach. There was agreement in principle that AJC and the Foundation should organize an international meeting, on a topic yet to be chosen, and Rabbi Soetendorp would be presenting his and the Foundation's suggestions and a proposed budget.

It seems clear that the major part of the expenses of an international meeting would have to be borne by the AJC. The Foundation now usually runs an annual deficit of several thousand dollars (covered by Mr. Frank) in its budget of about \$18-28,000, its funds coming from voluntary contributions and some small subsidies from the Dutch government and the Amsterdam city council.

2. Jewish Religious Cultural Treasures in Egypt

While in Geneva, Mr. Hoffman and the mission members met with heads of various Jewish organizations for briefing on a variety of problems. One of these meetings was with Mr. Charles Jordan, Director General of the American Joint Distribution Committee, who mentioned a problem which has arisen in Egypt in which he hoped the AJC might intervene. It is a problem with which we are familiar but never succeeded in achieving practical results -- protection of the Jewish cultural heritage in Egypt. A number of independent, free agent private operators and scholars have approached the Jewish community in Cairo, and some of them have taken material out for their own private uses. One of them has been apprehended by the Egyptian authorities. Subsequently, Jewish community leaders were put under surveillance; the latter are fearful of consequences and anxious that they should not be subject to further contacts by Jewish scholars or independent operators. Mr. Jordan raised the question whether we could not intervene with various religious and Jewish academic bodies in the United States so that Jewish scholars and institutions, at least, will not be seeking to contact the community on this score, and thus make its position more difficult.

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MEMORANDUM

THE AMERICAN JEWISH COMMITTEE

date November 2nd., 1966
to Hanna F. Desser
from BAOffice
subject

The Methodist Church in Argentina has unexpectedly sent a few days ago a message to President Ongania, expressing publicly its concern with some attitudes adopted by the government, especially those related to the University problem.

As a matter of fact, the Protestants in Argentina usually do not step out loudly with this kind of manifests. It is worthwhile adding that this one had a very good coverage in the local newspapers.

The Methodist Church--which is, by the way, the strongest group among the Protestants of this country, based its bold criticism on its "wish to help clarifying the national picture". The statement condemned "the recurrence to violence and the offense of human dignity and rights when dealing with the University issue and the governmental mismanagement of the problem leading to confusion within and without the Universities and unleashing the withdrawal of some of our best and most promising teachers and experts."

The document acknowledged the perils of communism and other extremist groups within the ranks of democracy, but emphasized the danger of other enemies who are the natural allies of any extremism, such as poverty, hunger and unjust distribution of wealth, backwardness, and anti-social and anti-human social economic systems, as well as anti-Semitism and racism in all its forms.

"Any forcible action aimed for repression will be wholly ineffective and will encourage new hatreds and animosity. Both the World Council of Churches and the Second Vatican Council underscored emphatically this truth", warned in its last part the message of the Methodists to President Ongania.

With all the best.

Trust

NM. zb

GEORGETOWN UNIVERSITY
WASHINGTON, D.C. 20007

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Office of Public Relations
REV. DANIEL E. POWER, S.J.
DIRECTOR

202 FEDERAL 7-3300
EXT. 420, 430, 467

May 20, 1966

Rabbi Marc H. Tanenbaum
National Director,
Interreligious Affairs Department
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

Dear Rabbi Tanenbaum:

We are very pleased that you will participate in a discussion on Catholic-Jewish relations on the Georgetown University Forum taping Tuesday, May 31. After much thought on the selection of other panelists, Father Power felt that a dialogue would be the best arrangement, and accordingly asked the Rt. Rev. Monsignor George G. Higgins to appear on the program with you. Monsignor Higgins is the Director of the Social Action Department of the National Catholic Welfare Conference, and we feel that the two of you will give us an extremely interesting and stimulating discussion. We are giving the program the title of "Catholics and Jews: After the Council", which will give you considerable leeway to discuss both the Council Document and its implications for future interreligious relations.

I am enclosing a procedure sheet which will give you our taping schedule for the day. Since Georgetown University is only a short cab ride from National Airport, you could take a plane as late as the 11:00 A.M. Shuttle from La Guardia, or, if you would feel more comfortable with more time, the 10:30 plane from Newark. If you should arrive at the University before 12:45 P.M., please have the guard at the Main Gate call me on Ext. 420, and I will come right down and meet you. In consideration of our starting time, we will have a light lunch available in our radio studio, and you and Monsignor Higgins can have a sandwich while you plan the outline of your discussion with our Moderator, Mr. Wallace Fanning of NBC News.

I am also enclosing a list of the radio stations which carry the Forum. Unfortunately, we do not have the broadcast schedules of the individual stations. However, if you are planning to have your office put out any releases on this broadcast, you could have your local people inquire the schedules from the stations, referring to the Georgetown University Forum No. 1020.

Please call us if you have any additional questions. We are looking forward to seeing you on May 31, and to a most interesting program.

Sincerely,
Judith Berson
(Mrs.) Judith Berson, Radio & TV Assistant

May 24, 1966

Brant Coopersmith
Frances P. Rosenberg

Georgetown University Forum with Rabbi Marc Tanenbaum

On Sunday, June 5, the Georgetown University Forum will present Rabbi Marc H. Tanenbaum, Director of the Interreligious Affairs Department of the American Jewish Committee, and the Rt. Rev. Monsignor George C. Higgins, Director of the Social Action Department of the National Catholic Welfare Conference, in a discussion on "Catholics and Jews; After the Council."

The program will be televised on WRC-TV(NBC) Washington, 12:30-1:00 P.M. WETA-TV(Educational Channel 26) Washington will present the program on Monday, June 6, 10:00 P.M.

You may wish to publicize this program among your AJC membership in Washington.

In time, the discussion will also be carried by more than 300 radio stations throughout the United States. These include commercial stations; member stations of the National Association of Educational Broadcasters and the Intercollegiate Broadcasting System; and the Voice of America. The broadcast schedules of the individual stations are not yet available. Please inquire about the schedules from the stations, referring to the Georgetown University Forum #1020.

The list of radio stations is being sent to me today. I shall forward a copy to you.

Best regards,

cc: M.Yarmon
M.Krents
S.Katz
Isaiah Terman

WELCOME TO THE GEORGETOWN UNIVERSITY FORUM

The Georgetown Forum began broadcasting in 1946; since 1951 it has been shown in the Washington area on television. Its purpose has always been clarification -- not controversy. The format of the program is unrehearsed panel discussion on topics of general interest. Guests and moderator work out the general program direction in a brief planning session just before taping. The Forum is pre-recorded separately for both radio and television. It is not a simulcast.

* * * * *

RADIO

The radio broadcast is taped in the Raymond Reiss Studio on the main campus of Georgetown University. The transcribed tape is mailed to more than 300 radio stations throughout the United States. These stations include: commercial stations; member stations of the National Association of Educational Broadcasters and the Intercollegiate Broadcasting System; and the Voice of America. A listing of Washington area stations which carry the Forum will be given to you at the taping session. For stations elsewhere, please call the Raymond Reiss Studio, FE 7-3300, Ext. 272.

TELEVISION

The television portion is made in the WRC studio -- NBC, Channel 4 -- at 4001 Nebraska Avenue, N. W. The Forum is video-taped and is shown locally on Channel 4 on the following Sunday from 12:30 to 1:00 P. M., and on Channel 26 -- WETA -- on the following Monday at 10:00 P. M.

The content of the TV and radio segments is not necessarily the same -- nor should it be. The radio audience is national; the television audience is the Metropolitan Washington area.

* * * * *

RECORDING PROCEDURE

12:45 P.M. -- Please arrive at the main entrance to the Healy Building -- just inside the main gate -- on the Georgetown University Campus, 37th and O Streets, N. W. You will be met and taken to the studio.

12:45-1:15 -- General planning session by guests and moderator.

1:15-1:45 -- Program is transcribed for radio.

1:45 P.M. -- Proceed to Station WRC, 4001 Nebraska Ave., N. W.

2:15-2:45 -- Program is video-taped.

PERSONNEL

Moderator	Wallace Fanning	EM 2-4000 or Annapolis (301) 956-3606
Director	Rev. Francis J. Heyden, S.J.	FE 7-3300, Ext. 577 - 220
Program Director	Rev. Daniel E. Power, S.J.	FE 7-3300, Ext. 430 - 467
Assistant	Mrs. Judith Berson	FE 7-3300, Ext. 430 - 420
TV Producer	(Call Station WRC)	EM 2-4000, Ext. 222
Radio Studio	Arthur Dietz, Engineer	FE 7-3300, Ext. 272



TOPIC "Catholics and Jews: After the Council"

PANEL

Rt. Rev. Msgr. George G. Higgins

Rabbi Marc H. Tanenbaum

RECORDING DATE Tuesday, May 31, 1966

TV # 777 RADIO # 1020



georgetown university forum



THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N. Y. 10022 • PLaza 1-4000 • Cable Wishcom, New York

April 28, 1966

Dear Colleague:

Last week the National Council of Catholic Men and the National Council of Catholic Women jointly announced the publication of its "Grass Roots Ecumenism Kit" which is intended for use by their membership, numbering some 20 million lay men and women. As part of that program, I was invited to co-author with Prof. Leonard Swidler of Duquesne University the orientation pamphlet on "Jewish-Christian Dialogues." While this is intended primarily for Christian readers, it seemed to me that you might find this document of interest both in terms of learning what official Catholic bodies are communicating to their membership regarding Jews and Judaism, as well as for the content itself.

The American Jewish Committee, which has been pioneering in inter-religious relationships since its religious textbook studies were conducted in the 1930s, is publishing a new kit of materials of its own on "Jewish-Christian Relations." Enclosed is a leaflet describing two of the most recent publications, namely,

A Guide to Interreligious Dialogue

Children of One Father - A selected annotated bibliography of inexpensive pamphlets and reprints on Jewish-Christian relations.

In addition, I should like to call to your attention the availability of the Proceedings of the St. Mary's College Institute on Jewish-Christian Relations, the first seminar for Jesuit Seminararians of its kind to be held in this country. The proceedings contain the full text of addresses dealing with Jewish life and Judaism, as delivered by Rabbi Jakob Petuchowski, and others. The proceedings sell for \$1.00 per copy (\$6.00 for 10 copies; \$12.00 for 25 copies.)

Also enclosed is the text of a radio interview on "Vatican Council II and the Jews" that was broadcast over some 800 radio stations in this country and abroad.

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I hope that you will find these materials useful in your congregational adult and youth education programs, as well as in your own activities in interreligious affairs in your community. I would be happy to have your reactions to these materials and would welcome your ideas for putting these to effective use in pursuit of our common objectives.

Sincerely yours,



Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

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TENTATIVE PROPOSALS FOR A PROJECT ON PREJUDICE
TO BE UNDERTAKEN FOR THE THREE PROGRAM
DIVISIONS OF THE NCC BY BERNHARD OLSON

TENTATIVE TITLE OF PROJECT: "Conflict and Change: The Church's
Role in Current Trends and Developments in Race Relations"

Outside of the key phrase, "Race Relations," the project seems
to focus on three other basic ingredients: 1. Conflict and
Change, 2. The Role of the Churches, and 3. Current Trends
and Developments:

1. Conflict and Change:

- a. Conflict can be both destructive and constructive.
- b. Conflict is a constituent part of prejudice and prejudiced action as they meet movements in the opposite direction--in efforts to solve problems, achieve justice, and overcome prejudice.
- c. Change takes place as a result of conflict, both positive and negative.
- d. Changes take place in the varied contexts of the churches' relationships: within their own communities of faith; within the relationships of one community of faith to those of other faiths; within the relationship of its own community to that of the larger community of which it is a part; within the relationship of those who have power to those who do not have power; etc.
- e. Various factors and complexes of factors precipitate and facilitate, or hinder and block (desirable) change.
- f. The changes to be studied are those which make for the concrete realization within our churches and in society of elements of justice; the conflicts under scrutiny are not only those already existing but also those which may be induced (i.e., conflict may deliberately be created and not merely disclosed).

2. The Role of the Churches:

- a. What churches are doing may be creative, effective, perhaps unusual and pioneering; or relatively ineffective, irrelevant, and traditional; or they may be doing nothing.
- b. Perhaps segments of the churches (e.g., Church Women) may be more active, provocative, and effective in their action than the churches as a whole; perhaps other community groups (i.e., Jewish Women) may be more creative than such church-segments as Church Women.

- c. The relationships of the churches--Negro, White, and Integrated--to each other, to other religious groups (Roman Catholic, Jewish), and to other community organizations (human relations agencies, civil rights groups, etc.) are involved in role.
- d. The role of the churches may, then, involve not only the Protestant churches of whatever racial complexion, but Roman Catholic churches and Jewish Synagogues as well. It may become clear that interreligious conflicts, relationships, and cooperation may be a constituent element in "the Church's Role," so that the inclusions in our study of interreligious prejudices and their opposites may be mandatory.

3. Current Trends and Developments:

- a. An updating assessment of current trends in race relations in the U.S. and major developments must be made in view of the nature of fast-moving and complex events in this area.
- b. The relationships of interreligious developments to the racial problem may also be desirable: e.g., anti-Semitism among whites and Negroes, and the fact that anti-Semitism is both an active and latent factor in anti-Negro ideology are relevant to our concern.

While this study may or may not be a study of a whole community, or an action-research study of selected churches of White and Negro churches in varied situations (such as inner city, suburban, rural), the methodology to be employed (in selecting churches or communities, and in the precise means of gathering data) must be dealt with only when the three program Divisions and the researcher have agreed upon the problem to be defined, defined it fully, and stated the questions to which we are interested in finding answers. However, whatever the approach to attacking the problems, such an approach should be "contextual," i.e., if the study is of churches it should be of churches-in-relation to all constituents of a community and to the community itself as well as to such other contextual factors as the theological orientation of the churches studied, etc.

Conclusions and findings of the research must be so stated that they can be appropriated by the various program units of the sponsoring Divisions of the NCC. Devices, for example, of creating social conflict and creatively utilizing it have tremendous significance for Christian educational procedures as well as for social action strategies.

Taken together, a study of the churches' responses to the race problem and interreligious tensions, and of the tactics and strategies which the churches have adopted for dealing with these problems within their social contexts, can answer many questions. The researcher is therefore recommending the following next steps:

1. In considering the broad project as set forth above, what questions do the three program Divisions of the NCC see as vital ones to be answered by our research? Could each of the three Divisions submit two or three questions they would like to find answers to?
2. After the questions are submitted, we should more clearly define our problem and select those segments of our questions we consider of greatest value.
3. The next step will be to delimit the project to feasible proportions and focus it sharply in order to gain from it the greatest value.
4. Then the researcher can begin to design the project. When the design is approved, a decision then needs to be made as to what shall be done during the first stage.

NOTE: The Commission on Race and Human Relations have already submitted three questions which it considers important for its work. Any of these three, or any parts or combinations of these three, or all of them may fit into this project:

1. How do (and should) the churches respond to the existence and development of social conflict both in the churches and in society?
2. How do (and can) churches develop and constructively use social conflict in order to effect social changes which move toward the achievement of social justice in the churches and in our society?
3. What is the relationship between the Christian community and the evolving movement of the powerless to confront the power structure in the making of significant decisions affecting the life and conditions of the powerless?

This researcher realizes that while he believes that he has incorporated the suggestions of Eli Wisner, he also realizes that he has not yet stated a "modest project." He also acknowledges that such considerations as "the role of the clergy," "the decision-making process," "the goal-formation process," and methods used for reaching objectives, are sub-questions which must await the formulation of our basic problem.

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news

THE AMERICAN JEWISH COMMITTEE

INSTITUTE OF HUMAN RELATIONS, 165 E. 56 ST., NEW YORK, N. Y. 10022, PLAZA 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for people everywhere.

MORTON YARMON, Director of Public Relations

FOR RELEASE: After August 8, 1966

CAMBRIDGE, ENGLAND - "The striving for internal Christian unity might lead to a pan-Christian exclusivism that could ignore the authentic pluralism of the global human family," an American rabbi active in interreligious and ecumenical circles said here today.

Speaking at the International Conference on Christian-Jewish Relations, which is taking place at Newnham College from August 7-15, Rabbi Marc H. Tanenbaum of New York, director of Interreligious Affairs of the American Jewish Committee, lauded those aspects of the ecumenical movement which have advanced the active cooperation of Catholics, Protestants, Jews, other religious groups, and humanists, toward such shared goals as human rights, the struggle against poverty, and the pursuit of world peace, and he welcomed the change in atmosphere from a previous cold-war mentality among various Christian groups. But he also expressed some misgivings regarding the direction of the search for Christian unity.

While expressing full understanding of and sympathy for an internal Christian dialogue which focuses on critical theological issues between Christians, Rabbi Tanenbaum nevertheless urged Christian leaders not to "go it alone" in the area of interreligious cooperation.

-more-

Morris B. Abram, President; Jacob Blaustein, Louis Caplan, Herbert B. Ehrmann, Irving M. Engel, Joseph M. Proskauer, Honorary Presidents; Ralph Friedman, Chairman, Executive Board; Philip E. Hoffman, Chairman, Board of Governors; Nathan Appleman, Chairman, Board of Trustees; John Slawson, Executive Vice President.

Washington office: 818 18th Street, N. W., Washington, D. C. 20006 • European headquarters: 30 Rue la Boetie, Paris 8, France • South American headquarters: Libertad 773, Buenos Aires, Argentina • Israel headquarters: Rehov Hashoftim 2, Tel Aviv, Israel.

"If Christian leaders become preoccupied with the mechanics of institutional unity to the exclusion of a larger human perspective, they may repeat the error of earlier periods--that of viewing members of non-Christian religious groups as objects to be talked about, rather than as human beings to be talked to," he remarked.

"While such an approach would create a problem for all non-Christian religious groups," he stated, "it would be particularly hazardous for Jews, because Jews and Judaism are deeply involved in Christian scripture, tradition, and history. To guard against the traditional temptation of Christians to view Judaism in outmoded or polemical categories of thought," he proposed a "working liaison between the Vatican, the World Council of Churches, and representative Jewish religious and lay groups to help give Christians a more accurate understanding of the Jewish community as it really is."

Rabbi Tanenbaum's paper, "A Jewish Analysis of the State of Jewish-Christian Relations," was one of several addresses presented before the group of more than 90 scholars and religious leaders from Austria, France, Germany, Italy, Switzerland, Israel, the United States, Canada, Britain, and Holland.

A keynote paper on "Judaism and the Dialogue Movement" was presented at the opening session by Dr. Jacob B. Agus, a well-known scholar and rabbi of congregation Beth El, Baltimore, Maryland.

Other American clergy participating in the international consultation were the Rev. Dr. Robert Dodds, director of Ecumenical Affairs of the National Council of Churches of Christ in the U.S.A., and the Rev. Edward Flannery, S.J., editor of The Providence Visitor and a member of the U. S. Bishops Sub-Commission on Catholic-Jewish Relations.

Among the European experts was Zachariah Shuster, European Director of the American Jewish Committee, who was co-chairman of the Working Commission on the "Challenge to Christians and Jews of the Rise of Neo-Nazism."

In his paper, Rabbi Tanenbaum observed that the increasing Christian manifestation of concern for the daily welfare of men and women "represents a serious confirmation of the thesis of Maimonides, the great 12th Century Jewish philosopher, that Christianity (and Islam) are missionary outreaches of Judaism ...which vindicates the biblical vision of God, man, and history on which Jews and Judaism have staked their history and their present existence."

"If non-Christians are to be thoroughly convinced that Christians have overcome the monopolist tendencies of the past which excluded non-Christians from effective roles in culture and society for so long, they must see a more dramatic demonstration of outreach and cooperation by Christians toward other religious groups," he said.

The rabbi urged Christians not to settle for "tokenism" in their relationship with Jews. Jews have learned something of the extraordinary variety and diversity of the Christian community, and it is incumbent upon Christians to understand the Jewish community in its diversity as well.

"It is a serious oversimplification to assert that only synagogal bodies are sole spokesmen for Jewry and that all others are secular," he commented. "The use of 'secular' in this context is a polemical term that has no theological meaning for Judaism in the sense that it has for traditional Christianity.

"Historically, theologically, sociologically, to relate to the Jewish community as it exists requires abandoning preconceptions, and relating to the various aspects of Jewish

thought and action as encompassed by the full range of responsible Jewish structures--rabbinic, synagogal, communal, social welfare, and so forth."

Rabbi Tanenbaum pointed out that "in the United States the National Council of Churches has overcome this artificial issue by meeting regularly with leaders of the various national Jewish synagogal, community relations, health, education, and welfare agencies in a most effective manner. There is no reason why such similar relations cannot be established on an international basis grounded on the successful Jewish-Protestant experience in America," he said.

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Prominent Participants in Two Interfaith Meetings Dec. 8

Rabbi Marc H. Tanenbaum, of New York, director of the Interreligious Affairs Department of the American Jewish Committee, will participate in two major interfaith meetings in Los Angeles on Dec. 8, Arthur N. Greenberg, chairman of the Los Angeles Chapter of the AJC, announced today.

Rabbi Tanenbaum, an in-



Rabbi Marc H. Tanenbaum

ternational authority on Christian - Jewish relations and the only rabbi invited to attend the final sessions of Vatican Council II in Rome last year, will deliver principal addresses at the day-long fourth annual Interreligious Institute at Loyola University and an evening AJC Chapter meeting at Westwood Community Methodist Church.

At both meetings Rabbi Tanenbaum will be joined by outstanding national and local religious leaders in a frank discussion of positive and negative trends and developments in Jewish-Christian relations in the year since the Ecumenical Council passed the Declaration on

Cancer Fighter

REHOVOT, Israel (J T A) —The Weizmann Institute of Science reported this week that Prof. Isaac Berenblum, head of the Institute's biology department, was elected a member of the Council of the International Union Against Cancer, now meeting in Tokyo. Prof. Berenblum has been active in research on cancer.

the Jews.

The evening meeting will be moderated by Rabbi Hillel Silverman of Sinai Temple. Sharing the discussion with Rabbi Tanenbaum will be the Rev. Melvin Wheatley of the Westwood Community Methodist Church and Father Edward Flannery of Rhode Island, author of "The Anguish of the Jews." The meeting is being sponsored by the AJC and the Social Action Committees of the Temple and the Church.

Leaders of the National Democratic Party, speaking on television, today denied that they are Nazis or that they are protecting Nazi war criminals. They asserted that they are a "democratic party" and resented the fact that they are labeled as neo-Nazis in the German press.

Bonn Whistles

At a press conference, Karl Gunther von Hase, the spokesman of the Bonn Government for the press, said that the gains of the National Democratic Party in the Bavarian elections should not be overestimated in foreign countries, nor should they be underestimated in Germany. "German democracy," he said, "has proven its stability in recent years and could handle extremist elements."

SABBATH OBSERVANCE

Light candles Friday, Nov. 25, 4:27 p.m.
Seder Vayishlach, Gen. 32:4-56:48.
Sabbath ends Nov. 26, 5:30 p.m.
—Prepared by Rabbi Samuel Rubin

Passion Play, presented every ten years, rejected last month proposed alternatives to the present scene which portrays the Jew as the killers Jesus.

The 11 cultural leaders were Jacob Glatstein, Yiddish poet and novel Critic Irving Howe, Novelist Leslie Fiedler, Critic Ali Kazan, Poet Laureate St

The "Very Best"

WASHINGTON (J T A) Sol M. Linowitz, chairman the executive of the American Jewish Committee, sworn in last week as United States Ambassador to Organization of American States. Secretary of State Dean Rusk stated, in becoming Ambassador Linowitz, that "President Johnson went to very great lengths to find the very best man for this job. He found him."

Assembly of Federations Resolves On Massive Economic Aid to Israel; Full Attention to Jewish Education

The five-day 35th General Assembly of the Council of Jewish Federations and Welfare Funds closed in Los Angeles Sunday with the adoption of resolutions on a wide range of problems facing American Jewry and with the election of Louis J. Fox of Baltimore as president. Dr. Max W. Bay, of Los Angeles was elected vice president. Morris Glaser of Chicago was elected chairman of the Large City Budgeting Conference of 23 largest Jewish welfare funds reviewing the budgets of national and overseas agencies.

One of the major resolutions adopted by the Assembly stressed the urgency of the needs of Jewish communities overseas and urged that these communities be provided "intensive and massive" aid. "The needs are sharpened by Israel's current economic crisis," the

resolution emphasized. It recommended that absorption programs to bring immigrants to self-support should be greatly intensified, especially in assisting Israel to absorb more than 200,000 newcomers.

The resolution recommended that the fund raising and operations of all Israel's universities, "which are rapidly proliferating," should be coordinated in the United States and in Israel within and among the institutions.

The United Nations and the world's major powers were criticized at a plenary session for failing to bring peace to the Middle East. The criticism was voiced by Irving Kane, chairman of the CJFWF Overseas Committee, who emphasized that "the overriding problem facing Israel and indeed the whole world in this hour is

the problem of peace." He pointed out that 18 years after the establishment of the State of Israel, the country still finds itself surrounded by neighboring states which openly call for and plan Israel's destruction.

Concern over the unmet needs in American Jewish education was expressed at the Assembly which adopted a resolution emphasizing that "the strengthening of Jewish education in quality and effectiveness is of utmost importance to the future of our Jewish communities in America."

Dr. Benjamin B. Rosenberg, executive director of the Combined Jewish Philanthropies of Greater Boston, addressing a session of the Assembly, urged that Jewish central community organizations "should place Jewish education high on the agenda for planning.

California Jewish Voice
Nov 25, 1966

September 7, 1966

Rev. Edward H. Flannery
Providence Visitor
25 Fenner Street
Providence, Rhode Island 02903

Dear Father Flannery,

One of the best results of the Conference in Cambridge was my getting to meet you and to exchange some thoughts. No correspondence can take the place of a personal encounter. I have now finished reading your book, "The Anguish of the Jews" and I wish to congratulate you on its thoroughness, objectivity and readability. The style is felicitous and in spite of the melancholy nature of the subject, your presentation is most interesting.

I made it my business to read this work most carefully, because of the criticism of Prof. Eckart. So, let me dispose of this matter, to begin with. Toward the end of the volume, you speak of "Jewish provocation" (p. 276 (p. 272) and "coresponsibility," without explaining your meaning. This ambiguity could possibly give rise to misunderstanding. The word "provocation" possesses moral as well as purely sociological connotations. The rice "provoke" the poor to be envious, the talented provoke the mediocre to be resentful, the physically weak provoke the bullies... all these connotation do not imply moral culpability on the part of the victim. Yet, these factors were doubtless causative factors of Anti-semitism. In my book, "The Meaning of Jewish History" and in "Guideposts in Modern Judaism," I developed the notion of the "meta-myth," as the basic deposit of the Christian heritage concerning the Jews. And this myth is also fostered by some trends in Judaism, as I point out.

I take exception to your excellent treatise only in a few places. On p. 296, where you allow that "an odd superstitious Jew..." may have committed a ritual murder or host-desecration (also on p. 100), you make a gratuitous assumption in the field of mental derangement, where almost anything is possible. But, when the myth of the "blood-accusation" was a massive social reality, there is no reason to invent weird forms of insanity to account for the facts. The fact is that no conceivable fringe-group of this kind could or did exist, just as no such Christian group existed in pagan times, when similar accusations were made.

On p. 40, you speak of the renunciation of "Judeo-Christianity" by the Council of Jerusalem. If you refer to the Council convened by James to meet with Paul, (Acts XV) then the opposite was intended. It seems to me that what was then envisaged was the possibility of two forms of Christianity - one for Gentiles and one for Jews. On p. 63, you do not make clear, though you imply, that Judaism became a "disease" when all doctrinal deviations were suppressed. It was the only tolerated "heresy." Its exceptional nature consisted in its being tolerated by Roman jurisprudence, as you point out, and classified as an enduring "mystery" by St. Paul.

On p. 76, you write "The Jews were powerful and aggressive enough to alarm the church.." In what way were they "aggressive" toward the majority? - Visigothic intolerance was simply early medieval "standard operating procedure" toward heretics. Merovingian France was too weak, and the tolerant policy of Gregory the Great was always in tension with the one which even some Popes espoused of counselling the expulsion of Jews. The policy of Louis the Pious (p.81) was most exceptional for that period. On p. 87, you speak of Jews attaining a "monopoly in slave trading." Prof. Baron disputes this claim. See volume IV of his history, note 5-9, p. 336. On the same page you mention "Jewish proselytism" in regard to slaves and servants; there is no evidence that it was applied to other than pagans.

On p. 149, when you write of the emergence of a "Jewish mentality," which de-humanized the adversary, you allow room for gross misunderstanding. Jewish people retreated in the Sixteenth and Seventeenth centuries more and more into a world of their own and exalted their own metaphysical importance, but there was no increase of scorn for the Christian world; the situation was similar to the Catholic reaction in the Nineteenth century.

Sometimes, you do not make clear that a Catholic today does not condone that which was "natural" for the Church to do in the Fourteenth Century, as on p. 156. See also re Jesuits on p. 187. Your reference to Jacob Brafman's "Book of the Kahal" as containing the charge of "exploitation of the gentile world" may be exaggerated. So far as I know, his book was billed as an "expose of Jewish esparatism," (p.172) on a trans-national scale.

Your term, "cerebral" Catholicism does not convey to me a sufficiently meaningful qualification. Perhaps, my "apperceptive mass" is different. It would seem to me that a less academic and more pejorative term is needed to describe Edouard Drumont and his ilk.

On the whole, your book is an excellent summary of the history of Antisemitism. Having made your acquaintance in Cambridge, I feel that you have much to contribute toward the cause of Jewish-Christian understanding. Please call me when you come to Baltimore. It will be my pleasure to entertain you at our home.

Sincerely yours,

Dr. Jacob B. Agus
Rabbi

JBA/rp

ADVANCE PROGRAM

INTERNATIONAL COLLOQUIUM ON JUDAISM and CHRISTIANITY
Oct. 17-20, 1966

The Divinity School Harvard University
Cambridge, Massachusetts

Organized and Carried Out With the Support
of the American Jewish Committee

MONDAY, OCT. 17

8:00 P.M. THE FIRST LENTZ LECTURE - Dr. Wolfhart Pannenberg
University of Mainz

TUESDAY, OCT. 18

9:30 A.M. MORNING SEMINAR SESSIONS

- I. History of the Judaism-Christianity Encounter
Chairman: Dr. Isadore Twersky - Harvard University
Speaker: Dr. Haim H. Ben-Sasson - Hebrew University
Critic: Dr. Heiko A. Oberman - University of Tübingen

- II. Torah and Dogma
Chairman: Dr. Krister Stendahl - Harvard University
Speaker: Dr. Kornelis H. Miskotte, Leiden University
Critic: Dr. William D. Davies - Union Theological Sem.

- III. Secularism: Threat and Promise
Chairman: Dr. Robert N. Bellah - Harvard University
Speaker: Dr. Thomas F. O Dea - Columbia University
Critic: Dr. Guy E. Swanson - University of Michigan

3:00 P. M. PLENARY SESSION - Speaker: Dr. Salo W. Baron-Columbia

7:00 P. M. BANQUET - Welcome: Dean Miller
Rabbi Marc Tanenbaum - A J C

Speaker: Dr. Thorkild Jacobsen - Harvard

WEDNESDAY, OCTOBER 19

9:30 A.M. SEMINAR SESSIONS

- I. History of the Judaism-Christianity Encounter
Speaker: Dr. John Dillenberger - Graduate Theological Union
Critic: Dr. Gerson D. Cohen - Columbia University

- II. Torah and Dogma
Speaker: Dr. Ephraim E. Urbach - Hebrew University
Critic: Dr. Seymour Siegel - Jewish Theological Seminary

- III. Secularism: Threat and Promise
Speaker: Dr. Jacob Katz - Hebrew University
Critic: Dr. Benjamin Nelson - New School for Social Research

3:00 P. M. PLENARY SESSION
Speaker: Dr. ~~David~~ ^{Altmann} Flusser - Hebrew University

8:00 P. M. THE SECOND LENTZ LECTURE - Dr. Arthur C. McGill-Princeton

THURSDAY, OCTOBER 20

9:30 A.M. SEMINAR SESSIONS

3:00 P. M. PLENARY SESSION
Speaker: Dr. Jacob Taubes - Columbia University

8:00 P. M. THE THIRD LENTZ LECTURE
Dr. Hans Jonas - New School for Social Research

COLLOQUIUM ON JUDAISM AND CHRISTIANITY
 Harvard University - The Divinity School
 October 17-20, 1966

List of Participants (Exclusive of HDS Faculty)

Sidney E. Ahlstrom Yale University	I	John Dillenberger Graduate Theological Union	I
Gordon W. Allport Harvard University	III	James Dittes Yale Divinity School	III
Alexander Altman Brandeis University	I	A. Roy Eckardt Lehigh University	II
Salo W. Baron Columbia University	I	Emil Fackenheim University of Toronto	II
Markus Barth Pittsburgh Theological Seminary	II	Joseph Fitzmyer Woodstock College	II
Haim H. Ben-Sasson Hebrew University	I	Eugene J. Fleischmann Paris, France	I
Joseph Blau Columbia University	III	David G. Flusser Hebrew University	II
Morton W. Bloomfield Harvard University	I	Franklin L. Ford Harvard University	I
Bernard Blumenkranz Bagneux, Seine, France	I	Marvin Fox Ohio State University	II
Eugene Borowitz Hebrew Union College	II	David Noel Freedman San Francisco Theological Seminary	II
William J. Bouwsma University of California	I	Clifford Geertz University of Chicago	III
Raymond Brown St. Mary's Seminary	II	Nahum Glatzer Brandeis University	II
Daniel Callahan <u>The Commonweal</u>	III	Judah Goldin Yale University	II
Brevard Childs Yale Divinity School	II	Solomon Grayzel Jewish Publication Society	I
Gerson Cohen Columbia University	I	Alexander Guttman Hebrew Union College	II
William David Davies Union Theological Seminary	II	Benjamin Halpern Brandeis University	III

Arthur Hertzberg Columbia University	I	Yohannan Muffs Jewish Theological Seminary	II
Thorkild Jacobsen Harvard University	I	Marie Augusta Neal Emmanuel College	III
Hans Jonas New School for Social Research	II	Benjamin Nelson New School for Social Research	III
Jacob Katz Hebrew University	III	Jacob Neusner Dartmouth College	II
Martin E. Katzenstein Congregation Temple Israel, St. Louis	II	James Hastings Nichols Princeton Theological Seminary	I
Walter Kaufmann Princeton University	I	Heiko A. Oberman University of Tübingen	I
Guido Kisch University of Basel	I	Thomas F. O'Dea Columbia University	III
Guenter Lewy University of Massachusetts	III	Wolfhart Pannenberg University of Mainz	II
Seymour Lipset University of California	III	Leo Pfeffer American Jewish Congress	III
Gotfried W. Locher Bern, Switzerland	I	Emanuel Rackman Yeshiva University	II
Raphael Loewe University of London	I	Ellis Rivkin Hebrew Union College	I
Robert Lopez Yale University	I	James Robinson School of Theology at Claremont	II
Johannes Loubser University of Toronto	III	Coert Rylaarsdam University of Chicago	II
Frank Manuel New York University	III	Samuel Sandmel Hebrew Union College	II
Arthur C. McGill Princeton University	II	J.A. Sanders Union Theological Seminary	II
Kornelis H. Miskotte University of Leiden	II	David Shapiro University of Wisconsin	II
Hans Morgenthau University of Chicago	III	Edward Shils University of Chicago	III

List of Participants

Seymour Siegel Jewish Theological Seminary	II	Isadore Twersky Harvard University	I
Lou Silberman Vanderbilt University	II	Atarah S. Twersky Brookline, Massachusetts	III
Marshall Sklare Yeshiva University	III	Jochanan H.A. Wijnhoven Smith College	I
John Slawson American Jewish Committee	III	Paul Winter London, England	II
Brita K.J. Stendahl Radcliffe College	III	Harry A. Wolfson Harvard University	I
Guy E. Swanson University of Michigan	III	Walter Wurzbarger Shaare Shamayim Congregation	II
Marc H. Tanenbaum American Jewish Committee	III	Yosef Yerushalmi Harvard University	I
Jacob Taubes Free University of Berlin	III		



NCCM RADIO, June 5, 1966

RABBI MARC H. TANENBAUM, NATIONAL DIRECTOR OF INTERRELIGIOUS AFFAIRS
OF THE AMERICAN JEWISH COMMITTEE

I SHOULD LIKE TO BEGIN MY REMARKS WITH AN EXPRESSION OF MY HEARTFELT AND DEEP APPRECIATION TO THE NATIONAL COUNCIL OF CATHOLIC MEN FOR THEIR GRACIOUS INVITATION TO TAKE PART IN THIS SERIES OF FOUR PROGRAMS ON THE FUTURE OF CATHOLIC-JEWISH RELATIONS. THROUGH THIS SERIES, AS WELL AS THROUGH THEIR GRASS ROOTS ECUMENISM PROGRAM/ WHICH THEY HAVE INAUGURATED JOINTLY WITH THE NATIONAL COUNCIL OF CATHOLIC WOMEN/ THEY HAVE MADE A PIONEER AND LANDMARK CONTRIBUTION TO INTERRELIGIOUS UNDERSTANDING AND ~~THEY~~ HAVE PLACED ALL OF US, CHRISTIAN AND JEW ALIKE, IN THEIR LASTING DEBT.

MY TALK ON A "DESIRE FOR THE FUTURE OF JEWISH*CHRISTIAN RELATIONS" IS BASED ON TWO TEXTS. ONE DERIVES FROM THE RECENTLY PROMULGATED VATICAN COUNCIL DECLARATION ON NON-CHRISTIAN RELIGIONS, WHICH ASSERTED/ AMONG OTHER THINGS/ THE FOLLOWING:

"SINCE THE SPIRITUAL PATRIMONY COMMON TO CHRISTIANS AND JEWS IS THUS SO GREAT, THIS SACRED SYNOD WANTS TO FOSTER AND RECOMMEND THAT MUTUAL UNDERSTANDING AND RESPECT WHICH IS THE FRUIT, ABOVE ALL, OF BIBLICAL AND THEOLOGICAL STUDIES AS WELL AS OF FRATERNAL DIALOGUES."

MY SECOND TEXT IS DERIVED FROM ONE OF THE BASIC WORKS OF JEWISH TRADITION, "THE SAYINGS OF THE FATHERS (OF THE SYNAGOGUE)": "THE WORLD IS FOUNDED UPON THREE PILLARS -- TORAH, AVODAH, AND GEMILAS CHASADIM." THE VERY FOUNDATIONS OF THE EARTH, SAID THE RABBIS, ARE REARED ON TORAH, WHICH IN ITS BROADER MEANING IS "STUDY" OR "LEARNING": ON AVODAH, ~~BRXKRXKXKX~~ WHICH TECHNICALLY MEANS WORSHIP, BUT CAN MEAN AS WELL "SERVICE OF THE HEART" OR SERVICE OF THE TOTAL PERSON: AND ON GEMILAS CHASADIM, RIGHTEOUS DEEDS, ACTS AND WORKS OF CHARITY.

AND SO, I SHOULD LIKE TO PROPOSE THAT WE FACE SQUARELY INTO AS ONE WAY OF COMING TO GRIPS WITH THIS PROBLEM, THIS ISSUE. I WOULD LIKE TO SEE A CATHOLIC, PROTESTANT, AND JEWISH HISTORIAN SIT DOWN TOGETHER AND WRITE A JOINT HISTORY, IF NOT OF THE ENTIRE ENCOUNTER BETWEEN CHRISTIANS AND JEWS ACROSS 2,000 YEARS, THEN OF SECTIONS OF IT. PERHAPS AS MONOGRAPHS, RESEARCH PAPERS, OR BACKGROUND DOCUMENTS TO BE USED IN COLLEGE AND SEMINARY COURSES: OBJECTIVE, IMPARTIAL TREATMENT OF THE CRUSADES, OF THE SPANISH INQUISITION PERIOD, OF THE PORTRAYAL OF THE JEW AND JUDAISM IN PATRISTIC LITERATURE, OR THE ROLE AND THE PLACE OF THE JEW IN THE MIDDLE AGES IN HIS RELATIONS WITH CHRISTIAN SOCIETY. OF WHAT A TRAUMA THE VERY PROCESS OF CREATING SUCH A BODY OF LITERATURE WILL BE GREATLY INSTRUCTIVE FOR ALL WHO WILL BE EXPOSED TO STUDY, RESEARCH, AND WRITING IN THIS FIELD. SUCH WORK CARRIED OUT BY SEMINARIANS, TEACHERS, SCHOLARLY CLERGY, EDUCATED LAYMEN WOULD HELP IMMEASURABLY TO OVERCOME THE MISCONCEPTIONS AND THE MISREPRESENTATIONS THAT HAVE ACCUMULATED ACROSS THE CENTRIES AND WHICH HAVE CONTRIBUTED SO MUCH TO THE DISTORTION OF OUR RELATIONS. THE VERY LEAST THAT WE MIGHT HOPE FOR IS THAT WE WILL OVERCOME OUR IGNORANCES ABOUT EACH OTHER'S HISTORY BOOKS AND WHAT THEY CONTAIN.

THE
MEANT
THEIR
CIVIC
& POLITICAL
SALVATION.

ANOTHER AREA OF STUDY INVOLVES THAT OF BIBLICAL AND THEOLOGICAL STUDIES AND IS SUGGESTED BY THE VATICAN COUNCIL DECLARATION QUITE EXPLICITLY. THE COUNCIL FATHERS CALLED FOR ACCURATE INTERPRETATION IN PRECISE HISTORICAL AND THEOLOGICAL TERMS OF THE ROLE OF THE JEWISH PEOPLE IN THE CHRECFIXION. THE DECLARATION DECLARED THAT "WHAT HAPPENED IN HIS PASSION CANNOT BE CHARGED AGAINST ALL THE JEWS WITHOUT DISTINCTION THEN ALIVE NOR AGAINST THE JEWS OF TODAY. IT ADDED THAT "THE JEWS SHOULD NOT BE PRESENTED AS REJECTED OR ACCURSED BY GOD AS IF THIS FOLLOWED FROM THE HOLY SCRIPTURES." THE ST. LOUIS

UNIVERSITY STUDY OF RELIGIOUS TEXTBOOKS USED IN PAROCHIAL SCHOOLS
CONDUCTED BY SISTER ROSE ALBERT UNDER THE DIRECTION OF FATHER TRAFFORD
HAS DISCLOSED THAT IN A SUBSTANTIAL NUMBER OF MAHER

TEXTBOOKS, AND TEACHER MANUALS**AND THIS ~~TEXT~~ HAS BEEN TRUE AS WELL
AS SERMONS, LITURGICAL COMMENTARIES, AND OTHER FORMS OF CATECHETICAL
MATERIALS, THE ENEMIES OF JESUS HAVE FREQUENTLY BEEN IDENTIFIED AS
"THE JEWS" WHILE HIS FRIENDS AND FOLLOWERS, WHO WERE ALSO JEWS, ARE
NOT REFERRED TO IN THOSE TERMS. THUS IN SOME OF THE TEXTBOOKS THAT
WERE STUDIED, WE FIND THE FOLLOWING IS WRITTEN, "IT WAS ON THE DAY
THAT JESUS RAISED LAZARUS FROM THE TOMB THAT THE JEWS DECIDED TO KILL
HIM, NEVERTHELESS THEY WERE AFRAID OF THE PEOPLE." BUT WHO WERE THE
PEOPLE THAT THE JEWS WERE AFRAID OF? MARTIANS? THEY WERE JEWS. OTHER
JEWS. THE HISTORIC TRUTH IS THAT JESUS SCARCELY EVER SPOKE A WORD TO
A NON-JEW: HIS WHOLE MILIEU, THE PEOPLE WITH WHOM HE LIVED, WITH
WHOM HE HAD HIS DAILY ENCOUNTERS WERE ALL, FRIEND AND FOE ALIKE, JEWS.
AND YET THIS TRADITION OF SELECTIVE INTERPRETATION OF SCRIPTURE
CONTINUES TO THIS VERY DAY.

LET ME BE VERY CLEAR ABOUT ONE POINT: NO INFORMED JEW IS ASKING
CHRISTIANS TO REVISE THE NEW TESTAMENT FOR THE SAKE OF GOOD JEWISH
CHRISTIANS RELATIONS. THOSE WHO HAVE ANY UNDERSTANDING OF THE
SCRIPTURES ARE NO MORE PREPARED TO ASK CHRISTIANS TO REWRITE THE GOSPELS
THAN JEW^S WOULD BE PREPARED TO ACCEPT ANY SUGGESTIONS FROM NON-JEWS
THAT THE TORAH OR THE TALMUD BE REVISED FOR REASONS OF GOOD WILL.
HOWEVER SINCE PRESENT DAY JEWS ARE LIVING DESCENDANTS OF THE JEWS WHO
ARE REFERRED TO REPEATEDLY IN THE GOSPELS, AND IN LIGHT OF CENTURIES
OF PERSECUTION OF JEWS BY PEOPLE WHO CALLED THEMSELVES CHRISTIANS,
WHAT MANY JEWS DO RAISE AS A QUESTION BEFORE THE CONSCIENCE OF THEIR
CHRISTIANS NEIGHBORS**ESPECIALLY BIBLICAL AND THEOLOGICAL SCHOLARS AND
STUDENTS**IS WHETHER THERE ARE NOT RESOURCES IN BIBLICAL EXEGESIS

AND RELATED SCHOLARSHIP THAT WOULD ENABLE CHRISTIAN TEACHERS, ~~REXXXXRE~~
PRIESTS, AND THE AVERAGE CATHOLIC PARENT TO INTERPRET IN PROPER
CONTEXT AND IN ITS SPIRITUAL MEANING THOSE PASSAGES OF THE NEW TESTAMENT
WHICH ARE MOST EASILY OPEN TO DISTORTION.

I MAKE BOLD TO RAISE THIS ISSUE IN THIS FORM BECAUSE I AM
GREATLY ENCOURAGED BY THE LEADERSHIP ALREADY GIVEN IN THIS DIRECTION
BY EMINENT CATHOLIC SCRIPTURE SCHOLARS AND THEOLOGIANS. A VERY GOOD
CASE IN POINT IS THE ESSAY ON "THE GOSPELS AND ANTI-SEMITISM,"/THAT
BY FATHER DOMINIC CROSSAN
APPEARED RECENTLY IN THEOLOGICAL STUDIES, THE JOURNAL PUBLISHED BY
THE JESUIT SEMINARY OF WOODSTORCK COLLEGE. FATHER CROSSAN WROTE,
"THE OFTEN REPEATED STATEMENT THAT THE JEWS REJECTED JESUS AND HAD
HIM CRUCIFIED IS HISTORICALLY UNTENABLE AND MUST THEREFORE BE REMOVED
COMPELETELY FROM OUR THINKING AND OUR WRITING, OUR TEACHING, PREACHING
AND LITURGY. "

ONE IS HEARTENED TO FIND THIS POINT OF VIEW CLEARLY AND CONCRETELY
REFLECTED IN SUCH NEW TEXTBOOKS AND ~~TEACHER~~ TEACHER MANUALS AS THE
^{TO}
"LIVE IS CHRIST" SERIES BY BROTHER FREDERICK AND BROTHER ALBERT AND
PUBLISHED BY HENRY REGNERY AND COMPANY FOR CATHOLIC HIGH SCHOOLS.
THE AUTEERS WRITE IN THE TEACHER'S MANUAL: "WE MUST FOLLOW THE EXAMPLE
OF OUR LORD UPON THE CROSS, WHO DID NOT APPLY THE TERM GOD-KILLERS
TO THE ROMAN POWERS, NOR TO THOSE (JUDAS INCLUDED) WHO BROUGHT HIM
BEFORE THE ROMANS, AND CERTAINLY DID NOT APPLY ANY BLANKET CONDEMNATION
UPON ANY GROUP OR NATION BECAUSE OF THE ACTIONS OF A MINORITY.

"RATHER WE SHOULD THINK OF THE SIGNIFICANCE ~~BY~~ THE CRUCIFIXION
HAS FOR US CHRISITANS: WE SHOULD THINK OF THE LOVE OF GOD SHOWN FOR
US IN THIS ACTION AND THE PROMISE OF RESBRRECTION IN UNION WIITH THAT
OF JESUS. WE SHOULD CONSIDER THAT, WHEN WE SIN, WE ARE TURNING OUR
BACKS ON THE LIFE WORK OF CHRIST, AND MAKING HIS DEATH USEDESS IN OUR

REGARD: IT IS WE WHO CONDEMN HIM TO MARTYRDOM, THEN, IN OUR OWN HEARTS."

ANOTHER DIMENSION OF THIS AREA OF BIBLICAL AND THEOLOGICAL CONCERN

IS THAT RELATED TO THE CONVENTIONAL PRACTICE OF MAKING UNJUST AND INACCURATE COMPARISONS BETWEEN THE JEWISH FAITH AND CHRISTIANITY.

OCCASIONALLY, GRATUITOUS SLURS AGAINST JUDAISM ARE INTRODUCED TO HEIGHTEN THE CONTRAST TO CHRISTIANITY. IN CONSEQUENCE, JUDAISM EMERGES AS A

~~LEGALISTIC RELIGION CONCERNED SOLELY WITH EXTERNAL OBSERVANCES, RITUAL, LEGALISTIC, DEVOID OF LOVE, MERCY AND COMPASSION.~~ FOR EXAMPLE, AS ONE

OF THE TEXTBOOKS CITED IN THE ST. LOUIS STUDY SAYS, "THE JEWS BELIEVE THAT ONE SHOULD HATE AN ENEMY, BUT CHRIST TAUGHT THE OPPOSITE." IT MIGHT

BE NOTED THAT ST. PAUL'S INJUNCTION "IF YOUR ENEMY IS HUNGRY FEED HIM" (Romans 12, 20) IS A DIRECT QUOTATION FROM PROVERBS 25:21 WHICH WHICH

THE JEWS HAD SOMETHING TO DO. ALSO, IN THIS STYLE OF TEACHING THE PHARISEES

WHOSE SCHOLARLY AND MORAL INTERPRETATIONS MODERN JUDAISM RESTS TODAY, ARE FREQUENTLY DESCRIBED AS INHUMAN, WITHOUT TRUE RELIGIOUS MOTIVATION. AS

THE PROMINENT JEWISH BIBLICAL SCHOLAR, DR. ROBERT GORDIS, HAS DECLARED, "EVERY COMPETENT SCHOLAR KNOWS THAT THE OLD TESTAMENT

CONCEIVED OF GOD IN TERMS OF LOVE AS WELL AS OF JUSTICE, JUST AS JESUS' GOD MANIFESTED HIMSELF IN JUSTICE AS WELL AS IN LOVE, FOR JUSTICE WITHOUT

LOVE IS CRUELTY AND LOVE WITHOUT JUSTICE IS CAPRICE." IF ANYTHING HAS BROUGHT THIS LESSON HOME TO US IT IS THE RACE STRUGGLE CONVULSING OUR

NATION WHICH IS BASED ON A DEMAND FOR JUSTICE AS MUCH AS ON ^{BROTHERLY} LOVE.

THE LAST ASPECT OF BIBLICAL AND THEOLOGICAL CONCERNS THAT I WOULD LIKE TO TOUCH ON DEALS WITH THE PROBLEM OF OMISSION. VERY OFTEN A FORM OF DISTORTION APPEARS IN TEACHING, OR IN EVERY DAY DISCUSSION FOR THAT MATTER, EITHER INTENTIONALLY OR UNDER THE INFLUENCE OF UNCONSCIOUS PREJUDICE. FOR EXAMPLE IN SOME OF THE REFERENCES TO MEDIEVAL JEWS AS

for EXAMPLE, BECAUSE OF THE GENERAL OMISSION OF THE JEWISH BACKGROUND OF CHRISTIANITY, MANY CHATHOLIC\$ AND OTHER CHRISTIANS ARE UNAWARE OF CHRISITIANITY'S JEWISH ROOTS. SOME PASSAGES IN TEXTBOOKS FOR EXAMPLE GIVE THE IMPRESION THAT THE BIBLE DID NOT EXIST PRIOR TO THE CATHOLIC CHURCH. HERE IS A VERBATIM QUOTE FROM ONE OF THE TEXTBOOKS CITED IN THE STLOUBS STUDY:

"HE INSPIRED MEN WHOM WHE CHOSE TO WRITE THE DIFFERENT SMALLER BOOKS WHICH COMPRISE IT. THERE CAN BE NO DOUBT THAT THE WORLD MUST THANK THE CHURCH FOR THE BIBLE."

IN SUCH MATERIAL AND IN HISTORY BOOKS, IN BOOKS ARE THAT ARE USED IN ALL RANGES OF EDUCATION, THERE ARE FEW REFERENCES TO JUDAISM AS A RELIGION. AFTER THE BIRTH OF CHRISTIANITY, JEWISH RELIGIOUS PRACTICES, HOLY DAYS ARE DESCRIBED MANILY TN THE CONTEXT OF THE ANCIENT PAST. THE CATHOLIC STUDENT IS GIVEN THE IMPRESSION THAT JUDAISM AS A FAITH CEASED TO EXIST WITH THE FOUNDING OF CHRISTINAITY OR WITH THE DESTRUCTION OF THE TEMPLE. THE JEWS OF LATER AGES THUS APPEAR BY IMPLICATION AS AN IRRELIGIOUS PEOPLE. WHAT ARE JEWS DOING HERE SINCE IN THIS VIEW THE OLD TESTAMENT HAS BEEN FULFILLED AND THE JEWS SUPERSEDED THE EXTREME SECULARIZED VERSION OF THIS ATTITUDE WAS EXPRESSED BY ARNOLD TOYNBEE WHO THOUGHT THE JEWS WERE A FOSSIL OF AN ANCIENT SYRIAC CIVILIZATION. WELL, IF WE WANT TO BE RATIONAL PEOPLE, WE NEED TO FACE THE EVIDENCE OF OUR SENSES: there ARE FEW JEWS AROUND WHO ARE FOSSIBIZED AND EVEN FEWER WHO REGARD THEMSELVES AS SYRIAN VESTIGES.

IF ONE WISHES TO UNDERSTAND THE JEWS AS THEY UNDERSTAND THEMSELVES TODAY, THE PEOPLE OF ISRAEL MEANS THE ACTUAL LIVING JEWISH PEOPLE WHO BECAME A PEOPLE THROUGH THE COVENANT MADE WITH GOD AT MT. SINAI AND HAVE ~~BEEN~~ GIVING LIVING WITNES TO THE WORD OF GOD THROUGH CENTURIES THIS COVENANT HAS TRANSFORMED THE JEWS INTO AN ETERNAL AND PERMANENT

PEOPLE AS THE PSLAMIST DECLARED:

OF
DEVOTION
PIETY
& SERVICE

AS WELL AS THEIR SUFFERING & IMPRESSION

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CATHOLIC THEOLOGICAL SOCIETY OF AMERICA PAPER
by RABBI MARC H. TANENBAUM, NATIONAL DIRECTOR
OF INTERRELIGIOUS AFFAIRS DEPARTMENT, AMERICAN
JEWISH COMMITTEE, JUNE 1966, PROVIDENCE, R. I.

My talk is based on two texts: One derives from
the recently promulgated Vatican Council Declaration on
Non-Christian Religions, which asserted, among other things,
the following: "Since the spiritual patrimony common to
Christians and Jews is thus so great, this sacred synod wants
to foster and recommend that mutual understanding and respect
which is the fruit above all of Biblical and theological
studies as well as of fraternal dialogues." My second
text is derived from one of the basic works

of Jewish tradition -- "The Sayings of the Fathers" (of the Synagogue): "The world is founded upon three pillars," declared the rabbis, "upon Torah, Avodah and Gemilas Chasadim." "The very foundations of the earth," said the rabbis, "are reared on Torah, which in its broader meaning, is study or learning; on Avodah, which technically means worship, but can mean as well, service of the heart or service of the total person, and on Gemilas Chasadim, on righteous deeds, acts and works of charity."

The Fathers of the Synagogue, it seems to me, have suggested some fundamental approaches which might be considered appropriate for the advancement of objectives which the Fathers of the Catholic Church have proposed -- the objectives of mutual knowledge and respect which all men of good will, living in the pluralism of America and ⁱⁿ a growing interdependent world, must certainly share. In speaking of the tradition of Torah, of understanding, of knowledge, of information, indeed, of scholarship in this context of advancing Jewish-Christian relations, I should like to suggest something which has not been done before, at least to my knowledge, but which sooner or later should certainly be done. Perhaps some of you who hear my voice might consider this a worthwhile subject to explore yourselves.

Before the proposal, the problem. One of the great problems between Christians and Jews has been the breakdown in communication. We have been trained in virtually different universes of discourse and nowhere is this more clearly evident than in the

ways, for example, in which we portray each other, in our history books, not just in the elementary and secondary textbooks but in the college and university and seminary levels as well. A Christian historian, for example, Father Philip Hughes, writing in his excellent study, A Popular History of the Catholic Church, describes the Crusades of the eleventh and twelfth centuries as "holy wars" to free the Holy Land in Jerusalem from the infidels. "Never before," writes Father Hughes, ~~and I quote his words,~~ "~~Never before~~ had Europe known such a vast and successful propaganda as the preaching of the First Crusade and its success is a most eloquent proof of the reality of the new reform Papacy's hold on the average man and of its popularity with him." In his Popular History edition, Father Hughes did not refer to the place of the Jews in the Crusades, not even once.

To Jewish historians writing about the same Crusades, scholars such as Heinrich Graetz, Marx and Margolis, Solomon Grayzel, the Crusades are described, in the language of one of these historians, as, "A gory story of pillaging Jewish settlements, killing Jewish people, looting Jewish wealth. Such serious restrictive legislation as the humiliating garb, ritual murder charges, host desecration libels and confinement of the ghetto, were not the heritage of the Dark Ages but the heritage of the crusades." As Father Edward Flannery, author of The Anguish of the Jews, has written: "Most Christians have torn out of their history books the pages the Jews have memorized." For the

Christian who is raised on the tradition of history contained in Father Hughes' book, the Crusades will be forever seen as a noble, heroic and by and large holy undertaking. But no Christian who is raised on that version of the Crusades will ever understand the mind-set of his Jewish brother who has been instructed by his reading of the Jewish version of that period.

Two completely different mentalities are developing side by side. The Jew responds to this understanding of his history in the Christian West with a feeling of some vast, inchoate sense of his victimization and he responds, humanly, with resentment. The Christian who knows nothing about this side of the history of the Jew in the West -- the Crusades, the Inquisitions, the pogroms, the expulsions, the ghettos, the yellow badges of shame -- often conclude that Jews who seem to get quickly nervous over outbreaks of anti-Semitism are strangely hypersensitive, even paranoid. And many Jews find it difficult to believe that Christians do not know anything about Jewish suffering of this magnitude in the past and conclude that Christians are being hard-hearted and insensitive -- and the cycle of misunderstanding thereby proceeds apace.

And so I should like to propose that we face squarely into this issue as one of the major obligations posed by Vatican Council II. As one way of coming to grips with this problem, I should like to see Catholic, Protestant and Jewish historians sit down together and write a joint history, if not of the entire encounter between Christians and Jews across two thousand years, then of sections of it, perhaps as monographs, research papers,

or background documents to be used in college and seminary courses -- objective, impartial treatment of the Crusades, of the Spanish Inquisition period, of the portrayal of the Jew and Judaism in patristic literature, of the role and the place of the Jew in the Middle Ages in his relations with a Christian society, of what a trauma the French Revolution meant for the Church while for the Jew it meant the civic and political salvation of the ~~whole~~ Jewish people. The very process of creating such a body of literature will be greatly instructive for all who will be exposed to study, research and writing in this field. Such work, carried out by seminarians together, teachers, scholarly clergy, educated laymen, would help immeasurably to overcome the misconceptions and the misrepresentations that have accumulated across the centuries and which have contributed so much to the distortion of our relations even to this very day. The very least that we might hope for is that we will overcome our ignorances about each other's history books and what they contain.

Another area of study involves that of biblical and theological studies and is suggested by the Vatican Council declaration quite explicitly. The Council Fathers called for accurate interpretation in precise historical and theological terms of the role of the Jewish people in the crucifixion. The declaration declared, in these words: "What happened in His Passion cannot be charged against all the Jews without distinction then alive, nor against the Jews of today." It added: "The Jews should not be presented as rejected or accursed by God as if this followed from the Holy Scriptures."

A St. Louis University study of religious textbooks used in parochial schools, conducted by Sister Rose Albert under the direction of Father Trafford Maher, has disclosed that, in a substantial number of textbooks and teacher manuals, and this has been true as well of sermons, liturgical commentaries and other forms of catechetical materials, the enemies of Jesus have frequently been identified as, quote, "the Jews," while his friends and followers, who were also Jews, are not referred to in those terms. Thus, in some of the textbooks that were studied, we find the following is written: "It was on the day that Jesus raised Lazarus from the tomb that the Jews decided to kill him. Nevertheless they were afraid of the people." But who were the people that the Jews were afraid of? Martians? They were Jews, other Jews. The historic truth is that Jesus scarcely ever spoke a word to a non-Jew. His whole milieu, the people with whom he lived, with whom he had his daily encounters, were all, friend and foe alike, Jews. And yet this tradition of selective interpretation of Scripture continues to this very day.

Now let me be very clear about one point. No informed Jew is asking Christians to revise the New Testament for the sake of good Jewish-Christian relations. Those who have any understanding of Scriptures are no more prepared to ask Christians to rewrite the Gospels than Jews would be prepared to accept any suggestions from non-Jews that the Torah or the Talmud be revised

for reasons of good will. However, since present-day Jews are living descendents of the Jews who are referred to repeatedly in the Gospels, and in light of centuries of persecutions of Jews by people who called themselves Christians and who exploited some of these teachings to cover up their bigotry, what many Jews do raise as a question before the conscience of their Christian neighbors, especially biblical and theological scholars and students, is whether there are not resources in biblical exegesis and related scholarship that would enable Christian teachers, priests and the average Catholic parent to interpret in proper context and in its spiritual meaning those passages of the New

Testament which are most easily open to distortion.

The need to prepare commentators on the Scriptures on the subject of para-liturgical, recent biblical scholars

members of the Catholic hierarchy, as in my judgment, are imperative

I make bold to raise this issue in this form because I am greatly encouraged by the leadership already given in this direction by eminent Catholic scripture scholars and theologians. A very good case in point is the essay on "The Gospels and Anti-Semitism" by Father Dominic Crossan, that appeared recently in Theological Studies, the journal published by the Jesuit seminary at Woodstock College. Father Crossan wrote, and I quote, "The often repeated statement that the Jews rejected Jesus and had Him crucified is historically untenable and must therefore be removed completely from our thinking and our writing, our teaching, preaching and liturgy."

One is heartened to find this point of view clearly and concretely reflected in such new textbooks and teacher manuals as the "To Live is Christ" series by Brother Frederick and Brother Albert, for Catholic high schools. The authors write in the teacher's manual: "We must follow the example of our Lord upon the cross, who did not apply the term God-killers to the Roman powers, nor to those (Judas included) who brought Him before the Romans, and certainly did not apply any blanket condemnation upon any group or nation because of the actions of a minority.

"Rather we should think of the significance the Crucifixion has for us Christians: We should think of the love of God shown for us in this action and the promise of resurrection in union with that of Jesus. We should consider that, when we sin, we are turning our backs on the life work of Christ, and making His death useless in our regard: It is we who condemn Him to martyrdom, then, in our own hearts."

Another dimension of this area of biblical and theological concern is that related to the conventional practice of making unjust and inaccurate comparisons between the Jewish faith and Christianity. Occasionally, gratuitous slurs against Judaism are introduced to heighten the contrast to Christianity. In consequence, Judaism emerges as a legalistic religion, concerned solely with external observances, ritual, legalistic piety, devoid of love, mercy and compassion. For example, as one of the textbooks cited in the St. Louis study says: "The Jews believe that one should hate an enemy, but Christ taught the opposite." It might be noted that

St. Paul's injunction, "If your enemy is hungry, feed him, contained in Romans 12:17, is a direct quotation from Proverbs 25:21, with which the Jews had something to do.

Also, in this style of teaching, the Pharisees, who for the most part, were saintly, devout and courageous men and on whose scholarly and moral interpretations modern Judaism rests today, are frequently described as inhuman, without true religious motivation. As the distinguished Jewish biblical scholar, Dr. Robert Gordis, has declared: "Every competent scholar knows that the Old Testament conceived of God in terms of love as well as of justice, just as Jesus' God manifested Himself in justice as well as in love, for justice without love is cruelty and love without justice is caprice." If anything has brought this lesson home to us, my friends, it is the race struggle which is presently convulsing our nation, which is based on a demand for justice as much as on brotherly love.

The last aspect of biblical and theological concerns that I would like to touch on deals with the problems of omission. Very often, a form of distortion appears in teaching or for that matter, in everyday discussion, either intentionally or under the influence of unconscious prejudice. For example, because of the general omission of the Jewish background of Christianity, many Catholics and other Christians are unaware of Christianity's deep roots in Judaism and in the Jewish people. Some passages in textbooks, for example, give the impression that the Bible did not exist prior to the Catholic Church. Here is a verbatim quote from one of the

textbooks cited in the St. Louis study: "He inspired men whom He chose to write the smaller books which comprise it. There can be no doubt that the world must thank the Church for the Bible."

In such material and in history books, in books that are used in all ranges of education, there are few references to Judaism as a religion in its present form. After the birth of Christianity, Jewish religious practices, holy days, are described mainly in the context of the ancient past. The Catholic student, or the Christian student generally, is given the impression that Judaism as a faith ceased to exist with the founding of Christianity or with the destruction of the Temple. The Jews of later ages thus appear, by implication, as an irreligious people or as some weird phenomenon. What are Jews doing here, since in this view of the Old Testament, it has been fulfilled and the Jews have been superseded. The extreme secularized version of this attitude was expressed by Arnold Toynbee, who thought the Jews were a fossil of an ancient, Syriac civilization. Well, if we want to be rational people, we need to face the evidence of our senses. There are few Jews around who are fossilized and even fewer whom I know who regard themselves as Syriac vestiges.

If one wishes to understand the Jews as they understand themselves today, the People of Israel means, the actual living Jewish people who became a people through the covenant made ^{by} ~~with~~ God ^{with Israel} ~~at~~ Mount Sinai and ^{who} have been giving living witness to the word of God through centuries of devotion and piety and service, as well as through tragic suffering and martyrdom. This covenant has trans-

formed the Jews into an eternal and permanent people, as the psalmist declared:

"My mercy will I not break off from him, nor will I be false to my faithfulness. My covenant will I not profane, nor alter that which has gone out of my lips. Once have I sworn by my holiness, surely I will not be false unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon and be steadfast as the witness in the sky." ^(Psalm 89)

Perhaps this is what St. Paul meant when he declared in the book of Romans that "the calls and promises of God to the people of Israel are irrevocable." *the gifts & calling of God are without repentance.*

How does classic Judaism view the election of the Jewish people in its own terms? The noted scholar Hans Joachim Schoeps in his study "The Jewish-Christian Argument" formulates this traditional view quite accurately in the following words:

In all ages, the Jewish faith has viewed possession of the Torah as the guarantee of its secure election. For ages, the Jews have expressed their deepest understanding of themselves in the daily Benediction of the Torah: "Blessed art Thou, O Lord, our God, King of the Universe, who hast chosen us from among all nations and hast given us thy precepts."

(Ethical Sayings of the Synagogue Fathers)
The Pirke Abot relates the saying of R. Akiba that the Israelites are called God's children, as was declared to them out of God's special love. And further: "Beloved are the Israelites, for a special instrument has been granted them. Out of special love, it was declared to them that a precious instrument had been granted to them, through which the world was created."

For it is written in Proverbs 4:2 "For I give you good doctrine; forsake ye not my teaching."

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For it is written in Proverbs 4:2 "For I give you good doctrine; forsake ye not my teaching." (III, 18) One of the Tannaim, a mystic by the name of R. Simeon b. Yohai, spoke of the nearness of God to his chosen people, the reality of the union of his *(Divine Presence)* shekhinah with Israel even after the destruction of the temple: "Come and see how beloved to the Holy One, blessed be his name, are the Israelites. Wherever they were exiled, the shekhinah was with them. So it was in Egypt / There follows a reference to I Sam. 2:27, so it was in the Babylonian galuth / reference to Isa. 43:17, so it is in the Edomitic / Roman galuth reference to Isa. 63:17. Even when they are finally delivered, the shekhinah will be with them, for it is written in Deuteronomy 30:3: 'The Lord thy God will turn thy captivity.' It is not written that he will bring it back, but will turn it back,

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This teaches that the shekhinah of the Holy One (blessed be his name!) will return with them from the galuth."

(Megillah 29a)

This and many other doctrinal statements of the Talmud, or interpretation of the Midrash (usually verifying the suggested exegesis with suitably selected passages from Scripture), quite obviously must be viewed as replies to Christian polemic. Israel remains the people of God; the covenant cannot be nullified. Thus the scholars reassure the nation. At the moment, the nation is in travail, but, in the first place, the evidence of such travail is not an admissible argument, since it is historical impotence which can demonstrate God's love, in the second place, there is not the slightest causal relationship between the misery of the nation and the crucifixion of Jesus, although presumably it is related to the punishments threatened in Scripture, if the people break the ordinances of the covenant and sin obtains the upper hand. In this other event, the Torah has promised, "the Lord shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth." (Deut. 28:64)

Starting with the ninth chapter of the Epistle to Barnabas and running through all patristic literature is the assertion on the part of Christian writers that Israel has been rejected by God because of the sin of the golden calf. If this is true, Israel replies: "If I appear so reprehensible on account of this single offence, how reprehensible must you be!" (Shir ha-Shirim Rabbah on 1:6, and elsewhere) But such verdicts are not man's to deliver, for no man knows God's decree. And the Christians do not have the right (so the rabbis assure

us repeatedly), by means of their allegories, to interpret Scripture contrary to the sense of the words in order to "prove" the rejection of Israel, and in this manner claim the Election for the Church. What is revealed is revealed, and God is a God of truth. It is written in the Torah: "And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the Lord their God." (Lev.26:44)

That is the point: punishment, yes--but not rejection. The galuth is perhaps even a blessing for Israel; it assures the eternity of the nation. That suffering would come upon Israel was predicted by the prophet Isaiah: "I have tried thee in the furnace of affliction." (48:10) The destruction of the temple and the dispersion among the Gentiles have their point of origin in the Election, and are compassed within the divine plan. This all came about "umippene hataenu ("on account of our sins") and will endure until, at a future time, our destiny will be altered by divine mercy. If now the scoffers come and ask, Where is then the power of God, seeing as he does not punish the persecutors of Israel?, R. Joshua b. Levi (Amora of the first generation, about 320) answers: "This is his power, that he restrains his wrath and remains patient with blasphemers. These are his terrible deeds; for without the terrible deeds of the Holy One (blessed be his name!), how could Israel continue to exist among all the nations of the world?" (Yoma 69b) In regard to the sufferings which afflict the Israelites here below: as repayment for the afflictions

sent by God, they have promised to them in return the divine precepts, the Holy Land, and the world to come (Mekiltoh on Exod. 20:3). Knowing this, the same Joshua b. Levi could even dare to say, "Not even a wall of iron can effect a separation between Israel and its Father in heaven."

(Pesahim 85b) And this deep conviction is paraphrased by another passage: "Even were all the nations of the earth to join together to put an end to God's love for Israel, they could not do so." (Shemot Rabbah)

Jews are heartened to find a number of Christian scholars who are beginning to understand and to reflect this basic tradition of Judaism, both present as well as past.

Father Gregory Baum, writing in the Ecumenist of May-June 1965, has begun to point the way:

"...the apostle tells us, that the Jews of the Synagogue remain dear to God for the sake of the fathers (cf. Romans, 11,28). Their election stands. Why? Because God is faithful, his gifts and call are irrevocable" (Romans 11,29). His election cannot ultimately be undone by human decision against it. This scriptural theme is invoked in the conciliar text.

"What does this mean for the understanding of the Jews of our day? Giving this Pauline theme its weakest possible meaning, it asserts that God continues to be present and to address Jewish believers in their synagogue services. The testimonies of God's mercy in the past as celebrated in the synagogue worship remain a way of divine action, for 'his gifts and call are irrevocable.' We have here the answer to a question crucial to the Jewish-Christian dialogue. What is the present synagogue worship before God? Is the Christian forced to regard present Jewish worship as an empty

form, as words and gestures without meaning? Or is he able to acknowledge in Jewish worship the presence of the living God? The conciliar text answers this question by its adoption and use of the Pauline theme. God remains present in his gifts to Israel."

As Father Henry Renckens has written in his recent book, The Religion of Israel: "Christianity would be unthinkable without Judaism" and "The old Israel is a work of the Holy Spirit, as is the new." "If we take the Church and Holy Scripture seriously," Father Renckens adds, "then we are bound to take Judaism and its literary activity down to this day seriously." Msgr. John Oesterreicher has recently stated it another way: "It is simply not true that because the synagogue did not accept Jesus as the giver of a new life, she is a dead tree carrying dead leaves. God's grace is at work in the synagogue. The worshipping community of Israel is alive to Him."

The challenge of Jewish-Christian relations is then for the Jew to come to grips with that which God must have intended in the emergence of Christianity out of the soil of the Holy Land, to come to grips with the holiness and sanctity that is found in the lives of so many of the new Christians with whom we have our being today. For Christians, it is to come to know Jews and Judaism in their full, living, present-day reality as a living, worshipping community, striving to be ever the banner of God's fidelity, a kingdom of priests and a holy nation.

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