



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 30, Folder 11, Jewish-Christian relations, 1973.

ISRAEL: People, Land, State

The Executive Committee of the Commission on Faith and Order of the National Council of Churches of Christ in the U.S.A. received on May 31, 1973 A STATEMENT TO OUR FELLOW CHRISTIANS based on the study on Israel: People, Land, State and took the following action: That A STATEMENT TO OUR FELLOW CHRISTIANS be transmitted to the Commission on Faith and Order and to appropriate Christian and Jewish organizations for study and response with the understanding that

- 1) it does not carry either approval or endorsement by the Commission;
- 2) it represents a stage in a process leading, it is hoped, to a fuller theological statement;
- 3) it is the responsibility of the signatories and not a consensus of the religious communities to which they belong.

A STATEMENT TO OUR FELLOW CHRISTIANS

1. The Church of Christ is rooted in the life of the People Israel. We Christians look upon Abraham as our spiritual ancestor and father of our faith. For us the relationship is not one of physical descent but the inheritance of a faith like that of Abraham whose life was based on his trust in the promises made to him by God (Gen. 15:1-6). The ministry of Jesus and the life of the early Christian community were thoroughly rooted in the Judaism of their day, particularly in the teachings of the Pharisees. The Christian Church is still sustained by the living faith of the patriarchs and prophets, kings and priests, scribes and rabbis, and the people whom God chose for his own. Christ is the link (Gal. 3:26-29) enabling the Gentiles to be numbered among Abraham's "offspring" and therefore fellow-heirs with the Jews according to God's promise. It is a tragedy of history that Jesus, our bond of unity with the Jews, has all too often become a symbol and source of division and bitterness because of human weakness and pride.
2. Christians can also enrich themselves by a careful study of post-biblical Judaism to the present day. Such enrichment is especially imperative in light of the far-reaching value crisis that now affects the entire Western world. If religion is to play its rightful role in the value reconstruction that is now beginning, its approach will have to be ecumenical. And in the West this means, first of all, the recognition that two religious traditions, not a single Judaeo-Christian tradition, have shaped our culture; and secondly, the genuine and open sharing of insights and differences between Jews and Christians, each realizing that one's understanding of the spiritual nature of the human person remains incomplete without the other.
3. The singular grace of Jesus Christ does not abrogate the covenantal relationship of God with Israel (Rom. 11:1-2). In Christ the Church shares in Israel's election without superseding it. By baptism and faith the Christian, as the Roman liturgy says, passes over to the sonship of Abraham and shares in

the dignity of Israel. The survival of the Jewish people, despite the barbaric persecutions and the cruel circumstances under which they were forced to live is a sign of God's continuing fidelity to the people dear to him. For our spiritual legacy and for all that the Jews have done for the whole human race we Christians are grateful to God and to the people whom God has chosen as a special instrument of his kindness.

4. The new ecumenical atmosphere in theological research and the tragic reality of the Holocaust together with the present Middle East conflict urge us to reconsider the relationship of Christians to Jews. We Christians have readily acknowledged that God made a covenant with the Jews in the past, promising his paternal care for his chosen people in return for their fidelity. Unfortunately many Christians have assumed that the validity of Judaism ended with the beginning of Christianity, the rejection of Jesus as Messiah marking the dissolution of the covenant. This assumption conflicts sharply with St. Paul's declaration that God did not annul his promise to the chosen people since God never takes back his gifts or revokes his call (Romans 11, 28-29). The Apostle dismissed as altogether untenable the notion that God had rejected his people. There is thus strong Scriptural support for the position that God's covenant love for the Jewish people remains firm. The continuity of contemporary Judaism with ancient Israel demonstrates the abiding validity of Jewish worship and life as authentic forms of service to the true God.

5. The fierce persecution of Jews by Christians through the centuries should be seen as a fratricidal strife as well as a vast human tragedy. In many instances Christian preachers and writers disseminated slanderous stories about the Jews. From the apostolic age the Church accepted uncritically the condemnation of the Pharisees as hypocrites even though the Synoptic Gospels picture Jesus as generally agreeing with what many Pharisees actually stood for. Whole generations of Christians looked with contempt upon this people who were condemned to remain wanderers on the earth on the charge, in fact false, of having killed Christ. Anti-Jewish polemics became a perennial feature of Christendom and reflected gross ignorance of Jewish history and religion. This sin has infected the non-Christian world as well.

6. A major source of friction in contemporary Christian-Jewish relations is Christian hostility and indifference to the State of Israel. In dialogue among Christians on the Middle East question there exists a startling variety of opinions, some of which exacerbate already existing Christian-Jewish misunderstandings. We urge the churches therefore to give their prayerful attention to such central questions as the legitimacy of the Jewish state, the rights of the Palestinians, and the problem of the refugees--Jewish as well as Arab. Only a conscience seeking to be well-informed and free of prejudice can help to bring about peace with justice in the Middle East.

7. The validity of the State of Israel rests on moral and juridical grounds. It was established in response to a resolution of the U. N. General Assembly, after termination of the British Mandate. However, involved in the potentially explosive political conflict in the Middle East is a theological question that demands careful scrutiny. What is the relationship between "the people" and "the land"? What is the relation between the chosen people and the territory comprising the present State of Israel? There is no Christian consensus on these questions. Genesis explicitly affirms a connection between the people and the land (Gen. 15:18), and even within the New Testament certain passages imply such a connection. Therefore, Christians who see Israel as something more than a political state are not wrongly theologizing politics by under-

standing the existence of the Jewish state in theological terms. They are merely recognizing that modern Israel is the homeland of a people whose political identity is sustained by the faith that God has blessed them with a covenant. There is reason for Christians to rejoice that the Jewish people are no longer required to live in enforced dispersion among the nations, separated from the land of the promise.

8. We have traditionally viewed the Jews as a people having a universal dimension. God wanted them to set up a special society dedicated to the fulfillment of the messianic aspirations for righteousness and freedom. Even when dispersed they became a summons to the human conscience to safeguard and protect the rights of all people. Here in the United States the Jewish contribution to the advancement of human rights remains outstanding. Now the question arises: is the Jewish people so universalistic as to exclude the possibility of their having a state of their own? It does seem to many observers that the localizing of Jewish activities gives a greater opportunity to fulfill their universal vocation than would an unfocused global presence.

9. As a political state, Israel is open to all the temptations of power. As a result of its military triumphs in the Six-Day War, the charge is sometimes made that Israel is belligerently expansionistic. Visitors to Israel, however, can easily discover that the overriding concern of the majority of Israelis is peace, not more territory. Israel's anxiety about national defense reflects the age-old human yearning for security, the anxiety of a people whose history has been a saga of frightful persecution, climaxed by the Holocaust of six million men, women and children. Against such a tormented background, is it surprising that the Jewish people should want to defend themselves? It would be quite unrealistic and unjust to expect Israel to become a sort of heavenly society of which more is demanded than of other nations. This does not mean that Christians must endorse every policy decision by the Israeli government. Many Jews, both within Israel and without, do not do so. Rather, Christians must refrain from the type of criticism that would use Israel's failures, real or imagined, to live up to the highest moral standards as an excuse to deny its right to exist. Such a view would be a double standard, one not applied to any other nation on earth.

10. As Christians we urge all nations in the world (our own nation, Israel, and the Arab states included) to recognize that there is no way to secure lasting peace based on the balance of military power and the use of fear as a deterrent. Rather, the only road leading to peace is trust in and understanding of neighbors and partners. We urge the Church to attend to its role as agent of reconciliation.

11. At present antisemitism is unfashionable and seems to have gone underground in the United States, though some recent studies show it is on the rise. But even an underground antisemitism surfaces from time to time in various forms and disguises. New Left literature has excoriated the Jews not as Jews but as "Zionists." Antisemitism, however, is a difficult virus to counteract. It has a pervasiveness that infects our whole civilization and manifests itself in education, housing, job opportunities and social life. Fortunately some Christian churches are working hard to excise from their liturgy and education any antisemitic references.

12. Those who refuse to learn from history must relive the errors and evils of the past. In times of civil disorders, agitators have arisen and will continue to appear in our society attempting to make Jews the scapegoats for the evils of an era. If problems like inflation and unemployment continue to escalate, if a depression should set in, we can be fairly sure that the radical Right and/or the radical Left will make Jews out to be the culprits.

13. The pressure of our violent times urges us as Christians to live up to our calling as ministers of reconciliation, ready and willing to stifle rumors about the Jews and to build up an atmosphere of brotherly understanding in Christian-Jewish relations. We strongly commend Jewish-Christian dialogue as a favored instrument by which we may explore the richness of Judaism and the Jewish roots of our Christian faith.

14. The pain of the past has taught us that antisemitism is a Pandora's box from which spring out not only atrocities against Jews but also contempt for Christ. Whatever the antisemite inflicts on the Jews he inflicts on Christ who is "bone of their bone and flesh of their flesh." In the words of St. Paul, "They are Israelites and to them belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race according to the flesh is the Christ" (Rom. 9:4-5).

This statement is the responsibility of the signatories, who during the past four years have been convened as a study group and assisted by the Commission on Faith and Order of the National Council of Churches of Christ in collaboration with the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops. We cordially invite your response. Study papers supporting the views herein expressed are available on request. Address requests and responses to Commission on Faith and Order, National Council of Churches, 475 Riverside Drive, New York, NY 10027.

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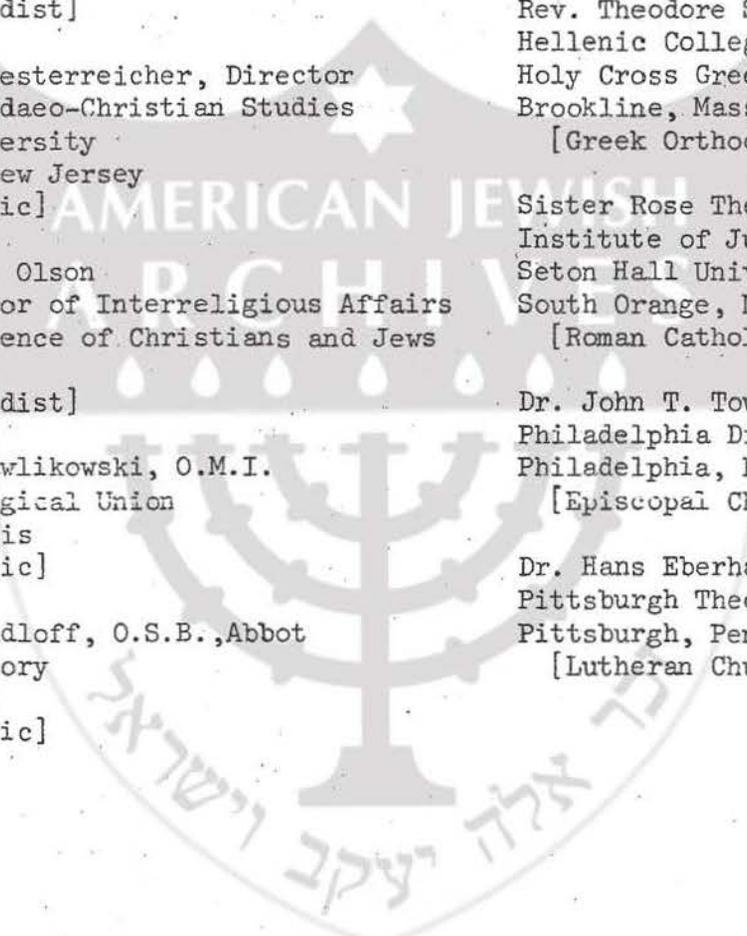
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memo

September 25, 1973

To: Commission on Church-State and Interreligious Relationships
From: Milton I. Goldstein, Commission Chairman
Subject: Notice of Meeting -- Friday, October 26, 1973

The next meeting of our Commission will be held at the offices of the NJCRAC on Friday, October 26, 1973, from 10:30 a. m. to 3 p. m. Lunch will be served

The agenda will include the following items:

- (1) "Israel: People, Land, State": A copy of the position paper with this title issued recently by a study group of eighteen prominent Christian theologians is enclosed (Ecumenical Trends -- pp. 5-12). At a recent meeting of the study group, at which representatives of several NJCRAC constituent agencies were present by invitation, the authors of the paper asked for reactions from concerned organizations prior to their planned formal submission of the statement to the Faith and Order Commission of the National Council of Churches in November, 1973. Should we respond? If so, how? Please read the enclosed statement in advance of the meeting so that you can be prepared to discuss these questions.
- (2) The Supreme Court Decisions on Parochial Aid: An analysis of the June, 1973, landmark United States Supreme Court decisions on state aid to parochial schools as well as consideration of what new or further avenues the advocates of parochial aid may pursue and what preparations we might make to counter their efforts. (An in-depth written analysis of the decisions, prepared by Joseph Robison, was sent to you on July 25.)
- (3) Key '73: A review and assessment of "Key '73" and a discussion of what, if any, further activity our Commission recommends.
- (4) Prayer Amendments: Several proposed prayer amendments have been introduced into the current session of Congress and support of such legislation has recently been expressed by the U. S. Catholic Conference. In planning our opposition to prayer amendments we will have to take these developments into account.

The Joint Advisory Committee of the Synagogue Council and the NJCRAC, which testified in opposition to the Dirksen and other prayer amendments in 1966 and 1971, will be meeting shortly and will share their current thinking with us.

To help facilitate luncheon arrangements, won't you please fill out and return the form below.

sab
enclosure



To: Milton I. Goldstein

I will _____ will not _____ attend the meeting of the
Commission on Church-State and Interreligious Relationships on
Friday, October 26.

Name: _____
(please print)

October 1973

MAJOR ISSUES IN CATHOLIC-JEWISH RELATIONS

by Marc H. Tanenbaum

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In the first century, Rabbi Hillel, a contemporary of Jesus of Nazareth, was asked by a pagan to instruct him about the entire Torah while standing on one foot. Being asked to write an article of about 2,000 words on the world of Catholic-Jewish relations involves something of the same order of chutzpah (impertinence) and hazard of distortion. Hillel's reply has become a classic model not only of epigrammatic Rabbinic wisdom, but of literary brevity as well. "That which is hateful to you," Hillel instructed the pagan, "do not inflict on your fellow human being." (All the rest is commentary.) No 2,000 words about anything could improve very much on that insight!

But if I cannot improve on Hillel's wisdom, I will defer to him and borrow from his method. If I were asked therefore to summarize the present state of Catholic-Jewish relations, the generalization which keeps coming to mind is that "Catholics and Jews are out of phase." And now let me try to explain, not on one foot, but in some 2,000 words, which in themselves are inadequate when you consider seriously the intense complexity of both the Catholic and Jewish communities and traditions.

The Roman Catholic and Jewish communities possess both universal and national religious/ethnic dimensions, and in these senses they have very much in common. They are not simply creedal fellowships, but have rich social substance in which their religious

and moral ideals and values are incarnated in the very lives of their peoples. When Vatican Council II shifted the metaphor of Catholic self-understanding from the "mystical body of Christ" to "the pilgrim Church" and the "people of God," ^{these} reformulations ~~that~~ ^{were} instantly understandable to Jewish theologians. Those reconceptualizations were essentially Biblical, and forgive the triumphalism, essentially Jewish. Those Catholic affirmations have equivalencies in traditional Jewish categories of self-definition ^{by} Divine action at Sinai, the Jews emerged into history as a Covenanted people, a "kingdom of priests and a holy nation" obligated to carry out a task of messianic redemption in the world until the coming of the Kingdom. ~~And that growing commonality in Biblical world-view is decisive for understanding everything else that is happening between Catholics and Jews!~~

Thus, from their very origins Jews have understood themselves as "a holy people of God" on pilgrimage.

As human societies with universal and national aspects, Catholics and Jews have both "foreign" and "domestic" agendas. Each of these agendas reflect the life interests of our respective peoples, interests of survival and continuity, and the time is past due for either Catholics or Jews to feel apologetic or defensive about articulating or pressing for the realization of their legitimate groups interests. But shaped by substantially different historical experiences, these "foreign" and "domestic" agendas are in some ways "out of phase" and it is important that we try to understand how we got this way, and what might be done to synchronize these interests where humanly possible. And if we cannot synchronize interests where differences of principle or faith are involved, ^{d/} at the very least we should try to

understand the real reasons behind the different positions, and learn how to respect the difference, rather than deal with the other through caricatures and stereotypes which is a violation of truth, justice, and charity.

I begin with the "Jewish agenda" which, for obvious reasons, I know best. ~~The~~ Both the "foreign" and "domestic" sides of the Jewish agenda are determined decisively by the two watershed events of contemporary Jewish life - the Nazi holocaust and the rebirth of the State of Israel. Nazi Germany's mass slaughter of six million Jewish men, women, and children destroyed one-third of the body of the Jewish people. Every Jewish person born in the shadow of Dachau and Aushchwitz has learned from that trauma at least three permanent, universal lessons:

First, when your enemy says he is going to destroy you, you take him with absolute seriousness. In Germany in the 1930s, many Jews, inured by their middle class comforts and deceived about the permanence of sin and evil by German kultur and gemütlichkeit, dismissed Hitler as "a monkey" and as "insane". Jews can no longer afford such delusions and faulty diagnosis.

Second, Jews can no longer tolerate for a moment the luxury of standing by while the blood of their brothers and sisters cry out from the earth. That is why Jews in such disproportionately large numbers marched in Selma~~h~~ and in the civil right^s/march on Washington; That is why they also joined with Catholics and Protestants^s in seeking to bring relief for the victims of massacres in the Nigerian-Biafran civil conflict. These were in many ways acts of delayed atonement for the sin of spectatorship during the Nazi genocide when there were few Jewish marches on Berlin and

and on Washington which could have made some difference; and even if not, ^(there) was a moral obligation ^{to try to make a difference} that was faulted.

Third, the fact that in our lifetime two out of five Jewish lives were destroyed has filled every Jewish life with heightened value and preciousness. Indeed, it has heightened the Jewish appreciation of the dignity and infinite worth of every human life, but, in all candor, there is a special intensity in the value attached to a Jewish life. For Jews are a minority people, and the very survival of this people depends on the preservation of "a critical mass" of Jewish persons who can make the sustaining of Jewishness and Judaism meaningful and worthwhile.

These three "lessons" - among others - inform critically the consciousness of the vast majority of Jews today. The overwhelming and unprecedented response of American and world Jewry in solidarity with Israel ^(when) attacked by unprovoked Arab aggression on Yom Kippur, the Day of Atonement, cannot be understood apart from these lessons of recent Jewish history. Spiritually, psychologically, existentially the Jewish people simply cannot afford another single attempt by Arab leaders or anyone else at their "final solution" of the Jewish problem through aggression and mass destruction. ^(Virtually) Every Jewish person in the world - whether religious, agnostic, or atheist - knew in his or her bones that the destruction of Israel, God forbid, would be the lethal blow that would end all meaning for the Jewish presence in history. Auschwitz epitomized the total vulnerability of Jews as ^{defenseless} victims in the scenario wrought demonically by others. Israel, the resurrection of Jews after the ^{death}, signified that for the first time in 2,000 years Jews finally were restored to mastery over their own fate and destiny. The universal determination of the Jewish people to try to preserve Israel against attack and

aggression meant nothing less, symbolically and actually, than a supreme effort to close once and for always the Aushchwitz chapter in Jewish history, with its nightmare images of Jews perenially led as victim sheep to the slaughter.

Animating these human and historical considerations has been the powerful spiritual and moral motif of Judaism which affirms that "he who saves one human life" is regarded as if "he had saved an entire world". Thus, sacrificial giving to the United Jewish Appeal; 35,000 young Jews volunteering their services for kibbutzim and other non-military services; and the giving of blood in vast quantities were all part of acting out the supreme mitzvah (religious commandment) - saving life.

On the graph of Jewish priorities, therefore, "foreign" concerns have predominated since the end of the Second World War. In addition to the massive undertaking of saving Jewish refugees from the wreckage of Nazi Germany, and of helping to build a safe haven in Israel, the foreign agenda of Jewry has been preoccupied with concerns for assuring the human rights of the ~~3~~ three million Jews in the Soviet Union; the oppressed and persecuted Jews in Arab countries, especially in Syria and Iraq; and with combatting the massive anti-Israel and anti-Semitic propganda waged on every continent by the Arab countries and the Communist nations, led by the Soviet Union.

These inescapable "foreign" obligations have of preserving as many ~~human~~ lives as humanly possible in many ways overwhelmed the "domestic" needs of American Jewish life. And of problems of Jewish survival, continuity, and renewal in America there are plenty! The impact of the "American way of life" - its powerful assimilative forces, common culture, paganism,

consumerism, - 6 -

hedonism, self-indulgence - is having the same corrosive effects on Jewish traditions, group loyalties, and religious indifferentism and relativism as it is on the Catholic community. The most pressing issues on the "domestic" Jewish agenda are those which deal with strengthening the religious and cultural identity of Jews, especially our youth; shoring up Jewish family life which is beginning to erode under the impact of mobility, and ^{intermarriage} zero population growth; enhancing the role of women in the Synagogue and Jewish community life; making Jewish education more relevant to the ethical and value needs of our people; reinvigorating Synagogue liturgy and ritual in ways that make connections between the tradition and the real needs of our people today.

During recent years, as I have observed relationships between Catholics and Jews, members of the Jewish community have approached their Catholic friends and neighbors for support of causes on the Jewish "foreign" agenda, and here is where the "out of phase" awareness begins to register. There is a Catholic "foreign" and "domestic" agenda that is frequently not well known by Jews.

My impression is that most Catholics are content to leave "foreign" questions to the disposition of the Pope, the Holy See, the national Catholic hierarchy, or the impressive Catholic relief and welfare agencies. Except for the vigorous public anti-war activity of Catholic left groups, mainstream Catholics seem to be far more concerned about "domestic" issues involving personal faith and family life. The intensity of passion and conviction that many Jews exercise over the welfare

and security of their brothers and sisters in Israel, ~~and~~ the Soviet Union, and the Arab countries~~x~~, finds its parallel in similar intensity of Catholic feelings invested in right-to-life issues - abortion, birth control, involuntary sterilization, and euthanasia. The social dimension of parish Catholic concern seems to be located mainly in such issues of public morality as censorship and combatting pornography.

An almost weird kind of "parallel play" seems to be developing between Catholic^s and Jews on the neighborhood level, and I worry about it. Increasingly, I am inclined to believe that it is not good for the ~~xxx~~ "wholeness" of either Catholic or Jewish morality or spirituality for such "out of phaseness" to continue without correction. ~~x~~

Surely it does not advance the cause of seeking to preserve the dignity of the human person created in the image of God for the right-to-life issues to have become publicly identified as solely a "Catholic" issue, ^{allegedly} being imposed on the public by "Catholic power". In fact, the right-to-life issues are supremely issues of Biblical morality, and it would have far better served our common spiritual purposes had Catholics, Jews, and Protestants found a way very early in the debate to ~~fix~~ clear a common ground. The Catholic Church and the Catholic people are to be applauded for having raised to public consciousness the centrality of the dignity of human life issue; but its strategy for building a domestic coalition leaves much to be desired. It is not ~~too~~ late to try to win broad support and understanding for these crucial spiritual and moral issues, and I for one propose to do what I can to bring Jews, Catholics, and others together in alliance for preventing the further erosion of the divine image of God in man.

Similarly, it is not good for the "wholeness" of the Jewish spirit and psyche for Jews to find themselves struggling almost alone for the human rights of Jews in the Soviet Union or for the right of the people and state of Israel to live a peaceful existence with secure, defensible borders. While it is now self-evident that in the pluralism of American , and of the world community, every religious-ethnic community has its own agenda and its own legitimate priorities for which the group itself is expected to be the foremost advocate, for the group to become the sole advocate of the cause invariably casts upon it the cloud of marginality,

~~XXXXX~~

I have not the slightest hesitation in saying that had not the Jews of America and elsewhere committed themselves heart and soul to the cause of emigration of Soviet Jews, very few of the 70,000 who were allowed to leave since 1971 would have been liberated. At the same time, the cause of the human rights of Soviet Jews is the identical cause of the human rights of Catholics in Russia, Lithuania, Poland, Latvia, and elsewhere. Jews, Catholics, Baptists and other^s have very similar problems in Russia and elsewhere in terms of overcoming restrictions that prevent religious education of children, and the conducting of a significant religious life in houses of worship and homes. What great spiritual and political power could be released if Catholics were to join their Jewish neighbors in national and international efforts to compel the Communist countries to conform to the human rights obligations they committed themselves to when they signed the United Nations Charter. It is not enough to leave this to the Holy See, in my judgment. American Catholics ,

precisely because they are Americans, have an enormous leverage to exercise at this moment in history precisely because the Soviet Union is desperate for American wheat, trade, and technology. No one should underestimate the impact that George Meany of the AFL-CIO and Thomas Gleason of the Maritime Union had on prodding the Soviet Union to play a constructive role in helping bring about a cease fire in the Middle East when they announced that longshoremen simply would refuse to load the fifty percent of wheat bought by the Soviet Union unless the Russians stopped arming and goading Arab nations to war against Israel. Similar actions in support of the human rights of Catholics, Jews, and other deprived communities in the Soviet Union might produce interesting results not otherwise obtained.

The right to life issue on the domestic agenda of Catholics, and the Soviet Jewry and Israel issues on the foreign agenda of Jews are simply illustrative of the need to find more effective ways for synchronizing the priority issues of both communities, and of ~~fixing~~ replacing much unnecessary polarization by mutual understanding and mutual support. Both Jews and Catholics have got to find a constructive way of meeting the educational needs of their children in non-public schools. The quality education of nearly 6 million children in parochial and all-day schools is first and foremost an ^{American} education issue, rather than a religious issue. If we can send Skylabs to the moon, we certainly must have enough ingenuity to find a formula for aiding our school children without violating the constitution.

Jews and Catholics have a vital stake in seeking to overcome

the widespread religious illiteracy in America, and the counterculture of paganism and hedonism which threaten all the religiously-based values of self-restraint, civility, and respect for the rights of others. When a society tolerates the blasphemy and crude anti-Semitism of ~~XXXX~~ Jesus Christ Superstar on the grounds that it is "entertainment," it is virtually inevitable that the next step will be ~~XXXXXXXXXX~~ encouragement to produce the Danish film on "The Erotic Life of Jesus." Catholics and Jews must stop tilling at windmills, and must together create effective mechanisms to halt the further erosion of religious and ethical disciplines and norms in our society.

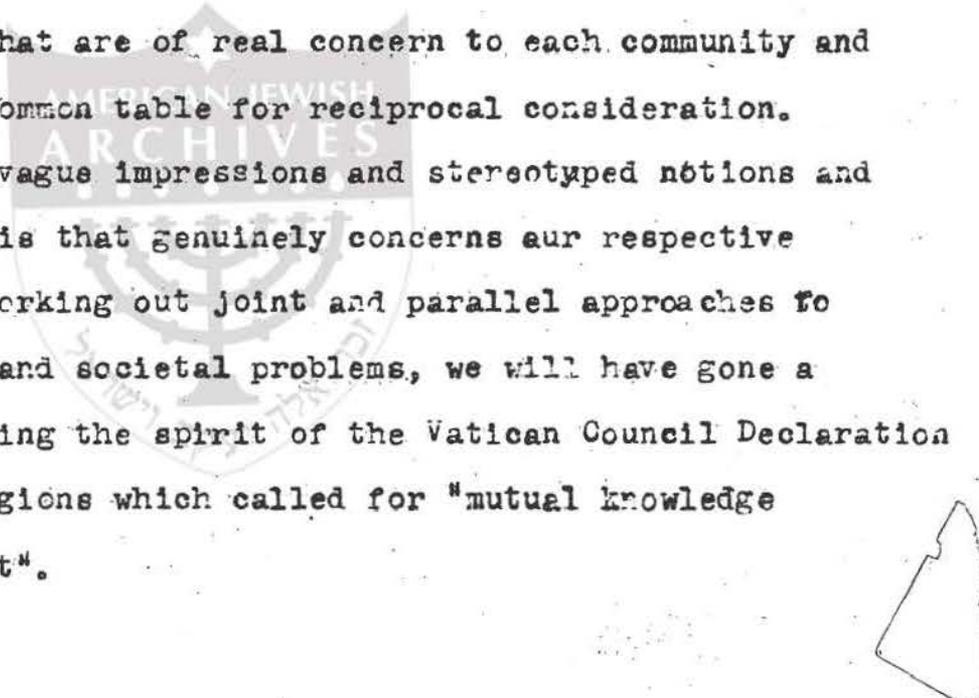
And obviously there are other issues which should be calling Catholics and Jews together - America's national priorities of overcoming poverty, providing jobs, housing, education, improved courts of justice, prison reform, health care, aid to the elderly, affirmative action for the disadvantaged. There are also the more elusive but nonetheless significant questions for theologians, scholars, and clergy to engage together - the moral and ethical challenges of biomedical research which threatens to make man in the image of man rather than in the image of God; the laissez faire model of doing science and technology which is leading to such devastating corruption and pollution of the environment. Catholics and Jews must begin to play some effective role in the decision-making process in ^{these} ~~the~~ areas which shape the life of all of us.

How to go about it? I suggest that the time is ripe for Catholics and Jews to begin organizing national, regional, and local "Catholic-Jewish Agenda Meetings" that would enable each

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group to take inventory in a careful, precise way of all the problems and issues that are of real concern to each community and to place these on a common table for reciprocal consideration.

By replacing vague impressions and stereotyped notions and images about what it is that genuinely concerns our respective communities, and by working out joint and parallel approaches to our common religious and societal problems, we will have gone a long way to implementing the spirit of the Vatican Council Declaration on Non-Christian Religions which called for "mutual knowledge and reciprocal respect".



memorandum

THE AMERICAN JEWISH COMMITTEE

date 6/5/73
to E. Ashman/M. Tanenbaum/G. Strober
from S. Weber
subject Prospective Interreligious Programs

Re our conversation when I was in N. Y., I would appreciate suggestions as to "where do we go from here" in respect to our recent seminar on Christian Teaching Materials.

WCC, Alverno College, NCCJ, UWM are actively interested in pursuing corrective measures for dissemination of information about Jews and Judaism in both parochial material and social studies courses for students as well as teachers.

Would appreciate a reply when you have a spare minute.

So very good to see all of you--I arrived home exhilarated--and exhausted!



THE AMERICAN JEWISH COMMITTEE

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REVISING NEGATIVE IMAGES OF JEWS AND JUDAISM IN CHRISTIAN TEACHING AND LIFE

INTRODUCTION

The adoption by Vatican Council II in October, 1965, of the unprecedented Declaration of Non-Christian Religions, commissioned Catholics "to further their knowledge of and respect for Jews through biblical and theological studies and fraternal dialogue". This historic document has been justifiably characterized as "an historic turning point" in the 1900 years of relationships between Christians and Jews. As a result of that significant action, the National Conference of Catholic Bishops representing the Catholic hierarchy in the United States adopted in 1966 a set of "guidelines" on Catholic-Jewish relations which proposed to the entire Catholic community the need for a major program of re-educating the Catholic community at all levels so that its understanding of the Jewish people, Judaism, the Nazi Holocaust and Israel will conform with the living realities of Jewish life today.

Today, more than at any other time, there is a readiness within the Catholic community to implement the Conciliar Statement. Educators have indicated a need not only to develop meaningful Christian-Jewish relations, but to deepen those that already exist. Their requests have been noted in classrooms, at ecumenical meetings and interreligious activities. More importantly, this information was revealed in a detailed study undertaken in 1970 by the American Jewish Committee and the Institute of Judaeo-Christian Studies at Seton-Hall University on the impact of Vatican II's guidelines on every level of the Catholic educational system and what had been done to implement the Conciliar Statement since its promulgation. From many faculty members of Catholic colleges and universities, seminaries, high schools and from ecumenists and superintendents of schools have come voluntary comments pointing up the need for continued study in the field of Jewish-Christian relations so that they could knowledgeably carry forth the teachings of Vatican II about the Jews.

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Since Vatican Council II's action, the Interreligious Affairs Department of the American Jewish Committee has been in the forefront of implementing programs of cooperation with Catholic authorities to identify and remove negative teachings about the Jewish people and Judaism from Christian textbooks, liturgies, preaching and other aspects of the teaching system and to introduce positive instruction about Jews, Judaism and Jewish-Christian relations. AJC pioneered in sponsoring with the Jesuit school of higher learning, St. Louis University, the first studies of Catholic textbooks in religion, literature and social sciences. In February, the Paulist Press published Father John Pawlikowski's updated version of these studies - "Catechetics and Prejudice: How Catholic Teaching Materials View Jews, Protestants and Racial Minorities". Father Pawlikowski's work was supported by a grant from AJC.

Recognizing AJC's leadership in this field, a prominent Catholic woman educator in the field of Judaeo-Christian Studies has asked the Committee to undertake co-sponsorship of a two-year systematic effort which will implement the Conciliar Statement and achieve necessary changes in curricula, texts and liturgy so that constructive revisions of historic images and perceptions that Jews and Christians have of each other will contribute to the maintenance of American religious pluralism and the creation of a humane community based on mutual respect and reciprocal trust.

THE PROJECT

The Committee would employ for a two-year period a team of competent Catholic nuns who would reach into the Catholic dioceses in Baltimore, Atlanta, Washington, Chicago, Detroit, Los Angeles, Seattle, and New Jersey in cooperation with the National Coalition of Nuns and the National Federation of Catholic Priests to review the major religious materials in use in the elementary and high schools, colleges, adult and youth education centers and seminaries. This will serve to assure that each of the major Catholic publishing houses whose materials are used and require revisions would be exposed to the findings and recommendations of AJC's various studies. The Committee's Interreligious Affairs Department in cooperation with Catholic educators would carry out the process for incorporating needed changes in these texts.

At the same time, the Task Force of Nuns would focus on the inclusion in Catholic teaching materials and curricula of positive educational and interpretative texts on Jewish religion, culture and history. These activities would be serviced by the Committee who will provide the materials prepared by Christian and Jewish scholars on the subjects of importance to an understanding of present-day Jewish life. Additional materials will be commissioned as needed.

Eight workshops are planned for Catholic educators, church leaders, theologians. Each, of two - three days duration would be held in cooperation with an institution of higher learning or a cultural center with the specific objectives of:

Implementing the Vatican II Statement on the Jews and designing ways and means of realizing the guidelines of the U. S. Bishops' Secretariat for Catholic-Jewish Relations for teaching about Jews, Judaism, Israel and the Holocaust.

Deepening the understanding and appreciation of present day Jews and Judaism, and the State of Israel, to stem the spread and growth of anti-Semitism which could result from crises such as the much discussed energy crisis.

The subject matter of the workshops prepared by the Catholic educator will include such topics as:

Rabbinic understanding of the Gospels
Jewish heritage and life
The Pharisees and Jesus
Judaism in its Worship Life
The Relationship of Judaism and Christianity - Biblical Heritage, The Covenant, Origins of both Faith groups and their divisions.
History of Catholic-Jewish Relations
Anti-Semitism Yesterday and Today
A Christian View of Israel
Theological Implications of the Conciliar Statement on the Jews
The Meaning of the Holocaust to Christians
Curriculum Plans for teaching about Jews and Judaism
Soviet Jewry and the Christian Community

These workshops will be specifically designed to help Christians - teachers and ecumenists - deepen their bond with the Jewish people. On the one hand, the programs will attempt to deepen understanding of present day Jews; on the other, they will trace the roots of the Church in first century Judaism.

The evaluation process developed for each aspect will include programs at the grass roots levels, guidance in planning curriculum changes, etc. Teams drawn from those attending the workshop will organize and carry out local dialogues, workshops on specific subjects dealt with at the major workshop in each area, retraining teacher institutes so that the total educational process is covered.

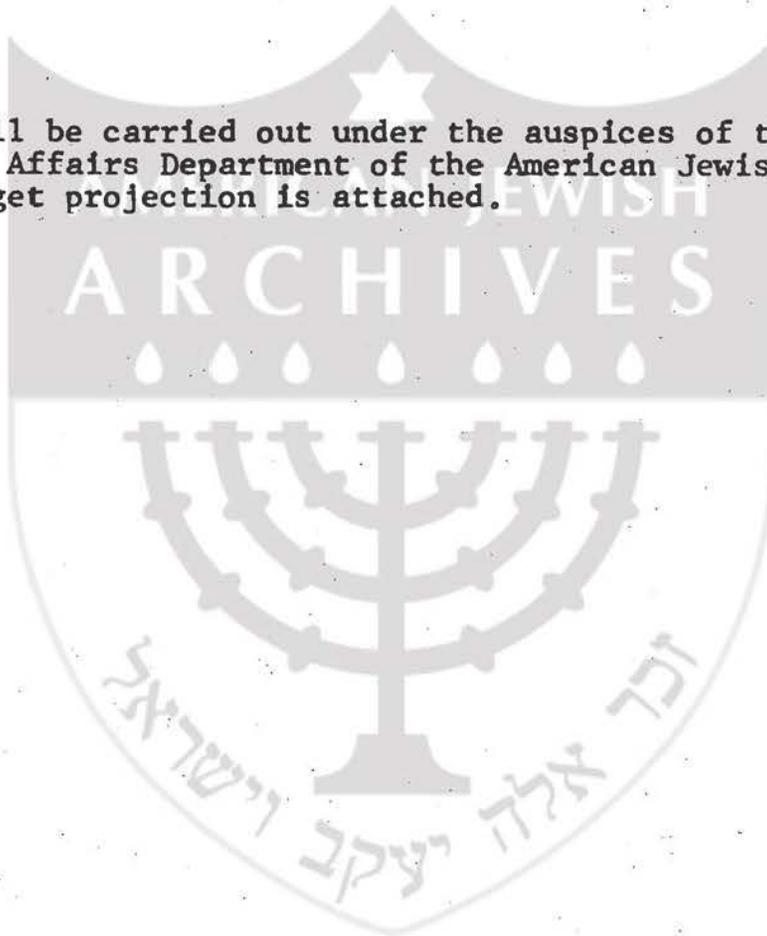
There is a significant network of Catholic diocesan radio and TV programs, information centers which this program would seek to relate in an organized, planned, systematic manner with each of the mass media outlets in order to help interpret this program and to bring its positive emphasis into the entire network of Christian sensitizing and educational instruments.

This represents the first major effort to build a community of trust and understanding through the creation of a methodology for inter-group collaboration. It offers an opportunity to eradicate group hostilities and misperceptions established through centuries of miseducation.

A program of this nature, implemented intensively on a two-year basis throughout the U.S. can literally transform the present opportunities for improved Christian-Jewish understanding into a living reality throughout the United States. It will have undoubtedly positive implications in helping Christians understand in a more meaningful way the importance of Israel to the Jewish people, the relationship of the Vatican to Israel and the issues of evangelism, ecumenism and pluralism for Christian-Jewish relations.

ADMINISTRATION

The program will be carried out under the auspices of the National Interreligious Affairs Department of the American Jewish Committee. A two-year budget projection is attached.



BUDGET PROJECTION

	<u>First Year</u>	<u>Second Year</u>
Coordinator's Salary	\$10,000.	\$11,000.
Secretary	6,240.	6,740.
Clerical (part time first year)	<u>2,800.</u>	<u>5,700.</u>
Total	19,040.	23,440.
Fringe Benefits (10%)	<u>1,904.</u>	<u>2,344.</u>
Total Salaries:	20,944.	25,784.
Workshops (four annually) Preparation of materials, audio-visual aids, film strips, etc.	8,000.	8,500.
Scholarly Materials to be Commissioned:	5,000.	3,000.
Travel - lecturers, coordinator, teams of nuns.	2,000.	2,500.
Honoraria - Guest Lecturers	2,500.	3,000.
Printing, Processing, Mailings Brochures, Materials, etc.	4,500.	5,500.
Communications (Telephone, Postage):	<u>1,500.</u>	<u>1,800.</u>
	\$44,444.	\$49,584.
Indirect Costs (15%)	<u>6,666.</u>	<u>7,437.</u>
Grand Total	\$51,110.	\$57,021.

6/73

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THE AMERICAN JEWISH COMMITTEE

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NATIONAL CONSULTATION ON CATHOLIC-JEWISH RELATIONS

In the perspective of nearly 2,000 years of Catholic-Jewish history, the Declaration of the Church on non-Christian Religions issued by Vatican Council II in October, 1965, had profound implications. As a forthright condemnation of anti-Semitism and a clear statement that the responsibility for the death of Jesus should not be attributed indiscriminately to all Jews living in the time of the Crucifixion or to the Jews of today, the document represented a definitive turning point in both Jewish and Church history and the beginning of a new era in relations between the Roman Catholic Church and the Jewish people throughout the world. The ultimate significance of the Declaration is dependent on the manner and vigor with which it is being translated into religious teaching.

Constructive revision of the historic images that Christians and Jews have of each other is essential to the creation of a human community based on mutual respect and reciprocal trust. The conflict existing in many parts of the world - fighting between Catholics and Protestants in Ireland, the Hindu-Moslem rivalry in India and Pakistan, tribal wars in Africa, the Arab-Israeli conflict and tensions between the races and religious groups in the U.S. - is the result of entire generations relating to outside groups in hostile stereotypes and distorted images which had been perpetuated in religious teaching materials, among other influences.

The most important effect of Vatican Council II in the period since its promulgation has been the profound change of Christian mentality towards Jews and Judaism on many levels of the Catholic Church. Bigots can no longer cloak their hatred of Jews with the mantle of the teaching authority of the Church. During the past 1900 years, many Christians looked upon Judaism as a dessicated religion and upon Jews simply as candidates for conversion. Vatican Council II has made it possible for Catholic scholars to begin developing a theology of Judaism that respects this vital faith in its own terms as a permanent source of truth and value to its adherents.

Today, more than at any other time, there is a readiness within the Catholic community to implement the Conciliar Statement. The National Conference of Catholic Bishops representing the Catholic hierarchy in the United States adopted a set of "guidelines" on Catholic-Jewish relations which proposed to the entire Catholic

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community the need for a major program of re-educating the Catholic community at all levels so that its understanding of the Jewish people, Judaism, the Nazi Holocaust and Israel will conform with the living realities of Jewish life today.

However, negative attitudes allowed to persist for nearly 2,000 years cannot be changed overnight nor even in a decade. Improved teachings about Jews and Judaism in Catholic textbooks and teaching curricula and in the entire educational and communications systems of the Catholic Church are the foundation for that mutual respect and fraternal dialogue for which the Vatican Council called.

HOW CATHOLIC TEACHING MATERIALS VIEW JEWS

Since Vatican Council II's action, the Interreligious Affairs Department of the American Jewish Committee has been in the forefront of implementing programs of cooperation with Catholic authorities to identify and revise negative teachings about the Jewish people and Judaism in Christian textbooks, liturgies, preaching and other aspects of the teaching system and to introduce positive instruction about Jews, Judaism and Jewish-Christian relations. The Committee pioneered in sponsoring with the Jesuit school of higher learning, St. Louis University, the first studies of Catholic textbooks in religion, literature, and social sciences at the junior and high school levels. Parallel studies were carried out at Yale University on Protestant texts and teaching materials and at Dropsie University on Jewish texts and teaching materials.

The St. Louis studies which revealed negative and discriminatory statements about Jews in Catholic religious texts, were the subject of a further study supported by the Committee and carried out by the Rev. John T. Pawlikowski, Assistant Professor of Social Studies at the Catholic Theological Union of Chicago, to determine what changes had taken place in Catholic religious textbooks in the light of Vatican Council II.

Father Pawlikowski found that though blatant anti-Semitic materials had been removed from Catholic church texts, much remains to be done to counteract the negative image of Jews and Judaism. His study, CATECHETICS AND PREJUDICE, was the subject of AJC's recent symposium in which Christian educators, theology school heads and curriculum specialists participated. Father Pawlikowski found that newly published Catholic teaching materials over the past decade are improved over the preceding materials in use in that the teachings about Jews and Judaism are incorporated and present

a positive picture. However, Father Pawlikowski's findings pointed up there is still very little material in Catholic texts that shows the degree of influence of Jewish religious values and ideas on the teaching of Jesus and the early church. In addition, only rarely are materials incorporated to promote understanding of the contemporary Jew in his or her own self identity such as the Holocaust and Israel.

Father Pawlikowski pointed as well to some of the underlying problems Catholics face in writing about non-Catholic groups, particularly Jews, and explored unresolved theological issues which determine the way Catholics relate to non-Catholics. He also provided concrete and constructive suggestions for improving the understanding of "outgroups" in Catholic education.

CONSULTATION, ST. LOUIS UNIVERSITY

The Catholic Church is urged by Father Pawlikowski, a priest of the Servite Order and member of the Catholic Bishops' Secretariat on Catholic-Jewish Relations, to undertake a program to remedy the failure to implement fully the decisions of Vatican Council II on Religious Liberty and the Church's Relationship to the Jewish People and counteract the "challenge to the maintenance of the historic aspect of the American religious pluralism" represented in the "growing trend toward evangelism in American Christianity most notably in Key '73". This effort to recommit Catholics "to the task of creating a truly multi-religious, multi-ethnic nation" will be pursued at a consultation of National Catholic educators to be co-sponsored by St. Louis University and the American Jewish Committee in 1974. Father Paul Reinert, President of St. Louis University and Rabbi Marc H. Tanenbaum, Director of the Committee's National Interreligious Affairs Department will act as co-chairmen. Catholic and Jewish authors, educators, editors, religious school curriculum planners, scholars, directors of adult education, etc. will participate.

A number of scholarly papers are being commissioned on such subjects as the Rabbinic Understanding of the Gospels; the Pharisees and Jesus; Influence of Pharisaic-Rabbinic Judaism on the New Testament; Judaism in Its Worship Life; Theological Implications of the Conciliar Statement on the Jews; Jewish Liturgy, Theology and Ethical Thought.

Deliberations at the Consultation will focus on the recommendations of Father Pawlikowski and other Catholic educators for implementation of the Conciliar Statement in all religious school texts in every subject and at every level. The scholarly papers in preparation for the Consultation will be made available to authors, editors, publishers of religious texts to assist them in revising materials now in use. Additional materials will be made available for such subjects as Anti-Semitism, Yesterday and Today, the significance of the Holocaust and the State of Israel to contemporary Jews. Thus, positive educational and interpretative texts will be included in Catholic teaching materials and curricula. The American Jewish Committee is prepared to service these activities and provide further content matter prepared by scholars of both faiths on subjects of importance to an understanding of present-day Jewish life.

Scholars participating will also confront the distorted image of the Jew that may result from some statements in the Gospels and Epistles and which texts require special treatment in the liturgy. There is a special need to encourage as well discussions by Catholic theologians on how Christianity's message about Christ and the New Covenant can be presented without implying that Judaism's Covenant is outdated or inferior to that of Christianity.

The Consultation will deal with creating a methodology for inter-group collaboration to achieve implementation at regional and local "grass roots" levels, focusing on developing:

- a program for the network of Catholic diocesan radio and T.V. programs in order to help interpret this program and to bring its positive emphasis into the entire network of Christian sensitizing and educational instruments.
- a network of workshops and teacher retraining institutes. Many Catholic teachers trained in an earlier tradition find it difficult to reconcile the post-Vatican Council materials with attitudes acquired in their own education. Extensive teacher re-education is therefore necessary to counteract the negative effects of a deeply implanted tradition. This will also serve to bridge the time lag in updating or replacing older texts by enabling teachers to interpret material in the proper ecumenical spirit and encourage constructive, positive attitudes toward other groups.

-Guidance series in planning curricula changes, holding local interreligious dialogues in seminaries, churches, and synagogues, adult education programs.

-Audio visual materials, film strips, etc. in support of the total program.

Wide distribution will be given Father Pawlikowski's study, the proceedings of the Consultation, and special materials developed as a result of its deliberations. While initiating a long-range program embracing basic texts, teachers' manuals and guidance series the program will eventually be expanded to include Church histories, prayer books, hymnals, etc. Much of the action programs at regional and local levels will be conducted by AJC's program to be undertaken by a noted Catholic woman educator with teams of trained nuns.

The Consultation and subsequent programming is under the direction of the Interreligious Affairs Department of the Committee. A projected budget is attached.



ST. LOUIS CONSULTATION

Projected Budget

Coordinator:	\$4,000	
Secretary:	<u>2,000</u>	\$6,000

Scholarly Materials to be Commissioned:		4,000
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Preparation & Distribution of Kits of Background Materials for Participants:		2,000
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Travel (75 Participants):		10,000
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Accommodation & Food, Participants: (4 days)		7,200
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Tape Recording Sessions, Transcription of Tapes:		1,200
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Publication and distribution of papers and proceedings of Consultation		7,500
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Preparation and distribution of special materials for workshops, teacher retraining institutes, guidance manuals, etc.		3,500
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Communications (Telephone, Postage, etc.)		800
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Misc.		<u>1,500</u>
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Total:		\$43,700
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COMBATTING ANTI-SEMITISM IN CHRISTIAN TEACHING MATERIALS

The Problem

The adoption by Vatican Council II in October, 1965, of the unprecedented Declaration on Non-Christian Religions has justifiably been characterized as "an historic turning point" in the 1900 years of relationships between Christians and Jews. As a result of that significant action which commissioned Catholics "to further their knowledge and respect for Jews through Biblical and Theological studies and fraternal dialogue", the National Conference of Catholic Bishops representing the Catholic hierarchy in the United States adopted in 1966 a set of "guidelines" on Catholic-Jewish relations which proposed to the entire Catholic community the need for undertaking a major program of re-educating the Catholic community at all levels so that its understanding of the Jewish people, Judaism, the Nazi Holocaust and Israel will conform with the living realities of Jewish life today.

Similarly, the World Council of Churches, representing Protestant and Eastern Orthodox church communities throughout the world, adopted a far-reaching declaration in 1961 advocating fundamental methods for overcoming anti-Semitism and for improving understanding between Christians and Jews. That development has been followed by a number of analogous pronouncements and declarations by national Protestant and Greek Orthodox church bodies in the United States.

Since Vatican Council II and the World Council of Churches' actions, the American Jewish Committee through its Interreligious Affairs Department has been in the forefront of implementing programs of cooperation with Catholic, Protestant, Evangelical and Orthodox authorities to identify and remove negative teachings about the Jewish people and Judaism from Christian textbooks, liturgies, preaching and other aspects of the teaching system and to introduce positive instruction about Jews, Judaism and Jewish-Christian relations.

AJC pioneered in sponsoring with the Jesuit school of higher learning, St. Louis University, the first studies of Catholic textbooks in religion, literature and social sciences. A parallel study of Protestant church school textbooks was conducted at Yale University Divinity School. An updated version of the Catholic textbook studies was published in February, 1973 by Paulist Press under the title, "Catechetics and Prejudice". An updated summary of the Protestant teaching materials was published as "Portrait of the Elder Brother," based on the Yale publication, "Faith and Prejudice." In 1970, AJC

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undertook with the Institute of Judaeo-Christian Studies of Seton-Hall University, a detailed study of the impact of Vatican II's guidelines on every level of the Catholic educational system in terms of what changes have taken place since 1965. This documentation revealed an ambivalent result, namely, that while welcome and substantial progress has taken place in the removal of the most exaggerated negative stereotypes about the Jewish people and Judaism in the Catholic teaching process, in many ways, only the surface has been scratched in terms of in-depth revision of Catholic images, both religious and secular, about Jews, their history, religion and culture. This is especially applicable in the training of priests and nuns on the seminary and college levels as well as on the level of adult and youth education in Catholic parishes.

The 1970 Study revealed a need for continued study by Catholic educators at all levels in the field of Jewish-Catholic relations so that they could knowledgeably carry forth the teachings of Vatican II about the Jews. Many are not certain about the full implications of "the Church's attitudes toward the Jewish people". There remains sufficient momentum growing out of the spirit of Vatican II to achieve further advances especially since today more than at any other time there is a readiness within the Catholic Community to implement the Conciliar Statement.

A number of Catholic and Protestant religious leaders have indicated their readiness to work with the AJC in a systematic effort to achieve necessary changes in curricula, texts and liturgy so that constructive revisions of historic images and perceptions that Jews and Christians have of each other will contribute to the maintenance of American religious pluralism and the creation of a humane community based on mutual respect and reciprocal trust. Conflict in many parts of the world is the result of generations relating to outside groups in hostile stereotypes and distorted images.

The Proposal

The Committee would employ for a two-year period a team of competent Catholic nuns who would reach into the Catholic dioceses in Michigan and Indiana in cooperation with the National Coalition of Nuns and the National Federation of Priests, to review the major religious teaching materials in use in these two states in the elementary and high schools, colleges, adult and youth education centers, seminaries. This will serve to assure that each of the major Catholic publishing houses whose materials are used and require revisions would be exposed to the findings and recommendations of AJC's various studies. AJC's Interreligious Affairs Department in cooperation with Catholic educators would carry out the process for incorporating needed changes in these texts.

At the same time, the Task Force of Nuns would focus on the inclusion in Catholic teaching materials and curricula of positive educational and interpretative texts on Jewish religion, culture and history. These activities would be serviced by the Committee who will provide the materials prepared by Christian and Jewish scholars on the subjects of importance to an understanding of present-day Jewish life. Additional materials will be commissioned as needed.

Two workshops are planned, one in each state during the first year, for Catholic educators, church leaders, theologians, and media communicators. Each of 2 - 3 days duration, would be held in cooperation with an institution of higher learning or a cultural center in the state with the specific objectives of:

1. Implementing the Vatican II Statement on the Jews and designing ways and means of realizing the guidelines of the U.S. Bishops' Secretariat for Catholic-Jewish Relations for teaching about Jews, Judaism, Israel and the Holocaust.
2. By deepening the understanding and appreciation of present day Jews and Judaism, and the State of Israel, stem the spread and growth of anti-Semitism which could result from the crises such as the much discussed energy crisis.

The subject matter of the workshops will include such topics as:

Rabbinic understanding of the Gospels
Jewish heritage and life
The Pharisees and Jesus
Judaism in its Worship Life
The Relationship of Judaism and Christianity - Biblical Heritage,
The Covenant, Origins of both Faith groups and their divisions
History of Catholic-Jewish Relations
Anti-Semitism Yesterday and Today
A Christian View of Israel
Theological Implications of the Conciliar Statement on the Jews
The Meaning of the Holocaust to Christians
Curriculum Plans for teaching about Jews and Judaism
Soviet Jewry and the Christian community

The evaluation process developed for each aspect will include programs at the grass roots levels, guidance in planning curriculum changes, etc. Teams drawn from those attending the workshop will organize and carry out local dialogues, workshops on subjects dealt with at the state workshop, retraining teacher institutes so that the total educational process is covered.

A similar intensive effort would be carried out in the Protestant community with expert staff that would be available to AJC for such

purposes. In addition to dealing with the portrayal of Jews and Judaism in Protestant education, attention would also be given to Key '73 evangelism and its duplications for American Jewry, as well as to Black-Jewish relations.

There is a significant network of Catholic diocesan and Protestant publications, radio and TV programs, information centers in each of the nearly 150 Catholic dioceses in America and local Protestant councils. This program would seek to relate in an organized, planned, systematic way with each of these mass media outlets in Michigan & Indiana in order to help interpret this program and to bring its positive emphasis into the entire network of Christian sensitizing and educational instruments.

This represents the first major effort to build a community of trust and understanding through the creation of a methodology for inter-group collaboration. It offers an opportunity to eradicate group hostilities and misperceptions established through centuries of miseducation.

We believe that a program of this nature, implemented intensively on a two-year basis throughout the U.S. can literally transform the present opportunities for improved Christian-Jewish understanding into a living reality throughout the whole of the United States. It will have undoubtedly positive implications in helping Christians understand in a more meaningful way the importance of Israel to the Jewish people, the relationship of the Vatican and the World Council of Churches, to Israel and the issues of evangelism, ecumenism and pluralism for Christian-Jewish relations.

Administration

The entire program is to be under the auspices of the Interreligious Affairs Department of AJC. A two year projected budget is attached.

PROJECTED BUDGET

	<u>First Year</u>	<u>Second Year</u>
Salaries:		
Two Nuns (part time)	\$ 7,500	\$ 7,500
Protestant Educator (part time)	5,000	5,000
Travel:	2,000	2,300
Conferences, Workshops:	5,000	5,000
Publications, Educational Materials, Audio Visual Aids, etc.	3,500	3,500
	<u>\$23,000</u>	<u>\$23,000</u>
Administrative Costs- Overhead (15%)	3,450	3,495
	<u>\$26,450</u>	<u>\$26,795</u>



April 27, 1973

Rabbi Marc H. Tanenbaum
National Director
of Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Dr. Tanenbaum:

Thank you for the material you sent me April 11 regarding Christian theology of Judaism. The Key 73 discussions and my visit to Israel in January have both prompted me to think more about my own theology.

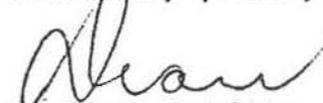
It seems to me that near the center of the discussion that we should engage in is the question of salvation. I think of one statement in our Bible that summarizes a concept that has meant much in the thought of multitudes of Christian people: "Salvation is to be found through him (Jesus Christ) alone; for there is no one else in all the world, whose name God has given to men, by whom we can be saved" (Acts 4:12). This is a quotation attributed to the Apostle Peter, who continued to think of himself as a Jew. What does the statement mean?

Place with that another theme that is in the Bible: "We Jews know whom we worship, for salvation comes from the Jews" (John 4:22). The speaker was Jesus at the well in Samaria; he was talking to the Samaritan woman who came to draw water. What does that statement mean today?

My purpose in the above paragraphs is not to provide answers, but rather to suggest that the people who sit in Christian churches on Sundays have perceptions of Jews that grow out of concepts such as these. Christians and Jews need to reach better understandings of each other, and it is in the area of concern about saving faith that the thinking should be done.

These are my reactions after reading the papers you sent me, and again I thank you for provoking thought among Christian people.

Cordially yours,



R. Dean Goodwin
Public Liaison Executive



RDG:er

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RABBI HENRY SIEGMAN
EXECUTIVE VICE-PRESIDENT

SYNAGOGUE COUNCIL OF AMERICA
432 PARK AVENUE SOUTH, NEW YORK, N. Y. 10016 • (212) 686-8670

Enclosed is a summary of the
Protestant papers delivered at last
December's WCC convention in Geneva.
The summary was prepared by Dr. E.
Flesseman van Leer from the Netherlands.

Regards.

September 14, 1973

Enc.

DRAFT

EDITED ACCOUNT

The five papers by Christian theologians, which were presented and discussed at the consultation on 'The Quest for a World Community - Jewish and Christian Perspectives' fall apart in two groups. The papers by Martin-Achard and Dumas, which deal with the teaching of the bible, form a group by themselves. The other three papers, by Tolen, Weth and Stendahl, belong also together, because, addressing themselves more directly to the general conference theme, all three grapple with the same problem of universality and particularity. That is not surprising. A preparatory meeting (April 1972) had defined the world community we are in search of, as a community of communities, in which the identity of each group finds its place. Given that understanding of world community, which was shared by all participants of this consultation, the question of the relation between universality and particularity will necessarily loom large. But apart from this common denominator the difference between these three papers is considerable. That has to do with the different subjects allotted to the writers and with personal differences of theological opinion, but their different sociological background has been an important factor too. Tolen is an African, not hampered by any guilt feelings towards the jews, and therefore psychologically more free than others to ask them critical questions. Stendahl and Weth, on the other hand, come from a christian culture with an agonizing record of anti-semitism, and are therefore allergic against any trace of christian triumphalism.

Aaron Tolen

The preparatory meeting of April 1972 had indicated the concept of community of communities as one of four areas, which needed further clarification. In his paper The concept of 'community': between identity and solidarity Tolen addresses himself to this task. He approaches his subject more from the sociological than the theological side. Analyzing the idea of community he differentiates between a community of sentiment and an organic community. A community of sentiment is formed by a group, that is kept together by a common religion, race or culture, while a nation is an organic community. Thus every organic, i.e. national community is made up of a number of communities of sentiment, as experience and sociology show. Though this terminology seems to me somewhat misleading, Tolen's intention is clear; by means of this distinction he is able to get into focus the tension between identity and solidarity. Man finds his identity in his community of sentiment, but if that is not combined with solidarity to the organic community, in which he lives too, it will be a divisive factor, making for tribalism or sectarianism. It is clear, that Tolen speaks here from his own African experience. The right of self determination as the justified expression of the identity of a particular group, he maintains, is limited by the necessity of its integration in a larger community, just as the converse is actually true. It is the problem of dual loyalty, which looms large in his thinking.

This is the background, against which the three questions which he asked the jews and which were felt to form the thrust of his paper, should be understood. His conviction, that every state is made up of a number of communities of sentiment which it has to respect, made him wonder, whether the state of Israel is a state as any other state and therefore also will have to respect the rights and identity of its non-jewish citizens. His second question was addressed to those Jews who live in a non-jewish country, asking them where their primary loyalty lies, in the jewish community or the state of Israel, or rather in the state of which they happen to be citizens. And thirdly he asked whether the jewish community in general and the state of Israel in particular are so concentrated upon their own identity, that there is no place left for solidarity with non-Jews. In the words of Tolen: 'must they be considered as the only ones that "will never mix with others"?'

It might be argued that these questions and even the entire exposition of Tolen show, that he has not really grasped the peculiarity of the jewish people - and he himself would be the last to deny that; one moment he seems to regard the Jews as a race, the next moment

as a religious community. It might also be pointed out - as indeed was done in the discussion - that multiple loyalty is not necessarily a negative phenomenon, and that the state of Israel does not want to be an exclusively, but rather an essentially Jewish state, which, though defending its right of existence and its own interest, has no right to be selfish. Be that as it may, it would in any case be entirely unjustified to take exception to Tolen's questions as being polemic accusations. That misunderstanding can only arise, if they are taken out of context and if it is forgotten, that the question of dual loyalty is a very real one for Tolen himself, wanting to assert his own identity and also to respect the rights of others to do the same, even if that goes against his interest, as he remarked in the discussion. It certainly is significant, that in his paper he compares the Jewish predicament with that of the blacks, who today are running the risk of an 'anti-racist' racism' with its concomitant of 'exclusivism'.

Rudolf Weth

The difference between Weth's paper The dialectic of particularity and universality from the standpoint of Christian theology and the one of Tolen is very great indeed. That is the more noticeable, because the subjects they are dealing with are not far apart. For the problem of identity and solidarity, of which Tolen spoke, is essentially the same as the one which Weth denotes by the terms particularity and universality. But while Tolen approached his subject sociologically, Weth's paper offers a closely knit theological argumentation. And while Tolen's paper had a certain naiveté, certainly in regard to Israel, this one shows a high degree of sophistication.

There are two clusters of questions with which Weth deals. The one, and I believe the to him more important one, centers around the universality of the church, the second around the secular community. I will deal with them successively, though in Weth's paper they are more closely interwoven.

There seems to be an age-long conflict between the church, which in its missionary activity claims to have a message valid for all men, and Judaism, which denies this claim and refuses to give up its specific particularity. Renouncing the 'aggressive universalism' of the church, Weth tries to solve this conflict by putting all emphasis on Jesus Christ rather than on the church. Only in Christ absolute universality and the utmost of particularity coincide. He is the chosen one, and the one man with whom God has fully identified himself; that is Christ's particularity. But this particular election of him has all men in view, for he is 'God's self-determination toward communion with all men'; that is Christ's universality.

This universality and particularity of Christ throws light both on Old Testament Israel and on the church. Israel's particularity, as preparation of Christ's, is not to be understood as being comparable with the particularity of the nations, but as 'the mystery of salvation history at work in the history of the world'. And the church in its universality is not to be understood as being the reality of the all-embracing Kingdom of God, for that reality has appeared only in Christ, and in his messianic future there will no longer be any church. Weth coins here the expression of the proleptic universality of the church, which entails its particularity; for partaking in the universal mission of Christ, the church will necessarily meet with opposition. Moreover, the realization that only Christ is the fulfilment of Israel precludes the thought, that the church has taken the place of the chosen people.

Finally - and that is the decisive line which rounds off Weth's picture of the relationship between Israel and the church - it is the continuing existence of the Jews, which reminds the church, that the eschaton is not yet and that its universality is merely proleptic. The very particularity and universality of Christ still applies to Israel, also in its rejection of Christ. For thereby God has reversed the order of redemption (Rom. 9-11); also in its particular, self-chosen way 'God is leading his people to the universal community'. Therefore 'in Israel the universalism of the church and its mission discovers its boundary', which means concretely: no mission to the Jews but only a dialogue with them.

What is to be said about this beautiful theological structure Weth has built? It is to be regretted that because of his personal absence at the consultation his paper has not really been discussed. But so much at least was clear, that his substitution of 'extra Christum nulla salus' instead of 'extra ecclesiam nulla salus' did not make his eschatology more acceptable to Jewish thinking. And as long as it is expressly stated that this 'extra Christum' applies to all men and therefore to the Jews too, 'dialogue' will easily be taken by them as being just an alternative method of missionizing.

Moreover, it would have been very interesting to see how the Jewish participants would have reacted to Weth's complete separation between the state of Israel and Judaism. The special particularity which he is willing to allow Judaism, he denies to the state, for, he maintains, if Judaism were absorbed into the state, it would lose its identity and become merely the 'political religion of a state'. To understand his argumentation, one has to understand that it follows from that part of Weth's paper, which deals with the secular community. It is strange how little attention Weth gives to the formation of a world community - after all the principal theme of this consultation. He calls it persistently the 'utopia' of a universal world community, and the only thing we really hear about it is, that we must strictly distinguish it from the eschatological promise of the universal Kingdom of God. There is no trace in this paper, that perhaps this world community could be seen in the light of the Kingdom, nor that it could be of any concern to the churches. About national communities at the other hand Weth has more to say. Their character is ambivalent, because their particularity makes on the one hand for 'aggressive division of mankind', but is on the other hand a positive element, because nations can have 'an integrative and constructive function' in helping people to discover their identity (here the W. European speaks over against Tolen with his African experience), they can function as political guardians of minorities in supra-national blocs, and they can contribute to the manifold richness of mankind as a whole. Therefore the church can accept the variety of world views and beliefs. For it can never give up its conviction that only one particular awareness of God and man, the Christian one, is the truth. That is the reason that the church 'will be resolutely in favour of pluralism in view of a coming world community, but without falling a prey to a pluralistic ideology'. Or in other words: the church is 'in favour of the neutrality of the political constitution', be it of a world community, be it of a state. This is to Weth not only a matter of expediency, but of theological necessity (if not, as someone critically remarked in the discussion, of theological rationalization). For in a church which confesses the exclusive sovereignty of God in Jesus Christ, men can have no sovereignty over others; and because human sovereignty is an indispensable element in every state, the church must be opposed not only to the Christian state, but to any religious (and for that matter to any ideological) state, with this advocacy of the neutral state as the only option from a theological point of view, Weth's separation between Judaism and the state of Israel is entirely in line. Only, that in regard to Weth a similar question can be asked as arose in view of Tolen's exposition: whether Judaism can be defined in exclusively religious, and the state of Israel in exclusively secular terms, without thereby obscuring their special particularity.

Krister Stendahl

The contribution of Stendahl was given in the form of a number of theses which he orally elaborated, on the question, proposed by the preparatory meeting: How can we work together with people of other religions in quest for a world community? Though his subject might seem to be rather different from the one of Weth, both were wrestling with practically the same problem: how in a pluralistic (world) society the universalistic claim of Christian faith can be maintained without doing violence to the Jewish community. In comparison to Weth, Stendahl gives a greater place to empirical observations. So he points to the fact that religion has been a more divisive than unifying factor, stronger even, than 'the triumphalism of religious communities is the main road block to the way towards a community of communities.' This lifts up the issue of power. Stendahl is very outspoken here, asserting that God always stands at the side of the weak, so as to overcome the unbalance of power. 'Strength and chosen-ness do not mix well.' When in the discussion this dictum

was attacked from the Jewish side, he qualified it by pointing out that he had spoken as a white American, belonging to a group which is very much up in the world, and that he fully realized that a majority group does not have the right to call a minority to powerlessness.

But the main problem for Stendahl, as for Weth, lies in the seeming incompatibility of the Christian belief in the universality of Christ and the beliefs of other faith communities. His substitution of 'Christian witness' for the concept of 'mission' might at first seem identical to Weth's substitution of dialogue for mission. There is, however, a decisive difference. Because Weth states emphatically, that fulfillment is only in Christ, his plea for dialogue will carry with it the suspicion, that its ultimate goal is the conversion of the man of another faith. Stendahl, on the other hand, rests content to know less about ultimate consummation and to respect more deeply its mystery; 'only God knows the plan and the consummation'. Certainly, he too is convinced that Christians can "only" offer their faithful witness - and that will by its very nature always be witness to Jesus Christ. But who can say, whether to God there may not be other ways open to bring men to salvation than through Christ? In the ensuing discussion Stendahl appealed to Paul, who says that finally Jesus himself will also be subjected to the Father (1 Cor 15,28). Ultimately there remains only the glorious affirmation of the one God, who is the Father of all mankind. Because of this doctrinal ignorantia Stendahl's witness to Christ appeared to be acceptable to the Jewish participants of the consultation in a way Weth's was not. As a matter of fact, his view seems very well to agree with what according to Prof. Talmon is Israel's ultimate vision: 'the unison of particular men and particular people who worship the "one most high"', each in the context of his own faith. Moreover, Stendahl offers also a basis for conversation with people of other than the Jewish faith, which Weth, by giving Judaism an exceptional position vis a vis Christianity, does not. The great question, which has not been discussed and which has to be taken up by Christian theologians, is now indeed, whether Stendahl's view, over against the more traditionally Christocentric one as expressed by Weth, is defensible from a biblical and dogmatic point of view.

Robert Martin-Achard and André Dumas

The papers of Martin-Achard, Some remarks on the actualization of the biblical teaching of social justice, and of Dumas, The biblical matrix and our present social responsibilities, address themselves to the fourth area indicated at the preparatory meeting as requiring further investigation. It is to be regretted that neither of them received the necessary attention at our consultation. That was due, I believe, to the fact that their subject matter, though extremely relevant to the formation of a world community, lay rather outside the scope of the rest of the papers. Also the circumstance that no Jewish counterpart paper was offered may have played a role.

Martin-Achard develops in his paper one single point: that the actualization of the Bible is a process, evidenced to and postulated by the Bible. Following von Rad, he argues that the Old Testament (and as Old Testament scholar and probably also in view of this particular consultation he concentrated upon it) is made up of groups of traditions, in which the people of God expressed their faith always anew on the basis of the testimonies of former generations, taking into account the always new situation of their own time. Hence there is an ongoing 'rereading of tradition', determined by the two poles of fidelity to the past and openness to God's demand in every present situation. This openness to the situation entails that the Bible is always remarkably concrete: it 'eschews general, changeless truths which are applicable in all places and all times'. Martin-Achard substantiates this fundamental thesis by two examples. Comparing Jer 7 preaching submission to the enemy as God's judgment, with Is 7 calling for trust in God who will save Jerusalem, he points out, that being faithful to the past does not mean repeating words or traditions of an earlier time, for by mere repetition 'yesterday's truth (might be transformed) into today's falsehood'. And as example of how free and to the point the Bible speaks, he takes Ames, who recoiled from no taboo and grappled with the burning questions of his day. Thus Martin-Achard's conclusion is, that 'today as in earlier times we have to try to be faithful to the biblical tradition, while taking cognizance of the problem of our own times'. That is to say: a thorough understanding of the message of the Bible and of the present-day state

of the world and its problems are required.

Dumas' shorter paper is as it were complementary to that of Martin-Achard. While the latter begins with the witness of former times and then asks how this former tradition is to be re-interpreted today, Dumas, following a more inductive method, analyzes first some main contemporary social questions, and then asks what light specific biblical thoughts can possibly throw upon them. For it is his conviction, that the events related in the bible are in their very concreteness and contingency representative and illustrative for events of all times. As he states it: 'the real task of biblical social ethics is to throw light on our present situation by analogy with the concrete examples recorded in the bible.'

It would have been interesting to see, whether papers by jewish participants would have turned out in a similar trend on this subject of biblical hermeneutics. The remark, made in the discussion, that Martin-Achard's paper lies in the line of the Torah and they way the Pharisees understood it, seems to be promising for future co-operation. The members of the consultation felt that one of the areas which requires further research and discussion, is that question of the actualization of biblical teaching. If at a future meeting it would be taken up, it might well appear that the dividing line would cut across the two communities of faith and would show up on a point, which was alluded to but not followed up in the discussion: whether we have to actualize the bible, or whether the bible, gone into the unconsciousness of the believing community, actualizes itself time and again.



August 24, 1973

Rev. Louis Rios
Ad Hoc Committee
Religious Advisory Council
State of New York Executive Department
Division of Human Rights
270 Broadway
New York, N. Y. 10007

Dear Father Rios:

Congratulations! You did a superb job on the draft statement. It really is first class. I have gone over it very carefully and have made a few changes. The enclosed draft statement is quite close to yours in both spirit and tone.

As I mentioned before, I am most eager that the Division of Human Rights issue this statement so that it will have the greatest possible impact, both in New York State and throughout the country.

I look forward to hearing from you. With warm regards, I am,

Cordially yours,

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs

AJR:FM
Encl.

cc: Rabbi Irving Block - 139 W. 13 St. - NY 10011
Mr. Louis Klein - Div of Human Rights - 270 Broadway

DRAFT BY RABBI A. JAMES RUDIN OF REV. LOUIS RIOS' STATEMENT ON
JESUS CHRIST SUPERSTAR - AUGUST 24, 1973

The members of the Religious Advisory Council of the New York State Division of Human Rights refuse to be silent in the face of the wrong inflicted by the Universal Pictures film, Jesus Christ Superstar, upon Jews, Christians, Blacks and all persons of good will.

Through caricature of characters, stereotyped misrepresentations, gross and grotesque distortion of the New Testament, and repugnant medieval anachronisms, this self-acclaimed "upbeat" film musical actually downgrades the Jewish people both then and now, and consequently rekindles the embers of Christian anti-Judaism, fans the flame of anti-Semitism here and abroad, and exacerbates Black-White relations by portraying vulturous, blood-thirsty, money-bribing Jewish priests who manipulate a Black Judas against a blonde-blue-eyed "Nordic" Jesus.

Although a discerning adult will readily see through the pseudo-religious musical veneer and recognize the film for what it truly is---crass commercialism at the expense of social responsibility---still, the Religious Advisory Council members are appalled and dismayed at the possible repercussions of this reprehensible film upon the impressionable minds of thousands of youngsters, who drawn by its G rating, will be caught with the

"rock" bait and who will swallow the story line as "gospel truth."

For this reason we urge all public, parochial and private school authorities, as well as all religious leaders, not to schedule any official student screenings of Jesus Christ Superstar, since the potential for harm is very great.

It is no defense to contend that one is not forced to see the movie or that reactions and actions because of it are the sole responsibility of the viewer. In a world that is coming of age in social consciousness, neither an individual nor any industry--- film making included---is free to indulge in irresponsible acts that not only drive peoples apart but may also pit them against one another.

We decry the insidious venom of this film and denounce it as a provocation of racial, ethnic, and religious tension and hostility. At a time when ecumenical, interreligious, and inter-racial strides are being taken to heal past wounds and to cement new bonds of mutual understanding and friendship, it is tragic that so much good can be undone by an insensitive few.



STATE OF NEW YORK
EXECUTIVE DEPARTMENT
DIVISION OF HUMAN RIGHTS
270 BROADWAY, NEW YORK, N. Y. 10007

JACK M. SABLE
Commissioner

August 22, 1973

Dear Council Member:

Enclosed please find a draft of a proposed statement, the fruit of our August 16th meeting. Please send any remarks to Rabbi Irving J. Block, Chairman of the Ad Hoc Committee.

Time is of the essence, if we wish to make a public impact before the schools open. We would appreciate receiving your comments by Monday, August 27, 1973. No comment from you will be taken to mean full endorsement of the statement.

Thank you for your cooperation.

Yours on behalf of Human Rights,

Rev. Louis J. Rios

Reverend Louis Rios,
for the Ad Hoc Committee

Enclosure

DRAFT

This is only a draft. Please feel free to add or subtract, amend or emend, accept or reject the statement both as to content and form.

The drafting team for the ad hoc committee of the Religious Advisory Council felt it should be brief, strong, and to the point, but the text can always be expanded and modified.

Besides having all the members of the Council subscribe to such a statement, Commissioner Sable might also officially endorse it at a press conference.

For the drafting team of the ad hoc committee, Fr. L.J. Rios

Silence is often taken to mean assent; and too often religious leaders have remained silent in the presence of a wrong, apparently acquiescing instead of crying out with a prophet's voice.

The members of the Religious Advisory Council of the New York State Division of Human Rights refuse to be silent in the face of the wrong inflicted by the Universal Pictures film, Jesus Christ Superstar, against Jews, Christians, Blacks, and all men of good will.

Through caricature of characters, sterile stereotype misrepresentations, gross and grotesque distortion of biblical data, and repugnant anachronisms, this self-acclaimed "upbeat" movie musical downgrades Jews both then and now, consequently re-kindles the embers of Christian anti-Judaism, fans the flame of anti-semitism here and abroad, and exacerbates Black-White relations portraying vulturous, blood-thirsty, money-bribing Jewish leaders manipulating a Black Judas against a WASP Jesus.

Although a discerning adult will readily see through the pseudo-religious musical veneer and recognize the film for what it really is---crass commercialism at the expense of social responsibility---still, the Religious Advisory Council members are appalled at what the repercussions of this reprehensible film will be upon the impressionable minds of countless thousands of youngsters who drawn by its G rating will be caught with "rock" bait and swallow the story line as "gospel truth."

It is no defense to contend that no one is forced to see the movie or that reactions and actions because of it are the sole responsibility of the viewer. Many things harmless to an adult are nevertheless kept out of a child's reach, and in a world coming of social conscious age neither an individual nor any industry---film-making included---is free to indulge in irresponsible and insensitive acts that not only can drive peoples apart but can also pit them against each other.

We therefore both decry the insidious venom of this film and denounce it as a provocation of racial, ethnic, and religious tension. At a time when ecumenical and interracial strides are being taken to heal past wounds and cement new bonds of mutual understanding, it is indeed tragic that so much can be so undone by so inconsiderate few.

Convocation Resource Leaders

RABBI MARC H. TANENBAUM

Rabbi Marc H. Tanenbaum, National Director of the Inter-religious Affairs Dept. of the American-Jewish Committee, is one of the nation's leading rabbis. *Newsweek* described him as the American Jewish community's foremost apostle to the gentiles... who has been able to solicit support from all factions of the Jewish community. Served as first president of the Interreligious Foundation for Community Organization. A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured on history, theology, and sociology of Judaism and Christianity. Rabbi Tanenbaum is a member of the Board of Directors of St. Louis University Divinity School - the first rabbi to hold such a position. Awarded a D.H.L. by Ambrose College for his contributions to the advancement of Jewish-Christian understanding and a D.R.E. by St. Joseph's College. Was a founder of the National Conference on Race and Religion, a forerunner in the mobilization of religious forces in the civil rights' struggle.



DR. J. ROBERT NELSON

Dr. J. Robert Nelson, Dean and Professor of Systematic Theology, Boston University School of Theology. Chairman, Working Committee on Faith and Order of the World Council of Churches, and from 1952-57 its executive secretary in Geneva. Was given the honorary L.H.D. degree by Loyola University for his many activities in Roman Catholic ecumenism. Active in inter-racial movements, he gained national attention in 1960 by resigning as dean of Vanderbilt University Divinity School to protest discriminatory policies of the school. Awarded the honorary L.L.D. degree by Wilberforce University. Is editor-at-large of *The Christian Century*. Received his D. Theol. from University of Zurich in 1951. He is an ordained minister of the United Methodist Church.



DR. ROBERT W. HUSTON

Dr. Robert W. Huston, Chief Ecumenical Staff Officer, U.M.C., Board of Global Ministries, received his Th.D. from Boston University in Social Ethics. He has served as a pastoral minister for 19 years, and since 1965 has served on the Commission on Ecumenical Affairs. Dr. Huston was an observer at Vatican II in Rome in 1965, served on the C.O.C.U. Plan of Union Drafting Commission and edited the plan published in 1970 and has served on committees of both World and National Councils of Churches. Publications include two sermons in 1971 *Selected Sermons Series*, articles in *Interpreter*, *The Christian Century*, *New World Outlook*, *The Adult Teacher*, and *Christian Advocate*.



RABBI A. JAMES RUDIN

Rabbi A. James Rudin, Asst. Dir. of the Interreligious Affairs Dept. of the American Jewish Committee received his M.A. and Rabbinical Ordination from Hebrew Union College, New York in 1960. was national coordinator of the American Jewish Emergency Effort for Biafran Relief; secretary-treasurer of the Executive Board of the Kansas City Council of Religion and Race, served on the Board of Trustees of the Montabauer Club, a Catholic men's residence, is a member of the NAACP and the National Urban League and participated in 1964 in the Hattiesburg, Miss. voter registration drive. Rabbi Rudin is a prolific writer with articles appearing in many publications. He is editor of the *Christian Press Digest* and is a frequent guest on many radio and tv programs.



MS. PEGGY BILLINGS

Peggy Billings is presently Assistant General Secretary, Section of Christian Social Relations, Women's Division, U.M.C., Bd. of National Missions. She was a missionary of The Methodist Church in Korea from 1952-1963. She worked as a group worker in the Pusan Christian Social Center and as director of Tai Wha Christian Social Center in Seoul. Awarded the Public Welfare Medal by the President of the Republic of Korea in 1963. Ms. Billings is the author of *The Waiting People* and *In No One's Pocket* published by Friendship Press.



RABBI RICHARD ISRAEL

Rabbi Richard J. Israel, Regional Director B'nai B'rith Hillel Foundations of Greater Boston and Director of Special Projects for the National Hillel Foundations; graduate of the University of Chicago, he received his B.H.L. and M.A. from Hebrew Union College in Cincinnati, and has studied at several Israeli rabbinic academies and the Hebrew Union; served as rabbi of Jewish Religious Union of Bombay, India; a member of the Central Conference of American Rabbis and the Rabbinical Assembly; has been lecturer in the Dept. of Urban Studies, Southern Connecticut State College. Rabbi Israel is a past president of the National Association of Hillel Directors, and of the Yale including *Commentary*, *Conservative Judaism*, *The Jewish Frontier*, *The Jewish Social Work Forum*, *Journal of Jewish Communal Work*, *Journal of Pastoral Counseling*, *Judaism*, *The National Jewish Monthly*, *The Reconstructionist Magazine*, *Religious Education*, *Dimensions*, *Sh'ma* and *The Journal of the C.C.A.R.*



DR. SEYMOUR BRIEF

Seymour Brief is the Ohio-Kentucky Area Director of the American Jewish Committee, pioneer human relations agency in this country established in 1906; a graduate of City College of New York and holds the Masters Degree from that institution; has done doctoral work in the field of religion at Case Western Reserve University; has lectured on community organizations, race relations, police community relations, the structure of community, and the dynamics of change and led seminars in Cleveland, Cincinnati, Columbus, Memphis, Tennessee, Milwaukee as well as New York. Serves on the board of a number of community organizations including the Commission on Catholic Community Action, the Agnon School, Community Relations of the Jewish Community Federation.



FRIDAY, APRIL 27

- 8:00 Continental Breakfast Campus Center
- 9:00 Speakers in Dialogue: *The Next Steps*
- Ms. Peggy Billings, Assistant General Secretary, Section of Christian Social Relations, Women's Divisions, United Methodist Church
- Dr. Seymour Brief, Area Director, American Jewish Committee
- 10:00-11:15 Dialogue Groups
- 11:30 Closing Service Breyfogel Chapel
- 12:15 Lunch Fout Hall

BARRIERS OR BRIDGES

Everyone recognizes the need for bridges between people, but barriers are what we seem to get. Between Jews and Christians, in spite of the hopeful climate and intense effort of recent years, the barriers are many and the bridges few. This year we decided that we must do something about this at United Theological Seminary.

Our plans were strengthened and encouraged by the resolution regarding Jewish-Christian Dialogue adopted by the General Conference of The United Methodist Church in April, 1972. We have been strongly supported by representatives of The American Jewish Committee and the Board of Global Ministries of The United Methodist Church. What has developed is a local event that may assume national significance.

The Convocation is open to anyone who is interested to attend. Registration is limited but only in terms of available space. We invite you to identify with a dialogue group and to participate in the total process. If you cannot do this, significant public events are scheduled Wednesday and Thursday evenings.

The program is designed to foster maximum participation and interaction:

*Dialogue groups composed of Jews and Christians, students and alumni, clergy and laity, men and women will explore issues they regard as central.

*Nationally known leaders representing both Judaism and Christianity will speak in pairs.

*Micro-courses devoted to particular facets of Jewish experience or to topics where Jewish and Christian insights can enrich one another will be team-taught by able Jewish and Christian leaders.

*Guest leaders will participate in the dialogue groups and be open to personal conversation.

*There will be opportunity for respectful participation in Jewish worship and in interfaith services.

*All meals will be kosher.

Jewish-Christian Convocation

APRIL 25 - 27, 1973



SPONSORED BY
Department of Inter-religious Affairs
American Jewish Committee
Division on Ecumenical and Inter-religious Concerns
The United Methodist Church
United Theological Seminary

United Theological Seminary
1810 Harvard Boulevard
Dayton, Ohio 45406
Phone 513/278-5817

WEDNESDAY, APRIL 25

- 9:00 UTS Alumni Breakfast Fout Hall
- 10:00-11:00 Registration Campus Center
- 11:15-12:00 Opening Service Breyfogel Chapel
- 12:15 Luncheon Fout Hall
- 1:30-3:15 Dialogue Groups *Beginning the Process*
Location to be announced
(open only to full time registrants)
- 3:15-4:00 Afternoon Tea
- 4:00-5:00 Speakers in Dialogue: *Setting the Context*
Breyfogel Chapel
- 5:30 Mincha Service Beth Abraham Synagogue
- 6:00 Dinner Beth Abraham Synagogue
- 8:00 Speakers in Dialogue . Beth Abraham Synagogue

OPEN TO PUBLIC

"A Jewish View of Christianity"
Rabbi Marc Tanenbaum,
National Director of the Inter-religious Affairs
Division of the American Jewish Committee

"A Christian View of Judaism"
Dr. J. Robert Nelson, Dean and
Professor of Systematic Theology,
School of Theology, Boston University

THURSDAY, APRIL 26

- 7:00 Torah Reading - in Hebrew Beth Jacob Synagogue
- 8:00 Continental Breakfast Campus Center
- 9:00 - 10:00 Speakers in Dialogue: *Defining the Issues*
Rabbi Marc Tanenbaum - Dr. J. Robert Nelson Breyfogel Chapel
- 10:15 - 12:00 Dialogue Groups Locations to be announced
- 12:15 Luncheon Fout Hall
- 2:00 - 5:00 Micro Courses
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| 1. <i>Covenant and Conversion</i>
Leaders: Dr. Jeffery A. Hopper | 2. <i>Death and Beyond</i>
Leaders: Rabbi Samuel Fox
Dr. Kenneth Pohley | 3. <i>Jewish Love and Christian Law</i>
Leaders: Dr. Melvin Scult
Dr. Irvin W. Batdorf |
| 4. <i>Key '73 and Evangelism</i>
Leaders: Rabbi Marc H. Tanenbaum
Dr. Calvin H. Reber, Jr. | 5. <i>Mystics, Jewish and Christian</i>
Leaders: Dr. Eric L. Friedland
Dr. James D. Nelson | 6. <i>Place of Sex in Judaism and Christianity</i>
Leaders: Rabbi A. James Rudin
Dr. Mary Pryor |
| 7. <i>Pluralism</i>
Leaders: Rabbi Balfour Brickner
Dr. Charles Brown | 8. <i>Preaching in Jewish and Christian
Congregations</i>
Leaders: Dr. Samuel E. Karff
Dr. Edwin E. Burtner | 9. <i>Religion and Public Education</i>
Leaders: Dr. Seymour Brief
Dr. Newell J. Wert |
| 10. <i>Sin and Punishment</i>
Leaders: Rabbi David Greenberg
The Rev. Kent Organ | 11. <i>The Holocaust - Its Meaning to Jews
and Christians</i>
Leaders: Rabbi Jack Reimer
Father John Kelley | 12. <i>The Jewish Triad and the Christian Trinity</i>
Leaders: Dr. David Silverman
Dr. Donald Gorrell |
| 13. <i>Words in Common</i>
Leaders: Dr. Everett Tilson
Dr. Bernard Martin | 14. <i>How We Read the Bible</i>
Leaders: Dr. Ira Eisenstein
Dr. Wayne E. Barr | |
- 5:30 Dinner Beth Abraham Synagogue
- 7:30 Festival Service - OPEN TO THE PUBLIC - Temple Israel
Address: *From Protest to Brown Rice* - Rabbi Richard Israel
Musical Event: *WHERE THE RAINBOW ENDS*, by Raymond Smolover, an
Interfaith Folk-Rock Ceremony in Celebration of Creation



MICRO-COURSES

The following list of Micro-courses will be offered during the Jewish Christian Convocation. If you would indicate your preferences and rate them 1 through 3 on the registration card, it would be helpful in making course assignments. While we cannot guarantee your first choice, we will try our best to comply with your wish.

Micro-courses are available to persons who register and plan to attend the entire convocation.

1. Covenant and Conversion—The meaning of coming from no faith or another faith to acceptance in the Jewish and Christian commitments will be examined and compared. The concepts of repentance and 'turning around' will be explored. Leaders: **Dr. A. Jeffrey Hopper**, Professor of Theology, Methodist Theological School of Ohio.

2. Death and Beyond—The event of death brings about varying customs, rituals, and ways of dealing with grief and loss. The meaning of death and these ceremonies and ministries will be examined for both Jewish and Christian groups. Leaders: **Rabbi Samuel Fox**, Beth Jacob Synagogue, Dayton, Ohio. **Dr. Kenneth Pohly**, Associate Professor and Director of Field Education, United Theological Seminary.

3. Jewish Love and Christian Law—An examination of the common fallacious understanding that Judaism more strongly emphasizes law and Christianity stresses love will bring a deeper understanding of both faiths. The discussion of the meaning of love and law in each faith will reveal a strong common base. Leaders: **Dr Melvin Scult**, Professor of Religion, Vassar College, Poughkeepsie, N. Y. **Dr. Irvin W. Batdorf**, Prof. of New Testament Literature, United Theological Seminary.

4. Key '73 and Evangelism—The methods and emphasis of evangelism as seen in the variety of Christian groups will be explored. The effects of this nationwide emphasis upon the possibilities of dialogue between Jews and Christians will be explored. Leaders: **Rabbi Marc H. Tanenbaum**, National Director of Inter-religious Affairs, American Jewish Committee, New York. **Dr. Calvin H. Reber, Jr.**, Vera Blinn Professor of Missions, United Theological Seminary.

5. **Mystics, Jewish and Christian**—An introduction to some of the leading mystics in both faiths will open further discussion on the struggle for direct relationship with the Creator. Time for learning to know the struggle and writings of these persons will be offered. Leaders: **Dr. Eric L. Friedland**, Harriet Sanders Ass't. Professor of Judaic Studies, Dayton, Ohio. **Dr. James D. Nelson**, Professor of Theology, United Theological Seminary.

6. **Place of Sex in Judaism and Christianity**—The great American 'worship' of sexuality and the changes today will be examined in light of the roots of Jewish and Christian understandings of person. The discussion will include the view of family, the meaning of sexuality and the changing expressions of sexuality in the present times. Leaders: **Rabbi, A. James Rudin**, Ass't. Director, Inter-religious Affairs Dept., American Jewish Committee, New York. **Dr. Mary Pryor**, Practicing physician and church woman, Dayton, Ohio.

7. **Pluralism**—An exploration of the meaning of faith commitments in a pluralistic society will reveal some problems. An understanding of how to allow others to exist as well as to learn from each other will be attempted. Leaders: **Rabbi Balfour Brickner**, Director, Interfaith Commission, Union of American Hebrew Congregations, New York. **Dr. Charles Brown**, Assoc. Prof. of Church and Society, United Theological Seminary, Dayton, Ohio.

8. **Preaching in Jewish and Christian Congregations**—The elements, patterns and purposes of the sermon in both Jewish and Christian congregations will be explored. This is an opportunity to renew an understanding of communication between clergy and laity through preaching. Leaders: **Dr. Samuel E. Karff**, Rabbi, Chicago Sinai Congregation. **Dr. Edwin E. Burtner**, Prof. of Homiletics and Practical Theology, United Theological Seminary, Dayton.

9. **Religion and Public Education**—A consideration of the problems presented in the attempts to provide education including religion. Can education in a pluralist society include religious teaching without distorting faith commitments? Leaders: **Dr. Newell J. Wert**, Dean and Prof. of Christian Ethics, United Theological Seminary, Dayton. **Dr. Seymour Brief**, Area Director, American Jewish Committee, Cleveland, Ohio.

10. **Sin and Judgment: A Re-evaluation**—A theological exploration of the ideas of sin, evil, punishment and reward for both faiths will reveal patterns by which each faith works with the problem of evil both within persons and within the world. Leaders: **The Rev. Kent Organ**, Pastor, College Hill Community Church, Dayton, Ohio. **Rabbi David Greenberg**, Scarsdale Synagogue, Scarsdale, N.Y.

11. **The Holocaust — Its Meaning to Jews and Christians**—The interpretation and an examination of the effects on Christians and Jews of destruction of six million Jews in Germany will develop a base for understanding the fears, hopes and anger which are part of our dialogue together. Leaders: **Rabbi Jack Riemer**, Beth Abraham Synagogue, Dayton, O. **Father John Kelley**, Prof. University of Dayton.

12. **The Jewish Triad and the Christian Trinity**—A comparison of the different expressions of central values in our religions reveals a Jewish Triad — Torah, People and Israel — and a Christian Trinity — Father, Son, and the Holy Spirit. These will be explored and interpreted for greater clarity of meaning. Leaders: **Dr. David Silverman**, Director of Special Education and Prof. of Theology, Jewish Theological Seminary, New York. **Dr. Donald Gorrell**, Professor of Church History, United Theological Seminary.

13. **Words in Common**—Hearings on words that both groups use but understand differently because of differing historical and theological circumstances. Examples are revelation, Messiah, covenant, conversion, Rabbi, Minister, Priest. Leaders: **Dr. Everett Tilson**, Prof. of Old Testament, Methodist Theological School of Ohio. **Dr. Bernard Martin**, Prof. of Jewish Studies, Case/Western Reserve.

14. **How We Read the Bible**—An exploration of the basic biblical material will provide a context for understanding the authority and varying ways of interpretation of the written documents for each faith. The Old and New Testaments, The Apocrypha, The Torah, The Writings, The Prophets, The Talmud, The Midrash are examples of the areas of discussion. Leaders: **Dr. Ira Eisenstein**, President, Reconstructionist Rabbinical College, Philadelphia, Pa. **Dr. Wayne E. Barr**, Prof. of Old Testament Interpretation, United Theological Seminary, Dayton, O.