



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

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Series C: Interreligious Activities. 1952-1992

Box 30, Folder 13, Jewish-Christian relations, 1975.

Christian-Jewish Consultation

London - 13-16 January 1975

LIST OF JEWISH PARTICIPANTS

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Rabbi Louis JACOBS	Rabbi, New London Synagogue	London
The Very Rev. The Chief-Rabbi Dr. Immanuel JAKOBOVITZ	Chief Rabbi of the United Hebrew Congregations of the British Commonwealth	London
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Rabbi Henry SIEGMAN	Executive Vice President, Synagogue Council of America	New York
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Rabbi Marc H. TANENBAUM	National Director, Inter- religious Department, American Jewish Committee	New York

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I really want to thank you for letting me participate in the dinner. I enjoyed the opportunity to meet and hear many of the guests, and was greatly encouraged by the atmosphere of the discussion; the hope, faith and sense of unity of purpose that emerged. I got the impression that, by the end, everyone there was encouraged and determined to continue working for the betterment of a society that must be based on the traditional set of values which are too often ignored.

There seemed to be a consensus that over the last decade or so, there has been significant erosion of goals and values on all levels of society. I'm not sure how this erosion came about, but part of the reason seems to be an increasing desire of many for individuality and isolation in a society which requires some degree of mutual dependence and communication. If this 'me first' trend were replaced with a move toward interaction of ideas and cooperation for the mutual benefit of all, we would be allong way toward 'social justice'. Several of the participants saw today's youth as the initiator of this change in direction. It seems to me to be true that most young people are less concerned with getting ahead and being first than many older people who, because they work for a living and live with an isolated family group, have lost the sense of peer group identity and unity that characterizes most schools and colleges. However, if we wait for today's youth to grow into positions where we can spread this sense of unity, things will only deteriorate as today's youth fall into the same ruts that much of today's work force seems to be in. It is now that we must work toward the eradication of entirely selfish goals, and not just with youth. While youth may be instrumental in pushing this change, our elders must help us to keep from succumbing to negative pressures.

I therefore see in the participants in your dinner, the seeds of the creation of this trend towards a new public morality. The key, I believe, to any change in attitude, is knowledge. Those leaders, political, religious, educational, etc., can reach and influence many others. If all the participants make use of their prominence and authority in light of the ideas presented during the discussion, the impact could be substantial.

The dinner, then, seems to me to have been valuable in that it made everyone realize that there is significant and widespread desire for a general return to humanitarian goals and values. Some of the participants, particularly McCloskey, seemed to have been close to despair before the meeting. All, I think, went home with their faith revived. I know I did.



D R A F T

A joint consultation devoted to an examination of Jewish-Christian relations was held from January 13-16 in London, England. The sixth of its kind, the consultation was co-sponsored by the World Council of Churches and the International Jewish Committee on Interreligious Consultations (IJCIC). The Jewish body is composed of the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the B'nai B'rith Anti-Defamation League, and the Israel Council for Interreligious Relations. The World Council of Churches delegation also included this time, Christian Arab participants.

The Co-Chairmen of the consultation were Bishop George Appleton, former Archbishop in Jerusalem and Rabbi Joseph H. Lookstein of New York, representing the American Jewish Committee as chairman of IJCIC. *Member of the Consultation were guided by Chief Rabbi also British Council of Churches*  
The main theme of the meeting was "The Concept of Power in Jewish and Christian Traditions", its application to the contemporary social order; ~~and~~ how does this inform us in our joint search for world community.

*3 and 4*  
The papers presented dealt with the following themes: "The Concept of Power in the Jewish Tradition", by Rabbi Louis Jacobs, Rabbi of New London Synagogue, London; "The Concept of Power in the Christian Tradition", by Dr. Charles West, Professor, Princeton University, New Jersey; "Power and Powerlessness: Preliminary Theses for a Jewish Perspective", by Dr. Shlomo Avineri, Professor of Political Science, Hebrew University, Jerusalem, Israel; and "The Application of the Christian Concept of Power to the Social Order in Light of the Shared Quest for World Community", by Professor S.L. Parmar, ~~Department of Economics, Allahbad University, India.~~ *Dr*

*Professor*  
In the context of the discussion of these papers, the issues of world hunger, the sharing and transformation of power were discussed.

There was broad agreement about the general perspectives in understanding the role of power in society. In both traditions, the ultimate source of power is G-d. *It is important to follow this* Any power held by human beings is derivative; the two traditions share the conviction to oppose absolute claims of power. It should be transformed, redistributed and used for the benefit of all - *individuals, communities, nations.*

Members of the consultation shared with their colleagues their experiences as participants in the Multi-Lateral Dialogue with Men of Living Faiths representing Hinduism, Judaism, Buddhism, Christianity and Islam (Colombo, April 1974); Biblical Interpretation and the Middle East (Cartigny, January, 1974); the Christian-Muslim Dialogues in Africa (July, 1974) and in South-East Asia (January, 1975); and *the meeting* Roman-Catholic-Jewish dialogues (Rome, January, 1975). Information was also shared about preparations for a *discussion of* "The Search for Community", that will be held at the forthcoming WCC Nairobi Assembly, November, 1975, *emphasizing*

*first*  
Aspects of the present Middle East situation were also discussed, and views were exchanged ~~with particular emphasis on the legitimacy of the respective rights to national self-determination for the Jewish people in Israel and the Palestinian people.~~ *the African* In spite of the variety of views expressed, hopes were articulated by the participants that ~~such~~ mutual recognition could eventually be achieved, and they indicated a desire to contribute to that result.

The Joint Steering Committee of this consultation consists of the following:

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Bishop George Appleton  
Mr. Gabriel Habib  
Dr. Stanley Samartha  
Dr. Lukas Vischer  
Rev. Johan M. Snoek

IJCIC

Rabbi Joseph H. Lookstein  
Dr. Gerhart M. Riegner  
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Dear Rabbi Tannenbaum,  
Very nice meeting  
you.

With compliments  
of the

Pauline

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REMARKS BY RABBI HENRY SIEGMAN ON THE MIDDLE EASTERN PROBLEM

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at the WCC - LJCIC Meeting      London 13-16 January 1975

It is not my purpose to present you with a political analysis of the Middle East. I am not qualified to make such an analysis, nor do I believe that it is a particularly useful exercise at a meeting such as ours; rather I should like to report to you briefly my own sense of what Jews are thinking, what troubles them, with regard to several matters that grow out of the situation in the Middle East.

Let me say at the outset that whether our sense of distress at some of these matters is warranted, is a separate question. In the context of our special relationship, I believe it is important, in the first instance, that we inform one another about where it hurts.

A deeply troubling development since we last met has been the acceptance and legitimization of terror in international life. One does not have to deny the legitimacy of the aspirations of Palestinian Arabs for their self-determination - and I believe that most members of the Jewish delegation, perhaps all of them, affirm that legitimacy - to sense that with the welcome and honourable status accorded Yassir Arafat and the Palestinian Liberation Organisation by the United Nations, a fatal watershed has been crossed. Mankind has entered the age of terror. Indeed, in the wake of the strange epiphany that took place in the General Assembly, earlier efforts to devise international sanctions against terrorism have been tacitly abandoned.

Here I should like to make what I believe to be an important distinction. In the limited context in which I now speak, remarks are directed at international bodies and international organisations such as the World Council of Churches, not at the P.L.O., or even the issue of terrorism itself.

One cannot deny that terror is not a new phenomenon, and no state has entirely clean hands. Although I would add parenthetically that the deliberate choice of school-children as a target for terrorism and their execution at point-blank range, introduces a rather serious difference of kind. That, however, is a parenthetical polemic, because I believe that far more significant, and far-reaching in consequence, than terror itself, is the international community's reaction to it. In this reaction, I believe we are confronted with something quite new. For if no state has clean hands, what has marked the progress of civilization and of the human spirit, is that we have created standards and institutions that enable us to see the evil within ourselves, that keep alive the voice of conscience.

The tragedy of what has happened at the United Nations transcends, in my opinion, the conflict in the Middle East, in that distinctions between right and wrong, between law and lawlessness, have been abandoned. It is one thing for individuals involved in the passion of a liberation struggle to rationalize their resort to terror. It is quite another matter for the highest repository of international civility to sanction and legitimize it, for then it is the jungle that has been transformed into the norm. It has been observed, in an entirely different context, that whatever a doctor does or does not do, all will surely agree that he must not spread germs. What has happened to the U.N., is that far from protecting international order, it now undermines it.

It is in this light, too, that we view developments within UNESCO, an institution which had come to stand for the international republic of letters which knows no national boundaries where culture and the arts, no matter how repugnant they might seem to some political prejudices, are available to all. This UNESCO has ceased to be with the brutal expulsion of scholars and scientists of a small nation with an ancient culture.

We think these developments have distressing implications for all of civilized society, for those decent sensibilities and spiritual values which form part of the heritage of our religious faiths. I will not hide from you the obvious fact that they have special implications for the Jewish people, for they also resonate a new anti-Semitism. If the old anti-Semitism proclaimed the individual rights of all citizens, except those of the Jews, the new anti-Semitism affirms the liberation of all peoples, the right of existence of all nations, except that of the State of Israel and the Jewish people.

It is true, of course, that in its various formal declarations, the World Council of Churches has always sought to strike a balance by declaring the right of the State of Israel to life and security alongside the affirmation of the Palestinian right to independence and sovereignty. If these even-handed statements do not entirely allay our misgivings, it is precisely because they represent precarious victories over contrary forces within the World Council of Churches.

Perhaps this reaction is simply another indication of characteristic Jewish paranoia. What suggests to me that it is not entirely that, is the fact that when one looks beyond the formal pronouncements, the tone of the ongoing work of the World Council of Churches and of some of its committees suggest somewhat different sensibilities.

If the World Council of Churches was offended by the ravaging of Israel within UNESCO, I must say we do not know of it. If the World Council of Churches was outraged by the vulgarity of anti-Semitic tracts, including the notorious protocol of the Elders of Zion, distributed by the highest governmental officials and by the ULEMA, of a number of Arab countries, in Strasbourg and elsewhere, we again do not know of it. The report of one of the working groups of Human Rights of the Commission of the Churches on International Affairs (Group C) is, in my view, blatantly one-sided in its identification of the denial of



Palestinian rights as being at the heart of the Middle Eastern problem, without even the remotest suggestion that Israel's rights, which after all, have not been universally acclaimed in the Arab world, or that the P.L.O. programme for the elimination of Israel, also poses a problem in Human Rights.

In this connection, I think one cannot ignore the implications for politics, however, marginal of the theological tradition of the Oriental Churches in which the doctrine of the abrogation and supercedence of Judaism, enjoys wide currency. I must stress that what is at issue for Jews is not Christian theological approval of Judaism, but rather the danger of a dogmatic rejection of Jewish self-understanding as objectionable by definition from a Christian religious point of view.

Reference has been made during the course of this meeting to what is seen, from the Jewish perspective at least, as a tendency within the World Council of Churches, to a less than critical affirmation of the Third World. I do not intend to belabor this point, except to observe that this tendency may have been understandable in its earlier manifestations, which becomes somewhat more problematical in an age when inequities and injustice are no longer distributed as neatly as we thought. An indication of how fascinating are the new possibilities, is the recent suggestion by the Shah of Iran and King Faisal, that Islamic countries will be given precedence in the distribution of their oil.

I come to my conclusion: If I have not touched all of the basis, it is partly, at least, because I have come to accept the futility of the usual polemics. There comes a time when even the most persistent soul must abandon the notion that differences can be overcome if only we overwhelm the other side with the obvious logic of our position. I realise that some differences are the result of differing existential circumstances, of differences in the cultural and experiential baggage that we each bring with us to this moment in history: that there are some conflicts that need not be understood by recourse to a demonology, but result instead from a tragic confluence of circumstances which deny either side total vindication.

It is in this spirit that I should like to say, and most especially to our Arab brothers around the table, that the Jewish side is not now, nor has it ever been insensitive to Palestinian suffering and Palestinian aspirations. How could we help but see in them the mirror image of our earlier experiences. The only thing we ask is that Palestinians, not define themselves in a way that denies the integrity of the State of Israel and its right to existence as an expression of Jewish national liberation and self-determination.

As long as Israel's existence is threatened, there is no Jew anywhere in the world, who does not feel in his gut - even if he is entirely innocent of theological formulations that this threat is also directed at his own life, the life of his children and of his faith. That is a

Jewish stubbornness and solidarity that simply will not yield. But once Israel's existence is no longer in question, there is no door that cannot be opened, and, therefore, which we could not walk through together.



CONSULTATION OF THE WORLD COUNCIL OF CHURCHES  
AND OF THE INTERNATIONAL JEWISH COMMITTEE FOR  
INTERRELIGIOUS CONSULTATIONS

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LONDON, JANUARY 12-16, 1975

PRESS RELEASE

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17 JANUARY, 1975

(London)

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The consultation was greeted by The Chief Rabbi of the United Hebrew Congregations of the British Commonwealth, Dr. Immanuel Jacobovits and the Reverend Arnold Bellwood for the British Council of Churches.

The main theme of the meeting was "The Concept of Power in Jewish and Christian Traditions, its application to the contemporary social order; how does this inform us in our joint search for world community".

The papers presented dealt with the following themes: "The Concept of Power in the Jewish Tradition", by Dr. Louis Jacobs, Rabbi of New London Synagogue, London; "The Concept of Power in the Christian Tradition", by Dr. Charles West, Professor of Social Ethics, Princeton Seminary, New Jersey; "Power and Powerlessness: Preliminary Theses for a Jewish Perspective", by Dr. Shlomo Avineri, Professor of Political Science, Hebrew University, Jerusalem, Israel; and "The Application of the Christian Concept of Power to the Social Order in Light of the Shared Quest for World Community", by Dr. S.L. Parmar, Professor of Economics, Allahbad University, India.

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There was broad agreement about the general perspectives in understanding the role of power in Society. In both traditions, the ultimate source of power is God. It, therefore, follows that any power held by human beings is derivative; the two traditions share the conviction to oppose absolute claims of power. It should be transformed, redistributed and used for the benefit of all mankind.



Members of the consultation shared with their colleagues their experiences as participants in the Multi-Lateral Dialogue with Men of Living Faiths representing Hinduism, Judaism, Buddhism, Christianity and Islam (Colombo, April 1974); Biblical Interpretation and the Middle East (Cartigny, January 1974); the Christian-Muslim Dialogues in Africa (July 1974) and in South-East Asia (January 1975); and a meeting of the Catholic-Jewish Liaison Committee (Rome, January 1975). Information was also shared about the forthcoming World Council of Churches' Nairobi Assembly (November 1975), which would include a discussion on the topic, The Search for Community.

Aspects of the present Middle East situation were also discussed, and views were exchanged re-emphasising the respective rights to national self-determination for the Jewish people in Israel and the Palestinian Arab people. In spite of the variety of views expressed, hopes were articulated by the participants that mutual recognition could eventually be achieved, and they indicated a desire to contribute to that result.

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Prof. Shmaryahu Talmon

The following four areas were recommended for further exploration:

1. What models of society and of international community would respond best to the requirements of transformation and redistribution of power?
2. The role of the State in exercising power.
3. How can change be brought about in society with a minimum of violence? The role of non-violence.
4. The relation between power, justice and love.

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## STATEMENT ON CATHOLIC-JEWISH RELATIONS

Ten years have passed since the Second Vatican Council promulgated its statement on the Jewish people (*Nostra Aetate*, no. 4). This decade has been a period unique in Catholic-Jewish relations. The vantage point of ten years later provides a timely opportunity for the Catholic Church in the United States to recall, reaffirm and reflect on the principles and teachings of the conciliar document, and to evaluate their implementation in our country.

For this task we welcome the new *Guidelines and Suggestions for Implementing Nostra Aetate*, no. 4 issued in January of this year by the Commission for Religious Relations with the Jews recently established by the Holy See. And we are reminded of the still very applicable programs recommended by the *Guidelines for Catholic-Jewish Relations* which our National Conference of Catholic Bishops issued in 1967. We are gratified that the latter have been highly regarded, especially in the Jewish community, and that some of their recommendations anticipated portions of the new *Guidelines* of the Holy See and also of several diocesan documents.

These two documents, themselves fruits of *Nostra Aetate*, no. 4, elucidate the conciliar declaration, considerably extend its perspectives and broaden the paths it opened. Both are eloquent testimonies to the new horizons the Second Vatican Council succeeded in bringing into Catholic view.

These ten years make it clear that *Nostra Aetate*, no. 4 initiated a new era in Catholic-Jewish affairs. Calling for "fraternal dialogue and biblical studies" with Jews, it ended a centuries-long silence between Church and Synagogue. An age of dialogue was begun. Conversations between Catholics and Jews proliferated rapidly in many forms. Productive meetings took place on every level, from the highest intellectual exchanges to the most popular types of social gatherings, often referred to as "living room dialogues." Our own Bishops' Conference was among the first to form a national commission

which sought to implement the Council document. Even before the close of the Second Vatican Council in 1965, the United States Bishops had decided to establish a commission in the National Conference of Catholic Bishops to promote Catholic-Jewish understanding, and in 1967 the first full-time Secretariat for Catholic-Jewish relations was in operation.

Since that time the Secretariat has maintained fruitful contact with the major groups within the Jewish community and has been in regular communication with the dioceses of the country. Many dioceses have followed the example of our Conference and have established Commissions or Secretariats for Jewish-Catholic relations. Numerous projects have been undertaken, including, for example, a careful and systematic analysis of Catholic teaching texts in order to eliminate offensive references to Jews and replace them with materials showing Judaism in a positive light. Numerous theological discussions have been undertaken and Catholic collaboration with the Jewish community has resulted in a variety of social action programs. We are pleased to observe that many of these initiatives have been emulated on the unofficial level by many individuals and groups across the country who have shown admirable sensitivity, dedication and expertise in promoting Catholic-Jewish amity.

We do not wish to convey the impression that all our problems are behind us. There still exist areas of disagreement and misunderstanding which create tensions in both communities. We hope that the difficulties can be resolved to some degree in amicable discussion. Certainly the Catholic view on aid to non-public schools should be the subject of serious dialogue and concern. We are pleased that this and other exchanges have already been held on important subjects of disagreement, and it is our hope that progress will be made in mutual understanding by furthering this dialogic method.

Recalling past centuries, however, invites a sobering evaluation of our progress and warns against becoming over-confident about an early end to remaining problems. Those were centuries replete with alienation, misunderstanding and hostility between Jews and Christians. While we rejoice that there are signs that anti-Semitism is declining in our country, conscience compels

us to confront with candor the unhappy record of Jewish sufferings both past and present. We make our own the statement of *Nostra Aetate*, "... for the sake of her common patrimony with the Jews, the Church decries hatred, persecutions, displays of anti-Semitism staged against Jews at whatever time in history and by whomsoever" and we reaffirm with the new Vatican *Guidelines* that "the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism. . . ." We urge all in the Church who work in the area of education, whether in the seminary, the school or the pulpit, not only to avoid any presentation that might tend to disparage Jews or Judaism but also to emphasize those aspects of our faith which bear witness to our common patrimony and our spiritual ties with Jews.

Much of the alienation between Christian and Jew found its origins in a certain anti-Judaic theology which over the centuries has led not only to social friction with Jews but often to their oppression. One of the most hopeful developments in our time, powerfully assisted by *Nostra Aetate*, has been the decline of the old anti-Judaism and the reformation of Christian theological expositions of Judaism along more constructive lines.

The first major step in this direction was the repudiation of the charge that Jews were and are collectively guilty of the death of Christ. *Nostra Aetate* and the new *Guidelines* have definitely laid to rest this myth which has caused so much suffering to the Jewish people. There remains however the continuing task of ensuring that nothing which in any way approaches the notion of Jewish collective guilt should be found in any Catholic medium of expression or communication. Correctly viewed, the disappearance of the charge of collective guilt of Jews pertains as much to the purity of the Catholic faith as it does to the defense of Judaism.

The Council's rejection of this charge against Jews has been interpreted by some commentators as an "exoneration" of the Jewish people. Such a view of the matter still persists. The truth is that the Council acknowledged that the Jewish people never were, nor are they now, guilty of the death of Christ.

*Nostra Aetate* was a new beginning in Catholic-

Jewish relations and, as with all beginnings, we are faced with the task of revising some traditional understandings and judgments. The brief suggestions of the Council document have been taken up by some theologians, but their implications for theological renewal have not yet been fully explored. We therefore make a few recommendations in line with two themes of the document: the Jewish origins of the Church and the thought of St. Paul.

Christians have not fully appreciated their Jewish roots. Early in Christian history a de-Judaizing process dulled our awareness of our Jewish beginnings. The Jewishness of Jesus, of his mother, his disciples, of the primitive Church, was lost from view. That Jesus was called Rabbi; that he was born, lived and died under the Law; that He and Peter and Paul worshipped in the Temple—these facts were blurred by the controversy that alienated Christians from the Synagogue. How Jewish the Church was toward mid-point of the first century is dramatically reflected in the description of the "Council of Jerusalem" (Acts Ch. 15). The question at issue was whether Gentile converts to the Church had to be circumcised and observe the Mosaic Law? The obligation to obey the Law was held so firmly by the Jewish Christians of that time that miraculous visions accorded to Peter and Cornelius (Acts Ch. 10) were needed to vindicate the contrary contention that Gentile Christians were not so obliged. By the third century, however, a de-Judaizing process had set in which tended to undervalue the Jewish origins of the Church, a tendency that has surfaced from time to time in devious ways throughout Christian history. Some catechists, homilists, and teachers still convey little appreciation of the Jewishness of that heritage and rich spirituality which we derive from Abraham, Moses, the prophets, the psalmists, and other spiritual giants of the Hebrew Scriptures.

Most essential concepts in the Christian creed grew at first in Judaic soil. Uprooted from that soil, these basic concepts cannot be perfectly understood. It is for reasons such as these that *Nostra Aetate* recommends joint "theological and biblical studies" with Jews. The Vatican *Guidelines* of 1975 encourage Catholic specialists to engage in new research into the relations of Judaism and Christianity and to seek out "collaboration with Jewish scholars." The renewal



of Christian faith is the issue here, for renewal always entails to some extent a return to one's origins.

The Council document cites St. Paul, particularly in chapters 9 to 11 of his letter to the Romans. We find in these rediscovered, precious chapters Paul's love for his kinsmen and a firm basis for Christian reverence for the Jewish people. Admittedly, Paul's theology of Judaism has its more negative aspects; they have been adequately emphasized over the centuries in Catholic teaching. It would be well today to explore and emphasize the positive elements of Paul's thought that have received inadequate attention.

In these chapters Paul reveals his deep love of the Jewish people. He tells of his willingness to accept damnation itself for the sake of his kinsmen (9:3), even though he also expresses his painful disappointment and incomprehension at Israel's failure to accept Jesus as its Messiah. Crucial to an understanding of his admiration of the Jewish people and to a Christian understanding of their situation is the following text. Written at the midpoint of the first century, Paul refers to his "kinsmen according to the flesh who are Israelites, who have the adoption as sons, and the glory and the covenants and the legislation and the worship and the promises; who have the fathers, and from whom is the Christ according to the flesh" (9:3-5), thus making clear the continuing validity of Israel's call. Paul, moreover, insists that God has by no means rejected his people. "Is it possible that God has rejected his people? Of course not. I, an Israelite descended from Abraham through the tribe of Benjamin, could never agree that God has rejected his people, the people he chose specially long ago" (11:1-2). What proof does Paul offer for the enduring validity of Israel's relationship to God even after the founding of the Church? "God never takes back his gifts or revokes his choice" (11:29).

Paul warns fellow Christians against showing contempt for the Jewish people by reminding them that they (Christians) are wild branches grafted into the olive tree itself to share its life. "... Remember that you do not support the root: it is the root that supports you" (11:18). And he invites his listeners to a love of the Jews, since they are "still loved by God for the sake of their ancestors;" (11:28).

In effect, we find in the Epistle to the Romans (Ch. 9-11) long-neglected passages which help us to construct a new and positive attitude toward the Jewish people. There is here a task incumbent on theologians, as yet hardly begun, to explore the continuing relationship of the Jewish people with God and their spiritual bonds with the New Covenant and the fulfillment of God's plan for both Church and Synagogue.

To revere only the ancient Jewish patriarchs and prophets is not enough. The all too common view of Judaism as a legalistic and decadent form of religion that lost all significance with the coming of Christ and all vitality after the destruction of the Temple has lingered on in the Christian centuries. The 1975 *Guidelines* put us on guard against such a view and urge us to see post-biblical Judaism as rich in religious values and worthy of our sincere respect and esteem. The *Guidelines* in fact discourage us from attempting to define the Jews in exclusively Christian terms, explicitly stating, "Dialogue demands respect for the other as he is" (Part 1). Again, "Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience" (Introduction).

In dialogue with Christians, Jews have explained that they do not consider themselves as a church, a sect, or a denomination, as is the case among Christian communities, but rather as a peoplehood that is not solely racial, ethnic or religious, but in a sense a composite of all these. It is for such reasons that an overwhelming majority of Jews see themselves bound in one way or another to the land of Israel. Most Jews see this tie to the land as essential to their Jewishness. Whatever difficulties Christians may experience in sharing this view they should strive to understand this link between land and people which Jews have expressed in their writings and worship throughout two millennia as a longing for the homeland; holy Zion. Appreciation of this link is not to give assent to any particular religious interpretation of this bond. Nor is this affirmation meant to deny the legitimate rights of other parties in the region, or to adopt any political stance in the controversies over the Middle East, which lie beyond the purview of this statement.

On this tenth anniversary of *Nostra Aetate* we reaffirm our wholehearted commitment to the principles of that document as well as to the directives of the *Guidelines* of 1975. Aware of the magnitude of the task before us and of the excellence of the many practical guidelines and suggestions contained in the documents, we urge that special attention be given to the following exhortations:

1. That all dioceses, according to their needs and circumstances, create and support whatever instrument or agency is appropriate for carrying out the recommendations of *Nostra Aetate*, no. 4, the Vatican *Guidelines* of 1975 and the American Bishops' *Guidelines for Catholic-Jewish Relations* of 1967.
2. That homilists and liturgists pay special attention to the presentation and interpretation of scripture so as to promote among the Catholic people a genuine appreciation of the special place of the Jewish people as God's first-chosen in the history of salvation and in no way slight the honor and dignity that is theirs.
3. That Catholic scholars address themselves in a special way to the theological and scriptural issues raised by those documents which deal with the relationships of the Church with Judaism.

We are firm in our faith that the God of Abraham, Isaac and Jacob and He whom we consider Israel's fairest Son will sustain us in this holy endeavor.

1975  
Publications Office  
UNITED STATES CATHOLIC CONFERENCE  
1312 Massachusetts Avenue N.W.  
Washington, D.C. 20005

## Statement on CATHOLIC-JEWISH RELATIONS

On the Occasion of the  
Celebration of  
the Tenth Anniversary of  
*Nostra Aetate*. No. 4

NATIONAL CONFERENCE  
OF CATHOLIC BISHOPS

NOVEMBER 20, 1975





ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015

DUnkirk 8-8101

November 5, 1975

COMMISSION ON ECUMENICAL  
AND INTERRELIGIOUS AFFAIRS

Rabbi Marc Tanenbaum  
165 E. 56th Street  
New York, NY 10022

Dear Rabbi Tanenbaum:

May I take this opportunity to personally express appreciation for your presentation and participation in our November 3rd 10th Anniversary Celebration of Nostra Aetate. Events such as these are difficult to critically evaluate - with feelings perhaps the most authentic measure.

Feeling-wise, I believe the program was tremendously successful, with a great part of that creative feeling generated by your presentation and your personality. Again the Roman Catholic community in Los Angeles had the experience of hearing a spokesman of the greatest expertise and empathy from Judaism, an experience which I hope will not be another two years away.

Personally it was my pleasure to renew a friendship and have my own involvement in the Catholic-Jewish dialogue freshened from a broader perspective.

With personal best wishes.

Sincerely,

Rev. Royale M. Vadakin  
Chairman, Archdiocesan Commission on  
Ecumenical and Interreligious Affairs

RMV:lw

1901 So. San Gabriel Blvd.  
San Gabriel, Calif. 91776  
288-8912 288-8913

July 22, 1975

Rabbi Marc Tananbaum  
American Jewish Committee  
165 E. 56th Street  
New York, NY 10022

Dear Rabbi Tanenbaum,

Please find enclosed a copy of a proposal which I made to Cardinal Timothy Manning. On July 11, 1975 I met personally with the Cardinal to discuss this and other matters. He most enthusiastically gave his support to the proposed celebration of the 10th Anniversary of the Vatican II document "Nostra Aetate".

Likewise, he asked me to do two things. One, draft a letter in his name to you and Fr. Angell. This has been done but unfortunately the Cardinal left July 14th for Ireland. The draft letter awaits his return for sending. However, I did wish that you be made aware of his desire to personally contact you.

Second, to explore more fully the format. Neil, Rita, Henry Essrig and I met following my appointment with the Cardinal. I know that Neil and Rita have already made you aware of our tentative plans - as I have done with the enclosed letter to Fr. Angell. Thought my invitation list might be helpful in indicating the types of people we are attempting to reach.

Again, I will enjoy the opportunity of renewing our friendship; also feel this proposed anniversary celebration is significant.

With personal best wishes.

Sincerely,



Rev. Royale M. Vadakin  
Chairman, Archdiocesan Commission on  
Ecumenical and Interreligious Affairs

RMV:lw

Encl

cc: Dr. Sandberg  
Rita Weissman  
Rabbi Essrig

July 22, 1975

The Rev. Charles Angell, S.A.  
Graymoor  
Garrison, New York 10524

Dear Charlie:

I met with Cardinal Manning on July 11th - just before he left for Ireland. He was extremely positive about the November 3rd 10th Anniversary celebration of the Vatican II document "Nostra Aetate". Also, he endorsed the general program and speakers I had outlined.

This past week I met with Neil Sandberg and Rita Weissman of American Jewish Committee and Rabbi Essrig of the Board of Rabbis. We tried to develop the program more, now that the Cardinal has given the go ahead. How does this sound:

- 1) Press conference - 9:30 - 10:30
- 2) Program starts - 10:30
- 3) Introduction: I'll introduce Cardinal Manning for a few brief words of greeting; also, I'll introduce you and Marc.
- 4) You make a presentation: two main parts: (a) your overview of past, present and future in light of Catholic-Jewish relations; (b) specific areas - four in particular:
  1. Textbooks
  2. Media
  3. State of Israel
  4. Catholic pro-life questionas well as any other you would introduce.
- 5) Marc makes a presentation: same two main points
- 6) Questions from the group
- 7) This takes us to lunch.
- 8) After lunch four small groups: you in the media group, Marc in the textbook group - we will provide for the other two groups locally.
- 9) Return to general session - brief response from four groups.
- 10) You and Marc point as to program and developments.

You will see from my enclosed list the type of people to be invited - the Cardinal agreed to personally invite, with the invitation non-transferable.

C  
O  
P  
Y



The Rev. Charles Angell, S.A.

Page 2

July 22, 1975

The Cardinal asked me to draft a letter to you and Marc in his name. I've done so. As soon as he returns from Ireland you will receive a personal letter from him. Also, the American Jewish Committee wanted me to invite you to a Leadership Committee dinner the evening of November 3rd - as their guest.

Now for the second program I asked you about. Will you speak to our 10 Priest-10 Rabbi group on Tuesday evening, November 4th. This will be an informal gathering at a rabbi's home. We have Orthodox, Conservative and Reform participation. My suggestion for the evening's discussion is your article "Can the Church be a Force of Reconciliation in the Middle East" in the June edition of Ecumenical Trends.

Charles, I would appreciate your comments on the proposed November 3rd program - I believe it is constructive and worthwhile, but you have much experience in this type of program.

I hope you will stay at St. Anthony's while on the Coast. You, Mike and I are all set for that drive down beautiful Highway #1 after the Baptist-Roman Catholic program in San Francisco.

Will await your response to this letter.

With personal best wishes.

Sincerely,

Rev. Royalc M. Vadakin

RMV:lw

Encl

P.S. Will Jim Gardiner be coming with you for the Baptist Dialogue?

C  
O  
P  
Y

THE AMERICAN JEWISH COMMITTEE

date July 25, 1975

to Rabbi Marc Tanenbaum

from Rita Weissman

subject November itinerary when you come to the West Coast

Marc, let me block out for you what I think will be the maximum use of your time. I will go into a little detail as to my responsibilities and Murray and Ernie will fill you in on their programs in due time.

1. You arrive in Los Angeles on Sunday evening, November 2. When I get your approval, I will make reservations for you at the Beverly Hilton Hotel or any other hotel, for that matter, that you like. Nothing is scheduled for you Sunday evening except for you to rest.
2. On Monday morning, November 3, Neil or I will pick you up at the hotel at 9:00 promptly so that you can be taken to the Claretian House in Central Los Angeles; so you will be present to begin the press conference at 9:30 with Cardinal Manning.
3. At 10:30, you, Father Angel, Cardinal Manning and Royale Vadikan will open the plenary session with Father Vadikan chairing that session. The Cardinal says a few words of welcome and addresses himself to the importance of the occasion. Father Angel speaks for about 35 or 40 minutes. You speak for the same amount of time. There are then questions and answers from the floor until lunch, which ~~gives~~ at 12:30. Luncheon is 12:30 to 1:30.
4. 1:30 until 2:30 will be the small group discussion; probably on the four areas we discussed on the phone, ie. textbooks, mass media, right to life, the meaning of Israel.
5. At 2:30, the group reconvenes at ~~group~~ plenary session and reports to you and Father Angel on what has been discussed. The endline for both of you will be "where to from here." Hopefully, there is an agreement that Judy Banki comes back in the spring to lead a specific session on textbook revision and staff development. You get back to the hotel with luck by 4:15 to rest.
6. The Chapter meeting that night, location not yet set, but probably at Leo Beck Temple, will begin at 8:00. We hope that you and Father Angel will repeat for a larger audience what happened during the day, ie. the interpretation of the Vatican II Declaration ten years later.



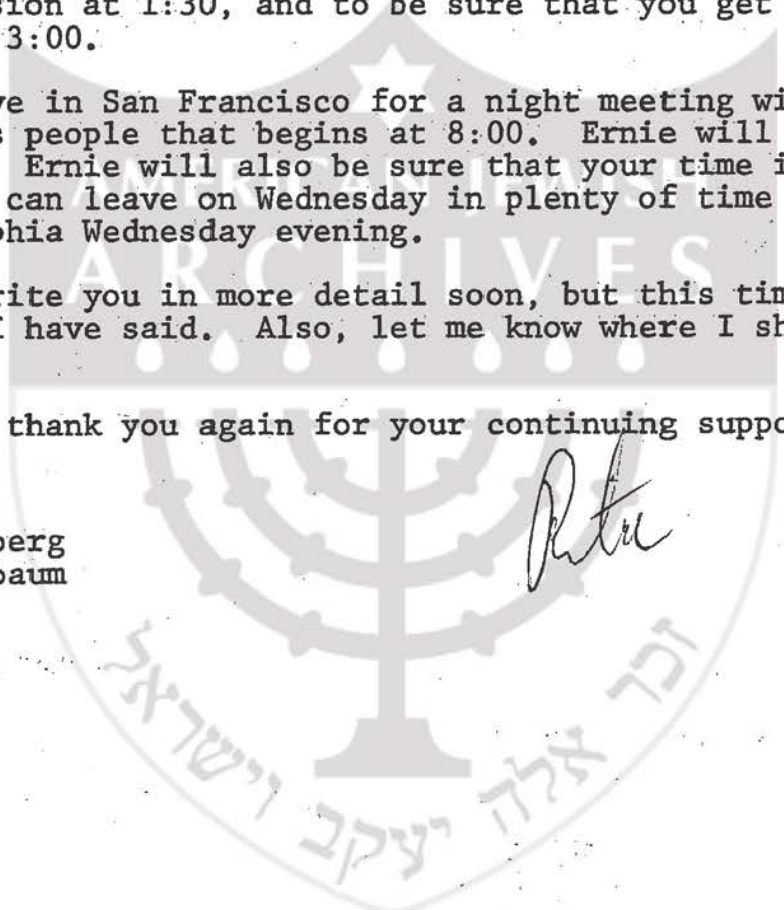
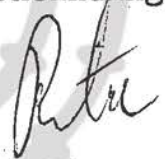
7. On Tuesday, November 4, we will have a small breakfast for you, hopefully in our new office, for a small select group of Christian leaders where we can begin the process of the interpretation re Israel. There should be no more than 12 or 15 people at the breakfast and as you wisely pointed out on the phone, with the Mideast so fluid now, we cannot possibly set an agenda.
8. At 10:30 Murray is planning a session for you with Valley Christian (Protestant) Leaders and Jews who want to hear more about the St. Louis conference and textbook revision. Murray will outline this whole program for you, but at this writing, we plan to conclude this session at 1:30, and to be sure that you get on a San Francisco plane at 3:00.
9. You arrive in San Francisco for a night meeting with Ernie and his religious people that begins at 8:00. Ernie will send you the details. Ernie will also be sure that your time is so arranged that you can leave on Wednesday in plenty of time to arrive in Philadelphia Wednesday evening.

I will write you in more detail soon, but this time please respond to anything that I have said. Also, let me know where I should make a hotel reservation.

Best and thank you again for your continuing support and advice.

RW/ds

cc: Neil C. Sandberg  
Murray Tenenbaum  
Ernie Weiner  
Will Katz





**THE AMERICAN JEWISH COMMITTEE**

**date** August 14, 1975  
**to** Rabbi Marc Tanenbaum  
**from** Murray Tenenbaum  
**subject**

I very much look forward to working with you when you will be out on the West Coast in early November. As Rita Weissman indicated to you in an earlier memo (July 25, 1975), we would like you to address a select group of Christians (largely Protestant), clergy, lay leaders and educators in the San Fernando Valley. Valley Rabbis, educators, presidents of congregations and social action chairmen would also be invited to attend. The program would be under the auspices of AJC and the San Fernando Valley Interfaith Council. Rae Wilken and Richard Bunce, both of whom you met at the St. Louis Conference, are helping me put this program together.

The areas we would like you to concentrate in a 45 minute address to the group would be as follows:

- The relationship of the two Covenants -- Sinai and Calvary.
- Are they mutually exclusive or complementary?
- How do Jews and Christians communicate to each other in matters relating to the very core of their respective faiths?
- How does one allow for change in religious thought and outlook while maintaining ones identity of belief?
- How do we maintain our integrity while becoming involved in self-study and dialogue?

Marc, as I am sure you will agree, these questions drive to the very heart of Jewish-Christian understanding and I hope we have given you sufficient focus to guide you in your remarks.

We hope to have this program at a church location. The time frame on Tuesday, November 4, is as follows:

After the small breakfast meeting that Rita is arranging for you, we will proceed to the Valley location arriving at 10:30.

Your presentation will begin at 10:45, lasting until 11:30.

From 11:30 until 12:15 there will be a question and answer session.

From 12:15 until 1:00 the group, numbering from 80 to 100, will break into small group discussion sessions. They will further reflect on your remarks while having lunch. During this period, we would like to

August 14, 1975

arrange, if possible, for you to have a private luncheon meeting with a number of prominent Christian educators to discuss with them the possibility of replicating the St. Louis Conference early in the spring or fall of 1976.

The group will return to plenary session at 1:00 for perhaps another 15 to 20 minutes of questions and discussion, and then we will depart for the airport at 1:30 so that you can catch a 3:00 flight to San Francisco.

You will note that in the areas I have asked you to focus on in your presentation, I have purposefully stayed away from the textbook studies subject. The reason is because Fr. John Pawlikowsky will be in Los Angeles on October 9, and will address himself to this issue under the auspices of Valley Interfaith Council. In your remarks, you may want to touch upon this area but it ought not to be the major substance of your presentation.

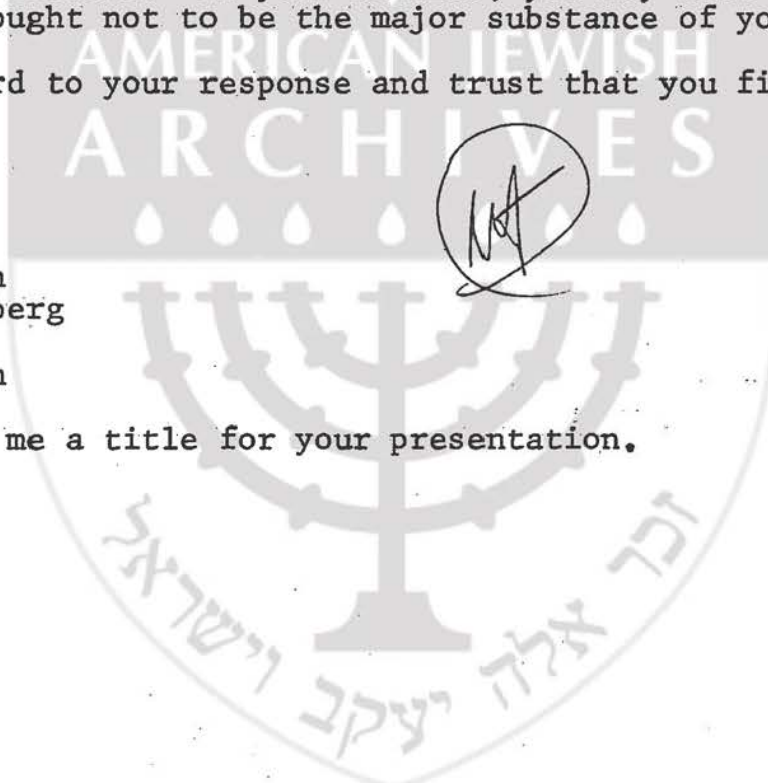
I look forward to your response and trust that you find the above agreeable.

Best wishes.

MT/ds

cc: Rita Weissman  
Neil C. Sandberg  
Will Katz  
Isaiah Terman

P.S.--Please give me a title for your presentation.





THE AMERICAN JEWISH COMMITTEE

**date** August 27, 1975  
**to** Marc Tanenbaum  
**from** Neil Sandberg  
**subject**

It looks as if we have been able to develop a fund raising function in the apparel industry in Los Angeles co-chaired by our chapter chairman, George Foos, head of the May Company Stores, and our former vice-chairman, Howard Goldfeder, head of Bullock's Department Stores. The guest of honor will be Alex Colman, a leading sportswear manufacturer and a member of our Board.

The function may be held on Tuesday evening, November 4th, at the Beverly Hilton Hotel. That will be determined when the Planning Committee meets on September 12th. Since that is the time you will be in Los Angeles, we wanted to take advantage of your presence as the speaker for the function. You will be addressing a regular chapter meeting the night before and also talking to a joint meeting with the Catholic diocesan leadership the previous day. We had you slotted for San Francisco the night of the 4th, but Ernie Weiner is willing to release you.

I am assuming that it's OK with you to stay on in Los Angeles and help with the fund raising. We see this \$100 a plate dinner as an important breakthrough in our campaign.

Best regards.



cc: Lillian Alexander  
 William Trosten  
 Bertram H. Gold  
 Herbert Rand  
 Sam Katz  
 Harry Guberman



ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015

388-8101

September 4th, 1975

Rabbi Marc Tanenbaum  
American Jewish Committee  
165 East 56th Street  
New York, New York 10022

Dear Rabbi Tanenbaum:

Recently Father Royale Vadakin, my Chairman of the Archdiocesan Commission on Ecumenical and Interreligious Affairs, discussed with me a celebration of the tenth anniversary of the Vatican II Document, "Nostra Aetate". I am most supportive of a celebration and feel that it should be particularly significant.

A tentative date has been explored - Monday, November 3, 1975 - and I have reserved that morning in my personal calendar in order to be in attendance and to extend an official welcome and greeting. I have been made aware of the general format, that it would be an educational-study type format, that it would be sponsored by the Archdiocese of Los Angeles in cooperation with the American Jewish Committee and the Board of Rabbis of Southern California.

May I ask you, Rabbi Tanenbaum, as National Director of Interreligious Affairs of the American Jewish Committee, if you could make one of the two overview statements as well as a summary of positive growth in religious topics in the area of Catholic-Jewish relations?

I know that Father Vadakin has, in a most general way, inquired concerning your interest. May I ask that we now formalize the possibility of this program on November 3, 1975. Upon a response from you I would be most happy to have Father Vadakin answer any specific questions that you might have.

With every best wish, I am

Very sincerely yours,

*Timothy Cardinal Manning*

Timothy Cardinal Manning  
Archbishop of Los Angeles





**THE AMERICAN JEWISH COMMITTEE**

590 North Vermont Avenue • Suite 259, Los Angeles, California 90004 • NOrmandy 3-2185

Dr. Neil C. Sandberg  
Western Regional Director

September 8, 1975

Timothy Cardinal Manning  
Archbishop of Los Angeles  
Archdiocese of Los Angeles  
1531 West Ninth Street  
Los Angeles, CA 90015

Your Eminence:

The American Jewish Committee is delighted to join with the Archdiocese of Los Angeles and the Board of Rabbis in sponsoring the November 3, 1975 educational program relating to the tenth anniversary of the Vatican II Document, "Nostra Aetate".

These discussions should provide an opportunity for expanding and strengthening the dialogue between Catholics and Jews. Our exploration of issues that affect all of us will undoubtedly provide a basis for increased understanding and future collaborative efforts.

Warmest good wishes.

Sincerely,

*Neil C. Sandberg*  
NEIL C. SANDBERG

NCS/ds

*DLA*

**THE AMERICAN JEWISH COMMITTEE**

**date**        October 1, 1975  
**to**            Marc Tanenbaum - ~~Will Katz~~  
**from**        Rita Weissman  
**subject**

**memorandum**

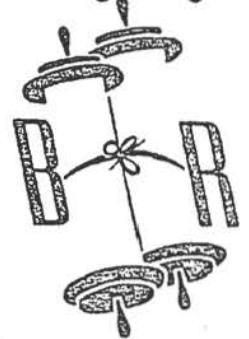
The enclosed letter was sent to all Jewish attendees - response is limited to 50 - we already have about 20 with  $\frac{1}{2}$  no follow-up.





~~Handwritten signature~~  
15  
September 22, 1975

# The Board of Rabbis of Southern California



590 North Vermont Avenue  
Los Angeles, CA 90004  
(213) 663-8484

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*Chaplaincy Director*

\*Deceased

We are most anxious to have your participation in a high level meeting of Jewish and Catholic clergy, educators and media people. This conference will take place on Monday, November 3rd, from 10:00 A.M. to 3:00 P.M. at the Claretian Center, 3523 W. 12th St., and will help us to examine conditions ten years after the issuance of the Vatican Declaration on the Jews.

You will note from the enclosed copy of a letter sent to Catholic invitees by the Very Reverend Timothy Cardinal Manning, Bishop of the Los Angeles Archdiocese, that the Catholic Church is placing major importance on the strengthening of relations between us. We will be reviewing together how our religious groups treat each other in textbooks and the media. Of special importance will be an assessment of two of the major issues confronting Jews and Catholics respectively -- survival of the State of Israel and the Respect-Life question.

To deal with these matters in our plenary session, we will have two leading spokesmen, Rabbi Marc Tanenbaum and Father Charles Angell, S.A. In the small group sessions, it will be crucial to have the input of people like yourself who represent a significant aspect of the educational process we shall be involved in on that day. Since attendance at this meeting is by invitation only and is not transferable, it is particularly important that someone of your stature in Jewish

life participate in these discussions.

Please return the tearsheet and your check in the amount of \$10.00 to cover the cost of registration, luncheon and background materials. A dairy luncheon will be served. As soon as we have your acceptance, you will be receiving relevant background materials for the sessions.

Cordially,

*Harry Essrig*  
RABBI HARRY ESSRIG

Executive Vice President  
Board of Rabbis of So. Calif.

*Neil C. Sandberg*  
NEIL C. SANDBERG

Western Regional Director  
American Jewish Committee

To: Orthodox Invitees

We will make special arrangements with Mada'n Caterers to have a strictly kosher dairy meal for you.

.....

TO: RABBI HARRY ESSRIG  
NEIL C. SANDBERG

I am pleased to accept your invitation for November 3. Enclosed is my check for \$\_\_\_\_\_ covering the cost of the luncheon and registration.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_



1901 So. San Gabriel Blvd.  
San Gabriel, Calif. 91776  
288-8912 288-8913

Cardinal: Sample draft letter of invitation for November 3rd program

Dear

The fall of 1975 marks the 10th anniversary of the Vatican II Document "Declaration on the Relationship of the Church to Non-Christian Religions". Particularly significant is this document's development of dialogue and interaction between the Roman Catholic and Jewish communities.

Historically, a long, positive and hopefilled relationship exists between these faith communities in Los Angeles. In order to recognize this relationship and to foster its continued vitality I have invited the Southern California Board of Rabbis and the American Jewish Committee to join with me in celebrating this 10th anniversary.

On Monday, November 3rd, at the Claretian Center we will observe this anniversary celebration (10:00 a.m. - 3:00 p.m.). Two leading spokesmen - Rabbi Marc Tanenbaum and Fr. Charles Angell, S.A. - have accepted the invitation to develop the following areas:

1. The Document: an overview of relations - past, present, future
2. Four agenda areas of concern:
  - (a) textbooks
  - (b) media presentation
  - (c) state of Israel
  - (d) Catholic respect-life question

I'm extending this invitation to you personally. Since this observance is by invitation only - with the attendees individually selected - I must indicate that this invitation is non-transferable.

If you are able to accept this invitation, please indicate so on the enclosed reply card. A positive answer will be followed by more particular information from the Archdiocesan Commission on Ecumenical and Interreligious Affairs through Fr. Royale M. Vadakin.

With every best wish, I am

Very sincerely yours,

Cardinal Timothy Manning

THE AMERICAN JEWISH COMMITTEE

memorandum

date October 17, 1975  
to Marc Tanenbaum  
from Bob Blumenthal  
subject

LA  
Tribune

The Los Angeles staff and leadership are looking forward to your being with us on November 3 and 4. Enclosed is the press release and an invitation for two of the events.

I have made reservations for you on a 3:15 PM PSA flight from Hollywood/Burbank, arriving in San Francisco at 4:10 P.M. on 11/4

Best regards.

Bob

note  
on  
my  
schedule



# NEWS

## THE AMERICAN JEWISH COMMITTEE LOS ANGELES CHAPTER

6505 Wilshire Blvd. • Suite 315 • Los Angeles, Calif. 90048  
(213) 655-7071

Please Contact: Murray Tenenbaum, Public Relations Director

### THIS IS THE AMERICAN JEWISH COMMITTEE

- ★ Founded in 1906.
- ★ Pioneer American organization combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights everywhere.
- ★ Chapters and units in more than 80 principal cities; members in more than 600 American communities.

October 16, 1975

FOR IMMEDIATE RELEASE

#### Rabbi Marc Tanenbaum and Rev. Charles Angell to Address AJC Meeting

"The Changing Catholic Church: Impact on Anti-Semitism and Israel", will be the topic for presentations by Rabbi Marc Tanenbaum, National Director, Interreligious Affairs Department, American Jewish Committee, and the Rev. Charles Angell, S.A., Editor, Ecumenical Trends, on Monday, November 3, 1975, 8:00 P.M., Leo Baeck Temple, 1300 N. Sepulveda Blvd.

The program will mark the 10th Anniversary of the Vatican II Declaration on Catholic-Jewish relations which led to a condemnation of anti-Semitism and the hope for improved cooperation between Catholics and Jews. Rabbi Tanenbaum and the Rev. Angell will discuss the current interreligious situation as it pertains to significant issues affecting Jews and Catholics.

A religious historian and authority on Jewish-Christian relations, Rabbi Tanenbaum was the only Rabbi present at Vatican Council II during the deliberations which led to the adoption of the Vatican Declaration on non-Christian Religions. He has lectured at major universities in the United States, Europe and Israel and is the author of several books and studies in this field.

The Rev. Charles Angell is an Associate Director of the Graymoor Ecumenical Institute, and since 1954 a member of the Atonement Friars, Graymoor, Garrison, N.Y., a religious order of the Roman Catholic Church devoted to Christian unity. He is a member of the Commission on Ecumenism of the Archdiocese of New York and a member of the Board of Directors of the Associated Church Press.

The program is under the joint sponsorship of the American Jewish Committee and Leo Baeck Temple. The public is cordially invited. There will be no charge for admission.

# San Fernando Valley Interfaith Council

18210 SHERMAN WAY, SUITE 201  
RESEDA, CALIFORNIA 91335  
Telephone: 345-4114

*You are invited to hear  
a remarkable man . . . . .* RABBI MARC TANENBAUM

*Speak on a central question  
that lies at the heart of  
Christian and Jewish relationships . . . . .*

## THE TWO COVENANTS - SINAI AND CALVARY:

ARE THEY MUTUALLY EXCLUSIVE OR COMPLEMENTARY? HOW CAN WE - JEWS, CATHOLICS AND PROTESTANTS - COMMUNICATE WITH INTEGRITY IN MATTERS AT THE HEART OF OUR FAITHS?

Rabbi Tanenbaum is a nationally renowned person who brings long experience and tremendous insight to this topic. He is Director, Interreligious Affairs of the American Jewish Committee's national headquarters in New York.

"Even a casual survey of the present international scene," he says, "impresses us on how critical a role religious education plays in the ideological and political conflicts on virtually every continent of the globe." He believes that it is a major achievement of our interreligious experience in America that we are learning to make pluralism work. We are learning to instruct a new generation of Catholics, Protestants, and Jews in how to be faithful to their own doctrines and traditions, and at the same time to develop authentic respect for the faith and religious commitments of others.

The Valley Interfaith Council and the American Jewish Committee are pleased to sponsor Rabbi Tanenbaum's visit to the Valley. We hope you will join us:

Time: Tuesday, November 4th, 10:15 a.m. - 1:30 p.m.

Place: The First United Methodist Church of North Hollywood  
4832 Tujunga  
(at the intersections of the Hollywood & Ventura freeways)

Cost: \$3.50 (including lunch)

Reservations, please: Call the Valley Interfaith Council, 345-4114,  
so that we will know how many lunches to order.

You may feel free to extend this invitation to anyone who teaches, preaches, and/or is interested in deeper understanding among Christians and Jews.

We look forward to seeing you.

Rae Wilken  
Interreligious Task Force  
Valley Interfaith Council

Bob Blumenthal  
American Jewish Committee

Dick Bunce, Consultant  
L.A. County Commission  
on Human Relations



October 20, 1975

Ernest Weiner

Marc H. Tanenbaum

November 4th Meeting

Thanks very much, Ernie, for your October 10th memorandum and the enclosures.

It looks like just the right kind of mixture of people that should enable me to get to some of the issues that I hope we can discuss to our mutual profit.

Under separate cover I'll send you some of the remarks that I have prepared for use in Los Angeles which you may want to use for the media in San Francisco as well.

Give my best regards to Gerry Sherry. He has been a very good friend and I look forward to seeing him again.

MHT:RPR

on type

THE AMERICAN JEWISH COMMITTEE

date FO-SFB  
October 10, 1975  
to Rabbi Marc Tanenbaum  
from Ernest Weiner  
subject SAN FRANCISCO MEETING

We are delighted that you will be able to spend a few brief hours in San Francisco on the evening of November 4.

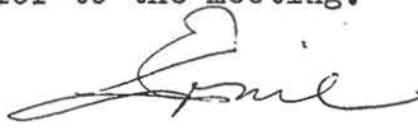
Rabbi Asher, Chairman of our Chapter's Interreligious Affairs Committee, felt that the most productive meeting we could have would bring together the most knowledgeable Catholic theologians and members of the Northern California Board of Rabbis to hear your address on "Vatican II...The Unfinished Agenda" and to interact with you.

You should be aware that several meetings have been held during the Spring and Summer with the same composition. These meetings were chaired by Rabbi Asher and Gerard Sherry, the editor of the Archdiocesan newspaper, The Monitor. One meeting was devoted to Vatican guidelines and the most recent one to Israel's religious connections for American Jews.

I am enclosing a copy of the letter of invitation and a copy of the list which Gerard Sherry provided me for Catholic participants. We have supplemented his list with our own contacts in the Catholic community, particularly those at the Jesuit and Franciscan seminaries of the Graduate Theological Union.

The meeting is scheduled for 8 p.m. and Rabbi Asher and I would like to have you join us and some chapter leaders for dinner, prior to the meeting.

Regards.



P. S. November 4, as you know, is election night but I am not seriously alarmed that this will negatively affect our attendance.

Fairmont Hotel reservation for night of November 4, confirmed

cc: Lillian Alexander  
Rita Weissman





# THE AMERICAN JEWISH COMMITTEE

San Francisco Bay Area Chapter • 703 Market Street, Suite 1614 • San Francisco, CA 94103 • 392-1892

PAUL W. VAPNEK, Chairman ■ Vice Chairmen: JEROME W. GRENLEY, HAROLD S. STEIN, JR., DONALD S. TAYER ■ LAWRENCE GOLDBERG, Secretary ■ MARCEL HIRSCH, Treasurer ■ ERNEST H. WEINER, Bay Area Director ■ JORDAN S. HARBURGER, Assistant Area Director

October 9, 1975

Dear Colleague:

This month marks the tenth anniversary of the adoption by Vatican Council II of the Declaration on Non-Christian Religions.

I am pleased to invite you to meet Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee, who will be in San Francisco on November 4. Rabbi Tanenbaum is acknowledged as one of the most knowledgeable and vigorous leaders in interfaith activities and a ranking scholar in the field of Catholic-Jewish relations.

We are inviting a select group of Jewish and Catholic religious leaders and theologians to hear him speak on the subject of "Vatican Council II ..The Unfinished Agenda" and to discuss with him the progress made in our community, and future needs and programs to implement the positive recommendations of the Vatican guidelines.

As I am sure you know, Rabbi Tanenbaum is a prolific author and lecturer and serves as co-secretary of the Liaison Committee of the Vatican Commission for Catholic-Jewish Relations and the International Jewish Consultative Committee.

The meeting will be held in Guild Hall of Temple Emanu-El, Arguello & Lake at 8 p.m. on Tuesday, November 4.

Please return the enclosed card.

Sincerely,

*Joseph Asher*  
Rabbi Joseph Asher, Chairman  
Interreligious Affairs Committee

Encl: 1

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## THE AMERICAN JEWISH COMMITTEE

Los Angeles Chapter

6505 Wilshire Boulevard, Suite 315 • Los Angeles, California 90048 • (213) 655-7071

### AJC to Hear Rabbi, Pastor

"The Changing Catholic Church: Impact on Anti-Semitism and Israel," will be the topic for presentations by Rabbi Marc Tanenbaum, National Director, Interreligious Affairs Department, American Jewish Committee, and the Rev. Charles Angell, S.A., Editor, "Ecumenical Trends," on Monday Nov. 3, 8 p.m., Leo Baeck Temple, 1300 N. Sepulveda Blvd., Los Angeles.

The program will mark the 10th Anniversary of the Vatican II Declaration on Catholic Jewish relations which led to a condemnation of anti-Semitism and the hope for improved cooperation between Catholics and Jews.

Rabbi Tanenbaum and the Rev. Angell will discuss the current interreligious situation as it pertains to significant issues affecting Jews and Catholics.

A religious historian and authority on Jewish Christian relations, Rabbi Tanenbaum was the only Rabbi present at Vatican Council II during the deliberations which led to the adoption of the Vatican Declaration on Christian Religions.

### RECENT ARTICLES OF CONCERN TO THE AJC APPEARING IN THE LOCAL ANGLO-JEWISH PRESS

#### Rabbi And Priest Discuss Catholic Impact At Temple

"The Changing Catholic Church: Impact on Anti-Semitism and Israel," will be the topic for presentations by Rabbi Marc Tanenbaum, national director, Interreligious Affairs Department, American Jewish Committee, and the Rev. Charles Angell, S.A., Editor, Ecumenical Trends, on Monday, Nov. 3, 8 p.m., at Leo Baeck Temple, 1300 N. Sepulveda Blvd.

The program will mark the 10th anniversary of the Vatican II Declaration on Catholic-Jewish relations which led to a condemnation of anti-Semitism and the hope for improved cooperation between Catholics and Jews. Public invited. No admission charge.

### On The Air

"Third Century: U.S.A.", a TV series dealing with challenges being faced by American Jewry on the eve of the Bicentennial, will be aired over Station KABC, Channel 7, on Sunday, Oct. 26, at 9:30 a.m. It is sponsored by the Board of Rabbis of Southern California under the guidance of Rabbi Harry Essrig, director of Radio-TV Programming, and Alex Slabo, producer. The program on Sunday will deal with the topic, "Basic Values." Rabbi Alfred Wolf will be the moderator of the panel.

Participants will be Dr. Simon Ramo, chairman of the board and chairman of the executive committee, TRW, Inc.; Rabbi Lieber, president of the University of Judaism; Mrs. Rita Weissman, assistant regional director, American Jewish Committee.

### NEWS FLASHES

#### FIRST VATICAN-JEWISH CONFERENCE IN JERUSALEM

JERUSALEM (WNS)—The first joint discussions in Jerusalem between members of the Vatican's Secretariat on Jewish Affairs and Jewish theologians and representatives of international Jewish organizations will take place here next February. Previous meetings aimed at improving Jewish-Catholic relations have taken place in France, Belgium and Rome. The Jewish organizations to be represented at the parley include the World Jewish Congress, American Jewish Committee, B'nai B'rith and the Synagogue Council of America. Also in February, following this conference, the same Jewish groups will hold talks—also in Jerusalem for the first time—with members of the (Protestant) World Council of Churches Commission on Judaism.

HERITAGE 10/24/75

B'nai B'rith 10/31/75

B'nai B'rith MESSENGER 10/24/75

B'nai B'rith 10/24/75



THE AMERICAN JEWISH COMMITTEE

date October 31, 1975  
to Rabbi Marc Tanenbaum  
from Rita Weissman  
subject

Dear Marc:

Welcome to Los Angeles! Here is a run-down, complete and accurate, I hope, on your activities for Monday and Tuesday.

1. Monday - At 8:40 AM, we would like you to be in the court waiting to be picked up to be taken to Claretian Center (1119 Westchester Pl.) by our newest staff member, Marc Pearl. You will arrive in time for the 9:30 press conference with Cardinal Manning and Father Charles Angell. Our staff person, Murray Tenenbaum, has done all the PR work and will be waiting for you.

Since I spoke to you, Royale spoke to the Cardinal who will make no statement on the Racism/Zionism issue. That ad, which is a powerful one, will appear on Wednesday. The Cardinal knows, however, that the issue may come up at the press conference and is prepared to handle it if he has to at that time. I don't know what he will say. Neil and I hope that you will say something that will elicit response from the press.

At 10:30 AM the meeting begins. A copy of the day's proceedings is enclosed. Notice that you will be leading the workshop on the textbooks from 1:00 - 2:00 PM. Father Vadakin very much wants a report out from your workshop indicating a desire to have a conference within the next year on textbook revision. Somehow that should come up in your workshop so that you can report it at the concluding plenary session at 2:00 PM. As usual, you will be the last person that Neil will call upon at that concluding plenary session and can pick up any pieces that may need to be tied together after Rose Polito speaks on the Catholic respect for life issue. Father Angell speaks on the mass media and Rabbi Essrig on Israel.

At 3:00 PM, Marc Pearl will stay with you because two extremely important people, Saul Rubin and Elaine Attias of our Executive Board want to talk to you in regard to a national TV film series for which they have received a good deal of funding. Neil thinks that this could be something very big for AJC.

After that meeting, Marc Pearl will take you back to your hotel to rest and to eat dinner.

2. Evening. Neil will pick you up at 7:30 to take you to the Temple. You will be introduced by Larry Irell and will speak after Father Angell. The material you will cover will be roughly the same you have covered Monday morning in perhaps less technical fashion. There will be about 100 AJC members in the audience. Murray Tenenbaum of our staff will take you back to your hotel at 9:45 or 10:00 at the latest.

3. Tuesday morning. We are having a breakfast meeting with some of the Protestant leaders at 8:00 AM. I will pick you up in the court promptly at 7:30 AM because these men are going to arrive on time. We will be holding our meeting in our new quarters which you haven't yet seen. Neil has talked to you about this group. Of the people who are coming, every single one has signed the Zionism/Racism statement except for the Rev. Canon Oliver Garver who refused to sign although his own Bishop of the Episcopal Diocese did sign. There will be about 14 of us altogether.

I would think that with a group like this, you might want to update where you think we are at and try and get as much response from them as possible.

At 9:45, promptly, Bob Blumenthal will take you to the San Fernando Valley to begin your meetings with the Valley Interfaith people. I know he has briefed you on this part of the program. He will take you to the airport in plenty of time to catch the 3:15 plane. You will arrive in San Francisco with enough time to go to your hotel and rest before Ernie picks you up for the evening's program.

If you have any questions, please feel free to call me when you get in at 472-2943 or 472-0821. Again, welcome and thank you.

Best -

A handwritten signature in dark ink, appearing to be 'RLH' or similar, written over a faint circular stamp.



A G E N D A  
CONFERENCE ON CATHOLIC-JEWISH RELATIONS  
CLARETIAN HOUSE  
11-3-1975

9:30 A.M.      Registration  
                 Continental breakfast  
                 Press Conference

10:30 A.M.      Plenary Session - LOUNGE AREA  
                 Chairman: Father Royale Vadakin, Archdiocesan  
                 Commission on Ecumenical and Interreligious  
                 Affairs

                 Greetings - His Eminence Timothy Cardinal Manning

                 Keynote talks: The Rev. Charles Angell, S.A.  
                 Editor, Ecumenical Trends

                 Rabbi Marc Tanenbaum, National Di-  
                 rector, Interreligious Affairs Depart-  
                 ment, American Jewish Committee

                 "A Review of the Past and the Present and a  
                 Projection for the Future"

                 Specific areas of concern: Religious textbooks;  
                 relations with the media; the State of Israel;  
                 Catholic respect for life question.

                 Questions and discussion

12:00 Noon      Luncheon

                 Grace after Meal: Rabbi Joseph Smith, President,  
                 Board of Rabbis of Southern California

1:00 P.M.      Small group discussions.  
                 Further examination of the four issues raised in the  
                 morning:

Religious Textbooks	Lounge Area South
Relations with the Media	Lounge Area North
The State of Israel	Downstairs Room South
Catholic respect for life question	Downstairs Room North

2:00 P.M.

**Concluding Plenary Session - LOUNGE AREA**

**Chairman:** Dr. Neil C. Sandberg, Regional  
Director, American Jewish Committee

**Panel Response with recommendations for future  
activity:**

Rabbi Marc Tanenbaum  
Rev. Charles Angell, S.A.  
Rabbi Harry Essrig  
Mrs. Rose Polito

3:00 P.M.

**Conclusion**



NOVEMBER 3, 1975

Proposed Celebration of the 10th Anniversary  
of the Vatican II Document: "NOSTRA AETATE" -  
Document on Roman Catholic-Jewish Relations

Theme: Catholic-Jewish relations 10 years later:  
Initial growth but significant development  
yet a hope.

It would seem that the Roman Catholic Community, in cooperation with the Jewish Community, here in Los Angeles, might constructively recognize the 10th anniversary of this document and explore areas of future growth and development. The significant size and vitality of both the Roman Catholic and Jewish communities in the Los Angeles area - as well as the rather developed atmosphere of ongoing dialogue between the two faith communities in this area - would lend favorable support to this type of recognition.

General Format: It would seem that an educational-study type of format would be much more appropriate than any type of joint religious prayer experience.

Sponsorship: Most appropriately the Archdiocese should be the sponsor in cooperation with The Board of Rabbis of Southern California and The American Jewish Committee.

Major Presentations: 1) Reverend Charles Angell, S.A. - editor, Ecumenical Trends, a recognized and responsible Roman Catholic spokesperson on Catholic-Jewish Relations.  
2) Rabbi Marc Tannebaum - Recognized national and international Jewish spokesperson for Catholic-Jewish relations.

Date: Monday, November 3, 1975

Time: 10:30 a.m. - 3:30 p.m.

Place: Claretian Center, Los Angeles

Those invited: Limited, by invitation only, not transferable

50 Roman Catholic participants  
50 Jewish participants

- a) Priests, Rabbis, religious and laity involved in interfaith activities.
- b) religious educators, religious curriculum coordinators and those of related educational fields
- c) members of the communication media (religious) of both communities



More Specific Format:

- a) Overview statement by both Fr. Angell and Rabbi Tannenbaum - general - past, present and future of the document
- b) Religious textbooks and related materials - positive growth in treatment of both Catholics and Jews in church and synagogue teaching.
- c) Media growth in authentic presentation
- d) Future growth areas and possible areas of tension

Time Format:

It would be constructive for the celebration if a press conference could be held at 9:45 a.m. at the Claretian Center.

Opening: A word of greeting and welcome from Cardinal Manning.

Initial statements by both major participants

Individual presentations in the four areas previously listed under "More Specific Format"

Cost:

\$10.00 per participant (registration and luncheon fee) - honorarium for Rabbi Tannenbaum and Fr. Angell from Archdiocese

Your Eminence, may I ask your response to the following specific questions:

- 1) Would you be favorable to sponsoring a 10th anniversary celebration in connection with the Decree on Catholic-Jewish Relations?
- 2) Does the above mentioned format seem workable to you?
- 3) Do the two main participants - Rabbi Tannenbaum and Fr. Angell - seem favorable to you?
- 4) Would the date of November 3, 1975 in the morning be possible for you?
- 5) If all the above are positive, would I be free to further explore these general plans on your behalf?

Certainly I will keep you informed of each step taken in this exploration. I know the Board of Rabbis and the AJC would be favorable to this type of presentation.

With personal best wishes.

Sincerely,



Rev. Royale M. Vadakin

# San Fernando Valley Interfaith Council

18210 SHERMAN WAY, SUITE 201

RESEDA, CALIFORNIA 91335

Telephone: 345-4114

F

AJC  
LOS  
ANGELES

Return  
In Reply

November 14, 1975

Rabbi Marc H. Tanenbaum  
165 East 56th Street  
New York, New York 10022

Dear Marc,

On behalf of us all out here, I want to thank you for coming out and spending a good amount of time with us. The impact you made on us was tremendous. Many people went out of their ways to thank us for the day, your strong challenges and your call to commitment to justice on a very caring level. People need so much to have righteous caring (with your kind of toughness and tenderness) made believable for them. You are a real challenge to the Christian tendency to divide things up between "real life" and abstractions.

Some followup things I want to share with you;

One of the clergymen who was there came to our Board meeting on Wednesday so upset about the UN's action (equating Zionism with racism) and what this means to us all, that he led the group into immediate action- 1) sending night letters to every temple in the Valley with a statement of solidarity, 2) urging the Christian clergy to get in touch with their rabbi connections and offer the possibility of being at Sabbath Service to give the message personally, 3) sending interpretive letters to the Christian clergy about this issue, and 4) encouraging the Interreligious Task Force to plan an educational event for the community. I was thrilled, for ordinarily, such a response would have come from our Interreligious Task Force, not from a member of the Board not on the task force. Meantime, Steve Jacobs and Rabbi Harold Schulweis were planning the event, unbeknownst to us, so it is all set up for November 25th. We'll boost it mightily.

Fr. Paschal Hardy, the beautiful Irish priest with the hat and the "Israel Must Live" button, is helping us set up an informational program on Ireland, and we hope to inform ourselves better on Lebanon too.

Do you have copies of the NCC and WCC statements on this? If so, we would appreciate having them right away. (Meantime I'll call the Southern California office.) They have issued their own statement which our President signed, too.)

I know you'll be glad to hear that our first real planning meeting for our own Faith Without Prejudice consultation has been set up in L.A. at the Archdiocese office with good Catholic participation - something we've been weak on until recently. We're going after the Protestant executives who make the most decisions; they're more slippery at this point, in terms of priorities.

Judy  
B.

Love

We're going to get them, though. We already have pretty good key Jewish commitment.

I hope you had a chance to rest a little when you got back. My personal thanks to you, Marc. I'll look forward to seeing you more in our future work.

Grace & Peace; Shalom,

*Rae*

Rae Wilken

RW/jl  
cc: Robert Blumenthal





THE AMERICAN JEWISH COMMITTEE

FO-SFB  
**date** November 21, 1975  
**to** Rabbi Marc Tanenbaum  
**from** Ernest Weiner  
**subject** ADDITIONAL PRESS RESPONSE TO YOUR SAN FRANCISCO VISIT

I know you will be interested in the attached clippings which reflect some of the response to your address at Temple Emanu-El on November 4. The front page article in the Jewish Observer by Bernice Scharlach, I am sure you will agree, is first rate. The editorial in the same issue of the Observer on human concerns and the editorial, "Figures and Facts," from the Jewish Bulletin both indicate that your central points did not whiz by those attending.

The letter from George Devine is intriguing. You will recall that George is a professor at Seton Hall University and you shared with him a few words following the meeting here. I do plan to reinforce our link with him during his tenure here and will keep you informed when he returns to New Jersey.

Best regards.

Encls.

cc: Isaiah Terman  
 Neil Sandberg

# Rabbi Deplores Assault on Sanctity of Human Life

By Bernice Scharlach

Charging that "dehumanization in the world is epidemic in proportion," and that "ideology supersedes concern for human life," Rabbi Marc H. Tannenbaum, Director of the Department of Inter-religious Affairs and Social Action on the American Jewish Committee and Co-Secretary of the Liaison Committee of Commission for Catholic-Jewish Relations, spoke before a group of bay area Catholic and Jewish secular and lay leaders here recently on the subject, "Vatican Council II, The Unfinished Agenda."

He said, "The central moral issue of our times is that the sanctity of human life — the matrix on which our religious traditions rest — is being assaulted on every side."

Pointing to what is happening in Lebanon, he said, "We are witnessing a case of genocide against Christians. Previously, 50,000 Kurds were liquidated

before the eyes of the world and not a word was heard from the UN. 65,000 Christians were liquidated in Uganda, and black organizations will not provide a platform in this country for a missionary who witnessed the burial of the hacked and butchered bodies.

"A terrible price is being paid for centuries of religious hatred. Religious education has been to view each other not as brothers and sisters, but as enemies across the barricade."

While painting a depressing picture of the age of terrorism in which we live, Rabbi Tannenbaum said, "We have to focus on the signs of human concern — that's all that keeps us from going over the abyss. The patient is sick — very sick — but we have to acknowledge the health that will bring the patient through."

One of the healthiest signs, he declared, was the good that came

out of Vatican Council II, which on its guidelines on Jews, repudiated the idea that Jews were responsible for the death of Christ and declared it a violation of the church to preach this.

"Its central affirmation was the repudiation of anti-Semitism as one of the most ancient forms of hatred. You can't sustain a tradition of love and allow hatred to take place."

As a result of that conference, Rabbi Tannenbaum said that more progress has been made in Catholic-Jewish relations in the past ten years than in the last 1900. "We have learned how to raise a generation of people committed to the doctrine of their faiths and at the same time able to live in respect with others."

Since that conference, he reported, a nation-wide revision of Catholic texts in elementary and secondary parochial schools has been undertaken in a center in

Detroit; Yale University has undertaken a study on Protestant texts and Dropsie College is doing one on Jewish texts.

The Vatican Council II proclamations are "the most valuable export that Jews and Christians have to give to the world today," said Rabbi Tannenbaum, "It is the first step in breaking a cycle of mutual hatred."

Referring to the "unfinished agenda," he identified other areas in which the clergy must continue to lead:

"We must demonstrate a real sense of contempt for violence... stop providing a platform for Amin to validate mass murder... stop celebrating people in the media who want to massacre presidents." He also cautioned about "verbal violence," saying that there is a short distance between emptying a person of

human dignity and swinging him from a tree.

Underscoring the potential power of the religious force in the United States, he said the religious community numbers between 140 and 150 million people related to churches and synagogues. As an example of how this force was mobilized, he pointed to the recent Congressional action in regard to a food surplus bill aimed at alleviating world hunger.

"Religious leaders mobilized and acted with political sense and literally turned around the policy of the government and got the bill passed."

Since Vatican Council II, the rabbi said, "We now have a network of Jews and Christians in every large center of the U.S. who are working together. But while the network is made up of the ecumenical generals, there is a gap between the generals and the troops."

Front Page "JEWISH OBSERVER" - OAKLAND NOVEMBER, 1975



# Human Concerns

Jewish voices crying out for the sanctity of human life were heard almost simultaneously on both sides of this country recently. In New York, when Israel's Ambassador to the UN, Chaim Herzog, spoke to the General Assembly of the UN against an anticipated PLO resolution aimed at a peaceful settlement in the Middle East, he also called attention to what is happening in Lebanon. "History will recall that an entire Christian community in Lebanon faced mortal peril while the world looked on in silence and the only voice raised in this hall was the voice raised by Israel."

And in San Francisco, Rabbi Marc Tannenbaum, the American Jewish Committee's Director of Religious Affairs and Social Action, pleaded that religion "can't sustain a tradition of love and allow hatred to take place." He wondered aloud how long humanity can endure when there is no regard for human concerns. In answer to a question by a Catholic nun who asked him to explain why American Jews have "this fanatical attachment to Israel," he answered, "Why are you so indifferent to what is happening in Ireland?"

Whether it be in Lebanon or in Ireland or in Russia or in Africa or any place humanity is threatened, ideology must never be allowed to supercede a concern for human life.

## Israel's Needs

Leaders of UJA have asked American Jewry to contribute \$600 million for Jewish needs in the coming campaign. That's nearly a million more than was raised in 1975.

Lest we think that at a time when massive American government aid is going to Israel that UJA free dollars are not as vital to Israel as before, Frank Lautenberg, national UJA chairman points out that US aid is for military material needed to defend Israel in case of new attacks from neighboring Arab countries.

These tools of war can only protect Israel but they cannot create — they can't answer human concerns. Maintaining schools, caring for health and welfare, settling Jewish immigrants in Israel from the Soviet Union and other countries... these are Jewish responsibilities.

Israelis are meeting their part of these responsibilities through increased taxation. We must help meet them through increased contributions.

### THE JEWISH OBSERVER

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Faye Selinger Chairman, The Observer Committee  
Bernice Scharlach, Editor

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Your OBSERVER subscription is included in your welfare contribution to the Jewish Welfare Federation.



## Figures And Facts

Rabbi Marc Tanenbaum, the American Jewish Committee's director of Inter-religious Affairs, told a group here recently that the Arabs spent \$1 million to try and scuttle the statement issued by Vatican Council II urging a greater understanding between Catholics and Jews the world over.

A major Jewish complaint about the Council's statement was that there was no mention of Israel or a consideration of the Jewish People's attachment to Israel. Most Catholics concede that this is so and many reasons were given and discussed. Still, the point is that Israel was not connected with or mentioned in the statement in any way.

So, if the Arabs are only against Zionism and not Jews, as President Sadat and the supporters of the anti-Zionist U.N. resolution have professed, why would the Arabs spend all that money to stand in the way of Jewish-Catholic relations? The answer, obviously, is that the Arabs make no such distinction. The figures bespeak the facts.

LEAD EDITORIAL "JEWISH OBSERVER" 11/75

ST Jewish Welfare Federation  
11/21/75



UNIVERSITY OF



SAN FRANCISCO

San Francisco, Ca. 94117

University Center, Rm. 568

19 November 1975

Mr. Ernest H. Weiner  
Director, S.F. Bay Area  
American Jewish Committee  
703 Market Street, Suite 1614  
San Francisco, CA 94103

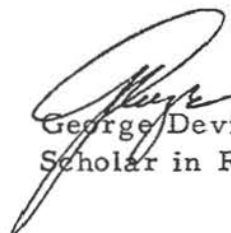
Dear Ernie:

Thanks for your kind invitation, and subsequently your nice letter. It was a privilege to be with you all at Temple Emanu-El the other evening, however belatedly, and to hear and meet Rabbi Tannenbaum.

I am glad, too, that there was so much Roman Catholic representation. As you are no doubt sadly aware, there are still marked vestiges of anti-Semitism among Roman Catholics in such ghetto areas as New York, whence I have just come. In San Francisco, I would say the problem is not so much overt anti-Semitism as it is apathy, exacerbated by the lull of petrodollars (the activities of the Nazi group downtown and on TV notwithstanding). In this latter regard, this is why it is vital that Father McInnes from USF was invited, as there are many Arab students here. So it is especially important that this campus and its constituency be exposed to a fair view of things.

We will doubtless have occasion to talk over these things again at mutual leisure. Until then, my best wishes for you, your family and your work. Shalom!

Sincerely,

  
George Devine  
Scholar in Residence

GD/hv

THE AMERICAN JEWISH COMMITTEE

date November 26, 1975  
 to Marc Tanenbaum  
 from Bob Blumenthal  
 subject

*F-6A*

Rita shared with the staff your lovely note. Enclosed is a copy of the article and photo that appeared in the Los Angeles Times. We duplicated the story and are using it in a Chapter mailing and for distribution to Jewish community leadership.

It was good seeing you. You were particularly well received in the San Fernando Valley. The Valley Interfaith Council is still riding high from the impact of your talk. I am glad that we were able to "help make an impossible schedule reasonably livable". We will be glad to do this again.

Best regards.

*Bob*

*Los Angeles Chapter*

December 4, 1975

Mr. John Dart  
Religion Writer  
LOS ANGELES TIMES  
Times-Mirror Square  
Los Angeles, California 90053

Dear John,

A copy of your story about our meeting in Los Angeles on November 8th has just been brought to my attention.

I want to thank you for the great care and competence with which you wrote such a sensitive interpretation of that conference.

My only regret is that we did not have some time to get together personally and chat. Perhaps we can do that on one of our next visits to your city.

Again, with warmest appreciation, I am,

Cordially as ever,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

bcc: Neil Sandburg  
Mort Yarmon





# THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

December 30, 1975

Dear Friend,

October 28, 1975, marked the tenth anniversary of the adoption by Vatican Council II of Nostra Aetate, the Declaration on Non-Christian Religions. That declaration, which repudiated anti-Semitism, rejected the ancient canard of collective Jewish guilt for the death of Jesus, and called for "fraternal dialogue and joint studies," that would lead to "mutual respect and reciprocal esteem" between Christians and Jews has indeed become the Magna Carta of Catholic-Jewish Relations - and, in many ways, of Christian-Jewish relations.

To commemorate that historical turning point in a meaningful way, the American Jewish Committee has sponsored during the past months some fifteen academic and theological conferences in every region of the United States. (Others are scheduled throughout 1976.) One of the interesting documents that was produced in connection with these conferences was a special supplement of The Michigan Catholic devoted to an examination of "Vatican Council II-Ten Years Later."

We enclose a complimentary copy of this publication. In addition, we send you the full text of the just-released declaration of the National Conference of Catholic Bishops. There are also enclosed materials devoted to the advancement of Protestant-Jewish relations, particularly with reference to our exceedingly heartening colloquium on Evangelical-Jewish relations.

May we suggest that you consider using these resource materials as background for the "Interreligious Film Dialogue" series that the National Council of Churches, the National Conference of Catholic Bishops, and the American Jewish Committee are co-sponsoring with churches, synagogues, and voluntary groups in every major city in the United States. (See our mailing to you of Nov. 9th.) The first series of three "film dialogue" seminars will be conducted in New York in January 1976 cooperatively by St. Patrick's Cathedral, Temple Emanu-El, and Madison Avenue Presbyterian Church under the respective leadership of Monsignor James Rigney, Rabbi Ronald Sobel, and the Rev. Dr. David Read.

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Tanenbaum/2

The Bicentennial Year offers an occasion for the serious examination of the relationship of our religious and democratic values to our human condition. If there is any way in which we can be helpful to you in organizing any of these interreligious programs - on The Bicentennial, Vatican Council II - Ten Years Later, Interreligious Film Dialogue, or Faith Without Prejudice (intergroup content in religious education) - we urge you to feel free to be in touch with us.

With warmest personal good wishes to our Christian friends and neighbors for a joyous Holy Season and for all of us together, a happy - and above all - a peaceful New Year!

Cordially,

  
Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Enclosures

75-700-132



Lo Angeles  
MTG

December 22, 1975

His Eminence, Timothy Cardinal Manning  
Archbishop of Los Angeles  
Archdiocese of Los Angeles  
1531 West Ninth Street  
Los Angeles, California 90015

My dear Cardinal Manning,

Thank you very much for your recent thoughtful letter and your kind words regarding the observance in Los Angeles of the tenth anniversary of "Nostra Aetate". I would have replied much before this but I have been on a rather heavy lecture tour around the country and this has been my first opportunity to respond.

I share your feeling that the consultation was a good beginning and I do hope that there will be opportunities to promote increased understanding and mutual solidarity between our two peoples.

Let me reiterate my own personal appreciation for your participation in this dialogue which lent so much to its dignity and prestige.

With my warmest good wishes and prayers for God's continued blessings over you, I am,

Faithfully yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interrreligious Affairs

MTT:RPR

bcc: N. Sandberg  
Fr. R. Vadakin



# Better Catholic-Jewish Relations Hailed

## L.A. Diocese a 'Model' for Nationwide Trend, Rabbi Says

BY JOHN DART  
Times Religion Writer

The Roman Catholic Church in this country is receiving high marks in its relationships with Jews and Judaism.

Catholic teaching materials are more positive today about the Jewish people and their religion than they were a decade ago, says a report issued last weekend.

Although some textbooks and teachers' manuals contain some lingering anti-Judaic concepts, the Catholic-sponsored study said the allegation that Jewish suffering over the ages was divine retribution for the "rejection" of Jesus is not only gone but explicitly repudiated in several religious textbooks.

In the four-county Los Angeles Catholic Archdiocese, Cardinal Timothy Manning has "created a model" for good Catholic relations with the Jewish community, according to Rabbi Marc H. Tanenbaum, the American Jewish Committee's national interreligious affairs director.

Manning himself, appearing in a news conference with Tanenbaum here this week, said he believes Catholic-Jewish relations here are "extremely cordial . . . I don't know of any tensions."

The occasion for such assessments is the 10th anniversary of the Second Vatican Council's statement on Jewish-Christian relations.

The New York-based American Jewish Committee is cosponsoring with Catholic dioceses a series of conferences in major cities to discuss the progress of the last decade and areas of common concern.

The one-day Los Angeles conference, held Monday at the Claretian Center, focused on four topics: religious textbooks, Israel, the influence of news and entertainment media, and "respect for life" questions.

Asked by reporters before the con-

ference for their opinions on the Karen Quinlan case, both Tanenbaum and Manning said their faiths allowed for the withholding of exceptional means to sustain life where there is no medical hope of recovery.

Challenged as to whether that position contradicts the church's belief in miracles, the cardinal said, "The church has no right to expect a miracle."

The "respect for life" questions discussed at the conference dealt with a wide spectrum of issues, including abortion, human rights abroad and handgun control.

The changing theological views of one faith toward the other were reviewed by the Rev. Charles Angell, S.A., of Garrison, N.Y., editor of *Ecumenical Trends*, a monthly journal.

The priest said some Jews have suggested that Christianity has played a providential role in the spreading of the Jewish concept of monotheism, and some Jews have seen Jesus as a great witness to the faith of Israel.

Christian thinkers such as Gregory Baum and Rosemary Reuther have objected to the somewhat traditional Christian belief that the Jews were the people of God in the Old Testament but in the Christian era their place has been taken by the church, said Angell.

"Some Christian writers have suggested that since the coming of Christ there is only one people of God, which includes both Christians and Jews," he said. "Others have suggested there are two people of God, Christians and Jews, and two covenants, one for the Christians and one for the Jews."

The priest said he finds neither answer satisfying, and would rather say the answer isn't known. But, he said, the Second Vatican Council was

definite in saying the Jews have an irrevocable covenant with God.

Angell emphasized that in the frequent Jewish-Catholic contacts, often at the academic or institutional levels, Catholics must strive to learn how Jews define themselves and Jews must do the same for Catholics.

It may be a mistake to seek one definition of Jews and Christians acceptable to both sides. "Has there been too much talk about our Judeo-Christian heritage, as if there were not real differences between Christians and Jews?" he asked.

Tanenbaum said that one of the great achievements of the recent interfaith decade in the United States is that "we have learned how to make pluralism work."

"We have learned how to instruct a new generation of Catholics, Protestants and Jews in how to be faithful to one's own doctrines and traditions," the rabbi said, "and at the same time to develop authentic respect for the faith and religious commitments of others."

That achievement may be the most valuable "export" that America could share with other nations, Tanenbaum said.

The American Jewish Committee's executive council, which met last weekend in Chicago, received some support along this theme from Karen DeCrow, recently reelected president of the National Organization of Women (NOW).

Nations and groups that discriminate against Jews are also prone to discriminate against women, DeCrow said.

She cited last June's International Women's Year Conference in Mexico City, where the majority of delegates, mostly from Arab and Third World countries, refused to endorse a statement condemning sexism but passed a resolution condemning Zionism.

"Even though the delegates to the



'CORDIAL TIES'—Rabbi Marc Tanenbaum of American Jewish Committee, Cardinal Timothy Manning discuss better relations.

Times photo by John Malmia

conference were women, they couldn't endorse a statement condemning sexism because most of the nations of the world, which they represented, approve of sexism and practice it," she said.

"On the other hand," she added, "they could endorse a statement condemning Zionism because, tragically, the same nations are anti-Semitic and practice anti-Semitism."

Since Mexico City, she said she has strongly felt "that anti-Semitism is so alive and well that it is incumbent for everyone to do what she or he can in fighting it, and not push it under the rug."

From earliest times, DeCrow said, Jews and women have been "scapegoats for the dissatisfactions and unrest of society."

The remaining problems in Catholic-Jewish relations in this country tend to be in the area of neglect rather than overt anti-Semitism, according to current assessments.

The Chicago Roman Catholic Archdiocese was recently termed a "wasteland" for Catholic-Jewish programming by the Rev. John Pawlikowski, O.S.M., acting president of the Catholic Theological Union and an interfaith enthusiast.

Aside from private efforts, the archdiocese has given "no great push" to dialogues or cooperative programs in the Chicago area, Pawlikowski said.

The recent study on Catholic religious textbooks and teaching materials, announced at the AJC's meeting in Chicago, was done by Eugene Fisher of the Detroit archdiocese. He said he found "solid evidence of improvement and goodwill."

But some negative treatments of Judaism and Jews remain, Fisher said. Recent biblical scholarship has not been reflected in the treatment of Jesus' trial and crucifixion, he said.

"Lessons set in a New Testament context frequently portray Judaism as a religion whose sole function was subsumed in giving birth to Christianity," he said.

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# Christian and Jewish Leaders Feel Ties Are Closer

By KENNETH A. BRIGGS

This Thanksgiving, as Christians and Jews partake in religious services, often under the same roof, many are expected to express special gratitude for the events that have brought them closer together over the last decade.

In the view of leaders of both faiths, the developments that began with the declaration on Catholic-Jewish relations in 1965 by Vatican Council II have advanced understanding farther than has any similar period since the fledgling Christian church separated from its Jewish roots nearly 20 centuries ago.

Christians and Jews have prayed together in the last 10 years, held common seder services at Passover, marched together for social causes, merged clergy groups, exchanged visits between synagogue and church, and have generally met face to face to a great degree.

They have also worked to remove potential sources of bigotry and harmful stereotyping from teaching materials. Among the targets have been portrayals of Jews as "Christ killers," denigrating references to the Pharisees, some of whom were opponents of Jesus, and implications that Jews were condemned by God for not accepting Jesus as the Messiah.

Scholars have sought to erase another common assumption—that Judaism ceased to grow and develop as a vital faith after the founding of Christianity.

As scholars, clergy and laity have cooperated and struggled to find pathways through sometimes difficult terrain, mutual respect and appreciation have grown.

There remain obstacles in the dialogues, including discussions about Israel, abortion and aid to religious schools. But most leaders assert without hesitation that the new bonds are solid.

"The fact that there are today networks of Jews and Christians in practically every major city who meet rather regularly," says Rabbi Marc Tanenbaum of the American Jewish Committee, "is a development

of unprecedented importance."

Rabbi Tanenbaum, a key figure in the interfaith movement, calls such interaction "on a personal, social and professional basis" unique in religious history.

These ties were recently tested when the United Nations General Assembly approved a resolution that equated Zionism with racism. To many Jews, the Christian response to the question of Israel's survival is interpreted as an index of the church's attitude toward Judaism.

## Reaction Criticized

After the 1967 Arab-Israeli war, Jewish leaders expressed disappointment over what they regarded as slow or ambivalent reactions from churchmen. But the 1973 war produced a flood of Christian sympathy, and the coolness that had hampered interfaith dialogue gave way to a new openness.

Christians again apparently scored high marks with Jews by denouncing the United Nations resolution on Zionism and affirming Israel's right to exist.

Such assurances, observers say, have paved the way for more substantive talks on other items.

Scholars and theologians have become increasingly occupied with two concerns. One is the issue of whether Christians should look upon Jews as needing "conversion." The second is how to regard the contention by some Jews that the land of Israel is integrally tied to Jewish faith.

The Vatican II document, "Nostra Aetate," on Roman Catholic relations with non-Christians, took a giant step toward eradicating the idea that Jews were collectively guilty for Jesus' death, a traditional rationale for anti-Semitism.

To an astonishing degree, that problem has been attacked through preaching, the establishment of Catholic-Jewish relations councils in dozens of dioceses and the revision of catechisms.

## Potential Christians

But the adjoining issue, whether Jews are to be viewed as "potential Christians," remains thornier. Although there

is widespread scorn for proselytization, or conversion, many Christians feel impelled to carry out the New Testament mandate to spread the Word without exception.

"Christianity makes universal claims," notes the Rev. Charles Angell of the Atonement Friars, a Catholic order devoted to ecumenism, "while Judaism does not. Christianity has a mandate from its Founder to preach Jesus Christ to the world. Judaism sees itself as a covenant for a particular people and does not have this kind of missionary mandate."

Yet Father Angell, like a number of other Christians, believes Judaism's particularism can live side by side with Christianity's universalism.

Such conclusions may sound paradoxical, but they are motivated by affection for Christians' Jewish heritage and the harm done to Jews in the past in the name of "higher" truth.

Likewise, while Israel's right to exist as a political state is seldom questioned in church circles, its link to Judaism continues to generate disagreement.

The Rev. Avery Dulles of Catholic University underscored the issue in a recent lecture saying that among both Christians and Jews "it is a hotly debated question whether the fulfillment of Israel's religious destiny depends upon possession of the land."

A complicating factor is the Christian tie to missions in several Arab countries. Partly from a desire to protect those missions and from concern for Palestinian aspirations, many Christians, particularly those from the large Protestant groups especially active in the Arab world, have been reluctant to go too far in asserting Jewish religious "rights" to the land.

"Christians must strive to learn how Jews define themselves," Father Angell says, "and Jews must strive to learn how Christians define themselves."

Long before the guidelines were issued, the American branch of the church was busy forming Catholic-Jewish agencies. Nearly every diocese has

had such a program for at least a half dozen years.

The first standing committee (in 1966), and perhaps the most ambitious in the nation, is in the Diocese of Brooklyn, which encompasses more Catholics and Jews than any comparable area in the world.

Encouraged by Bishop Francis J. Mugavero, the diocese sponsors local neighborhood councils to tackle problems such as housing and discrimination, an annual interfaith convocation and teacher exchanges between Catholic and Jewish schools.

One priority, Bishop Mugavero says, is to "encourage dialogue in order to understand the Jewish belief that the people and the land of Israel go together—and to help them understand our belief in Christ as the Messiah."

The bottom line is the person in the pew. "We are sharing in a way we never have before," says the Rev. William Wyler of the National Council of Churches, "but we need to intensify that on a community level."

Father Wyler, an Episcopal priest, represents the new climate. He holds a doctorate in Judaic studies from Hebrew Union College and served as a lecturer in Rabbinic literature for three years in West Germany.

The recent United Nations crises over Israel may have temporarily moved the interfaith dialogue "back to square one" of asserting basic loyalties, Father Wyler says, but at the present time, he believes, the discussion "is right at the threshold" of a new era of progress.

To Rabbi Balfour Brickner, a director of the Reform Union of American Hebrew Congregations, the logic of a renewed emphasis is also dictated by "the need Christians and Jews have for each other in combating a general moral decline."

"Someone must address the ethical crisis of urban America," Rabbi Brickner says. "If organized religion doesn't respond, who will?"

December 26, 1975

Reverend Jerry E. Hardy  
Chancellor  
The Chancery  
756 West Peachtree Street NW  
Atlanta, Georgia 30308

Dear Father Hardy,

Please forgive my delay in responding to your recent letter.

I too was delighted to make your acquaintance although I regret we did not have more time together.

I carry away the most pleasant and stimulating memories from our Catholic-Jewish dialogue in Atlanta. Together with you, I hope it is just the beginning of a long journey together in search for God's truth for all of us.

With warmest personal good wishes for a joyous and, above all, peaceful Holy Season.

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

bcc: Bill Gralnick, Atlanta AJC



D R A F T

SUGGESTED REMARKS BY DR. MORTON K. BLAUSTEIN  
IN MAKING PRESENTATION TO  
HIS EMINENCE LAWRENCE CARDINAL SHEHAN

-----

YOUR EMINENCE, CARDINAL SHEHAN; REVEREND CLERGY;  
DISTINGUISHED RABBIS, LADIES AND GENTLEMEN, AND FRIENDS,

THIS IS A VERY MEANINGFUL MOMENT FOR ME. FEW OCCASIONS  
WOULD AFFORD ME GREATER PLEASURE THAN THIS—THE PRIVILEGE OF  
BESTOWING ON HIS EMINENCE, LAWRENCE CARDINAL SHEHAN, THE NATIONAL  
INTERRELIGIOUS AWARD OF THE AMERICAN JEWISH COMMITTEE.

THE REASONS FOR MY SENSE OF GENUINE GRATIFICATION FOR  
THIS MOMENT ARE SEVERAL-FOLD. THEY ARE PERSONAL. THEY ARE HISTORIC.  
THEY ARE ALSO CONTEMPORARY. LET ME TAKE A FEW BRIEF MOMENTS TO  
EXPLAIN WHAT I MEAN.

OCTOBER 1975, JUST TWO MONTHS AGO, MARKED THE TENTH  
ANNIVERSARY OF THE ADOPTION BY VATICAN COUNCIL II OF NOSTRE AETATE  
("IN OUR TIME"), THE DECLARATION ON NON-CHRISTIAN RELIGIONS. THAT  
HISTORIC DECLARATION MARKED A FUNDAMENTAL AND POSITIVE CHANGE IN  
THE ATTITUDE OF THE CATHOLIC CHURCH TOWARD THE JEWISH PEOPLE AND  
JUDAISM, THE FIRST OF ITS KIND IN THE NEARLY 2,000 YEARS OF INTER-  
ACTION OF THE CATHOLIC CHURCH AND THE JEWISH PEOPLE. THAT DECLARA-  
TION, YOU WILL RECALL, REPUDIATED ANTI-SEMITISM BY ANYONE, AT ANY  
TIME; IT ACKNOWLEDGED THE COMMON SPIRITUAL VALUES AND BONDS THAT  
LINK CHRISTIANS AND JEWS, AND CALLED FOR "FRATERNAL DIALOGUE AND

STUDIES: THAT WOULD LEAD TO MUTUAL RESPECT BETWEEN THE CATHOLIC AND JEWISH PEOPLE THROUGHOUT THE WORLD.

DESPITE SOME AMBIGUITIES IN THE LANGUAGE OF THE DECLARATION, BOTH CATHOLIC AND JEWISH EXPERTS TELL US TODAY THAT GREATER IMPROVEMENT IN UNDERSTANDING AND FRIENDSHIP HAS TAKEN PLACE BETWEEN CATHOLICS AND JEWS DURING THE PAST TEN YEARS SINCE THE ADOPTION OF THE VATICAN DECLARATION THAN AT ANY TIME DURING THE PAST 1,900 YEARS. THAT IS REFLECTED IN REVISED TEXTBOOKS AND CATECHISMS FROM WHICH VIRTUALLY EVERY NEGATIVE REFERENCE TOWARD JEWS AND JUDAISM HAVE BEEN REMOVED. IT IS REFLECTED IN SERMONS AND LITURGIES. IT IS FOUND IN NEW COURSES IN PAROCHIAL SCHOOLS, SEMINARIES, AND RELIGIOUS COURSES IN COLLEGES. IT IS REFLECTED IN CHANGED TEACHINGS ABOUT CHRISTIANS AND CHRISTIANITY IN JEWISH TEXTBOOKS AND IN THE JEWISH TEACHING SYSTEM. ABOVE ALL, IT IS REFLECTED IN THE EVERYDAY CLIMATE OF RELATIONSHIPS BETWEEN GROWING NUMBERS OF CATHOLIC AND JEWISH PEOPLE, LIKE OURSELVES HERE TODAY.

AT THE CENTER OF THAT HISTORIC PROCESS OF CREATIVE CHANGE HAS BEEN OUR BELOVED GUEST OF HONOR, CARDINAL SHEHAN. DURING VATICAN COUNCIL II, CARDINAL SHEHAN HAD THE DISTINCTION OF SERVING AS THE FIRST CHAIRMAN OF THE AMERICAN CATHOLIC BISHOPS' SECRETARIAT ON ECUMENISM AND INTERRELIGIOUS RELATIONS, AND HE WAS THEREFORE IN CHARGE OF ACTIVITY DEVOTED TO CATHOLIC-JEWISH RELATIONS. I HAVE PERSONAL KNOWLEDGE OF THE DECISIVE AND COURAGEOUS ROLE THAT HIS EMINENCE PLAYED THROUGHOUT VATICAN COUNCIL II IN LEADING THE



AMERICAN CATHOLIC HIERARCHY IN ITS EFFECTIVE ADVOCACY THAT CULMINATED IN THE ADOPTION OF THIS DECLARATION, AS WELL AS THOSE ON RELIGIOUS LIBERTY, ECUMENISM, AND ON THE CHURCH AND THE MODERN WORLD.

YOU SEE, CARDINAL SHEHAN AND MY LATE FATHER, JACOB BLAUSTEIN WERE GOOD FRIENDS, AND THEY SAW EYE TO EYE ON THE IMPORTANCE OF THE ADOPTION OF THIS DECLARATION. THEY WERE IN CLOSE AND ACTIVE COMMUNICATION THROUGHOUT VATICAN COUNCIL II AND EXCHANGED DETAILED VIEWS ABOUT THE VARIOUS TEXTS THAT WERE BEING CONSIDERED DURING THE THREE YEARS OF THE COUNCIL. RECENTLY, I HAD OCCASION TO REVIEW SOME OF THE CORRESPONDENCE THAT MY FATHER WROTE TO CARDINAL SHEHAN BOTH HERE IN BALTIMORE AND IN LETTERS TO HIM IN ROME, AS WELL AS THE CARDINAL'S DETAILED REPLIES. I DON'T THINK IT IS ANY EXAGGERATION TO SAY THAT THEIR LETTERS, IN MY JUDGEMENT, CONSTITUTE AN HISTORIC DOCUMENT IN THEMSELVES OF VATICAN COUNCIL II. WHICH HOPEFULLY SOME DAY, WITH THE CARDINAL'S PERMISSION, MIGHT BE PUBLISHED.

IT WAS NOT ONLY WHAT THEY WROTE IN THEIR LETTERS, BUT THE SPIRIT THEY EXPRESSED THAT IS REALLY SIGNIFICANT. THEIR LETTERS MANIFEST GENUINE FRIENDSHIP, DEEP PERSONAL RESPECT AND TRUST, INDEED, LOVE FOR ONE ANOTHER. IN ITSELF, THEIR LETTERS AND THEIR PERSONAL RELATIONSHIP WERE IN THEMSELVES THE MODEL OF THE KIND OF BROTHERLY FRIENDSHIP THAT THE VATICAN DECLARATION SOUGHT TO BRING ABOUT BETWEEN ALL CHRISTIANS AND JEWS.

I AM GOING TO TAKE THE LIBERTY OF QUOTING FROM A LETTER

FROM MY FATHER, DATED OCTOBER 21, 1965, THAT WAS SENT TO CARDINAL SHEHAN AT THE GRAND HOTEL IN ROME. I AM SURE THAT MY FATHER WOULD APPROVE OF MY DOING SO. DAD WROTE TO HIS EMINENCE:

"NOW THAT THE DECLARATION ON THE JEWS HAS BEEN PASSED WITH SUCH AN IMPRESSIVE VOTE, I WANT TO EXPRESS TO YOU ONCE AGAIN AS I DID IN MY OCTOBER 18 CABLE MY DEEPEST APPRECIATION FOR THE CENTRAL, INDEED HISTORIC, LEADERSHIP THAT YOU HAVE GIVEN IN THIS GREAT CAUSE. I HAVE NO DOUBT THAT FUTURE GENERATIONS WILL BLESS YOUR NAME FOR YOUR UNTIRING EFFORTS IN HELPING ACHIEVE GREATER UNDERSTANDING AND TRUST BETWEEN OUR PEOPLES."

WHAT WAS TRUE THEN IS ALL THE MORE TRUE AND RELEVANT TODAY. IT IS IN THAT SPIRIT OF ABIDING GRATITUDE AND FRIENDSHIP THAT I NOW PRESENT TO CARDINAL SHEHAN THIS TOKEN OF APPRECIATION OF THE AMERICAN JEWISH COMMITTEE.



October 17, 1975

Archbishop Thomas A. Donnellan  
Catholic Center-Archdiocese of Atlanta  
756 W. Peachtree N.W.  
Atlanta, Georgia 30308

My dear Archbishop Donnellan,

I have just had an opportunity to read the newspaper account of your address before the October 2nd meeting of the American Jewish Committee in Atlanta.

I simply wanted you to know of my deep appreciation for the very positive and constructive positions that you expressed.

This makes me feel all the more eager and enthusiastic about our forthcoming conference on October 22nd and 23rd.

In the meantime, my warmest good wishes and my prayers for God's continued blessings over you and all the work of your hands.

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

SOUTHEAST AREA OFFICE  
THE AMERICAN JEWISH COMMITTEE

F.O. - S.E.

THE HARTFORD BUILDING  
SUITE 526  
100 EDGEWOOD AVENUE, N. E.  
ATLANTA, GEORGIA 30303  
PHONE: 523-8451

**MEMORANDUM**

DATE: October 7, 1975

TO: ✓ Marc Tanenbaum

FROM: William A. Gralnick

SUBJECT: Catholic-Jewish Conference

I am pleased to say that our initial event, the Archbishop's speech to the Chapter, was a great success. The room was full (about 60 people) and very responsive. My introductory remarks (which he responded to warmly by saying he'd like to "co-opt for all his introductions"), his text, and the PR are enclosed.

Donnellan deviated somewhat from his speech. He told an anecdote about Georgia discrimination against Catholics that broke up the crowd. At the end, he made a lengthy insertion about group sensitivity, saying Jews also need to know the Catholic agenda, and that if anti-Semitism is a Christian problem (he stated it was), then Jewish prejudice against Christians was an in-house problem we needed to deal with. He fielded a variety of questions, from an explanation of the office of Archbishop, to the historical roots of deicide, to the question of "Christ-oriented" prayer in public gatherings. On the latter, he stated he was skeptical of public prayer to begin with -- it rarely reflected true consecration to God, and that a prayer "to beat the other fellow, is not a good prayer in any man's religion!"

I am currently working with several high school and college officials to have the conference assigned as a credit project. In addition, an ad agency is writing PSA spots for us. A conference announcement will be run two weeks in a row in The Temple Bulletin. Next week, Father Kinast is addressing the Executive Board of the Christian Council, and we will follow that up with a letter to the pastors of major congregations requesting pulpit announcements. Further suggestions are most welcome!

Regards.



WAG:lf

Enc.

cc: Will Katz  
Isaiah Terman



July 11, 1975

Father Robert L. Kinast  
Office of Religious Education  
Catholic Center-Archdiocese of Atlanta  
756 W. Peachtree, N.W.  
Atlanta, Ga. 30308

Dear Bob:

Your idea about a joint release was met with great favor. I took the liberty of drafting this. Please review for content, and revise as necessary.

I'll be back on July 23rd. If we can meet the 24th or 25th, call my office and give Lee Furman the time and place. Maybe we can get it into the religious news on Saturday, July 26th.

Cordially,

William A. Gralnick  
Director/Southeast Area

WAG:lf

Enc.

bcc: ✓ Marc Tanenbaum  
Will Katz  
Mort Yarmon

D R A F T  
JOINT PRESS RELEASE

A cooperative programming effort between the Archdiocese of North Georgia and the Atlanta Chapter of the American Jewish Committee was announced jointly today by Miles J. Alexander, AJC Chairman, and

The program will be in commemoration of the Nostra Aetate decree from Vatican II, whose Tenth Anniversary will be October 28th. The result of long and careful planning, the programs were finalized at a July 1st meeting between Archbishop Thomas Donnellan and <sup>NATIONAL</sup> AJC Interreligious Affairs Department Director <sup>at the Chancery</sup> (Rabbi Marc Tanenbaum), here in Atlanta.

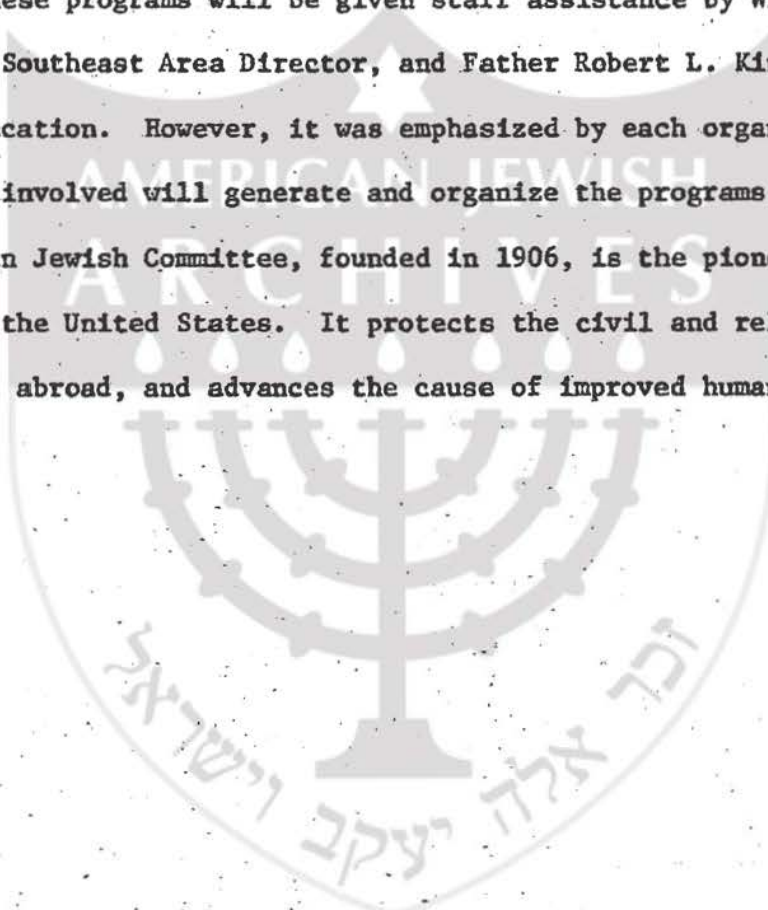
The programming will begin with a special address to the Atlanta Chapter on October 2nd by the Archbishop. His subject will be "Vatican II: Ten Years Later." Archbishop Donnellan was a participant in that historic meeting, which saw the church redefine its position on Jews and Judaism. The Archbishop's address will be followed by a public workshop on Nostra Aetate, to be held October 23rd and 24th, in Atlanta. The workshop will open with an evening address by the Archbishop and an AJC official. The following day, Catholic and Jewish participants invited from throughout the Southeast will engage in academic discussions of problems facing the two groups at the Cathedral. The session will culminate in an interreligious prayer service at a Jewish house of worship. The service will be written by a committee of priests and rabbis. <sup>at a sermon</sup>

The third effort will be a volunteer textbook review project. In its nascent stages, this project will draw on clergy and lay people to look through selected Catholic and Jewish teaching texts used here in Atlanta. If the findings warrant it, sensitivity seminars will be designed to convey the information to concerned educators. (The timetable on this project is twelve to fifteen months from inception to completion.) 7



The final area of this program will be a series of joint meetings between the Interreligious Affairs Committee of the Chapter, and the Unity Commission of the Archdiocese. These two lay bodies will discuss areas of mutual social concern. They will attempt to devise several projects that the two groups can work on together. In addition, they will recommend procedures for continued cooperation. These programs will be given staff assistance by William A. Gralnick, AJC's Southeast Area Director, and Father Robert L. Kinast, Director of Religious Education. However, it was emphasized by each organization that the lay persons involved will generate and organize the programs.

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





# THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

May 19, 1975

Dear Friend:

We are pleased to invite your participation in a major national consultation of religious educators which will take place June 1-3, 1975 at Fordyce House, the conference center of St. Louis University. Sponsored by the American Jewish Committee in cooperation with St. Louis University, this consultation will explore the current status of intergroup and interreligious content in religious education; evaluate the progress that has taken place since the Protestant, Catholic and Jewish self-studies of textbooks were undertaken respectively at Yale Divinity School, St. Louis University and Dropsie College; share, on an interfaith basis, new developments and materials bearing on this subject, and pinpoint remaining problem areas.

The conference, entitled "Faith Without Prejudice: Religion and the Teaching of Human Relations," has been endorsed by the National Catholic Educational Association, the Division of Education and Ministry of the National Council of Churches, the American Association for Jewish Education, the Religious Education Association, the National Conference of Christians and Jews, and a variety of local religious and academic associations in St. Louis.

Attitudes toward "other" religious, racial and ethnic groups are increasingly critical in today's global community. We all wish to nurture commitment and devotion to our own faith and traditions, yet prepare our children -- and their teachers -- to live in a pluralistic world.

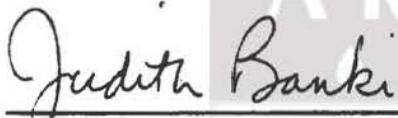
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We hope you will join us as one of approximately 100 Catholic, Protestant and Jewish religious educators and leaders whose professional responsibilities and personal interests converge on this subject.

While the enclosed program is still tentative, we hope it will serve you to set aside the dates of the conference and to inform us of your availability. Since participation is limited, may we hear from you soon?

Yours sincerely,



Judith Banki  
Conference Coordinator



Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:JB:dmi  
Enc.

75-700-26  
3/4/75

**2:00 PM**

**Presiding:** The Rev. Dr. Trafford P. Maher, S.J.

**THE CATHOLIC SELF-STUDIES:  
SCOPE AND FINDINGS**

**THE REV. DR. JOHN PAWLIKOWSKI, O.S.M.**  
Associate Professor  
Catholic Theological Union

**WHERE WE ARE TODAY: NEW MATERIALS and  
NEW APPROACHES**

**Panel:**

**THE REV. DR. ALFRED McBRIDE, O. PRAEM.**  
President,  
National Forum of Religious Educators

**SISTER ROSE THERING, O.P., Ph.D.**  
Associate Professor  
Seton Hall University

**MR. EUGENE FISHER**  
Consultant for Teacher Training  
Archdiocese of Detroit

**DISCUSSION**

**6:30 DINNER**

**8:00 PM**

**Presiding:** Rabbi Jeffrey B. Stiffman  
President, St. Louis Rabbinical  
Association

**THE JEWISH SELF-STUDIES:  
SCOPE AND FINDINGS**

**MS. JUDITH BANKI**  
Assistant Director  
Interreligious Affairs  
The American Jewish Committee

**WHERE WE ARE TODAY: NEW MATERIALS and  
NEW APPROACHES**

**Panel:**

**DR. MAX NADEL**  
American Association for Jewish Education

**RABBI HOWARD M. GRABER, Ph.D.**  
Director  
Central Agency for Jewish Education, St. Louis

**DR. NATHANIEL STAMPFER**  
Professor of Education  
Spertus College of Judaica

**DISCUSSION**

**TUESDAY, JUNE 3**

**9:00 AM**

**Presiding:** Dr. Malcolm Warford  
Professor of Religion and Education  
St. Louis University

**TEACHING THE TEACHERS: INTERRELIGIOUS  
AND INTERGROUP CONTENT IN SEMINARY  
AND TEACHER TRAINING**

**Panel:**

**SISTER STEPHANIE MERTENS**  
Coordinator for Religious Education  
Archdiocese of St. Louis

**DR. ALLEN O. MILLER**  
Professor of Systematic Theology;  
Director of Post-Graduate Studies  
Eden Theological Seminary

**DR. DONALD W. RECK**  
Assistant Professor of Dogmatic and  
Systematic Theology  
St. Louis University

**DR. ROBERT REYMOND**  
Associate Professor of Theology and Apologetics  
Covenant Theological Seminary

**RABBI DAVID WOLF SILVERMAN**

**LUNCH**

**Concluding Session 2:00 PM**

**Presiding:** Rabbi Marc H. Tanenbaum

Summary and Conclusions: **RABBI A. JAMES RUDIN**  
Assistant Director  
Interreligious Affairs  
The American Jewish Committee

Address: **PROSPECTUS FOR THE FUTURE**  
**THE REV. DR. PAUL C. REINERT, S.J.**  
Chancellor  
St. Louis University

**3:30 PM**

**ADJOURNMENT**

This consultation has been  
assisted by a generous grant from  
Mr. Richard Yalem of St. Louis.

**Conference Coordinator: Ms. Judith Banki**

**A National Conference**

**FAITH WITHOUT PREJUDICE:  
RELIGION AND THE TEACHING  
OF HUMAN RELATIONS**

Sponsored by

The American Jewish Committee  
in cooperation with  
St. Louis University

June 1-3, 1975

Fordyce House, St. Louis, Missouri

**COOPERATING AGENCIES**

The National Catholic Education Association  
Division of Education and Ministry,  
National Council of Churches of Christ in the USA

American Association for Jewish Education  
Religious Education Association

The National Conference of Christians and Jews  
Central Agency for Jewish Education, St. Louis  
St. Louis Chapter, American Jewish Committee

St. Louis Theological Consortium:

Concordia Seminary  
Covenant Theological Seminary  
Eden Theological Seminary  
Kenrick Seminary

St. Louis University School of Divinity



## STATEMENT OF PURPOSE

To raise the problem of prejudice in religious education is to raise questions of utmost sensitivity, because religion is the ultimate repository of values, belief and tradition for any group that takes its religion seriously. Nevertheless, the religious curriculum—despite its primary function of nurturing commitment to a particular faith—inevitably includes reference to and comparison with other faiths, and frequently, other racial and ethnic groups. Whether these references are theological, historical or social in context, they project an image of other groups which may influence, even determine, attitudes and behavior towards them. Religious education, from elementary grades through seminary training, is a potent source of intergroup and interreligious attitudes.

To bring the light of objective, systematic study to bear on this issue, the American Jewish Committee initiated and encouraged a series of textbook studies by Protestants, Catholics and Jews of their own curriculum materials. The Protestant self-study was undertaken at Yale University Divinity School by the Rev. Dr. Bernhard E. Olson, and published under the title *Faith and Prejudice* (Yale University Press, 1963). A follow-up survey by Gerald Strober was published under the title *Portrait of the Elder Brother* (The American Jewish Committee and the National Conference of Christians and Jews, 1972). The Catholic self-studies were supervised by the Rev. Trafford Maher at St. Louis University, and carried out by Sr. Rose Thering, O.P. (religion materials), Sr. Rita Mudd, F.C.S.P. (social studies materials) and Sr. Mary Linus Gleason, C.S.J. (literature materials). These studies were summarized by the Rev. John Pawlikowski, O.S.M., in his book, *Catechetics and Prejudice* (Paulist Press, 1973). Additional research into French, Italian and Spanish-language textbooks was carried out at Pro Deo University in Rome and the University of Louvain, and summarized by Claire Huchet Bishop in her book, *How Catholics Look at Jews* (Paulist Press, 1974). The Jewish self-study was undertaken at Dropsie College, supervised by Dr. Bernard D. Weinryb, and carried out by Dr. Daniel Garnick.

This consultation of religious educators will review the findings of the original self-studies; focus on the themes and issues of greatest potency for intergroup and interreligious attitudes; share, on an interfaith basis, new trends and approaches, and identify remaining problems, so that religious educators of all faiths may cooperate in advancing mutual respect and understanding.

**SUNDAY, June 1**

**7:30 PM**

## OPENING SESSION

**Presiding:** The Rev. Dr. Trafford P. Maher, S.J.  
Professor of Human Relations  
Center for Urban Studies  
St. Louis University

**Greetings:** The Rev. Dr. Daniel C. O'Connell, S.J.  
President, St. Louis University

Rabbi Marc H. Tanenbaum,  
National Director  
of Interreligious Affairs  
The American Jewish Committee

Mr. Richard Yalem  
Chairman, St. Louis Chapter  
The American Jewish Committee

**Address: RELIGIOUS COMMITMENT AND THE  
CHALLENGE OF PLURALISM**

**DR. MARTIN E. MARTY**  
Professor of Modern Church History  
University of Chicago

**Commentary: RABBI DAVID WOLF SILVERMAN**  
Director of Special Education  
The Jewish Theological Seminary of America

**THE REV. THOMAS E. KRAMER**  
Representative for Religious Education  
United States Catholic Conference

## DISCUSSION

**MONDAY, JUNE 2**

**9:00 AM**

**Presiding:** Dr. John N. Doggett  
Pastor, Union Memorial Church  
President, St. Louis Chapter, NAACP

**Address: THE TEXTBOOK STUDIES:  
IMPLICATIONS FOR WORLD  
COMMUNITY**

**RABBI MARC H. TANENBAUM**  
National Director of  
Interreligious Affairs  
The American Jewish Committee

## THE PROTESTANT SELF-STUDIES: SCOPE AND FINDINGS

**DR. BERNHARD E. OLSON**, Director  
Oscar M. Lazarus Center for  
Interreligious Relations,  
The National Conference of Christians & Jews

## WHERE WE ARE TODAY: NEW MATERIALS AND NEW APPROACHES

**Panel:**

**MS. EMILY V. GIBBES**  
Associate General Secretary  
Division of Education and Ministry  
National Council of Churches of Christ in the USA

**DR. EDWARD POWERS**,  
General Secretary  
Division of Evangelism  
Church Extension and Education,  
United Church Board for Homeland Ministries

**DR. BOARDMAN KATHAN**,  
General Secretary  
Religious Education Association

## DISCUSSION LUNCH



M.T.

# Jewish Leaders Praise Move by Catholic Bishops

AJC Interfaith  
11.27.75

By Janis Johnson **B16**

Washington Post Staff Writer

The American Roman Catholic bishops' statement last week recommending the church to improved Catholic-Jewish relations was praised by Jewish leaders as a major contribution to a decade of interfaith discussions.

The National Conference of Catholic Bishops voted 190 to 6 in favor of the statement which urges dioceses to support strengthened Catholic-Jewish bonds. It also instructs preachers and worship leaders to "promote among the Catholic people a genuine appreciation of the special place of the Jewish people as God's first-chosen in the history of salvation."

The statement was drawn up to describe progress made in the interreligious discussions since the Second Vatican Council of Catholic bishops first issued its position on non-Christian religions in 1965.

The 1965 statement exonerated Jews of guilt for Christ's death, a view underlying much anti-Semitism, and ended a centuries-long silence on other matters between church and synagogue.

But a sign of remaining tensions between the groups came last week from John Cardinal Krol of Philadelphia during debate at the bishops' meeting on the new document.

Cardinal Krol, a past president of the bishops conference and a leading outspoken conservative, insisted that the statement should mention that some Jewish organizations "exude hatred, resort to lies,

distortions of fact and forms of sarcasm which can only be described as hateful" in opposing parochial school aid.

He said parents "see this; unfortunately, as an action of all Jewish people, which it is not." He did not name the Jewish groups.

But Archbishop William W. Baum of Washington, chairman of the bishops' ecumenical committee, explained that the statement was not intended to be a full assessment of Jewish-Catholic relations and was designed for a ceremonial celebration Dec. 16 of the Second Vatican Council's declaration.

Later in a closed session the committee took note of Cardinal Krol's complaint and afterward the prelate himself moderated his stand.

"I'm perfectly satisfied and I encourage the adoption of the paper," he told the bishops before the final vote.

The revised paper included this mild sentence: "Certainly the Catholic view on aid to nonpublic schools should be the subject of serious dialogue and concern."

Rabbi Marc Tanenbaum, director of the American Jewish Committee's interreligious activities, said he "regretted the abominable statements" by Cardinal Krol, and, with Benson N. Schambelan, president of the American Jewish Congress' Philadelphia chapter, denied their accuracy.

"The timing of the cardinal's statement was unfortunate. In effect, he could have upstaged the Catholic church, and in the minds of uninformed people, his views

would have become the attitude of Catholics towards Jews," the rabbi said.

But he added, "Cardinal Krol's attack is a small wart on a much healthier body."

In the bishops' statement, Catholics are urged to explore more deeply the Jewish roots of Christianity, attempt to understand the significance of the land of Israel to the Jewish people and "confront with candor the unhappy record of Jewish sufferings both past and present."

"We do not wish to convey the impression that all our problems are behind us," the bishops said. "There still exist areas of disagreement and misunderstanding which create tension in both communities."

The American Jewish Congress and the Anti-Defamation League of B'nai B'rith, and to a lesser extent, the American Jewish Committee, are groups which have opposed government aid to all religious schools—Catholic, Protestant and Jewish.

"It is the Supreme Court of the United States which has determined the separation of church and state, and Jews and Protestants are simply responding to the law of the land," said Rabbi Tanenbaum.

"We believe in a pluralistic society every group has the right and obligation to come to the dialogue table with the expectation it will get a fair and sympathetic hearing on its special concerns. But no one expects our differences to be settled as simply as saying 'I'll scratch your back if you scratch mine,'" he said.



PARTICULAR UNIVERSAL (Myth and Ritual in Christianity - Alan Watts)

P. 118 Precisely at midnight there occurred the event which, for Christendom, marks the very center of time, and from which the years are numbered backward to the Creation and forward to the Last Day - the entrance of Eternal life being ever in that moment which separates past and future.

-In the middle of the centuries, at the depth of the year - the Winter Solstice, in the midst of the night, and in the cave - the depth of the earth, the King of Kings and light of lights was born in circumstances of the most extreme humility, amidst the animals in a crib of hay.

(Collect and dismissal hymn from the \_\_\_\_\_, Proper of the Greek liturgy for Dec. 25th, "Supraessential" (?) is hyperousion, St. Dionysius' peculiar word for the divine nature which is above every conception (essence) which the mind can form, including those of "being" and "non-being"):

"The Virgin today brings forth the Superessential, and the earth offers a cave to the Unapproachable. (Behold a mystery strange and wondrous (paradoxou). The cave is Heaven and The Virgin is the Throne of the Cherubim, in the confines of the Mangers is laid the Infinite."

120) The tradition holds that at the moment of the Lord's birth all Nature was still as if time itself had missed a beat and paused in its course, and that a shock of stillness so strange and sudden was known to all creatures so that, for a moment, there was a universal revelation of the Incarnation of God (compare with Sinai)

**PARTICULAR UNIVERSAL (Myth and Ritual in Christianity -Alan Watts)**  
**cont. p. 2**

- Three \_\_\_\_\_ - Kings representing the witness of the Earth-  
Caspar, Melchior, and Balthasar

-125 - The Matthew story works out a \_\_\_\_\_ correspondence  
between the life of Christ and the history of Israel. For the  
Flight into Egypt corresponds to the Egyptian Captivity of the  
tribes of Israel, which Joseph, like Joseph the son of Jacob is a  
dreamer of prophetic dreams. Furthermore, the whole gospel is  
divided into five books corresponding to the five books of the  
Pentateuch, & \_\_\_\_\_ the Gospel is to be the New Law  
superceding the Old Law of Moses, \_\_\_\_\_ the great  
Sermon of Christ is given, not as in Luke, on a plain, but  
on a mountain as upon Mt. Sinai Moses received the old law from  
His God.

Luke does not \_\_\_\_\_ the flight into Egypt, the Nativity is  
followed by the events which would normally attend the birth of a  
Jewish child - circumcision, 8 days after the birth, and \_\_\_\_\_ the  
ceremony of the purification ( \_\_\_\_\_ ) of the mother (Candlemas),  
together with the presentation of the child in the Temple.

**XXX 128 - the entire theme of the Incarnation is the transformation  
of manhood into God**



NATIONALISM (Delnow P. 40)

Like Ernst Renan, Dubnow distinguishes 3 ~~stage~~ stages of the national type (1) tribal; (2) political territorial; (3) cultural-historical or spiritual.

--"the decisive factor for the destiny of a nation is not its external power but its psiritual force" - he accepts subjective criteria as decisive for his definition of nationality

-On relation of Jewish nationality to other nationalities? " A person is not made into a son of this nation or that, but born into it ... One may be made a member of some artificial, legal or social-political grouping ... But it is impossible for a person to be a member of a natural collective group, of a tribe, or people, except through mingling of blood (through marriage) in the course of generations. A French Jew cannot be a Frenchman of the Mosaic faith because no one can be called a Frenchman "unless he is born a Frenchman, unless he is a son or grandson of Gallic stock or of a related stock, or is so connected with the French for many generations that he has inherited all the frailties and characteristics that are the fruit of the historical development of the French nation.

--The State is an external social organization designed only to protect the vicar of its members. The nationality is an inner and natural form of the social collectivity. The State, in keeping with its entire character, can be changed at all times; the

NATIONALISM (Dubnow p. 40 cont. p. 2)

nationality ~~is~~ is fixed and unchangeable.

--humanitarian nationalist 0-- Herder, \_\_\_\_\_, Masaryk

--Dubnow distinguishes sharply between a positive and negative kind of nationalism. POSITIVE NATIONALISM IS HUMANE, an expression of national in \_\_\_\_\_, and above all, liberating in its effect. NEGATIVE NATIONALISM is NATIONAL EGOTISM, THE SACRO EGOISMO with its ) \_\_\_\_\_ rationale, its appeal an soldat and its hachtstaat; it is a nationalism that is motivated not by a desire to generate freedom and liberate the creative forces of a people but rather one of struggle and forced assimilation.

-multinational states vs. monolithic statism & political unitarism

--D: "IT IS FITTING AND PROPER FOR THE DESCENDANTS OF THE~~W~~ PROPHETS TO RAISE ALOFT ON THEIR FLAG THE UNSOILED NATIONAL IDEAL THAT COMBINES THE VISIONS OF THE PROPHETS OF TRUTH AND JUSTICE WITH THE NOBLE DREAM OF THE UNITY OF MANKIND " --ETHICAL NATIONALISM



NATIONALISM AND CHURCHES (Talman p. 15)

of Puritans in England, and the belief of the age of Louis XIV that France was destined to guide the nations, all seemed to suggest that it is often the SENSE OF MISSION THAT GENERATES NATIONAL CONSCIOUSNESS, RATHER THAN NATIONALISM THAT GIVES RISE TO THE IDEA OF A MISSION. IT IS IMPORTANT TO STRESS THAT THE MISSION IN EVERY CASE INVOLVES SERVICE TO A UNIVERSAL IDEAL RATHER THAN THE ASSERTION OF AN EXCLUSIVE NATIONAL ETHOS THE LATTER WAS IF ANYTHING THE CHILD OF MERCANTILIST THEORY AND PRACTICE, NAMELY OF THE ASSUMPTION THAT THE NATURAL RELATIONSHIP BETWEEN STATES WAS THAT OF WARLIKE RIVALRY, WHILE PEACE WAS ONLY A TEMPORARY SUSPENSION OF ~~XXX~~ HOSTILITIES.

An \_\_\_\_\_ economic system, protective tariffs and colonial monopoly became powerful instruments of national unity, since they were also accompanied by strong centralization within the State, which was again favored by the growth of a national market in place of local small economic units. But this type of etat \_\_\_\_\_ lacked the yeast of a collective emotion without which there can be no nationalism in the modern ~~SE~~ sense. (The kind of shintoism (?) which was fostered by Louis XIV was no substitute for it, especially when the demi-god "roi soleil" was followed by an indolent debauchee like Louis XV or a pathetic weakling like Louis ~~XX~~ XVI.)

NATIONALISM & CHURCHES (Talman, p. 15)

For a while religion turned from a universal and anti-nationalist factor into an influence favoring the growth of the idea of national uniqueness. The German Reformation displayed clear characteristics of nationalist rebellion against the sway of the universal Church represented chiefly by Italians, just as the \_\_\_\_\_ Hussite revolt in Bohemia was a consciously national uprising against the German and for the Czech language. All movements of lay piety fell back upon their respective vernaculars in place of Latin. England led the way in the establishment of a national church; Lutheranism and Calvinism everywhere assumed the character of national establishments. The English Puritans found inspiration in the Maccabees (\_\_\_\_\_) those fighters of the Lord's battle against idolatry. Milton and Cromwell saw the English as a holy people, a nation of priests to whom God turns first when He wishes to reveal a new truth. The Spaniards, on their part, gloried in their mission as the disseminators of Christianity across the seas and as the spearhead of the Catholic Church in its struggle against the Reformation in Europe. On the other hand, in Germany religious \_\_\_\_\_ was a decisive factor in the victory of \_\_\_\_\_, while in France national unity suffered a near eclipse in the wars of religion when each side fought the other with the help of foreigners.

P. 16 - the missionary zeal of Catholic Spain, the national ardor



(Manfred Vogel - Is Authentic J - C Dialogue Possible?)

The Journal of Bible and Religion XXXIII \_\_\_\_\_ 1965 134-35

-In criticizing the point of view of H. J. S \_\_\_\_\_, Vogel rejects the notion that Judaism can understand its covenant prochiially and thus permit new covenants to enter the breach and look after mankind. True, Jewish faith has alwys returneed a functional \_\_\_\_\_, but from the standpoint of its goal and purpose "the claim is inherent that mankind is already cared for in the ~~xx~~ covenant of Judaism"

-- \_\_\_\_\_ In respect to the covenenat, the Jew's characteristic peril is the pride of exclusivenex possession -- God's election was his from the beginning and his to keep for himself; the Christian's is the pride of superseession -- the elction is now his alone, the Jew having been disinherited.

--Leopold van Raube - " in most periods of world history  
nations were held together by religious ties alone"





TOWARDS AN AMERICAN THEOLOGY: Herbert Richardson:

SPATIAL CENTER (LAND)

x) Every historical period not only has its temporal limits but also its spatial center, its distinctive problematic, and its characteristic movements. The Christian church engages the movements of any epoch at its spatial center, attempting to influence and transform them in the light of its understanding of the purposes of God for the world. During the Middle Ages, the creative movements of world civilization were encountered and transformed by the Catholic Church from its spatial center in Latin Europe. During the modern period of history the creative new movements of world civilization - nationalism, capitalism, natural science and democracy - were encountered and shaped by Reformation Protestantism from its spatial center in Northern Europe. Precisely because the modern period of history is coming to an end, this formative ~~xxxxxxxxxx~~ role of Reformation Protestantism is also ending. In its place a new theological and institutional expression of Christianity will arise. The new Xty will be "American" in the same sense that medieval Xty was Roman. For the SPATIAL CENTER of the next period of world history, that center from which the technological innovations will stream forth to reshape world culture, be American. Only if the processes of innovation originating here are engaged at their source will the Church be able to shape and qualify them.

-It seems likely that Orthodoxy, in its relation to an equally dynamic Russian society, will also contribute significantly to the new ecumenical synthesis.

CO VENANT WITH ABRAHAM: PROMISING THE LAND OF CANAAN

GEN. 17:8 "TO THEE AND THY SEED...FOR AN EVERLASTING POSSESSION"

PASSOVER: BY PERSISTING IN ITS CELEBRATION OF PASSOVER AS THE FESTIVAL OF NATIONAL FREEDOM, THE NATION CLEARLY SIGNIFIED THAT IT DID NOT ACCEPT DISPERSION AS ANYTHING BUT TEMPORARY.

THE NARRATIVE OF THE EXODUS, RECITED ON THE NIGHT OF PASSOVER IS PRECEDED BY THE EXPRESSION OF HOPE: "THIS YEAR HERE, NEXT YEAR IN THE LAND OF ISRAEL: THIS YEAR SLAVES, NEXT YEAR FREE MEN", AND CONCLUDES WITH THE EXPRESSION, "NEXT YEAR IN JERUSALEM".

EZEKIEL, WHO WAS AMONG THE CAPTIVES CARRIED AWAY BY NEBUZHADNESSAR, ANTICIPATED THE TRIUMPH OF CYRUS, AND THE RETURN: CHAPTER 37:

THE VISION OF "THE VALLEY FULL OF BONES" WHICH AT THE LORD'S COMMAND "CAME TOGETHER, <sup>his</sup> bone to bone...the sinews and the flesh came up upon them, and the skin covered them above...the breath came into them and they lived, and stood up upon their feet, and exceeding great was their number." Then he said unto me, Son of man, these bones are the whole house of Israel...Behold, O my people, I will open your graves and cause you to come out of your graves and bring you into the land of Israel...And I shall put my spirit in you, and ye shall live, and I shall place you on your own land.

EZEKIEL HAS GOOD TIDINGS NOT ONLY FOR THE PEOPLE OF ISRAEL BUT ALSO FOR THE LAND WHICH WAS BEREAVED OF ITS PEOPLE:

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold I am for you and I will turn unto you, and ye shall be tilled and sown; And I will multiply men upon you, all the House of Israel, even all of it; and the cities shall be inhabited and the



and the wastes shall be builded;  
And I will multiply upon you man and beast; and they shall increase  
and bring fruit; and I will settle you after your old estates,  
and will do better unto you than at your beginnings; and ye shall  
know that I am the Lord. (Ezek 36:8-11)

