



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 31, Folder 2, Jewish-Christian relations, 1977.

RICHARD MARGAS, Chairman, Board of Governors ■ MAYNARD I. WISNER, Chairman, National Executive Council ■ THEODORE ELLIOTT, Chairman, Board of Directors  
 EDWARD WEINSTOCK, Treasurer ■ LEONARD G. MACOSKY, Secretary ■ ROBERT L. ELLIOTT, Chairman, Finance Committee ■ HENRY J. JACOBSON, Chairman, Public Relations Committee  
 The following are members of the Board of Directors: ANDREW GOODMAN, EMMETT E. KLEINMAN, JOSEPH E. KUNSTENBERG, JAMES MARSHALL, WILLIAM ROSENFIELD ■ MAX M. FELD, Chairman, Board of Directors  
 ■ MORRIS ELLIOTT, Chairman, Finance Committee ■ LOUIS ELLIOTT, Chairman, Public Relations Committee ■ ROBERT L. ELLIOTT, Chairman, Finance Committee

Page Two

For the greater part of that history, both Catholics and Jews were regarded as "second class" citizens, tolerated minorities, who played little or no part in the religious and cultural symbol systems of America. Neither Catholic priest nor Rabbi was invited to pray at Presidential inaugural rites, for an Anglo-Saxon Protestant nation regarded the immigrant Catholic and Jewish populations as "aliens," at worst to be reviled and kept in their place, at best to be indulged.

Led by liberal ecumenical Protestants, Evangelical Protestantism was dis-established during the past 100 years, and pluralism became the key to entry for all religious, racial, and ethnic groups into the mainstream of American society. Pluralism presupposed the right of every group to be understood in its own terms - including praying in its own terms - and to be accepted at the American dialogue table as an equal, without apology, without qualifications. The primary ground rule was that group interests must not be exercised at the expense of the common welfare.

Nowhere was that equality-through-pluralism more dramatically symbolized - and ratified - for the entire nation than at the Presidential inaugurations. The President is the supreme symbol of national unity, and the presence of religious leaders from Roman Catholic, Protestant, Jewish, and Greek Orthodox faith communities at the Presidential inaugurations, praying in their distinctive modes for the welfare of the nation and the Chief Executive was a powerful validation of American religious diversity in unity - a distinctive achievement in the history of religions and of nations.

Eminent Rabbis - and Greek Orthodox Archbishop Iakovos - have been part of the Presidential inaugural drama since 1949 when President Harry Truman was



Page Three

invested in office. To millions of Americans, the participation of acknowledged religious spokesmen from the "four major faiths of America" meant not only that pluralism was real and worked, but that they counted as peers with their fellow-Americans by virtue of the recognition given their faith communities' leaders at the nation's most hallowed moment.

An indication of how seriously the Jewish community regarded this symbolism is seen in the stature of the religious leaders who were selected to represent American Jewry at Presidential inaugurals; thus, in 1949, Rabbi Samuel Thurman of St. Louis, at President Truman's ceremonies; in 1953, Rabbi Abba Hillel Silver, at President Eisenhower's; in 1957, Rabbi Louis Finkelstein, Chancellor of the Jewish Theological Seminary, at Eisenhower's; in 1961, Rabbi Nelson Glueck, president of the Hebrew Union College at John F. Kennedy's; in 1965, Rabbi Hyman Judah Schachtel of Houston at President Lyndon B. Johnson's; in 1969 Rabbi Edgar Magnin of Los Angeles, at President Nixon's; in 1973, Rabbi Seymour Siegel of New York, at Nixon's second inaugural.

As I told a White House official who telephoned me last week, there have been and there are practical problems of length of prayers which on several occasions did get out of hand. But practical problems frequently have practical solutions - such as, a straightforward request to all participants to honor time limits. Who in public life has not been asked to abide by such requests for simple courtesy and common sense? But "practical" problems are no excuse for compromising principles nor departing from meaningful traditions - especially such a crucial principle of honoring the dignity and presence of major religious-ethnic communities in our society. With all due respect, a cantor singing the Star Spangled Banner at the close of President Carter's inauguration is a nationalist act, it is not a religious profession of faith.



Page Four

Two final points: you made a passing reference to bigotry against President Carter based on his evangelical convictions. For the sake of the record, your readers may be interested in knowing that I was the first Jew in America to speak out against "prejudice, mythologies, and stereotypes" that abused President Carter based on his Southern Baptist religious convictions as well as on his Southernness. During the primaries, on May 23, 1976, I broadcast an appeal over WINS-Westinghouse Broadcasting calling on my fellow-Americans to vote on the basis of the candidates' merits and not on the grounds of prejudice rooted "in ignorance and fear". Some of your readers will recall that James Reston of the New York Times wrote a syndicated column entitled, "Carter, Evangelism and Jews" that was a commentary on my broadcast, in which he said:

"Rabbi Tanenbaum...appeals for patience and understanding...and suggested caution about imposing religious judgments on political decisions."

(June 6, 1976.)

I make this point only to offset the possible impression that your editorial may have left that my comment about the exclusion of a Rabbi and a Greek Orthodox priest from the inaugural prayer service was somehow motivated by bigotry against President Carter and his evangelical faith. If you will add to the record that I pioneered in organizing the First National Conference of Evangelical and Jewish scholars in America in 1968, I think you can understand how unjustified such an inference of bigotry on my part toward evangelicals must be.

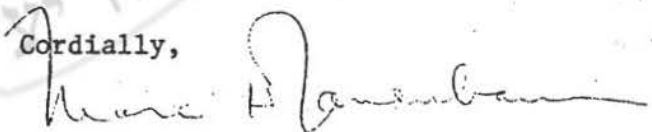
And lastly, your teasing suggestion of organizing an "interreligious affairs committee relating to the Presidential inauguration" is not a bad idea at all.

Page Five

It certainly would have saved us the embarrassment of excluding - for the first time in 28 years - Jewish and Greek Orthodox religious leaders from praying side by side, as peers, with their Catholic and Protestant fellow-Americans. Only I would demur from accepting your invitation to serve as its chairman. For - disbelieve as you well may - in this entire issue, I have no personal interests, and I want nothing for myself. (I said exactly that to the White House official last week, and I recalled for him that President Nixon's people invited me to deliver the invocation at the Republican National Convention and I simply declined. The day I accept a personal favor from any politician or political party, I cease to be a free man, and I would compromise my freedom to speak out on issues that mean a great deal to me and my people. That privilege is precious and is beyond barter to anyone.)

But, I agree with you, that the Rev. Andrew Greeley should be invited to join that committee. Except for the issue that he and I had a temporary, spat about, Andy knows more about religious-ethnic pluralism and its critical importance for American democracy than almost anybody else. And I wouldn't be a bit surprised if he agreed with me on this one.

Cordially,



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

MHT:RPR





# THE AMERICAN JEWISH COMMITTEE

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

March 29, 1977

His Excellency  
Archbishop John R. Quinn  
4720 Classen Boulevard  
P.O. Box 18838  
Oklahoma City, Oklahoma 73118

My dear Archbishop Quinn,

Thank you for your recent warm and thoughtful note which I gratefully acknowledge.

This morning I received the announcement from the United States Catholic Conference reporting that the Committee on the Liturgy of the Catholic Bishops "is recommending that the Good Friday 'Reproaches' not be used this year during Holy Week."

This is a most welcome and heartening development, especially on the eve of Passover and Holy Week. In behalf of the American Jewish Committee and for myself personally, I wish to express to you our appreciation for the leadership that you and your colleagues on the Liturgical Commission have given in making possible this historic action.

Both Passover and Easter are holy moments commemorating the spiritual as well as physical liberation of our peoples from bondage. I cannot but help feel that the removal of this historically-conditioned "Improperia" prayer with its memories of polemics, antagonisms, and hostility toward the Jewish people will constitute a significant act of spiritual liberation whose fruits ultimately will be a weakening of the roots of anti-Judaism and a fostering of a new spirit of mutual respect and solidarity between the Catholic and Jewish peoples.

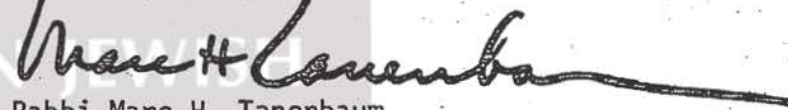
ELMER L. WINTER, President ■

RICHARD MAASS, Chairman, Board of Governors ■ MAYNARD I. WISNER, Chairman, National Executive Council ■ THEODORE ELLENOFF, Chairman, Board of Trustees ■  
GERARD WEINSTOCK, Treasurer ■ LEONARD C. YASEEN, Secretary ■ ROBERT L. HOROWITZ, Associate Treasurer ■ Honorary Presidents: MORRIS B. ABRAM,  
LOUIS CAPLAN, IRVING M. ENGEL, ARTHUR J. GOLDBERG, PHILIP E. HOFFMAN ■ Honorary Vice-Presidents: NATHAN APPLEMAN, MRS. JACOB BLAUSTEIN, JACK A. GOLDFARB,  
ANDREW GOODMAN, EMERY E. KLINEMAN, JAMES MARSHALL, WILLIAM ROSENWALD ■ MAX M. FISHER, Honorary Chairman, National Executive Council ■ MAURICE GLINERT,  
Honorary Treasurer ■ JOHN SLAWSON, Executive Vice-President Emeritus ■ Vice-Presidents: JORDAN C. BAND, Cleveland; MRS. JAY S. BAUMANN, Westchester;  
AVERN COHN, Detroit; EDITH S. COLIVER, San Francisco; EMANUEL DANNETT, Westchester; WILLIAM S. FISHMAN, Philadelphia; JEROME L. GREENE, New York;  
LEONARD KAPLAN, Boston; RAYMOND F. KRAVIS, Tulsa; DAVID LLOYD KREEGER, Washington, D.C.; RICHARD H. LEVIN, Chicago ■



Having had the privilege of being present at Vatican Council II when 2,500 Council Fathers adopted almost unanimously the Declaration on Non-Christian Religions, I feel a particularly personal sense of satisfaction in living to witness this translation into concrete action the principles of respect for Judaism and of friendship for the Jewish people that were first articulated in October 1965. Those sentiments of regard and brotherliness (and sisterliness), the American Jewish Committee and I personally heartily reciprocate to you, and through you, to the Catholic Church and to our Catholic neighbors, friends, and fellow-citizens, especially at this Holy Season.

Cordially, as ever,



Rabbi Marc H. Tanenbaum  
National Interreligious Affairs Director

MHT:RPR

cc: Msgr. Thomas Kelly  
Msgr. John Hotchkins  
Rev. John Sheerin  
Msgr. George Higgins

bcc: Leonard Yaseen  
Mort Yarmon  
Miles Jaffe  
Bert Gold

PHILADELPHIA CHAPTER  
AMERICAN JEWISH COMMITTEE  
1502 FOX BUILDING  
1612 MARKET STREET  
PHILADELPHIA, PENNA. 19103

April 27, 1977

Edward H. Rosen

PERSONAL

Murray Friedman

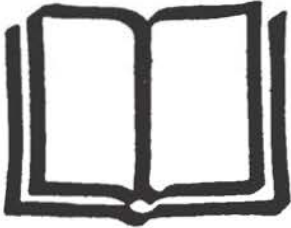
The New Catholic Funeral Rite and The Jews

I have had some discussion with Msgr. Devlin on the above and our concern that the material refers to Jews killing Jesus. I might add that the discussion was on some very tricky ground since I raised the question of certain basic church materials whereas much of the change in materials that has taken place over the years deals with commentary on basic church materials. In any case, Msgr. Devlin agreed to bring this matter before a special committee of the Cardinal's Commission on Human Relations with a view to obtaining guidance from them. The ultimate authority here would be initially in Washington with the top liturgical committee of the Catholic church which in turn could make its recommendations to Rome.

Msgr. Devlin indicated that he would get back to me when there has been local discussion of the matter we have raised.

MF:r

cc: Richard J. Fox  
Paul S. Weinberg  
✓ Rabbi Marc Tanenbaum



DR. A. B. SIMPSON,  
FOUNDER.

# The First Church of the C & MA

(CHRISTIAN AND MISSIONARY ALLIANCE)  
355 EAST 68TH STREET, NEW YORK, N.Y. 10021

TELEPHONE (212) 879-3454

REV. EUGENE QUINN MCGEE, PASTOR  
DR. MICHAEL THOMAS, DIRECTOR OF MUSIC

June 14, 1977

Rabbi Marc Tanenbaum  
Director of Interreligious Affairs  
c/o American Jewish Congress  
15 East 84th Street  
New York, New York 10022

Dear Rabbi Tanenbaum:

Almost one and a half years ago, I had the privilege of hearing you speak at a conference at Calvary Baptist Church of New York City. You spoke on the subject of "Jews and Social Responsibility" on Tuesday evening (8:00 p.m.), December 9th, 1975.

Although the conference was intended to be an interaction between several scholars in the Jewish and Evangelical Christian communities, no outstanding Hebrew Christian scholars (such as Drs. Charles L. Feinberg, Jakob Jocz, Arthur Kac, Rev. Rachmiel Frydland, etc.) were invited or even present. I cannot help but feel, and I am confident that you will agree, that a proper evaluation of the basic issues and differences of opinion between Jews and Evangelical scholars should have included Hebrew Christian scholars too.

Nevertheless, while your presentation revealed your grasp of the subject matter and was enjoyable, still, it left me somewhat dismayed. You attempted to illustrate and point out the differences between the Tenach and Brit Hadasha, Moshe from Yeshua and the Jewish community from that of the true Biblical Christian community, as though they were all mutually exclusive of one another. When properly understood, however, the continuum between Biblical Judaism and Biblical, not historical Christianity, clearly reveals the correlation of the Tenach to the Brit Hadasha and that the latter is merely the extension of the former.

Certainly, the religious umbrella of historical Christianity, covers a multitude of sins. Biblical Christianity, as you well know, stresses the belief in Jesus as the Messiah and the following of His teaching as a way of life (Luke 14:26-27; John 14:6). Therefore, not everyone who comes under the guise of historical Christianity is committed to the proposition of Jesus'

"AND THEY CONTINUED STEADFASTLY IN THE APOSTLES' DOCTRINE AND FELLOWSHIP, AND IN BREAKING OF BREAD, AND IN PRAYERS.... AND THE LORD ADDED TO THE CHURCH DAILY SUCH AS SHOULD BE SAVED." ACTS 2:42, 47



Messiahship, or follows him. Stated differently, not all Gentiles are Christians, nor are all Christians Gentiles.

Your position regarding the concept of sin left me somewhat bewildered as well. It does not follow that man, who is inherently good, can produce evil acts, although the contrary could hold true (Lev. 11:44-45; Lev. 19:2; Ps. 15:5).

Here are several other questions which relate to your position regarding sin:

1. How does your position square with the Torah, which speaks of the fall of man in its progenitor, Adam (Gen. 1:26-27; Gen. 3:1ff.)?
2. How do you interpret Genesis 5:3 in the light of Adam's sin?
3. Do you believe in the concept of man's sin and the perpetuation of it (Ps. 14:123; Ps. 53:1-3; Ps. 7:130:3; Ecc. 7:20)?
4. Do you have an answer from the Bible governing the origin of evil (Is. 14:12-15, Exe. 28:15-17)?
5. Do you believe in a supernatural being called Satan or is he merely a figure of speech (Job 1:6; 2:1)?
6. Is this supernatural being, Satan, intent upon destroying the nation of Israel (Zech. 3:1-2)?

These are but a few of the questions I would have asked you, if, directly following your presentation, you had set aside a period for that purpose.

I would deeply appreciate it if you could find the time in your heavy schedule to correspond with me regarding these questions.

In addition, Rabbi Tanenbaum, we trust that you and others from the Jewish community will be able to attend our conference on "God, the Jew and You" scheduled for this weekend (June 17-19). We would be delighted if you would interact with us during our assigned question and answer periods. Our desire is to search the Scriptures only together concerning God and Messiah (Ps. 110:1). After all, is not this the spirit of the Tenach (Ps. 51:6; Jer. 23:29; Jer. 29:13)?

Sincerely yours in the God of Israel,



Charles Eisenberg

Numbers 6:24-26

CE/ry

## Editor's memo

# The envoy and the knee-jerkers

Rabbi Marc Tanenbaum provides refreshing relief to the tired old anti-Catholic knee-jerk response that came, predictably, after President Carter announced his decision to appoint a personal envoy to Vatican City.

The knee-jerkers, short on an understanding of history, diplomacy and religious tolerance, have blasted the President's decision in curious terms.

The Rev. Jimmie Allen of San Antonio, president of the Southern Baptist Convention, said this:

**"IT IS ESSENTIALLY** ironic that this announcement is being made hard on the heels of the papal statement urging American churchmen to attack the constitutional prohibitions against using public tax money to propagate the Roman Catholic faith.

"It is unbelievable that an Italian churchman who has never enjoyed the privilege of living under the American system of church-state relations would use his spiritual authority to instruct American churchmen to seek to destroy the American system."

That kind of hysteria has little to relate it to any of the issues.

If the Rev. Dr. Allen has stormed against U.S. relations with Denmark, where Evangelical Lutheranism is the established religion, we're unaware of it. Nor have we heard of denunciations of U.S. diplomatic ties with Belgium, where part of the income of Protestant, Jewish and Catholic clergymen is paid by the government.

**HAS THE HEAD** of the Southern Baptist Convention assailed Norway, in his innocence, for the "un-American" state endowment of the Evangelical Lutheran religion? What has he said about Pakistan, which declares itself in its constitution to be an Islamic state?

Does he think the United States should recall its ambassador from London because the Queen is the temporal head of the Church of England with the right to make appointments to archbishops, bishops and other offices?

Or is his wrath limited to the sovereign State of Vatican City — which has full diplomatic rela-

tions with 89 countries?

**FORTUNATELY**, not all Southern Baptists are so uninformed or so given over to fears that "Italians" will order U.S. Catholics to destroy the American constitution. President Carter is a conspicuous exception to the Jimmie Allen point of view.

And so is Rabbi Tanenbaum, director of interreligious affairs for the American Jewish Committee (AJC). Rabbi Tanenbaum told NC News Service that he would support upgrading the post of "personal envoy" to a full ambassadorship.

This is a view that many members of the American Jewish community no doubt share. They understand that there has been no loss of religious freedom here, or anywhere else, by virtue of the fact that the United States not only maintains full diplomatic relations with the Jewish state of Israel but grants billions of dollars in aid to that state.

**RABBI TANENBAUM** said that the AJC does not have an official policy on the matter of a U.S. envoy to Vatican City. But he said he believes that the majority of American Jews favor diplomatic relations with the Vatican as a practical matter.

"My own experience," he told NC News, "leads to the very pragmatic conclusion that Vatican City is one of the most important listening posts to major developments and trends throughout the world. The best interests of the American people would dictate that we find the most effective means of being at the center of that extraordinary international network of communication."

Vatican City is recognized as a nation, not simply as a denominational headquarters, by the 89 countries that maintain full diplomatic relations today. We don't know of any of those 89 countries that has yielded its sovereignty to the "Italian" feared so much by the Rev. Dr. Allen.

**THE TIME** for such nonsense is in the past.

This is the time to build cooperation and understanding, both of which are widely shared by Southern Baptists and Roman Catholics in this country and elsewhere.



The American Jewish Committee  
Long Island Chapter  
5 Bond Street  
Great Neck 11021

Date 2-18

TO: Marc Taubman

FROM: PHILLIP SAPERIA

☒ For your information

Continuing saga in  
the local controversy I  
mentioned.

*[Signature]*



DIOCESE OF LONG ISLAND

COMMISSION ON CHRISTIAN-JEWISH RELATIONS

"CHRISTIAN-JEWISH RELATIONS: THE THREAT OF 'JEWISH-CHRISTIANITY'"

It is time to make clear to the public how most Christians feel about Judaism and about the "Jewish-Christian" movement.

I am confident that I speak for most Christians in saying that we recognize Judaism to be a valid and positive way of life. The integrity of the religious tenets of Jewish faith is beyond question. This will sound rather patronizing to many Jewish ears. Still it needs to be said: it's all right with most Christians for Jews to be Jewish. Christianity is not a "better" religion. Christian beliefs are not "superior" to Jewish ones. They are, of course, different--not better, just different.

When Christianity and Judaism parted company in the first and second centuries, there was a lot of name-calling on both sides. It was like a divorce: both parties had to feel justified about the "rightness" of the split. So Christians called Jews blind to Jesus' messiahship; and Jews called Christians infidels.

Historically, the name-calling persisted long after that parting of the ways. Christians, since they were the ruling majority, used the Jews "rejection" of Jesus' messiahship as good and proper cause for keeping Jews out of positions of power and confining them to a second class citizenship--unless, of course, they became Christians. The Jewish community in turn became understandably suspicious in all its dealings with the Christian majority, especially in religious matters.

We have come a long way in the recent past toward changing this pattern of prejudice. Although discrimination remains a problem, it is not now as dangerous to be Jewish as it once was. (This is not grounds for Christian self-congratulation: we've simply become less involved in playing a very harmful game which we shouldn't have been playing in the first place.)

Christians and Jews today have become more willing to discuss their religious beliefs with each other, to take the first tentative steps toward mutual understanding, to leave fear and mistrust behind and enter into a dialogue in which Christians are not out to show Jews where they "went wrong", and in which Jews are not as afraid that someone is out to make them into Christians.

We are beginning to be able to acknowledge and respect each other's religious traditions as representing positive ways of life. Christians are realizing that Judaism has its own integrity and needs no Christian correction. Together we are beginning to see that we can behave as equals, that we do not need to make each other's belief systems "wrong". We are siblings, each possessing his own validity, vitality and wholeness. Christians no longer pray for the conversion of the Jews. It is all right now with most Christians for Jews to be Jews and Christians Christians.

This climate of growing respect and understanding is now threatened by the recent growth of something called--for want of a better name--"Jewish-Christianity". The zealous proponents of "Jewish-Christianity" aim their

OVER

proselytising activities specifically at Jews. They maintain that real fulfillment for a Jew consists in accepting Jesus (they call him Yeshua) as messiah. Their message is grounded in the notion that to accept Jesus "is the most natural, wonderful and, above all, spiritual thing that can happen to a Jewish person." Once again the "incompleteness" of Jewish faith is being preached.

The current rise of "Jewish-Christian" missionary activity in Long Island is distressing to both Jews and Christians. It is upsetting to Jews because it impugns the integrity of Jewish belief. It is alarming to Christians because it misrepresents Christianity. It is disturbing to both Jews and Christians because it undermines the basis of mutual respect which it has taken so long for us to establish.

Perhaps the greatest danger in this "Jewish-Christian" missionary activity is that the Jewish community may draw back from interfaith dialogue, convinced that the "Jewish-Christian" movement is simply a highly visible manifestation of the otherwise tacit intent of all Christians to convert Jews to Christianity.

We wish, therefore, to make it clear that as Christians we acknowledge and affirm the integrity of Judaism and disavow completely the message and the methods of these "Jewish-Christian" groups.

February 9, 1977

The Reverend Lawrence McCoombe  
Vicar, St. Cuthbert's Episcopal Church  
Selden, New York  
Chairman, Commission on Christian-Jewish Relations  
Diocese of Long Island

**THE AMERICAN JEWISH COMMITTEE**

1502 Fox Building • 1612 Market Street  
Philadelphia, Pa. 19103 • LO 4-2460

✓ Rabbi Marc Tanenbaum

Rabbi A. James Rudin

Harold Applebaum

Will Katz



*Roger Meltzer*  
Assistant Area Director



# Eternity

THE EVANGELICAL FOUNDATION, INC. • 1716 Spruce St., Philadelphia, Pa. 19103

WILLIAM J. PETERSEN, Editor • 215 • 546-3696

June 1, 1977

Mr. Roger Meltzer  
American Jewish Committee  
Room 1502  
1612 Market Street  
Philadelphia, Pa. 19103

Dear Roger:

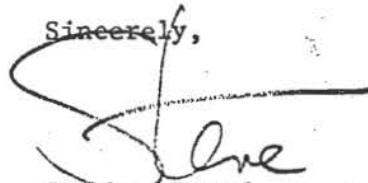
Our mutual friend, Rabbi Tanenbaum has incurred the displeasure of my friend Moishe Rosen as you will see in the enclosed flyer.

I can understand why Rabbi Tanenbaum would not be happy with the Jews for Jesus organization but I think I can vouch for the fact that they have not posed as anything but forthright Christians in their short history. About the other two organizations mentioned I am less familiar but I have my doubts about how deceptive they were also.

I simply call you attention to this to help maintain the credibility of the AJC among our corner of Christendom. That is for the sake of Jewish Christian relations we Evangelicals need Tanenbaum to be accurate in what he says and every instance of inaccuracy or exaggeration erodes his credibility on other things.

I hope things are going well for you and ask that you give my regards to Murray and the others in your worthy organization.

Sincerely,



Stephen Board  
Executive Editor

SB:ls

MINUTES  
of the Sixth Meeting  
of the Liaison Committee  
between the IJCIC and the Commission for religious relations with Judaism

Venice - Casa Cardinale Piazza - 28-30 March 1977

March 28 - Morning Session

The meeting was opened by Msgr. Torrella who greeted the participants. Then it was decided to start the proceedings by commemorating Fr. Pierre De Contenson, OP, the former Secretary of the Commission, who died the year before. A silent prayer followed and then the Qaddis was said by one of the Jewish participants.

Msgr. Torrella proceeded further to the presentation of Fr. Jorge Mejia the new Secretary of the Commission. Fr. Mejia expressed his disposition to remain at the disposal of the members of the Committee, even during the time of his academic engagements in Argentina. Msgr. Torrella introduced the new member of the Committee, Bishop Flügel from Regensburg (Germany), then explained briefly the central theme of the encounter. Finally some announcements were made.

The participants introduced themselves round the table. Fr. Mejia read the agenda to which some points were added: Msgr. Torrella mentioned the questionnaire to be sent to the Episcopal Conferences; Dr. Lichten wished to have some information on the affair of the Jerusalem press release and Dr. Riegner suggested to add to the exchange of information item the question of human rights in the USSR and Latin America.

Prof. Federici then reads his paper.

Msgr. Torrella proposes that the participants start the discussion by offering general comments on Prof. Federici's text.

R. Siegman: Some personal observations:

- 1) distinction between documents and beliefs and personal attitudes.  
The Jews, regarding the first, are merely observers but, regarding other aspects, the Jews have been submitted to the efforts of conversion.
- 2) Prof. Federici's proposal is a private one, if it were public, it would be a revolution in our relations, thanks to the express rejection of proselytism (cf n. 18, p. 13). The memory of forced conversions weighs heavily. Therefore, the Orthodox have difficulties with the dialogue. Much depends on the official character of the text. Personally, he would find no difficulty with the Christian hope of conversion, under two conditions: 1) that it be eschatological; 2) that there is no proselytism. He asks a question on the permanence of the Covenant (p. 6) and the role of the People of God: how is this to be combined with Prof. Federici's other affirmations? Could this be an official position?



R. Waxman: some Catholic positions are thus rejected: *nulla salus extra Ecclesiam*. At least this would not be true regarding the Jews. Some questions regarding the mission: has Israel also one? Do we have parallel missions? No conversions any more? Mission to world with the Jews?

Dr. Lichten: it is a Catholic document but it is received with sympathy by the other part. It requires careful attention in view of its possibilities. Some questions: the Church Fathers don't give a good impression to the Jews, what can be said on this subject? The reading of the Old Testament has been completely restored? There is a return to biblical sources: what happens with Rabbinic Judaism? There is a problem with Easter: the theme is underlined with its messianic aspects. Another subject, a delicate one: the question of the "implementation" of the Old Testament in the New. Could the Jewish position regarding the Old Testament remain untouched? He ends up by congratulating Prof. Federici for his paper.

R. Brickner: Admires the openness of the text. He wishes earnestly that it be published. Does it follow that the Jews will not be any more the object of conversion?

Dr. Riegner: supports Rabbi Siegman's intervention.

Dr. Schuster: Underlines the educational value of the document in its internal character. There is a tension in it: some dogmatic positions are reaffirmed, like the one on "implementing" the Old Testament, but at the same time the permanence of the Jewish Covenant is supported. What would be the meaning of this permanence?

Msgr. Moeller: comments on the last intervention: there is a continuity between both Testaments not only a renewal. Those are frequent Catholic affirmations.

P. Le Déaut: The Patristic question is a difficult one. He refers to a quotation from Prof. Nicolas de Langhe's book on Origen.

Fr. Mejia: underlines three points:  
1) Prof. Federici's paper would find support among the majority of theologians  
2) it is to be seen as a continuation of the "Guidelines and Orientations".  
3) for Catholics it is important to remember the Apostolic Exhortation "Evangelii Nuntiandi".

Msgr. Rossano: it is a document for dialogue. He underlines the importance of common proclamation: it has a unifying value. He goes on to clarify the sense of the axiom: "*Extra Ecclesiam nulla salus*" in the correct Catholic sense, which avoids extreme interpretations. He affirms the special link between the Jewish people and the Church and the role of Judaism in the economy of salvation. The position of the text on dialogue is an official one (quoting '*Ecclesiam Suam*'). He opposes the rejection of the Old Testament in some interpretations of the role of pagan religions.

Prof. Talmon: the introduction of the observations made would enhance the value of the text. This should be read starting by the final part. The position on proselytism derives from the one on dialogue. The Church cannot change its positions but can modify its language. There is always the problem of the term "old" next to "Testament". The concept of "people of Israel" in relation with "land" and "state" should be developed.



Dr. Ehrlich: regarding the problem of the Old Testament and the New it is not exact to say that there is no parallelism between one and the other. There is besides the Jewish tradition.

Fr. Dupuy: emphasises several points:

- each text corresponds to the former one: there is a relation between Israel and Christianity
- 'implementation' is not the same as 'typology'. It can instead be related to 'memorial'.
- can the Church have a "specific" relation with Judaism? which would be this special link?
- on the common witness before the world: in the New Testament the witness is only before the "nations" and witness itself is rather complicated. The situation is not now the same.

March 28: Afternoon Session

Msgr. Torrella presiding.

Msgr. Torrella: two points: 1) press communiqué; 2) diffusion of materials from the Committee.

Dr. Lichten: let Msgr. Torrella begin.

Msgr. Torrella: The liaison Committee is an official body. But on the Catholic side it concerns at the same time the Holy See and the Catholic Church.

The Holy See also implies the Vatican State with its representatives before international bodies. The members of the Liaison Committee are named by Cardinal Willebrands but with the green light of the Secretary of State. The members have a double character: they represent themselves but they also represent the Holy See. We are at the same time very free but the Catholic part has an official character. Regarding the communiqué: it contains general information and concrete points of the dialogue. What is more convenient to publish? Of course it is not the act of the meeting. There is still another element: it is a religious dialogue but there are political aspects involved. The communiqué, when sent to L'Osservatore Romano, was not published in its entirety but with cuts. We respect L'Osservatore whatever it publishes. But some cuts were intentional. Who made the decision? Fr. De Contenson had the view that one should not worry, because the text would have been published more or less completely. But Msgr Torrella had his reservations. After the fact, it is useful to acknowledge the different levels: the dialogue itself with its own sensitivities, the Secretariat of State with its diplomatic sensitivity. Let us accept the tension: it is positive and fruitful. It is part of the relation. After this experience, let us accept the rules of the game, although not explained nor written. And this, even when we have our own responsibility as a group. Let us consider the situation. We have two reference points: public opinion and our (Catholic) superiors. We have their confidence and the superiors are open to dialogue.

Dr. Riegner: grateful for Msgr Torrella's sincerity. He recognizes that the Jerusalem communiqué did create problems. But Jerusalem is everywhere. He is glad that the problem be posed: the communiqué is the only thing done outside the meeting room. How we inform the world that something happens at this level? Should we have a series of common publications? In some of the meetings there

was a final document as a resumé, not for publication but for <sup>own</sup> use. The question remains of the following diffusion of the texts: through an official publication? using other publications? under the responsibility of the author?

R. Siegman: I do not have much to add. The communiqué is necessary and also the publication of documents. They have different publics and both do prepare a change. For what regards the press communiqué we all have sensitivities however different.

Dr. Lichten: every situation is a different one. The communiqué should be written in view of a possible publication in L'Osservatore Romano. Regarding the texts, a way should be found to make known what we are doing without much delay. Otherwise, what are we going to answer when asked about what we are doing?

Mr. Freedman: the documents have a journalistic value. This should be honestly recognized.

Bishop Mugavero: agrees with R. Siegman. The case of L'Osservatore is not isolated, whatever its authorities.

Prof. Talmon: The press communiqué is a burning issue in Jerusalem, not necessarily everywhere. In Jerusalem, a press conference was intended.

He makes three points:

- a) either a press conference or a press communiqué;
  - b) a final document with a resumé of the proceedings, not official but valid for use;
  - c) joint publication of documents.
- All this would have great advantages.

Msgr. Torrella: both proceedings are necessary. The press communiqué with all its points and the publication of the Federici text with some improvements. Regarding prof. Talmon's proposal, it could be a subject of discussion in the next meeting of the Steering Committee.

Dr. Lichten: proposes a small draft committee.

Msgr. Torrella: two and two? one and one?

Dr. Schuster: a press communiqué is always a bit uncertain. It is published or it is not. The publication of the documents is for specialists. We do have a responsibility towards a larger audience. He proposes a small draft committee (like Dr. Lichten).

R. Brickner: the content of Prof. Federici's paper should be reflected.

Msgr. Torrella: the draft committee will decide on that.

Msgr. Moeller: in any case a resumé of the proceedings should be made.

Msgr. Torrella: he proposes the resumé:

- a) press communiqué
- b) conclusions
- c) joint publication



Dr. Riegner: a good example is what was done in the WCC: a publication with two evaluations. It could also be one.

Dr. Lichten: this point can be discussed later.

Msgr. Torrella: proposes a new resumé:

- a) press communiqué: two from each side
- b) conclusions: two from each side
- c) publication of documents: Msgr. Rossano, Prof. Federici. For the summary of the last documents the question can be discussed in the next steering committee.

Mr. Karlikow: is not clear about the proposals.

Prof. Talmon: publication of documents with interpretative commentaries (joint or separate).

R. Siegman: to prepare this when?

Prof. Talmon: take the decision now to prepare the draft for the next Steering Committee

Msgr. Torrella: present the proposals to the Steering Committee.

Fr. Dupuy: a good example is the commentary of Fr. de Contenson to the "Guidelines" with reactions.

Prof. Talmon: not reactions, but interpretative commentaries.

Msgr. Torrella: proposes an end to the discussion.

Prof. Talmon: two independent commentaries for the next Steering Committee.

#### March 29 - Morning Session

(Bishop Torrella left for Rome and Bucarest and Msgr. Rossano left for the day) - Rabbi Brickner presiding.

Second point of the agenda: information common programs.

Prof. Talmon: Interconfessional groups in Israel.

The Rainbow group is concerned with theology of liberation. It has branches in Tel Aviv, Haifa, Akko (always with Muslims). No publicity. They are short of money. Try to reach the young. Interreligious and interethnic seminars. Contacts with non-arab Christians. Some relation with orthodox. The preparation of the Arab Christians is limited. The Rainbow publishes Emmanuel. It can serve as a model. International meetings with several people, including those who have no relation with Israel. There have been meetings with the Amitiés Judeo-Chrétiennes, with Spanish professors of Theology and some African priests. The orientation is academic. There was a seminar on the intertestamental period, with American professors. Also 40 professors of the Catholic Academy in Bavaria. Cooperation with Abbot Klein. The most spectacular development: 22 students of the Pontifical Biblical Institute from various countries in the Hebrew University of Jerusalem. The same happened with the free University in Amsterdam. Also relations with Asia and Africa (a seminar on "Black Africa and the Bible"). A desideratum: better diffusion of what is done. This model can be followed in France, England, the USA, but not elsewhere, because of the limitations on the Jewish side.



Msgr. Moeller: he went to the Rainbow in Jerusalem. Prof. Christou introduced Gregory Palamas in a meeting. He underlines the importance of such meetings and of Prof. Talmon's work.

R. Siegman: what is the role of Tantur in this?

Msgr. Moeller: it is now in process of revision. But it should participate in all this: it is essential for the Christian concept of salvation. Any suggestions?

Prof. Talmon: support (to the Rainbow) of the Jewish organizations. Underlines the role of the Ecumenical Fraternity. Tantur should not be forgotten. It has failed in relation to the Oriental Churches and Islam. Why not include Jews (not necessarily Israelis)?

Dr. Riegner: meaning of this agenda point, as elucidated in the Steering Committee in October: to reach out to the young. There are few people and a lot of requirements. We need long term programs. An important thing: the courses in the Hebrew University in Jerusalem. Can they be multiplied? A proper method should be found. Could Jewish studies courses in Catholic Universities be promoted? At least the process should be set in movement.

Mr. Friedman: a comment on Dr. Riegner's intervention. The diversity of Catholics, Protestants and Jews should be taken into account. In the US, 100 Universities with Jewish professors and many chairs of Judaica. Specialists are constantly asked for. The importance of Church and school to suppress prejudice is very great. More emphasis should be put in complete courses than in individuals. In 1978, two Seminaries shall send whole classes to Israel.

Dr. Ehrlich: there is a group of Christian and Jews in the Central Committee of German Catholics. They are present in the German universities calling in professors and sending students. Refers to Bishop Flügel's report. Underlines the importance of Herder and KBW from Stuttgart. It is a great progress compared with what was happening five years ago. The starting point was the Catholic Synod and its reception, especially the reception of the corresponding declaration. There is another problem: the Middle East conflict and its link with these groups. The remaining problem is how to bring in clergy and faithful.

R. Brickner: is there an evaluation of the results?

Dr. Ehrlich: there is a great desire to study in Israel.

R. Siegman: does the intensity of the action respond to the perspectives? There is a generation in Israel without contacts with the West and with no connection whatsoever with the Judeo-Christian dialogue. What happens <sup>in</sup> the USA?

Bishop Mugavero: it is difficult to know about Seminaries in the USA. In his region there are occasional conferences of Jewish representations. Contributions to the Library. Importance of the Seminaries in this field.

Msgr. Higgins: interest of the program of the Pont. Biblical Institute and the Hebrew University of Jerusalem. Old Testament professors are sometimes antisemitic or have a negative influence.

Bishop Mugavero: Fr. Kugelman has no prejudices.

Dr. Lichten: what happens with the Brooklyn Jewish Committee?

Bishop Mugavero: the new director tries to advance towards the intellectual community. Community Council of Christian and Jews is being set up.

There are also some problems.

Fr. Mejia: about developments in Latin America, three points:

a) In Buenos Aires (Argentina) there is the group of Rabby Meyer, of the Seminario Rabinico Latinoamericano, there are also some developments in the Faculty of Theology and a Catholic priest, concerned with Jewish-Christian relations, Fr. Rivas, has been invited to speak at the Midrasha:

b) in Bogotá (Colombia) there is an ongoing relation between Fr. Carlos Bravo, a Bible Professor in the Javeriana University, and Dr Friedländer.

c) there are also some developments in Santiago, either in the field of humanitarian work or in the academic field.

Msgr. Higgins: does the theology of liberation create problems?

Fr. Mejia: Yes.

Fr. Dupuy: refers to the course of Fr. Hruk / in the Catholic Institute in Paris. There are Jewish-Christian meetings in a benedictine Abbey and in Chantilly. The Amitié Judeo-Chrétienne works for the renewal of the ten points of Sedisberg, which are only catechetical: they would try to open them also to contemporary questions.

Bishop Flügel: gives out a full report of developments in Germany. Presents a resumé of it, underlining the declaration of the German Synod of 1970 which he reads out.

R. Waxman: More attention should be paid to the USA. Some observations: the impulse of Vatican II is not kept in the following years. Not much is done in New York where is the seat of many Jewish organizations and Christian and Jewish communities of the same entity. Underlines the importance of Prof. Federici's text. There is a program in Jewish Theological Seminary (Institute of Religions and Social Studies) with meetings every week. It has consequences all over the country because they are multipliers. Another result were the meetings among students. Interchange of professors with Union theological Seminary. There are some 350 institutions with courses of Judaica.

Msgr. Moeller: Tantur is ecumenical in the orientation not in the method. The central program is salvation. The relation with the Jewish community is important but delicate. There should be more preoccupation with interreligious questions. Importance of Judaica chairs in Catholic universities. Stresses the value of utopia.

Prof. Talmon: an impressive panorama. The present group has been linked to many developments of the same type. Models have been shown of what is being done, although the vision is not complete. England is missing, for example. The subjects studied should be better defined. The accent should be in the Jewish matrix of Christianity. Academic work then derives in general education. There are publications, but they are still missing in some important languages (like Spanish). A problem is the limited Jewish academic presence in Europe and the limited Christian (youth) presence in Israel. He presents a proposal: the creation of an Institute for the study of religions or religion (may be in Israel) in relation with the 100th anniversary of Martin Buber's birth.



March 29 - Afternoon Session

Dr. Freedman: information on national and regional programs in the USA.

Many Catholic schools, universities and seminaries have courses dictated by Jews. Some 80 programs across the USA. Already in 1962 the ADL asks the Univ. of California in Berkeley a study on "prejudices". 1/3 of the whole population had antisemitic feelings as a result of religious education. There was a reaction of Christian groups and subsequent meetings. The Catholics were the most open. More progress was done with them than with the others. Then was a number of publications, including "Black Africa and the Bible". The next issue of "Face to face" will be dedicated to 'Interfaith in Israel' with the corresponding addresses. The following shall be: Christian Mission and Jewish witness. ADL cooperates too in formation of libraries of Judaica. There is work with editorial houses (he reads an "old" and a "new" text in a religion handbook).

R. Brickner: a comment: it is all very good, but it can be like the Mississippi, one mile large and one inch deep.

Msgr. Higgins: on Prof. Federici's text. It presents the common opinion of those who think about the subject (cf. Observations of Fr. Dubois). A question on problems considered by the NCCB with ADL in relation to some objections of the Catholic side.

Dr. Freedman: the question was: Catholics are included in the Jewish agenda and not viceversa. A meeting is held in the Secretariat of the Conference to study this question. Two points are considered: the right to life, parochial schools aid. The answer is: there is pluralism of Jewish positions.

Msgr. Higgins: it is important to understand each other.

Bishop Mugavero: sensitivity in the Catholic community, including the Bishops, on the subjects mentioned. The question is: when are they going to help us (the Catholics)?

R. Waxman: there is a change in the Jewish position: 50 % are in favour of aid to parochial schools.

R. Brickner: the dialogue in the USA tends to become social and political. May be it is not the same elsewhere.

Dr. Freedman: but now theological problems can be confronted.

Bishop Mugavero: there is an openness in Jewish circles on the subject "right to life".

Fr. Mejia: refers to the situation in Latin America

Dr. Ehrlich: asks about antisemitic literature in Argentina.

Fr. Mejia: explains the attitudes of the Government and the results, which are not very satisfactory.

Dr. Riegner: Judeo-Christian relations are very important in Latin America. The problem cannot be limited to antisemitism. It is more general: the socio-political problem which brings consequences to the Jewish situation. The Catholic Church is the only organized force which can face the Latin American situation. She is the only one to speak out. The Christian community has a great value in facing the general situation. The Jewish community in Argentina is closed upon itself. The World Jewish Congress is very happy with the meeting there, especially the last.



He is also glad with Fr. Mejia's appointment. This brings to these meetings the Latin American dimension. Fr. Mejia's text from the San José meeting should be translated. Consider the Latin American model for other religions.

Msgr. Moeller: insists on the Australian situation and the good disposition of the Bishops.

R. Siegman: the situation in the USA is more ambiguous. There is still an isolation between Church and Synagogue and a lack of mutual sensitivity. On the Catholic side: a lack of interest and some fear before what is asked from the Jewish side. The reason would be the necessity for each to fight for its own survival.

Dr. Lichten: remembers that the Jewish situation is less negative than it seems.

Dr. Schuster: really we have no information. Let us take into account the time needed to diffuse the teachings of the Council and of the Guidelines. An interesting theme for a future meeting would be: directions taken by dialogue in the USA.

Dr. Freedman: R. Siegman is right when speaking about "synagogue", because actually the answer comes from the organizations.

Msgr. Moeller: summing up:

- chairs of Judaism
- specific relation between Catholicism and Judaism
- Judaism and its ferment recalls the real requirements of the world
- role of utopia in relation with Judaism and Christianity and in their mutual relationship

Later on in the day a small committee composed of Rabbi Siegman, Dr. Freedman, Msgr. Higgins and Fr. Mejia drafted the press communiqué

#### March 30 - Morning Session

Fr. Mejia presiding.

Dr. Riegner: mentions official relations in Canada on a tripartite basis: Roman Catholic Church, Canadian Council of Churches and Jews. A consequence of bilateral encounters between Catholics and Jews, other Christians and Jews.

R. Siegman: the terms used in his text have a different sound for Catholic ears: "internal affairs" of the Catholic Church has been interpreted like "distance" or "detachment" regarding the Church. It means really, a question of faith, a sacred question, and in that sense, proper to the other part. He presents the text of the press communiqué and congratulates Miss Licia Romiti for her dedication.

Dr. Lichten: proposes unanimous acceptance.

Prof. Talmon: proposes a change of order. His proposal is rejected.

R. Brickner: nothing on the last point (d) of the agenda.

R. Siegman: explains that point (d) is a preliminary question not fully discussed. For what regards other points: Islam should not be mentioned nor the USSR.

Prof. Talmon: add two or three phrases on the subject.

Msgr. Higgins: will there be time? Prof. Talmon's proposal is accepted

Msgr. Rossano: proposes an emendation on p.2 which reads: "in doing so, she (the Church) feels closely connected with the task (mission) of the Jewish people (among the nations) in the world.

Fr. Mejia: suggests adding after "so": "according to professor Federici".

Msgr. Rossano: accepts the addition. It is approved.

After some other small emendations, the text is accepted.

R. Brickner: presents point (d): preliminary exchange of views on presentation of Judaism and Christianity in respective education systems. He does not wish to refer to public schools, nor to adult education. He will only speak of what is done in the Reform movement, which is more universal. The Reform movement is not known in Europe. Therefore what will be said on the presentation of Christianity might seem strange. It is difficult to present Christianity because of a lack of personnel and because there is a tendency to present the best of one with the worst of the others. But there is anyway a serious effort to present Christianity, in or outside the formal courses. There are also text books for teachers and material for Christians teaching on Judaism. The "evangelical" effort on conversion has caused some difficulties in the dialogue.

R. Waxman: this question should be seen in its context: the Jew is educated in a Christian milieu, not the Christian (except in New York).

Fr. Mejia: the image of Christianity in society is not always the right one.

Msgr. Higgins: insists upon Fr. Mejia's comment as a sociologist. There are common problems in an anti-religious or secular milieu. After having solved the problem of assimilation, an effort is done to deepen each religious tradition.

R. Siegman: there is a cultural unbalance of Judaism in its education in front of the history of Christianity and in particular of the Catholic Church. For example: Christianity is not presented in the religious section of education. The liaison Committee has a great responsibility in this. We need each other from the religious point of view and this must be reflected in the educational system.

Msgr. Moeller: it is necessary to form Christian sensitivity to Jewish values in literature and philosophy (Levinas, Kafka).

Prof. Talmon: the situation in Israel is different: the term 'religious' education' does not exist. The youth has limited experience of other cultures, except in Jerusalem and some other places. There are two terms of reference, not one: Islam and Christianity. The immigrants, in a large proportion (55%), come from countries where there is no Christianity, but Muslims. Jewish culture cannot be separated from general culture, which makes education and courses rather heavy. There are two education systems: religious (Orthodox) and secular. On each there is a different approach to Christianity. In the general system, the presentation is positive. Sometimes, in the books, with the Christians' own words, with a presentation of Christ, and visits to the Holy places.

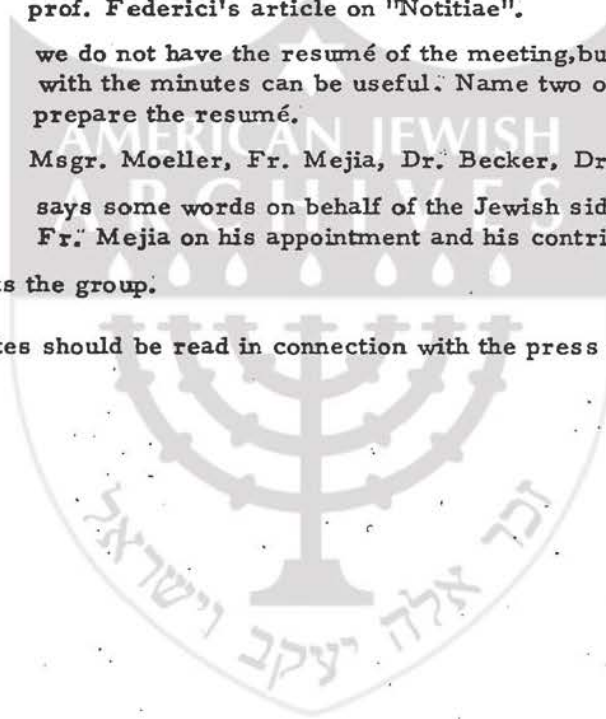


- Dr. Riegner: shall we take up this subject in our next meeting?
- Msgr. Moeller: reads out the telegram addressed by the Committee to the Father General of the Dominicans on behalf of Fr. de Contenson.
- Msgr. Rossano: on relations with Islam: an important expression of monotheism. But Islam has objections against both Christians and Jews. The Jews, for example, are taken to be atheistic and have no right to Jerusalem. They reject the Abraham origin of the Jews and the traditional historical Biblical structure. In spite of all this, they want to have contacts and reconciliation with us. Avoid the expression "sons of Abraham", when speaking of ourselves and themselves. The Dead Sea Scrolls did announce the coming of Mohammed but have been prevented by Jews and Christians. He doesn't see very well the link with Islam. But there is a desire for dialogue, also with the Jews.
- Dr. Riegner: more information is needed. A theme for our next encounter.
- Dr. Freedman: proposes that the next meeting takes place in USA.
- Msgr. Higgins: proposes Latin America.
- R. Siegman: supports Msgr. Higgins: more important that in the USA. Although there are practical problems.
- Msgr. Higgins: the steering Committee should decide.
- Prof. Talmon: the question of date is related to the question of place.
- Dr. Lichten: Let the Steering Committee chose a date.
- Msgr. Moeller: the date could be november/december 1978.
- Dr. Riegner: is it possible to have the meeting in Latin America, considering the political situation?
- Bishop Mugavero: he is for a date exactly a year from now.
- Msgr. Higgins: some things can be fixed by letter.
- Prof. Talmon has academic engagements in november/december. He proposes either the month of october (1 to 15) or between Easter (26 march) and Pesah (22 april).
- Bishop Mugavero: as soon as possible.
- Dr. Riegner: why should there be a delay?
- Msgr. Moeller: to cut in the number of meetings and reduce costs. Also to have time to propose the conclusions and have them diffused.
- Dr. Riegner: in april.
- Prof. Talmon: proposes a subject for the meeting: information on the dialogue with Islam and its consequences for the dialogue with Judaism. Hopefully, a trilateral meeting.
- Msgr. Moeller: it is too soon for a tripartite meeting.
- Prof. Talmon: the meeting would not be in an immediate future.
- R. Siegman: the bilateral meeting must be insisted upon.



- Dr. Lichten: another proposal for the next meeting. A text on "Hebrew Bible in Christian teaching and tradition".
- Dr. Riegner: insists on the first theme proposed.
- Fr. Dupuy: finds Dr. Lichten's proposal very important. But it should be formulated in another way so as to respond better to Jewish sensitivities.
- Prof. Talmon: the proposal on the presentation of each religion in the educational system of the other, well understood, would meet Dr. Lichten's proposal. So present the question of education that it includes the Christian position before the Old Testament and Jewish position before the Tanak. Not texts but a deep analysis of the roots of the problem.
- Dr. Lichten: he still finds the proposal too general.
- R. Siegman: supports Prof. Talmon.
- Fr. Mejia: informs on the questionnaire for the Episcopal Conferences and prof. Federici's article on "Notitiae".
- R. Siegman: we do not have the resumé of the meeting, but the press release with the minutes can be useful. Name two or four persons to prepare the resumé.
- Dr. Riegner: Msgr. Moeller, Fr. Mejia, Dr. Becker, Dr. Lichten.
- R. Siegman: says some words on behalf of the Jewish side to congratulate Fr. Mejia on his appointment and his contribution to the meeting.
- Fr. Mejia thanks the group.

Note: The minutes should be read in connection with the press release.



From the International Liaison Committee  
between the Catholic Church and Judaism

FOR IMMEDIATE RELEASE

## VENICE

The sixth annual meeting of the International Catholic-Jewish Liaison Committee took place in Venice, Italy, from March 28 to 30. The sessions were held in the Casa Cardinale Piazza, a conference centre of the Patriarchate of Venice.

The Liaison Committee is composed of representatives of the Roman Catholic Church and of the International Jewish Committee for Interreligious Consultations (IJCIC).

Previous meetings of the Liaison Committee took place in Paris, Marseille, Antwerp, Rome and Jerusalem.

The consultation in Venice was opened by Bishop Ramon Torrella, Vice-President of the Vatican Secretariat for Promoting Christian Unity, who introduced the newly appointed Secretary of the Vatican Commission for Religious Relations with the Jews, Revd. Jorge Mejia of Buenos Aires. Revd. Mejia is the former Secretary of the Department of Ecumenism of the Latin American Conference of Catholic Bishops (CELAM).

The main subject of the Catholic-Jewish consultation was a presentation of a study paper on "The Mission and Witness of the Church." The paper was delivered by Professor Tommaso Federici, Professor of Bible at the Pontifical Urbaniana University and at the Liturgical Institute of San Anselmo in Rome.

Information was exchanged on issues of common concern, including Catholic-Jewish study programmes in various countries, development of national and regional co-operation between Catholics and Jews, and the status of human rights. A preliminary exchange of views was held on the presentation of Judaism and Christianity in their respective educational programmes.

In his paper, Professor Federici stated that the Catholic Church "emphatically takes as belonging to her the sublime command...of making known the name of the One God among all people of the earth in every age." In doing so, according to Professor Federici, the Roman Catholic Church feels closely connected to the task of the Jewish people in the world. He said that "it is becoming clearer in the Catholic Church today, despite any temptation which may exist to the contrary, that the mission she received from her master is above all to live in faithfulness to God and man; it is unity in love, respect for all brothers, service without distinction of persons, sacrifice, goodness."



his understanding of her mission precludes proselytism, Professor Federici declared. The Church thus rejects in a clear way every form of proselytism. This means the exclusion of any sort of witness and preaching which in any way constitutes a physical, moral, psychological or cultural constraint on the Jews, both individuals and communities, such as might in any way destroy or even simply reduce their personal judgement, free will and full autonomy of decision at the personal or community level."

Also excluded is every sort of judgement expressive of discrimination, contempt or restriction against the Jewish people as such, and against individual Jews as such or against their faith, their worship, their general culture and, in particular, their religious culture, their past and present history, their existence and its meaning. Also excluded are hateful forms of comparison, and especially those harmful ones already condemned by Nostra Aetate,<sup>4</sup> (the Second Vatican Council Declaration of the Jews) and then by the 'Guidelines and Suggestions for the Implementation of the Conciliar Declaration Nostra Aetate No.4' which exalt the religion and fact of Christianity by throwing discredit on the religion and fact of Judaism, whether in the past or in the present."

Professor Federici stated that "attempts to set up organizations of any sort, particularly educational or welfare organizations for the 'conversion' of Jews must be rejected. On the contrary encouragement <sup>is</sup> to be given to all efforts to get to know the history of Israel, starting with the Bible and exploring in depth the spirit, the existence, the history and the mission of Israel, her survival in history, her election and call, and her privileges which are recognised by the New Testament."

Professor Federici stressed that Roman Catholics, in developing the directives outlined in the Second Vatican Council Declaration on the Jews and in the Vatican Guidelines for the Implementation of that Declaration, the following themes need to be made more explicit: 1) the permanence of Judaism in God's plan; 2) the irreversibly changed attitude of the Roman Catholic Church concerning its relationship to Judaism; 3) the new attitude of the Roman Catholic Church favouring dialogue with the Jewish people 'without mental reservations.'

Responding to Professor Federici's paper, Rabbi Henry Siegman of New York noted that it is a Catholic document dealing with Catholic theological issues. As such, its unqualified condemnation of proselytism and its rejection of "all attempts to set up organizations of any sort" for the conversion of Jews represents a significant development in the Catholic Church that is bound to contribute to a deeper understanding between the two faiths.

Professor Shemaryahu Talmon of the Hebrew University in Jerusalem informed the consultation of a cooperative study programme jointly sponsored by the Pontifical Biblical Institute in Rome and the Hebrew University. The programme brings students of the Pontifical Institute to the Hebrew University for two semesters of intensive studies in Hebrew language, Bible, Jewish history, geography and archeology. According to Professor Talmon, this programme is serving as a model for the development of similar academic programmes both in Israel and in European countries.

The Catholic Bishops of the Federal Republic of Germany recently designated a permanent work group on "The Church and Judaism", whose goal is the promotion of dialogue with the Jewish people, it was reported by Bishop Karl B. Flügel, Auxiliary Bishop of Regensburg. The theme "Israel and Judaism" has been a regular feature of the annual Katholikentage (a general assembly of German Catholics).

Thodore Freedman of New York, in a report to the Liaison Committee, highlighted a variety of educational programmes presently underway in the United States designed to further Jewish-Catholic understanding. He noted that special attention was being given by Catholic and Jewish institutions involved in interreligious programming to building into the educational institutions of the Church the systematic study of Jews and Judaism.

In Latin America, the dialogue between the Roman Catholic Church and Judaism is carried on at the highest level by the Latin American Conference of Catholic Bishops (CELAM) and representatives of Latin American Jewish communities, it was reported by Revd. Jorge Mejia. Jewish members of the Liaison Committee expressed their appreciation for the support given to Latin American Jewry by the Roman Catholic Church in Latin America in the face of anti-Semitic manifestations.

A reception at the Casa Cardinale Piazza in honour of the members of the Liaison Committee was tendered by the Jewish community of Venice. Special guests were Cardinal Albino Luciani, Patriarch of Venice, the personal representative of the Mayor of Venice, and the Rabbis of Padua and Trieste.

The Jewish participants in the meeting were :

Members: Rabbi Henry SIEGMAN, Executive Vice-President, Synagogue Council of America (New York)  
 Dr. Gerhart RIEGNER, Secretary General, World Jewish Congress (Geneva)  
 Mr. Zachariah SHUSTER, Consultant, American Jewish Committee (Paris)  
 Dr. Joseph L. LICHTEN, representative of ADL of B'nai B'rith in Rome  
 Prof. Shemaryahu TALMON, Chairman, Jewish Council in Israel on Inter-religious Consultations (Jerusalem)



**Experts:**

- Mr. Fritz BECKER, World Jewish Congress (Rome)
- Rabbi Balfour BRICKNER, Union of American Hebrew Congregations (New York)
- Dr. Ernst Ludwig EHRLICH, Director, B'nai B'rith (Riehen, Switzerland)
- Mr. Theodore FREEDMAN, Director, National Program Division, ADL of B'nai B'rith (New York)
- Mr. Abraham KARLIKOW, European Director, American Jewish Committee (Paris)
- Rabbi Mordecai WAXMAN, Chairman, Committee on Interreligious Affairs of the Synagogue Council of America (New York).

**The Catholic participants were:**

H.E. Msgr. Ramon TORRELLA, Vice-President of the Vatican Secretariat for Promoting Christian Unity (Rome)

**Members:**

- Msgr. Charles MOELLER, Vice-President of the Vatican Commission for Religious Relations with the Jews and Secretary General of the Secretariat for Promoting Christian Unity (Rome)
- Fr. Bernard DUPUY, O.P., Secretary of the Commission for Relations with the Jews of the French Episcopal Conference and Director of "ISTINA" (Paris)
- Rev. Roger LE DEAUT, CSSp, Ordinary Professor of Aramaic Targumic Literature at the Pontifical Biblical Institute (Rome)
- H.E. Msgr. Karl B. FLUGEL, Auxiliary Bishop of Regensburg (Fed. Rep. of Germany)
- Rev. Jorge HEJIA, Secretary of the Vatican Commission for Religious Relations with the Jews (Buenos Aires)
- H.E. Msgr. Francis J. MUGAVERO, Bishop of Brooklyn, N.Y.

**Experts:**

- Prof. Tommaso FEDERICI, Professor of Biblical Theology, Consultant of the Commission for Religious Relations with the Jews (Rome)
- Revd. Msgr. George HIGGINS, Secretary for Research, National Conference of Catholic Bishops (Washington, D.C.)
- Revd. Msgr. Pietro ROSSANO, Secretary General of the Vatican Secretariat for Non-Christian Religions and Consultant of the Commission for Religious Relations with the Jews (Rome)
- Revd. Msgr. Eric SALZMANN, Secretariat for Promoting Christian Unity (Rome)

\*\*\*\*\*

# INTERRELIGIOUS

# Newsletter

## A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

MILES JAFFE, *chairman*  
Interreligious Affairs Commission

RABBI MARC H. TANENBAUM, *national director*  
Interreligious Affairs Department

Vol. 1, No. 3, May 1977

Prepared and edited by Judith H. Banki

### AJC HAILS LITURGICAL DEVELOPMENT

AJC hailed as "a most welcome and heartening development" the recommendation of the U.S. Catholic Bishops' Committee on the Liturgy that the "Reproaches" -- a hymn considered offensive to Jews -- be omitted from the Good Friday ritual this year. In a letter to Archbishop John R. Quinn, chairman of the Committee, IAD's Rabbi Marc H. Tanenbaum called the move a "historic action" which would foster "mutual respect and solidarity between the Catholic and Jewish peoples."

AJC had earlier sent to the Committee on Liturgy a study citing several negative references to Jews and Judaism in Catholic Liturgy, and calling attention to the anti-Jewish impact of the "Reproaches." The study was one of several originally submitted to Vatican II by the AJC at the request of the late Augustin Cardinal Bea, head of the Vatican commission which produced *Nostra Aetate* (popularly known as the "Jewish Declaration") in 1965. (Both that document and the Vatican Guidelines for Catholic-Jewish Relations in 1975 called for the elimination of anti-Jewish references in Christian teaching, preaching and liturgy.)

Ironically, this devotion, which has served to build resentment and hostility toward Jewry, is a deliberate inversion of a Jewish prayer of thanksgiving, the *dayenu* chant from the Passover Seder. A brief excerpt from each shows the similarities:

#### DAYENU

(it would have sufficed)

How thankful we should be to  
God  
For his many deeds of kindness  
to us!

#### DAYENU

Had God freed us from the  
Egyptians,  
And not wrought judgment upon  
them,

#### DAYENU

Had He wrought judgment upon  
the Egyptians,  
And not destroyed their gods.

DAYENU...

#### THE REPROACHES

My people, what have I done to  
you? How have I offended you?  
Answer me. Did I not bring you  
out of Egypt? And for that you  
erected a cross for your Saviour?

...For your sake I scourged Egypt  
with the death of her first-born;  
but you, you have handed me over  
to be scourged.

The "Reproaches" are put into the mouth of Jesus, although the hymn was composed more than a century after his death. According to the distinguished Jewish



scholar, Dr. Eric Werner, who collaborated in preparing AJC's study, "Anti-Jewish Elements in Catholic Liturgy," for Vatican Council II, the source of the "Reproaches" is the Passion homily of Melito, Bishop of Sardes, thought to have lived 120-185 C.E. Melito borrowed the form of the *dayenu* chant, which expresses gratitude for God's benefits bestowed on his people Israel; gave it an "anti-Jewish twist" in which the theme of gratitude is replaced by one of ingratitude -- Israel's ingratitude, reaching its nadir in the scourging and crucifixion of Jesus. In an article detailing his scholarly detective work ("Melito of Sardes, The First Poet of Deicide," *Hebrew Union College Annual*, Vol. 37, 1966), Dr. Werner observes that the Passion homily is an "instance of utilizing Jewish material against the Jews -- a method that goes through the ages up to this very day."

The action by the liturgical staff was considered a temporary solution, pending a decision by the Bishops' Committee on Liturgy on whether to eliminate the hymns or revise them.

Following similar AJC approaches to the Episcopal Church last year, the House of the Delegates of the Episcopal Church removed the "Reproaches" hymn from a draft revision of the Episcopal Book of Common Prayer. (See *Interreligious Newsletter*, Vol. 1, No. 2)

## AMERICAN JEWISH ARCHIVES

### ARCHBISHOP TRIFA WITHDRAWN FROM NCC GOVERNING BOARD

Rumanian Orthodox Archbishop Valerian D. Trifa, whose membership on the governing board of the National Council of Churches of Christ in the U.S.A. drew vigorous protests from Jewish and some Christian sources, was in effect suspended from the board on February 4 by the church he represented, the Orthodox Church in America.

Archbishop Trifa faces denaturalization hearings on charges by the Justice Department and the Immigration and Naturalization Service that in obtaining American citizenship he lied about his membership in the fascist Rumanian Iron Guard and his involvement in Nazi atrocities in Rumania during World War II.

The NCC had maintained that it had no power to dismiss or suspend Trifa, since he was the appointed representative of a constituent church. However, the Council's executive committee, which had earlier proposed that the Orthodox Church withdraw him, endorsed the action in a statement which emphasized the "serious moral implications" of the charges against Trifa.

A spokesman for the million-member Orthodox Church, the Rev. Leonid Kishkovsky, announced that the archbishop "will not take part in the council's work or attend meetings of its governing board until further notice." The ban will remain in effect pending disposition of the litigation against him and of an investigation being conducted by the church itself.

AJC had made available to members of the NCC executive committee material from primary Rumanian sources, including "The Trifa Manifesto," which documented Archbishop Trifa's unremitting anti-Semitism, anti-Greek hate propaganda, racism, and pro-Nazi activities.

In the light of that record, AJC executive vice president, Bertram Gold, expressed regret that the de facto suspension was not an outright expulsion, but he acknowledged that the action indicated the NCC's disapproval of Trifa's anti-Semitism.

Trifa's presence on the NCC board had also been protested by the executives of state councils of churches in New York, New Jersey, North Carolina and Oregon, and the (independent) Christian Conference of Connecticut, who communicated their objections to NCC leadership.



PUBLIC TRIBUNAL ON RELIGIOUS AND HUMAN RIGHTS IN THE ...



The National Interreligious Task Force on Soviet Jewry, which is organizing testimony before the Helsinki Commission of the U. S. Congress and Executive Branch in Washington, D. C. on the issue of "the Helsinki Agreement and Religious Liberty," organized on March 16 a unique "public tribunal" to dramatize the denial of human rights and religious liberty for Jews and Christians in Eastern Europe.

While focusing on the massive violation of the religious liberties of the three million Soviet Jews, the tribunal also provided the opportunity for spokesmen for Catholic, Baptist, Latvian Lutheran, Ukrainian and nationality groups in Eastern Europe to publicly testify about the oppression their respective groups have been suffering.

The testimony cited case histories of Soviet citizens who were fired from their jobs, incarcerated in mental hospitals, refused opportunities for higher education, exiled to labor camps, and subjected to myriad other kinds of intimidation and discrimination because of their insistence on observing religious practices or their expressed requests to emigrate. In each case, it was pointed out that such actions violated the terms of the Helsinki Agreement.

The evidence was presented to a panel that included Rita Hauser, attorney and former U.S. representative to the United Nations Human Rights Commission; Dr. David R. Hunter, director of education, Council on Religion and International Affairs; Bayard Rustin, executive director, A. Philip Randolph Institute; Rabbi Marc H. Tanenbaum and Sister Ann Gillen, executive director of the Task Force.

Among the witnesses were Prof. Thomas E. Bird, professor of Slavic languages, Queens College, City University of New York; Dr. Walter Dushnyck, editor, *Ukrainian Quarterly*; Prof. William Fletcher, director of Soviet Studies, University of Kansas; Prof. Howard Greenberger, New York University Law School; Rev. Blahoslav S. Hruby, secretary, Research Center for Religion and Human Rights in Closed Societies; Mr. Ilya Levkov, a Soviet Jew and research director of the National Conference on Soviet Jewry; and Rev. Alexander Veinbergs, pastor, Latvian Lutheran Church, Washington, D. C.

Dr. Bird urged his fellow Roman Catholics and fellow Christians to understand their own self interest in supporting the cause of Soviet Jews. He declared:

*This is not a "Jewish problem." The Soviets want the Jewish community to be isolated. If they are being persecuted and isolated today, we are surely going to be in a group that is persecuted and isolated tomorrow...*


*We Christians, in an age that has witnessed the Holocaust, have a profound historical, moral obligation to stand guard over the destiny of the children of Israel wherever its existence is threatened, whether it be a reborn Jewish commonwealth, or with beleaguered Soviet Jewry.*

The public forum was one of several activities launched by the National Interreligious Task Force on Soviet Jewry since the major Chicago II conference last November, which drew some 250 participants, most of them Christians. An impressive array of religious and civic leaders, including U.S. Representative Robert Drinan (D-Mass), a Jesuit priest; Senator Charles Percy (R-Ill.), and Dr. Cynthia Wedel, a president of the World Council of Churches, called the Soviet Union to task for failing to fulfill commitments to human rights, including the



right to emigrate, to which the USSR agreed in signing the Helsinki Accord.

Among the results of Sr. Gillen's energetic efforts to expand inter-religious concern for the plight of Jews and other oppressed minorities in the Soviet Union has been the formation of local interreligious task forces in communities around the country. Such groups have been organized in Cincinnati, Dallas, St. Louis and Wilkes-Barre-Scranton, with plans for others. *Interested Christians and Jews should contact Sr. Ann Gillen, National Interreligious Task Force on Soviet Jewry, 1307 South Wabash, Chicago, Illinois 60605, or any local AJC office.*



## MORE ON MOON

Widespread concern with the implications of the Rev. Sun Myung Moon's Unification Church is evidenced by the unprecedented response to a forceful critique of the Moon movement made by Catholic, Protestant and Jewish leaders at a December 28th meeting held at AJC headquarters.

On that occasion, IAD's Rabbis Marc Tanenbaum and A. James Rudin were joined by the Rev. James J. LeBar, of the Office of Communications of the Catholic Archdiocese of New York, and Dr. Jorge Lara-Braud, executive director of the Commission on Faith and Order of the National Council of Churches of Christ in the U. S. A.

While concentrating on the anti-Jewish content which is documented in Rabbi Rudin's study of *Divine Principle*, the basic doctrinal text of the Moon movement, the religious leaders voiced equal concern about other aspects of his activities, including his methods of indoctrination reported by former Moonies who have defected from the group.

Rev. LeBar announced that his office had sent a letter warning priests in the Catholic Archdiocese of New York of "the acute dangers" that Rev. Moon's Unification Church represents. "It is important to bear in mind that Rev. Moon's teachings are in direct conflict with Catholic theology and, therefore, render his movement suspect for Catholic participation," he said.

Father LeBar made public a list of 62 "front organizations of the Unification Church" and questioned why there would be "need to hide behind such fronts, which often deny any association with Sun Myung Moon and his followers?"

Dr. Lara-Braud, quoting from a working paper of his commission, declared that Moon's doctrines "deny the classic Christian understanding of Jesus Christ" in salvation, and "claim a deficiency for Christ's work which Christians could not accept."

The Protestant theologian also pointed out that Moon's *Divine Principle* "fosters continuing anti-Semitism" in that it claims that "Christ failed because the Jews did not believe in him and put him to death." He termed that teaching "double idemnity" against the Jews.

Rev. Moon had earlier reacted to AJC's release of the study. In a seven-point statement published as a full-page advertisement in *The New York Times*, he declared that the Unification Church "categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred." He further stated that his movement recognizes "the divine and natural right" of Jews to physical survival and preservation of religious tradition; regards Israel as a haven for Holocaust survivors and a sanctuary for Jews fleeing oppression; will work for "an acceptable accommodation between the Arabs and Jews;" and "strives toward the establishment of a United World Family of Nations" in order to contain Soviet imperialism.



Responding to this statement, Rabbi Tanenbaum declared: "We trust that the Rev. Moon's public condemnations of anti-Semitism will now result in concrete actions that will demonstrate that he means what he professes. A comprehensive and systematic removal of negative and hostile references to Jews and Judaism which abound in the *Divine Principle* would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties."

(Single copies of the report, *Jews and Judaism in Rev. Moon's Divine Principle*, are available by request from the American Jewish Committee.)



#### ISRAELI GOVERNMENT NIXES OFFENSIVE FILM

An anguished appeal from Mother Basilea Schlink of the Evangelical Sisterhood of Mary, urging Jewish leaders to protest plans by a Danish film producer to make a pornographic film about Jesus on location in Israel, drew a quick response from AJC and from the Government of Israel. Rabbi Marc Tanenbaum accused the producer, Jens Jorgen Thorsen, of "attempting to cash in on the current sickness of pornography," and cited an official Israeli Government response that it would "not allow any film to be made that would be offensive to any religious group."

In a separate action, AJC's Interreligious Affairs Commission criticized the film, "Nasty Habits," as "an entirely inappropriate vehicle to parody the Watergate scandal." The IAC continued: "By choosing to satirize a Catholic women's religious order instead of the true perpetrators of Watergate -- those elected and appointed officials of the United States Government who abused their legitimate powers and deceived the American people -- the film deflects public scorn from those who deserve it onto the wrong vocation and the wrong sex." The IAC found the film "offensive not only to women and to Catholics, but to fair-minded people of all persuasions."



#### INTERRELIGIOUS VISITS TO ISRAEL

In February two major study tours were coordinated by AJC's Visitors to Israel Program. The first, co-led by Dr. George Gruen, director of Middle East Affairs for AJC, and Dr. Arleon L. Kelley, associate executive director of the NCC's Commission on Regional and Local Ecumenism, included visits to Egypt, Syria and Jordan as well as Israel. Participants, among whom were outstanding AJC leaders from chapters around the country, as well as the director of the New Mexico Council of Churches, and a member of the NCC national board, met with political, academic and religious leaders in all countries visited. This was the third such tour co-sponsored by AJC and NCC. Rabbi A. James Rudin and Inge Lederer Gibel were previous leaders of these tours.

The Metropolitan Ecumenical Training Center Capital-to-Capital Mission was the second February mission. METC members and participants had met for several years as a study group focusing on Christian-Jewish relations, and their pilgrimage to Jerusalem was a result. National leaders from Washington, D.C. included the Rev. Tilden Edwards, executive director of METC; Daniel Mann, executive director of the Jewish Community Council of Greater Washington; Rabbi Stanley Rabinowitz, president of the Rabbinical Assembly; Ms. Cynthia Roberson, executive director of



the Secretariat for Black Catholics; Rev. John Steinbruck, Lutheran activist on behalf of Soviet Jewry, and Dr. Timothy S. Healy, S.J., president of Georgetown University. Commenting on the trip in a letter to Ms. Gibel, Fr. Healy wrote:

*Probably the briefest way to put it was that I went both understanding and sharing the American support of Israel, and my week in Israel merely strengthened this conviction... In a sense Israel, and above all Jerusalem, have to remain a spiritual home. To cite my own part of the testament, the gospel read in the Mass last Sunday has the haunting phrase, "Salvation is of the Jews." I am sorry that I did not have more time to walk and roam around that part of Israel which would fascinate me most from the point of view of prayer, and that is the Sea of Galilee. But I keep telling myself that pleasure is reserved for a return trip.*

Each study tour, in addition to special meetings tailored to the professional interests of tour participants, offers opportunities to meet with Jewish, Christian and Moslem leaders in all areas of Israeli life.

*The program, which provides complete airline and hotel arrangements as well as the special interest meetings that mark it as unique, is coordinated in Israel by Ms. Taffy Baker of AJC's Jerusalem office, and in the U.S. by Ms. Gibel, national coordinator of the Visitors to Israel Program, to whom inquiries should be addressed at 165 East 56th Street, New York, New York 10022*

#### IAD BRIEFS

IAD supplied materials on Judaism, Jewish-Christian relations, Soviet Jewry and Israel for educational kits sent to some 1500 Southern Baptist officials throughout the United States. A forthcoming conference co-sponsored by the Southern Baptists' Christian Life Commission in Dallas and AJC is presently in the planning stages, as is an Evangelical-Jewish meeting in Atlanta.

Expressions of solidarity and sympathy were sent by AJC chapter leaders and staff members to Roman Catholic and Episcopal church authorities, decrying the recent massacre of Roman Catholics in Rhodesia, and the shocking death of the Rt. Rev. Janane Luwum, Anglican Archbishop of Uganda. (Uganda President Amin's claim that Archbishop Luwum was killed in an automobile accident has been greeted with skepticism in many parts of the world.)

Rabbi Marc Tanenbaum was among the religious technical advisers for the six-hour biblical epic, "Jesus of Nazareth," presented on NBC-TV on April 3 (Palm Sunday and the first day of Passover) and April 10 (Easter Sunday and the eighth day of Passover). Rabbi Tanenbaum, who had reviewed the film in London and consulted with its director, Franco Zeffereilli, commented:

*This film has not only avoided all of the negative images about Jews and Judaism which have nurtured anti-Semitism in the past but has, on the contrary, consciously sought to portray first century Judaism in a warm, faithful and sympathetic light.*



## IAC CHAIRMAN, MILES JAFFE, ADDRESSES NATIONAL INTERRELIGIOUS WORKSHOP

Miles Jaffe, chairman of AJC's Interreligious Affairs Commission, participated centrally in the *Third National Workshop on Christian-Jewish Relations: Living Together in an Age of Pluralism*, April 19-21 in Detroit, Michigan. Mr. Jaffe spoke at a workshop devoted to contemporary issues on the subject: *Church and State: Parochialism and Abortion*, outlining ground rules for discourse of these sensitive, highly-charged issues.

IAD staff also participated in the national workshop in various capacities. Judith Banki delivered a paper on *Women Today and the Jewish-Christian Dialogue*; Inge Gibel served as panelist in a workshop devoted to discussion of Middle East problems; Rabbi James Rudin moderated and participated in a workshop on *Evangelism and the Dialogue*; and Rabbi Marc Tanenbaum served as one of three reactors who summarized the conference. (Other reactors were Fr. Edward J. Flannery, former director, Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops, and Dr. William L. Weiler, executive director, Office on Christian-Jewish Relations, National Council of Churches.) Sherwood Sandweiss and Ruth Kroll of AJC's Detroit office also participated in the conference, ably organized and chaired by Fr. Alex J. Brunett, director of the Office of Ecumenical Affairs of the Archdiocese of Detroit.

## ARCHIVES

### NOTABLE QUOTABLES

...My own feelings were stirred even more profoundly when I heard the repeated references to the fact that the alleged crimes had been committed more than thirty years ago and when several church leaders told me that it's time for the Jews to forget. Ah, it seems so long ago, does it not? Some people are tired of being reminded. But don't you realize that for those of us whose homes were invaded by storm troopers it is like yesterday; and that in the nightmares of our loved ones it is still a horrible NOW? Furthermore, our refusal to forget is not based on a desire for revenge, but rather on a determination not to betray the memory of our dead or our responsibility toward future generations... In most Protestant and Orthodox churches, I perceive very little of a sense of urgency to deal with the appalling lack of real concern about the historical role of the Christian churches in centuries of persecution against the Jews.

And now comes that inevitable question, one that is usually raised with great vehemence: "Are you suggesting that there is anti-Semitism in our midst?" What an odd question to ask! What basis would there be for us to believe that we, Christians in the NCC, have somehow remained untainted by this particular manifestation of human sin?

Let me ask a counter-question. How come that we, who will often respond to charges of rampant racism in the Christian churches with quick consent and contrite confessions, find it necessary to react with such indignation to the suggestion that we search our hearts to see whether there are seeds of anti-Semitism to be found among us? By naming the demon and acknowledging its power, we may once again discover the liberating reality of grace. I believe it would be good for us to reflect on that.

...from an open letter on the "Trifa affair" sent to members of the



governing board of the National Council of Churches in the U.S.A. and other fellow Christians by the Rev. Isaac C. Rottenberg, Secretary for Program Interpretation, Reformed Church in America.

\* \* \* \* \*

*We are beginning to be able to acknowledge and respect each other's religious traditions as representing positive ways of life. Christians are realizing that Judaism has its own integrity and needs no Christian correction. Together we are beginning to see that we can behave as equals, that we do not need to make each other's belief systems "wrong." We are siblings, each possessing his own validity, vitality and wholeness. Christians no longer pray for the conversion of the Jews. It is all right now with most Christians for Jews to be Jews and Christians Christians.*

*This climate of growing respect and understanding is now threatened by the recent growth of something called -- for want of a better name -- "Jewish-Christianity." The zealous proponents of "Jewish-Christianity" aim their proselytizing activities specifically at Jews. They maintain that real fulfillment for a Jew consists in accepting Jesus (they call him Yeshua) as messiah. Their message is grounded in the notion that to accept Jesus "is the most natural wonderful, and, above all, spiritual thing that can happen to a Jewish person." Once again the "incompleteness" of Jewish faith is being preached.*

*The current rise of "Jewish-Christian" missionary activity in Long Island is distressing to both Jews and Christians. It is upsetting to Jews because it impugns the integrity of Jewish belief. It is alarming to Christians because it misrepresents Christianity. It is disturbing to both Jews and Christians because it undermines the basis of mutual respect which it has taken so long for us to establish.*

*Perhaps the greatest danger in this "Jewish-Christian" missionary activity is that the Jewish community may draw back from interfaith dialogue, convinced that the "Jewish-Christian" movement is simply a highly visible manifestation of the otherwise tacit intent of all Christians to convert Jews to Christianity.*

*We wish, therefore, to make it clear that as Christians we acknowledge and affirm the integrity of Judaism and disavow completely the message and the methods of these "Jewish-Christian" groups.*

*From a public statement by the Rev. Lawrence McCoombe, chairman, Commission on Christian-Jewish Relations, Episcopal Diocese of Long Island, New York. (The statement has the full support of the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island.)*

<p>The publication and distribution of this issue of the <i>Interreligious Newsletter</i> has been made possible through the generous support of the Milton Weill Memorial Fund.</p>
--

*Fifth Avenue Synagogue*

*Five East Sixty-Second Street*

*New York, N. Y. 10021*

RABBI'S STUDY

בקורת חשב

August 15, 1977

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

Dear Marc:

Joe Dunner had to return to California and therefore he asked me to please make the plea for him. He has cancer in a very advanced stage and he would like to see someone take over the project.

I am enclosing his letter to me. I am also enclosing the pamphlet itself which he is re-writing so as to add a few pages as he himself indicates. I am also enclosing letters of testimonial.

I imagine that about ten thousand copies could be printed for a thousand dollars and properly placed those copies can do a world of good.

Warmest personal regards and best wishes from house to house.

Yours as ever,



Emanuel Rackman  
Rabbi

ER:gh  
enc.



Letter # 216  
HOOVER INSTITUTION

ON WAR, REVOLUTION AND PEACE

Stanford, California 94305



home: Dr. & Mrs. Joseph Dunner  
Apartment 262  
3480 Granada Avenue  
Santa Clara, California 95051

Aug. 7, 1977

Dear Manny:

Just a reminder - Please ask Rabbi Tannenbaum  
(or someone else) to finance the reprint of the  
enclosed brochure (with an addition of some 3-5 pages  
showing that the Isaiah and Hosea quotes used by  
the Christian missionaries to "substantiate" their concept  
of Jesus as the Messiah are based on misinterpretations).

It was, of course, nice to hear your voice  
after such a long time. I hope that you've recovered  
from your laryngitis. - plz drop pic & I'll see you  
upon our return to New York in the fall.

UNION - Joe

P.S. Enclosed are copies of letters from Dr. Haman and  
Rabbi Klein. Tannenbaum might want to see them.

We have "liquidated" the Jewish Freedom League  
and substituted for it the "Jewish Publications Forum",  
- as you can see from the last page of the brochure.

## Rabbi Tanenbaum To Offer Views On Growing Phenomenon of Religious Cults



Command Chaplain James Townsend of the United States Air Force Academy and staff chaplains meet with Rabbi Marc Tanenbaum, AJC's national Director of Interreligious Affairs to plan Tanenbaum's appearance in the Distinguished Speakers series at the Academy Oct. 17.

America's fastest-growing phenomenon, the religious cult, will be the focus of a presentation by Rabbi Marc Tanenbaum, national Director of Interreligious Affairs of the American Jewish Committee. Co-sponsored by the Center For Learning of the Jewish Community Center and AJC's Colorado Chapter, the program will be at 3 p.m. Sunday afternoon, October 16 in the Shwayder Lounge of the Jewish Community Center. The program is free and open to the public. Guests are welcome to join Rabbi Tanenbaum for a sherry reception in the Center's Theater Lounge preceding the program.

Rabbi Tanenbaum, who is making a rare appearance in the Denver area, is one of the most highly sought-after speakers in the country. A pioneering leader and thinker in interreligious relations and social justice movements over the past 25 years, he was the only

rabbi present during deliberations of Vatican Council II. He makes frequent appearances on radio and television and is widely quoted in newspapers and newsmagazines.

The proliferation of cults such as the Moonies, Hare Krishnas and Jews For Jesus has been the focus of increasing attention in the press and in newsmagazines. In a recent article in AJC's magazine *Present Tense*, Rabbi James Rudin deplored the tactics of the cults in pressing their attentions on Jewish youth, misusing the most sacred Jewish symbols and holidays to attract young Jews. Rabbi Rudin is an associate of Rabbi Tanenbaum in AJC's Interreligious Affairs Department.

While in Colorado Tanenbaum will be the featured speaker at the US Air Force Academy's Distinguished Lecturer Series. Colorado Springs area residents are invited to hear Rabbi Tanenbaum's lecture at Arnold Hall on the Academy grounds, 7:30 p.m. Monday, Oct. 17. The Center For Judaic Studies at the University of Denver will convene a top-level interfaith clergy breakfast for Rabbi Tanenbaum at the University Monday morning, Oct. 17. The invitations from Center For Judaic Studies Director Rabbi Stanley Wagner indicated Rabbi Tanenbaum will speak on "Jews and Christians in an Age of Violence."

Reservations for Tanenbaum's appearances can be made at AJC's area office, 778-7705.

Intermountain Jewish News

Orders Probe



Dr. Carl J. Getto, psychiatric reaction after the speeches.

## Tanenbaum to Talk On Religious Cults

Rabbi Marc Tanenbaum will discuss religious cults at 3 p.m. Sunday in the Shwayder Lounge of the Jewish Community Center, 4800 E. Alameda Ave.

Tanenbaum is national director of interreligious affairs of the American Jewish Committee (AJC).

His visit is sponsored by the Center for Learning of the community center and AJC's Colorado chapter.

A leader in interreligious affairs for 25 years, Tanenbaum was the only rabbi present

during Vatican Council II in the mid-1960s.

While here, he will speak at the Air Force Academy's Distinguished Lecturer Series Monday night. That morning he will be at an interfaith clergy breakfast at the University of Denver, sponsored by the Center for Judaic Studies at DU.



**MARC TANENBAUM**  
Vatican observer

Denver Post 10/14/77

JEWISH  
LIVES

זכר אלה יעקב וישו

FO-WC

**THE AMERICAN JEWISH COMMITTEE**

**date** October 7, 1977

**to** Rabbi A. James Rudin

**from** Jordan Harburger *JH*

**subject**

Enclosed you will find a revised edition of the Missouri Synod-Lutheran Church "Witnessing to Jewish People" manual by Pastor Bruce J. Lieske, member of their Commission on Witnessing to Jews.

Dr. Erwin Kolb who wrote the preface is the staff member in charge of this project. He was not in and so I spoke to his colleague Pastor Nichols who explained that the resolution passed in Dallas this past July is in a sense a continuation of over two years work by the Witnessing to Jews Commission. Through this effort they hope to "overcome the strong prejudice which Lutherans have shown by not actively sharing their faith with a select group (i.e. Jews)". Pastor Nichols claims that they have missions to other "neglected" groups such as their Mission to Moslems and Non-Christians in New Guinea directed by Denny Helgerdonf, as well as Missions to North American Indians, Spanish speaking and blind.

Pastors Kolb and Nichols and their secretaries, without additional funds, are the only professionals supplied to implement the resolution on evangelizing among Jews. This they intend to carry out by conducting workshops by using the enclosed manual in as many churches of their denomination as possible.

The work is conducted primarily by the six members of the Commission; Pastor Hans Liebenaub, Cincinnati, Ohio (who this week hosted a conference including a faculty member of a New York Jewish seminary), Mrs. Jean Kiefer of Warrenton, Pennsylvania, Dr. Graf of Waco, Texas, Pastor Einem of Detroit and Pastor Lieske (author of the manual) of Wisconsin. Of course, Dr. Kolb is also a member of the committee.

On the outside possibility you do not have the text of the Synod's July 1977 resolution, I am also enclosing a zerox copy of that. Please advise if you need additional information.

JH:pw

enclosure

cc: Marc Tanenbaum ✓  
Harold Applebaum

MEMORANDUM



effective outreach ministries for children through both the evangelism and the education boards (or committees); and be it finally

*Resolved*, That we urge congregations to provide training in witnessing for the teaching staff and children of all educational agencies.

**Action:** *Adopted* (5).

### **To Serve Scattered Lutherans**

#### **RESOLUTION 2-25**

##### **Overture 2-07 (CW, p. 31)**

WHEREAS, Throughout much of the United States and the provinces of Canada there are large areas where we have no Lutheran congregations; and

WHEREAS, The spiritual needs of the scattered Lutherans living in such areas are often not being adequately met; and

WHEREAS, Some Districts presently have circuit-rider ministries in operation and would be willing to share information concerning them with others; therefore be it

*Resolved*, That the Board for Missions serve as a coordinator in exchanging information regarding these circuit-rider ministries; and be it further

*Resolved*, That the Synod in convention direct the Board for Missions to work with concerned Districts in their efforts to meet the spiritual needs of scattered Lutherans.

**Action:** *Adopted* (6).

### **To Understand Cults and Witness to Their Adherents**

#### **RESOLUTION 2-26**

##### **Report 2-02, V, Rec. 7 (CW, p. 28)**

WHEREAS, The apostle Paul warns us to be on the alert against false gospels, saying, "As we have said before, so now I say again, If anyone is preaching to you a gospel contrary to that which you received, let him be accursed" (Gal. 1:9 RSV); and

WHEREAS, There are approximately 5,000 cults in America today; and

WHEREAS, Many of them are very aggressive and are gaining large numbers of adherents, especially among the young; and

WHEREAS, The Board for Evangelism has arranged for publication of excellent new materials to aid in understanding and witnessing to the cult adherents; therefore be it

*Resolved*, That we adopt a 2-year goal of at least 75 percent of our congregations offering courses with the new series of books on the cults, entitled "The Response Series."

**Action:** *Adopted* (5).

### **To Encourage Evangelism Among the Jews**

#### **RESOLUTION 2-27**

##### **Report 2-02, Rec. 6 (CW, p. 27); Overtures 2-08A-B, 10-18 (CW, pp. 31, 326)**

WHEREAS, God has made from one man all people to live on the earth as a loving family in harmony and reverence before Him as the only true God (Gen. 1:26; Acts 17:26-27); and

WHEREAS, This relationship was broken by the fall of man into sin; and

WHEREAS, Jesus Christ is the Mediator between God and all mankind and the Savior of the world (1 Tim. 2:3-6); and

WHEREAS, Jesus Christ has broken down the wall of hostility between God and man, between man and his fellowman, and thus also between Jews and Gentiles (Eph. 2:14); and

WHEREAS, So many Christians have not been sensitive to opportunities the Lord has given for cultivating creative, positive relationships; and

WHEREAS, We of The Lutheran Church—Missouri Synod have too often not included the Jews in our mission; therefore be it

*Resolved*, That we adopt a 2-year goal of persuading 50 percent of our congregations to prepare themselves for effective witness to Jewish people by working through the Bible study materials and witness resources prepared by the Committee on Witnessing to Jewish People; and be it further

*Resolved*, That we direct the Board for Evangelism to give priority to materials and programs for witness to Jewish people; and be it further

*Resolved*, That we adopt a 2-year goal of 10 District workshops to stimulate interest and equip our members in witnessing to Jewish people; and be it further

*Resolved*, That we direct the Board for Social Ministry to include among its concerns the problem of anti-Semitism; and be it further

*Resolved*, That we urge congregations to share with the committee their reactions to the study materials and witness resources prepared by the Committee on Witnessing to Jewish People to aid in further study; and be it finally

*Resolved*, That we encourage especially those congregations located in or near Jewish communities to reach out to the Jews and share our faith that Jesus of Nazareth is the promised Messiah.

**Action:** *Adopted* (5).

### **To Recognize Contributions of All Agencies, Auxiliary Organizations, and Fraternal-Benevolent Agencies**

#### **RESOLUTION 2-28**

##### **Report 2-01, App. A, Rec. 6 (CW, p. 11)**

WHEREAS, Valuable resources for carrying the



Do not send this back to me.  
Read it and make an effort to understand  
what it says.  
Do not write to me unless you have  
something interesting to say.

25 IX 1977

#### PROPOSITION

##### A new look at the Jewish-Christian Scriptures.

The purpose of the Mosaic code of conduct is to create a just society which will remain indefinitely alive and creative.

If every individual on earth adhered to both the letter and the spirit of the Law of Moses, social decay would never get out of hand and there could never be any decline and fall of civilization.

The key to the Jewish-Christian Scriptures (except for St Paul who never did find out where the action is) is in Deuteronomy 15:11 - "The poor shall never cease out of the land". It is impossible to eradicate poverty by any means under any type of economy. The implications of this thing are so far-reaching that the life or death of any civilization depends on it. I do not know how Moses knew that poverty is an economic constant, but he knew. (In his day Egypt was a universal socialist state (Genesis 47:20-21) and the attempt to eradicate poverty is a characteristic symptom of the socialist syndrome. The growth of state socialism is one of the more outstanding symptoms of social decay. The universal socialist state is the terminal sickness of a sick civilization.) All of the economic provisions of Mosaic Law are keyed to Deut. 15:11.

Generosity toward the poor on an individual basis is not a matter of "kindness" or "compassion" or "pity" or of any such sick paternalism. Such generosity is vitally necessary to the survival of civilization. On the societal scale the pseudo-Darwinian "survival of the fittest" philosophy is ultimately self-destructive. Generosity toward the poor - or toward anybody else - through action by a central government is evidence of social decay and is also self-destructive.

The most important of the economic provisions of Mosaic Law is the ban on the practice of making a profit on loans. (Deut 23:19 - which is explained in Exodus 22:25). This is the thing that really grinds the faces of the poor. In modern United States millions of poor persons owe their souls to the finance company and the law of the land seems always on the side of the finance company. No society can survive which keeps the poor in bondage to the money lenders.



Even were it possible to eradicate poverty it would be most unwise to do so. The poor are different. They are infinitely better. (Isaiah 41:17). The poor are richly gifted with those qualities of character which help bind a society together and make it strong. We must learn to deal with the poor in terms of honor and respect. The usual indifference, the usual paternalism, the usual exploitation will not do. Treat a people like criminals and they will respond like criminals. When, and in what society, have the poor not been treated like criminals? The miracle is that the majority of the poor have responded like angels to interminable abuse. The poor are the Children of God as are no others except as those others conduct their lives after the manner of the poor/; in genuine humility and with charity for all regardless of social position. Hospitality is a universal characteristic of the poor. John Steinbeck said it very well: "If you are ever in trouble and need help real bad, go to the poor. They are the only ones who will help you, the only ones". And Jesus of Nazareth also said: "Blessed be ye poor; for your's is the kingdom of God". - (Luke 6:20).

Poverty is the natural habitat of the human animal.

Poverty is a sense of detachment from material possessions, a most priceless possession. Poverty is love. Poverty is peace. Poverty is the kingdom of God. The poor are the salt of the earth. The salt has been brushed aside and life on earth has lost its flavor.

The poor enjoy a powerful territorial imperative, an unobtrusive patriotism. Long after their leaders have surrendered to the enemy, the poor will continue to fight. The brilliant wars of the Maccabees were fought almost entirely by poor persons. In every war that ever was fought by this nation most of the fighting and the dying - and the winning was done by poor persons. They never got the freedoms for which they fought. The poor do not even have freedom of speech. The mass media are closed to the poor. The poor are required to "earn" their civil rights by making themselves prosperous.

The poor are the vital, creative element of society from whom derive new social ideas of lasting value. That old fox, Chairman Mao Tse Tung, knew what he was talking about: "We must constantly consult the poor. They are an inexhaustible source of good ideas. These people, the poor people, is God". Jesus of Nazareth said much the same thing. In quoting the Lord of Israel he said, "As often as ye do it for one of these, ye do it for me". He that giveth to the poor, lendeth to the Lord.

Today the poor have become an internal proletariat, ie, a large body of people who exist within a society, but who take little part in the cultural life of that society. Ostracized from the "mainstream" life of society, the poor are rendered ineffective through severe social and economic discrimination. Deprived of the leaven of the humble, our society is growing senile - senile, sick and moribund.

The Jewish prophets based their predictions on a highly sophisticated understanding of sociology and economics, a wisdom which has since been lost - even to the Jews. Although he did not approach the sophistication of the Jewish prophets, Thorstein Veblen was able to predict future events, sometimes with remarkable accuracy. He did not need a crystal ball. Neither did the Jewish prophets.

The dramatic allegory of the Book of Amos, Chapter Eight, giving cause and effect, can be applied to any society in process of decline. So also the Tower of Babel story (Gen 11) which features one of the more mysterious symptoms of social decay: the communications gap.

Although the Book of Isaiah appears to have been written by two or more persons, it is consistent throughout. It describes the decline and fall of civilizations, includes some of the less obvious symptoms of social decay (Isaiah 29:14) and the anti-materialist reaction to social decay, including a "messiah", ie, the one person in a society in process of decline who happens to know where the action is, eg, Moses, Guatama, Jesus, Mohammed, Francis of Assissi & Mohandas Gandhi. Isaiah is the only worthwhile "study of history" that we have. By comparison Arnold J. Toynbee is hopelessly naif.

Jesus of Nazareth understood the Law of Moses and its great purpose with a matchless clarity. Any saying attributed to Jesus which are not consistent with The Law on its deeper levels of meaning are most likely interpolations. To anybody who reads the Synoptic Gospels it must be clear that Jesus never intended for his followers to abandon the Law of Moses. Acts 15 records the most tragic stupidity of all time.

Any economic system the motive factor of which is greed must inevitably suffer a metamorphosis, becoming state socialism - and capitalism is the apotheosis of greed. On the broad historical scale we can see that the contemporary world economy is rapidly converting to state socialism. This change would have had to take place if there had never been any liberals, socialists or communists. Those people merely ride the wave of a future of <sup>slavery</sup> ~~slavery~~ and of subsequent decline into the New Dark Ages.



In order to insure social stability the poor must have an equal voice in the management of a democratic economy free from government ownership or massive control of the means of production through the principle of one vote per person regardless of the number of shares held.

Some time during the mid-19th Century a group of otherwise uneducated poor persons who were well versed in Mosaic Law (through careful attention to the King James translation) developed a type of economy which cannot become "decadent" - Rochdale democratic co-operative enterprise. The best thing anybody can do for the poor and for society in general is to form co-operatives among the poor and to work "upwards" from there. Eventually this will bring the world economy into line with Mosaic Law and will greatly help to revitalize our Senile Society.

But nobody really wants to revitalize the Senile Society. All they want to do is to wallow in their sick nostalgia and their ostentatious patriotism and to bitch and moan about those more obvious symptoms of social decay which happen to displease them while they are blind to their own symptoms, even regard their own symptoms as virtues. They will have their reward.

The poor will inherit the world.

- end -

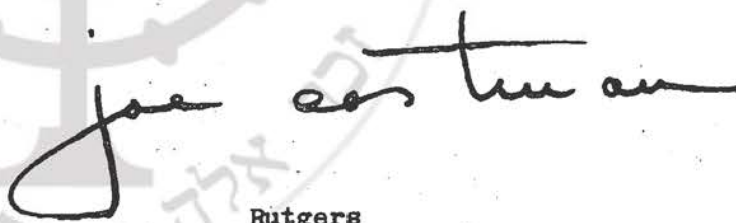
Joe Eastman - Janitor

1617 Crystal Lake Avenue  
Orlando  
Florida  
32806

Copies:

Brandeis  
Franconia  
Harvard  
Hebrew Union  
Notre Dame

Rutgers  
Tuskegee  
UCLA  
Yale  
et cetera





## UNIVERSITY OF DENVER

An Independent University

University Park, Denver, Colorado 80208

College of Arts and Sciences

Center for Judaic Studies/303-753-2068

753-3178

11 Tishre 5738 / 23 September 1977

Dear Friend,

The Center for Judaic Studies of the University of Denver, in cooperation with the Colorado Chapter of the American Jewish Committee, is happy to invite you to attend a breakfast, at 7:30 A.M.,

MONDAY, OCTOBER 17, 1977

UNIVERSITY OF DENVER - CENTENNIAL TOWERS (Conference Room).

Our speaker will be RABBI MARC TANENBAUM, who will discuss "JEWS AND CHRISTIANS IN AN AGE OF VIOLENCE".

Rabbi Tanenbaum is the National Interreligious Affairs Director of the American Jewish Committee, and was appointed in May, 1976 as Chairman of the Jewish-Christian Relations Commission of the New York Board of Rabbis. From 1962-1965, Rabbi Tanenbaum was present during the deliberations of Vatican Council II, and has served on several Presidential, White House, and United Nations commissions on children and aging, race relations, and food and population problems. He is a dynamic speaker, and the author of many books and articles.

We strongly urge you to attend this breakfast with Rabbi Tanenbaum. Centennial Towers is located on the corner of Buchtel Blvd. and S. Williams Street, on the north-west corner of the D.U. campus. Public parking is available behind Centennial Towers, on the corner of S. High Street and East Colorado Ave.

Please let us know if you can join us to hear this exciting speaker.

Cordially,

*Stanley M. Wagner*

Dr. Stanley M. Wagner  
Professor of Judaic Studies  
Director,  
Center for Judaic Studies



PLEASE RETURN BY MONDAY, OCTOBER 10, TO:

The Center for Judaic Studies  
417 Mary Reed Building  
University of Denver  
Denver, Colorado 80208

Telephone: 753-2068, 753-3178, 753-3267

( ) I plan to attend the breakfast on October 17.

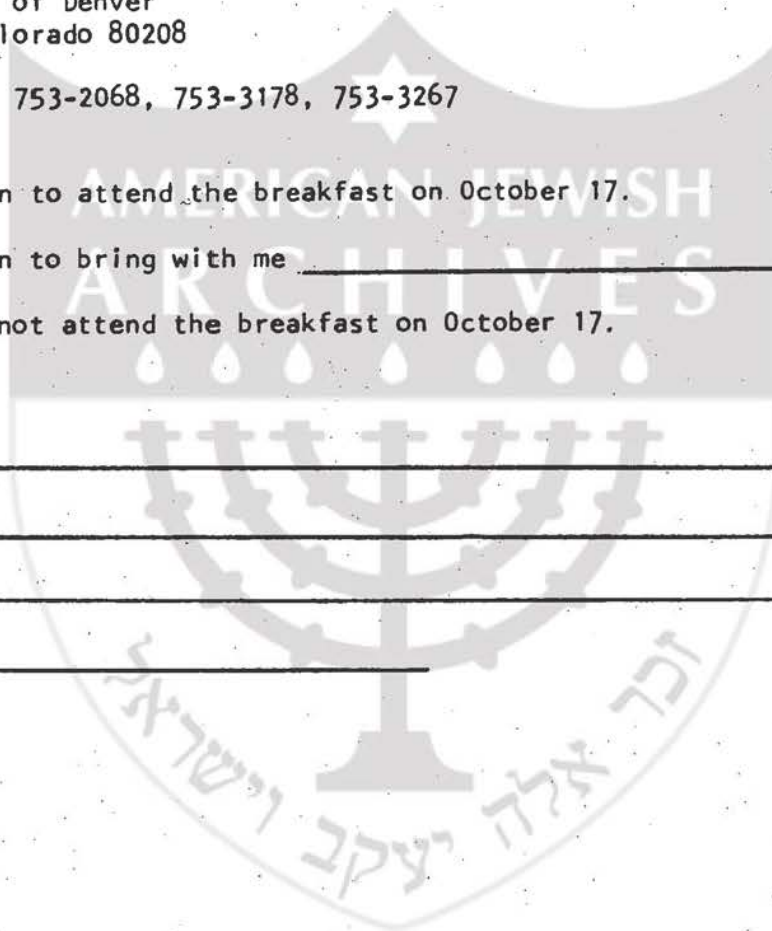
( ) I plan to bring with me \_\_\_\_\_

( ) I cannot attend the breakfast on October 17.

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_



Reverend and Dear Father:

You are probably aware that for the last three years an ongoing Priest/Rabbi dialogue has existed here in Los Angeles. As with many dialogues, we are generally pleased they exist, but seldom see or experience any tangible results. Today, in general, the feeling about dialogue is - great, but when do we move from dialogue to decision. This material announces that move to decision as a beginning reality in Catholic-Jewish dialogue here in Los Angeles.

Both the dialogue itself and the decision outreach are rooted firmly in official Catholic teaching. The documents of Vatican II, especially the Declaration on the Relationship of the Church to non-Christians, call for this type of dialogue and action. Contained in the accompanying material are selected paragraphs from this Conciliar document (and other official church documents) which may assist in locating the authenticity of this concern and interest.

The particular area chosen for decision outreach is that of homiletics, with the focus emphasizing the Passion narrative. Certainly, there seems to be strong reason and need for this choice. The Passion narrative and the liturgies of Holy Week are central to the entire sense of Christian redemption and offer for us an intense and personal call to reconciliation. Yet this same week of time has at times been distorted by individuals who create false and harmful images and caricatures. Anti-semitic images ranging from "Perfidious" to "Christ killer" have ~~at times~~ brought harm to individuals and done violence to the essential message of redemption and reconciliation contained in the liturgy of Holy Week. However, from experience we know that the antidote to these false images does not lie in breast beating, guilt syndromes or self recrimination. These all too often speak only to our own personal feelings. They ignore those harmed and fail to creatively correct the erroneous and harmful images. We choose rather willingness to examine, correct and re-educate as the tools for authentic self examination.

CONFIDENTIAL



How do we attempt this renewal? As a beginning step, one of a provisional and overview nature, your brother priests offer the following pastoral aids.

1. These overview reflections on Catholic-Jewish dialogue
2. A consideration of the challenges facing the homilist in the Lenten season
3. Brief and practical comments to be read before the first reading of the Sundays of Lent - designed to cumulatively create a positive climate prior to hearing the Passion narrative.  
(tear-out construction)
4. Brief, practical and pastoral comments to be read prior to the first reading in Passion narrative on Palm Sunday and Good Friday  
(tear out construction)
5. Selected statements from Conciliar documents and other official church documents
6. Selected paragraphs from scholars on the complexity and intensity of the Passion account
7. A recommended bibliography

There is a psychological advantage to these aids in that they were not developed by priests alone. For there are two essential qualities in Catholic-Jewish dialogue which are critical. They are self definition and integrity. To insure these qualities the following pastoral aids were prepared under Roman Catholic authorship but from the beginning have included the active involvement of Jewish consultants. There is a corporateness to these pastoral aids, with self definition and integrity maintained by both communities.

We hope that our brother priests find these materials of assistance, particularly from a pastoral perspective. Comments, reflections and suggestions concerning them will be happily received.

## AUTHORS

Rev. Royale M. Vadakin

Rev. Vincent Martin, O.S.B.

Rev. Msgr. Edward Wade

Rev. Philip M. Kavanaugh

Rev. Msgr. John Chedid

Rev. Edward Penonzek

Rev. Michael Nolin, S.A.

Rev. Philip Van Linden, C.M.

Rev. James Mott, O.S.A.

Rev. Arnold Biederman

## CONSULTANTS:

Rabbi Alfred Wolf

Rabbi Meyer Heller

Rabbi Harry Essrig

Rabbi Morris Kaplan

Rabbi Maurice Lamm

Rabbi Bernard P. King

Rabbi Elliot N. Dorff

Rabbi Paul Dubin

Rabbi Norman Pauker

Rabbi Ephraim F. Fisher

Rabbi Martin B. Ryback

Rabbi Leonard I. Beerman

Rabbi Joseph Smith

Rabbi Sidney Jacobs



## STATEMENT OF CHALLENGE

The already challenging task of the homilist during Holy Week is to make present the redemptive nature of the passion and death of Jesus Christ. In a time-conscious and multi-media age, this is no light or easily responded to charge. Now it seems that <sup>the</sup> already stretched homiletic seven minutes is asked to bear another sensitivity, another prescribed homily topic of removing anti-Semitic images.

This would prove an ill fated pastoral trap. We are not asked to add, nor are we asked to isolate - rather we are asked to integrate. The Passion account is highly charged. It is an account of conflict. The events of the Passion account in all the gospels are, for the most part, reflections of an interfamilial struggle. All the actors in the drama, with the exception of Pilate and other Romans, are Jews - including Jesus, his disciples and followers. This struggle is heightened when the interfamilial tension between Jewish Christians and other Jews escalated even further. We can approach the ultimate purpose of accurately presenting the mystery-reality of redemption in an integrated fashion, without doing harm to the integrity of our proclamation.

How do we create such an integrated approach? We've indicated the do-nots: add length to homilies, simply preach on anti-Semitism or try to give historic reasons. The do's are more numerous and more subtle. In our homiletic approach we are free to safely ignore the Hellenistic influences, historical developments and textual difficulties. To personally place ourselves in the passion narrative, see our personal failure to accept the gospel message, our sin as blinding to Christ's call. Weave this within our homily to invite our congregants to personalize the passion event.

Vatican II has called us to build a good image of the Jewish people. The reproaches of Good Friday should indicate this direction. Present recommendations for revision of the reproaches are based on strengthening and clarifying the placing of the believer personally within the Passion drama. For we have led Christ to the cross, we have yielded bitterness.

. STATEMENT OF CHALLENGE (Continued)

The homilist is asked not to lose the overall image of the fabric of revelation - God's eternal - forgiving love for all mankind. Regardless of flaws, the homilist must place that forgiving love in the historical events of Christ's passion as well as in the continued drama of the present journey of the Jew and Christian of today. For the Jew and Christian of today are pilgrim people with these truths written on their hearts: God always cared for his people and still does, among his people, Christian and Jew, there have always been those who are faithful and trusting, among his people, Christian and Jew, there have always been those who did not remain faithful and trusting.





SUGGESTED COMMENTS TO BE READ PRIOR TO FIRST READING AT SUNDAY LITURGIES DURING  
LENT, 1977: Cycle C

Purpose: to help Christians today to understand God's intense and <sup>everlasting</sup> ~~relentless~~  
love for His people Israel.

1st Sunday: Deuteronomy 26:4-10

From Ash Wednesday to Easter Sunday all Christians are called to be active participants in the liturgical unfolding of God's love for all his people. When he brought the Hebrews out of Egyptian slavery and into the promised land, he showed his special love and concern for his faithful people. He is still rich in mercy toward all who call upon him, Christian and Jew.

2nd Sunday: Genesis 15:5-12, 17-18 & Psalm 27

Abraham is our Father in Faith. The covenant of promise God made with him and his descendants - the Jewish people - sealed the love between them. God is faithful to his promises and wants to save all those who are trusting members of His people, be they Jew or Christian.

3rd Sunday: Exodus 3:1-8, 13-15 & Psalm 103

Moses knew "the God of Abraham, the God of Isaac, and the God of Jacob" as one who would care for him and his suffering fellow-Jews in Egypt. In their intimate relationship, God made known his ways to Moses. As God is kind and merciful to all who call upon Him, so we should be kind and merciful to those who seek our help, Christian or Jew, black or white, ....

4th Sunday: Joshua 5:9-12 & Psalm 34

The valiant and faithful Joshua led his people into the promised land. But it was really God who brought the Jews through the desert and into the land, nourishing them and continuing to nourish them in the Promised Land. As Christians, we join our Jewish brethren in praying the responsorial psalm: "taste and see how good the Lord is." We have both tasted and seen His goodness, in His wonderful gifts.

5th Sunday: Isaiah 43:16-21 & Psalm 126

God formed the Jewish people for himself, and chose Isaiah to proclaim a new way in the desert. They had sinned and were in exile, far from home and far from God. Within the Jewish people there were always those who would be faithful and trusting...there still are. The Lord will always do great things for those who trust in him.

SELECTED PASSAGES FROM THE VATICAN II DOCUMENT:

DECLARATION ON THE RELATIONSHIP OF THE CHURCH TO NON-CHRISTIAN RELIGIONS.

"The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy deigned to establish the Ancient Covenant."

"True, authorities of the Jews and those who followed their lead pressed for the death of Christ (cf. Jn. 19:6), still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today. Although the Church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the holy Scriptures. All should take pains, then, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ."

"The Church repudiates all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the gospel's spiritual love and by no political considerations, she deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source."

GUIDELINES AND SUGGESTIONS FOR IMPLEMENTING THE CONCILIAR DECLARATION "NOSTRA AETATE": VATICAN COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

"When commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original."

"With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavorable light. Efforts will be made so as to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer."

"Obviously, one cannot alter the text of the Bible. The point is that, with a version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of a text, while taking scriptural studies into account."

STATEMENT ON CATHOLIC-JEWISH RELATIONS - NCCB

"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."



## BACKGROUND MATERIAL

"A major problem area in Christian-Jewish relations is the blame frequently placed upon the Jewish people as a whole for the death of Jesus. Historians have found that the doctrine of deicide was never officially proclaimed by a Church council or by a papal decree. Yet it was widespread among the Christian masses since the time of the early Church and Church authorities rarely took any steps to curb its influence. This charge has led to a history of bitter persecution of Jews by Christians. Most of this terrible history does not appear in textbooks dealing with the history of the Church. Thus, most Catholics are simply uninformed about the long tradition of Christian anti-Semitism, while most Jews are well aware of it. While the accusation has on the whole disappeared from Catholic teaching, its past effects ought to be made known to students in the course of their history and religion studies in order to set Christian-Jewish relations in their proper perspective.

Vatican Council II, in its Declaration on the Relationship of the Church to Non-Christian Religions, rejected the accusation of deicide against the Jews and the consequent charge of the punishment of perpetual wandering found in popular Christianity: True the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in his passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures.

All should see to it, then, that in catechetical work or in the preaching of the Word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ .... Besides, as the Church has always held and holds now, Christ underwent his passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

The conciliar statement on the Jews does not deal in detail with the events leading up to Jesus' death. Modern historians and Scripture scholars have concluded with considerable foundation that Jesus' death was the result of collaboration between the Roman governor and a handful of Jewish leaders who ruled occupied Palestine for the imperial government. These Jewish leaders are denounced with great vehemence in Jewish literature itself for the injustices they perpetrated against their own people for the sake of personal gain. The Pharisaic revolution was, in part, directed against these leaders. The conciliar statement fails to come to grips with the impression left by many passages in the New Testament that the Jews are collectively responsible for the death of Jesus. This is especially true of the use of the term "Jews" in the Gospel of John. It is imperative, therefore, that in presenting materials about the crucifixion and death of Jesus teachers make use of the Vatican statement plus recent scholarly findings that provide an appropriate setting for understanding the New Testament accounts." (For example of scholarly findings, see Brown, in article quoted at end of Good Friday comments.)

FR. JOHN PAWLIKOWSKI, OSM, CATECHETICS AND PREJUDICE, PAULIST PRESS



"Here I must beg the reader's indulgence for an aside. One cannot disguise a hostility toward "the Jews" in the Johannine passion narrative, neither by softening the translation to 'Judeans' or 'Judaists', nor by explaining that John often speaks of the 'Jews' when the context implies that the authorities (i.e., the chief priests) alone were involved. By deliberately speaking of 'the Jews' the fourth evangelist is spreading to the Synagogue of his own time the blame that an earlier tradition placed on the authorities. He is not the first to do this, for the oldest extant Christian writing speaks of 'the Jews who killed both the Lord Jesus and the prophets' (1 Thes. 2:14-15). But John is the most insistent New Testament writer in this usage. Why? Because he and/or his conferees have suffered from Synagogue persecution. They have been driven out of the Synagogue for professing that Jesus is the Messiah (9:22; 12:42). The fourth gospel is written after an excommunication had been introduced into the Shemoneh Esreh (Eighteen Benedictions, circa A.D. 85) against deviants from Judaism, including followers of Jesus - an excommunication that is still with us today: no matter how true and long one's Jewish lineage may be, one ceases to be a Jew when one confesses Jesus to be the Messiah."

This context of mutual hostility between the Johannine community and the Synagogue must be taken into account when reflecting on the Johannine passion narrative. Today Christians are embarrassed by such hostility (and some Jews have begun to question the wisdom of excommunicating believers in Jesus from the Synagogue). An initial response is one of "Speak no evil; see no evil; hear no evil," namely, to omit the anti-Jewish sections from the public reading of the passion narrative. In my opinion, a truer response is to continue to read the whole passion, not subjecting it to excisions that seem wise to us; but once having read it, then to preach forcefully that such hostility between Christian and Jew cannot be continued today and is against our fundamental understanding of Christianity. Sooner or later Christian believers must wrestle with the limitations imposed on the Scriptures by the circumstances in which they were written. They must be brought to see that some attitudes found in the Scriptures, however explicable in the times in which they originated, may be wrong attitudes if repeated today. They must reckon with the implications inherent in the fact that the word of God has come to us in the words of men. To excise dubious attitudes from the readings of Scripture is to perpetuate the fallacy that what one hears in the Bible is always to be imitated because it is "revealed" by God, the fallacy that every position taken by an author of Scripture is inerrant.

FR. RAYMOND BROWN, S.S. THE PASSION ACCORDING TO JOHN,  
WORSHIP



BOOKS AND ARTICLES

Jesus and Israel, Jules Isaac - Holt, Rinehart & Winston - 1971

Antisemitism and the Christian Mind - Alan Davies, Seabury - 1969

Is the New Testament Anti-Semitic? - Gregory Baum, Paulist - 1965

The Two Covenants and the Dilemmas of Christology - Journal of Ecumenical Studies - 1972, 249 - 270

The Anguish of the Jews - Edward Flannery, Macmillan - 1964

Faith and Fratricide - Rosemary Ruether, Seabury - 1974

We Jews and Jesus - Samuel Sandmel, Oxford - 1965

Catechetics and Prejudice - John Pawlikowski, OSM - Paulist Press

Comments on the Major Readings for the Sundays of Lent, 1976 - John Oesterreicler

(notes available from: The Institute of Judaeo-Christian Studies, Seton Hall University)

The Passion According to John: Chapters 18 and 19 - Raymond Brown, S.S., Worship: Vol. 49, N.3

How Catholics Look at Jews - Claire Huchet Bishop, Paulist - 1974

Guidelines and Suggestions for Implementing the Conciliar Declaration "Nostra Aetate" - Vatican Commission for Religious Relations with the Jews - Rome, December 1, 1974

Statement on Catholic-Jewish Relations - National Conference of Catholic Bishops - November 20, 1975



ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015

DUnkirk 8-8101

COMMISSION ON ECUMENICAL  
AND INTERRELIGIOUS AFFAIRS

September 27, 1977

*Archbishop*

Dr. Eugene Fisher  
National Conference of Catholic Bishops  
Secretariat for Catholic-Jewish Relations  
1312 Massachusetts Avenue, N.W.  
Washington, D.C. 20005

Dear Dr. Fisher,

I appreciate your assistance in connection with the plight of the Deutsch family. As I indicated in our telephone conversation of late September 23rd, Cardinal Manning indicated his concern that the human rights and religious liberty violations of the Deutsch family be known to the appropriate persons in the NCCB Office.

From the enclosed correspondence you will note that I have informed Cardinal Manning of my conversations with you. Additional enclosed correspondence indicates that I have expressed His Eminence's concern to Archbishop Jean Jadot.

For your information I have enclosed my letter to Mr. Robert Gans -- directed to the family and the Jewish leadership people through Mr. Gans. I will continue to work with the Jewish community here in Los Angeles, hopeful that Catholic involvement at higher levels may aid in the release of the Deutsch family.

If I can aid in any further development please don't hesitate to contact me.

With personal best wishes,

Sincerely,

(Rev.) Royale M. Vadakin  
Chairman, Archdiocesan Commission on  
Ecumenical & Interreligious Affairs

cc. Cardinal Manning  
Mr. Gans





ARCHDIOCESE OF LOS ANGELES  
1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015  
DUmkirk 8-8101

COMMISSION ON ECUMENICAL  
AND INTERRELIGIOUS AFFAIRS

September 27, 1977

His Excellency Archbishop Jean Jadot  
Apostolic Delegate in the United States  
The Apostolic Delegation  
3339 Massachusetts Avenue, N.W.  
Washington, D.C. 20008

CONFIDENTIAL

Dear Archbishop Jadot,

At the direction of my bishop, Cardinal Timothy Manning, I address this correspondence to you. The Jewish community in Los Angeles -- a community of great size and one with which the Catholic community enjoys extremely close relations -- has brought to the attention of Cardinal Manning the plight of Mr. & Mrs. Alejandro Deutsch and their three daughters in Cordoba, Argentina.

I have included one brief news report of this case, along with two letters of related correspondence. Realizing that your insight and sensitivity in this matter would be far beyond our own, Cardinal Manning suggested that I indicate on his behalf a concern for this family and the Jewish community at large in Argentina.

If there is any counsel which we might receive through your auspices, it would be most welcome and deeply appreciated.

With personal best wishes,

Sincerely,

(Rev.) Royale M. Vadakin  
Chairman, Archdiocesan Commission on  
Ecumenical & Interreligious Affairs

cc. Cardinal Timothy Manning



ARCHDIOCESE OF LOS ANGELES  
1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015  
DUmkirk 8-8101

COMMISSION ON ECUMENICAL  
AND INTERRELIGIOUS AFFAIRS

September 27, 1977

His Eminence Cardinal  
Timothy Manning  
Villa Strich  
Via della Nocetta 63  
Vatican City, ITALY 00164

CONFIDENTIAL

Dear Cardinal Manning,

May I first thank you for considering the request from the Jewish community in connection with the Deutsch family in Argentina. I know my conversation with you came just as you were preparing to leave for the Synod of Bishops convocation.

As you directed I had direct contact with the NCCB Secretariat for Catholic-Jewish relations in Washington. Along with that I directed correspondence, with your approval, to His Excellency Archbishop Jean Jadot. Copies of this correspondence is enclosed.

I know that the leadership of the Jewish community in Los Angeles is deeply concerned over the Deutsch matter in particular and rising anti-Semitism in Argentina in general. Being no expert in this matter, I feel that NCCB involvement and direct contact with Archbishop Jadot will avoid us making a move which might jeopardize the Deutsch family. Since Archbishop Laghi, Apostolic Delegate to Argentina, has been such a forceful leader for human and religious rights in Argentina, Archbishop Jadot may have information which would best direct activity on behalf of the Jewish community in Argentina.

I wish you well in the experience of being part of the Synod of 1977. Again I thank you for discussing this matter with me at a very difficult time for you.

With personal best wishes,

Sincerely,

(Rev.) Royale M. Vadakin  
Chairman, Archdiocesan Commission on Ecumenical & Interreligious Affairs

cc. Archbishop Jean Jadot



---

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
40 WEST 68th STREET • NEW YORK, N. Y. 10023 • TRAFALGAR 3 - 0200

Feb. 14, 1977

Dear Friend,

Since you may come across the Winter issue of Diálogo in which I impute anti-Semitism to Wolf last Pannenberg's thought, I thought I should immediately bring to your attention my letter of retraction of this position based on a conversation with him & a closer perusal of his material. Your help in keeping this matter clear to all interested persons will be appreciated.

Gene Brown

---

# Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI  
NEW YORK  
LOS ANGELES  
JERUSALEM, ISRAEL

40 WEST 68 STREET • NEW YORK, N. Y. 10023  
TRafalgar 3-0200

Feb. 13, 1976

To the Editor of Dialog

To my great sorrow I discover that I have been guilty of false witness against Wolfhart Pannenberg and I hasten here to make such amends as I can for this sin.

By chance, Professor Pannenberg was passing through New York this past Friday and Richard Neuhaus, having just received and read the issue of Dialog which carried my article on Barth, Berkouwer and Pannenberg, was good enough to arrange for the two of us to meet. Professor Pannenberg was deeply pained at what I had written, accusing him of a block against Judaism which had to be labeled "anti-Semitism." He could see no relation between him and his beliefs and the harsh conclusions which I had drawn from his supposed omission from his "Afterword" to the reissue of Jesus -- God and Man of his revised views on Judaism. Though it has been some time since he wrote it, he felt that he had indeed said something on this topic in his notes.

~~I did not have a chance~~ to consult my materials on this topic before the Sabbath arrived. Now that it is over and I have done so I discover that in Note 11, appended to a sentence on the judgment of Jesus, he forthrightly reiterated his new views. He says there, "I have altered my interpretation formulated above (pp. 254f.) with regard to the significance of this reversal of meaning for the Jewish religion...Certainly, the authority of the law...was abolished...but not thereby 'Judaism itself'." There then follows a full citation of the passage from the introduction to The Apostles' Creed which I gave in my article.

The Talmud says that he who shames another publicly is as one who has committed murder. Truly, I am mortally ashamed to have ~~so~~ defamed another person, especially in this instance where I should rather have celebrated the way a great thinker has been able to grow in openness to a tradition with which he stands in basic disagreement. I herewith publicly beg his pardon, as I have done privately in a letter to him, and I request of all who read these words help to see to it that the evil I have done is remedied by giving a correct account of Professor Pannenberg's views.

My pleas for forgiveness in this matter may merit some special consideration if my reflection on its root is deemed correct. I read what Christian



theologians say about the Jews and Judaism, and what they do not say, out of centuries of my people's pain and its most recent horrible suffering. I believe that was what limited my vision here. That surely does not entitle me not to read the notes as carefully as I read the texts involved and certainly not to malign anyone's character. Yet perhaps a sense of my Jewish anguish may help to clarify how this deeply hurtful deed could have happened. I shall long remember it and I trust that I shall never commit its like again.

Again I offer my sincere apologies to the readers of Dialog and to Professor Pannenberg.



Eugene B. Borowitz

December 10, 1977

To His Holiness Pope Paul VI  
The Vatican  
Rome, Italy.

RECEIVED  
DEC 10 1977  
B. H. GOLD

Your Holiness.

The list of crimes committed by Christendom in the name of God is too long to enumerate. Yet, you find no words to chastise the irresponsible prelates of the church for promulgating the libel of ritual murder with which they unleash the SS troops of hatred against innocent victims.

Very little seems to have changed since the days of the Inquisition. Gas chambers have supplanted the quemaderos of the autos-da-fe. The scapegoats are sacrificed at the altar of fear and superstition through vicious propaganda saturated with calumny by your sacerdotes.

His Eminence Ernesto Cardinal Ruffini of Palermo, Sicily, is no exception. He complains that the Jews have failed to show love for Catholics. Adding insult to injury, he advises that the Jews should not offend Catholics as they have done in the past. Whoever and whatever is said in their favor, sounds as a panegyric to his ears. Obviously, His Eminence has no notion of History or prefers to maintain a convenient state of amnesia.

Has he forgotten the innumerable atrocities committed by Catholics against a defenseless minority ?



Under the pretense of preaching love, christendom has since time immemorial torn them to pieces, robbed them at every opportunity, tortured them for any peca-dillo and murdered them for refusing to adopt an unacceptable creed. Yet, any allusion to the savagery committed by fanatics of the cross should be wiped out or maintained in a state of oblivion as if nothing happened. The truth is that six million jews have been recently exterminated by baptized and practicing christians. However, pointing an accusing finger in the culprit's direction appears as a sacrilege.

For nearly twenty centuries the clergy has libeled the jews as deicides and any attempt to dissuade your priests from instilling such absurdity to a credulous humanity, appears as an intolerable transgression. It's an unforgivable affront to comment on the sacerdotal brain forgeries traditionally dispensed to the masses.

Nobody knows when and where the next holocaust will occur nor how many heretics will be committed to the flames. However, we are getting used to these inhuman conditions and somehow or other, we manage to survive in the hostile environment the church has created.

I am inclined to believe that you have a conscience, and at night, when you retire, your peace is probably disturbed. Perhaps you can't sleep. If so, may I advise strolling on the Campo dei Fiori and listen to the moaning of my ancestor's ghosts, tortured in the dungeons that your faith has built. It may soothe your nerves to learn that they perished martyrs to their faith in the flaming pyres of the auto-da-fe. It may even help you to plan the next crusade to deliver the holy sepulchre from the unholy hands of the Israelis.

After the carnage christendom will pretend that the jews are devoid of love for catholics since they have offended the worshippers of the cross by defending their homeland.

Tremble, Vatican! The day of reckoning is approaching. Lest your heart be awakened and tempered with compassion and justice, you will have to answer before God's tribunal for the innumerable crimes committed throughout centuries. In passing, may I remind you that pleas for clemency are unknown when you cross the threshold of the beyond.

PAX VOBISCUM.

Henri d'Orgelys  
3936 San Clerc Rd.  
Jacksonville, Fla. 32217  
Tel: (904) 396-2654

Enclosures ( 4 )

Note:- It may help the jewish cause if such a letter and a 250 page manuscript entitled " I SHALL NEVER RETURN," are published.



" I SHALL NEVER RETURN," was specially written for those who are sincerely interested in fighting antisemitism, bigotry, ethnic groups, etc.. It's by knowing the adversaries and getting acquainted with the perfidious methods they use to eradicate the jewish race from the surface of the earth, that the Reader will find a better way to meet the antagonist.

Throughout centuries the jews have been led to the slaughter house without knowing why. Their attempts to civilize their persecutors have been wasted. It's about time to size up the situation and forge the tool with which to prevent the recurrence of holocausts. The sad truth is that the jews are too busy to survive the injustice they are constantly confronted with. Uprooted, they wander aimlessly in their vain attempt to find peace. Wherever they turn, the hostile atmosphere prevails. The seed of hatred is implanted by the church's sacerdotes. They become automatically the scapegoats of the mobs. They are the deicides, the heretics, the apostates. They are the curse of humanity. Accused of ritual murder, they are sought to answer for crimes they have never committed. The poison is spread lavishly by those who are supposed to preach love. " I SHALL NEVER RETURN," is the instrument with which the jews can battle valiantly the slander of their detractors.

Let's not remain indolent while the legend of the curse hovers precariously over our heads as the sword of Damocles.

Read " I SHALL NEVER RETURN, " and be prepared to face your ennemy proudly.

Henri d'Orgelys - 3936 San Clerc Rd. - Jacksonville, Fla.32217

## STRONGER RESOLUTION SOUGHT

# Cardinals Debate Stand on Jews

VATICAN CITY, Sept. 28 (AP)—Seven cardinals, including three from the United States, joined today in an offensive to put the Roman Catholic Church on record as absolving the Jewish people as a whole of deicide (god-killing) in Christ's crucifixion.

One after another, the princes of Roman Catholicism rose in the Vatican ecumenical council in St. Peter's Basilica to declare that all Jews of Biblical times could not be blamed for Christ's death, and that Jews could not be considered a rejected people.

The cardinals were not content with a council draft declaration on Roman Catholic relations with the Jews. They want it strengthened, and they said so with a determination that led some council sources to predict it would be done.

### 5 Are Opposed

But five Middle East patriarchs opposed any declaration on the Jews, and an Italian cardinal argued that the statement in its present form lavished too much praise on the Jews.

The debate on the Jewish document, which already has stirred more controversy outside the council than any other issue, overshadowed another council development with far-reaching and historic importance for the Roman Catholic Church. The council fathers voted approval for creation of a permanent body of deacons to assist priests.

The body is mainly intended to help meet a scarcity of priests in mission territories. The deacons would be authorized to baptize, perform marriages, give Communion, administer last rites, preach and preside at funerals; all the priestly

duties except to say Mass and hear confessions.

Controversy on the Jewish document flared in the council on the same point that caused debate outside the assembly. When originally introduced a year ago, it said all mankind, not Jews alone, shared blame for the crucifixion. Sources quoted it as saying: "The Jews are not guilty of deicide."

The document was revived earlier this year, and the deicide phrase omitted. The passage on responsibility for the crucifixion was changed to read that one should be careful not to attribute to the Jews of our time that which was perpetrated in the passion of Christ.

Both these changes were assailed today.

The declaration, said Richard Cardinal Cushing of Boston, "must deny that there is any special culpability of the Jews in the death of Christ. . . . This document must be made less timid and more positive."

### Include All Times

Paul Emile Cardinal Leger of Montreal said: "We should make it clear that we are not speaking of the Jews of today but of Jews as such and everywhere."

"It is unfortunate," added Joseph Cardinal Frings of Cologne, Germany, "that there was suppressed the affirmation under which blame for the death of Christ cannot be attributed to all the Jewish people of that time."

Said Albert Gregory Cardinal Meyer of Chicago: "We must return to the text of last year."

The text should "express rejection of the description of the Jews as an accursed people, a reproached people, a people of deicide," argued Joseph Elmer Cardinal Ritter of St. Louis.

Giacomo Cardinal Lercaro of

Bologna said the text "should make clear that the Jews cannot be called a deicide people."

Achille Cardinal Lienart of Lille, France, argued in the same vein.

Arguing on the other side, Ignace Cardinal Tappouni, patriarch of Antioch and of the Syrians, expressed the view of several Middle Eastern prelates: "If it is approved, there will be very serious consequences in our countries."

Ernesto Cardinal Ruffini of Palermo, Sicily, charged the document "reads like a panegyric of Judaism. . . . We should urge Jews on their part to show love for Catholics and not offend them as they sometimes have in the past. . . ."

Nevertheless, on the basis of today's debate, a spokesman for the Christian unity secretariat commented:

"I think there is more than a slight possibility of the (original) text being restored."

The secretariat wrote the original text. It was revised by the council coordinating commission.



## Legacy of Hate

One of the legacies of medieval Christendom is the anti-Semitic legend that has stubbornly survived. At its worst, this xenophobic, scapegoat lore was monumental calumny, a "blood libel," as Jews rightly call it, that accused them of ritual murders of Christian children. The accusations were sheer fiction, the trumped-up charges of fanatics or Inquisitors anxious to justify persecution. Now a report from the American Jewish Committee's European office reveals that the old calumnies "still are being commemorated in religious ceremony, festival or art in several Western European countries."

Sister Marie Despina, 55, a scholarly Notre Dame de Sion\* nun whose doctoral research on the subject provided considerable material for the A.J.C. report, says that Spain is by far the worst offender. There the legend of Domingo del Val, a choirboy allegedly crucified

\*A Catholic religious community devoted to improving relations between Christians and Jews.

TIME, DECEMBER 2, 1974

### RELIGION

in the 13th century by Jews who hated his hymn singing, is still fresh. Sister Despina says that the chorister—patron saint of Spanish choirboys—never existed, and that the first documented reference to him dates only from 1587. Yet the cathedral of Zaragoza, she notes, has a brightly lit chapel to the young saint and a cross with him upon it.

A more extreme example comes from the village of La Guardia, 20 miles east of Toledo, which every year celebrates a ten-day festival honoring the Niño (boy) of La Guardia. The festival grew out of a charge that in 1488, local Jews had murdered an unnamed boy, who, says Sister Despina, also never existed. A trial ordered by Grand Inquisitor Torquemada resulted in the execution of some ten to 20 Jews. It was also part of the anti-Semitic campaign that led to the 1492 expulsion of all Jews from



BAS-RELIEF OF NIÑO OF LA GUARDIA  
A monumental calumny.

Spain. The festival is the village's major holiday and, the American Jewish Committee claims, a source of income that local merchants are loath to lose.

Both the A.J.C. report and Sister Despina note that such libelous memories are being corrected in other countries, such as Belgium, France, Germany and Austria. One striking example is the late Baroque Church of the Blessed Andreas near Innsbruck, which for many years sheltered a gruesome set of statues showing Jews killing a boy called Andreas of Rinn—a 17th century legend invented about an alleged 15th century event. Though the statues were finally removed after Vatican II, a ceiling painting depicting the grisly story remains. But a plaque on the wall now warns visitors: "The story of Andreas of Rinn is only a legend... It is therefore clear that this event has no connection with the Jewish people."

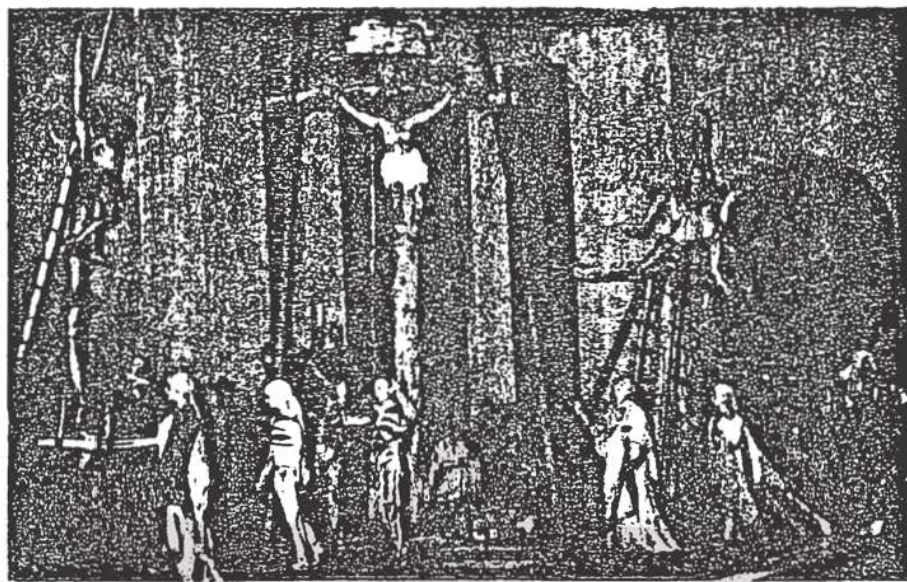
TIME, DECEMBER 2, 1974



# Script Trouble at Oberammergau

Weeding out the anti-Semitism

TIME, AUGUST 29, 1977



Villagers portraying Crucifixion during tryout of revised text  
With a \$7.8 million profit at stake, some think change is risky.

Nine years out of ten, the peasants who live in the mountain-ringed Bavarian village of Oberammergau (pop. 4,800) devote themselves mainly to such tasks as herding cows, carving wooden figurines and drinking beer. Every tenth year, however, Oberammergau is transfigured into the site of the world-renowned Passion Play put on by a cast and crew of 1,400 villagers. So it has been ever since the 17th century, when the pageant was started after an epidemic of bubonic plague. During the last run in 1970, the 93 performances of the daylong Roman Catholic folk drama drew 530,000 visitors and blessed the village with a net profit of \$7.8 million.

The only trouble with this happy tradition is that the pageant is tainted with anti-Semitism. The florid script that has been in use since 1860 reflects the peasant theater of that time, when plots were full of blood and thunder, and villains were wildly villainous. Thus it not only blames the Jews for Jesus' death but turns them into a snarling mob. Even after World War II, the church approved the continuation of the pageants, but since the Second Vatican Council's condemnation of anti-Semitism, the caricatures at Oberammergau have become something of an official embarrassment.

Leading the local campaign to reform the Passion Play is Hans Schwaighofer, 57, who played Judas in 1960 and heads the local wood-carving school. He has long advocated an abridged version of an older text, first performed in 1750, by Father Ferdinand Rösner, a Benedictine poet. Archconservatives on the village council, which oversees the play, rejected

that plan at the time of the 1970 pageant. To meet growing international protests, however, the council toned down some of the most offensive lines. No longer did the High Priest Caiaphas say of Jesus, "It would delight mine eyes to see/his body torn by wild beasts."

Schwaighofer persevered, backed by liberal Catholics in the Bavarian culture ministry. Finally Bavaria's government and the village council voted \$387,000 for trial performances of the Rösner text as modified by Schwaighofer and Munich Historian Alois Fink. That revised version was performed in a four-day tryout that ended last week.

The new version absolves the Sanhedrin and the Jewish crowds of their traditional role as villains and assigns it to the loutish Roman soldiers. The main instigator of the Crucifixion, however, turns out to be Lucifer. The Evil One mingles with the Jewish street crowds and accompanies Judas on his mission of betrayal. In one of the few lines with a parallel in both versions, Judas now says, "Oh what cursed gold I received, turning me into a traitor." The 19th century text goes, "Oh cursed money I received from you, the Jewish rot, the scum." Schwaighofer has also added other new elements: a loud-speaker system and stage lights for nighttime performances.

Younger villagers generally like the changes. Says Beatrix Rath, who portrayed Mary last time around: "The old version just doesn't sound credible any more." But some villagers who play in the mob scenes complain that the closely

scripted new version denies them the opportunity for ad-lib ravings. More important, 820 citizens have signed a petition against the new text, claiming that any change might lower the gate receipts from which the whole town prospers. The final decision is up to the 17 councilmen of Oberammergau, who will decide in December whether to approve the change. ■





STONE CROSS OVERLOOKS BELMONTE, WHERE "SECRET JEWS" LIVE IN FEAR

## RELIGION

# Catholics Who Celebrate Passover

The town of Belmonte, perched atop a rocky hilltop in northern Portugal, is dominated by a giant stone cross, a ruined castle and the Roman Catholic Church of the Holy Family. On each Holy Thursday, Father José Marins Registo brings from the church an image of Jesus bearing the cross to Calvary. Followed by children dressed as angels, he parades through the streets to the main square, where he meets a second procession displaying an image of the Virgin Mary. On Good Friday there is another procession and a symbolic burial, after which the priest carries a cross from house to house for the people to kiss. On Easter Sunday, as on the days before, the whole town goes to Mass and most of the 6,000 inhabitants hang their best embroidered bedspreads or tablecloths from their balconies.

**Eat Secretly.** There will be other religious rites in Belmonte this week, observed not in church and public square but behind the closed doors of private homes. About 100 families who are officially parishioners at Holy Family will secretly eat *pão azimo* (unleavened bread), but only beginning on the third day of Passover so that no neighbor can see them baking it on the traditional day of preparation. One morning before the other villagers are awake, to avoid detection, the secret worshippers will steal down to the bank of the Zezere River. There they will beat the waters with olive branches to commemorate the parting of the Red Sea.

Such is the underground Passover of the people traditionally known as Marranos (secret Jews), a word that originally meant pigs. They live not only in Belmonte but also in many other mountain towns in northern Portugal. Forced to convert to Christianity in the 15th century, they still follow Jewish customs that have been passed on by word of mouth across nearly five centuries. Though they have had virtually no contact with the rest of the world's Jews, many authentic prayers have survived in their ritual, alongside such Christian accretions as the Lord's Prayer.

Most Marranos are publicly married and buried as Catholics—"to cover up," as one of them puts it. During Holy Week and throughout the year, many of them attend Mass. But as they go into the church they pray to themselves: "When I enter here I adore neither wood nor stone but only the God of Israel who rules all." Each Friday they light a Sabbath oil lamp, which is hidden inside an earthen pot lest other villagers see it. They prepare a menu consisting only of fish and vegetables because at one time it was dangerous for them to buy kosher meat for the Sabbath; now they consider mainstream Jews sinful because they eat meat on the seventh day. The Marranos shun all Saturday work, a telltale sign of their identity, but paradoxically, most of the men have not been circumcised because that could disclose their secret.

The secrecy is senseless, in a way,

since most of their neighbors know that the Marranos are Jews. But their hideous history explains why they remain a people in hiding. In the 15th century, Portugal's 200,000 Jews made up one-fifth of the population. Many of them were refugees from the Spanish Inquisition, and they came to play an important role in finance and scholarship. When King Manuel I sought to marry the daughter of Ferdinand and Isabella, however, Spain's fervently Catholic monarchs told Manuel that he would have to get rid of the Jews in return.

Manuel's solution, ordered in 1497, was to close the ports and force the Jews to be baptized or die. Thousands were herded into a Lisbon camp to face starvation and violence. Many committed suicide rather than convert; others were dragged by their hair or beards to the baptismal font. All Jewish children from ages two to ten were taken from their parents and placed in Catholic homes. Only after ten years were some Jews permitted to escape to Amsterdam or the Americas.

**Public Burnings.** Those who converted were designated "New Christians," but they continued to be hounded for 2½ centuries by the Inquisition, installed in 1536, and by zealot neighbors. In one Lisbon riot alone, in 1506, between 2,000 and 4,000 of the New Christians were slaughtered. The *auto-da-fé*—the parade and ritual sentencing of Jews and heretics, sometimes followed by spectacular public burnings—was not abolished in Lisbon until 1765.

In the 1920s, Army Captain Artur Carlos de Barros Basto, a descendant of Marranos, converted to Judaism and helped establish a synagogue and seminary in Oporto. He toured rural areas telling the Jews that there was no longer reason to be afraid. During the early years under Salazar, the right-wing Catholic Action movement started a smear campaign against Barros Basto. His seminary was closed down, and he was court-martialed for immorality because he promoted circumcision. He died a broken man in 1961.

Today Portugal enjoys official freedom of religion, and the 400 members of Lisbon's openly Jewish community are prominent in business and the professions. In the northern villages, however, cruel memories persist. The priests are nearly as powerful—and many of them as backward and anti-Semitic—as in the Middle Ages. The current priest in Belmonte is a "good man," says a prosperous Marrano housewife, but the previous one "said in church that the Jews should be hanged." The Marranos claim that when they did not attend Mass they were denounced to the secret police as suspected Communists. "My father was stoned in the streets," recalls another Marrano. The furtive believers shun photographers and almost never talk of their religion to outsiders. Suspicion, like fear, has become a way of life.



Remarks of Hyman Bookbinder at Brotherhood Citation-Dinner  
of the National Conference of Christians and Jews

Washington, D.C. -- March 10, 1977

First -- a very personal note. Jerry Siegel called to tell me of this honor, it happens, only a few weeks after my wife had died. Perhaps the two things were related. In any case, I like to think now that if that call had come to me while my wife was still alive, that I might have had the good sense, and the honesty, to have said to Jerry, "But you are calling the wrong Bookbinder. It's my wife who deserves the honor much more than I do." Whatever I might have said, at least tonight I want to say that because of her, I learned what brotherhood -- or sisterhood, or "humanhood" -- really means in practice. It has been my lot for many years now to be involved in activities that permitted me to advocate, to preach, to get public attention. But it was my wife who practiced -- impressively, but quietly -- what I was preaching.

For the last ten years of her life -- including the last three when she knew she was on borrowed time -- she gave much of that time as a volunteer in the 14th Street area. Thank God she lived long enough to see that magnificent Community Health Center that she helped make possible -- and which now bears her name in its cornerstone.

At her services, one of the eulogies was delivered by that magnificent woman, Mrs. Ruth Webster, who has headed the poverty program in the Cardozo area and also this new Health Center. "I've come to pay tribute to our sister," Ruth said, "for the role she played in the life of our community, and for the love she shared with us... She crossed the barriers that society sets to separate man from his brothers and took up the cudgel... At a time when tensions were high in our predominantly Black community, Boshie Bookbinder was honored, loved, and welcomed there."

If you are looking for a definition of brotherhood, you have it there in Ruth Webster's words. So I hope you will allow me to share this honor tonight with the woman who was my wife and friend and partner for 38 years.

\* \* \* \*

I wish my wife could have been with me the other night when I attended one of the really exciting events of recent years -- the reunion of New Dealers. It brought back to me one of the most meaningful comments ever made by Franklin Roosevelt. It was around 1938 when the Congress was considering the enactment of a federal minimum wage -- the fantastic sum of 25¢ an hour! And FDR said then:

"The test of our progress is not whether we add more to the abundance of those who already have much; it is whether we do enough for those who have too little."

Surely that must continue to be the test for us today: Are we doing enough for those who have too little? In a way we have met that test.



We are now talking about a possible \$2.50 or \$3.00 minimum wage. But in many more ways we have flunked the test badly. There are still 25,000,000 Americans below a poverty line that is a disgrace in a country as rich as ours -- and another 50,000,000 slightly above that poverty line.

Our Judaic-Christian heritage imposes upon us this responsibility to do enough -- which means to do more -- for those 75,000,000 Americans who have too little.

I have often quoted Proverbs:

"He that giveth to the poor shall not lack;  
but he that hideth his eyes shall have many a curse."

A society, I have always felt, that closes its eyes to the poor is indeed cursed -- cursed with anger and hatred, cursed with tensions and bitterness, and sometimes even with violence and chaos.

No group has known this better than the Conference of Christians and Jews. And so I'm so pleased to be recognized by such a group.

I'm pleased for another reason too. This is the period of ROOTS -- of ethnic and religious and racial identity and pride. I've been pleased to see this development -- and am proud of the work of the American Jewish Committee in this area. But I must confess to a sense of unease that's developed along with the satisfaction. I fear that to some extent this particularity, this group identity and pride has been at the expense of our universality, our commonality, our shared values, our brotherhood. Let us honor and cherish and retain our group pride and loyalty -- but let us never stop cherishing that common thread of compassion and humanity that cuts across all group lines.

Our Talmud tells us that "Charity knows neither race nor creed." Our Midrash tells us "The non-Jew is your neighbor, your brother, to wrong him is to sin."

Tonight, we are here as Christians and Jews. As Black and white. As native-born and as immigrants. Above all, I hope, we are here as brothers and sisters.

You have done me great honor tonight. May I always be worthy of it.

[start]

Original documents  
faded and/or illegible





c/c H. Applebaum

M/1

Church Bazaar—

The Commercial-Appeal, Memphis, Saturday, December 10, 1977

9

# Rabbi Spearheads Battle For Human Rights

By MICHAEL CLARK  
Religion Editor

Dachau.

Thirty-two thousand gassed and cremated.

Most of the victims were Jews. Catholics were well represented and the dead also included Lutherans, Jehovah's Witnesses, gypsies and political prisoners.

Dachau, 18 kilometers from Munich, West Germany, is surrounded by poplar trees today. The landscape is manicured. Flower beds abound. The carnage done there is history.



Marc Tanenbaum

The permanent lesson of Dachau, of the holocaust that saw 6 million Jews die, says Rabbi Marc H. Tanenbaum, is "You shall not stand idly by."

That, he said, is why human rights is the "central moral, spiritual issue of our time." Not just human rights for Jews, though theirs are still denied and threatened in many parts of the world, but human rights for all in Uganda, Lebanon, Eastern Europe, Chile, South Africa, Rhodesia, Argentina, the Soviet Union, and, yes, the United States.

Rabbi Tanenbaum, who spoke to the local Interfaith Task Force on Human Rights and Religious Liberty this week, is interreligious affairs director of the American Jewish Committee.

He gets around a lot. He counts Dr. Billy Graham among his friends. He has lectured at the most prestigious universities in the English-speaking world, was the only rabbi present at Vatican II and served as co-chairman of the International Colloquium on Judaism and Christianity.

to the Jews who would want to leave, probably anywhere from 140,000 to 250,000 Jews would leave.

"One of the very great concerns that we have, which is analogous to the concerns of the Roman Catholics, Russian Orthodox and the Baptists, is that the Soviet Union denies believers the right to educate their children in religion and culture beneath the age of 18.

"This is a deliberate policy of spiritually destroying all of the religious communities in the Soviet Union."

The Russians are "laying the foundation for spiritual genocide."

Rabbi Tanenbaum, who participated in a three-day dialog this week with Southern Baptist leaders in Dallas, said the Baptists and Jews have set up a joint task force "for the purpose of developing joint approaches with the United States government" in order to try to protect religious rights of Russian Jews and Baptists.

Human rights violations, of course, are not confined to the Soviet Union and other countries behind the Iron Curtain.

The problems in Uganda and South Africa have been much in the headlines of late.

Rabbi Tanenbaum said he is "especially concerned" about the plight of Christians in Uganda. Ugandan President Idi Amin, he said, has "massacred an estimated 200,000 to 300,000 people over the last three years — all of them Christian."

He said the American Jewish Committee, Southern Baptists and possibly Catholics and Anglicans are planning to send a delegation to the White House "and we will not leave until we get some assurances that our government is going to do something real" about the Ugandan situation.

One proposal is for a boycott of Ugandan coffee, the nation's principal export.

The rabbi said there is a problem in enhancing human rights in nations that are considered allies.

"It is not a simple discussion. It is complex because there are American national interests. It's a question of how one does implement human rights.

"There is a matter here of taking into account the problem of face-saving and providing alternative ways in which a country can be persuaded to do the right thing without making them look like international pariahs."

There is an old Yiddish expression that if you can't go over, you go under.

In particular, he has some "real differences

with how (United Nations Ambassador) Andy Young is formulating the issues in South Africa.

"I think there are some very real problems in the kind of agitation which can lead to a bloodbath. The American Jewish Committee and almost every other major Jewish organization have taken positions absolutely opposed to apartheid. It's absolutely offensive to everything we stand for."

He said the best method for improving the lot of South Africa's black majority is through diplomatic and economic pressure rather than militant rhetoric.

"On the political front, I think that one has to probe ways in which to try to bring the Vorster government to make far greater accommodations to the political, civil and economic rights of the black majority."

"Without intending it, there has been an encouragement of the most radical elements. It has also undercut the liberal opposition to the Vorster government. The last election demonstrated how some of this loose language has an opposite effect, namely, by raising the specter there is going to be a bloodbath against the white community, Vorster has gotten the largest vote that his party has ever received."

"It's a question of whether you're going to try to use a significant evolutionary approach — I'm not talking about gradualism as an evasatory measure — but bringing continued steady pressure in legal, nonviolent ways to help the black community to enter into a participatory democracy, or whether you're going to use the rhetoric of revolution and cataclysm."



Currently, he is national co-chairman of the Interreligious Task Force on Soviet Jewry.

Last week, the task force sent a delegation to the Belgrade Conference, where progress on the implementation of the 1975 Helsinki Accords is underway. A portion of the accords, which were signed by 35 nations, including the United States and the Soviet Union, asserts the rights of religious freedom and equality under law of all citizens of the signatory nations.

The delegation, headed by Sister Anne Gillen, met with the American delegation, some Western Europeans and Hungary. Other Eastern European delegations declined to meet with the group.

"Our primary objective," said Rabbi Tanenbaum, "was to give a very broad-based moral support to the leadership that was appointed by President Carter and which has membership from both the United States Senate and the House of Representatives.

"There was some anxiety before the Belgrade Conference started that there might be some muting of the American advocacy of human rights because of other considerations — detente, SALT talks and that sort of thing — that there would be a kind of trade-off — don't press us too hard and the Soviet Union will give something else."

Those fears, he said, have not come true.

"I think it's been one of the most heartening things in the whole issue of human rights that President Carter has given free reign to Ambassador (Arthur) Goldberg to call the shots as he sees them.

"Our people saw firsthand as they were present at the conference that Ambassador Goldberg was forthright in insisting that every signatory to the Helsinki pact, including the United States as well as the Soviet Union, adhere to all the provisions to which we committed ourselves, especially the commitments to religious liberty, freedom to emigrate and the reunification of families."

Hungary, which recently hosted Dr. Graham in his first Eastern European crusade, was "the most forthcoming" to the task force, he said.

"They extended an invitation... to come to Hungary for an on-the-spot investigation of the human rights of all the religious groups, including the Jewish community." The invitation will probably be accepted "providing we have complete free access to whomever we want to see."

Rabbi Tanenbaum said Dr. Graham consulted him before his trip to Hungary.

"He told me, and I was really rather moved by it, that he made one of his conditions before going to Hungary that he would meet with the Jewish community there."

The effects of the evangelist's interest in the plight of Hungarian Jews were "spectacular all over the country," he said.

"We hope that together we will continue to build on these breakthroughs to try to see to it that the commitments that were made are implemented. By that we mean something very specific and it applies as much to Christians as it does to Jews in East European countries, especially the Soviet Union.

"If the Soviet Union were to open its gates tomorrow



[end]

Original documents  
faded and/or illegible



# Rabbi sees 'many Jimmy Carters' on U.S. horizon

A prominent rabbi says the United States should be prepared for "a whole series of Jimmy Carters" in the future because of population shifts to the south and the booming growth of evangelical Christianity.

The future leaders will come from a "new breed" of southern politicians—"all committed, evangelical Christians," according to Rabbi Marc Tanenbaum, New York, generally regarded as the nation's foremost authority on Jewish-Christian relations.

In a luncheon address in Minneapolis this week, Tanenbaum mentioned as possible future leaders such men as Rep. James Wright, D-Tex.; Sen. Sam Nunn, D-Ga.; Gov. Reubin Askew of Florida and Sen. Dale Bumpers, D-Ark.

Tanenbaum, national interreligious director of the American Jewish Committee, said northerners generally have failed to comprehend the cultural transformation that has taken place in recent years in the south.

THE "BRAIN DRAIN" from the south has been reversed and the region is becoming a center for intellectual achievement, he told religious leaders at the luncheon, sponsored by St. John's University, the Jay Phillips Chair of Jewish Studies and United Theological Seminary.

The rabbi said polls show there now are 40 to 50 million Americans who are evangelical Christians with the 12-million member Southern Baptist Convention forming the largest single segment.

He quoted a report that there are 8,000 new Southern Baptist converts every week.

The growth of the evangelical Christian movement represents an "ambivalent phenomenon," Tanenbaum said.

On the one hand, he noted that Baptists and other evangelicals were responsible for the strong tradition of religious liberty in this country.

**PRESIDENT CARTER'S** Baptist background is one reason for his strong commitment to human rights around the world, Tanenbaum said.

He said evangelical communities provided an early impetus for social welfare and reform and for the fight against alcoholism on the American frontier.

Methodists and Baptists also were responsible for "democratizing" higher education in the United States, the rabbi said.

But there also is a negative side to the evangelical movement, Tanenbaum said.

He cited efforts made last fall in 54 congressional races to elect only "born-again evangelical Christians" as a step for a "Christian America." The efforts were successful in 21 of the races, he noted.

Another "regressive" development as far as U.S. pluralism is concerned, Tanenbaum said, has been the publication of "Christian Yellow Pages" in many cities.

Such publications threaten to Balkanize the United States, the rabbi said.

Religious pluralism, he added, is "the greatest contribution America has yet to give the world."

**LATER, TANENBAUM** lectured at St. John's University, Collegeville, on the threat and challenge of religious cults. He said the biggest problem comes from the Rev. Sun Moon's Unification Church, because the movement is deeply ideological and political, as well as religious.

The activities of Moon's church are supported by a Korean munitions business, as well as about \$15 million collected on the

## Willmar Thorkelson



streets every year by the "Moonies"—the young followers of Moon, the rabbi said.

Young people are attracted to the Unification Church because of the love and caring they find there, the rabbi said. Moon's movement meets a need that many youths fail to find in their own churches and synagogues, he added.

Moon, he said, has a political program that calls for takeover of the White House, Congress and the United Nations by his followers.

In an interview, Tanenbaum told of his involvement in two major projects.

HE WAS THE Jewish consul-

tant from the United States during preparation of the televised film documentary "Jesus of Nazareth." He commended the efforts of the director to show Jesus' Jewish background. He said he had received some angry reactions from Jews who missed the first part of the film dealing with Jewish religious life and who had seen only part two, in which the crucifixion is a major element.

"If you take the crucifixion out of context, the story of Jesus' life is distorted," the rabbi said.

He said the film's handling of the crucifixion was a major advance over portrayals in the Passion Plays at Oberammergau, Germany, and Eureka Springs, Ark.

The film makes clear that the

decision to crucify Jesus was a Roman decision and that it was Roman soldiers who flagellated and killed Jesus, he said.

The rabbi said the role of the Jewish tribunal in Jerusalem, "had been presented with greater sensitivity than in the past" in "Jesus of Nazareth."

**TANENBAUM** also is a consultant for the Genesis Project, which involves filming the entire Bible under the title, "The New Media Bible."

He said he has helped set up a series of seminars to bring together leading Christian and Jewish scholars to discuss certain themes in the Bible as a prelude to writing film scripts. Discussions thus far, he said, have involved Creation, Genesis, Exodus, the Sermon on the Mount, John the Baptist and the Annunciation.

The project is expected to take 33 years, Tanenbaum said.

In earlier years, Tanenbaum spent much time on studies of textbooks as sources of religious prejudice, he said. With that



RABBI MARC TANENBAUM

source of "infection" almost entirely eliminated, the effort now is to communicate positive teachings faithful to tradition to fill the vacuum, he said.

## Religion



the minneapolis star

4A \*

sat., april 30, 1977



# JUDAISM

A QUARTERLY JOURNAL

15 EAST 84th STREET • NEW YORK, N. Y. 10028 • TR 9-4500

DR. ROBERT GORDIS, Editor

DR. RUTH B. WAXMAN, Managing Editor

October 19, 1977

Rabbi Marc H. Tanenbaum  
Inter-Religious Affairs Dept.  
American Jewish Committee  
165 East 56th Street  
New York, N.Y., 10022

Dear Marc:

We believe the time has come for a survey and evaluation of the interfaith movement in America, even aside from the fact that 1978 will mark the fiftieth anniversary of the founding of the National Conference of Christians and Jews. We are, therefore, planning a broad-based symposium in JUDAISM on the theme "Interfaith at Fifty - How Has It Worked?"

We are writing to a representative group of lay and professional leaders in this field, as well as knowledgeable observers of the contemporary scene and including Catholics and Protestants, as well as Jews, to contribute papers to this symposium.

In the case of an agency as active in this field as the Inter-Religious Affairs Dept. of the American Jewish Committee, I believe that a succinct yet comprehensive survey of its philosophy and activity since its inception would, in itself, be of great value and interest. This distinct from your evaluation of the results of the work of this agency in particular and the interfaith movement in general. Since I am also inviting Rabbi James Rudin, who is associated with you in this field, you might wish to discuss the two aspects of the subject with him and agree either to divide the theme between yourselves along any lines that seem to you appropriate. Perhaps one of you might deal with the informational aspect and the other with evaluation. Or you might prefer to have each treat the theme of the symposium independently.

Without pretending to exhaust all the ramifications of the topic, the following aspects seem to us worthy of discussion:

1. What factors led to the rise of the interfaith movement in America? To what extent are they operative today?
2. What has been the effect of interfaith activity on the quality of intergroup relations? Are there any objective criteria for measuring the results?
3. How has the Holocaust affected the interfaith movement both in the decades past and in the present? How has the interfaith movement been able to generate a response to the Holocaust in the Christian community?

4. What has been the effect of the creation and the continuous existence of the State of Israel on intergroup relations in America? What contributions has the interfaith movement made toward an understanding of the problems of the Middle East in general and the needs and goals of the State of Israel in particular?

5. How have the changed and changing attitudes in the Catholic Church been reflected in the interfaith movement?

6. What has been the effect of Christian missionary campaigns on intergroup relations? What has been the impact in this field on the "Jews for Jesus?"

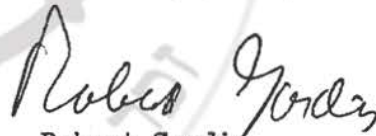
7. How has the proliferation of new religious cults had an impact on interreligious dialogue?

I profoundly hope that you will accept this invitation and prepare a paper for JUDAISM on what promises to be a very exciting symposium. You may wish to address yourself to all or most of these questions, or you may wish to treat the theme in an altogether different framework. Please feel free to approach the theme in any way you see fit.

The paper should be approximately 2,500 words in length, and we would need it by January 15, 1978. A reply postcard is enclosed for your convenience.

I look forward eagerly to your affirmative reply. With personal greetings, I am

Sincerely yours,

  
Robert Gordis  
Editor

RG:tk  
encl.





ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015

388-8101

September 1st, 1977

Reverend and dear Father:

As the Jewish High Holidays of Rosh Hashana and Yom Kippur approaches we extend prayerful blessings to our brothers and sisters of the Jewish community.

May I ask, on the Sunday within this period of Jewish observance - Sunday, September 18th - that the prayer of the faithful at each liturgy contain a petitionary prayer for your Jewish brothers and sisters. The following might be a possible model:

We pray that our Jewish brothers and sisters be richly blessed by Almighty God as they celebrate in faith these holy days. May Rosh Hashana and Yom Kippur bring Peace, Love, Joy and Justice to their families and their communities. We pray to the Lord. Lord hear our prayer.

Added to these sentiments of respect and love may we again acknowledge that mission and witness for the Catholic includes neither proselytism nor crusade.

These cautions have been reenforced by the promulgation, in March of 1977, of the Venice Statement: The Mission and Witness of the Church, presented by professor Tommaso Federici of the Pontifical University of Propaganda Fide, Rome. We commend this monumental document, hopeful that it will open possibilities of even greater friendship between our communities, with the fear of proselytism once and for all banished from Catholic-Jewish relations.

With every best wish, I am

Very sincerely yours,

*Timothy Cardinal Manning*

C

Timothy Cardinal Manning  
Archbishop of Los Angeles



ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET

LOS ANGELES, CALIFORNIA 90015

388-8101

September 8th, 1977

Reverend and dear Father:

A major area of ecumenical and interreligious exploration today is in the ethical-moral dimension. Particularly compelling are the life issues which need to be addressed by faith communities rooted in a common scriptural basis. These issues are numerous, including racial discrimination, denial of human dignity, technological depersonalization, battering of children, denial of the right to food and devastation of the environment, to list but a few among many.

The attached statement addressing abortion directly is the result of a continuing exchange between the Jewish community and ourselves here in Los Angeles. There is no attempt at a consensus statement. Rather, what is attempted is a mutual identification of areas where our understanding of life as God's unalienable gift to humankind converge. The very construction of this statement is intended to identify a clear divergence of views as well. This is a painful divergence for us but the actual reality.

It is hoped that this attempt to address a fundamental life issue will be seen as creative and promising more by the fact that it is issued than by the depth of its insights.

The Archdiocesan Commission on Ecumenical and Interreligious Affairs, with the corresponding Jewish groups, will continue to address the abortion anguish - as well as the full spectrum of life issue. Two communities speaking to ethical-moral, here and now life issues - a measure of strong hope.

With every best wish, I am

Very sincerely yours,

*Timothy Cardinal Manning*

Timothy Cardinal Manning  
Archbishop of Los Angeles

C  
encl.





ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015

DUnkirk 8-8101

COMMISSION ON ECUMENICAL  
AND INTERRELIGIOUS AFFAIRS

December 23, 1977

TO: Committee Members - National Workshop on  
Christian-Jewish Relations

FROM: Rev. Royale M. Vadakin

REGARDING: Lenten Pastoral Reflections - Lent 1978

Our Priest-Rabbi Committee in Los Angeles last year published a 16-page booklet for Lent of 1977 - Lenten Pastoral Reflections. This material was intended to remove possible anti-semitic concepts which may have developed in connection with certain scripture passages.

I'm enclosing a copy of last years booklet, because of the material which is not included in what we have prepared for this year.

For the Lent of 1978, we have rewritten the bulletin and lector comments - based on the Lenten cycle A readings. Find enclosed a copy which we've made available to all Priests, religious and educators in our Archdiocese.

Both Alfred Wolf and myself (along with the committee of Priests and Rabbis involved in this project) were concerned that it not be a one shot effort. We will prepare material for Lent of 1979 based on the cycle B readings. By Lent of 1979 we hope that these materials will be used and used effectively by the 280 Catholic Parishes in the Archdiocese.

Thought you might find this pastoral material of some interest.

Encl.

memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date** 6/23/77  
**to** Marc Tanenbaum **cc:** Neil Sandberg  
**from** Betty Lande H. Applebaum  
**subject**

Enclosed is a copy of a Christian Business Directory which has just been brought to our attention locally. To date we have no information on the publishers, although I've made a few inquiries.

In looking through the advertisers, I find no businesses of any substance or wide reputation.

I would be interested in your comments. I understand that A-DL is also looking into this.

Best wishes.

BL:dkm

Encl.



**free**

The 1977 directory of  
Christian Business and  
Professional people in the  
**DENVER** area



 **CHRISTIAN  
BUSINESS  
DIRECTORY®**

## EMERGENCY CALLS

FIRE \_\_\_\_\_ DOCTOR \_\_\_\_\_

AMBULANCE \_\_\_\_\_ PASTOR \_\_\_\_\_

STATE PATROL \_\_\_\_\_ POLICE \_\_\_\_\_

## PERSONAL DIRECTORY



# CHRISTIAN BUSINESS DIRECTORY

## TABLE OF CONTENTS

PAGE	PAGE
ACCOUNTING SERVICES .....3	GOLF .....13
ADVERTISING ..... BACK COVER	GOWNS & PROM DRESSES .....13
ALTERATIONS & REWEAVING .....3	HAIR STYLING .....13
APPRAISERS .....19	HEALTH FOODS .....13
ARCHITECT .....3	HOME IMPROVING & REPAIRING .....13
ART .....3	HORSES .....13
ART SUPPLY .....3	INSULATION .....14
AUDIO VISUAL PRODUCTION .....3	INSURANCE .....14, 15
AUTOMOTIVE ELECTRIC .....3	LANDSCAPING .....16
AUTO INSURANCE .....3	LAUNDRY .....16
AUTO PRODUCTS .....3	LAWN SPRINKLERS .....16
AUTO RADIO & SOUND SYSTEMS .....4	MANAGEMENT CONSULTANTS .....16
AUTO REPAIR .....4	MEAT MARKET, RETAIL .....16
AUTOMOBILE SALES NEW & USED .....4	MODEL MAKERS .....16
AUTOMOBILE SALES USED .....4	MORTUARY .....16
AUTO WHEEL ALIGNMENT .....5	OFFICE SUPPLY .....16
BARBER .....5	ORGANS .....17
BEAUTY PRODUCTS .....5	PAINTING .....17
BEAUTY SALONS .....5	PHARMACY .....17
BODY SHOP .....6	PHOTOGRAPHY .....17
BOOKKEEPING .....6	PORTRAITS .....17
BOOKSTORES .....6	PIANO TUNING & REPAIR .....17
BRIDAL .....6	PRINTING .....18
CARPET CLEANING .....7	RADIO STATIONS .....18, 19
CARPET SALES .....7	RADIO TV SALES & SERVICE .....19
CAR WASH .....7	REAL ESTATE APPRAISAL .....19
COMMERCIAL ART .....7	REAL ESTATE .....19, 20, 21, 22, 23
COMMERCIAL PHOTOGRAPHY .....7	REAL ESTATE COUNSELING .....23
COMMUNICATIONS .....8	RECORDING & SOUND .....23
COMPUTER SYSTEMS .....8	REMODELING .....23
CONTRACTORS .....8, 9	RENTALS .....23
DATA PROCESSING .....10	RESTAURANTS .....23
DRAPERIES .....10	ROOFING .....23
DRUGSTORE .....10	SADDLES & HARNESS .....24
DRY CLEANERS .....10	SALVATION .....24
ELECTRICAL CONTRACTORS .....11	SERVICE STATION .....24
EMPLOYMENT SERVICE .....11	SOD .....24
ENGINEERING CONSULTANTS .....11	SPEAKERS .....24
ENTERTAINMENT .....11	STABLES ..... INSIDE BACK COVER
FLORIST .....12	SYNTHETIC OIL .....24
FUND RAISING .....11	TV RENTALS .....24
FUNERAL DIRECTORS .....11	TV SERVICE & SALES .....24
FURNITURE CLEANING .....12	TIRES ..... INSIDE BACK COVER
FURNITURE NEW & USED .....12	UPHOLSTERY ..... INSIDE BACK COVER
GARAGE DOOR PARTS .....12	WATER DISTILLERS ..... INSIDE BACK COVER
GLASS .....13	WHEEL ALIGNMENT ..... INSIDE BACK COVER

## **What is a born-again Christian business person?**

He or she is one who has personally accepted Jesus Christ as Saviour. He is a "new creature" (2 Cor. 5:17). God's power is at work in him; so he strongly desires to do a good job and offer a fine product. As is right, he expects to make money, but his first concern is to please the Lord.

Since all Christians are in the refining process of the Lord we realize that some will have more "fruit" of the Spirit (Gal. 5:22-23) evident in their lives than others. Please be patient and loving if occasionally you meet one who is not perfect.

Jesus prayed in John 17:21 that "we all may be one in Him even as He is one with the Father", and He also said in John 13:35 "that all men will know that we are His followers if we have love for one another amongst ourselves."

We at Christian Business Directory want to encourage that unity and love among believers with this directory.

The advertisers are not advertising to exploit their Christian faith, nor is this any type of discount program. However, if Christians will spend their funds within the family there will be more money for Christian endeavors because it is always being used and tithed to further the Lord's work.

It is a joy to make these men and women known. We rejoice with you as you find in calling on them not only a sense of confidence, but opportunities for Christian fellowship as well.



P.O. BOX 1101 • COLORADO SPRINGS, COLO. 80901  
COPYRIGHT 1977

All Sincere Christians, Please Refrain From Using This Directory For Any Purpose  
Of Solicitation - Thank You



## CHRISTIAN BUSINESS DIRECTORY

To get the most from the Christian Business Directory:

Keep it inside your telephone book.

Use it **first** when you need a service or product.

Whenever you can, tell the business you call,

"I saw you in the Christian Business Directory."

Look through the Christian Business Directory every month or two so that you familiarize yourself with which businesses are Christian.

- **ACCOUNTING SERVICES** See Bookkeeping

- **ALTERATIONS AND REWEAVING**  
See Dry Cleaners

- **APPRAISER**  
See Real Estate Appraiser

- **ARCHITECT**  
Coleman C. Ewing  
4387 S. Bannock St.  
Englewood, Colo. 80110 .....781-1612

- **ART** See Commercial Art

- **ART SUPPLY** See Office Supply

- **AUDIO VISUAL PRODUCTION**

- **AUTOMOTIVE ELECTRICAL**

**AUDIO - VISUAL PRODUCTION**  
Motion Picture, Still, Slide  
and Color Video Tape Programs.

STEVEN DOCK

366-0312



**Alternator King**  
Automotive Electric  
American and Foreign Cars  
Repair Exchange

W.E. "Walt" Williamson  
Wheatridge, Co. 80033 9544-44 Ave.  
423-5603 423-1138

- **AUTO INSURANCE**

**NO FAULT INSURANCE**  
**ANYONE ANYTIME ANYTHING**  
REGARDLESS OF PASS RECORD  
FREE ESTIMATES  
PAY MONTHLY - \$8.22  
Bear the High Costs With  
**THE JONES' AGENCY**  
FATHER and SON CHUCK and DENNIS  
AGENTS & BROKERS  
AN EQUAL OPPORTUNITY INSUROR  
427-2000 422-3026

For one is your  
master, even Christ;  
and all ye are  
brethren



Matthew 23:8

- **AUTO PRODUCTS**

See Synthetic Oil & Water Distiller

AUT

When you call, say, "I found you in the Christian Business Directory"

AUT

● **AUTO RADIO & SOUND SYSTEMS**

See Also Radio &amp; TV Sales &amp; Service



*Soundway Electronics* **364-8404**

SALES AND SERVICE & INSTALLATION  
8 TRACKS - CASSETTES - AM FM STEREO  
ALL TYPES OF AUTOMOBILE SOUND SYSTEMS  
COMPLETE STEREO SYSTEMS & ACCESSORIES

9523 E. COLFAX  
Aurora, Colo. 80010

INSTALLATIONS BY APPT.  
8 To 5:30 MON - FRI 9 To 1 SAT

● **AUTO REPAIR**

**A-BETTER**  
Radiator & Heater Service  
4900 MORRISON RD.  
DENVER, COLO. 80219  
BOB TEICHERT  
935-3974

**EDWARDS**  
Specialized Auto Service  
3140 WEST FLORIDA, DENVER  
934-3939  
Sun Infrared  
Equipment  
Air Conditioning Service    Carburetor - Ignition - Electrical  
Brake Service                      Starter & Generator

GENERAL AUTO REPAIR  
**SOUTHWEST AUTO REPAIR**  
3060 SO. TEJON ST.  
ENGLEWOOD, COLORADO 80110  
LEE ROOSE    PHONE 781-1298

● **AUTO SALES** New and Used


**HONDA-OLDSMOBILE**  
**STAN FRANCIS**  
EMPIRE OLDSMOBILE INC.  
6160 E. COLFAX • DENVER, COLORADO 80220  
**303-399-1953**

● **AUTOMOBILE SALES** Used

"Specializing in Smaller,  
Economical Cars"  
**CAIRNS**  
**CONOMY CARS INC.**  
BRUCE and LINDA CAIRNS    777-0578  
1700 South Broadway  
(WE ALSO BUY CARS)



**PERFORMANCE CENTER**  
Used Car Sales & Service  
Performance    4300 S. Federal  
Center    Englewood, CO 80110  
**794-8080**  
Parts & Accessories  
Body & Paint Shop  
Richard A. Funk    Owner



# • **AUTO WHEEL ALIGNMENT**

**INTERESTED IN QUALITY**

**Automotive Alignment**

5308 WADSWORTH BLVD.  
**420-1515**  
CHIEF E-Z LINER

ALIGNMENT  
ALL VEHICLES

FRAME STRAIGHTENING

BALANCING  
ALL VEHICLES

DOUG OR JOHN

BEE  
LINE  
EQUIPMENT

# • **BARBER, Men's Hair Styling**

Francisco's Barber Shop  
6530 So. Broadway  
Littleton, Colo. 80221 .....794-9877

# • **BEAUTY PRODUCTS**

Mary Kay Cosmetics  
930 Downing  
Denver, Colo. 80218 .....837-8917

# • **BEAUTY SALONS**

*Camille*  
**SALON OF BEAUTY**  
Martha Willhite, Owner

3310 So. Broadway  
Englewood, Colo.

**Phone: 781-5711**

(Continued Next Column)

# • **BEAUTY SALONS Cont'd**

**La Fortress**  
FULL CONCEPT BEAUTY SALON  
Serving the entire family  
**424-4587**  
8333 Ralston Rd. Arvada  
Teresa Squier, Owner  
Redken Retailer - Hair Replacement

**MAGICOMB**  
Beauty Salon  
Margaret Dalton  
K-MART PLAZA ENGLEWOOD  
152 WEST BELLEVIEW AVE.  
**PHONE 781-4653**

**TRIM N' TRESS**  
Hair Fashions for Men & Women  
PRECISION CUTTING  
THERMAL WAVING 422-1584  
IRON CURLING 9095 W. 44TH AVE.  
DOUG APPEL, Owner RIDGEVIEW SHOPETTE

The grass withereth, the flower  
fadeth: but the word of our God



shall stand for ever. Isa. 40:8

### • BODY SHOP

See Automobile Repairing


### • BOOKKEEPING



**Carol Callahan**  
FULL CHARGE BOOKKEEPING SERVICE  
505 PLANET PLACE DENVER, COLORADO 80221 427-6322

### • BOOKSTORES, Christian

The Ark  
399 Federal Blvd.  
Denver, Colo. .... 922-6379



HOURS 9-5 MON-SAT

**BAPTIST BOOK STORE**  
405 South Platte River Drive  
Denver, Colorado 80223  
BIBLES - BOOKS -  
CHURCH SUPPLIES -  
AUDIOVISUALS -  
FREE CATALOG - (303) 744-3274  
MAIL - ORDER AND LOCAL SALES

(Continued Next Column)


### • BOOKSTORES, Christian Cont'd

**BIBLE BOOK STORES**  
Records - Tapes - Music  
Jewelry - Gifts  
Visual Aids - Teacher Helps  
Church Supplies - S.S. Lessons

**BIBLE BOOK STORES**

1437 Tremont Pl	534-1017
3139 S Broadway	781-4631
North Valley Shopping Center	286-8825
5883 W 38 Av	421-5803
687 Peoria	343-6796
1432 S Wadsworth Blvd	989-3720

"A Christian Bookstore"




758-7430

**the mustard seed**

2160 S. Holly St. in SE Denver

**Supplies Books Music Bibles**

**THE RECTORY BOOKSTORES**



**The Market Place**  
7200 W. Alameda Ave.  
Lakewood, Colo.  
935-1204

**Cinderella City**  
Cinder Alley  
789-1631

### • BRIDAL

Bridal Bridesmaids and Mothers  
Gowns

**The Wedding Belle**

Downtown Littleton 798-7955  
Special Occasion and Prom Dresses



### ● CARPET CLEANING

See Also Janitorial Services


**SERVICEMASTER** OF AURORA & EAST DENVER, INC.  
Professional Cleaning  
Carpets - Furniture - Walls - Drapes  
**PHONE: 343-4520 OR 364-2525**  
1655 JASPER  
**BILL DAVIS** AURORA, COLO. 80011

Gordon E. Sundby  
Servicemaster of Arvada ..... 422-4721  
1773 S. Vancouver Ct., 80228 ... 986-1730

### ● CARPET SALES

**CARPET**  
From  
**America's Leading Mills**  
DEAL WITH  
**EXPERIENCED**  
**CARPET SPECIALISTS**  
**CUSTOM MADE DRAPERIES**  
  
4444 W. COLFAX AVE.  
292-6160  
OPEN 9:00 - 5:30, Thurs. & Fri. 'Til 9:00

### ● CAR WASH

  
**K & D CAR WASH**  
2200 West Alameda Avenue  
Rear of Shopping Center  
**DERALD & KIM GAUTIER** 985-1682

### ● COMMERCIAL ART

#### agape

providing creative artwork to  
meet commercial, technical and  
advertising needs.

randy ketterman 442-3536

### Communications

Magazines or periodicals • logo designs • letterheads and quality business cards • brochures, newsletters, pamphlets and booklets • advertising ads • annual reports • drafting, map making and business forms • cover designs and book illustrations • hand lettering • TV advertising, copywriting and photography • We also handle typesetting and printing arrangements.

**922-1444**

**Eldon Bright**  
Director

200 South Sheridan  
Denver, Colorado 80226

### ● COMMERCIAL PHOTOGRAPHY

 **PHOTOGRAPHY**  
Phone 798-1141  
Executive Portraits Old photographs restored  
Fine Portraits in your Home  
Weddings - Graduation Passport photographs  
Photo Scripture Plaques and creative scenic  
photographs in stock.  
**613 West Longview Ave.**  
**Littleton, Colorado 80120**

# • COMMUNICATIONS

**JOHN L. SHAW**  
**Tape of the Month Club**  
*"God's Master Plan for Success"*  
*"Successful Family Living"*  
 John L. Shaw & Associates  
 Gary Cleaveland,  
 Executive Vice President  
 388-9371  
 3333 S. Quebec St., Suite 3500  
 Denver, Colorado 80207  
 FUND RAISING/DEVELOPMENT/SPEAKERS

# • COMPUTER SYSTEMS

See Data Processing

*Let us consider  
 how to stir up  
 one another to love  
 and good works,  
 not neglecting to  
 meet together as is  
 the habit of some,  
 but encouraging one  
 another, and all the  
 more as you see the  
 day drawing near.*  
*Hebrews 10:24, 25*



Did you miss  
 Advertising in the  
 Christian Business  
 Directory?  
 341-4047  
 or  
 423-9916

# • CONTRACTORS

## **DaVille Construction & Insulation, Inc.**

*Insulation Specialist*  
*Attic & Hall Fans*  
*Custom Home Builder*  
*Remodeling, Kitchen, Family Rooms*  
*Baths*

6018 Clayton St.  
 Littleton, Colo. 80121

Bob Davis

794-3624

## **GREENFIELD CONST.**

REMODELING BASEMENT  
 GARAGES, PATIO'S  
 FRED GREENFIELD Owner

466-6701

421-9513

## **GREEN SWAN CONST. CO.**

DESIGN & BUILD  
 REMODEL & NEW WORK

Kitchens  
 Basements

Garages  
 Homes

466-2959

(Continued Next Page)



## ● CONTRACTORS, Cont'd

**GUNNINK CONSTRUCTION**

4384 E. Peakview Cr.  
Littleton, Colo 80120

**Klaas Gunnink**  
770-0658

**Dave Anderson**  
979-3283

(No Sunday calls please)

**Quality Construction In**

- Residential, including National Homes and others with over 150 designs.
- Multi-Family Residential
- All types of commercial and residential buildings, including steel
- Church Construction
- Custom Remodeling; residential or Commercial specializing in custom kitchens
- Assistance with site or land selection
- Mortgage financing for all size projects
- Planning Assistance
- Turn-Key finished product or partially completed structures which you may finish
- We will consider out of town and out of state projects for serious customers



*fine  
interior  
trim, ltd.*

**985-1238**

**Wes Lindahl**

*Remodeling - Additions - Kitchens  
Residential and Commercial  
3422 So. Holland Way*

**RILEY'S**

**Construction Co.**  
General Contractor  
1500 W. 92nd Ave. #125  
Thornton, CO 80221

- New Construction & Remodeling
- Painting, Roofing
- Guttering
- Concrete
- Wall & Floor Tile
- Custom Wood Work
- General Repairs

**428-7193**

**Van Wagner & Co.**

2201 Kipling  
Lakewood, Colo. 80002 ..... 232-8414



**Did you miss advertising  
in The Christian  
Business Directory?**

**For next issue call:**

**341-4047**

**or**

**423-9916**

*This is my  
commandment that  
you love one another,  
as I have loved you.  
John 15:12*

**Did You Miss  
Advertising In The  
Christian Business  
Directory?**



**For  
Next Issue**

**Call: 341-4047**

**or**

**423-9916**

• **DATA PROCESSING**

**Electron Information  
Systems Company**

Univac - 1106

Systems Analysis

Facilities Management

Data Processing for:

Manufacturing Systems

Sales Order Entry

State and County Government

Real Time and Remote Job Entry

**1634 Downing**

**Phone: 832-3177**

*Till we all come in the  
unity of the faith, and of the  
knowledge of the Son of God,  
unto a perfect man, unto the  
measure of the stature of the  
fulness of Christ.*

*Ephesians 4:13*

• **DRY CLEANERS**

• **DRAPERIES** See Also Carpet Sales

Happy Home Drapery Shop

4625 S. Irving

Englewood, Colo. ....798-6930

• **DRUGSTORE** See Pharmacy

*Beloved, I wish above  
all things that thou  
mayest prosper and  
be in good health,  
even as thy soul  
prospereth.*

*3rd John 2*

**Cardinal Cleaners**



**Shirt Laundry**

1575 Carr  
Lakewood, CO 80215

237-4377

Neal & Norma

Alterations & Reweaving  
Your Professional Dry Cleaner

**LITTLETON  
CLEANERS**

Quality Dry-Cleaning  
Pick Up & Delivery

2399 W. Main St.  
Littleton, Colo.

**794-1790**



ELE

When you call, say, "I found you in the Christian Business Directory"

FUN

# **ELECTRICAL CONTRACTORS**

Donald E. Bland

RADIO DISPATCHED  
TRUCKS
**BLAND ELECTRIC**  
COMPANY

Emergency Service

Maintenance  
Commercial & ResidentialNew Construction  
Remodeling

1978 So. Garrison • Lakewood 80227 • 985-7008

## **LITTLETON ELECTRIC**

5708 South Repp • Littleton, Colorado 80120

Phone 794-3553

Frank  
General Manager

SPECIALIZING IN  
Commercial - Residential  
Industrial  
ELECTRICAL SERVICE  
Contracting - Engineering  
TO THE COMMUNITY

Wayne  
Office ManagerJohn  
Engineering & EstimatingArtis  
Accounting

## **EMPLOYMENT SERVICE**

*Office Placement Service, S.E.*

RUTH D. THOMPSON

3600 SO. YOSEMITE  
DENVER, COLO. 80237Telephone  
770-1900

## **ENTERTAINMENT**


**AURORA PUTT-  
PUTT GOLF**

E. Colfax at Lima

366-8774

Great Family Fun

Birthday Parties Group Rates

## **ENGINEERING CONSULTANTS**

Hierath &amp; Andrews, Inc.

6385 W. 52nd Ave., Suite 2

Arvada, Colo. 80002 .....423-6741

## **FUNERAL DIRECTORS**

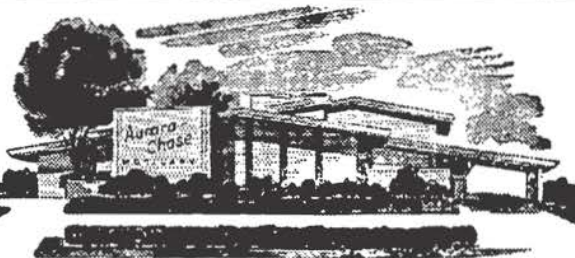
## **FLORIST See Next Page**

## **FUND RAISING**

See Communications

**Aurora-  
Chase  
Mortuary**

DONALD M. CHASE



Telephone 366-3551

1095 Havana Street

AURORA, COLORADO 80010

○ **FLORIST**

Scotty's Flowers  
5601 Larmar  
Arvada, Colo. 80002 .....424-5482

○ **FULL GOSPEL BUSINESSMEN**

For Chapter Information  
In your area, Call .....424-2121

○ **FURNITURE CLEANING**

See Carpet Cleaning

○ **FURNITURE New & Used**

**A & B UPHOLSTERY**

- New & Used Furniture
- We buy-sell-trade
- Do It Yourself's get Fabric - Foam - Supplies to fit any budget in stock.

Bob & Helen Crespin (Owners)  
3025 W. Hampden

781-7966 - 781-1023

**SMART FURNITURE**

30% - 50% Discount

New Furniture from Model Homes at Discount  
• Livingroom, Bedroom & Dining Room Suites  
• Dinettes • Twin, Full, Queen & King Size  
Mattresses & Box Springs • Desks, Occa-  
sional Tables, Chairs, Lamps, Rockers & Re-  
cliners - Carpet - Many Styles.

Shown by Appointment Only  
1245 Wazee St.  
**FREE DELIVERY**

623-1241

421-9958

○ **GARAGE DOOR PARTS**

**E. & J. GARAGE DOOR PARTS**

Springs - Rollers - Hinges

1441 W. 46 Ave., #18  
Denver, Colorado 80211

ELLIS STUTZMAN

Telephone:  
(303) 477-1903

*Ye are the salt of the earth; but if the salt have  
wherewith shall thenceforth good be cast out,  
under foot of men, and trodden under heel,  
ye are the light of the world. A city that is so  
be hid.*

*Neither do men light a candle, and put it under  
the bushel; but they light it, and put it on a  
candlestick; and so it giveth light unto all that are  
within. Let your light so shine before men,  
that they may see your good works, and glorify  
which is in heaven.*



It of the earth: but  
lost his savour,  
it be salted? it is  
for nothing; but  
and to be trodden  
en.

ght of the world.  
t on a hill cannot

en light a candle,  
a bushel, but on a  
d it giveth light  
e in the house.

shine before men,  
see your good  
rify your Father  
en.

Matt. 5:13-16

● GLASS

**ALL GLASS SERVICE**

24 HOUR  
EMERGENCY  
SERVICE

ONE CALL

**936-7297**

THATS ALL"

5700 W. ALAMEDA • DENVER 80226

*He becometh poor that dealeth with a  
slack hand: but the hand of the diligent  
maketh rich. Proverbs 10:4*

● GOLF See Entertainment

● GOWNS AND PROM DRESSES


See Bridal

● HAIR STYLING See Barber

● HEALTH FOODS

Healthway Super Market  
2311 Federal Blvd.  
Denver, Colo. 80211 .....477-8964

● HOME IMPROVING & REPAIRING

Repairing	Concrete Work	Cleaning
Painting		Odd Jobs
<b>Reliable Home Improvement Co.</b>		
Handyman		
Carl Miller		744-8026

● HORSES See Stables



INS

When you call, say, "I found you in the Christian Business Directory"

INS

## ● INSULATION

See Also Contractors and Roofing



**NU-RAY INSULATION**

MOBILE HOMES CONVENTIONAL

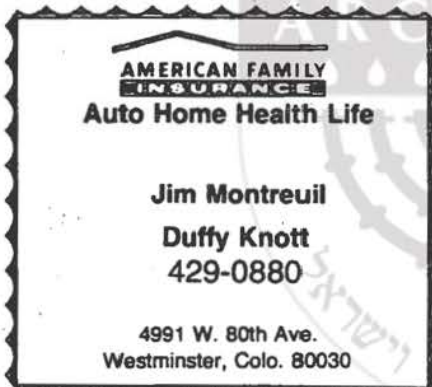
Featuring: FOAM FOR SIDEWALLS  
AND CELLULOSE FOR CEILINGS

BEFORE YOU BUY...  
GET OUR ESTIMATE

572-1185  
1615 California, Denver

FREE RETARDANT INSULATION FOR CONVENTIONAL AND  
MOBILE HOMES WEEKDAYS 8AM TO 5PM

## ● INSURANCE



**AMERICAN FAMILY  
INSURANCE**

**Auto Home Health Life**

**Jim Montreuil**  
**Duffy Knott**  
**429-0880**

4991 W. 80th Ave.  
Westminster, Colo. 80030



**COLORADO INSURANCE  
ASSOCIATES**

**421-8808**

**Ed Clousing**  
**Chuck Jennings**

8141 W. I-70 - P.O. Box 1345  
Arvada, Colorado 80001

**AUTO HOME HEALTH LIFE**

(Continued Next Column)

## ● INSURANCE, Cont'd

... whatsoever ye do, do all to the glory of  
God 1 Cor 10:38



**RICHARD L. VELIN**  
AGENT  
Serving Metro  
Denver  
Bus 455-7425  
Res 452-7062

**FARMERS  
INSURANCE GROUP**

AUTO • FIRE • LIFE • TRUCK • COMMERCIAL



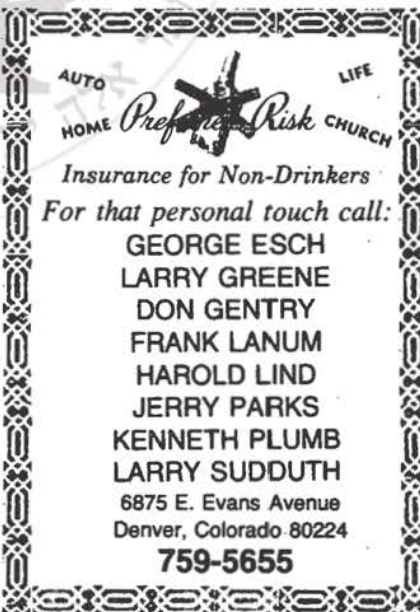
**Cautionbach**  
AGENCY  
INSURANCE BROKERS

Insurance & Bonds

**798-2534**

1890 West Littleton Blvd.  
Littleton, Colorado 80120

**SERVICE IS THE DIFFERENCE**



**AUTO HOME Preferred Risk CHURCH LIFE**

Insurance for Non-Drinkers

For that personal touch call:

**GEORGE ESCH**  
**LARRY GREENE**  
**DON GENTRY**  
**FRANK LANUM**  
**HAROLD LIND**  
**JERRY PARKS**  
**KENNETH PLUMB**  
**LARRY SUDDUTH**  
6875 E. Evans Avenue  
Denver, Colorado 80224  
**759-5655**



## ● INSURANCE Cont'd

# if you don't drink

*Preferred Risk Mutual*  
INSURANCE COMPANY



YOU CAN GET MORE  
FOR YOUR MONEY  
WITH LOW COST

AGENTS AUTO • HOME  
CHURCH • LIFE

Maury Chupp  
Darrell Baker  
John Brawner  
Orval Majors  
John Boyce  
Dee Pribble

Insurance for  
Non-Drinkers Only

In Denver Area Call

**423-2030**

9555 Reiston Road  
Arvada, Colorado 80004

*False scales are the Lords abominations: correct weights are dear to his heart. Proverb 11:NB*

## ● JANITORIAL SERVICES

- Office Cleaning
- Carpet Cleaning
- Carpet Sales cost-plus

934-2404



*Town  
+  
Country*  
Corporation  
75 S Federal



**Prudential**

Life, Health, Group Insurance,  
Pensions, Annuities,  
Retirement Plans, Auto,  
Homeowners and Renters  
Insurance

Call: Off. 758-5169 Res. 779-0663

Or Write

Bob Maitan

THE PRUDENTIAL  
INSURANCE COMPANY OF  
AMERICA

1776 So. Jackson, Suite 810

Denver, Colorado 80210

*Endeavouring to keep  
the unity of the Spirit  
in the bond of peace.  
Ephesians 4:3*

## ● INSURANCE &amp; REAL ESTATE



George Sr.  
688-9674



**GEORGE DeBOER  
AGENCY**

6650 So. Bdwy.

Littleton, Colorado 80121

795-5260



George Jr.  
794-8589

*There came then Jesus' brethren and his mother, and standing without, sent unto him, calling him, and the multitude sat about him, and they said unto him, behold, thy mother and thy brethren without seek for thee. And he answered them, saying, who is my mother, or my brethren? And he looked round about on them which sat about him, and said, behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark 3:31*

# LA LANDSCAPING



Free Landscape Designing  
Residential & Commercial  
Evergreens  
Roses  
Flowering Shrubs  
Sprinkler Systems  
Railroad tie walls

**ALPHA & OMEGA  
LANDSCAPERS**

Bill Greeley Phone 424-8937  
Serving the Lord, Jesus Christ

# LA LAUNDRY See Dry Cleaners

# LA LAWN SPRINKLERS



**SUNSHINE  
SPRINKLER  
SERVICE**

ALSO  
LANDSCAPING  
697-8718

Lawn Sprinkler  
Installation  
And Repairs  
"YOU CAN SAVE WATER!"

# LA MANAGEMENT CONSULTANTS

See Communications

# LA MEAT MARKET, Retail

**MIKE'S  
CUSTOM FREEZER MEATS**

795-3173  
BEEF, CHICKEN, PORK, LAMB, VEAL  
Best of USDA Grade Meats  
Game Processing

6552 S. BROADWAY LITTLETON, COLORADO 80121

# MODEL MAKERS

**PERRY SCALE  
MODEL BUILDERS**


6191 PECOS ST.  
DENVER, COLO. 80221  
**303-427-7627**  
ARCH. - ENGR. - TOPO. - PETRO-CHEM. - PROTO TYPE  
WILLIAM L. PERRY

# MORTUARY See Funeral Homes

# OFFICE SUPPLIES

*Cecile's Art & Office Center*  
"We Specialize in Writing Instruments"  
1555 SO HAVANA Unit C (After July 1)  
9515 E. COLFAX (Before July 1)  
**366-9829**  
Mon.-Thurs. 8:30-5:30 Fri. till 8-Sat. 9:30-4

*Be kindly affectioned one to  
another with brotherly love, in  
honour preferring one another;  
Not slothful in business; fer-  
vent in spirit; serving the Lord*  
*Rom. 12:10,11*



If you appreciate know-  
ing about these  
businessmen, tell them  
you saw the ad in The  
Christian Business Directory.



## ● ORGANS

THE ALLEN DIGITAL COMPUTER ORGAN is the most remarkable single development in the organ world today. The ALLEN DIGITAL COMPUTER ORGAN is the world's largest selling CHURCH ORGAN.

Allen organs



The installation of a church organ requires experience as well as an understanding of the musical needs of churches. We offer this knowledge to you at no cost or obligation. Please give us a call:

CHURCH ORGANS, INC.  
516 S. BROADWAY  
DENVER, COLO. 80209  
303/733-7259

"Remember—only Allen makes a Digital Computer Organ"

## ● PAINTING

See Also Home Improving & Repairing

## BAPTIST SEMINARY PAINTERS

Quality Work - Free Estimates  
Low Rates - Experienced

761-2503

RICK THOMAN

## ● PHARMACY

RX PROFESSIONAL  
PHARMACY, INC.  
1666 SO. UNIVERSITY  
DENVER, COLO. 80210  
722-0812

Fred Marano R.Ph.



## ● PHOTOGRAPHY

See Also Audio Visual Production

# Larry Miller Photography

Specializing In Outdoor  
Portraiture

Commercial Photography

1034 So. Federal Blvd.  
Denver, Colo. 80219  
(303) 922-7676

(Continued Next Column)

## ● PHOTOGRAPHY Cont'd

## Renstrom Photography

2020 S. Carr Street  
Lakewood, Colorado

988-5249

## ● PORTRAITS

Phone 798-1141

**Roly PHOTOGRAPHY**

Commercial - Industrial	Duplicate Slides
Architectural - Real Estate	Litho Derviation effect
Aerial Photography	High contrast derviation
Advertising - Publicity	Display transparencies
Creative Product Illustration	Custom color printing
Color Postcards and Brochures	Direct prints from color transparencies
Internegative custom color printing	

613 West Longview Ave.  
Littleton, Colorado 80120

## ● PIANO TUNING &amp; REPAIR



455-3430

Frank Finkenbinder  
Piano Tuning and Repairing

2644 Julian  
Denver, Colorado 80211

● PRINTING

**L K PRINTING SERVICE**  
WE CAN & WILL SUPPLY  
YOUR QUALITY PRINTING NEEDS  
INCLUDING  
GRAPHIC DESIGN WORK  
6035 W 11 Avenue 233-7884

**SERVICE PRINTING  
& ENVELOPE COMPANY**

COMMERCIAL PRINTING  
Offset Lithography  
and Letterpress

BUSINESS FORMS  
Snap-out, Carbonless  
and Continuous

BUSINESS ENVELOPES  
All sizes and styles  
Printed or Plain

For "Service" Call **744-3438**  
Ask for Irv Hallam

● PRINTING SALES

**LA BARR  
PRINTING SALES**  
- QUALITY PRINTING -  
COMMERCIAL PRINTING  
DESIGN . ART . PASTEUP

- House Organs
- Brochures
- Booklets
- Letterheads
- Envelopes
- Quality Business Cards
- Business Forms -  
Snapout & Continuous

PH. 238-8281  
1550 BALSAM ST.  
LAKEWOOD, COLO. 80215

*What Ever Printing Needs  
You Have, Let Us Help You.*

● RADIO STATIONS

**KBRN**  *The Gift  
of 800*  
Christian AM Radio for the Rockies

1550 AM  
**K Q X I**  
Serving all of Metro Denver  
If you or your church has a mes-  
sage, why not share it with our lis-  
teners.  
For Information Call  
**761-1550**  
Larry Green General Manager Ramona Harris Program Director

**KRKS**  
The MINISTRY of  
Words and Music  
Radio 990  
(303) 922-1189  
(Continued Next Page)



**RAD**

When you call, say, "I found you in the Christian Business Directory"

**REA**

• **RADIO STATIONS** Cont'd



**YOUR CONSTANT  
CHRISTIAN  
COMPANION**

1790 Grant St.  
Denver, Colorado 80203  
303/573-1090

**50,000 WATTS RADIO 1090**

In this was manifested  
the love of God toward us,  
because that God sent His  
only begotten Son into  
the world, that we might  
live through Him.

Beloved, If God so  
loved us, we ought also to  
love one another.

1<sup>st</sup> John 4:9,11

• **REAL ESTATE APPRAISAL**

Donald E. Strait (I.F.A.)  
770 Grant St., Suite 250  
Aurora, Colo. ....837-0624

• **REAL ESTATE**




RESIDENTIAL  
BUSINESS  
RANCHES

**AGGUS**

**REALTY**

GRACE A. AGGUS GRI      11091 WEST 44TH AVE.  
RES. 424-8498      WHEAT RIDGE, COLORADO      BUS. 421-3585

Every office is independently owned.



**Century 21**  
REAL ESTATE  
**MYNEX REALTY, INC.**  
Bus. 343-4035  
Res. 341-0744  
Aurora & So. E. Denver

PAUL ERDMANN

• **RADIO & TV Sales & Service**

**ACE RADIO &  
TV SERVICE**

**477-2142**

2349 W. 44TH AVE.  
DENVER, COLO. 80211

*Jesus the Way the Truth & the Life First*

**THEN WE REPAIR COLOR TV, AUTO  
RADIO & STEREO**

**GEORGE TRUJILLO**




**JOHN RATKOVICH & ASSOCIATES**

445 union blvd.  
lakewood, colorado 80228

**ASK FOR:**  
John or Mary Ratkovich

bus. (303) 988-1580 res. (303) 986-3888

(Continued Next Page)

## ● REAL ESTATE, Cont'd



MEL & VIRGINIA  
ACHESON  
344-2278



Member ...  
Million Dollar Club



**Mynex Realty Inc.**

Every office is independently owned

688-3182

WE'RE HERE FOR YOU



DAN ACHESON  
344-2278



**GARY WAGNER**  
Co-Owner

2930 W. 80th Avenue  
Denver, Colorado 80221  
bus. (303) 427-5156 res. (303) 466-7118

**CLASS REALTY**

Friendly Service  
"Guaranteed Buy Out Plan"  
Call Joe Class  
232-4433



Beloved, I wish above  
all things that thou  
mayest prosper and  
be in good health,  
even as thy soul  
prospereth.

3rd John 2



Let Jesus be the Son Shine of  
your new home

**CROWN**



Residence 422-8482  
Office (303) 425-0525

Crown Realty Co.  
Corner of Ralston Road &  
Ward Road  
Arvada, Colorado



NANCY HUFF

Wealth and strength make for confi-  
dence but better still is the fear of the  
Lord. Eccl. 40:26



**CROWN**

Let's Pray You into  
the Right Home

Residence 751-8949  
Office (303) 758-1575

**PATRICIA  
JOHNSON**

Crown Realty Co.  
6740 East Hampden Ave.  
Denver, Colorado 80222

SALES • TRADES  
RESIDENTIAL


(Continued Next Page)




And whatever work you may have to do.  
do everything in the name of the Lord Jesus.  
thanking God the Father through him.

Col 3:17

● REAL ESTATE, Continued




**Dave Cox**  
Home Phone: 794-6677  
Office (303) 795-6606




**Cecil D. Evans**  
Home Phone 798-6717  
Office (303) 795-6606

**Crown Realty Co.**  
Woodlawn Shopping Center  
1500 W. Littleton Blvd.  
Littleton, Colorado 80120

*Call for free analysis of market value.  
Ask for Dave, Cecil, Wayne or Bill*



**K. Wayne Nelson**  
Home Phone: 979-4189  
Office (303) 795-6606



**Bill Butcher**  
Home Phone: 979-2751  
Office (303) 795-6606



## GRULL REALTORS

**232-2222**  
Serving All of Denver

*"Your faith  
is our trust"*





**CHRISTIANS  
SERVING CHRISTIANS!**

Continued Next Page

## ◦ REAL ESTATE, Cont.

North West State Bank Bldg.  
7878 W. 80th Place - Suite 2D  
Arvada, Colorado 80005

Rik  
Hansen

OFF: 425-0515  
RES: 466-4046



**Hansen**  
REALTORS



**Wayne A. Hasselblad**  
Broker

**Hasselblad Realty**

3120 S. Wadsworth Blvd.  
Lakewood, Colorado 80227

Bus. (303) 989-4002 Res. (303) 979-2828



*You don't care  
how much we  
know until you know  
how much we care*



WHEN YOU LIST WITH US -  
START PACKING

ELMER J. KNAPP 755-1624

## ◦ REAL ESTATE, Cont'd

**Kronquist**  
A Company Realtors



858 E. 120th Avenue  
Northglenn, Colorado 80233  
Office 452-9323  
Res. 428-4494

Ask For **KERMIT MEACHAM**  
Sales Associate



**BEVERLY MAITAN REALTY WORLD SENTI**

Realtor

*Each office is independently owned.*

4670 S. Yosemite  
Englewood, Colorado 80110

**REALTY WORLD®**  
*A World of Difference*

OFFICE  
773-6661

HOME  
779-0663

CONT'D NEXT PAGE

*Honour all men.  
Love the brotherhood  
1st Peter 2:17*



If you appreciate know-  
ing about these  
businessmen, tell them  
you saw the ad in The  
Christian Business Directory.



## ● REAL ESTATE, Cont.

**RIDGEWOOD REALTY, INC.**  
ASK FOR*Bill Mc Mullen*

Residential Specialist

OFF: 278-2233  
Res: 986-063814618 West 6th Avenue  
Golden Colo. - 80401

## ● REAL ESTATE, COUNSELING



REAL ESTATE COUNSELING

**STRAIT REALTY**

HOMES - COMMERCIAL - BUS. OPS.

"Call for free Brochure"

837-0624

DONALD E. STRAIT

## ● RECORDING AND SOUND

SOUND RECORDING  
SOUND DUPLICATING  
SOUND REINFORCEMENT  
SOUND SYSTEM DESIGN

DUPLICATING AND RECORDING

BY PAKISER

DELBERT ROY PAKISER

303-452-7394

## ● REMODELING See Contractors

## ● RENTALS

**Englewood  
Rental Co.**Power lawn & Garden Equipment  
Contractors Equipment  
Home Service Equipment  
Trenchers  
Ryder Truck Rentals  
Trailers

4817 S Broadway 789-2537



SAVE BY RENTING

**HANDY NABOR RENTALS**

AT 80TH AVE. AND SHERIDAN BLVD.

5155 W. 80TH AVE.

WESTMINSTER-ARVADA

427-9175

## ● RESTAURANTS

Open 7 Days a Week - 5:30 A.M. to 9 P.M.  
Breakfast - Lunch - Dinner**Abe's Restaurant**2489 West Main  
LittletonHome of Personal Loaf  
of Homemade Bread

794-9052

798-3031

Fred Winckler Family

## ● ROOFING

"A CHRISTIAN COMPANY  
WITH A DIVINE PURPOSE"**MOE Roofing Co.**• COMPOSITION SHINGLES  
• BUILT UP ROOFING• COATINGS  
• LICENSED & INSURED**795-1110**

ANY TIME

5302 SO. CEDAR ST.  
LITTLETON, COLO. 801201 HOUR BROADCAST  
KPOF 910 A.M.  
9:30 TO 10:30 SUN. NITE110 SO. ELIOT ST.  
DENVER, COLORADO 80219  
**Remodeling Contractor**Free Estimates  
Work Guaranteed  
Large or Small RoofsJOHNNY BARAJAS  
LICENSED & INSURED

936-5547

## ● SADDLES AND HARNESS

**TEAM HARNESS**  
SINGLE - DOUBLE  
(Large Inventory)



DRAFT • PONY • TEAM • HORSE  
HORSE COLLARS  
CARTS • WAGONS • BUGGIES  
COWBOY METAL PRODUCTS  
1075 S. Galapago 778-0851

## ● SALVATION

*Jesus said:*

*I say to you unless one is born again he cannot see the Kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit. Do not marvel that I said "You must be born again." In Chap. 3*

*There is none righteous, no not one. For all have sinned and come short of the glory of God. Rom. Chap. 3*

*If you confess with your mouth Jesus as Lord and believe in your heart that God raised him from the dead, you will be saved (born again) for with the heart man believes resulting in righteousness and with the mouth he confesses, resulting in salvation for the scripture says whosoever believeth in Him will not be disappointed. Rom. Chap. 10 ASN*

## ● SERVICE STATION

**RAY'S** ALL WORK 100%  
6807 S. BROADWAY GUARANTEED  
LITTLETON, CO 80120

**Mobil.**

AIR CONDITIONING SERVICE  
MOTOR TUNE-UP SERVICE  
CARBURETOR SERVICE  
BRAKE SERVICE

RAY TRAUTMAN  
PHONE: 798-1791  
HOME PHONE: 798-0615

## ● SOD

**Leech Turf Nursery**  
126th & Tower Road  
**659-7021**  
Bensun & Pennstar

## ● SPEAKERS See also Communications

Frank Edgar Humphries  
11622 Pearl  
Northglenn, Colo. 80233 ..... 452-9344

## ● STABLES See Next Page

## ● SYNTHETIC OIL

**GOFF ENTERPRISE**  
AMS/OIL 25,000 Mile Oil  
10-25% Better Gas Mileage  
Full line of products for cars, tractors, motorcycles.  
8601 ZUNI, SP 227 **429-1958**

## ● TELEVISION RENTALS

**TELEVISION RENTALS INTERNATIONAL**

15 YEARS AT SAME LOCATION

**PH. 831-7220**  
524 E. Colfax at Pearl

## ● TELEVISION Service and Sales

Don Mowery 795-2040  
AMERICAN  
**TELEVISION**  
Service Company  
SERVICE ON ALL MAKES  
1080 WEST LITTLETON BLVD.  
SERVICE RENTAL



● STABLES

**ROCKY ROAD RANCH**

HORSES SOLD-REGISTERED OR GRADE  
FULLY GUARANTEED 120 DAYS

*Horses rented, hay rack rides, 30 acre area for church picnics, youth groups, family enjoyment.*

7470 INDIANA

420-2797

● TIRE STORES



**OK TIRE STORES**

NEW TIRES (Most Brands)  
RETREADS  
ALIGNMENT  
FRONT END WORK  
TIRE TRUING  
AND BALANCING

Ron Stowell  
2955 W. 72nd  
Westminster, Colo. 80030

● WATER DISTILLERS

**HOME WATER DISTILLERS**

• WATER DISTILLERS  
for a healthy body  
stainless steel units  
from \$139.50 to \$950.00

• ACME JUICERS

• AMSOIL - Synthetic Oil



JACK D. HETTINGER - 795-9455  
H. MICHAEL CROISSANT - 789-3551  
EXECUTIVE MGRS. FOR  
PURE WATER SOCIETY, INC.  
Dealerships Available  
1557 W. FAIR AVE., LITTLETON, CO 80120

● UPHOLSTERY See Furniture New & Used

● WHEEL ALIGNMENT See Auto Wheel Alignment

*Choose you this day whom ye will serve...  
as for me and my house, we will serve the Lord.  
Joshua 24:15*

# **IT WORKS!**

## **CHRISTIAN BUSINESS DIRECTORY**

### **gets RESULTS**

**... IT CAN WORK FOR YOU**  
**AS IT DOES FOR OTHERS!**

#### **Read what advertisers have to say:**

- "First advertising I've done that is worthwhile."—G.M.
- "Very pleased; good response."—K.D.
- "Our ad resulted in a sale of \$986.00. We know there have been others."—H.G.G.
- "Super pleased. Lots of business."—D.L.



#### **LOOK AT A SAMPLING OF COMMENTS RECEIVED FROM CHURCHES.**

- "I was so grateful to see that those I had asked you to call had taken ads in the Directory." Pastor L.B., Baptist
- "I feel my members have used them quite well and they responded again to receiving an up to date copy." Rev. M.C., Nazarene
- "It is a valuable tool for finding reputable places of business." Pastor G.S., Free Methodist

#### **Do Christians want to do business with Christian businessmen? They sure do!**

- "... How does a nobody get a copy of this fantastic directory? I should like one for my desk and personal use ..."—S.L.
- "It's great to have and use whenever we need work done."—Mr. & Mrs. J.G.
- "I have so enjoyed the Christian Business Directory. It makes it so nice to know who our Christian friends are."—L.M.B.

**30,000 COPIES ARE IN CIRCULATION THROUGH HUNDREDS OF LOCAL CHURCHES AND BIBLE BOOKSTORES.**  
**If you are a born again believer in Jesus Christ and own or operate your own business we would like to talk to you more about the advantages and blessings of advertising in Christian Business Directory.**

**FOR FURTHER INFORMATION, PLEASE CALL**  
**Mike Corey 341-4047 or Bill Greeley 423-9916**  
**Warren Oliver**  
**(Colo. Spgs.) 475-0480**



---

# LENTEN PASTORAL REFLECTION

---

HOMILETIC AND PASTORAL AIDS  
FOR CATHOLIC - JEWISH  
INTERACTION IN LENTEN AND  
HOLY WEEK LITURGIES

---



---

## LENT • 1977

Roman Catholic Archdiocese of Los Angeles

---

Archdiocesan Commission  
on Ecumenical and  
Interreligious Affairs  
(Los Angeles Priest-Rabbi Committee)

---

# Overview Reflections

Reverend and Dear Father:

You are probably aware that for the last three years an ongoing Priest/Rabbi dialogue has existed here in Los Angeles. As with many dialogues, we are generally pleased they exist, but seldom see or experience any tangible results. Today, in general, the feeling about dialogue is positive but the question arises — when do we move from dialogue to decision? This material announces that move to decision as a beginning reality in Catholic-Jewish dialogue here in Los Angeles.

Both the dialogue itself and the decision outreach are rooted firmly in official Catholic teaching. The documents of Vatican II, especially the **Declaration on the Relationship of the Church to non-Christian Religions**, call for this type of dialogue and action. Contained in the accompanying material are selected paragraphs from this Conciliar document (and other official church documents) which may assist in locating the authenticity of this concern and interest.

The particular area chosen for decision outreach is that of homiletics, with the focus emphasizing the Passion narrative. Certainly, there seems to be strong reason and need for this choice. The Passion narrative and the liturgies of Holy Week are central to the entire sense of Christian redemption and offer for us an intense and personal call to reconciliation. Yet this same Holy Week period has at times been distorted by individuals who create false and harmful images and caricatures. Anti-semitic images ranging from "perfidious Jews" to "Christ killer" have at times brought harm to individuals and done violence to the essential message of redemption and reconciliation contained in the liturgy of Holy Week. However, from experience we know that the antidote to these false images does not lie in breast beating, guilt syndromes or self recrimination. These all too often speak only to our own personal feelings. They ignore those harmed and fail to creatively correct the erroneous and harmful images. We choose rather willingness to examine, correct and re-educate as the tools for authentic self examination.

How do we attempt this renewal? As a beginning step, one of a provisional and overview



nature, your brother priests offer the following pastoral aids.

1. these overview reflections on Catholic-Jewish dialogue
2. a consideration of the challenges facing the homilist in the Lenten season
3. brief and practical comments to be read before the first reading of the Sundays of Lent — designed to cumulatively create a positive climate prior to hearing the Passion narrative (tear-out construction)
4. brief, practical and pastoral comments to be read prior to the first reading of the Passion narrative on Palm Sunday and Good Friday (tear-out construction)
5. selected statements from Conciliar documents and other official church documents
6. selected paragraphs from scholars on the complexity and intensity of the Passion account
- 7 a recommended bibliography

There is a psychological advantage to these aids in that they were not developed by priests alone. There are two essential qualities in Catholic-Jewish dialogue which are critical: self definition and integrity. To insure these qualities the following pastoral aids were prepared under Roman Catholic authorship but from the beginning have included the active involvement of Jewish consultants. There is a corporateness to these pastoral aids, with self definition and integrity maintained by both communities.

We hope that our brother priests find these materials of assistance, particularly from a pastoral perspective. Comments, reflections and suggestions concerning them will be happily received.

LOS ANGELES PRIEST-RABBI COMMITTEE

## Statement of Challenge

The already challenging task of the homilist during Holy Week is to make present the redemptive nature of the passion and death of Jesus Christ. In a time-conscious and multi-media age, this is no light or easy charge. Is the already stretched homiletic seven minutes asked to bear another sensitivity, another prescribed homily topic — removing anti-Semitic images?

This would prove an ill-fated pastoral trap. We are not asked to add, nor are we asked to isolate — rather we are asked to integrate. The Passion account is highly charged. It is an account of conflict. The events of the Passion account in all the gospels are, for the most part, reflections of an interfamilial struggle. All the actors in the drama, with the exception of Pilate and other Romans, are Jews — including Jesus, his disciples and followers. This struggle is heightened with the escalation of the inter-familial tension between Jewish Christians and other Jews. We can approach the ultimate purpose of accurately presenting the mystery-reality of redemption in an integrated fashion, without doing harm to the integrity of our proclamation.

How do we create such an integrated approach? We have indicated the do-nots: do not add length; do not simply preach on anti-Semitism. Ignoring the Hellenistic influences, historical developments and textual difficulties we should personally place ourselves in the passion narrative; we should acknowledge our personal failure to accept the gospel message. By weaving this within our homily we invite our congregation to personalize the passion event.

Vatican II has called us to build a good image of the Jewish people. The Reproaches of Good Friday should indicate this direction. Present recommendations for revision of the Reproaches are based on strengthening and clarifying the placing of the believer personally within the Passion drama. For **we** have led Christ to the cross, **we** have yielded bitterness.

The homilist is asked not to lose the overall image of the fabric of revelation — God's eternal and forgiving love for all mankind. The homilist must place that forgiving love in the historical events of Christ's passion as well as in the continued drama of the present journey of the Jew and Christian of today. The Jew and Christian of today are pilgrim people with these truths written on their hearts: God always cared for his people, continues to care and always will. Among his people, Christian and Jew, there have always been those who are faithful and trusting. Among his people, Christian and Jew, there have always been those who did not remain faithful and trusting.



# Official Church Statements

## *Selected Passages from the Vatican II Document*

### **Declaration on the relationship of the Church to non-Christian religions.**

"The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy deigned to establish the Ancient Covenant."

"True, authorities of the Jews and those who followed their lead pressed for the death of Christ (cf. Jn. 19:6), still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today. Although the Church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the holy Scriptures. All should take pains, then, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ."

"The Church repudiates all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the Gospel's spiritual love and by no political considerations, she deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source."

### **Guidelines and suggestions for implementing the conciliar declaration "Nostra Aetate": Vatican Commission for Religious Relations with the Jews**

"When commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original."

"With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavorable

Continued on page 5

# Suggested Comments

## LENT • 1977

*Suggested Comments to be Included in Bulletin and to be Read Prior to First Reading at Sunday Liturgies During Lent, 1977: Cycle C*

**Purpose:** To help Christians today understand God's intense and relentless love for his people Israel.

---

**1st Sunday: Deuteronomy 26:4-10**

(comment prior to first reading)

From Ash Wednesday to Easter Sunday all Christians are called to be active participants in the liturgical unfolding of God's love for all his people. When he brought the Hebrews out of Egyptian slavery and into the promised land, he showed his special love and concern for his faithful people. He is still rich in mercy toward all who call upon him, Christian and Jew.

---

**2nd Sunday: Genesis 15:5-12, 17-18 & Psalm 27**

(comment prior to first reading)

Abraham is our Father in Faith. The covenant of promise God made with him and his descendants — the Jewish people — sealed the love between them. God is faithful to his promises and wants to save all those who are trusting members of his people, be they Jew or Christian.



**3rd Sunday: Exodus 3:1-8, 13-15 & Psalm 103**

(comment prior to first reading)

Moses knew "the God of Abraham, the God of Isaac, and the God of Jacob" as one who would care for him and his suffering fellow-Jews in Egypt. In their intimate relationship, God made known his ways to Moses. As God is kind and merciful to all who call upon Him, so we should be kind and merciful to those who seek our help, Christian or Jew, black or white, . . .

---

**4th Sunday: Joshua 5:9-12 & Psalm 34**

(comment prior to first reading)

AMERICAN JEWISH ARCHIVES

The valiant and faithful Joshua led his people into the promised land. But it was really God who brought the Jews through the desert and into the land, nourishing them and continuing to nourish them in the Promised Land. As Christians, we join our Jewish brethren in praying the responsorial psalm: "taste and see how good the Lord is." We have both tasted and seen his goodness, in his wonderful gifts.

---

**5th Sunday: Isaiah 43:16-21 & Psalm 126**

(comment prior to first reading)

God formed the Jewish people for himself, and chose Isaiah to proclaim a new way in the desert. They had sinned and were in exile, far from home and far from God. Within the Jewish people there were always those who were faithful and trusting . . . there still are. The Lord will always do great things for those who trust in him.

*Suggested Comments to be Included in Bulletin and to be Read Prior to First Reading and Passion Narrative*

---

**PALM (PASSION) SUNDAY.**

(comment prior to first reading)

On this last Sunday of Lent we join the priest in reading the gospel account of Jesus' passion and death. The Church hopes that such a dramatic reading will evoke in us the here and now message of God's Word. We read the passion account, not because we want to remember something in the past, but because we are called to make a decision about Jesus Christ in our lives today. Do we accept him by living his life of forgiveness and love? Or do we reject him by lives of sin and doubt?

---

**Palm Sunday: Isaiah 50:4-7 and Psalm 22**

(comment prior to first reading)

Isaiah urges his persecuted and exiled Jewish brothers and sisters to imitate the suffering servant, who depends on God alone to deliver him. Today, faithful Christians are called to rely solely on the Lord, and to praise him in the midst of his worshipping assembly.

---

**Palm Sunday: Luke 22:14-23:56**

(comment prior to reading of Passion)

The drama of Lent reaches its climax in our reading of the passion according to St. Luke. The Roman officials of Palestine, led by Pontius Pilate, together with a few officials from the Jerusalem Temple, misunderstood Jesus' mission. Let's not make the mistake of blaming the whole Jewish people (of 33 A.D. or today) for Jesus' death. Since we sin, the cry "crucify him" is our cry. Ours too is the hope of the thief, that we will one day hear Jesus' word of forgiveness: "I assure you, this day you will be with me in paradise."



***Suggested Comments to be Included in Bulletin and to be Read Prior to First Reading and Passion Narrative***

---

**Good Friday: Isaiah 52:13-53:12**

(comment prior to first reading)

The faithful and suffering servant of God, of whatever time, nation or religion, is the one through whom God's love will come to many. Isaiah was a faithful preacher of repentance and hope, as was Jesus. All of God's people, Christian and Jew, rejoice in God's intense and relentless love for us. We praise him for pardoning all our offenses; especially by living lives full of forgiveness of others.

---

**Good Friday: John 18:1-19, 42**

(comment prior to reading of Passion)

In the passion and death of Jesus according to St. John, which we are about to proclaim together, we announce the heart of the Christian message: God loves all men unto death, even death on a cross. The hostility between the earliest Christians and their Jewish brothers, as manifested in the gospel of John, cannot be continued today. The timeless message of reconciliation and love for all mankind has to replace early Christians' prejudice against their Jewish contemporaries before Jesus' work will ever truly be finished.

---

**Reproaches of Good Friday:**

(comment to be read prior to the Reproaches)

NOTE: (While the Reproaches are a pastoral option, for those who elect to use the option the following comments are recommended)

As the veneration of the cross takes place our recitation of the Reproaches places us even more personally within the drama of the passion. "My people, what have I done to you, how have I offended you?" — the "you" of these phrases is ourselves. What of the descriptive images stated in these Reproaches? **We** ourselves are those brought out of slavery, **we** ourselves are those led safely through the desert, and **we** ourselves have been planted as the fairest vine. In turn, we are those that have led Christ to the cross, we have yielded bitterness, we have offered him stale vinegar. In these Reproaches we acknowledge our sin and yet seek a return to fidelity and trust.

## OFFICIAL CHURCH STATEMENTS

Continued from page 4

light. Efforts will be made so as to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer."

"Obviously, one cannot alter the text of the Bible. The point is that, with a version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of a text, while taking scriptural studies into account."

### Statement on Catholic-Jewish Relations — NCCB

"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."

## Background Material

*Fr. John Pawlikowski, O.S.M.,  
"Catechetics and Prejudice," Paulist Press*

"A major problem area in Christian-Jewish relations is the blame frequently placed upon the Jewish people as a whole for the death of Jesus. Historians have found that the doctrine of deicide was never officially proclaimed by a Church council or by a papal decree. Yet it was widespread among the Christian masses since the time of the early Church and Church authorities rarely took any steps to curb its influence. This charge has led to a history of bitter persecution of Jews by Christians. Most of this terrible history does not appear in textbooks dealing with the history of the Church. Thus, most Catholics are simply uninformed about the long tradition of Christian anti-Semitism, while most Jews are well aware of it. While the accusation has on the whole disappeared from Catholic teaching, its past effects ought to be made known to students in the course of their history and religion studies in order to set Christian-Jewish relations in their proper perspective.

"Vatican Council II, in its Declaration on the Relationship of the Church to Non-Christian Religions, rejected the accusation of deicide against



the Jews and the consequent charge of the punishment of perpetual wandering found in popular Christianity: True the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in his passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures.

"All should see to it, then, that in catechetical work or in the preaching of the Word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ . . . Besides, as the Church has always held and holds now, Christ underwent his passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

"The conciliar statement on the Jews does not deal in detail with the events leading up to Jesus' death. Modern historians and Scripture scholars have concluded with considerable foundation that Jesus' death was the result of collaboration between the Roman governor and a handful of Jewish leaders who ruled occupied Palestine for the Imperial government. These Jewish leaders are denounced with great vehemence in Jewish literature itself for the injustices they perpetrated against their own people for personal gain. **The Pharisaic revolution was, in part, directed against these leaders.** The conciliar statement fails to come to grips with the impression left by many passages in the New Testament that the Jews are collectively responsible for the death of Jesus. This is especially true of the use of the term 'Jews' in the Gospel of St. John. It is imperative, therefore, that in presenting materials about the crucifixion and death of Jesus teachers make use of the Vatican statement for understanding the New Testament accounts."

***Fr. Raymond Brown, S.S., The Passion According to John, "Worship"***

"Here I must beg the reader's indulgence for an aside. One cannot disguise a hostility toward 'the Jews' in the Johannine passion narrative, neither by softening the translation to 'Judeans'

or 'Judaists', nor by explaining that John speaks of the 'Jews' when the context implies that the authorities (i.e., the chief priests) alone were involved. By deliberately speaking of 'the Jews' the fourth evangelist is spreading to the Synagogue of his own time the blame that an earlier tradition placed on the authorities. He is not the first to do this, for the oldest extant Christian writing speaks of 'the Jews who killed both the Lord Jesus and the prophets' (1 Thes. 2:14-15). But John is the most insistent New Testament writer in this usage. Why? Because he and/or his confreres have suffered from Synagogue persecution. They have been driven out of the Synagogue for professing that Jesus is the Messiah (9:22; 12:42). The fourth gospel is written after an excommunication had been introduced into the **Shemoneh Esreh** (Eighteen Benedictions, circa A.D. 85) against deviants from Judaism including the followers of Jesus — an excommunication that is still with us today: no matter how true and long one's Jewish lineage may be, one ceases to be a Jew when one confesses Jesus to be the Messiah. . . ."

"This context of mutual hostility between the Johannine community and the Synagogue must be taken into account when reflecting on the Johannine passion narrative. Today Christians are embarrassed by such hostility (and some Jews have begun to question the wisdom of excommunicating believers in Jesus from the Synagogue). An initial response is one of 'Speak no evil; see no evil; hear no evil,' namely, to omit the anti-Jewish sections from the public reading of the passion narrative. In my opinion, a truer response is to continue to read the whole passion; not subjecting it to excisions that seem wise to us; but once having read it, then to preach forcefully that such hostility between Christian and Jew cannot be continued today and is against our fundamental understanding of Christianity. Sooner or later Christian believers must wrestle with the limitations imposed on the Scriptures by the circumstances in which they were written. They must be brought to see that some attitudes found in the Scriptures, however explicable in the times in which they originated, may be wrong attitudes if repeated today. They must reckon with the implications inherent in the fact that the word of God has come to us in the words of men. To excise dubious attitudes from the readings of Scripture is to perpetuate the fallacy that what one hears in the Bible is always to be imitated because it is 'revealed' by God, the fallacy that every position taken by an author of scripture is inerrant."



## Books and Articles

**Jesus and Israel**, Jules Isaac

— Holt, Rinehart & Winston — 1971

**Antisemitism and the Christian Mind**

— Alan Davies, Seabury — 1969

**Is the New Testament Anti-Semitic?**

— Gregory Baum, Paulist — 1965

**The Two Covenants and the Dilemmas of Christology**

— Journal of Ecumenical Studies — 1972,  
249 - 270

**The Anguish of the Jews**

— Edward Flannery, Macmillan — 1964

**We Jews and Jesus**

— Samuel Sandmel, Oxford — 1965

**Catechetics and Prejudice**

— John Pawlikowski, O.S.M. — Paulist  
Press

**Comments on the Major Readings for the Sundays of Lent, 1976**

— John Oesterreicher (notes available from  
The Institute of Judaeo-Christian Studies,  
Seton Hall University)

**The Passion According to John:  
Chapters 18 and 19**

— Raymond Brown, S.S., Worship: Vol. 49,  
N. 3

**How Catholics Look at Jews**

— Claire Huchet Bishop, Paulist — 1974

**Guidelines and Suggestions for Implementing  
the Conciliar Declaration "Nostra Aetate"**

— Vatican Commission for Religious Relations  
with the Jews — Rome, December 1, 1974

**Statement on Catholic-Jewish Relations**

— National Conference of Catholic Bishops —  
November 20, 1975

**Vatican II Document: Declaration on the Relation-  
ship of the Church to Non-Christian Religions**

— October 28, 1965

# Los Angeles Priest-Rabbi Dialogue

## *Lenten Material Authors*

Rev. Royale M. Vadakin, Chairman  
Rev. Michael Nolin, S. A., Executive Secretary  
Rev. Philip Van Linden, C.M., Scripture Consultant  
Rev. Philip M. Kavanaugh  
Rev. Msgr. John Chedid  
Rev. Edward Penonzek, O.S.M.  
Rev. Msgr. Edward Wade  
Rev. James Mott, O.S.A.  
Rev. Arnold Biederman

## *Rabbinical Consultants*

To the Catholic priest members of the Los Angeles Priest-Rabbi dialogue:

Our best wishes on the completion of the liturgical material for the Lenten season. For the past six months, it was a most gratifying experience for us to be involved as consultants, to share our reactions and our insights, and to be privy to your deliberations.

Sincerely yours,

## **Rabbinical Consultants**

Rabbi Alfred Wolf	Rabbi Paul Dubin
Rabbi Meyer Heller	Rabbi Norman Pauker
Rabbi Harry Essrig	Rabbi Martin B. Ryback
Rabbi Morris Kaplan	Rabbi Maurice Lamm
Rabbi Bernard King	Rabbi Joseph Smith
Rabbi Elliott N. Dorff	Rabbi Sidney Jacobs

The Los Angeles Priest-Rabbi Commission is indebted to Fr. John Pawlikowski, O.S.M., (Catholic Theological Union, Chicago, Illinois), for serving as official consultant.

The committee expresses appreciation to the many Catholic and Jewish leaders who offered pre-publication reflections on our material.

Excerpts from **Catechetics and Prejudice** and **Worship** quoted with permission of the publishers.

Comments or requests for additional booklets should be directed to the Chairman or Executive Secretary of the Archdiocesan Commission for Ecumenical and Interreligious Affairs,

1531 West Ninth Street,  
Los Angeles, CA 90015



## PREFACE

A particularly significant event was the June 15, 1973, formalization of an official ongoing Priest-Rabbi Dialogue. From this basic dialogue grew the 10th anniversary celebration of the Vatican II Document "Nostra Aetate" (Declaration on the Relationship of the Church to Non-Christian Religions). On November 3, 1975, the Archdiocese of Los Angeles, the Board of Rabbis of Southern California and the American Jewish Committee developed a major conference celebrating the conciliar decree and identifying ongoing concerns.

Catholic-Jewish dialogue in Los Angeles is of long standing. There have been many individuals and numerous programs, both Catholic and Jewish, which have contributed to the strength, integrity, and openness of this exchange.

1973, formalization of an official ongoing Priest-Rabbi Dialogue. From this basic dialogue grew the 10th anniversary celebration of the Vatican II Document "Nostra Aetate" (Declaration on the Relationship of the Church to Non-Christian Religions). On November 3, 1975, the Archdiocese of Los Angeles, the Board of Rabbis of Southern California and the American Jewish Committee developed a major conference celebrating the conciliar decree and identifying ongoing concerns.

One of these concerns was the Respect for Life question, with particular, yet not exclusive focus on the official Archdiocese of Los Angeles Guidelines on Ecumenical and Interreligious Affairs, we find a precise statement of some of the concerns which Roman Catholics bring to interreligious dialogue: "... the issues centering on the respect for life, especially the abortion question..." (p. 17).

From the November 3, 1975 conference grew an ongoing core group intent on exploring the respect for life question in general and the abortion question in specific. This committee has explored in frank and open dialogue the abortion question. A wide cross-sectional representation makes up the committee — medical, legal, theological, activist, and pastoral.

Among the Jewish participants there is Orthodox, Conservative, and Reform presence.

We offer the following statement which highlights both convergent and respectfully divergent views. This effort combines mutual respect and integrity, finalization and continuance.

The committee will continue in exploration of the larger respect for life issue, while maintaining a continuing voice in Catholic-Jewish abortion issues.

Los Angeles Roman Catholic-Jewish Respect Life Committee  
September 1977

### CATHOLIC VIEW ON ABORTION

insight for such an evaluation, which must be left to the wisdom of God. We can, however, distinguish between the rights when they conflict with one another. Therefore, we must treat the small, newly conceived human life as a person, and must protect its right to life in the same way as we protect the right to life of any other person. An abortion is a deliberate deprivation of the right to life of the most innocent of persons.

Moreover, even if we should be uncertain as to the precise moment when a new human life comes into existence and personhood attaches, if there is any reasonable doubt as to the nature of the unborn entity, so that there is a substantial chance that it truly is a person, we could not take that life in the face of such doubt. A mistake as to the true significance of abortion would be an appalling mistake, ultimately fatal to countless millions of human beings.

The abortion decision of the United States Supreme Court on January 22, 1973, in *Roe v. Wade* was far more radical than most Americans realized. The Court ruled that until birth a human being is not a person as that term is used in the Equal Protection and Due Process clauses of the Constitution, and, moreover, prohibited the states from treating this being even as a human life at any time before actual birth. After finding that a woman's right to privacy includes the right to have an abortion, and is therefore a right guaranteed and protected by the Constitution, the conclusion followed that her right transcends the fact that an abortion terminates the existence of an unborn being. Despite the Court's arbitrary division of pregnancy into three trimester periods, implicit in the decision was the result that abortions for the asking cannot be prevented by the states at any time before birth. The consequences, while dramatic, were predictable. Abortion on demand, without any asserted medical or therapeutic justification, is producing an annual toll of more than one million unborn victims. Also, raising the so-called "right" to an abortion to the dignity of Constitutional protection has already resulted in the Supreme Court's depriving the parents of a minor of their parental right to interfere with their child's abortion or even to know that one is imminent, as well as depriving a father of his right to protect the life of his unborn child whose existence is jeopardized by the prospect of an abortion. Other drastic consequences flow logically from *Roe v. Wade*. The Supreme Court may ultimately have to decide whether the Federal government can compel a state to use Medicaid funds for non-lifesaving abortions; whether a hospital can be compelled by law to accommodate non-therapeutic abortions; whether religiously affiliated hospitals, including Catholic hospitals, can deny the use of their premises for abortions; and whether a conscientious objector to abortion can gain admission to a medical school. All of these rights,

have been seriously challenged, require protection. The loss of or danger to these rights, particularly rights involving conscience and religious freedom, as well as the Supreme Court's denial of the basic right to life itself has spurred the Roman Catholic Church in our country to seek the overturn of *Roe v. Wade* by adopting a position in support of an amendment to the Constitution to protect the right to life at all stages of human existence. This public policy position is part of a three-fold program of the Catholic Plan for Pro-Life Activities, adopted by the National Conference of Catholic Bishops on November 20, 1975, which also includes educational and pastoral components designed to save human lives.

Abortion is bound to produce horror in those who perceive it as literally an indiscriminate slaughter of helpless human beings. But this appropriate reaction should not prompt us to pass judgment on those whose opinions differ from ours. Catholics realize that the people of our nation, even in this time of promiscuous abortion, are people of good will, and are not setting out deliberately to do evil. Consequently, we believe that any impulse to polemics should be moderated, and strident terminology, which is both unproductive and offensive, should be avoided. Fighting vigorously for principle need not be inconsistent with love for our neighbors.

### Joint Expression of Goals

In the previous sections we have expressed, respectively Catholic and Jewish viewpoints on abortion. We have commonly identified scriptural foundations and have separately explored our divergent traditions. While our dialogue began on Catholic initiative, we now express what has become our common concern. Eventually our deliberations will embrace broader areas including bio-medical ethics and society's control over the individual's life at the end as well as the beginning of the cycle.

Meanwhile, we shall point out a few aims which should be pursued jointly by representatives of the Catholic and Jewish communities; and, it is hoped, by other people of good will and of religious sensitivity.

1. The reduction of tension between those of differing views concerning abortion, especially between those who absolutely prohibit and those who permit it under limited circumstances as a lesser of possible evils.

We call for mutual respect even when ethical views are in disagreement and we unite in rejecting the use of derogatory labels in the abortion controversy.

2. Emphasis on the primacy of each person's religion as teacher of morals, and on freedom of conscience.

groups should be encouraged to teach respect for life in their individual communities in accordance with their sacred traditions; to contribute their insights to the general world of ideas; and to develop sensitivity to the points of view of others.

3. Exertion of all appropriate influence to keep government agencies from coercing individuals or institutions into actions contrary to the religious or moral principles and from penalizing them for not participating in actions prohibited by their religious or moral convictions.
4. Teaching about sexuality as a God-given miracle to be used with responsibility and in accordance with the positive values taught by our religions.
5. Advocacy of positive alternatives to abortion and promotion of social situations which will encourage the responsible bearing and rearing of children:
  - a. Strengthening of families by pre-marital counseling, reinforcement, counseling during crisis situations.
  - b. Healing for broken families and assistance to parents who are raising their children alone.
  - c. Counseling and assistance during pregnancy especially for the unmarried.
  - d. Guidance toward adoption services for mothers unable to care for children.
  - e. Instruction in parenting and child-raising.
  - f. Nurture of stable and caring families so that every expected child will be a welcomed child.

While Roman Catholics and Jews may not agree to make the prohibition of all abortions American law, nonetheless we should work together to make respect for life, and particularly the joyful celebration of new life, an American ideal.

### MEMBERS and AUTHORS

**Los Angeles Catholic-Jewish Respect Life Committee**  
 The Rev. Royale M. Vadakin Rabbi Alfred Wolf  
 Co-Chairman Co-Chairman  
 The Rev. Michael Nolin, S.A. Rabbi Norman Pauker  
 Mrs. Virginia Brennan Rabbi Joseph Smith  
 Mrs. Veronica Dysart Max W. Bay, M.D.  
 Mrs. Rose Polito Mrs. Lois Gunther  
 Mr. Roger Sullivan Mrs. Estelle Nadler  
 Mr. Walter Trinkaus Mrs. Rita Weissman

Los Angeles Chapter of the American Jewish Committee:  
 Interreligious Affairs Committee

Board of Rabbis of Southern California:  
 Interfaith Committee

Roman Catholic Archdiocese of Los Angeles:  
 Commission on Ecumenical and

## RESPECT FOR LIFE

### JEWISH AND ROMAN CATHOLIC REFLECTIONS ON ABORTION AND RELATED ISSUES

LOS ANGELES, SEPTEMBER 1977

Board of Rabbis of Southern California:  
 Interfaith Committee  
 Los Angeles Chapter  
 of the American Jewish Committee:  
 Interreligious Affairs Committee  
 Roman Catholic Archdiocese of Los Angeles:  
 Commission on Ecumenical  
 and Interreligious Affairs



## CATHOLIC VIEW ON ABORTION

insight for such an evaluation, which must be left to the wisdom of God. We can, however, distinguish between the rights when they conflict with one another. Therefore, we must treat the small, newly conceived human life as a person, and must protect its right to life in the same way as we protect the right to life of any other person. An abortion is a deliberate deprivation of the right to life of the most innocent of persons.

Moreover, even if we should be uncertain as to the precise moment when a new human life comes into existence and personhood attaches, if there is any reasonable doubt as to the nature of the unborn entity, so that there is a substantial chance that it truly is a person, we could not take that life in the face of such doubt. A mistake as to the true significance of abortion would be an appalling mistake, ultimately fatal to countless millions of human beings.

The abortion decision of the United States Supreme Court on January 22, 1973, in *Roe v. Wade* was far more radical than most Americans realized. The Court ruled that until birth a human being is not a person as that term is used in the Equal Protection and Due Process clauses of the Constitution, and, moreover, prohibited the states from treating this being even as a human life at any time before actual birth. After finding that a woman's right to privacy includes the right to have an abortion, and is therefore a right guaranteed and protected by the Constitution, the conclusion followed that her right transcends the fact that an abortion terminates the existence of an unborn being. Despite the Court's arbitrary division of pregnancy into three trimester periods, implicit in the decision was the result that abortions for the asking cannot be prevented by the states at any time before birth. The consequences, while dramatic, were predictable. Abortion on demand, without any asserted medical or therapeutic justification, is producing an annual toll of more than one million unborn victims. Also, raising the so-called "right" to an abortion to the dignity of Constitutional protection has already resulted in the Supreme Court's depriving the parents of a minor of their parental right to interfere with their child's abortion or even to know that one is imminent, as well as depriving a father of his right to protect the life of his unborn child whose existence is jeopardized by the prospect of an abortion. Other drastic consequences flow logically from *Roe v. Wade*. The Supreme Court may ultimately have to decide whether the Federal government can compel a state to use Medicaid funds for non-life-saving abortions; whether a hospital can be compelled by law to accommodate non-therapeutic abortions; whether religiously affiliated hospitals, including Catholic hospitals, can deny the use of their premises for abortions; and whether a conscientious objector to abortion can gain admission to a medical school. All of these rights, which have either been already judicially denied or

have been seriously challenged, require protection. The loss of or danger to these rights, particularly rights involving conscience and religious freedom, as well as the Supreme Court's denial of the basic right to life itself has spurred the Roman Catholic Church in our country to seek the overturn of *Roe v. Wade* by adopting a position in support of an amendment to the Constitution to protect the right to life at all stages of human existence. This public policy position is part of a three-fold program of the Catholic Plan for Pro-Life Activities, adopted by the National Conference of Catholic Bishops on November 20, 1975, which also includes educational and pastoral components designed to save human lives.

Abortion is bound to produce horror in those who perceive it as literally an indiscriminate slaughter of helpless human beings. But this appropriate reaction should not prompt us to pass judgment on those whose opinions differ from ours. Catholics realize that the people of our nation, even in this time of promiscuous abortion, are people of good will, and are not setting out deliberately to do evil. Consequently, we believe that any impulse to polemics should be moderated, and strident terminology, which is both unproductive and offensive, should be avoided. Fighting vigorously for principle need not be inconsistent with love for our neighbors.

## Joint Expression of Goals

In the previous sections we have expressed, respectively Catholic and Jewish viewpoints on abortion. We have commonly identified scriptural foundations and have separately explored our divergent traditions. While our dialogue began on Catholic initiative, we now express what has become our common concern. Eventually our deliberations will embrace broader areas including bio-medical ethics and society's control over the individual's life at the end as well as the beginning of the cycle.

Meanwhile, we shall point out a few aims which should be pursued jointly by representatives of the Catholic and Jewish communities; and, it is hoped, by other people of good will and of religious sensitivity.

1. The reduction of tension between those of differing views concerning abortion, especially between those who absolutely prohibit and those who permit it under limited circumstances as a lesser of possible evils.
2. Emphasis on the primacy of each person's religion as teacher of morals, and on freedom of conscience.

Jews, Catholics, and other religious

groups should be encouraged to teach respect for life in their individual communities in accordance with their sacred traditions; to contribute their insights to the general world of ideas; and to develop sensitivity to the points of view of others.

3. Exertion of all appropriate influence to keep government agencies from coercing individuals or institutions into actions contrary to the religious or moral principles and from penalizing them for not participating in actions prohibited by their religious or moral convictions.
4. Teaching about sexuality as a God-given miracle to be used with responsibility and in accordance with the positive values taught by our religions.
5. Advocacy of positive alternatives to abortion and promotion of social situations which will encourage the responsible bearing and rearing of children:
  - a. Strengthening of families by pre-marital counseling, reinforcement, counseling during crisis situations.
  - b. Healing for broken families and assistance to parents who are raising their children alone.
  - c. Counseling and assistance during pregnancy especially for the unmarried.
  - d. Guidance toward adoption services for mothers unable to care for children.
  - e. Instruction in parenting and child-raising.
  - f. Nurture of stable and caring families so that every expected child will be a welcomed child.

While Roman Catholics and Jews may not agree to make the prohibition of all abortions American law, nonetheless we should work together to make respect for life, and particularly the joyful celebration of new life, an American ideal.

## MEMBERS and AUTHORS

**Los Angeles Catholic-Jewish Respect Life Committee**  
 The Rev. Royale M. Vadakin Rabbi Alfred Wolf  
 Co-Chairman Co-Chairman  
 The Rev. Michael Nolin, S.A. Rabbi Norman Pauker  
 Mrs. Virginia Brennan Rabbi Joseph Smith  
 Mrs. Veronica Dysart Max W. Bay, M.D.  
 Mrs. Rose Polito Mrs. Lois Gunther  
 Mr. Roger Sullivan Mrs. Estelle Nadler  
 Mr. Walter Trinkaus Mrs. Rita Weissman

Los Angeles Chapter of the  
 American Jewish Committee:  
 Interreligious Affairs Committee  
 Board of Rabbis of Southern California:  
 Interfaith Committee

Roman Catholic Archdiocese of Los Angeles:  
 Commission on Ecumenical and  
 Interreligious Affairs

## PREFACE...

A particularly significant event was the June 15, 1973, formalization of an official ongoing Priest-Rabbi Dialogue. From this basic dialogue grew the 10th anniversary celebration of the Vatican II Document "Nostra Aetate" (Declaration on the Relationship of the Church to Non-Christian Religions). On November 3, 1975, the Archdiocese of Los Angeles, the Board of Rabbis of Southern California and the American Jewish Committee developed a major conference celebrating the conciliar decree and identifying ongoing concerns.

Catholic-Jewish dialogue in Los Angeles is of long standing. There have been many individuals and numerous programs, both Catholic and Jewish, which have contributed to the strength, integrity, and openness of this exchange.

One of these concerns was the Respect for Life question, with particular, yet not exclusive focus on the abortion issue. In the official Archdiocese of Los Angeles Guidelines on Ecumenical and Interreligious Affairs, we find a precise statement of some of the concerns which Roman Catholics bring to interreligious dialogue: "... the issues centering on the respect for life, especially the abortion question, ... (p. 17).

From the November 3, 1975 conference grew an ongoing core group intent on exploring the respect for life question in general and the abortion question in specific. This committee has explored in frank and open dialogue the abortion question. A wide cross-sectional representation makes up the committee — medical, legal, theological, activist, and pastoral.

Among the Jewish participants there is Orthodox, Conservative, and Reform presence. We offer the following statement which highlights both convergent and respectfully divergent views. This effort combines mutuality and integrity, finalization and continuance.

The committee will continue in exploration of the longer respect life issue, while maintaining a continuing voice in Catholic-Jewish abortion issues.

Los Angeles Roman Catholic-Jewish  
 Respect Life Committee  
 September 1977

## RESPECT FOR LIFE

## JEWISH AND ROMAN CATHOLIC REFLECTIONS ON ABORTION AND RELATED ISSUES

LOS ANGELES, SEPTEMBER 1977

Board of Rabbis of Southern California:  
 Interfaith Committee  
 Los Angeles Chapter  
 of the American Jewish Committee:  
 Interreligious Affairs Committee  
 Roman Catholic Archdiocese of Los Angeles:  
 Commission on Ecumenical  
 and Interreligious Affairs



## RESPECT LIFE REFLECTIONS

To us — Catholics and Jews — life is a unique and unalienable gift from the Creator. Life, at all its moments, is at the very core of religious belief; it is the placement of the transcendent in the events of history. We acknowledge this reality of life to be a continuum, marked by singular moments yet perduring.

How as faithful in many lands, tongues, and ages have we sung these songs of faith.

*Psalms 139:13-15 —*

*For thou didst form my inward parts,  
thou didst knit me together in my mother's womb.  
I praise thee, for thou art fearful and wonderful.  
Wonderful are thy words!*

*Thou knowest me right well;  
my frame was not hidden from thee,  
When I was being made in secret,  
intricately wrought in the depths of the earth.*

*Psalms 71:9-11 —*

*Do not cast me off in the time of old age;  
forsake me not when my strength is spent.  
For my enemies speak concerning me,  
those who watch for my life consult together,  
and say, "God has forsaken him;  
pursue and seize him;  
for there is none to deliver him."*

## JEWISH VIEW ON ABORTION

Judaism has always been concerned with the concept of "Right to Life" and "Respect for Life". From the time Deuteronomy proclaimed: "Thou shalt choose life" and "Thou shalt live by them", the Jewish tradition has manifested an unending determination to protect and respect all of God's children. This concern has evidenced itself in Biblical sources, mishnaic and talmudic statements and medieval and modern decisions.

Working from the text of Genesis 9:6, "He that sheddeth the blood of man in man, shall his blood be shed", one of the seven of Noah's commandments, the talmud in Sanhedrin 57B, excludes the killer of an embryo from capital punishment. Judaism was unalterably opposed to abortion. It was not considered a "capital offense", but was a prohibited act.

The Mishna in Ohaloth 7:6, considers therapeutic abortion and sets the precedent that in pre-natal cases "the mother's life takes precedence over the life of the fetus." In problem pregnancies, the fetus is looked upon as a "pursuer", a murderer which in seeking to be born is endangering the mother's life and must, therefore, be destroyed.

However, the Talmud in Sanhedrin 72B in dealing with post-natal therapeutic problems, teaches that the moment the greater part of the body (the head) has already emerged the baby must not be destroyed, "for the claim of one life cannot supersede that of another life". Maimonides codifies Jewish law to this effect in Hilcoth Rozeach 1:9.

To summarize the basic Jewish legal view:

1. Up to the time when the first signs of labor commence, the embryo and then the fetus is considered an organic part of the mother. Prior to the fortieth day the embryo is considered "mere water". Life does not start at conception. The embryo contains the "potential" for human life but is not looked upon as a living being. While according to the consensus of Rabbinic opinion, its potential life is not protected by any definite legal provisions, the artificial termination of a pregnancy is nonetheless strongly condemned on moral grounds. The taking of this potential human life can be justified only for medical or other grave reasons.

2. During the process of birth and until the head

potential life is still of inferior value but, nonetheless, vested with a certain measure of human inviolability. Its claim to life may (and must) be set aside only in the mother's interest if it threatens her existence. During these two phases, it would be a criminal violation of the sanctity of human life to let the mother die by refraining from performing an abortion that would destroy the fetus.

3. From the moment the major part of the child is born, it assumes human status in most respects and the value of its life is practically on a par with that of any adult person. The Halachah still reserves the right to save the mother via an abortion at the expense of the child when the failure to sacrifice the child would lead to the loss of both lives; but not when it would otherwise be expected to survive the mother's death.

4. Based on a late seventeenth century opinion, it is in the realm of possibility that a therapeutic abortion may be contemplated, if on reliable medical evidence it is genuinely feared that allowing the pregnancy to continue would have such psychologically debilitating effects on the mother as to present a hazard to her life, however remote such danger may be.

5. Individual cases may not be decided upon, prior to consultation with the husband, doctor, and rabbi.

The concern of the Jewish community for "Respect for" and "Right to Life" is inherent in these biblical and rabbinic decisions. We support the right of all people to lawfully petition our Congress and our fellow citizens to promote the moral and ethical norms they espouse. We abhor the infringement of liberties of individuals or institutions and the imposition of civil penalties on those whose ethical and religious codes prohibit their involvement in any fashion in the performance of abortion. At the same time, living in a pluralistic society, we should not stigmatize as "murderers", those individuals or social governmental institutions whose ethics and morality dictate other norms of conduct which are from their point of view in consonance with the Jewish tradition.

Today's moment is marked by rapid and electrifying technology, bringing depth and superficiality simultaneously. A world community exists, a world conscience, the plight of human freedom and dignity are raised in unparalleled concern. From a moral-religious ethic comes this heightened sensitivity.

The Jewish tradition states:

*"... whosoever saves a single life, Scripture ascribes it to him as though he had saved the entire world."*  
(Mishnah, Sanhedrin, 4:5)

The Christian tradition states:

*"Greater love has no man than this, that a man lay down his life for his friends."*  
(John 15:13)

Mysteriously this same age sees a tandem degradation of this sacred experience — life: denial of human dignity, subjection of peoples, and techno-

## CATHOLIC VIEW ON ABORTION

The present problem of abortion is not unique to our society. Rather, abortion has always been an issue evoking controversy and conflict — stemming from the absolute vulnerability of nascent human life and competing values and attitudes towards it in a suffering and often selfish world.

A historical study of the Catholic Church and its position on abortion demonstrates clearly two facts:

1. Even though in earlier centuries, lacking the data derived from modern science, there was at times uncertainty as to the precise point in human development that a new human life came into existence, the Catholic Church has, from its beginnings, always resolutely opposed the practice of abortion;
2. In its 2,000 year history, the Church has been in conflict with laws and societies which have sanctioned abortion and infanticide.

Christianity, as a new religion, began within the context of Greco-Roman society — a society whose attitudes towards the value of human life were demonstrated by its widespread acceptance not only of abortion and infanticide, but also of slavery, torture, arena combat, and such inhuman punishments as crucifixion and impalement.

To the early Christians, steeped in the reverence for life permeating the Scriptures of their Jewish heritage, life was perceived as a gift of the Creator. From this heritage and through the Gospel message, the gift of life received an additional value that anticipated birth and transcended death.

Although abortion is not specifically condemned in the Gospels of the New Testament, there is ample demonstration of the sanctity of intrauterine life in Luke, Chapter 1, which details the story of the unborn Christ and the unborn John the Baptist during the visitation of Mary to her cousin Elizabeth. This passage of the Scriptures undoubtedly had tremendous influence on the early Christians' attitude towards the unborn.

Abortion was first explicitly condemned by the Christian community in an important first century book, the *Didache* (80 A.D.), the oldest source of ecclesiastical law.

Since that time, throughout the history of the Church, this explicit forbidding of the practice of abortion has been persistent, even though in some of the early writings, the exact time of the beginning of life and the nature of the penalty to be imposed on offenders has varied.

The most authoritative recent statement of the Catholic Church on abortion is contained in *The Church in the Modern World*, 1965 Pastoral Constitution from Vatican II. The fundamental principle of reverence for the human person is underscored by the Council:

logical depersonalization. Need not the ancient yet ever new prophetic voice of the religious believer sound the first note of liberty, freedom, and justice?

In an age of growing interreligious communication — a crucial and telling issue is the life question itself. More than any issue it may prove to test the depth and integrity which we have made in authentic interreligious understanding. How sensitive must this probing be, both in its inward and outward test. The words of His Eminence Cardinal John Dearden serve as a visionary declaration of this intent:

*"HOW a community of moral authority speaks can be as important as WHAT it says."*

(*"The Challenge of Religious Pluralism"* — Denver, Colo., October 1976)

While at one in the core concept of life, divinely given and unalienable, we are also paradoxically pluralistic. This pluralistic expression follows in a forthright and open manner, giving strengthening credibility to the proclamation of moral oneness in the dignity of human life.

these words: "Everyone must consider his neighbor without exception as another self, taking into account first of all his life and the means necessary to living it with dignity."

The two following passages deal with abortion specifically:

"Furthermore whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction . . . all these things and others of their like are infamous indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator. . . For God, the Lord of Life, has conferred on men the surpassing mystery of safeguarding life — a ministry which must be fulfilled in a manner which is worthy of man. Therefore, from the moment of its conception, life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes."

An ethical judgment that abortion is morally wrong can result from a process of reasoning which is now bolstered by knowledge and facts unavailable to our forebears. The modern sciences of genetics and embryology demonstrate that a unique, living human entity comes into existence at conception, which will grow and develop at an amazing rate until its humanity is visibly apparent in greatly enlarged pictures of embryonic life and in actually aborted fetuses. At the moment of conception, when the egg and sperm unite, the new being is everything genetically it will ever be; the sex, the color of the skin, hair and eyes, and the entire genetic inheritance from the mother and the father are once and for all fixed. Just thirty days later the heart-beat (the traditional test of life when death is imminent) is functional and regular, and at forty-three days, brain-waves (the more recent indicator of life) have been recorded. This is a human being from the beginning. That characteristic of human beings which sets them apart from and immeasurably above all other forms of earthly existence, and distinguishes the most humble of human beings from the most exalted of all other beings in this world, is contained in the term, "person." This quality of personhood is not just a legal technicality; it is a reflection of reality, perceived in the knowledge that human beings are in a special way the image of God. The term "person" is used inevitably to denote the possession of rights — to be a person is to have a capacity for rights. Of all rights, the most basic, the most unalienable, the paramount right is the right to life, because when this right is denied all other rights fall with it. Where basic rights are concerned, we cannot distinguish among persons nor assume that any person is more valuable than another. We lack the vision and the

(continued on page 24)



## RESPECT LIFE REFLECTIONS

To us — Catholics and Jews — life is a unique and unalienable gift from the Creator. Life, at all its moments, is at the very core of religious belief; it is the placement of the transcendent in the events of history. We acknowledge this reality of life to be a continuum, marked by singular moments yet perduring.

How as faithful in many lands, tongues, and ages have we sung these songs of faith.

*Psalms 139:13-15 —*

*For thou didst form my inward parts,  
thou didst knit me together in my mother's womb.  
I praise thee, for thou art fearful and wonderful.  
Wonderful are thy words!*

*I know well me right well;  
my frame was not hidden from thee,  
When I was being made in secret,  
intricately wrought in the depths  
of the earth.*

*Psalms 71:9-11 —*

*Do not cast me off in the time of old age;  
forsake me not when my strength is spent.  
For my enemies speak concerning me,  
those who watch for my life  
consult together,  
and say, "God has forsaken him;  
pursue and seize him;  
for there is none to deliver him."*

## JEWISH VIEW ON ABORTION

Judaism has always been concerned with the concept of "Right to Life" and "Respect for Life". From the time Deuteronomy proclaimed: "Thou shalt choose Life" and "Thou shalt live by them", the Jewish tradition has manifested an unending determination to protect and respect all of God's children. This concern has evidenced itself in Biblical sources, Mishnaic and Talmudic statements and medieval and modern decisions.

Working from the text of Genesis 9:6, "He that shed the blood of man in man, shall his blood be shed", one of the seven of Noah's commandments, the Talmud in Sanhedrin 57B, excludes the killer of an embryo from capital punishment. Judaism was unalterably opposed to abortion. It was not considered a "capital offense", but was a prohibited act.

The Mishna in Ohaloth 7:6, considers therapeutic abortion and sets the precedent that in pre-natal cases "the mother's life takes precedence over the life of the fetus." In problem pregnancies, the fetus is looked upon as a "pursuer", a murderer which in seeking to be born is endangering the mother's life and must, therefore, be destroyed.

However, the Talmud in Sanhedrin 72B in dealing with post-natal therapeutic problems, teaches that the moment the greater part of the body (the head) has already emerged the baby must not be destroyed, "for the claim of one life cannot supersede that of another life". Maimonides codifies Jewish law to this effect in Hilcoth Rozeach 1:9.

To summarize the basic Jewish legal view:

1. Up to the time when the first signs of labor commence, the embryo and then the fetus is considered an organic part of the mother. Prior to the fortieth day the embryo is considered "mere water". Life does not start at conception. The embryo contains the "potential" for human life but is not looked upon as a living being. While according to the consensus of Rabbinic opinion, its potential life is not protected by any definite legal provisions, the artificial termination of a pregnancy is nonetheless strongly condemned on moral grounds. The taking of this potential human life can be justified only for medical or other grave reasons.

2. During the process of birth and until the head or greater part of its body has emerged, the baby's

potential life is still of inferior value but, nonetheless, vested with a certain measure of human inalienability. Its claim to life may (and must) be set aside only in the mother's interest if it threatens her existence. During these two phases, it would be a criminal violation of the sanctity of human life to let the mother die by refraining from performing an abortion that would destroy the fetus.

3. From the moment the major part of the child is born, it assumes human status in most respects and the value of its life is practically on a par with that of any adult person. The Halachah still reserves the right to save the mother via an abortion at the expense of the child when the failure to sacrifice the child would lead to the loss of both lives; but not when it would otherwise be expected to survive the mother's death.

4. Based on a late seventeenth century opinion, it is in the realm of possibility that a therapeutic abortion may be contemplated, if on reliable medical evidence it is genuinely feared that allowing the pregnancy to continue would have such psychologically debilitating effects on the mother as to present a hazard to her life, however remote such danger may be.

5. Individual cases may not be decided upon, prior to consultation with the husband, doctor, and rabbi.

The concern of the Jewish community for "Respect for" and "Right to Life" is inherent in these biblical and rabbinic decisions. We support the right of all people to lawfully petition our Congress and our fellow citizens to promote the moral and ethical norms they espouse. We abhor the infringement of liberties of individuals or institutions and the imposition of civil penalties on those whose ethical and religious codes prohibit their involvement in any fashion in the performance of abortion. At the same time, living in a pluralistic society, we should not stigmatize as "murderers", those individuals or social governmental institutions whose ethics and morality dictate other norms of conduct which are from their point of view in consonance with the right to and respect for life.

technology, bringing depth and superficiality simultaneously. A world community exists, a world conscience, the plight of human freedom and dignity are raised in unparalleled concern. From a moral-religious ethic comes this heightened sensitivity.

The Jewish tradition states:

*"... whosoever saves a single life, Scripture ascribes it to him as though he had saved the entire world."*

(Mishnah, Sanhedrin, 4:5)

The Christian tradition states:

*"Greater love has no man than this, that a man lay down his life for his friends."*

(John 15:13)

Mysteriously this same age sees a tandem degradation of this sacred experience — life: denial of human dignity, subjection of peoples, and techno-

logical manipulation. There is the ancient yet ever new prophetic voice of the religious believer sound the first note of liberty, freedom, and justice?

In an age of growing interreligious communication — a crucial and telling issue is the life question itself. More than any issue it may prove to test the depth and integrity which we have made in authentic interreligious understanding. How sensitive must this probing be, both in its inward and outward test. The words of His Eminence Cardinal John Dearden serve as a visionary declaration of this intent:

*"How a community of moral authority speaks can be as important as WHAT it says."*

(*"The Challenge of Religious Pluralism"* — Denver, Colo., October 1976)

While at one in the core concept of life, divinely given and unalienable, we are also paradoxically pluralistic. This pluralistic expression follows in a forthright and open manner, giving strengthening credibility to the proclamation of moral oneness in the dignity of human life.

## CATHOLIC VIEW ON ABORTION

The present problem of abortion is not unique to our society. Rather, abortion has always been an issue evoking controversy and conflict — stemming from the absolute vulnerability of nascent human life and competing values and attitudes towards it in a suffering and often selfish world.

A historical study of the Catholic Church and its position on abortion demonstrates clearly two facts:

1. Even though in earlier centuries, lacking the data derived from modern science, there was at times uncertainty as to the precise point in human development that a new human life came into existence, the Catholic Church has, from its beginnings, always resolutely opposed the practice of abortion.

2. In its 2,000 year history, the Church has been in conflict with laws and societies which have sanctioned abortion and infanticide.

Christianity, as a new religion, began within the context of Greco-Roman society — a society whose attitudes towards the value of human life were demonstrated by its widespread acceptance not only of abortion and infanticide, but also of slavery, torture, arena combat, and such inhuman punishments as crucifixion and impalement.

To the early Christians, steeped in the reverence for life permeating the Scriptures of their Jewish heritage, life was perceived as a gift of the Creator. From this heritage and through the Gospel message, the gift of life received an additional value that anticipated birth and transcended death.

Although abortion is not specifically condemned in the Gospels of the New Testament, there is ample demonstration of the sanctity of intrauterine life in Luke, Chapter 1, which details the story of the unborn Christ and the unborn John the Baptist during the visitation of Mary to her cousin Elizabeth. This passage of the Scriptures undoubtedly had tremendous influence on the early Christians' attitude towards the unborn.

Abortion was first explicitly condemned by the Christian community in an important first century book, the *Didache* (80 A.D.), the oldest source of ecclesiastical law.

Since that time, throughout the history of the Church, this explicit forbidding of the practice of abortion has been persistent, even though in some of the early writings, the exact time of the beginning of life and the nature of the penalty to be imposed on offenders has varied.

The most authoritative recent statement of the Catholic Church on abortion is contained in *The Church in the Modern World*, 1965 Pastoral Constitution from Vatican II. The fundamental principle of reverence for the human person is underscored by the Council in

these words: "Everyone must consider his neighbor without exception as another self, taking into account first of all his life and the means necessary to living it with dignity."

The two following passages deal with abortion specifically:

"Furthermore whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction . . . all these things and others of their like are infamous indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator. . . For God, the Lord of life, has conferred on men the surpassing mystery of safeguarding life — a ministry which must be fulfilled in a manner which is worthy of man. Therefore, from the moment of its conception, life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes."

An ethical judgment that abortion is morally wrong can result from a process of reasoning which is now bolstered by knowledge and facts unavailable to our forebears. The modern sciences of genetics and embryology demonstrate that a unique, living human entity comes into existence at conception, which will grow and develop at an amazing rate until its humanity is visibly apparent in greatly enlarged pictures of embryonic life and in actually aborted fetuses. At the moment of conception, when the egg and sperm unite, the new being is everything genetically it will ever be; the sex, the color of the skin, hair and eyes, and the entire genetic inheritance from the mother and the father are once and for all fixed. Just thirty days later the heart-beat (the traditional test of life when death is imminent) is functional and regular, and at forty-three days, brain-waves (the more recent indicator of life) have been recorded. This is a human being from the beginning. That characteristic of human beings which sets them apart from and immeasurably above all other forms of earthly existence, and distinguishes the most humble of human beings from the most exalted of all other beings in this world, is contained in the term, "person." This quality of personhood is not just a legal technicality; it is a reflection of reality, perceived in the knowledge that human beings are in a special way the image of God. The term "person" is used inevitably to denote the possession of rights — to be a person is to have a capacity for rights. Of all rights, the most basic, the most unalienable, the paramount right is the right to life, because when this right is denied all other rights fall with it. Where basic rights are concerned, we cannot distinguish among persons nor assume that any person is more valuable than another. We lack the vision and the

(continued on reverse side)



## WORKSHOP PARTICIPANTS

Marge Alpern, Executive Board of the Michigan Chapter of the American Jewish Committee

Rev. Charles Angell, S.A., Associate Director, Graymoor Ecumenical Institute, Editor Ecumenical Trends

Judith Banki, Associate Director, Interreligious Affairs, American Jewish Committee

Blanche Barber, Director, Department of Christian Service, Archdiocese of Detroit

Charles C. Benham, Executive Director, Detroit Round Table of the National Conference of Christians and Jews

Rev. James W. Bristah, Superintendent, Detroit East District, The United Methodist Church

Rev. Alex J. Brunett, Director, Office of Ecumenical and Interreligious Affairs, Archdiocese of Detroit  
National Chairman, Christian-Jewish Dialogue

The Right Reverend John H. Burt, Episcopal Bishop, Diocese of Ohio

Rev. Charles W. Butler, Pastor, New Calvary Baptist Church

Josephine D. Casgrain, Member of Archdiocese of Detroit subcommittee for Jewish-Catholic Relations

His Eminence, John Cardinal Dearden, Roman Catholic Archbishop of Detroit

Eugene DuBow, Midwest Regional Director of the American Jewish Committee

Robert Dugas, Member of Archdiocese of Detroit subcommittee for Jewish-Catholic Relations

Catherine Ambrosiano Fisher, J.D., Member of Archdiocese of Detroit subcommittee for Jewish-Catholic Relations

Dr. Eugene Fisher, Chairman of the Archdiocese of Detroit subcommittee for Jewish-Catholic Relations

Rev. Edward J. Flannery, Former Director, Secretariat for Catholic/Jewish Relations, National Conference of Catholic Bishops

Inge Gibel, National Co-ordinator, Visitors to Israel Program

Sr. Ann Gillen, Executive Director, National Interreligious Task Force on Soviet Jewry

Rabbi Irwin Groner, Senior Rabbi, Shaaray Zedek Synagogue, Executive Board, American Jewish Committee

Erma Henderson, City of Detroit Councilwoman

Dr. Richard C. Hertz, Senior Rabbi, Temple Beth El, Member of the Executive Board, American Jewish Committee

Dr. Elizabeth Hood, Member, Task Force on Women in Church and Society, Michigan Conference, United Church of Christ

Dr. Glen A. Igleheart, Ecumenical Officer of the Southern Baptist Convention

Miles Jaffe, Chairman of the Interreligious Affairs Committee of the American Jewish Committee

Dr. William Keucher, Pastor, Covenant Baptist Church

Rabbi Leon Klenicki, Director of the Department of Catholic-Jewish Relations, Anti-Defamation League of B'nai B'rith

Ruth Kroll, Assistant Director of the Michigan Chapter of the American Jewish Committee

Paul Larose, Member of Archdiocese of Detroit subcommittee for Jewish-Catholic Relations

Most Reverend Bernard F. Law, Bishop of Springfield-Cape Girardeau; Chairman, Bishop's Committee for Ecumenical and Interreligious Affairs

Richard H. Lobenthal, Regional Director, Anti-Defamation League of B'nai B'rith

Professor Harry Magoulas, Professor of Byzantine History, Wayne State University

Reverend Ronald E. Modras, Assistant Professor of Systematic Theology, Saint John's Provincial Seminary, Member of Editorial Committee of Concilium

Rev. John T. Nowlan, Former Director, Community Affairs Department, Archdiocese of Detroit

Mgr. John M. Oesterreicher, Director, Institute of Jewish-Christian Studies, Seton Hall University

Rev. John Pawlikowski, OSM, Associate Professor of Social Ethics, Catholic Theological Union, Member Bishops' Committee for Catholic/Jewish Relations

Rabbi Jacob J. Petuchowski, Professor, Hebrew Union College

Rev. Cornelius A. Rijk, Director of SIDIC (Service International de Documentation Judéo-Chrétienne)

Rabbi James Rudin, Assistant Director of Interreligious Affairs of the American Jewish Committee

Sherwood Sandweiss, Michigan Area Director, American Jewish Committee

Rae Sharfman, Vice-Chairman of Detroit Committee for Soviet Jewry

John H. Shepherd, President, Jewish Community Council of Metropolitan Detroit

Arlene Swidler, Managing Editor of the Journal of Ecumenical Studies

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

Sister Rose Thering, O.P., Professor, School of Education, Seton Hall University

Reverend Royale M. Vadakin, Director of Ecumenical Affairs, Archdiocese of Los Angeles

Dr. William L. Weiler, Executive Director, Office on Christian-Jewish Relations, National Council of The Churches of Christ

Rev. Edward B. Willingham, Jr., Executive Director, Christian Communication Council of Metropolitan Detroit Churches

Rabbi Alfred Wolf, Chairman, Interreligious Affairs Committee, Central Conference of American Rabbis

## PLANNING COMMITTEE

Rev. Alex J. Brunett, *Chairman*

Rev. William L. Weiler, *National Officer*

Rev. John Sheerin, *National Officer*

Marge Alpern  
Charles C. Benham  
Rev. Robert J. Bickley  
Josephine D. Casgrain  
Dan Cassey  
Robert Dugas  
Catherine Ambrosiano Fisher  
Dr. Eugene Fisher  
Robert Frehe  
Fred Frank  
Rabbi Irwin Groner  
Miles Jaffe  
Barbara Larose  
Paul Larose  
Richard H. Lobenthal  
Sr. Eileen MacNeil  
Delphine Palkowski  
Joseph Palkowski  
Joseph Radelet  
Sherwood Sandweiss  
Dennis Stavros  
Kathleen Straus  
Rev. James Trent  
Rev. Edward B. Willingham, Jr.

## SPONSORS

SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS, NCCB  
OFFICE ON CHRISTIAN-JEWISH RELATIONS, NCC  
*In cooperation with*

The American Jewish Committee  
Anti-Defamation League of B'nai B'rith  
Jewish Community Council of Metropolitan Detroit  
Archdiocese of Detroit  
Christian Communication Council of Metropolitan Detroit Churches  
Detroit Round Table of the National Conference of Christians and Jews

*Marc Tanenbaum*

3rd

# National Workshop on Christian-Jewish Relations

*Living Together  
in an  
Age of Pluralism*

April 19-21  
1977

Holiday Inn of Southfield  
26555 Telegraph Road  
Southfield, Michigan 48034  
(313) 353-7700

# National Workshop on Christian-Jewish Relations 1977

Holiday Inn of Southfield, 26555 Telegraph Road Southfield, Michigan 48034

**Theme: Living Together in an Age of Pluralism**

## TUESDAY, April 19, 1977

- 6:30-8:00 Registration — Main Lobby
- 8:00 P.M. Opening Plenary Session
- Welcome:  
Reverend Alex J. Brunett  
National Chairman  
Christian-Jewish Dialogue
- His Eminence, John Cardinal Dearden  
Roman Catholic Archbishop of Detroit
- John H. Shepherd, President  
Jewish Community Council of  
Metropolitan Detroit
- Keynote Address:**  
Rabbi Jacob J. Petuchowski, Professor  
Hebrew Union College

## WEDNESDAY, April 20, 1977

- 8:30 A.M. Opportunity for Common Prayer
- 9:00 A.M. **Keynote Address:**  
The Right Reverend John H. Burt  
Episcopal Bishop, Diocese of Ohio
- 10:00 A.M. Small Group Discussions of Theme and  
Keynote Addresses  
Dialogue with Keynoters
- 11:15 A.M. Workshops
- 12:30 P.M. Lunch
- 1:30 P.M. Workshops

## WEDNESDAY, April 20 (cont.)

- 3:30 P.M. Workshops
- 6:00 P.M. Workshop Banquet preceded by Cocktail  
Hour
- Speaker:  
The Most Rev. Bernard F. Law  
Bishop of Springfield-Cape Girardeau  
Chairman, BCEIA
- 8:30 P.M. Visit and Reception, Shaarey Zedek  
Synagogue, Rabbi Irwin Groner, Host

## THURSDAY, April 21, 1977

- 9:00 A.M. Opportunity for Common Prayer
- 9:30 A.M. General Session:  
Reports to the Assembled Workshop  
Participants from each group (coffee and  
rolls will be provided).
- 11:15-12:30 General Closing Session with Brunch
- Reactors:**  
Rabbi Marc H. Tanenbaum  
National Director Interreligious Affairs,  
The American Jewish Committee
- Dr. William L. Weiler, Executive Director,  
Office on Christian-Jewish Relations,  
National Council of the Churches of Christ
- Rev. Edward J. Flannery, Former  
Director, Secretariat for Catholic-Jewish  
Relations, National Conference of  
Catholic Bishops

## WORKSHOPS

Workshops 1 through 4 will continue over the three periods scheduled for Workshops.

Workshops 5 through 7 will be repeated each scheduled Workshop period.

### 1. SCRIPTURAL INSIGHTS IN SEARCH OF DIALOGUE

Moderator: Rabbi Leon Klenicki

11:15 A.M. Session A.

*Rabbinic Judaism and the New Testament:*

Speaker: Rabbi Leon Klenicki

Reactor: Robert Dugas

1:30 P.M. Session B.

*The New Testament and Jewish/Christian Tension*

Speaker: Dr. Eugene Fisher

Reactor: Rabbi Leon Klenicki

3:30 P.M. Session C.

*The Use of Scripture in the Liturgies of Lent and  
Holy Week*

Los Angeles Guidelines: Rev. Royale M.

Vadakin and Rabbi Alfred Wolf

### 2. PLURALISM UNDER FIRE

11:15 A.M. Session A.

*Christian and Jewish Appraisals of Pluralism in the  
United States and its Impact on Religion*

Moderator: Charles C. Benham

Panel: Rev. Ronald E. Modras

Rabbi Irwin Groner

Reactor: Rev. Charles W. Butler

1:30 P.M. Session B.

*The Middle East as a Paradigm of the Problem*

Moderator: Sherwood Sandweiss

Panel: Inge Gibel *mod. John Oesterreich*

Reactor: Prof. Harry Magoulis

3:30 P.M. Session C.

*Toward a Common Agenda*

Moderator: Rev. Charles Angell, S.A.

At this point the floor will be open for discussion  
between participants and panelists. Some effort  
will be made to reach some basic statements based  
upon the dialogue that has taken place

### 3. WOMEN TODAY AND THE JEWISH/CHRISTIAN DIALOGUE

11:15 A.M. Session A.

*Out of the Jewish Tradition . . .*

Moderator: Catherine Ambrosiano Fisher

Speaker: Judith Banki

Reactors: Paul Larose, Dr. Elizabeth Hood

### 3. WOMEN TODAY AND THE JEWISH/CHRISTIAN DIALOGUE (continued)

1:30 P.M. Session B.

*Out of The Christian Tradition . . .*

Moderator: Ruth Kroll

Speaker: Arlene Swidler

Reactors: Marge Alpern

Rev. John Pawlikowski, OSM

3:30 P.M. Session C.

*Toward a Common Agenda*

Moderators: Ruth Kroll

Catherine Ambrosiano Fisher

At this point the floor will be open for discussion  
between participants and speakers. Some effort  
will be made to reach some basic statements based  
upon the dialogue that has taken place.

### 4. CONTEMPORARY ISSUES WHICH UNITE AND DIVIDE: PROBLEMS AND PATTERNS FOR INTERFAITH DIALOGUE

11:15 A.M. Session A.

*Human Rights after Helsinki*

Moderator: Eugene DuBow

Speaker: Sr. Ann Gillen

Reactors: Josephine D. Casgrain

Rae Sharfman

1:30 P.M. Session B.

*Church and State: Parochialism and Abortion*

Moderator: Rev. Edward B. Willingham, Jr.

Speaker: Miles Jaffe

Reactors: Blanche Barber, Rev. James Bristah

3:30 P.M. Session C.

*Social and Economic Justice as an  
Institutional Problem*

Moderator: Richard Lobenthal

Panel: Rev. John T. Nowlan, Rabbi Richard

C. Hertz, Erma Henderson

### 5. BEYOND VATICAN II (Repeated)

The History of the Vatican II Statement on the  
Jews and subsequent Vatican/Jewish Relations  
Rev. Cornelius A. Rijk, SIDIC

### 6. EVANGELISM AND THE DIALOGUE (Repeated)

Moderator: Rabbi James Rudin

Participants: Rabbi James Rudin, Dr. Glen

Igleheart and Dr. William Keucher

### 7. INTERRELIGIOUS DIALOGUE: PATTERNS AND PROBLEMS

Moderator: Sister Rose Thering, O.P.

This Workshop will consist of a presentation of  
various models for dialogue as they are found in  
the United States.