



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 3, Jewish-Christian relations, 1978.

THE AMERICAN JEWISH COMMITTEE

date January 19, 1978
to Marc Tanenbaum
from Brant Coopersmith
subject

The enclosed editorial "O Jerusalem" from the Archdiocesan newspaper, The Catholic Standard, of January 19th which attacks Israeli administration of Jerusalem and refers to unjust acts "...especially when they are perpetrated by those who fled to Israel to escape the denial of these very rights in other lands," represents the first major problem between the Archdiocese and the Jewish community of Washington that I can recall since I arrived in 1964.

As you know, I have spoken with Judi Banki, and hopefully by the time you get this memo you will have advised me whether or not the contents of the editorial reflects a line being promoted by any substantial elements in the Catholic world. Meanwhile, I have alerted the local Jewish Community Council's staff, and the Chairman of our own Interreligious Affairs Committee. I spoke with John Sheerin. (Gene Fisher is out of town until tomorrow morning.) Sheerin's reaction is that "this will cause a ruckus." He said he would talk to Gene in the morning and thinks that they will probably have to involve John P. Hotchkin as well.

A coincidence (?) I am enclosing a copy of a brochure announcing the fact that Bishop Marino is leading a "Lenten Holy Land Pilgrimage" from the Archdiocese beginning March 6. As you can see, this pilgrimage is sponsored by the Catholic Standard. For reservations one is sent to the Catholic Travel Office. For your further information, I am enclosing a copy of a memo from Bernie Resnikoff dated June 23, 1976; a copy of a letter from the Catholic Travel Office which went to all members of Congress; a copy of a letter from Selma Baxt to Cardinal Baum, and finally a copy of an answer to Selma Baxt from Bishop Marino. So that what we have is the Catholic Standard carrying a hostile editorial today, and a current visit to the Holy Land sponsored

--more--

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January 19, 1978

by the Catholic Standard which is being conducted by a travel agency headed by a man who at least in 1976 was very hostile.

Since beginning this memo, Danny Mann and I have discussed the situation. He is trying to lay-off as much as possible on other people and agencies. He will be asking Matt Simon to contact a couple of the Catholics who were with us on the trip to Israel in February, 1977. Danny is meeting with an official of the Archdiocese at a regular meeting tomorrow and will take up the problem of the editorial. Anticipating a possible necessity meeting with Cardinal Baum, I have agreed to alert a number of the key rabbis.

Regards,



BC:gvp

enclosures

cc: Judi Banki
Harold Applebaum
Murray Friedman

P.S. Matt Simon has already spoken to President Healey of Georgetown who has agreed to write a letter to the Catholic Standard.

Jerusalem

A visitor returning to Jerusalem today has to be somewhat shocked. Stone and mortar are rapidly obliterating the vista that for so many centuries made the religious shrines the key topographical points across the city. Even the magnificent Dome of the Rock is beginning to fade in the maze of high-rise buildings that are cluttering the skyline of the city and the surrounding hills. The Kidron valley, once a place of pastoral tranquillity, is quickly becoming cluttered with the stone structures which house the living and the dead.

It is ironic to note that even as these monstrosities of stone and mortar are appearing on the landscape in many areas of the city and its environs, the architectural master plan for the city forbids the erections of simple statues and shrines on the outside grounds of religious places. This bodes ill for the future of the great Christian and Moslem shrines in Jerusalem.

Even more disturbing is the gradual diminishing of the living presence of the Palestinian Christians in their ancestral homeland. Under the guise of the unresolved state of war that continues to exist in Palestine, the Palestinian Christians are being subtly but effectively disenfranchised in their own homeland. The homes and property of Palestinians that have been confiscated over the years for the needs of the state of Israel somehow or other are never restored to their owners, nor is other land made

available. For the Palestinian, whatever is given by way of compensation is an insult as well as an injustice.

Documented cases of the denial of due process for Palestinian Christians make depressing listening, especially when they are perpetrated by those who fled to Israel to escape the denial of these very rights in other lands. The great material progress made by the state of Israel is severely tarnished by the failure to insist on fundamental human rights for all of the people who inhabit the land of Palestine.

The present Holy Father has warned on several occasions that if the Christian presence disappears from the Holy Land the great Christian shrines will be nothing more than empty shells of stone and mortar. Yet, to accentuate his concern, the young Palestinian Christians are leaving their homeland as quickly as they can get away. The living Church is rapidly evaporating.

If the present trend continues, to the long list of the world's ghettos may soon be added the name of Jerusalem. But this time it will be a self-imposed ghetto and the meeting place of the world's three great religious movements, those of Christianity, Judaism and Mohammedanism, will for all intents and purposes cease to exist.

THE AMERICAN JEWISH COMMITTEE

date April 14, 1978

to MORRIS FINE
from SERGIO NUDELSTEINER

subject



Grandum

I want to inform you that since the first moment in which was enounced that the III Meeting of the Consejo Episcopal Latino Americano -CELAM- (Latin American Episcopal Council) would be held in Puebla, Mexico, starting from next October 12, broke out into a serious fight between Conservatives and Progressives of the Catholic Church in Latin America.

According to information which was spread out, broke out an irritate fight around the political strategy that the bishops will follow during the next ten years, 1978 to 1988. The II Conference of the Consejo Episcopal Latino Americano was held in Medellin, Colombia, in 1968. The headquarters of this organization is in Bogota, Colombia.

The debates between progressives and Conservatives are based in a document made by CELAM, which contains 214 pages. This paper is criticized because it presents a fixedness situation in a reality of crisis as Latin America is passing by. Mexican bishops have pointed out that this document offered decided support to the advance of militarism and dictatorship in Latin America. At the same time, they criticize the document because they consider that is present an image of an immaculate church, not liable to mistakes, when the reality is that the silence that the Catholic Church has preserved many times in Latin America has been very harmful. Over all, they protest that the paper of CELAM has placed obliquely the situation of oppression and injustice that the countrymen and natives are living in Latin America.

Those who support the document simply points out that the contents of the document has nature of a proposal and which must be increased with the contributions of priests, religious, and laity, until they have a "base document", which must be finished in Puebla during the conference.

The polemic has gone beyond the limits of a discussion and is underlined that the III Conference of CELAM will probably be one of the most conflicting conferences realized up to date, as there will be treated important and several political and social items.

In the course of the last ten years, the Catholic Church in Latin America, has moved remarkably to radical left and several bishops, not only shout against the military dictatorships, but they are identifying themselves with the political and social changes in Latin America.

By other way, the Conservative Catholic leaders accuse to the Progressives of an open identification with the marxism and for that, they began a strong offensive with the hopeless to resist the hard influence of socialism in the high hierarchy of Church.

Bishop Sergio Mendez Arceo is one of the leaders of the Progressives in Mexico, he is openly identifying with marxism and seriously attacked by the Conservatives, who, at any price, try to bring him into disrepute.

Because of all these facts, the forthcoming conference of CELAM will define the position between progressives and Conservatives of the Catholic Church in Latin America, matter, which we must follow nearly.

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MORRIS FINE

April 14, 1978

Also, I went to inform you that since we announced the performance of such conference in Puebla, Mexico, I found contact to Priest Diaz de Leon, member of the Steering Committee of this conference, to ask him to invite a delegation of the American Jewish Committee to attend the III Meeting of the Catholic Church in Latin America. He offered to do all the necessary, in the meantime he told me that he did not see any obstacle for the AJC to attend as observer. I expect to have news from Priest Diaz de Leon soon, and I shall let you know immediately.

I shall appreciate your comments about this matter; meanwhile, receive my cordial regards and best wishes for a Happy Passover.

SNB/am

David Geller
Rabbi Marc H. Tanenbaum
Jacob Koverloff

THE AMERICAN JEWISH COMMITTEE

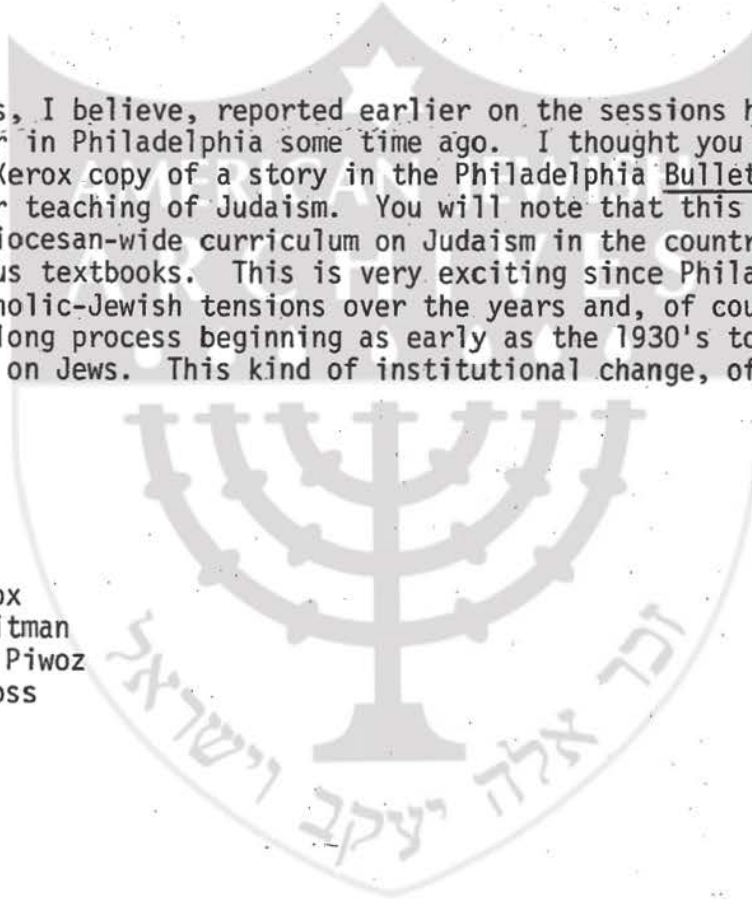
date December 22, 1978
to Rabbi Marc Tanenbaum
from Murray Friedman *MF*
subject The New Program on Teaching of Judaism in the Archdiocesan Parochial Schools

Roger Meltzer has, I believe, reported earlier on the sessions he worked out with Dr. Eugene Fisher in Philadelphia some time ago. I thought you would be interested in the enclosed Xerox copy of a story in the Philadelphia Bulletin on the new school's plan for teaching of Judaism. You will note that this is described as the first such diocesan-wide curriculum on Judaism in the country to supplement existing religious textbooks. This is very exciting since Philadelphia, you know, has had some Catholic-Jewish tensions over the years and, of course, this kind of work reflects a long process beginning as early as the 1930's to begin to change church teachings on Jews. This kind of institutional change, of course, is very exciting.

MF:r

Enclosures

cc: Robert A. Fox
 Jules I. Whitman
 Dr. Seymour Piwoz
 George M. Ross



Torah, liturgy compared

Catholic schools plan teaching of Judaism

By PAULA HERBUT
Of The Bulletin Staff

"With little children you can make an emphasis that Mary and Joseph were Jewish, and make that part of the daily teaching," said the Rev. Michael Carroll, assistant superintendent of schools in charge of religious education with the Roman Catholic Archdiocese of Philadelphia.

"If we talk of our liturgy, we can explain that the whole form of the liturgy is similar to the reading of the Torah," he said.

He gave these examples this week in explaining a new supplemental curriculum on Judaism being prepared for use beginning next September in Philadelphia-area Catholic parochial schools. The curriculum is being developed by an archdiocesan curriculum committee for use in religious education classes from kindergarten through 12th grade.

It is expected to be the first such diocesan-wide curriculum on Judaism in the country to supplement existing religious textbooks.

The curriculum, now in its first draft, will be geared to "heighten awareness" of the Jewish roots of Christianity and of anti-Semitic attitudes that have led historically to persecution of Jews, Father Carroll said. Instead of a separate class, it will be incorporated into the teaching from the existing textbooks.

Father Carroll was interviewed during a gathering of some 30 curriculum committee members and heads of religion departments of parochial elementary and high schools in the five-county Philadelphia area held at the Top of the Barclay in Bala Cynwyd.

The group was meeting for a briefing on changes in Catholic theology and teaching on Judaism by Dr. Eugene Fisher, executive secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

The changes in Catholic theology began with statements against anti-Semitism made at Vatican II, the international council of Roman Catholic bishops which modernized the church in the mid-1960s. Religious textbooks reflected the changes after that, Fisher said.

Before the council, "our main approach to Judaism was a polemic," he said. "Jews were seen as the people who had killed Jesus, not the people from whom Jesus came. God wanted to punish Jews, and therefore Jewish suffering was from God's will. Neither was very good historically or theologically (and) the results in our history have been tragic."

"We sprang out of Judaism, Jesus was a Jew, he taught as a Jew."

Religious textbooks have changed from the late 1960s and early 1970s to a positive view of Judaism, he said, but they are still at a "transitional point" as the new theology filters down.

Among the existing textbook changes are the elimination of hostility to Jews and Judaism, the pointing out of the Jewishness of Jesus, and the placing of responsibility for the crucifixion of Jesus on Pontius Pilate, a Roman, rather than Jews, he said.

Among the deficiencies in the textbooks, he said, is "a gap" of information about Judaism from the time of the crucifixion to the time of the Holocaust, the murder of 6-million Jews by Nazi Germany during World War II. "Judaism did not end with the New Testament," he charged. He said that Christian anti-Semitism is treated in the textbooks "fairly but too sparsely — the Crusades are mentioned very seldom."

pass to NY

GUIDELINES FOR THE EVALUATION OF THE TREATMENT
OF JEWS AND JUDAISM IN CATECHETICAL MATERIALS

Prepared by Eugene J. Fisher, Ph.D. Consultant for Teacher Training,
Archdiocese of Detroit - Office of Religious Education, 1976.
Copyright, E. Fisher, 1976.

I. Official Sources for the Criteria developed here:

- 1) The Second Vatican Council, "Declaration on Non-Christian Religions," (Nostra Aetate), Section 4, October 28, 1965.
- 2) "Guidelines for Catholic-Jewish Relations," Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops of the United States, 1967.
- 3) "Pastoral Orientations on the Attitude of Christians to Judaism," the Episcopal Committee of the Roman Catholic Bishops of France, April, 1973.
- 4) "Statement of the United States Catholic Conference of Bishops (USA) on the Middle East," November 13, 1973.
- 5) "Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate," the Vatican Commission for Religious Relations with the Jews, January 2, 1975.
- 6) "Statement on Catholic-Jewish Relations," NCCB, Nov. 20, 1975.

II. The Criteria

A. The Hebrew Scriptures (HS)

1. Does the catechesis affirm the value of the whole Bible? Does it show that, far from being rendered void by the New Testament, the Hebrew Covenant remains in fact the root, the source, the foundation and the promise of the new?
2. Are the Inspiration and validity of the Hebrew Scriptures recognized in their own right?
3. Do lessons picture the Hebrew Bible as a source of Inspiration for Jesus, the N.T. authors and later Christian writers? Do the materials show the HS to be the Scripture of the NT Church?
4. Do lessons set the HS and the Jewish tradition founded on it against the NT in a false way--i.e. is the HS pictured as constituting a religion of only justice; fear and legalism, with no appeal to the love of God and neighbor? (cf. Deut. 6:5, Lev. 19:18 as the source of Jesus' "Law of Love")

5. Is the fact noted that the phrase "Old Testament" is seen by Jews as an insult to the continuing validity of the Hebrew Bible?
6. Is the religion of the HS presented as dynamic and currently valid or is it seen as dead and anachronistic, merely a precursor of the religion of the NT?
7. How are the personalities of the HS treated? Is their Jewishness noted or are they pictured as "hidden" Christians?
8. Is the HS used in such a way that the children can identify with Hebrew Biblical figures such as Abraham as models of faith? Or is the HS story told in such a way that the "fickleness" of the people is stressed?

B. Judaism in New Testament Times

1. Does lesson material indicate that the Judaism which gave birth to Christianity was dynamic and vital? Or is it falsely presented as degenerate, legalistic and materialistic?
2. Is attention paid to the multiplicity of sects and groups within Judaism in Jesus' time? Are these described fully developed or only in negative stereotypes?
3. Is the full range of Jewish beliefs regarding the Messiah adequately presented? Or are Jewish Messianic expectations reduced to the notion of awaiting a purely materialistic, earthly king?
4. Is mention made of the achievements of Judaism during NT times? (e.g. the development of the synagogue, the literature of the period, Qumran, Rabbinic works)?

C. The Pharisees

1. Are the Pharisees treated fairly or only as a negative stereotype? As legalistic? As all the same? (e.g. see the different Pharisaic movements such as the schools of Hillel and Shammai)
2. Are the negative images ascribed to the Pharisees then applied to "the Jews" as a whole?
3. Are the revolutionary religious and social achievements of the Pharisees and their role as preservers of Judaism after the destruction of the Temple explained?
4. Is mention made of positive relations between Jesus and the Pharisees (e.g. Luke 11:37-44, 13:31; John 9:13; Nicodemus) and between the Pharisees and the early Church (e.g. Acts 5:34-39; 23:6-9)?

D. Jesus and the Jews

1. Is the Jewishness of Jesus clearly stated and used where appropriate to explain His behavior? His understanding of and adherence to the Jewish Law? That He considered Himself a faithful Jew?
2. Do the lessons state or imply that "the Jews" rejected Jesus, despite the fact that most Jews could never have heard of Him in His lifetime? And that the Apostles and early disciples were all Jews?
3. When phrases like "some Jews" or "some Jewish leaders" are used, is adequate teacher background given in the manuals so that teachers will know why these terms are used and be able to prepare students for encounters with usages of the term "the Jews" in John's Gospel and elsewhere at Sunday Mass?
4. Is Jesus pictured as opposing or denouncing the Judaism of His time? Or is He seen in context--as a Jew--who thought and debated within the Jewish milieu, teaching quite often in the manner of the Pharisees?

E. The Crucifixion

1. Is it made clear that "what happened at His Passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today." (Vatican II)?
2. Are the results of recent biblical scholarship, showing the historical complexities of the NT portrayals of the trial and crucifixion, used in the text and especially in the teachers' manuals?
3. Is the role of Pilate whitewashed? The fact that crucifixion was a Roman method of execution? That the chief priest was a Roman appointee?
4. Is it shown that the NT does not mention the Pharisees as being involved in His arrest, trial or death?
5. Is guilt for the crucifixion consistently placed where it belongs theologically--on all humanity? Or are "the Jewish leaders" actually blamed in concrete descriptions of the Passion?
6. Is the notion that Jewish suffering is the result of divine retribution for their alleged rejection of Jesus explicitly condemned-- or at least never mentioned or in any way implied?

F. Rabbinic and Medieval Judaism

1. Does the treatment of Judaism cease with the NT period?
2. Are Jews mentioned in Church history only as victims of persecution? Or are the significant Jewish contributions to Western, "Christian" history treated and fairly developed?
3. Is there mention of the great religious significance of the Mishnah and the Talmud? Of the medieval Jewish communities of Europe? Of the role of Spanish Jewry in developing medieval scholastic philosophy and Arabic thought for Christian Europe?
4. Is the story of Europe only the story of "Christendom"? Is the influence of Jewish intellectual and theological thought on Christian thought (e.g. Maimonides on Aquinas, Spinoza on Pascal, Jewish linguistic and Biblical studies on Erasmus, etc.) presented? Jewish mysticism?
5. Is medieval Jewish "ghetto" life seen in all its vitality and creativity? Jewish emancipation beginning with the French Enlightenment in 1790?
6. In short, is Jewish history treated only as a passive backwater of Christian history, or is the true role of Judaism in post-biblical history portrayed in a positive manner? Is it treated at all?
7. If not treated, so that there is a long silence between the N.T. and the Holocaust in the 20th Century except as victims of persecution, is there an underlying message that there is somehow a link between the last appearance of the Jews as "Christ killers" and their next appearance as suffering victims?

G. Reformation to 20th Century

1. Is the contribution of Jewish thought and culture to the Reformation (both Protestant and Catholic) and to the Enlightenment presented?
2. Is the role of Jewry in European economic development in this period made clear, without false stereotyping? The role of Jews in the discovery and growth of America? Involvement in the growth of trade unions?
3. Is there any presentation of profound Jewish religious movements such as Hassidism? Jewish philosophy and poetry that influenced current thought such as Heinrich Heine, Martin Buber, Franz Rosenzweig? etc.? Great Jewish scientists such as Freud and Einstein--are they portrayed as Jews?

4. Is there an appreciation for the development of and differences between Reform, Orthodox and Conservative Jewry, especially in the U.S.? The development of Zionism in this country (Brandeis etc.)?
5. Any reference to the Hebraic and biblical origins of much of the thought of early American colonists like the Puritans as well as that of the framers of the Constitution?

H. Christian Persecution of the Jews

1. Do texts treating of Church history honestly admit to Christian mistreatment of the Jews during various periods in history? And urge repentance?
2. Are the "excesses" of the Crusades and the Inquisition treated with candor or is an attempt made to cover over or even justify these events?
3. Is the history of Christian anti-Semitism clearly traced, along with its consequences in pogroms, ghettos etc.?
4. On the other hand, are the efforts of some of the Popes, such as Gregory the Great, to stop the practice of forced conversion and protect the Jews, mentioned as models of a more Christian practice?

I. THE HOLOCAUST

1. Are the implications of this event for traditional Christian understandings clearly dealt with, at least in the upper grade levels?
2. Is the fact that the destruction of 6 million Jews took place in supposedly Christian countries admitted?
3. Are Christian heroes like Franz Jagerstatter who died at the hands of Hitler praised for their courage?
4. Is the Church's silence regarding the death camps handled in a balanced and fair manner?
5. Are the more recent forms of anti-Semitism such as "anti-Zionism" analyzed and clearly condemned?
6. Is the Holocaust literature written by Jewish survivors of the death camps used where appropriate (liturgies, etc.)? Are the authors presented as Jewish (e.g. Anne Frank, Eli Wiesel, Victor Frankel, etc.)?

J. The Modern State of Israel

1. Is the Jewish concept of peoplehood fully explained? I.E. "a peoplehood that is not solely racial, ethnic or religious but in a sense a composite of all three." (NCCB statement, Nov. 1975).
2. Do the texts help students to understand "the link between land and people which Jews have expressed in their writings and worship throughout two millenia as a longing for the homeland, holy Zion." (NCCB, 1975).
3. Are students prepared to understand with sympathy the view of American Jews with regard to the State of Israel in such a way that they will be able to enter into dialogue with Jews even if they do not themselves accept the biblical/theological rationale?
4. Is the validity of the existence of the Jewish State of Israel clearly affirmed along with an affirmation of the rights of the Palestinians? (NCCB, Nov. 1975).
5. If mention is made of current Israeli-Arab conflicts, is an adequate background for both sides of the issue presented?
6. Is an attempt made to explain Zionism as a movement for liberation in reaction to both European and Moslem oppression?

K. The Relationship Between the Covenants

1. Is it made clear that the Jewish Covenant with God was not abrogated with the establishment of the Christian Covenant in Christ? That we are the "wild shoots" which have been "grafted" unto Israel? (Rom. 11).
2. Is the point clearly made that still today "God holds the Jews most dear... He does not repent of the gifts he makes or of the calls he issues," (Nostra Aetate, Vat. II. cf. Romans 11)? Is the permanent and continuing election of the Jewish people, i.e. the ongoing role of Judaism in the divine plan clearly seen as an essential aspect of a valid Christian theological understanding of Judaism? (French Bishops, 1973); Vat. II, De Ecclesia, No. 16)
3. Is an attempt made to see this continuing salvific role of Judaism in the world on Jewish as well as Christian terms? (For example as the "Sanctification of the Name"? (French Bishops, 1973).
4. Even if not fully developed, is an attempt made to frame a positive theological understanding of Jewish/Christian relations for today based on the above biblical and official sources while avoiding indifferentism?
5. Are adequate activities, information and attitudinal approaches developed appropriate to each age level by which Christians can have the opportunity, as the Vatican Guidelines (1975) stipulate, "to learn by what essential traits the Jews define themselves in the light of their own religious experience?"

Secretariat for Catholic-Jewish Relations

1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005

DR. EUGENE J. FISHER
EXECUTIVE SECRETARY

202 659-6857

October 30, 1978

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

Dear Marc:

Here is another offering from Brother Castel,
with cover letter. It's point is made timely by
the anniversary of Krystallnacht.

Yours in Shalom,



Eugene J. Fisher

EJF:1m
Encls. (2)

cc: Brother Pol Castel

2833 Cochrane
Detroit Mi, 48216
Oct. 26 1978

Dr. Eugene Fisher
Secretariat for Catholic Jewish relations
1312 Massachusetts Ave. N.W.
Washington D.C. 20005

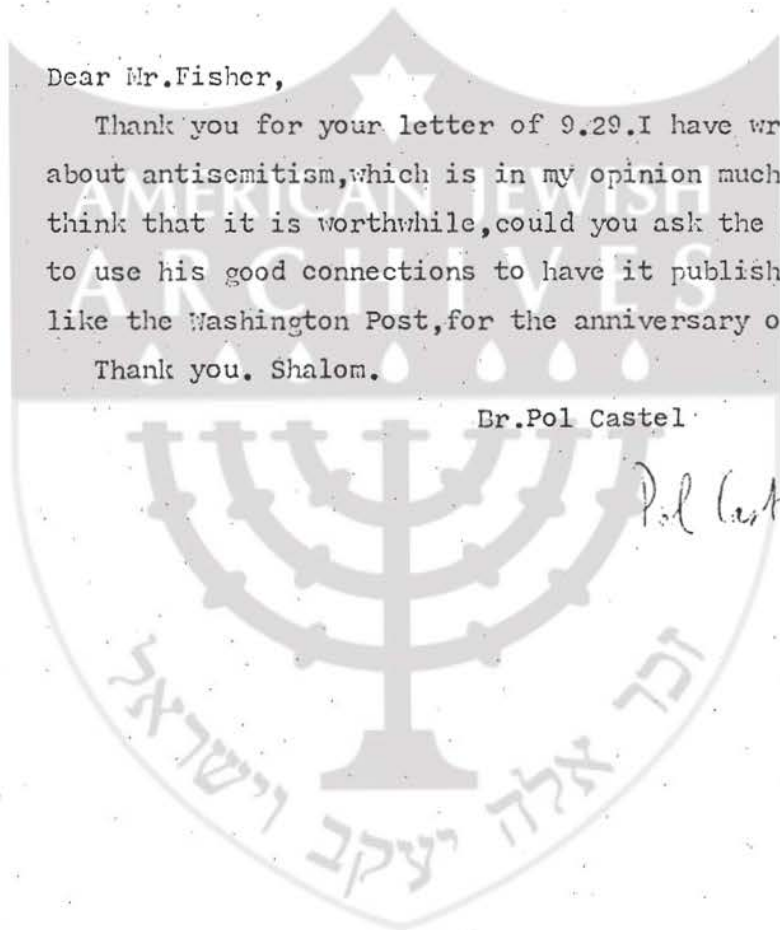
Dear Mr. Fisher,

Thank you for your letter of 9.29. I have written another article about antisemitism, which is in my opinion much more important. If you think that it is worthwhile, could you ask the Rabbi Marc Tannenbaum to use his good connections to have it published in a major paper like the Washington Post, for the anniversary of the Crystal Night?

Thank you. Shalom.

Br. Pol Castel

Pol Castel



THE CRYSTAL NIGHT

THE ANGUISH OF A PEOPLE.

In July 1938 delegates of 32 nations gathered in Evian to consider aid to the Jews, who by all evidence were menaced by merciless persecution as darkness was spreading over Europe. They decided to do nothing. The Jews were once more left to their solitude. Hitler had stated just before the conference: "I can only hope and expect that the other world, which has such deep sympathy for these criminals, will at least be generous enough to convert this sympathy into practical aid". Soon after he informed the South African defense minister: "We shall solve the Jewish problem in the immediate future... The Jews will disappear".

On the night of November 9th to 10th the "Kristallnacht" came (crystal night, so-called after the glass that littered the streets from the windows of Jewish homes and businesses), the government sponsored campaign of arson, mayhem and terror aimed exclusively at Jews and carefully organized throughout every village, town and city of Germany and the country which had been Austria. Some 267 Synagogues and congregational buildings were razed, and 7500 Jewish shops were damaged. Nearly 30,000 Jewish men between 16 and 18 were arrested on Nov. 10 and sent to concentration camps. In the villages, Nazi Gauleiters held competitions to see which community should be "purified" of Jews first. Men, women, even small children were dragged from their homes, driven and whipped through the streets. The "Kristallnacht" was the worst pogrom the modern world had, as yet known. Ten days later, a front page article appeared in "Das Schwarze Korps", the official newspaper of the Gestapo: "Because it is necessary, because we no longer hear the world's screeching and because, after all, no power on earth can hinder us, we will now bring the Jewish question to its totalitarian solution". Steps toward the final solution were outlined, concluding with the sentence: "The result would be the actual and definite end of Jewry in Germany and its complete extermination". Antisemitism was not indeed a new phenomenon, but this form was.

It was the beginning of the martyrdom of a people. What martyrdom and what a people! An American Jew, Maurice Samuel was writing in the darkest hour of the torment: "We will never understand the

immense and demented range of antisemitism unless we transpose its terms. It is the Christ that the Fascists Nazis are afraid of; it is in his infinite power that they believe; it is at him that their mad thoughts of annihilation aim. But the very words Christ and Christianity are too overwhelming and the respect they command has been too deeply rooted for centuries. They are thus brought to direct their attack on those who are responsible for the birth and expansion of Christianity... They are obsessed by the craving to spit on the Jews for having given Christ to the world". Recently, Saul Bellow expressed similar sentiments: "I occasionally wonder whether that is why the world is so uncomfortable with them (the Jews). At times I suspect that the world would be glad to see the last of its Christianity, and that it is the persistency of the Jews that prevents it. I say this remembering that Jacques Maritain once characterized European antisemitism of the 20th century as an attempt to get rid of the moral burden of Christianity". This perspective is neither sociological nor psychological, but rather philosophical and religious. It only permits us to reach the nature of things, because whatever the economic, political, cultural forms in which the problem appears, it remains in reality a mystery of sacred order.

Whatever the particular causes that the observer assigns to antisemitism may be, they always conceal deeper roots of hate. If the world hates the Jews, it is because it feels that they always will be supernaturally foreign to it, prisoners and victims of the world they love, but that they don't belong to, never will nor can; it is that it detests their passion for the absolute and the unbearable stimulation they inflict to it. It is the destiny of Israel that the world loathes. This abhorrence of a people really bears on its vocation.

The hate of Jews and that of Christians have a common origin, a common refusal by the world which does not want to be hurt and refuses to see itself in this way. It is satisfied with itself, it does not need grace, it beatifies itself, because after all it does not want redemption. It is not real hope, it is a hope in animal life and in its force profound and somehow devilish, when it takes over the human being who believes he has been misled by the messengers of the absolute. Earthly racism tends to be antisemitic and antichristian. Communist atheism is not antisemitic, it is satisfied with being universally antitheist. In both, however, appears the same fundamental naturalism, a common hate of all absolute and of all

transcendancy. The mysticism of the world will expand heroically and any "Corpus Mysticum" of non-world origin must thereby be rejected.

That Israel be a "Corpus Mysticum" Jewish thought is aware. The bond uniting Israel is not merely one of flesh and blood or one of the historical community. It is a sacred and supra-historic bond, not one of possessiveness, but one of promise and nostalgia. The communion of this "Corpus Mysticum" is the communion of the earthly hope. Israel hopes passionately, craves for the coming of God into this world, the Kingdom of God on earth. It wants with a supernatural and irrational intensity, justice in the time, justice in nature and in the community.

Israel is there, at the same time, not of the world but deeply involved in it, to irritate and to spur it. Like a foreign body, like an active ferment in the mass, it allows the world no rest. It teaches it to be restless at the thought of being a Godless world. It spurs the progress of History. Israel's passion is endured for the stimulation and emancipation of the world's temporal life, a scapegoat's passion engaged in the world's terrestrial destiny, and its paths of sin. But the tainted sufferings of the world repercuss on it, when it takes revenge of the wounds of its History. Israel receives thus the counter-effect of the action it initiates or that which the world anticipates from it. Israel's drama is to oppose the Prince of this world, while loving it, being drawn to it, and knowing better than anyone its value.

Israel has a double destiny concerning world History and the world's salvation. Regarding this salvation directly, it is a witness, and what a witness ! It is the custodian of the Scriptures, and Israel itself, throughout History, is a living and permanent record of God's promises. Regarding indirectly the world's salvation, Israel is assigned, in the course of temporal History, and of its own finalities, to a work of terrestrial activation of the whole world. "The History of the Jews, Leon Bloy said, dams the History of mankind, as a dike bars a river to raise its level". From the start and by a unique privilege, there was a supernatural choice involving a people in its temporal History, a race in its social destiny. That is the reason for the astonishing merging of the natural and the sacred, of the supernatural and the temporal presented in the particular case of Israel.

This destiny cost Israel much throughout its painful History,

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whose paroxysm was still to come. Jacques Maritain said in 1938 : "In Europe's present days, there are some who want extermination and death, first that of the Jews, because that is their final aim... This massacre remains a dream, the germs of hate polluting the atmosphere are a reality". By misfortune, hate has prevailed and the dream has become a reality. The processes of destruction surpassed the wildest infernal nightmares. One had recourse to scientific methods. Machine guns were not adequate neither were cold, famine, epidemic. Gas chambers were invented, where multitudes entered, crying out the Jewish prayer "Shema Israel", electrocution, mass stacking in sealed chambers where asphyxia slowly took over, suffocation of the elders and the weak in sealed freight cars on the way to sorting camps where those among the survivors who were not fit for hard labor were massacred. It could be said, then, that the sufferings of Israel were ^{taking} more and more the form of the Cross.

AMERICAN JEWISH ARCHIVES THE TWILIGHT OF A CIVILIZATION.

Antiquity had known of a certain antisemitism. Christianity dishonored itself in allowing this calamity to survive and increase. But Nazi racism was of an entirely different nature, and its vile pride was but the compensation of a troubled psychology, distorted by an inferiority complex and resentment. Nazi racism was not set up for the German or Nordic races, it was conceived against a mythical enemy because its basic principle was hatred, and because hatred needs an enemy to detest and to destroy. The enemy was the mythic creation of a morbid hatred which had developed in the decayed parts of a people. Racist doctrine and racist law were the ideological superstructures of a soul's deep and total neurosis. In fact, racist law was but an ideological process to justify a criminal passion and to free it of all restraint.

Racist law was a doctrine with its own principles and logic. It had its prophet, M. Rosenberg and its hero, Adolf Hitler. It had inspiring principles expressed in terms that wanted to mimic the metaphysical and religious language. Rosenberg wrote in his "Myth of the twentieth century" : "Today, a new faith is born, the myth of blood. A faith which with blood safeguards the divine essence of man, a faith based on this evidence that nordic blood is at the base of the mystery that depossesses and replaces the ancient sacraments... The myth of the twentieth century is a myth of blood which gives

vent to the worldwide revolution, under the banner of the swastika; it is the awakening of the racial soul which after a long slumber, victoriously brings to an end the racial chaos... Law is no ^{more} ~~longer~~ a bloodless scheme than religion or art, but it is bound eternally to a predetermined blood with whom it appears and disappears". Hitler in "Mein Kampf" was appealing to the "Vocation of a supreme race of a people of masters disposing of the resources and the possibilities of the entire world" and concluded "A State which, while races are being poisoned, applies itself to the culture of its best racial elements, will inevitably some day become master of the world". Racist law was an idea. It was the example par excellence of the homicide-Idea.

This racism and this antisemitism were a collective irrational psychosis which drew its power from its very irrationality, as every delirium does. If we want to understand an irrationality so maleficent and so virulent, it is not merely to rational light, but to suprarational light that we must have recourse. Only what is better and more elevated than reason is capable of descending to the depth of irrationality, and to master it. Behind all the appeals to Darwin, to geopolitics and to vital space laws, what was really operating was a demoniac hate that we must look at straight in the face. This bestial hatred had supernatural eyes. There was in fact only one thing firm and unshakable in the heart of German racism, and it was Nazi antisemitism. This antisemitism was at its very bottom a furious aversion to the Sinai revelation and to the people that had produced the Messiah.

Antisemitism always appears as a pathological phenomenon revealing an alteration of conscience which, unable to shoulder its own responsibilities to History, attempts to provide itself some sort of alibi. It then falls back on phantoms of substitution concerning a whole race, and certain pretexts are brought in to give them consistence. We have here a sort of collective failed action or a substitute for an obscure passion; kind of furious resentment forced back in the shadows of the unconscious, against the God of the Gospel, and against Jesus son of David. This is the reason why the bitter zeal of antisemitism always ends up as a bitter zeal against Christianity itself.

This racism was an insult to the Christian religion and an injury to the universal conscience. Pope Pius XI spoke to both. Receiving a group of Christians in 1933, he commented on the text of the

Mass "The sacrifice of our Patriarch Abraham" : "Note that Abraham is called our Patriarch, our Ancestor. Antisemitism is not compatible with the thought and the exalted reality expressed in this text. It is a trend in which we Christians cannot have any part... Spiritually we are Semites".

Frank, the fuhrer of German jurists had expressed in 1936 the classical formula : "Right, what is just, is what is useful to the German people, what is unjust is what is detrimental to the German people". In the Encyclical letter "Mit brennender sorge" the Pope stated : "Human laws that are insolubly in contradiction with natural law are tainted with an original flaw that no coercion, no amount of power display can heal. It is in the light of this principle that the axiom 'Right is what is useful to the people' must be judged... Ancient paganism had recognized that to be valid the axiom had to be reversed and reworded : "It is impossible that something be useful if it is not at the same time morally good. And it is not because it is useful that it is morally good, but it is because it is morally good that it is useful". The pagan philosopher cited here is Cicero in the "De Officiis". Thus wisdom of ancient paganism and Christian wisdom are in agreement to condemn the first principle of this politic machiavelism of which the Nazi regime, sometimes called neo-paganism, presented the absolute and unbridled form; in reality, it was merely a degraded and perverted paganism. Culturally this paganism was indeed a philosophical absurdity. It belittled and humiliated to an inconceivable degree the reason and the thought, subordinated from then on, to flesh and blood. It was bringing to mankind, among all forms of barbarism menacing it, its most inhuman and most desperate form, because it bonded humanity to categories and biological fatalities from which no possible exercise of their liberty would permit escape.

At the camp of Kharkoff, a Jewish woman, feeling the pains of childbirth on Christmas night, was imploring God in her prayer "That her child be born dead so that he not be murdered by men". The image of distress and despair of an entire people must always be in our minds when we think of racist law and of racist crimes. All of this is by itself an image of something more terrible; the monstrous and irreparable corruption of the human soul of the persecutors and the abyss of perversion they were exposing the human race to. Plato teaches that the evil in the wicked is immensely far greater than the injury in the victim. The evil that disfigured the heart

of the antisemitic and racist tormentors inflicted on our nature, destructions much more appalling than the pain suffered by the innocent victims of torture. One of these moral destructions in the soul of civilized nations was undoubtedly the indifference with which they left the Jewish people in its solitude. One was inured to reports of new atrocities. This accommodation to hell was one of the hidden crimes committed on the souls by the Nazi racism in the entire world.

The year of the Crystal Night, the President of the U.S.A., facing the terrible impotence of the civilized world, invited all men of good will to pray for "the unfortunates who in other countries are in a dire distress". He was demonstrating by thus appealing to heaven, what the real dimensions of the problem challenging at the time the conscience of peoples, were. It was one of the signs of the profound perturbation of Civilization. It was the twilight of a civilization, and antisemitic Nazism was at the heart of its agony.

Antisemitism for the Jews was a problem of blood, of physical life or death. If it is a problem of soul for every man, it is a problem of spiritual life or death for the Christians; and as long as the world which professes Christian civilization is not cured of antisemitism, it will carry a sin which will hold back its moral recovery. There is a particular responsibility to Christian conscience; it alone can deliver souls from the poison of antisemitism, if it really is aware of what spirit it belongs to, and if it really carries in the substance of human history, the testimony and the understanding of faith in the mystery of Israel.

This holocaust of six millions of Jews annihilated by Hitler and Nazi racism has marked our times with a gaping wound. This immense clamor which arose one day from the concentration camps is audible no more, but even in our time its echo continues to reach the innermost fibers of life of the world and its invisible vibration tears them apart.

Pol Castel.

memorandum

THE AMERICAN JEWISH COMMITTEE

date December 13, 1978
to Rabbi Marc Tanenbaum
from Natalie Flatow
subject

Jo-Ann Price Baehr asked me to share the attached issue of "Origins" with you.

Will you please be sure to send it back to her?
It's obviously her only copy.



Natalie Flatow

Dear Natalie — Marc — Did you see this? Jo-ann
(Shirley) Baer

MISSION & WITNESS OF THE CHURCH

Catholic-Jewish Relations Today

(Appreciate if you'd
return this for
my files)

CONTENTS OF THIS ISSUE:

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*Datebook, p. 274;

*Developments in Catholic-Jewish Relations: An Annotated Bibliography, by Eugene Fisher, p. 284;

*Testimony on National Health Insurance, by Msgr. Francis Lally, p. 287;

*A Letter to President Carter: Support Urged for Ecumenical Coalition of the Mahoning Valley, by the Interreligious Committee of General Secretaries, p. 288.

What is the mission and witness of the church in regard to the Jewish community today? That question is probed in a paper presented by Tommaso Federici, professor of biblical theology at San Anselmo in Rome, during a meeting in Venice of the Catholic-Jewish Liaison Committee, the official international dialogue group of the two communities. Federici's paper was the Catholic presentation at the March 1977 meeting. Since then, it has received increasing attention. Now, after final revisions by Federici, a translation of the paper has been published by the Sisters of Zion. The paper situates current questions about Jewish-Christian relations in a scriptural context. It proceeds to a discussion of undue proselytism. "A careful distinction needs to be made between, on the one hand, mission and 'Christian witness,' and, on the other, 'proselytism,'" Federici writes. Undue proselytism, he explains, refers to "anything which infringes or violates the right of every human person or community not to be subjected to external or internal constraints in religious matters, and also includes ways of preaching the Gospel which are not in harmony with the ways of God." Today, every form of judgment expressive of discrimination, contempt or restriction against the Jewish people, or against their worship, their culture, their past and present history, or their existence and its meaning, must be excluded, Federici says. The biblical theologian devotes attention in his paper to the permanent place of the Jewish people according to God's plan and to the meaning of true dialogue. The text follows.

A. Present-Day Renewal in the Catholic Church

1. No one can still be unaware that the Catholic Church is going through an irreversible phase of deep renewal. The various factors responsible for this historic transition include, in God's providence, the so-called "modern movements of renewal." We can speak of a genuine "return to the sources."

2. The first and most important of these movements to note is the biblical movement, which is bringing to the fore once again the study and living out of scripture as the necessary condition for the life and activity of the church in the world. The liturgical movement stresses the biblical "history of salvation" which the community of faith must live, and points back to the central meaning of worship of the one God as "memorial" and as offering of thanks for all his wonderful works in the history of his people, and as a "blessing" of him who has performed them and of praise and glory to him insofar as he is who he is. The patristic movement is helping us to recover the living, global and pastoral way in which the fathers of the church nurtured the people on the continuous reading of

continued on page 275

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origins

NC documentary service

The new administrator of Our Lady of Mercy parish in Duluth, Minn. — Sister Mary Paul Ludwig — is the first woman to head a parish there. Though the sacramental ministry of the parish will be handled by a priest who will serve the parish primarily on weekends, Sister Ludwig takes charge in most other respects. The idea of a nun and a priest working together as pastoral and sacramental ministers respectively, arose when Bishop Paul Anderson of Duluth transferred the priest who formerly served in the parish. The bishop said that he might have to close the parish unless a new approach to ministry were considered. Father Michael Lyons, the diocesan pastoral planner who serves in the parish on weekends, says: "Sister Mary Paul is in charge as administrator. She is the essential image of Christ present to the people there. Because of that, I'll be free to deal with the essential parish services of eucharist and the sacramental life of the community." The placement of Sister Ludwig is a pilot program to help find ways of dealing with a serious shortage of priests.

During World War II, Italian military intelligence succeeded in decoding the Vatican's secret messages, according to an article by Father Robert Graham appearing in the Jesuit review *Civiltà Cattolica*. Pope Pius XII had considered the Vatican's code impossible to break until he learned that it had been broken, Graham writes. The priest, is co-editor of the Vatican documentary series on the Holy See's activities during World

War II. According to Graham, Italian intelligence believed during the war that the contacts of the Vatican with foreign governments and with its own representatives abroad "could constitute a danger for Italy as a possible open line of enemy intelligence." Graham relates the story of a young German intelligence agency member who intercepted Vatican telegrams to Archbishop Cesare Orsenigo, apostolic nuncio in Berlin, for decoding. German intelligence was also able to decipher the Vatican code. The young German had developed a conflict, realizing the danger the secret messages to the nuncio could pose for people. "The Holy See had obtained transit and resident visas for many Jews and persecuted persons." The intelligence service passed the deciphered telegrams to the Gestapo.

In a videotaped message of Pope John Paul I to Catholics of Miami, the late pope said: "The city of Miami is a crossroads, where people of widely differing languages, mentalities and traditions meet. Obviously, this poses considerable problems for harmonious living. But at the same time it provides an opportunity for a singularly convincing witness to the unifying element contained in Christ's Gospel. The aim of all your efforts must be to build up a genuine community of faith, prayer and love." The pope's message was videotaped to be flashed on an 80-foot screen at Miami's Orange Bowl during a celebrated Mass marking the 20th anniversary of establishment of the diocese and its 10th anniversary as an archdiocese.

Oct. 28: 20th Anniversary of the election of Pope John XXIII.

Nov. 3-4: Gulf Coast Religious Education Conference. Sponsor: Archdiocese of New Orleans. Theme: "Pathways to New Horizons: The National Catechetical Directory." New Orleans, La.

Nov. 6-9: National Workshop for Christian-Jewish Relations. Theme: "Sacred Values in a Dehumanizing World." Ambassador Hotel. Los Angeles, Calif.

Nov. 7-10: International Scholars Symposium: "Western Society After the Holocaust." Sponsor: Institute for the Study of Contemporary Social Problems. University of Washington. Seattle, Wash.

Nov. 9-11: Annual Texas Faith and Order Conference. Sponsor: Texas Conference of Churches. Theme: "To Be or Not to Be: Deciding About the Beginnings of Life." Presbyterian Mor-Ranch. Hunt, Texas.

Nov. 10-12: Second Conference on the Ordination of Roman Catholic Women. Sponsor: Women's Ordination Conference. Theme: "New Woman, New Church, New Priestly Ministry." Civic Center. Baltimore, Md.

*Nov. 10-12: 15th General Assembly of Consortium Perfectae Caritatis. Theme: "Faith and the Religious Life." Sheraton Park Hotel. Washington, D.C.

Nov. 10-12: New England General Conference on the Catholic Charismatic Renewal. Theme: "Jesus, Kindle in Us the Fire of Your Love." Providence, R.I.

Nov. 11: Meeting of the Administrative Board and Administrative Committee of the U.S. Catholic Conference and the National Conference of Catholic Bishops. Washington, D.C.

Nov. 13-16: The U.S. Catholic bishops meet. Capitol Hilton Hotel. Washington, D.C.

Nov. 16-17: Institute on Hospices. Sponsor: Catholic Hospital Association. Pick Congress Hotel. Chicago, Ill.

*Nov. 19: National collection of the Campaign for Human Development, the U.S. bishops' domestic anti-poverty program.

*Nov. 19-21: Convention of the Religious Education Association of the U.S. and Canada. Theme: "This We Can Believe: A Pluralistic Vision." Palmer House. Chicago, Ill.

*Nov. 28-30: Consultation of the Pope John XXIII Center for Medical-Moral Research and Education. University of Notre Dame. Notre Dame, Ind.

Dec. 4: 15th anniversary of Vatican II's Constitution on the Liturgy and the Decree on Social Communications.

*Dec. 7: Seminar and General Assembly of SEDOS, an organization of 43 mission-sending religious congregations. Topic: "Lay Involvement in Mission." Christian Brothers Generalate. Rome, Italy.

*signifies new listing

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Jewish/Christian—continued from front page
scripture and its application to the liturgy of the community and to life.

The pastoral movement is concerned with study and activity for the daily life of the communities. The catechetical movement deals in particular with the content and techniques of the ongoing teaching of the church and its necessary scriptural bases. The missionary movement is bringing about a renewal of evangelization by the church among the peoples and cultures of the earth, preceded by a careful study of the many different questions involved. The spirituality movement is deepening and disseminating the vital biblical content of everyday faith.

The ecumenical movement is uncovering aspects of the centuries-old divisions between groups of Christians and studying the causes and the remedies to be applied: it is moving along the toilsome path of the rediscovery of unity and is making us discover again that there is no ecumenism without genuine ongoing renewal (*Unitatis Redintegratio*, 6-8). Dialogue with other religions and new ideologies calls Christians to give a hearing to the deep questionings of men today and to offer them their own experience as men and as believers, for the upbuilding of the "society of love," illuminated by the "light of God." Finally a new sense of history, read in the light of scripture, is bringing about a deeper understanding of the origins and vicissitudes of the church; of her place in the world in relation to different peoples and cultures and to the biblical plan of salvation and its unfolding in the lives of men of every age.

3. The Second Vatican Ecumenical Council (1962-1965) met at a time when all these movements were happily converging, as well as other complementary movements, which had been started and pursued by various pioneers with increasing fruitfulness. The council gave its blessing to the insights, desires, studies and efforts of preceding decades; it analyzed and synthesized their provisional results and finally endorsed their essential main content. The effect of the council, in response to the pressing demands of renewal, was to provide a powerful incentive toward rethinking and deepening the whole life of the Catholic Church, both internally and insofar as this life is lived in the world among different men and cultures and in the flow of world history. All this was put down in the 16 official documents of the council, which will be the necessary basis of the modern activity of the church in the future.

4. However, this basis is not closed, as has been shown by the numerous "documents of implementation" which have concentrated on various urgent points in the council documents or have answered new needs arising from recent events. They provide for the full and coherent implementation of the program laid down by the council itself. But even the

magisterium of the popes who guided the work of Vatican Council II and directed its orientations manifests this irreversible will for a renewal. Thus approximately 10 years after the close of the council it is possible to record the stage not only of the council's implementation, but also of the real advances achieved to date as well as the large amount which still remains to be done either in the immediate future or by future generations.

5. What has been brought about, then, is a series of irreversible new achievements as a result of the peaceful work of the Catholic Church, both internally and in her relations with other churches or with other world religions — in the present case with Judaism — or with other human groups.

6. It should not be concealed that the work, while steady, but under the guidance of the pope and the bishops, has necessarily been gradual. It has had to face numerous difficulties both internal and external, but it is nevertheless moving forward irreversibly with hope and trust in God's will.

B The Return to Biblical Sources

Characteristic of the present stage of renewal in the Catholic Church is a definite universal and daily expanding return to the biblical sources.

1. This movement by Christians is due both to the work of pioneers, at first Protestant and then also Catholic, and also to the specialized institutions for biblical training at an advanced level. The present liturgical reform has been the occasion of one particular aspect of this "return to the sources."

Not only has the reform involved — and still involves — studying the Jewish biblical origins of Christian liturgy, but in the new Roman Lectionary for the Mass and other celebrations, it has restored in full the precious reading of the Old Testament and the consequent vital sense of the historical dimension both of the worship of the one God and of the salvation extended to all men in history. Furthermore a number of papal directive documents followed by those of the council especially *Sacrosanctum Concilium*, the Constitution on Sacred Liturgy and *Dei Verbum*, the Constitution on Divine Revelation), and finally the documents implementing them have ensured that this "return" has now become general both in extension and in depth.

2. Study and continuous contact with the sources have gradually accelerated the total rediscovery of God's revelation contained in scripture as "sacred history." This is the history of God's salvation continually at work among men, the divine plan of universal salvation in the world and in the complex history of men and peoples of the earth.

The plan began to become a reality with the choice of an historical people, Israel. From that people it spreads through the whole

QUOTE FROM A PAST TEXT OF CURRENT INTEREST:

"The preceding list of quotations and the themes they illustrate allow us to draw from this material the following conclusions:

"1. There are, in the official teaching of the church and the churches, some general principles and some orientations on how to present in Roman Catholic teaching, at all levels, the Jews, Judaism and the relation of both to Christianity.

"2. The general principles indicate in terms of the true spirit of Christianity and the true reality of Judaism what lines this teaching should respect if it is to be faithful to both.

"3. The orientations are both negative and positive. The negative ones indicate some dangers and extremes to be avoided. The positive ones show the concrete paths to be followed.

"4. We can now synthesize the negative orientations in this way:

"—The Jewish people should not be presented as repudiated, cursed or rejected by God.

"—The Jewish religion must not be said to be one of fear and retributive justice only, diametrically opposed to the New Testament religion.

"—Post-biblical Judaism is not a decadent form of religion, without any positive values at all. 'Jews' in the New Testament do not necessarily have a pejorative connotation. The same must be said of Pharisees and Pharisaism.

"—Jews are not collectively responsible for the passion and death of Christ, neither those of his time nor those who came after.

"—Anti-Semitism in all its forms stands condemned and the Holocaust is to be (continued in the following margin)

(continued from the previous margin)
seen as a grim consequence of its malignant nature.

"5. The positive orientations raise those points which we enumerate now:

"—A 'spiritual bond' exists between Judaism and Christianity, manifest in different historical, biblical, liturgical and doctrinal aspects. (American Guidelines)

"—The Old Testament (or Hebrew scriptures) have not been superseded by the New, they are always the true word of God and belong to the integrity of the Bible and thus of divine revelation.

"—The Judaic roots of Christianity should be made present, either in the founding personalities, starting by Christ himself, or in the language, teaching and general atmosphere of the New Testament and primitive Christianity.

"—Jews are 'most dear to God' because of their fathers; their election and mission have a permanent validity and they play a decisive role in the religious history of mankind.

"—Finally, two of the documents quoted (the NCCB statement and the orientation of the French Episcopal Commission) recognize in a positive way the relation of the Jewish people to the land of Israel, without, for that matter, adopting a political stance in the present controversies affecting that part of the world.

"6. As many, if not all, of the above principles and orientations are founded in Holy Scripture and Catholic tradition or in the awareness the Jewish people has of itself, it can be said that:

"—For what regards the points which touch on the interpretation of scripture, the Catholic teacher has here the true norm for reading scripture (continued in the following margin)

universe. There is a better understanding of the definitive saving power of God's word. This was once given to the patriarchs (Gn. 12, 1-3, to take the example of Abraham) in the form of an irreversible and trustworthy promise; it was continually proclaimed to the people in worship, so that it could also be lived in everyday life. It was confirmed by the prophets — but in its essence it "abides forever" (Is. 40,8).

There is a better understanding of the way Christ urgently insisted for his disciples of every age on the need to search the scriptures, in his personal teaching with which he started them on their way. (Cf., for example Lk 24, 25-27, 44-47, quoted by *Dei Verbum* 14-17 on the Old Testament in the life of the church today). Scripture at that time meant, in practice, the Old Testament with its enduring value for everyday life.

For this reason when the apostle Paul demonstrates the historical foundation of the death and resurrection of Christ he proclaims that these events come about "according to the scriptures" (1 Cor. 15, 3-4) which were at the time no other but the Old Testament.

This meant and still means today difficult problems of interpretation, comparison and application, which justify the Second Vatican Council's appeal for the church as a whole first of all to evangelize itself with the word (cf., in particular, *Sacrosanctum Concilium* and *Dei Verbum*). This deeper study of scripture is leading to a better and better understanding of the Passover theme in salvation history.

As a result, as the church comes to recognize that she is a "pilgrim on this earth" (cf., e.g., *Sacrosanctum Concilium* 2;8; *Lumen Gentium* 48;68; *Dei Verbum* 7; *Unitatis Redintegratio* 2;6; *Ad Gentes* 2; *Christus Dominus* 16), in the sense that her "Passover exodus" is still happening, her prayer and her activity are again and again directed toward the paschal dimension of existence. The whole life of faith is thus better seen as continual living of the paschal event, and a continual "memorial" of the Passover, by giving constant blessing, thanks and praise to the Lord. Indeed it has rightly been said by authorities that the major Christian rediscovery of our day is that of the Passover; Christian life will be more characterized by a distinctively paschal spirituality. It may be noted that these same official documents make more frequent and apt use of quotations from the Bible to give the best expression to the thought of the church on the various questions they deal with.

3. In a relatively short space of time and, in particular, since the Second Vatican Council there has been a change of mentality within the Catholic Church on the part of leaders and faithful alike, though not without some delay and reluctance. Facts and reality can no longer be ignored in practice nor can they be interpreted in a "closed" and so reductionist

way. The internal and external relations of the church must henceforth be based on full and realistic inductive and mutual relations — with a firmer adherence to God's will expressed in the biblical revelation to men in history, and specifically to the people God chose for himself.

4. It is therefore possible to predict that in the not too distant future the Catholic Church's relations with other human cultural and religious groups will enter a better phase of greater openness and readiness to collaborate.

5. In all this, ecumenical experience in the recent and more distant past has been of great service in teaching and perfecting a new method of analyzing facts and subsequent relations.

6. It was necessary first of all to clarify these points in order to present the subject of this study in the inalterable fullness of the Catholic faith.

I. THE BIBLICAL COMMAND OF MISSION TO THE PEOPLE OF THE EARTH

The Catholic Church does not conceal the fact that the basis of her mission in the world, in history among the peoples of the world and their different cultures, is to be found exclusively in the revealed will of God, not in any human motive of power, domination or conquest. On the contrary she claims a twofold mission of service of the one God and of brotherly service of the people of the earth.

This binding command is already present in the pages of both testaments of the Bible. And the church feels herself called and addressed directly and continually by the Old Testament as much as by the New Testament; the former is something real and concrete which she feels to be her own, not something external and as it were accidental and distant, though it has to be explored on the basis of the fulfillment brought to it by the New Testament. For this reason the church has always stressed and stresses again her links with the Jewish people.

A. The Specific Command of Mission

1. The church emphatically takes as belonging to her the sublime command of the Old Testament, incorporated, fulfilled and delivered again in the New Testament, of making known the name of the one God among all peoples of the earth in every age (cf. *infra*). The Lord in his infinite majesty and in his goodness, has himself revealed his one true name, the only authentic name (Ex. 3,15), alone to be adored and called upon with fear and faith, but also with love (Ex. 23,13); it is this which will distinguish the people whom he has chosen for his own from all other peoples as they call upon and remember the name in praise, in remembrance, invocation and intercession. The name is "terrible" (Dt. 28,5), eternal (Ps. 135,13), all-holy (Ps. 99,3,5,9), sanctified (Is. 29,3), praised, thanked and

invoked (Ps. 7,18) and loved (Ps. 5,12). To call upon the name of God and not in vain (Ex. 20,7; Dt. 5,11) marks the attainment of salvation (Jl. 3,5).

2. The people God himself has chosen for his plans of goodness is thus obliged to bring other peoples, though only through the grace of the one Lord, to "invoke the name of the Lord and serve him under the same yoke (adoration)" (Zep. 3,9). This is the universalist opening which echoes through the whole Old Testament, in the Torah of Moses (e.g. the "brotherhood covenant" of Abraham, our common Father, Gn 12,1-3), in the prophets (cf. e.g. Is. 2, 1-5, 10,33-11,10, 19-25, 6,12, Jer. 16, 19-21, Jonah and others), in the wisdom books and in the Psalms.

"But the latent danger still exists that popular religious writing and the behavior of Christians may put pressure on Jews, both individuals and groups."

3. But the Lord himself has also given warning with clear and severe prophetic threats that he in no way tolerates his people "making his name blasphemed" among the nations (cf. e.g., Ez. 36, 16-32; cf. also Dt., other prophets; similarly in the New Testament, Christ, e.g. in Lk. 6; Paul, e.g., in Rom. 2,14 which recalls Is. 52,5, 1 Tm. 6,1, Ti. 2,5, 1 Pt. 4,4, Jas. 2,7).

4. The mission, then, of the people of God over the ages and throughout the earth is always the "sanctification of the name, *qiddush ha-Shem*" in the world and among the peoples (Ex. 9,16; Is. 29,23; cf. Nm. 20,12; Is. 8,13; Ez. 20,41; 28,22,25; 36,23; 38,16,23; Mal. 1,11,14).

5. In the New Testament the person of Christ Lord and God (Jn. 20:29) is presented both as the continuation of the Old Testament prophetic line and as something new. He thus stands in his place as the center and source of this complex process so rich in historical and spiritual consequences. Christ himself, following in the footsteps of the Old Testament first gives us the command to "sanctify the name" in the Lord's Prayer or Our Father, which he taught his disciples (Mt. 6,9; Lk. 11,2; cf. also the synagogue parallel in the liturgical *Qaddish*); this was then spelled out by apostolic men (as in Heb. 13,15; cf. also Rom. 9,17, in the difficult context of the "mystery of Israel," which specifically quotes Ex. 9,16), as

in chapter three of Ephesians. Christ reveals in a new way to his disciples of every age the fullness of the divine name, which is "God and Father of our Lord Jesus Christ," the ineffable and awesome object of adoration and love (cf. e.g., the whole of Jn. 17, similarly the opening of the Pauline epistles).

6. The person of Christ, Lord and master, therefore, together with his own and his apostles' teaching means that Christians of every age are committed to seeing themselves in the historical and prophetic line of the biblical covenant and, in a supranational sense, as a "chosen race, a royal priesthood, a holy nation, the people God chose to proclaim his own wonderful deeds" (1 Pt. 2,8, which picks up Ex. 19,5-6, with its Old Testament parallels).

7. Christ before and after his resurrection commanded his faithful disciples to carry on his own mission of proclaiming the name of God and Father, and all the saving realities which spring from it as from a single wonderful source; his mercy and justice, his kingdom of salvation through love, the brotherhood of all men, the return to the house of the Father of all men in a spirit of conversion of heart (*teshuva*, *epistrophe*, *niham*, *metanoia*), and as the recipients of the ever-present reality of divine grace, according to the promise made to the fathers (cf. Mk. 1, 14-15, Mt. 28, 16-20; Mk. 16, 15-20, Acts 1,8 and other texts). Therefore the Lord grants his Spirit (cf. Lk. 24,49; Acts 2,1-11; Jn. 20,21-23).

8. Modern methods of analysis of the New Testament texts authorize the assertion that the earliest missionary activity was based on the fact that Christ himself and therefore the apostles with him, being conscious that they belonged to their people, the one people of God, intended from the outset to involve and associate Israel with the universal mission of salvation to the gentiles, a mission seen as one and the same in God's plan. The church has never wanted to work on her own. It was therefore necessary to turn to the House of Israel (Mt. 9,35-11,1; Christ's messianic mission and the "missionary discourse" to the apostles, cf. particularly 10,5-10; Acts 2,13-40; 3,16-26; 7,1-53, 13,14-41 and 44-47, 18,4-9, 22,1-21, 28,17-28 and other texts). It was only afterward that they turned to the pagan nations who were outside the covenant with the fathers, in the renewal brought about by Christ (cf. Mt. 28,16-20; Acts 10,34-48, 13,46-52, 14,15-17, 17,16-34, 19, 20, 26,1-23, 28,30-31).

9. The best documented missionary experience in the New Testament is that of Paul. The experience enabled him to reflect in depth on the difficult question of the relationship between the new community of believers, the church and the historic Israel, a question which from the start posed itself in dramatic terms. The fundamental text for

(continued from the previous margin)

when it refers to Jews and Judaism.

"—The same Catholic teacher has also here at his disposal a basic outline of Catholic theology regarding Judaism. A development and deepening of this basic outline are now needed. Remarkable efforts are being made in that direction.

"—The main principle of dialogue has been applied frequently in the documents quoted, namely, as stated in the Guidelines and Suggestions (Introduction), that we 'strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.'

"The principles and orientations thus exposed must then, as a matter of Christian and Jewish identity, constitute the main content and the basic framework of Catholic teaching on Jews and Judaism."

(From, "Survey of Issues in Catholic-Jewish Relations," by Rev. Jorge Mejia, secretary of the Vatican Commission for Religious Relations with the Jews, in *Origins*, vol. 7, quote on pp. 747f.)

A note on proselytism was included in a joint declaration issued in 1973 by Pope Paul VI and Coptic Patriarch Shenouda III of Egypt after they had met in Rome. They had this to say about proselytism and its meaning:

"In the name of this charity, we reject all forms of proselytism, in the sense of acts by which persons seek to disturb each other's communities by recruiting new members from each other through methods, or because of attitudes of mind, which are opposed to the exigencies of Christian love or to what should characterize the relationships between churches. Let it cease, where it may exist. Catholics and Orthodox should strive to deepen charity and cultivate mutual consultation, reflection and cooperation..." (See *Origins*, vol. 3, p. 30.)

Paul's treatment of the question is Romans 9,1-11,36 (which should however be read in the wider context of numerous other New Testament texts). The question has often not been examined adequately in its premises, its vital substance and its ultimate consequences.

While carefully recognizing the possibility of our knowledge being further extended and deepened, we may venture to say this: that renewed examination of Paul's text allows the conclusion that the church's mission to Israel consists rather in living a Christian life in total fidelity to the one God and his revealed word. This should lead to a competitiveness that has saving value between Jews and Christians in relation to God (cf., e.g., Rom. 11,1-14). It is this which comprises the universal salvation of Jews and gentiles.

The core of Paul's admonition to his churches is that in virtue of the divine election made once and for all to the fathers by God's faithful and living Word (cf. Rom. 9,4-5), the Israelites are God's "beloved" (Rom. 11,18). This is because God unlike men who are always sinful — never ceases to be he who is faithful to himself and therefore "the gifts and the call of God" to Israel "are irrevocable" (Rom. 11,29).

This is why the church over the centuries and especially today with the emergence of various fresh lines of research, has held and holds various concrete attitudes in relation to the Jews: respect for their mission, a desire to find common forms of witness to the divine name before the world, particularly the world of today which is losing all sense of the divine and the transcendent. For a long time in earlier periods there was also the desire to absorb Israel by means of actual conversion to Christianity. Today, however, there is emerging in the church once again the realization that the people God chose for himself is "the people dedicated to the praise of God" (cf. e.g. *Ad Gentes* 2, on mission to non-Christian peoples).

10. A further conviction has been expressed in a number of different contexts (cf. *Lumen Gentium* 16; *Dei Verbum* 14-16; *Nostra Aetate* 4; "Guidelines and Suggestions for Implementing the Conciliar Declaration *Nostra Aetate* n 4," especially para III) and has been studied more seriously within the church and needs to be expressed here, namely the conviction that none of the inspired Christian sources justifies the notion that the old covenant of the Lord with his people Israel has been abrogated or in any sense nullified (cf. supra B 2). This is true despite the fact that the Christian Passover and Pentecost as vividly described for example by Luke have meant for the church, which for Luke is Israel, a profound awareness of having received from God in a real, if still inchoative way, the object of Israel's messianic expectation.

B. Mission to Peoples and Cultures in History

1. In obedience, then, to the Lord's compelling command to his people, the church has proclaimed the name of the one God to the world and its people down to the present day. It has been a colossal task over 2,000 years. Adverse historical conditions notwithstanding, this work has never been interrupted. The papal exhortation of Paul VI, *Evangelii Nuntiandi* of Dec. 8, 1975, today brings into full light the unchanging conditions of the mission.

2. The church has always proclaimed to the world the God she prays to, the God of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses (Ex. 3,6; cf. Jesus; quotation of this passage, Mk. 12, 26-27 and parallels), the God of David, the God of the suffering servant, the God of Jesus Christ. He is the hidden Lord, the Lord of Israel, the savior (Is. 45,15). He is the Lord who is creator, provider, Father, tender and gracious (Ex. 35, 5-8; Ps. 103,8), "who gives food to all creatures — for his love is everlasting" (Ps. 136, 25, the great paschal *Hallel*), who keeps his promise to the fathers (Ps. 105,42-45; 106,45-47) in a perpetual divine "memorial," and continually makes it real and spreads it in Jesus Christ, his poor, humble and gentle servant (Acts 10,34-43; 13,16-41).

3. Over the centuries the church has thus brought countless peoples, kingdoms and cultures to faith in and love for the one living Lord, continually showing how he had acted, acts through great and terrible deeds in the history of his people, "with powerful actions and by his words" (thus *Dei Verbum* 2), and how the Lord has also acted and still acts in this way in the history of the same nations of the earth in the periods of the Old and New Testaments and in the course of world history, according to the plan of his inscrutable wisdom. Then there are his powerful acts of goodness and mercy, of forgiveness and call, of winning back what was once lost and of the entry into the messianic kingdom of what God himself has saved. Then again there are those hard, but just "signs" whereby he calls man back to the necessary conversion of heart. The church would have been more widely active in the world had not her missionary zeal and effort been constantly retarded and often frustrated by repeated, different historical obstacles, particularly in the East, but also and no less by irreparable schisms and attitudes not free from ambiguity, compromises, mistaken tactics, ill-judged words and cruelty, causing the visible infidelity in following the right way of announcing the divine name.

4. While resisting any temptation to triumphalism and simply being aware of the church's mission, it may be stated that the church has pondered the revealed yet inexpressible mystery of God's goodness, and through it over the centuries not only have

many peoples been brought to adore and sanctify the name, but also this name has at least been made known throughout the world, as has the substance of the Bible's message, centered in Christ, the Son of God and the Son of Man, who died and rose from the dead out of love. Hence a message of justice, goodness, humanity, wisdom, freedom, equality, brotherhood, real peace and aspiration to full human and social development has become a common, universal heritage, even if many — both cultures and individuals — are often unaware of the fact.

5. Through this unceasing mission, even in the midst of insurmountable difficulties, men have also been shown the laborious, but certain path which, through the saving news of Christ's death and resurrection, leads all brothers united in a common solidarity toward the one God and Lord — to love him, know him, thank him and adore him. This dynamic, saving faith has meant and still means the total liberation of man, with very real effects in the field of social relations. This was reaffirmed also in the recent apostolic exhortation of Paul VI. *Evangelii Nuntiandi*, which is, as it were, the "summa" of the missionary work and of the Catholic church's witness in the contemporary world.

6. It may be stated further that the church recognizes that in God's revealed plan, Israel plays a prominent, fundamental role of her own in the "sanctification of the name" in the world.

7. The church is clear too that the "honor of the name" is never unrelated to the salvation of the Jewish people, who are the original nucleus of God's plan of salvation.

8. The church's faithfulness to the Lord Jesus Christ in which she cannot fail, obliges her to proclaim to the world that Christ himself through his life, his word, his works, his death and resurrection does not nullify God's plan, but rather presents himself, in his humility and gentleness, his poverty and his service, as the living and efficacious synthesis of the divine promise to give men the Spirit of God.

C. Christian Life as Witness

1. It is becoming more clear in the Catholic Church today, despite any temptation which may exist to the contrary, that the mission she received from her Lord and master is above all to live in faithfulness to God and men. It is unity in love, respect for all brothers, service without distinction of persons, sacrifice, goodness. This is all clear from the message of the Bible, confirmed by the master on the very evening when he accepted to die for all men (cf. Jn. 13,1-17,26).

2. This automatically involves the repudiation and rejection of that inauthentic form of mission when, while announcing the Lord and his kingdom to men, the bearer and witness of the mission fails to urge them to live out these realities (cf. Paul's hard words in I

Cor. 9,27) and through this failure is blind to the duty of asking pardon of our common Father and of our brothers every time in history that evil and harm may have been done to a neighbor.

3. It seems that today, in various Christian contexts, among both groups and individuals there is an increase of faithfulness to the Lord and to his revealed word as well as a greater awareness of being and acting in the world and for the renewal that is needed. Consequently Christians today are better able to understand the basic necessity of living a fully Christian life.

4. It should be just as carefully realized and remembered today and continually be brought to the attention of all Christians that precisely believing Jews as such, who "sanctify the name of God" in the world by a life of justice and holiness in which God's gifts bear fruit, are a real witness before the whole world to the Jewish people's destiny. It is for this reason that one can observe in the church today deep research on a number of themes connected with the permanent place of the Jewish people according to God's plan (cf. supra n 1, A,10, the council texts).

D. Witness as a Vital Necessity

1. From the contemplation of God's plan of salvation with the eyes of faith and love and in adoration of God's inscrutable wisdom and majesty, the church derives her awareness of the absolute necessity of witness. It is constitutive of her very mission to the world and its peoples and is in accord with the concern which was to be heard in the very first days of the church itself (cf. I Cor. 9,16; "Woe to me if I do not preach the Gospel!") and has never disappeared and has now been clearly restated by the Second Vatican Council (cf., e.g., *Lumen Gentium*; *Ad Gentes*; *Christus Dominus*; *Dei Verbum*; *Gaudium et Spes* and other documents such as *Evangelii Nuntiandi*, e.g. 21; 26; 41; 76).

2. The first necessity is the living of the Christian life and then the messianic, missionary preaching of it to those who have not yet received God's word of salvation or, sadly, to those who have not yet responded to it for various reasons and finally to those who have received it, but did not actually live it and even despise it and fight against it. But it needs to be made clear to all that it is first of all to herself, as has been repeated many times, that the church preaches the realities she must live, and then brings them to others (cf. supra, I Cor. 9,27, *Evangelii Nuntiandi* 15) if her mission is not to be denied by the facts.

3. It can be no secret that although the church's mission comes from the will of God and is aided by his grace, it is carried on by people. For this reason it will always be imperfect because of the actual attitudes of Christians, their errors of judgment concerning facts, people and methods, actions which the

For some past texts in *Origins* that discuss Jewish-Christian relations, see:

—*Guidelines and Suggestions for Jewish-Christian Relations*, Text of 1974 Document by the Vatican Commission for Religious Relations With the Jews, vol. 4, p. 463;

—*In Context Section: Reaction to the Vatican's 1974 Guidelines and Suggestions*, vol. 4, p. 468;

—*The Church and the Synagogue*, Statement of the U.S. Catholic Bishops Issued in Conjunction With the 10th Anniversary of Vatican II's Statement on the Church and Non-Christian Religions, vol. 5, p. 384;

—*The Religious Basis for Pluralism*, by Rabbi Jakob Petuchowski, vol. 6, p. 741;

—*Towards Successful Jewish-Christian Dialogue*, by Miles Jaffe, vol. 6, p. 747;

—*An Islamic Perspective: Dialogue With Christians and Jews*, vol. 7, p. 40;

—*What Motivates Jewish-Christian-Muslim Dialogue?*, by Rev. Arthur Gouthro, SA, vol. 7, p. 48;

—*An Annotated Bibliography of Jewish-Christian Relations*, vol. 7, p. 207;

—*New Directions in Jewish-Christian Relations*, by Eugene Fisher, vol. 7, p. 461;

—*Future Agenda for Catholic-Jewish Relations*, by Eugene Fisher, vol. 7, p. 737;

—*Survey of Issues in Catholic-Jewish Relations*, by Rev. Jorge Mejia, vol. 7, p. 744.

Participants in the International Catholic-Jewish Liaison Committee are appointed by the Vatican and by the International Jewish Committee for Interreligious Consultations.

The second appendix of the May 1970 document of the Joint Working Group Between the Roman Catholic Church and the World Council of Churches, mentioned on this page, includes these descriptions of Christian witness, common witness, religious freedom, and proselytism (quoted here without footnotes):

"Christian Witness. Witness is taken here to mean the continuous act by which a Christian or a Christian community proclaims God's acts in history and seeks to reveal Christ as the true light which shines for every man. This includes the whole life: worship, responsible service, proclamation of the Good News — all is done under the guidance of the Holy Spirit in order that men may be saved and be gathered into Christ's one and only body (Col. 1:8; Eph. 1:22-23), and attain life everlasting — to know the true God and him whom he has sent, Jesus Christ (cf. Jn. 17:3).

"Common witness. Here is meant the witness the churches, even while separated, bear together, especially by joint efforts, by manifesting before men whatever divine gifts of truth and life they already share in common.

"Religious freedom. Religious freedom is not used here in the (continued in the following margin)

passage of time has shown to accord ill with the mission itself, their betrayal of their original mission, their prejudiced view of mission, lack of respect for the various peoples and cultures involved and failure to identify values contributed by other religions (cf. also supra I, B, 3).

4. The Second Vatican Council has examined these facts too and has recognized prevarications and inadequacies, excluding anything which does not belong to the original biblical mission and indicating new methods and attitudes which correspond more fully with the real situation of the church and of men today. Furthermore, it has expressed its conscious esteem for other religions' values and the urgent need to get to know them and have dialogue with them (cf. infra).

II. THE REJECTION OF UNDUE PROSELYTISM

A. Undue Proselytism

1. Many Christians, especially during and after the last war and with the subsequent experience of the council, have come to realize that after two millennia of incomprehension and in particular of contempt and moral, spiritual and even physical persecutions, attacks on the very existence of the Jewish people as such precisely because they are Jewish, with deliberate diabolical intention — and the responsibilities of Christians must not be concealed — make it urgently necessary to start a new reflection not only on the destiny, permanence and mission of the Jewish people, but also on general anthropology itself. Earlier contacts with Jews and now, in a different climate, the possibilities which have emerged for collaboration with them in the social field, are opening up new perspectives which must not be neglected.

2. On Oct. 28, 1965, the Second Vatican Council promulgated the declaration *Nostra Aetate* on relations between the Catholic Church and non-Christian religions. The whole of Section 4 is devoted to relations with the Jews and is of outstanding importance as the first document of its type. Its actual contents were definitely taken up and have been seen to be capable of improvement in time and have initiated an irreversible movement.

3. On Dec. 1, 1974, this Commission for Religious Relations with the Jews published its first document by way of implementation of Section 4 of *Nostra Aetate*, titled "Guidelines and Suggestions for Implementing the Conciliar Declaration *Nostra Aetate*, n. 4." Its main points, after an introduction are: dialogue, liturgy, teaching and education, joint social action. Suffice it here simply to mention this document, along with *Nostra Aetate*, n. 4, as providing the only possible general context. The intention in issuing the document was to open a new phase in the church's relations and action toward the Jews and, above all, within the limits of what is possible today, to put an

end to the many persisting misunderstandings in this field.

4. The intention in this present study outline is to set out in a few points the difficult question of proselytism which has alienated and continues to alienate many people.

"...None of the inspired Christian sources justifies the notion that the old covenant of the Lord with his people Israel has been abrogated or in any sense nullified."

5. Earlier, however, in May 1970 the Joint Working Group between the Roman Catholic Church and the World Council of Churches had published its "Third Official Report" with two appendices: "Report on Activities" and "Common Witness and Undue Proselytism." It is the material contained in this second appendix which is of interest here. Although it is concerned with the questions of proselytism between different Christian groups, it does by analogy lay down the necessary bases for dealing with any other sort of proselytism, with careful analyses and the beginning of a new method of work in this field. Another reason for quoting here this document is the fact that for various reasons it has not aroused the interest which its importance deserved and has not yet made the impact that is to be desired. Cf., therefore, the Secretariat for Promoting Christian Unity's Information Service, n. 14, April 1971-11, pp. 14-23, but especially pp. 19-21.

6. A problem as serious as any of those brought to the fore by ecumenical experience in recent years has been that of proselytism between the Christian churches themselves and then in relation to other religions and religious groups.

7. The Second Vatican Council itself, especially in the Declaration on Religious Liberty, *Dignitatis Humanae*, and then in the Decree on Ecumenism, *Unitatis Redintegratio*, in the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, and in other documents, dealt with the problem of proselytism, which is damaging relations with other religious groups.

8. A careful distinction needs to be made between, on the one hand, mission and "Christian witness" (Cf. supra, on mission to the world) and, on the other, "proselytism."

9. In itself "witness" can mean various

things. Scripture itself provides various terms which bring out particular aspects of the preaching of the gospel in word and action, such as "evangelization," "kerygma," "preaching," "message," "apostolate," "mission," "confession," "witness," and others. For the Joint Working Group cited above "witness" seemed the most suitable term. This is taken as meaning the permanent activity whereby the Christian or the Christian community proclaims God's actions in history and seeks to show how in Christ has come "the light that enlightens every man" (Jn. 1,9).

Thus the whole of life — worship, responsible service, proclamation of the Gospel, anything in fact which Christians do under the impulse of the Holy Spirit for the salvation of men and to gather them together into the one and only body of Christ (cf. Col. 1,18; Eph. 1,22-23) — leads to the attainment of eternal life, which consists in knowing the true and living God and Jesus Christ whom he has sent (cf. Jn. 17,3). But today witness by Christians is also moving, where possible, by shared activity into the immense field of social work, with its almost unlimited possibilities of collaboration, so that Christians may reveal in their actions the face of Christ the servant (cf. e.g., *Unitatis Redintegratio* 12, Guidelines and Suggestions IV).

10. This witness which Christians of different denominations are now coming to regard as "shared," comes up against the problem of religious liberty. The expression "religious liberty" is not used here with the full force of its biblical meaning (e.g. Rom. 8,21; cf. also Gal. 5,1). It means the basic and inalienable right of physical persons and communities to enjoy social and civil liberty in the field of religion. Every person and community has the right not to be subjected to any constraint from other persons or groups or any other human power, whether cultural, economic, political or religious. No person or community must ever be forced for any motive to act against its convictions and its conscience nor must it ever be hindered from manifesting its faith through teaching, worship, religious publications and social action. Reference may also be made here to the "Declaration of Human Rights" of the United Nations (1948), especially art. 18.

11. The term "proselytism" when used without any qualification has taken on a pejorative meaning in certain linguistic, cultural and religious contexts. In those other languages and contexts, however, where "proselytism" has preserved its original meaning of "zeal for the propagation of the faith," it should always be necessary to use "proselytism in the pejorative sense" or some phrase which clearly denotes defective attitudes and conduct which are to be rejected.

12. "Undue proselytism" here refers to attitudes and activities engaged in outside Christian witness. Essentially it means anything

which infringes or violates the right of every human person or community not to be subjected to external or internal constraints in religious matters, and also includes ways of preaching the Gospel which are not in harmony with the ways of God, who invites man to respond freely to his call and to serve him in spirit and in truth (cf. here Evangelii Nuntiandi, 59).

13. The church thus rejects in a clear way every form of undue 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 judgment, free will and full autonomy of decision at the personal or community level.

14. Also excluded is every sort of judgment 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 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*, 4 and then by the "Guidelines and Suggestions," 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.

15. It is recalled also that any action is rejected which aims to change the religious faith of the Jews, whether groups, minorities or individuals, by offering more or less overt protection, legal, material, cultural, political and other advantages, on educational, social or other pretexts. In particular any action or behavior of this sort is excluded which is aimed against children, the aged, the sick or adolescents who are still seeking their place in society. A fortiori every form of threat or coercion is excluded, even when indirect or disguised. Freedom of conscience is an inalienable right of the human person and of human groups and must therefore be guaranteed against every possible attack and coercion in every sphere, external and internal, physical and moral.

16. The time of methods of enforced conversion of Jews, imposed catechesis and compulsory sermons imposed by Christian majority powers has come to a definitive end and has been disowned and deprecated. But the latent danger still exists that popular religious writing and the behavior of Christians may put pressure on Jews, both individuals and groups. This contradictory way of acting (which must always be rejected) is still expected by some to lead to "conversion," while those who engage in it are unwilling to bring about their own "conversion of heart" to God and their brothers.

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wider biblical sense (e.g., Rom. 8:21).
It is pointing to the right of the person and of communities to social and civil freedom in religious matters. Each person or community has the right to be free from any coercion on the side of individuals, social groups, or human power of any kind; so that no individual or community may be forced to act against conscience or be prevented from expressing belief in teaching, worship or social action.

"Proselytism. Here is meant improper attitudes and behavior in the practice of Christian witness. Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters, or whatever in the proclamation of the Gospel does not conform to the ways God draws free men to himself in response to his calls to serve in spirit and in truth."

"To tell the truth, such relations as there have been between Jew and Christian have scarcely ever risen above the level of monologue. From now on, real dialogue must be established," the Vatican's Commission for Religious Relations With the Jews said in a series of guidelines and suggestions it published in 1975. It continued:

"Dialogue presupposes that each side wishes to know the other, and wishes to increase and deepen its knowledge of the other. It constitutes a particularly suitable means of favoring a better mutual knowledge and, especially in the case of dialogue between Jews and Christians, of probing the riches of one's own tradition. Dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions." (See *Origins*, vol. 4, p. 463.)

17. In fact it is openly recognized in the church today, as has been repeatedly and insistently confirmed by the Second Vatican Council, that "conversion" understood as passing from one faith or religious denomination to another, belongs in the setting of the inalienable right of freedom of religious conscience, since it is an inviolable process involving the interaction of God's grace and man's response. No "conversion" can ever be genuine if it does not bring about a spiritual deepening in the religious consciousness of the person who is taking the step, usually after great heart-searching.

18. Consequently, 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 is 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 recognized by the New Testament (cf., once again, Rom. 9:4-5; 11, 29). The true Christian will carry this out in the light of the message of God's love and goodness brought by Jesus Christ in the Spirit of God. Simultaneously what the Jews have to say must be listened to (cf. *infra* on dialogue. "Guidelines and Suggestions." Introduction par. 5).

19. All the above is stated openly and without mental reservations and follows from the official texts of the church (cf. *supra*). In this way works may be seen and glory given to the Father (cf. Mt. 5, 16) and men may one day discover the face of the brother which bears the one common image and likeness of the almighty Lord, the Good One and rewarder of men (cf. Gn. 1, 26-27).

B. The New Christian Attitude

1. It is necessary to recall once again the church's obligation to bear witness, to preach and to fulfill her mission as outlined. This is understood and implemented through the explicit Christian biblical announcement (cf. *Evangelii Nuntiandi*, 22, 29) and without ever any attempt to restrict this announcement and without any ambiguity and obscurity (cf. *ibid.* 32). This is all directed toward the sole purpose of the church, the glory of the one God, which in turn is the one and only salvation of men. *Lumen Gentium* has expressed in clear terms for all Christians the God-centered, saving purpose of the people of God in the world (cf. all of *Lumen Gentium*, II).

2. The gift of Christian faith, love and hope cannot be hidden. From their works all people should see the glory of God in Christian awareness that every one who adores the one God is the recipient of the grace of God's Spirit and not of human success alone.

3. The Catholic Church then, conscious of her mission, has undergone a renewal in the

spirit and in her attitude. She is ready to offer trust to people, just as she is ready to receive it in demonstration of her good will. Her sons wish to be "the servants of the truth" (cf. *Evangelii Nuntiandi*, 78). They wish to fulfill their Christian mission out of no other motive but love (*ibid.* 79).

4. This concrete renewal, as has been recalled above, is already clearly visible and is destined to grow and become more universal, more profound and more rapid in the years to come. At the level of organisms appointed by the church for relations with other religions it is today possible to see the real intentions of the church herself. Their influence will be increasingly felt at the level of the rank and file.

III. THE DIALOGUE

1. One of the major "innovations" emerging in the Catholic Church today is the positive desire for "dialogue" whether with other Christian churches, with worshippers of the God of Abraham (Jews and Muslims), with adherents of the world religions, or even, with the appropriate analogy, with atheists. This intention on the part of the church, once broached by pioneers, was clearly outlined in the Second Vatican Council and was presented as a practical program by Paul VI in his first encyclical *Ecclesiam Suam* (1964). It has been followed up in study and activity which have now reached an advanced stage. More specifically the premises for beginning dialogue were put forward in *Nostra Aetate*, 4 and then in a more analytic and practical way in "Guidelines and Suggestions," in particular in the introduction and in paragraph 1 on dialogue.

2. The fundamental presuppositions of dialogue are respect for, and acceptance of, the "other" in his inviolable, human, real, cultural, historical, spiritual and religious identity.

3. Of decisive importance for the development of the dialogue mentality among Christians have been the substantial contributions offered by Jewish thinkers (above all by Martin Buber). Their constant recourse to the Bible and Hassidic spirituality has enabled them to bring out and deepen the meaning and importance of faith in the personal God, who is creator and savior; from him alone originate the dignity of the human subject and the reality of his ontological relationship with "the other," with the community and with God.

4. This atmosphere of interpersonality which pervades the Jewish Bible is in no way decreased in the Christian parts of the Bible itself. On the contrary it develops and becomes universal as it describes all human relationships in compelling terms of brotherhood and service. Respect for the conscience of the other, above all if he is weak, bearing his burdens, consciousness of one's indebtedness to him, accepting him in his existential condition,

meeting his deepest desires, answering his need for growth and affirmation are all categorical imperatives of New Testament morality. Dialogue thus becomes part and parcel of the actual order of daily existence and behavior.

5. However it is evident that these imperatives contain within them a desire to witness and communicate, not in an abstract or doctrinal way, but concretely, not in the form of a dictate or conquest, but a response and sharing, by offering men in the form of an existential experience the specific contribution that Christian existence can give. It is intended as an act of obedience to the invitation found in the New Testament: "Always have your answer ready for people who ask you for the reason for the hope that you all have. But give it with courtesy and respect and with a clear conscience" (I Pt. 3,16).

6. In this way dialogue is today becoming one of the major forms of communication between the church and contemporary men. In fact it has been authoritatively noted that dialogue is the form of communication par excellence in an adult society. Thus it does not represent either a betrayal or an obscuring of that essential mission which is constitutive of the church and of the whole people of God, which consists in bearing witness to the glory of God in the world, "sanctifying his name." Rather, dialogue coexists with other forms of communication on the part of the church, such as continuing evangelization of herself, preaching, catechesis, pastoral activity (cf. supra), and the mission to evangelize in the strict sense, i.e. the mission to raise up a new community of people who worship and glorify God in spirit and truth.

But the essence of dialogue is in its being and action of giving and receiving, of attentive listening and full response, of total respect and generous offering, all expressed first in existence before it is expressed in words (cf. supra). Obviously it takes place and develops in various stages, progressing from a "thaw" in relations to sympathy, deepening mutual knowledge and working together for common purposes and objectives. Of these last, many practical questions which necessarily arise in the social and international fields can be usefully raised and solved by common agreement through dialogue. The journey that is beginning will be a long one embracing exchange and constant interaction with a clear awareness of reciprocity and of intercommunication (sharing).

7. If the dialogue is to go forward in sincerity, it must also proceed with self-discipline on both sides. There must be no temptation to exclusivism, imperialism or self-sufficiency. On the other hand, also necessary are faithfulness and commitment in one's personal religious search, avoiding any form of relativism and syncretism which would try artificially to join together irreconcilable

elements. When the spiritual identity of the self and of the other has been guaranteed, mutual esteem and respect are required (also on the theological level) and a conviction that all growth and improvement in the spiritual field will come about with some contribution from the other party. It can quite often happen in this process that dialogue with the other party helps one discover new dimensions and values in one's own faith and that above all one learns to live one's faith in humility and docility of spirit, by seeing the "treasures God has distributed among men" (*Ad Gentes* 11).

8. One final difficult problem is that raised by Paul VI in his opening speech to the Synod of Bishops (Sept. 29, 1974): "How to reconcile respect for individuals and civilizations and sincere dialogue with them...with the universality of the mission entrusted by Christ to the church." On this point it is existence and experience which may be able to tell us something and help produce a sincere and realistic answer.

In principle the gospel message in no way aims to destroy anything which is properly valid in the religious experience of men of all faiths. It is portrayed in various images in the Bible, as for example that of grafting. Seen in this way it does not alienate or depersonalize. It brings a new dimension which restructures all that went before. Moreover it demands of Christians openness to conversion and change, while it provides a warning that it is difficult to foresee in what way peaceful encounters and separations and reshaping without triumphalism can take place, except in awareness that "He who wishes to save his life will lose it — and he who loses it will save it" (cf. Mk. 8,35).

9. In their turn, the central insights of other religious faiths can enrich the Christian, as they offer him possibilities of expression and encourage the development of hitherto latent strengths and potentialities. But these possibilities are all the greater in contacts with the Hebrew tradition, with the treasures of its exegesis, liturgy, mysticism and religious and philosophical thinking.

10. If this is true of other religions in relation to Christians, it is all the more so of the Jewish religion to which Christians are and must remain bound by so many unbreakable bonds. For this reason amongst all others, dialogue with Judaism is and remains for Christians a remarkable model. This means that with dialogue Christians are embarking on a new attitude, a substantial element of which consists in being ready and able to listen to Jews who want to talk about themselves and their vision of reality, in being ready to be taught and in being willing to learn in a spirit of gratitude. This also avoids even the unintentional harm done when one tries to understand Judaism through an interpretation which projects onto it categories which are not original to it. ●

"Dialogue is an intellectual activity. Its successful practice requires observance of the intellectual virtues," Miles Jaffe said in the text of an address in Origins (vol. 6, p. 747) on successful Jewish-Christian dialogue. Jaffe, a lawyer, is chairman of the Interreligious Affairs Commission of the American Jewish Committee. "One does not win or lose a dialogue," he said. "Dialogue is not a branch of propaganda. Dialogue is not a political act in the narrow sense of politics. Only figuratively do groups engage in dialogue. It occurs between individuals, and may indeed be impossible among more than two individuals at any one moment. Dialogue demands civility.

"Acceptance of the possibility of change is a precondition of dialogue," Jaffe continued. "Further, actual change is likely to be a result of successful dialogue. This point cannot be overemphasized."

Developments in Christian-Jewish Relations

An Annotated Bibliography

Rapid developments in the field of Jewish-Christian relations are surveyed in a new annotated bibliography prepared for *Origins* by Dr. Eugene Fisher, executive director of the U.S. bishops' Secretariat for Catholic-Jewish Relations. Fisher reviews publications that discuss the scriptural aspects of Jewish-Christian relations as well as publications discussing what the church fathers had to say about the Jews, the role of women in Judaism, America and Judaism, the papacy and the Jews, and the spirituality of Christians and Jews. Also discussed are materials for religious educators. This is the second annotated bibliography Fisher has prepared for *Origins*. His first appeared in vol. 7 on p. 207. The text of his new bibliography, reviewing materials and trends of the past year, follows.

The past year has seen the publication of a large number of new works bearing on Jewish-Christian relations. The scope and depth of these works signal a significant deepening of the dialogue between the two communities on all levels.

1. The New Testament and Judaism

The works reviewed in this category were produced within the last year. Though written from a variety of critical perspectives, and by Protestant, Catholic and Jewish scholars, they mark an historic watershed in New Testament studies. Together, they present a definitive challenge to the academic biases of our anti-Judaic past and open the way for a completely fresh approach to the events of the first century, the importance of which cannot be overstated.

E.P. Sanders' *Paul and Palestinian Judaism* (Phila.: Fortress, 1977, \$25.00) may well be the single most important work on this subject of our generation. Sanders not only synthesizes the work of the pioneers in this field (G.F. Moore, James Parkes and others), but virtually demolishes many of the most cherished assumptions Christian scholars still falsely hold about the nature of Judaism. He establishes beyond doubt that Rabbinic Judaism was neither a religion of salvation through works ("works-righteousness") in the Protestant sense of these terms, nor entrapped in legalism. Rather,

Judaism's sense of "covenantal nomism" is far different from the view Christians normally impose on it. Unlike the German scholars he critiques, Sanders has a command of the primary sources that enables him to see why basic terms such as sin, law, righteousness and even salvation have significantly different meanings in the two traditions.

Anti-Judaism in Christian Theology by Sister Charlotte Klein (Phila.: Fortress, 1978, \$8.95) is a critical survey of the portrayal of Judaism in a wide range of European (again, especially German) scholarship. She brings into stark relief the ignorance of and even prejudice against Jews on the part of such major figures as Guardini, Noth, Bultmann, Dibelius, Schurer, Wellhausen, Lagrange, Bonsirven, Jeremias, Kittel and Strack-Billerbeck. Most of what we "learn" about Judaism from these sources, she shows, is at best misleading and often severely distorted.

Father Gerard Sloyan's provocative *Is Christ the End of the Law?* (Phila.: Westminster, \$4.95) provides the material for a major revision of traditional Christian understandings of our relationship with Torah. Sloyan surveys the many differing views of "law" found in the New Testament and later patristic works. Since "the same God is author of both testaments," he holds, the Mosaic law and Christ, as means of grace, "cannot be mutually exclusive."

Two recent works by the distinguished Jewish scholar, Samuel Sandmel, also need mention here. *Judaism and Christian Beginnings* (N.Y.: Oxford University, 1978, \$6.00) provides a definitive textbook for presenting the emergence of Christianity from the synagogue Judaism. Sandmel surveys the sources, institutions and ideas of the richly complex world of first-century Judaism in clear, readable style. His introduction of rabbinic thought and style captures beautifully the inner world of the Talmud and sets the scene for an honest appraisal of the New Testament in its original setting.

Anti-Semitism in the New Testament? (Phila.: Fortress, 1978, \$9.95) provides a frank, sensitive approach to an exceedingly difficult issue. Sandmel takes the reader book

by book through the New Testament. He shows convincingly that there are anti-Jewish elements embedded in the apostolic writings and indeed that some of the authors engaged in a strong apologetic against Judaism in their use of the oral and liturgical materials from which they built their accounts. On the other hand, he maintains, anti-Semitism is neither an essential nor an irremovable aspect of Christianity.

Also to be noted in this category are three other works reviewed in my previous bibliography (*Origins* vol. 7, p. 207): K. Stendahl, *Paul Among Jews and Gentiles* (Fortress, 1976, \$3.75); E. Fisher, *Faith Without Prejudice* (Paulist, 1977, \$2.45); and J. Pawlikowski, *Sinai and Calvary* (Benzinger, 1976, \$3.50).

2. The Trial of Jesus

This is a critical subtopic of the wider issue presented above. My own book, *Faith Without Prejudice*, provides a brief introduction to it in chapter four. Donald Juel's *Messiah and Temple* (Scholars Press, Missoula, Mont., 1977, \$4.50) shows that the account in chapter 26 of Matthew of a Sanhedrin trial is a literary device rather than strict history in our modern sense of the term.

Haim Cohen's *The Trial and Death of Jesus*, recently re-issued by KTAV (N.Y.: 1977, \$12.50) argues that there was no "Jewish trial" of Jesus at all, but only the Roman one by Pilate. While Cohen's theory that the Jewish leaders involved did so to save the life of Jesus is highly speculative, his presentation of the Jewish and Roman legal material bearing on the question is an excellent resource.

An important earlier work that should also be consulted by those interested in this question is Father Gerard Sloyan's *Jesus on Trial* (Fortress, 1973).

The Patristic Period

While the New Testament reflects a developing conflict between church and synagogue, studies of the writings of the early fathers of the church reveal an open split as early as the second century.

Samuele Bacchiocchi's *From Sabbath to Sunday* (Rome: Pontifical Gregorian University, 1977) investigates the historical origins of the change from Saturday to Sunday

observance in the church of Rome. Noting that the New Testament nowhere mandates such a shift, Bacchiocchi (a Seventh-day Adventist) points to the repressive measures enacted by the Roman emperors against Jews as creating "the necessity of a radical Christian separation from Judaism." To differentiate itself from Judaism, the early church engaged in progressively more hostile anti-Judaic polemics and sought to distinguish its own rituals as clearly as possible from those, such as the Sabbath, most characteristic of Judaism in pagan eyes. Though several points (especially his treatment of the biblical materials) call for further research, this is an important work for liturgists as well as historians.

Other works center specifically on the development of the *verus Israel* tradition. Fathers Theodore Stylianopoulos' *Justin Martyr and the Mosaic Law* (Scholars Press, 1975, \$4.20) is a dissertation analyzing Justin's polemic against the law in the second century. Nicholas de Lange's *Origen and the Jews: Studies in Jewish-Christian Relations in Third-Century Palestine* (Cambridge University, 1976) brilliantly outlines both Origen's negative apologetic and his surprising reliance on Jewish exegetical insights in his own work on scripture. Interestingly, we find both Origen and Justin defending "Old-Testament" Judaism against pagan and gnostic attacks at the same time as they are framing polemics against the Judaism of their own time. An earlier work, *Judaism and the Early Christian Mind* by R.L. Wilken (Yale University, 1971, \$8.95) gives an excellent overview of the subject as well as a detailed study of Cyril of Alexandria's quite mistaken belief that Judaism was dying. "The sheer historical fact of the continuation of Judaism after the rise of Christianity," Wilken writes, "is a source of the theological difficulties Christians have had with Jews."

4. Women and Judaism

The interreligious implications of this issue are clear from the fact that two of these books are by Christian authors. Each of the authors has a distinct point of view that largely determines his treatment of the evidence.

Leonard Swidler's *Women in Judaism* (Scarecrow Press, 1976) is a frankly feminist critique of "the status of women in formative (2nd-5th century) Judaism." Its consistently negative stance is to some extent "balanced" by Rabbi Moshe Meiselman's *Jewish Woman in Jewish Law* (N.Y.: KTAV, 1978, \$12.50), which surveys the *halakhic* material from a modern, Orthodox perspective.

J.H. Otwell's *And Sarah Laughed* (Westminster, 1977, \$7.95) gives the relevant passages from the Hebrew Scriptures, which will help in providing perspective for both of the above works. A collection of essays presenting the current range of views of Jewish and Christian women on their respective traditions can be found in the spring, 1978 issue of *Face to Face* (N.Y.: Anti-Defamation League, \$2.50).

5. America and Judaism

The bicentennial year prompted a surge of studies on the Jewish experience in and contribution to America. Abraham I. Katsh's *The Biblical Heritage of American Democracy* (KTAV, 1977, \$15.00) is filled with fascinating reading on how the outlook of colonial America was decisively influenced by "the legacy of Judaism," especially that of the Hebrew Scriptures.

In *Traditions of the American Jew* (KTAV, 1977, \$10.00), Rabbi Stanley Wagner edits a series of lectures presented at the Judaic Studies Center of the University of Denver. The papers present a wide, often challenging range of views on the cultural, social, religious, literary and political traditions of Jews as they have developed in this country.

Simon Greenberg's *The Ethical in the Jewish and American Heritage* (KTAV-JTS, 1977, \$15.00) attempts to trace the affinities and interaction between Jewish and American historical experience. His presentation of how ethics and law function in Judaism will be of special interest to the Christian reader.

Murray Polner's *Rabbi, The American Experience* (Holt, Rinehart, Winston, 1977, \$8.95) is a popularly written book that yields entertaining glimpses of how rabbis in America, from Long Island to the Deep South, are coping with changing roles.

The summer, 1978 issue of *Judaism* (15 E. 84th St., N.Y. 10028) is an invaluable introduction to Jewish-Christian relations as they exist in America today. Titled *Interfaith at Fifty*, the collection of essays by Jewish, Catholic and Protestant leaders both celebrate the golden anniversary of the National Conference of Christians and Jews and assess the history and future of the dialogue.

John Murray Cuddihy's *No Offense: Civil Religion and Protestant Taste* (Seabury, 1978, \$12.95) is a book to enjoy and to debate with close friends. Cuddihy deals with the clash between self-sufficient traditionalism and pluralistic modernism among American Catholics, Protestants and Jews. He does this in terms of individuals, chiefly John Courtney Murray, Reinhold Niebuhr and Arthur

Hertzberg. Episodic and rich in texture, this book will often exasperate and illuminate, usually both at the same time.

For those wishing to live, or relive, the experiences endured by Jews immigrating to America, Irving Howe's bestselling *World of Our Fathers* (Harcourt, Brace, Jovanovich, 1976) remains a highly readable and accurate narrative.

Esther Yolles Feldblum's excellent *The American Catholic Press and the Jewish State 1917-1959* (KTAV, 1977), traces Catholic reactions to the Zionist ideal from the period of the Balfour Declaration to the Second Vatican Council. Well balanced and insightful, it chronicles the transition from an age of triumphalism to one of exciting dialogue.

Finally, two works by Christians deserve serious attention here. Paul M. van Buren's *The Burden of Freedom: Americans and the God of Israel* (N.Y.: Seabury, 1976, \$6.95) is a probing and often profound theological reflection on the meaning of freedom, both human and divine. Van Buren's openness to the continuing validity of Judaism on its own terms provides a basis not only for a critique of traditional Christian theological triumphalism, but also for a fresh vision of Christianity's proper role in Western civilization.

Honor the Promise: America's Commitment to Israel (Doubleday, 1977, \$7.95) by Robert F. Drinan, S.J., is a powerful and deeply moving examination of the need for Christian involvement in the survival of the state of Israel. As priest and congressperson, Drinan analyzes his topic from the theological as well as the political perspective. This magnificent book should be read by all Christians interested in their own history and in the complex world of the Middle East.

6. The Popes and the Jews

Two fine examples of historical research examine individual, but significant aspects of Vatican-Jewish relations. Leon Poliakov surveys the economic and social factors behind this unique, symbiotic relationship from the 13th to the 17th centuries in *Jewish Bankers and the Holy See* (Boston: Routledge and Kegan Paul, 1978, \$13.50). Interestingly, it appears that the economic relationship was snapped just about the time that the new, conversionary-oriented policy begun by Paul IV in the late 16th century was going into full swing. The theological intent behind the new legal approach to the Jews is set forth in Kenneth Stow's excellent *Catholic Thought and Papal Jewry Policy* (KTAV-JTS, 1977, \$25.00).

Together, these works will help unravel the intricate interaction of religious and social motivations in this historic drama of power and powerlessness.

7. Collections of Essays

Judah Goldin in *The Jewish Expression* (Yale University, 1976, \$5.95) brings together 19 essays by top Jewish scholars covering a wide range of Jewish literature from the Bible to modern Israel. The high quality of the selections and the reasonableness of its price should make it a popular textbook for introductory, college-level courses on the subject.

In *Tradition and Change in Jewish Experience*, A. Leland Jamison has edited papers delivered for Syracuse University's B.G. Rudolph Lecture Series from 1963 to the present. As a collection, it maintains an unusually high standard throughout and contains rich nuggets of insight into topics ranging from "Politics and Theology in Talmudic Babylonia" (Jacob Neusner) to "After the Ghetto" (Samuel Sandmel).

On Jews and Judaism in Crisis (N.Y.: Schocken, 1976, \$16.50) presents essays written over a period of half a century by Gershom Scholem. Included are the great scholar's views on "The German-Jewish Dialogue," S.Y. Agnon, Martin Buber and Walter Benjamin.

Evangelicals and Jews in Conversation, (Grand Rapids: Baker, 1978, \$7.95), edited jointly by Dr. Marvin Wilson of Gordon College and Rabbis Marc Tanenbaum and James Rudin of the American Jewish Committee, presents a fascinating glimpse into the beginnings of a new area of Jewish-Christian relations in this country. An interdenominational group of conservative Christian scholars share views with their Jewish counterparts on issues of scripture, theology, history and social ethics. This is a highly important documentation of a dialogue in progress.

8. Spirituality

Elie Wiesel's *Four Hasidic Masters and Their Struggle Against Melancholy* (University of Notre Dame Press, 1978) is a book for meditation. The master storyteller here opens the souls of four great men of spirituality and invites us to join their inner anguish.

The Spirituality of Judaism (Abbey Press, 1977, \$3.95) is designed as a serious introduction to its topic for the non-specialist. Three prominent French Catholic Theologians (Roger Le Deaut, Annie Jaubert and Kurt Hruby) present the history and dynamics of Jewish spirituality in well-written, concise fashion.

William Simpson's *Light and Rejoicing* (Belfast: Christian Journals, 1976, 1 pound) provides a down-to-earth introduction to Jewish worship for the average Christian. A Methodist minister, Simpson is international secretary for the Council of Christians and Jews.

9. Teaching and Pastoral Resources

Understanding the Jewish Experience, produced jointly by the Anti-Defamation League and the U.S. Catholic Conference Department of Education, announces a cooperative educational effort designed to be implemented on the diocesan level. The booklet outlines four model in-service programs for the training of Catholic teachers in the skills and understandings necessary for the presentation of Judaism in the classroom. It contains lists of audio-visuals and teacher background materials, as well as Anti-Defamation League and diocesan education directors. Write the Education Department, USCC, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005 (\$2.00).

The Many Faces of Anti-Semitism (American Jewish Committee, 1978, 39 pages, \$1.50) is a revised version of the AJC's earlier booklet of the same name. Through text and well-chosen illustrations, the booklet provides student and teacher alike with an excellent introduction to the history and present dynamics of this multifaceted evil. Write: 165 E. 56th St., N.Y. 10022.

"Rooting" Our Teaching of Religion by Sr. Margaret Cooper, SCN, and Ms. Harriet Kaufman should be of immense, practical benefit to the Christian religion teacher and curriculum planner alike. It combines succinct advice on how to handle the "problem areas" of our catechesis in terms of Jewish-Christian understandings with copious examples from major current grade and high school textbooks. Write Kaufmann House Publications, 366 Terrace Ave., Cincinnati, Ohio 45220. Available from the same publisher is *Jesus and Judaism Since Jesus* (3.95). This is a ready resource tool for high school and adult religious education programs. It includes a glossary, a chronology, a course outline and an annotated bibliography.

A Commentary on Matthew by R. Obach and A. Kirk (Religious Education Office, Diocese of Memphis, 1978) shows what can be done in integrating sound biblical scholarship into an adult education program. The commentary was used effectively in training hundreds of volunteer study leaders for a diocesan-wide, family Lenten program. Write:

P.O. Box 4478, Memphis, Tenn. 38104.

Jews and Jewish Christianity by David Berger and Michael Wyschogrod (KTAV, 1978, 71 pages, \$2.50) is a booklet designed "to persuade Jews who have been attracted by Jewish Christianity to take another look at the issues." Brief and to the point without being polemical, it is of interest to the Christian reader primarily for its glimpse into how the Jewish community reacts to challenges from such conversionary groups as "Jews for Jesus." On this same, highly charged topic, the essays presented in the winter 1977 issue of the Anti-Defamation League's Face to Face, titled "Christian Mission and Jewish Witness," provide solid historical and theological perspective by major Jewish and Christian thinkers.

Samuel Sandmel's *When a Jew and Christian Marry* (Fortress, 1977, \$3.25) can be of great service both for his or her own understanding and as a hand-out for the prospective couple. While it does not pretend to offer total solutions for all of the pastoral dilemmas involved, it does set forth clearly many of the major difficulties which the couple will be facing.

The Jewish Tradition (\$63.00), developed as part of Argus Communications' "Religion in Human Culture" series, is aimed at high school students. Many of its materials can also be used with adults. The set includes student text, teacher's guide, three filmstrips and a Passover Hagadah. Write: Dept. 50, 7440 Natchez Ave., Niles, Ill. 60648.

Finally, many excellent classroom resources on the Holocaust were produced by Jewish agencies in connection with the NBC-TV program. The American Jewish Committee and the Anti-Defamation League both have excellent teaching materials now available.

Harry James Cargas' *The Holocaust: An Annotated Bibliography* (Catholic Library Assoc., 461 W. Lancaster, Haverford, Pa. 19041, 86 pages, \$4.00), provides an excellent tool for researchers and teachers alike. It is organized into 13 areas (such as history, resistance, eyewitness accounts, the arts and children's literature), and provides terse, single-sentence descriptions of the contents of recommended works.

National Health Insurance/ Profound Moral Concern

As the days of the 95th U.S. Congress were drawing to a close, a Senate subcommittee on health was conducting hearings on national health insurance. Among those who testified was Msgr. Francis J. Lally, U.S. Catholic Conference secretary for social development and world peace. It is unfortunate that hearings on national health insurance awaited the final days of the Congress, Lally said. "Surely the deplorable health statistics of the present day as well as the astounding inflationary economics of the present system would have dictated a greater sense of urgency and priority on this domestic issue." Lally called access to adequate health care a basic human right. Health coverage under national legislation should be universal he said and benefits should be comprehensive. Lally expressed opposition to provisions for contraceptive devices and to sterilization for contraceptive purposes. He said: "We are opposed to the inclusion of abortion services as 'benefits' in any national health insurance plan." The USCC official said there is no necessary conflict between the advent of a national health program and the continued role of the church in health affairs. He said he wished to underscore the value of a pluralistic approach to health care and to ask that this value play a significant role in the subcommittee's thinking. Lally's Oct. 10 testimony follows.

Mr. chairman and members of the subcommittee, I am Msgr. Francis J. Lally, secretary of the Department of Social Development and World Peace of the U.S. Catholic Conference, the national level action agency of the American bishops. I join my co-religionists in expressing gratitude for the opportunity to speak to the question of national health insurance before you today.

At the outset let me say that we are very pleased to see a project set in motion by the Senate subcommittee on health which is aimed at fundamental reforms in the manner in which this country addresses health and health care. This action is long overdue. It is unfortunate that hearings and discussions on national health insurance would await the final days of the 95th Congress. Surely the deplorable health statistics of the present day as well as the astounding inflationary economics of the present

system would have dictated a greater sense of urgency and priority on this domestic issue.

Labor leadership and others appearing before this subcommittee have documented the severity and intensity of our national health problem. Before the close of this series of hearings, the membership of this subcommittee will no doubt document the injustice of our present "non-system" of providing for or ignoring the health needs of our citizens. It is a national scandal to see that over 10 million American families today cannot obtain any health insurance coverage whatsoever. As a priest and as a pastor, I can tell you from very personal experience that economic anxieties of fathers and mothers in providing for the health necessities of their children, their aged parents and themselves, in a time of staggering costs for health protection, are taxing the basic strengths of American families.

It is out of a deep moral concern, then, that I appear before you today to reinforce the direction taken by you, Senator Kennedy, in introducing the proposed National Health Insurance Act of 1979.

We at the U.S. Catholic Conference have had a brief opportunity to review the proposed legislation and its basic thrust in the areas, for example, of universal coverage, cost containment, prospective reimbursement and public financing. While we do not profess any particular competency to judge the technical effects of such proposals, in general we feel that most provisions conform to basic principles on national health insurance outlined by the U.S. Catholic Conference on several occasions during the past five years. In summary, these principles are:

1. Access to adequate health care is a basic human right.
2. Coverage should be universal.
3. Standards for health care services should be federally mandated for both individual and institutional providers.
4. Benefits should be comprehensive.
5. A pluralistic approach to the provision of health services should be encouraged and consumers should have a right to a reasonable choice of

providers.

6. Legislation should either encompass or be effectively related to a coordinated system of health care planning and delivery.

7. Improved delivery patterns such as integrated group practices and health maintenance organizations should be encouraged.

8. Consumer participation should be encouraged and mandated.

9. In order to distribute most equitably the cost of health care on as wide a base as possible, health insurance should be financed by a mix of employer payroll tax, tax on the self-employed, and general federal revenues.

10. Cost controls should in no way limit or discourage access to health care, but should function by placing incentives on health delivery planning and on preventive health care and provider initiative to improve delivery and thereby lower the cost of service.

As my colleagues have noted, we too believe that some refinement or amendment is in order to clearly rule out any form of means test in a national health insurance program. Without such a commitment it is probable that we will continue to see a two-class system of health care, one for the wealthy and one for the poor.

Beyond these concerns, however, which have been adequately and thoughtfully noted, I would wish to bring to your attention an area of particular concern to those of us in the Catholic community. We are compelled to state our conviction regarding certain services under a proposed national program for health. We are opposed to provisions for contraceptive devices and sterilization for contraceptive purposes. We are opposed to the inclusion of abortion services as "benefits" in any national health insurance plan. It is our contention that human life is inviolate at every stage of its being. Belief in this principle motivates us to urge this subcommittee in the most serious and certain terms to reject any effort to provide for abortion services through the means of national health insurance coverage.

There is one further point which we feel compelled to stress at this time as well. For almost 200 years, the Catholic Church in one form or another has been involved in the maintenance and delivery of health

care. We engage in health care services in response to the needs of people and as a witness to the love of Christ.

The church, through its commitment to Christian values, exists primarily to serve, particularly to serve the poor, the aging and the sick among all peoples. Because of that tradition, we will continue to stay in the health care delivery system and to seek to expand our services. We see no necessary conflict between the advent of a national health insurance program and the continued role of the church in health affairs. In this connection, we are pleased to see that the proposed program builds upon the strengths of

the voluntary sector. We would underscore the value of a pluralistic approach to health care and ask that this value play a significant role in the subcommittee's thinking as it refines its plans on this measure.

In closing, let me say that we are heartened by the action taken by this subcommittee today. Comprehensive health reform is in reality a national commitment toward alleviating the extensive sickness and suffering which many American families are forced to endure because they do not have access to our system of care today. As you, Senator Kennedy, noted several years ago,

nowhere are the inequities of our society more obvious than in the sickness of those many millions of our citizens who must endure illness in life because they cannot afford health care. We know that the more affluent few in our society can buy the world's best and most expensive medical care. But in the United States today, millions of our citizens are sick and they are sick only because we have a multibillion dollar enterprise that cannot serve their basic needs. Their sickness is scandalous because we could attack it so easily had we the national will to do so.

Religious Leaders Ask Carter's Support of Youngstown Coalition

The proposal of the Ecumenical Coalition of the Mahoning Valley to reopen a steel mill in Youngstown, Ohio, has received the support of the Interreligious Committee of General Secretaries. The committee's members are Bishop Thomas Kelly, OP, of the U.S. Catholic Conference, Dr. Claire Randall of the National Council of Churches and Rabbi Henry Siegman of the Synagogue Council of America. In a joint letter Oct. 6, they urged President Carter to support the goals of the ecumenical coalition with a public statement and with substantial federal assistance. (Recently, in a meeting with representatives of the coalition, Carter administration officials said \$100 million in loan guarantees would be put aside for an acceptable plan to restore the jobs lost in the plant closing. The coalition asked for \$300 million in loan guarantees, a request the administration officials said would be studied.) The coalition has said that the mill closing cost 5,000 jobs and its "ripple effects" could lead to the loss of thousands upon thousands of additional jobs. The text of the letter to Carter from the general secretaries follows.

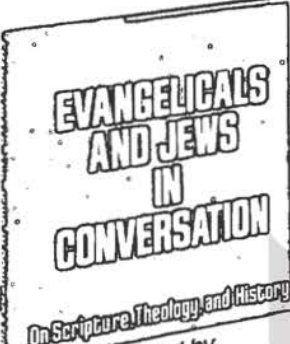
As leaders of major U.S. religious constituencies, we have followed with keen interest developments in Youngstown, Ohio over the past year. We believe the proposal of the Ecumenical Coalition of the Mahoning Valley to reopen the Campbell Works in Youngstown to be a vital step both in restoring jobs in Youngstown and also in providing an answer to plant closings in the northeast midwest.

We are advised that your administration has the coalition proposal under active consideration at this time. While heartened by the news that \$100 million in federal loan guarantees will be available to save jobs in Youngstown, we are concerned that these funds be clearly designated to the coalition proposal. We are interested in jobs now and we are convinced that the ecumenical coalition plan offers the most feasible way to achieve that. While a uni-train or steel research center may be

desirable long-term goals, these proposals do not begin to address the immediate need to save and restore jobs in basic steel on a scale commensurate with the need.

Mr. President, we urge you to support the coalition proposal with a public statement and with substantial federal assistance as the primary element in the economic revitalization of Youngstown.

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PHILADELPHIA, PENNSYLVANIA

2 Faiths See Israel From the Other Side

By PAULA HERBUT
Of The Bulletin Staff

When the Rev. Robert Hoag went to Israel, he saw it through Jewish as well as Christian eyes.

When Rabbi Harold Waintrup went to Israel, he saw it through Christian as well as Jewish eyes. As Elyse Waintrup, his wife, explains it, it was "a different perspective."

The reason was that the three, plus 11 members of Mr. Hoag's church and nine members of Rabbi Waintrup's synagogue, went to Israel together.

The unusual 11-day trip was a study tour of Israel worked out by the Visitors to Israel Program of the American Jewish Committee (AJC) to fit the needs of both Christians from Abington Presbyterian Church in Abington, Pa., and Jews from the Reform synagogue across the street, Old York Road Temple Beth Am.

The trip, taken in January, is one of

35 to Israel worked out by the AJC over the past three and a half years across the country.

The special AJC service originated about five years ago from requests by Christian leaders who were planning trips to Israel and needed assistance in meeting leaders there, Inge L. Gibel, national coordinator of the Visitors to Israel Program, said.

The idea of helping to plan study tours for Christian or interfaith groups evolved from that. Only a few of the trips have been church-synagogue planned; the Abington group was the first in the Philadelphia area.

The Abington tour evolved after a long relationship between the 2,500-member Abington Presbyterian Church and the 600-family Old York Road Temple Beth Am.

The two had long-time interfaith ties, along with a handful of other churches in the Abington area, Rabbi

Waintrup and Mr. Hoag said in an interview at regional AJC offices in Philadelphia.

Last year, as members of the two congregations and those of other churches in the area got together for their 26th annual interfaith Thanksgiving service, Rabbi Waintrup mentioned his latest trip to Israel. Mr. Hoag told of his long-time dream of visiting Israel. And Mrs. Waintrup, who had been a member of a national interfaith women's study tour of Israel in 1976, suggested, "Why don't we go together?"

Mr. Hoag's memories of the trip include seeing Yad Vashem, the memorial to the 6-million Jewish Holocaust victims of World War II, and the Masada, the site of the 67-70 B.C. defeat of the Jews by the Romans.

"I'm not certain that I would have even seen them," he said of these, and

"even if I had seen them, I'm not sure they would have come home to me in the same way" if not for the interfaith group.

Rabbi Waintrup's trip was his ninth to Israel, but on this trip, "to see what they (the Christians) saw, to feel what they felt — I felt I was sharing a common heritage with them. I had been through the stations (Christ's walk with the cross to his crucifixion) before, but to experience it with them was different."

Among the things they said they brought home with them was, for Mr. Hoag, a greater understanding of the complexity of the Middle East problems, particularly Israel's desire to keep the West Bank area. Rabbi Waintrup said Jews on the trip said they would be interested in learning about some of the New Testament for a greater understanding of Christianity.



Abington Presbyterian Church

Abington, Pennsylvania 19001



Founded in 1714

March 2, 1978

Ms. Inge Gibel
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Inge:

I was told once that you were not to ever begin a letter with an apology, but I must begin this one with one. I am deeply sorry that I've been so long in getting a letter off to you about the trip but when I returned home I didn't feel too well for several days and I also found myself in one of the most busy seasons of my year and thus I have not written to you before this time. I do hope that you will understand.

Let me begin by saying that I thought that our Interfaith Study Tour to Israel was super! I want to thank you for all of the thought and planning and hard work that went into making it the excellent tour that it was. There were so many things about it that were outstanding. One thing was that our group was the right size and they were an extremely congenial group of people. We could not have handpicked better people to be on a trip of this nature. The content of our tour as far as itinerary was concerned was excellent. The speakers that you and Bernie were able to arrange for us were outstanding in every way. I appreciated hearing every one of them. It was marvelous of you to arrange for us to meet people from different walks of life and to receive different points of view and to simply get insights that we would not have otherwise been able to gain into aspects of our trip. Some of them stood out for me--the educator that we met at Yad Vashem was simply an outstanding young man who was able to share with us in an hour what might have taken two weeks of study in some university. That was true of all of them.

I personally felt that everything went extremely well. Brenda Kron was truly an excellent guide. It took us a little time to get acquainted with one another and to feel at ease with one another but that came and she showed a great deal of sensitivity and knowledge. Our group liked Yaakov very much. He was an excellent driver.

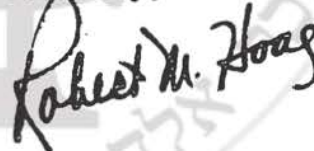
I am sure that by this time Harold Waintraup has sent you a copy of the critique that we held in the Kibbutz Levi two nights before we were to return to the United States. We gathered together after dinner and talked about the positive and some of the negative aspects of our trip together. The positive far outweighed the negative. Actually I feel that some of the things that came out there, for instance needing more time regarding Christian places could have been handled had I ever been there before. On another trip I would be able as a tour leader to pick up on the Sabbath in Jerusalem and to lead Christian people to places that they would want to see and give them a greater depth of understanding in those sites. I think that out of our evaluation came some good suggestions for future trips, such as having copies of our itinerary earlier in order that we might talk about some of those places and coordinate Scriptural passages that might give them deeper insights into places that we were going to visit. All in all, though, I simply want to reiterate that for me it was a super trip. You said as we left New York, Inge, that people who travel to Israel return different people, and I can verify that that is true. I had a deeply moving spiritual experience but along with that I learned much more about the cultural and political and economic situation that exists in Israel and I appreciate those new insights.

When you are communicating with Bernie Resnikoff I hope you will share with him our deep thanks for all that he did to make us feel at home and all that he did to direct us in our stay in Israel. He was extremely sensitive to our needs and very helpful.

Once again I want to thank you and your staff for all of the hard work that went into planning this Interfaith Trip. It was an exciting and memorable trip. I think that all of us had a great experience together and we are deeply appreciative of it. If you are ever in the area, I hope that you will feel free to stop in and say hello.

My best wishes to you and Shalom.

Sincerely,



Robert M. Hoag
Pastor

RMH/cgm

Brooke, who has been in the forefront of the fight to provide tax-funded abortions, argued against the Hatch proposal, which would eliminate virtually all Medicaid abortions. Brooke's language, say pro-lifers, would mean that welfare recipients could have abortions on demand.

The fight came in Senate deliberations on the appropriations bill for the Departments of Labor and of Health, Education and Welfare.

Echoing previous years' debates on the subject, Brooke said a ban on Medicaid abortions would discriminate against women who cannot afford to pay for their own abortions. He said they would then be driven to use coat-hangers to induce abortions on their own.

The House-Senate fight over abortion funding is becoming an annual affair. In 1976, Rep. Henry J. Hyde (R-Ill.) introduced an amendment which bears his name forbidding abortion funding in most cases. After a lengthy battle in conference committee, where the two houses iron out differences in their bills, the Hyde amendment was enacted.

It was immediately challenged by pro-abortion groups, and a federal judge ordered the government to continue making the payments while the case was adjudicated.

The ban was lifted after a Supreme Court ruling on a similar case, but the amendment was scheduled to be in effect only until Sept. 30, 1977, when the HEW fiscal year ended. At that point, another battle was in progress between House and Senate on the same subject.

Last year's fight lasted until early December, when compromise wording was worked out. Pro-lifers were generally bitter over the compromise language, which permitted abortions in cases where the pregnancy resulted from rape or incest, or when the pregnancy would cause the mother severe physical damage.

Pro-lifers have also objected to HEW's interpretation of the measure, saying the department goes beyond Congress' intent in permitting tax-paid abortions.

24-9-28-78

PRIEST APPEALS FOR AID TO VICTIMS OF LEBANESE VIOLENCE (460)

VATICAN CITY (NC) — "Will you allow children, old people, lone women to become victims of cold, hunger, sickness after having been victims of bombardments, terror and hate?" asked a Lebanese priest on Vatican Radio.

The priest, Father Samir Mazloum, president of Lebanese Caritas (Catholic Charities), appealed on Vatican Radio for money to aid the victims of strife in Lebanon, where Syrian peace-keeping forces have clashed with Christian militiamen.

"The situation in Lebanon for some years has been like embers under ashes," Father Mazloum said. "It needed only a puff of breath to be rekindled. And there are many to blow on the fire of Lebanon.

"The last three months have known a resurgence of violence, of indiscriminate bombardments of the residential quarters of Beirut and Beirut and its outskirts."

Father Mazloum said the situation can be summed up as follows: 500 dead among the civilian population, 1,600 wounded, more than 300,000 refugees, more than 15,000 dwellings destroyed, without counting hospitals, schools, old people's homes and churches.

"Lebanese Caritas has been able," Father Mazloum said, "to ensure temporary lodging and urgent first aid to 162,722 persons. The needs of such people, who have lost everything, are enormous. They need food, mattresses, blankets, heavy clothing for the winter, medicine."

The priest continued: "In the next two weeks we have to arrange suitable lodgings for 5,000 persons, now in tents or in buildings without doors and windows.

(MORE)

22-9-28-78

CHRISTIANS, JEWS UNITED IN APPRECIATION FOR LIFE, RABBI SAYS (420)

By Sister Mary Ann Walsh

ALBANY, N.Y. (NC) — Despite significant differences on dogma which separate Christians and Jews, the two faiths "are united by the deep bond of appreciation for human life," according to Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee.

"There are common moral concerns, such as the dehumanization of people through violence and the escalating nuclear arms race, which can keep both groups working together until the next millenium," said Rabbi Tanenbaum in an interview with The Evangelist, Albany diocesan newspaper.

Working together, Christians and Jews can combat the "deafening silence" of some liberals on such human rights issues as the massacre of Cambodians, he said, adding that "the silence now is equal to the silence during World War II during the extermination of Jews by Nazi Germany."

Although the task is not easy, "Christians and Jews are called to give moral, spiritual and ethical affirmation to society," Rabbi Tanenbaum said. "Their collective efforts are not a luxury, but an urgent human necessity for the survival of mankind in the 20th century."

Addressing himself to other problems affecting American life, the Jewish leader mentioned abortion and tuition tax credits for parents of non-public school children. The AJC has not taken a stand on the abortion issue, despite pressure from both sides to do so, he said.

"While some see the issue as the right of a woman to control her own body, others view it as the snuffing out of human life," Rabbi Tanenbaum said. He said he personally believes abortion is wrong after three months gestation and has serious questions about its morality even before then.

Rabbi Tanenbaum also said he favored tuition tax credits, despite the AJC's opposition to them. He criticized the constitutional lawyers who advised the AJC on their stand without considering the needs of the people.

"Constitutional law doesn't bend to social reality," he added. "It upholds abstract principles and allows human needs to become of secondary importance. It's a case of penny-wise, pound-foolish."

Noting that "anti-Catholicism is part of the wallpaper of America," Rabbi Tanenbaum expressed agreement with sociologist Father Andrew Greeley's claim that "anti-Catholicism is the anti-Semitism of the liberal." He said Jews and Catholics, as well as blacks and Hispanics, are the target of "silent discrimination" and "token representation" by corporations, banks, insurance companies and public utilities.

"To oppose anti-Catholicism, there needs to be organization," Rabbi Tanenbaum said, suggesting that the Catholic League for Religious and Civil Rights and the AJC should join together in such an effort.

23-9-28-78

SENATE WOULD PERMIT TAXPAYER-FUNDED ABORTIONS (430)

WASHINGTON (NC) — The Senate voted 55 to 30 Sept. 27 to fund abortions with tax money, thus moving another step toward a replay of last year's House-Senate battle over the same issue.

There was some irony in the vote to approve language sponsored by Sen. Edward W. Brooke (R-Mass.) which permits Medicaid abortions when they are deemed medically necessary.

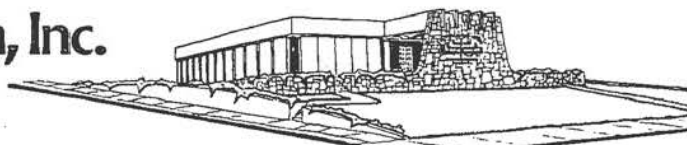
Leading the fight against Brooke's language was Sen. Orrin Hatch (R-Utah), who attempted to insert language approved by the House, which would permit tax-funded abortions only in cases where the woman's life was endangered.

Hatch was one of five conservative Republican senators who recently signed an appeal to Massachusetts Republicans to renominate Brooke for a third term. The appeal is credited by some with helping Brooke win in a close race with a conservative challenger Sept. 12.

(MORE)

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February 20, 1978

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

Dear Marc:

Having been the first to participate in Emory University's Lecture Series, sponsored by the United Campus Ministry, you will be interested in the second address by Krister Stendahl, Dean of the Harvard Divinity School, a summary of which I am enclosing. I'm sorry I was not able to attend your session because I was out of the city. Dr. Stendahl's talk last night was well received, although by a relatively small audience.

Dr. Stendahl told me after the lecture that he would be participating in some dialogues between Christians and Jews in the Boston area. At any rate, I was very much impressed with his point of view calling for an understanding of the Jewish religion as we see it and the co-existence of Jews and Christians. I can well agree that dialoguing on these bases can be quite constructive. Incidentally, we recently had the opportunity of hearing Congressman Robert Drinan at our Annual meeting where he also gave a most interesting talk based on his recent book Honor The Promise.

With all best wishes.

Sincerely,

M. C. Gettinger
Executive Director

mb

Enclosure

cc: William Gralnick

MEMORANDUM

Dr. Krister Stendahl, Dean, Harvard Divinity School, addressed a group at Tull Auditorium - Law School, Emory University, on Sunday evening, February 19, 1978, on the Topic: "Is Christianity Anti-Semitic?"

Opening his talk with this question, that judging from history, by and large the answer is yes. Continuing, "Does it need to be so," he answered, "No, but it will require serious efforts." He then cited how Holy Week in the past made the Jews feel unsafe because of the sermons and teachings which stressed Jewish responsibility for the crucifixion.

He then pointed out that anti-Semitism, or perhaps it should be called anti-Judaism, is on the rise in Arab countries and in Japan.

Still using the questioning method, Dr. Stendahl asked - does the New Testament contain anti-Semitic remarks? He stated that the Passion narrative stressed the responsibility of the Jew and lessens Roman responsibility. The Gentile Gospels, he pointed out, minimize the role of Pontius Pilate, something which may not have been done consciously but would be expected in toning down the responsibility of the people who are related to the narrator. He pointed out that Judas, who may not have been a Jew because his last name was Iscariot, is presented in typical Jewish caricature in the pictures and drawings made of him. The real root of anti-Semitism, he said, are the prophecies which fell into alien hands such as the references to the Pharisees and Scribes whose essential differences with the emerging Christianity might be considered family arguments. Even the reference to Scribes, which really refers to the Sages, is a form of downgrading. The words from alien sources are words of judgments and lose their original authenticities. He cited, as a most drastic event in Jewish-Christian relations, the fleeing of the small Christian community when the Romans attacked the Jewish people, and he contrasted this with the reaction of a small Christian community in Israel which rallied to the defense during the Yom Kippur War.

Citing further examples of anti-Semitic sentiments, Dr. Stendahl stated that Christian constructs of the New Testament gave negative impressions of the Jews around the time of Christ's birth. The Jews expected, according to this version, a political or military Messiah, and there came instead the spiritual Messiah. In this connection, he criticized the UN Resolution equating Zionism with racism, which, Dr. Stendahl considered a similar accusation. He then quoted from the Talmud, Sanhedrin 10, to the effect that no one would recognize the Messiah when he would come because he might seem to be a leper. He felt that "there would be an enormous strain in Jewish-Christian relations in the next few months" and he stressed the right of Jews to define themselves. "The least Christians can do for the Jewish community is to allow the Jew to define himself and define scriptures as he sees it, including definition of the relationship of the State of Israel to the Jews." He mentioned that in speaking to fellow Lutherans in Minneapolis, he pointed out their admission that they were more for law and order than were other ethnic groups. He cited one of the Commandments - Thou shall bear no false witness against thy neighbor - as defining Jesus at the expense of others.

Dr. Stendahl recommended dialogues between Christians and Jews for a better understanding of each others religion. He could understand why St. Paul was not liked by the Jews because they knew his earlier writings and the negative things he said about them. Towards the end of his ministry, however, Paul sounded the alarm against Gentiles adopting anti-Semitic sentiments. At that time, he finally saw that the Jesus movement was to be among the Gentiles; that the Jews as witnesses to G-d's role in the world would be spread by the Gentiles who had become fellow-heirs with the Jews to carry out G-d's purpose. Dr. Stendahl referred to G-d's plan for this kind of co-existence between the Jews and the Christians. Accordingly, Paul scolds his Gentile followers for thinking they were the only chosen, although he had the missionary urge to convert the Jews. But G-d has something else in mind. He, Paul, had gone wrong once before with his missionary zeal and now he was counseling another way, co-existence of Jews and Christians. Without that insight, Dr. Stendahl ended his talk, it may be difficult to uproot anti-Semitism.

Dr. Standahl answered a few questions following his talk and then continued individual conversations when the group adjourned to the Baptist Center.

M. C. Gettinger



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October 13, 1978

Rabbi Marc H. Tannenbaum
American Jewish Committee
165 East 56th Street
New York, NY 10022

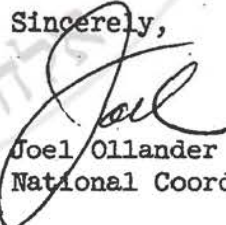
Dear Marc:

Thank you for your excellent presentation on the Catholic Church at our Executive Committee meeting on October 8.

We will be making a distribution of your remarks in the immediate future. I am enclosing a copy of the transcript so that you might look it over and make whatever changes you deem appropriate. I hope that you can get to this quickly and return the copy to me so that we can distribute it while it is still most timely.

Thanks again for your splendid cooperation and I look forward to receiving the corrected text in the near future.

Sincerely,


Joel Ollander
National Coordinator

JO/g1

cc: Albert D. Chernin
Enclosure

cooperation in the common cause of Jewish community relations

Rabbi Marc H. Tanenbaum
American Jewish Committee

Presentation, Executive Committee Meeting, October 8, 1978

Thank you Ted. First, let me begin by joining Ted and others in wishing all of you *a Shanah Tovah*. I frankly had hoped that ^{Mann} Ted would have resisted the self-discipline and would have given us the benefit of some of his impressions ^{as a member of the American delegation to the Pope's investiture.} But perhaps he can do that at another time, because he was present in Rome during a period of considerable heightened consciousness about some of the concerns that are going to have some very real implications for the ^{world} Jewish community in Israel, ^{for} as well as for Soviet Jews, Jews in Latin America, as well as Jews in the United States.

Let me make first a few very general observations, first of which ^{Chaim Nachman Bialik,} is that clearly one has to recognize, in the words of ^{that this} is going to be, hopefully, "a very short talk about a very large subject." It would be a presumption in the time allotted to ^{me, try to} make any significant analysis of the relationship of the Vatican and the world Catholic community -- ~~the world Catholic community~~ which numbers more than 700 million people ~~throughout the world~~ (and which is going through differing stages of development and growth or decline of influence in various parts of the world) and to try to do that in any systematic way that can be anything more than suggestive. Secondly, I think it is not insignificant for us to recognize that something has ~~happened~~ which is of some consequence to us, namely, the very fact of the global attention given to the election of a Pope, the death of a Pope, ^{and} the expectation that attends now the imminent election of another Pope. That is to say, according to all the estimates, through global satellite television, nearly a billion people watched these activities in Rome throughout

the entire inhabited world, ~~and if you look~~ on the American scene alone, Time Magazine, Newsweek magazine, U. S. News and World Report have given cover story attention, really quite remarkably, two, three issues in a row, ^{In light of that, among other signs,} ~~which in some ways~~ ^{now} ~~Some Catholics are beginning to say it makes clear~~ ^{that such sympathetic attention to the Catholic Church} ~~that charges of systematic and pervasive anti-Catholicism may not~~ ~~that, as I shall allude to later on, that the notion that some progressive~~ ~~be supported by empirical data.~~ Catholics are raising that there is a profound and systemic anti-Catholicism in America and elsewhere. Certainly one would ask some questions about that in light of the fact that that kind of attention, and by and large, quite sympathetic attention, has been given to the head of one religious community. Related to that has also been the emergence of a consciousness ^{which} ~~that one~~ finds among many ~~Protestants~~, including in fact even some Evangelicals, that the Pope ^{has become} ~~is~~ the most dramatic religious figure in the world who represents in some ways ^{a rallying point for} ~~they're talking about what happened, especially around~~ ^{conscience} ~~Pope John Paul of the moral sensibilities of humanity, in a rallying point for~~ these forces. There is much more of that talk in all of the media, including the Christian media, than has been the case prior to this time. There are several pieces of data which I think are essential for any conversation about what has been happening in Rome, in the Vatican and what some of its implications may be for the Jewish community here and abroad. ^{it may be} ~~Just first, as a~~ ^{helpful to understand} ~~matter of understanding, something of the shifting of the forces in terms of~~ ~~influences of the Roman Catholic community as represented in the concentration of attention in~~ ^{within} the College of Cardinals and the Curia. In the so-called "First World," that is to say, in Western Europe and the United States, for the first time in the history of the Roman Catholic Church, non-European countries, "Third World" countries, have nearly half the votes in the election of a Pope. Europe has 63 Cardinal-voters who will be voting for the next Pope. They still constitute a majority of the votes in the election of a Pope and in

the running of the affairs of the Curia, but it is a very bare majority with something like 50.5% of the election power of the Cardinals. The United States, Canada, New Zealand, Australia, have 14 Cardinals with 12.5% of the vote. The developing countries in Asia, Africa and Latin America have 41 Cardinals or 37% of the vote. The Italians, who normally ^{governed} dominated the policy-making of the Curia and dominated automatically the election of a Pope, were automatically able to dictate, certainly through this century, that the next Pope would be an Italian. In 1963, 32 of the total 82 votes were in the hands of the Curia Cardinals, most of whom were Italian. Today there are 27 who are Italians. Well, what I am trying to suggest is that there have begun to take place a number of significant shifts in the concentration of Catholic population throughout the world and in their representation in the policy of the Vatican and the Curia. There has taken place a significant decline of influence of the Roman Catholic Church in Western Europe and one sees this in the election of the Communist Party in Italy -- Italy which is the seat of the Roman Catholic Church and the seat of the Vatican, today has the largest Communist Party in the world. Now whether that is simply a protest vote against the Christian Democratic Party or whether it is authentic Marxist commitment, Communist commitment, the fact remains that represents a significant shift. That is also true of France, ^{now} ~~which has been~~ a predominantly Catholic country, which has probably the second largest Communist Party on the continent. That is to say the fortunes of the Christian Democratic Party throughout Western Europe -- which has been the party created, sustained, ^{and} supported by the Roman

Catholic Church and the Vatican -- have declined measurably. By contrast, ^{has grown extraordinarily} the ~~growth of~~ the Roman Catholic Church in Africa, ~~has become~~, ^{As one Catholic} ~~that~~ Sociologist who has been carrying out studies in Africa told me ^{he found} ~~as he visited~~ ~~one country for example in~~ Burundi, ~~(60)~~ that tribes converted wholesale to the Roman Catholic Church; he called it "the tornado of the holy spirit." One of the reasons why it may be of some consequence for us to keep in mind this shifting demography and shifting political and economic influence, is that Africa by the year 2000, by all projections, will become the largest concentration of Christian population in the world ^{by 2000, there will be} and ^{in Africa, and inevitably they} It is estimated that something like 300 million Christians ^{will be playing a significant role in the} affairs of Africa. Well, I ~~ought to~~ make that brief comment about the shifting demographic centers of the Roman Catholic Church because these will not be without some significance to us in terms of foreign policy concerns.

④ Two footnote observations. It is important to recognize that as a result of some recent movements toward centralization, ^{in Rome the Vatican} ~~others less congenial about~~ the ~~politics of Rome, would call it a struggle for power~~ during the course of the past 4 to 5 years, that a major ^{concentration} ~~centralization~~ of political power in terms of deciding foreign policy for the Roman Catholic Church has taken place in the Roman Curia, ~~to the extent that~~ Today the Vatican Secretary ^{of} State is the central agency for determining foreign policy for the whole Roman Catholic Church throughout the world. It has, in fact, taken under its control the Vatican Secretary ^{for} Justice and Peace which had been developing independent foreign policy initiatives ^{and} ~~which~~ were pulled back

under the discipline of the Vatican Secretariat ^{of State} Caritas ~~House~~
which is ^{The Church's} a social welfare agency handling billions of dollars in foreign
aid and social welfare work has also been centralized under the control
of the Vatican Secretariat of State. ^{Composition} Therefore, the ~~Constitution~~ of the
Vatican Secretariat of State, its attitudes for example towards Israel,
~~towards~~ Jerusalem, ~~towards~~ human rights, ~~towards~~ detente with the Soviet
Union and the Eastern European block, ~~its attitudes toward how to deal~~
~~with~~ Latin American governments and countries is not without some conse=
quence for the Jewish community. One of the unpredictable aspects of
this, we're talking about the centralization of that in the Vatican
bureaucracy, is that periodically a Pope does emerge who by virtue of the
strength of his personality and courage will seek to break out of the policy
lines of the Vatican Secretariat of State and other Curial forces to declare
his own view. They called that in Rome two weeks ago in relation to Pope
John Paul the First -- some Popes are allowed ~~the~~ what is called cheerful
indiscretions and Pope John the 23rd was exactly that kind of Pope. John
the 23rd brought into being the Vatican Secretariat of State against the
opposition of almost everybody in Rome and the Curia and during the course
of Vatican Council II when I was present in Rome during the third session
some of the conservative members of the Curia had inspired a series of
seminars on what is canon law for the impeachment of the Pope, so had he
gotten out of hand. In any case, one had hoped that Pope John Paul was
going to represent the potential of something of that kind of cheerful
indiscretion, especially with regard to Israel and Jerusalem.

There is the need I believe to keep in mind that there is a
fundamental distinction between the foreign policy issues which are in the

hands overwhelmingly of the Vatican, the Vatican Curia, the Vatican Secretariat of State and the role of the national conferences of Bishops in the various countries. In a certain sense, and I am not sure that we are always clear about this, in the United States the ~~xxx~~ Catholic community in the United States and the Jewish community are in many ways out of sync. If you look at the agenda of the Jewish community, the issues that preoccupy our concern are ~~overwex~~ overwhelmingly foreign policy issues. The priority issues on our agenda are Israel, the security and survival of Israel, the major funds we raise, the major political attention we give, the major economic attention we give, are to Israel security and survival. The second issue of greatest preoccupation of the Jewish community is that of ^{human rights concerns --} Soviet Jewry/-- another foreign policy issue as it were dealing with the whole issues of United States-Soviet relations, the nature of detente -- ^{with the problems} and related to that are our concerns/of anti-Semitism in Latin America, especially in Argentina and growing concern about the situation of Jews in South Africa and elsewhere. If you look at the concerns in the Roman Catholic community, they are overwhelmingly domestic concerns and frequently personal familial concerns. That is to say that the priority issues on the Catholic agenda in the United States are issues such as abortion, birth control, aid to parochial schools, personal morality, pornography, censorship and issues of that kind. Now, in a certain sense these are both ~~character~~ caricatures of both communities but in terms of ~~that~~ actual working out a reality, one has to keep that in mind, there is a certain out of phaseness when Jews continue to turn to Catholics in Catholic-Jewish dialogue in the United States we want them to support us on Israel, we want them to support us on Jersalem, we want them to take positions to join the interreligious task

on Soviet Jewry and others actions such as that. And in a certain sense it involves for them a turning of their agenda upside down because their greatest preoccupations have been by virtue of the positions taken by the American Catholic hierarchy, a very great preoccupation with trying to get legislation to outlaw abortion and avoidance of the issue of birth control which is substantially in the breach by the Catholic community, two-thirds of American Catholics in fact practice birth control contrary to the demands of Paul the VI in his Encyclical Humanae -- and, about of course, their very great concern/aid to parochial schools now focused on the issue of tuition tax credits. Nevertheless, I would suggest that in the understanding of the nature of the Jewish agenda it is of some importance for us to recognize that on the one hand we will need to continue to pay increased attention to the role of the Vatican and the Vatican Secretariat of State and here the work of the International Jewish Committee for Interreligious Consultations is a critical force. That coalition of the World Jewish Congress, the Synagogue Council of America, the Anti-Defamation League, the American Jewish Committee, the Israel Interfaith Committee, which has become the major instrumentality for relating to the Vatican through the Vatican Secretariat on Religious Relations with Judaism. I had some sense growing out of the study I did of the life and work of Pope John Paul ~~IX~~ the first. That in fact the Pope John ^{side} ~~part~~ of him may well have led to the possibility of some movement in the direction of the diplomatic recognition of Israel. I just want to take a second to tell you that some of you may or may not know that Pope John the 23rd in March of 1963 sent Cardinal Bayer here to ~~thex~~ this country on both a public mission and a private mission. And on March 29, 1963 Cardinal Bayer came to Boston

at the time Phil Perlmutter was working with us at AJC and asked Rabbi Abraham Joshua Heschel who was then collaborating with the American Jewish Committee in relation to that _____ and myself to visit with him in the chancellory of Cardinal Cushing. We met with Cardinal Bayer, he dismissed all of his aids and he told us in a very careful way in which obliged us to discretion, even ~~secrecy~~ secrecy, that among his missions to this country was that Pope John the 23rd was preparing, as a great gesture of friendship to the Jewish people, as a dramatic way of putting an end to the cycle of hostility of the past, to establish diplomatic relationships with Israel and he planned to do it at the close of Vatican Council II. At that time Cardinal Bayer asked Rabbi Heschel and myself what do we think would be the response of the Jewish community? And, we did not discourage him. And, in fact, we indicated to him that that gesture would be a sound signal around the world -- it would certainly establish Pope John in Jewish history and universal history as one of the great historic figures in promoting peace and solidarity in the Middle East. As you know, he died three months later and that gesture became still born with him. He was in fact preparing to do this contrary to all of the pressures coming out of the Curia which has wanted to maintain this balance with the Arab states and was responsive to much of the diplomatic pressures coming from the 14 ambassadors of the Arab countries who were established at the Vatican. There was a moment in which one had the feeling if one looks at the record of Pope John Paul the 1st, I don't want to go into all of the details of that, in which he on the eve of the Camp David Summit Meetings spoke of the security of Israel in that prayer for the peace of the Israel in which he spoke of the solution of the problems of the Palestinians, the security of Israel, he was the first Pope ever to speak explicitly of the security needs of Israel. Beyond that, in

his most recent message to the President of Israel, President Yitzhak Navon, in which he addressed to him as President of the State of Israel in Jerusalem which was an explicit recognition. In any case, that does raise some question about what the nature of the next Pope will be, whether in fact he will be of a Pope John charismatic type, Pope John Paul, who was prepared to break out of the conventions of the past. One of the lines I heard recently from a Roman Catholic priest who recently came here from Rome was that they're beginning to look as many of you have heard not only for a holy man with a smile but somebody who unlike Pope John Paul the 1st had some knowledge of the Curial bureaucracy and they may end up as I was told with a Roman bureaucratic type and Italina bureaucratic type but they will give him a charisma transplant. In any case, I do want to suggest that the need for us to continue to work both in our individual organizations as well as ^{through} ~~in~~ our coordinated efforts with the International Jewish Committee that Henry Sig^eman has been serving as secretary, that in the process of relating to the Vatican the issue of Jerusalem, as we talk about the future of relationships between the Catholics and Jews in the United States, the future of the city of Jerusalem may emerge for us during the coming year in light of the Camp David talks as one of the most difficult, complex and emotionally _____ in many ways filled with greater emotional potential for discord, tension than perhaps even the West Bank settlements. The statement by the President of the United States that there has been no shift in the position of America, that the United States has not recognized the annexation of East Jerusalem. The fact that the Moslem world, including King Husan, was in Rome a number of weeks ago for the purpose of having a conversation with Pope John Paul the 1st to talk about the restoration of East Jerusalem to Moslem sovereignty. The

fact that ten days ago _____ who is the patriarch of the _____ Church in Syria came to Rome to have an audience with Pope John Paul to talk to him explicitly about the restoration of East Jerusalem to Arab sovereignty. He was accompanied, not incidentally, by Arch Bishop _____ of the Boston area who is an Arab Bishop and here not as a throw away line but as an area of concern in terms of the future of Christian-Jewish relationships in America, you will shortly be hearing about two reports which the American Jewish Committee has just completed and will be publishing them, I hope, within the next month or so -- demographic studies of the growth of Arab Christian and Moslem populations in the United States. Ten to fifteen years ago there were 200,000 - 250,000 Arab Christians and Moslems in this country. Our studies disclosed that today there are more than 2 million Arab Christians and Moslems in the United States in major centers of population and our analysis of their political behavior which has become increasingly self-conscious, increasingly sophisticated. You now have Arch Bishop Philip Saleba (sp) of the Syrian Orthodox Church who is a member of the neo _____ Prty in Syria, which was a neo-Nazi party, having organized already four separate meetings of Arab and Moslem delegations-- Arab Christian and Moslem delegations with President Carter. Cyrus Vance saying they represent major constituencies in America and their relationship with the Arab oil countries is not lost on people in Washington and one can anticipate that the ~~kind~~ kind of think that Arch Bishop _____ represents in ~~the coming~~ becoming a political factor -- a propaganda factor -- moving with Arab prelates in the Middle East to bring impact on Vatican, World Council of Churches as well as the American government and the United Nations is going to be one of the issues on the agenda of Jewish Arab Christian Moslem Relationships in America that we are going to have to deal with in a systematic way and

we are undertaking a series of major consultations on Jewish, Arab Christian, Moslem relations during the course of the coming year and I hope we will have opportunity to work together with many of you CRCs around the country in dealing with that very complex issue in a most constructive way.

I simply want to conclude because I have gone much beyond my time, I think it will be, in fact, a caricature of the nature of our work in ^{with} relationship ~~to~~ the Catholic community about which I have been asked to confine my remarks in the United States, to think of the Catholic community solely in terms of these highly public, even melodramatic treatment of issues that all Catholics are concerned about -- are the issues of abortion, birth control, aid to schools, etc. There was a meeting on September 19th in Memphis -- it began September the 19th -- it was called the National Convergence of Justice and Peace -- it consisted of 160 Roman Catholic priests and nuns, social activists in major dioceses throughout the country whose greatest preoccupation was over the issues of human rights in the United States, Soviet Union, Latin America, South Africa, Rhodesia as well as in other parts of the world. The second issue on their agenda was that of nuclear disarmament which is going to emerge, as it has already in many ways, as one of the major preoccupations of the liberal wing of the Catholic Church in ~~with~~ coalition with the liberal wing of the ~~Protestant~~ Protestant Church and ~~with~~ with some Jewish involvement, hopefully increasing Jewish involvement, in that concern which effects human survival on our planet. A third issue that they chose was that of economic justice, problems of unemployment, inflation, jobs in America on the domestic scene and they will be looking for coalitions with Jews in terms of trying to make a constructive contribution to the domestic welfare of this country. So there will be opportunities for coalition in areas where there are common concerns with our convergence of interest and I would hope that we ~~we~~ seek out those possibilities even as

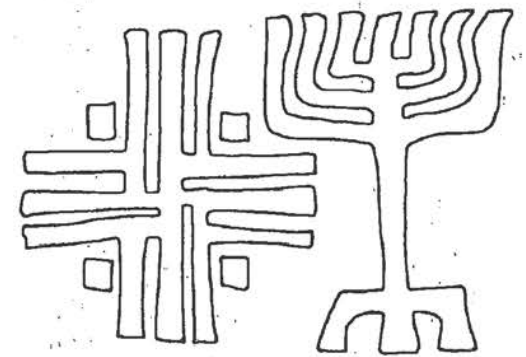
we come to acknowledge that Catholics are going to ask for and have a right -- in Catholic-Jewish dialogues -- to place their agenda items on the table for discussion. We may disagree and we may learn to disagree agreeably but increasingly we are going to find demands from the Catholic community for that kind of attention. I want to close with just two items. One is that the Jewish community, except in some rare instances, represented, I think, through many of us here, has not yet taken into account the emergence of the Hispanic community as a significant factor in the life of the Catholic Church and in effecting the agenda of the Catholic Church. In the New York area alone, Hispanic Catholics, that is to say especially Puerto Rican Catholics, to some extent Cubans, represent 50% of the Roman Catholic community of New York and Cardinal Cooke in appointing the last three Bishops, appointed one of them was a priest, a Spanish speaking priest, got his training in Puerto Rico. Two of them were Irish Catholic priests, but the criteria for their selection was that both of them were fluent in Spanish having trained in Puerto Rico and Panama and whose ministry is primarily to the Spanish Catholic community. There are very real problems with the Jewish community, with the growing politically conscious Hispanic community. It is a pre-Reformation church, it is a community which has not in any significant way locked into the teachings of Vatican Council II. They have not been affected by the guidelines of the bishops of the Vatican Council, problems of anti-Semitism, problems of conflict on a merchant-customer basis with Puerto Ricans and Jews in this city. I am not confined to this city alone. In Miami when you talk about Catholic-Jewish relations you're talking about Cubans overwhelmingly and Jews in Miami and fortunately we've begun a program in Miami to deal with that using Spanish speaking Jews and Spanish speaking materials. In Los Angeles and other parts of the southwest where there is a very sizeable Chicano population this will become a major concern and

somewhere in Jewish life some systematic approach in dealing with Hispanic-Catholic-Jewish problem will be a matter of concern. I finally want to conclude with, it's not necessarily an upbeat note, something one needs to be increasingly conscious of as one talks about the domestic side of concerns. I don't know how many of you have seen this leaflet. It has now appeared in some 25 Catholic publications., diocesan publications. It is published by a group called the Catholic League for Religious and Civil Rights, organized by Father Vergil Blum. They have now embarked on a major campaign in the United States to enroll membership. Their purposes according to this leaflet "Isn't it time we fight back - Join the Catholic League for Religious and Civil Rights. The Catholic League acts to protect the rights of Catholics when they are undermined by government agencies, corporations and the media, and goes to court when necessary to defend the civil and religious freedom rights of Catholics and others. In addition the League carries on continuing programs to educate the public when issues of importance to the Catholic community, including the right to life, and the right of parents to choose the private school without financial penalty. The Catholic League for Religious and Civil Rights in an independent anti-defamation and civil rights union, founded in 1973. The League serves the Catholic community in the same way that the Jewish Anti-Defamation League, and I really feel put down now that you mention the American Jewish Committee since they took our constitution to model their constitution on, the Jewish Anti-Defamation League and the American Civil Liberties Union serve their respective communities. The Catholic League defends your beliefs, your values and your rights. This League is now embarked on a city by citywide organization of activists Catholics around the issue of anti-Catholicism in America and they've become increasingly vocal and in some communities strident and in some communities almost putative against the Jewish community. They are beginning to say as for example they have just

done in Long Island, ~~they~~ they refuse to allow courses on the Holocaust to be taught in Catholic parochial schools because Jews are hostile to the interest of the Catholic people. Jews are in the forefront, as they say, not necessarily truthfully and we've had occasion now to meet with them and to make some changes in their understanding. The Jews are anti-Catholic in their position on abortions, on birth control, on aid to parochial school, tuition tax credit and the one-way traffic has gone long enough. That's exactly the rhetoric of the streets and unpleasant as that might appeal to you, as it might appear to you to be, it's part of the rhetoric that we at somewhere along the way pay some attention to. There is a sense in which Catholic Jewish relationships has been one way traffic with the organization of this group, modeled on the activist community relations agencies in Jewish life. I think we can begin to see that there are going to be increasingly lay oriented lay-led some involvement of the clergy Catholic activist groups demanding a hearing and demanding a some kind of fair response to the issues as they perceive them. They're asking for two-way traffic and I think we will be creating illusions for ourselves if we think we are going to go on indefinitely asking for support for Israel and Soviet Jewry and other causes without anticipating the possibility that it may not be dealt with in the crude terms of trade-off. Although I must tell you one very prominent sociologist wrote me a letter and said "It's time that the Jews and the Catholics get into a smoke-filled room and begin trading as we used to do in the old days of work healing politics." What's wrong with that? We'll give you support for Israel and Soviet Jewry and you give us some relief for our parochial schools. & He laid it out as flat as that. Now that will get us into a variety of conversations of righteous indignation and high moralism and absolute moralism on both sides, but it is part of the reality we need to face. The Roman Catholic community in America numbering 50 million people is a

very powerful influence on the Roman Catholic church throughout the world. It contributes very large amounts of money, second to the American Catholic church, only the West German church contributes as much to Catholic relief and welfare in many parts of the world. And it's a community that has to be known and understood and worked with even as we find constructive and statesmanlike
/ways in which to resolve conflict. Thanks very much.





an interreligious quest for mutual
understanding and acceptance.

WEDNESDAY, MARCH 29, 1978

CATHEDRAL OF

ST. JOHN THE BAPTIST

7:30 P.M.

A convocation of the three religious
communities of Savannah to share
concerns, to probe beneath the sur-
face of awareness, and to grow in
friendship as children of the Creator
God.

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CONGREGATION MICKVE ISRAEL

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Learning and Sharing

March 29, 1978

Wednesday, 7:30 P.M.

The Cathedral of St. John the Baptist

Abercorn & Harris Sts.

Reception following in

St. Vincent's Hall

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DR. CLAUDE UPSHAW BROACH

Dr. Claude Upshaw Broach is Director of the Ecumenical Institute, co-sponsored by Wake Forest University (Baptist) and Belmont Abbey College (Catholic). Reared and schooled in Georgia and the South, he brings to our interdenominational, interreligious "triologue" awareness of the southern faith experience.

Educated in Athens Public Schools, a graduate of the University of Georgia, he received his Th.M. and Th.D. Degrees at Southern Baptist Theological Seminary. In tribute to his academic and human excellence, Mercer University, Belmont Abbey College and Stetson University granted him honorary doctorates.

Before assuming his present position, Dr. Broach served a thirty year ministry as senior pastor of St. John's Baptist Church in Charlotte, N.C. He was a charter member and first president of the Charlotte Family Life Council, trustee of Wake Forest University, and was active in the furtherance of interracial, interdenominational activity in Mecklenburg County.

Like Rabbi Tanenbaum, he attended Vatican Council II in Rome as an accredited "visiting theologian."

Renown as a lecturer, Dr. Broach has spoken on more than 40 U.S. and foreign campuses. He has also published numerous articles and books, including "The Baptists" and "Before It Slips My Mind."

One of America's leading clergymen-teachers-authors, Dr. Broach has been honored in recent years with membership on the faith and order commission of the National Council of Churches, and the North American Academy of Ecumenists. His connection to the World Council of Churches proceeds from his service as liaison officer.

We are honored to welcome him to Savannah as a spokesman of the Christian faith.

PROGRAM

Statement of Purpose and Invocation

*Reverend John A. Kenneally
Chancellor, Diocese of Savannah*

Introduction of Speaker

*Dr. Thomas D. Austin
Pastor, First Baptist Church*

Address

Dr. Claude Upshaw Broach

Introduction of Speaker

*Rabbi Saul J. Rubin
Rabbi, Temple Mickve Israel*

Address

Rabbi Marc H. Tanenbaum

Interpretation and Benediction

*Rev. John Cuddy,
Director of Ecumenism
and Interreligious Affairs,
Diocese of Savannah*

Reception - St. Vincent's Hall

*Program sponsored by the Diocese of Savannah,
The First Baptist Church, Temple Mickve Israel
and the American Jewish Committee.*



RABBI MARC H. TANENBAUM

Rabbi Marc H. Tanenbaum is the National Interreligious Affairs Director of the American Jewish Committee and has been a pioneering leader and thinker in interreligious relations for nearly 25 years.

A graduate of Yeshiva University and the Jewish Theological Seminary, Rabbi Tanenbaum holds five doctorates, honoris causa. He has also been the recipient of numerous awards and honors, the latest being from the Religious Heritage of America, "for building bridges of understanding between people of all religions, for exercising religious leadership in the struggle for social justice and charity, and for uplifting the true dignity of man under God."

A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. Rabbi Tanenbaum is a founder and co-secretary of the joint Vatican-International Jewish Consultative Committee, and of a similar liaison body with the World Council of Churches. He was the only rabbi at Vatican Council II, where he was widely consulted by Catholic and Protestant authorities during the deliberations that led to the Vatican Declaration of Non-Christian Relations, which repudiated anti-Semitism and called for fraternal dialogue between Christians and Jews.

Rabbi Tanenbaum has been co-author and co-editor of numerous publications; he has also authored numerous monographs and essays, among them, "Holy Year 1975 and the Jewish Jubilee Year," published in seven languages as an official document by the Vatican office for Holy Year.

He has served as visiting professor at the Graduate Ecumenical Institute in Bossey, Switzerland, and has lectured at major universities and seminaries in the United States, Europe and Israel. During an interview with *Newsweek* magazine, Rabbi Tanenbaum was described as "the American Jewish community's foremost apostle to the gentiles . . . who has been able to solicit support from all factions of the Jewish community."

We are honored to welcome him to Savannah as a spokesman of the Jewish faith.

NBC Television News

Press Department / 30 Rockefeller Plaza / New York, N.Y. 10020



'HOLOCAUST,' SWEEPING WORLD WAR II DRAMA OF HUMAN DESTRUCTION,
TO BE PRESENTED ON NBC-TV IN EXPANDED 9-HOUR FORMAT IN APRIL

"Holocaust," an original dramatization of one of the most monstrous crimes the world has ever witnessed -- the systematic destruction by the Nazis of many millions of people including the wiping out of entire families -- has been expanded to nine hours and will be presented on NBC-TV on four consecutive nights, Sunday, April 16 (8-11 p.m. NYT) and Monday-Wednesday, April 17-19 (9-11 p.m. NYT each night).

The filming of this epic drama has been completed and is now being edited. The cameras began rolling on July 18 in Vienna, Austria, and continued at various European locations until it was completed on November 17 in Berlin, Germany, near the site of the Berlin Wall, where a re-creation of the Warsaw Ghetto uprising of 1943 was filmed.

An impressive international cast was assembled for the major roles in this fact-based production, which features 150 speaking parts.

The starring cast includes: Joseph Bottoms, Tovah Feldshuh, Rosemary Harris, Michael Moriarty, George Rose, Meryl Streep, Sam Wanamaker, Fritz Weaver and James Woods. "Holocaust" will introduce Blanche Baker, daughter of actress Carroll Baker.

British performers who have leading roles include: Tom Bell, David Daker, Marius Goring, Tony Haygarth, Ian Holm, T. P. McKenna, Deborah Norton, George Pravda, Robert Stephens and David Warner.

German and Austrian actors playing important roles include: Vera Borek, Peter Garell, Kate Jaenicke, Werner Kriendl, Nora Minor, Stefan Parvla and Peter Vogel.

The nine hours will be presented in four parts and will cover the decade between 1935 and 1945 when the infamous atrocities occurred.

(more)

"Holocaust" is the saga of a gentle and compassionate physician and his family, all of whom are, in different ways, buffeted by the fury of Nazi bestiality that was unleashed upon the Jews and others. Paralleling the tragedy of this family is the story of an ambitious young German lawyer, who, prodded by his even more ambitious wife, joins the SS and becomes an aide to the chief planner of the annihilation of the Jews.

Based on actual records, "Holocaust" is an original story and screenplay written by the distinguished American novelist Gerald Green ("The Last Angry Man"). Green also has written a book, "Holocaust," which will be published by Bantam Books to coincide with the telecast.

Emmy Award winner Herbert Brodtkin and Robert "Buzz" Berger ("The Defenders") are the producers of the TV program. The full nine hours of "Holocaust" were directed by Marvin Chomsky, who directed six hours of "Roots."

Morton Gould will compose and conduct his own original musical score. "Holocaust" was produced by Titus Productions, Inc.

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NBC-New York, 1/9/78

8-Hour NBC-TV Drama On The Holocaust Due For April Viewing

NEW YORK (JTA) — An eight-hour drama on the Holocaust will be televised nation-wide by NBC-TV in April. While the exact dates for the four-part series have not yet been announced, it is tentatively scheduled for the latter part of April, around the Passover holiday.

According to an announcement by NBC-TV, the drama, titled "Holocaust," is an original dramatization "of one of the most monstrous crimes the world has ever witnessed — the murder of six million Jews by the Nazis." The series will cover the decade between 1935 and 1945 when the genocidal atrocities occurred.

NBC-TV described "Holocaust" as "the saga of a gentle and compassionate physician and his family, all of whom are in different ways buffeted by the fury of Nazi bestiality that was unleashed upon the Jews. Paralleling the tragedy of this family is the story of an ambitious young German lawyer who, prodded by his even more ambitious wife, joins the SS and becomes an aide and the chief planner of the annihilation of the Jews."

There is, the NBC-TV description continues, "a curious, tenuous relationship between the two families. Years earlier, the lawyer and his parents were patients of the doctor who treated them with the same kindness he bestowed on all his patients. Now, the Nazi technician of death finds himself involved in the systematic annihilation of these innocent people — and six million others."

According to NBC-TV, an impressive cast, including award-winning performers from the stage, television and motion pictures, will play the major roles. It will be based on actual records, featuring an original story and screenplay by novelist Gerald Green ("The Last Angry Man"). Emmy Award winner Herbert Brodtkin and Robert Berger ("The Defenders") are the producers. Marvin Chomsky, who directed six hours of "Roots," will direct "Holocaust." NBC-TV projects that it will be viewed by 35-50 million people in its prime time slot.

Described As Extraordinarily Moving

Rabbi Marc H. Tanenbaum, national inter-religious affairs director of the American Jewish Committee, who was invited to see the rushes of the first three hours of "Holocaust" and will be viewing the final rushes later this week, said his preliminary impression was that "it is thus far on extraordinarily moving and magnificently acted production. This dramatization translates the trauma, the unspeakable horrors, as well as the heroism of Jews that cannot but help reach the conscience of millions of Americans, non-Jews as well as Jews."

Tanenbaum, who served as the American Jewish consultant to NBC-TV's special on "Jesus of Nazareth," and was invited to serve in a similar capacity for "Holocaust" and at the network's request prepared a detailed criti-

que of Green's script which became the basis of script revisions, added: "Recent efforts to whitewash the Nazi massacre of Jews make this program all the more necessary and compelling."

The rabbi reported that a group of major Jewish education, synagogue and community centers specialists have been brought together by the National Jewish Welfare Board to prepare cooperatively study and discussion guides for use by Jewish youth and adult groups who will be viewing "Holocaust." The AJCommittee, he added, is cooperating with them and will join in disseminating those materials when they are available.

In addition, Tanenbaum said, the AJCommittee has been in active communication with the National Council of Churches (NCC) and the National Conference of Catholic Bishops (NCCB) to help prepare "Christian Study Guides" for use by their churches on all levels and to alert them to the significance of "Holocaust." The NCC, NCCB and AJCommittee are also preparing an "Interreligious Study and Discussion Guide" for use by interreligious dialogue and study groups in every major city in the country, Tanenbaum said.

More

The Jewish People

For several reasons Catholics in the United States should be especially sensitive to relationships with the Jewish people. First, Catholics share a common heritage with them, a heritage not only of biblical revelation rooted in faith in the one true God and the liberation of the Exodus event, but also in the family origins of Jesus, Mary, and the apostles. Second, the largest Jewish population in the world are our fellow citizens. Finally, the tragic and scandalous persecution of the Jewish people over the centuries, including the terrible holocaust in Central Europe and active persecution up to this day, calls for specific and direct repudiation of anti-Semitism in any form and determination to resist anti-Semitism and its causes.

Christ's passion and death "cannot be blamed on all the Jews then living, without distinction nor upon the Jews of today." The Second Vatican Council explicitly repudiates "the hatred, persecutions and displays of anti-Semitism against the Jews at anytime and from any source."¹⁶

In seeking together to grow in appreciation of each others heritages, Catholics and Jews should cooperate in scholarship, particularly in reference to sacred scripture; participate in social action programs; and promote a mutual understanding of the Christian and Jewish traditions as they address political, moral, and religious problems in the United States.¹⁷

16 Non-Christian Religions, 4.

17 In addition to Non-Christian Religions, 4, cf. Guidelines on Religious Relations with the Jews (N.4), December 1, 1974, Commission for Religious Relations with the Jews; and Statement on Catholic-Jewish Relations on the occasion of the Celebration of the Tenth Anniversary of Nostra Aetate (N.4), November 20, 1975, National Conference of Catholic Bishops. Additional information may be obtained from the Secretariat for Catholic-Jewish Relations, 1312 Mass. Ave., N. W., Washington, DC 20005.

N.B. → National Catechetical Directory Draft #4--CONFIDENTIAL
NOT FOR PUBLICATION

Needs approval of Rome before final.

CHAPTER VII

CATECHESIS FOR SOCIAL MINISTRY

"On those who inhabit a
land overshadowed by death,
light has arisen."

Mt 4,16

148. Introduction

Building on what has been said about Christian life, community, doctrine, and worship, this chapter describes the foundations of the Church's social ministry; briefly sketches the development of Catholic social teaching; identifies some principal themes of that teaching; and offers guidance for the continued development of a catechesis on behalf of justice, mercy, and peace.

PART A: FOUNDATIONS OF CATHOLIC SOCIAL TEACHING

149. Bases in scripture, moral doctrine, and the mission of the Church

Catholic social teaching is based upon scripture, upon the development of moral doctrine in light of scripture, upon the centuries-old tradition of social teaching and practice, and upon efforts to work out the relationship of social ministry to the Church's overall mission. Catholic social teaching has also been enriched by the contributions of philosophers and thinkers of all ages, including some who predate Christianity itself. With regard to social ministry, the words of the Second Vatican Council should always be kept in mind: "While helping the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come, and that the salvation of the whole human race may come to pass."¹

Section I: The Biblical Base

150. Introduction

Powerful and compelling bases for the Church's social ministry are

found throughout the Bible, especially in the Old Testament covenants and prophets, and in the gospels and some epistles in the New Testament. The brief treatment which follows is meant to illustrate these rich sources and their implications with respect to the obligations arising from the pursuit of justice, mercy, and peace.

151. Old Testament

Urgent and recurring in the Old Testament is a summons to the practice of justice and mercy. This divine summons is based on the precept of love: "You shall love your neighbor as yourself." (Lv 19,18) Love is to lead to justice, equity, and charity. (Cf. Dt 24,6-22)

The Israelites are commanded to respond to the problems of the needy (cf. Dt 15,11), of orphans, widows, and aliens (cf. Dt 10,17ff;24,17), poor neighbors (cf Ex 22,20-26), debtors, and the enslaved. (Cf. Dt 15,12-15; Is 58,6) They are admonished to share bread with the hungry, shelter the oppressed and homeless, and clothe the naked (cf. Is 58,7): to be honest "in using measures of length or weight or capacity" (Lv 19,35f; Dt 25,13-16); to refrain from coveting or seizing fields or houses or cheating people of their inheritance. (Cf. Mi 2,1-13)

Through the prophet Isaiah the Lord commanded His people to pursue justice: "Put away your misdeeds from before my eyes . . . make justice your aim." (Is, 1,16f) Through Amos He commanded: "let justice surge like water, and goodness like an unfailing stream." (Am 5,24) The need for earnest conformity to the moral will of God is especially incumbent upon leaders and public figures. (Cf. 2 Sm 8,15; Jer 22,13-16; Prv 8,15; Ecc1 5,7f)

The Old Testament is very explicit in warning against mere lip service

(cf. Is 29,13f) and indicating the punishment of evildoers. (Cf., e.g., Mi 2, 1-10) Conversely, it assures the people of Israel that they will be rewarded for doing what is right: "a lasting covenant I will make with them." (Is 61,8)

152. New Testament

The scope of social ministry is broadened -- and social teaching refined -- in the New Testament, especially in the example and words of Jesus. The New Testament expresses the universal kinship of all people, who call on "Our Father in heaven." (Mt 6,9) In God's eyes there does not exist Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus. (Cf. Gal 3,28) Universal human dignity is recalled in the story of Lazarus, the poor man to whom salvation is granted while condemnation is visited upon the rich man who had no mercy on him in life. (Cf. Lk 16,19-31)

The obligations of charity are movingly described in the parable of the good Samaritan, who showed himself to be neighbor to the man who fell in with robbers (cf. Lk 10,36), thus doing what was required "to inherit everlasting life." (Cf. Lk 10,25) Another dramatic illustration of the need for compassion is the biblical description of the last judgment, at which, we are told, the heirs to the kingdom will be identified as those who showed compassion to the hungry, the thirsty, the stranger, the naked, the ill and the prisoner: "I assure you, as often as you did it for one of my least brothers, you did it for me." (Mt 25,31-40) The gospel also enjoins us to love our enemies, to do good to those who hate us, and to give aid to all who seek it from us; conversely it reminds us that no special credit is to be claimed for doing good to those who do good to us. (Cf. Lk 6,27-34)

John admonishes us to love in deed and in truth "and not merely talk about it." (1 Jn 3,18) Faith without works is as dead as a body without breath (cf. Jas 2,26); it is "thoroughly lifeless." (Jas 2,17)

In fact, God's love cannot survive in people who, possessing a sufficiency of this world's goods, close their hearts to brothers or sisters in need. (Cf. 1 Jn 3,17) Looking after orphans and widows in their distress (and keeping oneself unspotted by the world) is equated with "pure worship." (Jas 1,27)

The New Testament arouses a spirit of mutual concern and formulates principles to insure that people respect one another's rights and perform their duties. It requires forgiveness (cf. Lk 6,37), patience (cf. Rm 2,7), justice (cf. Lk 11,42), and promises peace (cf. Jn 14,27), charity (cf. 15,9.12), and union with God. (Cf. 17,21ff)

153. Example of Jesus

Jesus' obedience to the Father led Him to give Himself fully for the salvation and liberation of others.² In the paschal mystery -- Jesus living, suffering, dying, and rising -- Catholic social teaching finds its ultimate ground and source.

Jesus identified Himself as the one who had come to serve, not to be served; He clearly stated that anyone who aspires to follow Him must serve the needs of all. (Cf. Mt 20,26f; Lk 22,26f) He cited His ministry of service as the key to His identity and mission. (Cf. Lk 4,16ff)

Jesus not only affirmed the second great commandment-- "You shall love your neighbor as yourself" (Mk 12,33; Lv 19,18) -- but further specified that this love be like His own: "Love one another as I have loved you." (Jn 15,12) His was an unconditional giving of self to and for others.

Jesus' birth was heralded with the song of angels: "Peace on earth to those on whom his (God's) favor rests." (Lk 2,14) Christ said: "Peace is my farewell to you, my peace is my gift to you; I do not give it to you as the world gives peace." (Jn 14,27) His coming inaugurated the messianic era of the Prince of Peace, foretold by Isaiah in the often quoted text: "They shall beat

their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again." (Is, 2,4f)

Jesus gave many precepts and counsels which teach us how to love in Him and to be like Him. Several times, He summarized His law in two great commandments of love of God and love of neighbor, and on several occasions He reaffirmed the Ten Commandments. (Cf. Mt 19,17ff; Mk 10,17ff; Lk 18,18ff) He gave us the Sermon on the Mount (cf. Mt 5-7), His discourse at the Last Supper (cf. Jn 15-17), and numerous other indications, in word and example, of how He expects us to live--in Him, for the Father, by the power of the Holy Spirit.

Section II: The Moral Basis

154. Need for systematic development

While in certain instances the scriptures set forth specific content for social morality, for the most part the Bible provides a series of themes which identify social responsibility as an element in Christian life but do not go into specifics. The systematic investigation and explanation of the meaning of social responsibility in Christian life has been the work of Catholic social teaching.

155. Dignity of the human person

The fundamental concept in Catholic social teaching is the dignity of the human person. Human dignity and sacredness, present from the moment of conception, are rooted in the fact that every human being is created directly by God in His image and likeness (cf. Gn 1,26) and destined to be with Him forever. The psalmist of the Old Testament and the evangelists of the New reflect the biblical belief that the person is the pinnacle of God's visible

creation, set apart from, and over, the rest of the created order. The same theme is reflected in Preface No. 5 for the Sundays of the Ordinary Time of the year (Roman Rite): "All things are of your making, all times and seasons obey your laws, but you chose to create man in your own image, setting him over the whole world in all its wonder."

Human dignity in Catholic teaching implies not only that the person is the steward of creation and cooperates with the Creator to perfect it,³ but that the rest of creation, in its material, social, technological, and economic aspects, should be at the service of the person. Human beings are secure only when their spiritual, psychological, emotional, and bodily integrity is respected as a fundamental value.

156. Spectrum of human rights

Flowing directly from our humanity are certain rights and duties which protect and promote human dignity. We all have them regardless of intelligence, background, contribution to society, race, sex, class, vocation, or nationality. Rights and duties are complementary: if one person has a right, others have a duty to respect it.

The goal is to enable all people more clearly to manifest the divine image present in them. Pope John XXIII gave a systematic catalogue of basic rights in his encyclical Peace on Earth (1963).⁴ These should be an integral part of catechesis on social ministry.

157. Persons are social by nature

Human beings are social by nature. This means that family, state, and society are natural contexts for human life. They are essential for personal development, including the religious dimension.

This emphasis on the social nature of human beings and its implications is a critically important aspect of Catholic social teaching. Since societies

Marty Second, Carter Third in 'Century' PollBILLY GRAHAM VOTED MOST INFLUENTIAL
PERSONALITY IN U.S. RELIGIOUS FIELD

By Religious News Service (1-17-78)

CHICAGO (RNS) -- Billy Graham has been named the most influential person in the field of religion in the U.S. today in a poll of 35 religion writers and editors -- 18 from secular news media and 17 from the religious press -- taken by The Christian Century magazine.

In reporting the results in its Jan. 18 issue, the ecumenical weekly noted that it had told the persons questioned, "We are not asking who ought to be most influential, or those whose influence is 'good' or 'bad.'"

It noted that "the clear winner, receiving almost unanimous support, is evangelist Billy Graham, described by one writer as 'the one and only.' Another respondent underlined Graham's 20th Century role with the comment that 'the media have made him the personification of religion in American life.' Another noted that Graham 'has preached the gospel to more persons than anyone else in history.'"

Second in the poll was Martin E. Marty, an associate editor of The Christian Century, Fairfax M. Cone distinguished service professor of the history of modern Christianity at the University of Chicago. The magazine commented that "one panelist called him the 'No. 1 idea broker.' Another added that he is 'widely read, widely listened to.' One writer remarked that 'he is helping to articulate the theological left-of-center position that has been unmanned for a while.'"

Jimmy Carter, prominent Southern Baptist layman and President of the United States, ranked third. The Century quoted one writer as having said he "demonstrates that evangelical religion and politics mix," and another as having written that he "sets the style for the born-again movement -- has popularized it so that even hardened newspaper editors are sure there is a revival going on." A third writer said, "He has made civil religion respectable again without losing us in piety."

Fourth in the poll was Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee. Respondents called him "an interstitial wheeler-dealer," "the most recognizable Jewish name," and a man who "has more contacts than anyone else within and without Judaism." Another panelist said, "He has had much to do with improving Christian-Jewish relationships in this country," and still another cited "his role in forging the Jewish-evangelical detente."

Father Theodore Hesburgh, president of the University of Notre Dame and former head of the U.S. Civil Rights Commission, ranked fifth. Comments about him included: "When he speaks, the Pope and the President listen." "He carries more weight outside the Church than within." His "advice is sought by U.S. Presidents."

Sixth in the Century survey was Oral Roberts, who was described by the magazine as "the Oklahoma entrepreneur who started as a Pentecostal radio faith healer, joined the Methodists after he gained respectability as an evangelist." The periodical added, "He now has an impressive television ministry, a university that bears his name, and an ambitious plan for building a new hospital and health center that will make Tulsa the rival of Rochester, Minn., with its Mayo Clinic."

Bill Bright, founder and president of Campus Crusade for Christ and organizer of the recent "Here's Life, America!" campaign, was ranked seventh. One writer remarked, "Bland on the outside, fierce on the inside." Another said he displayed "sheer power."

Jesse Jackson, the black Baptist minister who heads Operation PUSH, took eighth place in the Century poll. One respondent called him "a moral force," and added, "He continues to believe that the church is the basis for community action."

Anita Bryant, described by the magazine as "the noted antihomosexual crusader and television promoter of Florida orange juice," ranked ninth. One panelist cited her "for feeding our fears," while another said she has "galvanized scattered religious opposition to homosexual-role rights."

Tenth on the Century poll was William P. Thompson, stated clerk of the United Presbyterian Church and president of the National Council of Churches. One writer said he has "so many fingers into so many pies." Another said he "exerts a badly needed moderating influence -- something he is criticized for." Still another respondent said the "combination of NCC and UPCUSA offices makes him the top Protestant establishment figure."

Listed as "close contenders" behind the top ten were Dr. Robert Schuller, pastor of Garden Grove Community Church in Orange County, Calif.; Sun Myung Moon, head of the Unification Church; Father Andrew Greeley, Catholic priest and sociologist; Andrew Young, United Church of Christ minister and U.S. ambassador to the United Nations; Ruth Carter Stapleton, the President's sister and a charismatic renewal leader; the Rev. William Sloane Coffin, pastor of The Riverside Church, New York City; Dr. Harvey Cox, Baptist theologian; Archbishop John Quinn of San Francisco, new president of the National Conference of Catholic Bishops; and Archbishop Joseph Bernardin of Cincinnati, immediate past president of the Catholic bishops.

Panelists from secular news media who took part in the survey were: James Adams, St. Louis Post-Dispatch; James Bowman, Chicago Daily News; Burce Buursma, Louisville Courier-Journal; George Cornell, Associated Press; Virginia Culver, Denver Post; John Dart, Los Angeles Times; Marjorie Hyer, Washington Post; Darrell Holland, Cleveland Plain Dealer; Ben Kaufman, Cincinnati Enquirer; Roy Larson, Chicago Sun-Times; Gene Luptak, Arizona Republic (Phoenix); Alice Murray, Atlanta Constitution; Richard Ostling, Time; William Reed, Nashville Tennessean; Billie C. Speed, Atlanta Journal; Willmar Thorkelson, Minneapolis Star and Tribune; and Kenneth Woodward, Newsweek.

Editors of religious publications who participated were Martin Baileyk A.D.; Robert F. Burns, U.S. Catholic; Wayne Cowan, Christianity and Crisis; Kendig Brubaker Cully, New Review of Books and Religion; Spurgeon Dunham III, United Methodist Reporter; James Finn, Worldview; James Gittings, A.D. (Presbyterian edition); Walker L. Knight, Home Missions; David Kucharsky, Christian Herald; Henry McCorkle, the Episcopalian; Arthur Moore, New World Outlook; George H. Muedeking, Lutheran Standard; Howard Royer, the Messenger; Albert P. Stauderman, the Lutheran; Marlin van Elderen, Reformed Journal; James M. Wall, The Christian Century, and Joel Wells, the Critic.

Official Church Statements

Vatican II Document

Declaration on the relationship of the Church to non-Christian religions.

"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."

Guidelines and suggestions for implementing the conciliar declaration "Nostra Aetate"; Vatican Commission for Religious Relations with the Jews

"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."

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."

Comments or requests for additional copies 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

LENTEN PASTORAL REFLECTION

HOMILETIC AND PASTORAL AIDS FOR CATHOLIC - JEWISH INTERACTION

IN LENTEN AND HOLY WEEK LITURGIES

Last year the Archdiocese of Los Angeles prepared a 16 page booklet addressing the Lenten readings and especially the Passion narrative and Liturgies of Holy Week.

This year we have prepared suggested bulletin and Lenten comments based on the Cycle A Readings.

Simply to locate the intent of this pastoral material there follows a capsulated statement of the full material as prepared in last year's booklet.

SUMMARY:

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.

False images such as "Perfidious Jews" to "Christ Killer" have, in certain instances, distorted the essential message of salvation and done harm to individuals.

By not presenting uncommented scriptural passages - often highly charged by the interfamilial struggle out of which they came - we can avoid distortion. With accurate preparation we are able to create a positive climate prior to hearing these narratives.

Basically we are asked not to lose the overall image of the fabric of revelation - God's eternal and forgiving love for all mankind. 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.

LENT • 1978

Roman Catholic Archdiocese of Los Angeles

Archdiocesan Commission
on Ecumenical and
Interreligious Affairs
(Los Angeles Priest-Rabbi Commission)

Suggested Comments

SUGGESTED COMMENTS TO BE INCLUDED IN BULLETIN AND TO BE READ PRIOR TO FIRST READING AT SUNDAY LITURGIES DURING LENT, 1978

CYCLE A

This is NOT homily material. It is for your bulletin and Lectors. We believe the constant attention to such comments as these will alert your people gradually to the importance of respect for our Jewish brothers and sisters.

1st Sunday: Genesis 2:7-9; 3:1-7 & Psalm 51
(comment prior to first reading and responsorial psalm)

From Ash Wednesday to Easter Sunday all Christians are called to respond with sincere repentance and joyful thanks to the liturgical unfolding of God's constant love for all his people. Since creation, God's beloved children have stumbled and sinned in response to his generosity. In union with the faithful Hebrew people of the Old Testament and today, we turn to His love with the sincere and humble cry: Be merciful, O Lord, for we have sinned."

2nd Sunday: Genesis 12:1-4 & Psalm 33
(comment prior to first reading and responsorial psalm)

Abraham is our Father in faith. Without fear or hesitation he left his homeland and family to venture to the unknown land of God's promise. Our faithful God still blesses all trusting children of Abraham, be they Jew or Christian. "May your kindness, O Lord, be upon all who have put their trust in you!"

3rd Sunday: Exodus 17:5-7 & Psalm 95
(comment prior to first reading and responsorial psalm)

Moses trusted that his God would care for him and his people as they journeyed through the parched desert toward the promised land. In response to murmuring and faithlessness, God stood in front of Moses and provided water for a thirsty people. God stands in the midst of today's society, ready to respond to all who call upon him from church and synagogue: "Lord, you are our God; we have heard your voice and bow down in worship before you; you are the rock of our salvation!"

4th Sunday: 1 Samuel 16:1, 6-7; 16:13 & Psalm 23
(comment prior to first reading and responsorial psalm)

Some Jews of Jesus' day refused to believe that he was the promised Messiah who could make the sightless see (today's gospel). Faithfilled Jews of today respect us in our profession of faith in Jesus as our shepherd, the spirit-filled Son of God and Son of David. As faithfilled Christians, we pray that God will lead all who believe in Him to restful waters, where he will refresh all his children with goodness and kindness.

5th Sunday: Ezekiel 37:12-14 & Psalm 130
(comment prior to first reading and responsorial psalm)

God always loved those who were his own in the world. He loved his people who had sinned and were in exile, far from home and far from God. He chose Ezekiel to proclaim to them: "O my people, I will put my spirit in you that you may live." Within the Jewish people there were always those who responded to his word of hope with love and trust... there still are. And the Lord of mercy loves all those who are his own in the world.

Palm (Passion) Sunday
(for bulletin)

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 only because we want to remember Jesus' love for us on Calvary, but also because we are called to make present his saving love in our lives today. Do we accept Christ crucified and risen by the way we live: by giving our lives for others generously? Or do we reject him by lives of sin and doubt and lack of concern for our fellow man?

Palm Sunday: Isaiah 50: 4-7 & 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, Isaiah calls on all faithful children of God to rely solely on the Lord, and to praise him in the midst of his worshipping assembly.

Palm Sunday: Matthew 26:14-27:66
(comment prior to the reading of the Passion)

The drama of Lent reaches its climax in our reading of the passion according to St. Matthew. The Roman officials of Palestine, led by Pontius Pilate, together with some chief officials from the Jerusalem Temple, led the people to cry out: "Let his blood be on us and on our children." We cannot 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 opportunity of Joseph of Arimathea and the women at the tomb: to be among those whose trust in God is rewarded by experiencing the powerful presence of the risen Jesus in our lives.

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.

PP II ④

AMERICAN JEWISH COMMITTEE
PITTSBURGH CHAPTER
MAXON TOWERS
6315 FORBES AVENUE, PITTSBURGH, PA. 15217
421-3327

MEMO TO: Murray Friedman

DATE: 10 November 1978

FROM: Jonathan Levine *[Signature]*

SUBJECT: New Pope's Relationship to Jews

The attached appeared in the Jewish Chronicle of 9 November.
It contrasts sharply in tone with Eytan's piece in the Exponent.

c. Abe Karlikow
Lois Rosenfield
Rabbi A. James Rudin





New Pope sympathetic to Jewry

Pope John Paul II helped and was sympathetic to Jews and Jewish concerns while training for the priesthood in an underground seminary in nazi-occupied Poland and later as a priest and Archbishop of Krakow in post-war Communist Poland, according to an analysis made public in Rome by the Anti-Defamation League of B'nai B'rith's representative there, Dr. Joseph L. Lichten.

Dr. Lichten said he had prepared the analysis because despite the many articles on the new Pope, details of his relationship with Jews have been "sketchy." In addition, some news accounts of the relationship came from the Polish news agency, Interpress, a propaganda arm of the Communist Polish regime and probably the least reliable source of information about Poland's Catholic church and Pope John Paul II.

The following is the text of Dr. Lichten's analysis:

"The facts are that during the German occupation of Poland in World War II, the then Karol Wojtyla was active in an underground Christian democratic

organization (UNIA) which had a record of helping Jews. It is because of this circumstance that he was placed on a blacklist of the nazis.

"Further, during the nazi occupation, Karol Wojtyla played a role in assisting Jews to find shelter and false Aryan identification papers. Toward the end of the war, he was hidden in the cellar of the palace of Cardinal Sapieha to avoid arrest by the nazis and remained there until they left Krakow.

"After the war, when only about 500 Jews remained in Krakow out of a once-flourishing Jewish community, Father Wojtyla helped organize the permanent care of the Krakow Jewish Cemetery. In 1968, as Archbishop of Krakow, he opposed the expulsion of the remnants of Polish Jewry from the country of their birth.

"People must understand that the internal structure of the Catholic Church in Communist Poland was, and is, different from the position of the church in Western democratic countries. In view of the delicate church-state relations, every matter which is not strictly liturgical has to be decided by the Polish Primate's office.

"Under Communist restrictions and ever possible repression, Polish priests and prelates must carefully watch and judge fully what they say and do. Nevertheless, the Krakow weekly, Tygodnik Powszechny, which plays a double role as a diocesan and national newspaper and is edited by Catholic laymen, has had articles relating to Jews.

"There are, in my judgement, very few Catholic newspapers other than in the free world which would devote more space to the Holocaust, Jewish martyrdom, Catholic-Jewish relations and Vatican activities. Our information is that the then-Cardinal Wojtyla played the guiding role in the operations of this very important Polish Catholic publication.

"It is of interest that Cardinal Wojtyla knew Jews as a child, as a young man and as an adult. He studied with them from the time he was six years old, and his closest friend and former schoolmate, Jerzy Kruger, is a Jew. As a youth, the Pope visited almost daily the home of his friend and other members of the Kruger family. His friend's father was chairman of the Jewish community in Wawowice.

"This friendship continued after the war and reached its peak recently when the two men had the occasion to renew the association, the Pope met with his friend and the latter's family, and indicated that he was very pleased that he was photographed with them. 'my picture number 1,' the Pope said.

"The Pope has repeatedly supported the Church's 1965 declaration on religious freedom. In fact, in one of his major religious writings, he spoke positively and constructively about the Declaration of the Relations of the church with Non-Christian Religions, including Judaism (Nostra Aetate). As such, we have every reason to expect that he will continue Catholic-Jewish relations in the spirit of this document.

"It is our belief that Pope John Paul II, as one of the most distinguished sons of Poland, a country which for centuries had to struggle for its security and independence, understands these same aims of the Jewish people and of the State of Israel."

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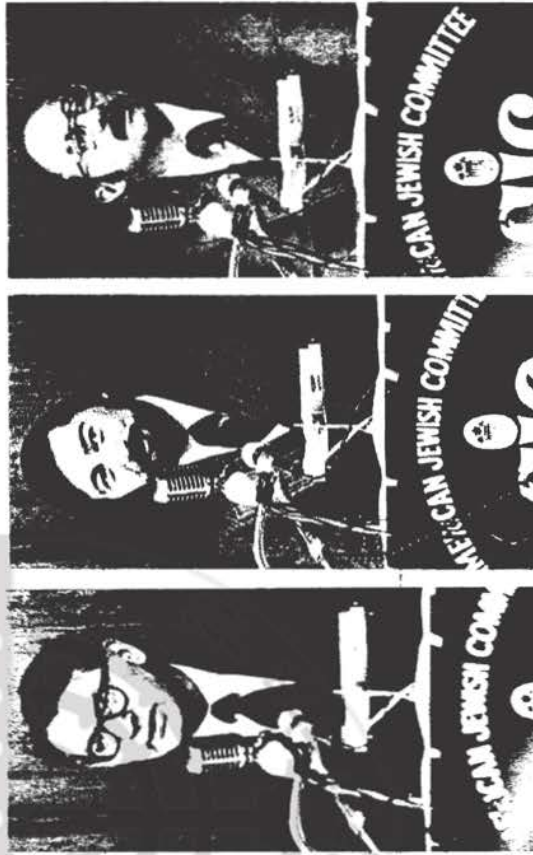
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The Gordon

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Dolores Reid photos



RABBI MARC H. TANENBAUM
PROFESSOR MARVIN R. WILSON
RABBI A. JAMES RUDIN

New York News Conference launches "Evangelicals and Jews in Conversation"

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Chamber Singers 2nd England tour planned



THE GORDON COLLEGE CHAMBER SINGERS practice for their summer England Tour.

The Gordon College Chamber Singers, under the direction of Dr. Alton C. Bynum, Associate Professor of Music and Music Department Chairman, will be making a return tour of England from May 25 to June 8.

The 25-voice choral group will present a program of varied Christian music covering a broad span of periods from the Renaissance to Contemporary, including

styles of traditional classical, spiritual and modern hymn arrangements. The Singers will be performing in different locations throughout England, including the London area.

The group is presently involved in fund-raising activities as well as scheduling engagements in the area throughout the spring prior to the England tour.

"Evangelicals & Jews"

Continued from Page 1

Newsweek magazine recently devoted its Religion section to an interview with Rabbi Tanenbaum describing him as "the American Jewish community's foremost apostle to the gentiles... who has been able to solicit support from all factions of the Jewish community." He has also been named last month as the fourth of the ten most influential persons in the field of religion in the U.S. today by a pool of 35 religion editors — 18 from secular news media and 17 from the religious press. He follows Billy Graham who is listed first, Martin E. Marty who is second and President Jimmy Carter who has been ranked third.

Dr. Wilson commented on the fact that the noted Protestant scholar, Martin Marty, Associate Professor at the University of Chicago Divinity School, recently stated that "the most interesting single religious development" of 1977 was "the new visibility given relations between Jews and conservative Protestants." Dr. Wilson attributed this trend to the following factors:

1. "a general improvement in interfaith relationships brought about by ecumenical endeavors and the easing of racial tensions;
2. "a genuine interest by Evangelicals to deepen this understanding of the Jewish roots of the Christian faith;
3. "the growing effect of relational theology within Evangelicalism;
4. "an increased awareness of the need to dispel faulty images and popular stereotypes of each other;
5. "the rise of Jimmy Carter to the Presidency, and the Bicentennial celebration;
6. "a common interest in the survival of Israel."

Despite major theological differences, Dr. Wilson stated, Evangelicals and Jews share "a common belief in the centrality of Biblical Scripture, a common concern for the Biblical ideals on which this nation was founded, a common belief in the separation of church and state, and a common abhorrence of the secularization of modern society. Hence, he added, they have "a

common ground from which to begin a conversation."

The major barriers to such dialogue, Dr. Wilson continued, were the long history of Christian anti-Semitism, the lack of information on the part of Evangelicals concerning post-Biblical Judaism, the lack of information on the part of Jews concerning the New Testament, divergent views on the perception of Jesus, the Jewish concept of "chosenness," and the stereotyped images that each group has held of the other.

Rabbi Rudin compared the present movement in Evangelical-Jewish relations to "the period just prior to Vatican Council II, when Catholics and Jews began a rich and fruitful dialogue."

"After years of separation and mutual ignorance," he said, "the publication of Evangelicals and Jews in Conversation marks the beginning of a new and important relationship. The book breaks through the stereotyping and suspicion that unfortunately have grown up between our two communities. The new understandings it communicates offer a unique opportunity for Jews and Evangelicals to work together in vital areas of concern and interest."

Speaking for the publishers, Mr. Van't Kerkhoff predicted that the book "will serve well to forge stronger bonds of understanding, empathy and concerned effort between two major religious forces in the United States."

By the time this Gordon is in the hands of the College's constituents, a press conference for Rabbi Tanenbaum and Dr. Wilson will have taken place, Friday March 17, on the Gordon College campus for local media, and to which the North Shore Jewish leaders will be invited.

Rabbi Tanenbaum who will be on campus for two days will address Dr. Marvin Wilson's Modern Jewish Culture Class on Thursday afternoon, March 16, speaking concerning "Jews and Evangelicals in an Age of Violence." Prior to the press conference on Friday, he will address the Gordon community at a 10:20 convocation in Rhodes Gymnasium speaking on "Evangelicals and Jews — A New Era."

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New York news conference launches "Evangelicals and Jews in Conversation"

A national press conference in New York City Friday, March 10, launched the newly published book, *Evangelicals and Jews in Conversation: On Scripture, Theology, and History*.

The book was edited and with contributions by Dr. Marvin R. Wilson, Professor of Biblical and Theological Studies and Department Chairman at Gordon College, Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs for the American Jewish Committee and Rabbi A. James Rudin, AJC's Assistant Director of Interreligious Affairs. All three editors participated in the press conference, together with Dan Van't Kerkhoff, Editor at Baker Book House.

This book, which has been hailed as a landmark study of Evangelical and Jewish relationships, is a compilation of papers presented by 18 Evangelical and Jewish scholars and religious leaders at a symposium in New York City in December 1975, the first major convocation ever held between leaders of the two faiths. Dr. Marvin Wilson was the national Evangelical coordinator and Rabbi Marc H. Tanenbaum the Jewish coordinator of this major dialogue.

Announcement was also made of a new project that will involve religious and lay leaders of the Evangelical and Jewish faiths in extended dialogues about the similarities and differences in their religious beliefs, and about the socially useful projects they can work on together. The new book, together with a study guide prepared by Dr. Wilson, is intended to serve as a basis for these discussions, which will be organized on a regional basis, and coordinated through the local offices of the American Jewish Committee.

Dr. Wilson contributed the first chapter of the book, "An Evangelical Perspective on Judaism." Other evangelical contributors include William Sanford LaSor, Carl Edwin Amerding, Edwin M. Yamauchi, Roger Nicole, Paul E. Toms, Vernon Grounds, G. Douglas Young and Leighton Ford. Jewish contributors are Michael Wyschogrod, Ellis Rivkin, Seymour Siegel, Asher Finkel, Bernard

Martin, Marc H. Tanenbaum, Albert Vorspan and A. James Rudin.

In a pre-question time before 33 members of the national and local media, the editors made introductory statements. Rabbi Tanenbaum described *Evangelicals and Jews in Conversation* as "a milestone in the growth of understanding and mutual respect between the two faiths." He declared that it was "not only necessary, but an urgent requirement to help enlightened Evangelical Christians and Jews sort out their common concerns and correct misperceptions, not only for their own integrity, but for the well-being of American democratic pluralism."

He added, however, that "it would be naive in the extreme if anyone were to conclude the act of publishing this cooperative study has somehow magically or mystically dissolved the real and extensive problems that continue to exist between Evangelicals and Jews, especially on the level of men and women on the street."

"In addition to their long held fear of proselytizing, Jews have been adversely affected in their attitudes toward Evangelicals by a variety of recent 'really developments,'" Rabbi Tanenbaum stated. In addition to the Carter Administration's policies on Israel, he listed the growth of Christian Yellow Pages, which encourage readers to trade only with "born again" Christians; the establishment of Christian Medical, Lawyers and Businessmen's groups; and the recent Los Angeles Congress of the Laity. These groups, he said, "have excluded Jews and others from the American mainstream."

As "mitigating factors," however, he also cited Billy Graham's strong statement in support of Israel; advertisements by Evangelicals in numerous daily newspapers opposing the Soviet-U.S. accord of last October, and favoring stronger support of Israel; the recent establishment of an International Organization of Evangelicals Concerned for Israel; and strong statements by Dr. Jimmy Allen, President of the Southern Baptist Convention, in favor of religious pluralism,



PROFESSOR MARVIN WILSON (right) and Rabbi A. James Rudin field questions from the national media.

separation of church and state, and human rights for Jews and Christians in the Soviet Union and elsewhere.

"It is important to recognize," Rabbi Tanenbaum concluded, "that there are enlightened people of both faiths who

would profit individually and collectively from a deepened perception of what the other group believes and stands for. Differences should be looked upon as a source of enrichment rather than as a threat."

Continued on Page 8

Colson to give Commencement address

Chuck Colson, a former chief aide and confidant of former President Richard Nixon, who was prosecuted for the Watergate Coverup and later made a dramatic decision for Christ, will be the 1978 Gordon College Commencement speaker at the 86th annual exercises to be held May 20.

His book, *Born Again*, details the events which led up to his 1973 conversion and speaks of the confrontation with the Boston businessman (a member of the Gordon

College Board of Trustees) which led to his spiritual rebirth.

Chuck Colson is now deeply involved in prison ministry in the Washington, D.C. area.

The Reverend Gordon MacDonald, pastor of Grace Chapel in Lexington, Massachusetts, and author of two recent books on Christian marriage and the Christian family, will be the Friday evening baccalaureate speaker.

Lodge speaks on Canal Treaty



AMBASSADOR HENRY CABOT LODGE

Henry Cabot Lodge was the guest speaker at the 1978 Breakfast Seminar for area business people and politicians, sponsored by Gordon College and held February 21.

The Panama Canal Treaty, which has been the subject for discourse recently in the national and world press, was the issue Ambassador Lodge addressed himself to.

Lodge was a close friend of Philippe Bunau-Varilla, the Frenchman Engineer-Statesman and World War I military hero who negotiated the original Panama Canal Treaty. Also, both Ambassador Lodge's

father and grandfather were intimate friends of President Theodore Roosevelt who was ultimately responsible for building the canal after having signed the Treaty.

Ambassador Lodge, who has been invited by President Carter to Washington for briefings on the present Panama Canal Treaty, briefed those at the Breakfast Seminar on various aspects of the issue.

President Carter recently asked the U.S. Senate to ratify two separate treaties pertaining to the Panama Canal. The Panama Canal Treaty details the administration and defense of the canal by the United States up to the year 2000. A second neutrality treaty guarantees that the canal will remain permanently open and permanently neutral both during the life of and after the expiration of the Panama Canal Treaty. It also provides that the United States may act in defense of the canal if ever the need arises.

Lodge, who supports the President in this matter, noted that Carter's proposal has also the support of former President Ford, former Secretary of State Kissinger, and the Joint Chiefs of Staff. He expects the treaty package to be ratified.

The building of the Canal was "the moon shot of the early twentieth century and an accomplishment of which the American people should be quite proud," says Lodge. However, the military, shipping, international and other conditions have chang-

ed much since the first canal treaty was drawn up in 1903.

The canal is still important militarily, but has become "less indispensable" with the more dangerous threat of nuclear war and new weapons.

"General George Marshall, Army Chief of Staff during World War II, once observed," notes Lodges, "that national security is not just achieved by military power, but also by actions which subtract from the list of one's potential enemies and add to the number of one's potential friends." This is applicable in the canal question.

Lodge mentioned that there is much feeling across the nation that if the Canal Treaty is signed then the United States is giving up its sovereignty.

United States relations with the Panama Canal were to proceed according to the 1903 treaty, "as if we were sovereign." Lodge stressed that "in other words, we are not sovereign. We do not own the place, we never have, never wanted to and we are not sovereign, so there is no question of us giving up sovereignty."

The crucial question, Lodge feels, is whether we should conduct ourselves so that we incur the hatred rather than the respect of Latin America, and that rather than some mythical sovereignty is what is truly involved. He said "we need goodwill throughout Latin America and not the Panamanian real estate."

If the Senate fails to ratify the treaties, Lodge, who was ambassador to South Viet-

nam during 1963-64 and 1965-67, feels that it is likely that the United States will become involved in an expensive guerrilla warfare.

Speaking of the historical roots of the canal treaty, Lodge told that as the 1903 treaty was being finalized during the early years of this century, President Theodore Roosevelt asked the members of his cabinet what they thought of the arrangement. After the others had commented, President Roosevelt asked his attorney general, who was somewhat reticent, what he thought of the legal aspects of the arrangement.

Lodge said the attorney general, Philander Chase Knox, replied, "If I were you I would have no taint of legality about it."

"The matter has little humor for Panama and Latin America," says Lodge. This time let us hope that the passing of the treaties will provide a "taint of legality."

In addition to his appointment as Ambassador to South Vietnam, Henry Cabot Lodge was the U.S. representative at the United Nations during the Eisenhower years. He was the chief negotiator of the Paris Peace talks in 1969 and also served as U.S. Ambassador to Germany and Special Envoy to the Vatican.

During the past two years Lodge has been a Distinguished Visiting Lecturer at Gordon College, sharing his knowledge and understanding in History Department seminars on American Foreign Policy.