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# THE AMERICAN JEWISH COMMITTEE

EUROPEAN OFFICE • 41, Rue Paul Doumer, 75016 Paris, France • Tel. 503-0156, 520-0660 • Cable: Wishcom, Paris

Nives Fox, European Representative

March 1, 1979

Marc Tanenbaum  
A.J.C.  
165 E 56 St.  
New York 10022

Dear Marc,

As I told you in Geneva I have a copy of the correspondence between Cardinal Ratzinger and Dr Lamm concerning the revised text of the Oberammergau Passion Play. For your information and in anticipation of your forthcoming visit with the Cardinal, I should like to summarize here some of the salient points of this correspondence.

On January 21st, 1979, Dr Lamm has written to the Cardinal a rather sharp letter in reaction to the announcement in the press that the Cardinal has given his blessing to the revised text and that he will also deliver an address at the opening of the play in 1980. Dr Lamm reminds the Cardinal that he promised to submit the revised text to himself and other Jewish experts, and expresses his surprise that this has not taken place. He adds that even if the new text were sent now to the Jewish experts it would make no difference, because after the blessing of the Cardinal the people in Oberammergau would not be willing to introduce any modification.

In his reply of January 29th, 1979, the Cardinal states that he has asked Mayor Zwink of Oberammergau to forward the new text to Dr Lamm, but Herr Zwink said that he has no authority to do it because legally it belongs to the community, and the Community Council must first examine the text and approve it before it can be shown to outsiders. He also says that the community may decide to make further changes, and that some more changes may be proposed by the Cardinal himself, particularly regarding certain passages which might be interpreted as making anti-semitic allusions. Only when these changes are made will the book be presented to the community and only then will the community be entitled to distribute the text.

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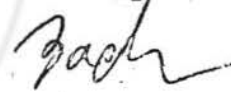
The Cardinal then says: "I am very much concerned that there should be no revival of views which would make possible the recurrence of the events of 1933-45. But I must express serious anxiety: if there would be the impression that our efforts to produce a correct text receive no appreciation and that Oberammergau will in any case and forever stand under accusation, if, in other words, there will be the perception that the criteria are constantly widening and that nothing can achieve the purpose, then I am afraid there will arise a new resentment and there will be produced damages of unforseeable proportions. It is undoubtedly proper and necessary to ask Oberammergau for a change of the text; but it is not less necessary to recognize the good will of Oberammergau and not to give them a sense of immaturity. I am in a position to say that there is a clear and unconditional desire to eliminate any trace of antisemitism, but the local inhabitants have also a pride not to be put under tutelage, and they will not understand why in 1980 there should be applied different measures than in 1950, 1960 and 1970."

To this Dr Lamm replied in another strong letter, in which he reminds the Cardinal that the text performed in 1950, 1960 and 1970 had definite antisemitic tendencies and that Jewish criticism is not intended as an attack against the local inhabitants, and that it cannot stop because of their sensitivities.

Looking forward to seeing you in Rome soon.

With best regards,

Sincerely Yours



Zachariah Shuster.





# THE AMERICAN JEWISH COMMITTEE

EUROPEAN OFFICE • 41, Rue Paul Doumer, 75016 Paris, France • Tel. 503-0156, 520-0660 • Cable: Wishcom, Paris

Zachariah Shuster, ~~President~~ <sup>Consultant</sup>

April 10, 1979

## MEMORANDUM

To: Bert Gold & Marc Tannenbaum  
From: Zachariah Shuster  
Subj: Meeting with Vatican Representatives at Trent

On April 4-5 there took place in Trent, Italy, a meeting of the Steering Committee of the Liaison Committee of the Vatican and Jewish organizations (IJCIC). The object of this meeting was to prepare an agenda for the large consultation which is scheduled to take place in Regensburg, Germany, on October 22-28, 1979. The Vatican representatives at the Trent meeting were Father George Mejia, Secretary for the Commission on Religious Relations with the Jews, Msgr. Charles Moller, Secretary of the Secretariat for Promoting Christian Unity and Father Salzman, member of the Secretariat. On our side there were present Dr Gerhard Riegner, General Secretary of the WJC, Fritz Becker, Rome Representative of the WJC, and myself. For an unexplained reason the European Representative of the ADL did not attend the meeting.

The choice of the location for this meeting is of symbolic significance. Since 1475 the name of Trent was associated with one of the vilest and most enduring charges against Jews made in the Christian world and which resulted in atrocities and persecutions in many countries, the charge of ritual murder. The Jewish community of Trent was accused in that year of having killed a little boy by the name of Simon for ritual purpose. All members of the Jewish community were tortured and made to "confess" the crime. A number of Jews were condemned to death and executed, and up to the 18th century Jews were not allowed to pass through the town of Trent.

After Vatican Council II adopted the Declaration on the Jews, the Archbishop of Trent, Alessandro Maria Gottardi, who assumed the office in 1963, issued a document revoking the accusations and verdict, and arranging for the closing of the

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chapel dedicated to Simon and the removal of the relics commemorating that event. Archbishop Gottardi, the host of our meeting, recognized the historic significance of this event by saying in his opening remarks that "for centuries we waited for this encounter". He also informed us that he signed his edict to abrogate the Simon cult on the same day that Pope Paul VI promulgated the Declaration on the Jews.

With regard to the subjects of our discussion we felt that it is important to deal in a fundamental way with the concept and implications of the principle of religious liberty which has many facets and interpretations. In the course of the discussion I put particular emphasis on recent developments in the Islamic world and the attempts made in countries like Iran, Pakistan and perhaps tomorrow Turkey to establish systems of government based on religious dogma. The Vatican representatives agreed as to the importance of the subject but were reluctant to mention explicitly Islamic developments for the reason that the Vatican Secretariat of State might be opposed to refer to specific regimes and religions. I therefore proposed another formula which has the same intent but expressed in different words.

We finally agreed on the wording of the title and sub-headlines which is given below:

RELIGIOUS LIBERTY, SOCIETY AND STATE

The paper should deal

- a) with the philosophy of religious freedom in Christian and Jewish views;
- b) with the limits of religious liberty in a free society;
- c) with the problems posed to freedom of religion by totalitarian regimes, and
- d) by extremist religious movements aiming to dominate the social, cultural and political life of society;
- e) suggest methods to deal with these problems, and
- f) what cooperation of our religious communities could be envisaged in this field.

The Vatican representatives then proposed that the Regensburg consultation deal with the subject of religious education. After a long discussion we agreed to this proposal and to the formulation of it given below:

RELIGIOUS EDUCATION IN SECULAR & PLURALISTIC SOCIETY

- 1/ The problem of transmitting absolute religious values in the context of inter-religious dialogue from Jewish and Christian perspectives.

- 2/ The role of the family in education for dialogue.
- 3/ What is required to fulfill this aim in our respective religious educational systems.
- 4/ What cooperation can be envisaged in this field between our two religious communities.

It was also agreed that in addition we should discuss in Regensburg the recent manifestations of antisemitism in various countries and particularly of neo-nazism in Germany.

We also agreed to review our audience with Pope John Paul II and the contents of the two addresses.

We were informed that the Bishop of Regensburg, who will be the host of the consultation, is planning to invite a number of Catholic and Protestant ecclesiastic personalities, government representatives, members of the Bavarian Parliament and of the Jewish communities.





September 24, 1979

## POPE JOHN PAUL II'S VISIT - A JEWISH PERSPECTIVE

by Marc H. Tanenbaum

(Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, is a pioneering leader in the promotion of understanding between Christians and Jews. He met with Pope John Paul II in March 1979 in Vatican City.)

. . . . .

There is more than a surface symbolism in the fact that Pope John Paul II arrives in the United States on Yom Kippur, the Day of Atonement, the most solemn day in the Jewish year. For on Yom Kippur, a day of fasting, repentance, and renewal of hope, the Jewish people throughout the world articulate their deepest values and aspirations for the redemption of the Jewish people, of Israel, and of the entire human family.

"And may all wickedness be consumed as a flame," Jews pray on this day, "and may evil rule be removed from the earth." How is evil in the world to be overcome? The Jewish prayer book proposes as an answer, "May all Your (God's) children unite in one fellowship to do Your will with a perfect heart."

Pope John Paul II comes to these shores at a time when the American people, and particularly the Jewish people, feel deeply troubled about "the wickedness and evil rule" in the world. At Camp David on July 10th I joined a group of ten religious leaders in discussing with President Jimmy Carter and his top aides "the Malaise of America" and "the crisis of confidence." For Americans, this pervasive anxiety and downbeat mood may well be an accumulated response to the shocks of Vietnam, Watergate, the assassinations of the Kennedys and Martin Luther King - a gloom now deepened by the economic decline and the OPEC-induced oil crisis.

For American Jews who, as Dorothy Parker said, are like everybody else <sup>only</sup> but more so, there is the additional emotional burden these days of watching incredulously as elements in our Government and some public personalities fall all over themselves to embrace and legitimize the PLO assassins, people who daily murder, bomb and terrorize innocent civilians, men, women, and children.

Add to that dispiriting mood the Passion Play of Andrew Young - the first black Ambassador to the United Nations who is perceived as martyred, and the fact that some demagogic leaders resort to raw, blatant, racist anti-Semitism

trotting out the ancient and discredited canard of collective Jewish guilt - "the Jews crucified him." And the President of the United States finally tells the truth, namely, that "the Jews" did not crucify Andy Young who foreordained his resignation by his own conscious actions. Meanwhile, the collective Jewish guilt charge has become established as a dogmatic verity in much of the black consciousness and will be as difficult to overcome as the original "Christ-killer" canard.

Overarching these domestic troubles, Pope John Paul II comes to the United Nations at a time when the entire human family feels in its bones a universal malaise. The insane proliferation of nuclear weaponry finds the United States and the Soviet Union bristling with the capacity to destroy the four billion people of the earth 20 times over. There is now the real possibility of igniting a global Auschwitz. We are, in fact, the first generation to be told that we may be the last.

The nations of the earth spend more than \$400 billion a year to maintain armies but cannot find the means nor the wisdom nor the compassion to save some 800 million human beings from starvation and hunger. Science and technology, long venerated as unambiguous sources of material blessing, also fill the earth with toxic pollution and nuclear radiation; unguided Skylabs and crashing DC 10s careen dangerously around us. The implements of advanced technology are daily employed by a growing band of military dictatorships to enforce their totalitarian rule through systematic torture and massacre of millions of human beings - Cambodia, Uganda, Vietnam, Ireland, Argentina, the Soviet Union. It is as if the world has gotten out of control.

Against that bleak cosmic background, it is little wonder that there is such widespread expectation associated with the Pope's visit. Pope John Paul II experienced in his personal life the barbarism, the suffering, and dehumanization of Nazi racism and anti-Semitism. He responded to that evil rule by helping to save Jewish lives in Poland during World War II. He stood courageously against the Polish Communists who destroyed Jewish homes and cemeteries in their orgy of anti-Jewish hatred, and he fought effectively for human rights - for religious liberty, the right to educate children religiously, the right to emigrate and reunite families.

When I first met Pope John Paul II on March 12th in Vatican City, together with other Jewish leaders I was deeply impressed by his intellectual acuity,



his deep spirituality, his sensitive respect for Judaism and the Jewish people, his abhorrence of racial and religious hatred, his grasp of the real world, his respect for the human dignity of all people, above all, his hope. Such a commanding personality has the capacity to call the world to its senses - to turn away from nuclear disaster and moral anarchy and to turn toward human unity. All of us have a stake in that urgent message being heard and acted upon, while there is still time to avert global catastrophe.

In his first official statement of his personal attitudes on the relation of the Catholic Church to the Jewish people, Pope John Paul II told us:

"I believe that both sides (Christians and Jews) must continue their strong efforts to overcome difficulties of the past, so as to fulfill God's commandments of love, and to sustain a truly fruitful and fraternal dialogue that contributes to the good of each of the partners involved and to our better service of humanity."

And the Pope concluded, "As a sign of understanding and fraternal love already achieved (between Christians and Jews), let me express again my cordial welcome and greetings to you all with that word so rich in meaning, taken from the Hebrew language, which we Christians also use in our Liturgy: Peace be with you. Shalom, Shalom!"

That message of Shalom - of peace, of mutual respect, of love, of human solidarity - uttered by this charismatic Pope in a troubled, even threatened world - could not come at a more opportune time not only for America but for the world at large.

rpr

79-700-70

October 11, 1979

Bert Gold

Abe Karlikow

Marc and I agreed it would be silly to have two memos to go out to the field analyzing the Pope's visit. Attached is a draft I have done, which I am sending on to Marc. There are one or two policy implications, or judgments, rather, involved--e.g., evaluation of the Vatican position re Jerusalem, the extent to which we can live with the Pope's Middle East position, etc.--so I thought you would like to check it over.

It is rather longer than I originally had intended, but I came to the conclusion that if we are documenting and analyzing, we might as well do it fairly thoroughly. Still, I left out Lebanon.

ASK/anc  
Att.

cc: Marc Tanenbaum ✓



D R A F T

Pope John Paul's visit to the United States was, in the best sense of that word, a "happening"--an event that massed millions in a heady atmosphere of joy and commitment, entertainment and uplift, solemnity and significance. The Papal tour thus took on an added dimension that made impact going far beyond those international forums and America's cheering Catholics to whom the Pope primarily ~~almost exclusively~~ addressed himself, *while in the U.S.*

The Pope himself projected a powerful personality, that of a strong leader speaking and acting out of a sense of deeply-reasoned philosophy and conviction even as he conveyed warmth--a personality all the more impelling, perhaps, because people feel so little sense of reasoned leadership elsewhere these days.

The intensity with which the Pope's views were received, their obvious influence, makes it all the more imperative that we carefully examine and understand as best we can his remarks on the Middle East, the only international political <sup>arena</sup> ~~area~~ he touched upon, really, in his address to the United ~~States~~ Nations.

It was at the UN, too, that he made his major, fervent plea on behalf of human rights and respect for the dignity of man, and denounced the genocide represented by Auschwitz. This thrust, running parallel to the human rights purposes and goals long pursued by AJC, obviously lends itself to renewed common Catholic-Jewish cooperation in this sphere.

And the Pope himself lauded on-going Catholic-Jewish interfaith cooperation in "a special word of greeting" to the American Jewish community, in his speech at Battery Park in New York.

\* \* \*

The Middle East was the one area singled out by the Pope at the UN, with the exception of a phrase about Chile and Argentina. This last was natural, if self-serving: it is Vatican intervention that was credited with avoiding a conflict between Argentina and Chile recently.

As the one political morsel in the speech, the Middle East section was seized upon by many a commentator <sup>constituting</sup> as Papal support for the Palestinian (and even Arab rejectionist ~~front~~) position. One must recognize that <sup>such</sup> ~~this~~ was indeed its psychological effect. Mention of the word "Palestinian" without mention of "Israel," <sup>Pope's</sup> the ~~stress on~~ <sup>idea</sup> that steps to settle the conflict would "have no value" if there were no move to a "general overall peace in the area" certainly bolster such an interpretation.

It is equally important to recognize, however:

--That all this represented no new Vatican position, but a re-statement of positions already taken previously.

--That upon closer examination of the text one finds the Vatican hewed to a more balanced and more positive line than generally was realized.



While cognizant of the negative in the Papal position--usually, negative by omission--it would be an error not to utilize the positive, although more nuanced, elements of his address in discussion with Catholics and others. Basically, one will find, the Pope is putting considerable emphasis on the importance of the Camp David process, even as he insists it must be <sup>more</sup> comprehensive.

Another key area deserving better understanding is the Vatican position on Jerusalem. All too frequently Jews and others express their belief that the Vatican desires the "internationalization" of Jerusalem. This was a Vatican position several decades ago, never officially renounced. At the same time, however, it does appear to have been dropped de facto at least a decade ago. We do our cause no service by continuing to propagate the concept of internationalization of Jerusalem, even if only to denounce it, when others clearly no longer see it as viable.

Dealing with nuances, some elements of the analysis that follows may savor of pilpul. This, though, should occasion no surprise: Vatican diplomacy oft prefers to deal in indirect phrase and allusion, as one method of maintaining more flexible options.

#### The Middle East

*italic* [ "It is my fervent hope that a solution to the Middle East crises may draw nearer. While being prepared to recognize the value of any concrete step or attempt made to settle the conflict, I want to recall that it would have no value if it did not truly represent the 'first stone' of a general overall peace in the area, a peace that, being necessarily based on the equitable rights of all, cannot fail to include the consideration and just settlement of the Palestinian question..." ]

The "concrete step" and "attempt to settle the conflict" to which the Pope referred clearly means the Camp David accords and the peace treaty based upon them. What is more, the curious phrase (to American ears) "the first stone" has particular significance. This is not a poor English translation for "cornerstone." That word is used elsewhere in the same UN speech, in its proper sense and context, so something else is meant by "first stone." In Catholic terminology, it represents (in perhaps the New Testament's only pun) "Peter," the stone upon which Jesus declared his Church would be built. By analogy, then, the Camp David agreement is the foundation on which the "general, overall peace" must rest.

This interpretation is consistent with the strong support of the Pope for the Egyptian-Israeli peace treaty the day before it was signed as "an event formalizing peace between two countries after decades of war and tension and giving a decisive impulse to the peace process in the entire region of the Middle East...."

That same Sunday, March 25, too, the Vatican radio immediately suggested that the treaty be followed by action to fill the "needs" of the Palestinians. "A peace is not authentic," the radio said, "if it does not favor a just way for the populations to live together, above all the Palestinian Arabs, who are waiting rightly for a just and adequate solution to their pressing needs." Actually, the Vatican radio went a touch further than the Pope at the UN. "No people, no country, can be sacrificed to the destiny of others," it continued. There was no intimation of "country" in the same context as "Palestinian"



in the Pope's address at the UN.

".....a peace that, being necessarily based on the equitable rights of all, cannot fail to include the consideration and just settlement of the Palestinian question."

Our quarrel is not what the Pope says here; it is with what he does not say. Only the phrase "rights of all" can be taken to include Israel's rights and needs, and this is weak indeed. The fact that the Pope was here being consistent with the Vatican policy of non-recognition of Israel and that one could hardly expect him to alter this attitude in a UN context is of no comfort.

With what is said per se, however, Jews can and should readily agree. We, too, are for a just settlement of the Palestinian question. The question is, how to achieve this. The Pope, it should be pointed out, indicates no particular grouping such as the PLO or any other Palestinian body that he prefers as interlocutor. And there is nothing here to contradict the construction that settlement should be achieved on the basis of the Camp David accords.

\* \* \*

Jerusalem

*italic* [ "I also hope for a special statute that, under international guarantees--as my predecessor Paul VI indicated--would respect the particular nature of Jerusalem, a heritage sacred to the veneration of millions of believers of the three great monotheistic religions, Judaism, Christianity and Islam."

The Pope, as can be seen, calls not for internationalization of the city Jerusalem--so often assumed by Jews and others to be the Vatican position--but for a special statute re Jerusalem. It is this statute, or treaty, that would be the subject of international guarantee, not the city, not its status.

What might such a statute include? Those who have discussed the issue of Jerusalem with Vatican diplomats have always found that they speak only in the most general terms. One can infer that something more is meant than just protection of the Holy Places. Pope John Paul II, at the UN, ~~clearly~~ <sup>declared</sup> he was reiterating what his "predecessor Paul VI (had) indicated." The relevant statement by Pope Paul VI, made before the College of Cardinals June 24, 1971, asserted: "It is also our right and duty to concern ourselves with the protection of the Holy Places. We know that not only Catholicism but the whole of Christianity shared this concern..." Paul VI then continued, <sup>however,</sup> ~~that~~ "There is also the question of Jerusalem," which he <sup>described</sup> ~~characterized~~ as enjoying a "unique and mysterious destiny" that should be protected "by a special statute guaranteed by an international treaty."

Whatever <sup>by</sup> the distinction ~~meant~~ between protection of the Holy Places and Jerusalem as a whole, however, both Popes obviously are referring to the character of the city, not to sovereignty or political issues. One reason why, probably, "internationalization" has dropped out of Vatican vocabulary since at least 1967, ~~is doubtless~~ the greatly altered character of the United Nations. When internationalization first was proposed, there were but <sup>51</sup> ~~5~~ nations in the UN, a great proportion of them Catholic states like those in Latin America, others predominantly Christian. If, today,



internationalization were proposed under UN auspices, the Vatican knows, the destiny of Jerusalem would be affected by a majority of non-Christian countries. Until such time as the Vatican is more forthcoming as to the actual content of any statute re respect for the nature of Jerusalem, there is no need to pre-judge it; and ~~however~~, the present vague Vatican formula should not present any insurmountable obstacle. Israel and Jews certainly are at least as conscious of Jerusalem's special character and destiny as anyone else.

Human Rights  
~~The General Themes~~

There have been few as impassioned pleas for human rights as that the Pope addressed to the United Nations. Human rights were the bed-rock, indeed, upon which ~~the~~ <sup>his</sup> entire speech was constructed.

"...what you represent above all are individual human beings," he told the representatives of governments gathered at the UN, "....each of them a subject endowed with signity as a human person, with his or her own culture, experiences and aspirations, tensions and sufferings, and legitimate expectations." And it was this relationship, he proclaimed, that provided "the reason for all political activity," coming from man, exercised by man and for man." Political activity, he asserted, is justified by its service to man.

If the governments of the world are not to destroy each other, the Pope went on, as he lauded the UN Declaration of Human Rights, they must unite." "...the fundamental way to this is through each human being, through the definition and recognition of and respect for the inalienable rights of individuals and of the communities of peoples."

Disarmament, war, peace, and the very spiritual dimension of human existence were successively linked by John Paul II to human rights concepts. It was in this vein, too, that he attacked the "two main threats in the modern world": differences in the sphere of possession of goods, both between rich and poor, and between nations; and various forms of "injustice in the field of the spirit." As part of the latter came a stirring defense of the right to religious freedom--<sup>both</sup> ~~as~~ individual expression, and in community with others.

#### Auschwitz

It was in this human rights context, too, that the Pope expounded on Auschwitz.

The memory of "even one camp (like Auschwitz) should be a warning sign on the path of humanity today, in order that every kind of concentration camp anywhere on earth may once and for all be done away with," he declared.

So, too, should be "the various kinds of torture and oppression, either physical or moral, carried out under any system, in any land," the Pope went on. He drew on the Auschwitz experience at length, reminding his UN audience that the Universal Declaration of Rights had been "paid for by millions of our brothers and sisters at the cost of their suffering and sacrifice," by "a real genocide."

There was resentment among some Jews that the Pope should speak at such length about ~~the~~ Auschwitz ~~experience~~, at the UN, and not yet mention the word "Jew." Jewish organizations, it will be remembered,



have taken the Polish government to task in the past for commemorations at Auschwitz where no mention was made of Jews. The Pope here spoke as "one who come(s) from the country on whose living body Auschwitz was at one time constructed." At John Paul II's meeting with diplomatic representatives after his speech, Israel Ambassador Yehuda Blum expressed his appreciation " \_\_\_\_\_ " for the Pope's remarks on Auschwitz.

Remarks to the Jews

The day after his UN speech, the Pope addressed "a special word of greeting to the leaders of the Jewish community" as "one who in my homeland has shared the suffering of your brethren..." He recalled that, some months before, he had met with an international group ~~XXXXXXXXXX~~  
~~XX~~  
of Jewish representatives in Rome (a meeting including AJC President and Rabbi Marc Tanenbaum Richard Maass) and reaffirmed the Church's desire to advance "fraternal dialogue and fruitful collaboration." Commenting on the American experience, he pointed out how "Several common programs of study, mutual knowledge, a common determination to reject all forms of anti-Semitism and discrimination, and various forms of collaboration for human advancement, inspired by our common biblical heritage (had) created deep and permanent links between Jews and Catholics."

\* \* \*

One has here, thus, renewed public Papal encouragement for the kind of human rights and inter-faith activity in which AJC has been deeply involved for several decades; a new impetus on the basis of which it should be possible to develop further meaningful program.

Cambodia  
Arangprathet - Eire  
J. G. P.

THE AMERICAN JEWISH COMMITTEE  
INTERRELIGIOUS AFFAIRS COMMISSION MEETING

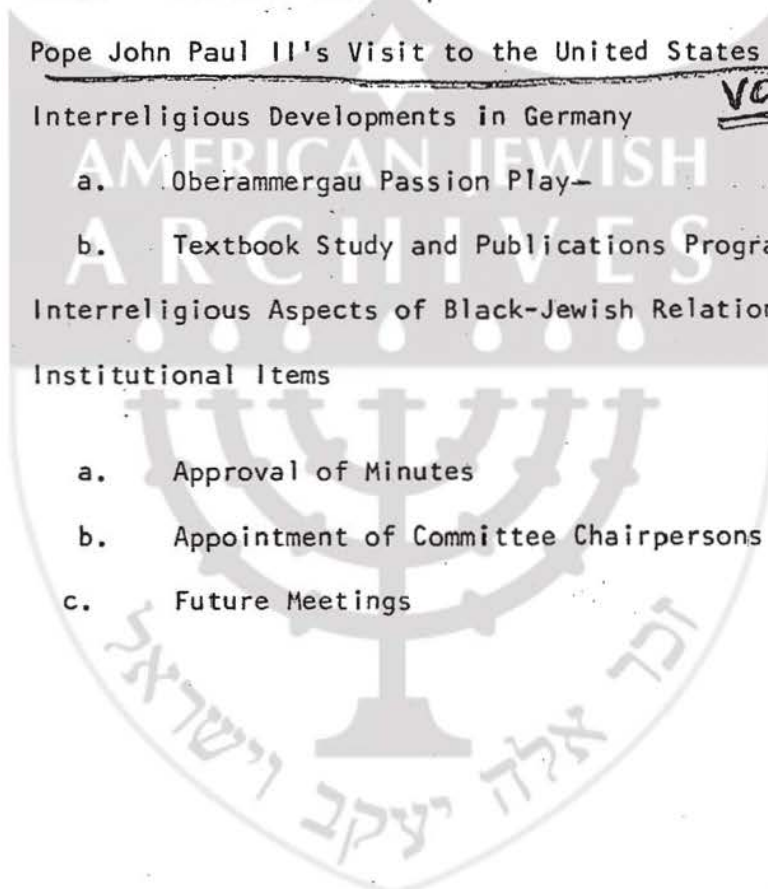
Thursday, October 25, 1979

AGENDA

1. Oxfam -- The Call for Help
2. Pope John Paul II's Visit to the United States
3. Interreligious Developments in Germany
  - a. Oberammergau Passion Play--
  - b. Textbook Study and Publications Program
4. Interreligious Aspects of Black-Jewish Relations
5. Institutional Items
  - a. Approval of Minutes
  - b. Appointment of Committee Chairpersons
  - c. Future Meetings

Pluralism of  
church  
not of Rome

Legislation - 100 Jews  
German Catholics / Evangelicals  
Brothers  
Textbook  
1) Halig Hilbert  
2) Pluralism  
- German auth - 5  
- Latin America  
UN - nothing has changed  
Jerusalem  
Bleat fresh -  
PLO - Israel  
Kleinman





# Basic Theological Issues of the Jewish-Christian Dialogue



A Working Paper  
of the Workshop on "Jews and Christians"  
of the Central Committee of Roman Catholics in Germany

Bonn-Bad Godesberg, May 8th, 1979

## Preface

This theological document, worked out by the Workshop on "Jews and Christians" of the Central Committee of Roman Catholics in Germany, places a milestone along the path of the Jewish-Christian dialogue. Here both have talked with one another in such a way that it becomes obvious that the talk about the identity of the Jew and the Christian as well is an essential part of their identity. In such an effort, the dialogue has found its "what" as well as its "how". Not only contact on the periphery, but contact between center and center; not only a coming to terms with the enormous historic burden, which weighs upon the present relationship; not only a way back to the common root and to the manner in which, millennia ago, a common heritage developed; not only an approach to common tasks, regardless of the differentiated motivations and creedal backgrounds — not only all of that, but both a contemporary Judaism and a contemporary Christianity, nourished by their origins and each accepting and taking seriously its own substance, advance into the contemporaneity of a conversation about that which makes the Christian a Christian and the Jew a Jew. It is such a conversation, without any blurring and circumvention of the differences, which is both necessary and possible for the sake of one's own Jewish and Christian existence. It is a discovery in need of translation from the circle of the initiated into the daily routine of the faithful, into the very midst of our world. But such translation, too, has already begun with this document.

Aachen, April 24th, 1979

Bishop Klaus Hemmerle  
Ecclesiastical Assistant of  
the Central Committee

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Original Title of the Working Paper:

"Theologische Schwerpunkte des Jüdisch-Christlichen Gesprächs"  
translated by Dr. Elizabeth Petuchowski, Cincinnati/Ohio



## Basic Theological Issues of the Jewish-Christian Dialogue

### I. Why Seek the Dialogue?

1. Jews and Christians have a common ground of hope: the God of Israel who graciously makes Himself available to mankind. Together they expect the complete fulfilment of their hope: the ultimate dominion of God.

Jews and Christians have been challenged to give a common testimony — both on account of what they have experienced of God and on account of the challenge presented by the world in which they are living. Not only to them — so they believe — but to all peoples the call was addressed to find life, home, and peace in the Jerusalem of the life-giving God. (cf. Isa 2. 1-5; Isa 60) As they themselves set out for this Jerusalem as the place of righteousness and faithfulness (cf. Isa 1.26), they feel the obligation to transmit to all of humankind the liberating power of their attachment to the God who can and who will grant life and future. (cf. Jer 29.11.) God's call enlists them in the service of fashioning the world. It makes them into pioneers of hope, especially for those who have no hope. This call is, at the same time, judgment — by freeing them from any fixation on purely internal interests and fears. Rather, following God's call, they are to become honest and courageous agents of God's righteousness and advocates of His mercy.

2. If the obligation to engage in dialogue, which applies in any age, is based upon the fact that Jews and Christians are bound together through the acts of the God of Israel, then the painful experiences of recent history intensify the charge that, in our time, the dialogue be strengthened and deepened as much as possible.

— The past nineteen hundred years of the relationship between Judaism and Christianity have constituted a history of growing apart, the historical consequences of which were terrible. In connection with this history of growing apart, one must also view the terrifying occurrence of Auschwitz, the attempt to destroy the Jewish people completely through Hitler's dictatorship.

— In Judaism as well as in Christianity, both of which together owe their existence to the Revelation of the God of Israel, there is a gradual awakening of a "spiritual" interest in each other. Jews and Christians acknowledge this common Revelation through just this interest. Consequently, their interest in each other is in itself an act of adoring God.

- Jews and Christians must present a common testimony to a humankind whose very survival in humaneness is at stake, a concrete testimony which must show and prepare concrete ways of righteousness and salvation.

## **II. Conditions of a Dialogue which Concerns the Jew as a Jew, and the Christian as a Christian**

As Jews and Christians transmit a common treasure of biblical writings as the basis of their lives, the dialogue has a foundation, the value of which cannot be overestimated. It is the faith in the saving and sanctifying God whose closeness to the Patriarchs the Torah relates, and whose life-promoting teachings it proclaims. It is the hearkening to the God of the living and the dead, whose rule in the midst of the people, called by His name, the Prophets announce. It is the cleaving to the near and far God whom the prayerful Psalmists praise, and whose faithfulness they beseech even when everything seems to have been taken from them. It is faith in the Creator God of whose goodness the proverbs and meditations of the sages remind us. Of all of this, Jews and Christians, in their respective ways, give testimony in their divine services and in their lives. But just here, a typical difficulty for the Jewish-Christian dialogue makes its appearance: Do the identical writings really provide the basis for a common life? To answer this question, it is necessary to bear in mind some fundamental conditions of the Jewish-Christian dialogue:

1. There can be no doubt that, to begin with, Jews and Christians will have to work very hard on behalf of one another, so that they can come to a better mutual understanding. The Jewish image of Christians and the Christian image of Jews, as formed in the course of history and still being formed, should be examined, and should be corrected in an encounter in which, by going back to the common basis, and in the light of the common hope, one interprets his own way to the other. Here in particular the one is not going to wait for the other to approach him in order to "study" him. Rather will he sense the obligation to share what is his own. Conversely, for the sake of the common hope, he will develop an active readiness to listen to the other. By presenting themselves, trusting one another, and revealing themselves to the other both can give the testimony to which they know that God has called them.
2. A Jewish-Christian dialogue cannot succeed if the Christian sees in the Judaism of today merely a memorial of his own past — of the time of Jesus and of the Apostles. But the dialogue will not succeed



either, if the Jewish partner can discover in the essential Jewish elements within the Christian faith nothing but the effects of a past condition which did indeed obtain within the first Christian communities, but nowadays no longer obtain. In both of those cases, the one partner does not yet take the contemporaneousness of the other seriously. Instead, he makes him into a mere mirror of his own past. However, contemporaneousness is the condition of any dialogue. The Jewish partner cannot be satisfied if, in a conversation with Christians, he is regarded merely as a surviving witness of the so-called Old Testament and of the period in which the Christian communities originated. Conversely, the Christian partner cannot be satisfied if the Jewish partner thinks that only he has something to say to the Christian which is essential to the Christian's faith, while that which the Christian has to say to the Jew has no essential meaning for the faith of the Jew. From the ecumenical experience of the inner-Christian dialogue, confidence may grow also for the Jewish-Christian dialogue: There, too, both partners have learned to summon the ability and the readiness to listen to the word of the other as a testimony which concerns the listener in his relation to God.

3. The very history which makes today's encounter of Jews and Christians more difficult can also smooth the path towards each other, if only that history be experienced and acknowledged — even if, at first, only in part — as a really common history which concerns us actually now.

When, in a prayer on Easter Eve, the Christian pleads for "the dignity of Israel" to be bestowed upon all peoples, he cannot forget — he can, at most, suppress it to his own hurt — that the Israel of which he speaks has existed to this day, an Israel which to this day has remained the bearer of the "dignity of Israel." The Christian Church, calling herself "People of God", must not forget that the present existence of Judaism is testimony to the fact that, still today, the same God is in faithfulness committed to that Election through which He became Israel's God, and through which He had made Israel His people. That is why the Christian does not adequately understand his own dignity and election if he does not take notice of, nor seeks to understand the dignity and the election of the Judaism of today. But in order to do so, he needs to familiarize himself with the Jewish faith and the Jewish existence to which his Jewish partners in the dialogue offer testimony.

When the Jew, rightly so, calls himself a "son of Abraham", he cannot forget — he can at most suppress it — that not only the first Christians in the distant past were sons of Abraham, but that also today nobody can be a Christian without acknowledging Abraham as

the "father of all those who believe." Furthermore, the Jewish community is certain of the promise of a renewal of its covenant, as it is written: „Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt." (Jer 31. 31 f.) The Jewish community, therefore, must not forget that there would never have been a community of the Christians if the latter had not known the call from the same God into his "New Covenant". That is why the Jew does not completely understand the manner in which Abraham became the "father of a multitude of nations" (Gen 17), if he does not take notice of, nor seeks to understand the faith of today's Christian. But in order to do so, he needs to familiarize himself with the Christian faith and the Christian existence to which his Christian partners in the dialogue offer testimony.

4. Once the meaning of that which binds them together in history has entered their consciousness and has been acknowledged, there is a chance that both partners in the dialogue might let themselves be called to a responsibility for each other. Each becomes a witness for the other to those mighty acts of God which are the cause of his living as a Jew or as a Christian at the present time. The life out of faith, the life out of the center of existence, Christian as well as Jewish life has its being out of this testimony. And everywhere, where the life of a community becomes a testimony to God's act of salvation, this testimony is for the other believer, who lives from the same salvific acts of God, precious, indeed irreplaceable. Believers who live from the same origin incur guilt for one another if they do not give this testimony to one another.

### **III. Central Themes of the Dialogue**

#### **1. Companionship of Jews and Christians**

The common goal of God's saving rulership enables Jews and Christians to speak to one another from faith to faith. Both know themselves to have been addressed by God, both want to respond to the will of God, — graciously vouchsafed to them through an election by God, — in love, with all their heart, with all their soul, with all their mind, and with all their might. Such an agreement is important for common action in the world. But it is also important to evaluate not only the fact of agreement, but also the measure of agreement. This is all the more so because just there, where our consensus is most profound, the root of our disagreements is embedded.



For the Christian, the goal of God's saving rulership, promised in Israel's Bible, is mediated by the Jew Jesus. Already here, not only the dividing but also the uniting function of Jesus shows itself: Through the Jew Jesus, the Torah remains effective within Christianity. Through him, its realization becomes the task of the Christians — as God's promise and commandment. The Jew, on the other hand, does not first have to get to know Jesus in order to love the Torah. As a Jew, he has this love as his heritage. Of course, a dialogue of Jews and Christians can take place seriously only when the Jewish partner, too, begins with the assumption that God caused something to happen in Christianity, which concerns him "for God's sake" — even though he may not see in it a way on which he himself can or must go. That is why Christians ask whether the living presence of essential Jewish elements in the Christian divine service, in the Christian proclamation, in the Christian understanding of Scripture, and in Christian theology, does not make possible a Jewish interest in Christian faith and life — over and above a mere taking note from the distance. Conversely, Christians must grant the Jews that a Jewish interest in Christianity can be an interest "for the sake of the Kingdom of Heaven" — even though it does not lead to Jews becoming Christians. A possibility of understanding the Jewish interest in Christianity was expressed by the Jewish philosopher of religion, Franz Rosenzweig (1886—1929), when he said: "Whether Jesus was the Messiah will be shown when the Messiah comes." Such an ambiguous formulation does not, however, mean that Jews and Christians are free to postpone until "the Last Day" their conversation about the hope which unites them, and the question about the Messiah which divides them.

In the mutual questioning, some recognition of the salvific meaning of the other way can, therefore, most certainly be expressed. Jews can acknowledge that, for the Christians, Jesus has become the way on which they find Israel's God. But they will make their evaluation of the Christian way dependent upon this, that the faith of the Christians in the salvation granted to them through God's messiah who came from the Jews does not diminish, but rather demand their obligation to act in the service of righteousness and peace. Christians understand Jesus as the fulfilment of the Law and the promise only when they follow him "for the sake of the Kingdom of Heaven," and when doing so, they listen to his word: "Not every one who says to me 'Lord, Lord', shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Mtt 7.21)

The mutual evaluation of each other's way is thus indivisibly united with considerable divergencies in the approach to Jesus, and to the question, whether he is God's messiah. But this compels neither Jews nor

Christians to dissolve the fundamental bracket of contents of the one commanding will of God. That is why it is fundamentally prohibited to Jews and to Christians to seek to move the other to become disloyal to the call of God which he has received. It is not to be thought that this prohibition is based on tactical calculations. Reasons of humane tolerance and respect for the freedom of religion, too, are not solely decisive in this. The deepest reason must rather be seen in this: that it is the same God by whom both Jews and Christians know themselves to have been called. Christians, on the basis of their own understanding of the faith, cannot forego to testify to Jesus as the Christ also vis-a-vis the Jews. Jews, on the basis of their self-understanding, cannot refrain from stressing the non-abrogation of the Torah also vis-a-vis the Christians. In either case, this includes the hope that, by means of this testimony, the other's loyalty to the call he has received from God might increase, and that the mutual understanding might be deepened. On the other hand, the expectation should not be included that the other may renege on his "yes" to his call or weaken it.

Christians believe that the Messiah, who is promised in the Scriptures, has come in the person of Jesus. It is the nearness of Israel's God who familiarized them with Jesus as their brother and, at the same time, let them experience Jesus's love as God's turning towards them. That is why it seems to them not to be enough merely to regard Jesus as a shining example. Rather do they understand his life, death and return as a way on which God would lead all to salvation. That Jesus's love offers room for all; they see confirmed in the fact that God has exalted him and returned him alive. What differentiates him from everything in the past and from everything human is, therefore, not something in the line of mere quantitative magnification. Particularly the concept of a merely increased humanity in the case of Jesus could easily lead to the fatal confrontation: the Christians are the better Israelites, after all. A Christology which acknowledges in Jesus the Son of God having become man is in no need of such quantitative measurements. It has — perhaps only after its own painful experiences — the possibility to see the goal in a communion with Jesus, based upon the free "yes" of faith; but it must also know that there is the possibility of an open and growing companionship for all of those of whom God has taken hold. In this way Christians can give an acceptable sense to the words of Rosenzweig, quoted above.

The question of the Jews, whether the strict obligation to accept the one and unique God of Israel (cf. Deut 6:4-9) has not been given up by confessing the Son of God having become man, is answered by Christians with their faith and conviction that it was precisely Jesus who mediated and represented to them the one and unique God of Israel. For



Christians, God's becoming man in Christ is by no means a negation of the unity and uniqueness of God but rather its confirmation. Indeed, God's becoming man presupposes that the one and unique God of Israel is not an isolated God without relationships, but a God who turns towards humankind and who is also affected by human destiny. This characteristic of God, according to the testimony of the Talmudim and the Midrashim — albeit without reference to, or connection, with, Jesus — is likewise known to Rabbinic Judaism. Rabbinic Judaism, too, obviously knows that the one and unique God of Israel does not only "dwell" in transcendence, but also in the midst of His people, subjected to distress and persecution — as Lord, Father, Companion and Redeemer. The Christian-Jewish dialogue about the living God of Israel is, therefore, a great sign of hope.

## *2. The Common Commission*

In spite of the disagreement in agreement, which has not been glossed over, Jews and Christians are united by their having received the commission to act and to testify jointly in the world. Examples of essential tasks which, for the sake of the future, they will jointly have to undertake are the following:

- How, in the face of the mass murder which has been committed against the Jews and the attempted destruction of the Jewish people, is it still possible to believe in God? How is it possible to bear guilt and suffering in the presence of God, instead of suppressing or fixating them? What meaning is there for Jews and Christians, and for their mutual encounter, in the systematic extermination of large segments of European Jewry, and in the founding of the State of Israel? How, in the face of the founding of the State of Israel as a central event in recent Jewish history, is it possible to combine the millennial Jewish hope in God's salvation with concrete political action in the present, without advocating either a religiously grounded ideologizing of politics or a politization of religion?
- What is the meaning of the fact that, in a world which is as polytheistic as ever before (it is simply that the gods are given different names today), Jews and Christians believe in the One God? Is it not possible, indeed, is it not mandatory for Jews and Christians, on the basis of their revelation, jointly to develop a critique of ideology — in a world which still fights wars which essentially are wars of religion (which becomes clear when we substitute the word "ideology" for the word "religion")?
- Do not Jews and Christians have the common obligation, in the face of world conditions which threaten the survival of humankind, to

demonstrate and to show through personal example what the Bible understands by righteousness and liberty?

- The basic demands of biblical Revelation, common to Jews and Christians, is the absolute respect of the life of another human being. They should jointly specify the consequences which follow from this today for the maintenance of human dignity and human rights. In particular, they should, for example, together develop an ethics of the sciences, of technology, and of a concern for the future. (People who live after the year 2000 are also our "neighbors").
- What concrete consequences can be drawn from the conviction, common to Jews and Christians, that man has been created in God's image? What obligations follow from the commandment, common to Jews and Christians, of unrestricted love? (cf. Lev 19. 18 and Mark 12. 30 f.)

### *3. Reconsidering the Controversy about Law and Grace*

The encounter of Jews and Christians will also lead both sides to a clearer perception of the questions put to one another.

Jews can convincingly reject the Christian reproach that they believe in "justification by works" only if they do not deny the danger which could follow from their position. All the more so since they know that a warning against "justification by works" is part of their own religious tradition. The fact that the Torah claims the whole life of man does not prevent his being dependent upon God's mercy. Liturgical texts, like those which characterize the celebration of the Day of Atonement, the most important High Holy Day in the Jewish year, could afford Christians an intimate view of this aspect of Jewish life.

Christians can convincingly reject the Jewish reproach that they suffer from a "loss of ethics" only if they do not deny the danger which could follow from the possibility that their hope for grace might seduce them from their responsibility in and for the world. All the more so since they know that a warning against this danger is included in their own religious tradition. Ecclesiastical texts concerning the relationship between faith and works (cf. the Council of Trent), and already the Pauline admonition about "faith working through love" (Gal 5.6) are eloquent examples of this.

Jewish and Christian criticism of "justification by works," and Jewish and Christian "rejoicing in the Law" (rejoicing is shared also by the Christian, as Paul expressly acknowledges in Rom 7. 12) have a common goal: to preserve the ability to pray and to praise God. That is why Jews and Christians find their way to the dialogue only when they together

acknowledge what is said daily in the Jewish morning service: "We do not rely upon our own righteousness, but on Your great mercy." (Dan 9.18.)

#### IV. Postscript

The questions raised in this text seek to bring to awareness that the Jewish-Christian dialogue must no longer remain the monopoly of a few interested specialists. For the topics listed here hit the center of both the Jewish and the Christian self-understanding. Over and above their contribution to the encounter of Jews and Christians, they have something decisive to contribute to the understanding of all religions and to the problems of the human future. That is why the Workshop on "Jews and Christians" of the Central Committee of Roman Catholics in Germany appeals to all those who are responsible for the training and the continuing education of priests and other pastoral workers, to the organizers of adult education, to the media, and to the Jewish communities and institutions. It urges them to devote themselves increasingly to those central topics of the Jewish-Christian dialogue in the next few years, and to bring the importance of those topics to the attention of the public.

Bonn-Bad Godesberg, April 24th, 1979

Dr. Hanspeter Heinz  
Director of the Workshop

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This working paper was adopted by the Workshop on „Jews and Christians“ of the Central Committee of Roman Catholics in Germany on April 24th, 1979, and its publication was approved by the presidency of the Central Committee of Roman Catholics.

The Working Paper can be ordered without fee at Zentralkomitee der deutschen Katholiken, Hochkreuzallee 246, D-5300 Bonn 2



To Marc T.

My Thoughts?

But

For Your

Information

BERTRAM H. GOLD,

Oscar and Rachel Zurer  
R.D. 1 Petersburg, N.Y. 12138

518-658-3234  
Aug 2, 1979

Director  
American Jewish Committee  
165 E 56 Street  
New York, N.Y. 10022

RECEIVED

1979

GOLD

Dear Sir:

We have recently organized a committee whose purpose it is to urge the excision of anti-Jewish statements from the New Testament.

Enclosed is an "Open Letter to Pope John Paul II" which we intend to publish as an advertisement in the New York Times on October 2, the day the Pope arrives to address the United Nations.

We believe that Christians and Jews will join together in this campaign to wipe out antisemitism.

We shall be deeply grateful for your comments.

Sincerely,

*Rachel Zurer*  
Rachel Zurer

*Oscar Zurer*  
Oscar Zurer

COMMITTEE TO ERADICATE ANTISEMITISM

Innocent Christian children have learned during the last thousand and more years to hate and despise Jews. They have been taught in Testament and text, in catechism and sermon, in school, church and Passion play, that Jews are evil. This false lesson, implanted so young and re-seeded over so many centuries has borne and continues to bear its deadly fruit, an unending harvest of humiliation, persecution and murder.

It was precisely this hatred and contempt that assured Hitler he would have little or no interference with his plans for their extermination. (A decent, church-going man explained why at first he was indifferent to the Holocaust: "I was taught very young that Jews are evil; I also was taught that all evil should be wiped out".)

Your Holiness, as head of the oldest and largest Christian Church, you have the power to initiate the sacred task of exorcising the demon of anti-semitism from the pages of the New Testament and of freeing Christians everywhere from the burden of hate. John XXIII took the first halting but heroic step; you must go farther.

When they wrote the Gospels and Acts during the hundred-and-more years after Jesus' death, did those earnest proselytizers for the weak, young Church foresee the death and destruction they would wreak?

When they wove the drama of the Crucifixion (under the eye of their Roman masters) and portrayed the handful of Jews as bloodthirsty and the Romans as blameless, did they foresee the death and destruction this pious propaganda would bring to their descendants, their blood brothers?

Did John dream that the anti-Jewish references in his Fourth Gospel would cause oceans of blood to flow and generations of innocents to perish?

Anti-semitism is a sickness whose primary roots are imbedded in the New Testament. This endemic disease of Christianity re-infects itself with each new generation. Even the devout missionary, zealous to do good, carries with him or her the fatal germ. Anti-semitism deforms the Christian as well as the Jew for it morally diminishes the victimizer as it destroys the victim.

Will anti-semitism end only with the end of Christianity?  
Will the Church continue to subject its followers to this "sacred" hatred and thus prepare the way for a future Auschwitz?

Christianity has adopted, and adapted to its needs, the Jewish Scriptures with all the profound and merciful teaching found in Prophets, Proverbs, Psalms and Job. Living Judaism gladly shares its heritage, desiring only to pursue its own way in peace and dignity.

The overwhelming majority of Christians are decent, caring people who are unaware that the root cause for their anti-Jewish feeling lies in the New Testament.

With enlightenment and with the excision of hatred from the New Testament under your compassionate leadership, the fires of anti-semitism, smouldering or ablaze, can be extinguished forever.



NANCY SEIFER

33 RIVERSIDE DRIVE NEW YORK, N. Y. 10023

July 5, 1979

Dear Marc,

"Thank you" seems like an awfully inadequate response to the enclosed. There is such richness, such breadth and depth of feeling and thought. I found it all very moving, and am deeply appreciative of the energy and time that you gave to the interview.

I hope that the transcript, even with all its typos, is useful to you. As I mentioned, I took notes -- which would probably not be intelligible to you -- on the first of the three sessions. If you think that a transcript of that part would be useful to you, I would be happy to type it up at some point.

When you have a chance to flip through the enclosed, hopefully within the next month or so, I'd appreciate your letting me know if there is any part that you prefer not be seen by anyone, including Dr. Slawson. Later, when the time comes to put all the pieces together, I'll check with you if I have any question about attribution of the quotes I will want to use.

I can't thank you enough for the gift of The Wisdom of Heschel. It was a real mitzvah! Reading him has made me feel more closely connected to my Jewish roots than I've ever felt before. I suppose it is no small irony that I am more familiar with Eastern and Christian spirituality and mysticism....

Congratulations on the success of the tri-faith coalition to help the Indochinese refugees. The momentum was extraordinary and apparently even affected "60 Minutes." Did you see what they did last Sunday night to generate volunteers and donations for the International Rescue Committee? It seemed to me a unique moment in the history of television as a force for good.

Again, thank you.

Warm regards,



**THE AMERICAN JEWISH COMMITTEE**

**date** April 10, 1979  
**to** Marc Tanenbaum & Jim Rudin  
**from** Herman J. Blumberg - Boston  
**subject**

The enclosed speech by Cardinal Mederos was quite interesting particularly his suggestion that we should be talking about issues of intermarriage together. Any response or suggestions for working on the issues he raises, particularly the intermarriage issue, would be most welcome.

HJB/jmg  
 enc.



## TOPICS FOR OUR ON-GOING DIALOGUE

I WISH TO THANK THE JEWISH COMMUNITY COUNCIL FOR THE KIND INVITATION TO BE HERE TODAY AND SHARE WITH YOU A FEW OF MY THOUGHTS ON CURRENT JEWISH-CATHOLIC RELATIONS IN THE BOSTON AREA. YOU HONOR ME AND MY PEOPLE BY THIS GRACIOUS REQUEST. THE INVITATION IS BUT ANOTHER IMPRESSIVE SIGN OF THE CONTINUING DIALOGUE WHICH WAS SPARKED FOR US CATHOLICS IN 1965 BY THE VATICAN COUNCIL'S DOCUMENT NOSTRA AETATE, OR THE DECLARATION ON THE RELATIONSHIP OF THE CHURCH TO NON-CHRISTIAN RELIGIONS.

THAT DIALOGUE WAS BORN OF A DEEPER AND FULLER REALIZATION THAT WE SHARE A RICH COMMON SPIRITUAL PATRIMONY. THE CALL OF ABRAHAM - WHOM WE CALL "OUR FATHER IN FAITH" - THE ANCIENT COVENANT, THE LAW OF SINAI, THE VIGOROUS PATRIARCHS AND FAITHFUL PROPHETS ARE FACES AND EVENTS WHICH WE BOTH HOLD DEAR TO OUR HEARTS.

BUT THERE IS MORE FOR OUR DIALOGUE THAN TREASURING A COMMON SPIRITUAL PATRIMONY. THERE IS A LONG SAD HISTORY OF HATRED, DIVISION, DISCRIMINATION, DESTRUCTION, AND HOLOCAUST. IT IS SOBERING TO NOTE THAT MEASURED BY TIME, WE ARE BUT ONE GENERATION AWAY FROM SUCH SAVAGERY. THOUGH MUCH HAS BEEN DONE, AND IT APPEARS THAT BLATANT AMERICAN ANTI-SEMITISM IS WANING, I SUGGEST THAT WE NOT BE SIMPLY CONTENT WITH OUR COMMON ACHIEVEMENT OF THE PAST FIFTEEN YEARS. LET US CONSIDER IT ONLY A BEGINNING. MUCH MORE MUST BE DONE TO ACHIEVE THE GOAL SET BY THE COUNCIL, THAT IS, "MUTUAL UNDERSTANDING AND RESPECT



WHICH IS THE FRUIT ABOVE ALL OF BIBLICAL AND THEOLOGICAL STUDIES, AND OF BROTHERLY DIALOGUE (NOSTRA AETATE #4).

WE ARE ENGAGED IN A BROTHERLY DIALOGUE WHICH, THANKS BE TO GOD, GIVES NO EVIDENCE OF LOSING ITS INTEREST AND VITALITY. INDEED, THE ISSUES THAT BIND US TOGETHER AND THE ISSUES THAT DISTINGUISH US ONE FROM ANOTHER ARE SO PRESSING AND EVEN FASCINATING THAT WE SHALL BE IN CONVERSATION FOR YEARS TO COME. IN A WORLD IN WHICH THERE IS SO MUCH THAT WEARIES AND FRIGHTENS US, THE JEWISH-CATHOLIC DIALOGUE IN BOSTON IS A POSITIVE ENCOURAGEMENT AND A SINGULAR HOPE. TO ALL WHO HAVE CONTRIBUTED TO THIS IN ANY WAY, I EXPRESS MY PUBLIC GRATITUDE.

IN PARTICULAR, I MUST CITE AND COMPLIMENT THE JEWISH-CATHOLIC COMMITTEE OF THE ARCHDIOCESE OF BOSTON FOR ITS UNTIRING LABORS DURING THE PAST DECADE AND MORE. MONTHLY THEY GATHER AT THE CENACLE IN BRIGHTON WHERE TO NO APPLAUSE AND WITH LITTLE PUBLIC RECOGNITION, THIS GROUP OF RABBIS, PRIESTS, SISTERS, LAY MEN AND WOMEN, AND REPRESENTATIVES OF CATHOLIC AND JEWISH AGENCIES TACKLE LOCAL ISSUES, MAKING COOPERATION NOT ONLY POSSIBLE BUT REAL. I SEE SOME OF THEIR FACES HERE TODAY. IN PARTICULAR, I NOTICE MR. SOL KOLACK, ITS FIRST CHAIRMAN, AND SR. ELIZABETH CORBIN ITS INDEFATIGABLE SECRETARY.

THIS COMMITTEE HAS MADE POSSIBLE A SERIES OF EVENTS WHICH HAS MOVED OUR INTER-FAITH DIALOGUE FROM SYMPATHY TO SUPPORT, FROM IDEAS TO ACTION. ON SOME ISSUES THERE IS FRUSTRATION OR EVEN DISAGREEMENT (FOR EXAMPLE, COMMON PRAYER), BUT ON NO ISSUE IS THERE CAVALIER DISMISSAL OF ONE ANOTHER'S VALUES AND TRADITIONS. CANDOR IS THE HALLMARK OF THESE GATHERINGS; AND BECAUSE OF THIS, PROGRESS CAN BE MEASURED IN QUANTITY AS WELL AS QUALITY. I LOOK FORWARD ANXIOUSLY

TO THE LOCAL JEWISH-CATHOLIC GUIDELINES NOW BEING PREPARED BY THIS COMMITTEE AND THEIR EVENTUAL IMPLEMENTATION THROUGHOUT THE ARCHDIOCESE.

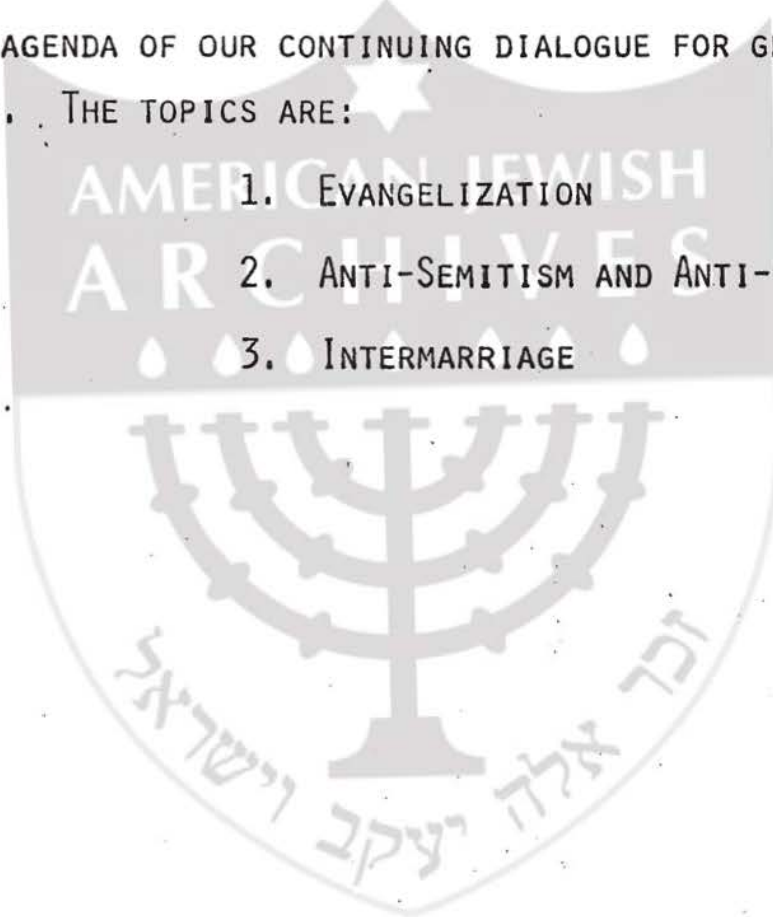
MY WORDS TODAY ARE LIMITED TO THREE TOPICS AND MY GOAL IN SPEAKING TO YOU IS A RATHER MODEST ONE. I PURPOSELY LIMIT MY TOPICS TO THOSE WHICH AFFECT US ON THE LOCAL LEVEL, HERE IN GREATER BOSTON.

I AM, OF COURSE, FULLY AWARE THAT THERE ARE TWO CENTRAL ISSUES THAT CONCERN EVERY JEW WHO IS WORTHY OF THE NAME: FIRST, SURVIVAL AS A PEOPLE; AND SECONDLY, THE "LAND" PROMISED TO THEM OF OLD BY GOD. I DO NOT INCLUDE ISRAEL IN MY DISCUSSION BECAUSE TO DO SO WOULD ADD NOTHING TO THE RESOLUTION OF LANDS, BORDERS, AND PEOPLE WHICH, AT HEART, IS THE MID-EAST CRISIS. I CAN SHED NO MORE LIGHT ON THIS TOPIC THAN TO STATE UNEQUIVOCALLY THAT I SUPPORT PERSONALLY THE EXISTENCE OF THE STATE OF ISRAEL WITH CLEARLY RECOGNIZABLE AND INTERNATIONALLY AGREED UPON BORDERS IN ACCORDANCE WITH A STATEMENT OF THE CATHOLIC BISHOPS OF THE UNITED STATES. WE HAVE JUST WITNESSED AN INITIAL DRAMATIC STEP TOWARD THAT PEACE WHICH WE ALL YEARN AND PRAY FOR IN THAT TROUBLED BUT BLESSED AREA OF THE GLOBE. PART OF OUR YEARNING AND PRAYER HAS BEEN ANSWERED - BUT THERE REMAINS MUCH MORE TO BE PRAYED AND LABORED FOR BEFORE A TRUE AND LASTING "SHALOM" CAN DESCEND UPON THAT LAND MADE HOLY BY THE SPECIAL PRESENCE AND ACTION OF GOD. FROM BOTH OUR TRADITIONS WE KNOW THAT PRAYER IS NOT A SURRENDER TO HOPELESSNESS; IT IS A POSTURE OF STRENGTH ROOTED IN INVINCIBLE HOPE. SO LET NO LABOR BE UNDONE, AND NO PRAYER BE UNSAID UNTIL FULL AND LASTING PEACE COMES TO ALL WHO DWELL IN THAT HOLY LAND.

AS I SAID, MY TOPICS ARE CONSCIOUSLY AND DELIBERATELY LOCAL. THEY AFFECT MEN AND WOMEN IN THE GREATER BOSTON AREA. THEY ARE RELIGIOUS AND PASTORAL AND NOT CIVIC OR SECULAR. MY RESPONSIBILITY BEFORE GOD AND MAN IS TO BE A PASTOR, A SHEPHERD MODELED UPON THAT GOOD SHEPHERD, JESUS CHRIST.

FINALLY, ALTHOUGH SOME OF MY REMARKS WILL BE EXPLANATORY, THEY ARE NOT TO BE CONSIDERED FINAL. I WISH TO PLACE THESE THREE ITEMS ON THE AGENDA OF OUR CONTINUING DIALOGUE FOR GREATER MUTUAL UNDERSTANDING. THE TOPICS ARE:

1. EVANGELIZATION
2. ANTI-SEMITISM AND ANTI-CATHOLICISM
3. INTERMARRIAGE





## EVANGELIZATION

THE ARCHDIOCESE OF BOSTON IS CURRENTLY ENGAGED IN A PROJECT AND PROCESS CALLED FOR BY POPE PAUL VI AND ENCOURAGED BY POPE JOHN PAUL II, ENTITLED "EVANGELIZATION". THE WORD IS A DERIVATIVE OF THE GREEK FOR "GOOD NEWS" OR "GOSPEL". IT IS THE MISSION OF THE CHURCH ALWAYS AND EVERYWHERE TO EVANGELIZE; THAT IS, TO PREACH BY WORD AND WITNESS THE GOSPEL OF JESUS CHRIST'S LIFE, DEATH, AND RESURRECTION. IT IS NOT SOMETHING NEW. IT IS NOT BORN OF ARROGANCE. IT IS THE COMMAND OF JESUS HIMSELF: "GO FORTH, THEREFORE, AND MAKE ALL NATIONS MY DISCIPLES; BAPTIZE MEN EVERYWHERE IN THE NAME OF THE FATHER, THE SON, AND THE HOLY SPIRIT, AND TEACH THEM TO OBSERVE ALL THAT I HAVE COMMANDED YOU," (Mt. 28: 29-20) DESPITE ANY ABUSES OF THE PAST, WE ARE NOT FREE TO NEGLECT OR DISREGARD THIS DIVINE MANDATE. TO FULFILL IT IS THE GOAL OF OUR FREEDOM IN GOD.

BISHOP DANIEL HART, AUXILIARY BISHOP OF BOSTON, HAS BEEN ASSIGNED THE TASK OF HEADING THE OFFICE FOR PASTORAL PLANNING FOR EVANGELIZATION IN THE ARCHDIOCESE OF BOSTON. IT INVOLVES A LONG AND ELABORATE PROCESS, ONE WHICH I KNOW HE EXPLAINED TO THE JEWISH CATHOLIC COMMITTEE JUST RECENTLY AT THEIR INVITATION. IT CAN BE SUMMARIZED AS INVOLVING THREE STAGES: WE MUST SPEAK THE GOOD NEWS TO OURSELVES. WE MUST SPEAK THE GOOD NEWS TO OUR OWN ALIENATED AND UNCHURCHED. AND, FINALLY, WE MUST SPEAK THE GOOD NEWS TO ALL WHO WILL LISTEN TO US.

I WISH FIRST TO ALLAY ANY FEARS THAT THE JEWISH COMMUNITY IN BOSTON MAY HAVE IN REGARD TO "EVANGELIZATION". I ASSURE YOU IT DOES NOT MEAN "PROSELYTIZING". BY "PROSELYTIZING" IS MEANT RELIGIOUS CONVERSION AT THE EXPENSE OF FREEDOM. ANY RELIGIOUS PERSUASION

IMPOSED AT THE EXPENSE OF TRUE HUMAN FREEDOM IS A MOCKERY OF RELIGION - IT CERTAINLY IS NOT THE FAITH OF THE CATHOLIC CHURCH REGARDLESS OF WHAT INDIVIDUAL CATHOLICS MAY HAVE DONE IN THE PAST AND IRRESPONSIBLE CATHOLICS MAY DO IN THE FUTURE. THE SAME VATICAN COUNCIL WHICH GAVE US OUR JEWISH-CATHOLIC DIALOGUE GAVE US A DOCUMENT ON RELIGIOUS FREEDOM. IF WE ARE BOUND TO THE FIRST, WE ARE NO LESS BOUND TO THE SECOND. THE COUNCIL SUCCINCTLY STATES: "IT IS .... COMPLETELY IN ACCORD WITH THE NATURE OF FAITH THAT IN MATTERS RELIGIOUS EVERY MANNER OF COERCION ON THE PART OF MEN SHOULD BE EXCLUDED". (DECLARATION ON RELIGIOUS FREEDOM #9). (THE CATHOLIC FAITH CANNOT BE IMPOSED BY ANYONE. BY ITS VERY NATURE IT IS A GIFT OF GOD THAT CAN ONLY BE FREELY ACCEPTED AS IT IS FREELY OFFERED.) LET ME PERSONALLY PROMISE YOU OUR FIRM COMMITMENT TO THIS STATEMENT FROM THE COUNCIL. IF ANY REAL VIOLATION OF THIS PRINCIPLE OF RELIGIOUS FREEDOM CAN BE CITED, I SHALL RESPOND SWIFTLY AND EFFECTIVELY.

I HOPE THESE BRIEF WORDS ADEQUATELY EXPLAIN THE POSITION OF THE CHURCH IN THE MATTER OF "EVANGELIZATION". NEVERTHELESS, I ASK THAT OUR DIALOGUE DEAL WITH THIS QUESTION: "HOW CAN WE CATHOLICS BE FAITHFUL TO THE MANDATE OF JESUS, RESPECT RELIGIOUS FREEDOM, AND GROW IN SENSITIVITY TO OUR UNIQUE RELIGIOUS TRADITION?" PROSELYTIZING IS PROSCRIBED AS UNWORTHY OF HUMAN DIGNITY BUT THE PROCLAMATION OF THE FAITH IS AN OBLIGATION WHICH WEIGHS HEAVILY ON THE CONSCIENCE OF THE CHURCH.



ANTI-SEMITISM AND ANTI-CATHOLICISM

MY SECOND TOPIC IS THE ENDURING BUT VARYING INFLUENCE OF SOME FORM OF ANTI-SEMITISM IN THE BOSTON AREA AND ELSEWHERE, AND ALSO WHAT IS BEING CALLED AT THIS TIME BY SOME A "REVIVAL OF ANTI-CATHOLICISM". I DO NOT WISH TO EQUATE THEM IN INTENSITY OR PERVASIVENESS. ONE CAN NOT COMPARE THE TWO AND CONCLUDE THAT THE HISTORY OF THEIR DESTRUCTIVENESS HAS BEEN THE SAME. NEVERTHELESS, I BELIEVE THAT IN THIS WE HAVE AN AREA OF COMMON CONCERN.

FEW PEOPLE HAVE COMMITTED THEMSELVES WITH GREATER ENTHUSIASM AND CONTINUOUS VIGILANCE TO HUMAN RIGHTS AND LIBERTIES THAN THE JEWISH PEOPLE IN AMERICA. YOUR RECORD IS A NOBLE ONE. THIS DEVOTION TO HUMAN RIGHTS AND LIBERTIES WAS AND IS A NECESSITY BECAUSE ANTI-SEMITISM, EITHER PUBLIC OR HIDDEN, HAS BEEN AND CONTINUES TO BE PART OF THIS GREAT NATION'S DARKER SIDE. FOR A CATHOLIC WHO MIGHT BE SUFFERING FROM THE VIRULENT DISEASE OF ANTI-SEMITISM AND WHO WOULD IN ANY WAY RATIONALIZE OR DISMISS IT, THESE WORDS OF THE COUNCIL ARE A JUDGMENT AND CONDEMNATION: THE CHURCH "DEPLORES THE HATRED, PERSECUTION, AND DISPLAY OF ANTI-SEMITISM DIRECTED AGAINST THE JEWS AT ANY TIME AND FROM ANY SOURCE" (NOSTRE AETATE #4). IT GOES WITHOUT SAYING THAT THE JEWISH COMMUNITY IN BOSTON HAS MY CONTINUED AND UNRELENTING SUPPORT IN THIS MATTER.

LET ME ALLUDE NOW TO WHAT IS BEING CALLED "THE RENEWAL OF ANTI-CATHOLICISM". PROFESSOR ARTHUR M. SCHLESINGER, SR., HAS DEPICTED PREJUDICES AGAINST THE CATHOLIC CHURCH "AS THE DEEPEST BIAS IN THE HISTORY OF THE AMERICAN PEOPLE". DEEP, DEEPER OR DEEPEST, MAY BE DEBATABLE, BUT OUR PEOPLE HAVE BECOME INCREASINGLY AWARE OF THIS ANTI-CATHOLICISM.



IT DOES NOT APPEAR TO BE AN ECONOMIC OR SOCIAL DISCRIMINATION - AT LEAST NOT HERE IN THE BOSTON AREA. RATHER, IT IS A MOCKING DISMISSAL OF SOME OF OUR BELIEFS, VALUES, INSTITUTIONS, AND IDEALS.

TO THE CREDIT OF THE JEWISH ANTI-DEFAMATION LEAGUE, THEY HAVE SPOKEN OUT BOLDLY IN THE RECENT PAST AND CONDEMNED THIS ANTI-CATHOLICISM IN SPECIFIC FILMS AND CERTAIN MAGAZINES. WE DEEPLY APPRECIATE THIS SENSITIVE UNDERSTANDING AND COURAGEOUS SPEECH. I ASSURE YOU OUR COURAGE WILL NOT FAIL US WHEN IT COMES TO ANTI-SEMITISM.

CONCRETELY, THERE ARE TWO ISSUES WHICH NEED FURTHER DIALOGUE. IT MAY NOT AND NEED NOT ISSUE IN TOTAL AGREEMENT. WE CAN AGREE TO DISAGREE ON CERTAIN POINTS. SUCH IS THE WAY OF RESPONSIBLE PLURALISM. BUT THE DIALOGUE CAN ISSUE IN A DEEPER RESPECT FOR THE INTEGRITY OR SINCERITY OF THE OTHER'S POSITION.

AS ARCHBISHOP OF BOSTON, THERE ARE TWO AREAS OF CONCERN WHICH FROM MY VANTAGE POINT NEED FURTHER CONVERSATION: PUBLIC AID TO PAROCHIAL SCHOOLS AND RESPECT FOR LIFE - IN PARTICULAR, ABORTION. BOTH THESE ISSUES HAVE BEEN DISCUSSED WISELY AND WELL IN THE JEWISH-CATHOLIC COMMITTEE, BUT BEYOND THAT THERE APPEARS TO BE A GREAT DEAL OF IGNORANCE ABOUT HOW DEEPLY WE FEEL AND HOW FIRMLY WE ARE COMMITTED TO THESE ISSUES. I WOULD SUGGEST THAT THESE TWO QUESTIONS BE PLACED ON THE TABLE FOR MORE EXTENSIVE DISCUSSION AND DEEPER UNDERSTANDING.

## INTERMARRIAGE

THIS THIRD AND LAST TOPIC MAY WELL BE THE MOST SENSITIVE ISSUE THAT I WISH TO DISCUSS. BUT SINCE CANDOR IS THE HALLMARK OF OUR DIALOGUE, I FEEL FREE TO SAY THAT THE INCREASING PHENOMENON OF INTERMARRIAGE IS A SORE POINT FOR MANY AND A DIFFICULTY FOR MOST. I TRUST THAT WE MAY ADD THIS TO OUR ON-GOING CONVERSATION.

BOTH THE CATHOLIC AND JEWISH TRADITIONS DISCOURAGE MIXED MARRIAGES. THE REASONS ARE BOTH THEOLOGICAL AND PRACTICAL. BOTH SEE THE FAMILY AS A MICROCOSM OF THE LARGER FAITH COMMUNITY, AN EXAMPLE IN FLESH AND BLOOD OF THE COVENANT BOND THAT GOD HAS FORGED WITH THIS PEOPLE. THEOLOGICALLY THEN, IT IS AN IDEAL WHICH BOTH OF US SUBSCRIBE TO FULLY.

FOR THE JEW THERE SEEMS TO BE A GREATER PROBLEM. SOME STATISTICS REPORT THAT THIRTY TO FORTY PERCENT OF JEWS IN THE UNITED STATES MARRY OUTSIDE THEIR FAITH. GIVEN THE LAWS OF BLOODLINE, THIS IS A THREAT TO THE SURVIVAL OF THE JEWISH PEOPLE AS A UNIQUE AND DISTINCTIVE PEOPLE IN THIS COUNTRY. FEW RABBIS TAKE THESE STATISTICS CASUALLY; MOST ARE WORRIED.

THERE ARE OTHER REASONS WHICH SHOULD CONCERN US ALL: THE MATTER OF THE CHILDREN'S RELIGIOUS INSTRUCTION; THE REAL POSSIBILITY OF RELIGIOUS CONFLICT OR RELIGIOUS INDIFFERENCE, AND THE LACK OF RELIGIOUS UNITY IN THE HOME AROUND THE TABLE. AS HAS BEEN OFTEN CYNICALLY SAID, "THERE IS ENOUGH TO FIGHT ABOUT IN MARRIAGE WITHOUT FIGHTING ABOUT GOD".

I SHOULD ADD, HOWEVER, THAT THE FACT THAT HUSBAND AND WIFE ARE UNITED IN THE SAME HOUSEHOLD OF FAITH IS NO SURE GUARANTEE THAT THERE WILL BE HARMONY IN THE MARRIAGE. MARRIAGE IS MORE COMPLEX THAN THIS ONE IMPORTANT RELIGIOUS ASPECT.

BUT OUR PROBLEM IS NOT ABSTRACT THEOLOGY, IT IS PASTORAL AND REAL. WHEN A MAN AND WOMAN COME TO A RABBI AND/OR PRIEST IT IS AFTER THE FACT: THE INESCAPABLE FACT THAT THEY HAVE FALLEN IN LOVE AND WISH TO MARRY WITH THE BLESSING AND APPROVAL OF THEIR RELIGIOUS FAMILIES.

NOW, I APPRECIATE AND AM SENSITIVE TO RABBINICAL LAW. IT IS QUITE LOGICAL AND CONSISTENT ON THE PART OF RABBIS TO WISH NOT TO COOPERATE IN ANY PUBLIC WAY WITH THIS MARRIAGE. BUT AS A RESULT OF THIS QUITE LOGICAL POSITION, THE PROBLEM TOO OFTEN BECOMES ONE SIDED: THE PRIEST MUST DEAL WITH BOTH PARTIES AND BOTH FAMILIES.

I DO NOT THINK IT UNFAIR TO ASK OUR DIALOGUE TO RAISE THE FOLLOWING QUESTIONS: HOW DO BOTH OF US MAKE OUR THEOLOGICAL DEAL OF MARRYING WITHIN THE HOUSEHOLD OF THE FAITH MORE REAL? IN THE CONCRETE CASES OF MIXED MARRIAGES, HOW DO WE PREVENT DEEPER RELIGIOUS ALIENATION ON THE PART OF ONE OR BOTH MEMBERS? THESE ARE NOT SMALL MATTERS AND THEY NEED ATTENTION, SENSITIVITY, AND COOPERATION. HOW ARE THESE QUESTIONS TO BE ANSWERED? I DO NOT KNOW. I KNOW ONLY THAT I NEED YOUR HELP.



**THE AMERICAN JEWISH COMMITTEE**

memorandum

**date** 3/19/79  
**to** Rabbi Marc H. Tanenbaum  
**from** Seymour Brief *Sy*  
**subject** Priests Guide to Christian-Jewish Relations

Enclosed is a copy of a contribution from Leland and Helen Schubert through the AHS Foundation to the AJC's Priests Guide to Christian-Jewish Relations. It obviously requires a letter from you indicating that we are going ahead with this project and that when it is published, even though they have always shunned any spot-light, the Schuberts ought to be acknowledged.

Once you have given me the go-ahead on this, I will also write to them.

SB/jm

encl.

CC: Rita Blume  
Wm. Trosten

LELAND SCHUBERT  
500 SO. WASHINGTON DRIVE • SARASOTA, FLORIDA 33577

Mr. Seymour Brief  
American Jewish Committee  
3000 Biscayne Blvd.  
Miami, Florida 33137

MESSAGE:

DATE Mar. 14, 1979

Dear Cy,

After a lot of thought about your proposals to the AHS Foundation, and much pencil-pushing with the budget, we find that we can do a little something but unfortunately nothing like what you hoped for. If twenty-five hundred dollars will help with the Priests Guide to Christian-Jewish Relations, we'd like to do that. It is clearly in line with the ecumenism we so thoroughly believe in. Sorry it can't be more. So we'll make a grant of \$2,500.00 subject to your being able to raise the balance needed to go ahead with the project. Temporarily I'll put it down on our books for a July 10, 1979 payment.

Beautiful weather here now!

Yours,

*Leland*  
BY



George M. Szabad  
Senior Vice President  
and Secretary

January 31, 1979

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

Dear Marc:

Enclosed are my notes on the articles on Jewish themes or written by Jewish authors in the copies of TYGODNIK POWSZECHNY sent to you by Father d'Anjou. If I can be of further help, please let me know. Enclosed is a copy of this letter in case you want to send it to Father d'Anjou. For the moment I am holding the copies of TYGODNIK POWSZECHNY - do you want them back?

Also enclosed are the Italian clippings about the Pope's Jewish classmate which I received from Lucjan Dobroszycki.

Shirley joins in sending our love.

Sincerely,

  
George M. Szabad

GMS:mmmp

Enclosures



January 26, 1979

TO: Marc Tanenbaum

FROM: George M. Szabad

Dear Marc:

I am scanning the copies of TYGODNIK POWSZECHNY which you received from Father d'Anjou and here are my comments:

Item 1

October 29, 1978, page 3. The only item marked is the picture of the Holy Father greeting Jerzy Turowicz, the author of the Report from Rome - could it be that Jerzy Turowicz is Jewish? I don't know. However, on page 1 of that same issue, there is a reference at the end of the first paragraph of the telephonic report that there were present representatives of Jewish organizations.

Item 2

July 16, 1978, page 2. There is marked a very interesting article about a publication of poetry from the ghetto in conjunction with poems by Christian Poles about the Holocaust. The book has been published in English in the U. S. and also translated into Hebrew for publication in Israel. Joseph Wittlin made a speech reported in the U. S., "The hand trembles, the tongue dries up, the breath stops when we read these verses. Shame blinds our eyes when they pass over the black funeral lines of these beautiful and bitter pages. The eyes are ashamed that they read about these songs of destruction and heriosm, that they read and do not go blind. Words in which this poetry flowers are the same Polish words which serve the living to communicate

with the living but it appears that this is speech of people whom God has already consoled". (Probably a poor translation because Polish poetry tends to be more flowery than the pragmatic mode of expression in English but you get the gist. Anyway, it is the intention and the idea).

### Item 3

July 20, 1977, page 3. Long article on the "Cosmic Religion of Albert Einstein" by a Michael Heller making the points above others that young Einstein came to a profound religious feeling in spite of his coming out of an indifferent Jewish family religious background (that the purpose of the article was not to engage in a polemic but to present Einstein's views including the statement that "every student of nature should have some religious feeling because he cannot imagine that the facts which he discovers were the first time thought of by him, he must feel like a child directed by someone more mature").

### Item 4

November 29, 1978. Has the beginning of a story by George Zawieyski written in March, 1949 about a Jew who left the ghetto in 1942 and left his wife and daughter behind.

### Item 5

April 23, 1978, page 4 has a long article by Wladyslaw Bartoszewski entitled "The Fight ("The Struggle") about the ghetto uprising.

### Item 6

August 7, 1977 has on pages 2 and 3 a long article with an obituary black border about Janusz Korczak, the famous educator and writer of children's books who ran an orphanage in the ghetto and refused to be saved and went to his death with the

children (incidentally, my Aunt Rosa did the same thing in Vilna and a book is being written about it by a Mormon lady who is now visiting in Israel).

Item 7

August 21, 1977 - On page 7, there is an article by Father Micael Peter about some essays by a Mr. Arthur Sandauer (Jewish?) on a biblical subject. The article is fairly theological and, truthfully, without going into it really deeply, I cannot tell who is on what side precisely. If you think it is important, we can go over it.

Item 8

September 4, 1977. On page 3 there is a story about Friend Elifaz of Job, who, along with one other were the Friends of Job. The article is primarily about Job but obviously has some philosophical implications but I cannot tell whether it was selected because of the author or because of the subject. The author, by the way, is not identified. The initials are "P.Z."

Item 9

November 5, 1978. On page 5 there is an article by Andrezej Jaroszynski about Isaac Bashevis Singer, Nobel Laureate 1978. It reviews Singer's output and significance in rather critical terms although it does concede certain special qualities.

Item 10

July 31 (also 24), 1977. On pages 4 and 5 there is a long article as well as memoirs concerning the Holocaust - the article is entitled 35 Years Ago Behind the Wall. There was also another item which should be put ahead of it which is the beginning of that article "Behind the Wall" in the July 24, 1977 issue on page 5.



Item 11

July 3, 1977. An article on page 1 by Anna Przedpetska-Trzeciakowska about Andoni Slonimski, a very famous Polish writer - contemporary and a Jew but, I might say, like me, a Jew brought up in Polish culture.

Item 12

August 11, 1974 on the last (I believe 8th) page is a short article by Slonimski entitled, "Words", of no particular theological or ethnic significance.

Item 13

August 18, 1974 on page (I believe 5) entitled, "Letters of Edith Stein to Roman Ingarden". Edith Stein wrote these letters from Freiburg during 1917 and 1918. She was the assistant of Edmund Husserl and was instrumental in preserving Husserl's philosophical treatises and ideas.

## PRIEST URGES VATICAN TO RECOGNIZE ISRAEL (470)

By Roberta Ward

SAN FRANCISCO (NC) — The time has come for the Vatican to recognize Israel officially, according to Father Edward Flannery, former spokesman for the U.S. bishops on Jewish-Christian relations.

In an interview in San Francisco, Father Flannery said, "I tend to believe that the U.S. bishops should be among the foremost voices leading this cause.

"It is a real problem to Jews and many Christians," he said, "as to why the Vatican has failed to recognize Israel, especially now that an Arab state has (recognized it). But the Vatican persists in its refusal."

Father Flannery said that some people think the reason for the refusal is political. But, he added, "that is not a sufficient excuse."

The priest, now the director of continuing education for the clergy in the Diocese of Providence, R.I., formerly the executive secretary of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations, a post he held from 1967 to 1977.

Author of the book, "The Anguish of the Jews," Father Flannery is still heavily involved in the area of Christian-Jewish relations and was in San Francisco to give a series of lectures at a Jewish synagogue.

"The average Christian," he said, "is not interested in (Jewish-Christian relations)," and added that the subject is "too low on the agenda of the Christian churches."

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Friday, June 1, 1979

He said that this is probably due to inherent anti-Semitism, which "manifests itself in indifference to all things Jewish, including Jewish-Christian relations."

Father Flannery said that while religious anti-Semitism has been declining for a long time, "there is a certain secular or areligious kind of anti-Semitism growing now. Some of the worst kinds are fascist and new-left and certainly what the Russians are doing in keeping Jews from emigrating to Israel if they choose."

"Once the chief sources of anti-Semitism were the Christian pulpit and the Christian classroom," he said, "but today those very institutions are slowly becoming a part of the fight against anti-Semitism and before too long this will become a great historical reversal."

When he began at the secretariat in Washington, Father Flannery said, he felt quite alone in the area of Christian-Jewish relations, but has seen "a gradual and increasing growth and interest in understanding the problems — particularly the agony of the Jewish people throughout the centuries."

He said there were many events in the past 10 years which heightened interest in these relations. He credited the U. S. bishops with "their fine statement made in 1975 on the issue of relations between Jews and Christians. It was an extensive statement and the first official one to mention Israel in a positive way."

Father Flannery complained that documents such as the bishops' statement are not being implemented or used by Christians. "I find that many Jews know them far better than many Catholics, who should (know them), particularly clergy and other Catholic leaders."



NATIONAL CONFERENCE OF CATHOLIC BISHOPS  
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005 • 202-659-6857

INFORMATION REPORT

TO: Members of BCEIA, for June 7 Meeting  
FROM: Dr. Eugene J. Fisher <sup>EF</sup>  
RE: Summary of Major Activities of Secretariat (No action required)  
DATE: June 4, 1979

A. Major Dialogues

1. With Synagogue Council of America (SCA):

a) Dialogue on Ethical Methodology with Synagogue Council of America, "Religious Foundations of Social Policy," held at and hosted by Notre Dame University, May 8-10, 1979. Represents the most intensive exchange ever held between representatives of the NCCB/USCC and the SCA. Catholic team included Bishop Stafford; Msgrs. Lally and Higgins; Fathers Hehir and Hotchkin of the Conference, and Fathers Pawlikowski (Chicago) and Sullivan (Brooklyn), as well as members of the Notre Dame faculty. Jewish team included Rabbis Bokser, Brickner (UAHC), Marx, Polish, Roth, Waxman and Dr. Wyschogord, representing the key SCA Committees (Interreligious, Domestic Affairs, etc).

Papers were presented on the structure and processes of our respective social-policy decision-making; on case studies on the levels of family issues, national social policy and international social policy; and finally a comparative analysis from both Jewish and Catholic perspectives.

All participants reported gaining not only a greatly increased understanding of how the "other" community functions to bring its religious beliefs to bear on complex social issues, but a better grasp of how their own tradition operates itself. Notre Dame Press is interested in publishing the papers along with a brief summary of the discussions which were frank and open.



No formal statements were issued, but solid ground was laid for further dialogue.

b) Dialogue on "Mission and Witness," held in New York, March 22 between members of our Advisory Committee and the SCA (see enclosed minutes). Paper that formed the basis for the exchange was prepared by Tommaso Federici, professor of Biblical Theology at San Anselmo in Rome, for a meeting of the Vatican-Jewish (IJCIC) Liaison Committee in Venice in March, 1977 (text is in Origins, Oct. 19, 1978, Vol. 8: No. 18). It was commissioned by the Vatican for the meeting in response to questions from the Jewish side seeking a clarification of the "Guidelines and Suggestions for Implementing Nostra Aetate, no. 4" promulgated by the Vatican in December 1974.

While this meeting was informal, the group felt that the subject deserved more, and wider attention as part of the ongoing dialogue between our religious communities, and recommended setting up a major conference which would hopefully feature Professor Federici himself and lead to further clarification of this central theoretical and practical issue of our relations.

c) Dialogue on Abortion -- to be held on June 28, 1979, is being facilitated by the Secretariat, with the bulk of Catholic representatives chosen by the Pro-Life Secretariat.

## 2. With the Anti-Defamation League

-- "ADL/NCCB-USCC Working-Study Group": facilitated by Secretariat, between representatives of ADL and the USCC Education Department, on Aid to Private Education (Nov., 1978 -- see report attached).

## 3. Sponsored with Academic Institutions:

a) Kennedy Institute Christian/Jewish/Muslim "Trialogue," (March 8-10, 1979). Secretariat has helped to plan and chair the meetings, both to gain experience and to help develop a solid basis in this country for future dialogues, especially with Muslims, which the BCEIA might want to initiate. (See minutes, enclosed).

b) Washington Theological Coalition and ADL, (March 19-20, 1979). The Secretariat also helped the planning and implementation of this conference on the "Theology of Covenant," which brought in Professors David Tracy, John Pawlikowski and Ellis Rivkin as major presentors. This raised in the dialogue the central issue of how we view ourselves and each other, theologically, as covenant communities. Such theological

issues are vital to the dialogue, but difficult to raise officially, especially from the Jewish side, because of Orthodox Jewish hesitancies at this point. An academically and thus "neutrally") co-sponsored event facilitated a free exchange. Washington Theological Coalition is preparing the papers for publication, along with responses. On the local level, the Los Angeles Priest-Rabbi published this March, as an "historical reflection," a joint statement on "Covenant or Covenants?" Again, groundwork is being laid for future progress.

B. National Workshop on Christian-Jewish Relations

1. Fourth National Workshop held Nov. 6-9, 1978 in Los Angeles. Drew some 200 people (about half local). Major speakers: Samuel Sandmel, Geno Baroni, Krister Stendahl, Jesse Jackson, Bryan Hehir. Seminars were held on: Mission and Witness, Roots of Pluralism (Scripture and Tradition), Family, Values in Education, and Relations with Other Religions.

2. Fifth National Workshop to be held April 28-May 1, 1980 in Dallas on the theme: "Jews and Christians: Do We Live in the Same World?" Fr. Jorge Mejia of the Vatican Commission for Religious Relations with the Jews has accepted an invitation to attend and present a paper on recent developments in the dialogue from an international point of view.

C. Responses to Union of American Hebrew Congregations (UAHC)

1. Re: Jewish Outreach Program. In December, Rabbi Alexander Schindler, in his presidential address to the UAHC proposed a plan to establish "a special program to bring the message of Judaism to any and all who wish to examine or embrace it." Rabbi Balfour Brickner of the UAHC sent copies of the proposal to some thirty Christians for response (see N.Y. Times 5/20/79, attached). Enclosed for your interest is the response I prepared in consultation with Msgr. Higgins and Fathers Hotchkin and Sheerin. Several important themes, I believe, are here raised.

2. Jewish Textbooks- A major response of the Jewish community to incursions by various cults and proselytizing movements such as "Jews for Jesus" has been the preparation of educational materials for Jewish youth. Since the Messianic Jewish groups claim to be at once Jewish and Christian these materials inevitably include content on the nature of Christianity. In revising the UAHC program, Rabbi Brickner sent me a copy asking for my comments. I pointed out a number



of rather misleading statements contained in its treatment of Christianity, and suggested alternative wordings to alleviate possible misunderstandings. He has promised to make the necessary changes. This is a small thing, but one which I feel symbolizes the real advances made in the dialogue to date.

D. The Seminary Project -- The Secretariat, in cooperation with the American Jewish Committee, is currently preparing a booklet on Catholic-Jewish relations for the Priestly Formation Secretariat of the NCCB. This will indicate major areas of concern within the existing curricula and indicate ways of better preparing seminarians in their understandings of Jews and Judaism and how to handle key questions in such areas as liturgy, scripture, Church history, etc.

E. National Days of Remembrance of Victims of the Holocaust

These days of remembrance for all the victims of the Nazi death camps (Christian as well as Jewish) were voted by a joint resolution of the Congress for April 28-29. To assist dioceses wishing to commemorate them, the Secretariat together with the Liturgy office prepared sample prayers of the faithful that could be used at all Sunday masses. These were sent out along with suggestions and a list of resources for joint Christian-Jewish para-liturgical ceremonies.

The Secretariat also functioned as consultant for the President's Commission on the Holocaust chaired by Eli Wiesel and was represented at both the national service in the Rotunda of the Capitol and at the interreligious service at the National Cathedral in Washington.

F. Update:

1. Lectionary Project - Handed on for consideration to the BCL and ICEL through Bishop Kelly. The report from the Catholic Biblical Association, which was disappointing in quality (only the immediate reactions of individuals) and lacking in objectivity (only people already involved in and committed to the present NAB translation were asked to comment) was given privately to Fr. Krosnicki for the BCL and to Fr. Rotelle for ICEL.

2. Reproaches - Since the BCL is still considering alternate versions, Fr. Krosnicki sent a letter to the missalette companies requesting that, in the interim, suitable hymns be inserted in place of the present translation. With the exception of



Collegeville (which does not reprint its Holy Week booklet annually), the companies complied, using particularly "Sing My Tongue the Savior's Glory" as an alternative. The Improperia remain optional, but seldom used.

3. Since September, John Sheerin and I have given talks in the following cities: Altoona, New York City, Detroit, Philadelphia, Cincinnati, Baltimore, Dallas, New Orleans, Los Angeles, Scranton, Brooklyn, Queens, Washington, D.C., Pittsburgh, Miami Beach, Orlando, Long Island, N.Y., Milwaukee, Reston, Va., South Bend, Ind., Arlington, Potomac, Md., Springfield and Oakton, Va., and Cornwall, Ontario (for Canadian Conference of Catholic Bishops). Many of these were diocesan events, or jointly sponsored by the diocese and a major Jewish agency in the area.

4. To increase my own understanding of the overall work of the Committee, so that I will be better able to help out in staffing where I can, I have begun to participate in the Presbyterian-Reformed Consultation as an observer.



Summary of Discussion About Federici Paper

Between Representatives of

National Conference of Catholic Bishops

and

Synagogue Council of America

March 22, 1979

In attendance were: Rabbi Mordecai Waxman, Chairman, Interreligious Affairs Committee, SCA, Presiding; Dr. Eugene Fisher, Executive Secretary, Secretariat for Catholic-Jewish Relations, National Council of Catholic Bishops; Fr. Edward Flannery, Director of Continuing Education for the Clergy, Diocese of Providence, Rhode Island; Dr. Bernard Mandelbaum, Executive Vice President, SCA; Fr. John Pawlikowsky, Associate Professor of Theology, Catholic Theological Union, Chicago; Rabbi Daniel Polish, Associate Executive Vice President, SCA; Rabbi Sol Roth, Interreligious Affairs Committee, SCA; Fr. John Sheerin, General Consultant, Secretariat for Catholic-Jewish Relations, Bishops' Committee for Ecumenical and interreligious Affairs; Dr. Leonard Swidler, Professor of Religious Studies, Temple University; Rabbi Walter Wurzberger, Editor, Tradition magazine; and Dr. Michael Wyschogrod, Professor of Philosophy at Baruch College.

The discussion began with the presentation of a paper by Dr. Michael Wyschogrod, Professor of Philosophy at Baruch College and senior consultant of Interreligious Affairs of the Synagogue Council of America. In summary Dr. Wyschogrod stated:

The Federici paper is best understood if we outline two paradigmatic positions with reference to Christian mission to Jews and then ask how Federici's paper is to be interpreted in relation to these two positions.

Position I.

Faith in Jesus as redeemer is necessary for salvation. Every effort should therefore be made to persuade Jews of the faith necessary for their salvation.

Position II.

Jews are the original chosen people of God and therefore do not need faith in Jesus for their salvation. The church therefore has no right to attempt to missionize Jews.

If these two positions are the "extremes," where does Federici's paper fit in? The minimal modifications of Postition I is to emphasize that while the church has the duty to preach Jesus crucified and risen to Jews, it may not use illegitimate means of pressure to induce Jewish conversion. There is no doubt that, at the very least, Federici's paper proposes this modification by defining "undue proselytism" as

"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). (p. 281)

Federici rules out all forms of proselytism that involve such illegitimate pressure. The question that arises is whether Federici finds those forms of proselytism which do not rely on such illegitimate pressure proper and even the duty of the church. Here the answer is not clear.

At times, Federici seems to rule out any need for Jews to accept Jesus as redeemer. He says that

"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)." (p. 278)

He points out that

"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 real witness before the whole world to the Jewish people's destiny." (p. 279)

Finally, Federici specifically rejects special missionary organizations directed at Jews:

"Consequently, attempts to set up organizations of any sort, particularly educational or welfare organizations for the 'conversion' of Jews must be rejected." (p. 282)

On the other hand, Federici does not neglect the Christian duty to bring man to the true faith. He writes:



"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.'" (p. 277)

He adds that

"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." (p. 278-9)

The current validity of missionary preaching is made clear when Federici writes that

"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." (p. 279)

While the passages affirming the traditional missionary stance of the church do not specifically refer to Jews, they also do not specifically exclude Jews.

The Federici paper can therefore be read either as maintaining a missionary attitude toward Jews, though excluding means that constitute improper pressure, or as affirming the ongoing validity of Judaism and therefore the recognition of Jews as the original people of God who do not need conversion. Because there are passages that lend support to both interpretations, it would be desirable to clarify this question.

There is no doubt that, overall, the Federici is an important contribution to the dialogue.

In response to Dr. Wyschogrod's paper, Frs. Flannery and Pawlikowski noted that while the Federici paper should not be understood as an official statement of Church policy, it does, nevertheless, reflect current thinking at the highest levels of the Catholic Church. The paper "stakes out" a position from which there will be no retreat. Dr. Swidler pointed out that it was significant that there were no significant voices raised in objection to the Federici position.

Some discussion dealt with the issue about Federici's non-assertion of what Wyschogrod calls position number 2 - i.e., total non-preaching to Jews. Rabbi Wurzburger asserted that he regards it as understandable for Christianity to look to the conversion of the whole world, including the Jews. Fr. Flannery replied that a person, in believing in the correctness of his own belief, need not implicitly posit a judgment of inferiority for positions held by others. Dr. Swidler stated that the Federici paper ought be viewed in the realm of Praxis rather than theoria: Federici called for the need for people to respect each other rather than missionize one another.

Dr. Fisher stated that such practical considerations are evidenced in Federici's call for cooperation among Jews and Christians in working for social justice. He shared with the group the concern of Dr. Eva Fleischer's (Montclair State College) that in his frequent reference to "sanctifying the Name," Federici might be perceived as subsuming Judaism into Christianity. This is countered, however, by Federici's insistence in referring to Judaism in its own terms, in its own categories.

Frs. Sheerin and Pawlikowski raised the issue of "proselytism." Fr. Sheerin noted that Federici condemns "undue proselytism." It is perhaps better to eschew all proselytism, or should proselytism directed against Jews be opposed? Fr. Pawlikowski stated that the effect of Federici's structuring of things was that both undue proselytism and proselytism of Jews in any form are rejected. Certainly any form of organized activity directed specifically to the Jews is clearly rejected by Federici. He stated that Federici seems to argue that while Christians must bear witness, that witness by its nature is a mandate that both Jews and Christians have from the Hebrew Scriptures, a joint mandate.

Fr. Pawlikowski said that while he appreciated Dr. Wyschogrod's "categories," they did not exhaust the spectrum of possibilities. One particular category which might have been presented was one which posited that Christianity must come to regard itself as one revelation on others; that while the Christ event is unique, it is not the totality of revelation. He noted that Federici, at points, hints at moving in that direction.

Dr. Wyschogrod responded that the notion that no religion has the "full picture," that each has a part, and that "all is relative," is not a traditional posture. He would rather assert the uniqueness of the relationship of Judaism and Christianity. There is a special relationship vis-a-vis one another, which need not be expanded to reach beyond themselves. Fr. Pawlikowski stated that the vast majority of Christians would want to affirm that there is a special relationship with Judaism.

The group decided how best to make the paper more widely known among Jews and Catholics alike. It was suggested that a broader symposium be held on the subject of the issues raised in the paper to which Federici himself be invited and in which he could participate. The Synagogue Council indicated its willingness to cooperate in such a venture and would explore its feasibility with appropriate representatives of the U.S. National Conference of Catholic Bishops.



# National Coalition of American Nuns

Dedicated to studying, working, and speaking out on issues related to human rights and social justice  
1307 SOUTH WABASH AVENUE, #221, CHICAGO, ILLINOIS 60605

FOR IMMEDIATE RELEASE

WEDNESDAY, MAY 23, 1979

THE NATIONAL COALITION OF AMERICAN NUNS CALLS ON ALL CHRISTIAN GROUPS TO JOIN IN THE WORLDWIDE PROTEST AGAINST THE "JUDICIAL MURDER" OF HABIB ELGHANIAN, FORMER PRESIDENT OF THE IRANIAN-JEWISH COMMUNITY.

LET US REMEMBER WHAT WE LEARNED TOO LATE IN HOLOCAUST, THAT AN ATTACK ON ONE JEW CAN EASILY ESCALATE INTO AN ATTACK ON ALL JEWS.

MR. ELGHANIAN WAS CHARGED WITH "TREASON THROUGH HIS CONNECTIONS WITH ISRAEL AND ZIONISM", SUCH LOGIC INDITES ANY IRANIAN CONCERNED ABOUT THE SURVIVAL OF JEWS AND JUDAISM, AND IT SURELY PLACES THE ONE HUNDRED OTHER IMPRISONED IRANIAN JEWS IN A PERILOUS POSITION.

THE AYATOLLAH KHOMEINI PLEDGED HIS MOVEMENT TO A RENEWAL OF THE MUSLIM RELIGION. NCAN URGES AYATOLLAH KHOMEINI TO FOSTER THE BEST ELEMENTS IN MUSLIM CULT AND CULTURE, PARTICULARLY TO HELP RESTORE PEACE THROUGH JUSTICE AS DEMONSTRATED BY FAIR, OPEN TRIALS. OTHERWISE, POPULAR IGNORANCE AND HATRED FANNED BY THE FIRES OF RELIGIOUS INTOLLERANCE WILL PRODUCE A REIGN OF TERRORISTS WHICH WILL INEVITABLY DESTROY THE HOPE OF ALL GROUPS.

For further information contact:

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FOR RELEASE WEEK OF JUNE 11, 1979

THE YARDSTICK

By Msgr. George G. Higgins

Because I happen to come from LaGrange, Illinois, I watched with more than usual interest the outcome of a Conference on "Human Rights and the Palestinian-Israeli Conflict" held at the Christian Life Center there on May 18-20. The more I learned about it, however, the more my home-town pride began to turn into dismay, bordering on shame.

The Conference, sponsored by a varied group of persons representing several traditional peace groups and a number of well known pro-Arab sympathizers, purported to be an honest search by Christians for approaches of reconciliation in the Middle East.

Now I have no problem with such a search "for peace and justice in the Middle East," nor with inviting Palestinians to speak. In fact, I would welcome such initiatives as quite laudable means of promoting a serious dialogue among Christians in this country on the many complex moral and political issues involved.

But the Conference that was held in LaGrange was seemingly intent on promoting anything but serious dialogue among Christians. In fact, as the National Christian Leadership Conference for Israel (NCLCI) rightly pointed out, the LaGrange Conference was dealing with a stacked deck all along. No one even vaguely sympathetic to Israel was given room for a meaningful say. As the NCLCI statement put it: "We believe that a conference which is designed in a way that is so clearly one-sided does not meet (the) fundamental obligations and responsibilities of the Christian Church."

Given the biased design of the Conference, it is no wonder that it came out with a statement sounding more like PIO propaganda than a serious attempt to challenge the Christian conscience. The statement mixes half-fact and twisted fantasy in almost every paragraph.

It claims, for example, that the very "establishing" of Israel did "a deep

(MORE)

injustice" to Palestinians, "confiscating their land and driving many into exile." In point of fact, it was not the establishment of the state which produced the refugees, but the dislocations of the war begun by the surrounding Arab States that followed the establishment. The United Nations partition plan, which Israel accepted and the Arabs rejected, followed the lines of already settled population, giving Israel only a small fraction of the total area of "Palestine" (Transjordan then already existed as a Palestinian Arab state). In many instances Israeli Jews pleaded with their Arab neighbors to stay on as citizens of the fledgeling democracy. Under the pressure of Arab propaganda, many Arabs left. Those who stayed, however, held their possessions and in fact became full voting citizens of Israel.

The statement also alleges that no less than "100,000 people have been arrested" and that an indeterminate number "have been subjected to brutal torture," falsely alluding to "the U.S. Consulate in Jerusalem" as its source. Such allegations, as "The New Republic" pointed out in an editorial in February, have long been part of PLO propaganda. And to equate Ms. Johnson, a low-level visa official (since "retired") with the Consulate as such is to bend truth beyond the breaking point. In fact, none of these charges has ever been fully substantiated.

The statement also leaves out the other side of the picture in calling for "restitution for past wrongs" only for the Palestinians. Do the framers not know that more than half of the Jews in Israel are refugees from Arab lands, expelled from centuries-old communities with all their goods confiscated by the Arabs as they fled?

I do not know what sort of reconciliation or what vision of a just peace the framers of the LaGrange document hold. But I would seriously question its claim to being "Christian."

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FO-SPE

February 28, 1979

Rabbi James Rudin

Ernest Weiner

FEATURE ARTICLE ON AJC/BAPTIST FORUM, 2/13  
February 15 issue, San Rafael Independent Jnl

Thanks for your thoughtful note on the conference.  
The attached article reflects the "breakthrough"  
quality which the press picked up.

I have already been in touch with Dr. DuPozo and  
Dean Patterson and we shall begin to move very  
quickly.

Any guidance you can provide at this point will  
be welcomed and used.

Best personal regards.

cc: Will Katz  
Harold Applebaum  
Marc Tanenbaum  
Mort Yarnon  
Neil Sandberg

Encl.



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## Religious leaders talk of Israel, missionaries, freedom



Dr. Jimmy Allen — at seminary forum

By Mary Leydecker

In an unusual dialogue this week on the campus of the Golden Gate Baptist Theological Seminary, Southern Baptists and Jewish representatives agreed they hope Israel will adopt policies guaranteeing individual religious freedom.

Speaking during the dialogue on the Strawberry Point campus were Dr. Jimmy Allen, president of the Southern Baptist Convention, and a number of Jewish leaders, both nationwide and local, and other Baptists.

Allen related his recent experiences in Israel where he had gone to try to convince leaders that the "anti-missionary" religious measure adopted in 1977 should be revised.

The chief Jewish speaker during the dialogue, Rabbi James Rudin, assistant national director of International Affairs of the American Jewish Committee, agreed the measure is "a bad law," and said it has been opposed by his committee.

Jews, who have been victims of intolerance, should be the first to see the benefits of religious liberty, Rudin said.

Allen said he hopes the Israeli parliament, the Knesset, will adopt a law which allows Israelis to "hold a faith, share a faith or change a faith," a remark met with applause by both Jews and Baptists at the gathering.

The Southern Baptist leader also said that "maybe it is too high an expectation" to hope that Israel will carry out a role as the "conscience of the world."

He explained that the anti-mis-

sionary law, adopted in December 1977, which prohibits bribing someone to change his religion, was "based on a myth" that many people in Israel believe.

The legend goes back many years, he said, when a Roman Catholic organization helped relocate some Israelis who did not want to stay. The story, which Allen said is not true, was that Christian organizations would provide visas for Israelis to leave the country if they would convert.

The Southern Baptist also pointed out that this is no longer an issue in Israel. Improved economic conditions and lessened immigration have reduced the number of immigrants who want to leave Israel.

His own efforts in December and January in Israel, he said, would have come to naught if the American Jewish Committee already had not said the anti-missionary law was a bad one.

Allen said he was assured by Israeli justice minister Schmuël Tamir and others that a new Israel law will contain provisions for religious freedom, and that in any event, the "teeth have been removed" from the earlier measure.

The Jewish and Baptist leaders participating in the dialogue also reached a measure of accord on a subject foremost in many Jewish leaders' mind.

In Rudin's words, Jews have no quarrel with "witnessing" one's religion, because, "That's what we're here for — doing God's work on Earth."

However, he said, "proselyting" is another matter.

Any programs like a "mission to the Jews" or "take a Jew to lunch" "are unacceptable to us."

Rudin said the American Jewish Committee has had an on-going battle with the Missouri Synod of the Lutheran Church because of denomination's policy of "witnessing to Jews," and providing special material aimed only at converting Jews.

Allen said he also rejects proselyting: "going out to get new members," but that Baptists do believe it is essential to share with others, to witness, to their faith that "God revealed himself in the Messiah."

He said he did not mean a "barage at some particular group," like the Jews, but that he and other Christians still will say, "I believe this is the truth."

Then, he added, he would have "respect for the right of one's conscience, to reject or accept," his belief.

However, Allen added, Baptists do mean something a little different when they use the word "mission" than perhaps the Jews do.

A professor at the Golden Gate seminary agreed. Baptists tend to think of verbalizing their belief, or

even some sort of a structure, when they talk of mission, said Dr. William Hendricks.

Jews, the professor said, tend to think of mission or witnessing as being demonstrated in their whole lifestyle rather than trying to convince others of their religion through words.

At various times, both the Jewish and Baptist leaders spoke of the matters they have in common. The efforts to get Israel to change the anti-bribery or anti-missionary law were termed by Rudin to be "Jewish and Baptist politics at its best."

The forum often was marked with laughter, and Rudin drew chuckles from both groups of religious leaders when he commented that Jews and Southern Baptists both needed to revise their stereotypes. "I grew up in Virginia," he said, "and I know that all Southern Baptists are not rednecks and all Jews are not pawn brokers or rag pickers."

Allen jokingly commented toward the end of the amicable session, attended by about 40 persons, that "Jews and Southern Baptists ought to get together more often. We enjoy fighting so much."

## Religion

Friday, February 16, 1979

Independent-Journal