



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 47, Folder 10, Vatican document, "Notes on the Correct Way to Present Jews & Judaism", 1985.

June 11, 1985

TO: ISRAEL SINGER

FROM: Mark Friedman

RE: "Notes on the correct way to present the Jews and Judaism in
preaching and catechesis in the Roman Catholic Church"

On the whole, I agree with Riegner's evaluation of this document prepared by the Vatican Commission for Religious Relations with the Jews. It is a set of traditionalist instructions, bereft of the surface warmth of some of this Pope's statements.

The concern for Judaism in Catholic teaching is seen as having three foundations. 1) historical; 2) "to understand better certain aspects of the life of the Church"; 3) anti-Semitism. Teaching on Judaism seeks, in part, to "uproot from among the faithful the remains of anti-Semitism still to be found here and there." It is self-serving to claim that anti-Semitism may be found only among the faithful and not within the faith.

The relationship between Judaism and Christianity is still summarized in a number of contrasting paired ideas - promise and fulfillment, continuity and newness, singularity and universality. Riegner is correct to point out that it is a step backward from some of this Pope's statements to the language "Church and Judaism cannot then be seen as two parallel ways of salvation." This is not a document trying to understand the Jew "as he is" or one which presents the Jew's self-definition. It is a document which shows how to fit Jews and Judaism into Catholic teaching.

Only one Jewish source is quoted in the document, a gemora in Sotah 22B which criticizes various types of Pharisees. This comes at the end of a long section on Jesus' relations with Jews and Judaism. It begins with a statement on Jesus' relations with "biblical law and its more or less traditional interpretation."

The paragraphs on Judaism and Christianity in History are not very good. While conceding that the history of Israel did not end in 70 C.E., that history is seen as continuing in the Diaspora where the Jews bore witness to the world. The fact that the history of Israel continued on the Land is omitted, although the memory of the Land is described as a religious attachment. While the permanence of Israel is to be interpreted within God's design, the existence of the State of Israel are not to be seen in a religious perspective, but in reference to international law.

The Notes condemn anti-Semitism without ever admitting any role for the Church in fostering anti-Semitism over the years. It seems that the centuries of anti-Semitism have no message for the Church as "Catechesis should on the other hand help in understanding the meaning for the Jews of the extermination during the years 1939-1945, and its consequences." Catholics have nothing to learn from the Holocaust.

THE AMERICAN JEWISH COMMITTEE

date June 14, 1985
to IJCIC
from Interreligious Affairs Department, American Jewish Committee
subject Response to Notes

Whatever good intentions led to the formulation of the Notes, they unfortunately represent a major retreat from earlier Catholic statements, most notably the 1975 Vatican Guidelines and the declarations of the French, German, Brazilian and United States bishops' conferences. The Notes declare that "respect for the other as he is" is "the fundamental condition of dialogue." (Notes, para. 4 citing Guidelines I) However, the document itself reflects little recognition of how Jews conceive of themselves. Indeed, the extent to which Jews are defined in the Notes by non-dialogic theological constructs verges on Christian triumphalism.

The Holocaust and the creation of the State of Israel are absolutely crucial aspects of contemporary Jewish existence. The Notes however are totally inadequate in providing Catholics with sufficient guidelines on how to teach, preach and understand these major events that have so decisively shaped the way Jews define themselves.

Para. 25 is a particularly glaring example of this inadequacy. There it is baldly stated that the existence of Israel should not be "envisaged" in a religious perspective, but rather the Jewish State must be perceived by "common principles of international law." Even within this narrow frame of reference, nothing is said about Israel's right to exist or of the justice of her cause. Modern Israel is emptied of any possible religious significance for Christians. Even Israel's profound religious significance for Jews -- surely the paramount fact to be considered in any document that purports to instruct Christians about Jews and Judaism -- is mentioned in such recondite fashion as to be unrecognizable.

Equally grievous is the vague, passing and almost gratuitous reference to "the extermination during the years 1939-1945." (para. 25) The absence of a strong statement on the Holocaust is particularly disturbing. When this muted and oblique reference is compared to the forthright and morally reconciling statement of the German bishops on the same subject, the poverty of the Notes is revealed. (Compare, e.g.: "Apart from some admirable efforts by individuals and groups, most of us during the time of National Socialism formed a church community preoccupied with the threat to our own institutions. We turned our backs to this persecuted Jewish people and were silent about the crimes perpetrated on Jews and Judaism.")

The Notes are especially retrogressive with respect to the integrity of Judaism as a viable faith. In I, para. 7, the Jewish religion is implicitly relegated to the same category as gentile religions by the assertion that the Church must witness to "all." The unabashed triumphalism of the claim that the Church is the "all embracing means of salvation" explicitly denies to Judaism any salvific status. There is no parallelism between Synagogue and Church. The worth of the former dispensation has been superceded by the latter. We contend that this conception of the relationship of the two communities is under review in leading works of Catholic theology today. Yet the Notes do not reflect any of this significant new thinking; indeed, they appear to foreclose consideration of recent scholarly and theological developments. Contemporary Judaism, while acknowledged, is seen only as useful for illuminating aspects of church life (I, para. 3). Similarly, the chief significance of biblical Israel is subsumed under the category of mere preparation (I, para. 8). Jews had "difficulty in recognizing...their Messiah." This assertion smacks of ancient canards of Jewish "stubbornness" and "rigidity." Moreover, the lack of any critical reflection on the entire theological paradigm of "promise and fulfilment" into which these observations fit, as well as the attempt to renew the hermeneutics of typology, indicate serious defects in the document.

Worse still, in II, para. 1, the validity and permanence of the "election of Israel" seems to have been removed from the Jews and transferred to the Church. The Pope's 1980 statement in Mainz, which affirmed the permanence of the Jewish covenant, is here transmuted into an affirmation of the "permanent reality" of the Jewish people. While Judaism is denied authentic religious validity, the Notes appeal to the principle of "religious liberty" (I, para. 7) as a ground for the legitimacy of on-going Jewish existence. Without an explicit theological validation of that existence, such an appeal can only recall the inferior notions of "sufferance" and "tolerance." In light of post-Vatican II developments in Catholic-Jewish relations, these notions are far from adequate. The Notes err in allotting Judaism only the narrowest of roles in the economy of salvation.

In IV, para. 21, C, the Jewish "no" to Jesus is cited only as a "sad fact" which, in 21, D, led to the "rupture" between "Judaism and the young Church." The implicit message is that the separation between these two movements is the "fault" of the Jews. No mention of any possible Christian role in the historic divergence is made. Israel's "unbelief" is held up as the sole cause of the parting of the ways.

The eschatological "convergence" described in II, paras. 9-11 is at once disturbing and highly triumphalistic. What is lacking is a sense of the radically unredeemed character of creation. The humble yet bracing image of a pilgrim church working within an unredeemed world could have provided an ecclesiological image that facilitated Jewish-Christian cooperation. Instead, the image of the Church expressed in the Notes is throughout one of triumphal assurance and finality. The language of Nostra Aetate itself -- "...the Church awaits that day known to God alone on which all peoples will address the Lord in a single voice and 'serve him shoulder to shoulder' (Soph. 3,9)" -- is less triumphalistic and more open to dialogical understanding.

In II, para. 11, there is a blurring of our different histories as peoples

of God. Jewish and Christian histories are emptied of their rich distinctiveness and diversity. We are left instead with "one same memory," something that is simply not true for either community, except perhaps in the most rarefied, abstract theological sense. Historical Jews, in contradistinction to some theological entity called (biblical) "Israel," have very different memories from Roman Catholics. This ought to be honestly stated. Too much emphasis on the idea of the "common spiritual bond" has led to an effacement of post-biblical Jewish history in deference to ancient Israel. The theology underlying these Notes has too easily elided the Jews into a biblical Israel, which is in turn subsumed under the category of preparation.

Finally, the discussion of Jesus' execution, III, para. 22, merely invokes Nostra Aetate and Trent as cautions against assigning blame to all Jews without distinction. So purely theological an approach appears quite incommensurable with the volatile nature of the material under consideration. The Gospels themselves are, after all, quite vivid and historicizing in this regard. Some mention of the political situation of the time; of Roman oppression; of the dubious status of the priestly Sanhedrin, etc. is required. To do less is to invite a return to ancient misconceptions.

In sum, this is a disappointing document that undermines the gains of Catholic-Jewish encounter in recent years.

Rabbi A. James Rudin, National Interreligious Affairs Director

Judith H. Banki, Associate National Interreligious Affairs Director

Rabbi Alan Mittleman, Ph.D., Interreligious Affairs Specialist

June 14, 1985

SCA NEWS

SYNAGOGUE COUNCIL OF AMERICA



327 LEXINGTON AVENUE, NEW YORK, NEW YORK 10016 • (212) 686-8670

AMERICAN SECRETARIAT

International Jewish Committee ON Interreligious Consultations

His Eminence Jan Cardinal Willebrands
President, Vatican Commission for Religious Relations with
the Jews
Via Del Erbe
Vatican City, Italy

Your Eminence, On May 27, your commission shared with IJCIC and its member agencies text of proposed notes on preaching and catechesis regarding Jews and Judaism in Roman Catholic churches. The undersigned IJCIC bodies have studied this text carefully. We appreciate the fact that these notes are intended for internal guidance of Catholic faithful. At the same time, it cannot but have important consequences as did Nostra Aetate and 1975 Vatican guidelines.

In the spirit of candor and mutual respect that has characterized our relations since Vatican Council II, we must inform you of our disappointment over what we perceive to be the regressive spirit and formulations about Jews, Judaism, the Nazi Holocaust, and the meaning of Israel.

We are concerned that this document may be construed as a step backward from earlier Vatican affirmations concerning Catholic-Jewish relations.

Following precedents established between us since Vatican Council II, we are sending you a letter representing the consensus of our constituent agencies setting forth our specific objections to this document.

We are particularly dismayed that contrary to all previous precedents, these notes are scheduled to be published in L'Osservatore Romano on June 24, without the courtesy of any consultation with your Jewish participants in dialogue. Therefore, we urgently request a postponement of their publication pending an opportunity for discussion.

Respectfully,

Rabbi Mordechai Waxman, Chairman of IJCIC

American Jewish Committee
Anti-Defamation League-B'nai B'rith
Synagogue Council of America
World Jewish Congress
Israel Interfaith Committee

June 19, 1985

SCA is the national coordinating agency for the Conservative, Orthodox and Reform rabbinic and congregational organizations.

CONSTITUENT AGENCIES

Conservative: RABBINICAL ASSEMBLY
Orthodox: RABBINICAL COUNCIL OF AMERICA
Reform: CENTRAL CONFERENCE OF AMERICAN RABBIS

UNITED SYNAGOGUE OF AMERICA
UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA
UNION OF AMERICAN HEBREW CONGREGATIONS

SCA NEWS

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AMERICAN SECRETARIAT
International Jewish Committee
on
Interreligious Consultations

JUNE 21, 1985

FOR RELEASE: MONDAY, JUNE 24, 1985

NEW YORK

JEWISH GROUPS QUERY VATICAN

THE INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS (IJCIC) TODAY EXPRESSED ITS DISAPPOINTMENT OVER WHAT WE PERCEIVE TO BE THE REGRESSIVE SPIRIT AND FORMULATIONS ABOUT JEWS, JUDAISM, THE NAZI HOLOCAUST, AND THE MEANING OF ISRAEL IN JUST-ISSUED VATICAN NOTES ON JEWS AND JUDAISM ON CATHOLIC PREACHING AND CATECHESIS.

THE VATICAN "NOTES ON THE CORRECT WAY TO PRESENT THE JEWS AND JUDAISM IN PREACHING AND CATECHESIS IN THE ROMAN CATHOLIC CHURCH" WERE PREPARED BY THE COMMISSION OF THE HOLY SEE FOR RELIGIOUS RELATIONS WITH THE JEWS, WHOSE PRESIDENT IS HIS EMINENCE JOHANNES CARDINAL WILLEBRANDS OF THE NETHERLANDS. THE "NOTES" WERE PUBLISHED TODAY IN THE OFFICIAL VATICAN DAILY, "L'OSSERVATORE ROMANO."

THE IJCIC MEMBER AGENCIES ARE THE AMERICAN JEWISH COMMITTEE, THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH, THE ISRAEL INTERFAITH COMMITTEE, THE SYNAGOGUE COUNCIL OF AMERICA AND THE WORLD JEWISH CONGRESS.

IJCIC SAID THAT WHILE THERE IS MUCH OF VALUE IN THE NOTES, CERTAIN OF THE FORMULATIONS REPRESENT A RETREAT FROM EARLIER CATHOLIC STATEMENTS SUCH AS THE 1975 VATICAN GUIDELINES AND THE DECLARATIONS OF THE FRENCH, WEST GERMAN, BRAZILIAN AND UNITED STATES BISHOPS' CONFERENCES. RABBI MORDECAI WAXMAN, CHAIRMAN OF IJCIC, SAID THAT HE HAD EARLIER SENT A TELEGRAM TO CARDINAL WILLEBRANDS, SIGNED BY ALL THE MEMBER AGENCIES OF IJCIC, WHICH IN A QUERYING TONE HAD SOUGHT CLARIFICATION AND CONSULTATION ON THE NOTES.

AMONG THE POSITIVE FEATURES OF THE NOTES, THE IJCIC SPECIFIED THE FOLLOWING: THE SECTIONS ON THE JEWISH ROOTS OF CHRISTIANITY, THE JEWS IN THE NEW TESTAMENT, THE LITURGY, AND JUDAISM AND CHRISTIANITY IN HISTORY ARE, FOR THE MOST PART, HELPFUL CLARIFICATIONS WHICH ADDRESS AND CORRECT A NUMBER OF MISCONCEPTIONS. SUCH SENSITIVE AREAS AS: THE HOSTILE REFERENCES TO THE JEWS IN THE NEW TESTAMENT, JESUS' RELATIONS WITH THE PHARISEES, AND HIS AGREEMENT WITH BASIC PHARASAIC BELIEFS, ARE HANDLED IN SCHOLARLY FASHION AND WITH DELICACY. THE COMMITMENT TO RELIGIOUS LIBERTY AND THE CONTINUING CONCERN ABOUT ANTI-SEMITISM ARE REASSURING.

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Reform:	CENTRAL CONFERENCE OF AMERICAN RABBIS	UNION OF AMERICAN HEBREW CONGREGATIONS

POINTING OUT THAT THE NOTES DECLARE THAT "RESPECT FOR THE OTHER AS HE IS, IS THE FUNDAMENTAL CONDITION OF DIALOGUE," THE IJCIC NOTED THAT THE DOCUMENT ITSELF REFLECTS LITTLE RECOGNITION OF HOW JEWS CONCEIVE OF THEMSELVES.

IJCIC OBSERVED THAT THE HOLOCAUST AND THE CREATION OF THE STATE OF ISRAEL ARE ABSOLUTELY CRUCIAL ASPECTS OF CONTEMPORARY JEWISH EXISTENCE. THE NOTES, HOWEVER, ARE TOTALLY INADEQUATE IN PROVIDING CATHOLICS WITH SUFFICIENT GUIDELINES ON HOW TO TEACH, PREACH, AND UNDERSTAND THESE MAJOR EVENTS THAT HAVE SO DECISIVELY SHAPED THE WAY JEWS DEFINE THEMSELVES.

PARAGRAPH 25 IS A PARTICULARLY GLARING EXAMPLE OF THIS INADEQUACY. THERE IT IS BALDLY STATED THAT THE EXISTENCE OF ISRAEL SHOULD NOT BE 'ENVISAGED' IN A RELIGIOUS PERSPECTIVE, BUT RATHER THE JEWISH STATE MUST BE PERCEIVED BY 'COMMON PRINCIPLES OF INTERNATIONAL LAW.' EVEN WITHIN THIS NARROW FRAME OF REFERENCE, NOTHING IS SAID ABOUT ISRAEL'S RIGHT TO EXIST OR OF THE JUSTICE OF HER CAUSE.

MODERN ISRAEL IS EMPTIED OF ANY POSSIBLE RELIGIOUS SIGNIFICANCE FOR CHRISTIANS. EVEN ISRAEL'S PROFOUND RELIGIOUS SIGNIFICANCE FOR JEWS -- SURELY THE PARAMOUNT FACT TO BE CONSIDERED IN ANY DOCUMENT THAT PURPORTS TO INSTRUCT CHRISTIANS ABOUT JEWS AND JUDAISM -- IS MENTIONED IN SUCH RECONDITE FASHION AS TO BE UNRECOGNIZABLE.

ON THE NAZI HOLOCAUST, THE IJCIC SAID THAT EQUALLY GRIEVOUS IS THE VAGUE, PASSING AND ALMOST GRATUITOUS REFERENCE TO 'THE EXTERMINATION DURING THE YEARS 1939-1945.' THE ABSENCE OF A STRONG STATEMENT ON THE HOLOCAUST IS PARTICULARLY DISTURBING.

REGARDING THE TREATMENT OF JEWISH HISTORY AND TRADITIONS, THE IJCIC STATED THAT THE NOTES AIM TO REMEDY 'A PAINFUL IGNORANCE OF THE HISTORY AND TRADITIONS OF JUDAISM.' HOWEVER, THEY DO NOT REMEDY THAT 'PAINFUL IGNORANCE', NEITHER JEWISH HISTORY NOR JEWISH TRADITIONS ARE EXPLORED IN THE NOTES, OR EVEN REFERRED TO AS HAVING INDEPENDENT VALUE. RATHER, THE HISTORY AND TRADITIONS OF JUDAISM ARE APPROPRIATED BY THE CHURCH. THE ROLE OF BIBLICAL ISRAEL IS SEEN ONLY AS PREPARATORY. (INDEED, THAT IS THE ONLY REASON GIVEN FOR CATHOLICS TO 'APPRECIATE AND LOVE JEWS.')

ON ANTI-SEMITISM, THE IJCIC POINTED OUT THAT THE NOTES ALLUDE TO THE 'NEGATIVE' RELATIONS BETWEEN JEWS AND CHRISTIANS FOR TWO MILLENNIA BUT OFFER NOTHING OF THIS HISTORY. HOW CAN JEWS AND JUDAISM BE PRESENTED IN CATHOLIC TEACHING AND PREACHING WITHOUT SOME ACKNOWLEDGEMENT OF THE HISTORICAL EXPRESSIONS OF CHRISTIAN ANIMOSITY?

THE CONCLUSIONS CALL FOR 'OBJECTIVITY' IN TEACHING ABOUT JEWS AND JUDAISM. IJCIC SAID, WE CONTEND THAT THERE IS LITTLE OF OBJECTIVE TEACHING IN THE NOTES. JUDAISM IS DEFINED, NOT IN TERMS OF ITS OWN SELF-UNDERSTANDING OF ITS RELIGIOUS EXPERIENCE AND HISTORY BUT ONLY IN TERMS OF CHRISTIAN CATEGORIES, WHICH WE REGRET TO SAY -- STRIKE US AS TRIUMPHALISTIC.

IN ITS CONCLUDING STATEMENT, IJCIC DECLARED, THAT WE BELIEVE THIS DOCUMENT WILL BE PERCEIVED AS A STEP BACKWARD IN CATHOLIC-JEWISH RELATIONS, AND THAT IT MAY UNDERMINE THE GAINS WE HAVE ACHIEVED THROUGH DIALOGUE, JOINT STUDY AND JOINT ACTION IN RECENT YEARS. FOR THIS REASON, WE ARE ALL THE MORE DISMAYED THAT - UNLIKE 'NOSTRA AETATE' ITSELF AND THE '1975 GUIDELINES' -- IT IS BEING PUBLISHED WITHOUT PRIOR CONSULTATION WITH THE JEWISH COMMUNITY.

June 19, 1985

Your Eminence:

As indicated in our communication to you of 17 June, IJCIC and its member agencies hereby offer a more systematic response to the "Notes" than was possible to send by cable. As a courtesy we share these observations with you prior to the publication of the Notes in hope that their publication may be delayed pending mutual discussion and dialogue on the substance and wording of the document. Our public response to the publication of the Notes will of necessity, reflect the views expressed herein.

We believe there is much of value in the Notes. The sections on the Jewish Roots of Christianity, the Jews in the New Testament, the Liturgy and Judaism and Christianity in History are, for the most part, helpful clarifications which address and correct a number of lingering misconceptions. Such sensitive areas as: the hostile references to the Jews in the New Testament, Jesus' relations with the Pharisees, and his agreement with basic pharisaic beliefs, are handled in scholarly fashion and with delicacy. The commitment to religious liberty and the continuing concern about anti-Semitism are reassuring.

At the same time, we find that many of the formulations in the Notes represent a retreat from earlier Catholic statements such as the 1975 Vatican Guidelines and the declarations of the French, German, Brazilian and United States bishops' conferences. The Notes declare that "respect for the other as he is" is "the fundamental condition of dialogue." (Notes, para. 4 citing Guidelines I). However, the document itself reflects little recognition of how Jews conceive of themselves.

The Holocaust and the creation of the State of Israel are absolutely crucial aspects of contemporary Jewish existence. The Notes however are totally inadequate in providing Catholics with sufficient guidelines on how to teach, preach,

and understand these major events that have so decisively shaped the way Jews define themselves.

Para. 25 is a particularly glaring example of this inadequacy. There it is baldly stated that the existence of Israel should not be "envisaged" in a religious perspective, but rather the Jewish State must be perceived by "common principles of international law." Even within this narrow frame of reference, nothing is said about Israel's right to exist or of the justice of her cause. Modern Israel is emptied of any possible religious significance for Christians. Even Israel's profound religious significance for Jews -- surely the paramount fact to be considered in any document that purports to instruct Christians about Jews and Judaism -- is mentioned in such recondite fashion as to be unrecognizable.

Equally grievous is the vague, passing and almost gratuitous reference to "the extermination during the years 1939-1945." (para. 25). The absence of a strong statement on the Holocaust is particularly disturbing.

Your eminence, we do not expect the Roman Catholic Church to accept for itself the religious significance that the State of Israel has for Jews. We do not find objectionable the argument that the political options of the State of Israel should be discussed in the context of both international law and international politics. But surely some empathy for Jewish feelings regarding the Holocaust and the significance of the State of Israel could appear in the Notes without compromising the Church's position on these issues. Your own Cardinal Bea Memorial Lecture, delivered at the Westminster Cathedral Conference Center in March, reflects exactly that empathy and understanding:

"In this connection Jewish sensibilities should be respected and cared for, although they may not enter into our normal perspectives. I shall name only two here: the recent history of Jewish suffering during the Nazi persecution, and the Jews' commitment to and concern for the land of Israel; this concern

is political or secular but also, for many, religious. It belongs, I believe, to an exercise of Christian charity towards one's own brother, with whom we are seeking reconciliation for offences which are very real, not to gloss over this dimension. To carry the memory of many million deaths is a terrible burden; to have a place under the sun where to live in peace and security, with due respect for the rights of others, is a form of hope. Here we have two important points of reference in the Catholics' day-to-day relation to the Jews."

The Notes aim to remedy "a painful ignorance of the history and traditions of Judaism." However, they do not remedy that "painful ignorance"; neither Jewish history nor Jewish traditions are explored in the Notes, or even referred to as having independent value. Rather, the history and traditions of Judaism are appropriated by the Church. The role of Biblical Israel is seen only as preparatory. (Indeed, that is the only reason given for Catholics to "appreciate and love Jews.")

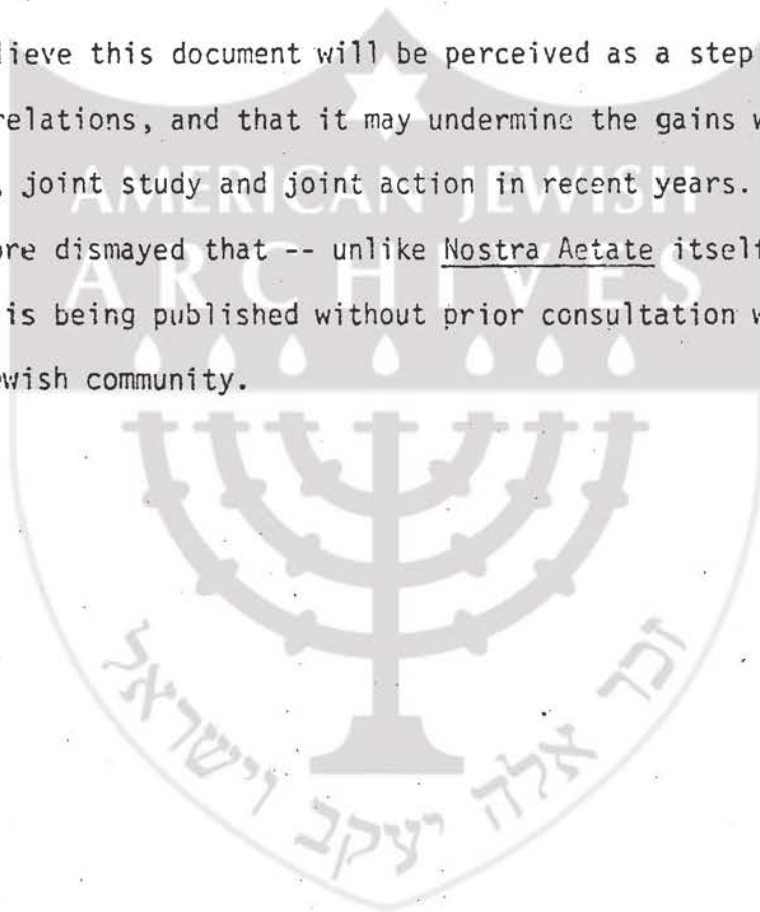
Moreover, the Notes affirm the typological approach to biblical interpretation. Of necessity, this form of hermeneutics forces Jews and Judaism into preconceived categories, which do not reflect historical reality. What positive meaning can the ongoing, post-biblical existence of the Jews have when the Hebrew Bible is conceived of primarily as a praeparatio evangelica? Thus, in order to satisfy typological needs, Jews are described as "the people of the Old Testament." As your eminence knows, that is a totally inadequate description.

The Notes allude to the "negative" relations between Jews and Christians for two millenia but offer nothing of this history. How can Jews and Judaism be presented in Catholic teaching and preaching without some acknowledgment of the historical expressions of Christian animosity? Similarly, the "continuous spiritual

fecundity" of Jews and Judaism is noted, but not specified. Some examples and illustrations would be helpful -- if not necessary -- to teachers and homilists.

The conclusions call for "objectivity" in teaching about Jews and Judaism. We contend that there is little of "objective" teaching in the Notes. Judaism is defined, not in terms of its own self-understanding of its religious experience and history but only in terms of Christian categories, which we regret to say -- strike us as triumphalistic.

We believe this document will be perceived as a step backward in Catholic-Jewish relations, and that it may undermine the gains we have achieved through dialogue, joint study and joint action in recent years. For this reason, we are all the more dismayed that -- unlike Nostra Aetate itself and the 1975 Guidelines -- it is being published without prior consultation with representative members of the Jewish community.



June 21, 1985

*[Shortened for suitability
as a cable or night letter
over draft #1.]*

Your Eminence:

Time not permitting detailed letter, we hereby specify our concerns regarding the Notes.

We believe there is much of value in the Notes. The sections on the Jewish Roots of Christianity, the Jews in the New Testament, the Liturgy and Judaism and Christianity in History are, for the most part, helpful clarifications which address a number of lingering misconceptions. The commitment to religious liberty and the continuing concern about anti-Semitism are reassuring.

Yet we believe the good intentions motivating the Notes are undermined by inadequate formulations, careless language and a triumphalist approach to Judaism. While declaring that "respect for the other as he is" is "fundamental condition of dialogue" the Notes reflect little recognition of how Jews conceive themselves.

The Holocaust and the creation of the State of Israel are absolutely crucial aspects of contemporary Jewish existence. The Notes however are totally inadequate in providing guidelines on how to teach, preach and understand these major events that have so decisively shaped the way Jews define themselves.

Your eminence, we do not expect the Roman Catholic Church to accept for itself the religious significance that the State of Israel has for Jews. We do not find objectionable the argument that the political options of the State of Israel should be discussed in the context of both international law and international politics. But surely some empathy for Jewish feelings regarding the Holocaust and the significance of the State of Israel could appear in the Notes without compromising the Church's position on these issues. Your own Cardinal Bea Memorial Lecture, delivered at the Westminster Cathedral Conference Center 10 March, reflects exactly that empathy and understanding.

The Notes aim to remedy "a painful ignorance of the history and traditions

of Judaism." However, they do not remedy that "painful ignorance" since neither Jewish history nor Jewish traditions are explored in the Notes. Rather, they are appropriated by the Church. The role of Biblical Israel is seen only as preparatory. (Indeed, that is the only reason given for Catholics to "appreciate and love Jews.") Cannot Judaism be described and valued in its separateness from Christianity?

Moreover, the typological approach to biblical interpretation, of necessity, forces Jews and Judaism into preconceived categories which do not reflect historical reality. What positive meaning can the ongoing, post-biblical existence of the Jews have when the Hebrew Bible is conceived of primarily as a praeparatio evangelica? In order to satisfy typological needs, Jews are described as "the people of the Old Testament." As your eminence knows, that is a totally inadequate description.

The Notes allude to the "negative" relations between Jews and Christians for two millenia but offer nothing of this history. How can Jews and Judaism be presented in Catholic teaching and preaching without some acknowledgment of the historical expressions of Christian animosity? Similarly, the "continuous spiritual fecundity" of Jews and Judaism is noted, but not specified. Some examples and illustrations should be provided to teachers and homilists. The Notes are especially retrogressive with respect to the integrity of Judaism as a viable faith and appear to explicitly deny to Judaism any salvific status. The Jewish "no" to Jesus is cited only as a "sad fact" which led to the "rupture" between "Judaism and the young Church." The implicit message is that the separation between these two movements is the "fault" of the Jews. No mention of any possible Christian role in the historic divergence is made. Israel's "unbelief" is held up as the sole cause of the parting of the ways.

The discussion of Jesus' execution merely invokes Nostra Aetate and Trent as cautions against assigning blame to all Jews without distinction. The Gospels themselves are quite vivid and historicizing in this regard. Some mention of the political

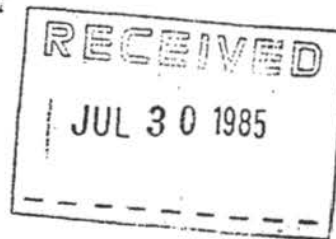
situation of the time; of Roman oppression; of the dubious status of the priestly Sanhedrin, etc. is required. To do less is to invite a return to ancient misconceptions.

The conclusions call for "objectivity" in teaching about Jews and Judaism. We content that there is little of objective teaching in the Notes. Judaism is defined, not in terms of its own self-understanding of its religious experience and history but only in terms of Christian categories, which we regret to say -- strike us as paternalistic.

In summary, the Notes offer little specific information to help catechists and preachers understand contemporary Jews and Judaism or overcome the prevalent "painful ignorance". Your eminence could help to counter the potential negative reception of the Notes by announcing that such information should be sought and welcomed by Catholics in dialogue with Jews. Otherwise, we fear this document may be perceived as a step backward in Catholic-Jewish relations which may undermine the gains we have achieved through dialogue, joint study and joint action in recent years.



Department of Historical
and Doctrinal Studies



AMERICAN JEWISH ARCHIVES

REFLECTIONS ON "Notes on the Correct Way to
Present Jews and Judaism in Preaching and
Catechesis in the Roman Catholic Church"

(Rev.) John T. Pawlikowski, O.S.M., Ph.D
Professor
Catholic Theological Union

23 July 1985

The Process: There is little doubt that much of the controversy surrounding the NOTES could have been avoided if more extensive consultation had preceded their release. The Commission for Religious Relations with Jews did seek the opinion of qualified Catholic experts in the dialogue, including groups such as the American Bishops' Secretariat Advisory Committee. But there was no opportunity for Jewish groups to respond to the text until ten days prior to the issuance of the NOTES. This was unfortunate for confidence-building in the dialogue. It also helped to produce a sense of regression in the Jewish community in view of the extensive opportunity for pre-publication commentary accorded it at the time of the 1975 Vatican Guidelines. There is no question here of Jewish asking for a veto over a Catholic document. But if the Church is to take seriously one of the cardinal principles of the 1975 Guidelines--Christians must come to understand Jews as they define themselves--it is imperative that the Jewish community have the chance to comment on definitions of Jewish existence in ecclesial documents before they are released to the church at large. This is not to imply that the interpretations of Judaism presented in Catholic documents will fully mesh with Jewish self-understandings. There are fundamental

theological differences between our two faith communities that will condition the way in which Catholics understand Judaism as opposed to Jewish self-understanding (and vice-versa). But we have an obligation to listen to Jewish reaction to the way we officially present the meaning of the People Israel to the Catholic faithful. It also should be clear, as Cardinal Bernardin of Chicago insisted in an address to the American Jewish Committee last November, that Jews in no sense need Christian approbation for their faith perspective. But because it is virtually impossible for the church to define itself without reference to Judaism--"Christianity and Judaism (are) 'linked together at the very level of their identity'(NOTES 1:2)--and because prejudicial definitions of Judaism by the church in the past have caused so much suffering and death for Jews we have an obligation to dialogue with responsible Jewish spokespersons early on in our theological formulations in this area.

In all fairness, however, the responsibility for the present tension cannot be placed solely on Vatican officials. The official Jewish responses were overly quick and did not seek further explanations from Catholic officials nor incorporate some of the added comments of Msgr. Jorge Mejia, Secretary of the Vatican

Commission, which were published together with the NOTES. Hopefully both communities have learned a valuable lesson from this experience. Failure to adequately consult and the resort to interfaith discussion through media releases will poison the relationship. We both become victims of outside forces such as headline writers who distorted both the reactions of the International Jewish Liaison Committee and individual Jewish spokespersons such as Geoffrey Wigoder (far more negative than the statements themselves) as well as the official U.S. Catholic Conference release (far too positive).

These headlines created a sense of polarization between Catholics and Jews over the NOTES that was not fully warranted by the statements themselves which were generally far more nuanced in pinpointing positive advances as well as problematical areas. If the dialogue has achieved a certain level of maturity, as I think it has, it will be able to work through the current tension. My fervant hope is that will come about. Neither community can gain by a new retreat to isolationism.

One crucial lesson for the future in my judgment is the need for the Vatican to take more seriously the reflections of American Catholic leaders on the church-synagogue relationship. This is not a call

for an American Catholic veto over such documents.

Obviously the Vatican must address the world church.

But in this particular issue American Catholic leaders

because of their contacts with the largest Jewish community in the world have a special contribution to make.

Certainly this was true with respect to the very passage

of NOSTRA AETATE at Vatican II. If the views expressed

by the Advisory Committee of the U.S. Secretariat for Catholic-Jewish Relations after considering the preliminary

draft had been used more constructively in re-

vising the NOTES (especially section II on the link

between the Old and New Testaments) many of the problems

with the current text could have been avoided.

The Text: Most of the NOTES genuinely advance official Catholic teaching regarding the Jewish People past and present. It is true that individual

authors may have moved beyond this text. But

an official church document must convey a consensus

and not merely the thinking of a single expert. As

a consensus statement it advances many points beyond

NOSTRA AETATE and the 1975 Guidelines. Also, it

must be understood, especially by the Jewish community,

that this is not a final statement on

the nature of the church-synagogue relationship

viewed theologically. There is nothing about this

document that prevents critique of its approach to stating this relationship or forecloses the development of alternate theological models such as those proposed by Franz Mussner or myself.

The NOTES are especially good in positing a close relationship between Jesus and the Pharisees (only mentioned in a footnote in the 1975 Guidelines), in insisting on the permanent value of the Hebrew Scriptures for Christian faith expression--to take only the New Testament as the basis of Catholic faith is to take a truncated version of Jesus' message--, in clearly condemning antisemitism and endorsing Holocaust educational programs in Catholic institutions, and in at least opening up the question for Catholics of the religious dimensions of the State of Israel. The NOTES also strongly insist that an understanding of Judaism by Catholic students must be seen as a central priority for the church's catechesis and not merely an addendum.

Turning to the negative aspects of the NOTES, we can say at the outset that on sober reflection they probably are outweighed by the genuine advances. There was surely insufficient attention given to the removal of the historic deicide charge by Vatican II. Perhaps the authors felt that Catholic educators would assume

that these NOTES must be used in connection with NOSTRA AETATE and the 1975 Guidelines. While such an assumption might be valid, it would have been useful to emphasize for Catholic educators the centrality of this issue. More might also have been said regarding the Holocaust, particularly the need of accurately assessing the implications of this event for the Church. Msgr. Mejia's remarks at the press conference were constructive in this regard. It is unfortunate there was not the foresight to include these remarks within the text itself. The likelihood of these clarifying remarks becoming separated from the text is great.

Without question the most problematic aspect of the NOTES has to do with the theological context within which the basic Jewish-Christian relationship is discussed. This primarily occurs in Section II, but certain statements in Sections I & III are relevant to the discussion. The fundamental flaw in the NOTES' approach to the question lies in selection of the typological approach to the Hebrew Scriptures-New Testament nexus. The failure to discuss other theological frameworks leaves the impression, intended or not, that this is somehow the best and/or official framework to be used by Catholics

in dealing with the issue. Exclusive use of this framework was strongly criticized by the NCCB Secretariat Advisory Committee in its response to the initial draft of the NOTES. The Scripture scholars on the Committee in particular objected to the dominance in the document of an interpretative model that had been widely discarded by their colleagues. The Committee also pointed out that virtually no major Catholic systematic theologian writing on Christology today employs such a typological approach anymore. Regretably this advice was not heeded in revisions of the NOTES, except to acknowledge that typology was controversial in some circles. I am not suggesting that the NOTES should have endorsed some other model as their exclusive framework. There is no consensus model. But there might have been some acknowledgement that other frameworks such as Mussner's distinction between Prophet and Son Christology or my distinction between "Fulfillment of Messianic Prophecies Christology" and Incarnational Christology are being discussed. All of these are based on a recognition of multiple Christological approaches in New Testament and early church.

I am not suggesting that the typological model should have been ignored. By no means. It certainly was a dominant approach to the theology of the Christian-

Jewish relationship for a very long time. It continues to be prevalent in the Catholic liturgy, especially during the crucial seasons of Advent and Lent. Hence it needs a thorough airing. Its use in the NOTES may in the end prove beneficial in producing such a discussion. I for one believe it is fundamentally inadequate as a starting point. One clear conclusion of this position is the conviction of the need for major structural reform in the Advent and Lenten liturgies. But I understand this will be a long-term process, for we will be touching upon the very nerve-center of Catholic belief. Superficial approaches in this regard, as the NOTES correctly warn, will get us nowhere. But to give the NOTES their due, they do push the typological approach in as constructive a direction as it will allow and caution against using it to justify any "displacement" theology of Judaism.

Let me comment at this point on a several specific points. The first is a relatively simple one. It concerns the use of the term "sad" to describe the original Jewish "no" to Jesus. While it seems nothing especially negative was intended by this term (on the contrary it was meant to reaffirm the close, perpetual bond between Israel and the Church), it carries certain overtones of basic Jewish unfaithfulness (and hence the need for

proselytizing of Jews) that quickly raise Jewish antennae. Problems here could have been avoided if the consultation process were better. Certainly the intended message could have been communicated in a less controversial way.

The description of the centrality of Christ for redemption in the Christian faith perspective is also not handled as well as it might. The tone in some paragraphs (especially I:7) seems unduly hard with little to talk about in a dialogue on the matter. What is lacking here is the expression of some spirit of rethinking Christian expression and communication in this regard that was so positively striking to both Catholics and Jews in the paper on dialogue presented by Tomaso Federici to the official Vatican-Jewish International Dialogue some years ago. It is a shame that none of the tone and content of that paper seems to have penetrated the NOTES. We cannot pretend that the tremendously enhanced understanding of Judaism and its positive influence on Jesus and the early church, which the NOTES affirm so strongly in other sections, will not impact on the basic statement of the theological relationship between Judaism and Christianity. Yet this is the reality that the

NOTES fail to confront clearly. Are the new understandings of Judaism central or secondary to our statement of basic Christian faith? Federici and I would say central. The NOTES seem ambiguous. In some paragraphs the implicit answer seems YES; in others NO. Further clarification of this is necessary in fairness to the Jewish partners in the dialogue (where does the church really stand?) and to the educators who must try to create new curricula based on these NOTES.

The statements in the NOTES which seem to portray Judaism's basic vocation as preparing the way for Christ are most unfortunate. They really seem to clash with the spirit of the rest of the document. No doubt a legitimate Christian point was trying to be made: in some ways Jesus does push basic Jewish beliefs, especially those of the Pharisees, to conclusions beyond boundaries acceptable to most Jews of the period (and subsequently). But the impression given by these descriptions of the Jewish vocation is that Judaism has little permanent value that extends beyond the Christ Event. This will tend to close Christian awareness to the distinct teachings of the Jewish tradition which were not explicitly incorporated by the New Testament but which are part of the overall Christian

biblical legacy. Msgr. John Oesterreicher makes this point well in his published critique of the NOTES (cf. THE CHICAGO CATHOLIC, 12-19 July, 1985, p. 9)

A word also needs to be said about the Jewish criticism of the NOTES' section on Israel. More might have been said, and it might have been said better. But in the evolution of official Catholic statements the NOTES represent a small step forward, not backward, as some of the Jewish critics have charged. There is explicit acknowledgement of the need for Catholic students to come to understand something of Jewish religious attachment to the State of Israel. No previous Vatican document has said as much. The contention by Geoffrey Wigoder in the Jerusalem POST (International Edition, 6 July 1985, p. 13) and by the Jewish Council in Israel on Interreligious Consultations whose Chairperson is the respected Professor R.Z.J. Werblowsky that the reason for the NOTES' rejection of the continuing religious significance of Israel is based on the notion of the "new covenant" erasing the promises of the old is not accurate. True such a conclusion has been common in previous Christian teaching. But ultimately the church, even if it rejects such a theology as I am convinced the signers of this document do, must protect the notion of the universal presence of God

as a result of the Christ Event. This theology must be stated in a way that does not displace Judaism as a salvific religion or leave no room whatsoever for the maintenance of the traditional Jewish religious land tradition. How to put all this together remains a problem for even the best intentioned of Christian theologians including myself. At this point I must be candid and say I am convinced that after the Incarnation the theological significance of the land of Israel remains the second most important difference between Judaism and Christianity (cf. my volume CHRIST IN THE LIGHT OF THE CHRISTIAN-JEWISH DIALOGUE, pp. 127-133). Some Christian colleagues in the dialogue such as Paul Van Buren and Edward Flannery have tried to convince me otherwise. But for the moment I am not prepared to basically alter my view on this point. Let me add that after extensive reading of Jewish materials on the topic the Jewish world likewise seems in a state of some confusion on the issue which neither the Israeli Council statement nor Wigoder acknowledge clearly enough. It almost seems the Jewish leadership is asking for an unqualified affirmation from the Church on an issue that remains hotly debated both in Israel and the Diaspora. But it is a subject that needs intensive discussion in the dialogue and among Christian scholars and educators. Also, while the

discussion continues, there is no reason for the Vatican not to upgrade its diplomatic recognition of Israel to the level of formal exchange of ambassadors.

A Postscript: This controversy over the NOTES now requires an additional step from the Jewish side in the dialogue. It is the attempt to create a consensus statement by the International Jewish Liaison on whether Christianity in any way represents a covenantal moment from the Jewish faith perspective.

I think it is vital for the Jewish group to have some concrete experience in writing a consensus document of this kind so that there might be better appreciation of the difficulties involved when any official Christian body attempts it. Also, Jews cannot continue critiquing the Church's theological approach to Judaism without an equal opportunity for Christians to do the same with a Jewish statement.

Taking Stock of the "Notes"

by

Judith H. Banki and

Alan Mittleman

On June 24, 1985 -- 20 years after the historic conciliar "Declaration on the Relations of the Church to Non-Christian Religions" (Nostra Aetate) -- the Vatican issued a set of "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church." Immediately, the Notes drew sharp criticism from leading Jewish organizations. Their reception was accompanied by acute disappointment. Why did the Jewish leaders react in so critical a manner? An educated reader of June 25's New York Times, noting that the Vatican statement emphasizes the "Jewish roots of Christianity," condemns anti-Semitism and calls for "objectivity, justice and tolerance" might well have asked, "What in the world do the Jews want?"

What, indeed? The question can only be answered by understanding both the long and potent tradition of Christian antisemitism and the progress made in recent decades in confronting and correcting the teachings which fed that tradition. After World War II, provocative theological works by the Jewish scholar Jules Isaac and by Catholics such as Paul Demann set the stage for a searching reconsideration of fundamental issues. The 1950s and 1960s saw the undertaking, through the initiative of the American Jewish Committee, of landmark Protestant and Catholic textbook "self-studies" in the United States

and Europe which documented the extent of anti-Jewish prejudice in teaching materials was documented. The consolidation of these trends into a directed international movement for change in Catholic-Jewish relations occurred during the Second Vatican Council.

The Council set forth the great themes of a new encounter between Catholics, indeed between all Christians, and Jews. Nostra Aetate affirms that "Abraham's stock" and the "people of the New Covenant" are not strangers to one another, rather they are linked by a mysterious "spiritual bond." The Church continually "draws sustenance" from the root that is the people Israel. Given this abiding linkage; this common "spiritual patrimony," the Council urged that "mutual respect and understanding" prevail. It envisioned that such respect would flow from joint biblical and theological studies and "brotherly dialogues."

The Council laid out some principles which greatly facilitated the pursuit of these goals. First, it cleared away a major impediment to "mutual respect" by affirming that the death of Jesus "cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today." "The Jews should not be presented as rejected or cursed by God..." In one decisive sweep, the Council rejected the pernicious, misconceived accusation of deicide, which led, more than any other misconception, to Christendom's legacy of fratricide.

The Council also took note of the Jewishness of Jesus and the founders of early Christianity. The attention to the Jewish foundations of the Church - a fact too easily obscured in the course of history -- provided a fertile subject matter for the joint scholarly ventures recommended by the Council.

These were auspicious beginnings. Although Nostra Aetate was significantly weaker in its final text than in earlier drafts, it nevertheless enabled a process which has forged a new Catholic tradition vis a vis Jews and Judaism, a turning away from centuries-old teachings of hostility and contempt. The tender shoots of this of this new tradition have emerged from dialogues, conferences and scholarly studies, and have been nourished by networks of ongoing communication. Its fruits are evident in powerful declarations of national episcopal conferences which surpass Nostra Aetate in empathy and historical sensitivity.

Nostra Aetate deplored antisemitism and urged respect. See how much further the various bishops conferences have taken these foundational concepts: "The Jew deserves our attention, our esteem and often our admiration, sometimes our fraternal criticism but always our love. It is in this love that we have perhaps failed him the most, and here the Christian conscience is the most culpable... Christians should at all times respect the Jew, regardless of his way of being Jewish. They must try to understand him as he understands himself instead of judging him by their own categories of thought." (French bishops, 1973); "Reviewing the past, we must confirm with regret that an often faulty and hard-hearted presentation of Judaism led to a wrong attitude of Christians toward Jews. Hence, great care must be taken...to offer a correct interpretation of Jewish self-understanding." (Swiss bishops, 1974); "One of the most hopeful developments in our time...has been the decline of the old anti-Judaism and the reformulation of Christian theological expositions of Judaism along more constructive lines.... Nostra Aetate was a new beginning in Catholic-Jewish relations, and as with all beginnings we are faced with the task of revising some traditional understandings and judgments." (U.S. bishops, 1975); "Apart from some admirable efforts by individuals and groups, most of us during the

time of National Socialism formed a church community preoccupied with the threat to our own institutions. We turned our backs to this persecuted Jewish people and were silent about the crimes perpetrated on Jews and Judaism...The honesty of our intention to renew ourselves depends on the admission of this guilt...On our church falls the special obligation of improving the tainted relationship between the Church as a whole and the Jewish people and its religion." (German bishops, 1976); "In what concerns the land of Israel, it is well to remember that, as the fruit of his promise, God gave the ancient land of Canaan to Abraham and his descendents.... We must recognize the rights of the Jews to calm political existence in their country of origin, without letting that create injustice or violence for other peoples. For the Jewish people these rights become a reality in the existence of the State of Israel. We should emphasize, finally, the eschatological expectation which...awakens as much in Jews as in Christians the consciousness of being on the march, like the people who came forth from Egypt...." (Brazilian bishops, 1983.)

Obviously, one cannot do justice to the depth and range of these disparate statements, forged over the course of almost twenty years, but taken together, they reflect trends enormously heartening to Jews: a genuine expression of respect and esteem for Jews and Judaism, a call for Christians to listen to how Jews define themselves, an admission of the anti-Judaic legacy of Christian theology and a commitment to reformulations, a call for Catholics to understand Jewish attachment to the State of Israel and the religious significance of Israel for Jews (while not necessarily accepting these positions as their own) and a vision of Catholics and Jews as two pilgrim peoples "on the march." Added to this impressive roster of progress, at least two study papers, probing theological aspects of Catholic-Jewish relations, suggested that the Church

should abandon efforts to convert Jews. Thus, a 1973 study paper of the National Catholic Commission for Relations with the Jews, Belgium, declared: "To insist that the Church has taken the place of the Jewish people as salvific institution is a facile interpretation.... The Jewish people is the true relative of the Church, not her rival or a minority to be assimilated." A 1977 Vatican study paper by Professor Thomasso Frederici also renounced proselytization and spelled out the Church's commitment to dialogue. These study papers were not doctrinally authoritative, but they seemed to point to the direction in which Catholic theological thought was developing.

Against this background, and on the basis of their own experience in Catholic-Jewish dialogue, Jews had every reason to expect that the Vatican "Notes" would be an unambiguous step forward toward mutual recognition as well as mutual esteem. Indeed, the "Notes" do make several steps in the right direction, but they also appear to take more than a few steps backward.

Introduced by a brief quotation from the Pope's 1982 address to specialists in Catholic-Jewish relations and pertinent excerpts from Nostra Aetate and the 1975 Vatican Guidelines, the Notes are divided into six thematic sections: I. Religious Teaching and Judaism; II. Relations Between the Old and New Testaments; III. Jewish Roots of Christianity; IV. The Jews in the New Testament; V. The Liturgy; VI. Judaism and Christianity in History. A brief conclusion follows. The document is signed by Cardinal Johannes Willebrands, Rev. Pierre Duprey and Msgr. Jorge Mejia, respectively, president, vice-president and secretary of the Vatican Commission on Religious Relations with the Jews.

One of the considerable frustrations in evaluating this document lies in its schizoid nature. Positive and, from a Jewish perspective, progressive affirmations in one section are undercut by regressive formulations in other

sections. Indeed, sometimes the same theme is handled in vastly different ways. Inherently contradictory theological views of Judaism are papered over by expressions of noble intention. Speculation as to how the Notes were formulated, edited and finalized is, perhaps, fruitless, but the document appears to reflect a tug-of-war between two incompatible mind-sets towards Jews.

On the positive side, the "Notes" affirm that "the Jews and Judaism should not occupy an occasional and marginal place in catechesis: Their presence there is essential and should be organically integrated." This "presence" is not that of a relic: Jews are a "still living reality," whose permanence in history, "accompanied by a continuous, spiritual fecundity," is "a sign to be interpreted within God's design." The acknowledgement of the vital, faithful existence of the Jews from antiquity to modern times is an important corrective to earlier teachings.

The section on the Jewish roots of Christianity should be particularly helpful to teachers and preachers. The "Notes" describe formative Judaism as a rich, diversified religion within which Jesus' life and work find a natural home. The historical record is set straight on the much maligned Pharisees. Beliefs and practices which Jesus and Paul shared with the Pharisees are specified in detail. If Jesus is severe toward them, "it is because he is closer to them than to other contemporary Jewish groups." The "Notes" make plain that many of the anti-Jewish references of the Gospels "have their historical context in conflicts between the nascent church and the Jewish community... long after the time of Jesus." Without doubt, this framework is a valuable step forward in Catholic-Jewish relations. Although these themes appear in earlier documents, the "Notes" develop them in an intensive and heuristic way.

What is given by one hand, however, is taken back by the other. Almost every attempt in the "Notes" to provide some independent theological space for Jews and Judaism is countered by the reassertion of an orthodoxy with which the new insights are incompatible. Thus, in one section, "the permanence of Israel" is providential ("a sign to be interpreted within God's design"); in another, "Church and Judaism cannot then be seen as two parallel ways of salvation and the church must witness to Christ as the redeemer of all..." While ancient Judaism was a vital religion from which Jesus did not distance himself, "the definitive meaning of the election of Israel does not become clear except in the light of the complete fulfillment (Rom. 9-11)..." The "Notes" clearly assert that Israel "remains a chosen people." But if one searches them to find in what Jewish chosenness consists, only one explicit reason is given: "to prepare the coming of Christ...notwithstanding their difficulty in recognizing in him their Messiah." (Much evidence of good will in the "Notes" notwithstanding, this preparatory function is the only reason explicitly given for Catholics "to appreciate and love" Jews.) Reflective of the same approach, the complex parting of the ways between the young Church and the Jews is reduced to a simple "sad fact": the failure of Jews to believe in Jesus.

In one section, Jewish and Christian liturgical practices are compared in a balanced and objective manner: "Christians and Jews celebrate the Passover: the Jews the historic Passover looking toward the future; the Christians, the Passover accomplished in the death and resurrection of Christ..." Fair enough. In another section, however, "the Exodus...represents an experience of salvation and liberation that is not complete in itself.... Salvation and liberation are

already accomplished in Christ and gradually realized by the sacraments in the church." Is this a statement that transmits Jewish self-understanding to Catholics?

After stating that Jews should "define themselves in the light of their own religious experience," the "Notes" immediately proceed to define the Jews in the light of traditional categories (e.g. promise and fulfillment) which tie Judaism to a procrustean bed of theological suppositions. By implication Judaism is presented as a failed religion. Judaism fails to save its adherents, fails to understand its scriptures, fails to accept its messiah. Its central and formative events (e.g. the Exodus) are incomplete. These manifestations of supersessionism subvert the intention of the "Notes" to learn and teach how the Jews define themselves and reflect a strong triumphalist cast. It is no wonder that Jews expressed disappointment with the document.

What is most disappointing about the "Notes" is precisely their failure to convey to Catholics "those essential traits" by which the Jews define themselves. The two great orienting events of modern Jewish experience -- the Holocaust and the creation of the State of Israel -- are given short shrift. The "Notes" appear to empty both events of a possible religious meaning for Christians. Moreover, what is unique to Judaism and to Jewish experience tends to get smothered by the "Notes" under the blanket of our "common spiritual patrimony." In an otherwise excellent passage calling for cooperation in the pursuit of social justice, human rights and international reconciliation, Jews and Christians are said to have "one same memory and one common hope in him who is master of history." Without prejudice to whatever we may share in hope, Jews

have a very different memory from Catholics. As Rev. Edward Flannery has said, Jews have learnt by heart those pages which Christians have torn from their history books.

These substantive problems aside, what probably most distressed the Jewish partners-in-dialogue with the Vatican commission was the lack of an opportunity to respond to the "Notes" prior to their publication. Not all, but many of the objections to the document might have been resolved had there been such consultation. In an attempt to calm troubled waters, Msgr. Mejia issued a press statement concurrently with the publication of the "Notes." He specifically denied that the "Notes" intend to depict the Jewish people as superseded. "Of course, they can and should" ... "draw salvific gifts from their own traditions." In an empathetic and forthright statement on the Holocaust, he noted its significance for Christians as well as for Jews. These clarifications are helpful; it's a pity they weren't part of the original document.

How will the "Notes" affect the progress of Catholic-Jewish relations? As with previous documents, much will depend on how they are implemented. Clearly, they provide rich opportunities for new advances in education and new insights in preaching. Do they also, as some Jews fear, represent a retreat to a pre-Vatican II theology of Jews and Judaism? The latter would seem unlikely in the light of two decades of scholarly advance and human interaction, but there are enough suggestions toward doctrinal retrenchment in the "Notes" to justify Jewish concern.

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JUNE 21, 1985

FOR RELEASE: MONDAY, JUNE 24, 1985

NEW YORK

JEWISH GROUPS QUERY VATICAN
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THE INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS (IJCIC) TODAY EXPRESSED ITS DISAPPOINTMENT OVER WHAT WE PERCEIVE TO BE THE REGRESSIVE SPIRIT AND FORMULATIONS ABOUT JEWS, JUDAISM, THE NAZI HOLOCAUST, AND THE MEANING OF ISRAEL IN JUST-ISSUED VATICAN NOTES ON JEWS AND JUDAISM ON CATHOLIC PREACHING AND CATECHESIS.

THE VATICAN "NOTES ON THE CORRECT WAY TO PRESENT THE JEWS AND JUDAISM IN PREACHING AND CATECHESIS IN THE ROMAN CATHOLIC CHURCH" WERE PREPARED BY THE COMMISSION OF THE HOLY SEE FOR RELIGIOUS RELATIONS WITH THE JEWS, WHOSE PRESIDENT IS HIS EMINENCE JOHANNES CARDINAL WILLEBRANDS OF THE NETHERLANDS. THE "NOTES" WERE PUBLISHED TODAY IN THE OFFICIAL VATICAN DAILY, "L'OSSERVATORE ROMANO."

THE IJCIC MEMBER AGENCIES ARE THE AMERICAN JEWISH COMMITTEE, THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH, THE ISRAEL INTERFAITH COMMITTEE, THE SYNAGOGUE COUNCIL OF AMERICAN AND THE WORLD JEWISH CONGRESS.

IJCIC SAID THAT WHILE THERE IS MUCH OF VALUE IN THE NOTES, CERTAIN OF THE FORMULATIONS REPRESENT A RETREAT FROM EARLIER CATHOLIC STATEMENTS SUCH AS THE 1975 VATICAN GUIDELINES AND THE DECLARATIONS OF THE FRENCH, WEST GERMAN, BRAZILIAN AND UNITED STATES BISHOPS' CONFERENCES. RABBI MORDECAI WAXMAN, CHAIRMAN OF IJCIC, SAID THAT HE HAD EARLIER SENT A TELEGRAM TO CARDINAL WILLEBRANDS, SIGNED BY ALL THE MEMBER AGENCIES OF IJCIC, WHICH IN A QUERYING TONE HAD SOUGHT CLARIFICATION AND CONSULTATION ON THE NOTES.

AMONG THE POSITIVE FEATURES OF THE NOTES, THE IJCIC SPECIFIED THE FOLLOWING: THE SECTIONS ON THE JEWISH ROOTS OF CHRISTIANITY, THE JEWS IN THE NEW TESTAMENT, THE LITURGY, AND JUDAISM AND CHRISTIANITY IN HISTORY ARE, FOR THE MOST PART, HELPFUL CLARIFICATIONS WHICH ADDRESS AND CORRECT A NUMBER OF MISCONCEPTIONS. SUCH SENSITIVE AREAS AS: THE HOSTILE REFERENCES TO THE JEWS IN THE NEW TESTAMENT, JESUS' RELATIONS WITH THE PHARISEES, AND HIS AGREEMENT WITH BASIC PHARASAIC BELIEFS, ARE HANDLED IN SCHOLARLY FASHION AND WITH DELICACY. THE COMMITMENT TO RELIGIOUS LIBERTY AND THE CONTINUING CONCERN ABOUT ANTI-SEMITISM ARE REASSURING.

POINTING OUT THAT THE NOTES DECLARE THAT "RESPECT FOR THE OTHER AS HE IS, IS THE FUNDAMENTAL CONDITION OF DIALOGUE," THE IJCIC NOTED THAT THE DOCUMENT ITSELF REFLECTS LITTLE RECOGNITION OF HOW JEWS CONCEIVE OF THEMSELVES.

IJCIC OBSERVED THAT THE HOLOCAUST AND THE CREATION OF THE STATE OF ISRAEL ARE ABSOLUTELY CRUCIAL ASPECTS OF CONTEMPORARY JEWISH EXISTENCE. THE NOTES, HOWEVER, ARE TOTALLY INADEQUATE IN PROVIDING CATHOLICS WITH SUFFICIENT GUIDELINES ON HOW TO TEACH, PREACH, AND UNDERSTAND THESE MAJOR EVENTS THAT HAVE SO DECISIVELY SHAPED THE WAY JEWS DEFINE THEMSELVES.

PARAGRAPH 25 IS A PARTICULARLY GLARING EXAMPLE OF THIS INADEQUACY. THERE IT IS BALDLY STATED THAT THE EXISTENCE OF ISRAEL SHOULD NOT BE 'ENVISAGED' IN A RELIGIOUS PERSPECTIVE, BUT RATHER THE JEWISH STATE MUST BE PERCEIVED BY 'COMMON PRINCIPLES OF INTERNATIONAL LAW.' EVEN WITHIN THIS NARROW FRAME OF REFERENCE, NOTHING IS SAID ABOUT ISRAEL'S RIGHT TO EXIST OR OF THE JUSTICE OF HER CAUSE.

MODERN ISRAEL IS EMPTIED OF ANY POSSIBLE RELIGIOUS SIGNIFICANCE FOR CHRISTIANS. EVEN ISRAEL'S PROFOUND RELIGIOUS SIGNIFICANCE FOR JEWS -- SURELY THE PARAMOUNT FACT TO BE CONSIDERED IN ANY DOCUMENT THAT PURPORTS TO INSTRUCT CHRISTIANS ABOUT JEWS AND JUDAISM -- IS MENTIONED IN SUCH RECONDITE FASHION AS TO BE UNRECOGNIZABLE.

ON THE NAZI HOLOCAUST, THE IJCIC SAID THAT EQUALLY GRIEVOUS IS THE VAGUE, PASSING AND ALMOST GRATUITOUS REFERENCE TO 'THE EXTERMINATION DURING THE YEARS 1939-1945.' THE ABSENCE OF A STRONG STATEMENT ON THE HOLOCAUST IS PARTICULARLY DISTURBING.

REGARDING THE TREATMENT OF JEWISH HISTORY AND TRADITIONS, THE IJCIC STATED THAT THE NOTES AIM TO REMEDY 'A PAINFUL IGNORANCE OF THE HISTORY AND TRADITIONS OF JUDAISM.' HOWEVER, THEY DO NOT REMEDY THAT 'PAINFUL IGNORANCE', NEITHER JEWISH HISTORY NOR JEWISH TRADITIONS ARE EXPLORED IN THE NOTES, OR EVEN REFERRED TO AS HAVING INDEPENDENT VALUE. RATHER, THE HISTORY AND TRADITIONS OF JUDAISM ARE APPROPRIATED BY THE CHURCH. THE ROLE OF BIBLICAL ISRAEL IS SEEN ONLY AS PREPARATORY. (INDEED, THAT IS THE ONLY REASON GIVEN FOR CATHOLICS TO 'APPRECIATE AND LOVE JEWS.')

ON ANTI-SEMITISM, THE IJCIC POINTED OUT THAT THE NOTES ALLUDE TO THE 'NEGATIVE' RELATIONS BETWEEN JEWS AND CHRISTIANS FOR TWO MILLENNIA BUT OFFER NOTHING OF THIS HISTORY. HOW CAN JEWS AND JUDAISM BE PRESENTED IN CATHOLIC TEACHING AND PREACHING WITHOUT SOME ACKNOWLEDGEMENT OF THE HISTORICAL EXPRESSIONS OF CHRISTIAN ANIMOSITY?

THE CONCLUSIONS CALL FOR 'OBJECTIVITY' IN TEACHING ABOUT JEWS AND JUDAISM. IJCIC SAID, WE CONTEND THAT THERE IS LITTLE OF OBJECTIVE TEACHING IN THE NOTES. JUDAISM IS DEFINED, NOT IN TERMS OF ITS OWN SELF-UNDERSTANDING OF ITS RELIGIOUS EXPERIENCE AND HISTORY BUT ONLY IN TERMS OF CHRISTIAN CATEGORIES, WHICH WE REGRET TO SAY -- STRIKE US AS TRIUMPHALISTIC.

IN ITS CONCLUDING STATEMENT, IJCIC DECLARED, THAT WE BELIEVE THIS DOCUMENT WILL BE PERCEIVED AS A STEP BACKWARD IN CATHOLIC-JEWISH RELATIONS, AND THAT IT MAY UNDERMINE THE GAINS WE HAVE ACHIEVED THROUGH DIALOGUE, JOINT STUDY AND JOINT ACTION IN RECENT YEARS. FOR THIS REASON, WE ARE ALL THE MORE DISMAYED THAT - UNLIKE 'NOSTRA AETATE' ITSELF AND THE '1975 GUIDELINES' -- IT IS BEING PUBLISHED WITHOUT PRIOR CONSULTATION WITH THE JEWISH COMMUNITY.

[end]

Original documents
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P R E S S R E L E A S E

3 - JUL 1985

June 24, 1985

Re.: 40.6.70.90.-10.5

The Vatican's Commission for Religious Relations with the Jews has today issued a statement on how to present Jews and Judaism in the preaching and teaching of the Roman Catholic Church. This is the third official Vatican document on the Jews - the first, published at the end of the Vatican Council in 1965, repudiated the traditional teaching of the guilt of the Jewish people for all times for the death of Jesus and paved the way to a new era in Catholic-Jewish relationships. The second document, issued in 1975, provided Guidelines for interpreting the earlier document that were widely welcomed in Jewish circles.

The new document contains a number of positive features, such as its stress on the Jewish roots of Christianity and the Jewishness of Jesus and its denial of the traditional Christian negative view of the Pharisees. However, in other respects conservative views are expressed. Judaism is not seen as a legitimate path to salvation and Jews are said to have been chosen by God to prepare the coming of Christ. Reference is made to the Jews "preserving the memory of the land of their forefathers at the heart of the hope". However, the existence of the State of Israel is not to be seen in a perspective which is in itself religious "but in reference to the common principles of international law."

In a letter to the Vatican, the International Jewish Committee on Interreligious Consultations has recorded its disappointment with the regressive spirit of the document and its formulations about Jews, Judaism, the Nazi Holocaust and the meaning of Israel. It feels that Israel has been emptied of its content and significance to Jewish self-understanding and regrets that no mention is made of its right to exist. It complains that Judaism is defined only in Christian categories and that the 2 000-year history of anti-Semitism is ignored. The absence of a strong statement on the Holocaust is also regretted. The Jewish Council in Israel on Interreligious Consultations, while welcoming certain positive elements in the document, also feels that there are statements that will not advance the Catholic-Jewish dialogue. While anti-Semitism is condemned, the inferior position assigned to the Jews in the Divine design constitutes a theological barrier in the way of true dialogue. It is also a disappointment that the significance of the living State of Israel in Jewish self-understanding has still not received recognition by the Catholic Church. The Council regrets the failure to recognize that the document's affirmation of the continuing status of the Jews as the Chosen People implies the continuing validity - for Christians as well as for Jews - of the Divine promise of the Land to the Jews. Moreover, even if only the "common principles of international law" are recognized, there should be no reason for the Vatican to withhold its full de jure recognition from a State that came into being following a U.N. decision to this effect. The Council earnestly hopes that the promise of improved relations, implicit in the earlier documents will not be nullified by the most recent statement.

Prof. R.Z.J. Werblowsky, Chairman * Dr. G. Wigoder, Acting Chairman and Representative
on the International Committee * Mr. Joseph Emanuel, General Secretary.

Vatican Document Displeases Jewish Groups

Special to The New York Times

ROME, June 24 — The Vatican issued a document today on relations between Christians and Jews that immediately drew sharp criticism from several leading Jewish organizations.

The Vatican statement, issued by the Commission for Religious Relations with the Jews, emphasized the "Jewish roots of Christianity," condemned anti-Semitism and called for "objectivity, justice, tolerance."

"There is evident in particular a painful ignorance of the history and traditions of Judaism," the statement said, "of which only negative aspects and often caricature seem to form part of the stock ideas of many Christians."

But the International Jewish Committee on Interreligious Consultations, which includes leading Jewish organizations, said the document reflected a "regressive spirit" and "little recognition of how Jews conceive of themselves."

Holocaust and Israel Cited

The group also said the Vatican statement included only a "vague, passing and almost gratuitous reference" to the Nazi crimes against the Jews and dealt inadequately with the religious significance of the state of Israel.

Edgar M. Bronfman, president of the World Jewish Congress, issued a statement saying Jewish communities in 70 countries "would seek clarification from the local bishops and local bishops conferences" on "the interpretation of the meaning" of the Vatican guidelines.

The 12-page Vatican statement, to be used as guidelines on the teaching of Roman Catholics about Jews and Judaism, took on particular importance because this year marks the 20th anniversary of the Second Vatican Council's declaration on the Jewish people.

Vatican II's document, "Nostra Aetate," or "In Our Time," was widely hailed as marking a major improvement in Catholic-Jewish relations. The statement specifically declared that the Jewish people should not be held responsible for the death of Jesus.

Throughout the year, Jewish leaders have been meeting with church officials to discuss the meaning of the Vatican II document and what steps Catholics and Jews should take to promote

dialogue. Jewish groups have been hoping that the church would issue statements going beyond "Nostra Aetate" in opposing anti-Semitism.

'Begrudging Heavy-Handedness'

"We are concerned as much about the music as about the actual composition of the text," said Rabbi Marc Tannenbaum, an official of the American Jewish Committee who was a signer of the international committee's statement. "The Pope's statement sang earlier this year with respect and affection, and that tone seems to have been lost in the technical gravities of this text. There's a kind of begrudging heavy-handedness about it."

The Vatican document repeated the attacks on anti-Jewish sentiments.

The church, it said, had the obligation both "to uproot from among the faithful the remains of anti-Semitism" and to expand "knowledge of the wholly unique 'bond' which joins us as a church to Jews and Judaism."

Henry Siegman, the executive director of the American Jewish Congress, said some elements of the statement "will serve to advance the dialogue between the Catholic Church and the Jewish community." But other aspects of it, he went on, were "problematic."

The statement by the International Jewish Committee on Interreligious Consultations represented the views of five organizations: The World Jewish Congress, the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Israel Interfaith Committee and the Synagogue Council of America.

On Meaning of Israel

It said that while the Vatican statement contained "much of value," some of "the formulations represent a retreat from earlier Catholic statements."

The Jewish organizations' statement expressed particular concern about

three points: the Vatican document's treatment of the meaning of the state of Israel, the Holocaust and treatment of "the historical expressions of Christian anti-Semitism."

On Israel, the Vatican statement said Christians are "invited to understand this religious attachment" to the state. It added: "The existence of the state of Israel and its political options should be envisaged not in a perspective which is itself religious but in their reference to the common principles of international law."

The committee's statement said that in this passage, "modern Israel is emptied of any possible religious significance for Christians" and that "nothing is said about Israel's right to exist or the justice of her cause."

The Vatican statement's only mention of the Holocaust was a sentence saying, "Catechesis should on the other hand help in understanding the meaning for Jews of the extermination during the years 1939-1945, and its consequences."

The Jewish organizations' statement said "the absence of a strong statement on the Holocaust is particularly disturbing" and called the reference in the document "vague, passing and almost gratuitous."

One of the signers of the Vatican statement, Msgr. Jorge Mejia, vice president of the Commission for Religious Relations with the Jews, read a six-page statement at a news conference today that appeared in part to be a response to the concerns expressed by the Jewish groups.

On Israel, Monsignor Mejia said the statement spoke of both "the land and the state of Israel." He seemed to suggest that this was a form of acceptance or recognition. He also spoke at length of the Holocaust, saying the Vatican statement was asking Catholics to "understand how much such a tragedy, a tragedy which is obviously ours as well, has been decisive for the Jews."

Radio interview of Marcel Dubois

June 25, 1985

(Interviewer, Jerry Cheslow, Israel Radio)

- Father Marcel Dubois says that he, too, is disappointed with the document in that it does not take into account the dynamic dialogue which has been taking place between Jews and Christians over the past ten years. However, he believes the intention of the document was positive and that Jewish leaders had expected too much from the Vatican.

(Marcel Dubois)

This document is supposed to reach the Christian communities everywhere in the world and it will be read in some anti-Semitic countries, for instance some dioceses of Spain or South America, and also, from a political point of view, it is very delicate because there is a kind of reluctance about any kind of discussion with the Jews in other countries.

(Interviewer)

Father Dubois acknowledges that the document treats Judaism as inferior to Christianity. But he says that Jews must see progress in the Vatican acknowledgment of their role on the way to Christianity rather than the old Vatican view of Judaism as diametrically opposed to the Church. Besides, says Dubois, every faith tries to show that it has the spiritual truth.

(Marcel Dubois)

It is clear that this document is a Christian document and so says we have the truth now: Jews were elected to prepare the coming of the Messiah and to prepare the Gospel. From this point of view, a Jew can receive that as a condemnation or a mark of inferiority but if you pay attention to the text, we'll see that there is a great respect for what I could call the Vaticanity of Jewish faith. In other words, a Jew who is faithful to his tradition is on the way to salvation.

(Interviewer)

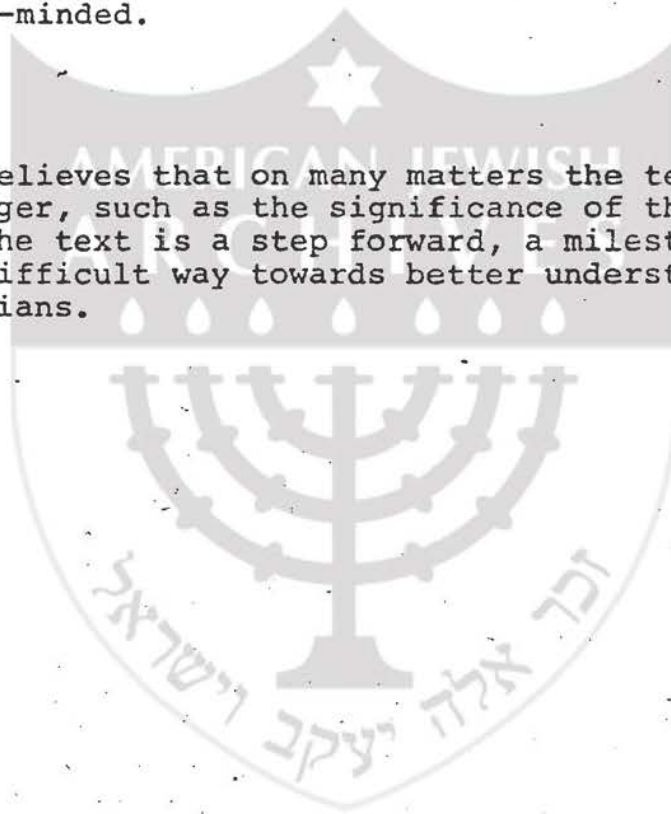
Father Dubois does not hide his disappointment that the text did not move towards recognition of the State of Israel.

(Marcel Dubois)

I think that the text does not mention enough the fact that for a Jew there is a link between the people and the land in the name of the faith, that there is a religious component in link with the land of Israel. I think that I agree that this paragraph is not enough open-minded.

(Interviewer)

Father Dubois believes that on many matters the text could have been stronger, such as the significance of the Holocaust. But, he says, the text is a step forward, a milestone on a very painful, very difficult way towards better understanding between Jews and Christians.



WORLD JEWISH CONGRESS



American Section

ONE PARK AVENUE • NEW YORK, N. Y. 10016

June 26, 1985

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TO: American Section

FROM: Frieda Lewis
Elan Steinberg

RE: Vatican Notes on Jews

On June 24 the Vatican issued a set of guidelines (called 'Notes') on the way to teach about Jews in the Roman Catholic Church. The document, although containing positive features, is troubling.

The International Jewish Committee on Interreligious Consultations (IJCIC), which acts as the Jewish liaison body to the Vatican, formally reacted to the 'Notes' by expressing "disappointment at its regressive spirit and formulations about Jews, Judaism, the Nazi Holocaust, and the meaning of Israel." The IJCIC member agencies are the WJC, the AJCommittee, B'nai B'rith/ADL, the Israel Jewish Council for Interreligious Consultations, and the Synagogue Council of America.

The member communities of the WJC in seventy countries are being alerted to these 'Notes' so that they may approach local Catholic authorities in order that, where appropriate, they may express our concerns as well as seek clarification from local Bishops and Bishops' Conferences on their interpretation of the meaning of the Vatican guidelines. Accordingly, we are enclosing for your information:

- New York Times article, "Vatican Document Displeases Jewish Groups"
- The response to the 'Notes' issued by IJCIC

The enclosed material should serve as a good basis for approaches to Catholic officials, which member organizations of the American Section might wish to undertake.

For those organizations which require it, we can make available the twelve-page Vatican 'Notes.'

Please advise us of the results of any conversations or meetings on this subject so that they may be included in the analysis and responses the WJC head office will receive from the Jewish communities of other countries.

enclosures

Member Organizations of the American Section:

AMERICAN GATHERING OF JEWISH HOLOCAUST SURVIVORS; AMERICAN JEWISH CONGRESS; AMERICAN JEWISH LEAGUE FOR ISRAEL; AMIT WOMEN; AMERICAN SEPHARDI FEDERATION; AMERICANS FOR PROGRESSIVE ISRAEL; ASSOCIATION OF REFORM ZIONISTS OF AMERICA; B'NAI ZION; EMUNAH WOMEN OF AMERICA; FEDERATION OF POLISH JEWS; FEDERATION OF RECONSTRUCTIONIST CONGREGATIONS AND HAVUROT; HADASSAH; HERUT ZIONISTS OF AMERICA; HIAS; JEWISH NATIONAL FUND; LABOR ZIONIST ALLIANCE; MERCAZ; NATIONAL FEDERATION OF TEMPLE SISTERHOODS; NORTH AMERICAN JEWISH STUDENTS' NETWORK; PIONEER WOMEN/NA'AMAT; POALE AGUDATH ISRAEL OF AMERICA; RABBINICAL ASSEMBLY; RELIGIOUS ZIONISTS OF AMERICA; UNION OF AMERICAN HEBREW CONGREGATIONS; UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA; UNITED SYNAGOGUE OF AMERICA; WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM; WORLD FEDERATION OF HUNGARIAN JEWS, U.S.A. DIVISION; ZIONIST ORGANIZATION OF AMERICA

International Jewish Committee *ON* *Interreligious Consultations*

June 27, 1985

U R G E N T R E M I N D E R !

AMERICAN SECRETARIAT:
Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016
Tel.: (212) 686-8670

EUROPEAN SECRETARIAT:
World Jewish Congress
1 Rue de Varembe
1211 Geneve 20, Switzerland
Tel.: (022) 34 13 25

CONSTITUTENT AGENCIES:
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

Anti-Defamation League—
B'nai B'rith
823 United Nations Plaza
New York, N.Y. 10017

Israel Jewish Council for
Interreligious Consultations
12A Koresh Street, P.O.B. 2028
Jerusalem, Israel 91020

Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016

World Jewish Congress
1 Park Avenue
New York, N.Y. 10016

The next meeting of IJCIC will take place on **MONDAY, JULY 1, 1985** at 12 noon (lunch will be served) at the offices of the Synagogue Council of America, 327 Lexington Avenue (entrance through American-Israel Friendship Building corner 39th St.).

The **AGENDA** will include the following:

1. Review of Vatican document "Notes on the Correct Way to Present Jews and Judaism..."
2. Telex to Cardinal Jan Willebrands, June 19, 1985
3. Press Release "Jews Query Vatican, June 21, 1985"
4. Press Coverage: NY TIMES (6/25); JTA (6/27); RNS (6/25)
- including statements issued by various groups
5. Preparation of official IJCIC response on "Notes" to be addressed to Cardinal Willebrands
 - a) from World Jewish Congress
 - b) from American Jewish Committee (several drafts)
 - c) from ADL - will be presented orally
6. Operating By-Laws of IJCIC (basic text)
 - a) proposal by ADL
 - b) other proposals not yet received
7. Interim Report from Dr. Eugene Brand (LWF)
8. Reply received from Msgr. Pietro Rosano, Rector, Lateran University.
9. Miscel. items of unfinished business from previous meetings.

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

28 June 1985

THE ISRAEL INTERFAITH ASSOCIATION

14 Radak St., P.O.B. 7739, J-M 91077, Tel: 635212

Dear Members and Friends,

Please note that our address (as of February 1983!!!) has changed.

The old address: The Israel Interfaith Committee, 12a Coresh St.,
P.O.B. 2028, J-M.

The new address:
xxxxxxxxxxxxxxxxxx

THE ISRAEL INTERFAITH ASSOCIATION, 14 Radak St., P.O.B. 7739,
91077 Jerusalem, Israel. Tel.: 635212.

~~Please note also the change in the name of the organization.~~

PLEASE CORRECT YOUR MAILING LISTS ACCORDINGLY.

Sincerely yours

Joseph Emmanuel
General Secretary



Statements & Speeches



Federal Republic of Germany

Editor: Hans Wiessmann

Vol VII No 21, July 1, 1985

THE OTTAWA MEETING OF EXPERTS ON HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS

Policy Statement Delivered in the Bundestag by Hans-Dietrich
Genscher, Minister of Foreign Affairs of the Federal Republic
of Germany

Thursday, June 27, 1985

The topic of today's debate concerns responsibility for the individual in foreign policy. In our country, this subject cannot be detached from the historical background. Developments in recent months have again made it clear that other nations, even though they are our friends today, are unable to judge present-day occurrences here without recalling the darkest era of our history when the rights of millions of people were trampled underfoot.

Precisely for this reason our foreign policy must not be devoid of values. This means that the Federal Republic of Germany must at all times be a champion of human rights throughout the world. A policy for human rights must start at home. By the standards applied here, we must set a compelling example for others. The more our society is marked by freedom, tolerance, equity and social justice, the more credible our commitment to human rights will be to others. The development of a free and democratic policy in the Federal Republic of Germany in which respect for and protection of human dignity and inalienable human rights have been made the supreme criterion of all government action permits me to state the following: We have created the most liberal political order that Germany ever possessed.

In all questions of practical politics, in our thoughts and actions, we must accord priority to respect for human rights and be second to none in this endeavor. This must be demonstrated not least in our attitude towards foreigners living in our country. Our attitude towards human rights in other

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countries is only credible if we measure the rights of all people everywhere in the world by the same standard. Human rights policy must not be ideologically tainted, but must apply to everyone irrespective of his or her sex, religion, nationality or color. A credible human rights policy must cover all aspects of human rights and not be confined to individual ones, such as freedom of movement, notwithstanding the importance of this right particularly here in divided Germany. We must also ensure that individual freedoms are not subordinated to economic and social rights. Conversely, we must not create the impression that we do not take economic and social rights seriously.

We have signed the two human rights covenants. We are committed to respect for all human rights. We do not need to shun any comparison with the standards applied in countries that invoke economic and social rights in particular. In the Third World, where basic need and concern about sheer survival are often experienced more directly than restrictions of civic rights, we must not relax our commitment to the actual exercise of economic and social rights.

A human rights policy must, if its moral claim is to be upheld, refrain from adopting any selective approach or any intentions of instrumentality. Human rights policy must not degenerate into an ideological weapon. It must be of a global nature and be clearly aimed at easing the practical situation of people by actually improving the conditions affecting them. For this reason the Federal Government participates actively in the efforts of the United Nations to improve the human rights situation worldwide. Our proposals for the prevention of massive flows of refugees and the abolition of capital punishment as well as our support for the efforts to eradicate torture have set debates in motion which - we believe - will produce further progress on these questions of such great importance to human dignity and the coexistence of nations.

Our initiative against the taking of hostages was accepted as a contribution to the United Nations' efforts towards codifying international law and developing it further. In view of the recent acts of terrorism against international air traffic and the new instances of hostage-taking, the commitment to human rights on the part of all civilized countries must be reflected in solidarity and joint, resolute action against such violence. This solidarity and action must not stop at frontiers between political systems. We continue to demand the creation of a United Nations court of human rights.

Not least at the opening of the CSCE follow-up meeting in Madrid on November 13, 1980, I therefore urged - after correspondence with Alois Mertes, who then belonged to the opposition party - all CSCE participants who had not yet done

so to accept the provisions of the European Convention on Human Rights and the rulings of the European Court of Human Rights.

If we pursue a credible human rights policy by the example we set and by complying with universal standards, we can particularly effectively stand up for human rights in Central and Eastern Europe and for the fate of Germans in these states. These questions are closely connected with the development of East-West relations. The fate of people in the Communist countries of Europe is near to our hearts, but it does not lie in our hands. We want to see the situation of our fellow German and European citizens improved. But we know that their fate depends on the policies of the governments holding power in those countries. Their situation can be improved only if we act together with those governments and not against them.

We have no right or means to interfere and determine the destiny of individuals. However, we can and must strive to exercise influence with a view to creating an environment which has a favorable impact on the development towards respect for human rights. Such a policy on our part must not be shortsighted. It must certainly not be pursued with the aim of playing to the gallery. It must not be pursued for the purpose of making a name for oneself, but to the benefit of those concerned. It must serve not only the well-known, but also the many unknown people.

A practical human rights policy implies building an edifice for East-West relations in which the humanitarian dimension is a cornerstone. In such an edifice, the interest of the countries concerned must be aroused to such an extent that they help to erect and preserve the humanitarian pillar because they do not want to jeopardize the strength of the entire edifice. The foundation stones for such an edifice are to be found in the CSCE process. The Helsinki Final Act, whose tenth anniversary will be commemorated by political representatives on August 1, 1985, and which we intend to use to impart fresh impetus, does not require that we change the basic principles of our policy. On the contrary, it describes the policy to which we are committed by virtue of our ideals and our conception of man as a free individual.

In 1975, the West approved the Final Act because it had succeeded in clearly and convincingly codifying the human dimension in that document. But the West would not have been able to obtain the provisions relating to the human dimension if a balance of interests had not been secured in the Final Act, a balance that includes the second basket with all areas of cooperation between East and West.

The Helsinki Final Act did not promise to bring about an abrupt change in conditions in those countries whose practical conduct has to be adjusted in line with the document's provisions. The Final Act was intended to set in motion a process that generates dynamic forces and is geared to peaceful change. Just as the Final Act is a document of cooperation which links the interests of the participating countries, the process of implementation of the Final Act must occur as a cooperative development and lead to a balance of the legitimate interests of the countries involved. The path towards that goal will be a long and weary process which will, as in the past, not be without strains and setbacks. But there will also be fresh, progressive forces. The exigencies of the technological revolution will confront countries having fairly inflexible structures with greater challenges than we are faced with. Information technology will exert great pressure for change and modernization. It is in our interest to ensure that the forces of change are stronger than the forces of repression.

On the Western side, the way was paved for the CSCE process by the alliance's Harmel concept. The Federal Republic of Germany firmly integrated its national interests into the Western concept, which proved its worth in helping to bring about the CSCE process. The Western concept is strengthened by the large measure of agreement existing with neutral and nonaligned countries, thus facilitating joint action.

There can be no realistic policy of detente which excludes human rights. Nor can there be a realistic human rights policy in a climate of confrontation and animosity. Anyone hoping to attain the indispensable collaboration of the governments of Eastern Europe in solving human rights problems should not create the impression that he wants to destabilize the existing systems. Heinrich Windelen, the Federal Minister for Intra-German Relations, stated in regard to the GDR: "We are committed, in the existing circumstances, to at least making the consequences of the division of Germany more tolerable for the people concerned by exploiting the opportunities afforded by a policy aimed at a modus vivendi. We are not bent on destabilizing the GDR. We want rather to bring about practical solutions, and to this end the GDR needs latitude for negotiation, as we ourselves do. Consequently, we face up to reality."

In his address to the European Parliament in Strasbourg in May 1985, President Reagan declared that the United States did not seek to undermine or change the Soviet System.

Our policy demands a large degree of perseverance and patience, a realistic sense of what can be achieved and the ability to judge the position of the other side also. In this we have to be true to our principles and at the same time cautious.

Wolfgang Schäuble, Minister in the Chancellor's Office, was right when he said: "Discreet efforts have nothing to do with complicity. They mean that here, too, we should not push the other side too hard if we want to achieve solutions."

Both these approaches, that is to say, showing discretion and at the same time stating our position clearly, belong in their right measure together, and each has its own function.

The human dimension is always a central feature of discussions between the Federal Government and the Warsaw Pact countries. The talks in Ottawa between a delegation from our parliament and the heads of East European delegations to the CSCE Meeting of Experts on Human Rights have effectively supported the efforts of the Federal Government. My colleagues in the parliamentary delegation have spoken highly of the work done by Ambassador Eickhoff and his team there. I fully agree with them and would like to thank the delegation on behalf of the Federal Government.

Mr. President, every visit by a politician to a Warsaw Pact country and every contact with representatives of those countries must also serve our humanitarian interests. Many people in the other Warsaw Pact countries, Europeans like ourselves, and our compatriots in the GDR, are hoping that we will make every effort in developing East-West relations to create conditions which will preserve and enhance their freedom of movement. This is to us a political mandate.

This expectation has also been conveyed to us by the voice of the churches, to which we should pay close attention. And it was these considerations which determined our own and the common Western approach at the Meeting of Experts on Human Rights held in Ottawa from May 7 to June 17. That meeting was worthy of more attention especially from the media, in the interest of all Germans and all Europeans in East and West.

This first CSCE meeting to be devoted exclusively to human rights questions has shown that our policy in this field towards the socialist countries of Central and Eastern Europe is shared by all our partners. The Ottawa meeting

has again proved that our friends in the Community and in the Atlantic alliance, but also the neutral European countries, are bound together by common values.

At the top of the list is the inviolable dignity of man, as expressed in the first article of our Basic Law and in the preamble to the United Nations Charter. The 1948 Universal Declaration of Human Rights, as well as the preambles to the 1966 Human Rights Covenants of the United Nations, give pride of place to the dignity of man as a source of all human rights. This applies equally to the human rights section of the Final Act of Helsinki.

Together with our allies and the neutral nations of Europe, we stand on firm legal ground whenever we defend the rights and fundamental freedoms of the individual against restrictions and arbitrary actions by the State. This was the case in Ottawa.

At that meeting an unequivocal call was made for the realization of human rights, and criticism of their violation was openly expressed. The shortcomings and the abuses of those rights were pinpointed and debated. We took up those matters that affect our fellow countrymen in particular, the special problems arising from the division of Germany.

This concerns above all the right to freedom of movement, the right of the individual to leave his country of residence and, if he wishes, to return there. Not only our delegation, and not only the representatives of Italy speaking on behalf of the European Community, have censured the denial of this right and called for its realization. All our partners and friends, including the neutral countries of Europe, intervened on numerous occasions in the debate to demand respect for this right. We have reason to be grateful for this show of solidarity.

Another point we concentrated on was the right of members of national minorities to equal treatment before the law and to the actual enjoyment of human rights as provided for in the Final Act of Helsinki and the concluding document of the Madrid follow-up meeting. The situation of the Germans in some Warsaw Pact countries gave us cause to do so.

Together with our friends and allies we stood up for

- the rights of the individual to invoke human rights and to seek support for them
- respect for the freedom of religion and conscience
- the rights of trade unions

- the gradual abolition of capital punishment and prohibition of solitary confinement
- the admission of observers to criminal proceedings, and not least
- the obligation of participating states to publish again the human rights texts of the Final Act of Helsinki and the concluding document of Madrid.

On all these points we have submitted or cosponsored specific proposals. All our suggestions for improvements which our delegation took to Ottawa have been supported by our partners. We have also used this meeting to establish bilateral contacts with a view to resolving hardship cases. In doing so we have made use of the information we received from members of the German Bundestag and human rights groups and organizations.

The Ottawa meeting also revealed the differences in the human rights situation in the Warsaw Pact countries. The situation in the Soviet Union has not improved since the Madrid meeting. Indeed, the number of Germans granted permission to leave the country has fallen. In other countries, however, including the GDR, there have been improvements. We made no secret of this in Ottawa. More people have been allowed to leave the GDR and settle in the Federal Republic, visitor traffic has increased, there is now a better relationship between church and state, and there have been improvements with regard to the freedom of religion and conscience.

Progress has also been made in Poland since the Madrid follow-up meeting, in spite of the recent setback. The Hungarians continue to attract attention with their comparatively generous and humane domestic policy, and their delegate at the Ottawa meeting delivered a notable speech on the rights of minorities in his own country. Our delegation, which spoke immediately afterwards, drew attention to the exemplary content and spirit of the Hungarian speech.

In Ottawa, the Western countries did not allow themselves to be drawn into a black-and-white portrayal of the situation. They made a differentiated response to interventions of the Warsaw Pact countries. They in turn understood this and in many instances showed their appreciation.

What the West sought to achieve in Ottawa was

- to identify the lack of respect and violations of human rights and fundamental freedoms wherever they have taken place and to have them discussed openly,

and in this way

- to take another step towards meeting the obligations which all participating states entered into in Helsinki and Madrid.

Respect for and abuse of human rights in the Warsaw Pact countries were openly debated. After considerable hesitation, these countries themselves joined in the debate and even went so far as to refer to and discuss individual cases. In future no one can maintain that at CSCE meetings of experts with such a mandate participating states are only allowed to describe the situation in their own country.

The Federal Government considers that such debates are a valuable, an indispensable contribution to the CSCE process. Their main impact is that they help to form opinions throughout Europe, rather than provoke direct reactions from the Governments which are criticized. They increase public awareness that human rights are everyone's birthright, even though Governments cannot be compelled to respect them. This awareness also has to be taken note of by those who exercise public authority.

That is a process which will certainly not be completed overnight. It takes place in the mind of the people, reviving the mutual interests and common identity of divided Europe that have been gradually destroyed.

But the debate in Ottawa also confirmed the fundamental differences in the way the systems understand human rights. The West called in Ottawa for the affirmation and extension of individual freedoms. These freedoms are inherent rights of the people and are not at the disposal of the state. Their place on the scale of values is not at issue. Their importance cannot be diminished by the postulation of a right to work or a right to an adequate standard of living, or of a right to live in peace and freedom. For the Federal Republic of Germany the realization of a social state based on the rule of law and the realization of peace and freedom are aims embedded in the constitution. But we also know that the achievement of these aims cannot replace the realization of individual human rights but is on the contrary based on the assumption of these rights. These freedoms are neither dispensable nor exchangeable. The Western side did not agree to any watering down of individual human rights. We stand by our tabled proposals for their realization. In the joint draft of a concluding conference report sponsored by all the NATO allies and Ireland, we set forth reasonable demands with regard to greater respect for human rights in all the fields I have named. None of these proposals would

jeopardize the existence of any European state. We shall resume these discussions at future CSCE meetings and in particular at the follow-up meeting in Vienna.

In the final phase the neutral states submitted a compromise proposal for a short concluding report. This document, whose sole proposal was the recommendation that the follow-up meeting in Vienna should consider holding further meetings on human rights, was accepted by all the Western states. The East rejected it. This proves that the West and the neutral and nonaligned states agree in their basic understanding of the implementation of the obligations deriving from the Helsinki Final Act. The manifestation of this agreement is also of great importance to future CSCE debates on human rights.

In the Madrid concluding document we not only agreed on the meeting in Ottawa but also on summoning a meeting of experts on human contacts. We achieved this because, despite the severe strains deriving from the international situation we did not walk out of the Madrid negotiations as some people recommended we should.

The subject of human rights will be dealt with again on August 1 at the meeting of foreign ministers in Helsinki marking the 10th anniversary of the Final Act. The meeting of Experts on Human Contacts beginning in Bern in April 1986 will be devoted to freedom of movement. At the follow-up meeting in Vienna the subject dealt with in Ottawa will be taken up again in the overall CSCE context. The frank discussions in Ottawa provided a realistic, clarifying groundwork for the continuing CSCE dialogue on human rights. They have also done so by strengthening awareness of the shared cultural and moral roots of the European conception of human rights, which is of a more durable nature than any superimposed collectivist ideology and which is stronger than the conception of human rights held by the political system based on such ideology. Awareness of these common roots must now be enhanced and fostered.

The potential inherent in the cultural identity of Europe must be activated. Great importance therefore attaches to the cultural forum in Budapest that must also be seen in connection with the promotion of human contacts and human rights. Anyone trying to assess the CSCE process must avoid the application of simplified yardsticks. Statistical data on the increase in human contacts and the development of scope for free human action in this or that sphere only partly reflect the real changes. A significant change con-

sists for instance in the development of public consciousness and the resultant influence on the behavior of governments. It is important for the people on the other side of the dividing line between the different systems to know that development to which they also aspire.

It is important that in the Helsinki Final Act which bears the signatures of the highest ranking representatives of the participating states a document exists that can be invoked by the individual in dealings with official authorities. It is wrong to dismiss the demand for the implementation of the provisions of the Final Act as a demand for the adoption of elements of an unwanted social order. The power of ideas must not be underestimated here either.

The activities of the Helsinki committees as a sort of organized opposition in the Soviet Union have been prohibited - and this is a constant theme of Western criticism regarding implementation of the Final Act - but the process of change in public awareness that led to their establishment is still going on.

The CSCE process has provided the medium-sized and smaller states of the East with participatory rights and a voice and has thereby strengthened their national identity and encouraged their effort to obtain autonomy within the confines of their obligations. This, too, constitutes an important development, one which can enhance the freedom of the individual.

The Federal Government will do all it can to stimulate the CSCE process in all its aspects. We shall measure the commitment of all other participating states to detente and to the CSCE process by their willingness to make progress in implementing the Helsinki Final Act and the Madrid concluding document in all fields, including those of human rights and human contacts.

In its bilateral dialogue with all the Warsaw Pact states, with other states and within the framework of the CSCE process, the Federal Government will continue to support actively the promotion of human rights and human contacts. By pursuing its consistent and calculable policy, it will endeavor to develop East-West relations in their entire scope on a long-term basis so as to reinforce the means of improving the position of the individual. New opportunities for this development have been created by the resumption of the Geneva negotiations between the United States and the Soviet Union on central issues of strategic

security, the joint definition of the aims of these negotiations and the return of both superpowers to regular political dialogue. On this point, the Federal Chancellor stated on March 20:

"We are on the threshold of a new phase of East-West relations. The resumption of the arms control dialogue between the United States and the Soviet Union in Geneva can generate impulses for a general improvement in the East-West relationship. There is now a better chance of reaching more durable and more fundamental results than in the seventies."

The attainment of such results, ladies and gentlemen, above all for the sake of the individual, is what we are striving for. We shall ensure that the human rights commitments underlying the Final Act and affirmed by the signatures of the highest ranking representatives of all participating states cannot be subject to retrospective modification or dilution. We shall resist temptations to turn human rights and human contacts into a bargaining chip for achieving benefits in other areas. The granting of human rights in all countries is a guarantee of international peace. In Germany we experienced disregard of human rights as the first step towards the suppression of freedom and human rights in our neighboring countries and to the disruption of peace. The profession of man's right to life as the supreme value must be substantiated by serious efforts to achieve arms control and disarmament, by refraining from seeking superiority and by strict observance of the prohibition of the threat or use of force.

The Federal Government will take every opportunity to develop cooperation between West and East on a broad basis and to improve relations with our Eastern neighbors.

Within this framework we shall continue to work for increased consideration of the human dimension.

In no other area can more immediate progress in the implementation of the Final Act be attained and proof of good will be given than in the realization of human rights, in a flexible approach to solving cases of human hardship and in the speedy authorization of exit applications. In these areas words must be backed up by deeds.

The task of our policy is to support, within the existing European order, moves that seek to overcome divisions, that lead to reflection on what Europe has in common, that

promote economic, technological and cultural cooperation. We also owe that to our fellow citizens in the German Democratic Republic, who hope that progress will derive from our policy of understanding and cooperation and who know that, while swaggering may make headlines on our side and indifference be applauded on the other, it most certainly brings no progress for the people - and it is they, the individual human beings, who count.

* * *



STATEMENT BY SENATOR CHARLES McC. MATHIAS

From the "Congressional Record"

June 20, 1985:

MR. MATHIAS. Mr. President, several weeks ago, in the wake of the Bitburg controversy, Alois Mertes, my neighbor at a conference (we were seated alphabetically) passed me a note, which said, in effect:

The Senate resolution on Bitburg should not have ignored German soldiers who were not Nazis--Germans such as Richard von Weizsaecker, Helmut Schmidt, Franz Josef Strauss, Walter Scheel, Alois Mertes.

It was typical of Alois Mertes that he was committed to a better understanding between Germany and the United States even when he felt personally hurt and aggrieved. His constituency, including Bitburg, had steadfastly opposed Hitler and Nazism at the polls, so he felt it was less than justice to have it branded as the den of Nazis. But instead of cursing, his method was to inform, convince, and persuade. He did so at more than one forum, including a notable address to the 79th Annual Meeting to the American Jewish Congress in New York City on May 2, 1985.

I cite this incident, not because it was the last that I know about Alois Mertes, but because it was typical of him. He felt deeply about principles such as justice and freedom and when they were threatened he spoke out. Another notable instance was his response, as a Catholic layman, to the pastoral letter of the Roman Catholic bishops in the United States on the subject of nuclear armament. Only a deeply committed individual would have attempted it and only a broadly educated and thoughtful one would have achieved it.

And now Alois Mertes is dead, struck down by a heart attack at the age of 63 while he was serving as Minister of State in the Foreign Office of the Federal Republic of Germany. The German people have lost more than a public official, they have lost a wise and compassionate citizen who was a faithful servant in the finest tradition.

America has lost a friend who cared enough about friendship to set the record straight when he thought it needed correction, and one who would fight for us when he was convinced that we were right. He was a historian and made his judgements in the long sweep of history. But Alois Mertes was a man of feeling and a man of compassion whose deep humanity will be missed at the highest level of world affairs.

THE AMERICAN JEWISH COMMITTEE

New Jersey Area

Date

7-8-85

To: Rabbi Tanenbaum

From: CAROL BUGLIO

For your information.

I sent a copy of the cablegram sent to Cardinal Willenbrands that was drafted by you for ISCIC and a copy of the AJC draft letter critiquing the Vatican Document to Msgr. Oesterreicher for his reaction and input. I thought you would be interested in the enclosed statement that appeared in the local Catholic press.

Dialogue urged on new document on Jews

The Advocate, July 3, 1985

Editor's Note: The following is a statement by Msgr. John M. Oesterreicher, director of the Institute of Judaean-Christian Studies of Seton Hall University, reacting to the recent release of a Vatican document on Christianity and Judaism and some adverse comment on that document that has appeared in the media.

By MSGR. JOHN OESTERREICHER

Under the heading, "Vatican Document Displeases Jews," The New York Times published some critical remarks by Jewish leaders. The "sharp criticism," as the Times calls it, was directed against guidelines for the "correct way to present Jews and Judaism in sermons and catechetical instructions." The guidelines are called by the modest designation, "Notes." When evaluating them, one must keep in mind their unassuming nature.

Strong points

I think the document is a good one. Needless to say, since it is the work of human beings, it is not perfect. First, some of its strong points:

- The relations between Christianity and Judaism are unique. They are "linked at the very level of their identity," indeed, "founded on the design of the God of the Covenant." Jews and Judaism have an essential place in Christian instruction. Never must they be given a marginal role.

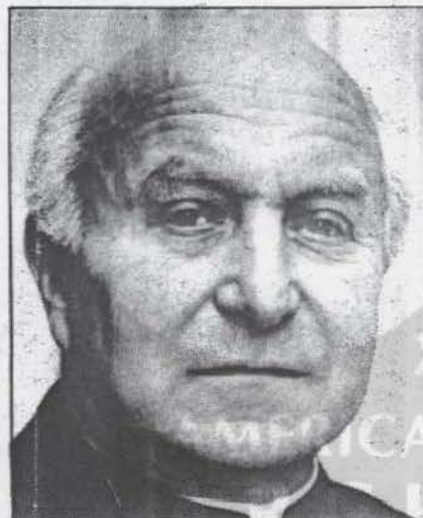
- Jews must be understood the way they understand themselves, "in the light of their own religious experience."

- The permanence of the Jewish people, its survival through the centuries, must be taken as a sign of God's providence.

Not only do they remain chosen; they have given witness, often heroic, of their fidelity to the one God. Their post-biblical history is full of spiritual fecundity.

- Christian education must be concerned with all forms of racism, not least of all with hatred of Jews.

"The spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit



Msgr. John Oesterreicher

of Christianity) all forms of anti-Semitism and discrimination."

- One must not give a negative picture of the Pharisees. To do so would be "inaccurate and unjust."

Preachers and teachers are to point out that "if Jesus shows Himself severe toward the Pharisees, it is because He is closer to them than to other contemporary Jewish groups."

The document has its weaker points. What it has to say about typology, or about the preparatory character of Judaism, should have been expressed in greater depth and dimension. The Old Testament ("Old" meaning "First") is for Christians fulfilled in the New, but for Jews it is fulfilled in the Rabbinic tradition, what Jews call "the oral Torah."

The Holocaust, with its millions of victims, threatened the very existence of the Jewish people. Seeking to do away with all moral values, it was the enemy of the Gospel, too. Hate, cruelty, and death celebrated their greatest triumph ever. The Holocaust needs more discerning and compassionate treatment than the brief mention the document gives it.

Again, for a Christian, the State of Israel can never be "the beginning of redemption," as it is for some Jews. Still, it has a religious meaning. In giving the Jewish people an opportunity

for an independent existence and a rejuvenation of its spirit, it is evidence that God has not terminated His covenant with the people, indeed, that He is their faithful Lord.

I wish the many paragraphs on the Jewishness of Jesus had been more concrete. Equally, the permanent value of the Hebrew Scripture with its Gospel of creation, the Decalogue given at Sinai, the injunctions of mercy for the protection of the stranger, the poor, the persecuted, and all the fragile of God's creatures, the prophets' call to righteousness, and other traits deserved to have been mentioned explicitly.

Criticisms unwarranted

Yet the shortcomings of the document do not warrant the criticisms of some rabbis. One of them complains that the "Notes" do not sing. He is right, but these guidelines are like directions that come with articles we buy in a hardware or appliance store, a lawn mower, for instance. They tell us how to assemble and use the mower, all of which is tedious, at times even tiresome. The song comes only when the lawn is freshly mown. Another critic says that some elements in the "Vatican Document" are "problematic," but he never tells us which statements he considers questionable.

I do not mind the criticisms them-

selves, but I regret that the Jewish leaders mentioned in The New York Times have taken their complaints, justified or not, to the public forum. The "Notes" were issued by the Roman "Commission for Religious Relations with the Jews." The Commission is the chosen partner-in-dialogue for those Jewish organizations in whose names the critics spoke. In my opinion, the nature of dialogue, that is, an exchange of minds and hearts, a way of learning from each other — not to speak of courtesy — demands that the critics take their grievances to the partner-in-dialogue, rather than seek publicity.

One critic, the president of the World Jewish Congress, even stated that Jewish communities in 70 countries "would seek clarification from local Bishops" on the interpretation of the guidelines. This sounds as if Bishops had to justify their teachings to the Jewish communities. Such demands of accountability will not sit well with many Catholics. It may be, God forbid, a demand that kills the dialogue.

As common wayfarers to God in a time of darkness, unbelief and terror Christians and Jews, Jews and Christians need one another. Their new encounter requires mutuality of understanding and respect. No longer can there be "business as usual."

Clifford Longley

Catholic bishops warned about Ratzinger

Four leading Catholic theologians in Britain have written an open letter to the English bishops giving a warning of the threat to the welfare of the Roman Catholic Church emanating from Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith in Rome. It is an exact reversal of what usually happens: the Congregation writing to the bishops to warn them of a threat from leading theologians.

It is in the form of four signed articles in the present edition of *New Blackfriars*, the Oxford Dominican journal. The editor, Father John Mills OP, and the chairman of the editorial board, Father Timothy Radcliffe OP, excuse this apparent impertinence in their opening editorial, saying: "The church remains Catholic because of the conversation between the theologians and the bishops and the laity carries on... The four theologians who are here writing... do so in the hope that they are contributing to the growth of a church in which we may learn to speak and to listen without fear."

All four are committee members of the new Catholic Theological Association and one, Father Jack Mahoney SJ, is its president. He is a former principal of Heythrop College, London University, where he teaches moral and pastoral theology.

Cardinal Ratzinger's interview in the Milan journal,

Jesus, was notable for his attack on the credentials of episcopal conferences. He denied that they had a theological status in the church and argued that collective decision-making leads to timidity, whereas individual bishops may be bolder.

Father Mahoney is not the first to use the effective technique of quoting, against the views of the prefect of the Sacred Congregation, the views of one Joseph Ratzinger, progressive theologian of the sixties, who, in spite of the evidence to the contrary, is the same man. That "Ratzinger" wrote learned articles establishing the theological basis of episcopal conferences, calling them (in one such piece) "a legitimate form of the collegiate structure of the church". Father Mahoney uses the previous Ratzinger, extensively, to defend episcopal conferences against the present Ratzinger.

The significance of all this is that episcopal conferences are one of the fundamental innovations of the Second Vatican Council, are strong anti-centralist forces in the contemporary church, and are therefore bastions against Roman authoritarianism and imposed uniformity. Father Mahoney's best remark is that a church with a Sacred Congregation for the Doctrine of the Faith badly needs also a Sacred Congregation for the Doctrine of Hope, to offset all the negativity involved in the conservation of



Cardinal Joseph Ratzinger:
His past catching up with him

orthodoxy by a bureaucratic machine.

Professor Nicholas Lash, Norris-Hulse Professor of Divinity at Cambridge, answers Ratzinger with Newman. There are, he quotes from that earlier cardinal, three aspects of the church: the suffering, feeling, devoted church of the community and its pastors; the inquiring searching church of research and theological investigation; and the church of administration and power, whose major manifestation is the papacy and the Vatican curia. The health of the organism, Newman said, demanded equilibrium between the three, not the domination of

two by one. Each corrects, and is corrected by, the others. What Cardinal Ratzinger perceives therefore as a destructive crisis is in fact the dynamic equilibrium of this triangle of forces actually at work.

"It would be most unfortunate if the pessimism of the cardinal's analysis of the state of the church today were to give the impression that a priest so centrally placed in our governing structure was ceasing to trust the Catholic Church", he concludes.

Dr Eamonn Duffy, a lecturer in the Cambridge divinity faculty, finds Cardinal Ratzinger "world shy". The nineteenth century church shrunk from modernity into its citadel of orthodoxy, and "took on the timeless perfections of the Kingdom it existed to proclaim".

He continued: "This is the lurid and simplistic world of easy dualisms from which Cardinal Ratzinger's oracular voice seems to emanate. For him history, the world outside the church, is the place of the demonic." If the cardinal is right to condemn what he calls "scandalous optimism" there is surely also such a thing as scandalous pessimism. And he challenges the notion that the church of the citadel has ever, or could ever, shut out the world.

"The authoritarian and hierarchical model which the cardinal prefers to the suspect

alternative of 'partnership, friendship, and brotherhood' did not descend, as he seems to suggest, from heaven. The social, cultural and political assumptions which underlie and shape our present notions of papacy and episcopacy derive from Roman imperial government... This can be no news to Cardinal Ratzinger. He is a man who has and uses power."

Father Fergus Kerr OP, a theology don at Oxford, calls Cardinal Ratzinger's picture of the church "a relatively innocuous example of this long boring tradition of hyped-up, panic mongering hyperbole" which is the constant theme of the papacy when in its doom-laden mood. Most of the cardinal's examples of crisis and collapse is "an oratorical fantasy populated with straw-men and bugaboos". In Britain, at any rate, the other name for "Vatican II" is "justice and peace". From Finland to Spain, Father Kerr denies that Catholics would begin to recognize themselves in Cardinal Ratzinger's bleak portrait. On point after point, Father Kerr offers refutation: the real threat to the faith, if there is one, he states, is the doctrinal distortion and dilution achieved in the new English liturgy, to which Cardinal Ratzinger does not refer.

Ratzinger on the Faith: New Blackfriars, Oxford, OXI 3LY: June edition 85p.

JUL 9 1985

Memorandum

THE AMERICAN JEWISH COMMITTEE

date July 2, 1985
to Marc Tanenbaum/George Gruen
from M. Bernard Resnikoff
subject Marcel Dubois - Vatican statement

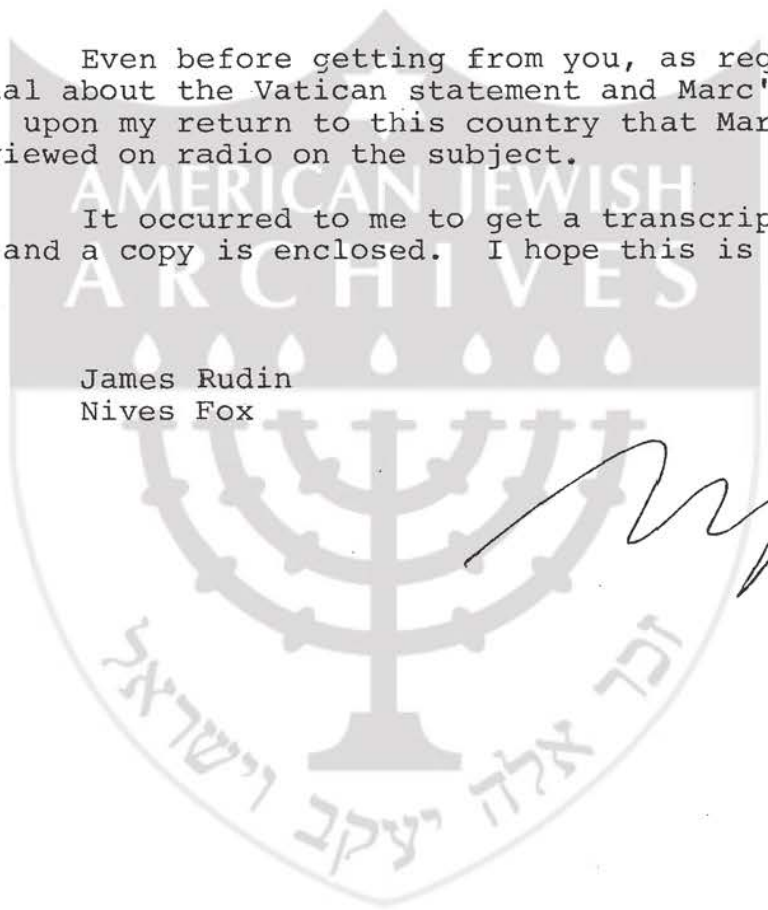
Even before getting from you, as requested, the material about the Vatican statement and Marc's reaction, I learned, upon my return to this country that Marcel Dubois was interviewed on radio on the subject.

It occurred to me to get a transcript of that interview and a copy is enclosed. I hope this is helpful.

Encl.

cc/encl.

James Rudin
Nives Fox



Radio interview of Marcel Dubois

June 25, 1985

(Interviewer, Jerry Cheslow, Israel Radio)

Father Marcel Dubois says that he, too, is disappointed with the document in that it does not take into account the dynamic dialogue which has been taking place between Jews and Christians over the past ten years. However, he believes the intention of the document was positive and that Jewish leaders had expected too much from the Vatican.

(Marcel Dubois)

This document is supposed to reach the Christian communities everywhere in the world and it will be read in some anti-Semitic countries, for instance some dioceses of Spain or South America, and also, from a political point of view, it is very delicate because there is a kind of reluctance about any kind of discussion with the Jews in other countries.

(Interviewer)

(Father Dubois acknowledges that the document treats Judaism as inferior to Christianity. But he says that Jews must see progress in the Vatican acknowledgment of their role on the way to Christianity rather than the old Vatican view of Judaism as diametrically opposed to the Church. Besides, says Dubois, every faith tries to show that it has the spiritual truth.)

(Marcel Dubois)

It is clear that this document is a Christian document and so says we have the truth now: Jews were elected to prepare the coming of the Messiah and to prepare the Gospel. From this point of view, a Jew can receive that as a condemnation or a mark of inferiority but if you pay attention to the text, we'll see that there is a great respect for what I could call the Vaticanity of Jewish faith. In other words, a Jew who is faithful to his tradition is on the way to salvation.

(Interviewer)

Father Dubois does not hide his disappointment that the text did not move towards recognition of the State of Israel.

(Marcel Dubois)

I think that the text does not mention enough the fact that for a Jew there is a link between the people and the land in the name of the faith, that there is a religious component in link with the land of Israel. I think that I agree that this paragraph is not enough open-minded.

(Interviewer)

Father Dubois believes that on many matters the text could have been stronger, such as the significance of the Holocaust. But, he says, the text is a step forward, a milestone on a very painful, very difficult way towards better understanding between Jews and Christians.



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~~CONFIDENTIAL~~
NOT FOR PUBLICATION
International Jewish Committee
on
Interreligious Consultations

FOR YOUR INFORMATION:

July 8, 1985

HIS EMINENCE JOHANNES CARDINAL WILLEBRANDS
PRESIDENT, COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS
VATICAN

RESPECTFULLY REFERRING TO OUR CABLE SENT TO YOU ON WEDNESDAY, JUNE 19 1985, THE INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS AND ITS MEMBER AGENCIES ARE VERY CONCERNED ABOUT A NUMBER OF ASPECTS OF THE NOTES ON THE CORRECT WAY TO PRESENT THE JEWS AND JUDAISM IN PREACHING AND CATECHESIS IN THE ROMAN CATHOLIC CHURCH PUBLISHED IN L'OSSERVATORE ROMANO ON JUNE 24.

AS INDICATED IN OUR TELEXED RESPONSES TO THOSE NOTES, WE WELCOME THOSE POSITIVE AFFIRMATIONS WHICH CONFIRM THE HEARTENING GROWTH IN MUTUAL UNDERSTANDING AND RECIPROCAL ESTEEM THAT HAS UNFOLDED DURING THE PAST TWENTY YEARS SINCE THE ADOPTION OF NOSTRA AETATE.

AT THE SAME TIME, WE ARE DEEPLY CONCERNED OVER WHAT WE REGARD AS REGRESSIVE FORMULATIONS REGARDING THE CATHOLIC CHURCH'S APPARENT PRESENT VIEWS TOWARDS THE AUTONOMY AND LEGITIMACY OF JUDAISM AND THE JEWISH PEOPLE.

THESE FORMULATIONS SEEM TO DEPART SIGNIFICANTLY FROM THE MORE ADVANCED CONCEPTIONS CONTAINED IN THE 1975 VATICAN GUIDELINES AND IN THE RECENT PRONOUNCEMENTS OF POPE JOHN PAUL II AS WELL AS IN ALMOST EVERY MAJOR DECLARATION ISSUED BY THE NATIONAL EPISCOPACIES OF FRANCE, WEST GERMANY, BELGIUM, AUSTRIA, THE NETHERLANDS, BRAZIL, AND THE UNITED STATES.

IN ADDITION, AS WE INDICATED, WE ARE DISMAYED OVER THE WHOLLY INADEQUATE FORMULATIONS, IN OUR VIEW, OF THE NAZI HOLOCAUST AND THE STATE OF ISRAEL.

ABOVE ALL, WE ARE DISTRESSED BY THE FAILURE TO ENGAGE IN CONSULTATIONS WITH US ON THE NOTES WHICH, IT IS NOW APPARENT, HAVE BEEN IN PREPARATION SINCE BEFORE MARCH, 1982. THIS REPRESENTS A DEPARTURE FROM THE VALUABLE PRACTICE PREVIOUSLY ESTABLISHED IN CONNECTION WITH THE 1975 GUIDELINES, A PROCEDURE WHICH CONTRIBUTED SIGNIFICANTLY TO THE STRENGTHENING OF OUR RELATIONSHIP.

THE PURPOSE OF THIS COMMUNICATION IS, THEREFORE, TO SEEK A MEETING WITH YOU AT THE EARLIEST POSSIBLE DATE IN ORDER TO DISCUSS THESE NOTES AND THEIR IMPLICATIONS FOR OUR FUTURE RELATIONSHIP. IT IS ESSENTIAL THAT WE ARRIVE AT SOME FUNDAMENTAL CLARIFICATIONS OF THESE QUESTIONS.

MAY WE LOOK FORWARD TO YOUR REPLY AT YOUR EARLIEST CONVENIENCE ?

RESPECTFULLY YOURS,

RABBI MORDECAI WAXMAN, CHAIRMAN, IJCIC
AMERICAN JEWISH COMMITTEE - ANTI-DEFAMATION LEAGUE / B'NAI BIRTH -
ISRAEL JEWISH COUNCIL FOR INTERRELIGIOUS CONSULTATIONS -
SYNAGOGUE COUNCIL OF AMERICA - WORLD JEWISH CONGRESS

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JUL 15 1985

memorandum

THE AMERICAN JEWISH COMMITTEE

date July 5, 1985
to Marc Tanenbaum/George Gruen
from M. Bernard Resnikoff
subject Vatican Commission for Religious Relations with Jews

I thought you would like to see a copy of the press release issued here by the Jewish Council in Israel on Interreligious Consultations in response to the Vatican Commission statement.

Nothing in it will surprise you but I thought you would like to have a copy for the fullness of the record.

cc/encl.

James Rudin



P R E S S R E L E A S E

3 - JUL 1985

June 24, 1985

Re.: 40.6.70.90.-IO.5

The Vatican's Commission for Religious Relations with the Jews has today issued a statement on how to present Jews and Judaism in the preaching and teaching of the Roman Catholic Church. This is the third official Vatican document on the Jews - the first, published at the end of the Vatican Council in 1965, repudiated the traditional teaching of the guilt of the Jewish people for all times for the death of Jesus and paved the way to a new era in Catholic-Jewish relationships. The second document, issued in 1975, provided Guidelines for interpreting the earlier document that were widely welcomed in Jewish circles.

The new document contains a number of positive features, such as its stress on the Jewish roots of Christianity and the Jewishness of Jesus and its denial of the traditional Christian negative view of the Pharisees. However, in other respects conservative views are expressed. Judaism is not seen as a legitimate path to salvation and Jews are said to have been chosen by God to prepare the coming of Christ. Reference is made to the Jews "preserving the memory of the land of their forefathers at the heart of the hope". However, the existence of the State of Israel is not to be seen in a perspective which is in itself religious "but in reference to the common principles of international law."

In a letter to the Vatican, the International Jewish Committee on Interreligious Consultations has recorded its disappointment with the regressive spirit of the document and its formulations about Jews, Judaism, the Nazi Holocaust and the meaning of Israel. It feels that Israel has been emptied of its content and significance to Jewish self-understanding and regrets that no mention is made of its right to exist. It complains that Judaism is defined only in Christian categories and that the 2 000-year history of anti-Semitism is ignored. The absence of a strong statement on the Holocaust is also regretted. The Jewish Council in Israel on Interreligious Consultations, while welcoming certain positive elements in the document, also feels that there are statements that will not advance the Catholic-Jewish dialogue. While anti-Semitism is condemned, the inferior position assigned to the Jews in the Divine design constitutes a theological barrier in the way of true dialogue. It is also a disappointment that the significance of the living State of Israel in Jewish self-understanding has still not received recognition by the Catholic Church. The Council regrets the failure to recognize that the document's affirmation of the continuing status of the Jews as the Chosen People implies the continuing validity - for Christians as well as for Jews - of the Divine promise of the Land to the Jews. Moreover even if only the "common principles of international law" are recognized, there should be no reason for the Vatican to withhold its full de jure recognition from a State that came into being following a U.N. decision to this effect. The Council earnestly hopes that the promise of improved relations, implicit in the earlier documents will not be nullified by the most recent statement.

Prof. R.Z.J. Werblowsky, Chairman * Dr. G. Wigoder, Acting Chairman and Representative on the International Committee * Mr. Joseph Emanuel, General Secretary.

JUL 1 1985

THE AMERICAN JEWISH COMMITTEE

date July 3, 1985
to Marcia Turken
from M. Bernard Resnikoff
subject Interview in St. Louis

I thought you would like to see the enclosed extract from the May 29th issue of the St. Louis Jewish Light which summarizes an interview with me when I made a field visit to the St. Louis chapter under your auspices.

Regards.

Encl.

cc/encl. Mort Yarmon
 Marc Tanenbaum/George Gruen ✓

AMERICAN JEWISH
 ARCHIVES



Resnikoff Explains Israel's Needs

By LINDA BODKER
Staff Writer

"Israeli Jews need American Jews," said Dr. M. Bernard Resnikoff, director of the American Jewish Committee's Israel office, in a recent interview with the *Jewish Light*.

Resnikoff, who was the keynote speaker at a recent breakfast meeting held at the B'nai B'rith Hillel Foundation, which was sponsored by the AJCommittee and the Jewish Community Relations Council, spoke about the problems of religious decision making by political bodies in Israel, and the disagreement between various Jewish factions on many religious issues.

Resnikoff sees many of Israel's present difficulties as stemming from the fact that Israel is such a "young state." He explained that 37 years ago, when Israel became a state, it needed to establish a post office, a government and hundreds of other institutions vital to begin a new nation. Yet, Israel had no background knowledge in how to organize these institutions. One problem that Resnikoff feels is a result of Israel's "naivete" as a state is the mixing of "religion and government." For example, Resnikoff feels voting on issues such as the recent "Who is a Jew?" amendment should not have been done by a political body like the Knesset. He says that voting on divisive Jewish issues "can't work" in Israel's parliament because it consists of people from many different religions other than Judaism that may not be knowledgeable on Jewish issues.

When asked by the *Jewish Light* whether he could in the

"near future" see a change in the policy of the Israeli government in handling religious issues, Resnikoff said he could see absolutely "no change," because there are no "majority" parties in Israel and the "minority" parties in Israel "need one another for support." The only way Resnikoff sees the possibility of a "synagogue-state" separation in Israel, is if "the government were to become totally immobile."

As advice to both the Jews in Israel and the Jews in America, Resnikoff urges both sides to "stop being so intolerant" of the other branches within Judaism. Resnikoff very much appreciated the fact that at a meeting of a Conservative rabbinic group in March of 1985, the president of the Orthodox Rabbinical Council of America was invited to speak. He continued that, unfortunately, this would not happen in Israel due to the extremes of "intolerance" and that the American Jews should appreciate the fact that the two groups of Jews have "broken down the barriers" enough to communicate at all. He added that the lack of communication between Israeli Jews is one of the reasons "Israeli Jews need American Jews."

Resnikoff closed his presentation at Hillel by saying "patience and tolerance is what I'm preaching this morning," and emphasized in his interview with the *Jewish Light* that "Israeli Jews need us. They need our knowledge and resources badly in Israel, not just our money."



Guidance is the problem

Cardinal Ratzinger, his right-hand man and head of the Congregation (department) for the Doctrine of the Faith—the old Holy Office. The liberals accuse them of planning to use the November synod to turn the clock back, in effect imposing a narrow interpretation of the 1962-65 Second Vatican Council. They say that the church has turned its back on the liberalism of Vatican-2: that it has abandoned its dialogue with non-Catholic Christians and is trying to impose an iron discipline on priests, members of religious orders and theologians; and that the church takes the view that all Catholics should obey it without question.

The recent decision by Cardinal Ratzinger's department to impose a year's public silence on Father Leonardo Boff, a Brazilian Franciscan who supports "liberation theology", has been described by a group of 10 Brazilian bishops as "an attack on the rights of man" and an insult to the Brazilian bishops' conference. A liberal West German Catholic magazine, Herder Korrespondenz, accuses the Pope in its current issue of reimposing "Roman centralism" on religious orders and lay people alike. Four British theologians fill the entire issue of the Dominican magazine, New Blackfriars, with criticism of Cardinal Ratzinger. They attack the "infantilism" which "identifies communion with the bishop of Rome with an unquestioning acceptance of every word that comes from the Vatican". Strong words all.

Critics of the Pope's teaching are also upset by a decision by another Vatican body, the Congregation for the Causes of Saints, to go ahead with the canonisation of Pius IX, who was pope from 1846 to 1878. They see parallels between Pius's

reign and the present pontificate. Pius started as more or less a liberal (as did the present Pope and Cardinal Ratzinger) but then changed his mind and in 1864 produced a now notorious "syllabus of errors". In 1870 he presided over the First Vatican Council, which proclaimed the dogma of papal infallibility.

The Pope has not replied to these critics directly, but he continues to insist—for instance during his recent trip to Belgium—that "the Christian tissue of society must be re-made in embracing the secular meaning of the Christian gospel". Many Christians have forgotten their Christian roots, he says, and need to be reminded of them.

Cardinal Ratzinger has just published a book called "*Rapporto sulla Fede*" (Report on the Faith) in which he says the "restoration" he seeks is not a turning back of the clock but a recovery of lost values. He criticises those who, he says, simply want to present those bits of the Christian teaching that they regard as relevant to current cultural and social trends. The church's teaching about Christ, he argues, cannot be reduced to a "Jesus project", an account of the human intentions of Jesus that ignores his divine identity and his mission as the redeemer of the world from sin. If you wear the Catholic label, the cardinal says, the contents within should correspond to the description outside.

The argument will intensify between now and November. Pretty certainly, the Pope and Cardinal Ratzinger will get their way at the synod. They have enough support to ensure that. However, some critics are talking of setting up "parallel structures" within the church. Sympathetic bishops will continue to ordain liberal priests who will sit things out until the Pope dies, hoping he will be replaced by a more liberal one.

Pope John Paul seems unworried by such opposition. He appears to be in a hurry to put matters right, as he sees it, in the time he has left. He may not have at his disposal, as previous popes have had, all the disciplined troops of the Jesuits, the Dominicans and other religious orders. Many of their members are his critics these days. But he has in Cardinal Ratzinger a most powerful helper.

Roman Catholics

The liberals rally

Even in the unhurried Roman Catholic church a lot can happen in a year or so. Back in January the Pope announced that he would be holding a special synod of bishops in Rome in November to "deepen the understanding" of the controversial Second Vatican Council "in the light of new needs". Presumably he believed this would give the leaders of the world's 800m or so Roman Catholics time to resolve their differences about papal policies and come to Rome with unity in their hearts. Instead, the differences have deepened.

Since that January announcement, liberals in the church have become markedly more critical of Pope John Paul and of

English Catholic bishops question Vatican view of church 'crisis'

By Clifford Longley, Religious Affairs Correspondent

An unprecedentedly candid criticism of the way the Vatican runs the affairs of the Roman Catholic Church was published by the Roman Catholic bishops of England and Wales yesterday.

Breaking with the convention that such things are not discussed in public, the bishops have openly challenged the view, held by senior Vatican officials, that the Catholic Church is in a state of crisis because of false implementation of the Second Vatican Council.

The Council, which was called by Pope John XXIII and which ended in 1965, instituted a programme of important reforms of the Roman Catholic Church. Pope John Paul II has called a special meeting in Rome in November to review the 20 years since then.

The English bishops' document contains a veiled warning that the prospect of Christian unity depends in part on the way the Catholic Church evolves: ecumenism "permeates the whole question of the church".

Similarly the bishops state that the attractiveness of the church to those outside it depends on its "openness". This is a key word in current Roman Catholic debate about the state of the church, with powerful Vatican figures, particularly Cardinal Joseph Ratzinger of the Congregation for the Doctrine of the Faith, complaining publicly of too much openness.

What the church in England and Wales wishes to hear, the bishops state, is a "word of encouragement for all who have worked so hard for renewal in the life of the church since the Council."

They accept that the process of renewal is incomplete, and that they themselves have further to go, but the essence of their comments is that authority is still far too centralized in Rome.

The document published yesterday is the official submission of the Episcopal Conference of England and Wales to the International Synod of Bishops, which is due to meet in extraordinary session in November in Rome.

It is the brief that Cardinal Basil Hume, Archbishop of Westminster and president of the conference, will speak to during that synod.

As he is also president of the Council of European Episcopal Conferences and a member of the synod's preparatory commission, his contributions are expected to carry some weight.

The bishops make various specific criticisms of the Vatican:

- The time for preparation of the synod itself was too short.

- Too many decisions such as the introduction of "communion under both kinds" have to be referred to Rome when they could be dealt with locally.

- There is less involvement in the work of Vatican departments by bishops from outside Rome.

- Insufficient attention is paid to the views of local bishops on new episcopal appointments.

- The handling of priests who wish to be laicized is over-centralized.

- Rules and norms are applied too rigidly.

- Consultation between the Vatican and local bishops' conferences is inadequate.

Monsignor Vincent Nichols, secretary of the bishops' conference, said yesterday that the document was a vote of confidence in the way the Catholic Church was responding to the Second Vatican Council in England and Wales.

Widespread consultation among church members had preceded the document, which was drawn up by a meeting of the bishops earlier this month. The bishops had been pleasantly surprised by the extent of the renewal of spiritual life of the church shown by the consultation, he said.

The document sums up what the English and Welsh bishops regard as the agenda for the future by saying: "A deepened and developed understanding of the nature of the church requires that the church at each level should establish ways to ensure the exercise both of co-responsibility between laity and clergy, and collegiality of bishops."

"Such structural developments will help to ensure that the church at each level has the capacity to exercise responsibility for its life and worship as a community within the wider communion."

It goes on to suggest that the international synod should itself play a central role as a "more effective expression of collegiality". Local bishops' conferences should be able to operate "without hindrance", and with "greater freedom of decision."

Instead, it says, "bishops and bishops' conferences, in protecting legitimate diversity, often face criticism, misunderstanding, and misrepresentation."

Mgr Nichols said that this complaint was directed as much at the Vatican as elsewhere.

The bishops said they recognized that "evangelization", the church's mission to the world, had not received adequate attention in the Catholic Church in England and Wales, which had been more preoccupied so far with internal church matters.

A search for common ground

By Repps Hudson

a member of the editorial staff

In many major cities around the country—including Kansas City—Catholics and Jews are joining hands this year to celebrate the ground broken 20 years ago in the Second Vatican Council, known as Vatican II.

In short, Catholics were instructed to no longer blame all Jews for the death of Jesus Christ, which was the first major effort to put an end to the theological basis for much of the discrimination and violence against the Jews in the last two millennia.

While Rome's instructions could not stamp out the thing Jews fear most, anti-Semitism, the church's new position has gone a long way toward changing attitudes between Catholics and Jews over the role of Jesus in Judeo-Christian history. Catholics regard him as the son of God and Jews may regard him as no more than a charismatic rabbi.

Today it is not uncommon to find Catholics and Jews discussing their common heritage of Jewish teaching or, more likely, to find them working together on a variety of social issues: defense policy, affirmative action, civil rights, Soviet Jewry, church-state relations, welfare programs and so on.

In February, Pope John Paul II said: "Anti-Semitism . . . has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching . . . Where there was ignorance and . . . prejudice . . . there is now growing mutual knowledge, appreciation and respect." With some exceptions, the cues seem to have been well received.

"It is only a slight overstatement to say there has been more progress in the last 20 years in Catholic-Jewish relations than in the last 2,000 years," said Alan Mittleman, a rabbi and and specialist in inter-religious affairs for the American Jewish Committee in New York. The changes are nothing short of astounding, which is why the Catholic Diocese of Kansas City-St. Joseph and the local chapter of the American Jewish Committee will jointly sponsor a series of three lectures at Rockhurst College in November on the two decades since Vatican II. At the national level, another result of the watershed conference is the secretariat for Catholic-Jewish Relations of the National Confer-

While Rome's instructions could not stamp out the thing Jews fear most, anti-Semitism, the church's new position has gone a long way toward changing attitudes between Catholics and Jews over the role of Jesus in Judeo-Christian history. Catholics regard him as the son of God and Jews may regard him as no more than a charismatic rabbi.

ence of Catholic Bishops.

But there are outspoken Catholics, like Professor Harry James Cargas of Webster University in suburban St. Louis, who argue the church must go much further in efforts to reconcile with Jews.

"I am very disappointed that the Catholic Church has not done nearly enough," Professor Cargas, a Catholic, said in a telephone interview. "Why hasn't the church recognized the state of Israel? Why hasn't the church come to terms with the meaning of the Holocaust (in World War II in which 6 million Jews were killed by Nazi Germany)? I think the Holocaust is the greatest Christian tragedy since the crucifixion of Jesus. Until the church comes to terms with this, there won't be a resurrection."

Though Professor Cargas represents a more extreme position than that held by most Christians, his point of view is quietly shared by many Jews. Vatican II did instruct in the need to remove the charge against all Jews of deicide—the killing of a god. But it did not extend diplomatic recognition to the state of Israel, nor acknowledge the religious roots of the Jewish state nor take account of the meaning of the Holocaust for Christians.

"We have got to go out of our way to become reconciled with the Jews," Professor Cargas said. "We've got to be extraordinary because we have done extraordinary things to Jews."

Public statements by Jews taking note of the 20th anniversary generally are conciliatory, like the one recently published in *The New York Times* by A. James Rudin, a rabbi with the AJC.

Mr. Rudin wrote: "Remember the way it was before Oct. 28, 1965 (when 'Nostra Aetate,' the Vatican statement, was promulgated)? After 19 centuries of misunderstanding and persecution, Jews

perceived the church as an eternal adversary, a primary source of Christian anti-Semitism. Catholics believed that Jews had killed and rejected Jesus and had forfeited their covenant with God. For many Catholics, the only good Jew was a converted Jew. Could any two peoples have been farther apart?"

The results have been widely beneficial. As Mr. Rudin pointed out, a nun heads the National Interreligious Task Force on Soviet Jewry. Jews speak to Catholic groups about oppression of Jews in the Soviet Union and elsewhere, and Catholics speak to Jewish groups about the oppression of Catholics in Lithuania and elsewhere.

It is in this kind of contact—searching for common human experiences and helping to find solutions—that Catholics and Jews are going far beyond the limits marked by the church. Some note such official statements are subject to liberal interpretations by the clergy and laity; all that was needed was for the door to be opened by Pope John XXIII. "Since then," said the Rev. Vincent Davies of Rockhurst College, "there has been a much more friendly relationship."

A quick look back by present and future generations at the progress in Catholic-Jewish relations—and therefore somewhat in Christian-Jewish relations—could lead one to conclude that Vatican II said, "Live and let live."

"It's not just live and let live," said Mr. Mittleman. "That is too passive. 'Nostra Aetate' ('In Our Times') calls on Catholics to see Jews with new eyes. It calls on responsible people within the church to be introspective about own anti-Semitism."

As a result and despite the shortcomings seen by some Jews and Catholics, Vatican II remains a signal event in the history of two great religions.

Allocuzione ai partecipanti alla riunione del "Comitato
internazionale di Collegamento tra la Chiesa Cattolica
e l'Ebraismo"

Il Papa ha ricevuto questa mattina nella Sala dei Papi del Palazzo Apostolico i partecipanti alla riunione annuale del "Comitato Internazionale di Collegamento tra la Chiesa Cattolica e l'Ebraismo." Ai circa quaranta presenti all'udienza Giovanni Paolo II ha rivolto la seguente allocuzione:

" Dear Friends,

Twenty years to the day after the promulgation of the Declaration Nostra Aetate by the Second Vatican Council, you have chosen Rome as the venue of the twelfth session of the International Liaison Committee between the Catholic Church, represented by the Holy See's Commission for Religious Relations with Judaism, and the International Jewish Committee on Interreligious Consultations.

Ten years ago, in January 1975, you also met in Rome, for the tenth anniversary of the promulgation of the same document. The Declaration, in effect, in its fourth section, deals with the relations between the Catholic Church and the Jewish religious community. It has been repeatedly said that the content of this section, while not too long nor unduly complicated, was epoch-making, and that it changed the existing relationship between the Church and the Jewish people, and opened quite a new era in this relationship.

I am happy to affirm here, twenty years later, that the fruits we have reaped since then, and your Committee is one of them, prove the basic truth of these assertions. The Catholic Church is always prepared, with the help of God's grace, to revise and renew whatever in her attitudes and ways of expression happens to conform less with her own identity, founded upon the Word of God, the Old and the New Testament, as read in the Church. This she does, not out of any expediency nor to gain a practical advantage of any kind,

(segue)

but out of a deep consciousness of her own "mystery" and a renewed willingness to translate it into practice. The Declaration affirms, with great precision, that it is while delving into this "mystery" that she, the Church, "remembers the spiritual link" between herself and "Abraham's stock".

It is this "link", which the Declaration goes on to explain and illustrate, that is the real foundation for our relation with the Jewish people. A relation which could well be called a real "parentage", and which we have with that religious community alone, notwithstanding our many connections with other world religions, particularly with Islam, and which the Declaration appropriately elaborates in other sections. This "link" can be called a "sacred" one, stemming as it does from the mysterious will of God.

Our relations, since that historic date, could only improve, deepen and branch out in different aspects and levels in the life of the Catholic Church and of the Jewish community. In this connection, as you are well aware, as far back as 1974 the Holy See took the initiative to create a Commission for Religious Relations with the Jews, and also published, through that same Commission, two further documents, intended for the application of the Declaration to many fields of the Church's life: the 1975 "Guidelines" and the very recent "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Catholic Church".

Both documents are a proof of the Holy See's continued interest in and commitment to this renewed relationship between the Catholic Church and the Jewish people, and to drawing from it all practical consequences.

Regarding the above-mentioned document, the "Notes", published last June, I am sure that they will greatly help towards freeing our catechetical and religious teaching of a negative or inaccurate

(segue)

presentation of Jews and Judaism, in the context of the Catholic faith. They will also help to promote respect, appreciation and indeed love for one and the other, as they are both in the unfathomable design of God, who "does not reject his people" (Ps 94:14; Rom 11:1). By the same token, antisemitism in its ugly and sometimes violent manifestations should be completely eradicated. Better still, a positive view of each of our religions, with due respect for the identity of each, will surely emerge, as is already the case in so many places.

To understand our documents correctly, and especially the Conciliar Declaration, a firm grasp of Catholic tradition and Catholic theology is certainly necessary. I would even say that for Catholics, as the "Notes" (No. 25) have asked them to do, to fathom the depths of the extermination of many million Jews during the Second World War and the wounds thereby inflicted on the consciousness of the Jewish people, theological reflection is also needed. I therefore earnestly hope that study of and reflection on theology will become more and more a part of our exchanges, for our mutual benefit even if, quite understandably, some sections of the Jewish community may still have some reservations about such exchanges. However, deep knowledge of and respect for each other's religious identity seem essential for the reaffirmation and strengthening of the "link" the Council spoke about.

The International Liaison Committee which you form is in itself a proof and practical manifestation of this "link". You have met twelve times since 1971 and, despite the normal difficulties of adjustment and even some occasional tensions, you have achieved a rich, varied and frank relationship. I see here present both representatives of many local Churches and of several local Jewish communities. Such large representations gathered in Rome for the twentieth anniversary of Nostra Aetate is in itself consoling and promising. We have really made much headway in our relations.

(segue)

In order to follow along the same path, under the eyes of God and with his all-healing blessing, I am sure you will work with ever greater dedication, for constantly deeper mutual knowledge, for even greater interest in the legitimate concerns of each other, and especially for collaboration in the many fields where our faith in one God and our common respect for his image in all men and women invite our witness and commitment.

For the work which has been done I give thanks with you to the Lord our God, and for what you are still called to do I offer my prayers, and I am happy to reaffirm the commitment of the Catholic Church to this relationship and dialogue with the Jewish community. May the Lord help your good will and your personal and institutional commitment to this important task.

Discorso ai Partecipanti alla Esposizione Mondiale
di Filatelia ITALIA 85

Nella tarda mattinata di oggi, Giovanni Paolo II ha ricevuto nella Sala Clementina del Palazzo Apostolico i Partecipanti alla Esposizione mondiale di filatelia ITALIA 85.

Alle 350 persone convenute all'incontro il Papa ha rivolto il seguente discorso:

"Signor Ministro,
Signori Presidenti dei Comitati Nazionali e delle Federazioni Internazionali di Filatelia,
Signori Organizzatori dell'Esposizione Mondiale "Italia 85",
e voi tutti intervenuti a questa Udienza,

Sono lieto di incontrarmi con voi e vi ringrazio per aver voluto farmi visita in occasione dell'importante manifestazione che, su iniziativa del Ministero Italiano delle Poste e Telecomunicazioni, si svolge quest'anno in questa Città

Ringrazio il Signor Ministro per le cortesi parole, e desidero esprimere a mia volta un vivo compiacimento per il successo di questa Esposizione, che può vantare la presenza di tante Amministrazioni Postali di diverse Nazioni e dei maggiori collezionisti ed espositori filatelici di tutto il mondo.

Il Vostro interesse, illustri Signori, si rivolge ad un'eccellente espressione d'arte, quella del francobollo, che è di per sé un'eloquente e significativa forma di linguaggio

(segue)

M.T.

WORLD OF RELIGION

Council of Churches Hits Vatican Paper

8.24.85

W.P.86

An official of the World Council of Churches has sharply criticized a Vatican document on Jewish-Christian understanding, issued last June, as "a serious step backward in Jewish-Christian relations."

In a five-page letter to his Vatican counterpart, the Rev. Allan R. Brockway, WCC Jewish-Christian Relations secretary, characterized as "incredible," "condescending" and "little short of shocking" the Catholic guidelines on the approved way to teach Catholics about Jews and Judaism.

Much of his line-by-line criticism of the Catholic statement centers on theological understandings of the relationship of Judaism and Christianity. He faults the Vatican document for not being more aggressive in its condemnation of anti-Semitism and its "failure to agonize" over the meaning for Christians of the Holocaust with its destruction of more than six million Jews.

In his letter to Msgr. Jorge Mejia, Christian unity secretary for the Vatican, Brockway also scored the Vatican statement for underestimating the significance to the Jewish people of the state of Israel.

Brockway made copies of his fiery letter available to Jewish sources, which were almost universally critical of the guidelines when they were issued last June.



Vatican Recognition of Israel Has Been Discussed for Years

To the Editor:

Edgar M. Bronfman, president of the World Jewish Congress, is a respected figure in the Jewish community. He rightly reflects the deep feelings in that community supporting the establishment of diplomatic relations between the Holy See and Israel as an important contribution to the advancement of peace in the Middle East.

But I regret to say that the remarks (news article, Nov. 7) attributed to him contain a number of serious errors. During the audience of Jewish leaders with Pope John Paul II on Oct. 28 in Vatican City — an audience that lasted 45 minutes, not 15 — the issue of Vatican relations with Israel was raised forcefully by Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations.

In February, during a nearly hour-long audience, Howard I. Friedman, president of the American Jewish Committee, urged the Pope to establish diplomatic ties with Israel, saying that such a move would reinforce the legitimization of Israel as a sover-

The Times welcomes letters from readers. Letters for publication must include the writer's name, address and telephone number. Because of the large volume of mail received, we regret that we are unable to acknowledge or to return unpublished letters.

eign state and compel Arab rejectionist states to give up their illusion that Israel will somehow disappear.

Similarly, Jewish leaders have held a series of meetings with key officials of the Vatican Secretariat of State, with whom intensive discussions have taken place on steps leading to such diplomatic ties. Not incidentally, Dr. Gerhardt Riegner, former executive director of the World Jewish Congress, has been a participant in all these conversations. Therefore, it is factually untrue that Jewish leaders have simply "exchanged polite comments but did not forcefully raise the issue of recognition."

It is equally inaccurate and misleading for Mr. Bronfman to say that discussions by Jewish leaders with the Vatican have dealt only with theological questions. Every single con-

sultation with Vatican authorities has included, by common agreement, a discussion of current political, social and humanitarian concerns.

It is bewildering to read Mr. Bronfman's statements in light of the active participation of Israel Singer and Dr. Riegner, both key World Jewish Congress representatives, in many of these conversations in which Vatican-Israel relations have been a major theme of discussion.

When diplomatic ties between the Holy See and Israel are established, as I expect they will be, they will result from the patient, careful diplomatic discussions that have been going on over the last several years.

(Rabbi) MARC H. TANENBAUM
Director, International Affairs Dept.
American Jewish Committee
New York, Nov. 8, 1985



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ELI GION

Pope cites link with Jews

By Brant Coopersmith
SPECIAL TO THE WASHINGTON TIMES

ROME — Pope John Paul II, speaking to the International Jewish-Catholic Liaison Committee here recently, defused some controversy created by recent Vatican "notes" on teaching about the Jews by emphasizing the "spiritual link" between the two traditions and by calling on Catholics to "fathom the depths" of the Holocaust.

Some Jewish leaders had criticized the June 24 "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church" for not sufficiently recognizing the Holocaust.

The "notes" also said the state of Israel should not be looked at "in a perspective which is itself religious."

The pope met with the committee as part of the celebration marking the 20th anniversary of Nostra Aetate, the Second Vatican Council's declaration on the Jews and non-Christian religions.

Pope John Paul II said the spiritual link with the Jewish religion "is the real foundation for our relations with the Jewish people, a relationship which could well be called a real parentage, and which we have with that religious community alone."

"This link can be called a sacred one, stemming as it does from the mysterious will of God."

He also called on Catholics "to fathom the depths of the extermination of many millions of Jews during the second world war and the wounds inflicted thereby on the consciousness of the Jewish people." He said the Holocaust requires more theological reflection by the church.

The committee, composed of the Vatican Commission on Religious Relations with the Jews and the International Jewish Committee for Interreligious Consultation, met for the 12th time since it was created in 1970 to implement Nostra Aetate.

Although the gathering was part of the anniversary celebration, it was marked by frank confrontations

that participants said led to substantial achievements.

Progress was made on the subject of discussing trust between Christians and Jews, according to Rabbi Marc Tanenbaum of the American Jewish Committee.

Sofia Cavalletti, a catechetical expert and contributor to the "notes," said she was "depressed" going into the meeting but emerged pleased that her church seemed more willing to recognize Judaism as a valid contemporary religion.

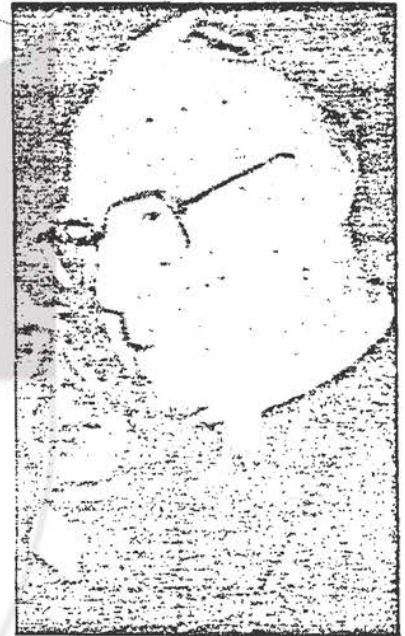
Dr. Gerhart Riegner, co-chairman of the Governing Board of the World Jewish Congress, said progress was manifest in the committee's first adoption ever of an action program, based on six points:

- To disseminate and explain the achievements of the past two decades to the two communities.
- To undertake an effort to overcome the residues of indifference, resistance and suspicion that may still prevail in some sections of the communities.
- To work together in combatting tendencies toward religious extremism and fanaticism.
- To promote conceptual clarifications and theological reflection in both communities and to create forums acceptable to both sides.
- To foster cooperation and command action for justice and peace.
- To undertake a joint study of the historical events and theological implications of the [Holocaust].

Cardinal Johannes Willebrands, president of the Vatican commission, reviewed events since Nostra Aetate.

"Let us try to see very clearly where we are going, how we should move to get there and in which way we can translate our relationship into collaboration toward all men and women," he said.

The secretary for Catholic-Jewish relations for the U.S. Conference of Catholic Bishops, Dr. Eugene Fisher, analyzed in detail the two Catholic documents released since Nostra Aetate: "The Guidelines and Suggestions for Implementing Nostra Aetate (1975) and the recent 'notes.'"



Cardinal Johannes Willebrands.

"Judaism, no less than Christianity, comes from God," Mr. Fisher said. "This was the message of the Second Vatican Council, and one to which we Catholics must recommit ourselves in each generation."

Dr. Geoffrey Wigoder of the Hebrew University in Jerusalem, a strong critic of the "notes," said that while their treatment of the Pharisees and the Jewish roots of Christianity was positive, the Holocaust was inadequately treated.

To address areas in the "notes" that offended Jewish leaders, Monsignor Jorge Mejia, secretary of the Vatican commission, proposed certain "hermeneutical [interpretative] keys" to ground the ideas of the brief Catholic document in a broader reading of the Bible.

A concern of many was a structure through which the six points could be implemented. When Rabbi Balfour Brickner of New York said the New York Archdiocese had no committee for liaison with Jews, Cardinal Willebrands said he would speak to New York's Cardinal John O'Connor.



Barlett The Washington Times

monastery, has pews on either side of its altar. Attendance one recent Sunday was more than twice that at a Mass service held at the same time.

The pews, which probably hold about 250 people, were three-quarters full.

Most of the families attended, and the congregation seemed to be in the 30s and 40s, younger than that of most other congregations.

At least a third of the Roman Catholic congregation was men. The average age was in his 50s. As soon as the service began, the people filed out and stood without lingering to see the poster-sized picture of Pope John Paul II.

The poster-sized picture of Pope John Paul II was prominently displayed in the back of this church. In the foyer held a glass-enclosed bulletin board, half of which is used to display the current issues of the Orthodox church, there were newsletters or prayer books, and that material on religious subjects may be posted but the church frowns on its distribution.

Churches in this city stand in contrast to those, for example, in New York, where on Sundays many days the church bells ring joyfully from nearly every tower. Church bells never ring in the Orthodox Union.

Roman Catholic Documents

VATICAN II ON THE JEWS: *NOSTRA AETATE*, N. 4

October 1965

This Conciliar Statement is part of the 'Declaration on the Relationship of the Church to Non-Christian Religions'

As this Sacred Synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock.

Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the Prophets. She professes that all who believe in Christ — Abraham's sons according to faith — are included in the same Patriarch's call, and likewise that the salvation of the Church is mysteriously foreshadowed by the Chosen People's Exodus from the land of bondage. The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which has been grafted the wild shoot, the Gentiles. Indeed, the Church believes that by His cross Christ Our Peace reconciled Jews and Gentiles, making both one in Himself.

The Church keeps ever in mind the words of the Apostle about his kinsmen: 'Theirs is the sonship and the glory and the covenants and the law and the worship and the promises; theirs are the fathers and from them is the Christ according to the flesh' (Romans 9:4-5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church's mainstay and pillars, as well as most of the early Disciples who proclaimed Christ's Gospel to the world, sprang from the Jewish people.

As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation, nor did the Jews in large number, accept the Gospel;

The documents reprinted in this section are those referred to in the symposium.

indeed not a few opposed its spreading. Nevertheless God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues—such is the witness of the Apostle. In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve him shoulder to shoulder' (Soph 3:9).

Since the spiritual patrimony common to Christians and Jews is thus so great, this Sacred Synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the Word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of antisemitism, directed against Jews at any time and by anyone.

Besides, as the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

GUIDELINES AND SUGGESTIONS FOR IMPLEMENTING THE CONCILIAR DECLARATION *NOSTRA AETATE*, N. 4

Vatican Commission for Religious Relations
with the Jews, January 1975

The Declaration *Nostra Aetate*, issued by the Second Vatican Council on 28 October 1965, 'On the Relationship of the Church to Non-Christian Religions', n. 4, marks an important milestone in the history of Jewish-Christian relations.

Moreover, the step taken by the Council finds its historical setting in circumstances deeply affected by the memory of the persecution and massacre of the Jews which took place in Europe just before and during the Second World War.

Although Christianity sprang from Judaism, taking from it certain essential elements of its faith and divine cult, the gap dividing them was deepened more and more, to such an extent that Christian and Jew hardly knew each other.

After two thousand years, too often marked by mutual ignorance and frequent confrontation, the Declaration *Nostra Aetate* provides an opportunity to open or to continue a dialogue with a view to better mutual understanding. Over the past nine years, many steps in this direction have been taken in various countries. As a result, it is easier to distinguish the conditions under which a new relationship between Jews and Christians may be worked out and developed. This seems the right moment to propose, following the guidelines of the Council, some concrete suggestions born of experience, hoping that they will help to bring into actual existence in the life of the Church the intentions expressed in the conciliar document.

While referring the reader back to this document, we may simply restate here that the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of antisemitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn. Further still, these links and relationships render obligatory a better mutual understanding and renewed mutual esteem. On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism: they must strive to learn by what essential traits the Jews

define themselves in the light of their own religious experience.

With due respect for such matters of principle, we simply propose some first practical applications in different essential areas of the Church's life, with a view to launching or developing sound relations between Catholics and their Jewish brothers.

I Dialogue

To tell the truth, such relations as there have been between Jew and Christian have scarcely ever risen above the level of monologue. From now on, real dialogue must be established.

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

In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world (*Ad Gentes*, 2). Lest the witness of Catholics to Jesus Christ should give offence to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty, in line with the teaching of the Second Vatican Council (Declaration *Dignitatis Humanae*). They will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate Word.

While it is true that a widespread air of suspicion, inspired by an unfortunate past, is still dominant in this particular area, Christians for their part, will be able to see to what extent the responsibility is theirs and deduce practical conclusions for the future.

In addition to friendly talks, competent people will be encouraged to meet and to study together the many problems deriving from the fundamental convictions of Judaism and of Christianity. In order not to hurt (even involuntarily) those taking part, it will be vital to guarantee, not only tact, but a great openness of spirit and diffidence with respect to one's own prejudices.

In whatever circumstances as shall prove possible and mutually acceptable, one might encourage a common meeting in the presence of God, in prayer and silent meditation, a highly efficacious way of finding that humility, that openness of heart and mind, necessary

prerequisites for a deep knowledge of oneself and of others. In particular, that will be done in connection with great causes, such as the struggle for peace and justice.

II Liturgy

The existing links between Christian liturgy and the Jewish liturgy will be borne in mind. The idea of a living community in the service of God, and in the service of men for the love of God, such as it is realized in the liturgy, is just as characteristic of the Jewish liturgy as it is of the Christian one. To improve Jewish-Christian relations, it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place.

An effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value (cf. *Dei Verbum*, 14-15), since that has not been cancelled by the later interpretation of the New Testament. Rather, the New Testament brings out the full meaning of the Old, while both Old and New illumine and explain each other (cf. *ibid.*, 16). This is all the more important since liturgical reform is now bringing the text of the Old Testament ever more frequently to the attention of Christians.

When commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier Covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original. We believe that those promises were fulfilled with the first coming of Christ. But it is nonetheless true that we still await their perfect fulfilment in His glorious return at the end of time.

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

Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice. Obviously, one cannot alter the text of the Bible. The point is that, with a version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of a text, while taking scriptural studies in-

to account. (Thus the formula 'the Jews', in St John, sometimes according to the context means 'the leaders of the Jews', or 'the adversaries of Jesus', terms which express better the thought of the Evangelist and avoid appearing to arraign the Jewish people as such. Another example is the use of the words 'Pharisee' and 'Pharisaism', which have taken on a largely pejorative meaning.)

The preceding remarks also apply to the introductions to biblical readings, to the Prayer of the Faithful, and to commentaries printed in missals used by the laity.

III Teaching and education

Although there is still a great deal of work to be done, a better understanding of Judaism itself and its relationship to Christianity has been achieved in recent years thanks to the teaching of the Church, the study and research of scholars, as also to the beginning of dialogue. In this respect, the following facts deserve to be recalled:

It is the same God, 'inspirer and author of the books of both Testaments' (*Dei Verbum*, 16), who speaks both in the Old and New Covenants.

Judaism in the time of Christ and the Apostles was a complex reality, embracing many different trends, many spiritual, religious, social and cultural values.

The Old Testament and the Jewish tradition founded upon it must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism, with no appeal to the love of God and neighbour (cf. Deuteronomy 6:5; Leviticus 19:18; Matthew 22:34-40).

Jesus was born of the Jewish people, as were His Apostles and a large number of His first Disciples. When He revealed Himself as the Messiah and Son (cf. Matthew 16:16), the bearer of the new Gospel message, He did so as the fulfilment and perfection of the earlier Revelation. And although His teaching had a profoundly new character, Christ, nevertheless, in many instances, took His stand on the teaching of the Old Testament. The New Testament is profoundly marked by its relation to the Old. As the Second Vatican Council declared: 'God, the inspirer and author of the books of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New' (*Dei Verbum*, 16). Jesus also used teaching methods similar to those employed by the rabbis of His time.

With regard to the trial and death of Jesus, the Council recalled

that 'what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today' (*Nostra Aetate*).

The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. And, although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ, it is nonetheless rich in religious values.

With the Prophets and the Apostle Paul, 'the Church awaits the day, known to God alone, on which all peoples will address the Lord in a single voice and serve Him with one accord (Soph 3:9)' (*Nostra Aetate*).

Information concerning these questions is important at all levels of Christian instruction and education. Among the sources of information, special attention should be paid to the following: catechisms and religious textbooks, history books, the mass media (press, radio, movies and television).

The effective use of these means presupposes the thorough formation of instructors and educators in training schools, seminaries and universities.

Research into the problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology. Higher institutions of Catholic research, in association if possible with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. Wherever possible, chairs of Jewish studies will be created, and collaboration with Jewish scholars encouraged.

IV Joint social action

Jewish and Christian tradition, founded on the Word of God, is aware of the value of the human person, the image of God. Love of the same God must show itself in effective action for the good of mankind. In the spirit of the Prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level—local, national and international.

At the same time, such collaboration can do much to foster mutual understanding and esteem.

Conclusion

The Second Vatican Council has pointed out the path to follow in

promoting deep fellowship between Jews and Christians. But there is still a long road ahead.

The problem of Jewish-Christian relations concerns the Church as such, since it is when 'pondering her own mystery' that she encounters the mystery of Israel. Therefore, even in areas where no Jewish communities exist, this remains an important problem. There is also an ecumenical aspect to the question: the very return of Christians to the sources and origins of their faith, grafted onto the earlier Covenant, helps the search for unity in Christ, the cornerstone.

In this field, the bishops will know what best to do on the pastoral level, within the general disciplinary framework of the Church and in line with the common teaching of her magisterium. For example, they will create some suitable commissions or secretariats on a national or regional level, or appoint some competent person to promote the implementation of the conciliar directives and the suggestions made above.

On 22 October 1974, the Holy Father instituted for the universal Church this Commission for Religious Relations with the Jews, joined to the Secretariat for Promoting Christian Unity. This special Commission, created to encourage and foster religious relations between Jews and Catholics—and to do so eventually in collaboration with other Christians—will be, within the limits of its competence, at the service of all interested organizations, providing information for them and helping them to pursue their task in conformity with the instructions of the Holy See.

The Common Bond Christians and Jews

NOTES FOR PREACHING AND TEACHING

Pontifical Commission for Religious Relations
with the Jews, June 1985

Preliminary considerations

On 6 March 1982, Pope John Paul II told delegates of episcopal conferences and other experts, meeting in Rome to study relations between the Church and Judaism:

... you yourselves were concerned, during your sessions, with Catholic teaching and catechesis regarding Jews and Judaism. . . . We should aim, in this field, that Catholic teaching at its different levels, in catechesis to children and young people, presents Jews and Judaism, not only in an honest and objective manner free from prejudices and without any offences, but also with full awareness of the heritage common to Jews and Christians.

In this passage, so charged with meaning, the Holy Father plainly drew inspiration from the Council Declaration *Nostra Aetate*, n. 4, which says: 'All should take pains, then, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the Gospel and the spirit of Christ'; as also from these words: 'Since the spiritual patrimony common to Christians and Jews is thus so great this Sacred Synod wishes to foster and recommend mutual understanding and respect . . .'

In the same way, the 'Guidelines and Suggestions for Implementing the Conciliar Declaration *Nostra Aetate*, n. 4' ends its chapter III, entitled 'Teaching and education', which lists a number of practical things to be done, with this recommendation:

Information concerning these questions is important at all levels of Christian instruction and education. Among sources of information, special attention should be paid to the following: catechisms and religious textbooks, history books, the mass media (press, radio, cinema, television).

The effective use of these means presupposes the thorough formation of instructors and educators in training schools, seminaries and universities' (AAS 77, 1975, p. 73).

The paragraphs which follow are intended to serve this purpose.

I Religious teaching and Judaism

1 In *Nostra Aetate*, n. 4, the Council speaks of the 'spiritual bonds linking' Jews and Christians and of the 'great spiritual patrimony' common to both and it further asserts that 'the Church of Christ acknowledges that, according to the mystery of God's saving design, the beginning of her faith and her election are already found among the Patriarchs, Moses and the Prophets'.

2 Because of the unique relations that exist between Christianity and Judaism—'linked together at the very level of their identity' (John Paul II, 6 March 1982)—relations 'founded on the design of the God of the Covenant' (ibid.), the Jews and Judaism should not occupy an occasional and marginal place in catechesis: their purpose there is essential and should be organically integrated.

3 This concern for Judaism in Catholic teaching has not merely a historical or archaeological foundation. As the Holy Father said in the speech already quoted, after he had again mentioned the 'common patrimony' of the Church and Judaism as 'considerable': 'To assess it carefully in itself and with due awareness of the faith and religious life of the Jewish people as they are professed and practised still today, can greatly help us to understand better certain aspects of the life of the Church' (italics added). It is a question then of *pastoral* concern for a still living reality closely related to the Church. The Holy Father has stated this permanent reality of the Jewish people in a remarkable theological formula, in his allocution to the Jewish community of West Germany at Mainz, on 17 November 1980: '... the people of God of the Old Covenant, which has never been revoked ...'.

4 Here we should recall the passage in which the 'Guidelines and Suggestions', I, tried to define the fundamental condition of dialogue: 'respect for the other as he is', knowledge of the 'basic components of the religious tradition of Judaism' and again learning 'by what essential traits the Jews define themselves in the light of their own religious experience' (Introduction).

5 The singular character and the difficulty of Christian teaching about Jews and Judaism lies in this, that it needs to balance a number of pairs of ideas which express the relation between the two economies of the Old and New Testament:

Promise and Fulfilment
Continuity and Newness
Singularity and Universality
Uniqueness and Exemplary Nature.

This means that the theologian and the catechist who deals with the subject needs to show in his practice of teaching that:

promise and fulfilment throw light on each other;
newness lies in a metamorphosis of what was there before;
the singularity of the people of the Old Testament is not exclusive and is open, in the divine vision, to a universal extension;
the uniqueness of the Jewish people is meant to have the force of an example.

6 Finally, 'work that is of poor quality and lacking in precision would be extremely detrimental' to Judaeo-Christian dialogue (John Paul II, speech of 6 March 1982). But it would be above all detrimental—since we are talking of teaching and education—to Christian identity (ibid.).

7 'In virtue of her divine mission, the Church' which is to be 'the all-embracing means of salvation' in which alone 'the fulness of the means of salvation can be obtained' (*Unit. Red.* 3), 'must of her nature proclaim Jesus Christ to the world' (cf. 'Guidelines and Suggestions', I). Indeed we believe that it is through him that we go to the Father (cf. John 14:6) 'and this is eternal life, that they know thee the only true God and Jesus Christ whom thou hast sent' (John 17:3).

Jesus affirms (ibid. 10:16) that 'there shall be one flock and one shepherd'. Church and Judaism cannot then be seen as two parallel ways of salvation and the Church must witness to Christ as the Redeemer for all, 'while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Declaration *Dignitatis Humanae*)' ('Guidelines and Suggestions', I).

8 The urgency and importance of precise, objective and rigorously accurate teaching on Judaism for our faithful follows too from the danger of antisemitism which is always ready to reappear under different guises. The question is not merely to uproot from among the faithful the remains of antisemitism still to be found here and there, but much rather to arouse in them, through educational work, an exact knowledge of the wholly unique 'bond' (*Nostra Aetate*, n. 4) which joins us as a Church to the Jews and to Judaism. In this way, they would learn to appreciate and love the latter, who have been chosen by God to prepare the coming of Christ and have preserved everything that was progressively revealed and given in the course of that preparation, notwithstanding their difficulty in recognizing in Him their Messiah.

II Relations between the Old and New Testament

1 Our aim should be to show the unity of biblical Revelation (Old Testament and New Testament) and of the divine plan, before speaking of each historical event, so as to stress that particular events have a meaning when seen in history as a whole — from creation to fulfilment. This history concerns the whole human race and especially believers. Thus the definitive meaning of the election of Israel does not become clear except in the light of the complete fulfilment (Romans 9:11) and election in Jesus Christ is still better understood with reference to the announcement and the promise (cf. Hebrews 4:1-11).

2 We are dealing with singular happenings which concern a singular nation but are destined, in the sight of God who reveals his purpose, to take on universal and exemplary significance.

The aim is moreover to present the events of the Old Testament not as concerning only the Jews but also as touching us personally. Abraham is truly the father of our faith (cf. Romans 4:11-12; Roman Canon: *patriarchae nostri Abrahamae*). And it is said (1 Corinthians 10:1): 'Our fathers were all under the cloud, and all passed through the sea'. The Patriarchs, Prophets and other personalities of the Old Testament have been venerated and always will be venerated as saints in the liturgical tradition of the Oriental Church as also of the Latin Church.

3 From the unity of the divine plan derives the problem of the relation between the Old and New Testaments.¹ The Church already from apostolic times (cf. 1 Corinthians 10:11; Hebrews 10:1) and then constantly in tradition resolved this problem by means of typology, which emphasizes the primordial value that the Old Testament must have in the Christian view. Typology however makes many people uneasy and is perhaps the sign of a problem unresolved.

4 Hence in using typology, the teaching and practice of which we have received from the liturgy and from the Fathers of the Church, we should be careful to avoid any transition from the Old to the New Testament which might seem merely a rupture. The Church, in the spontaneity of the Spirit which animates her, has vigorously condemned the attitude of Marcion² and always opposed his dualism.

5 It should also be emphasized that typological interpretation consists in reading the Old Testament as preparation and, in certain aspects, outline and foreshadowing of the New (cf. e.g., Hebrews 5:5-10 etc.). Christ is henceforth the key and point of reference to the Scriptures: 'the rock was Christ' (1 Corinthians 10:4).

6 It is true then, and should be stressed, that the Church and

Christians read the Old Testament in the light of the event of the dead and risen Christ and that on these grounds there is a Christian reading of the Old Testament which does not necessarily coincide with the Jewish reading. Thus Christian identity and Jewish identity should be carefully distinguished in their respective reading of the Bible. But this detracts nothing from the value of the Old Testament in the Church and does nothing to hinder Christians from profiting discerningly from the traditions of Jewish reading.

7 Typological reading only manifests the unfathomable riches of the Old Testament, its inexhaustible content and the mystery of which it is full, and should not lead us to forget that it retains its own value as Revelation that the New Testament often does no more than resume (cf. Mark 12:29-31). Moreover, the New Testament itself demands to be read in the light of the Old. Primitive Christian catechesis constantly had recourse to this (cf. e.g., 1 Corinthians 5:6-8; 10:1-11).

8 Typology further signifies reaching towards the accomplishment of the divine plan, when 'God will be all in all' (1 Corinthians 15:28). This holds true also for the Church which, realized already in Christ, yet awaits its definitive perfecting as the Body of Christ. The fact that the Body of Christ is still tending towards its full stature (cf. Ephesians 4:12-19) takes nothing from the value of being a Christian. So also the calling of the Patriarchs and the exodus from Egypt do not lose their importance and value in God's design from being at the same time intermediate stages (cf. e.g., *Nostra Aetate*, n. 4).

9 The exodus, for example, represents an experience of salvation and liberation that is not complete in itself, but has in it, over and above its own meaning, the capacity to be developed further. Salvation and liberation are already accomplished in Christ and gradually realized by the sacraments in the Church. This makes way for the fulfilment of God's design, which awaits its final consummation with the return of Jesus as Messiah, for which we pray each day. The Kingdom, for the coming of which we also pray each day, will be finally established. With salvation and liberation the elect and the whole of creation will be transformed in Christ (Romans 8:19-23).

10 Furthermore, in underlining the eschatological dimension of Christianity we shall reach a greater awareness that the people of God of the Old and the New Testament are tending towards a like end in the future: the coming or return of the Messiah — even if they start from two different points of view. It is more clearly understood that the person of the Messiah is not only a point of division for the people

of God but also a point of convergence (cf. *Sussidi per l'ecumenismo nella diocesi di Roma*, 1982, n. 140). Thus it can be said that Jews and Christians meet in a comparable hope, founded on the same promise made to Abraham (cf. Genesis 12:1-3, Hebrews 6:13-18).

11 Attentive to the same God who has spoken, hanging on the same word, we have witness to one same memory and one common hope in Him who is the master of history. We must also accept our responsibility to prepare the world for the coming of the Messiah by working together for social justice, respect for the rights of persons and nations and for social and international reconciliation. To this we are driven, Jews and Christians, by the command to love our neighbour, by a common hope for the Kingdom of God and by the great heritage of the prophets. Transmitted soon enough by catechesis, such a conception would teach young Christians in a practical way to co-operate with Jews, going beyond simple dialogue (cf. 'Guidelines', IV).

III Jewish roots of Christianity

12 Jesus was and always remained a Jew, his ministry was deliberately limited 'to the lost sheep of the house of Israel' (Matthew 15:24). Jesus is fully a man of his time, and of his environment—the Jewish Palestinian one of the first century, the anxieties and hopes of which he shared. This cannot but underline both the reality of the Incarnation and the very meaning of the history of salvation, as it has been revealed in the Bible (cf. Romans 1:3-4; Galatians 4:4-5).

13 Jesus' relations with biblical law and its more or less traditional interpretations are undoubtedly complex and he showed great liberty towards it (cf. the 'antitheses' of the Sermon on the Mount: Matthew 5:21-48, bearing in mind the exegetical difficulties; his attitude to rigorous observance of the Sabbath: Mark 3:1-6 etc.).

But there is no doubt that he wished to submit himself to the law (cf. Galatians 4:4), that he was circumcised and presented in the Temple like any Jew of his time (cf. Luke 2:21, 22-24), that he was trained in the law's observance. He extolled respect for it (cf. Matthew 5:17-20) and invited obedience to it (cf. Matthew 8:4). The rhythm of his life was marked by observance of pilgrimages on great feasts, even from his infancy (cf. Luke 2:41-50; John 2:13; 7-10 etc.). The importance of the cycle of the Jewish feasts has been frequently underlined in the Gospel of John (cf. 2:13; 5:1; 7:2, 10, 37; 10:22; 12:1; 13:1; 18:28; 19:42 etc.).

14 It should be noted also that Jesus often taught in the

synagogues (cf. Matthew 4:23; 9:35; Luke 4:15-18; John 18:20 etc.) and in the Temple (cf. John 18:20 etc.), which he frequented as did the Disciples even after the resurrection (cf. e.g., Acts 2:46; 3:1; 21:26 etc.). He wished to put in the context of synagogue worship the proclamation of his Messiahship (cf. Luke 4:16-21). But above all he wished to achieve the supreme act of the gift of himself in the setting of the domestic liturgy of the Passover, or at least of the paschal festivity (cf. Mark 14:1, 12 and parallels; John 18:28). This also allows a better understanding of the 'memorial' character of the Eucharist.

15 Thus the Son of God is incarnate in a people and a human family (cf. Galatians 4:4; Romans 9:5). This takes away nothing, quite the contrary, from the fact that he was born for all men (Jewish shepherds and pagan wise men are found at his crib: Luke 2:8-20; Matthew 2:1-12) and died for all men (at the foot of the cross there were Jews, among them Mary and John: John 19:25-27, and pagans like the centurion: Mark 15:39 and parallels). Thus he made two peoples one in his flesh (cf. Ephesians 2:14-17). This explains why with the *Ecclesia ex gentibus* we have, in Palestine and elsewhere, an *Ecclesia ex circumcisione*, of which Eusebius for example speaks (H.E. IV, 5).

16 His relations with the Pharisees were not always or wholly polemical. Of this there are many proofs:

it is Pharisees who warn Jesus of the risks he is running (Luke 13:31);

some Pharisees are praised—e.g., 'the scribe' of Mark 12:34;

Jesus eats with Pharisees (Luke 7:36, 14:1).

17 Jesus shares, with the majority of Palestinian Jews of that time, some pharisaic doctrines: the resurrection of the body; forms of piety, like almsgiving, prayer, fasting (cf. Matthew 6:1-18) and the liturgical practice of addressing God as Father; the priority of the commandment to love God and our neighbour (cf. Mark 12:28-34). This is so also with Paul (cf. Acts 23:8), who always considered his membership of the Pharisees as a title of honour (cf. *ibid.* 23:6; 26:5; Philippians 3:5).

18 Paul also, like Jesus himself, used methods of reading and interpreting Scripture and of teaching his disciples which were common to the Pharisees of their time. This applies to the use of parables in Jesus' ministry, as also to the method of Jesus and Paul of supporting a conclusion with a quotation from Scripture.

19 It is noteworthy too that the Pharisees are not mentioned in accounts of the passion. Gamaliel (Acts 5:34-39) defends the Apostles

in a meeting of the Sanhedrin. An exclusively negative picture of the Pharisees is likely to be inaccurate and unjust (cf. 'Guidelines', Note 1; cf. AAS, loc. cit. p. 76). If in the Gospels and elsewhere in the New Testament there are all sorts of unfavourable references to the Pharisees, they should be seen against the background of a complex and diversified movement. Criticisms of various types of Pharisees are moreover not lacking in rabbinical sources (cf. the Babylon Talmud, the Sotah treatise 22b etc.), 'Pharisaism' in the pejorative sense can be rife in any religion. It may also be stressed that, if Jesus shows himself severe towards the Pharisees, it is because he is closer to them than to other contemporary Jewish groups (cf. *supra* no. 17).

20 All this should help us to understand better what St Paul says (Romans 11:16-24) about the 'root' and the 'branches'. The Church and Christianity, for all their novelty, find their origin in the Jewish milieu of the first century of our era, and more deeply still in 'the design of God' (*Nostra Aetate*, n. 4), realized in the Patriarchs, Moses and the Prophets (*ibid.*), down to its consummation in Christ Jesus.

IV The Jews in the New Testament

21 The 'Guidelines' already say (Note 1) that 'the formula "the Jews" sometimes, according to the context, means "the leaders of the Jews" or "the adversaries of Jesus", terms which express better the thought of the evangelist and avoid appearing to arraign the Jewish people as such'.

An objective presentation of the role of the Jewish people in the New Testament should take account of these various facts:

A. The Gospels are the outcome of long and complicated editorial work. The dogmatic constitution *Dei Verbum*, following the Pontifical Biblical Commission's Instruction *Sancta Mater Ecclesia*, distinguishes three stages: 'The sacred authors wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to synthesis, explicating some things in view of the situation of their Churches, and preserving the form of proclamation, but always in such fashion that they told us the honest truth about Jesus' (no. 19).

Hence it cannot be ruled out that some references hostile or less than favourable to the Jews have their historical context in conflicts between the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus.

To establish this is of capital importance if we wish to bring out the meaning of certain Gospel texts for the Christians of today.

All this should be taken into account when preparing catechesis and homilies for the last weeks of Lent and Holy Week (cf. already 'Guidelines', II, and now also *Sussidi per l'ecumenismo nella diocesi di Roma*, 1982, n. 144b).

B. It is clear on the other hand that there were conflicts between Jesus and certain categories of Jews of his time, among them Pharisees, from the beginning of his ministry (cf. Mark 2:1-11, 24; 3:6 etc.).

C. There is moreover the sad fact that the majority of the Jewish people and its authorities did not believe in Jesus — a fact not merely of history but of theological bearing, of which St Paul tries hard to plumb the meaning (Romans 9-11).

D. This fact, accentuated as the Christian mission developed, especially among the pagans, led inevitably to a rupture between Judaism and the young Church, now irreducibly separated and divergent in faith, and this stage of affairs is reflected in the texts of the New Testament and particularly in the Gospels. There is no question of playing down or glossing over this rupture; that could only prejudice the identity of either side. Nevertheless it certainly does not cancel the spiritual 'bond' of which the Council speaks (*Nostra Aetate*, n. 4) and which we propose to dwell on here.

E. Reflecting on this in the light of Scripture, notably of the chapters cited from the Epistle to the Romans, Christians should never forget that the faith is a free gift of God (cf. Romans 9:12) and that we should never judge the consciences of others. St Paul's exhortation 'do not boast' in your attitude to 'the root' (Romans 11:18) has its full point here.

F. There is no putting the Jews who knew Jesus and did not believe in him, or those who opposed the preaching of the Apostles, on the same plane with Jews who came after or those of today. If the responsibility of the former remains a mystery hidden with God (cf. Romans 11:25), the latter are in an entirely different situation. Vatican II in the Declaration on 'Religious Liberty' teaches that 'all men are to be immune from coercion . . . in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor . . . restrained from acting in accordance with his own beliefs' (no. 2). This is one of the bases — proclaimed

by the Council—on which Judaeo-Christian dialogue rests.

22 The delicate question of responsibility for the death of Christ must be looked at from the standpoint of the Conciliar Declaration *Nostra Aetate*, n. 4 and of 'Guidelines and Suggestions', III: 'What happened in [Christ's] passion cannot be blamed upon all the Jews then living without distinction nor upon the Jews of today', especially since 'authorities of the Jews and those who followed their lead pressed for the death of Christ'. Again, further on: 'Christ in his boundless love freely underwent his passion and death because of the sins of all men, so that all might attain salvation' (*Nostra Aetate*, n. 4). The Catechism of the Council of Trent teaches that Christian sinners are more to blame for the death of Christ than those few Jews who brought it about—they indeed 'knew not what they did' (cf. Luke 23:34) and we know it only too well (Pars I, caput V, Quaest XI). In the same way and for the same reason, 'the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures' (*Nostra Aetate*, n. 4), even though it is true that 'the Church is the new people of God' (ibid.).

V The liturgy

23 Jews and Christians find in the Bible the very substance of their liturgy: for the proclamation of God's word, response to it, prayer of praise and intercession for the living and the dead, recourse to the divine mercy. The Liturgy of the Word in its own structure originates in Judaism. The Prayer of Hours and other liturgical texts and formularies have their parallels in Judaism as do the very formulas of our most venerable prayers, among them the Our Father. The eucharistic prayers also draw inspiration from models in the Jewish tradition. As John Paul II said (allocution of 6 March 1982): '... the faith and religious life of the Jewish people as they are professed and practised still today, can greatly help us to understand better certain aspects of the life of the Church. Such is the case of liturgy ...'

24 This is particularly evident in the great feasts of the liturgical year, like the Passover. Christians and Jews celebrate the Passover: the Jews, the historic Passover looking towards the future; the Christians, the Passover accomplished in the death and resurrection of Christ, although still in expectation of the final consummation (cf. *supra* no. 9). It is still the 'memorial' which comes to us from the Jewish tradition, with a specific content different in each case. On either side, however, there is a like dynamism: for Christians it gives meaning to the eucharistic celebration (cf. the antiphon *O sacrum convivium*), a

paschal celebration and as such a making present of the past, but experienced in the expectation of what is to come.

VI Judaism and Christianity in history

25 The history of Israel did not end in 70 AD (cf. 'Guidelines', II). It continued, especially in a numerous Diaspora which allowed Israel to carry to the whole world a witness—often heroic—of its fidelity to the one God and to 'exalt him in the presence of all the living' (Tobit 13:4), while preserving the memory of the land of their forefathers at the heart of their hope (Passover Seder).

Christians are invited to understand this religious attachment which finds its roots in biblical tradition, without however making their own any particular religious interpretation of this relationship (cf. Declaration of the US Conference of Catholic Bishops, 20 November 1975).

The existence of the State of Israel and its political options should be envisaged not in a perspective which is in itself religious, but in their reference to the common principles of international law.

The permanence of Israel (while so many ancient peoples have disappeared without trace) is a historic fact and a sign to be interpreted within God's design. We must in any case rid ourselves of the traditional idea of a people *punished*, preserved as a *living argument* for Christian apologetic. It remains a Chosen People, 'the pure olive on which were grafted the branches of the wild olive which are Gentiles' (John Paul II, 6 March 1982, alluding to Romans 11:17-24). We must remember how much the balance of relations between Jews and Christians over two thousand years has been negative. We must remind ourselves how the permanence of Israel is accompanied by a continuous spiritual fecundity, in the rabbinical period, in the Middle Ages and in modern times, taking its start from a patrimony which we long shared, so much so that 'the faith and religious life of the Jewish people as they are professed and practised still today, can greatly help us to understand better certain aspects of the life of the Church' (John Paul II, 6 March 1982). Catechesis should on the other hand help in understanding the meaning for the Jews of the extermination during the years 1939-45, and its consequences.

26 Education and catechesis should concern themselves with the problem of racism, still active in different forms of antisemitism. The Council presented it thus: 'Moreover, [the Church] mindful of her common patrimony with the Jews and motivated by the Gospel's spiritual love and by no political consideration, deplores the hatred,

persecutions and displays of antisemitism directed against the Jews at any time and from any source' (*Nostra Aetate*, n. 4). The 'Guidelines' comment: 'the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of antisemitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn' ('Guidelines', Preamble).

Conclusion

27 Religious teaching, catechesis and preaching should be a preparation not only for objectivity, justice, tolerance but also for understanding and dialogue. Our two traditions are so related that they cannot ignore each other. Mutual knowledge must be encouraged at every level. There is evident in particular a painful ignorance of the history and traditions of Judaism, of which only negative aspects and often caricature seem to form part of the stock ideas of many Christians.

That is what these notes aim to remedy. This would mean that the Council text and 'Guidelines and Suggestions' would be more easily and faithfully put into practice.

JOHANNES CARDINAL WILLEBRANDS, President
PIERRE DUPREY, Vice-President
JORGE MEJIA, Secretary

Notes

- 1 We continue to use the expression 'Old' Testament because it is traditional (cf. already 2 Corinthians 3:14) but also because 'Old' does not mean 'out-of-date' or 'outworn'. In any case, it is the *permanent* value of the Old Testament as a source of Christian Revelation that is emphasized here (cf. *Dei Verbum*, 3).
- 2 A man of gnostic tendency who in the second century rejected the Old Testament and part of the New as the work of an evil God, a demiurge. The Church reacted strongly against this heresy (cf. Irenaeus).

Twenty Years After Vatican II: The Church Is Still Struggling to Define Its Relationship With the Jewish People

BY EUGENE FISHER



Vatican II began on October 11, 1962. Above: Pope John XXIII speaks at the first session.

Opposite page: Cardinals at the opening ceremonies. Photos courtesy of National Catholic News Service.

On October 28, 1965, Pope Paul VI and 2,221 Catholic bishops from around the world signed the Second Vatican Council's Declaration on Non-Christian Religions (*Nostra Aetate*). The section on the Jews — number 4 — comprised 15 sentences in Latin. Yet, in the words of Thomas Stransky, a Paulist priest who was on the staff of the document's chief drafter, Cardinal Bea, those few sentences "committed the Roman Catholic Church to an irrevocable act, a cheshbon hanefesh — a reconsideration of the soul."

French Jewish historian Jules Isaac spoke of the "teaching of contempt" by Christians against Jews and Judaism. Following a 25-minute meeting between Isaac and Pope John XXIII, held shortly after the Pope's unexpected announcement of the Second Vatican Council in 1959, the Pope determined that the Council should deal with Christian-Jewish relations. *Nostra Aetate* consciously sought to overturn centuries of the "teaching of contempt."

Previous Church statements on Jews and Judaism had been disciplinary (i.e., canon law —

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for example, the long-standing "Constitution" on the Jews, which, throughout the Middle Ages, prohibited forced conversion of and violence against the Jews, and made the disruption of Jewish worship an excommunicable offense). At the conciliar level, Church doctrine, which is irreversible, is set. Thus, with *Nostra Aetate*, for the first time in nearly two millennia, the Church sought to take a fresh official look at its relationship with the Jewish people.

The ground for such an effort had been well prepared before the Second Vatican Council. In this century, the movement of modern Biblical criticism has enabled Catholic scholars to understand critically (in the best sense of the term) many common, and often false, presumptions as to what the New Testament means with regard to Judaism. Similarly, the liturgical movement uncovered the deep Jewish roots of Christian faith and worship.

Even before *Nostra Aetate*, the Dogmatic Constitution on the Church of the Second Vatican Council (*Lumen Gentium*), issued in 1964, indicated the doctrinal path that the Council was to follow. In its central section on the Church as the People of God, *Lumen Gentium* (number 16) spoke of the Jewish people as "most dear to God, for God does not repent of the gifts He makes nor of the calls He issues (cf. St. Paul to the Romans 11:28-29)."

The Second Vatican Council's declaration *Nostra Aetate* is best known for its repudiation of the deicide charge and of anti-Semitism. Even more important than these statements, perhaps, was the implicit affirmation of the ongoing nature of God's covenant with the Jewish people, which provided the basis for a dialogue of "mutual esteem" between Catholics and Jews. Embedded in the statement from *Lumen Gentium* were implications regarding the ongoing validity of God's covenant with the Jewish people that were to become increasingly explicit in statements of the Pope and the Holy See in subsequent years.

Nostra Aetate cannot be adequately understood except in the light of later statements, such as the 1975 Vatican Guidelines, that comment on and expand it. For example, because the Council wanted a doctrinal statement that would transcend political debate, *Nostra Aetate* itself did not directly acknowledge the centuries of Christian ambivalence and even animosity toward Jews and Judaism. That necessary acknowledgment was made in the 1975 Guidelines, which were issued to implement *Nostra Aetate* — that is, to explain the meaning

of the doctrinal statement in terms of the Church's relationship with, and teaching about, Jews and Judaism. The Guidelines frankly state: "The step taken by the Council finds its historical setting in circumstances deeply affected by the memory of the persecution and massacre of Jews which took place in Europe just before and during the Second World War After 2,000 years, too often marked by mutual ignorance and frequent confrontation, the Declaration *Nostra Aetate* provides an opportunity to open and to continue a dialogue with a view to better mutual understanding."

Many of the utterances in *Nostra Aetate* that might have seemed ambiguous at the time have now been clarified as unequivocally positive. For example, *Nostra Aetate* did not use the word "condemn" in regard to anti-Semitism because of Pope John's express wish that the Council not engage in condemnations. The Pope felt that a positive statement, with no Church-dividing language, was needed. But the 1975 Guidelines uses the word "condemn" twice in paraphrasing the section of *Nostra Aetate* on anti-Semitism.

Again, while the Vatican Council made no reference to post-Biblical Judaism, the 1975 Vatican Guidelines emphasize that "the history of Judaism did not end with the destruction of Jerusalem but rather went on to develop a religious tradition . . . rich in religious values." Such an affirmation rejects any remnant of the old notion that Judaism was abrogated by the coming of Christ, or superseded in God's design by Christianity.

Similarly, the notion of "spiritual bonds" linking the Church in solidarity with the Jewish people, which was introduced by *Nostra Aetate*,

I emphasize the painstaking character of the Church's efforts to clean its house of the rubble of centuries of misunderstanding.

has become increasingly important in Catholic thought. In 1975, the U.S. Catholic bishops issued a statement on Catholic-Jewish relations that called on Catholics, in dialogue with Jews, "to explore the continuing relationship of the Jewish people with God and their 'spiritual bonds' with the new covenant and the fulfillment of God's plan for both Church and Synagogue." The term "spiritual bonds" is sacramental terminology, and implies a relationship as deep

and indissoluble as that of the sacrament of matrimony (which is the image for the relationship between God and His people utilized in both the Hebrew Bible, e.g., the Song of Songs, and the New Testament). In a further interpretation of the notion of "spiritual bonds," Pope John Paul II has affirmed that the Church and the Jewish people are linked at "the very level of their respective identities."

Together with the reference in *Nostra Aetate* and *Lumen Gentium* to the continuance of God's "call" to the Jews to have a mission in the world as Jews, the notion of spiritual bonding has enabled the Church to develop a new understanding of its relationship with Jews, and a dialogue on that relationship. Whereas traditionally, as first articulated by Augustine in the fifth century, Jews were to be protected by the Church since they bore witness to the Torah ("although not fully understanding it"), there emerges in the reflections of Pope John Paul II a sense of joint witness of Christians and Jews to the world. In 1980, speaking in Mainz, West Germany, the Pope stated: "Jews and Christians are called, as children of Abraham, to be 'a blessing' for the world (Genesis 12:2) . . . in the fullness and profundity that God himself has disposed for us . . . In the light of this promise and this Abraham-like call, I look with you toward the destiny and role of your people among the peoples." This sense of joint witness, which itself has profound implications for the understanding of Christian mission (not to but with the Jews to the world), is founded in the Pope's vision of the permanence of God's covenant with the Jews. In the same address in Germany, the Pope spoke of contemporary Jewish-Christian dialogue as "the meeting between the people of God of the old covenant never retracted by God [Romans 11:29] on the one hand, and the people of the new covenant on the other."

This brings us to the most recent statement of the Holy See: *Notes for the Correct Presentation of Jews and Judaism in Preaching and Catechesis* [i.e., religious education] in the Roman Catholic Church. Like *Nostra Aetate* and the 1975 Vatican Guidelines, the latest effort, issued on June 24, 1985, was greeted with some disappointment by Jewish agencies. In the case of *Nostra Aetate* and the 1975 Guidelines, concern was expressed for two reasons: first because there had been earlier versions on the Council table that appeared to many to be stronger and more positive than the ones ultimately issued; second because both failed to consider major elements of Jewish experience,



On October 28, 1965, Pope Paul VI signed the Second Vatican Council's Declaration on Non-Christian Religions. In the words of a Paulist priest on the staff of the document's chief drafter, the section on Jews "committed the Roman Catholic Church to a cheshbon hanefesh — a reconsideration of the soul."

such as the relationship of the Jewish people to the land of Israel. Read in the light of the slow, step-by-step progress of earlier statements, however, I believe that the *Notes* are best understood as one more step in the long-range, often painstaking, effort begun by the Second Vatican Council to develop understanding among Christians of the "essential traits [by which] Jews define themselves in the light of their religious traditions" (1975 Guidelines) and to recast Church teaching on Jews and Judaism based on that process.

I emphasize the painstaking, step-by-step character of the Church's efforts to clean its house of the rubble of centuries of misunderstanding. None of these statements, taken alone, is adequate to the task. None can be interpreted rightly except in the context of the others. Together, they reveal a direction, a gradual formulation of more positive acceptance of Jews and Judaism on their own terms.

In some areas the *Notes* offer a clear and significant advance. For example, the relationship of Jesus with the Law is shown to be essentially positive. The negative references to Jews and Judaism in the New Testament are acknowledged and a catechetical method for treating them in the classroom is firmly established: ". . . references hostile or less than favorable to the Jews have their historical context in conflicts between the nascent church and the Jewish community. Certain



There emerges in the reflections of Pope John Paul II a sense of joint witness of Christians and Jews to the world — founded in his vision of the permanence of God's covenant with the Jews.

controversies reflect Christian-Jewish relations long after the time of Jesus." This explanation specifies for teachers and preachers in a practical manner that "the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures" (*Nostra Aetate*, number 4). Since my own, exhaustive studies of Catholic textbooks (cf. *Faith Without Prejudice*, Paulist Press, 1977) have shown that the remaining negative references to Jews and Judaism are found in sections that discuss the relationship of Jesus and the Jews of his time, the *Notes* should go a long way toward eliminating the remnant of the "teaching of contempt."

The 1975 Guidelines noted that Judaism "went on to develop a religious tradition" of its own after the time of Christ. In the final section (VI), the *Notes* begin to specify for the first time the content that was only implied in the reference of the Guidelines. For example, the traditional Church interpretation of the Diaspora was negative: The destruction of the Temple and dispersion of the Jews signified divine punishment for Jewish refusal to recognize Jesus as the Messiah. But the *Notes* maintain that, through the Diaspora, the Jews were able "to carry to the whole world a witness — often heroic — of its fidelity to the one God

... while preserving the memory of the land of their forebears at the heart of their hope" (Section VI, 25).

This statement is truly remarkable. Jewish "hope" had already been defined in the *Notes* — and its validity acknowledged — in an eschatological sense — that is, as a faithful witnessing to God's ultimate plan for all humanity: "The people of God of the Old and the New Testaments are tending toward a like end in the future: the coming or return of the Messiah — even if they start from two different points of view Thus it can be said that Jews and Christians meet in a comparable hope, founded on the same promise to Abraham" (*Notes*, Section II, 10; italics mine).

The Jewish "no" to Jesus as "the Christ" (Messiah) is here put in a larger, more positive framework: God's overall plan for humanity. Indeed, Christians can learn from this "no," this continuing Jewish witness in and for the world that "we [Christians] must also accept our responsibility to prepare the world for the coming of the Messiah by working together for social justice . . . and international reconciliation" (*Notes*, II, 11).

"The permanence of Israel (while so many ancient peoples have disappeared without a trace)" and the "continuous spiritual fecundity" of the Jewish people in Rabbinic, medieval and modern times are seen by the *Notes* as "a sign to be interpreted within God's design." Thus, while for St. Paul in Romans 9:2, the "fact that the majority of the Jewish people and its authorities did not believe in Jesus" is "sad" (cf. *Notes*, IV, 21, C), in Romans 11:11-12, 30-36, it is implicit that this disbelief may be part of God's mysterious will. In any event, it is "a fact not merely of history but of theological bearing," and Christians are called in a renewed way today "to plumb [its] meaning." Earlier in the text (I, 7), the *Notes* had alluded, in the words of Monsignor Jorge Mejia, secretary of the Commission that issued the document, to "the affirmation about Christ and his saving event as central to the economy of salvation" — an affirmation that Mejia called "essential to the Catholic faith." In his statement introducing the *Notes* Mejia wrote that this affirmation "does not mean that the Jews cannot and should not draw salvific gifts from their own traditions. Of course they can and should do so."

Mejia's commentary is important for understanding the *Notes*. Citing the brief reference to the Holocaust, for example, Mejia states that Catholics, within the very process of

catechesis itself, must begin to grapple with "the dimensions of such tragedy and its significance for the Jews, but also for us," as Catholics, "whom it also obviously concerns." Mejia commends the development of Holocaust curricula "by Catholic offices for education to awaken such awareness, or else to deepen it." As with other sections, the aptly titled *Notes* do not attempt to draw out such a catechesis in detail but mandate renewed efforts by Catholic educators around the world to that end.

Jewish groups were particularly critical of the reference to the State of Israel in *Notes*. Here, I believe, an unfortunate misunderstanding has occurred that requires further dialogue (as, indeed, other sections of the *Notes* will require expansion and clarification). This is the first time that the Holy See's Commission for Religious Relations with the Jews has commented on the "religious attachment" of the Jewish people to Eretz Israel, an attachment it affirms as finding "its roots in Biblical tradition" and which it mandates — again, for the first time — as a proper, even necessary, element of Catholic teaching. The *Notes*, here, need to be understood carefully within the context of the 1975 U.S. Catholic bishops declaration, to which they specifically refer. The U.S. bishops statement declared: "In dialogue with Christians, Jews have explained that they do not consider themselves as a Church, a sect, or a denomination, as is the case

Jewish groups were particularly critical of the reference to the State of Israel in the most recent statement of the Holy See.

among Christian communities, but rather as a peoplehood that is not solely racial, ethnic or religious, but in a sense a composite of all these. It is for such reasons that an overwhelming majority of Jews see themselves bound in one way or another to the land of Israel. Most Jews see this tie to the land as essential to their Jewishness. Whatever difficulties Christians may experience in sharing this view, they should strive to understand this link between land and people which Jews have expressed in their writings and worship throughout two millennia as a longing for the homeland, holy Zion."

A group of Catholic and Jewish scholars convened by the American Jewish Committee to

discuss the *Notes* rightly reported that Pope John Paul II's apostolic letter of Good Friday 1984 is also pertinent to the interpretation of the attitude of the *Notes* toward Israel. There, the Pope said: "For the Jewish people who live in the State of Israel and who preserve on that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquillity that is the prerogative of every nation and condition of life and of progress for every society."

This clear recognition by the Holy See of the legitimacy of the State, and the *Notes*' own affirmation of the religious validity of Jewish attachment to the Land, provide the context for what follows. The *Notes* maintain that consideration of the "political options" of the State (e.g. boundaries) should be guided by "the common principles of international law," which themselves validate "the existence of the state," rather than by a "perspective which is in itself religious." This caution against Biblical fundamentalism is in no case a denial of the religious relationship of people to Land.

The *Notes* — the Holy See's anniversary gift, as it were, to *Nostra Aetate* — move forward the discussion between our two peoples and at the same time invite further reflection and exchange. They see the "heroic witness" of Jewish fidelity to God's covenant over the centuries as a "sign to be interpreted within God's design."

Such language is reminiscent of the words of Rabbi Gamaliel, as cited in the New Testament's Book of Acts, with regard to early Christians. Today, we are learning that Gamaliel's dictum applies equally to Christian attitudes toward Jews and Judaism. The Book of Acts reports that the Sanhedrin had arrested the Apostles and was trying them on capital charges. Gamaliel, portrayed in Acts as "a Pharisee . . . highly respected by all the people," saved the lives of the Apostles by arguing: "Fellow Israelites, think twice about what you are going to do with these men . . . Let them alone. If their purpose or activity is human in its origins, it will destroy itself. If, on the other hand, it comes from God, you will not be able to destroy them without fighting God Himself." Judaism, no less than Christianity, comes from God. This was the central message of the Second Vatican Council, and one to which we Catholics must recommit ourselves in each generation. □

Editor's Note: See page 46 for a report on the Anti-Defamation League of B'nai B'rith's stand on Vatican II.

WOMEN—FAMILY Oct. 8, 1985 (370 words)

UNDERSTAND WOMEN'S ROLE IN CREATION, SAYS BISHOP WELSH

By Joseph Kenny

St. LOUIS (NC) — The "best response to the anti-life contraceptive mentality of radical feminism" is to understand women's power and role in creation, according to Bishop Thomas J. Welsh of Allentown, Pa.

That understanding "should make everyone pro-life," said the bishop, who was the keynote speaker at the first national conference of Women for Faith and Family in St. Louis Oct. 4-6.

The conference was held to "aid women in deepening their understanding" of church teachings on abortion, women's ordination and birth control, the organization said.

"Radical feminism is wrong. Its prayer would be 'God, I don't like that you made us male and female and especially that you made me female,'" Bishop Welsh said. "God carved us in his palm. How, in thinking about that, could anyone say 'I'm angry at God for how he has made me?'"

When praying to God, women and men should "thank him for creating us" in the "image of the love that is God's nature," the bishop said. "God did not make us to be in competition but in love. We should give thanksgiving to God for who and what we are."

Bishop Welsh encouraged the audience to "know what the church is teaching today clearly, completely. Read the documents and look for ways to encourage young people by your example."

The bishop praised the efforts of Women for Faith and Family, especially a statement the group presented to a U.S. bishops' committee that is preparing a pastoral letter on women's concerns.

The statement, called "Affirmation for Catholic Women," expressed loyalty to the church and unity with the pope and included 17,000 signatures from women. In June the organization, which was founded in 1984, sent 10,000 signatures to Pope John Paul II.

Joyce A. Little, an assistant professor of theology at the University of St. Thomas in Houston, called for stronger opposition to calls for the ordination of women. "One cannot be both a feminist and a Catholic in regard to this issue," she said.

The issue of ordination "has become central to the feminists," she said. Although the church can sidestep the issue for a time, a definitive statement needs to be made to "lay it to rest."

END

KUNG Oct. 8, 1985 (800 words)

FATHER KUNG ACCUSES POPE, CURIA OF ANTI-VATICAN II ACTIONS

By Agostino Bono

ROME (NC) — Father Hans Kung, who was told by Vatican officials in 1979 that he could no longer teach as a Catholic theologian, has accused Pope John Paul II and Curia officials of trying to halt the church reforms launched by the Second Vatican Council.

The pope and Curia fear the growing democracy within the Catholic Church, the Swiss-born theologian said in a two-part series published in the Rome daily La Repubblica Oct. 4-5.

"There is a need for a third Vatican council" to stem the Curia program and because the world's bishops are more flexible in meeting contemporary problems, he said.

Father Kung called Polish-born Pope John Paul an "authoritarian pope." He also had strong criticism for Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Cardinal Ratzinger is the "grand inquisitor" who tries to "psychologically and professionally annihilate" dissidents within the church, said Father Kung.

(MORE)

The film, which Pope John Paul II last April said "deeply wounds the religious sentiments of believers," presents a modern-day version of the life of Mary in which the central character is the teen-age daughter of a gas station mechanic.

In the film, the actress portraying Mary appears nude in several scenes.

The New York demonstration was organized by the Greater New York chapter of the Catholic League for Religious and Civil Rights. It drew support from a dozen or more other organizations, including students from a Richfield, Conn., seminary operated by the St. Pius X Society of suspended Archbishop Marcel Lefebvre, and members of the American Society for the Defense of Tradition, Family and Property.

Initially, police directed protesters into a barricaded area taking up half the street at the side of the building. But as the numbers swelled, the entire street became so crowded it was closed off, and the crowd eventually surged around to the front where film viewers entered.

Police then set up a narrow corridor for entrance by ticket holders, who were booed by the protestors as they entered.

John Puthenveetil, director of the Catholic League's New York chapter, said he had moved to stop a few people who seemed to become too heated in their verbal encounters. At times, he said, he stopped protestors who were throwing paper and holy water at people going in to see the film.

Police reported at the end of the evening that no incidents of violence had occurred. An official police estimate placed the crowd at 2,500, though one police captain estimated the crowd at 8,000.

Puthenveetil said he was "extremely delighted" with the demonstration. But he said it was only the "tip of the iceberg," and many other actions were being taken behind the scenes.

He said he was not planning any similar demonstration when "Hail Mary" opened at a regular New York theater Oct. 9, but had "other plans" he was not ready to announce.

Puthenveetil said when he wrote asking that the film not be shown he was invited to an Oct. 4 screening. He said he went "with an open mind" but found the film worse than he had expected.

"I felt it was simply blasphemous, obscene," Puthenveetil said.

Many demonstrators readily acknowledged that they had not seen the film they were protesting. One demonstrator, Charles Welch, director of Catholic activities for the Knights of Columbus chapter in the Long Island counties of Nassau and Suffolk, said, "I take the word of the pope on it."

The demonstrators also were protesting the use of taxpayers' money — via the New York State Council on the Arts and the National Endowment for the Arts — to help support the film festival. "Your Taxes Fund Bigotry," said one sign.

A group called Morality Action Committee solicited signatures for a petition calling on President Reagan and New York Gov. Mario Cuomo to stop "all funding of both the National Endowment for the Arts and the New York State Council on the Arts."

New York Times film critic Vincent Canby, who said he was "brought up as a Protestant," said in a review published Oct. 7 that he found the movie to be "an utterly serious attempt to examine the nature of relations between women and men and the possibility of profound friendships not based on sex."

"It's also about the demands of faith, which, in this time of cynicism, may be the most truly controversial aspect of the movie," said Canby. "After seeing 'Hail Mary,' you might think that Mr. Godard, who once preached his own kind of Marxism, was about to convert to Roman Catholicism."

END

The 1979 Vatican condemnation of Father Kung was issued by the doctrinal congregation nearly two years before Cardinal Ratzinger became its head. The congregation decree said that Father Kung "can no longer be considered a Catholic theologian" because his position on papal and church infallibility on issues of faith and morals contradicts defined church doctrine. The decree did not affect Father Kung's standing as a Catholic or as a priest.

At the time, Father Kung was a professor on the Catholic faculty of the state-run University of Tubingen in West Germany. Because of the Vatican condemnation he had to leave the Catholic faculty. He still teaches at the same university, but in the ecumenical department.

In the La Repubblica articles, Father Kung said the pontificate of Pope John Paul has been poor.

"Compared with the very fruitful seven years seen by the Catholic Church between the pontificate of John XXIII and Vatican II (1958-65), the seven years of the pontificate of Wojtyla is seen as rather thin," he said.

Karol Wojtyla is the given name of Pope John Paul.

"There has been no serious progress of the Catholic Church and of ecumenism," said Father Kung.

"Non-Catholics speak of a Roman Catholic propaganda campaign of the pope, while in practice their representatives are received as public figures and not as partners with equal dignity," he added.

"What is happening to our church in the 1980s, after all the hope awakened in the 1960s by the conciliar explosion, saddens me and makes me angry," he said.

Father Kung said Vatican leaders are worried by the growing decentralization of power in the postconciliar Catholic Church and are trying to strengthen the central authority of the pope and the Curia.

Collegiality, shared responsibility between the pope and the bishops, "in the Vatican remains a dead letter," said Father Kung.

According to the Vatican view "the church is healthy if curial power and its Roman system guided from the center is guaranteed," said Father Kung.

"For this there is no need of democratic societies and their modern liberty," he said.

Father Kung called Cardinal Ratzinger the chief exponent of this Curia view.

"For Ratzinger, curial power appears anew as a divine privilege," said Father Kung.

Many of the world's bishops "are notably more open to the needs and hopes of people" than are Curia officials, he said.

Because of this there is a need for another Vatican council of all the world's bishops, he said. The world Synod of Bishops, because its consultative powers and time are limited, is not the proper vehicle to reassess church positions in light of contemporary problems, he added.

Issues which should be discussed at a new council, said Father Kung, include:

- The problems of women in the church "because of a celibate, authoritarian, male hierarchy."
- Priestly celibacy.
- Problems of theologians and nuns who have been "demoralized or unjustly punished."
- Ways to intensify the church's dialogue with other religions.

In some of his criticisms, however, Father Kung misstates positions. Regarding the Vatican position on the current fighting in Central America, he said that the Vatican agrees with U.S. policy "as President Reagan has admitted, publicly and with energy."

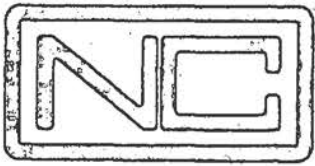
Last April, the Vatican issued a statement which denied public comments by Reagan that the pope had expressed support for U.S. policy.

Father Kung also said that Cardinal Ratzinger, in a book-length interview published this year in English as "The Ratzinger Report," advocates a restoration of the old church order that existed prior to Vatican II.

In the book, Cardinal Ratzinger denied that he wants to turn the clock back.

"If by 'restoration' is meant a turning back, no restoration of such a kind is possible," said the cardinal. Instead, the church must seek "a newly found balance of orientations and values within the Catholic totality," the cardinal said.

END



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NC NEWS SERVICE REPORT FOR WEDNESDAY, OCT. 9, 1985

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VATICAN II REVISITED—CHURCH Oct. 8, 1985 (370 words) Backgrounder and analysis. Third in a series.
CHURCH SEEN AS PILGRIM PEOPLE IN VATICAN II DOCUMENT

By Jerry Filteau

NC News Service

What many consider the most central of all the documents of the Second Vatican Council was its Dogmatic Constitution on the Church.

"Lumen Gentium," as it is titled in Latin, officially endorsed views of the church as the people of God, a communion, and a pilgrim people.

It marked the first time in Christian history that an ecumenical council gave a comprehensive exposition of the nature of the church itself.

From that document comes the declaration that the laity, through their baptism, are "sharers in the priestly, prophetic and kingly functions of Christ" who "by their very vocation...work for the sanctification of the world from within."

The document also reaffirmed the hierarchical nature of the church and the doctrines of papal primacy and infallibility defined a century earlier by the First Vatican Council.

But it carried out what many considered an essential unfinished job of Vatican I. It balanced the well-developed church teaching on papal authority by presenting an equally well-developed teaching on collegiality, the role in governing the church that each bishop individually and of the whole college of bishops together exercise in union with the pope.

"Lumen Gentium" was formally approved and promulgated on Nov. 21, 1964, the final day of the third of the council's four sessions. But much earlier it had been the centerpiece of a decisive debate over the whole direction of the council.

The first draft of the document, prepared before the council began in 1962, looked more like a standard apologetic treatise that viewed the church in largely juridical terms and defended its hierarchical structure. At the first session the world's bishops demanded a more historical, biblical and dynamic treatment, and the drastic revisions carried on over the next two years on that central document redefined and redirected virtually every other council document as well.

Another significant change in conciliar directions came in the decision to incorporate a final chapter on Mary in "Lumen Gentium," moving away from original plans to issue a separate document on Mary. The purpose of that shift was to make clearer Mary's role in the mystery of Christ and the church.

END

VATICAN II REVISITED—ECUMENISM Oct. 8, 1985 (380 words) Backgrounder and analysis. Fourth in a series
COUNCIL GOT CATHOLICS TO ACT CHRISTIAN TOWARD OTHER CHRISTIANS

By Jerry Filteau

NC News Service

Before the Second Vatican Council, Roman Catholics generally did not act very Christian toward other Christians.

Pope John XXIII and Vatican II changed that in the early 1960s, bringing the Catholic Church suddenly and forcefully into the world of ecumenism. Catholics discovered a world of dialogue, shared action and prayer, and most importantly, of mutual respect, understanding and love.

Reunion of separated Christians was one of Pope John's fondest dreams. He announced his plans for Vatican II at a ceremony marking the end of the 1959 Week of Prayer for Christian Unity, and he called reunion of all Christians a central aim of the council.

On Nov. 21, 1964, the last day of the council's third session, the council approved and Pope Paul VI promulgated "Unitatis Redintegratio," the decree on ecumenism. One of the council's most inspiring and hopeful achievements, the decree has been the keystone of the church's manifold ecumenical efforts since then.

(MORE)

The decree contains some remarkable assertions that could scarcely have been imagined in any Roman document of earlier years.

Admitting a Catholic share in guilt for Christian divisions, it says, "Thus, in humble prayer, we beg pardon of God and of our separated brethren, just as we forgive those who trespass against us."

It calls for a dramatic reversal from the isolationism and anti-Protestant polemics of the past, saying that "Catholics must joyfully acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren."

While the document warns against a "false conciliatory approach" that glosses over real differences, it also makes it clear that reunion is not a one-way street. Internal Catholic renewal to conform more closely to the Gospel, both in structures and in spiritual life, is seen as an essential ecumenical task.

It says, for example, that while Catholic doctrine must be presented clearly and in its entirety, "the manner and order" of expression "should in no way become an obstacle to dialogue."

Not only theologians and church officials, but all Catholics and separated Christians are called to "examine their own faithfulness to Christ's will for the church and, wherever necessary, undertake with vigor the task of renewal and reform."

END

ENCUENTRO Oct. 8, 1985 (490 words)

'OWNERSHIP' OF CHURCH IS THEME OF ENCUENTRO FOLLOW-UP

KENMORE, Wash. (NC) — "Ownership" of the church, a key theme at the National Hispanic Pastoral Encuentro last August in Washington, D.C., emerged as a major point during a follow-up meeting, a theological reflection at St. Thomas Center in Kenmore.

Thirty-seven representatives from around the country met Sept. 30-Oct. 3 to prepare a document on the theological implications of the two-year encuentro process of grass-roots consultations, and the statements which came from the summer meeting.

The August encuentro — which means "encounter" — drew 1,200 delegates from 133 dioceses in 40 states and five Spanish-speaking countries to discuss needs and goals of Hispanic Catholics.

The theological reflection examined the experiences of God, Jesus, salvation and the world which came from the encuentro process. In order to be part of God's plan, the church must encourage participation, mutuality and a sense of mission to "transform the world," the representatives said.

Through the process the Hispanic community has come to an understanding "of what truly is a kingdom of God," said Benedictine Sister Elisa Martinez of the regional office of Hispanic affairs in Yakima, Wash.

"The people are starting to move," said Sister Martinez. "The community has taken on its own responsibility — it's not 'Gimmee, gimmee' any more."

She said the building of the kingdom "presupposes not just a change of heart, but the transformation" of structures which have led to the "injustice, marginalization and exploitation our people have experienced."

Sister Dominga Zapata, a member of the Society of Helpers and coordinator for the Midwest Institute of Hispanic Ministry in Notre Dame, Ind., said that the people have moved from a view of God as "All Provider" to knowing that he has a plan for the world and calls all people to be "co-creators."

In their document, the representatives said the encuentro process also included reaching out, "in imitation of Christ," to non-active Catholics, the marginalized, undocumented, wounded, migrants and prisoners.

"We must continue with these groups, accompanying them in their struggle for liberation from the oppressive situations they are in," the document said.

(MORE)

The representatives also spoke about the experience of "la mistica," a sense that "we can almost touch God's presence," Sister Zapata said. She said the experience was clearest when discussing the suffering of the people.

"Our suffering has led to solidarity with those who suffer," she said. "Our suffering becomes part of Christ's suffering."

Most of the representatives at the theological reflection also attended an Oct 3-6 meeting of the national advisory committee to the U.S. bishops' Secretariat for Hispanic Affairs. After the advisory committee's first day of meetings, Pablo Sedillo, director of the secretariat, suffered a "small" heart attack. By Oct. 8 was reported recovering well at Evergreen General Hospital in Kirkland, Wash.

Using the work done by the representatives, the advisory committee made plans for similar theological reflections among the small local groups which met in more than 130 dioceses at the beginning of the encuentro process.

END

PHOTO ADVISORY Oct. 8, 1985

Editors: We have a new photo of Liz Armstrong for use with Washington Letter. If you would like a copy just drop a line to Bob Strawn, Picture Editor, NC News Service, 1312 Massachusetts Ave. N.W., Washington, DC 20005, and he will mail one to you.

END

NCAN—FARMERS Oct. 8, 1985 (210 words)

COALITION OF NUNS SAYS 'RACIST HATE-PEDDLERS' VICTIMIZE FARMERS

CHICAGO (NC) — The National Coalition of American Nuns has deplored the "subversive actions of right-wing extremists who are promoting hatred and violence among farmers."

The Oct. 2 statement by the Chicago-based NCAN, an organization of 1,800 nuns, was in response to recent attempts by anti-Semitic groups to blame the farm crisis on Jewish financial interests.

"We see this as a present-day 'they're-poisoning-the-wells' lie campaign much like the bubonic plague during the Middle Ages when ignorance and fear prompted panic-stricken people to accuse the Jews of causing the Black Death," the statement said.

"This is the ignorant device of finding a scapegoat, which is one of the lowest forms of propaganda."

Small farmers are suffering from a changing economy and land devaluation, the statement noted, and "racist hate-peddlers are victimizing farmers to promote bigotry, racism and anti-Semitism."

NCAN urged the U.S. Justice Department "to expose and prosecute right-wing hate groups that are cheating farmers of their money using the media to sell illegal forms of anti-Americanism."

Anti-Semitic extremism in the farm crisis earlier was criticized by Bishop Maurice Dingman of Des Moines, Iowa, who at a press conference in New York Sept. 20 sponsored by the American Jewish Committee said the problem had to be "stopped in its tracks."

END

LARKIN Oct. 8, 1985 (410 words)

BISHOP LARKIN LISTS U.S. CITIES HE EXPECTS POPE TO VISIT

ST. PETERSBURG, Fla. (NC) — Bishop W. Thomas Larkin of St. Petersburg said he expects Pope John Paul II to visit Los Angeles, San Antonio, New Orleans and probably Miami during his anticipated fall 1987 visit to the United States.

But he also said he wants the pope to make a stopover in the Tampa Bay area. He made his comments in his column for the Oct. 11 issue of The Florida Catholic, the diocesan newspaper.

(MORE)

According to the St. Petersburg bishop, who was the pope's classmate at the Angelicum University in Rome from 1947 to 1949, initial plans call for Pope John Paul to first stop in western Canada to visit Indians he could not meet with during his 1979 trip because of bad weather.

"From Canada," the bishop said, "he would go to Los Angeles, San Antonio, New Orleans and Miami." The bishop did not say in his column where he had received the information.

Father Robert Lynch, National Conference of Catholic Bishops associate general secretary, said in Washington Oct. 8 that the itinerary has not been set and is not expected to be announced until spring of 1986. "Nothing has been submitted to Rome for approval," he said.

Father Lynch, who was papal coordinator for the 1979 U.S. trip, said the cities listed by Bishop Larkin are all "high probabilities" and that San Francisco is also considered "a serious contender," but he repeated that "nothing is firm."

Father Lynch had said in September that an "educated guess" of the pope's itinerary would be an 8-10 day visit in September or October 1987 to Western and Southern parts of the United States.

Regarding a visit to the Tampa Bay area, Bishop Larkin said he wrote the Vatican asking the pope to stop in his diocese because the senior citizens living there "are the Catholics who attended Mass all their lives, supported our parishes and schools and honor and respect the primacy and jurisdiction of the vicar of Christ on earth."

Bishop Larkin added that "Tampa Bay is rich in religious history. On June 26, 1549, Dominican Father Luis Cancer was martyred by Indians on the shore of Tampa Bay."

He concluded his column with an air of resignation. "Now we'll have to wait and see if Tampa is chosen for a papal visit. We'll know in early 1986. Win or lose, at least we can say we tried."

END

PRESYNOD—COLLEGIALLY Oct. 8, 1985 (1,080 words) Backgrounder. Fifth in a series.

ROLE OF NATIONAL BISHOPS' CONFERENCES REMAINS CONTROVERSIAL

By John Thavis

ROME (NC) — The Second Vatican Council emphasized the collegial relationship between bishops and their sharing in church authority, launching an era of cooperative leadership among individual bishops and their regional and national conferences.

Twenty years later, as the bishops prepare to meet in an extraordinary synod to evaluate the council's results, collegiality remains at the center of church debate.

In particular, discussion has focused on the expanded activities of national bishops' conferences and their teaching and disciplinary role.

In interviews with National Catholic News Service, Vatican officials described the pastoral work of bishops' conferences as necessary and good, but some said the conferences risk overstepping their limited authority and eclipsing the role of the diocesan bishop.

Meanwhile, presynod reports from bishops in the United States and other countries have suggested that the synod clarify the nature of national bishops' conferences, their teaching authority and their place in dealing with dissent.

It was the Dogmatic Constitution on the Church, "Lumen Gentium," that in 1964 clearly stated that bishops, with the pope as their head, share in the supreme authority over the church. It said the order of bishops was the successor to the order of apostles in their roles as teachers and pastors.

The council also emphasized the bishops' obligation to join in common action, specifically through episcopal conferences. It encouraged the bishops to meet regularly, exchange views and "formulate a program for the common good of the church."

Moreover, many of the council's documents assign specific decision-making tasks to national bishops' conferences.

(MORE)

Several of these have been officially incorporated into the church's new Code of Canon Law.

Many bishops' conferences around the world have grown to include permanent administrative staffs and sub-agencies that deal with social justice and peace issues, education and communications.

The bishops in individual countries, especially in the last several years, have issued more frequent pastoral letters on social teaching regarding specific national issues. Two examples are the U.S. bishops' letter on war and peace and their proposed letter on the economy.

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, has criticized the greater role of bishops' conferences and their operation by "consensus."

In a 1985 book, "The Ratzinger Report," he said the council's emphasis of the bishop's role "risks being smothered by the insertion of bishops into episcopal conferences that are ever more organized, often with burdensome bureaucratic structures."

He said some bishops showed a lack of individual responsibility by delegating their personal authority as "shepherd and teacher" to structures of the bishops' conference. In many conferences, he said, the majority of bishops are moved by "the group spirit" or conformism to accept the positions of active minorities.

Cardinal Ratzinger said that episcopal conferences have no teaching mission and that their documents have no weight of their own — except "the consent given to them by the individual bishops."

"We must not forget that the episcopal conferences have no theological basis; they do not belong to the structure of the church, as willed by Christ, that cannot be eliminated; they have only a practical, concrete function," he said.

Brazilian Archbishop Lucas Moreira Neves, secretary of the Congregation for Bishops, said he agreed with Cardinal Ratzinger regarding the role of bishops' conferences.

In a "strict sense," he said, bishops' conferences are not an expression of collegiality, spelled out by the council as the bishops acting in union with the pope.

Instead, they are an expression of the "spirit of collegiality" between bishops, and their role is "purely pastoral," he said.

Because the council did not define any "theological basis" for the conferences, he added, they must not "oppose, substitute or suffocate" the ordinary sacramental power of individual bishops.

The prefect of the Congregation for Bishops, Cardinal Bernardin Gantin, said the national bishops' conference is "the place where bishops can reflect, help each other solve problems, agree on a policy, without taking anything away from their freedom as diocesan bishops."

"If a local bishop loses his personality, he isn't a good one," he said.

Cardinal Gantin praised the overall work of bishops' conferences and said it must continue. "Not only is it a good thing, it is an excellent thing," he said.

But he said bishops today need to balance their time between their own dioceses and their work elsewhere.

"Before the council, bishops would close themselves off like princes or emperors. Now, they have opened the windows to see what can be seen outside. Perhaps it went too far. The bishop no longer stays at home," Cardinal Gantin said.

In their presynod report, U.S. bishops asked that the synod help clarify the role of bishops' conferences in dealing with local dissent. The British bishops' report said that in some areas, the bishops should have greater freedom of decision.

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said in his report that the synod should help clarify "the theological basis for the episcopal conference — the character and force of its statements, its role in dealing with national problems such as dissent by some theologians and Religious, its relationship to individual bishops, to other episcopal conferences, and to the Holy See."

"The perception of tensions in these relationships is ultimately inimical to authority in the church generally," Bishop Malone said.

(MORE)

After a number of Brazilian bishops recently visited the Vatican, one of them said the Roman Curia should try to have a better understanding of concrete situations in individual countries and regions.

In an interview published in the Vatican newspaper, L'Osservatore Romano, Cardinal Avelar Brandao Vilela of Sao Salvador da Bahia, Brazil, said that while relations between bishops and the Curia had improved, they could be better.

"What else is expected from the Curia? That it have, or try to have, more direct knowledge of the Latin American reality, of our anthropological and social problems, so that its services can be more in line with our needs," Cardinal Vilela said.

Cardinal Pietro Pavan, a key adviser to Pope John XXIII on social issues, said that while bishops' conferences cannot be called "divine" or essential institutions in the church, they have assumed a major, positive role of mediation.

The church's magisterium, or teaching authority, appears to be and is "rather abstract," he said, and needs to be applied to concrete local situations. This is a role for which bishops' conferences have shown themselves to be "fully qualified," he said.

Cardinal D. Simon Lourdasamy, secretary of the Congregation for the Evangelization of Peoples, said regional and national conferences in missionary territories had greatly improved cooperation between bishops in solving common problems.

Several Vatican officials pointed to the Synod of Bishops, which meets regularly every three years, as enhancing collegiality between the pope and bishops. The synod was instituted in 1967 by Pope Paul VI to get more input from bishops. It has discussed such issues as church doctrine, evangelization, catechetics, the family and penance.

END

PRESYNOD—BIBLE Oct. 8, 1985 (820 words) Backgrounder. Sixth in a series

VATICAN II HELPED BRING BIBLE BACK TO CENTER OF CATHOLIC LIFE

By Agostino Bono

ROME (NC) — "Access to sacred Scripture ought to be open wide to the Christian faithful," decreed the Second Vatican Council in 1965 in "Dei Verbum," the Dogmatic Constitution on Divine Revelation.

In the 20 years since then, the simple statement has helped reinstall the Bible as the centerpiece of Catholic life from which springs not only its theology, but also its worship, spirituality and social-action endeavors.

The constitution and its emphasis on promoting Bible reading also show how the documents and issues of Vatican II have cross-fertilized each other.

One of the greatest ways in which the Bible has been made accessible to Catholics is through the liturgical reforms authorized by the council's "Sacrosanctum Concilium," the Constitution on the Sacred Liturgy, which allowed Mass in the vernacular and reordered Bible readings so that a more representative sample of the Bible is presented during the liturgical year. It also asked that homilies be Scripture-based.

The constitution on divine revelation has helped ecumenism because it encourages joint Catholic-Protestant translations of the Bible.

Social action work and active lay participation in church life have been sparked, especially in Latin America, by the formation of lay groups which study the Bible, then seek to apply its teachings to the problems around them.

Pope John Paul II has scheduled an extraordinary world Synod of Bishops Nov. 24-Dec. 8 to assess the impact of the Second Vatican Council 20 years after its conclusion.

The council's impact on knowledge of the Bible has been "marvelous, extraordinary," said Spanish Jesuit Father Luis Alonso-Schokel.

Father Alonso-Schokel is a Scripture professor at Rome's Gregorian University and has written commentaries on the divine revelation document for anthologies on Vatican II.

(MORE)

"I was 42 years old when the council started, so I know the lack of Bible orientation before the council," he told National Catholic News Service.

"I was in the Jesuits 10 years before they gave me a Bible to read. We didn't even have one in the library," he said.

Father Alonso-Schokel said he was given his first Bible as a Jesuit when he was at the theology level in the seminary, prior to being ordained.

The most popular approach to making the Bible available has been through the introduction of the vernacular — the language of the local people — in the liturgy, he said.

"The vernacular makes possible an immediate rapport. It provokes interest and curiosity in the listeners," he said.

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, also credits liturgical reform with stimulating interest in the Bible.

"The new emphasis on Scripture-based homilies contributed to a far greater appreciation of the Bible among Catholics than before," he said in a presynod report on the status of the U.S. church.

"Catholics in the United States are now more familiar with the Bible than ever before and have a greater appreciation of the centrality of the Word of God in Catholic life and worship," Bishop Malone said.

Father Alonso-Schokel said he has been enthused about the postconciliar diffusion of the Bible and its widespread acceptance.

"In Latin America there has been popular acceptance. The resistance has come from the numerically small upper class because the Bible is demanding with its message of social justice," he said.

"The most active church groups in Latin America and in Spain use the Bible as their central focus," he added.

Father Alonso-Schokel cited Latin America's growth of basic Christian communities, groups of lay people formed around Bible readings.

"The readings of the Bible have provoked reaction against alcoholism, 'machismo' and family breakdowns," he said.

Bible reading also has led to a concern for social issues and, in some cases, to persecution by government authorities fearful of political opposition, he said.

The growth of such basic Christian communities, however, also has caused problems for the church. Pope John Paul often has warned Latin American bishops to make sure that these groups do not turn into partisan political movements nor adopt partisan political ideologies as the basis of their social-action work.

In the United States, Scripture has been the core of church renewal movements. In his report, Bishop Malone cited such movements as charismatic renewal and Marriage Encounter and said they have "helped many persons acquire new attitudes and insights."

Pope John Paul has praised interfaith Bible translations as an important ecumenical evangelization effort.

The efforts of interfaith groups have led to the translation of the Bible into 160 languages, the pope told a group of Bible scholars Sept. 30. He expressed hope that joint translations "lead to a fruitful rediscovery of our common origins."

For Father Alonso-Schokel, the key need now is to develop structured Bible-reading groups in more countries.

Priests need to develop pastoral initiatives which attract people to such groups, he said. If the programs are good, the participants will be able to draw more members, he said.

END

WILSON SUB GRAF Oct. 8, 1985 (130 words)

In **WILSON** of Oct. 4, 1985, substitute for fifth paragraph beginning, State Department spokesman Greg Perett... Wilson, in a statement issued Oct. 8 in response to a query by National Catholic News Service in Rome, said it appeared that Mr. Maddox "is not so concerned with what I said as he is with reopening the very question of diplomatic relations between the United States and the Holy See."

He said that question was "already decided by the president, the Congress and by the courts."

Wilson urged a reading of the text of his Assumption College remarks and said that even from the excerpts cited by Mr. Maddox "one would be hard pressed to squeeze out any disrespect on my part for the principle of separation of church and state."

PICK UP with original sixth paragraph beginning, Wilson's statements "strongly suggest...
END

BENNETT—PHILADELPHIA Oct. 8, 1985 (300 words)

SECRETARY BENNETT PRAISES PHILADELPHIA CATHOLIC SCHOOL AID PROGRAM

PHILADELPHIA (NC) — U.S. Secretary of Education William Bennett praised Philadelphia business leaders Oct. 7 for helping Catholic schools through what he called "probably the most successful private-sector undertaking in the country."

The Business Leadership Organized for Catholic Schools, known as BLOCS, has raised more than \$28 million to support Catholic schools in the Philadelphia Archdiocese since the non-sectarian group was founded in 1980.

"What is done for one member of our society is done for all," Bennett said at a luncheon honoring donors. "We call our schools public, private or parochial, but all students are part of the public. What is done for one student is done for all and I thank you, members of BLOCS, for all you have done for the education of our youth and for our country."

Cardinal John Krol of Philadelphia called BLOCS a "happy convergence of good public sense and business responsibility." He thanked BLOCS for the support given to the 140,000 students in Catholic schools, saying the business leaders recognize these schools as "a moral reserve which prudent men and women will not see dissipated."

Cardinal Krol cited the fact that "inner-city Catholic schools have become the church's greatest apostolate to the poor of every religious belief — but they have also become its greatest financial drain."

Since 1975 Catholics of the Philadelphia Archdiocese have been averaging \$2 million yearly in assistance to inner-city elementary schools.

In Philadelphia more than 20 percent of the enrollment is drawn from minorities and over half this total is not Catholic. This commitment, Cardinal Krol said, stems from "our own Christian religious tradition (which) impels us to treat every person as neighbor."

The cardinal was presented with a plaque for his cooperation and support of BLOCS by William S. Fishman, chairman of the organization.

END

BERNARDIN—WOMEN Oct. 8, 1985 (380 words)

'CLEAN UP' SEXISM, BOARD OF WOMEN'S GROUP TELLS CARDINAL BERNARDIN

By Stephenie Overman

NC News Service

The board of Chicago Catholic Women called on Cardinal Joseph L. Bernardin of Chicago and other U.S. bishops to "take a serious look at the immoral sexism of the Catholic Church" or step down and put women in charge.

Cardinal Bernardin is falling into a "dictatorship syndrome," according to the statement by the 15-member board. The statement was released Oct. 3 by Dominican Sister Donna Quinn, executive director of the 500-member organiza-

(MORE)

tion of Chicago religious and lay women.

U.S. bishops, including Cardinal Bernardin and Cardinal John O'Connor of New York, "want to make great statements about the politics and economics of our country and other countries but not clean up the mess of our church," the statement said. "It is time for these men to step down and put women in decision-making capacities."

Sister Quinn said the women's statement "was mainly in response" to a statement issued by the National Conference of Catholic Bishops' Committee on Pro-Life Activities, headed by Cardinal Bernardin, which said that those who depart from Catholic teaching on abortion are violating both church law and "higher" natural law.

The bishops' committee statement alluded to the controversy over last year's New York Times advertisement stating that there is more than one "legitimate Catholic position" on the morality of abortion. The Vatican has ordered male and female Religious who signed the ad to either recant or face possible expulsion from their religious orders.

Mercy Sister Joy Clough, media coordinator for the Chicago Archdiocese, said Cardinal Bernardin planned no response to the statement by the women's group.

The women's statement said, "The church is losing women and now it wants to coerce them into a no-dialogue, no-dissent situation."

Also critical of the pro-life committee's statement was Frances Kissling, president of Catholics for a Free Choice, sponsor of last year's New York Times ad. She said the bishops "fail to make clear that there is no church teaching on specific legislative remedies to the problem of abortion."

She said Catholics "continue to be free to support the 1973 Roe vs. Wade decision" which legalized abortion and said any attempt by the bishops to assert otherwise "will threaten the ability of Catholics to participate fully and honestly in the important public debate about legal abortion."

END

FUGARD Oct. 9, 1985 (150 words)

SOUTH AFRICAN PLAYWRIGHT TO RECEIVE FAIRFIELD UNIVERSITY AWARD

FAIRFIELD, Conn. (NC) — South African playwright Athol Fugard, a frequent critic of apartheid, has been named recipient of Fairfield University's Bellarmine Medal of Honor.

Jesuit Father Aloysius P. Kelley, university president, will present the medal to Fugard Oct. 27 for his plays, which are set in South Africa but are called universal in their plea for human dignity.

The Bellarmine Medal is named in honor of the university's patron saint, St. Robert Bellarmine, a 16th-century theologian. The medal was created to recognize "those who by their humanizing example have brought enlightenment and inspiration to the world."

Fugard's plays include "Lesson From Aloes," which won the Tony Award on Broadway, and "Master Harold and the Boys," which received the Drama Critics Circle Award. Fugard, author of a total of 16 plays, refuses to emigrate from South Africa and regards apartheid as a personal as well as a national and international tragedy.

END

MARIANNHILL LEAD Oct. 9, 1985 (80 words)

Editors: Corrects spelling of order throughout.

New lead for MARIANNHILL of Oct. 8, 1985:

FATHER ZUEGER RE-ELECTED SUPERIOR OF MARIANNHILL MISSIONARIES

ROME (NC) — Swiss Father Fridolin Zueger, 62, has been re-elected superior general of the Mariannhill Missionaries.

The election to the six-year term took place in September at the society's general meeting in Rome, said a Mariannhill announcement.

(MORE)

The society has 450 priests and brothers worldwide, with 25 in the United States. It has missions in South Africa, Zimbabwe, Zambia and Papua New Guinea.

NO PICKUP

END

NEWS BRIEFS Oct. 9, 1985 (590 words)

NATION

NEW YORK (NC) — At least 2,500 Catholics from throughout the New York area converged on Lincoln Center Oct. 7 to protest the showing of French director Jean-Luc Godard's controversial film "Hail Mary" at the New York Film Festival. Protesters, most with rosaries in hand, began arriving about 5 p.m. at Alice Tully Hall, where the film was shown at 9:30 p.m. The auditorium is in the Julliard School of Music, a part of the Lincoln Center complex on Manhattan's West Side.

CHICAGO (NC) — The National Coalition of American Nuns has deplored the "subversive actions of right-wing extremists who are promoting hatred and violence among farmers." The Oct. 2 statement by the Chicago-based NCAN, an organization of 1,800 nuns, was in response to recent attempts by anti-Semitic groups to blame the farm crisis on Jewish financial interests.

ST. PETERSBURG, Fla. (NC) — Bishop W. Thomas Larkin of St. Petersburg said he expects Pope John Paul II to visit Los Angeles, San Antonio, New Orleans and probably Miami during his anticipated fall 1987 visit to the United States. But he also said he wants the pope to make a stopover in the Tampa Bay area. He made his comments in his column for the Oct. 11 issue of the Florida Catholic, the diocesan newspaper.

WORLD

ROME (NC) — Italian authorities have begun another investigation into the 1981 shooting of Pope John Paul II, judicial officials said Oct. 8. The new probe, entrusted to three investigating magistrates, is expected to center on several Turks who might have knowledge of the shooting, they said. Some of the Turks have been questioned during the current trial of eight men accused of complicity in the shooting.

ROME (NC) — Father Hans Kung, who was told by Vatican officials in 1979 that he could no longer teach as a Catholic theologian, has accused Pope John Paul II and Curia officials of trying to halt the church reforms launched by the Second Vatican Council. The pope and Curia fear the growing democracy within the Catholic Church, the Swiss-born theologian said in a two-part series published in the Rome daily La Repubblica Oct. 4-5.

DUBLIN, Ireland (NC) — Almost half of the Catholics in the Republic of Ireland favor the right of divorce, according to a survey conducted on behalf of the Irish bishops' conference. The survey showed that 48 percent of the respondents disagreed with the proposition that "divorce should never be allowed."

PEOPLE

KIRKLAND, Wash. (NC) — Pablo Sedillo, director of the Secretariat for Hispanic Affairs at the National Conference of Catholic Bishops-U.S. Catholic Conference, was expected to recover fully from a heart attack he suffered Oct. 3. Shannon Daly, clinical manager of the Coronary Care Unit at Evergreen General Hospital in Kirkland, where Sedillo was admitted, said Oct. 7 that Sedillo was sitting upright in a chair and in good spirits.

(MORE)

PHILADELPHIA (NC) — Cardinal John Krol of Philadelphia has been named recipient of the Barry Award by the American Catholic Historical Society. The award is presented annually to "any American, who by his character and his contributions to his community, church and by his professional accomplishments, has distinguished himself."

BROOKLYN, N.Y. (NC) — Edward Wilkinson has been named editor of The Tablet, the weekly newspaper of the Diocese of Brooklyn. Wilkinson, 37, who was acting editor, is only the third person to hold that position in the last 67 years. He succeeds Don Zirkel, who worked for The Tablet for 36 years and was its editor from 1968 until last June.

END

SEMINARY Oct. 9, 1985 (150 words)

SEMINARY ENROLLMENT REACHES RECORD IN GALVESTON-HOUSTON

HOUSTON (NC) — An 18-year record has been broken this academic year with the enrollment of 65 seminarians studying for the priesthood for the Diocese of Galveston-Houston.

Parish priests and the Diocesan Vocations Office were the two principal reasons for the record-setting level, according to Msgr. Chester Borski, rector of St. Mary's Seminary, the diocesan seminary in Houston.

Msgr. Borski said parish priests "are talking up vocations and encouraging young men to make known they have a desire to enter the seminary."

He also said the Diocesan Vocations Office has done "an excellent job" as well.

Divine Providence Sister Rosalie Ann Karstedt of the vocations office said that in the past two years the diocese's Vocations Council has sponsored more than 300 programs on vocation awareness.

"We have presented the program in high schools, parishes and adult groups. It is a good way to inform people about the ministry in the church," she said.

END

FETUSES CORRECTION Oct. 9, 1985

In FETUSES of Oct. 8, 1985, correct the second paragraph beginning, The fetuses were found..., to read:

.... The court battle that ensued ended when the Los Angeles County....

END

BURUNDI Oct. 9, 1985 (400 words)

BURUNDIAN BISHOPS ASK CATHOLICS TO HAVE COURAGE IN FACE OF REPRESSION

By Agostino Bono

VATICAN CITY (NC) — Burundi's bishops have asked the Catholic population of the African country to face government restrictions on the church with enlightenment and courage.

"We need enlightenment to know how to work without denying our identity as children of God. We need the courage to act with truth and justice," said a pastoral letter signed by Burundi's seven Catholic bishops.

The pastoral letter was issued after 10 missionaries were expelled from the country in March.

The government has restricted the times when weekday Masses can be celebrated and taken over many missionary-run hospitals and schools.

The full text of the letter appeared in the Oct. 9 L'Osservatore Romano, the Vatican daily newspaper, and was dated Aug. 20.

Government officials have justified the restrictive measures saying church leaders, especially missionaries, have been fomenting opposition to the government.

(MORE)

About 56 percent of Burundi's 4.4 million people profess Catholicism.

The bishops defended the presence of missionaries, saying their expulsions have caused suffering among the Catholic population.

"We share with you this suffering," said the bishops.

"These missionaries have realized remarkable works: they have constructed hospitals, schools, bridges, water systems and many other works," they added.

The bishops said they have protested the expulsions and expressed hope that a solution can be found with government officials to prevent expulsion of further missionaries. Since 1979 more than 100 missionaries have been expelled.

The hierarchy also protested government measures which restrict Mass on weekdays to the early morning hours and to the late afternoon. The government has said the measures are necessary to prevent people from using Mass attendance as an excuse for not going to work.

The bishops said that in some parts of the country people have been fined or imprisoned for allegedly violating the law.

"We do not understand these measures. As you well know, morning Mass is celebrated very early, before the start of working hours," said the bishops.

"Praying does not impede work," said the bishops.

"We would hope that even those in positions of responsibility would understand this," they added.

The pastoral letter was issued after Pope John Paul II strongly criticized the Burundi government for expelling missionaries.

Such expulsions limit "freedom of religion and pastoral action," said the pope Aug. 7. On Aug. 12, the pope said that "the church suffers" when missionaries are expelled.

END

TEXT AUDIENCE Oct. 9, 1985 (520 words)

VATICAN CITY (NC) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Oct. 9.

Dear brothers and sisters,

Continuing our weekly catechesis, we reflect today upon the church's profession of faith in the one God who is a trinity of persons: Father, Son and Holy Spirit. The God whom we cannot fully understand has willed to reveal himself not only as the creator and our almighty father but also as love realized in an inner communion of three divine persons. This mystery of the inner life of God is made known to us through Jesus Christ. As we read in the prologue of John's Gospel: "No one has ever seen God. It is the only Son, ever at the Father's side, who has revealed him."

When Jesus concluded his earthly mission, following the resurrection, he addressed the apostles in these words: "Go therefore and make disciples of all the nations. Baptize them in the name of the Father and of the Son and of the Holy Spirit." These words began the church's mission and provided the foundation for its sacramental life. They indicated the church's fundamental task, namely, to teach and to baptize so that all come to share God's trinitarian life.

Our faith in Christ's redemption helps us to understand the great mystery of the Holy Trinity. The divine plan of our salvation is made present in the missions of the Son and of the Holy Spirit. The Son and the Spirit proceed eternally from the Father, and they give us an awareness of the mystery of God's inner life.

Thus, we have come to know who God is for us and also who God is in himself. We can say that as a trinity of persons "God is love," both in himself and in his saving activity for us. The one God is a communion of divine persons united in love: Father, Son and Holy Spirit.

I would like to extend a special welcome to the pilgrims from the Diocese of Dunkeld in Scotland, and to the pilgrimage

(MORE)

of the Catenian Association.

I offer warm greetings to the group of young women from Kenya and to the students from Nykobing Falster in Denmark. I greet most cordially the students, teachers and past pupils of the Marist Brothers' high school in Kumamoto, Japan.

It is a joy to welcome the newly arrived seminarians and priests of the Pontifical Irish College and of the Venerable English College. As you begin your studies in Rome, the Lord is offering you a special opportunity to deepen your love for the church and to grow in your knowledge of the faith. May you make the best of these years which await you. Always have a great love for God's word so that you may return to your homelands as priests who are eager to proclaim the Gospel and to give the people of God a shepherd's care.

And to all the visitors and pilgrims from England, Scotland, Ireland, Denmark, Kenya and the United States, I offer my heartfelt greetings, and I willingly impart my apostolic blessing.

END

VATICAN II REVISITED—EASTERN Oct. 9, 1985 (350 words) Backgrounder and analysis. Fifth in a series
VATICAN II RESTORED AWARENESS OF EASTERN RITES

By Jerry Filteau

NC News Service

The Second Vatican Council did much to restore a general awareness among Western Catholics of those diverse, ancient families of Catholics known as the Eastern rites.

The council's Decree on Eastern Catholic Churches, issued Nov. 21, 1964, declared that the church's one Latin and 17 Eastern rites were all "of equal dignity, so that none of them is superior to the others by reason of rite." Until late in the 19th century, popes for several centuries had asserted a superiority of the Latin rite.

The council itself made many Latin-rite Catholics really aware for the first time of the diversity and multiplicity of rites within the church.

The council's decree on Eastern Catholics not only affirms their rites, but it challenges them on several fronts, among them:

- To recover their authentic liturgical, legal and spiritual traditions, which in some rites for various historical reasons had been partly or even substantially Latinized.

- To play a full part in the church's mission of "preaching the Gospel to the whole world."

- To play "a special role...in promoting the unity of all Christians, particularly Easterners."

The postconciliar life of the Eastern rites was affected by all the council documents. Even the liturgy document, which had reform of the Latin-rite liturgy as its central goal, said that its more general principles and norms were to be applied to all the rites.

As a result of Vatican II, the Eastern Catholic churches, each at its own pace and with different emphases, have engaged in substantial programs of reform and renewal. The Eastern rites have entered more fully into the general life of the whole church.

In North America especially, but in other parts of the Western world as well, there has been substantial development of a local hierarchy for members of Eastern rites who have emigrated from their home areas. This was strongly encouraged by the decree, and it has accelerated greatly in recent years because of Pope John Paul II's strong personal interest in the Eastern rites.

END

POPE—HIJACK Oct. 9, 1985 (420 words)

POPE CRITICIZES TERRORISTS' SEIZURE OF LUXURY LINER

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Pope John Paul II voiced "heartfelt criticism" of the Oct. 7 seizure by Palestinian terrorists of the Italian cruise ship Achille Lauro and warned that "violence generates only violence."

He criticized what he called "this grave act of violence against innocent and defenseless persons" Oct. 9 during his general audience.

Later that day, gunmen who had commanded the ship in the Mediterranean port of Alexandria, Egypt, surrendered 15 miles off Port Said, Egypt. All passengers and crew were reported safe.

Some 400 crew and passengers, mostly elderly men and women and small children, were aboard the ship when it was hijacked Oct. 7. About 600 other passengers were ashore on a trip to the Egyptian capital of Cairo when the hijacking occurred.

The gunmen, believed to be from a dissident Palestinian group opposed to Palestine Liberation Organization leader Yasser Arafat, demanded release of Palestinian prisoners in Italy, Israel and other nations, press reports from Beirut said. The gunmen threatened to kill hostages if their demands were not met.

The pope, who said he "shared the anxiety" of the families of the victims, asked that the hijackers give up their effort. "It is not through recourse to violence that one finds a just solution to problems," the pope said. "Respect for the human person is a sacred duty and represents the real way to peace."

"I wish that the perpetrators of this rash act would understand this, putting an end to their deed," he added.

Citizens from the United States and Canada were among the hostages.

At the same audience the pope also prayed for violence-marred South Africa, which he said is "tried by civil and social tensions."

He prayed that South Africa "can soon reach a true peace, founded on justice and mutual love, leading to a sincere search for just solutions to the problems which torment this dear country."

Racial unrest provoked by apartheid, the white-minority government's system of segregation, has led to more than 1,000 deaths in less than two years in South Africa.

About 20,000 persons attended the audience under cloudy skies in St. Peter's Square. Among them were pilgrims from the archdioceses of Chicago, St. Paul-Minneapolis and Hartford, Conn., and the Diocese of Tulsa, Okla.

Also in the audience was a French-speaking group of veterans who had been prisoners of war in the camp of Rawaruska, near Cracow, Poland.

"You know the price of true freedom," the pope told the group. "Use your knowledge to help the younger generation."

END

CHAPLAINS Oct. 9, 1985 (560 words)

CATHOLIC WAR VETS OPPOSE FORCING MILITARY TO GET MORE CHAPLAINS

By Liz S. Armstrong

WASHINGTON (NC) — Efforts to force the Pentagon to provide more Catholic chaplains in the armed forces are "foolish" and should be opposed, officials of the Catholic War Veterans of the United States said Oct. 8.

Father George M. Rinkowski, Catholic War Veterans national chaplain, and William Gill, executive director, although acknowledging a shortage of Catholic military chaplains, said their group backs current military chaplaincy practices, which can include ousting military chaplains who fail to be promoted in rank.

Father Rinkowski and Gill attributed attacks on the system to "disgruntled" ex-chaplains who "got booted out" or have other personal grudges.

(MORE)

Another group, the Chaplains Research Committee, headed by Salvatorian Father Joseph Turner, a former chaplain, has criticized the military for failing to resolve the Catholic chaplain shortage and for not retaining all priests who wish to remain in the services. Father Turner and his colleagues claim that Catholic, Orthodox and Jewish chaplains are particularly needed in the military.

Rep. Robert Borski, D-Pa., a Catholic, has introduced legislation, with 75 co-sponsors, which would tell the Pentagon to take steps to rectify denominational shortages of chaplains.

But mandating that the Pentagon by law provide more Catholic chaplains is not the answer, said Father Rinkowski, a chaplain for 12 years, including service during World War II.

"I know that this approach is the wrong one," he said. "It'd be foolish legislation; it puts the emphasis on the wrong thing."

Father Rinkowski noted the difficulty of recruiting enough priests to be chaplains, adding that "our bishops have been doing everything possible."

Some critics of the system are "people discharged for some sort of inadequacy," he said. "Some of these people have been either passed over, some have been eased out of the service one way or the other. One guy here and there should not create a problem because he got sacked for one particular reason."

Gill blamed the shortage of Catholic military chaplains on the shortage in the priesthood overall. "It's not because of the Defense Department or military not letting them in. It's not that the military doesn't want the chaplains."

He discounted Father Turner's campaign. "He's all wet on this," Gill said. "It's his frustration because he got booted out of the Army. That's all it is."

Father Turner, in response, said criticism of his efforts can "indisputably" be traced to the Pentagon. "It's a vicious attack on freedom of religion," he said.

Col. Rodger Venzke, executive officer in the Army Chief of Chaplain's office and a Lutheran minister, said in an interview in September that the chaplains are bound by the same standards as other military officers and must be promoted regularly and meet other criteria, or face discharge. One quality sought in chaplains, and a factor in recruiting them, is physical fitness so that the chaplain, like other soldiers, can withstand the rigorous demands of military life, he said.

Borski's bill tells the secretary of defense to request leaders of religious faiths whose clergy are underrepresented in the military to provide more chaplains, to accept chaplains from underrepresented faiths without regard to other numerical limits, and to consider ordering to active duty military reserve chaplains.

It does not specify that the Pentagon retain chaplains who would otherwise be let go for failing to be promoted or otherwise not passing military standards.

END

HAIL MARY LEAD Oct. 9, 1985 (410 words)

New lead for HAIL MARY of Oct. 8, 1985:

DEMONSTRATORS PROTEST SCREENING OF CONTROVERSIAL FILM ON MARY

By Tracy Early

NEW YORK (NC) — At least 2,500 Catholics from throughout the New York area converged on Lincoln Center Oct. 7 to protest the showing of French director Jean-Luc Godard's controversial film "Hail Mary" at the New York Film Festival.

A second screening of the movie the next day brought a similar demonstration though with fewer protesters.

On the first night, protesters, most with rosaries in hand, began arriving about 5 p.m. at Alice Tully Hall, where the film was shown at 9:30 p.m. The auditorium is in The Juilliard School of Music, a part of the Lincoln Center complex on Manhattan's West Side.

Throughout most of the evening, the demonstrators recited the rosary and sang hymns. Several people carried placards

(MORE)

with pictures of Christ, Mary or the pope, or signs with messages such as "Blasphemy" or "Holy Mary, Mother of God, Pray for Us Sinners."

The film, which Pope John Paul II last April said "deeply wounds the religious sentiments of believers," presents a modern-day version of the life of Mary in which the central character is the teen-age daughter of a gas station mechanic.

In the film, the actress portraying Mary appears nude in several scenes.

Cardinal John J. O'Connor of New York did not attend the Oct. 7 demonstration but issued a statement saying he would be "spiritually present with all who do join in prayer for this purpose."

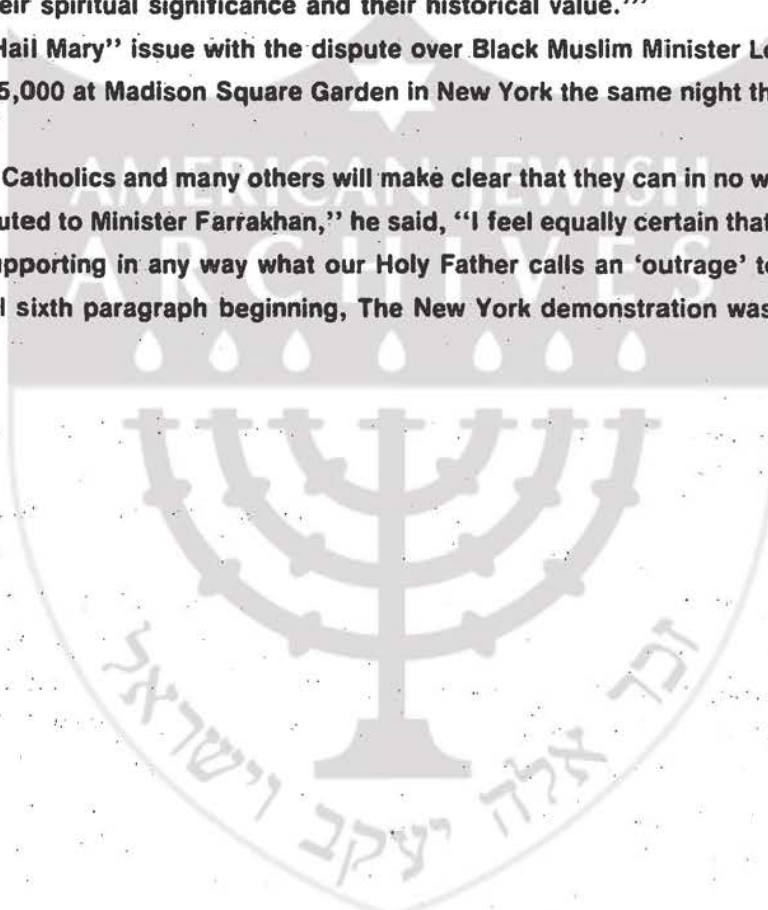
He said that while he was not attempting to have the movie censored by public officials, he wished to state "categorically" that church teaching "abhors any treatment of fundamental themes of our faith which, as our Holy Father says, 'distorts and scorns their spiritual significance and their historical value.'"

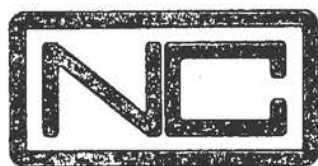
He also linked the "Hail Mary" issue with the dispute over Black Muslim Minister Louis Farrakhan, who addressed an overflow crowd of 25,000 at Madison Square Garden in New York the same night the film was being shown for the first time.

"As I am certain that Catholics and many others will make clear that they can in no way support the anti-Semitic and racist statements attributed to Minister Farrakhan," he said, "I feel equally certain that Catholics and many others will want to refrain from supporting in any way what our Holy Father calls an 'outrage' to our Blessed Mother."

PICK UP with original sixth paragraph beginning, The New York demonstration was...

END





national catholic news service

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NC NEWS SERVICE REPORT FOR FRIDAY, OCT. 11, 1985

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DEATH PENALTY Oct. 10, 1985 (330 words)

MASSACHUSETTS BISHOPS REITERATE OPPOSITION TO CAPITAL PUNISHMENT

BOSTON (NC) — The heads of Massachusetts' four dioceses have reiterated their stand against reinstating capital punishment in the commonwealth.

They said capital punishment "under present circumstances does not seem to be justified as an appropriate form of restitution, crime deterrence or criminal reform."

The statement was issued Oct. 2, the same day that the state Senate effectively killed a death penalty bill for this legislative session.

The statement was similar to another issued by the state's bishops in March 1982, but in the new statement the bishops said they were speaking directly to the current debate in the Massachusetts Legislature.

They also said they wished "to record our conviction that concerted legislative action is needed to address the wider problem of desperately needed penal reform."

The statement was signed by Cardinal Bernard F. Law of Boston and Bishops Timothy J. Harrington of Worcester, Daniel A. Cronin of Fall River and Joseph F. Maguire of Springfield.

The bishops said that "even though we oppose the restoration of capital punishment," their position "must not be construed as a failure on our part to recognize, from a moral point of view, the plight and suffering of innocent victims and potential victims of crime."

"Catholic teaching has always accepted the principle that the state has the right to take the life of a person guilty of an extremely serious crime," the bishops said.

But, they said, "there is a difference between the possession of a right and its actual exercise." The question facing Massachusetts, the bishops said, was how best to foster "a regard for law and for protection of society while at the same time ensuring respect for all persons, both victims and criminals."

The bishops said they agreed with the opinion that opposition to the death penalty was "an affirmation of the sacredness of human life and an appeal for greater efforts toward the establishment of a more humane and just society."

END

SCOTLAND Oct. 10, 1985 (300 words)

SCOTTISH CHURCH GROUP CRITICIZES SOCIAL REFORM PLAN

GLASGOW, Scotland (NC) — A Catholic church commission in Scotland has attacked a British government discussion paper which proposes cutting out, reducing or redefining state social aid programs.

Affected would be social security, unemployment benefits, rent relief and other programs for the underprivileged or disabled.

The church's Social Care Commission, headed by Auxiliary Bishop Charles Renfrew of Glasgow, in September criticized the government for "economic and ideological preconceptions which divide the country into two nations, the rich and the poor."

The commission commented on the Green Paper proposals in a submission made to the government's Review Group on Social Security.

A policy of "targeting" outlined in the government paper — selecting some needy groups as being more needy than others — was also criticized by the Catholic commission. It said the policy meant "robbing the poor to help the poorest."

The policy shows an underlying attitude that there are the "deserving" and the "undeserving" poor, the commission said.

"The church had looked for a comprehensive review which would have met the needs of people suffering deprivation, especially in a time of growing poverty as a result of the high levels of unemployment" the commission said. "It

(MORE)

has been sorely disappointed."

The commission also criticized the government for allowing only 15 weeks for consultation on the plan and said the government feared dialogue and debate. It said government failure to provide cost estimates for the proposals fired speculation that cuts which might prove unpopular were being kept quiet.

It urged the government to reconsider the Green Paper proposals "in accordance with the precepts of Christianity which are shared in common with many other creeds — love of neighbor must be the motivation behind the social policy, not economic and ideological preconceptions."

END

LABAKY Oct. 10, 1985 (540 words) With photos to come
MARONITE PRIEST SAYS CHRISTIANS IN LEBANON FEEL 'ABANDONED'

By Barb Frazee

WASHINGTON (NC) — Christians in Lebanon, caught in the middle of a 10-year civil war, feel "abandoned" by Christians in other countries, said a Maronite Catholic priest visiting the United States.

"Our brothers in the West...are sending us nice words," but more is needed, said Father Mansour Labaky, pastor of St. Abda Parish in Roumieh, Lebanon, 10 miles east of Beirut.

Father Labaky visited the United States in October to raise funds for his country, where Christians and Moslems are about equally divided among the 3 million population. Maronite Catholics form the largest Christian group.

In the United States, Christians think of Lebanon for 20 seconds during a news spot, then it's back to beer and baseball, said Father Labaky.

"While you are eating and drinking and dancing...we need the opportunity to live," he said.

The priest spoke of life in a country where children do "not have a month without hearing bombs...or moving to the basement."

"Before '75, we used to live in peace, like you," he said.

Now, he said, "We are being under attacks every day. We cannot breathe; we are drowned."

In 1976, most of Father Labaky's parishioners in Damour, in southern Lebanon, were massacred. The survivors managed to escape by sea to areas north of Beirut.

The following year, Father Labaky helped start a home for children, ages 5 to 12, orphaned by the war. The home, in the village of Ain Saade, now is run by church officials in Beirut.

Father Labaky said because the orphanage was for children of both sexes, those over 12 were placed in foster homes.

He said he continues to send money, food and clothing to children in the orphanage and in the foster homes.

The people of his parish have continued to help others, despite misfortunes of war, he said. He asks parishioners to bring one pound of anything — coins, wheat, clothing — to help the needy.

Currently, the priest and 30 volunteers work with 350 handicapped people in the area. Children from his parish also spend one day a week helping the handicapped.

"Despite everything, they challenge life; they challenge death," he said of his people.

Although villages have been destroyed and people have been massacred during the fighting for control of Lebanon, Lebanese do not want to leave their country, Father Labaky said.

"We are married to the land," he said. "We are rooted like the cedar. Can you uproot the cedar?"

The priest said he wants to help rebuild houses, hospitals and schools destroyed in the war. In addition, he said, he would like to start a radio station, based in Christian Lebanon, to broadcast to Christian minorities in predominantly Moslem countries of the Middle East.

People in the United States can help by praying and sending financial support, but they also can put pressure on

(MORE)

the U.S. government to help save Lebanon's democracy, said Father Labaky.

The Lebanese people just want to live in peace, he added.

"We want to be the bridge between the Moslems, the Jews and the Christians," he said.

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Editors: Donations can be sent to Americales for Lebanon, New Canaan, Conn., 06840.

END

VATICAN II REVISITED—BISHOPS Oct. 10, 1985 (380 words) Backgrounder and analysis. Sixth in a series
VATICAN II GAVE BISHOPS MORE POWER

By Jerry Filteau

NC News Service

The Second Vatican Council is sometimes called the "council of the bishops" because one of its most important achievements was to take the theology of bishops seriously and restore to them an authority that had gradually eroded in practice over the centuries.

A key document spelling out the role of bishops was "Christus Dominus," the Decree on the Pastoral Office of Bishops in the Church, which the council passed on Oct. 28, 1965, during the fourth and final session of Vatican II.

It called for reform and internationalization of the Roman Curia, the church's central administration. It ordered the formation of national or regional bishops' conferences.

The decree gave new importance to the diocese under its bishop, calling it "a particular church in which the one, holy, catholic and apostolic church of Christ is truly present and operative." It cast the bishop as chief pastor, teacher, priest, and guide in the faith of his portion of the universal church. It spelled out new relations between him and the priests, Religious and laity in his diocese.

The prevailing popular view of bishops before the council, heavily influenced by legalism, tended to see bishops as basically the pope's local branch chiefs, exercising authority by delegation from him.

The decree stressed the proper, immediate, ordinary authority of each bishop in his diocese and the authority of the whole college of bishops over the whole church — always in union with the pope and under his primary authority, but by virtue of their sacramental ordination and the pastoral authority that flowed from that.

Though it was passed in 1965, the most significant events that shaped the decree on bishops occurred two years earlier, when the world's bishops adopted scriptural language on the "college of bishops" in the Dogmatic Constitution on the Church. In the days following that decision, a draft version of the decree on bishops was debated, occasioning some of the most bitter clashes of the council between liberals and conservatives.

The result of those debates was a complete reworking of the document, with Pope Paul VI insisting on the need for bishops' conferences and the need to view the bishop's office from a sacramental and pastoral perspective.

END

VATICAN II REVISITED—SEMINARIES Oct. 10, 1985 (330 words) Backgrounder and analysis. Seventh in a series
VATICAN II UPDATED PRIESTLY FORMATION

By Jerry Filteau

NC News Service

Every document of the Second Vatican Council affected seminary training because changes in any aspect of church life require adaptations in the way its future pastors and sacramental leaders are prepared.

From that perspective "Optatam Totius," the Decree on Priestly Formation approved by the council on Oct. 28, 1965, was basically a housekeeping instrument. It was designed to put seminary structures and programs on a path that would

(MORE)

enable them train future church leaders appropriately.

In another sense, however, that housekeeping job was absolutely central to the whole project of conciliar renewal. "This sacred synod well knows that the wished-for renewal of the whole church depends in large measure on a ministry of priests which is vitalized by the spirit of Christ," says the decree's opening sentence.

The document was approved with almost no controversy, but seminaries were among the leading hotbeds of controversy in the first decade of renewal after the council.

Like religious orders, seminaries moved into the front lines of renewal and reform. Their efforts included some new ideas and experiments that were ill-conceived, and controversy over such "aberrations" often distracted attention from positive results also being achieved, in a relatively short time and in fidelity to council mandates.

Major new features of priestly formation that the council decree called for included:

- Systematic adaptation of general church norms by bishops' conferences to make the seminaries in each country more responsive to local conditions and needs.
- A much stronger emphasis on Scripture as the cornerstone of academic and spiritual formation in seminaries.
- Teaching of current philosophical trends as well as classical philosophy to provide a rounded intellectual basis for theological formation.
- Establishment of programs of pastoral formation as well as academic formation to teach seminarians "the art of exercising the apostolate not only in theory but in practice."
- Systematic efforts to assure the continuing education of priests after ordination.

END

FARRAKHAN Oct. 10, 1985 (390 words)

CARDINAL O'CONNOR DENOUNCES STATEMENTS ATTRIBUTED TO FARRAKHAN

NEW YORK (NC) — Cardinal John J. O'Connor of New York has denounced "anti-Semitic and racist statements" attributed to Black Muslim Minister Louis Farrakhan.

Cardinal O'Connor made his comments about the Black Muslim leader in his Oct. 3 column in Catholic New York, the newspaper of the New York Archdiocese, and in an Oct. 6 statement delivered at St. Patrick's Cathedral in New York.

Mr. Farrakhan, the 51-year-old head of the Chicago-based Nation of Islam, spoke to a crowd of more than 25,000 Oct. 7 at Madison Square Garden in New York.

Cardinal O'Connor said in his cathedral statement that he was "certain that Catholics and many others will make clear that they can in no way support the anti-Semitic and racist statements attributed to Minister Farrakhan."

In his column, the cardinal said that if, as teacher of the Catholic faith, he did not address Mr. Farrakhan's remarks, his silence "could conceivably be construed as at least indifference to such reported statements; at most, support."

"The Roman Catholic Church categorically rejects anti-Semitism and racism, whatever form it may take, whatever its source, or whatever its alleged justification," he wrote.

Mr. Farrakhan has preached a message of economic empowerment and black pride, but he has stirred controversy with his remarks about Judaism.

Last year he was quoted as saying that Judaism is a "dirty religion," and he described Adolf Hitler as a "great man."

In September in Los Angeles he told a crowd of 15,000 that Jewish people "are not the chosen people of God" and predicted that "with political power, 40 million blacks can be as wise and manipulative as the Jews in America are today."

Cardinal O'Connor wrote in his column that his own responsibility is to make clear that Mr. Farrakhan's quoted statements "are not even remotely acceptable to Catholicism."

The cardinal pointed out that Farrakhan has denied being anti-Semitic or racist and suggested that if he were Mr.

(MORE)

Farrakhan and his words were distorted by the media, "I would quite simply state in unequivocal language that I denounce hatred of anyone."

If Mr. Farrakhan has "no desire to divide our society," the cardinal said, "I pray that such will be crystal clear in every word and gesture."

And if Mr. Farrakhan's economic proposals for blacks include sound recommendations, the cardinal added, "they merit our prayerful attention."

END

ADVISORY Oct. 10, 1985

Editors: TV reviews will move tomorrow. There will be no Media Notebook this week.

END

BOOK—HODGE Oct. 11, 1985 (350 words)

SECRET ISLAND, by Jane Aiken Hodge. G.P. Putnam's Sons (New York, 1985). 208 pp., \$16.95.

Reviewed by William F. Muenchow

NC News Service

Jane Aiken Hodge has written a sparkling romance-mystery story, weaving into it an intriguing island setting which revives the ancient, ritualistic atmosphere of old Greece.

The novel is built around a beautiful, privately owned Greek island called Temi. It can be reached by boat through secret channels from the nearby islands of Kos or Rhodes. Kos, popular with modern tourists, is one of the loveliest of the Dodecanese, the southeastern group of the Aegean Islands.

Hippocrates, father of medicine, was born on Kos which is also the site of the Shrine of Aesculapius, god of healing.

Sophia is the aged, wealthy owner and ruler of the island. She summons her cousin, Daphne Vernon, to Temi from England, all expenses paid. The timing is fortunate. A traumatic divorce, loss of her job and dwindling savings had pushed Daphne to the verge of suicide.

While en route and during the stopover on Kos, Daphne meets others trying to gain entrance to the invitation-only, secret island.

This group of strangers, the guests already on the island, including Daphne's ex-husband, and the personal staff of the powerful matriarch are involved in conflicts leading to three murders.

What adds spice to the story is its moral flavor, the provocative representation of chauvinism and historical feminism, its revelation of what contributed to the unraveling of Daphne's marriage and the forming of a new romance. A dash of Greek politics tops it off.

This prolific author has written 18 other fiction novels. Her popular successes here and abroad include "The Lost Garden," "Wide Is the Water," "One Way to Venice," "Strangers in Company" and "Red Sky at Night — Lover's Delight."

Her non-fiction writings are "Only a Novel: The Double Life of Jane Austen" and "The Private World of Georgette Heyer," about an author who, like Ms. Hodge, is a Gothic writer.

Daughter of the distinguished poet and critic Conrad Aiken, she was born in Boston, educated at Harvard and Oxford. She lives in England.

"Secret Island" is an interesting and exciting novel with lots of suspense.

Muenchow is a free-lance writer who lives in Silver Spring, Md.

END

BOOK—KEILLOR Oct. 11, 1985 (460 words)

LAKE WOBEGON DAYS, by Garrison Keillor. Viking (New York, 1985). 337 pp., \$17.95..

Reviewed by Mary Kenny

NC News Service

Listeners to public radio know Garrison Keillor as the storyteller who brings weekly news from the mythic Lake Wobegon.

In this, the author's second book, Keillor tells the make-believe history of Lake Wobegon from its earliest beginnings, complete with documents and writings of the 19th-century settlers. Included in the history is the story of why Lake Wobegon, which is located in central Minnesota in the vicinity of St. Cloud, never appears on the map.

Keillor excels as a storyteller. As a radio humorist or an author, he captures the minute and telling detail which brings the story to life.

Readers who lived a pre-Vatican II childhood will enjoy Keillor's trenchant observations on Catholic-Protestant relationships. Lake Wobegon was settled by Norwegian Lutherans and German Catholics. The author's family, however, belonged to the Sanctified Brethren, "a sect so tiny that nobody but us and God knew about it, so when kids asked what I was, I just said Protestant.... And my affections...were tainted with a sneaking admiration of Catholics.... Everything we did was plain, but they were regal and gorgeous — especially the feast day of St. Francis, which they did right out in the lawn.

"The turmoil, animals bellowing and barking and clucking and cats scheming how to escape and suddenly leaping out of the girl's arms...and the ocarina band of third-graders playing Catholic dirges, and the great calm of the sisters, and the flags, and the Knights of Columbus decked out in their handsome black suits — I stared at it until my eyes almost fell out, and then I wished it would go on much longer..."

Religious denominations never shared worship, but socially they belonged to the same little town. At the local Chatterbox Cafe, "Father Emil comes in for lunch.... Father stands by the coat rack, pretending to read the auction notices and ballroom posters. Actually he is scouting the room for the right place to sit, a strategic problem for a priest who simply wants to eat lunch and not necessarily be asked what he thinks about those Benedictines who got hold of St. Mary's in Finseth...

"Father Emil has been asked about St. Mary's often enough, by sitting near the wrong people who feel obliged to make conversation on holy things. He says a prayer, asking God to grant him a secular lunch..."

While listeners to Keillor's radio broadcasts will miss the voice of the storyteller, the style of the book is so similar to the radio stories that readers can almost add the voice mentally. Readers familiar with Keillor will enjoy picking up this book at leisure to spend a few minutes or longer at Lake Wobegon. Readers new to Keillor will find this a fine introduction. This is a highly enjoyable book to buy for yourself or a gift.

Mrs. Kenny is co-author of the NC column "Family Talk."

END

WASHINGTON LETTER Oct. 11, 1985 (700 words) Backgrounder and analysis

IMPORTANT CHURCH-STATE QUESTION AWAITS COURT IN EQUAL ACCESS CASE

By Liz S. Armstrong

WASHINGTON (NC) — Obscured in all the commotion generated by the Supreme Court's pending review of abortion restriction laws, sometimes seen as a "church-state" case, looms another Supreme Court question with even closer church-state links: Equal access.

The equal access question involves the right — or lack of it — of public high school students to meet during extracurricular periods for Bible-study, young Christian clubs and other religion-related activity, just as they meet as members

(MORE)

of other organizations.

In 1984, Congress passed a law granting high school student religious organizations the same access to school facilities that other student-interest clubs enjoy in public secondary schools.

Capitol Hill's action, however, did not stop the pending case, *Bender vs. Williamsport Area School District*, from reaching the high court. Its ruling conceivably could negate the new equal access law as well.

Supreme Court scrutiny of *Bender vs. Williamsport* was scheduled to begin with the presentation of arguments in the case Oct. 15, but as usual in Supreme Court deliberations, a decision might be months away.

The Williamsport dispute arose when high school students were denied permission to meet as a Christian Scripture-study and prayer group during the school's twice-weekly activity periods. Other academic and non-academic student interest groups and clubs met at that time. The U.S. District Court for the Middle District of Pennsylvania upheld the students' right to meet in the Christian club, but that lower court ruling was overturned by the 3rd U.S. Circuit Court of Appeals, based in Philadelphia.

Catholics as well as Protestants have urged the Supreme Court to uphold equal access. Jewish groups, joined by some Christians, however, are leery of the practice and have raised two major objections: That religious cults, neo-Nazi or Ku Klux Klan organizations could gain entry to the schools through equal access; and, that the practice violates church-state separation.

Supporters, however, find equal access touches upon crucial First Amendment principles of free speech and freedom of religion.

As the U.S. Catholic Conference wrote in a friend-of-the-court brief, "the fundamental right at stake in this case is not only of free speech but also of free exercise of religion."

"Student-initiated voluntary prayer...is protected by the free exercise clause," the USCC brief said.

The First Amendment states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press...." Often, the amendment's treatment of religion is separated into its reference to "establishment," known as the "Establishment Clause," and its mention of "free exercise," termed the "Free Exercise Clause."

According to the USCC, "authorizing the use of classroom space for a voluntary student religious group would not impermissibly thrust the state into religious activities, nor communicate the message of endorsement of official endorsement for a particular religion or religious practice."

Nonetheless, the USCC stated, the appeals court "followed a course of near-naked hostility toward religion in general" when it denied the students' access on the ground that use of school facilities is forbidden by the Establishment Clause.

In fact, the USCC argued, "the Establishment Clause was not meant to drive a wedge between church and state but rather to avoid those relationships between the two which pose a realistic threat of impairing religious liberty."

The Catholic League for Religious and Civil Rights, too, argued in a friend-of-the-court brief that the First Amendment guarantees, and does not deny, the right of the students to meet.

Church agencies representing 100 denominational groups, through auspices of the Baptist Joint Committee on Public Affairs, also backed equal access in a friend-of-the-court brief.

The American Jewish Committee, however, in conjunction with the Lutheran Council in the USA and the Unitarian Universalist Association, has asked the court to dump equal access. "The Committee believes that to permit these meetings would place public authorities in the position of supporting particular religious practices," an AJC statement said.

The Union of American Hebrew Congregations advised parents last year that equal access "offers a 'unique' opportunity for missionary and cult groups to spread their teachings" and could grant such hate groups as Nazis or the Klan access to high schools.

END

NEWS BRIEFS Oct. 11, 1985 (580 words)

NATION

NEW YORK (NC) — Cardinal John J. O'Connor of New York has denounced "anti-Semitic and racist statements" attributed to Black Muslim Minister Louis Farrakhan. Cardinal O'Connor made his comments about the Black Muslim leader in his Oct. 3 column in Catholic New York, the newspaper of the New York Archdiocese, and in an Oct. 6 statement delivered at St. Patrick's Cathedral in New York. Cardinal O'Connor said in his cathedral statement that he was "certain that Catholics and many others will make clear that they can in no way support the anti-Semitic and racist statements attributed to Minister Farrakhan."

ST. PAUL, Minn. (NC) — Three bishops in Minnesota and one in Wisconsin have barred the Catholic Coalition for Gay Civil Rights from holding seminars in Catholic facilities. The bishops were Archbishop John R. Roach of St. Paul-Minneapolis, Bishop George Speltz of St. Cloud, Minn., Bishop Loras Watters of Winona, Minn., and Bishop John Paul of La Crosse, Wis. Archbishop Roach told the New York-based coalition to cancel a seminar that had been scheduled for Oct. 12 at St. Patrick's Church in St. Paul.

(Undated) (NC) — Father Paul H. Leech, 35, a priest of the Diocese of Providence, R.I., was sentenced to three years in jail Oct. 7 by Rhode Island Superior Court Judge John Orton for sexually assaulting four teen-age boys who were church volunteers. No trial date had been set in the cases of two other Providence diocesan priests also charged with sexual assault.

WORLD

WASHINGTON (NC) — Christians in Lebanon, caught in the middle of a 10-year civil war, feel "abandoned" by Christians in other countries, said a Maronite Catholic priest visiting the United States. "Our brothers in the West...are sending us nice words," but more is needed, said Father Mansour Labaky, pastor of St. Abda Parish in Roumieh, Lebanon, 10 miles east of Beirut.

NEW YORK (NC) — The United States should remove its military bases from the Philippines, Redemptorist Father Luis Hechanova, chairman of the Association of Major Religious Superiors of Men in the Philippines, said in a New York interview. "As long as the bases are there," he said Oct. 7, "their presence limits our own self-determination." Clark Air Force Base and the Subic Bay naval facility are generally considered key resources for U.S. strategic interests in Asia and the Pacific. U.S. aid is given in compensation for use of the bases.

GLASGOW, Scotland (NC) — A Catholic church commission in Scotland has attacked a British government discussion paper which proposes cutting out, reducing or redefining state social aid programs. Affected would be social security, unemployment benefits, rent relief and other programs for the underprivileged or disabled.

TORONTO (NC) — A lawyer representing Ontario Catholic students told the provincial appeals court that the Ontario government is legally bound to provide funding for Catholic high schools through grade 13. The court has been asked by the provincial government to decide whether the government's proposal to provide full funding conflicts with the Canadian constitution and the Charter of Rights and Freedoms.

VATICAN CITY (NC) — Members of a special commission studying U.S. religious life briefed Pope John Paul II on their work during a 30-minute meeting at the Vatican Oct. 10, said commission head Archbishop John R. Quinn of San

(MORE)

Francisco. Archbishop Quinn said that the meeting with the pope was "to bring him up to date" on the commission's study of Religious in the United States. The study was mandated by the Vatican.

END

PRESYNOD—LITURGY Oct. 11, 1985 (1,320 words) Backgrounder. Eighth in a series.

VATICAN II CHANGED WORSHIP, INVOLVED LAITY

By Sister Mary Ann Walsh

ROME (NC) — The Second Vatican Council changed the face of Catholic worship and involved the laity more actively in its practice.

Since the council, Catholics have been urged to: respond at Mass, carry gifts in the Offertory procession, proclaim the Word of God, distribute the Eucharist, and, occasionally, dance.

In the Latin rite, the language of the people has replaced Latin as the language of the Mass.

The Constitution on the Sacred Liturgy ("Sacrosanctum Concilium"), the basis of the reforms, was the first document of the council to be completed and was approved by a 2,147 to 4 vote.

Promulgating the decree on Dec. 4, 1963, Pope Paul VI called liturgical reform "the first invitation to the world to break forth in happy and truthful prayer." The council said that the aim of reform was the "full and active participation by all the people."

Work on reform of the liturgy advanced more rapidly than reform in other areas of church life because liturgists had come to the council primed by history. Such work had begun 60 years before the council, at the urging of Pope Pius X.

An extraordinary Synod of Bishops called by Pope John Paul II for Nov. 24-Dec. 8 is to discuss the changes in the liturgy and other applications of Vatican II teachings.

The council highlighted the place of Scripture in the Mass and sacramental rites. Sermons became more Scripture-based.

One result, the British bishops said in a report submitted to the Vatican prior to the extraordinary synod, is that "the Word of God has been more thoroughly heard as the source of enlightenment and animation of the community of believers."

The council also called "for legitimate variations and adaptations (of the liturgy) to different groups, regions and peoples, especially in missionary countries."

In the United States liturgical books were translated into English. Guitar music was played at Masses.

"Liturgical participation by the laity has increased enormously," said Bishop James Malone, president of the National Conference of Catholic Bishops, in his presynod report.

Thousands of laity have been trained as extraordinary ministers of the Eucharist, often bringing daily Communion to the homebound.

Inculturation in mission countries was more dramatic.

In some African countries, members of the Offertory procession danced to the altar. In parts of India profound bows replaced genuflections and oil lamps replaced candles. Handclapping, shuffling of feet, and swaying in rhythm to music entered spontaneously into the liturgy in Zimbabwe.

At a meeting of heads of national liturgical commissions at the Vatican last year, bishops from missionary countries said that laity preside over liturgical services where there is a shortage of priests.

Along with change, the adaptations of the council teachings over the past 20 years have also raised problems, said several observers.

The increased lay participation highlighted discrimination against women, several participants at the liturgical meeting said.

(MORE)

Many criticized the church's refusal to permit women to be officially installed as acolytes and ministers of the Eucharist, although they perform these roles regularly without official stamp.

The bishops' conferences of England, Wales, Ireland and Scotland, at the same meeting, said that the ban "preserves the unfortunate impression that the church regards women as second-class citizens."

In their presynod report, the British bishops also criticized use of exclusively masculine liturgical language, saying disquiet over the issue "will undoubtedly grow in importance during the next decade."

The bishops also cited problems exposed by liturgical renewal.

There "has been a failure to appreciate and make use of the rich opportunities for teaching the fundamental truths of the faith which are present in the Sunday Mass," they said.

Dominican Father Fergus Kerr, writing in Blackfriars magazine, criticized post-Vatican II translations of the eucharistic prayers for shifting the accent "toward us and our subjective attitudes, and away from Christ and the objective realities of his work for our salvation."

Canadian Father Gaston Fontaine, speaking at the Vatican liturgical meeting, spoke of "insufficient preparation of homilies." The priest, who was a consultant to the Vatican Congregation for the Doctrine of the Faith, blamed "negligence, lack of time, biblical ignorance, lack of working materials, and the difficulty of biblical texts."

Father Fontaine cited inadequate liturgical formation for catechists, priests and deacons. He said "many bishops totally lack in leadership in the liturgical domain and the cathedrals are rarely models of celebration."

Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, has been concerned about the role of silence. "The impression arose that there was only 'active participation' when there was discernible external activity — speaking, singing, preaching, reading, shaking hands. It was forgotten that the council also included silence."

He said silence "facilitates a really deep, personal participation, allowing us to listen inwardly to the Lord's words." The cardinal's comments were contained in a book "The Ratzinger Report," published this year and based on interviews with him.

Another area of concern is the follow-up to Vatican II's revision of the sacrament of penance.

Bishop Malone cited a special need "to encourage regular reception of the sacrament of penance," which no longer attracts large numbers of penitents in the Western world.

Dominican Superior General Father Damien Byrne said Vatican II asked for revision but "we've only tinkered with it. We have not come to grips with the need for counseling. Most churches do not have facilities for counseling in them."

Father Byrne, who is also grand chancellor of the Angelicum University, advocates widespread use of general absolution without individual confession as now required by the church.

"Experience has shown that general absolution has brought people back to the church who later have sought out the church for advice, counseling and individual confession," he said.

Father Kerr, in his magazine article, said use of communal penance could bring people out of a bad sense of individualism.

"Confronted with individualism, the time is absolutely ripe for that group reflection and examination of conscience which so many Catholics already sense would help to free them from individualism," he said.

The council's document on the liturgy stressed the church's communal nature. But some say later interpretations of that emphasis are detrimental to the meaning of the Mass.

"There's been a great undervaluing of the divine worship aspect of the liturgy," said Father Thomas Herron, an official at the doctrinal congregation.

"If the principal person or persons (of the Mass) is the community," he said, "you automatically change the liturgy from worship to theater, and the congregation becomes an audience."

Cardinal Ratzinger voiced a similar concern in "The Ratzinger Report."

"Many people have felt and said that the liturgy must be 'made' by the whole community if it really belongs to them," he said. "Such an attitude has led to the 'success' of the liturgy being measured by its effect at the level of spectacle and entertainment.

"It is to lose sight of what is distinctive to the liturgy, which does not come from what we do but from the fact that something is taking place here that all of us together cannot 'make,'" he added.

The cardinal also said that the stress on community has led to a narrowing of the concept of the Eucharist.

"The Mass is not only a meal among friends who have come together to remember the Lord's last supper," he said. It is the "common sacrifice of the church, in which the Lord prays with us and for us and communicates himself to us."

"It is the sacramental renewal of Christ's sacrifice," the cardinal said, and its power "extends to all men, those present and those far away, the living and the dead."

END

LECKEY Oct. 11, 1985 (90 words)

NCCB STAFF MEMBER NAMED TO UNIVERSITY ADVISORY BOARD

COLLEGEVILLE, Minn. (NC) — Dolores R. Leckey, executive director of the Committee on the Laity of the National Conference of Catholic Bishops since it began in 1977, has been appointed a member of the national advisory council of St. John's University in Collegeville.

She is a former elementary and secondary school teacher and has served as a consultant to the Archdiocese of Washington and to the Arlington County, Va., School Board. She also was director of extension theology at the DeSales Hall School of Theology in Hyattsville, Md.

END

BRIGGS Oct. 11, 1985 (70 words)

BRIGGS BECOMES COLUMNIST FOR NATIONAL CATHOLIC REPORTER

KANSAS CITY, Mo. (NC) — Kenneth A. Briggs, former religion editor for The New York Times, has joined the National Catholic Reporter as a contributing columnist, the Kansas City-based weekly announced.

Briggs, whose first column appeared in the Oct. 5 issue of the Catholic newspaper, left The Times last May after a decade. He lives in Easton, Pa., where he works on several writing projects.

END

TV REVIEWS Oct. 11, 1985 (700 words)

By Henry Herx

NEW YORK (NC) — Among the many performers bringing folk songs to enthusiastic American audiences in the 1950s were four young Irishmen. How they became one of the most popular folk groups in the 1960s is recounted in "The Story of the Clancy Brothers and Tommy Makem," airing Tuesday, Oct. 29, 10-11 p.m. EST on PBS.

The three Clancys met Makem in New York City, where they all hoped to make their fortune on the stage. Instead, they found they could make more money from folk clubs and coffee shops singing the traditional ballads they had learned as kids.

A chance television appearance on the "Ed Sullivan Show" in 1961 brought them national attention and they soon became one of the most popular folk groups in the country. After countless concerts, television appearances and 40 highly successful record albums, they decided it was time to break up the group and go their own individual ways.

Their 1984 reunion concert at Lincoln Center in New York City was the nostalgic occasion recorded by this documentary. More than a performance film, however, the program focuses on the four singers reminiscing among themselves

(MORE)

and individually. For all their success, they are down-to-earth and, not incidentally, delightful storytellers.

For those who remember the era and perhaps still listen to the records, it is an hour of nostalgia not to be missed. For others, it affords the joy of traditional Irish song.

"Battle of the Leaves," PBS, Oct. 27

Focusing on how leaves and other kinds of foliage fight back against predators and the elements is "Battle of the Leaves," airing Sunday, Oct. 27, 8-9 p.m. EST on PBS.

Leaves only seem defenseless against insects and animals which feed on them or use them for making nests. Actually, many types of leaves carry chemical toxins powerful enough to sicken or even kill predators. Others depend upon spines and thorns for deterrence.

That nature provides leaves with some form of defense against their enemies is of no small consequence for us. Since leaves convert the sun's energy to food and oxygen, without them all life on earth would come to an end.

Appropriately scheduled for the leaf-raking season, the program offers a remarkable close-up view of nature in action. Now in its fourth year on public television, this British series continues to set the standards for nature documentaries.

TV Programs of Note

Sunday, Oct. 27, 9-10 p.m. EST (PBS) "The Last Place on Earth." Visiting Australia and New Zealand, from which he will launch his expedition to the South Pole, Captain Scott is discouraged to learn that Norway's Amundsen is already on his way to Antarctica. This is the second episode of the current "Masterpiece Theatre" series.

Monday, Oct. 28, 8-9 p.m. EST (PBS) "The Statue of Liberty." This documentary by Ken Burns features original material relating to the genesis, innovative construction and complexities of installation of the monument, whose significance is described by historians, politicians and immigrants.

Tuesday, Oct. 29, 8-9 p.m. EST (PBS) "Technology at Work." This program in the "Nova" science series examines the progress and controversy surrounding the techniques of computer automation now sweeping American industry to such an extent that the trend is considered a new industrial revolution.

Wednesday, Oct. 30, 8-9 p.m. EST (CBS) "Garfield's Halloween Adventure." When Garfield, Jim Davis' popular comic strip cat, goes out treat or treating, he learns a lesson in sharing after his greed takes him off the beaten track and into a comical encounter with gremlins, goblins and pirates.

Thursday, Oct. 31, 8-9 p.m. EST (PBS) "America on the Road." In a rebroadcast of a program in his "Walk through the 20th Century" series, Bill Moyers traces America's transformation into a mobile culture by showing the impact of the automobile on American life.

Friday, Nov. 1, 9-10:30 p.m. EST (PBS) "Laurence Olivier — A Life." The second program in a two-part biography of the internationally acclaimed actor includes many performance scenes from his work in film and theater after World War II.

Editors: There is no TV Film Fare this week.

Herx is on the staff of the U.S. Catholic Conference Department of Communication.

END

FARRAKHAN ADD Oct. 11, 1985 (130 words)

Add to FARRAKHAN of Oct. 10, 1985:

Auxiliary Bishop John Ricard of Baltimore also spoke out against Mr. Farrakhan's remarks.

In a Sept. 23 letter to Rabbi Donald Berlin of the Baltimore Jewish Coalition, the bishop said he has read "with great sadness and distress the unfortunate remarks of Mr. Louis Farrakhan relative to our Jewish citizens in the United States."

(MORE)

"I personally deplore Mr. Farrakhan's remarks and assert that in my opinion he does not reflect the sentiments of the broader black community," said Bishop Ricard, who is black.

Bishop Ricard told the rabbi that the Baltimore Archdiocese, which, he pointed out, includes a "significant number" of black Catholics, will do all in its power "to discourage our membership from attending or supporting Mr. Farrakhan" and to work harder for more cooperation and dialogue between blacks and Jews.

END

EXTENSION Oct. 11, 1985 (530 words) With photos sent Oct. 9

EXTENSION SOCIETY MASS IN TRAIN CHAPEL MARKS 80TH ANNIVERSARY

NEVADA CITY, Mont. (NC) — The Catholic Church Extension Society marked its 80th anniversary and evoked its history in the rural American missions with a Mass celebrated in a train chapel car in Nevada City, a restored Old West town.

From 1907 to the 1930s three Pullman-style "chapels on wheels" were used by the Extension Society to bring the sacraments and instruction to towns without priests.

The Sept. 29 celebration in Nevada City, about 30 miles from Yellowstone Park, drew people dressed in frontier costumes who arrived by horseback, wagon and four-wheel drive.

The anniversary celebration began with the baptism of 1-month-old Michelle Rose Cerino. Frontier services 70 years ago often began with a baptism.

The railroad car, now retired from service, includes the 50-foot chapel with a built-in altar, organ, confessional, stations of the cross, stained glass windows and seating for 70 people. It also has an office-study, two bedrooms, bath and kitchen.

The Extension Society was founded Oct. 18, 1905, to support Catholic missions in poor and rural areas across the United States. Today, instead of railroad chapel cars, the society evangelizes through a variety of methods, including radio and television. The society is also the chief support of Faith Today, a religious education supplement for the Catholic press produced by National Catholic News Service.

The chapel car used for the anniversary Mass was built in 1915 and dedicated to St. Paul the missionary. It is now stationed in a museum near Nevada City.

Extension president, Father Edward J. Slattery, who celebrated the Mass, said the anniversary celebration was held to "remember the thousands of people who were strengthened in their faith because this train passed by."

"Some of the beautiful byproducts of the chapel car were the little communities that sprang up. The people were baptized, confirmed, married and anointed. They became more aware of their Catholicity, which in many cases, had dried up because the church was not present to them," he said in his homily.

According to Extension Society records, the first chapel car, the St. Anthony, went out in 1907 to serve dioceses in the Northwest, South and Central Plains. It was also used in exhibitions in the Midwest and East Coast.

The St. Peter chapel car served the Pacific Northwest, mostly in Idaho, Oregon and Washington. The St. Paul car was built last and was originally sent to the South. It later served as a temporary chapel in towns around Yellowstone Park until 1967, when it was given to Charles Bovey for his railroad collection near Nevada City.

The chapel car's usual routine included Mass and religious instruction in the morning and lectures in the evening.

"It was an exciting day when the chapel car first came to Gardiner, Mont.," recalled Elsie Cunningham, a resident of Ennis, Mont. "When it was announced the chapel car would be coming, we spread the word throughout the community. Lots of people, non-Catholics as well as Catholics, came out to see it because of its novelty."

The first railroad chapel car was used by Pope Pius IX in Italy in the late 1800s, according to the Extension Society, which is based in Chicago.

END

ADVISORY Oct. 11, 1985

Editors: We will be open on Monday, Oct. 14, Columbus Day with a full news report and photo service.

The mail version of the news report will be incorporated with the Tuesday package.

END

SCIENCE Oct. 11, 1985 (330 words)

THEOLOGY, SCIENCE SEEN COMPATIBLE DESPITE PAST CONFLICTS

COLUMBIA, S.C. (NC) — Theology and science are compatible despite past confrontations between the two, a University of South Carolina physics professor wrote in a Catholic newsletter.

Charles P. Poole Jr., a member of St. Joseph Parish in Columbia, made his comments in *The Notebook*, a newsletter published in Stamford, Conn., by the North American branch of the International Catholic Movement for Intellectual and Cultural Affairs.

In his article Poole traced the history of the conflicts between theology and science and called for "a summa," or comprehensive treatise on the relationship between theology and science, similar to St. Thomas Aquinas' "Summa Theologiae."

"In recent years the situation has been gradually changing and now the sciences present a view of nature which is more compatible with a Christian perspective," Poole wrote.

For example, he compared the "big-bang" theory, the theory that the universe began with the explosion of a superdense atom and has been expanding ever since, and the account of creation in the Bible.

"What is most important is the fact that the biblical story describes a creation in six linear temporal stages starting with inanimate matter proceeding through plants and sea creatures and ending with animals and finally man," he said.

Modern scientific accounts use stages "also beginning with inanimate matter, proceeding through plants and sea creatures and ending with animals and finally man," Poole wrote.

He also pointed out dangers in science, such as genetic engineering.

"These developing capabilities plus the refinement of techniques of psychological and neurological manipulation raise serious ethical questions about the legitimacy of such research and the advisability of more controls," he wrote.

Scientific investigation of religious objects has now become respectable without tarnishing scientists' reputations, according to Poole. The objects of the studies must be to "increase our understanding of the phenomena."

He listed as examples diabolic possession, more precise studies of the point of death, more systematic investigation of miracles, and thorough studies of parapsychology, psychic individuals and mental telepathy.

END

SYNOD—PHILADELPHIANS Oct. 11, 1985 (320 words)

FOUR FROM PHILADELPHIA ARE TO BE AT SYNOD

PHILADELPHIA (NC) — When the world Synod of Bishops meets in extraordinary session this fall in Rome, four of its 164 participants from all over the world will be from Philadelphia.

This means that bishops with Philadelphia connections will have nearly 2.5 percent of the votes in the synod.

Each of the four gained synod membership by a distinct path:

— Cardinal John Krol of Philadelphia was one of Pope John Paul II's personal appointees. The pope named him one of the synod's co-presidents.

— Archbishop John F. Foley, formerly a priest of the Philadelphia Archdiocese and editor of its newspaper, *The Catholic Standard and Times*, is now president of the Pontifical Commission for Social Communications. As head of a major Vatican agency, he is automatically a synod member.

(MORE)

— Ukrainian-Rite Cardinal Myroslav I. Lubachivsky, who resides in Rome but is major archbishop of the Lvov in Ukraine, Soviet Union, is an automatic synod member as chief bishop of an Eastern-Rite church. Ukrainian-born but a naturalized U.S. citizen, the cardinal was head of the Ukrainian Archdiocese of Philadelphia before he was elected to succeed the late Cardinal Josyf Slipyj as major archbishop of Lvov.

— Archbishop Stephen Sulyk, who succeeded Cardinal Lubachivsky in Philadelphia. As head of an Eastern-Rite metropolitan See outside the home territory of the rite, he is also an automatic synod participant.

Two other Americans who are to attend the synod have connections to the Diocese of Springfield-Cape Girardeau, Mo., which has a little more than 50,000 Catholics.

Cardinal Bernard F. Law of Boston, one of the pope's choices for the synod, was bishop of Springfield-Cape Girardeau before he was transferred to Boston.

His predecessor in the southern Missouri diocese was Bishop William W. Baum, now Cardinal Baum and prefect of the Vatican's Congregation for Catholic Education. As head of a major Vatican agency, Cardinal Baum is automatically a synod member.

END

BLACKS—EVANGELIZATION Oct. 11, 1985 (540 words) With photo sent Oct. 9
PRIEST URGES BLACK CATHOLICS TO RENEW FAITH IN JESUS

By Julie Sly

KANSAS CITY, Mo. (NC) — Father George Stallings Jr. of Washington, D.C., told an audience of 1,000 in Kansas City that black Catholic evangelists must "renew their personal faith in Jesus and explicitly proclaim it to others as witnesses for Christ."

"People are not going to come into our churches unless you go out there and tell them what the Lord has done, because they want some of the joy you have," he said.

"The reason for conversion, the reason why Jesus wants us to repent, the reason why he wants us to profess our belief in him, is because he has something to give us and the world," said Father Stallings.

Father Stallings, pastor of St. Teresa of Avila Church in Washington, gave his remarks at a revival Sept. 23-26 sponsored by the evangelization office of the National Office for Black Catholics.

The revival in Kansas City was the last of 23 sponsored by the NOBC through its 5-year-old "One-to-One in Christ" evangelization program.

"The word 'evangelization' has been used in so many ways that some people have negative feelings about it," Gertrude Morris, director of NOBC's Office of Evangelization, told the audience.

"We're talking about evangelization that means to be so full of Christ yourself that people are attracted to you. Let those who see you see Christ," she said.

In an interview with The Catholic Key, newspaper of the Diocese of Kansas City-St. Joseph, Ms. Morris said that the greatest obstacle to black evangelization in the Catholic Church remains racism.

"The ordinary Catholic has to hear this," she said.

"The Catholic Church that deals with the black community has to also be concerned with social concerns," she added. "The parish that is really serious about integration has also got to be out front and talk about racism and have its parishioners face their own racism."

The cultural experience of blacks can be merged with Catholicism through the revival movement, as well as incorporating elements of black spirituality into Catholic liturgies, noted Father Stallings, who grew up in North Carolina, where his parents were converts to Catholicism.

"The church itself must be the very expression of who the people are and what they are. Otherwise it becomes a

(MORE)

foreign experience to them," he said. "If their experience cannot be expressed in worship then it cannot have a lasting effect on their lives."

Two of the greatest needs in evangelization among blacks, said Ms. Morris and Father Stallings, are deepening black Catholics' knowledge of Scripture and providing opportunities for them to be involved in the decision-making processes of the church.

Father Stallings noted that the reason for a greater focus on Scripture study is that many minorities, especially blacks and Hispanics, are seeking out fundamentalistic, evangelical churches.

Evangelization could be aided by efforts to recruit more black clergy and women Religious, said Father Stallings.

"A lot of black Catholics have not seen a black priest, a black bishop, or a black sister," said Ms. Morris. "And no matter how many vocation programs are geared toward black youngsters, until they see some of their own giving their life to God, they will not think about doing it also."

END

VATICAN II REVISITED—RELIGIOUS Oct. 11, 1985 (360 words) Backgrounder and analysis. Eighth in a series
VATICAN II ASKED RELIGIOUS ORDERS TO REDISCOVER THEIR ROOTS

By Jerry Filteau

NC News Service

One of the more interesting Catholic phenomena of the last 20 years has been the massive effort of the church's several hundred thousand men and women Religious to rediscover their roots and redirect their whole lives by what they found.

That was what the Second Vatican Council directed Religious to do with "Perfectae Caritatis," the Decree on the Appropriate Renewal of Religious Life, approved and issued Oct. 28, 1965.

The document began by referring back to an earlier council document, the Dogmatic Constitution on the Church, which placed religious life in the broader context of church life, noting that all Christians are called to be holy, whatever their specific vocation.

Those who undertake the vowed religious life, said "Perfectae Caritatis," follow the evangelical counsels of poverty, chastity and obedience to "spend themselves ever increasingly for Christ, and for his body the church."

The decree called all Religious to return constantly "to the sources of all Christian life and to the original inspiration behind a given community" as their first norm for renewal. The second basic norm was "an adjustment of the community to the changed conditions of the times."

Since the Gospel is the heart of Christian life, "a following of Christ as proposed by the Gospel" was to be the "supreme law" for all Religious.

Contemplative communities were called "the glory of the church" and were urged to revise their rules but retain their basic character of "withdrawal from the world" and prayerful contemplation.

Religious communities formed for apostolic purposes were reminded that in their orders, "the very nature of religious life requires apostolic action and services.... Hence, the entire life of the members of these communities should be penetrated by an apostolic spirit, as their entire apostolic activity should be animated by a religious spirit."

Monastic communities were seen as another distinctive form of religious life.

Secular institutes, whose members live lives guided by the evangelical counsels but without taking public vows or living in community, were also commended and urged to engage in renewal.

END

VATICAN II REVISITED—JEWS Oct. 11, 1985 (410 words) Backgrounder and analysis. Ninth in a series
VATICAN II SOUGHT TO END ANTI-SEMITISM

By Jerry Filteau

NC News Service

It was the shortest of all the Second Vatican Council documents, but "Nostra Aetate" marked an effort by the Catholic bishops of the world to reverse one of the most shameful aspects of all Christian history: hatred and persecution of the Jews.

"Nostra Aetate," the Declaration on the Relationship of the Church with Non-Christian Religions, was approved by the council Oct. 28, 1965.

In its 1,100 words the declaration also urged Catholic appreciation of and dialogue with Moslems, Buddhists, Hindus and adherents of other forms of religious belief. No other official statement in church history had treated the religious beliefs and commitments of non-Christians so affirmatively.

The declaration's 15 Latin sentences on Jews and Judaism, however, were of singular importance.

Twenty years later it is scarcely possible to remember the degree to which Catholics commonly held Judaism and the Jewish people in contempt — and used Scripture and a distorted Christian "theology" to justify it. Even today, says Paulist Father Thomas Stransky, who helped draft the council document, American Catholics probably have a distorted perception of the Pharisees in Jesus' time as a group of hypocrites without realizing they were a school of religious thinkers singled out by Jesus to show that even the best of people could fail.

The council stopped short of asking forgiveness for Christianity's sins against the Jews.

But the world's bishops declared that the church "deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source." They firmly rejected once-common views that the Jews as a people were responsible for Christ's death and that Jews are a people "repudiated and cursed by God." They particularly objected to the use of Scripture for making such claims.

The declaration urged positive recognition of the great "spiritual patrimony" held in common by Christians and Jews. It urged Catholic scholarship and religious education to promote such understanding.

It was one of two council documents in which the U.S. bishops played a major role. The other was the Declaration on Religious Freedom, widely regarded as the American document of Vatican II.

Vatican II was not the first Christian body to condemn anti-Semitism. But "Nostra Aetate" is widely recognized as the starting point of serious efforts by many other Christian churches, as well as by Catholics, to end anti-Semitism and to foster mutual understanding and appreciation.

END

VATICAN II REVISITED—SCHOOLS Oct. 11, 1985 (370 words) Backgrounder and analysis. Tenth in a series
VATICAN II REAFFIRMED CHRISTIAN EDUCATION VALUES

By Jerry Filteau

NC News Service

In a council whose hallmark was fresh, innovative thought, the Second Vatican Council's Declaration on Christian Education, "Gravissimum Educationis," stands out chiefly for its reaffirmation of many traditional Catholic principles of education.

Passed by the council fathers Oct. 28, 1965, the declaration affirmed again the church's teaching that parents have the primary right and duty to see to their children's education, that every person has "an inalienable right to an education," and that all education ought to be aimed at integrating "physical, moral and intellectual" development.

Upholding the view that Christian faith permeates one's whole life, so that religion cannot be isolated from other

(MORE)

dimensions, the document called on Catholic parents to send their children to Catholic schools if possible and to support those schools to the extent that they could.

It also urged the state, as a matter of justice, to subsidize religiously run schools as well as secular public education, so that parents could exercise a true freedom of conscience in their choice of education for their children.

While the document broke no new ground in such areas, much of what it said took on new meaning in light of other conciliar decisions, and it incorporated a new tone, spirit and language from other council statements.

Where Catholic schools before had often been looked upon as havens to protect Catholic youth from the dangers and errors of modern secular society and pluralism, the declaration took a positive rather than suspicious stance toward the wider world. It spoke of Catholic schools serving to "further the dialogue between the church and the family of man" and of the need for Catholic-school teachers to take advantage of "modern-day findings" in educational techniques.

Catholic schools, it said, should contribute to "the progress of culture itself" and should teach their students "to promote effectively the welfare of the earthly city."

The declaration called on Catholic schools to "show special concern" for the needs of the materially poor and those who are disadvantaged in other ways.

It urged Catholic higher education to pursue "the whole enterprise of advancing higher culture" in a spirit of freedom and commitment to truth.

END

LAW—UNION Oct. 11, 1985 (230 words)

CARDINAL LAW URGES LABOR LEADERS TO SEEK OPPORTUNITY FOR ALL

BOSTON (NC) — Cardinal Bernard Law of Boston told a group of labor leaders to be "unflinching" in their efforts "to extend the scope of economic opportunity to all citizens."

"It is intolerable if any of our brothers and sisters anywhere on the face of this globe suffer injustice, suffer the deprivation of human and civil rights, suffer economic deprivation," he said during a luncheon at the state convention of the Massachusetts AFL-CIO.

He said it was essential that every effort be made "to insure that the goods that we have are never enjoyed or developed at the expense of other individuals."

Cardinal Law said labor leaders share his concern for the unemployed in general and the "patterned unemployment" facing minorities and women. He also said there is no need for unions to become defensive when confronted with criticism.

"Much of the current anti-union sentiment is rooted in ignorance of our economic history — the positive and crucial role that organized labor has played in bringing about the standard of living enjoyed by the general populace and the workplace conditions that are now taken for granted," he said.

He said church support for the labor movement was "well-grounded in a century of papal social teaching." Those teachings, he said, defend the dignity of all working people and the right of workers to form unions.

END

ANTONOV Oct. 11, 1985 (250 words)

DEFENDANT SAYS ILLNESS KEEPS HIM FROM PAPAL PLOT TRIAL

By Sister Mary Ann Walsh

ROME (NC) — Sergei Ivanov Antonov, one of the men accused of plotting to assassinate Pope John Paul II in 1981, said Oct. 10 he will not attend future sessions of the trial because his health is failing.

The decision of the 37-year-old former Bulgarian airline official marked the second time in three days that he refused to attend the trial which opened May 27. Three Bulgarians and five Turks have been accused of conspiracy. Antonov

(MORE)

is the only Bulgarian present for the trial.

"For three years I have been held in jail unjustly because of the slanders of a person I have never seen," Antonov said in a lengthy letter to the court defending his absence from the Oct. 10 session.

"Because of this my health has deteriorated and now I am no longer able to come to the court or reply to your questions," he said.

Two days before, on Oct. 8, Antonov refused to appear in court and said he suffered from "high psychic tension and a state of anxiety."

Mehmet Ali Agca, convicted of wounding the pope in the May 13, 1981, attack, has said he met with Antonov to plot the murder attempt.

Under Italian law, a defendant can refuse to attend his trial. But the court can order a defendant brought to a session.

Prosecutor Antonio Marini asked the court Oct. 10 to order a medical report on Antonov.

Prior to the trial, doctors said the Bulgarian was in failing health.

END

POPE—INDIA Oct. 11, 1985 (530 words)

HUGE CROWDS PREDICTED FOR PAPAL VISIT; HINDUS TO PROTEST

By Lilly F. Janet

COCHIN, India (NC) — An Indian official said huge crowds are expected for Pope John Paul II's expected visit next February to the State of Kerala, home of the majority of India's Catholics.

Meanwhile Hindu priests have called for protest demonstrations during the visit.

Indian newspapers have said as many as 2.5 million people could turn out to see the pope. Kerala's minister for community development, P.K. Velayudhan, has made the same prediction and said an anti-poverty trades fair was being planned to coincide with the papal visit.

Police officials in the city of Cochin, India, told National Catholic News Service that the crowds predicted by the newspapers would be "unprecedented" and could overtax the site proposed for the papal events.

The officials said that the site — a walled, 35-acre piece of government land in the city's eastern zone — cannot hold more than 500,000.

Newspaper reports said the visit would also put pressure on hotel facilities and traffic control.

On May 15, the Vatican pronuncio to India, Archbishop Agostino Cacciavillan, said the pope plans to visit the country in the second week of February 1986. The pope had been invited by the Indian bishops and Indian President Zail Singh, who is a member of the Sikh religion.

In a pastoral letter, the Indian bishops said the president's invitation was a "sign of friendship and goodwill" characteristic of India.

The bishops said Kerala is one of the planned stops. Kerala church officials said the pope is expected to stay one night each at the houses of Cardinal Joseph Parecattil of Ernakulam and Archbishop Joseph Kelanthara of Verapoly.

The Vatican has released no details of the trip.

At a Sept. 22 conference of Hindu priests, Swami Chinmayananda said a protest was being planned to show the pope that Hindus are united against Catholic proselytizing. He said Hindus particularly oppose attempts to convert members of remote tribal communities and members of Hinduism's former untouchable caste.

The conference has asked for a legal ban on conversions.

Swami Chinmayananda asked Hindu households in places the pope plans to visit to hang saffron flags in a show of unity and protest. Saffron is a traditional robe of Hindu monks and is a color preferred by Hindu fundamentalists.

The Hindu spokesman is considered one of India's leading interpreters of the Hindu holy scripture, called Gita.

(MORE)

The Cochin area is a major Indian Catholic center, with 200,000 Catholics composing about 40 percent of the population in an area approximately 55 square miles.

There are also three Catholic daily newspapers and five resident bishops.

In 1952, the city hosted the Indian Catholic Church's celebration of the 1,900th anniversary of St. Thomas' visit to India. Many believe the apostle brought Christianity to India.

A Kerala government official said Cochin's first international sports stadium will be built after the pope's visit. A church spokesman said the proposed stadium would probably be named for the pope to commemorate his visit.

Bishop Kuriakose Kunnacherry of Kottayam said the pope will inaugurate celebrations of the 75th anniversary of the ethnic Syrian diocese of Kottayam. In 1911, Pope Pius X established the diocese for India's 110,000 Catholic ethnic Syrians.

END



OCT 11 1985

MEMO from Gene Fisher

To Marc

Date 10/1/85

☒ For your information

☐ For necessary action

☐ For your comment

☐ Please return

☐ As per your request

Remarks

Catholic-Jewish Consultation on the Vatican "Notes"

"We have learned that we can face genuine differences and still retain a spirit of trust and mutual respect," said a group of 11 Catholic and Jewish leaders in a July 23 statement. Representatives of the American Jewish Committee and Catholic leaders — among them Eugene Fisher, director of the U.S. bishops' Secretariat for Catholic-Jewish Relations, and Rev. Charles Angell, SA, director of the Atonement Friars' Centro Pro Unione in Rome — had met to discuss the "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis" issued June 24 by the Vatican's Commission for Religious Relations With the Jews (Origins, current volume, p. 102). While aspects of the commission's text had been praised when it was released, other aspects had been strongly criticized by some Jewish leaders. In the July meeting in New York that resulted in the statement below, the religious leaders said: "We will work to ensure that the 'Notes' will not be the occasion of a retreat from the very real gains in mutual understanding achieved in the past 20 years." The text follows.

On June 24, 1985, the Vatican Commission for Religious Relations with the Jewish People issued a document titled "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church." Intended to overcome "a painful ignorance of the history and traditions of Judaism" among Christians, the document was greeted with some praise but also some sharp criticism by groups in the Jewish community.

As Roman Catholics and Jews engaged in the Jewish-Christian dialogue, we have met together to evaluate the document in both its positive and problematical aspects. Strengthened by 20 years of pro-

gress in our relationships, we have learned that we can face genuine differences and still retain a spirit of trust and mutual respect.

The "Notes" should be viewed within the context of previous statements of the Vatican (e.g. *Nostra Aetate*, 1965 and "Guidelines," 1975); of the pope (e.g. Mainz, 1980, and Rome, 1982); and of national episcopal conferences (e.g. Dutch bishops, 1970; Belgian bishops, 1973; French bishops, 1973; Swiss bishops, 1974; U.S. bishops, 1975; German bishops, 1980; Brazilian bishops, 1983). Positive elements of the "Notes" which will need to be implemented on the local level include necessary interpretations of the negative references to Jews in the New Testament, Jesus' relationship with the Pharisees, the congruence of Jesus' teachings with basic pharisaic beliefs and the recognition of the "continuous spiritual fecundity of the Jewish people from the rabbinical period to modern times." The "Notes'" emphasis on religious liberty and the continuing condemnation of anti-Semitism also provide catechetical opportunities.

We are of the opinion that the "Notes" are clarified by and should be read in conjunction with the comments made by Msgr. Jorge Mejia, secretary of the commission and a signatory of the "Notes," which were published simultaneously with them in L'Osservatore Romano June 24. Had there been prior consultation with the Jewish community along the lines of these clarifications, much of the criticism which concerns us now might have been avoided. To us, dialogue means just that: open communication before, during and after, a point which the "Notes" themselves would seem to affirm.

The "Notes" do not preclude and indeed appear to us to invite further

scholarly exploration of the basic relationship between the church and the Jewish people.

With regard to teaching about the Holocaust and the state of Israel — subjects of urgent concern to the Jewish community — we commit ourselves to continued dialogue between our two communities. Catholics, as Msgr. Mejia's commentary makes clear, need to grapple with the significance of the Holocaust for Christians as well as Jews. While we may not agree on the religious significance of the state of Israel, we recall the words of Cardinal Johannes Willebrands, president of the commission and also a signatory of the document. Speaking of the return of the Jews to the land and of the creation of the state of Israel, he said, "To have a place under the sun where to live in peace and security, with due respect for the rights of others, is a form of hope" (Westminster Cathedral, March 10, 1985). We recall also Pope John Paul II's statement on Good Friday 1984:

"For the Jewish people who live in the state of Israel and who preserve on that land such precious testimonies to their history and their faith, we must ask for the desired security, the due tranquility that is the prerogative of every nation and condition of life and of progress for every society."

In the spirit of good will that has developed between us since the Second Vatican Council, we affirm the need for further, deepening dialogue between the Catholic Church and the Jewish people in order that significant issues may be clarified to our mutual satisfaction. We will work to ensure that the "Notes" will not be the occasion of a retreat from the very real gains in mutual understanding achieved in the past 20 years. [M]

26, 1985
ORIGINAL (CNC NEWS) SEPT. 26, 1985

STATEMENT BY RABBI MORDECAI WAXMAN, CHAIRMAN OF THE
INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS,
DURING AUDIENCE WITH POPE JOHN PAUL II, OCTOBER 28, 1985,
VATICAN CITY

Your Holiness,

October 28, 1965 was both a historic and revolutionary date. It marked a turning away from eighteen centuries often characterized by both misunderstanding and persecution, toward a dialogue in which we explored our common spiritual roots and confronted our disagreements frankly but in a spirit of mutual understanding and respect.

In the ensuing years, the Episcopates in the United States, Latin America and Europe have made the spirit of NOSTRA AETATE their own, carried its doctrines even further, and sought to translate them into modes of action and behaviour.

Your Holiness personally has given great depth to the dialogue and evoked a warm response from Jews and indeed from many Catholics throughout the world through your own statements. These included your declaration in Mainz in 1980 in which you affirmed: "the people of God of the Old Covenant (which) was never repudiated by God:..." That was supplemented by your statement in Rome in 1982 that we pursue "diverse - but in the end convergent paths with the help of the Lord."

There is a Hebrew proverb that says,

"D'vorim hayotzim min ha-lev, nichnasim el ha-lev" - "words which come from the heart speak to the heart." ^{we welcome} The warmth with which you have spoken ^{recently} ~~today~~ of our common spiritual heritage, our common concerns ^{and that} and our common goals enables us in turn to speak from the heart.

We appreciated in NOSTRA AETATE and in the Declarations which have flowed from it the ability of a great faith to examine

itself and to chart new directions.

The recognition that the Jewish religious tradition has continued to evolve and grow through the centuries to the present day and has much to contribute to our world, and the assertion that every effort must be made to understand Judaism "in its own terms," as it sees itself, made dialogue possible.

But in these same years the Jewish people has been undergoing a profound transformation of its own. The Nazi Holocaust shook us to the core of our being. The creation of the State of Israel restored us as a factor in history, but even more, religiously and spiritually. For the third time in Jewish history, the pattern of exile and redemption was reenacted. The implications are incalculable, but we are confirmed in the Biblical belief that the Covenant with the Land established by the God of Abraham and his descendants endures, even as the Covenant of the Torah abides. It said to us in the words of the Torah portion read this week throughout the Jewish world that "Abraham still stands before the Lord."

We are deeply moved by the knowledge that Your Holiness has testified to this truth through your Apostolic Letter in April 1984:

"For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society."

Thus a renewed Jewish people, restored to Jerusalem and to human dignity can engage in dialogue with the Catholic Church, confident that we have spiritual riches to cherish and to share, aware that we both have a common obligation to engage in "Tikkun Olam" - the improvement and perfecting of our world. In this spirit we look forward to the creation of structures and programs which will translate our dialogue into actions which will move the hearts of the members of our respective faiths in the joint quest for universal peace, for social justice and human rights, and upholding the dignity of every human being created in the Divine image.

Your Holiness, in recognition of the common spiritual heritage we share and in consideration of the fact that the Catholic and Jewish worlds are commemorating the 850th anniversary of the birth of one of our greatest figures, we wish to present you with a copy of the beautiful Kaufman manuscript of the Code of Maimonides.

With it we offer the hope that the final line of the Maimonides Code will be fulfilled through our continuing dialogue which shall, with God's Will, grow in depth and understanding so that "the earth may be filled with the knowledge of the Lord as the waters cover the sea."





DAILY NEWS REPORTS

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Vatican document called 'regressive' by Jewish leaders**By Religious News Service**

(Editor's Note: Contributing to this report were RNS correspondents Steve Rodan in Israel and Eleni Dimmler in Rome. It was written by Darrell Turner, RNS associate editor. See separate story below for a statement on the document by the United States Catholic Conference.)

VATICAN CITY (RNS) — A Vatican document that was designed to promote further steps to combat anti-Semitism in Catholic teaching has been denounced by Jewish leaders for what they called its "regressive spirit and formulations about Jews, Judaism, the Nazi Holocaust, and the meaning of Israel."

The document, entitled "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church" was issued in connection with the 20th anniversary of *Nostra Aetate*, the Vatican II declaration that repudiated the teaching that Jews were collectively responsible for the death of Jesus.

In some respects, the 12-page document issued by the Vatican Commission for Religious Relations with the Jews reflected concerns that have been voiced by Jewish leaders in interfaith dialogues during the past two decades.

For example, it stated that "the Jews and Judaism should not occupy an occasional and marginal place in catechesis: their presence there is essential and should be organically integrated."

The document also stressed "the urgency and importance of precise, objective and rigorously accurate teaching on Judaism for our faithful. (which) follows, too, from the danger of anti-Semitism, which is always ready to reappear under different guises."

Affirming the major point made by *Nostra Aetate*, the notes declared that "Christian sinners are more to blame for the death of Christ than those few Jews who brought it about."

But despite these positive features of the new document, Jewish leaders were disturbed by such statements as the assertion that "the definitive meaning of the election (choice) of Israel does not become clear except in the light of the complete fulfillment and election in Jesus Christ." They were also offended that the document described the Jews as the people "who have been chosen by God to prepare the coming of Christ."

The Vatican notes said that the biblical exodus of the Hebrews from Egypt "represents an experience of salvation and liberation that is not complete in itself, but has in it, over and above its own, the capacity to be developed further."

The notes stressed that "the church and Judaism cannot then be seen as two parallel ways of salvation, and the church must witness to Christ as redeemer for all, 'while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council,' " quoting a 1975 Vatican document on guidelines for implementing *Nostra Aetate*.

With regard to modern Israel, the new document said that "the existence of the State of Israel and its political options should be envisaged not in a perspective which is in itself religious, but in their reference to the common principles of international law."

It added that "the permanence of Israel (while so many ancient peoples have disappeared without trace) is a historic fact and a sign to be interpreted within God's design. We must in any case rid ourselves of the traditional idea of a people punished, preserved as a living argument for Christian apologetic. It remains a chosen people."

The Holocaust was mentioned in only one sentence of the document, which said, "Catechesis should on the other hand help in understanding the meaning for Jews of the extermination during the years 1939-1945, and its consequences."

Jewish leaders responded to the Vatican document through the International Jewish Committee on Interreligious Consultations (IJCIC), an umbrella body which represents the World Jewish Congress, American Jewish Committee, Anti-Defamation League of B'nai B'rith, Israel Interfaith Committee, and Synagogue Council of America.

The Jewish group said that "while there is much of value in the notes, certain of the formulations represent a retreat from earlier Catholic statements, such as the 1975 Vatican guidelines and the declarations of the French, West German, Brazilian and United States bishops' conferences."

While saying that the notes "address and correct a number of misconceptions" in such areas as the Jewish roots of Christianity, the Jewish leaders said the document "reflects little recognition of how Jews conceive of themselves."

The religious significance of modern Israel for Jews "is mentioned in such recondite fashion as to be unrecognizable," the IJCIC statement said, adding that "the absence of a strong statement on the Holocaust is particularly disturbing."

While noting that the new Vatican document is an effort to remedy "a painful ignorance of the history and traditions of Judaism," the Jewish leaders complained that "the history and traditions of Judaism are appropriated by the church." To consider Judaism "only in terms of Christian categories," they said, "strikes us as triumphalistic."

The IJCIC statement concluded that the Vatican document "will be perceived as a step backward in Catholic-Jewish relations," and pointed out that, unlike *Nostra Aetate* itself and the 1975 guidelines, "it is being published without prior consultation with the Jewish community."

At a Vatican news conference the day the notes were issued (June 24), Msgr. Jorge Mejia, secretary of the Commission for Religious Relations with the Jews, read a six-page statement attempting to clarify the document.

On modern Israel, he said, "it will surely be noted that, for the first time in a document of the commission, reference is made to the land and the state in different but related paragraphs." With regard to the Holocaust reference, he said the document was asking Catholics to "understand how such a tragedy, a tragedy which is obviously ours as well, has been decisive for the Jews."

The Rev. Pierre Duprey, vice-president of the commission, said the new document is a response to "concrete difficulties and the need to help catechists and preachers detach themselves from past mental schemes." He said it reflected "the firm, clear desire to eradicate all religious reasons or pretexts for any type of anti-Semitism."

In Israel, Dominican monk Marcel Dubois, a member of the commission and professor of philosophy at the Hebrew University in Jerusalem, said that such Vatican documents have always disappointed Jewish dialogue participants who expected direct changes in Catholic dogma.

While voicing regret that the document did not express "enthusiasm" over the Catholic-Jewish dialogues of recent years, Father Dubois said the drafters had to take into account the situation of Catholic communities in Arab countries, as well as in "highly conservative societies."

Edgar M. Bronfman, president of the World Jewish Congress, said Jewish communities in 70 countries "would seek clarification from the local bishops and local bishops' conferences" of "the interpretation of the meaning" of the new Vatican document.

06-25-85

1102

U.S. Catholic official calls document a 'tremendous advance'**By William Bole****Religious News Service Staff Writer**

WASHINGTON (RNS) — While his Jewish counterparts were criticizing new Vatican guidelines on teaching about Judaism, the American Catholic bishops' official in charge of Catholic-Jewish relations called the document a "tremendous advance" which will improve ties between the two faiths in the long run.

Asked about criticism that the document portrays Judaism and Israel in an insensitive way, Eugene Fisher, director of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations, replied in an interview, "I don't see it that way at all."

"This is the first time the Holy See has urged Catholics to deal with the meaning of Judaism and the state of Israel within context of catechesis, the teaching process of the church. That's a very tremendous advance."

The Catholic official, however, did agree with Jewish criticism that the Vatican should have consulted Jews on the document. "There really wasn't an adequate consultation process." The Vatican "just sent it out to the Jewish community, without really a process of sitting down with people and discussing what it (the document) meant," he said.

While the Vatican followed the "normal procedure" for issuing notes or guidelines on subjects, Dr. Fisher said, the uproar over these guidelines on teaching and preaching about Judaism "shows the need for new procedures in the church."

"The Jewish community does have a legitimate worry about how people are going to understand them, and it would have been very helpful for them and eased their legitimate concerns had they been able to be taken into the process early on."

The official noted, however, that the Vatican sent the document to Jewish representatives "three weeks ahead of time," and that's "an unusually gracious gesture by the Holy See." He said of the document, "It's a goodwill effort that, in the long run, will move things forward."

Jews also criticized what they viewed as the document's downplaying of the religious significance of Israel to Jews.

Dr. Fisher disputed the charge. He said the guidelines urge Catholics to examine the "religious connection between the land of Israel and people of Israel," but rejects a "fundamentalist interpretation" which bases Israel's right to exist on biblical prophecies.

The guidelines "acknowledge the state, affirms it, affirms religious attachment, but doesn't want to take a particularly religious interpretation of Israel." Dr. Fisher said the document, instead, bases Israel's right to exist on international law, and takes no position on "diplomatic" questions such as the proper boundaries of the Jewish state.

HIS EMINENCE JAN CARDINAL WILLEBRANDS
PRESIDENT, VATICAN COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS
VIA DEL ERBE
VATICAN CITY, ITALY

YOUR EMINENCE, ON MAY 27th, YOUR COMMISSION SHARED WITH IJCIC AND ITS MEMBER AGENCIES TEXT OF PROPOSED NOTES ON PREACHING AND CATECHESIS REGARDING JEWS AND JUDAISM IN ROMAN CATHOLIC CHURCHES. THE UNDERSIGNED IJCIC BODIES HAVE STUDIED THIS TEXT CAREFULLY. WE APPRECIATE THE FACT THAT THESE NOTES ARE INTENDED FOR INTERNAL GUIDANCE OF CATHOLIC FAITHFUL. AT THE SAME TIME, IT CANNOT BUT HAVE IMPORTANT CONSEQUENCES FOR CATHOLIC-JEWISH RELATIONS AS DID NOSTRA AETATE AND 1975 VATICAN GUIDELINES.

IN THE SPIRIT OF CANDOR AND MUTUAL RESPECT THAT HAS CHARACTERIZED OUR RELATIONS SINCE VATICAN COUNCIL II, WE MUST INFORM YOU OF OUR DISAPPOINTMENT OVER WHAT WE PERCEIVE TO BE THE REGRESSIVE SPIRIT AND FORMULATIONS ABOUT JEWS, JUDAISM, THE NAZI HOLOCAUST, AND THE MEANING OF ISRAEL.

WE ARE CONCERNED THAT THIS DOCUMENT MAY BE CONSTRUED AS A STEP BACKWARD FROM EARLIER VATICAN AFFIRMATIONS CONCERNING CATHOLIC-JEWISH RELATIONS.

FOLLOWING PRECEDENTS ESTABLISHED BETWEEN US SINCE VATICAN COUNCIL II, WE ARE SENDING YOU A LETTER REPRESENTING THE CONSENSUS OF OUR CONSTITUENT AGENCIES SETTING FORTH OUR SPECIFIC OBJECTIONS TO THIS DOCUMENT.

WE ARE PARTICULARLY DISMAYED THAT CONTRARY TO ALL PREVIOUS PRECEDENTS, THESE NOTES ARE SCHEDULED TO BE PUBLISHED IN L'OSSERVATORE ROMANO ON JUNE 24th WITHOUT THE COURTESY OF ANY CONSULTATION WITH YOUR JEWISH PARTICIPANTS IN DIALOGUE. THEREFORE, WE URGENTLY REQUEST A POSTPONEMENT OF THEIR PUBLICATION PENDING AN OPPORTUNITY FOR DISCUSSION.

RESPECTFULLY,

RABBI MORDECHAI WAXMAN, CHAIRMAN, IJCIC
AMERICAN JEWISH COMMITTEE
ANTI-DEFAMATION LEAGUE-B'NAI B'RITH
SYNAGOGUE COUNCIL OF AMERICA
WORLD JEWISH CONGRESS
ISRAEL INTERFAITH COMMITTEE

June 19, 1985