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Jewish community.

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Jewish
Chronicle,
1/30/75

Paul F. Levy

NT

The Vatican and The Jews

Levy is editor of The Wisconsin Jewish Chronicle

The new Vatican guidelines on Christian-Jewish relations have been welcomed for their strong attacks on anti-Semitism, but criticized — bitterly in some cases — for not going further in recognizing the historic relationship between Jews and Israel.

American Jewish and Israeli leaders have also criticized the Vatican guidelines for seeming to urge Christian evangelization and noting that "the New Testament brings out the full meaning of the Old."

Moreover, Israel's Religious Affairs Minister Yitzhak Rabin, who said he saw "nothing historic" in the document, said the Vatican had exculpated modern Jewry and failed to admit what he called the "historic fact" that the Romans crucified Christ, not the Jews.

But, like almost every other Jewish leader, he praised the Vatican's strong stand against anti-Semitism, adding that it was the "first sign of remorse" from the church for centuries of persecution of the Jews.

In addition to strongly condemning anti-Semitism, the Vatican statement called for a "deep fellowship" and new dialogue among Christians and Jews.

The guidelines, issued by a two-month-old Vatican Commission for Religious Relations and the Jews, were intended to implement a declaration by the Second Vatican Council in 1965 which, among other things, had declared that all Jews could not be blamed for the death of Jesus. That document, for which Jews like the late Theologian Abraham Joshua Heschel had long labored, also called for building positive relations between the two faiths.

The guidelines candidly admit that Jewish-Christian relations "have scarcely ever risen above a monologue." To help

promote a "real dialogue," they emphasize ways to bury residual Catholic prejudice and misunderstanding. An important section on education warns that "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 neighbor."

It then cites biblical passages to demonstrate the love of both in Judaism.

In general, the guidelines reiterated the church's condemnation of anti-Semitism and its call for sweeping action to eliminate all forms of discrimination against Jews in the church's worship and teaching; proposed dialogue, affirmation of a joint Biblical and theological heritage and emphasis on "common elements of liturgical life" to improve relations between Catholics and Jews; urged Catholic respect for the Jew's faith "and his religious conviction," warned against unfavorable comparisons between the New and Old Testaments, and called for a common search for social justice.

Rabbi Marc H. Tanenbaum, longtime ecumenical envoy between Jews and Christians, praised some aspects of the guidelines as "constructive," but took grave exception to other parts. Tanenbaum said that "no self-respecting Jew" could live with passages that "imply a religious 'second-class' status" for Judaism. What especially grieved Tanenbaum and other Jewish critics was the guidelines' silence on Jewish historic and spiritual ties to the land of Israel. Any definition of contemporary Judaism that does not consider "the inextricable bonds of God, Peo-

ple, Torah and Promised Land," wrote Tanenbaum, "risks distortion of the essential nature of Judaism."

Tanenbaum also noted that some of the sections in the guidelines imply a religious "second class" status for Judaism "in the family of faith communities." He criticized particularly the "assertion of a conversionary intention" which he said assumes that Judaism is "inadequate as the source of truth and value to the Jewish people."

The omission of any direct reference to Israel's place in Judaism was a victory for factions in the Vatican Secretariat of State who are known to favor better relations with Arab states. To Jews, it appeared to be a clear step backward from an earlier working draft of guidelines in 1969 — leaked at that time to the press but subsequently shelved — which urged Christians to "respect the religious significance of this link between the people and the land."

The International Jewish Committee said the guidelines would encourage better understanding and applauded the stand against anti-Semitism. But the committee also said that the text of the guidelines failed to include a reference to Israel and made no reference to the issue as to whether Jews were to be considered as needing conversion to Christianity.

Dr. Nahum Goldmann issued a statement last night supplementing the formal comment on the Vatican document by the International Jewish Committee. The president of the World Jewish Congress said he welcomed the text of the Vatican's new guidelines as a "very positive document" that provides "a good basis for future cooperation between

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DOCUMENTATION

Guidelines and Suggestions for Implementing the Conciliar Declaration *Nostra Aetate* Vatican Commission on Relations with Judaism

The following document, as its opening paragraphs make clear, deals with ways of implementing the Second Vatican Council's call for more fruitful dialogue and relationships between Catholics and Jews. These guidelines were prepared by the Vatican Commission that is headed by Cardinal Jan Willebrands and they are dated December 1, 1974. They were made public on January 3, 1975.

The declaration *Nostra Aetate*, issued by the Second Vatican Council on October 28, 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 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 anti-Semitism 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 favoring a better-mutual knowledge and, especially in the case of dialogue between Jews and Christians, of probing the riches of one's own tradition. Dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions.

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 offense 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 the 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 none the less true that we still await their perfect fulfillment 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 unfavorable 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 into account.¹

The preceding remarks apply to 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 neighbor (cf. Deut. 6:5, Lev. 19:18, Matt. 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 of God (cf. Matt. 16:16), the bearer of the new gospel message, he did so as the fulfillment 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*, 4).

—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 still 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*, 4).

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.

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 on to 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 suggestions made above.

On October 22, 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 Sec.

The commission wishes to develop this collaboration in order to implement, correctly and effectively, the express intentions of the council.

NOTES

¹ 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 "phariseism" which have taken on a largely pejorative meaning.



Pope Paul VI's Comments on the Guidelines for Jewish-Catholic Relationships

On January 10, 1975, a week after the publication of the "Guidelines and Suggestions for Jewish-Catholic Relationships," that had been drawn up by the Vatican's Commission on Relations with Judaism, Pope Paul VI made the following address to members of an international Catholic-Jewish Committee that met in Rome, January 7-10.

You, the Catholic and Jewish members of the liaison committee between the Catholic Church and World Judaism, decided a little over a year ago in Anvers, to hold your fourth annual meeting in Rome. We rejoice in this decision of yours to meet this time in the city which is the center of the Catholic Church: it has made possible today's fraternal meeting.

Your session is taking place a short time after we set up, last October, a commission of the Catholic Church for religious relations with the Jews, the first important act of which was the publication a few days ago of the Guidelines and Suggestions for the implementation of the conciliar declaration *Nostra Aetate* in the sphere of Jewish-Catholic relations.

We will not return at this moment to the details of that document, which was addressed to the faithful of the Catholic Church by the central authority of the church and which has doubtless been, together with the question of human rights and still other problems, one of the objects of study and shared reflection to which your session has been devoted.

This text evokes the difficulties and confrontations, with all the regrettable elements involved, which have marked relations between Christians and Jews over the past two thousand years.

While this reminder has been salutary and indispensable, one should not forget that there have also been between us down the centuries elements other than confrontations. There are still many people who can witness to what was done by the Catholic Church during the last war, in Rome itself, under the energetic impulse of Pius XII—as we personally testify—and by numerous bishops, priests and members of the faithful, to save innocent Jews from persecution, often at the peril of their own lives.

Moreover, as we look at history as a whole, we cannot fail to note the connections, often too little remarked upon, between Jewish thought and Christian thought. We may here merely recall the

influence exercised at various periods in the most exalted spheres of Christian reflection by the thought of the great Philo of Alexandria, who was considered by Saint Jerome as "the most expert among the Jews," a judgment echoed by, among others, the Franciscan Doctor, Bonaventure of Bagnaregio.

But, precisely, since the Catholic Church has just commemorated, at the same time as the seventh centenary of the death of Saint Bonaventure of Bagnaregio, that of the philosopher and theologian, Thomas Aquinas, who died, like Bonaventure, in the year 1274, there very naturally come to our mind the numerous references of our angelic doctor to the work of the rabbinic scholar from Cordoba, who died in Egypt at the dawn of the thirteenth century, Moshe ben Maimon, in particular his explanations of the Mosaic Law and the precepts of Judaism.

For his part, the thought of Saint Thomas Aquinas was to expand in its turn in the scholarly tradition of medieval Judaism. As has been shown for example by the studies of Professor Charles Touati of the School of Higher Studies in Paris, and by Professor Joseph Sermoneta of the Hebrew University in Jerusalem, there existed in the Latin West at the end of the thirteenth and in the fourteenth century, a whole Jewish Thomistic school.

These are merely some examples drawn from many others. They bear witness to the fact that at different periods and at a certain level there has been real and profound mutual esteem and a conviction that we had something to learn from one another.

We formulate, gentlemen, the sincere wish that, in a manner appropriate to our age and thus in a field that to some extent exceeds the limited domain of merely speculative and rational exchanges, a true dialogue may be established between Judaism and Christianity.

Your presence here as some of the most authoritative representatives of world Judaism bears witness to the fact that this personal wish finds a certain echo in yourselves. The terms with which we express it, the presence of the devoted cardinal president of the Commission for Religious Relations with the Jews, that of our brothers in the episcopate, the Archbishop of Marseilles and the Bishop of Brooklyn, are clear indications to you of the sincerity and collegial decision with which the Catholic Church desires that there should develop at this time that dialogue with Judaism to which the Second Vatican Council invited us by its Declaration *Nostra Aetate* (cf. no. 4).

We hope that this dialogue, conducted with great mutual respect, will help us to know one another better and will lead us all to know better the Almighty, the eternal One, to follow more faithfully the ways that have been traced out for us by Him who, in the words of the prophet Hosea (11:9), is in our midst as the Holy One, who takes no pleasure in destroying.

We dare to think that the recent solemn reaffirmation of rejection by the Catholic Church of every form of anti-Semitism and the invitation that we have extended to all the faithful of the Catholic Church to pay heed in order "to

learn by what essential traits the Jews define themselves in the light of their own religious experience" may, on the Catholic side, provide the conditions for beneficial development. We do not doubt that you on your part will correspond, according to your perspectives, to our effort, which can only have meaning and fruitfulness in reciprocity.

In the perspective of understanding and friendship which we evoked before the Sacred College last December 23, we formulate for you here present, gentlemen, and for your families, but more widely still for the entire Jewish people our best wishes of happiness and peace.



An American Jewish Spokesman Comments on the Vatican's Guidelines for Jewish-Catholic Relationships

Under date of December 26, 1974, Rabbi Marc H. Tanenbaum, national director for interreligious affairs of the American Jewish Committee, sent the following memorandum to the International Jewish Committee for Interreligious Consultations (IJCIC), of which he is co-secretary. Rabbi Tanenbaum's statement is a comment on the "Guidelines and Suggestions for Jewish-Catholic Relationships" that were drawn up by the Vatican's Commission on relations with Judaism.

Following is my critique of the proposed Vatican "Guidelines" which I propose as a basis for discussion with members of

the Vatican Office for Catholic-Jewish Relations when we meet in Rome from January 7 through 9.

The guidelines for implementing the Vatican Council declaration dealing with Catholic-Jewish relations have been promulgated as an internal document for the guidance of the Catholic community, and, as such, it would normally be inappropriate for us to comment on an interior Catholic matter—especially since its contents have not been formally shared with IJCIC prior to their publication.

On other levels, however, it is not only appropriate but obligatory that we clarify our views regarding critical aspects of this document: first, the guidelines make a number of explicit references which constitute value judgments regarding the validity and legitimacy of Judaism and the Jewish people. Insofar as we have accepted the responsibility of representing the interests of large segments of world Jewry, we are morally obligated to assure that the dignity and honor of the Synagogue and the Jewish people are defended and upheld.

Second, Cardinal Willebrands in his introductory note to the guidelines characterizes this document as "the charter of the (Vatican) Commission for relations with Judaism." The contents of the guidelines are therefore of crucial significance for the future of Catholic-Jewish relations in our lifetime, since it provides authoritative orientation for the Catholic people throughout the world in both their official institutional and interpersonal daily relationships with Jewish agencies and Jewish persons as neighbors and fellow-citizens.

Viewed in their entirety, the guidelines

represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Catholic-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish-Christian understanding and cooperation.

At the same time, it contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience, since these formulations imply a religious "second class" status in the family of faith communities.

The positive features of the guidelines which we welcome include the following:

a) A reiteration of the explicit condemnation by the Roman Catholic Church of anti-Semitism and discrimination which was first contained in the Vatican Council's *Declaration on Non-Christian Religions*. The re-commitment to the cause of combatting anti-Semitism assumes heightened importance today in light of current international conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people, and therefore this action is most timely.

b) The appeal to Catholics to recognize that "dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions." In respect of Judaism and the Jewish people that implies, as the guidelines state, that Catholics seek "to learn by what essential traits the Jews define themselves in the light of their own religious experience." A declaration, if taken seriously, would logically and morally necessitate a coming to terms with the fact that the Jewish people's self-definition centers on the critical conviction that

God's covenant with Israel is ever lasting and is not subject to termination or substitution by the claims of another faith community.

As the Bible declares in Dt. 7:6-9: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be his own treasure, out of all peoples that are upon the face of the earth.

"The Lord did not set his love upon you, nor choose you, because you were more in number than any people—for you were the fewest of all peoples—but because the Lord loved you, and because he would keep the oath which he swore unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the land of Pharaoh King of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, who keepeth covenant and mercy with them that love and keep his commandments to a thousand generations."

The free election by God of his people explicitly involves not only the Sinaitic Covenant, but the covenant with our father Abraham by which the Holy Land was promised to him and to his seed, the people of Israel, until eternity. Any definition of contemporary Jewish religious experience that does not provide for due comprehension and acceptance of the inextricable bonds of God, People, Torah, and Promised Land risks distortion of the essential nature of Judaism and the Jewish people, and would constitute a regression in Jewish-Christian understanding.

c) The charge to implement new understandings in scholarship through the

various methods of "teaching and education" is a valuable and needed reinforcement in these vital areas. The abandonment of the false and polemical teachings regarding the alleged collective guilt of the Jewish people for the death of Jesus, of the stereotypes of the Pharisees as the corporate enemies of Jesus, and the so called spiritual decline of Judaism after the first century—all these historic falsehoods which have constituted an incitement to anti-Semitism—must continue to be uprooted as the weeds of prejudice and discrimination.

The systematic incorporation of these new insights of contemporary scholarship which have come to a fresh discovery of Judaism as a living reality into all areas of Catholic education, liturgy, and mass media would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere.

d) The call to joint social action is particularly welcomed at this time when such pressing national and international problems involving so much human suffering require maximum cooperation.

Negative Features

As to the negative features of the guidelines we wish to make clear the following: While acknowledging the right of Christians to evangelize, the assertion of a conversionary intention within the framework of guidelines for the improvement of Catholic-Jewish relations cannot but cast doubt about the motivations of the entire program.

Presupposed in a conversionary approach to the Jewish people is a clear assumption that Judaism is inadequate as the source of truth and value to the Jew-

ish people, and that the election of Israel as a covenanted people has somehow been terminated. Such an assertion, either implied or explicit, contradicts in fundamental ways other positive statements in the guidelines that appear to recognize the integrity of Judaism in its own terms.

To welcome these guidelines without making clear that these negations or unresolved ambiguities toward Judaism and the Jewish people are totally unacceptable to the Jewish conscience would be nothing less than a betrayal of God's revelation to Israel and to truth itself. Beyond that, such anachronistic claims, if uncontested, would undermine the authority and credibility of all those great Christian scholars in all denominations, and in a variety of scholarly disciplines, who have been formulating a systematic new theology of Israel that is congruent with the actual religious realities of Judaism and the Jewish people. This theological development, the most hopeful sign of Jewish-Christian relations in 1900 years, provides the only basis for genuine mutual acceptance and mutual trust between Christians and Jews. We feel strongly that the guidelines must seek, to encourage this development and not contribute to its weakening or dissolution.

Comments by Jewish Spokesmen on the Guidelines for Jewish-Catholic Relationships

When, on January 3, 1975, the Vatican Commission on Relations with Judaism re-

leased its "Guidelines and Suggestions for Jewish-Catholic Relationships," the International Jewish Committee for Inter-religious Consultations simultaneously released the following comments on the text of this document.

We welcome the publication of the "guidelines" for the application of the decision of the Second Vatican Council in the area of Catholic-Jewish relations.

We believe these guidelines, viewed in their entirety, as well as the recently announced establishment of a Commission on Relations with Judaism, will serve to encourage better understanding and improved relations between Catholics and Jews.

The urgent condemnation of anti-Semitism and discrimination could not be more timely, coming at a time when this ancient hatred is once again being exploited by the enemies of the Jewish people.

We wish to note that in certain countries Catholic-Jewish relations have progressed beyond the level envisioned in these guidelines. In those countries Catholic leadership has recognized that the admonition contained in these guidelines "to learn by what essential traits the Jews define themselves in the light of their own religious experience" requires an acknowledgement of the central role of peoplehood in Jewish religious thought and of the consequent religious character of the historic attachment of the Jewish people to the land of Israel.

While these new guidelines fail to take note of this important aspect of Jewish self-understanding, we are never-

theless encouraged by the suggestion in the introductory remarks that the "sobriety" of the guidelines is not intended to put a brake on the more advanced manifestation of Catholic-Jewish relations.

The guidelines constitute a document addressed to the Catholic community. It would therefore be inappropriate to comment on the implied theology of Judaism contained in this document, except to note that it diverges from the Jewish self-understanding and thus serves to underscore the theological distinctiveness of the two faiths. For Jews, the suggestion that Judaism look outside its own doctrines and dogmas for fulfillment is not acceptable. Also, the affirmation of the obligation of Catholics to "witness" to their faith leaves unanswered the question of the compatibility of such witness with the admonition contained in the guidelines that "dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions."

The call for joint social action is particularly to be welcomed. It is perhaps the most promising area in which Christians and Jews can seek the closest cooperation in proclaiming the sanctity of the individual human being, in seeking to alleviate human suffering wherever it exists and in the reversal of the disintegration of spiritual values and moral standards.

Because the guidelines are an internal Catholic document, it should not be surprising to find in it suggestions for certain interreligious activities—such as common prayer—which are religiously unobjectionable to Catholics, but which may be religiously unacceptable to certain

segments of the Jewish community. This, however, in no way lessens the positive response that is to be expected from every segment of the Jewish community to this new effort at mutual comprehension and cooperation between the two faiths that is represented by the guidelines.



Vatican Delegation's Intervention at the United Nations World Conference on Population

The United Nations sponsored a World Conference on Population in Bucharest, Romania, August 19-30, 1974. Among the 2,000 delegates from 136 nations were representatives of the Vatican led by Bishop Edouard Gagnon, head of the Vatican's Committee on the Family. This Vatican delegation sided with those nations represented at the conference that desired an emphasis on world development rather than on immediate, concrete programs for population control. The conference adopted a "World Plan of Action" to meet population problems and Bishop Gagnon, in the address that follows, commented upon the preliminary draft of that plan. For related materials on the population question, see the three statements reprinted in CATHOLIC MIND, April, 1974.

The responsibilities of the present conference are heavy, but we are sure that all of us here have decided to share them. We shall do so with more assurance if we let ourselves be illumined by a hope which is grounded both in a realistic knowledge of the difficulties

and in the belief that it is possible to overcome them.

It is in a spirit of service that the Holy See takes part in this conference, wishing faithfully to offer that contribution which corresponds to its own mission and nature.

It is rarely that international gatherings have concentrated on a subject more grave than that of population, such as is posed today. The problem of population touches the primary and fundamental relationship between man and his fellow men, a relationship of vital importance, for it is from man that a man receives his existence and his insertion into the human community.

The recommendations which this conference will make will be capable of affecting man in his most intimate being and in the exercise of his most sacred rights. Their impact will affect the future of generations and of societies, in their life, their culture, their structure and their equilibrium.

Mr. President, a great unrest is at the root of this conference and the World Year of Population. Undoubtedly, this unrest is nourished by artificial elements, but primarily it is based on the reality of two great human problems: underdevelopment, which is so difficult to eliminate, and growth, which is difficult to control.

To this first unrest is added another: fear, always a bad counselor, fixes our attention on apparent information rather than on deeper causes, tends to give superficial solutions rather than well proven and fully human ones. "And man is only truly man in as far as, master of his own acts and judge of

their worth, he is author of his own advancement, in keeping with the nature which was given to him by his Creator and whose possibilities and exigencies he himself freely assumes" (*Populorum Progressio*, 34).

This conference has been preceded by an immense effort in research and exchange of ideas, to which the vast amount of documentation put at our disposal bears witness. The four symposia in particular have been a new way of getting to know the difference of positions on such a delicate and highly controversial subject.

The secretary general of the conference has completed the enquiries with a symposium on human rights, and the report of that symposium must be the inspiration for all our debates. The tone and the outlook of the documents serve to show that without it the conference would run the risk of limiting itself to socio-economic considerations, without confronting the much more basic problems of values and motivations.

These realities of the intellectual, moral and spiritual order, which it is the practice of the United Nations summarily to denote as "cultural factors," contain elements of fundamental importance for our subject, such as the desire for happiness, love and the value of life.

Allow me to pause for a moment at this latter notion. Our documents put it in evidence from two points of view: the struggle against illness and mortality—the intangible ideal of every society—and the preservation of the quality of life, that is to say, to use a phrase from

one of the symposia, the seeking for "a life more full of meaning," protected against "the exclusive anxiety for economic development" (E/ CONF/ 60/ CBP/ 4 sec. 134). However, on the whole, even when there is reference to the motivations behind procreation, there is scarcely any mention of the role and of the respect for life or the laws which govern the unfolding of procreation itself.

The documentation displays a certain reluctance to speak of children, who, according to the First World Health Assembly, "represent all the hope of future humanity" (W.H.A., 1, 43). If our reading has been correct in the basic reports there is only one mention of the satisfaction to be found in the children's call to life (E/ CONF/ 60/ 4 sec. 85).

Certain affirmations about the relationship between the prolongation of life and the birthrate give the impression that interest for fecundity is to be measured by concern over the rate of replacement (the equilibrium which must be struck between the birthrate and deathrate—cf. E/ CONF/ 60/ 7 sec. 17).

Is it not true that at the bottom of things one has opted for a certain type of well-being which does not comprise the whole happiness, for a world where the children will find themselves overwhelmed by adults, always more grown-up, always more serious and calculating!

Let us be attentive, Mr. President, to what our conference will bring to the young who are weary of a certain ideal of security, of spiritless modernization and, with confidence, wish for things which may be better, but will certainly

be different. They are prepared to assert their control of the universe by making it human and joyful.



I

One will understand the satisfaction with which the Holy See's delegation observed the special attention given to the family in the preparation for this conference and in the arrangement of its work, but careful study of the documents leaves us somewhat perplexed. It is often difficult to know whether the family is being considered for its own intrinsic values or simply as an ally in pursuing certain policies.

The family would appear to have been considered almost exclusively in its socio-economic aspects; few references are made to the profound realities which give it birth, which give reason to its proper function and permit its development.

The affirmation of the family's place in society and of its rights would appear to be a step backwards if one compares it to the clear pronouncements of the Universal Declaration of Human Rights and the much more recent Declaration on Social Progress and Development (United Nations, December 11, 1969, article 4). The projected World Plan of Action instead of referring in a simple and straightforward manner to these principles, turns them into nothing more than recommendations. This can be seen in No. 37, with a reference to article 16, 3 of the Universal Declaration. "The

family is the natural and fundamental group unit of society." And again in No. 37, c, with reference to article 16, 2 relative to the freedom of matrimonial consent.

It would not have been out of order, on the other hand, to analyse the bonds which knit the family together in its intimate life, the total complex of the realities which the family naturally assumes and because of which it has a right "to the protection of society and of the state" (cf. Universal Declaration, art. 16, 3).

It is in the family that many of the problems of population are experienced, that there is decided the fate of childhood, of youth and to some extent of old age. Lest it should become impossible for the family to carry out its task, it should be assured of all the material, intellectual and spiritual resources which it needs to fulfill its vocation with generosity.

II

Over the last 25 years or so, the situation of that two-thirds of the world's population which is less favored than the rest has become the major problem which faces the human family at every level. At first, without fanfare and only in certain countries, then in an ever more incisive and general way, the question was asked whether the growth of the world's population, particularly that of the developing world, did not constitute a serious problem for policies of development. The very fact that we are taking part in this conference obliges each one of us to take up a stance in this regard.

The two basic documents which we have on the subject, E/ CONF/ 60/ 4 and 5, try to clarify the relationship between demographic growth, development, resources and environment. In general, the findings, the fruits of careful analysis, are characterized by a moderation and a desire for objectivity which we are happy to recognize. We ourselves subscribe to this conclusion of the Report on Development: "As long as one poses the problem of population and of development, it is essential to realize that one is not dealing with unrelated elements. Demographic growth is not the principal cause of the problems of development. Demographic policies can contribute in a very important way to a more rational development; they are not sufficient to solve these problems" (E/ CONF/ 60/ 4, n. 118).

We are well aware of the negative effects which are most probably connected with demographic growth: the constant increase in the gap which separates the per capita income of those living in the developed countries and that of countries still in the course of development; the slow progress of productivity in relation to demand, above all in agriculture; the increased cost in certain sectors, notably that of education.

On the other hand we must make known our disappointment at the perspectives put forth in the same report (E/ CONF/ 60/ 4). The imbalance which affects or threatens developing countries seems to be defined as being dependent solely on national potential, as though one were not considering international social justice and solidarity

between peoples. We would be the last to deny that often things happen as though these were Utopian ideas. However, international cooperation and technical assistance are no longer mere hypotheses, nor have they been so for many years.

If, to refer to the terms of the Project of a World Plan of Action, we are not to be afraid of envisaging "vast social, institutional and structural reforms, which can have repercussions on the whole of society" (E/ CONF/ 60/ 7, n. 29), then should we not include in our balance sheet the whole of the international potential, faced as we are with this "challenge" posed by "the increasing number of men... for the community of peoples and for their governments?"—these are the words which Pope Paul VI addressed to the secretary general of our conference. To proceed in this way is to respect the chronological and ethical priority of our solutions.

Bearing in mind the "demographic inertia," often spoken of by experts, and the reduced efficiency which they attribute to the systematic campaigns for the planning of the birth rate which have been carried out so far, we must at the same time give full consideration to the other term of the equation.

If development is primarily of importance to the interested parties and if, in a sense which must be closely defined, each country has a responsibility in determining policies regarding population, then nothing will be achieved by countries left to themselves.

In such a case, one can ask if such countries would manage any better with

less inhabitants. We agree that, broadly speaking, the means of progress existing already for some must be made available for all. The first thing which the peoples have a right to expect from our conference is, therefore, an energetic appeal, backed up by suitable recommendations, for the inauguration of a new order in development, called for by Paul VI in his letter to the secretary general of the United Nations on the occasion of the special session of the General Assembly last April.

The repercussions of the present economic crisis have led states to undertake yet again a drastic revision of international economic and commercial policies. It would be lamentable if the "crisis of existence," the true population problem, did not have the same stimulating, and we would readily say compelling, effect. The confusion which is at present affecting the developed world reminds it that it is on a wrong path. Will it accept the invitation to bring a remedy to the formidable "social inequality" of today—that of individuals, called to mind by the Report on Development (*ibid.*, nn. 110-115), and that of whole peoples, which is still more striking? The egoism of the rich plays a larger part in this than the fertility of the poor.

All this takes on an increased importance because of the place we should give in our calculations to the availability of resources in the face of the demands of consumption. The Report on Resources and the Environment, E/ CONF/ 60/ 5, is neither too utopian nor over-pessimistic in this regard: there are the possibilities of creating both

food and energy resources for a population much greater than that which the most reliable calculations lead us to predict.

Instead of insisting solely on an abundant exchange of the technology and capital required for the utilization of these resources, should we not first of all denounce the inequality in consumption, which has quite a different effect on the figures our predictions are based on?

I will quote just one statement from the document, E/ CONF/ 60/ 5: "Eighty-seven percent of the energy used in the world today is consumed by the rich countries and only thirteen percent by the rest of the world." The report puts some pertinent questions: "Is it possible, or indeed opportune, to leave the utilization of energy to follow its present rhythm in the developed countries?... Can the poor countries attain a sufficient level of consumption of energy to escape from poverty and misery?"

This is the sense in which Pope Paul made his appeal to Mr. Waldheim in the letter already mentioned: "... we appeal to the developed nations to make greater efforts to forgo their own immediate advantages, and to adopt a new life style that will exclude both all excessive consumption and those superfluous needs that are often artificially engendered... by a limited segment of society in search of riches. Likewise, one should not forget that a life style based on ever greater consumption has deleterious effects on nature and the environment and, finally, on the moral fibre of man himself, especially the young."

It will soon be thirty years since, with an unprecedented wave of "displaced persons" scattered over Europe, a special class of people was formed to whom any future seemed closed, even their acceptance into a new national community. This was the hard core, the residue of this mass of people, with reference to which the author of a vigorous plea launched the formula: "the unwanted men." This is certainly not the whole of the contemporary demographic problem, but do we not give the impression that there are "unwanted men" in relation to the monopolization of resources and their consumption by a smaller number?



III

In the desire to concentrate our thoughts with the aid of a precise text, and to avoid the danger that 15 days of work should render no concrete results, the secretary general of the conference has submitted a Project for a World Plan of Action (E/ CONF/ 60/ 7). The introduction to the document shows what the plan hopes to be: a parallel in the field of population to the plans established in other sectors by different international agencies within the framework of the "second development decade." To this end, it seeks "expressly to modify the demographic variables" (*ibid.*, 1). Is this the whole of a population policy, or rather is it only a part? As we understand it, a genuine population policy will seek to establish the

equitable sharing of resources and dwelling spaces; the contribution of different age groups and classes to the national and international life of today and of tomorrow; the responsibilities and tasks of states and of the world community with regard to populations already in existence and those yet to come. It is within this framework that there is integrated the consideration of the demographic variables, of their influence and of the eventual measures to be taken.

The perspectives of the Project for a World Plan of Action are so wide; could it not be that this is the origin of its shortcomings? True, one finds here excellent comments on the struggle against illness and mortality, on study and research and, especially, on migration. These are topics where a gradual consensus is seen to be emerging. Our delegation wishes that the question of migration should receive all the attention that is its due. The sections of the plan which refer to this are largely inspired by the Symposium on Human Rights, itself well informed and to the point in its suggestions.

The main concern of the project is in relation to the reduction, as rapidly as possible, of the birth rate, while repeatedly affirming the many limitations which are imposed by the sovereignty of states.

On many occasions, most recently in the address of the Holy Father to Mr. Carrillo Flores and Mr. Salas and the intervention of our delegation at the Geneva consultation, the Holy See has declared that it shares in the preoccupations which arise from the actual problems of population. But it does not

think, for all this, that the actions to be taken should be guided by a too exclusive attention to the whole problem of demographic variables.

The project of the plan seems to us, in this respect, to be onesided. We will explain this in more detail in the relevant working group. But we must mention here and now the considerable reservations which would be called forth on our part by the putting into effect of direct and indirect measures to obtain an urgent decrease in the birth rate. The delegation of the Holy See has already said at Geneva: "We fear that to concentrate exclusively on demographic growth, to make it a privileged subject in campaigns on development, to channel huge resources into the solution of this one problem, is to upset the perspectives and only to prepare for mankind new frustrations."

The project should have given an example of accuracy in determining the competence of the state regarding the first principle of the freedom of choice of married couples (cf. E/ CONF/ 60/ CPB 10, n. 52). This principle is repeated all through the project, but is only interpreted as a right to "the limitation of birth." The intention of those who were the first to insert this in international texts was, above all else, to protect the freedom of the married couples against the intrusion of an indiscreet policy for the reduction of fertility [WHA 18.49 and General Assembly 2211 (XXI)].

Many seem to believe that "modernization" assures a perfectly sound and, therefore, in this matter they would say, restrictive judgment. But it is to self-

control and to the perfect exercise of responsibility that we should aim. We are convinced that a healthy development contributes to this, especially since experience shows that the less well-to-do and even the poor, are often superior to the rich in this.

This much at least is certain, that the education and the formation which develop such attitudes go well beyond the socio-economic perspectives and the competence of the state itself.

Finally, we will not pass over the fact that the passage of the plan relative to contraception and the methods of preventing birth are not acceptable to us. They are not acceptable in what concerns contraceptives, in regard to which the Catholic Church has already made its position clear, and is aware of the need to reaffirm and maintain its teaching without ambiguity. Nor are these passages acceptable because we have no guarantee that those who have recourse to abortion and to its legalization will not appeal to them. The uncertainties expressed during the Symposium on Human Rights, (E/ CONF/ 60/ CPB/ 4, n. 24, nn. 76-82), do nothing to still our apprehensions.



Such, Mr. President, are the principal positions which the Holy See's delegation has the task of presenting to this conference. We shall make an effort in the commissions to make certain points more explicit and more precise; we shall, above all, apply ourselves to bringing our spirit of complete cooperation to our

colleagues in the conference. We remain convinced that a largely constructive work can be accomplished here, and that it will be that much better if we do not compromise on the firmness of our

principles and do not stint ourselves in the generosity of our commitments. May the Lord, from whom all fatherhood takes its name, help us in this. Thank you, Mr. President.



Christian Action for Learning to live in Social Justice an interdependent world is a gospel imperative for every Christian. We are those who believe that God is Father of all, that Christ has reconciled us in a new humanity and bound us together by the command of love which "implies an absolute demand for justice" (see *Justice in the World*, a document of the 1971 Bishops' Synod). If we believe these truths, then we cannot ignore our human interdependence. The Christian conception of the world is that we are destined to be a community, not a competing crowd. It is a fundamental axiom of Christian faith that the goods of the earth are destined for all peoples (see *Mater et Magistra*). These beliefs shape our conception of international social justice. They must also shape our conscience as men and women committed to living the gospel message. The interdependence of the international system today is not an abstract idea. Our interdependence means that we live locked together in a limited globe. Being locked together we are vulnerable to each other's actions and therefore responsible for one another. We can and do touch the lives of others directly and drastically by our personal and public decisions which affect policy. Global interdependence is universal but not re-

ciprocal. We do not influence each other with equal power. We in the industrialized nations are not immune to the actions of others, but we are too often unaware of how our trade, development, investment and consumption policies can mean the margin of life or death, human or sub-human conditions for those we regard as our brothers and sisters around the globe. To be responsible for each other is a complex, demanding vocation but to be responsible in a limited globe is an a some vocation. Yet, this is the second dimension of interdependence. We do not know what the factual limits of our resources are, but we do know that today we must be better stewards of creation than we have been in the past. International social justice is an imperative today because we are aware that in a limited world, sharing is not an option but a necessity... We are in a new era of international relations; we cannot simply repeat patterns of the past, because our problems are different in scope and substance. A limited globe means not only new policies but new life styles. The need is for austerity in consumer cultures, so there can be adequate consumption in other cultures.—From a written intervention at the 1974 Bishops' Synod by Archbishop Joseph L. Bernardin of Cincinnati.

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January 19, 1975

WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE
"POPE PAUL AND THE JEWS"

The exchange of views between Pope Paul VI and representatives of world Jewish communities that took place in the Vatican on January 10, was unquestionably a major event in the history of Jewish-Christian relations. In many ways the atmosphere was as important as the words that were spoken. Both Jewish and Catholic participants were positively impressed by the warmth and the personal interest the Pope expressed as he greeted each person individually. "We formulate for you present, and for your families, but more widely still for the entire Jewish people our best wishes of happiness and peace," Pope Paul declared. Similar sentiments were reciprocated by the Jewish delegates who expressed warm respect for the Pope as well as for all Catholic peoples in the world. The Pope reaffirmed the Catholic Church's rejection of every form of anti-Semitism, and then urged that a true dialogue be established between Judaism and Christianity that will help us to know one another better. In the Jewish response, which this commentator helped write, it was indicated that an authentic understanding of Judaism by the Catholic Church involves an appreciation of the role of peoplehood and the land of Israel in the Jewish faith. Earlier, Pope Paul acknowledged the age-old longing and love of the Jewish people for Jerusalem, and in his present talk

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he alluded to the Prophet Hosea who speaks of the Jewish people being wedded to God forever. In these ways the Pope made his own distinctive and substantial contribution to that vital dialogue of mutual respect between two great living faiths and peoples.



2/Catholic-Jewish document

which became public some years ago, the document issued today does not mention the existence of the state of Israel.

The document, dated December 1, 1974 and made public at the Vatican on January 3, was issued by the Commission for Religious Relations with the Jews. Pope Paul VI created the Commission on October 22, 1974, to encourage and foster religious relations between Jews and Catholics, and to do so eventually in collaboration with other Christians. Johannes Cardinal Willebrands is president of the commission, and also of the Vatican's Secretariat for Promoting Christian Unity of which it is a branch.

Father Edward Flannery, executive secretary of the U.S. Bishops' Secretariat for Catholic-Jewish Relations, commented here that the "long-delayed document was worth waiting for."

"Intended as an implementation of the Vatican II Statement on the Jewish People (Nostra Aetate, 4), it goes well beyond that statement," Father Flannery said. "In many ways it may be seen as the fruit of the dialogue between Christians and Jews that has taken place since the Council.

"In clear and firm terms it repudiates not only anti-Semitism but also that anti-Judaism which characterized so much of traditional Christian thinking about Jews and Judaism," Father Flannery stated. "It recognizes the richness and ongoing vitality of Judaism. In this way it solidifies the basis for genuine dialogue between the Church and the Synagogue," he continued.

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3/Catholic-Jewish document

"It is well known in this country that a previous draft of the present document existed from which certain excisions were made," Father Flannery remarked. "As regrettable as some of them may be, they should not prevent a just evaluation of this final version on its own merits," he said. "The important thing now is that this implementation of the conciliar document be fully implemented itself. It gives us much to do in the years to come and should, hopefully, give a new and strong impetus to the promotion of Catholic-Jewish understanding and cooperation in our dioceses."

The document is entitled Guidelines and Suggestions for Implementing the Conciliar Declaration "Nostra Aetate"-- Vatican II's declaration on the Relationship of the Church to Non-Christian Religions.

Nostra Aetate was promulgated by the Second Vatican Council on October 28, 1965. It declared that the spiritual bonds and historical links binding the Church to Judaism serve to condemn, "as opposed to the very spirit of Christianity," all forms of anti-semitism and discrimination. It also recommended "that mutual understanding and respect which is the fruit above all of biblical and theological studies, and of brotherly dialogues."

The Declaration Nostra Aetate "marks an important milestone in the history of Jewish-Christian relations," the Commission said in the document issued today.

"Moreover," the Commission noted, "the step taken by

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4/Catholic-Jewish document

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.

"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," it said.

However, in the nine years since the appearance of Nostra Aetate, steps in the direction of mutual understanding have been taken in various countries, the Commission reported. "This seems the right moment to propose...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."

The suggestions in the document issued today by the Commission for Religious Relations with the Jews are in the areas of dialogue; liturgy; teaching and education; and joint social action. Also included is the suggestion that episcopal conferences which have not already done so create commissions or secretariats on a national or regional level, or appoint competent persons to promote the implementation of the conciliar directives and the guidelines given in the new document.

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5/Catholic-Jewish document

The document's section on dialogue encourages meetings of Christians and Jews "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 deepknowledge of oneself and of others."

"In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world," the document states. Lest the witness of Catholics to Jesus Christ should give offense to Jews, however, "they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty...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," the document continues, "Christians, for their part, will be able to see to what extent the responsibility is theirs and deduce practical conclusions for the future."

The document's section on liturgy states that "The idea of a living community in the service of God, and in the service of men for the love of God...is just as characteristic of the Jewish liturgy as it is of the Christian one." To improve Jewish-Christian relations, the document

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6/Catholic-Jewish document

suggests that cognizance be taken of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place.

"With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavorable light," it states.

The section on teaching and education places on Christians the obligation to see that catechisms, religious texts and history books, and the mass media do not distort the significance of Judaism and its continuing relationship to the Christian faith.

Among the facts which deserve to be recalled in this connection, the document says, are that "It is the same God, 'inspirer and author of the books of both Testaments,' who speaks both in the old and new Covenants;" that "the history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition;" and that "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 neighbor."

The document encourages scholarly research into problems bearing on Judaism and Jewish-Christian relations by specialists,

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7/Catholic-Jewish document

particularly in the fields of exegesis, theology, history and sociology. It says that wherever possible chairs of Jewish studies will be created and collaboration with Jewish scholars encouraged, and calls for the thorough formation of instructors and educators in training schools, seminaries and universities.

"Love of the same God must show itself in effective action for the good of mankind," the document states.

"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."

The concluding section of the document states that the problem of Jewish-Christian relations "concerns the Church as such" and remains an important one even in areas where no Jewish communities exist. For Christians there is also "an ecumenical aspect to the question: the very return of Christians to the sources and origins of their faith, grafted on to the earlier Covenant, helps the search for unity in Christ, the cornerstone," the document states.

While acknowledging that "there is still a long road ahead" in promoting deep fellowship between Jews and Christians, the Commission said in the document that it would, within the limits of its competence, provide assistance and information to all organizations interested in pursuing that road.

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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TUESDAY, DECEMBER 31, 1974

But Is Critical Of Some 'Formulations'

RABBI DESCRIBES VATICAN DOCUMENT
AS 'CONSTRUCTIVE AND TIMELY'

For Release: Friday, Jan. 3, 1975,
or later

By Religious News Service

GUARD AGAINST PREMATURE RELEASE

NEW YORK (RNS) -- A spokesman for the International Jewish Committee for Interreligious Consultations (IJCIC) welcomed a new Vatican document on Christian-Jewish relations as "constructive and timely," but warned that it contains some formulations which place Judaism in a "second class" religious status.

Rabbi Marc Tanenbaum, co-secretary of (IJCIC) and national director of interreligious affairs of the American Jewish Committee here, said he felt "morally obligated" to comment on the Vatican guidelines issued Jan. 3, despite the fact that the document was promulgated as an "internal document" for the guidance of the Catholic community in their relations with Jews.

"...it is not only appropriate but obligatory that we clarify our views regarding critical aspects of this document," He said, because "the guidelines make a number of explicit references which constitute value judgments regarding the validity and legitimacy of Judaism and the Jewish people."

Rabbi Tanenbaum said that because IJCIC has accepted the responsibility of representing the interests of "large segments of world Jewry, we are morally obligated to assure that the dignity and honor of the Synagogue and the Jewish people are defended and upheld."

Rabbi Tanenbaum said that his comments were being made on behalf of the American Jewish Committee only and that while he is a spokesman for IJCIC, the international organization representing various Jewish groups, would issue, a statement for its membership at a later date.

The rabbi said that because Cardinal Jan Willebrands, President of the Vatican Commission for Religious Relations with Jews, characterizes the document as a "charter" for his commission the contents of the guidelines are of "crucial significance" for future Catholic-Jewish relations.

The document, which seeks to implement the Vatican II declaration "Nostra Aetate," issued in 1965 on Catholic relations with non-Christians, particularly called for "real dialogue," common prayer, theological consultations, study and research and joint social action among Catholics and Jews.)

Rabbi Tanenbaum said that the guidelines, "in their entirety, represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Catholic-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish Christian understanding and cooperation."

At the same time, the document contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience, since these formulations imply a religious 'second class' status in the family of faith communities."

Among these negative features are what he called a "conversionary approach to the Jewish people," and the underlying assumptions that Judaism is not an adequate source of truth and value to the Jewish people and that the covenant of Israel is ended.

The "positive" features he noted included the "reiteration of the explicit condemnation" by the Catholic Church of anti-Semitism "which assumes heightened importance today in light of current international conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people..."

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He also praised the guidelines for urging Catholics to recognize that "dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions."

But he observed that such a declaration would mean accepting the Jewish people's conviction that God's Covenant with Israel is everlasting and not "subject to termination or substitution by the claims of another faith community," He also noted that:

"Any definition of contemporary Jewish religious experience which does not provide for due comprehension and acceptance of the inextricable bonds of God, People, Torah, and Promised Land risks distortion of the essential nature of Judaism and the Jewish people, and would constitute a regression in Jewish-Christian understanding."

He called the Vatican guidelines' intention to implement new understandings in scholarship through teaching and education "a valuable and needed reinforcement" in these areas. "The systematic incorporation of these new insights of contemporary scholarship which have come to fresh discovery of Judaism as a living reality into all areas of Catholic education, liturgy and mass media would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere," he said.

Rabbi Tanenbaum also welcomed a call to "joint social action" at a time when "such pressing national and international problems involving so much human suffering require maximum cooperation."

Of certain "negative features" of the guidelines, he stressed that while Jews acknowledge the right of Christians to evangelize, "the assertion of a conversionary intention" in the guidelines "cannot but cast doubts about the motivations of the entire program."

"Such an assertion...contradicts in fundamental ways other positive statements in the guidelines that appear to recognize the integrity of Judaism in its own terms," Rabbi Tanenbaum added.

"To welcome these guidelines without making clear that these negations or unresolved ambiguities toward Judaism and the Jewish people are totally unacceptable to the Jewish conscience would be nothing less than a betrayal of God's revelation to Israel and to truth itself," he said.

Rabbi Tanenbaum pointed out that such claims, "if uncontested, would undermine the authority and credibility of all those great Christian scholars in all denominations, ...who have been formulating a systematic new theology of Israel that is congruent with the actual religious realities of Judaism and the Jewish people."

Terming this theological development the "most hopeful sign" of Jewish-Christian relations in 1900 years, he said it provides the basis for "genuine mutual acceptance and mutual trust between Christians and Jews."

Finally, he observed, "we feel strongly that the guidelines must seek to encourage this development and not contribute to its weakening or dissolution."

Rabbi Tanenbaum said his "critique" of the Vatican document would be proposed as a basis for discussion with members of the Vatican commission on Catholic-Jewish relations at a meeting, Jan. 7 to 9, in Rome.

International Jewish Committee on Interreligious Consultations

432 Park Avenue South / New York, N.Y. 10016 / Tel. (212) 686-8670
1 Rue de Varembe / 1211 Geneva 20, Switzerland / Tel. (022) 34 13 25

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AMERICAN JEWISH COMMITTEE

FOR RELEASE: 10:00 A.M., FRIDAY, JANUARY 3

For further information:
Rabbi Henry Siegman
(212) 686-8670

INTERNATIONAL JEWISH COMMITTEE RESPONDS TO NEW VATICAN GUIDELINES ON CATHOLIC-JEWISH RELATIONS

New York, January 3 -- The co-secretaries of the International Jewish Committee on Interreligious Consultations (IJCIC) have issued a statement in response to the new Guidelines on Catholic-Jewish relations released by the Vatican earlier today. The Committee is a world-wide Jewish body that has been meeting regularly with Vatican officials since 1970.

Signing the statement on behalf of the International Jewish Committee on Interreligious Consultations were Rabbi Joseph H. Lookstein, American Jewish Committee, Chairman IJCIC; Rabbi Lookstein is also First Vice-President of the Synagogue Council of America; Dr. Gerhart Riegner, General Secretary, World Jewish Congress (Geneva); Rabbi Henry Siegman, Executive Vice President, Synagogue Council of America (N.Y.); Rabbi Marc Tanenbaum, National Director Interreligious Affairs, American Jewish Committee (N.Y.); Dr. Joseph Lichten, B'nai B'rith-Anti Defamation League (Rome); and Professor Shemaryahu Talmon, Jewish Council for Interreligious Contacts in Israel (Jerusalem).

The text of the statement follows:

We welcome the publication of the "Guidelines" for the application of the decisions of the second Vatican Council in the area of Catholic-Jewish relations.

We believe these Guidelines, viewed in their entirety, as well as the recently-announced establishment of a Commission on Relations with Judaism, will serve to encourage better understanding and improved relations between Catholics and Jews.

The urgent condemnation of antisemitism and discrimination could not be more timely, coming at a time when this ancient hatred is once again being exploited by the enemies of the Jewish people.

more

We wish to note that in certain countries Catholic-Jewish relations have progressed beyond the level envisioned in these Guidelines. In those countries, Catholic leadership has recognized that the admonition contained in these Guidelines "to learn by what essential traits the Jews define themselves in the light of their own religious experience" requires an acknowledgment of the central role of peoplehood in Jewish religious thought and of the consequent religious character of the historic attachment of the Jewish people to the land of Israel.

While these new Guidelines fail to take note of this important aspect of Jewish self-understanding, we are nevertheless encouraged by the suggestion in the introductory remarks that the "sobriety" of the Guidelines is not intended to put a brake on the more advanced manifestations of Catholic-Jewish relations.

The Guidelines constitute a document addressed to the Catholic community. It would therefore be inappropriate to comment on the implied theology of Judaism contained in this document, except to note that it diverges from the Jewish self-understanding and thus serves to underscore the theologic distinctiveness of the two faiths. For Jews, the suggestion that Judaism look outside its own doctrines and dogmas for fulfillment is not acceptable. Also, the affirmation of the obligation of Catholics to "witness" to their faith leaves unanswered the question of the compatibility of such witness with the admonition contained in the Guidelines that "dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions."

The call for joint social action is particularly to be welcomed. It is perhaps the most promising area in which Christians and Jews can seek the closest cooperation in proclaiming the sanctity of the individual human being in seeking to alleviate human suffering wherever it exists, and in the reversal of the disintegration of spiritual values and moral standards.

Because the Guidelines are an internal Catholic document, it should not be surprising to find in it suggestions for certain interreligious activities - such as common prayer - which are religiously unobjectionable to Catholics, but which may be religiously unacceptable to certain segments of the Jewish community. This, however, in no way lessens the positive response that is to be expected from every segment of the Jewish community to this new effort at mutual comprehension and cooperation between the two faiths that is represented by the Guidelines.

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

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

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 12 NOON
FRIDAY, OCT. 11, 1974

NEW YORK, Oct. 11....Three Catholic and three Jewish leaders have announced that they will lead several hundred Catholics and Jews to Israel and Rome next year in a series of three interreligious study missions to "probe the Jewish roots of the Catholic Holy Year."

They described the unique interfaith project at a news conference today at the national headquarters of the American Jewish Committee.

The year 1975 has been proclaimed as a Holy Year by Pope Paul VI, and will be observed as a "year of renewal and reconciliation" by Catholics around the world. The concept can be traced to an injunction in Leviticus 25:8. Many religious agricultural settlements in Israel today follow the Biblical command in modified form, such as letting the land lie fallow every seven years so that it may renew itself.

The study missions will be co-sponsored by the AJC's Christian Visitors to Israel Program, directed by Inge Gibel, and the Graymoor Ecumenical Institute of the Atonement Friars of Garrison, N.Y. The tours have been officially approved by the Vatican Central Committee for the Holy Year.

The six participating clergymen are Rabbi Jacob B. Agus, Professor of Modern Jewish Thought at Dropsie University, and Rabbi of Congregation Beth-El, Baltimore, Md.; the Rev. Charles Angell, Associate Director of the Graymoor Ecumenical Institute; the Rev. Edward Flannery, Executive Secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops; the Rev. Arthur Gouthro, Director of the Graymoor Ecumenical Institute; Rabbi Israel Mowshowitz, of the Hillcrest Jewish Center, Jamaica, N.Y.; and Rabbi Marc H. Tanenbaum, National Interreligious Director of the American Jewish Committee.

The concept of the interreligious study missions was created and developed jointly by Rabbi Tanenbaum and Father Angell, and they will serve as co-leaders of the first tour, January 15-30, 1975. The second tour, April 30 to May 15, will be headed by Father Flannery and Rabbi Agus. Father Gouthro and Rabbi Mowshowitz will lead the third group, November 19 to December 4.

Elmer L. Winter, President; Richard Maass, Chairman, Board of Governors; Maynard I. Wishner, Chairman, National Executive Council; Theodore Ellenoff, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President

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CSAE 1707

In the course of the news conference, each of the clergymen stressed the "theological and social roots that link Judaism and Christianity," and the significance of the interfaith travel-study project as a "high point in Jewish-Christian understanding."

Rabbi Tanenbaum, whose article entitled "The Holy Year and its Origins in the Jewish Jubilee Year" was published recently in the official journal of the Vatican Commission for the Holy Year, declared that the positive responses to the study missions from both the Vatican and Jewish authorities represented "a major advance in the promotion of understanding between Christians and Jews on an international level."

Father Angell added that the tours constituted "joint Jewish-Christian witness to our concern for the reconciliation of all peoples in today's world."

Father Flannery pointed out that the trips to Jerusalem and Rome provided "an opportunity to study in action a common concept running through Jewish and Christian tradition," and expressed the hope that "the pilgrimages to these holy and eternal cities will bring new impetus and substance to the dialogue between Catholics and Jews."

Rabbi Agus maintained that deeper understanding of the roots of the Judeo-Christian tradition would lead to "defence of the sanctity of the human personality wherever it is threatened." Rabbi Mowshowitz called the Jubilee Year the "best antidote to man's arrogance," and said it called for rededication to "the principles of human dignity, charity and the love of God." Father Guthro added that "it is only in reconciliation that we can hope to live in the dignity and integrity God intends for us."

Each study mission will follow the same basic itinerary, Rabbi Tanenbaum explained, with some variations according to the special interests of the participants.

In Israel, the group will be greeted by Archbishop William A. Carew, Apostolic Delegate to Jerusalem, will attend lectures by outstanding scholars at Hebrew University, see the holy places of both Judaism and Christianity, meet with Christian and Jewish leaders, visit in the homes of Christian, Moslem and Jewish families, and spend two nights at an Orthodox Kibbutz.

In Rome, the participants will attend a seminar with John Cardinal Willebrands and other leaders of the Catholic Church, as well as a public audience of Pope Paul VI. There will also be a full day's seminar with outstanding clergy in Rome, and visits to both Christian shrines and Roman sites. The lectures and discussions in Rome will be held at the Centro pro Unione of the Atonement Friars.

Christian and Jewish clergy and laymen who would like to be part of the study missions should address inquiries to Ms. Inge Gibel, National Coordinator, Christian Visitors to Israel Program, 165 East 56 Street, New York, N.Y. 10022.

10/9/74
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**A UNIQUE INTERRELIGIOUS TOUR
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- THE SIGNIFICANCE OF THE HOLY YEAR FOR CONTEMPORARY SPIRITUAL RENEWAL AND RECONCILIATION

In Rome, the lectures and discussions will be held at the Centro pro Unione of the Atonement Friars. In Israel, lectures will be held at the Hebrew University, and visits will be made to religious kibbutzim (communal settlements) where the Sabbatical Year and Jubilee Year are observed and practiced.

INCLUSIVE PRICES:

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MISSION ITINERARY

1st day	Wed.	Depart New York for Tel Aviv.
2nd day	Thu.	Arrive Tel Aviv, transfer to hotel in Jerusalem. Briefing session with AJC Jerusalem staff and meeting with Christian leaders.
3rd day	Fri.	Old City, Church of the Holy Sepulchre, Temple Area, New City, Hebrew University, Knesset, Yad Vashem, Shrine of the Book. Time permitting -Mt. Zion. Evening: Home hospitality with Christian, Moslem and Jewish families.
4th day	Sat.	Services at Western Wall and walking tour of the Old City including Via Dolorosa, Ecce Homo Arch. At leisure.
5th day	Sun.	Church services followed by Seminar at Hebrew University with outstanding scholars.
6th day	Mon.	Seminar at Hebrew University with outstanding scholars.
7th day	Tue.	Bethlehem, Shechem, Nablus, Nazareth. Proceed to Kibbutz Lavi for dinner and overnight. Evening lecture by kibbutz leaders on life in an Orthodox Jewish kibbutz.
8th day	Wed.	Tour of kibbutz with special emphasis on how principles of Jubilee Year are applied, followed by sightseeing to Mt. Beatitudes, Tabgha, Capernaum. Overnight at Kibbutz Lavi.
9th day	Thu.	Haifa, Monastery of Mt. Carmel, Caesarea, short city tour of Tel Aviv, including Mann Auditorium. Evening Jaffa.
10th day	Fri.	Tel Aviv/ Rome. Remainder of the day at leisure.
11th day	Sat.	Sabbath Service. At leisure. *
12th day	Sun.	Church services followed by Seminar with John Cardinal Willebrands and other outstanding leaders of the Catholic Church.
13th day	Mon.	Full day Seminar with outstanding members of the clergy.
14th day	Tue.	Full day city tour. Tour the catacombs of St. Celixtus, Colosseum, St Paul's Outside-the-Walls, Visit Vatican Museum and Sistine Chapel, Raphael's Room and Loggias, Borghese Gallery, Pantheon and Basilica of St. Peter.
15th day	Wed.	Public Audience of Pope Paul VI followed by a visit to the traditional sites.
16th day	Thu.	Rome/New York.

LEADERS OF THE MISSIONS

THE REV. CHARLES ANGELL, S.A.

Associate Director,
Graymoor Ecumenical Institute
Atonement Friars
Editor, "Ecumenical Trends"
Garrison, New York

RABBI MARC H. TANENBAUM

National Director
Interreligious Affairs Department
American Jewish Committee
New York, New York

THE REV. EDWARD H. FLANNERY

Secretariat for
Catholic-Jewish Relations
National Conference of
Catholic Bishops

THE REV. ARTHUR GOUTHRO, S.A.

Director
Graymoor Ecumenical Institute
Garrison, New York

RABBI ISRAEL MOWSHOWITZ

Hillcrest Jewish Center
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International Synagogue,
Kennedy International Airport

RABBI JACOB B. AGUS

Congregation Beth-El
Baltimore, Maryland
Professor of Rabbinic Civilization
Reconstructionist Rabbinical College
Philadelphia, Pennsylvania

TERMS AND CONDITIONS

HOTEL ACCOMMODATIONS. In twin-bedded room with bath in first class hotels. Some single rooms available upon request at a supplement.

MEALS. All meals in Israel. In Rome- Continental Breakfast and dinner daily.

SIGHTSEEING. As described in itinerary, by comfortable motorcoaches or other conveyance, including entrance fees and the services on an English-speaking guide.

TRANSFERS. Included is one average-sized suitcase per person, from airports to hotels and vice versa.

SERVICE CHARGES & TAXES. Service charges as imposed by hotels, and taxes by local administration and governments (except airport taxes).

TRANSPORTATION. Air transportation via jet economy class, group fare.

TARIFF. All rates quoted are based on tariffs in effect April 1, 1974, and are subject to change.

For further information, please write to:

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American Jewish Committee
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☐ Please send me Rabbi Tanenbaum's paper on Holy Year

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SOME CATHOLIC REACTIONS TO "HOLY YEAR 1975 AND ITS ORIGINS IN THE JEWISH JUBILEE YEAR"

by Rabbi Marc H. Tanenbaum

H.E. JOHN CARDINAL WILLEBRANDS, PRESIDENT
VATICAN SECRETARIAT FOR PROMOTING
CHRISTIAN UNITY, VATICAN CITY

"I learned much from your paper about the history, but still more about the religious meaning of this celebration... I think your paper merits publication, and, with your approval, I would suggest a publication of this article in the bulletin of the Commission for the Holy Year 1975."

H.E. TIMOTHY CARDINAL MANNING
ARCHBISHOP OF LOS ANGELES
CHAIRMAN OF HOLY YEAR PROGRAM OF
NATIONAL CONFERENCE OF CATHOLIC BISHOPS

"I thoroughly applaud the efforts made by you and the Atonement Fathers to organize tours to Rome and Jerusalem in 1975..."

I want to assure you of my personal best wishes for the success of the tours and of the thanks of my Committee for your efforts which are sure to bear much fruit."

MOST REVEREND JAMES S. RAUSCH
GENERAL SECRETARY
UNITED STATES CATHOLIC CONFERENCE

"... I am sending to you a copy of Rabbi Tanenbaum's very interesting article... I am sure that you will find this helpful in carrying out the Ad Hoc Committee's recommendation that the dioceses give renewed attention to developing the ecumenical dimensions of the Holy Year's celebration in the local Churches."

all the inhabitants thereof: it shall be a
Jubilee unto you..."

Leviticus 25:8



Holy Year Ecumenical Missions to Rome & Jerusalem

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UNITED STATES OF AMERICA

No. 2987/74

December 17, 1974

This No. Should Be Prefixed to the Answer

FOR YOUR INFORMATION
Marc H. Tanenbaum

Dear Rabbi Tanenbaum:

For your information I am enclosing a copy of the text of the Holy Father's address on the occasion of the awarding to UNESCO of the John XXIII International Peace Prize on November 30, 1974.

I believe that the remarks of the Holy Father, especially those on page 2 of the text, clearly explain the position of the Holy See towards the recent regrettable decision of this International Agency.

With cordial regards and all good wishes,
I remain

Sincerely yours,

Apostolic Delegate

Rabbi Marc Tanenbaum
National Director
Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Your Eminences,
Monsignori,
Ladies and Gentlemen,

We are all the more happy and honoured by your presence, and appreciative to have you not only as spectators but as participants in the act that we have just performed, inasmuch as this audience takes on for us a particular significance, in our opinion far more valuable than the prize, which in truth is more of a symbolic than economic value. In the memory and spirit of our venerated and lamented Predecessor Pope John XXIII, we have presented this prize, dedicated to the promotion of Peace, to UNESCO, that is the United Nations Educational, Scientific and Cultural Organization, in the illustrious persons of the two Directors of that now celebrated and worthy world institution, the outgoing Director and his successor. The former is well known to us, Mr René Maheu. During the twelve years of the exercise of his high office we had the occasion to meet him personally, to listen to him in interesting conversation on themes of common interest, and to admire him for the breadth and noble inspiration of his activity. The latter is most welcome, Mr M'Bow, former Minister of Public Instruction in his own Country, Senegal. Here then we have a pleasing and not unexpected testimony, in the context of international civilization, of the indigenous originality and already consolidated cultural maturity of the great and young continent of Africa.

The particular significance of the presentation of this prize seems to us to spring from the meeting of two bodies, namely the Apostolic See and UNESCO, along the road to Peace. Each travelling along the path proper to it, here they are, as though at a meeting point, to celebrate together this lofty ideal, which ever more resembles a lighthouse guiding civilization - Peace.

That this Apostolic See should be in an original, fitting and constitutional way dedicated to the promotion of Peace in the world will surprise no one, we think, if one remembers whence the Catholic Church and this centre, "the perpetual and visible principle and foundation" of her unity, take their origin. They take it from that Christ whose coming into the world was greeted by the heavenly announcement of Peace. A new Peace this, linked to the fruitful and inexhaustible relationship with a transcendent divine Fatherhood; established upon the messianic, paradoxical but henceforth invincible principle of a universal Brotherhood, and always actively affirming and regenerating itself in the mysterious and inexpressible but most benign animation of a Spirit that permits the most diverse tongues of men to express themselves and understand one another in a friendly and harmonious colloquy. This of course is the epiphany of the Catholic Church in the world - an ancient and dynamic reality, which experiences within itself a double stimulus to manifest itself as living and present. In the first place there is the stimulus of its own history. In the recent Ecumenical Council the Church became more urgently aware of her native vocation to be the teacher of universal Peace: there must be no delay in proclaiming that Peace among men, for they are men; that is members all of one same family - mankind. In the second place, there is the stimulus of the anxiety that men themselves manifest to solve the dominant problem of their living together in the world in harmonious and organic concord. This living together by men has all the more need of being untiringly actuated to the extent that the maturing of its progress shows how, on one hand, Peace is logical and necessary and how war is criminal and absurd, and on the other hand, how always unstable and fragile is that "tranquillity of order" that precisely defines it.

Peace, we said, is necessary; Peace is possible; human dogmas these, that finally appear as clearly deriving from that Religion which the Church finds the reason for her existence.

Peace therefore, especially after the Christmas Messages of Pope Pius XII and after Pacem in Terris of Pope John XXIII, has become the programme of our apostolic presence in the world; and the voice with which we proclaim it intends to be all the more limpid and persuasive to the extent that it is more free and unhampered in its regard, and also in the ever rising, fevered and contrasting play of human interests. Since we are and must be strangers to the temporal and political kingdom, therefore we dare, as humble prophets and persuasive poets, to make Peace our customary and cordial greeting, to all of you, the people of the earth: Peace!

And so here is the meeting. It is a meeting at the highest level of ideas. And it is precisely on this level of ideas that we have met UNESCO - met it with our support and with our admiration for the principle on which it is founded and from which it derives its many-sided and provident activity, the principle that "peace must be built on the foundation of the intellectual and moral solidarity of mankind". But let us say straight away that when today's meeting was arranged the episode which has recently upset such a large part of the world of culture was not foreseen. We are speaking of certain deliberations of the recent General Conference of UNESCO.

We are hence unexpectedly faced with a fact which upsets in public opinion the serenity of this happy moment. Thus all the more we express the wish that this unforeseen case may find a speedy solution, trusting as we do in the common desire for justice and peace of the parties concerned. And we hope for this with the thought that the first to rejoice at it will be the illustrious guests whom we have the honour to have present here today, the Directors and exponents, that is, of UNESCO, by reason of the universal and peaceful character and - as it has been said - the spirit of tolerance which characterizes it, extraneous as it is to political rivalries and always consistent in its own educational, scientific and cultural aims, as witness its concern for the values of history, of art and of religion of a territory which is most dear and sacred to all of us.

Here we are thus brought back again by this memory - to which similar ones should be associated by special mention, such as those for instance of the interventions of UNESCO in favour of Nubia and of Venice - brought back again, we say, to the proven merits of the peacemaking activity of UNESCO itself, activities linked not only with geographical places but even more to moral situations, where the needs of humanity hail and greet as wise and providential the work of this great institution, dedicated, as we know, to the advancement of education, of science and of culture. It suffices to recall the worldwide campaign in favour of literacy.

But an ample account of these merits of UNESCO, which typify it also in our eyes, eager as they are to find in the human panorama signs of forces working for peace, has already been given by our diligent collaborator, Archbishop Giovanni Benelli, a former Observer of the Holy See to UNESCO, who a short time ago went to Paris to announce to the General Conference of UNESCO, meeting in plenary session, the awarding of the Peace prize named after Pope John to UNESCO in recognition of its work. You will certainly all have heard the echoes of this.

One could therefore think that, at least for the chief leaders, everything that suffices to justify this friendly gesture of ours has already been said: what you are in regard to peace, illustrious and valiant members of UNESCO, and what you are doing and have already accomplished for its cause deserves from us the recognition represented by the prize named after our great and venerated Predecessor, Pope John XXIII. But it is precisely his name that authorizes us not only to look at your past and your present to find it worthy of this significant award, but likewise this blessed name impels us to look forward to your future, which for us and for all who know you is a promise no less meritorious of applause and encouragement than the years already passed. You are a hope for peace in the future of mankind and civilization: this is said in the charter setting up your Organization. You are sent forward, as harbingers of peace, into future history. You make of education, science and culture powerful and wonderful factors for the universal spiritual fusion of peoples. Politics, which you leave to other bodies to promote, especially the United Nations Organization, from which you take inspiration and strength, will succeed, we trust, in establishing a peaceful cohesion, an organic juridical and economic relationship, a balanced and ordered harmony between the Nations; yes, but you work to form a communion, you strive for the brotherhood of the peoples of the earth. You seek to give mankind a common thought; you promote a uniform sociology of culture; you render possible an identical civil language among men. "UNESCO", writes Mr Maheu, "is an undertaking for the organization of international relationships concerning the activities of the mind with a view to promoting the rights of man and collaborating for the establishment of a regime of just and lasting peace" (cf. *Dans l'Esprit des hommes*, UNESCO, 1971, p.313). In doing this, you carry out a work of silent but prodigious mobilization of minds, which on the contrary seem by the very progress of civilization to be arming themselves psychologically and technically for a terrible and apocalyptic war, which should never happen, but, alas, becomes still possible and horribly easier. For your part you dissipate the nightmare of such a deplorable and unthinkable fate. You make once more serene the horizon of future history; today you restore Peace once more to the world, making it safe for tomorrow.

Is there anything at all more deserving among the community of the Peoples? And is there any better title for bringing your Organization close to ours, which is called the assembly of men who are brothers? Such in fact is the name "Church" etymologically, and we trust and strive to our utmost that it may be so in reality. Is the road we travel parallel to yours? Yes, on different levels, at this moment we see that it is. Parallel in the sense of reciprocal independence, of the respective common end, and we can also say, in the happy possibility of being associated with one another at certain times, without losing our individual identities. Ours is a religion of Peace. Yours is a work on behalf of Peace.

And may this concluding observation serve to explain the reason for this Prize, which despite its smallness in comparison with the cause for which it is destined aims to take on a deep significance, as it were a Biblical echo, that of the celebration of an idea which is a light, of an idea which is strength - Peace; that of the proclamation of an urgent and universal duty - Peace; that of the announcement of a positive and inexpressible hope - Peace.

Allow us then to leave the last word to him whose good and prophetic name this prize bears, Pope John XXIII, who in his Encyclical Pacem in Terris, as though in his last testament, thus

admonishes us: "There is an immense task incumbent on all men of good will, namely the task of restoring the relations of the human family in truth, in justice, in love and in freedom: the relations between individual human beings; between citizens and their respective political Communities; between political Communities themselves; between individuals, families, intermediate associations and political Communities on the one hand, and the world Community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God" (AAS, 1963, pp.301-302).



Viewed in their entirety the guidelines represent from a Jewish perspective a significant clarification of a number of vital issues central to Catholic-jewish relations which we welcome as a constructive and timely contrib. to the advancement of Jewish christian understanding and cooperation. At the same time, it contains regrettably certain formulations that no self-respecting Jewish person can live w in good conscience since these formulations regarding conversion imply a religious "second-class" status in the family of faith communities.

The positive features of the guidelines which we welcome include the following:

a) A reiteration of the explicit condemnation by the RC Church of antisemitism and discrim. which was first contained in the VC council declaration on non-Christian religions. This commitment to the cause of combating antisemitism assumes heightened importance today in light of current international conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people, and therefore this action is most timely.

b) The appeal to Catholics to recognize that "dialogue demands respect for the other as he is, above all, respect for his faith and religious convictions." In regard to Judaism and the Jewish ppl that implies, as the guidelines state,

that cathos seek "to learn by what essential traits the jews define themselves in the light of their own religious ^{experience}" That declaration, if taken seriously, would logically and morally require a coming to terms w. the fact that the Jewish people's self-definition centers on the critical conviction that God's covenant w israel is everlasting and is not subject to termination or substitution by the claims of another faith community.

[Deut 7 6-9, Ps. 89 28-29.]

The free election by god of his ppl explicitly involves not only the Sinaitic covenant but the covenant with our father Abraham by which the holy land was promised to him and to his seed, the ppl of Israel, until eternity. (Gen 17-v8) Any definition of contemporary jewish exper. that does not provide for due comprehension and acknowledgment of the inexplicable bonds of god, ppl, torah, and promised land risks distortion of the essential nature of judaism and the jewish pple, and would constitute a regression in jewish-Christian understanding.

c) the charge to implement new undgs and scholarship thru the various methods of "teaching and educ." is a valuable and needed reinforcement ⁱⁿ these vital areas. The rejection of the false and polemical teachings regarding the alleged collective guilt of the jewish ppl for the death of ^{jesus} J, of the stereotypes of the Pharisees as the corporate enemies of Jesus, and the socalled spiritual decline of judaism after the first century--all

these historic~~x~~ falsehoods which have constituted an incitement to

3

antiS must continue to be uprooted as the weeds of prejudice and discrim.

the systematic incorporation of the new insights of contemporary scholarship

which have come to a fresh discovery of Judaism as a living reality into

all areas of cath educ., liturgy, and mass media would constitute nothing

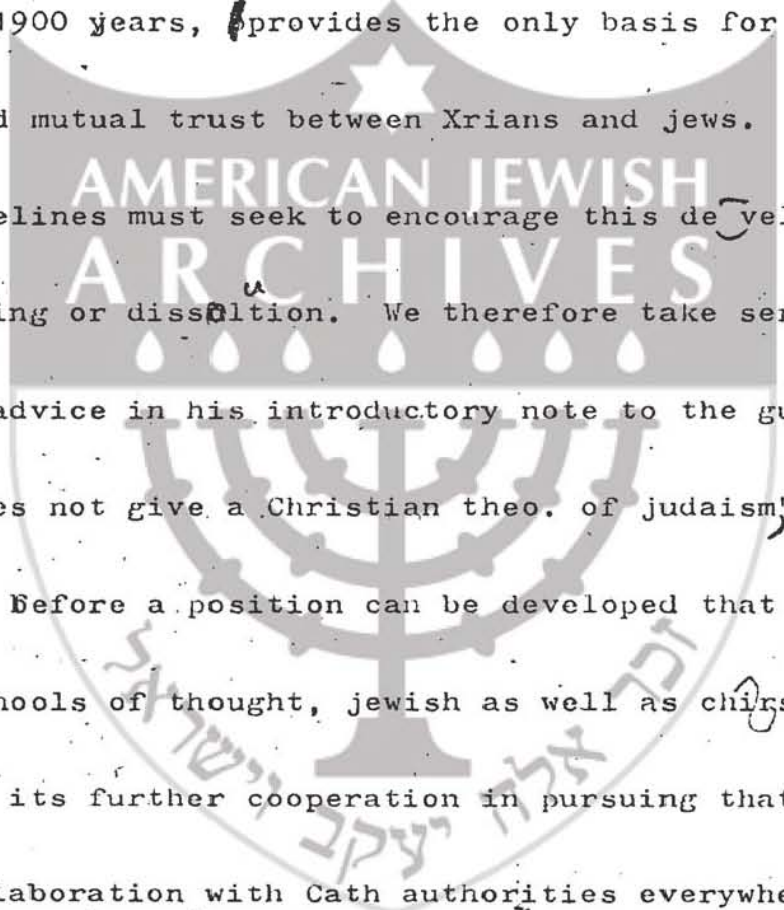
less than a revolution in esteem between caths and jews everywhere.

d) the call to joint social action is partly welcomed at this time
when such pressing natl and intl probs involving so much human suffering
require maximum cooperation.

As to the neg^{atives} features of the guidelines, we wish to make clear the
following:
fling:

While ack^{nowledg}ing the right ~~of~~ of Xrians to evang., the assert^{ion} of
a conversionary intention within the framework of guidelines for the
improvement of Cath-jewish relations cannot but cast doubt about the
motivations of the entire program. presupposed in a conversionary
approach to the j ppl is a clear assumption that judaism is inadequate
as the source of truth and value to the jewish ppl., and that the election
of israel as a covenanted ppl has somehow been terminated. Such an
assertion, either implied or explicit, contradicts in fundamental ways
other positive statements in the guidelines that appear to recog. the integ
ity of judaism in its own terms. This conversionary approach, if

uncontested, ^{and} ~~will~~ ^{great Christian} undermine the authority and credibility of all those
~~Christian~~ scholars and leaders in all denominations, and in a variety
of scholarly disciplines, who have been formulating a systematic new theo-
logy of Israel that is congruent with the actual realities of Judaism and
the Jewish ppl. This ^{document} ~~theoretical~~ development is the most hopeful sign in J-Christian
relations in 1900 years, ¹⁹⁷⁵ provides the only basis for genuine mutual
acceptance and mutual trust between Christians and Jews. We feel strongly
that the guidelines must seek to encourage this development and not contribute
to its weakening or dissolution. We therefore take seriously Cardinal
Willebrands' advice in his introductory note to the guidelines that
"this text does not give a Christian theology of Judaism" which requires
further study before a position can be developed that will be acceptable
to various schools of thought, Jewish as well as Christian. The Am. Jew.
Comm. pledges its further cooperation in pursuing that vital area of
study and collaboration with Catholic authorities everywhere.



סוכנות לקטעי עיתונות

רח' המעלות 6, ירושלים
ת.ד. 224 טלפון 228553

החד

9 1 ינואר 1975

הרב סלובייצקי תומך בהגדרת רפאל על מיסמך הוותיקאן

ד"ר רפאל גרסא, מנהל
מיסמך לא התפרה מדינת ישראל
ההגדרה אומצה על ידי הארגון
גם התלויים בארגון בפני
המחוקק ציני הסתהות הרפואי
בארגון הקונסרס התלוי העולמי
תועד התלוי האפריקאי העליון
השמיאל-פדרציה, תושבת הס
תיוגת ממסמך הוותיקאן התחולל ל
קבל את ההגדרה של ההגדרה היש
ראלי פכס לעומה המוסמכת על
הארגונים.

בנתיים הרש הרב שרצא שיגי
פלה נטעו הסתהות הרפואי
ארגון, את ביטול הנסיעה המער
תמות על קתרים ונצרים לקרא
במסגרת השנה הקודמת.

מנהלם הוותיק של יהדות ארגון,
הרב יוסף סלובייצקי הביע קורא
רעו מתועבת של ההגדרה ד"ר צמק
הפאל בעין המסמך התלוי של ה
הוותיק המסמך עם הופר מעור
ההגדרה, אשר לפיכך עומד בהתד
ליס כי של ההגדרה הצביע בהתד
על כך שהאש המסמך עדיין נשארו
באמנם להירכסם המסמך על המז
האש הוותיקים התלויים פוקנו של
ישו את אשמה העלילה.



מעריב

בצל הבקורת על המסמך היהודי החל הדיון היהודי-קתולי ברומא

מחוגי הוועידה נמסר, כי המיפגש נערך בלא סדר יום קבוע. אתמול דגו בין השאר בזכויות האזרח והחירויות הדתיות. איש מקרב המש"תתפסם לא היה מוכן להגיב על ה"הודעות שפירסמו שר הדתות יצחק רפאל והרב הראשי, שלמה גורן, ב"עניין ההנחיות שפירסם הוואטיקאן בשבוע שעבר.

מקורות אחרים בוואטיקאן, עמם שוחחה סופרת "מעריב" לא קיבלו, כנראה, בברכה את מה שכינו "הצה"רות גוקשות" של אישים ישראליים. הם אמרו כי הם סבורים, שהצהרות בנימה כזו ומסוג זה עשויות לעכב ולהכביד על הדו"שית הקאטולית-יהודי ולא להקל עליה. אותם מקורות ה"סיפו, שכיוון שהביקורת באה משני אישים ישראליים הנושאים בתפקידיים רשמיים הרי התפתחות היחסים בין הוואטיקאן לישראל לא תצא נשכרת מכך.

מקום. מצד הוואטיקאן. נוכחים המונ"סיניור רוח'ה אצ'ורה — ארכיבישוף מרסיי; ג'ון מאגאווירו — בישוף של ברוקלין; מונסיניור שארל מולר וה"כומר פייר דקונטנסון, שהם סגני ה"נשיא והמזכיר של הוועדה לקשרים עם היהדות, והכומר אדוארד פלאגרי, הממונה על קשרי קאתולים ויהודים בוועידת הבישופים של ארה"ב. בצד היהודי משתתף הרב יוסף לוקשטיין מהוועד היהודי האמריקני, כיו"ר הוועדה היהודית הבינלאומית. הוועד היהודי האמריקני מיועג על ידי הרב מארק טננבאום.

נוכחים עוד: ד"ר גרהארד ריגנר, מנכ"ל הקונגרס היהודי העולמי, ה"רב הנרי זיגמן, סגן נשיא מועצת בתי הכנסת של אמריקה ד"ר יוסף ליכטן, יועץ ארגון בני ברית וה"פרופסור שמריהו טלמון, יו"ר הוועד היהודי-ישראלית לקשרים בין דתיים.

מאת עדיה לוצ'אני

סופרת "מעריב" ברומא
ברומא נפתח אתמול מפגש בין 3 ימים של חברי וועדת הקשר בין קאתולים ויהודים. זוהי הפגישה השנתית הרביעית.
מצד הוואטיקן נערכו שלוש הפגישות הראשונות בחסות מזכירות ה"וואטיקאן לאחדות גוצרית.
מאז הוקמה, הוועדה לקשרים עם היהדות באורח רשמי, ב-22 באוקטובר 1973 עברו פגישות מסוג זה לסמכותה.
מהצד היהודי נערכות הפגישות בחסות הוועד היהודי-התעצויות בין דתיות, שהקימו הוועד היהודי האמריקני, הקונגרס היהודי העולמי, מועצת בתי הכנסת באמריקה, ארגון בני ברית והמועצה היהודית הישראלית לקשרים בין דתיים.
בוועדה הקישר מיועג כל צד על ידי חמישה חברים ומספר ממלאי



From the desk of:

M. Bernard Resnikoff

February 2nd, 1975.

To: Marc Tanenbaum

I thought you should have all the enclosed clippings giving different reactions in Israel to the Vatican Consultations.
Regards.

encl.

MBR/sad



[start]

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1975 19

ספר יהושע על הוהעת

שר-הדתות בעניין

המסמך היהודי

מבטחה קהלתני שג' יחדות אה

הַיְּהוּדִים שֶׁבְּעֵלְמָה וְהַיְּהוּדִים שֶׁבְּעֵלְמָה וְהַיְּהוּדִים שֶׁבְּעֵלְמָה

ה'צחק והפאל בענין המס'
 מר תפוחי של חוות יקא.

ההדפסות של שר הדתות אומצה גם
ע"י תאגידונים היהודים באה"ב ש

התכנסו ולקחו במסמך הוותיקאן:
צרכיכם שבו השתתפו ציגי הסמך

[illegible]

לילה נור-השמחה מטעם בני ברית
זכור השמחה הסתייגות ממסמך ה'

וּתְיַקֵּאן וְסוֹכֵם לְקַבֵּל אֶת הַדָּעַת שֶׁר
הַהוּת כְּבִסִּים לְעִמְהָ מוֹסַכְמָ שֶׁל

ש"י נמלך ונשיא הסתדרות הקבנים ב"י
ארד"ב את בניטול התכנית של גסיסות

משוחפות של יהודים תוצרים ל-
הכמאי במסגרת "השנה הקדושה".



20 ינואר 1942

מלגה

הכוח ושימוש בכנס בין-דתי

לונדון אירחה להאשונה את משתתפי השיחות
הכנסות, בין המועצה העולמית של הכנסיות
הלא-קתוליות לבין הוועד היהודי הבינלאומי לדיו
נים בין-דתיים. שיחות אלה התקיימו מדי שנה
בשש השנים האחרונות.
הוועד היהודי, שהוקם כנציגות יהודית כלל העולם
הנוצרי, מורכב מנציגי הקונגרס היהודי העולמי, מועצת
בתי הכנסת באמריקה (הכוללת יסודות אורתודוקסיים
ומתקדמים), הוועד היהודי האמריקני, בני ברית
המועצה היהודית ליחסים בין-דתיים בישראל.
הכנס שנמשך ארבעה ימים, עסק בעיקר במושג
הכוח ושימוש ביהדות ובנצרות.
בראש הנציגות הישראלית עמד פרופ' שמריהו טל-
מון, מהאוניברסיטה העברית בירושלים. בין הנציגים
היהודיים האחרים היה הכהן ד"ר יוסף לוקשטיין מניו
יורק, ואחרים בין נציגי הנוצרים היו שלושה ערבים
נוצרים מלבנון.



memorandum

THE AMERICAN JEWISH COMMITTEE

date January 16, 1975

to Marc Tanenbaum
from

subject

HAL

Prince has spoken. Long live King Henry.

I thought you should see the enclosed clipping from the January 15th issue of the Jerusalem Post summarizing the reactions of Henry Siegman to the Vatican Guidelines.

Regards.

cc: Morris Fine
Zach Shuster

MBR/eb



By LISA MILNE
Jerusalem Post Correspondent

ROME. — THE JEWISH PEOPLE's issues related to the Palestine Liberation Organization and the new prominence given to the PLO with Yasser Arafat's appearance at the United Nations were discussed in the hour-long audience given by Pope Paul VI to the Liaison Committee between the Catholic Church and World Judaism last Friday. The issue had been brought up and discussed by both sides in complete agreement and sympathy, members of the Liaison Committee have now reported, and it was felt that the Pope had gone to considerable lengths to express great warmth.

Members of the Liaison Committee decided to withhold the expression of their own opinions for 48 hours after the audience, in order to avoid the repetition of what had been considered premature and damaging criticism voiced earlier by various sections of the Jewish world.

The Rev. Edward Flannery, Secretary of the Secretariat for Catholic-Jewish relations of the National Conference of Catholic Bishops in the United States, told me that the above matters had been seen by the Catholics as Christian, as well as Jewish, problems.

Anti-Semitism

Dr. Joseph Lichten of the B'nai Brith said that four issues had been emphasized in the discussions: problems concerning Israel; anti-Semitism; the Holocaust; prospects for "dialogues" or working together in joint social action. The views expressed by both sides were harmonious.

Before he left for London on Sunday to attend a meeting of the Protestant World Council of Churches, Rabbi Henry Siegman, co-Chairman of the meeting in Rome and Executive Vice-President of the Synagogue Council of America, granted me an interview.

Question: What in your opinion is the special significance of this meeting in Rome?

"The three main developments in the field of Catholic-Jewish relations — the establishment of a commission of religious relations with the Jews; the publication of the Guidelines and suggestions for the implementation of 'Nostra Aetate'; and the meeting between the Catholic-Jewish Liaison Committee and the Pope — cannot be considered separately. They are related, and are part of a very carefully thought-through decision on the highest levels of the Catholic Church to get relations with World Jewry moving once again, and to assign a very high priority to this enterprise. For years, it had the lowest priority and this is what really represents a major shift in Vatican policy.

"I think this new policy could have a very significant impact on the internal position of Jewish communities and on their security. We are dealing here not merely with intellectual and abstract questions between the Catholic Church and the Jewish people. The real significance of the shift is that it can have a profound impact on the physical welfare of Jews in many parts of the world where Catholic opinion is very important."

Question: How do you see about possibilities of developing better relations as a result of what has happened in Rome?

"Whether or not relations dev-

elop for the better depends on two things: 1) The determination of the Church to pursue this policy and not to be deterred, because there will be obstacles and efforts made to block it. 2) What happens within the Jewish world itself, on the Jewish world's not harming this initiative with uninformed and destructive criticism which bears no reality to the motivation of the Catholic Church. Here I want to be specific. To suggest, as some have in Israel, that the creation of the commission, and even the meeting with the Pope, are only a thinly-veiled deception aimed at proselytizing Jews is not only untrue, but slapping the hand now extended by the Catholic Church can do immense damage to Jewish interests. Such uninformed comments render no service to Jewish dignity.

"This is not to suggest that the Jewish side welcomes everything that has happened without qualification. There are indeed serious qualifications and these have been expressed openly and honestly. But this should not be permitted to obscure the overriding fact that the Catholic Church has made a major decision on the very highest levels to try to change the course of Christian-Jewish relations in the direction of friendship and mutual respect. This offers the hope that whatever shortcomings exist can be worked out in the months and years ahead."

Question: How do you feel about the possibility for a dialogue on a

religious level? The Guidelines speak of Catholic interest in Judaism, but do you feel Jews are willing and interested in discovering more about Catholicism without fear of conversion?

"The Catholics have said they are both prepared and anxious to understand both Jews and Judaism as they define themselves, and not merely in Catholic terms and definitions. This is really what is most hopeful, and the most significant aspect. The Pope made a major point in his statement to the Jewish delegation when he said: 'We dare to think that the recent solemn reaffirmation of rejection by the Catholic Church of every form of anti-Semitism and the invitation that we have extended to all the faithful of the Catholic Church to pay heed in order to "learn by what essential traits the Jews define themselves in the light of their own religious experience" may, on the Catholic side, provide the conditions for beneficial development.'

Historic conflicts

"This raises the question to what extent Jews are prepared to look at the Catholic Church not only in the context of our historic differences and conflicts but as a major world force that has made important intellectual, cultural and spiritual contributions to Western civilization. It is not easy for Jews, by and large, to do that, but if the Catholic Church's efforts in that area prove to be genuine, then

there will have to be a reciprocal effort on the Jewish side."

Question: Could you make some comment on the question of inter-religious activities — such as common prayer. I believe that misunderstandings were cleared up in the Liaison Committee.

"The document does not call for common prayer, and to suggest that it does is to misconstrue it. The Guidelines say: '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... in connection with great causes such as the struggle for peace and justice.'

"For years now, Jews in the U.S. and all over the world, in Israel as well as in meetings with Catholics or Protestants or Moslems, have commonly joined together in an opening prayer of invocation or benediction as a matter of protocol. This is definitely not the same thing as an invitation for Jews to come to Mass or for Catholics to come to synagogues to pray. To infer this is a complete misinterpretation of the Guidelines document.

"As a matter of fact, it is far more difficult for Catholics to engage in formal prayer in common with Jews than vice versa. Catholics have had great difficulties in 'praying together' with Protestants, and this has remained an obstacle to this day.

"We've made a major issue based on a misunderstanding of the document."

I recalled that other members of the Jewish delegation were of this same opinion. Dr. Lichten, for example, felt that the idea of proselytizing was so far removed from the intentions of the Catholic committee, that the meetings in Rome all took place without even the suggestion of an opening or closing prayer. They all just simply "got down to business."

Vatican guidelines should improve Jewish positions throughout Catholic world

[end]

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THE AMERICAN JEWISH COMMITTEE

date January 7th, 1975.
to Marc Tanenbaum
from M. Bernard Resnikoff
subject

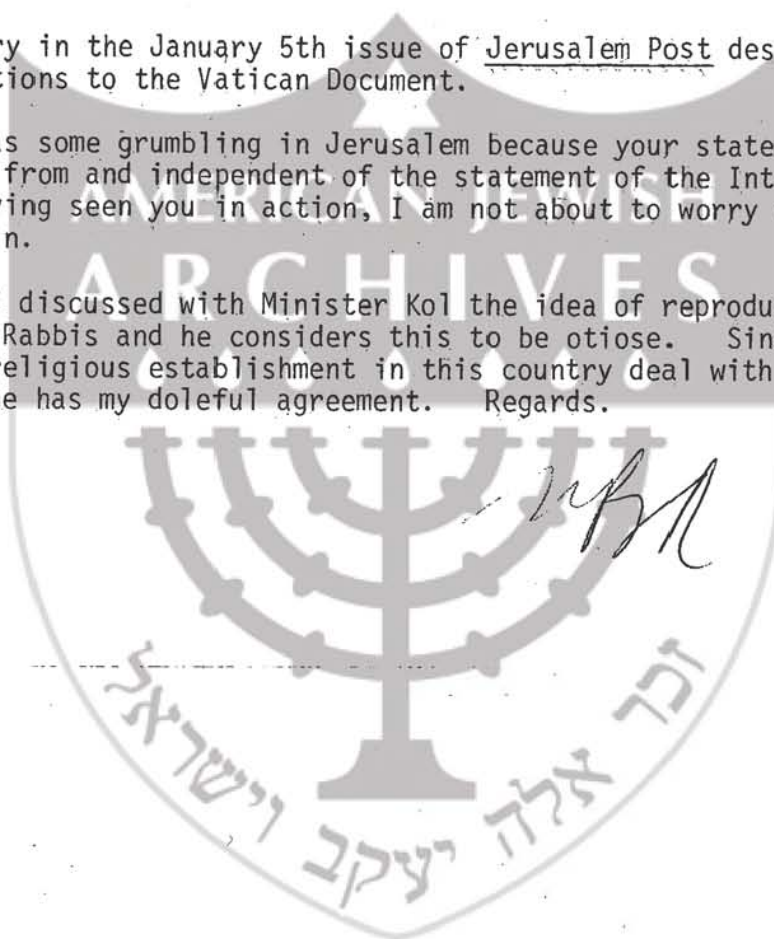
Attached is the story in the January 5th issue of Jerusalem Post describing your and other reactions to the Vatican Document.

To be sure, there was some grumbling in Jerusalem because your statement was said to be separate from and independent of the statement of the International Committee. But having seen you in action, I am not about to worry whether your skin is too thin.

On another matter, I discussed with Minister Kol the idea of reproducing your letter to the Chief Rabbis and he considers this to be otiose. Since when, quoth he, does the religious establishment in this country deal with facts. With this comment, he has my doleful agreement. Regards.

c.c. Morris Fine
 Mort Yarmon

encl.
 MBR/sad



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Israel not mentioned in Vatican document on Jews

5-1-75

Israel is not mentioned in the long-awaited guidelines the Vatican published on Friday for carrying out the Church's 1965 "Declaration on the Jews." Jewish leaders in New York, noting this, also regretted that the document made no mention of whether Jews were still to be considered as objects for conversion to Christianity.

The guidelines, released in New York a day early, speak of "joint prayer" as one of the ways of creating dialogue and bridging the 2,000-year gap between the two religions.

The reservations were voiced by the International Jewish Committee on Interreligious Consultations, which otherwise welcomed the guidelines for condemning anti-Semitism and for calling for sweeping action to eliminate hostility to Jews from Catholic worship and teaching. The committee speaks for the World Jewish Congress, the Synagogue Council of America and the American Jewish Committee.

The reservations appeared aimed at the "Dialogue" part of the document — whose other sections are Liturgy, Teaching and Education, and Joint Social Action.

This part of the guidelines notes that relations between the two faiths have so far rarely reached the level of dialogue, which "presupposes that each side wishes to know the other, and wishes to increase and deepen its knowledge of the other."

In a potentially controversial passage the document then says: "In virtue of her divine mission and her very nature, the Church must preach Jesus Christ to the world. 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.

"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" (a reference to the Christian belief in Jesus' divinity).

On a practical level, the document said dialogue between the two faiths could encourage "a common meeting in the presence of God, in prayer and silent meditation... in connection with great causes such as the struggle for peace and justice."

In New York, Rabbi Marc C. Tanenbaum, American Jewish Committee director of inter-religious affairs, said in a separate statement that some of the guidelines implied a religious "second-class" status for Judaism in the family of faith communities. He criticized particularly the "assertion of a conversionary intention" in the guidelines' assumption that Judaism was "inadequate as the source of truth and value to the Jewish People."

The head of B'nai Brith's Anti-Defamation League, Seymour Graubard, said that "although the lack of reference to Israel or the Land of Israel is disappointing, the guidelines are nevertheless an affirmative step forward and a good worldwide working document." Graubard praised the U.S. Catholic Church for having developed its own set of guidelines which in some aspects are more specific and advanced than those issued in Rome.

In Jerusalem, Religious Affairs Minister Yitzhak Raphael declined comment on Friday. "We have ordered a full text of the document, and before it arrives we don't want to make a premature comment."

(Reuter, UPI)

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Vatican Statement on Jews Draws Mixed Jewish Reaction

ROME—An historic Vatican statement providing guidelines on Roman Catholic-Jewish relations has been issued, and Jewish reaction has been mixed, but mostly favorable.

The guidelines were prepared by the Church's Commission on Relations With Judaism to fulfill the "Declaration on the Jews" issued in 1965 by the Vatican II Ecumenical Council.

The statement went further than the original declaration which "deplored" anti-Semitism, by stating flatly that the Church condemned hatred of the Jews. It also called for sweeping action to eliminate all forms of discrimination against Jews that might be found in the church's worship and teaching.

In addition, the guidelines provide for dialogue, affirmation of a joint biblical and theological heritage and emphasis on "common elements" of the liturgical life as means of improving Catholic-Jewish understanding.

The guidelines call for Catholic respect for the Jews' "faith and his religious convictions," warn against comparing the Old Testament (Hebrew Scriptures) unfavorably to the New Testament, stress that "it is the same God" who speaks through Abraham, Moses and Jesus, and urge a common quest for social justice.

The International Jewish Committee on Interreligious Consultations indicated that the guidelines would "encourage better understanding" and praised their condemnation of anti-Semitism. At the same time, it noted with regret that the statement failed to refer to Israel and was vague on the subject of whether Jews were to be considered candidates for conversion. The committee included the World Jewish Congress, the Synagogue Council of America and the American Jewish Committee.

Rabbi Marc Tannenbaum, secretary for interreligious affairs for the American Jewish Committee and cosecretary of the joint committee, said in a separate statement that "no self-respecting Jew" could live "in good conscience" with portions of the guidelines, particularly those that "imply a religious 'second class' status in the family of faith communities."

Rabbi Tannenbaum singled out for special criticism the "assertion of a conversionary intention" that assumes "that Judaism is inadequate as the source of truth and value to the Jewish people."

The Rev. Edward Flannery, director of the secretariat on Catholic-Jewish relations for United States bishops, denied that

the guidelines impugned the integrity of Judaism and said the document "will open new doors and give impetus to the course of the relations between the faiths."

"In clear and firm tones it repudiates not only anti-Semitism but also that anti-Judaism which characterized so much of traditional Christian thinking about Jews and Judaism," he said. "It recognizes the richness and ongoing vitality of Judaism. In this way it solidifies the basis for genuine dialogue between the church and the synagogue."

The declaration by Ecumenical Council Vatican II, called "Nostra Aetate" ("In Our Time"), was re-



Rabbi Tannenbaum

garded as a major accomplishment of the three-year session. Four drafts were needed before final approval came on Oct. 28, 1965. One of the declaration's central convictions is that blame for the death of Jesus cannot be placed upon "all the Jews then living, without distinction, nor upon the Jews of today."

The effort to erase all such blame has taken concrete forms in the absence of guidelines. The United States Conference of Bishops established the secretariat for Catholic-Jewish affairs in 1967. Twenty-five dioceses across the nation have instituted similar offices to deal with the matter, while other dioceses include it under the general office of ecumenical relations.

A set of guidelines was adopted by the Vatican Secretariat for Promoting Christian Unity in 1969 but did not win approval of the church's secretary of state. That plan, which was leaked to the press, stirred controversy because of its inclusion of an explicit recognition of Israel and a strong position against proselytizing.

Both items have been seen as

critical to the future of relations between the two faiths. Many Jews regard acknowledgement of Israel as an implicit sign of respect for the Jewish faith. Likewise, recognition that Judaism is complete unto itself is understood as recognition by Christians that further conversion is unnecessary.

The guidelines—their formal title is "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate'"—assert the promise that the 2,000-year history of Jewish-Christian interaction has too often been marked "by mutual ignorance and frequent confrontation." The document also says Christians must "strive to acquire a better knowledge" of Judaism, especially the "essential traits" by which Jews "define themselves."

The task of improving relations is set forth in the areas of liturgy, dialogue, education and social action.

In the area of dialogue, the statement says there is still a "widespread air of suspicion" that must be confronted through respect for religious liberty and understanding of the Jew's uniqueness.

The liturgy section calls on the church to regard the Old Testament as valuable in itself apart from the New Testament and urges that homilies based on "passages which seem to show the Jewish people as such in an unfavorable light" not be "distorted."

Moreover, special sensitivity toward Jews is counseled in the field of religious education. In the preparation of catechisms, history books and media reports, the statement says, Judaism at the time of Jesus should be viewed as a "complex reality" in which He took part; the concept of collective guilt on the part of Jews for His death should be expunged, and Judaism should be understood as a continuing, vital tradition after the destruction of Jerusalem in 70 C.E.

Further research on delicate theological issues is also encouraged, and the need for joint social action is underscored. Joint prayer and meditation are suggested.

In an introduction, John Cardinal Willebrands, president of the Commission on Relations With Jews, said they were a "first step."

Vatican sources denied that the guidelines suggested conversion for Jews, and said Israel was not mentioned to keep the statement non-political.

Closer relationships with Jews favored by Vatican

WASHINGTON — (NC)—The Vatican has issued a far-reaching call for deeper understanding and closer relationships in dialogue, prayer and action between Catholics and Jews.

The new document condemns "all forms of anti-Semitism and discrimination" as "opposed to the very spirit of Christianity." It came from the newly formed commission for religious relations with the Jews and was signed by Cardinal Jan Willebrands, president.

The statement calls for:

- Dialogue and shared prayer between Christians and Jews, both at the grassroots level and in the scholarly community;
- Careful attention in the liturgy to the common elements of Christian and Jewish liturgy, to unprejudiced and sensitive interpretation of biblical passages that have been interpreted in the past as un-

favorable to the Jews, and to careful translation of liturgical "phrases and passages which Christians, if not well informed, might misunderstand because of prejudice";

- The elimination of anti-Judaic or anti-Semitic tones in Christian religious and historical education and in the mass media, and the establishment of "chairs of Jewish studies" wherever possible in Catholic institutions of higher learning and research;

- Collaboration between Christians and Jews "in seeking social justice and peace at every level—local, national and international";

- The establishment by bishops of "some suitable commissions or secretariats on a national or regional level" to foster relations between Catholics and Jews.

In the document Christian responsibility for the persecution of Jews is implied only indirectly and there is no men-

tion of the religious significance of the promised land for the Jews.

The denial of any intent to proselytize is not included. In its place is a declaration of the Church's mission to evangelize, modified only by an affirmation of religious liberty.

The document marks a significant practical advance in Catholic-Jewish relations by giving approval and impetus to developments that have been taking place in various parts of the world.

The past 2,000 years, the document remarks, were "too often marked by mutual ignorance and mutual confrontation . . . the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn. . . ."

114/175
Citizen
Kerai
Catholic
(W)



Vatican Asks New Dialog With Jews

New York, N.Y. —AP— The Vatican called Thursday for specific new steps aimed at developing "better mutual understanding and renewed mutual esteem" between Christians and Jews.

Conditions now are in sight for achieving a "new relationship" and "deep fellowship," said the Vatican's newly expanded unity secretariat in a document obtained here offering guidelines for seeking that goal.

Various actions were urged, including:

- Increased theological dialog, greater teaching and preaching attention to shared scriptural and worship traditions, modified approaches to commonly misconstrued New Testament passages and joint work for social justice.

The "spiritual bonds and historical links" make closer relationships obligatory, the document said.

However, to the disapproval

of some Jewish leaders, it also said in connection with mutual dialog that the church by nature "must preach Jesus Christ to the world" and added:

"Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty."

Rabbi March H. Tannenbaum, co-secretary of the International Jewish Committee for Interreligious Consultations, welcomed the document as generally "constructive and timely" and said implementation of its guidelines would mean a "revolution in esteem between Catholics and Jews everywhere."

But he added that it also contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience."

He said that while Jews acknowledge "the right of Christians to evangelize, the assertion of a conversionary intention within the framework of guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivations of the entire program.

"Presupposed in a conversionary approach to the Jewish people is the clear assumption that Judaism is inadequate as the source of truth and value to the Jewish people, and that the election of Israel as a covenanted people has somehow been terminated."

The Vatican guidelines issued by the church's Christian unity secretariat, which last October was expanded to include a special commission on Judaism, seek to implement in practice policies set by the Second Vatican Council.

Faiths Try Crossing Abyss

NEW YORK — (AP) — On a worldwide basis, the Roman Catholic Church is launching a point-by-point effort to rid itself of insinuations against Jews and establish deepened, working bonds with Judaism.

Although that faith gave birth to Christianity, mutual misimpressions have marred their attitudes toward each other for

2,000 years, the Vatican says, adding that conditions now are open for building a "new relationship."

"The spiritual bonds and historical links binding the church to Judaism . . . render obligatory a better mutual understanding and renewed mutual esteem," the Vatican said Thursday in guidelines spelling out steps for seeking that goal.

DOCUMENT HAILED

A Jewish leader hailed the document generally, saying its implementation "would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere." But he sharply deplored certain aspects of it.

Rabbi Marc H. Tannenbaum, cosecretary of the International Jewish Committee for Interreligious Consultations, said the guidelines assert a "conversionary intention" toward Jews, implying that Judaism is inadequate for them, and that God's covenant with them has ended.

This is "totally unacceptable to the Jewish conscience," he says, adding that Judaism centers "on the critical conviction that God's covenant with Israel is everlasting" and not subject to substitution.

He says the matter will be taken up with the Vatican's new commission on Catholic-Jewish relations at a meeting in Rome Jan. 7-9.

He points out that some Christian scholars, both Protestant and Catholic, have developed a new theological view of Judaism as being permanently valid to Jews, with Jesus' work extending redemption to others.

That concept "provides the only basis for genuine mutual acceptance and mutual trust between Christians and Jews," he says.

Nevertheless, he welcomed the document generally, saying its condemnation of anti-Semitism takes on "heightened importance today in light" of international exploitation of anti-Semitism by "enemies of the Jewish people."

MUST PREACH JESUS

The guidelines, issued by the Vatican's Christian unity secretariat, which was expanded last fall to include a commission on relations with Judaism, says in urging increased dialogue with Judaism that the Church by its nature "must preach Jesus Christ to the world."

"Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty," the document adds.

On other matters, it calls for major Catholic initiatives to instill a more positive view of

Judaism, emphasizing that Jesus, his apostles and first followers were Jews and that he used teaching methods of a rabbi.

CLARIFY PASSAGES

The document reiterates the Second Vatican Council's declaration that Jesus' death cannot be blamed on all Jews then nor Jews today, and calls for preaching and teaching to clarify New Testament passages commonly misinterpreted to put "the Jewish people . . . in an unfavorable light."

For example, the document notes that the Gospel of John often refers to "the Jews" as acting against Jesus, when the Scriptural context shows the meaning actually is "the leaders of the Jews" or "adversaries of Jesus."

Similar corrective explanations are urged in regard to pejorative implications about the Pharisees, and erroneous insinuations that Judaism is a religion of "justice, fear and legalism," when actually the Old Testament contains passages emphasizing love and mercy, paralleling those in the New Testament.

Both Old and New Testaments were inspired by God and "illuminate and explain each other," the document says, adding that on the "practical level, in the basic components . . . of Judaism."

Fri. Jan. 3, 1975 Denver Post

~~to you~~ cede to the
enclosed, means
weakness

January 3, 1975

Rabbi Marc H. Tennenberg
Co-Sec. of Int. Jewish Com.
New York

Dear Sir:

Now the Catholics
are willing to respect
the Jewish people.

You know why — the
Catholics are losing
their parishioners AND
the Catholic Churches are
financially broke thus
under the assumption that
Jewish People are quite
well-endowed, means
monetary gain to the

2

Churches - Catholic,
You know, as we,
that the Catholics
abhorred Jewish People
So it is obvious —
money. If you fall
for their change of heart,
you are being taken in
— 'snow-job-cliche',
you join no other
Religion for you are,
have been always accepted
by the Protestants. The
Catholics are 'jealous'
'for lack of another word'
of the Protestants. We
KNOW! Also aspersions cast on Jews

The Catholics would
never go to a Jewish
 Dentists, Doctors. The
 Vatican is concerned
 — monetary-wise, and
 feel that the Jews
 are well-endowed —
 so good for support
 of Catholic Churches.

DO NOT BE TAKEN IN!
 All of my Doctors, Dentists,
 etc etc. are Jewish, and,
 they surpass any Catholic.
 If you 'fall' for the Vatican's
 change of heart, you are,
 will not be so brilliant.

Continue being Jewish
AND retain Judaism.

4

LOVER

The Catholics are die-hard bigoted people and if you have not the intelligence to retain your Faith, respect for the Jews will be nil. The only people who never considered Jewish-Religion detrimental, were the Protestants.

So the repeat - DO NOT be 'taken in', reason, the Catholics are in financial strife thus change of heart. You retain your own Faith -
Solo. Yours truly,
Mrs. Blumental

- 5 -

The Catholics even
relented, cottoned
to Protestants, for
monetary reasons,
BUT we knew why
so did not relent.

We will stop all
affiliations with ALL
Jewish People if you
have not the strength
to 'stand alone' and
remain Jews, solo.

The Vatican is
trying to 'rope the
weak' for their gain.

Respectfully,
Ms. Baumber

Catholics Seeking Working Bond With Judaism

NEW YORK (AP) — On a worldwide basis, the Roman Catholic Church is launching a point-by-point effort to rid itself of insinuations against Jews and establish deepened, working bonds with Judaism.

Although that faith gave birth to Christianity, mutual misimpressions have marred their attitudes toward each other for 2,000 years, the Vatican says, adding that conditions now are open for building a "new relationship." **J O K E**

Obligatory

"The spiritual bonds and historical links binding the Church to Judaism ... render obligatory a better mutual understanding and renewed mu-

Thursday in guidelines spelling out steps for seeking that goal.

A Jewish leader hailed the document generally, saying its implementation "would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere." But he sharply deplored certain aspects of it.

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This is "totally unacceptable to the Jewish conscience," he says, adding that Judaism centers "on the critical conviction

that God's covenant with Israel is everlasting" and not subject to substitution. **V R R G O U D**

He says the matter will be taken up with the Vatican's new commission on Catholic-Jewish relations at a meeting in Rome Jan. 7-9.

He points out that some Christian scholars, both Protestant and Catholic, have developed a new theological view of Judaism as being permanently valid to Jews, with Jesus' work extending redemption to others.

That concept "provides the only basis for genuine mutual acceptance and mutual trust between Christians and Jews," he says.

Welcomed

Nevertheless, he welcomed the document generally, saying its condemnation of anti-

Semitism takes on "heightened importance today in light" of international exploitation of anti-Semitism by "enemies of the Jewish people." **C A T H O L I C S**

The guidelines, issued by the Vatican's Christian unity secretariat, which was expanded last fall to include a commission on relations with Judaism, says in urging increased dialogue with Judaism that the Church by its nature "must preach Jesus Christ to the world."

"Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty," the document adds.

On other matters, it calls for major Catholic initiatives to instill a more positive view of Judaism, emphasizing that Jesus, his apostles and first followers were Jews and that he used teaching methods of a rabbi. **J O K E**

The document reiterates the Second Vatican Council's declaration that Jesus' death cannot be blamed on all Jews then nor Jews today, and calls for preaching and teaching to clarify New Testament passages commonly misinterpreted to put "the Jewish people ... in an unfavorable light." **N O W ?**

For example, the document notes that the Gospel of John often refers to "the Jews" as acting against Jesus, when the Scriptural context shows the

meaning actually is "the leaders of the Jews" or "adversaries of Jesus."

Similar corrective explanations are urged in regard to pejorative implications about the Pharisees, and erroneous insinuations that Judaism is a religion of "justice, fear and legalism," when actually the Old Testament contains passages emphasizing love and mercy, paralleling those in the New Testament.

Both Old and New Testaments were inspired by God and "illuminate and explain each other," the document says, adding that on the "practical level in particular, Christians must strive to acquire a better knowledge of the basic components ... of Judaism."

January 10, 1975
Wilson, D.C., 27893

American Jewish Committee
165 E. 56th St.,
New York, N.Y.

Dear Rabbi,

I was reading this article so
I wrote Cornell for your address.
We were wondering about the
Jews' presence in Israel too, so
I thought I'd put in a few words
also. I believe they could lose
their covenant - Jeremiah 31:36
"then the seed of Israel also shall
cease from being a nation before
me forever." (a disciplining warn-
ing.) After '38 I feel sure God is
bound to establish a covenant
with Israel for them to remain
in Israel as they do and certainly
it must be Messianic. Isaiah 11
speaks of the Lord's Glories in the
"Last Days" before the coronation

of the Lamb. Malachi 2:3 Behold
I will corrupt your seed and spread
dung upon your faces. - 4: that my
covenant might be with Levi.

It was reading in the biography
of Moshe Dayan (his genealogy is off
the Levi.) He has just left the wife
of the covenant of his youth (1938) and
married a strange woman. (Jeremiah
2:11) After that may God entertain
him after purging with a messenger
of his second coming. (Just like in the book.)

Looking through the bible the Jewish
outlook: Jeremiah 3:12; "and all
nations shall call you blessed; for
you shall be a delightful land,
saith the Lord of hosts."

A nation has no wisdom who
is prejudiced against Israel for it
is only in its sanctified stage an
ensign for the Lord and a guidepost
~~for~~ⁱⁿ its sins. The fulfilment for the
Jews is read by all nations in Christ
in the Book.

50 - I hope you keep your
covenant without prejudice. (Or

peaceful with God in my own
personal outlook for my own resurrec-
tion through His present Christ
sacrifice. There are plenty of
signs of his coming. I am myself
going to Israel this year. (I want you
to pray for me that it be the will
of God.) We study this in our church.

- THE SIGN IS IN THE JEWS -

This would be a wonderful caption
for a magnificent people and all
the world would enjoy a magnificent
shrine such as Israel.

Saved and Shepherded by
a living Godhead,

Mrs. Bebbie Jean Mosley -

"A little child shall lead
them." Isa. 11:6

P.S. I heard a team of Jews on a local
radio program (Katz - Oast -) who were
new from Israel. Sounded like restored priest.
They were so good. You could smell the
holiness on them.

from the desk of...

DONALD M. COHN

Mamc:-

Thought the enclosure would
be of interest -

Note mention of the great
AJC program we put together
Eight years ago — Hard
to believe Time goes so
SW. FTLX —

Betty joins me in
saying our best -

As Always
Sadie

[start]

Original documents
faded and/or illegible



About Time, Says GEM Leader

Father Henry Atwell, executive director of Genesee Ecumenical Ministries, (GEM), thinks the Vatican document on Jewish relations "indicates we may now do what a lot of people have been doing for a long time."

He noted last week that "1975 marks the 10th year since the Vatican Council issued its statement on Christian-Jewish relationships, so I hardly think this is a hasty implementation of that statement."

"I think of all the separations that have existed in the family of God over the years, the deepest, saddest and the longest has been between Christians and Jews; and after 20 centuries, it's high time we began to do something about this painful wound," he said.

Father Atwell, who is also

pastor of St. Agnes Church, Avon, scored what he called "negligible Catholic response" to Jewish invitations to dialogue on the local level.

He cited an instance in the Spring of 1967 when Archbishop Fulton Sheen, then Bishop of Rochester, and Rabbi Marc Tannenbaum, chairman of the International Jewish Committee for Interreligious Consultation, shared the same podium for an evening of Jewish-Christian dialogue. But shortly thereafter, "when the Six Day War erupted, the Christian community by and large did nothing to support the Jewish concern; and that, to a great extent, undid the euphoria of the evening," on the local scene, he said.

He noted some positive aspects of Christian-Jewish cooperation, most recently in the planning for the new towns of Riverton and Gananda.

The Vatican document's section on education brought his comment that "we've been woefully negligent as Christians in trying to learn our own Christian roots in Judaism. This is one of the reasons we have difficulty understanding our-

selves, because we don't know where we have come from."

Father Atwell has been to Israel five times, once within 10 days of the Six Day War, arriving on the day when the city of Jerusalem was solely controlled by Jews for the first time since 70 A.D.

Rabbi Tanenbaum:

'Constructive... But'

New York [RNS] — A spokesman for the International Jewish Committee for Interreligious Consultations (IJCIC) welcomed a new Vatican document on Christian-Jewish relations as "constructive and timely," but warned that it contains some formulations which place Judaism in a "second class" religious status.

Rabbi Marc Tanenbaum, co-secretary of IJCIC and national director of interreligious affairs of the American Jewish Committee here, said he felt "morally obligated" to comment on the Vatican guidelines issued Jan. 3, despite the fact that the document was promulgated as an "internal document" for the

guidance of the Catholic community in their relations with Jews.

Rabbi Tanenbaum said that because IJCIC has accepted the responsibility of representing the interests of "large segments of world Jewry, we are morally obligated to assure that the dignity and honor of the Synagogue and the Jewish people are defended and upheld."

Rabbi Tanenbaum said that his comments were being made on behalf of the American Jewish Committee only and that while he is a spokesman for IJCIC, the international organization representing various Jew...

groups would issue a statement for its membership at a later date.

Rabbi Tanenbaum said that the guidelines, "in their entirety, represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Catholic-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish-Christian understanding and cooperation."

"At the same time, the document contains, regrettably, certain formulations that no self-respecting Jewish person can live with in good conscience, since

Continued on Page 2

Constructive

Continued from Page 1

these formulations imply a religious 'second class' status in the family of faith communities."

Among these negative features are what he called a "conversionary approach to the Jewish people," and the underlying assumptions that Judaism is not an adequate source of truth and value to the Jewish people and that the covenant of Israel is ended.

The "positive" features he noted included the "reiteration of the explicit condemnation" by the Catholic Church of anti-Semitism "which assumes heightened importance today in light of current international

conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people."

He also noted that "any definition of contemporary Jewish religious experience which does not provide for due comprehension and acceptance of the inextricable bonds of God, People, Torah, and Promised Land risks distortion of the essential nature of Judaism and the Jewish people, and would constitute a regression in Jewish-Christian understanding."

He called the Vatican guidelines' intention to implement new understandings in scholarship through teaching and

education "a valuable and needed reinforcement" in these areas. "The systematic incorporation of these new insights of contemporary scholarship which have come to fresh discovery of Judaism as a living reality into all areas of Catholic education, liturgy and mass media would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere," he said.

Rabbi Tanenbaum also welcomed a call to "joint social action" at a time when "such pressing national and international problems involving so much human suffering require maximum cooperation."

COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

Wednesday, January 8, 1975

Vatican Document Hopes to Bolster Relations with Jews

New York [RNS] — A major Vatican document aimed at the "practical" implementation of Vatican II directives on Catholic-Jewish relations has called for the establishment of "real dialogue," theological encounters, common prayer "in connection with great causes," scholarly research and study, and joint efforts toward justice and peace among Catholics and Jews.

The document, which re-emphasizes the main points outlined in the 1965 Vatican II declaration, *Nostra Aetate*, on the relationship of the Church to non-Christian religions, affirmed that "the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination" and "render obligatory a better mutual un-

derstanding and renewed mutual esteem."

The document, dated Dec. 1 in Rome but scheduled for release on Jan. 3, focuses on four areas of Catholic activity — dialogue, liturgy, education and social action — where practical applications of the Vatican II declaration could be made, "with a view to launching or developing sound relations between Catholics and their Jewish brothers."

Cardinal Jan Willebrands, president of the Vatican Secretariat for Christian Unity and president of the new Commission for Religious Relations with Jews, who signed the document, said in an introduction that the entire Catholic Church is invited at the beginning of the 1975 Holy Year "to an effort of comprehension and cooperation which will be the best guarantee that all hatred of Jews will be rooted out

He said the "coincidence" of issuing the document at the start of the Holy Year, which is consecrated to reconciliation, "amounts to an invitation to take quite seriously the suggestions proposed in the document and to apply them effectively throughout the world."

Coming nine years after *Nostra Aetate* and five years after a "working paper" on Catholic-Jewish relations was made public, the document was described by Cardinal Willebrands as the last in a series of documents issued to implement and apply Vatican II decrees.

The cardinal said the document's "orientations and suggestions" are characterized by their "almost exclusively practical nature and by their sobriety."

The text, he added, which does not include a "Christian theology of Judaism but indicates that such an endeavor would be a worthwhile concern of theologians and scholars, can be seen as a "charter" for the new Vatican commission on Catholic-Jewish relations. It will be up to this commission to spur further developments at the local and global levels, he said.

Entitled *Guidelines and Suggestions for Implementing the Conciliar Declaration "Nostra Aetate"*, the document recalls that while Christianity sprang from Judaism the "gap" dividing Christians and Jews has widened over 2,000 years. It notes that after many centuries "marked by mutual ignorance and frequent confrontation" the Vatican II declaration provided an opportunity "to open or to continue a dialogue" with a view to better mutual understanding.

"Over the past nine years," the document states, "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."

Observing that the time is right for "concrete suggestions born of experience" the document reaffirms that "on the practical level in particular, Christians

must . . . strive to acquire a better knowledge of the basic components of the religious tradition of Judaism" and "learn by what essential traits the Jews define themselves in the light of their own religious experience."

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

The document says that the Church "must preach Jesus Christ to the world" if it is to be true to her divine mission and her very nature, but it observes that "lest the witness of Catholics to Jesus Christ should give offense to

Jews, they (Catholics) must take care to live and spread their Christian faith while maintaining the strictest respect for religious freedom . . ."

Acknowledging that a "widespread air of suspicion, inspired by an unfortunate past, is still dominant" in the area of religious freedom, the document urges Christians to meet and study with Jews "the many problems deriving from the fundamental convictions of Judaism and Christianity."

It calls for "tact . . . great openness of spirit and diffidence with respect to one's own prejudice." It also encourages "common meeting in the presence of God, in prayer and silent meditation" to discover the

Vatican Document

humility and openness necessary for knowledge of self and others.

In particular, the document suggests, common prayer should be undertaken "in connection with great causes such as the struggle for peace and justice."

With regard to liturgy, the document calls for recognition of the "common elements" of the liturgical life in which the Bible has an essential role. It urges greater efforts toward the understanding that the Old Testament "retains its own perpetual value" and has not been "canceled out" by 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."

"This is all the more important since (Catholic) liturgical reform is now bringing the text of the Old Testament even more frequently to the attention of Christians," the document adds.

It goes on to call for an emphasis on "continuity of our faith with that of the earlier Covenant." While expressing belief that the promises of the Old Testament were fulfilled with the first coming of Christ, the document says "it is nonetheless true that we still await their perfect fulfillment in His glorious return at the end of time."

The document asks that care be taken to make sure that liturgical readings and homilies based on them do not distort meanings, particularly when passages seem to show the Jewish people "in an unfavorable light." It urges efforts to instruct Catholics on the true interpretation of all texts and their meaning for today.

As an example, the document cites the use of the term "the Jews" in St. John's Gospel, and says it should be explained that the term means "the leaders of the Jews" or "the adversaries of Jesus" and not the Jewish people.

The document, in a section on teaching and education, says much work is still to be done by Catholics in achieving a "better understanding" of Judaism and its relationship to Christianity. It asserts, however, that because of Church teaching, the study and research by scholars and the beginnings of dialogue, progress has been made.

It went on to outline several "facts" which deserve emphasis. These include facts that the "same God" speaks in both the old and new Covenants; that the Old and New Testaments must not be "set against" each other; that Jesus was a Jew and his teaching was grounded in the Old Testament; and that Jewish history did not end with the destruction of Jerusalem "but rather went on to develop a religious tradition . . . rich in religious values."

Also included in this section was a reaffirmation of the

Vatican II declaration's teaching regarding the trial and death of Jesus. It said that the "Council recalled that 'what happened in His passion cannot be blamed on all the Jews then living, without distinction, or upon the Jews of today.'"

The document said information concerning these questions should be disseminated at all levels of Christian instruction and education.

"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," the document states. Calling for institutions of learning and research to contribute to the solutions of such problems, the document adds:

"Wherever possible, chairs of Jewish studies will be created and collaborations with Jewish scholars encouraged."

In the area of joint social action, the document declares that "Jewish and Christian tradition, formed 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 each and every level — local, national and international. At the same time, such collaboration can do much to foster mutual understanding and esteem."

The document, in its final section, says Vatican II pointed out the path to follow "in promoting deep fellowship" among Christians and Jews, but admits "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."

COURIER-JOURNAL

Editorial**The Spirit of 75**

The major Vatican document on Catholic-Jewish relations in its conciliatory approach is perfectly suited to launch Holy Year 1975, the theme of which is reconciliation.

If properly implemented locally and globally, as is its intent, it can go a long way toward restoring love and brotherhood between two of the world's great religions. Of course, a document is only abstract; it won't work unless we the people put its suggestions into effect.

Some Jewish spokesmen, while lauding the document generally, have criticized what they see as conversionary aspects, that the Church may use it to proselytize among Jewry.

The section at question states that the Church "must preach Jesus Christ to the world" if she is to be true to her very nature. However, critics at first judgment seem to have overlooked the fact that this statement is followed by "lest the witness of Catholics to Jesus Christ should give offense to Jews, they (Catholics) must take care to live and spread their Christian faith while maintaining the strictest respect for religious freedom . . ."

An earlier version also reportedly included a section calling on Catholics to respect the "religious significance of Israel" which is not in the final document. Some Jewish leaders will find fault with this. Regardless, there is still enough in the document to justify joy.

It reiterates that what happened to Jesus "cannot be blamed on all Jews then living, without distinction, or upon the Jews of today."

It calls for common prayer; greater efforts toward the understanding that the Old Testament "retains its perpetual value" and has not been "canceled out" by the New Testament; urges clarification of liturgical readings in which Jewry in general seems to be castigated; calls on Catholic education to produce a greater understanding of Judaism and its relationship to Christianity; and urges the two faiths to work together "for the good of mankind."

These few details are only the surface; we urge all to read the account of this document on Page 1, assimilate it, and put it into action.

In endorsing the document, we congratulate all who took part in its formulation, and pray that its light of reason will angur well for us all spiritually and in living together harmoniously.

We also feel that if the world is to give credit to Pope John XXIII for the infusion of love that sparked Vatican II then Pope Paul VI, in the light of such documents, must be praised for providing the nuts and bolts to make the Council's teachings effective in the world.

To them and to our Jewish brethren, Shalom!

[end]

Original documents
faded and/or illegible



PARTICIPANTS IN INTERRELIGIOUS AFFAIRS COMMISSION MEETING
THURSDAY, FEBRUARY 20, 1975 - 3:00 PM - Room 800-A

✓ BRECHER, WALTER

✓ GERSEN, DANIEL

GREENE, JEROME

✓ KELMAN, KURT

✓ KOHNSTAMM, PAUL

✓ LEIDESDORF, MRS. JOAN

✓ MARGOLIUS, EDWIN

✓ NEAMAN, MRS. PEARSON ✓

SCHIMMEL, MICHAEL

SZABAD, MRS. GEORGE

YASEEN, LEONARD

✓ ZEISLER, RICHARD S.

✓ ZIMET, ESTELLE ✓

✓ *Shane, Norman*



EXCERPTS FROM ADDRESS BY RABBI MARC H. TANENBAUM, NATIONAL
INTERRELIGIOUS AFFAIRS DIRECTOR OF THE AMERICAN JEWISH COMMITTEE,
BEFORE CONFERENCE MARKING TENTH ANNIVERSARY OBSERVANCE OF
VATICAN COUNCIL II

This conference is an eloquent testimony to the historic and enduring impact of Vatican Council II on the improvement of Jewish-Christian relations, for this meeting could not have taken place in this form and with this spirit of candid self-criticism, openness, and friendship had not Vatican Council II set the stage for just this interaction. At the same time, Vatican Council II would have remained a grandiose gesture had not meetings of Christians and Jews taken place during the past decade devoted to serious and systematic implementation of the practical proposals of the Council for uprooting anti-Semitism and every form of hatred and prejudice, and for building solid bridges of human fraternity through academic dialogues and joint cooperation in education and social action programs.

In very large measure, these achievements are the fruit of the brilliant and courageous leadership provided by the American Catholic bishops who spearheaded the adoption by the Vatican Council of the Declarations on Catholic-Jewish Relations and on Religious Liberty, which are the foundation-stones on which all progress in Catholic-Jewish relations have been built. Thanks to enlightened Catholic and Jewish leadership, a great deal of real progress has been made during the past decade in removing the roots of anti-Semitism, anti-Christianity, and racial prejudice in our respective

teaching systems, more progress in fact than had been made during the 1,900 years that preceded this period. But as long as a single hostile or pejorative teaching remains in any of our textbooks or in the minds and behavior of any of our teachers or parents or children, that negativism or rejection of others remains as a fundamental contradiction to the highest professions of our individual faiths and we are morally obligated not to rest until we totally free and clean of any prejudices whatsoever. This consultation is intended as a major collective impetus to push forward this purging and purification process without which genuine human community is ultimately not realizable.

In addition to the tremendous value of the actual findings of our respective textbook studies and human relations programs for teachers and parents and students, quite possibly one of the decisive achievements of our interreligious experience on the American scene is that we have learned how to make pluralism work. We have learned how to instruct a new generation of Catholics, Protestants, and Jews in how to be faithful to one's own doctrines and traditions, and at the same time to develop authentic respect for the faith and religious commitments of others. We have in short developed a model of building community without compromise of our most cherished beliefs. That achievement, which is taken for granted by far too many, may well be the most valuable "export" which we have to share with other nations, peoples, and non-Western religious communities.

The ultimate significance of the improvement of understanding between Christians and Jews, which Vatican Council II advanced so dramatically, is to be appreciated against the reality that we live today in an age of violence, of terror, and of widespread violation of fundamental human rights. There is not a continent on the globe that is not despoiled by terror and violence, by barbarism, and by a growing callousness to human suffering and by threats to human existence itself. At the center of the human crisis today is the fundamental depreciation of the meaning and value of human life itself. The rise in "verbal violence," the staggering increase in murders in America, the proliferation of the arms race and of nuclear weapons on an international scale are all threatening and battering the Biblical affirmation that each human life is created in the sacred image of God and is therefore of ultimate worth and preciousness.

If we are to re-create some moral limits that will inhibit the widespread and growing destruction of human lives, it is essential that Christians and Jews join together with other peoples of conscience in the following ways:

First, Christians and Jews must help engender a national and international attitude of scorn and contempt for those who use violence or who advocate the use of violence. We must work to de-romanticize all appeals to use violence and terrorism as means of liberation or of institutional oppression, since from a moral standpoint, no ends can justify such anti-human means.

Second, Christians and Jews must work to curtail the resort to inflammatory propaganda, especially from international forums which have psychological impact on an international scale. As Prof. Gordon Allport of Harvard University demonstrated in his monumental study, "The Nature of Prejudice," there is an inevitable progression "from verbal aggression to violence, from rumor to riot, from gossip to genocide."

Third, Christians and Jews must work toward educational development and communication among peoples to reduce the abrasive effects of "differences." Differences, as we have learned in the pluralistic experience of America, can be a source of enrichment rather than a threat.

Fourth, Christians and Jews should engage in a massive effort to establish a "new humanism" on a global basis that seeks to restore the Biblical value of the infinite worth and preciousness of each human life that must be appreciated as an end in itself and never as an object of somebody's project or program. We must also engage in an urgent and sustained intellectual and educational effort to elaborate a theology and ideology of pluralism which presupposes the right of each religious, racial, and ethnic group to define itself in its own terms and to be accepted unconditionally by its own self-definition. Christians and Jews have a decisive contribution to make to the building of the ideological foundations without which a stable world community cannot come into being.

Fifth, Christians and Jews should work toward making the economy of each nation as self-sufficient and stable as possible in the sense of not perpetually requiring relief support. Inextricably linked with such an effort is the control of the arms race on an international scale, gun control in America, and a rational reordering of priorities that allows for adequate defense and yet at the same time reallocates some of the billions wasted on arms that should be applied to the crying needs of the hungry, the diseased, and the homeless.

And finally, Christians and Jews should work for the completion of the judicial instrumentalities called for by Article 6 of the Genocide convention in the form of an international penal tribunal for trying those who are accused of genocide attempts anywhere in the world.

"The salvation of mankind," Alexander Solzenyitzhen reminds us, "will depend on everyone becoming concerned about the welfare of everybody everywhere."

MHT:RPR

75-700-103

TO: Members of the International Jewish Committee for
Interreligious Consultations (IJCIC)

FROM: Rabbi Marc H. Tanenbaum, IJCIC Co-Secretary
representing the American Jewish Committee

DATE: December 26, 1974

RE: VATICAN GUIDELINES TO BE ISSUED ON JANUARY 3, 1975: A
JEWISH CRITIQUE

Following is my critique of the proposed Vatican "Guidelines" which I propose as a basis for discussion with members of the Vatican Office for Catholic-Jewish Relations when we meet in Rome from January 7 through 9:

The Guidelines for implementing the Vatican Council Declaration dealing with Catholic-Jewish relations have been promulgated as an internal document for the guidance of the Catholic community, and, as such, it would normally be inappropriate for us to comment on an interior Catholic matter - especially since its contents have not been formally shared with IJCIC prior to their publication.

On other levels, however, it is not only appropriate but obligatory that we clarify our views regarding critical aspects of this document: first, the guidelines make a number of explicit references which constitute value judgments regarding the validity and legitimacy of Judaism and the Jewish people. Insofar as we have accepted the responsibility of representing the interests of large segments of world Jewry, we are morally obligated to assure that the dignity and honor of the Synagogue and the Jewish people are defended

and upheld. Second, Cardinal Willebrands in his introductory note to the Guidelines characterizes this document as "the charter of the (Vatican) Commission for relations with Judaism." The contents of the guidelines are therefore of crucial significance for the future of Catholic-Jewish relations in our lifetime, since it provides authoritative orientation for the Catholic people throughout the world in both their official institutional and interpersonal daily relationships with Jewish agencies and Jewish persons as neighbors and fellow-citizens.

Viewed in their entirety, the Guidelines represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Catholic-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish-Christian understanding and cooperation.

At the same time, it contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience, since these formulations imply a religious "second class" status in the family of faith communities.

The positive features of the Guidelines which we welcome include the following:

a) A reiteration of the explicit condemnation by the Roman Catholic Church of anti-Semitism and discrimination which was first contained in the Vatican Council Declaration on Non-Christian Religions. The re-commitment to the cause of combatting anti-Semitism assumes

heightened importance today in light of current international conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people, and therefore this action is most timely.

b) The appeal to Catholics to recognize that "dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions." In respect of Judaism and the Jewish people that implies, as the Guidelines state, that Catholics seek "to learn by what essential traits the Jews define themselves in the light of their own religious experience." A declaration, if taken seriously, would logically and morally necessitate a coming to terms with the fact that the Jewish people's self definition centers on the critical conviction that God's Covenant with Israel is everlasting and is not subject to termination or substitution by the claims of another faith community. As the Bible declares in Deuteronomy 7: 6-9: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be His own treasure, out of all peoples that are upon the face of the earth.

"The Lord did not set his love upon you, nor choose you, because you were more in number than any people - for you were the fewest of all peoples - but because the Lord loved you, and because He would keep the oath which He swore unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of Bondage, from the land of Pharaoh King of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, who keepeth

Covenant and mercy with them that love Him and keep His Commandments to a thousand generations."

The free election by God of His people explicitly involves not only the Sinaitic Covenant, but the Covenant with our Father Abraham by which the Holy Land was promised to him and to his seed, the people of Israel, until eternity. Any definition of contemporary Jewish religious experience that does not provide for due comprehension and acceptance of the inextricable bonds of God, People, Torah, and Promised Land risks distortion of the essential nature of Judaism and the Jewish people, and would constitute a regression in Jewish-Christian understanding.

c) The charge to implement new understandings in scholarship through the various methods of "teaching and education" is a valuable and needed reinforcement in these vital areas. The abandonment of the false and polemical teachings regarding the alleged collective guilt of the Jewish people for the death of Jesus, of the stereotypes of the Pharisees as the corporate enemies of Jesus, and the so called spiritual decline of Judaism after the first century - all these historic falsehoods which have constituted an incitement to anti-Semitism - must continue to be uprooted as the weeds of prejudice and discrimination. The systematic incorporation of these new insights of contemporary scholarship which have come to a fresh discovery of Judaism as a living reality into all areas of Catholic Education, liturgy, and mass media would constitute nothing less than a revolution in

esteem between Catholics and Jews everywhere.

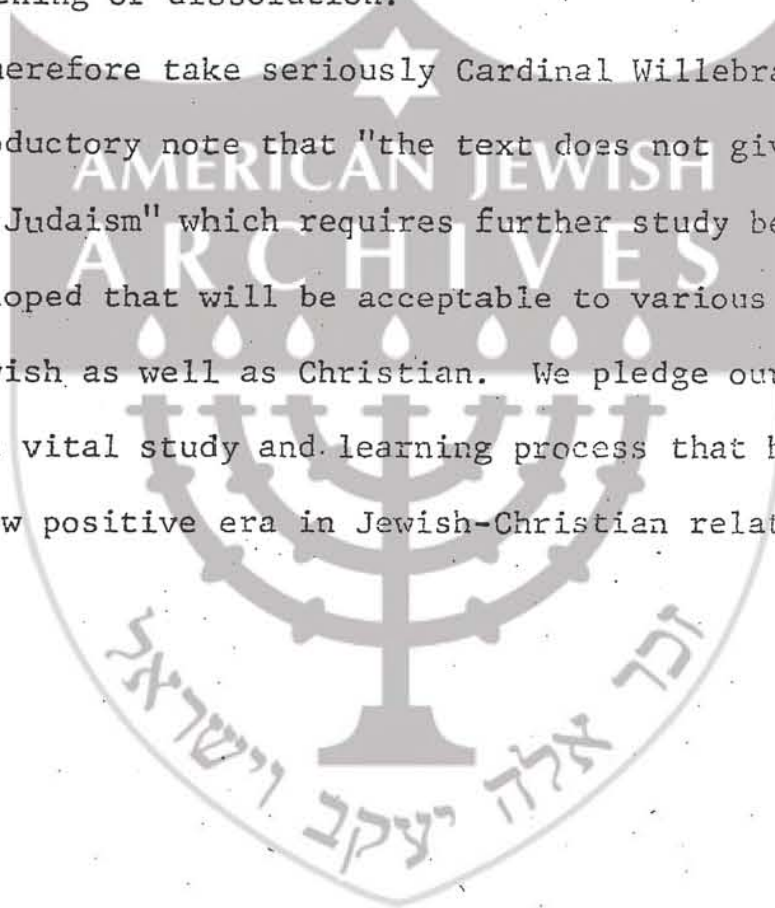
d) The call to joint social action is particularly welcomed at this time when such pressing national and international problems involving so much human suffering require maximum cooperation.

As to the negative features of the Guidelines we wish to make clear the following: While acknowledging the right of Christians to evangelize, the assertion of a conversionary intention within the framework of Guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivations of the entire program. Presupposed in a conversionary approach to the Jewish people is a clear assumption that Judaism is inadequate as the source of truth and value to the Jewish people, and that the election of Israel as a covenanted people has somehow been terminated. Such an assertion, either implied or explicit, contradicts in fundamental ways other positive statements in the Guidelines that appear to recognize the integrity of Judaism in its own terms.

To welcome these Guidelines without making clear that these negations or unresolved ambiguities toward Judaism and the Jewish people are totally unacceptable to the Jewish conscience would be nothing less than a betrayal of God's revelation to Israel and to truth itself. Beyond that, such anachronistic claims, if uncontested, would undermine the authority and credibility of all those great Christian scholars in all denominations, and in a variety of scholarly disciplines, who have been formulating a systematic new

theology of Israel that is congruent with the actual religious realities of Judaism and the Jewish people. This theological development, the most hopeful sign of Jewish-Christian relations in 1900 years, provides the only basis for genuine mutual acceptance and mutual trust between Christians and Jews. We feel strongly that the Guidelines must seek to encourage this development and not contribute to its weakening or dissolution.

We therefore take seriously Cardinal Willebrand's instruction in the introductory note that "the text does not give a Christian theology of Judaism" which requires further study before a position can be developed that will be acceptable to various schools of thought, Jewish as well as Christian. We pledge our every cooperation in that vital study and learning process that hopefully will lead to a new positive era in Jewish-Christian relationships.



GUIDELINES AND SUGGESTIONS FOR IMPLEMENTING THE CONCILIAR DECLARATION "NOSTRA AETATE" (n. 4)

The Declaration Nostra Aetate, issued by the Second Vatican Council on October 28, 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 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 anti-semitism 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 the 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 none the less 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, ⁽¹⁾ while taking scriptural studies into account.

The preceding remarks also apply to 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. Deut. 6:5, Lev. 19:18, Matt. 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 of God (cf. Matt. 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.

(1) 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 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*, 4).
- 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 still 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*, 4).

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.

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 comes up against 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 corner-stone.

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 October 22, 1974, the Holy Father instituted for the universal Church a Commission for Religious Relations with Judaism, *attached* *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 commission wishes to develop this collaboration in order to implement, correctly and effectively, the express intentions of the Council

The Washington Post

TO Marc

RE:

As you requested -



Jewish Leaders Praise Move by Catholic Bishops

By Janis Johnson
Washington Post Staff Writer

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SO WHAT HAVE YOU DONE FOR US LATELY?

by

AMERICAN JEWISH
ARCHIVES

Andrew M. Greeley

FIRST REDACTION



Comments to a meeting of the American Jewish Committee

Washington D.C.

May 12, 1976

WHAT HAVE YOU DONE FOR US LATELY?

Andrew M. Greeley

Let me begin by saying that while I am wearing a Roman collar and sporting my defiant shamrock, I am in no sense speaking as a representative of the hierarchy or of the Catholic Church. On the contrary, I have the distinct impression that a substantial proportion of Catholic church leaders would be delighted if I went away and never came back. Unlike my friend Mr. Michael Novak, I make no claim to speak for millions of either Catholic ethnics or Irish. Thus I represent this evening no more than a constituency of one.

But that never kept an Irishman quiet before.

I propose tonight to make six general observations about Catholic-Jewish relationships in the United States and then refer to five specific "flashpoints."

My first general observation is that it seems to me that on the basis of both the data and my impressions, the general relationship between American Catholicism and American Judaism is excellent--perhaps better than the relationship between the two historic offshoots of the Sinai religious tradition are anywhere in the world. With the exception of New York City, the excellence of this relationship ought to be the context of our reflections. No other comments I make in the course of the evening should be interpreted out of that context. I said, "except New York City" advisedly, because there is, I think, something

potentially very unpleasant in Catholic-Jewish relationships in the New York metropolitan area. I am not a New Yorker, I have never done research on the subject, and I do not trust my impressions sufficiently even to detail them tonight; but it may well be that you have a critical problem in that area.

I would also add that as far as I can see, there is no decline in the overwhelming Catholic support for the American alliance with Israel. My impression is that that support is not based on the moral excellence or justice of Israel's cause (and it would be a mistake for you gentlemen to appeal to that motivation) but is based on the fact that Americans admire the spunk and modernity of Israel and support it strongly because such support is something their Jewish fellow Americans still want very much. Would such support survive another oil embargo? No nation would be wise to try to blackmail the United States of America for very long; they would find it to be extremely counterproductive.

Secondly, I would observe that some of the most exciting scholarly work being done anywhere can be found in the historical, archaeological and theological rediscovery of the Second Temple era. It seems to me that in this rediscovery, scholars are uncovering linkages and connections between the two descendants of Second Temple Judaism that no one would have dreamed possible just a short time ago. Without going into the details, one can now say, I think with some confidence, that Christianity and Judaism, as they exist today, are quite clearly two offsprings of the same fundamental religious traditions and of the same critical religious era we call the Second Temple. Such an insight does not mean that the two offsprings are about to merge, but it does mean that they have far more in common than was previously thought. Indeed, one could go

so far as to say that there are some aspects of the Second Temple era and experience that are perhaps better preserved by its contemporary Christian offspring than they are by the contemporary Jewish one. Such a subject is beyond my scope tonight; I simply want to note and take encouragement from the remarkable scholarship being done by researchers of both heritages in this decisively important period of human history.

Third, I wish to comment that it seems to me when we speak of "Catholic -Jewish relationships" we engage often in the fallacy of misplaced concreteness. For there is no such thing as one Catholic or one Jewish community. Among the six million American Jews and the fifty million American Catholics, there is a wide plurality and diversity of viewpoints, interests, commitments, values, and goals. Some Jews and some Catholics may be locked in angry combat, but it would be a mistake to see that as typical of Jewish-Catholic relationships or to generalize from it to the existence of very serious problems between the two communities. I do not suggest that such combats may not be serious--some of them are; but I am suggesting that they are not necessarily legitimate bases for more generalized diagnosis. Thus there is doubtless an acute conflict between the Catholic Right to Life movement and abortion groups which have many Jews in their membership. The Right to Life movement is not representative of American Catholicism despite its claims to be, and I presume its adversaries who happen to be Jewish are not representative necessarily of Judaism either. The abortion conflict is indeed going on between some Catholics and some Jews, but it is not a conflict between the two communities and I think should not be defined as such.

Fourth, there is emerging in America a "communal Catholic," that is, a Catholic who is loyal to his tradition and heritage--even proud of it--but who does not take the clergy or hierarchy seriously as intellectual, political, moral, or social leaders. You will not be able to understand American Catholicism unless you realize how powerful this tendency is.

Fifth, while generally there are good feelings between the two communities, I am compelled to report that a number of different data sets available to me indicate that pro-Catholic feelings among Jews have declined in the last decade while pro-Jewish feelings among Catholics have either held steady or increased. Hence, at the present time, there seems to be stronger pro-Jewish feelings among Catholics than vice versa. Our data sets do not enable us to explain this change or even to hazard a guess as to what implications it might have for the future. My own personal hunch is that it may be part of the more general phenomenon of scapegoating Catholics that I think has been going on in American society for some time now. It is not a specifically Jewish phenomenon. I would urge, as I have urged before, joint research by representatives of both communities on the subject. (I also think there ought to be joint research on the rather acute problem which I perceive to exist in New York.) I do not expect this joint research will occur, but I would be lax in my responsibilities if I did not at least urge it.)

Finally, I am impressed by the importance of the stylistic differences among American religio-ethnic collectivities. I think all of us for too long bought the melting pot-assimilationist view of things and just assumed that cultural diversity would go away. In fact, many of the

differences persist--some major, some minor--among the ethnic groups in American society; and some of these even minor differences turn out to be aggravating and important without our even being aware of the fact that they are at work. If we have abandoned the assimilationist perspective--and I take it we have--then we must be much more sensitive to the stylistic cultural differences. We must strive to understand them, enjoy them, and to prevent them from prohibiting our conversations and our common work. Let me be more explicit.

Three of the differences that I can talk about I think have been pretty well documented by our research. Jews and Irish Catholics (to take two groups at random) are very different from one another in their approach to expressing affection for children, drinking, and their political participation and I suppose there are some Jewish alcoholics, though I have never met any. But an Irishman who believes that a relaxing evening is not possible without the drink taking and a Jew who is disgusted by anyone who takes more than one drink are going to have a very powerful hidden agenda in their interaction unless they are quite self-conscious about the origins and the nature of these differences. It is not necessary, incidentally, to say that the other style is as good as mine; it is enough to understand why it is different. (Let me add that in this particular area, I am much more likely to be on the Jewish side than the Irish.) Similarly, while Jewish affection for (and anger toward) children are explicit, direct, and forceful, the Irish expression of affection is much more likely to be indirect, circumlocutory, and passive. It does not mean that the Irish

love one another or their children any less than Jews, but we have very different ways of showing it. The Irishman with a Jewish neighbor is likely to be deeply offended by what he takes to be the emotional self-indulgence of the Jewish parent, while his neighbor is likely to be appalled at the Irish coldness with their children. Again, one must make major efforts to avoid value judgments on these subjects and take them into account in our common work and conversations.

Finally, the data show that the typical Polish and Italian approach to solving a civic problem is to call one's precinct captain or one's brother-in-law (who may, incidentally, be one and the same person), while the Jewish and Protestant tendency is to summon a community meeting and form a civic organization. The Irish, hyperactive political types that they are, are likely to engage in both behaviors. The tendency for Jewish and Protestant types to dismiss the personal contact approach to politics as old fashioned and possibly corrupt is, I think, very strong. So, I suspect, would be the Polish and Italian propensity to think the "civic" approach is stuffy, self-righteous, and moralistic. The Irish propensity to think that putting all of your eggs in one participative basket is dumb may well be the strongest tendency of all. Unless we are aware of these stylistically different approaches to political participation, we may misunderstand thoroughly what the other is about.

There are other differences which I cannot document with data but about which I have very strong impressions. First of all, the matter of communication: the Catholic ethnic in general, the Irish Catholic in particular, is prone to indirect, circumlocutory, informal, and soft-spoken communicative style. The Irishman, for reasons having to do, perhaps, with the Penal Times is reluctant to give a direct answer and much prefers

to answer a question with another question or to respond not verbally but with a shrug of the shoulder, a wink of the eye, or absolute silence. The Irishman is likely to make a request very casually and indirectly. The English phrase, "would you ever...?" (as, "Would you ever come to Washington to give a talk?") is the translation of a Celtic phrase (which escapes me). It represents, I think, the strong cultural tendency of the Gaelic linguistic tradition to avoid sharp or abrupt communicative styles. There are no swear words in Gaelic, for example, and when a modern Irish-speaking person wishes to swear he falls back on English words. Indeed, the language does not even have a word for "hello" or "goodbye." One enters the house and says "Peace be to this house"; when one leaves, one says, "Jesus and Mary be with this house." One meets someone on the street and says, "Jesus and Mary be with you"; the response is, "Jesus and Mary and Patrick be with you." (Presumably in the pagan days, there were appropriate deities used in their place.) The Jewish communicative style, as I understand it and as I have experienced it, is rather more direct, to put the matter mildly. My sister the theologian works at De Paul University with two Jewish colleagues (which is a whole other story altogether). She remarked to me once that she felt she had a very difficult time making her Jewish colleagues understand the problems she was experiencing in the environment. I told her, "What you've got to understand is that there are two Jewish ways of talking--loud and louder. Shout at them and they'll hear you." With some effort she learned to shout and now things are much better. Similarly, not so long ago I was having a minor altercation with one of my colleagues at NORC. Not having had much sleep the night before, I did a very rare thing and started to shout at him. He beamed; his eyes lit up, his mouth expanded in a great warm smile.

"You're shouting at me," he said with delight. "You're damn right I'm shouting at you!" I shouted. "How marvelous!" he rejoiced. "You know, in all the years you've known me, this is the first time you've shouted at me."

The idea that shouting at a person could be a compliment until then had escaped me completely. I quickly pointed out to him the important social psychological fact that it takes a lot for an Irishman to work up enough anger to really start shouting, but then when he does, he's likely to remember it for twenty years.

This is anecdotal, of course, though I gather that a lot of people can match the same anecdote. It is a difference about which we must know and understand much more, it seems to me, if we are to get along well with one

I also have the impression that Jewish political and social action is powerfully influenced by guilt rhetoric. I sometimes have been appalled at the highly exaggerated appeal to guilt and personal responsibility for various world problems. In fact, it has always seemed to me that the issues, while serious and demanding great personal concern, hardly involved any personal guilt. I didn't cause it not to rain in the Sahel, for example. The guilt rhetoric seems taken to be for granted and is very effective in dealing with people within the Jewish community. It is, I would hastily point out, however, usually very counterproductive with the Catholic community and particularly within the Irish Catholic community. You can appeal to fairness, justice, decency, generosity with a Catholic audience; but don't try to make us feel guilty for things we did not personally do because it turns us off very quickly. The Irish, for example, may be very likely to feel guilty at having let mother down; indeed, that is a burden of guilt we carry through our lives (I have the impression from some Jewish novels that that may be one

of your problems too), but that is about the only kind of guilt we do feel. Our social guilt is minimal. Mind you, you can get us to be socially generous, but I am suggesting it's a mistake to use guilt to motivate us. It won't work.

I would urge that these and similar stylistic differences are of very considerable importance, that we do not know nearly enough about them, and that they ought to be the subject of joint research. I don't think this research will occur--at the risk of repeating a now familiar theme--but I think it ought to occur.

Let me add hastily that these stylistic differences are matters of degree. There are indirect, soft-spoken Jews and loud-mouthed, direct Irishman, God only knows. But I would at least offer to you as a plausible hypothesis for further exploration that differences in communicative style may be rather more important than we had previously thought.

I now turn to five specific flashpoints. They are not areas where I expect major crises, but they are areas of potential or actual misunderstanding that can occur between individuals and groups within the communities about which we ought to know more and to which I think we should pay more attention. It occurs to me that some of you may well be offended by the points I am about to make. For that I am sorry, because I have no desire to give offense. On the other hand, Rabbi Tanenbaum asked me to come to speak the truth, and honesty compels me to say that from the Catholic viewpoint, at least from the viewpoint of this Catholic constituency of one, these are problems--not great big hairy ones, but nonetheless problems of some importance to which attention ought to be paid.

Let me note very carefully before going on to discuss these flashpoints that I am not speaking about "Jewish traits." I am speaking about behavior that goes on in America's cultural and intellectual elites, some of which is Jewish. I am not saying that all Jewish intellectuals or even a substantial minority engage in the behavior I am about to describe. Nor am I saying that only Jewish intellectuals engage in such behavior. I am saying rather that there are flashpoint problems when some Jewish intellectuals--probably a small minority--engage in behavior which many Jewish non-intellectuals also engage in.

I do not see how I can say it any more clearly. I will grow upset if anyone persists in misinterpreting what I shall now say.

First of all, the white ethnic, blue-collar, racist, hard-hat, chauvinist hawk image has become a favorite whipping boy for the national media, elite and popular. One needs someone to hate, someone to blame for what's going wrong in society, and the middle American and the hard-hat ethnic have become the favorite targets since it is no longer legitimate to blame blacks or Jews. This Catholic ethnic inkblot was not created by Jews, indeed the AJC's ethnic America project has vigorously resisted it. Nonetheless, many of those of both the university and the media world who propagate it are Jewish, and one has the impression that some of them rather enjoy flailing away at the white ethnic bigot. Some Catholics are sophisticated enough not to equate a given Jew who is propounding the ethnic stereotype with Judaism; others are not, particularly when the stereotype looks like an attack on Catholicism as such. There may be a substantial amount of educational work to be done within the Jewish community to make it clear that the stereotype is not only demonstrably false but also counterproductive.

Secondly, there is still substantial discrimination against Catholics, particularly practicing Catholics, at the upper levels of America's elite culture. The national media, certain governmental agencies, many if not most of the great national foundations, and in the finest elite universities, discrimination against Catholics is rife. It is justified by the viciously bigoted argument of Catholic intellectual inferiority, an argument which simply does not admit of refutation even if you have overwhelming data to disprove it. Again, Jews did not create this discrimination and, in the case of the foundation world, are probably almost as much victims of it themselves as are Catholics. Nonetheless, it must be said in all candor that some Jews aid and abet it and continue to propound the myth of Catholic intellectual inferiority. One is hard put to see very many Jews, who have been so vigorous in their criticism of racism and sexism, raising much in the way of objection to anti-Catholic nativism. As more and more younger Catholics begin to move into this world of the intellectual and cultural elites and discover, as Michael Novak did, how strong the nativistic biases are, they will be offended when they see some Jews propounding nativist bigotry and practicing nativist discrimination. Some of the more sophisticated may well be able to distinguish between what individual Jews do and Jewish traits and propensities, others may not.

I could easily make a case that my problems at the University of Chicago were almost entirely the result of machinations of anti-Catholic Jews. The case would be true, although I would also have to add very quickly the fact that almost all of my friends and supporters at the University of Chicago were also Jews who were astonishingly pro-Catholic. I do not think every Catholic who tries to claw his way into the world of the upper academy will be able to say that.

Third, many of the new generation of Catholic ethnics who are now showing up at the best graduate schools of the country are no longer disposed to take a stand of apology and shame over the past and their own heritages. They don't really feel inferior; they don't feel that being Polish, Italian, or Irish is second rate, mediocre, or anything of which to be ashamed. When they learn from a bright, arrogant young faculty member that the conventional wisdom of the liberal upper academy views him and his people with scarcely veiled if unintentional contempt, they are not likely to accept it. There was a generation of Catholic would-be intelligentsia who for one reason or another thought that the only way to make it in the academy was to deny their pasts, their heritages, their religion. They found, as Michael Novak did, that even then they couldn't make it. But the present generation will not go the self-abasement route; on the contrary, they will fight back. And when that smart, arrogant, articulate, self-confident junior faculty member turns out to be Jewish, he runs the risk of stirring up needless anti-Jewish sentiment. Again, one can easily argue, and I would completely agree, that it is not only Jews who propound the stereotype of Catholic cultural inferiority, and by no means do all Jews do so--indeed a majority of Jewish academics do not. I am simply saying that when a Jewish scholar does this to a Catholic student, one has a flashpoint situation.

Fourth, there is a propensity for many non-Catholic scholars to ignore the impressive economic and educational achievements of American Catholics. In fact, our recent research on their achievement, I think, has generally been pooh-poohed if not dismissed by many non-Catholic social scientists. The Poles and Italians, obviously an inferior people, simply couldn't be as successful as the NORC data claim they are. May I say that those are fighting words? More particularly, I think there is a strong tendency among many

Jews to ignore, deny, or minimize the immense importance that the Catholic parochial schools have made to the success and self-confidence of the ethnic immigrants. They overlook completely the fantastic popularity of the inner-city Catholic schools to members of the black community. Black enrollment in Catholic school, most of it non-Catholic, goes up each year by as much as 70,000 or 80,000 students. It is the only educational alternative, the only option for freedom of choice available to most inner-city blacks. Candidly, such a service deserves not to be ignored. Presumably we do not expect and will not get gratitude from the Jewish community for this important social service, but it is time at least to end the pretense that the service is not occurring. I disagree with the content, the tone, and the timing of Cardinal Krol's complaint about Jewish opposition to Catholic schools; and yet I think I understand the feeling. I think that much opposition to Catholic schools is in fact anti-Catholic, and I note that the certified, liberal, card-carrying Jewish intellectual Adam Walinsky thinks the same thing. I am not prepared to say how much of the interminable hectoring about separation of church and state is crypto-bigotry, but some of it surely is; and the nasty, vicious tone of the opposition leaves little doubt that there is more at stake than constitutional principles.

It is, by the way, worth observing that the correlation between Catholic school attendance and the absence of antisemitism is even stronger than it was when we did our first study ten years ago. There seems to be no more effective way of reducing antisemitic feelings than to support Catholic schools. But then that was clear ten years ago too.

In fact, the real enemies of Catholic schools are not their opponents within the Jewish community but the Catholic hierarchy which has lost its nerve. There is, as our recent research shows, more than enough money and willingness to spend it in the Catholic communities to sustain and indeed expand the parochial school system. Cardinal Krol is shifting the blame away from those who ought to bear it when he attempts to blame Jews for the decline of Catholic schools. Quite apart from the question of state aid, one must simply say that one has the impression that a very substantial number of American Jews hate and despise Catholic parochial schools--and systematically ignore evidence about their positive benefits. I will not attempt to explain the reasons for this hatred (I suspect in part it is simply a hatred of Catholicism as such), but tonight I simply wish to make the point that given the strong and, indeed our evidence shows, undiminished Catholic enthusiasm for such schools, confrontation between the strong Catholic support of what we think of as "our" schools and the strong animosity that many (though I dare say not most and certainly not all) Jews feel toward the schools is surely a potential flashpoint in our relationships.

Finally, I wish to say something about the very delicate issue of reciprocity or, more concretely, about the issue of "what have you done for us lately?" An increasing number of American Catholics are beginning to say, "We have gone down the line more than once with you on support for Israel and for freedom of Soviet Jewry. When are you going to do something for us in return? We have been told in response, indeed we have been told by Rabbi Tanenbaum that issues of Israel and Soviet Jewry are issues of such surpassing moral excellence that they are simply not subject to barter, negotiations, and deals. I must candidly say that I think such a response does not indicate

sensitivity to what is being said. No one is suggesting that we do a straight-player trade, Israel for parochial schools. What I am suggesting is that when a relationship begins to be perceived as a one-way street by some of the people in it, there are potential trouble spots.

To put the matter even more bluntly. Why is it that all Jewish issues, and only Jewish issues, are of surpassing moral excellence? Why is it that all of our issues are relatively less important and seem to make no major claim at all on moral concern? Justice for the people of Israel is supremely important but justice for the Catholics in the nasty little colonial regime in the north of Ireland is not. Freedom for Soviet Jewry is of capital concern, but freedom for the Catholic captive nations is not. One is told that Ulster is a very complicated problem and that political realism demands that one give up any hope for liberation of the captive nations. Complexities and realism affect our issues but not yours. I begin to wonder why. I was told once, after addressing (for free) an audience of Jewish women, that the world had a moral obligation to support Israel to expiate for the holocaust. No such moral obligation existed for the Catholic cause in Ulster. I asked her if she had ever heard of the potato famine, and she said no, she had not.

I might also note that I rarely if ever hear it mentioned that many of the peoples in the captive nations suffered holocausts of their own in the early 1940s. Apparently that gets them no points for their cause.

The reciprocity issue is doubtless a complex one, and it is not yet a serious flashpoint if only because there are not very many of us who have

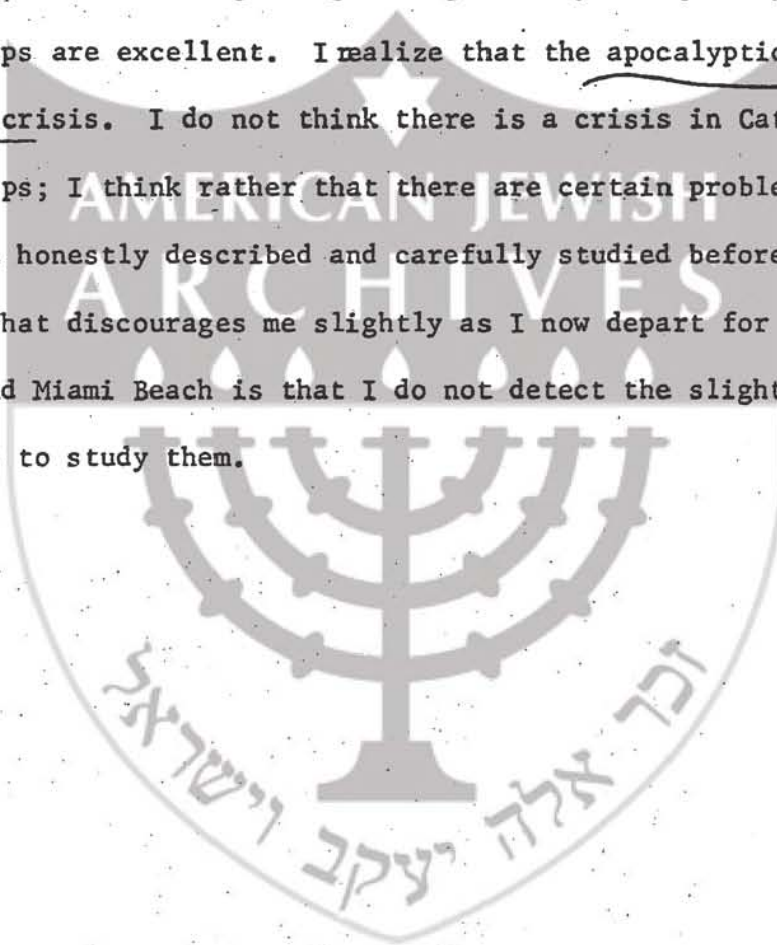
worked long enough in Jewish agencies to have become disillusioned by the fact that loyalty and friendship seems to mean one thing to us and another to you. Granted that this is an understandable difference in style. I would merely submit that it may be a critically important one in years to come.

On the most general level of reciprocity, I should like to politely wonder when American Jews, to modify slightly the question of Norman Podhoretz, will... face their "Catholic problem." There is strong and powerful anti-Catholic feeling in the Jewish community. The empirical evidence shows it, the impressions of many Catholics indicate it, and not a small number of Jews will acknowledge it--though usually off the record. Yet this problem has never been faced publicly and dealt with. Not all, not a majority, not even a large minority of Jews are anti-Catholic; yet some are---unless you wish to argue that Jews alone of humankind are free from bigotry. I think that Catholics have acknowledged the existence of anti-Jewish feeling in the last years since the Council, and have worked against them--though perhaps not effectively enough. As far as I can see, there has been no reciprocity at all from the Jewish side. I wonder if there ever will be.

Catholics have studied their own antisemitism. Jews, as far as I know, have not studied their own anti-Catholicism. I have been monitoring anti-Jewish attitudes among Catholics for ten years (they keep going down). I am unaware of any Jewish scholar who has been monitoring anti-Catholic attitudes among Jews.

If the answer is that we must expiate for the past and you have no need to consider the hatred of the present, then whatever one may say of reciprocity, when one refuses to stand by one's friends, it is almost an inevitable law of human nature that after a while they will not be your friends any more.

I said at the beginning that generally the quality of Jewish-Catholic relationships are excellent. I realize that the apocalyptic style of the AJC thrives on crisis. I do not think there is a crisis in Catholic-Jewish relationships; I think rather that there are certain problems and that they ought to be honestly described and carefully studied before they become serious. What discourages me slightly as I now depart for Washington National and Miami Beach is that I do not detect the slightest sign of willingness to study them.



THE VATICAN, JEWS AND ISRAEL

BY MARC H. TANENBAUM

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(Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, is a leading authority on Jewish-Christian relations. He was the only rabbi in Rome during the Vatican Council's deliberations on the Declaration on Non-Christian Religions.)

Why has there been a mixed reaction in the Jewish community to the recently-promulgated Vatican Guideline on Catholic-Jewish relations?

The answer to that question lies, in part, in knowing something about the behind-the-scenes facts regarding the way in which the document was released, as much as it has to do with a precise understanding of its contents.

The Guidelines were prepared by the Vatican Commission for Catholic-Jewish Relations, appointed by Pope Paul VI in October 1974, and headed by three Catholic leaders who are genuinely sympathetic to Judaism, the Jewish people, and quite possibly, Israel. (They are Cardinal Jan Willebrands, a learned Dutch theologian who is president both of the Commission and of the Vatican Secretariat for the Promotion of Christian Unity; Canon Charles Moeller, a brilliant Belgian philosopher, who is vice-president, and the Rev. Pierre de Contenson, an effervescent French Dominican priest-scholar, who serves as Secretary.)

In recent years, a major struggle for power has taken place between the various branches of the Curia, with the Vatican Secretariat of State emerging with political control centralized in its hands. When the Guidelines on Catholic-Jewish relations were completed, they were sent "upstairs" to the Secretariat of State for approval.

The Secretariat of State "took over" the document, made a number of changes in its text, and then arranged for its world-wide distribution to Catholic hierarchies on a "sub secreto" (secret) basis. The State authorities also set the publication date for Friday, January 3, 1975 "12:00 a.m." (Rome time). That date preceded by three days the long-scheduled meeting between the Vatican Commission on Catholic-Jewish Relations and the International Jewish Committee for Inter-religious Consultations (IJCIC).

The general contents of the Guidelines became known to the Jewish representatives about ten days before their release to the press. When it became clear that some of the contents would become a cause of controversy--especially the studied omission of any reference to Israel's religious and historic meaning to the Jewish people and a contrived reference to the Catholic's need to "witness" their Christian faith to Jews, albeit sensitively--I telephoned Rome to have the publication of the Guidelines postponed. After all, I argued, we were to meet with the Vatican commission three days later in Rome. Why could we not discuss the Guidelines together and find a way to help formulate a text--especially those "sticky" parts--so that misunderstanding and friction

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could be reduced to a minimum, and in order that its genuinely positive features could gain maximum acceptance and thereby really give Catholic-Jewish relations a major push forward?

The answer came back promptly from Rome that postponement of the Guidelines was absolutely out of the question, and that the power to change that decision was out of the hands of the Vatican Commission for Catholic-Jewish relations.

The reason for that arbitrary publication of the text of the Guidelines on the very eve of the Vatican-Jewish meeting soon became abundantly clear. The Vatican Secretariat of State has been actively engaged in its own diplomatic offensive exploring detente with the Arab governments, Moslem nations, and the Moscow-dominated Communist bloc. By publishing the Guidelines three days "erev" the Vatican-Jewish consultation, the Secretariat of State's diplomats signaled a clear and unambiguous message to the Arab-Muslim-Communist world.

Stripped to its essence, that message was: Have no anxiety about the meeting with the Jews next week. Nothing will change in Vatican policy. There will be no moves toward recognition of the State of Israel, for, as you can see in the actual text we are publishing beforehand--which is not subject to modification once it is promulgated--there will not be even a single religious or theological reference to "the holy land." And when the Jewish delegates met with Pope Paul VI on January 10--an altogether warm and "gemutlich" audience--it was the Jewish statement (which I was asked to draft for the Jewish delegation) which referred to the importance of Israel and Jerusalem to Judaism and the Jewish people. The Pope's statement conformed entirely to the Vatican Secretariat of State policy of total silence on Israel, even in spiritual terms.

The Guidelines also communicated a reassuring message to Arab Christians, such as Patriarch Maximos 'Hakim, arch-defender of gun-running Archbishop Capucci and Archbishop George Khodr of Lebanon. These Arab churchmen, and hundreds of others like them throughout the Middle East, have been preaching an unreformed theology that asserts in the classic formulation of 4th century Bishop Eusebius of Cesarea, that Judaism is "preparatio evangelica," that is, the Jewish religion existed solely as a preparation for the coming of Christianity which is now the "true Israel." That triumphalistic version of pre-ecumenical Christianity happens to be a powerful theological support for current Arab nationalism, for if Arabs can succeed in persuading the Christian world that God's permanent election through the Sinaitic covenant with the people of Israel has been invalidated or displaced, then it should easily be able to make the case that the same God's covenant with Abraham to whom the Promised Land was given "forever" can also be cancelled. (Gen. 12)

Prof. David Flusser of Hebrew University, perhaps the greatest authority on the interrelationships of Judaism and Christianity, has written that the reference to "Christian witness" in these Guidelines was not necessary "in principle," and that "it's a pity, a great pity that this passage on mission was included." No such statement appeared in any form in the magnificent 1969 proposed set of Guidelines

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which the Vatican Secretariat on Christian Unity prepared; nor in the 1973 French Bishop's Committee's Declaration on Christian Relationships with Judaism; nor in the 1967 American Catholic Bishops Guidelines.

Indeed, the 1969 Vatican "working document"--had it not been suppressed by the same alliance of pro-Arab political forces and ultra-conservative theologians--would have deserved to be called "historic" for it dealt forthrightly and with intellectual honesty with the fundamental issues that are central to any real understanding between Christians and Jews:

First, it acknowledged that Judaism is a living religion that "endures forever";

Second, it called upon Christians to "ask pardon of their Jewish brothers" for the "persecutions and moral pressures" brought by Christians against Jews across "long generations of painful exile," and "condemned all forms of anti-Semitism";

Third, it stated unambiguously that "all intent of proselytizing and conversion is excluded" in the Jewish-Christian relationship;

Finally, it called upon Christians "to understand and respect the religious significance of this link between the people and the land of Israel."

This 1969 document, and those of the French Catholic Bishops' committee and the American Catholic Bishops, make it abundantly clear that the Catholic church has available to it "the theology of Judaism" that would enable it to put aside once and for always its proselytizing approach to the Jewish people, and to come to terms both spiritually and practically with the momentous importance of Israel as the dominant existential reality in Jewish self-consciousness today.

It is tragic that representatives of the World Jewish Congress and the Synagogue Council of America have found it necessary repeatedly to explain why the Vatican has not found it possible to adopt these enlightened views toward those issues which count most to Jews today. Are Jewish institutional needs and personal careerist publicity so corrosive that Jewish spokesmen become defenders of and apologists for anti-Jewish forces in the Vatican, rather than proud advocates of their people's interests?

When identical problems arose in connection with the "Jewish text" during the Vatican Council II, the American Jewish Committee arranged to send the late esteemed theologian, Rabbi Abraham J. Heschel, to meet with the Pope, literally on the eve of Yom Kippur, in order to remove such offensive conversionary passages, which we succeeded in doing. Ten years later, bureaucrats of the World Jewish Congress and the Synagogue Council, who--truth to tell--are actually theologically illiterate, ganged up to silence the objections of the American Jewish Committee, and cravenly issued a press release in Rome denying that there was any "proselytizing intent!"

The Guidelines of Jan. 3, 1975 does have many good things in it, and they should be welcomed as far as they go, and should be actively implemented. But when compared with how far they should have gone as an act of justice to the Jewish people, the welcome should be--as Prof. Flusser rightly advised--modest and restrained.