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*Preserving American Jewish History*

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## A JEWISH VIEW OF THE VATICAN COUNCIL

(outline)

by Marc H. Tanenbaum

Note: Rabbi Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee, was the only Rabbi present in Vatican City when the Jewish declaration was introduced before the Ecumenical Council. He was consulted by Cardinals, Bishops and Periti (experts) on background issues dealing with Catholic-Jewish relations, an area in which he is recognized as an authority.

1. Opening anecdote: This past September 28, the onset of the Jewish holiday of Simchath Torah ("Rejoicing with the Torah"), 34 Roman Catholic Cardinals from 22 countries almost vied with each other in Vatican City as to who could make the strongest condemnation of anti-Semitism, in discussing a decree on Catholic-Jewish relations at the Ecumenical Council.

Ironically, in this same Vatican City the Jews 600 years ago -- along with their Torah, their Sacred Scrolls of Mosaic Law -- were subjected to humiliating indignities. During the Middle Ages, the leaders of the Jewish community in Rome left their cramped ghetto each year and journeyed to the Vatican to pay compulsory homage to the Pope. They would present a Torah Scroll to the Pontiff, and he would return it contemptuously over his left shoulder with a derogatory remark.

On one such occasion, for example, Pope Boniface VIII (1294-1303) remarked to the Roman Jewish leaders that he acknowledged their reverence for the law but condemned their "misrepresentation" of it. Jewish historians regard that "dialogue" as typical of Catholic-Jewish relations during the greater part of the Middle Ages.

In stark contrast to that "dialogue of antagonism" stands a growing "dialogue of mutual esteem and reciprocal reverence." This is what Archbishop Leon Arthur Elchinger, Coadjutor of Strasbourg, told 2,300 Council Fathers on Sept. 29: "Many Jews today are in their lives authentic witnesses to Sacred Scripture through the practice of Biblical virtues. They study their Scriptures and interest their children in them. Some of us have acquired a better knowledge of our Scriptures from

studying them with Jews. The witnesses of the One God today cannot afford to give atheism the sad example of division. We must be animated with sober humility and reverence for the Jews."

2. This revolutionary change in Catholicism's attitude toward the Jews is crystallized in the text of the Jewish decree, which condemns anti-Semitism, rejects the deicide charge that the Jewish people are collectively responsible for the death of Jesus, and acknowledges the Jewish roots of Christianity. However, this new Catholic look at the Jews and Judaism was reflected also in much of the other Vatican Council discussions, both during the formal deliberations regarding other schemata (chapters) considered in St. Peter's Basilica and in informal cloakroom conversations between Catholic prelates and Jews in Rome and elsewhere. (My conversations with Cardinals Ritter, Cushing, Father John Courtney Murray, Bishop Mendez, etc.)

3. Wide attention on the part of Jews will now be focused on implementation of the decree, involving textbook revisions, liturgical references, teacher training institutes, local dialogues, etc. This is a long-range task, considering that misunderstandings have accumulated over 1,900 years of polemical history.

4. The other acts of the Council affect Catholic-Jewish relations on social and civic levels, and on religious levels:

Social, Civic Implications

A. Basic is the religious liberty decree, which asserts that freedom of conscience is the natural right of every man. (Effect on proselytizing-conversion, now a testy issue in Jewish community; Religion in the Schools).

B. Collegiality

The doctrine that gives increased power to local Bishops, gives them greater freedom to promote dialogues and common civic action between Christians and Jews. (Example: Bishop Weldon of Springfield, Mass, Interfaith TV discussions.)

- C. The revolutionary emergence of the laity as "the people of God," and not as "arms of the Priest," means a greater involvement of Catholics in cooperative projects and social action with Jews as well as Protestants. (Example: Catholic-Jewish lay dialogues in Cleveland and Atlanta; National Council of Catholic Women program of joint action and dialogue with Jewish women.)
- D. Passage of the schema on "The Church and The Modern World" means the Catholic Church and its more than 500 million faithful can become in time a major force for social reform and international peace. (Effect on Jews in Spain and Argentina whose political, economic instability has provided seed-bed for anti-Semitism. Also active Catholic involvement in liberal, international efforts will help overcome charges against Jews who have been "front-runners" in liberal causes of alliance with leftists.)

5. Religious Implications

While the ecumenical movement and the Vatican Council are a response to conditions of the Twentieth Century, they reflect too a profound religious renewal. Jews are substantially affected. First, Catholics are restoring the Hebrew Bible to a central place in religious thought and worship. Just as we hear the phrase, Catholicism is becoming more Protestant and Protestantism more Catholic, so it is true that Christianity is becoming more Jewish. (Quote letter from Benedictine Abbot asking Jewish Bible scholar for cooperation in translating Psalms for Catholic use. Dom Bede Griffiths: Catholic Theology becomes less Greek and more Hebrew.)

6. This new Catholic appreciation for the Jewish people and the Hebrew Bible is reflected in Chapter 2 of the schema, "de Ecclesia," including "Those who have not yet accepted the Gospel are in various ways oriented to the people of God. In the first place, that people to which the Covenant promises were given and from which

Christ sprang, the Chosen People, most dear to God because of the Patriarchs." This was called in Rome the "little declaration on the Jews."

7. The schema on "Divine Revelation" contains a chapter that speaks with great love and reverence for the Old Testament. Nineteenth Century objections, some of which contributed to Germany's anti-Semitism, have disappeared. Already Catholics, non-Catholic Christians, and Jews are cooperating on a "Common Bible." (Quote Cardinal Bea, Koenig.)

8. Jews are by no means unanimous in their favorable reaction to the Council's debates and decisions. Old world memories and a polemical history of 1,900 years cannot be forgotten overnight by some. However, whatever controversy exists in the Jewish community on Jewish activity in relation to the Council reflects the seriousness with which Jews have taken what has been called "the greatest religious event of the Twentieth Century."

# THE DEATH OF A



STUDY MATERIAL ON THE VATICAN COUNCIL'S  
DECLARATION OF THE JEWS

DEPARTMENT OF YOUTH ACTIVITIES  
NEW YORK METROPOLITAN REGION  
UNITED SYNAGOGUE OF AMERICA

## INTRODUCTION

The attitude of the Roman Catholic Church toward Jews and the Jewish religion has received much publicity since the beginning of the Second Vatican (Ecumenical) Council. Jews and non-Jews alike were anticipating eagerly that the princes of the Church will review the ancient myth according to which all Jews are "cursed" for committing deicide.

The third session of this council has ended only a few days ago, and naturally we still do not have an adequate perspective of its declaration on the Jewish and other religions. However, since we believe that in many USY and ATID Chapters there will be discussions on this issue, we felt it to be our obligation to provide our members with some background material.

This study brochure cannot be either complete or correct in all its assumptions. We will do our best to revise it as soon as further developments will necessitate that. But meanwhile, we hope that using the available material our members will be able to reach in their discussions a better understanding of the problems, and of the background to these problems.

Yehuda Shabatay

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TRADITION AND CHANGE IN CATHOLICISM

Excerpts from Zachariah Schuster's article published in the Jewish Chronicle (London) on September 4th, 1964. (Mr. Schuster is the European Director of the American Jewish Committee).

When Cardinal Spellman recently declared before a Jewish audience in New York that he did not know where people got the notion that Christian teaching helped to perpetuate anti-semitism he was, of course, flying in the face of almost two thousand years of recorded history. But when Cardinal Spellman, in the same address, unequivocally rejected the charge of Jewish responsibility for the death of Jesus and proclaimed the common origin and ties which bind Christians and Jews, he gave voice to significant stirrings and changes which have been taking place within the Catholic Church with regard to the attitude towards Jews.

POPE JOHN'S VISION

These stirrings have been growing steadily for a number of years, primarily since the end of the Second World War, and reached a climax in the much discussed Declaration on the Jews which was presented to the Ecumenical Council in November, 1963, and is scheduled to be taken up at the third session of the Council, which is to convene in Rome on September 14th.

There can be no doubt that the process of change within the Church is a fundamental one and is not due only to the vision of such outstanding personalities as the late Pope John XXIII and Cardinal Bea, but also to the deep soul-searchings and new insights on the part of forward-looking elements within the Church in various parts of the world.

These changes have found expression in both deed and word. Ecclesiastical leaders have been sharing more and more platforms with Protestant and Jewish leaders in endeavours to combat anti-semitic prejudices; Catholic personalities and institutions have undertaken thorough examinations of catechisms and textbooks used in Catholic Schools with the aim of eliminating those parts which have given rise to hostile attitudes towards Jews. The recently completed survey of Catholic text-books in the U.S.A., carried out by the Catholic St. Louis University is an outstanding example of such self-examinations. Similar studies are now being planned in other European countries and also in Latin America.

The number of books and publications on Jews and Judaism written by Catholic scholars and theologians has assumed sizeable proportions. The grandiose exhibit "Monumenta Judaica," at Cologne, one of the most impressive visual demonstrations of Jewish custom and ritual through the ages, was organized under Catholic auspices, and its guiding spirit was a young and enthusiastic priest. Never have Catholic periodicals in various countries dealt so eagerly and sympathetically with Jewish themes, theological and historical, as well as with matters of current import, as in recent times. Several church groups in France, Great Britain, Germany and America are devoting almost all their energy to the study of Jewish life and culture.

### SILENT WITNESS

The real drama on the highest level, however, is the role of the Church as a whole in those cataclysmic years when tyranny was running wild and shedding the blood of millions of innocent people against all precepts of religion and humanity, while the Church looked on and, indeed, often gave active support to the evil-doers. Sooner or later the Church had to give, if not an account of its past, at least an answer to the future. Cardinal Bea and others like him feel a compelling need to make impossible once and for all any further identification of anti-semitism with Christianity. Because of this they realized that the work must begin with the obliteration of the notions which laid the basis for such identification.

Another cause is a result of a development which can be described as a "new look at the Old Testament." It is some years now since Catholic Biblical scholarship came to the realization that many of the values long considered typically Christian are rooted and crystallised in the Old Testament and preserved by the teachings of Judaism. The Old Testament began to be considered not only as a forerunner and forecaster of Christianity, but also as a great repository of religious and humanistic principles which are among the basic elements of Christian civilization. The discovery of the Dead Sea scrolls, which demonstrated the growth of Jewish religious ideas in the period immediately preceding the birth of Christianity, and the profound studies in recent years of Biblical texts, have created a genuinely new attitude to historic Judaism. Dr. James Parkes is correct in his persistent view that the real change will come about when Christianity revises its attitude towards the teachings of the Pharisees and post-Biblical Judaism.

The truth of the matter is that, in spite of living side by side with Jews since its inception, the Christian world has remained abysmally ignorant of Judaism as it has developed since the time of the Old Testament. How many Christians, including theologians, really have an understanding of the Talmud, of Jewish mysticism, of Chasidism, of Jewish tradition and lore in its various facets through the last two millennia?

At the same time it should be recognized that the new change is significant, not only because of the urge to eliminate the negative but also because of a real desire to become intimately acquainted with the content of Judaism.

It should be remembered that the newly developing attitude towards Jews goes hand in hand with a general process of renewal and of a desire to make the Catholic Church face the problems of the world of today.

RELIGIOUS TEXTBOOKS  
PRIMERS IN BIGOTRY

Excerpts from an article by James W. Arnold, published in AVE MARIA, National Catholic Weekly at Notre Dame, Indiana, on October 10 and 17, 1964. (Mr. Arnold is an assistant professor of journalism at Marquette University in Milwaukee, Wisc.)

That fresh wind blowing through the Church has uncovered startling objects in some of the dimmer, dustier corners. For the average layman, one of the more shocking was the recent revelation that Catholic high-school textbooks in religion may be helping to turn his child into a bigot.

The evidence was compiled in a study by a Dominican nun-educator at St. Louis University. The investigation was completed in 1961, but details were first announced to the public at the 1964 annual meeting of the American Jewish Committee in New York.

The research was complicated and press reports tended to be sketchy and confusing. The front-page story in the New York Times, headlined, "Jesuits Find Bias in Catholic Books," stressed the negativism uncovered in the textbook treatment of other religious groups, especially Jews and Protestants. On the other hand, the story distributed by the NCWC News Service, carried in most Catholic weeklies, emphasized a different interpretation: "Catholic religion textbooks are overwhelmingly positive in their references toward racial and ethnic groups".

Both reactions are justified by the facts. The emphasis depends on the editor's news judgment. But close examination of the study itself, and conversation with its gifted author, Sister M. Rose Albert, O.P., chairman of the Education Department at Dominican College, Racine, Wisconsin, allows Catholics little room for complacency.

These are the study's crucially significant findings:

1. The references to racial and ethnic groups are overwhelmingly positive, but there are relatively few of them and they tend to be generalized. For example, there is a lack of specific reference to Negro-white relations in the United States today.
2. The references to religious groups are less positive. And there are a disturbing number of negative references, especially when the reference is specific rather than general, and especially in the books of certain publishers.

For example the material of one publisher was 96 per cent positive in referring generally to other religious groups. But in specific references to the Jews, it was only 41 per cent positive, and in references to Protestants, it was 16 per cent negative. A second publisher scored 94 per cent positive in general references, but in specific references was only 6 per cent positive for Jews and 2 per cent positive for Protestants. (Sister's mathematical indices are here oversimplified, but accurately interpreted.)

The figures are startling, because in no instance were references involving official Church doctrine recorded. Negative references included such items as errors in fact, faulty or misleading generalizations, emotionalized terms, or gratuitously negative comments about a group. Some examples:

Since Pilate could not find anything wrong with Christ, he decided to disfigure His pure and beautiful body, so that even the bloodthirsty Jews would back down and say that Christ had enough.

The St. Louis project is one of three self-study programs by American religious groups in the last decade initiated and encouraged by the American Jewish Committee. The AJC, founded in 1906, describes itself as the "pioneer human relations organization, combating bigotry, protecting the civil and religious rights of Jews, and advancing the cause of human rights for all."

A Jewish study is being completed by Dr. Bernard D. Weinryb at Philadelphia's Dropsie College for Hebrew and Cognate Learning. Rabbi Marc Tanenbaum director of the AJC Interreligious Affairs Department, has commented, "In the spirit of Pope John's encyclical, our challenge - which I, as a Jew and a Rabbi, accept and am prepared to respond to, together with my own community which joined hands with yours in this decisive hour of history - is: 'Each should tend not towards what can divide the minds but what can unite them in mutual understanding and reciprocal esteem'."

Behind these investigations by scholars is the growing concern of all religious groups in the mid-20th century to uncover and eliminate the causes of prejudice. The Nazi holocaust in Germany, where millions of Christians rejected the Jews and joined in a persecution of unprecedented horror, was a traumatic experience.

The central question for the textbook studies is basically this: does reference to and comparison with other faith and ethnic (racial, nationality) groups require an unfavorable, prejudicial portrait? The AJC object was to have each group study its own teaching materials from its own religious viewpoint.

The problem, according to Father Robert J. Henle, S.J., is to respect diversity while achieving unity, and to avoid mutual misrepresentation. On this point Pope Pius XII called for a unity, not of uniformity, but of "tolerance and love."

The proper attitude is one of fellowship rather than mere tolerance. The philosopher Jacques Maritain described members of different faiths as traveling companions who should "journey through life - however fundamental their differences may be - good-humoredly, in cordial solidarity and human agreement."

### WHY STUDY TEXTBOOKS?

The basic assumption of all this self-analysis is the sound psychological fact that prejudice is something people learn - they are not born with it. How a child "turns out" depends on many influences, and among them the major ones are home, Church and school. Within the school environment, textbooks are one likely source of misconceptions. As Sister Rose Albert puts it, "They affect the formation of habits of kindness, understanding and love toward other groups - or the opposite of these habits." The bothersome question: do our textbooks correlate with actual Church teaching?

The potential dangers of textbooks have long been recognized. In the past century there have been many textbook surveys analyzing their treatment of slavery or patriotism, United States relations with Great Britain, racial attitudes, etc. In the last decade, school-board battles over text adaptation have been common. One of the purposes of UNESCO has been to examine textbooks of member countries in the hope of eliminating chauvinism and errors of fact.

Typical of recent concern was the case cited in America of the father who suddenly realized his son, a student at a good Catholic high school, was turning into a white supremacist. He examined his son's religious text and found no reference at all to inter-racial justice. He concluded that the boy was receiving little or no formal instruction to offset the hatreds he was exposed to outside the classroom.

According to the psychologist Father Louis Babin adolescence is an age of "crisis" when religious instruction may be enormously helpful in paving the way to maturity - maturity in Faith. Religious texts, moreover, have a halo effect. If material is presented in the wrong way, religion may seem to sanction existing negative attitudes toward 20th-Century Jewish and Protestant neighbors.

The French priest, Father Paul Demann, whose study of references to Jews in French Catholic texts in the early 1950's broke ground in this area, summed up the danger of textbook distortion:

The Jews whom they learn about in the catechism, in sermons, in reading, will be, for many Christians, the first ones and sometimes the only ones they will ever meet. The impression which they receive will determine, for the most part, the opinions and dispositions of heart with which they will approach the Jews who will cross their path...This will be either a feeling of respect and sympathy toward the Chosen People of God, descendants of the saints of the Old Testament, our ancestors in faith...of Jesus, Mary, and the first disciples; or it will be a feeling of aversion and scorn; of secret hostility toward a perfidious, condemned, fallen and cursed people, killers of God....

### SOME GENERAL RESULTS

The study - as already mentioned - encompassed current, most widely used high-school religion textbooks, selected on the basis of the number of dioceses that approved their use in Catholic schools. Here are some of the results:

1. Total references to each religious group were positive, except for one publisher who scored 16 per cent negative for Protestants. But the positive scores were often slight, and the range was startling. (When studying the scores we have to keep in mind that a perfect balance between positive and negative score would produce a score of zero per cent). For example: For Jews, textbooks ranged from 6 per cent positive to 70 per cent positive; for Protestants, from 16 per cent negative to 100 per cent positive, etc.

2. Negative scores showed up frequently in regard to specific groups (e.g., Protestants, Jews) in specific categories of treatment. For example, a volume's over-all treatment of Jews might be positive, but it might be negative in certain sensitive subject areas, such as imputing blame indiscriminately, distorting historical facts, etc.

Thus, one series was positive in total references to both Jews and Protestants, but 100 per cent negative for each whenever it was a matter of historical distortion or correction. Two other series were negative toward every religious out-group in this distortion category, which includes generalizations and unwarranted conjectures. One of these series was also negative to Protestants, Jews and non-Catholics in general in references which merely sought to describe these groups. Still another series had no treatment of prejudice, its causes and results, even in a general way.

3. Racial and ethnic references were more positive than references to religious groups. But racial-ethnic references made up only 15 per cent of the total. Religious references (logically enough in religion texts) accounted for 69 per cent of the total. In short, the books were highly positive toward Negroes, but mentioned them relatively few times.

The general failure to treat the Negro specifically was often acute. Only three books of the 28 in the seven basic series had as many as one or two illustrations showing mixed racial groups in various student activities.

4. Most positive of all were general references to other groups (e.g., all men). But these accounted for only 16 per cent of the total. Apparently, the more specific the reference, the greater the likelihood of bias.

5. Recently published materials were significantly more positive than older texts. Sister Rose Albert feels this points up a need for frequent revision, not mere reprinting of standard texts.

6. Other religious groups were mentioned chiefly when the group appeared chronologically in history as a schismatic or heretical group. This treatment encouraged negative references.

7. The texts were frequently marred by personal emotionalism in references to other religions. Sample: "It frequently happens that many non-Catholic churches are jealous of the greatness of the real Church..."

8. For Jews, negative references were concentrated on, (a) the Jewish leaders' rejection of Christ, (b) the Jewish role in the Crucifixion, (c) comments regarding the Pharisees, (d) the destiny of the Jews.

9. For each publisher, there were more references to the Jewish group than any other. This was expected. As Sister Rose Albert comments, "In the teaching of religion, it is impossible to teach any part of Christian doctrine without reference to the Jews. Not to mention them would mean it would be necessary to omit a treatment of Revelation, the Old and New Testaments, the life of Jesus of Nazareth, the Son of God and the Son of David, and to omit a discussion of the origin of the Church."

The basic problems in the texts are perhaps best revealed in the examples used by Sister Rose Albert to illustrate typical inter-group content. These were some of the negative examples in reference to Jews:

The Jews are the invited guests who refused the invitation and were themselves finally rejected.

Why did the Jews commit the great sin of putting God Himself to death? It was because our Lord told them the Truth, because He preached a divine doctrine that displeased them, and because He told them to give up their wicked ways.

The Talmud contains 12 references to Christ. All of them are filled with hatred of the very name of Jesus. Christ's miracles are not denied but attributed to magical arts which He had brought from Egypt.

The worst deed of the Jewish people, the Murder of the Messiah, resulted in the greatest blessings for mankind.

In time this outside world was to form the greatest part of His Church, after the Chosen People themselves had turned their backs on Christ. The Gentiles came to take the place of the Jews in Christ's kingdom.

This was His first meeting with the "Temple Gang," that is, the Scribes and Pharisees who used religion to build up their own power among the people.

However, when the mob saw this, the chief priests took up a cry that put a curse on themselves and on the Jews for all time: "His Blood be upon us and our children."

Sister Rose Albert also cites many positive passages. Among them:

All men, both Jews and Gentiles, are Christ's sheep; they belong to Him because He has bought them with His precious blood. He died on the Cross to redeem them from sin and hell.

To love one's enemy and to forgive injuries which one has received were lessons hard for the Jews to learn, as they are hard for all of us. (scored neutral)

Because the Jews were God's Chosen People, that is, the only nation in the world which still kept the idea of God and which did not worship idols - He did them a special favor of telling them each of the Commandments they needed to know to reach heaven.

The Jews under the Old Testament had so great a respect for the name of God that no one except the high priest ever spoke it. So earnestly did they strive to observe the Second Commandment that when they had to refer directly to God, they substituted some other word...How many of us allow ourselves the liberty of using the sacred names, especially that of our Saviour, in a manner that betrays the deepest disrespect.

#### WHERE DOES THE BIAS COME FROM?

Textbook authors clearly run into trouble when they use the general term "the Jews" to describe a very small number of individuals who lived in a certain place at a moment in history. The student is encouraged to generalize to all Jews, not only of that time and place, but of all times and all places. ("The playmate of today and the rival of tomorrow are tarred with the same brush" - Pere Demann.) Error is also spread regarding the so-called "curse" on the Jews.

Sister Rose Albert believes these misconceptions are rooted deep in the past, and have often been transmitted unquestioningly from generation to generation. In the library at Dominican College is a 1914 Douay Bible which contains the following chapter introductions in the Book of Isaias:

All Nations shall flow to the Church of Christ.  
The Jews shall be rejected for their sins.

The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.

The name of a child that is to be born; many evils shall come upon the Jews for their sins.

The office of Christ. The preaching of the Gospel to the Gentiles. The blindness and reprobation of the Jews.

The Gentiles shall seek and find Christ, but the Jews will persecute Him, and be rejected, only a remnant shall be reserved.

This Bible, with these non-doctrinal interpretations, is typical of many in homes, schools and rectories. It was published with the approbation of Cardinal Gibbons by P.J. Kenedy. Commentary is attributed merely to "the best Catholic scholars." A Bible published in 1957 has similar annotations.

These attitudes, and others like them, carried over into the textbooks, where they might be embellished by the personal peevishness of the author, say, about Protestant missionary behavior in South America. Probably little of the bias was consciously malicious. But there was scant improvement until recent years when writers became imbued with the ecumenical spirit.

The fact that newer textbooks are more positive is encouraging but does not entirely solve the problem. It persists, according to Father Maher, in the continued use of older, unrevised texts. The problem is also acute in those few situations "where each principal (or teacher) chooses her own books, and decides she'd like to use the same one she had in school..."

The myth of the "curse" on the Jews has been exploded often, but seldom with the vigor of Father Ralph Gorman, C.P., in Sign:

How could a small group, a couple hundred at the most and whipped to a fury by the enemies of Christ, speak for themselves, their nation - and for the generations yet unborn? The meaning of their words was that they accepted responsibility for the death of Christ, not that they called down a malediction on themselves and their children.

They accepted the work of their leaders that Christ had blasphemed, so they had no fear in accepting the responsibility of His death.

The proper theological attitude toward the Jews is perhaps best revealed in the Schema on the Jews under consideration at the Vatican Council. It notes that it is unfair to call the Jews a "deicide people," that the responsibility for the Crucifixion falls on "sinful humanity as a whole." It cites the Church's "bottomless debt to the Jews, among whom the whole preparation for the work of the Redemption was disclosed," and calls on preachers and catechists "never to forget those truths, or to speak contrary to them, and to make every effort to facilitate better understanding..."

#### WHERE DO WE GO FROM HERE?

Sister Rose Albert urges authors, educators, editors and publishers to "possess and show a sincere respect, a reverence when treating of other groups, of their convictions and values. The verbal/pictorial images (presented) will enable students to be witnesses for their separated brothers not their judges. The inter-group materials should help the young Catholic student to eliminate misunderstanding, scorn and resentment...and build for him constructive relationships founded on the essential requirement - charity."

Regarding the Jews, she supports the recommendations of Pere Demann. Among them: texts should "give a true picture of Judaism in the days of Jesus," show the Jewishness of Jesus, His Mother Mary, His Apostles and disciples; state clearly the conflict between Jesus and some of the Jewish leaders; avoid unjustified generalizations; and explain the true cause and significance of the Crucifixion.

Further research, of course, is needed. Sister Rose Albert suggests, among others, studies of materials that her research did not cover (e.g., periodicals), as well as studies of student reactions to the materials and of the inter-group attitudes of teachers themselves.

#### WHAT THE LAYMAN CAN DO

Author Claire Huchet Bishop has made several useful suggestions about the purchase of religious books for children that could be applied equally well to religious textbooks. She recommends that buyers:

1. Read through the book hurriedly to learn the drift of the content approach.
2. Check to see which Gospel is used in telling the story of the Passion. St. John's text (for reasons perplexing to scholars) contains 46 derogatory references to "the Jews." If this text is used, is there an attempt to interpret and explain it?

3. Notice if the setting, country and ethnos are accurately identified as Jewish, and if "the Jews" are mentioned before the sections describing the Passion.

4. Take the trouble to write the author telling him why they did or didn't buy his book.

In addition, Sister Rose Albert says that parents have every right to examine their own children's texts. If the books are deficient in the ecumenical spirit, parents may justifiably raise questions at parent-teacher gatherings.

Above all, she urges that Catholics make a self-examination of their own attitudes toward other faiths and races, attitudes which may perhaps be based on faulty early experiences. To the extent that parents, as well as teachers, "form" their children, they "form out of their own formation."



THE VATICAN COUNCIL AND THE JEWS  
\* BACKGROUND INFORMATION \*

Excerpts from a news bulletin published by the American Jewish Committee - Institute of Human Relations on November 8th, 1963.

The introduction of the Declaration on Jews at the present Vatican Council is regarded as an historic event by Jews everywhere. Unquestionably, the final adoption of such decree by the assembled Church Fathers would be hailed by Jews the world over as a significant turning point in Catholic-Jewish relations.

The Church has expressed its abhorrence of anti-Semitism on previous occasions. In 1928, for example, a decree of the Holy Office, confirmed by Pope Pius XI, condemned "in an especial manner the hatred, namely, which nowadays is commonly called anti-Semitism." In 1938, Pope Pius XI, addressing a group of Belgian pilgrims, declared, "anti-Semitism is a repugnant movement in which we Christians can have no part... Spiritually we are all Semites." In 1958, Pope Pius XII expressed similar views to a delegation of the American Jewish Committee. What is particularly significant about the Declaration is that it strikes directly at the heart of a concept that has served to sanction hatred and persecution across the centuries: the invidious charge that the Jews are a deicide people -- "Christ killers," rejected and punished by God, and burdened with the same guilt in each successive generation. That the charge of deicide has been used throughout the centuries to justify persecution of Jews and indifference to their fate has been acknowledged by Catholic theologians and scholars. Father George H. Tavard has written:

The idea that Jews are cursed because their ancestors crucified the Lord stands in contradiction to the Gospel... It is furthermore opposed to the Catholic doctrine on mankind's collective responsibility in sin... Nevertheless, the idea is still often met with among people who are counted good Catholics. To the mind of anti-Semitic bigots, it even explains a great deal of history. God would periodically "visit" the murderers of Christ and incite them to penance through persecution. All the anti-Semitic excesses of times past and present can thus be cheaply excused. They are freely granted the blessing of Providence... The Church, the Layman and the Modern Man New York: The Macmillan Co., 1959, p.p. 79-80.

Though fully aware that anti-Semitism has various causes - political and economic as well as religious - scholars and social scientists, both Jewish and Christian have long considered the deicide charge a major source of anti-Jewish attitudes. According to these experts, this concept not only encourages stereotyped thinking about Jews, but may actually create an expectation of, and psychological conditioning for, persecution of Jews. Yet the charge is deeply imbedded

in a considerable part of traditional Catholic teaching from the early Church Fathers down and still finds frequent expression in textbooks, sermons and liturgical commentaries.

The AJC has long sought to bring objective, scientific study on the question of prejudice against Jews. One memorandum that was prepared on this topic by the Committee analyzed in detail specific derogatory aspects of some educational materials used in Catholic schools, and formed the following basic issues reflected in several of them:

1. The notion that the Jews are a cursed people, exclusively and collectively responsible for the death of the Son of God.
2. Partiality in the use of the term "the Jews". In many instances, this term was applied to the enemies of Jesus, but not to his friends and followers, though they also were Jews. Often, the collective term, "the Jews" was used in describing situations that actually involved only a few Jewish individuals.
3. Unjust and inaccurate comparisons between Christianity and Judaism. For example, Christianity was often described as a religion of love, Judaism as a loveless religion of law.
4. Invidious use of language, including such phrases as "carnal Jews" and "blood-thirsty Jews."
5. Omission of facts that would serve to mitigate generalized judgments. For example, the Jews of the Middle Ages were described as moneylenders, without the corrective information that they had few other ways of supporting themselves, being barred from the craft guilds and forbidden to own land.

The memorandum pointed to the likelihood that such statements would produce prejudice in the impressionable minds of students. It also pointed to theological and doctrinal sources in Catholicism (such as the Catechism of the Council of Trent). "It was the peculiar privilege of Christ the Lord to have died when He Himself decreed to die, and to have died not so much by external violence as by internal assent...Should anyone inquire why the Son of God underwent his most bitter Passion, he will find that besides the guilt inherited from our first parents the principal causes were the vices and crimes which had been perpetrated from the beginning of the world to the present day and those which will be committed to the end of time.. In this guilt are involved all those who fall frequently into sin; for as our sins consigned Christ the Lord to the death of the cross, most certainly those who wallow in sin and iniquity "crucify to themselves again the Son of God, as far as in them lies, and make mockery of Him" (Hebrews 6:6). This guilt seems more enormous in us than in the Jews, since according to the testimony of the same Apostle: "If they had known it, they would never have crucified the Lord of glory" (1 Corinthians 2:9); while we, on the contrary, professing to know Him, yet denying Him by our actions, seem in some sort to lay violent hands on Him.." (Article IV.)

The second memorandum, entitled "The Jews in Catholic Liturgy" and submitted on November 17, 1961, called attention to certain passages in Roman Catholic liturgy reflecting hostility against Jews, and to even more hostile liturgical commentaries and homilies based upon these passages. The American Jewish Committee's document acknowledged with appreciation recent changes in the liturgy, (such as: the specification by the Sacred Congregation of Rites, in 1948, that the expressions perfidis Judaeis and Judaica perfidia may be translated as signifying simply a lack of faith in the Christian revelation; the elimination of the words perfidia and perfidis by Pope John in 1959, and the subsequent authorization of this change by the Sacred Congregation of Rites.) but expressed profound distress that in liturgical commentaries published in 1947 and 1950 the term "deicide" was still being applied to Jews.

The third document, prepared at the suggestion of the American Jewish Committee by the distinguished theologian, Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary of America, examined tensions between Catholics and Jews from a religious viewpoint, and offered proposals for relieving these tensions. This memorandum was prepared at the invitation of Cardinal Bea, President of the Secretariat for Christian Unity, following an audience granted in Rome in November, 1961 to Rabbi Heschel, Zachariah Shuster, European director of the Committee, and Dr. Max Horkheimer, the Committee's consultant in Germany. It was submitted on May 22, 1962.

These concerns, together with Jewish hopes for constructive action by the Vatican Council, were also communicated to Cardinal Bea during his visit to the United States in March 1963. A meeting between Cardinal Bea and a group of outstanding Orthodox, Conservative and Reform leaders, in their capacity as individuals, was held at the Committee's Institute of Human Relations. Members of Cardinal Bea's entourage and officers of the Committee were also present. The American Rabbis who attended the meeting, under the Chairmanship of Rabbi Abraham Joshua Heschel, were: (on the Conservative side) Rabbi Louis Finkelstein, Chancellor, Jewish Theological Seminary of America; and Rabbi Theodore Friedman, President, Rabbinical Assembly of America.

Cardinal Bea's powerful expression of friendship at the Ecumenical Council is regarded as an effective indication that he and his Secretariate wish to write an end to the animosities of past centuries. It underscores his earlier statement at a "fraternal agape," sponsored by Pro Deo University in Rome in January, 1962: "It is the primordial duty of groups of mankind to unite for the purpose of overcoming hatreds of the past". The American Jewish Committee joins with men of goodwill everywhere in acclaiming Cardinal Bea's declaration as an important step toward that goal.

VATICAN COUNCIL'S STATEMENT ON THE JEWS

ROME, November 20 - The following is an unofficial English translation of the Latin text of the Ecumenical Council declaration on the attitude of the church toward non-Christian religions:

In this age of ours, when mankind is being drawn closer together, day by day, and the ties between peoples here and there are made stronger, the church weighs earnestly her attitude toward non-Christian religions.

One is the community of all peoples, one their origin, for God made the entire human race live on all the face of the earth. One, too, is their ultimate end, God.

His providence, His goodness - of which creation is the witness - His saving design extends to all men. All are meant to be united in their holy city whose light is the glory of God, their city where the nations will walk in His radiance.

Men expect from the various religions answers to the unsolved riddles of the human condition, riddles that move the hearts of men today as they did in olden times: What is Man? What is the meaning, what the purpose of our lives? What is the moral work, what sin? What are death, judgment, and retribution after death? What, finally, is the ultimate, inexpressible mystery which encompasses our existence, which is the fountain as well as the destiny of our being?

DIFFERENCES IN RELIGIONS

Ever since primordial days, numerous people have had a certain perception of the hidden power which hovers over the course of things and over the events that make up the minds of men; some have even come to know of the Supreme Being and Father. Religions, however, that are entwined with an advanced culture have been able to use, in their struggle for an answer to man's great questions, more refined concepts and a more developed language.

In Hinduism, for instance, men try to fathom the divine mystery, expressing it through an inexhaustible abundance of myths and through keen efforts of a philosophical kind: They seek freedom from the anguish of our human condition through ascetical methods, profound meditation and a flight to God, full of love and trust.

Again, Buddhism realizes the radical inadequacy of this changeable world; it teaches a way by which men, with minds devout and confident, seek to liberate themselves through self-denial and inner cleansing, from the fleetingness of things, and to attain a state of lasting quiet.

Other religions, everywhere on earth, counter the restlessness of the human heart, each in its own manner, by proposing ways, that is to say, doctrines, rules of life, and sacred rites.

Nothing that is true and holy in these religions the Catholic Church scorns. For ceaselessly she proclaims Christ "the way, the truth and the life," in whom God reconciled all things to Himself. Having learned of various dispositions toward salvation, she regards with sincere reverence those ways of action and of life, those precepts and teachings which, differ as they do from the ones she sets forth, reflect none-the-less: a ray of action which enlightens all men.

#### Converse and Collaborate

The church, therefore, admonishes her sons that they converse and collaborate with the followers of other religions in order to serve, indeed advance, those spiritual and moral goods as well as those socio-cultural values that have a home among men of other religious traditions.

The church is filled with esteem for Moslems. They adore the one God who exists in Himself and wields all power; they adore the Creator of heaven and earth who has spoken to them; they strive to obey wholeheartedly even His incomprehensible decrees, just as Abraham did, to whose faith they like to link their own.

Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, his virgin mother; at times they even call on her with devotion. Again, they await the day of judgment when God will reward all those who have risen. Furthermore, as they worship God through prayer, almsgiving and fasting, so they seek to lead the moral life - be it that of the individual or that of the family and society - and conform to His will.

In the course of centuries, however, not a few quarrels and hostilities have arisen between Christians and Moslems. Hence this sacred synod urges all not only to forget the past but also to work honestly for mutual understanding and to further as well as guard together social justice, all moral goods, especially peace and freedom, so that the whole of mankind may benefit from their endeavor.

As this synod searching into the mystery of the church, it remembers the bond that ties the people of the New Covenant to Abraham's stock.

#### A BOND TO PATRIARCHS

With a grateful heart, the church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election were already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ - Abraham's sons according to faith - were included in the same Patriarch's call, likewise that her salvation is typically foreshadowed by the chosen people's exodus from the land of bondage.

The church, therefore, cannot forget that she received the revelation of the Old Testament from the people with whom God in His ineffable mercy concluded the former covenant. Nor can she forget that she feeds upon the root of that cultivated olive tree into which the wild shoots of the gentiles have been grafted (Cf. Romans ii 17-24). Indeed

the church believes that by His cross Christ Our Peace reconciled Jews and Gentiles, making both one (Cf. Ephesians ii, 14-16).

The church keeps ever in mind the words of the Apostle about his kinsmen; theirs is the sonship "and the glory and the covenants and legislation and the worship and the promises; who have their fathers and from whom is the Christ according to the flesh" (Romans ix, 4-5), the Son of Mary the Virgin (Romans ix, 4-5). No less does she recall that the Apostles, the church's mainstay and pillars, as well as most of the early Disciples who proclaimed Christ's gospel to the world, sprang from the Jewish people.

Even though a large part of the Jews did not accept the Gospel, they remain most dear to God for the sake of the Patriarchs. This is the witness of the Apostle, as is the utterance that God's gift and call are irrevocable.

#### ALL PERSECUTION CONDEMNED

In company with the Prophets and the same Apostle, the church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve him shoulder to shoulder" (Sophonias iii, 9; Isaias lxvi; Psalms ixv, 45; Romans xi, 11-32).

Since the spiritual patrimony common to Christians and Jews is of such magnitude, this sacred synod wants to support and recommend their mutual knowledge and respect, a knowledge and respect that are the fruit above all, of Biblical and theological studies as well as of fraternal dialogues. Moreover, this synod, in her rejection of injustice of whatever kind and wherever inflicted upon men, remains mindful of that common patrimony and so deplures, indeed condemns, hatred and persecution of Jews, whether they arose in former or in our own days.

May, then, all see to it that in their catechetical work or in their preaching of the word of God they do not teach anything that could give rise to hatred or contempt of Jews in the hearts of Christians.

May they never present the Jewish people as one rejected, cursed or guilty of deicide.

All that happened to Christ in His passion cannot be attributed to the whole people then alive, much less to those of today. Besides, the church held and holds that Christ underwent His passion and death freely, because of the sins of all men and out of infinite love.

It is, therefore, the burden of Christian preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

#### DISCRIMINATION UNFOUNDED

We cannot truly address God, the Father of all, if we refuse to treat some men or other in a brotherly way, even though they are created in His image. Man's attitude toward God the Father and his attitude toward his human brethren are so intimately linked, one to the other, that

Scripture is able to say: "He who does not love does not know God" (1 John iv, 8; 1 John ii, 9-11; Luke x, 25-37).

Thus, any theory or practice that, so far as their human dignity is concerned, discriminates between man and man or people and people, creating a different set of rights for each of them - any such theory or practice is shown to be without foundation.

All men, therefore, but especially Christians, must refrain from discrimination against, or harassment of, others because of their race, color, creed or walk of life. But this is not enough. Treading the footsteps of the holy Apostles Peter and Paul, this sacred synod ardently implores the faithful that they rather "maintain good conduct among the gentiles" (1 Peter ii, 12) and live, if possible, that is, so far as it depends on them, in peace with all men (Romans xii, 18) so that they may really be sons of the Father who is in Heaven.

#### AFTER THE DECLARATION ... REACTION AND COMMENTS:

The overwhelming vote by the Ecumenical Council in favor of the Declaration on Jews was welcomed with satisfaction by major Jewish organizations, and by millions of Jews around the world.

Jewish leaders voiced the hope that the final approval of the Declaration - which will take place probably only in 1965 or 1966 - "will mark the continuation of a process that will contribute to the elimination of anti-Semitism and will lead to better understanding among all peoples."

Although anti-Semitism has various causes, both political and economic, the deicide charge has been long considered a major source of anti-Jewish attitudes.

This charge is based on the assumption that the Jewish people collectively bear special responsibility for the death of Jesus, and therefore are cursed forever. Although this idea was rejected by the church - in principle - more than 400 years ago, it is still expressed - as we saw - by textbooks and in liturgical sources.

There is no doubt that particularly since the Nazi catastrophe some honest attempts have been made by leaders of the church to change the negative attitude towards Jews and Judaism. In 1958 Pope John XXIII ordered the removal from the Good Friday liturgy of references to "perfidious Jews" and "Jewish perfidy", and this was followed by further changes in other ritual texts.

We already discussed studies of religious textbooks undertaken by Catholic groups in this and other countries, pointing out in them expressions of prejudice against Jews and Protestants. Furthermore, we witnessed fine expressions of brotherhood manifested by such organizations as The National Council of Catholic Men, which produced a series on its NBC-TV "The Catholic Hour" devoted to "Prejudice USA". The October 15th 1961 program, entitled "The Chosen People" (available now for private showing) made an impressive appeal to the Christian conscience to combat anti-Semitism.

For the first time in centuries the church has shown good will towards Jews through its official leaders, inviting our representatives to various Vatican functions and conferences, and allowing their representatives to address Jewish organizations.

Perhaps the finest expression of this "ecumenical spirit" was given by the late Pope John, when greeting a delegation of Jewish visitors to the Vatican in 1962 he opened wide his arms and said "I am Joseph, your brother".

No-one can doubt the sincerity and in many instances, even enthusiasm with which the Declaration was handled and passed in its draft form. However, we have to be reminded of several issues in order to evaluate this event properly:

1. Although the forces for a brotherly attitude towards Jews have prevailed, there were powerful officials of the church who were opposed to it. They delayed the adoption of the Declaration for a long period of time, and will probably continue their opposition in the future. There is much pressure applied by leaders of the Arab States, who even threaten with the deterioration of the position of the church and its institutions in their countries. They are supported by conservative forces in the church who claim that any favorable statement on the Jews would amount to sheer heresy, and represent a fundamental change in traditional teaching and interpretation of the Gospels in the New Testament.

2. There are some of us who claim that the anti-Jewish myth has persisted too long to be able to undergo a change. This pessimistic opinion can be refuted - attitudes do change in the course of time, and the best example for it is the position of Jews in the Western world today. On the other hand, we cannot assume that any declaration will bring about immediate changes. Textbooks and liturgy can be re-written in a relatively short period of time, but also teachers, clergymen and parents have to be re-educated which may take much longer and demand far more efforts.

3. Unfortunately, those conservatives who maintain that the deicide charge, and the idea that all subsequent generations of Jews are cursed because of killing Jesus, are expressed in the New Testament, have adequate material at their disposal. The Gospel of Matthew for example, tells how "the chief priests and the elders persuaded the mob to...demand Jesus' execution - Then what am I to do with Jesus who is called Christ?, asked Pilate. 'Have him crucified!' they all cried, - when Pilate realized that nothing more could be done but that there would soon be a riot, he took a bowl of water and washed his hands before the crowd, saying 'I take no responsibility for the death of this man. You must see to that yourselves!' To this the whole crowd replied 'Let his blood be on us and on our children!' " (Chapter 27)

Such statements, naturally, cannot be altered or omitted from the Christian Bible, and thus many more followers of the Christian religions will have to realize that the basic teachings of the church are contrary to any literal interpretations some might give to the above and similar passages. Such important doctrines are: the redeeming compassion of God and the personal moral responsibility of His creatures.

Reading the above material we realize the complexity of the problem even within the framework of the present Jewish-Catholic relations. But in order to have the right perspective of the situation we have to consider some additional elements, too, that have bearing on the position of the church, such as : the massive threat of Communism, the competitive missionary enterprises of Oriental religions, the rejection of Christianity as an outpost of Western imperialism on the part of the newly emerging nations of Asia and Africa, and the corrosive influences of materialism and secularism on church adherents.

But regardless of these or other motives the church may have in her present movement for reconciliation with other Christian and also with non-Christian religions, we must realize the great historical value of her approach to Jews and Judaism. Fortunately this comes at a time when Jews are speaking their minds more than they used to, speaking out of strength as equals. And we are ready to accept the offer expressed so eloquently by Cardinal Spellman, Archbishop of New York, at the 57th Annual Dinner of the American Jewish Committee on April 30th, 1964:

" Last week our New York World's Fair opened. The Fair's motto is one that every man should carry in his mind: "Peace Through Understanding." Understanding is the way to peace. Men are weary of the hostilities of the past. They are tired of the feuding of their forebears. May they all and may we all - Jews, Christians and all men of good will - begin at last to say: Together let us live in peace. Let us try to understand one another better - little by little, step by step, to accept our differences and to respect one another's convictions; to attack prejudice where first we may encounter it, within our own minds and heart. And having conquered it there, let us go forth to work with every man, our brother, for a better, and happier world."

Estelle M. Sternberger—VIEWS ON THE NEWS  
 Tuesday May 19th, 1964—4:55 P.M.  
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Good afternoon: I am Estelle Sternberger who agrees with you that millions of people throughout the world, have read with great interest the announcement of Pope Paul's plan to set up a Secretariat for non-Christians. It was explained that though the Catholic Church will continue its evangelistic effort, of interesting people in becoming members of its faith, the Secretariat for Non-Christians, will ~~avoid~~ <sup>conduct</sup> evangelistic effort. Its purpose will be to conduct a dialogue with the members of other religious groups. The Pope described it as a loyal and respectful dialogue, with no attempt to promote conversion among <sup>members of</sup> non-Christian religious groups. The reporter in The Times raised the question as to whether this proposed classification of Judaism, in the Secretariat for non-Christian <sup>religions,</sup> ~~religions~~ would ~~not~~ be welcomed by World Judaism. The point which the reporter had in mind was whether Jews, accustomed to hearing leaders of Christian bodies, speak of the Judaeo-Christian tradition, and describe themselves as Jews spiritually, because of the Old Testament background of Christianity, would not <sup>welcome</sup> ~~welcome~~ a classification that might appear to nullify the long accepted spiritual relationship between Christianity and Judaism. Many observers will also watch to learn whether this new secretariat would cancel all plans considered in the preceding ecumenical council session, to secure the adoption of a resolution that would erase from the liturgys, or any other source of reference, or from sermons and books, the assertion ~~linking~~ <sup>linking</sup> the Jews with the crucifixion of Jesus. Matters of this type, will no doubt stir comment in the circles of Judaism, with

thoughtful criticism of some aspects of the plan. The leaders of the various groups of Judaism, the Orthodox, Conservative and Reform, may advise against the creation of a Secretariat for non-Christian religions. They may regard it as symbolizing a sub-division in the

world wide field of religion. No religion is likely to accept the classification of a minority religious group, while the Catholic Church stands off as a separate majority group.

It may be pointed out that the Catholic Church will not be a part of a Unity of all Christian Churches. It will not be a matter of the Churches of Christianity in one world-wide organization, and the non-Christian Churches combined in a separate worldwide organization.

Moreover, it seems unlikely that the Moslem Church would accept classification in a Secretariat that embraces the units of Judaism as well as Buddhism and other groups. Today's issue of LOOK

Magazine takes an approach quite different. It does not present the American Christian forces joining hands to form a single organization, to stop anti-Semitism. We are already accustomed

here in the United States to having a National Conference of Christians and Jews. We may be separate in our religious worship and teaching structure, but we consider ourselves equal as

religious forces. It is a conference of Christians and Jews. The Vatican Secretariat for Non-Christian

Christian peoples and religions would be apart from the committees of the Vatican. Read the

Look article on THE CHRISTIAN WAR ON ANTI-SEMITISM, and compare it with the the VATICAN plan

a for the secretariat for Non-Christian religions.



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## "THE CHURCH AND THE COUNCIL : A NON-CATHOLIC VIEW"

### PART IV: "DEPTH THEOLOGY"

May 26, 1963

Speaker: Rabbi Abraham J. Heschel  
Professor of Jewish Ethics and Mysticism  
Jewish Theological Seminary of America, New York City

When Israel approached Sinai, God lifted up the mountain and held it over their heads, saying: "Either you accept the Torah or be crushed beneath the mountain."

The mountain of history is over our heads again. Shall we renew the covenant with God?

In the words of Isaiah: "The envoys of peace weep bitterly:.. Covenants are broken, witnesses are despised, there is no regard for man," (33:7-8)

Men all over the world have a dreadful sense in common, the fear of absolute evil, the fear of total annihilation. An apocalyptic monster has descended upon the world, and there is nowhere to go, nowhere to hide.

This is an hour when even men of reason call for accommodation to absolute evil and preparation for disaster, maintaining that certain international problems are weird, demonic, beyond solution.

Dark is the world for us, for all its cities and stars. If not for Thee, O Lord, who could stand such anguish, such disgrace?

The gap between the words we preach and the lives we live threatens to become an abyss. How long will we tolerate a situation that refutes what we confess?

Is it not true that God and nuclear stockpiles cannot dwell together in one world? Is it not true that facing disaster together we must all unite to defy despair, to prevent surrender to the demonic?

The minds are sick. The hearts are mad. Humanity is drunk with a sense of absolute sovereignty. Our pride is hurt by each other's arrogance.

The dreadful predicament is not due to

economic conflicts. It is due to a spiritual paralysis.

This is an age of suspicion, when most of us seem to live by the rule: Suspect thy neighbor as thyself. Such radical suspicion leads to despair of man's capacity to be free and to eventual surrender to demonic forces, surrender to idols of power, to the monsters of self-righteous ideologies.

What will save us is a revival of reverence for man, unmitigable indignation at acts of violence, burning compassion for all who are deprived, the wisdom of the heart. Before imputing guilt to others, let us examine our own failures.

What all men have in common is poverty, anguish, insecurity. What all religions have in common is power to refute the fallacy of absolute expediency, insistence that the dignity of man is in his power of compassion, in his capacity for sacrifice, self-denial.

Our era marks the end of complacency. We all face the dilemma expressed by Moses: "I have put before you life and death, blessing and curse. Choose life." Religion's task is to cultivate disgust for violence and lies, sensitivity to other people's suffering, the love of peace. God has a stake in the life of every man. He never exposes humanity to a challenge without giving humanity the power to face the challenge.

Different are the languages of prayer, but the tears are the same. We have a vision in common of Him in whose compassion all men's prayers meet.

In the words of the prophet Malachi, "From the rising of the sun to its setting My name is

great among the nations, in every place incense is offered to My name, and a pure offering; for My name is great among the nations, says the Lord of hosts." (Malachi: 1:11). It seems to me that the prophet proclaims that men all over the world, though they confess different conceptions of God, are really worshipping One God, the Father of all men, though they may not even be aware of it.

What will save us? God, and our faith in man's relevance to God.

This is the agony of history: bigotry, the failure to respect each other's commitment, each other's faith. We must insist upon loyalty to the unique and holy treasures of our own tradition and at the same time acknowledge that in this aeon religious diversity may be the providence of God.

Respect for each other's commitment, respect for each other's faith, is more than a political and social imperative. It is born of the insight that God is greater than religion, that faith is deeper than dogma, that theology has its roots in depth-theology.

The ecumenical perspective is the realization that religious truth does not shine in a vacuum, that the primary issue of theology is pre-theological, and that religion involves the total situation of man, his attitudes and deeds, and must therefore never be kept in isolation.

Religious existence has three dimensions.

What are the three dimensions of religious existence? To the eye of the spectator, religion seems to consist exclusively of two components: of ritual and myth, of sacrament and dogma, of deed and scripture. The importance of these components is beyond dispute; the emphasis in different systems upon either of the two only indicates the indispensability of both. To some the truth of religion is in its ritual, to others the essence of religion is in its dogma.

There is a third component, however, which may be regarded as the vital ingredient, and yet because of its imponderable nature it often escapes the eye of the observer. It is that which goes on within the person: the innerness of religion. Vague and often indescribable, it is the heart of religious existence. Ritual and myth, dogma and deed, remain externals, unless there is a response from within the person, a moment of identification and penetration to make them internals. We must therefore distinguish between three dimensions of religious existence: a.) ritual, sacrament, or deed; b.) myth, dogma, or scripture; c.) the inner acts or the moments, the dimension of depth, the intimacy of religion. There are situations in which the dimension of depth is missing: The word is proclaimed, the deed is done, but the soul is silent. There are also situations in which nothing is happening to the sense, but the whole soul is aflame. Some consider the objective performance to be so sacred and effective that the inner component

is of little account. What is the worth of one individual's evanescent response compared with the majesty of a revealed word? Others regard the inner moment as the vital principle, the culmination of existence.

We do not have a word for the understanding of these moments, instants, for the events that make up the secret history of religion, nor for the records in which these instants are captured. Theology is the doctrine of God, but these moments are neither doctrine nor exclusively divine. They are human as well as divine. The Psalms, e.g., are not records of theology. The Psalms are the birth-pangs of theology; their words are plummet-lines reaching into the depth of the divine-human situation out of which genuine theology arises.

Theology has often suffered from a preoccupation with the dogma, the content of believing. The act of believing, the question: what happens within the person to bring about faith? What does it mean to believe? All this is the concern of a special type of inquiry which may be called depth-theology.

The theme of theology is the content of believing; the theme of depth-theology is the act of believing, its purpose being to explore the depth of faith, the substratum out of which belief arises. It deals with acts which precede articulation and defy definition.

Theology declares, depth-theology evokes; theology demands believing and obedience, depth-theology hopes for responding and appreciation.

Theology deals with permanent facts, depth-theology deals with moments. Dogma and ritual are permanent possessions of religion, moments come and go. Theology abstracts and generalizes. It subsists apart from all that goes on in the world. It preserves the legacy, it perpetuates traditions. Yet, without the spontaneity of the person, response and inner identification, without the sympathy of understanding, the body of tradition crumbles between the fingers. What is the ultimate nature of the sacred words which tradition preserves? These words are not made of paper but of life. The task is not to reproduce in sound what is preserved in graphic signs; the task is to resurrect its life, to feel its pulse, so that the life within the words should reproduce its kind within our lives. Indeed, there is a heritage of insight as there is a tradition of words and rituals. It is a heritage easily forfeited, easily forgotten.

We stay away from depth-theology because its themes are not easily captured in words, because we are afraid of vagueness. There is no casuistry of the inner life, no codification of innerness. Yet a life made explicit, a soul efficiently organized, would be devoid of its resources.

Theology is life sculpture, depth-theology like music. Theology is in the books, depth-

theology in the hearts. The former is doctrine, the latter an event. Theologies divide us, depth-theology unites us.

Depth-theology seeks to meet the person in moments in which the whole person is involved, in moments which are affected by all a person thinks, feels, and acts. It draws upon that which happens to man in moments of confrontation with ultimate reality. It is in such moments that decisive insights are born. Some of these insights lend themselves to conceptualization, while others seem to overflow the vessels of our conceptual powers.

To convey these insights, man must use a language which is compatible with his sense of the ineffable, the terms of which do not pretend to describe, but to indicate; to point to, rather than to capture. These terms are not always imaginative; they are often paradoxical, radical, or negative.

Depth-theology warns us against intellectual self-righteousness, against self-certainty and smugness. It insists upon the inadequacy of our faith, upon the incongruity of dogma and mystery. The depth of insight is never fathomed, never expressed. Who can be sure of his own faith? Or who can find Him in the mirror of his concepts?

A story is told of a hasid who was listening to an expert in medieval Jewish scholasticism holding forth a discourse about the attributes of God, setting forth with logical exactness which statements may be predicated of God. After the discourse came to an end, the hasid remarked: "If God were the way you described Him, I would not believe in Him...."

Speculative theology, concerned as it is with achieving final formulations of the ideas of faith, is always in danger of taking itself too seriously, of believing to have found adequate expression in an area in which no words are ever adequate.

As I have said before, the theme of theology is the content of believing; the theme of depth-theology is the act of believing. The first we call faith, the second creed or dogma. Creed and faith, theology and depth-theology depend upon each other.

Why are dogmas necessary? We cannot be in rapport with the reality of the divine except for rare, fugitive moments. How can these moments be saved for the long hours of functional living, when the thoughts that feed like bees on the inscrutable desert us and we lose both the sight and the drive? Dogmas are like amber in which bees, once alive, are embalmed, and which are capable of being electrified when our minds become exposed to the power of the ineffable. For the problems we must always grapple with are: How to communicate those rare moments of insight to all hours of our life? How to commit intuition to concepts, the ineffable to words, communion to rational un-

derstanding? How to convey our insights to others and to unite in a fellowship of faith? It is the creed that attempts to answer these problems.

The insights of depth-theology are vague; they often defy formulation and expression. It is the task of theology to establish the doctrines, to bring about coherence, and to find words compatible with the insights. On the other hand, theological doctrines tend to move on their own momentum, to become a substitute for insight, informative rather than evocative. We must see to it that each has an independent status, a power and efficacy of its own which enables it to contribute something in the co-operation.

And yet, man has often made a god out of a dogma, a graven image which he worshipped, to which he prayed. He would rather believe in dogmas than in God, serving them not for the sake of heaven but for the sake of a creed.

Dogmas are the poor mind's share in the divine. A creed is almost all a poor man has. Skin for skin, he will give his life for all that he has. He may be ready to take other people's lives, if they refuse to share his tenets.

On the other hand, depth-theology may become an impasse, the catacomb of subjectivism. To be a passageway leading from man to man, from generation to generation, it must be crystallized and assume the form of a doctrine or principles. Theology is the crystallization of the insights of depth-theology.

However, crystallization may result in petrification. Indeed, the stability of the dogma or the institution has often taken precedence over the spontaneity of the person.

The vitality of religion depends upon keeping alive the polarity of doctrine and insight, of dogma and faith, of ritual and response, of institution and the individual. Religion degenerates when the spectacle becomes a substitute for spontaneity, when demonstration takes the place of penetration.

It is customary to blame secular science and anti-religious philosophy for the eclipse of religion in modern society. It would be more honest to blame religion for its own defeats. Religion declined not because it was refuted, but because it became irrelevant, dull, oppressive, insipid. When faith is completely replaced by creed, worship by discipline, love by habit; when the crisis of today is ignored because of the splendor of the past; when faith becomes an heirloom rather than a living fountain; when religion speaks only in the name of authority rather than with the voice of compassion—its message becomes meaningless.

The great spiritual renewal within the Roman Catholic Church, inspired by Pope John XXIII, is a manifestation of the dimension of depth of religious existence. It already has opened many hearts and unlocked many precious insights.

great among the nations, in every place incense is offered to My name, and a pure offering; for My name is great among the nations, says the Lord of hosts." (Malachi: 1:11). It seems to me that the prophet proclaims that men all over the world, though they confess different conceptions of God, are really worshipping One God, the Father of all men, though they may not even be aware of it.

What will save us? God, and our faith in man's relevance to God.

This is the agony of history: bigotry, the failure to respect each other's commitment, each other's faith. We must insist upon loyalty to the unique and holy treasures of our own tradition and at the same time acknowledge that in this aeon religious diversity may be the providence of God.

Respect for each other's commitment, respect for each other's faith, is more than a political and social imperative. It is born of the insight that God is greater than religion, that faith is deeper than dogma, that theology has its roots in depth-theology.

The ecumenical perspective is the realization that religious truth does not shine in a vacuum, that the primary issue of theology is pre-theological, and that religion involves the total situation of man, his attitudes and deeds, and must therefore never be kept in isolation.

Religious existence has three dimensions.

What are the three dimensions of religious existence? To the eye of the spectator, religion seems to consist exclusively of two components: of ritual and myth, of sacrament and dogma, of deed and scripture. The importance of these components is beyond dispute; the emphasis in different systems upon either of the two only indicates the indispensability of both. To some the truth of religion is in its ritual, to others the essence of religion is in its dogma.

There is a third component, however, which may be regarded as the vital ingredient, and yet because of its imponderable nature it often escapes the eye of the observer. It is that which goes on within the person: the innerness of religion. Vague and often indescribable, it is the heart of religious existence. Ritual and myth, dogma and deed, remain externals, unless there is a response from within the person, a moment of identification and penetration to make them internals. We must therefore distinguish between three dimensions of religious existence: a.) ritual, sacrament, or deed; b.) myth, dogma, or scripture; c.) the inner acts or the moments, the dimension of depth, the intimacy of religion. There are situations in which the dimension of depth is missing: The word is proclaimed, the deed is done, but the soul is silent. There are also situations in which nothing is happening to the sense, but the whole soul is aflame. Some consider the objective performance to be so sacred and effective that the inner component

is of little account. What is the worth of one individual's evanescent response compared with the majesty of a revealed word? Others regard the inner moment as the vital principle, the culmination of existence.

We do not have a word for the understanding of these moments, instants, for the events that make up the secret history of religion, nor for the records in which these instants are captured. Theology is the doctrine of God, but these moments are neither doctrine nor exclusively divine. They are human as well as divine. The Psalms, e.g., are not records of theology. The Psalms are the birth-pangs of theology; their words are plummet-lines reaching into the depth of the divine-human situation out of which genuine theology arises.

Theology has often suffered from a preoccupation with the dogma, the content of believing. The act of believing, the question: what happens within the person to bring about faith? What does it mean to believe? All this is the concern of a special type of inquiry which may be called depth-theology.

The theme of theology is the content of believing; the theme of depth-theology is the act of believing, its purpose being to explore the depth of faith, the substratum out of which belief arises. It deals with acts which precede articulation and defy definition.

Theology declares, depth-theology evokes; theology demands believing and obedience, depth-theology hopes for responding and appreciation.

Theology deals with permanent facts, depth-theology deals with moments. Dogma and ritual are permanent possessions of religion, moments come and go. Theology abstracts and generalizes. It subsists apart from all that goes on in the world. It preserves the legacy, it perpetuates traditions. Yet, without the spontaneity of the person, response and inner identification, without the sympathy of understanding, the body of tradition crumbles between the fingers. What is the ultimate nature of the sacred words which tradition preserves? These words are not made of paper but of life. The task is not to reproduce in sound what is preserved in graphic signs; the task is to resurrect its life, to feel its pulse, so that the life within the words should reproduce its kind within our lives. Indeed, there is a heritage of insight as there is a tradition of words and rituals. It is a heritage easily forfeited, easily forgotten.

We stay away from depth-theology because its themes are not easily captured in words, because we are afraid of vagueness. There is no casuistry of the inner life, no codification of innerness. Yet a life made explicit, a soul efficiently organized, would be devoid of its resources.

Theology is life sculpture, depth-theology like music. Theology is in the books, depth-

There is a longing for peace in the hearts of man. But peace is not the same as the absence of war. Peace among men depends upon a relationship of reverence for each other.

Reverence for man means reverence for man's freedom. God has a stake in the life of man, of every man.

It was in the spirit of depth-theology that Cardinal Bea announced his intention to prepare a constitution on human freedom for presentation at the next session of the Council, in which the Fathers would be asked to come out emphatically with a public recognition of the inviolability of the human conscience as the final right of every man, no matter what his religious beliefs or ideological allegiance. Cardinal Bea stated further that the axiom "Error has no right to exist," which is used so glibly by certain Catholic apologists, is sheer nonsense, for error is an abstract concept incapable of either rights or obligations. It is persons who have rights, and even when they are in error, their right to freedom of conscience is absolute.

To quote from classic Rabbinic literature: "Pious men of all nations have a share in the world to come," and are promised the reward

of visio Dei. "I call heaven and earth to witness that the Holy Spirit rests upon each person, Jew or gentile, man or woman, master or slave, in consonance with his deeds."

God's voice speaks in many languages, communicating itself in a diversity of intuitions.

The word of God never comes to an end. No word is God's last word.

Man's greatest task is to comprehend God's respect and regard for the freedom of man, freedom, the supreme manifestation of God's regard for man.

In the words of Pope John's Encyclical, "Pacem in Terris": "Every human being has the right to freedom in searching for truth and in expressing and communicating his opinions. . . Every human being has the right to honor God according to the dictates of an upright conscience."

Man's most precious thought is God, but God's most precious thought is man.

A religious man is a person who holds God and man in one thought at one time, at all times, who suffers in himself harms done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair.



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## The Sabbath Pulpit

*In this column the Temple Bulletin presents a series of Sabbath sermon outlines. This sequence of summaries based upon the interpretation of the weekly Scriptural portion will provide our readers with a series of Biblical lessons throughout the season.*

### TO GAIN GENTILE RESPECT

April 18, 1964

Leviticus XVI, 18-34

The recent race relations meeting held in our Temple was a success. The purpose of this gathering was to stir the conscience of the religious leaders of the community on behalf of the Negro. It was a grand sight to see nuns, Catholic priests, and Protestant clergymen in our Congregation, to say nothing of the Bishop who occupied our pulpit. It was a fine thing to have a few hundred people use our facilities in the workshop sessions. Our Christian friends were most appreciative. We are pleased because we want them to think well of us. As a matter of fact, we are so pleased with their favorable response that this has remained or become for some, the main theme of the Conference. Gentile respect was gained. Many Christians think kindly of us and our hospitality, as well they should. Now, we cannot always arrange for such Conferences to be held. Yet, the desire for Christian respect still abides. How, then, can we continue to merit this feeling? As we turn to the Ethics of the Fathers, we find in the writing of Rabbi Elazar some suggestions which may be of help.

**I. DILIGENT STUDY.** Rabbi Elazar advises: "Be diligent in the study of Torah and know how to refute the unbeliever." One might think, what is so unusual about this statement? We know that we stress the intelligent

(Continued on Page 3)

## Calendar of Events

### THURSDAY, MAY 28

Southwestern District Religious Schools Meeting—10:30 A.M.

### SATURDAY, MAY 30

Services—11:00 A.M.

### MONDAY, JUNE 1

Red Cross Sewing—10:00 A.M.  
 Cancer Dressing Workshop—10:00 A.M.  
 Gift Corner—10:00 A.M.-1:00 P.M.  
 Knitting Corner—Monday through Thursday—11:00 A.M.-3:00 P.M.  
 Boy Scouts—7:30 P.M.

### TUESDAY, JUNE 2

Sisterhood Sewing—10:00 A.M.  
 Gift Corner—10:00 A.M.-1:00 P.M.  
 Men's Club Board Meeting—8:15 P.M.

### WEDNESDAY, JUNE 3

Junior Congregation Board Meeting—8:15 P.M.  
 Duplicate Bridge—8:30 P.M.

### MUSIC OF THE SERVICE

SATURDAY, MAY 30

Organ—Elegy \_\_\_\_\_ Gibson  
 Responses \_\_\_\_\_ Naumbourg  
 Hymn—Unveil Mine Eyes \_\_\_\_\_ Belmont

Charles A. H. Pearson  
 Organist and Choir Director

### THE SABBATH PULPIT (Continued)

aspect of life, that we are called the People of the Book. Today in our reading from the second chapter of the Ethics of the Fathers, men more famous than Elazar, i.e., Rabbin Gamaliel, Hillel, Jochanan ben Zakkai, all stress the importance of Torah, the advisability of knowledge. Rabbi Elazar says, however, "Be diligent in the study of Torah." One's approach to Jewish understanding should not be a cram course or something glib. Rabbi Elazar indicates when you know who you are, what you represent, as a result of diligent study, then you "know how to refute the unbeliever." Centuries ago unbelievers were essentially pagans. Today we still have unbelievers of our faith and this is good; it is quite acceptable. All peoples do not have to think as we. But they do expect us to be able to defend our position, our religious point of view. Yea, they respect us when we are able to reply. It is the tragedy of the Jew when he is known as such and cannot respond to the unbeliever of his faith, whether that unbeliever be Christian or even atheist, agnostic, etc.

### II. SINCERITY OF PURPOSE.

Rabbi Elazar hastens to add that knowledge in and of itself is insufficient. He advises us "know too in whose service thou toilest." In other words, when we give ourselves to a cause or to some movement, what is our motivation, whom do we serve? This question of service or motivation is an age old problem. All too often there are those who join some venture merely to project themselves. B. D. Wolf points this out in his "Three Who Made a Revolution." He shows how the Bolsheviks manipulated others, especially the Mensheviks, who were the majority party for their own self-aggrandizement. The author indicates very strongly that a

Stalin was to be found on both sides as he labored not only for the Bolsheviks but also for the Tsarist secret police, so as to further his own interest. We may not be as violent or ruthless as the Bolsheviks but don't we also seek to project ourselves on occasions? How often do we join some movement or worthwhile endeavor to gain attention, to bring our name before the cameras and the newspapers? Rabbi Elazar insists: remember that you should not labor for selfish purposes but for the common good. The enhancement of the cause comes before the self. Our motives should be pure and not selfish.

### III. DEVELOPMENT OF CHARACTER.

Now you might say there is nothing unusual or specifically Jewish in these arguments. Anyone who has a religious point of view should be able to defend it, explain it, and he should serve for the sake of the cause. But Elazar adds, know "who is thy Employer, that will pay thee the reward of thy labor." Through the ages there has been much misunderstanding of our concept of reward. Sometimes we Jews have been accused of being "too earthly" as a result of the Scriptural emphasis of this life. Much is made in early Christianity of the money changers in the Temple. We have suffered from the misunderstanding of Shylock for hundreds of years. All too often when Christians think of the Jew they invariably regard him as a person preoccupied with money lending and trade, all the while forgetting that the Jew was forced into these professions. To the extent that these ideas are real, many rabbis and Jewish laymen recognize that in mixed meetings of Jew and non-Jew, the former will invariably be appointed treasurer. This was true during the recent Conference held here in our Temple. Two of your Rabbis and the Temple

(Continued on Page 7)

WHAT THEY'RE SAYING...

AMERICAN JEWISH

ARCHIVES

A Review of Periodical Literature of Jewish Interest

Prepared by:

Jewish Communal Affairs Department  
The American Jewish Committee

Number 3  
June, 1964

NOTE

The material which follows is a digest of articles concerning Jews and Judaism in recent periodicals. It is prepared bi-monthly by the Jewish Communal Affairs Department of the American Jewish Committee to provide to those within the American Jewish Committee who seek it a summary of current viewpoints on these subjects.

The review attempts to summarize the variety of outlooks which appear in periodicals. None of the points of view summarized herein necessarily represents the opinion of the American Jewish Committee; each expression represents only the views of the quoted author or publication.

The source of each summary is given in the text. The Jewish Communal Affairs Department is unable to provide the full original text of any article mentioned.

## JEWS IN THE UNITED STATES

### American Jewry and Israel

An editorial "The Answer to a Cable" (Reconstructionist, April 17, 1964) applauds the cable denouncing religious fanaticism sent to Israel by American Jewish leaders. The editors lament the fact that Israel has a distorted view of American Jewry -- and conclude that this is because the only effective religious voice heard by Israelis is the Orthodox. They ask the Reform and Conservative movements to counteract this by joining and participating in the Zionist movement.

In "The 'Jewish People Concept'," the editors of the Reconstructionist (May 29, 1964) contend that "the ugly truth is that the State Department has for years, and consistently, fought Zionism and has sought to identify it with subversive purposes. Any opportunity to defame Zionism has been sedulously exploited." The editors appeal for the understanding of the "Jewish people concept" as based on the common history, religion and culture which unite Jews throughout the world. An integral part of this bond is an unbreakable link between Israel and the Jewish people.

### Intermarriage and Jewish Survival

Marshall Sklare writes on "Intermarriage and the Jewish Future" (Commentary, April 1964). He contends that with regard to intermarriage, "the grounds for the American Jewish community's optimism are by no means as firm as they have been assumed to be by laymen and sociologists alike." Dr. Sklare points to the scarcity of research that has been done in the sociological and psychological aspects of the problem. Sklare feels that it is becoming increasingly difficult to view intermarriage as an indication either of personal aberration or social persecution; the old notions about the causes of intermarriage are as outmoded as the causes themselves. Dr. Sklare asks for a more realistic confrontation of the problem. "The defense against intermarriage will soon require an answer to the question: 'What do you stand for when you wish to remain separate?'"

The March 23 issue of Congress Bi-Weekly presents "The Challenge of Intermarriage", a discussion by Rabbis Jung,

Eichhorn and Klein. Rabbi Jung contends that intermarriage is morally unforgivable: it is unfair to the Jewish people - past, present and future, it is unfair to the non-Jew, it is unfair to the institution of marriage. Rabbi Klein discusses "the rabbi's responsibility" and expresses the view that rabbis who officiate at mixed marriage ceremonies are responsible for many intermarriages. Rabbi Eichhorn feels that each intermarriage must be judged in its own light before any value judgments or recommendations can be made.

Three interviews with partners in "Negro-Jewish Marriages" are reproduced from A. I. Gordon's book "Intermarriage" in Judaism (Spring 1964). A high percentage of the few white-Negro marriages in America involve Jews. A common pattern is evident in the three cases presented. The Negro and Jew had a common concern with political or cultural values, all three Jews were in some degree of rebellion against their parents, and the Jews became more serious about their religion in the course of marriage.

Trude Weiss-Rosmarin discusses "Intermarriage and Jewish Survival" (Jewish Spectator, May 1964) and comments that current studies and appraisals of intermarriage in the U. S. concentrate on "bad news for exceptional communities" while the good news about 90% of Americans is ignored. She contends that it is not the quantitative aspects of Jewish survival which should cause worry but the quality of American Judaism and Jewish commitment.

Tom Morgan reports on "The Vanishing American Jew" (Look Magazine, May 5, 1964). He examines the rising rate of intermarriage and the decreasing fertility rate among American Jews. He finds that the crisis is most acute among college-age Jews, particularly in the third generation. Morgan concludes that "if the next generation of Jewish college students is anything like the current crop, it will be made up of young men and women who accept their Jewishness but see no special value in it... they will conclude that Judaism has little or nothing to say to them."

A Reconstructionist editorial (May 1, 1964) asks "Must American Jewry Vanish?" The editors suggest that the current crisis of Jewish identity calls for the creation of organic communities in each major locality and a united body representing American Jewry as a whole. They feel that a viable Jewish

philosophy is also lacking -- one which would give meaning to Jewish life and evoke loyalty and commitment.

Irving Kane takes "A Look at the Jewish Community" (Congress Bi-Weekly, May 11, 1964) and declares that he does not share the "defeatist view" of American Jewry. "American Jewry is neither decadent nor doomed to a sterile assimilation nor in a state of chaos." Kane believes that in America, Jews will ultimately "survive as a religious community or not at all." He suggests that "the unfinished business of American Jewry" is to make sure that our children will want to be Jews.

#### Discrimination Against Jews

C. B. Sherman's "In The American Jewish Community" (Jewish Frontier, April 1964) discusses "Discrimination and Anti-Semitism" Reports released by ADL find that only 10% of the resort hotels and motels in America discriminate against Jews -- a great drop -- and that the vast majority of the Christian community still entertains religious prejudices against Jews. Mr. Sherman believes that the latter disclosure raises serious questions about the value of community relations activities carried on by Jewish agencies.

The ADL Bulletin for April examines the circumstances of "the Jewish Law Graduate" by presenting the results of the Yale-ADL study on hiring practices of law firms with regard to minority group graduates. Although Jewish students face fewer obstacles than they did a generation ago, some discrimination still exists. Jewish law graduates find it more difficult to obtain jobs, face less chance of promotion and earn less starting money than their Christian classmates.

#### Commentaries on the American Jewish Scene

Marshall Sklare writes on "the Development and Utilization of Sociological Research: the Case of the American Jewish Community" (Jewish Journal of Sociology, December 1963) and contends that current sociological research on Jews is strongly influenced by the fact of -- and the feeling about -- Jewish minority status. Dr. Sklare predicts a diminution of anti-Semitism studies and increased emphasis on questions of group adjustment and survival.

In "Identification Without Commitment -- The Jewish College Student Today," (National Jewish Monthly, Spring 1964) Milton Miller finds that most students accept Judaism as a cultural and ethnic identification although they reject it as religious commitment. Therefore, says Miller, Judaism must be presented as an intellectual and philosophical discipline, rather than an institutionally-oriented phenomenon.

M. Tumin detects "Conservative Trends in American Jewish Life" (Judaism, Spring 1964). He is of the opinion that the Jews in America "don't stand for anything more valuable than anyone else stands for." In the ensuing discussion, Michael Wyschograd agrees that American Jewry has increasingly manifested conservative tendencies but feels that if conservatism is the view that more modest goals do much more good, "then I am glad that American Jewry has learned to recognize a good thing when it sees one." Harry Schwarzchild feels that "very much the same kind of Jewish involvement is continuing at the present time -- as in the past."

The editor of the Jewish Spectator, Trude Weiss-Rosmarin, says "The People Must Be Told" (April 1964) and suggests that it is time for the leadership of American Jewry to emulate American democracy. The only hope, she says, for a healthy American Jewish community is "disclosure of the cankers that consume our strength." In the May issue of the Jewish Spectator, Miss Weiss-Rosmarin pleads for better programs to "stimulate the tens of thousands of gifted young Jews who will be the intellectuals of tomorrow."

Joachim Prinz, President of the American Jewish Congress says that in "Facing Our Jewish Tasks" (Congress Bi-Weekly, May 11, 1964) "a new approach is needed, a new ethic required, a new definition wanted of what it is to be a Jew." On the issue of civil rights, he comments that "if justice and equality cease to be of vital Jewish concern, then Judaism has lost its own vitality."

In "Who Will Teach Torah?" (Reconstructionist, May 15, 1964) the editors comment on the increasing shortage of Jewish professional personnel which they view as one manifestation of the lack of unity in Jewish life.

### The Yiddish School

Saul Goodman writes on "The Future of the American Jewish Secular School" (Reconstructionist, May 29, 1964) and suggests that the Yiddish secular segment of the American Jewish community inaugurate a large-scale educational and cultural effort among young Jewish intellectuals.

Chana Faerstein gives the reader a "'Portrait of the Artist' as a Young Jew" (Reconstructionist, May 29, 1964) -- a picture of the "folkshule" and its proliferations -- kindergarten, mitlshul and summer camp. The folkshule generated a Yiddishkayt that was a striking conglomeration of the secular and the traditional. "It was the spirit in which.. subjects were taught, the ideological commitment of the teachers and the bright receptiveness of the students, that gave the shule its special grace."

### Religion in the Schools

A. M. Heller presents "A Reply to the Lubavitcher Rabbi" (Congress Bi-Weekly, May 25, 1964) who advocated that non-denominational prayers be permitted in the public schools. Heller comments: "any amendment intended to delimit the exercise of religious freedom in accordance with the conscience of every citizen strikes at the heart of the U. S. Constitution!"

In "Shared Time - the Solution of King Solomon?" (ADL Bulletin, May 1964) Sol Rabkin reports on the disagreement within and between the major religious groups on the issue of shared time -- which permits parochial and other private school pupils to take some of their courses in public schools. The author feels that "the experiment carries potential hazards to the child as well as to the educational system as we have known it."

## ZIONISM, ISRAEL AND THE MIDDLE EAST

### Israel's Social, Political and Economic Life

G. Gersh looks at Israel, "The Big Small Country" (Commonweal, April 17, 1964). The author views the presence of Jews in Israel as a "dire necessity." Israel is a "peculiar" country; "man-made, created in defiance of hostile odds and even probability, so small, yet looming vastly in the hatred, or solicitude of every country in the Western world; set in the Middle East, yet not Levantine; precariously based, save in a confidence born of fierce experience and desperate will."

Pinchas Lapide discusses "German Youth in Israel" (Hadassah Magazine, March 1964) and tells of the thousands of young Germans who visit Israel yearly to tour and work; many as members of "Operation Symbolic Penance." The same issue contains an article on "The Israeli Woman - Yesterday and Today" and relates that Israeli women today are women first -- the pioneer days when women fought to live and work like men are over.

"The Story of Solel Boneh - From Cooperative to Industrial Empire" is detailed by E. Kleiman (Midstream, March 1964). Solel-Boneh, which, until it was dissolved in 1958 was the largest single firm owned by the Histadrut (the General Federation of Labor in Israel) carried on vast entrepreneurial activities and functioned as a large-scale employer. In 1958, Histadrut reasserted its ultimate authority over the concern which for many years had been subservient to it in name only.

Nechemia Myers examines "Israel's Demographic Dilemma" (Jewish Frontier, March/April 1964) and points to the fall in the Israeli birthrate, particularly in contrast with rising births among Israeli Arabs. Israel would be well advised to remember that the number of Jews in the Middle East will always be small in comparison with the number of Arabs, says the author. But "Israel cannot have it both ways -- Western thought and Eastern birth rate."

Jack Cohen gives a "Jerusalem Report" (Reconstructionist, April 3, 1964) and discusses "Africans in Israel." African students have attacked discriminatory practices in Israel as well as inhospitality and ignorance of African culture. However, the

author feels that a basic reservoir of good feeling exists on both sides and this will aid the achievement of greater communication.

Saadia Gold examines "The Kibbutz Today" (Reconstructionist, April 17, 1964) and concludes that "it is a living social and economic entity subject to change" and more vital and viable than it was a decade ago. Although the kibbutz faces several crises and difficulties and its prestige is somewhat reduced, many young people are still attracted to its ideals.

"The Bene Israel and M'Dinat Israel" is the topic of an article by Ida G. Cowan (Reconstructionist, April 17, 1964). She discusses the circumstances surrounding Indian Jews when they emigrate to Israel. They are told that they are not true Jews and may not marry the children of other Jewish groups. The author shows that the Bene Israel did keep the Jewish law in India and intermarried at a minimal rate. She expresses her chagrin at the second-class treatment of Indian Jews in Israel.

Moshe Bar-Natan commemorates a "Knesset Milestone" (Jewish Frontier, April 1964) and comments that "not the least extraordinary feature of Israel's parliamentary life (is) that this unsatisfactory system has, in effect, turned out so well." The utter failure of attempts to establish parties on a communal basis is especially remarkable.

Eliezer Whartman discusses Israel, "Where Life 'Ends' at Forty" (Congress Bi-Weekly, May 11, 1964) and suggests that Israel might be better off "if she took some of the emphasis off the young and gave an even break to the older generation." Immigrants over forty are regarded as too old to be given preference in job placement and too young to be eligible for social security.

### Religion in Israel

Trude Weiss-Rosmarin discusses "Israel's Fossils" (Jewish Spectator, April 1964), the hardships imposed on Israelis by the State-established Rabbinical Courts and Rabbis. She asks that immediate action be taken to "uproot this great evil."

Moshe Bar-Natan analyzes "The Rabbinic Elections" (Jewish Frontier, May 1964) and points out that there is great confusion in Israel between three separate spheres -- judicial, political and religious. He contends that the people will not submit to constant encroachments on their freedom -- especially those occasioned by political intrigues and ultimatums. Nevertheless, he feels that the great majority of Israelis want to avoid an irrevocable split. Bar-Natan advocates leaving things alone for the time being, in an attempt to foster mutual understanding and tolerance.

### Israel-Arab Relations

E. Lahav reports on "The Jordan Lifeline to the Negev" (Hadassah Magazine, March 1964). He says that Israel needs water to make the Negev livable and she cannot wait because she has suffered through six years of drought. Israel is currently attempting to increase her water supply by tapping the waters of the Jordan within the quota of water assigned to her by the ill-fated Johnston Plan -- to which the Arab League agreed in principle. The author is of the opinion that, out of self-interest, Jordan will prevent an extensive Arab diversion of the Jordan River.

Yigal Allon, Israel's Minister of Labor, presents "Some Suggested Solutions" for "The Arab-Israeli Conflict" (Journal of International Affairs, April 1964). He suggests that Israel is more interested in averting a war than in winning one. In order to avert war "a reasonable balance of forces, moral pressure on both sides to prevent them from going to war, refusal to submit to economic blackmail and understanding of the needs of the victim of aggression are all ways in which the end of one of the greatest tragedies of our times may be brought nearer."

## WORLD JEWRY

S. M. Lipset examines "the Study of Jewish Communities in a Comparative Context" (Jewish Journal of Sociology, December 1963) and contends that to focus on the study of Jews alone is to commit the moral sin of ethnocentrism -- which will also result in erroneous conclusions. Efforts to study the Jew in the Diaspora should be defined as a special part of comparative sociology.

World Jewry (March/April 1964) presents a debate on "Human Rights - Are They Illusion or Reality?" On one side, E. J. Cohn contends that the Universal Declaration of Human Rights has not had and was never intended to have any practical effect. Perhaps, he suggests, something more modest could have achieved better and more immediate results. F. L. Biasloff opposes this view; he feels that the European Human Rights Convention has proven that the lead given by the U. N. Convention can produce tangible results. The Universal Declaration is relevant as a standard accepted by the international community.

### The Soviet Union

E. Litvinoff reviews the situation of "Jews in the Soviet Union" (Hadassah Magazine, March 1964) and concludes that despite the 'thaw' in Soviet society, Soviet Jews know that for them "certain things are still as firmly excluded from the range of approved ideas as they ever were." He relates that in Moscow the young people went "wild with enthusiasm over the poet who wrote 'Babi Yar'" and that "in Soviet synagogues the poem was read as a prayer."

The Editors of World Jewry (March/April 1964) discuss "The Soviet Union and the Jews" and insist that the situation of Soviet Jewry should not be made an issue in the Cold War. They call for a "frank and uninhibited dialogue" between Soviet leaders and World Jewry on this matter.

### The Washington Conference on Soviet Jewry

In "American Jewry Unites in Behalf of Soviet Jewry" (Reconstructionist, April 17, 1964) the editors contend that the only solution available to Soviet Jews is emigration. They feel also that despite the success of the Washington conference,

American Jewry "cannot rely upon ad hoc conferences to translate into action the spiritual unity of the Jewish people."

C. B. Sherman's "In The American Jewish Community (Jewish Frontier, May 1964) deals with "The Conference on Soviet Jewry". Sherman points out that current Soviet treatment of the Jews is even more restrictive than that enforced in Stalin's time. Today, all Soviet Jews, not only the intellectuals, are suspect. The Washington Conference succeeded in placing the Soviet Union on the defensive, says Sherman. Now the 24 organizations participating must see to it that the decisions are implemented.

### Germany

Nathan Perlmutter presents excerpts from his "German Diary" (Midstream, March 1964) written during a recent visit. In a series of vignettes, he portrays a schoolroom principal who still retains traces of anti-Semitism, a charming intellectual count who turns out to have been a Nazi, and Herr B. who yearns fondly for "the good old days of 1936." On the credit side, he notes the score of young Germans whom he saw at Bergen Belsen: "Not all have made an accommodation, some remember and can't forget and teach their young."

The April Encounter is a special issue on "Germany." Such eminent persons as E. P. Gooch, Edward Shils, Louis Halle, Arnold Toynbee, George Lichtheim and George Steiner review and examine various aspects of contemporary German life and their relation to the destruction of German democracy in the Nazi era.

Norman Birnbaum reports on "Stirrings in West Germany" (Commentary, April 1964) and says: "the old Germany is gone; the new one, however, has not yet taken shape." He further observes that anti-Semitism "neither began nor ended with Hitler, only the Jews are gone. Millions of Germans still retain the pestilential attitudes to men and the world that are fundamental to anti-Semitism."

Nora Levin continues her recollections of "Encounters in Munich" (Jewish Frontier, May 1964). She points to the ambiguity and guilt that grips every Jew in Germany and remarks that even the Israelis there are not exceptions. She observes that the walls between Germans and Jews -- as well as between Jews and Jews -- are quite ineradicable.

### The British Isles

Chaim Bermant writes on "Much Ado About Leeds" (Jewish Quarterly, Spring 1964) and expresses the view that not only Leeds but all of the larger Anglo-Jewish provincial communities leave one with an overwhelming impression of "emptiness." The author feels that English Jewry is in the midst of a process of "deculturation"; as the Jew assimilates he loses much that is noble in his own culture without acquiring anything worthwhile outside. "Anglo Jewry is quietly perishing behind a windfall of cheques."

The Jewish Quarterly (Spring 1964) continues its series "On Being English and Jewish - Replies to Our Enquiry." In this issue, Mr. Hamburger, a Jew who received a Christian education, relates that his Jewishness is "not an obvious or simple matter" but feels that indirectly his poems "must reflect the peculiar way (by Nazism) in which my Jewishness was brought home to me." He views the current prominence of Anglo-Jewish writers as a result of the fact that "these have now become sufficiently assimilated to produce work of interest to the country as a whole."

S. J. Goldsmith examines "The Crisis in Anglo-Jewry" (Congress Bi-Weekly, May 25, 1964) -- the conflict between Dr. Israel Brodie, ultra Orthodox Chief Rabbi of the British Commonwealth, and Dr. Louis Jacobs, who insists that the Torah must be subjected to evaluation by scientific methods. The author comments: "Inquiry seems to be perfectly all right with Orthodox Jews, provided the inquirer was great enough a man and lived eight centuries ago."

Dan Jacobson examines "Jewish Writing in England" (Commentary, May 1964) and states that "the Jewish contribution to English writing has been as meager as it is because the Anglo-Jewish community has not yet found any role for itself, as a community, to play in the life of the country as a whole." He further contends that there has been no place in closed, rigid English society for the Jews.

### South Africa

The editors of The Jewish Frontier (April 1964) discuss the current situation "In South Africa" and conclude that anti-Semitic outbursts in that country will not deter South African

Jews from their espousal of racial equality.

H. Bloom presents "A Jew in South Africa - A Jewish Writer's View" (Jewish Quarterly, Spring 1964) and contends that Jews in South Africa are notable for their passive acceptance of apartheid rather than resistance. "The idea that Jews predominate in the opposition to Dr. Verwoerd is pure myth. It gives me no pleasure to destroy this myth. I would have been happy to say that South African Jews, as a community, are taking a leading part in eliminating one of the ugliest social sores from the face of the earth."

### Sweden

Fred Werbell looks at "Jews in Sweden" (Jewish Life, March/April 1964) and finds a well-organized and well-functioning Jewish community. A great deal of money is spent and much time expended by outwardly assimilated Jews for various Jewish needs. The author poses the question: can this Jewish community continue to exist in a meaningful fashion?

### JEWISH RELIGION

In Part II of his article "The Secular Jew in the Modern World - The Image in the Mirror" (Jewish Quarterly, Spring 1964), P. G. Reti contends that Judaism is in a state of decay because none of its organized forms have relevance today. He comments: "it is surely the arch-paradox of modern Judaism that its own decay is the very means by which creativeness can arise."

Rabbi Daniel Davis asks "Do We Need A Missionary Movement?" (American Judaism, Spring 1964) and discusses the Jewish move to the suburbs and its implications. The author notes the loss of congregational membership and pleads for a plan to win the unaffiliated in a conscious organized way.

Robert Gordis calls attention to the affinity between "Judaism and Religious Liberty" (Jewish Education, Spring 1964), for both recognize the hegemony and sovereignty of the human conscience. The Hebraic world view is fundamental to democracy

as the precursor of the idea that religious liberty is the only sure foundation of a free society.

In "Catacombs and Khazars" (Commentary, May 1964), Milton Himmelfarb points to a possible role for the Jewish religion in the new nations of Asia and Africa. "The Jewish Bible speaks directly to the colonial oppressed, and the history of the Jews -- persecuted but triumphantly surviving their persecutors -- is a history that Africans and Polynesians want for themselves."

An editorial "The Non-Orthodox Must Show the Way" (Reconstructionist, May 15, 1964) points to attempts at religious coercion by Orthodox leaders throughout the world. The editors ask that Reform and Conservative Jews adopt the principle of pluralism in Jewish life; "recognition of the legitimacy of other viewpoints."

#### JEWISH MUSIC

Eric Werner writes on "The Role of Tradition in the Music of the Synagogue" (Judaism, Spring 1964) and concludes that there is continuity in the musical tradition of the synagogue. "The immutable word of Scripture...has guarded and preserved the genuine elements of Jewish musical tradition."

Igor Kuchinsky, in "Music is Torah" (Jewish Spectator, April 1964) says that Jewish composers of this generation should apply themselves to the task of creating music with roots in the Biblical past and attuned to the harmonies of the present."

#### ANTI-SEMITISM

Stanislav Andreski presents "An Economic Interpretation of Anti-Semitism" (Jewish Journal of Sociology, December 1963) and contends that anti-Semitism varies differentially with the ratio of Jews to the total population. Andrewski concludes that while economic conflict is not a necessary condition of ethnic and racial animosity, it is a sufficient condition.

The words of the famous poet, Heinrich Heine, on "Shylock" are reprinted in April's Jewish Spectator. Heine discusses "The Merchant of Venice" and its implications for anti-Semitism. Heine comments that Jews were barred from all other trades, and so were forced to become the merchants and bankers Christianity disdained. "The world compelled them to be rich and then hated them for their riches."

An editorial "The New Anti-Anti-Semitism" (Reconstructionist, May 29, 1964) cautions that in the process of correcting errors of the past, Christian leaders must be careful not to rewrite history. The editors decry a tendency to whitewash previous generations of Christians.

"The Christian War on Anti-Semitism" by Arlene and Howard Eisenberg (Look, June 1964) tells of a new tide surging through Christendom which has reached to its summits of leadership. Despite "The Deputy" and periodic revivals of the deicide charge, ecumenism is running strong and anti-anti-Semitism is becoming a tenet of the Christian faith.

Herbert Bronstein, in "Catholics and Jews and Jesus" (Jewish Frontier, May 1964) argues that our good relations with Christians must not depend on any attitude of ours toward Jesus in some kind of quid pro quo arrangement. Whether Christianity can rid itself of anti-Semitism is a test not for Judaism, but for Christianity.

#### THE NAZI EXPERIENCE - AND AFTER

"In the Land of the Absolute - Girlhood in Austria" is an autobiographical memoir by Eva Kollisch (Midstream, March 1964) Eva recalls her life in an assimilated Austrian-Jewish family whose values and pretensions she detested, in the early days of the Hitler regime. She relates that "more and more we looked at our Jewishness as having a significance beyond all accident -- we now began to revel in our uniqueness."

Shlomo Katz' "Notes in Midstream" (Midstream, March 1964) discuss "6,000,000 and 5,000,000" -- two aspects of the Nazi massacre of the Jews: the apathy of American Jewry with regard

to the horrible fate of their European brothers and the inability of European Jewry to resist their oppressors. On the latter issue, he comments "we witnessed not only the extermination of a large part of the Jewish people, but also its paralysis in the face of danger."

Ernst Papanek tells the story of "The Boy Who Survived Auschwitz" (Saturday Evening Post, April 11, 1964) -- the story of Emil Geisler who somehow managed to escape Auschwitz and emigrated to Israel. But, the author finds, among the survivors there is a universal sense of guilt over the fact of their survival. There can be nothing for Emil unless he is absorbed, and yet Israel has not yet been able to absorb him. The story of Emil shows that "nobody is quite that adaptable, that resilient, that indestructible."

Herman Langbien's "The Nazi Criminals Stand Trial" (World Jewry, March/ April 1964) insists that the trials must continue -- not out of revenge for those murdered at Auschwitz -- "but because we need a healthy basis on which a generation may grow up with clear concepts of human rights and justice." The trials may help the German public to rediscover a morality which judges crime regardless of where and against whom it is committed.

Gerhart M. Reigner looks at "The Christian Churches and the Jews" (World Jewry, March/April 1964) and finds that the Nazi holocaust helped to make many Christian scholars and leaders aware that a fundamental re-examination of Christian attitudes toward Jews was imperative. He feels that the Vatican Council has opened a new era in interfaith relations and predicts that we may adopt an attitude of cautious optimism about the adoption of the Schema on Jewry.

S. D. Unsorfer discusses "Resistance" (Jewish Life, March/ April 1964) and says that the tragedy of our people was that we were "a scattered minority, a hated people, a nation persecuted and demoralized -- prepared for eventual annihilation without any means of resistance or defense." The author decries the role of "armchair revolutionists" such as Arendt and Bettelheim who have "raped" the memory of our martyrs in the interest of "sales appeal."

SPECIAL TOPICS OF JEWISH INTEREST

Eichmann in Jerusalem

Partisan Review (Spring 1964) presents "More on Eichmann," a series of replies to Mary McCarthy's article on Hannah Arendt's controversial book. William Phillips appears to sum up the results of letters from such distinguished personages as Dwight McDonald, Marie Syrkin and Irving Howe. "I am bewildered and saddened by the confusion so many intelligent people have brought to issues that were clearer before they were so energetically and triumphantly clarified. A historical disaster has been transformed...into a journalistic occasion."

AMERICAN JEWISH  
ARCHIVES

JEWISH HISTORY

Jacob Lestchinsky asks "Do Jews Learn From History?" (Jewish Journal of Sociology, December 1963). He finds that, surprisingly, Jews exhibit two trends: a remarkable collective memory and a tendency to forget recent experiences. He sees American Jewry as "drunk with democracy" and says that we may yet see political and economic blessings turn into a national curse.

Isaac Franck discusses "Teaching the Tragic Events of Jewish History" (Jewish Education, Spring 1964). He regards the catastrophic view of Jewish history as a post-Emancipation phenomenon -- only after the Jew began to live in two worlds did he begin to accept the non-Jew's image of his people. He suggests that teachers point out that other groups have had similar experiences and that according to the findings of contemporary social science, prejudice lies in the eyes of the beholder, not the victim.

Prepared by Joyce Klein  
Jewish Communal Affairs Department  
The American Jewish Committee

JK:ls  
June, 1964



**THE AMERICAN JEWISH COMMITTEE**

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y. • PLaza 1-4000 • Cable Wishcom, New York

November 13, 1963

Dear Colleague:

On November 4, I sent you a memorandum by A. M. Sonnabend, President of the American Jewish Committee, and a reprint from the New York Times which described the highlights of the events relating to the Vatican Council and its proposed action on a schema repudiating the accusation of "deicide" against the Jewish people, abjuring anti-Semitism, and reaffirming Christianity's indebtedness to Judaism and the Jewish people.

As you know by now, this past Friday Augustin Cardinal Bea introduced the decree to the 2,400 Council Fathers. We are informed by the European Director of the American Jewish Committee, Mr. Zachariah Shuster, who has been in Rome throughout these eventful weeks that the decree may be discussed and voted upon during this second session.

In light of the historic importance of these developments, it seems to me that Rabbis can make a particularly useful contribution by preaching sermons during the next week or two in which these events can be interpreted to our people in their proper historic and religious significance. The enclosed background memorandum and the reprint of my article in the New York Herald Tribune may provide some helpful source material upon which you may wish to base your sermons. Public expressions of tribute to the late Pope John XXIII, Pope Paul VI, and Cardinal Bea, if made available to the press in your community, would make for a constructive contribution to a positive atmosphere between Catholics and Jews in your community.

Would you please send me copies of the sermons, articles, or news clippings that may appear in connection with your public statements? With warmest good wishes.

Cordially,

*Marc H. Tanenbaum*  
Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Dept.

MHT/ps

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Rabbi Marc H. Tanenbaum, director of the Department of Inter-Religious Affairs of the American Jewish Committee, spoke to student groups and visited with students and faculty at Dominican College Tuesday.

Left to right are: Sister Rose Albert, chairman of the education department at Dominican; Rabbi Tanenbaum; Carol Russo, Kenosha; Diane Ziegler, South Milwaukee and Paul Deuster, 2412 Webster St. —JOURNAL-TIMES PHOTO

## Rabbi at Dominican Hails Catholic Stand on Jews

The Vatican Council's Friday declaration on the Jews was termed "a revolutionary moment in nineteen hundred years of encounter between Christians and Jews," an American Jewish leader said Tuesday at Dominican College.

Rabbi Marc H. Tanenbaum, Director of the Department of Inter-Religious Affairs of the American Jewish Committee, praised the council document, which says that Jews must never be considered cursed or specially blamed for the crucifixion of Christ.

**Fostered Contempt**  
crucifixion of Christ.

**Fostered Contempt**  
"This has been a moment whose full significance I don't think any of us can begin to understand," Rabbi Tanenbaum said.

The rabbi attributed the history of Jewish persecution to a historical and theological tradition of holding Jews collectively responsible for the death of Christ, and the companion tradition of contempt fostered by early church fathers.

Early Christians, he said, were received by the Romans as "just another Jewish sect." Judaism was a favored religion in the Roman Empire at that time, he said, and when Christians sought favor as a separate religion they were told to go to the Jews of which they were a part.

### A Roman Act

Church fathers concluded that Christian minds had to be turned away from Judaism in order for the church to achieve independence, Rabbi Tanenbaum said, "and a process of separation set in."

He said Christian teachings of contempt for Jews led to the historical teaching of the role of the Jews in the cruci-

fixion. "Pontius Pilate was made a heroic figure and the Jews were made the villains of the piece."

This, he said, in the face of the fact that crucifixion was forbidden by Jewish law.

"The crucifixion was a Roman act," Rabbi Tanenbaum said. "There are no grounds for the repeated refrain in St. John's Gospel that it was the Jews who did it."

"The good figures in the Passion become Galileans," he said. "The sole Jew stands

out as Judas, who betrayed Christ for 30 pieces of silver."

Anti-Jewish teachings became part of the culture of Western civilization and "impregnated the climate of the Western world with an attitude that said Jews were outside the human community," Rabbi Tanenbaum said.

### Explains Jews' Image

He quoted St. John Chrysostom, most famous of the Greek fathers, who preached in Antioch and was later Bishop of Constantinople as saying: "A synagogue is a brothel—Jews are pigs and goats, a plague on the community."

Those teachings became part of the culture and are still with us, the rabbi said.

A Jew's business success, in men's minds, somehow has something to do with his Jewishness, he said. It's because he's sly, or sharp or cunning. But a Christian is successful in the same business because of his Yankee ingenuity.

Jews are the victims of a polemical history, Rabbi Tanenbaum said, "and it's affected all of us in very profound ways."

Our response to Christian anti-semitism," he said, "has been a conscious or unconscious Jewish anti-gentilism." The word "Jew," said with a leer, has its counterpart in the Jewish "goy," which, he said, has epitomized Jewish defense against anti-semitism.

### Praises Catholic Leaders

"It is to the eternal glory of Pope John XXIII and Augustin Cardinal Bea (chairman of a subcommission on Christian-Jewish Relationships of the Secretariat of Christian Unity) that the Church has decided once and for always

to make up its mind," and to resolve the contradictory traditions of love and understanding and contempt for the Jews that have existed side by side throughout history.

The talk was sponsored jointly by Dominican College and Kalman Klein Lodge of B'nai B'rith of Racine. More than 300 persons heard the talk in the college library.

Earlier in the day Rabbi Tanenbaum addressed two groups of Dominican College students. About 200 heard his remarks.

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**THE AMERICAN JEWISH COMMITTEE**

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December 3, 1964

TO Hanna F. Desser  
FROM Buenos Aires Office

1. Following your suggestion the Instituto has sent a message to Antonio Cardinal Caggiano, Primate of Argentina and President of the Permanent Commission of the Argentine Episcopacy. The message was sent on Nov. 26th to Rome and it reads as follows:

Your Eminence:

On behalf of the Argentine-Jewish Institute for Culture and Information we write to Your Eminence with regard to the Scheme on Judaism approved by the Ecumenical Council.

We happily recall that early this year a delegation of our Institute agreed with Your Eminence in sharing hopes for the approval of the Scheme on Judaism in general lines, as it actually happened with the help of Your Eminence and the Argentine Catholic Hierarchy.

As we stated once and again, the above mentioned paper will strengthen the brotherly bonds between us and at the same time will contribute decisively to enlighten minds, pacify hearts and pave the way for a common action of all the believers in one God.

The final approval of the Council that will have to wait for the Fourth Session to be proclaimed, carries within a historic contribution by all means unique in its importance.

We now affirm again our strong determination to contribute from our part to eliminate any misunderstandings, frictions and harshnesses that might hinder the fecund dialogue and understanding between different souls.

We believe that work should be started at once, here and now, in our country, with a feeling of responsibility imposed by the fact that both the Catholic Hierarchy and ourselves are on the ground of full agreement to

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start a new stage in the broad field of human relations.

A thoroughly renewed Cathecism along the lines emphasized by the Council's last provisions, will bring about exemplary relations among both spiritualities. We are all deeply convinced that in such a way we are all working for human dignity within the single community of the peoples, as called upon by the afore mentioned Scheme of the Ecumenical Council.

Yours very truly,

Signed: Mario Schteingart, President;  
Mauricio Kurchan, Secretary General.

2. The Instituto has once more instituted the two-yearly Literary Contest that bears the name of the late famed Argentine-Jewish writer Alberto Gerchunoff. The Contest is intended for books published in Argentina during 1962-63 on subjects dealing with the contributions made by the immigrants to the moral and material development of the country. The winner will be awarded a silver medal and 40,000 pesos in cash. The Jury is composed of representatives of top literary organizations and the National University.

On the occasion of the 75th anniversary celebration of the arrival of the first Jewish farm settlers, the Instituto has also just established the "Gregorio Wertheim Award" for rewarding <sup>yearly during</sup> five years those works and publications that might contribute to the solution of agricultural problems in the country. There will be a first prize consisting of a Honorary Degree and 75,000 pesos in cash and a second prize consisting of a Honorary Degree and 25,000 pesos in cash. The first deliverance of the awards will take place on books appeared in 1962 and 1963.

Best wishes,

*Hanna F. Desser*

December 8, 1964

Judith Hershkopf  
Joel Olander

Dialogue

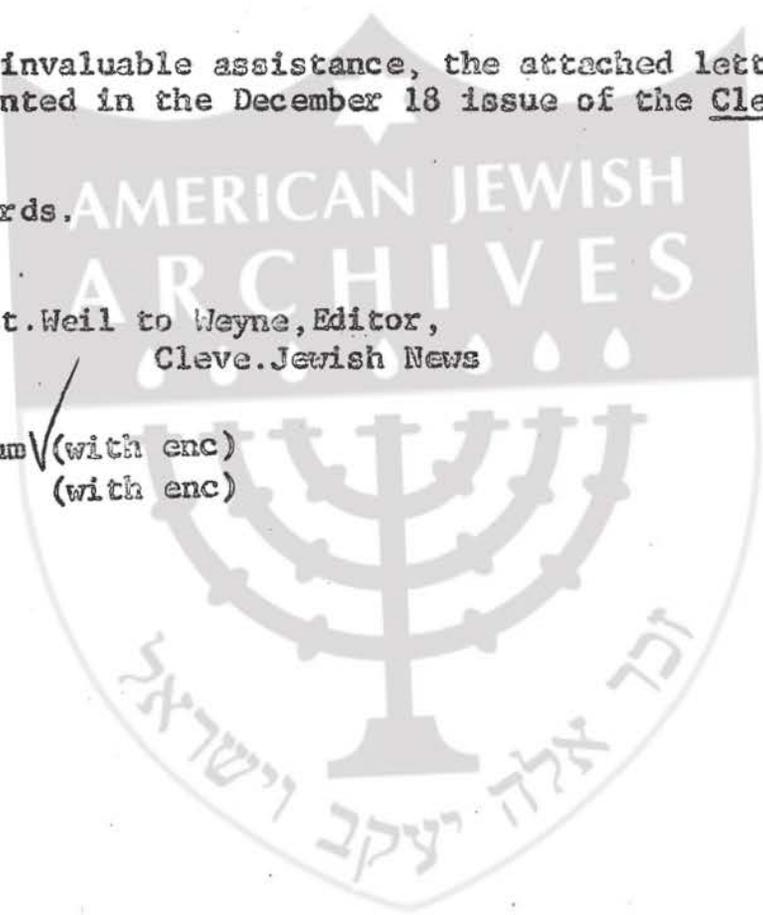
Thanks to your invaluable assistance, the attached letter was prepared. It shall be printed in the December 18 issue of the Cleveland Jewish News.

Thanks and regards.

jo/k

enc:cc 12/10 let. Weil to Weyne, Editor,  
Cleve. Jewish News

cc: M. Tanenbaum ✓ (with enc)  
I. Terman (with enc)



December 10, 1964

Mr. Arthur Wayne, Editor  
Cleveland Jewish News  
Film Exchange Building  
Cleveland, Ohio 44114

Dear Mr. Wayne: **AMERICAN JEWISH**

It was with great interest that I read Rabbi Werblowsky's article on interfaith dialogues in the November 6 issue of the "Cleveland Jewish News". This was of special interest because the Cleveland Chapter of the American Jewish Committee has pioneered in the development of such groups. Our program originated about four years ago with a group of eight couples of the Catholic and Jewish religion. The original group is still meeting regularly and now includes several Protestant couples. In addition, several new groups have been formed and are meeting regularly.

Our discussions are confined to one topic in each meeting, and are designed to bring out areas of both agreement and disagreement. The objective is not to sell one's ideas, but rather to understand conflicting views. One of the most interesting features of these discussions has been the wide differences of opinion held by members of the same religious groups.

Topics discussed have ranged from moral values and religious services to parochial education, ghettoism, and birth control.

It is true that these discussions have not been restricted to religious questions only, but this area has received attention, and we can assure Rabbi Werblowsky that this is considerably more than a good fellowship society.

With specific regard to some of the points which he raised, we offer the following comments:

1. While there is much in Dr. Werblowsky's article with which one can agree, we feel that he has loaded his argument with a too narrow interpretation of what is meant by "dialogue".

The dialogue process, as we have experienced it here in Cleveland, is not the medieval theological disputation in which Jews were forced to defend their faith against the attacks of Christian theologians, but on the contrary it is exactly that striving for "decent human relationships and mutual understanding" that Dr. Werblowsky affirms should be "a matter of course among civilized men of good will". Dr. Werblowsky claims that "to understand our neighbors and to be understood by them should be part of common human morality. . .". We have found that our dialogues, involving candid and friendly discussion between Christian and Jewish lay people--none of us theologians--has been an effective instrument in helping to bring about this understanding. Dr. Werblowsky may claim that this isn't really "dialogue", it is only conversation. But in point of fact, such organized conversations, which are taking place in many communities in the U.S. and helping Christians and Jews to meet and understand one another better, are frequently referred to as dialogues, whether they meet Dr. Werblowsky's definition or not.

2. While it is true that those who have participated in the dialogue process here in Cleveland are not theologians, it is not true that our counterparts are "priests and monks. . . people who live the most extreme form of religious life, celebrate mass everyday, read their breviary, and generally are first-rate theologians". In fact, they are very much like us, representing a broad range of religious piety, knowledge and training. For Dr. Werblowsky to presume, as he clearly does, that all the Christians who meet in dialogues are crack theologians, and all the Jews are religiously illiterate and secularist is completely inaccurate, and it is an insult to many learned and devout rabbis and laymen who have become involved in this kind of activity.
3. Dr. Werblowsky sets up two extremes: At one end, he places genuine theological dialogue which must be carried out by Christians and Jews each having a full measure of religious devotion and knowledge. At the other end, he conceives "a friendly, tolerant get-together of nice liberal-minded people believing that the Jewish and Christian religions are equally good, and singing in chorus, "We are all jolly good fellows. . .". Neither of these extremes describes dialogue as we have seen it work: a coming together of individuals to explore their misconceptions and misunderstandings about one another, to seek better cooperation, and among other things, to explain their distinct practices, beliefs and heritage.

4. The fear that dialogue is nothing but "a new and crafty stratagem of the missionaries" is simply groundless in our own experience. While there may be Christians who seek closer relationship with Jews only to convert them, in our experience, the hand of friendship has been offered without such ulterior motives, but out of a genuine desire to know and understand Jews better. It is unrealistic to see a missionary behind every tree, or to assume that a Christian's explanation of his own beliefs, practices and values is, ipso facto, a threat to Jewish religious integrity.
5. However, if Dr. Werblowsky was saying that dialogue on strictly religious grounds should involve Christians and Jews equally grounded in their own faiths, we can only agree. Dr. Werblowsky asks if there are Jews who go to the first minyan, who immerse themselves daily in Talmud Torah, and who also feel that a profounder brotherly converse with their Christian fellowmen is required at this juncture of history. We would echo his question, and we would warmly welcome the inclusion of more such individuals into the dialogue with ourselves and with our Christians friends and neighbors.

While constructive criticism of some of the elements of the dialogue are appreciated and welcomed, our Cleveland experience has been excellent. The dialog as we have known it certainly does not warrant the wholesale attack directed at it by Dr. Werblowsky.

Sincerely,

Thomas E. Weil, Chairman  
Dialogue Committee  
Cleveland Chapter  
American Jewish Committee

tw/k

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**THE AMERICAN JEWISH COMMITTEE**

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y. • PLaza 1-4000 • Cable Wishcom, New York

December 22, 1964

MEMORANDUM

To: Marc Tanenbaum

From: Jerry Goodman

You may be interested in the enclosed "study kit" on the Vatican Council's attitude towards Jews. The kit was prepared for youth groups serviced by the New York Metropolitan Region of the (Conservative) United Synagogue of America. These groups are United Synagogue Youth (teen-ager) and Atid (college-age).

The three major articles in the pamphlet are from materials supplied by this office at the request of the director of the Youth Department. The document closes with a quote from Cardinal Spellman at the Annual Dinner of the AJC, April 30, 1964.

JG/a  
Encl.

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DR. ROBERT GORDIS, RABBI

December 28, 1964

Dear Marc:

I was fortunately able to watch the telecast on the Eric Goldman program "Open Mind", in which you participated. I am writing to tell you how impressive I found your contribution to the discussion. Your command of the subject and all its ramifications, your familiarity with the sources and your articulate and fair-minded presentation of the entire theme were outstanding.

It is, of course, characteristic of our human nature that we are delighted to find our standpoint shared and well presented by others. For me, one of the highlights of the discussion was the balance with which you referred, within the limitations of time available, to both aspects of the Judeo-Christian tradition, the elements of similarity and congruence on the one hand, and of distinctiveness and divergence on the other. In a lecture entitled, "The Judeo-Christian Tradition -- Illusion or Reality", which I recently delivered at Brandeis University, I pointed out that when the concept of the Judeo-Christian tradition first became popular, the tendency was to deny the elements of distinctiveness. Now has come the characteristic reaction to the other extreme which denies the validity of the concept because of the elements of difference. It was with this difficulty that Rabbi Klavan, following in the footsteps of his master, Rabbi J. B. Soloveitchik, was wrestling.

While I am writing you, I should also like to underscore my wholehearted agreement with your strictures regarding the reaction to the Vatican Council statement in some Jewish circles. I am afraid that the tendency to fluctuate from one extreme to the other is an incurable component of human nature. No wonder Aristotle and Koheleth and Maimonides underscored from varying points of view, the importance of the Golden Mean. To achieve it is hard, to maintain it even harder, especially in these days when extremism is not limited to politics.

My best to you.

Cordially yours,

*Robert Gordis*  
Robert Gordis

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

THE **HARVEST**



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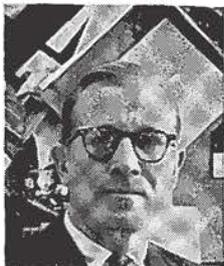
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# THE HARVEST..

A QUARTERLY—PUBLISHED BY  
THE HELPERS OF THE HOLY SOULS

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## From text of the greetings of His Holiness Pope Paul VI to President Shazar of Israel.

We would have our very first words give expression to the emotions we feel at seeing with our own eyes, and treading with our feet, this land where once lived the patriarchs, our fathers in the faith; this land where down through the centuries there resounded the voice of the prophets speaking in the name of the God of Abraham, Isaac and Jacob, this land finally and especially, that the presence of Jesus blessed and hallowed forever for all Christians and, one might say, for the entire human race.

From this land unique in all the world for the greatness of the events enacted in it, our humble supplication is raised to God for all men, believing and unbelieving, and we happily include the sons of the Peoples of the Covenant, whose part in the religious history of mankind can never be forgotten.

A pilgrim of peace, we pray before all else for the favor of man's reconciliation with God and of true profound concord among all men and all peoples. May God hear our prayer since He has for us, as the prophet proclaims, thoughts of peace and not of affliction. (Jer.xxiv,ii)

May He deign to bestow on today's tormented world this incomparable gift, which echoes from every page of sacred Scripture, and to which we are happy to summarize our greeting, our prayers and our wishes. *'Shalom, Shalom.*

# The JUDAEO-christian Institute

by Most Reverend John J. Dougherty

How did the Institute of Judaeo-Christian Studies come into being? It started with an idea, and even in the present state of technology, ideas are exclusively associated with people. The person with the idea was Father John M. Oesterreicher. He is a convert to the Church from Judaism, led by the kindly light of the writings of Cardinal Newman. John Oesterreicher was a medical student in Vienna when he encountered Newman, who led him in turn into the Church, out of medical studies, and into the seminary. The beginning of his conversion can be traced to his reading of the New Testament at the age of sixteen. His young mind was captivated by the majesty and

gentleness of Jesus. Other influences that bore him along the road to Rome were the writings of Kierkegaard and Dostoevski.

The story of the Institute takes us back to Vienna in the early thirties. There Father Oesterreicher was engaged in a work called *Opus Sancti Pauli* which may be freely translated the Business of St. Paul. The director of the business conceived himself as a spokesman for and to the Gentiles and a spokesman for and to the Jews. The goal of the business was to create fuller knowledge and greater understanding among Jews and Christians. The work enjoyed the support of Austrian, Czech, Swiss and French bishops. In 1938 its director received the encourage-

ment of Cardinal Pacelli, at the time Secretary of State, later the beloved Pope Pius XII of happy memory. The Cardinal's words on that occasion have proved prophetic. He foretold "all things good and blessed" for the work of Father Oesterreicher.

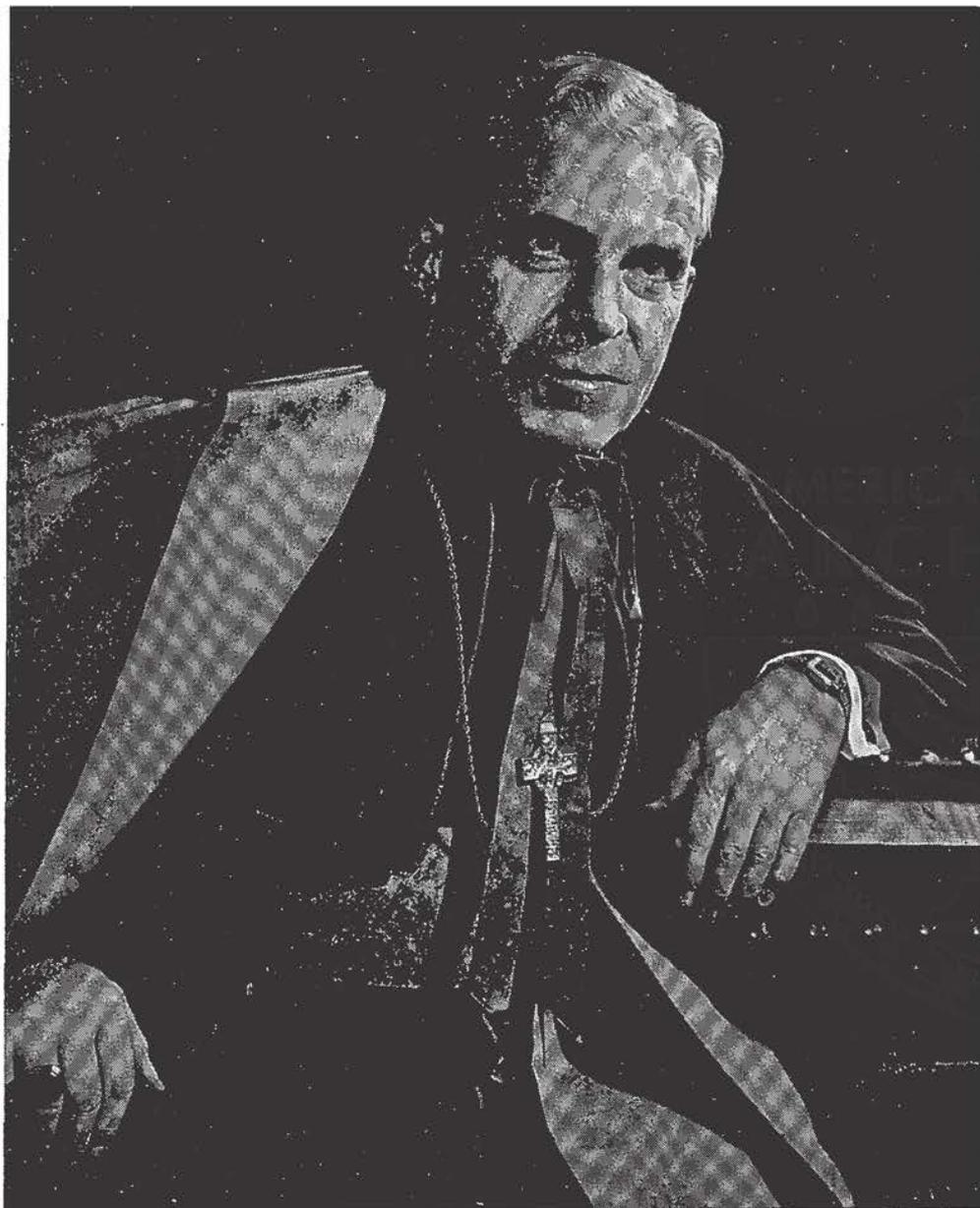
Not long after that Roman visit, Father Oesterreicher was forced to flee his beloved Austria, for the shadow of "the twisted cross" fell over the land. The zealous convert and already distinguished priest had been a forthright spokesman against the virulent errors of Nazism. With the Nazi takeover of Austria, it was no longer safe for him in Vienna. He fled to Paris. Not long after the Champs Elysees echoed to the tramp of Hitler's Storm Troops, and Father Oesterreicher was forced to flee Paris. Thus it was that he came to New York.

I first met Father Oesterreicher at the St. Paul Guild in New York, where I was giving a series of Lenten lectures on the Bible. We discussed our mutual interest in the Old Testament, and I could feel his love for it, a love we shared. We met again

later on in the church of old St. Peter's on Barclay Street. He was in residence there, and I came each week to give a Lenten course. Little did I know then that a few years hence we would be cooperating in the fulfillment of the dream that he carried with him from old Vienna to New York.

In 1952 the good Lord began to move men and events that would at last give substance to the dream. Teaching at Seton Hall's School of Law was the distinguished Chinese convert Dr. John C. H. Wu. The aspirations of Father Oesterreicher for the Institute became known to him.

At the same time Dom Leo Rudloff learned of it. Dom Leo had come to the United States from Germany in the dark days of 1937. Dom Leo and Dr. Wu became sharers of the dream and suggested that perhaps Seton Hall University might find place for such an academic center. It was at this point that Father Oesterreicher and I met again, this time at the Seminary at Darlington where I was then teaching. Together we went to Monsignor John L. McNulty,



**M**ost Reverend John J. Dougherty, S.S.D., L.L.D., L.H.D., is Auxiliary Bishop of Newark and President of Seton Hall University. Bishop Dougherty studied at the North American College, the Gregorian University and the Pontifical Biblical Institute in Rome as well as in Jerusalem. He also served (1953-1959) as Regent of the Judaeo-Christian Institute at Seton Hall University.

President of Seton Hall, with the idea! The jovial and genial president welcomed us warmly and welcomed the idea as an "instrument" of God. So the dream that an exile carried from old Vienna to the New World was at long last realized. On March 25, 1953, the feast of the Annunciation, the Institute of Judaeo-Christian studies was established at Seton Hall University. There was a twinkle in the eye of Monsignor when he named me Regent of the Institute, a position I held until I was named President of the University in 1959.

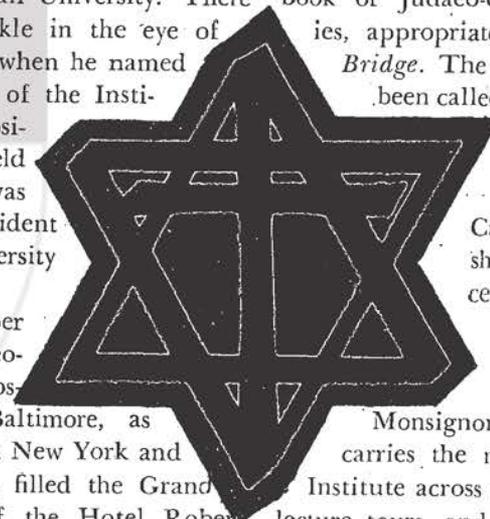
On October 7, 1953, people from Boston and Baltimore, as well as from New York and New Jersey, filled the Grand Ballroom of the Hotel Robert Treat in Newark. They had come to attend the inaugural lecture of the Institute of Judaeo-Christian Studies of Seton Hall University. That evening the new venture was welcomed by an audience of seven hundred people, priests and laity, Christians and Jews. Father Oesterreicher

was a happy man that night, happy as men are who see their dreams come true—and it was Our Lady's feast.

For more than a decade now the Institute of Judaeo-Christian Studies has been carrying on at Seton Hall its scholarly work of building a bridge of understanding between Jews and Christians. It is best known through its yearbook of Judaeo-Christian Studies, appropriately called *The Bridge*. The publication has been called one of the finest

examples of Contemporary American Catholic scholarship. It has received highest praise from Christians and Jews alike.

Monsignor Oesterreicher carries the message of the Institute across the country on lecture tours, and via radio and television. He carries it to Europe by lectures abroad, and he carries it to Rome, as a consultant of the Secretariat for Christian Unity. The words of Cardinal Pacelli have in truth been fulfilled: "all things good and blessed" have come to the Institute, the Business of St. Paul.





*Rabbi Marc H. Tanenbaum is the National Director of the Department of Interreligious Affairs of the American Jewish Committee. Long active in various governmental advisory positions, Rabbi Tanenbaum was invited by President Kennedy to the White House Conference of Religious Leaders on the problems of Race Relations. He is also a consultant to the Pius XII Religious Education Resources Center, Monroe, Michigan.*

# A RABBI SPEAKS

By RABBI MARC H. TANENBAUM

When Pope Paul was still Archbishop of Milan, the president of the Milan-Jewish community drew his attention to the anti-Semitic references in a book being presented to boys and girls on the occasion of their Confirmation. Cardinal Montini promptly ordered the withdrawal of the imprimatur and of the book itself.

When Pope Paul VI received a delegation of Jewish leaders in the throne room of the Vatican, he declared: "We have a common Bible, a common God, a common affinity for the Old Testament as the source of divine revelation. I use it every day in thought and in prayer. We pray together that the Almighty guide, comfort, and bless us. These bonds are what we would like to strengthen."

The two incidents exemplify the growing spirit of understanding and cooperation which has warmed the hearts and raised the expectations of Jews the world over. Moreover, they illustrate two important aspects of this positive approach on the part of the Church to Catholic-Jewish relations: the emphasis on our

shared religious heritage, and the willingness to remove from Catholic teaching materials distorted or prejudiced references to Jews. For many, this approach found its culmination in the draft document regarding Jews and Judaism that Augustin Cardinal Bea introduced to the Vatican Council, as chapter 4 of the schema on ecumenism.

This draft document authoritatively repudiates an ancient charge which has resulted in untold suffering and martyrdom for the Jewish people. It states:

"The death of Christ was not caused by a whole people then living, and much less by a people of today. Therefore, priests must be careful not to say anything in their catechetical instruction or preaching which might give rise in the hearts of their hearers to hatred or contempt for the Jews. And the Church does not forget that from this people were born Christ Jesus according to the flesh, the Virgin Mary, the Mother of Christ and the Apostles, the foundation and columns of the Church.

"Therefore, since the Church possesses such a common heritage with the synagogue, this Sacred Synod wants to foster and commend in every-way mutu-

al understanding and esteem towards each other which are obtained through theological studies and fraternal dialogues and moreover, just as it severely condemns injustices to men wherever they occur, so even more with maternal concern it deplores and condemns hatreds and persecutions against the Jews whether they occurred in times past or in our own times." (As reported by the London Jewish Chronicle, 3-13-64.)

While there have been many, Catholics and Protestants as well as Jews, who were profoundly disappointed that the second session of the Ecumenical Council did not vote, even in principle, on this document, it nevertheless represents a significant departure from attitudes toward Jews reflected in past Councils of the Church. Jews do not forget that former Church Councils passed punitive and humiliating legislation against them, including the establishment of ghettos and the wearing of distinctive garb, such as a yellow star. It is no wonder that Jews have looked to the Councils of the Church with misgivings, and in the light of past Conciliar legislation, it is evident why many Jews greeted Cardinal Bea's document with a

burst of enthusiasm and appreciation. If approved in the coming session, this document will give the highest level of support and encouragement to the efforts of national and international Catholic leaders to make this humane and enlightened viewpoint permeate the entire Church, from the Vatican to the parochial school classrooms. It will add impetus and authority to the everyday dialogue that is proceeding between the Catholic and Jewish communities in many parts of the world.

The growth of dialogue between Catholics and Jews within recent years must be acknowledged as a remarkable tool for promoting inter-religious understanding between Catholics and Jews, as well as between Christians and Jews generally. Such dialogue has proceeded on every level, from scholarly exchanges between the most eminent theologians of both faiths—such as Cardinal Bea and Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary of America—to consultations between Catholic and Jewish laymen in local communities, mutually exploring solutions to community problems and seeking cooperation and joint action

across religious lines.

Impressive as the growth of these mutual exchanges has been, we are still on the threshold of the experience. The walls of misunderstanding, built over many centuries, have not yet given way to permit a completely free flow of ideas between the two communities.

Imagine the kind of intellectual and spiritual flowering that might result if the dialogue process were extended to areas of exchange that have not yet been affected by it. Imagine, for example, a meeting between Catholic teaching nuns and Jewish teachers discussing their mutual misperceptions. Imagine, a volume on the history of relations between Christians and Jews co-authored by outstanding Catholic and Jewish scholars. How many misconceptions, might finally be laid to rest.

Those of us who have been privileged to be related to this process of Catholic-Jewish dialogue have been enriched and enlightened by it. We can only hope that the Vatican Council decree on Jews and Judaism will help translate into reality the vision of the late Pope John XXIII, of blessed memory, for a "new order of human relations".



*Leon Paul is a distinguished lecturer and writer. As a Catholic layman, he has long been active in many lay apostolate movements, especially in the Edith Stein Guild which he founded.*

## The CATHOLIC LAYMAN

by Leon Paul

Not many decades ago, Catholics and Jews each lived in their own little worlds. Catholics even had a variety of different ghetto worlds—there were Irish ghettos, Italian ghettos, Polish, German and Spanish ghettos.

Perhaps because the immigration of these national groups was still fresh and these people were still a little bit afraid of what they might find outside of their own little ghetto, they seldom ventured outside of it. Or if they did, little notice was taken of "other people" or "those foreigners".

Language barriers had a great

deal to do with this situation, and national customs, traditions and habits. These things are not changed overnight.

So, even in some neighborhoods where Jews and Italians, for instance, lived, lives that almost intertwined, such as the neighborhood I grew up in, it was amazing how little one group knew about the other. They were civil to one another, there was a certain politeness, but no socializing, no fraternizing.

I grew up literally surrounded by Italians, but learned almost nothing about either Italians or their faith. Yet, I knew that

## AND THE JEWS

they went "to church" on Sunday.

And I doubt if these Italians learned much more about the Jews than the Jews learned about the Italians. Happily, life in America has changed. Ghettos are almost—but not quite entirely—a thing of the past. There are still people, Jews, Italians, Irish, Poles, others, who, although they no longer live in ghettos, are nevertheless "ghetto-minded"! They still look upon "other people" as "foreigners", even though these people may be first or second generation Americans!

For the past 30 years I have been a Catholic; I have watched these changes taking place. Very slowly at first, but now almost at breakneck speed! As though people want to make up for those past mistakes. All the walls are being demolished between ghettos, neighborhoods, nationalities and religions—or, I should say, between peoples of different religions.

I think that World War II had a great deal to do with the breaking down of these walls, and the incredible slaughter that took place of entire peoples by the Nazis, by the Communists, and even by the atomic bombs.

Perhaps the bond of understanding came with suffering, a suffering endured by people in common with their neighbor.

I think that Pius XI took the very first step when he wrote that encyclical condemning the Nazi philosophy, and during one audience told some pilgrims that we Christians could have no part in anti-Semitism, because spiritually, we are all Semites.

Pope Pius XII built upon that, and his heroic rescue efforts on behalf of persecuted Jews and others, brought an understanding of the Church to the Jewish people that they never had before. They personally saw the Church in operation for suffering humanity through its pontiff, through its cardinals, bishops, priests, nuns and laity.

Countless Jewish delegations went to the Vatican after the war to thank Pius XII for the help he gave to the Jewish people, for the thousands upon thousands of Jewish lives he helped to save, who would have been exterminated but for him and his cardinals, priests, Sisters and fellow Catholics. Many Catholics, in fact, perished themselves, because they took the risk of helping Jews which was a crime to the Nazis.

Pope John XXIII and the Ecumenical Council have taken Catholics and Jews and brought them, not only face to face, but heart to heart! And now Pope Paul VI is continuing this work of reconciliation between Christian and Jew.

But nothing could be done unless the Catholic layman was willing to not only follow the leadership shown to him, but to be a vital part of the new look in Christian-Jewish relations. And the Catholic layman has taken as his theme the words of Pope John, said to a delegation of Jews who came to the Vatican to thank him for his efforts in rescuing Jewish lives while he was a papal delegate in Turkey. "I am Joseph, your brother", the Pope told them! Startling words from a Pope to a group of Jews!

But this is what needed to be said. This is what was said, and this is what Catholic laymen are going to continue to say to their Jewish fellow Americans: "I am Joseph, your brother!"

Until fairly recently, Catholics seemed to be unaware of the Hebrew aspects of their faith. Christianity and Judaism seemed to many Catholics to be in conflict. Anything Christian and anything Jewish must by their very natures

be opposed to each other! And Jewish people were just as ignorant of the Church as Catholics were of Judaism.

There has been a new dawn in Judaeo-Christian scholarship and in Judaeo-Christian relationships. Priests, Sisters and laymen have become actively engaged in this war against fraternal misunderstanding, against the walls that divide, against false history and false doctrine that have helped Jews and Catholics to think of the other as "the enemy camp".

Msgr. John Oestreicher, Mother Katherine Sullivan, Dr. Karl Stern, David Goldstein, Father Arthur Klyber, C.Ss.R., Dr. Michael Zeik, Dr. John O'Connor, Father Victor J. Donovan, C.P., Cornelia and Irving Sussman, Jacques and Raissa Maritain, Rosalie Marie Levy—all these and many, many others have helped to create a new atmosphere between Catholic and Jew.

On the Jewish side, Rabbi Arthur Gilbert, Rabbi Marc Tanenbaum, Dr. Joseph L. Lichten and Eugene Heller have—among many others, helped create a better understanding on the part of Jews toward Catholics and the Church.

Priests, Rabbis, Sisters, Catho-

lic and Jewish laymen, all must do battle together, against our common enemies. And our common enemies are narrow minds, people who wouldn't enjoy themselves if they didn't hate someone, and false leaders in both camps.

Solutions to our problems lie, I think, in having more dialogues where Catholics and Jews can get together and talk to each other, get to know each other better; in people-to-people groups; in workshops and seminars where problems can be thrashed around amicably but frankly; and in courses on "The Church and Judaism" such as the ones I have been conducting since 1959.

I have been edified no end to see the hundreds of Catholics who come to take my courses—all showing an intense anxiety to understand the Jewish people better, to really like them, and to want to help them.

Catholic laymen have begun to take up the leadership roles so necessary if Judaeo-Christian understanding is to be achieved. And leadership is not only in teaching or in writing—it is taking the initiative as a neighbor to Jews, as a fellow worker in an office, as a friend, or whatever he happens to be, and *whatever* he happens to be!

The leadership of the Catholic layman is the quiet but positive life of "another Christ", a messiah who goes about helping and healing, blessing and understanding, loving and consoling all with whom he comes in contact. And this new Catholic lay messiah, this other Christ, is conscious of his role as an extension of Christ, conscious of the depths of his Faith, conscious of his "Jewishness" even, so that as St. Paul said, he too can say: "I became all things to all men, that I might save all." (1 Cor. 9:22)

*Coming in the Summer Issue*

**The Lay Apostolate in U.S.A.**

Martin H. Work, Executive Director, National Council of Catholic Men.

**Catholic Students on the Secular Campus**

William Doyle, Editor of *The Current*, Harvard-Radcliffe Catholic Club

**Meet Mark, Teenage Apostle**

Sister Mary Arthur, H.H.S.



*Sister Mary Austin holds a B.A., magna cum laude, and M.A. degrees from Trinity College, Washington, D. C. She studied at the Institute Catholique and at the Sorbonne in Paris and at New York University. Sister is presently in charge of religious education classes at the 86th St. convent in New York City.*

## FROM MEMORY

by Sister Mary Austin, H.H.S.

"Hello, church lady!"

"Hello" answered the Helper as she smiled at the little group of children playing on the stoop of a house which bore unmistakable signs of better days.

They were carefree and happy youngsters. The greeting had come from the tallest, a six-year-old girl, bright-eyed and intelligent looking. The others were

gazing intently at the figure in black. The Sister hurried on and suddenly there was a chorus of "Goodbye, church lady!"

It had not always been like that. When the Helpers had moved into this section of the large city, they found themselves in the midst of a population of 200,000 Jews. Years back the neighborhood had been predom-

inantly German—good, middle-class people with comfortable homes. They had built their own parish plant: a good-sized church, with classrooms overhead for a school, and in the basement a hall for social activities. About fifty feet north of the church on the corner of the street stood the rectory, a neat brick cottage. On the side street, a hundred feet or more west of the rectory, a two-story yellow brick house was the convent for the nuns who taught in the school. This compound is what the Helpers had taken over. The buildings had been vacant for two years.

The families, mostly of German extraction, had moved, many of them to the suburbs. Only two had refused to sell and they still clung tenaciously to their own homes. South of the Church, with only an alley between, occupying the other half of the block, was the Jewish Peoples Institute. The Hebrew Theological Seminary stood on the opposite side of the street. It was the Old and New Testament on the same block.

Our new neighbors had certainly never seen a Helper before, and very likely, for the majority, not even a nun. We must have looked very strange to them.

While in the beginning it was at times rather plain that we were unwanted by a hostile few, it did not take long for everyone on the street to find out what we were doing, and the word spread.

Our neighbors for blocks around soon learned that we went into the homes of the poor to care for the sick. They could even set their clocks by Mother Emmanuel, as, every morning, with an alert step, she would be the first of the Sisters to walk the two blocks to the street car on errands of mercy. On her return home she would often say a little word to one or the other. At first it had only been a greeting, or a word about the weather or the news, but little by little she won them completely. They were all poor. The entire neighborhood was poor and run down, and it was the time of the depression. They soon realized that they had new friends. When the father of a family down the street died, a Helper was asked to go and comfort his wife. She found a twelve-year-old boy, now the head of the household, sitting with his hat on his head as is the custom among the Jews, and looking very sad. The family's grief was poignant. But the Sister did all she could to bring hope

and comfort, and she assured them that we would all meet in Abraham's bosom. They were very grateful for her visit.

As the Helpers hurried up and down the street, to the street car in one direction, to the bus in the other, they would often be amused at the comments of small children. "Mama, that lady ain't got no feet", or, "Mama, why ain't that lady got no hands?", or simply, "Mama, what's them things?" when there were more than one Sister. Mama would look very embarrassed and try to distract the child's attention. Perhaps that is the way we came to be known as "church ladies". One day a little Jewish girl ran up to one of our Sisters and asked, "Are you God's lady?" A beautiful title indeed, and a challenge for any nun!

The Helpers lived for eighteen years in that neighborhood, including all the years of the depression. The Sisters spoke the language of brotherly love, which needs no interpreter, and it won the esteem and appreciation of their Jewish neighbors. There was the dentist who would accept no fee when a Sister went to him in an emergency. There was the family for whom we had done a kindness, who brought us a spe-

cially-baked cake every Jewish holiday. There was the little girl who had been ill with St. Vitus dance. We stopped the ringing of our big booming church bell until she got well, and though her family was very poor, she never failed to send us a card for Christmas and New Year, St. Valentine's Day, and other festivals, even though she only lived next door. We could cite many other instances.

One of the most touching events happened at the height of the depression. We ourselves were very poor, and our neighbors must have sensed it. One of our Sisters, thinking she was putting her purse back into her pocket, as she stood near the curb in front of the convent, had let it slip to the ground instead. Three children playing nearby were quick to pick it up. They decided to split the money. But the father of one of them insisted on knowing how his son had suddenly acquired two dollars. He went to the nearest telephone, and in broken English, with a strong Yiddish accent, tried to tell us what had happened. The Sister who answered could only make out these words: church money . . . you poor . . . no right keep . . . you come . . .

children third floor . . . It was unintelligible to her, but not to the bursar who had already missed her purse. She hurried across the street to the dingy apartment house where the children lived. They said they were going to buy shoes with the money. Their poverty was obvious; their need for shoes even more so. The money was returned to the Sister in full, but the children each received a new pair of shoes because that very day Divine Providence had sent a nice donation for the poor.

We could tell of several instances when the Jewish Peoples' Institute next to the church building, which had become our chapel, came to our aid.

Once we telephoned the Hebrew Theological Seminary to help us. The Rabbi came over immediately. A store down the street was exhibiting some very obscene literature and pictures, and the children, both Jewish and Christian, were pressing their noses against the window. The owner was Jewish and we thought the Rabbi could do more about it than we. He did.

The incident that touched me most during those busy, happy years, is that of an aged couple. World War II had begun and

there were now plenty of jobs. This couple were receiving assistance from the Jewish Charities, but their young (and perhaps inexperienced) caseworker had decided that the man should work. He tried one job after another, but he was ill, could travel only with great difficulty, and so he could not hold on. The caseworker was adamant. The poor old man came to our convent, and with tears in his eyes told us his story. He broke down when he told us that he and his wife had had nothing to eat that day. Mother Superior instructed us to give him food from our own pantry immediately. Then we telephoned the Jewish Charities, with the result that a new caseworker was soon assigned who realized that the man was truly unable to work after seeing his hospital and clinic records.

Two years later, the Helpers were moving to a new location. The old couple saw the moving van and realized what was happening. Later that day they came to the convent. The portress called the Sister who had first spoken to them. The old man handed her a small paper bag saying, "For the Sisters." It contained three small oranges, and no gift ever seemed more precious.

**Many people have confessed some bewilderment over the meaning and importance—and indeed relevance—of the recent Vatican Council discussions on the relationship between Christians and Jews. In this article, an expert, who is himself a convert from Judaism, seeks to answer some of the questions which are being asked.**

**Question:** Why is the chapter on the Jews being considered as part of the schema on "Ecumenism", which deals briefly with relations between Catholics and other Christians?

**Answer:** Human relationships exist on various levels; they comprise several elements. The relationship between Christians and Jews is no exception. The most obvious element is its communal character. In today's society, Christians and Jews live side by side: They are neighbors. In all democratic countries, they are fellow citizens, equal before the law. No doubt, their social co-existence and civic equality—marks of a pluralistic world—are of utmost importance. Still, it is not the particular task of an ecumenical council to discuss the constitutional privileges of Jews and Christians, their place within the body politic.

A much more basic element, in fact, the foundation of the socio-political relationship between Christians and Jews is its personal nature. Every Christian, every Jew is a person; that is, more than a member of a group, more than part of a crowd—he is a special thought of God in the flesh, something unique and unrepeatably.

Today, few things need to be stressed more than the respect that is every man's due. Whatever his origin or state in life, as a creature who can think, speak, laugh, weep, create and love, he possesses a dignity that has no parallel among living beings on this earth. For this very reason, the council proclaimed at its very beginning in a solemn "Message to Mankind" the rank and eminence of every individual.

There is, however, another, a still deeper dimension to the relationship between Christians and Jews: one rooted, not in their common humanity or citizenship, but in a history in which they mysteriously share, the history of salvation.

Abraham, the father of the Jewish people, is the father of all who believe in the living God, in the goodness of our Sav-

ior-God and His love for men manifest in Jesus the Christ (Tit. 3, 4). "Peerless Abraham, father of our faith", the Roman liturgy calls him.

All the patriarchs and prophets and psalmists, all the saints of ancient Israel, but also her sinners, are the spiritual ancestors of every Christian. Stranger still, the redemption of the world and the glories as well as the failures of the Israel of old are wedded to one another.

**Question:** Is it correct, then, to say—as did some newspaper stories—that the draft now placed before the Fathers of the council asserts that "the Church owes its origin to Judaism?"

**Answer:** No, it is not correct. First, the Church is the work of God, not of men. Men—a long line of Hebrew men and, in particular, the Apostles—were His instruments in bringing about her birth but they were not her founders. She owes her origin to God's saving design, first revealed in Israel, then realized, for the sake of the entire earth—crystallized, as it were—in the person of Jesus.

Second, "Judaism" is a term that has several meanings. Properly speaking, it is a spiritual outlook and practice which arose

among Jews after the Babylonian exile. An offshoot of Old Testament piety and belief, it has in the course of time gone through quite a few stages till it lives today in three branches—Orthodox, Conservative, and Reform—each of which has several subdivisions, many facets. By and large, Judaism has moved in a direction different from, often even opposed to, Christianity.

To give but one example: Both, Judaism and Christianity, hold that man is God's likeness. But there their roads part. For Judaism, at least in its modern phase, the image is intact; good and evil are given into the hands of man, autonomous in his choice. For Christianity, however, the image is damaged, marred. For the New Testament as well as for the Old, man is a sinner. He is not independent. Though free to choose between right and wrong, he needs God's grace at every moment: he is nothing and can do nothing that will endure before God's judgment, unless the Lord's favor and mercy fill his heart.

All this goes to show that the designation of Christianity as the flowering of Judaism is false or, at best, imprecise. So is the phrase that calls Judaism the

mother of Christianity. Christianity grew indeed in Jewish soil, it would have been impossible without the latter's God-given fertility. Still, the soil is not the sower, the nourishing earth not the creator. Once it is made clear that Judaism, as commonly understood, did not give birth to Christianity, the road is clear for the primary message of this draft.

According to it, the Church acknowledges with gratitude that her roots are in the Israel of old. These roots are not only a historical fact, they are part of the existence of every Christian.

In other words, the grateful acknowledgement is concerned with more than the Church's past, it speaks of her present life, it touches her very being. Her Lord is the Christ, that is, the Answer to Israel's expectations, the Fulfillment of the promises given to patriarchs, prophets and kings, though a sovereign Fulfillment, an Answer that surpasses the expectations. Were a Christian to deny or even to ignore that Jesus is "the" Son of Abraham, "the" Offspring of David, he would reduce Him to the level of the saviors imagined by pagan myths.

The knowledge of the Church's roots is essential for the under-

standing of Christ's message. His self-declaration "I am the good Shepherd", for instance, is deprived of its grandeur and turned into a sentimental picture if its Old Testament background is forgotten. There, a patriarch gives thanks to the Lord who has shepherded him from the days of his youth; there, a psalmist gains courage in knowing that God is his shepherd; there, a prophet foresees the day when the Eternal shall anew feed His flock.

Other examples of the continued relevance of Old Testament speech are keywords like poverty and justice. At the council, there have been several references to "the Church of the poor". In some of the later Old Testament writings, the poor are not simply men in distress, men destitute or starving, rather are they men in need who know, however, that their greatest need is God. They are beggars but they beg with confidence. Trusting that His arms will bear them up they are not merely dependent on Him, they become His friends. These are "the poor"—that—Jesus, in His Sermon on the Mount, calls happy.

"Justice" is another basic word that can be understood only in its Old Testament usage, which

reaches its climax in the glad tidings. For Jesus, it is something to hunger and thirst after; for the Apostle, it is one of the pillars of God's reign. Whenever its meaning is understood, "justice" serves to assert an imagined dichotomy between the two Testaments, as if justice ruled only by the Old and love the New. But, biblically speaking, the just God is not the One who gives man his due but the One who grants more than the creature deserves; He is not so much Rewarder and Punisher but the Faithful One who stands by His covenant, by His promise of mercy and love. His justice, then, is more often than not a saving justice.

These are but two examples of the inseparability of the two Testaments which makes the Church the continuation of the Israel of old, the fruit of all the inspiration and guidance given to the latter. Moreover, the continued existence of the Jewish people through the centuries, its existence alongside the Church, is a providential reminder to every Christian that the Church's as well as his own spiritual roots are in the hearts of patriarchs, prophets, priests and princes who believed in the God



**Monsignor Oesterreicher**

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who had spoken, who followed the God who had revealed Himself in sacred events, indeed in the entire history of His chosen people.

*Question:* If the new Covenant is so deeply rooted in the Old, how does the present proposal define the relationship between the Church and the Israel of old?

*Answer:* May I first make a general observation? This proposal does not intend to go into a great many details nor does

it try to answer all pertinent questions. Rather than aspiring to completeness and the settlement of every problem, it seeks to stimulate further theological investigation and to give a fresh impetus to love.

Hence, the proposal does not define the relationship between the Church and the Israel of old. Still, its context makes clear that the Church sees herself as the Israel renewed, renewed by the word, blood, and glory of Christ. Part of her newness is her universal character. Prophets and psalmists foresaw the time when all flesh would see the salvation of the Lord.

In the Church, this vision is made true, again and again. Thus she is the Israel extended to the four corners of the earth. In the days of old, foreginers like Moses' wife or David's ancestor Ruth, as they came under the wings of the God of Israel, they were made Israelites, members of the chosen people. What in the Old Covenant took place only occasionally, is now the rule, is reality.

The Church is the assembly of Jews and Gentiles, the community of the faithful from every nation. She is the center, the core

of mankind, for through her Christ addresses all men, calls all to come to the Father, offers salvation to all.

*Question:* Despite these intimate ties between the two Covenants the council cannot possibly ignore the cleavage of faith separating Church and Synagogue. Or does the proposal suggest that the council forget about it?

*Answer:* The cleavage is so obvious that no one has to be reminded of it. What needs stressing, however, is the affinity between Church and Synagogue because it goes so often unmentioned. An ecumenical perspective never minimizes differences; yet, it gives loving attention to a common patrimony.

There can be no doubt that both Church and Synagogue trace their beginnings back to Abraham, that both treasure Holy Scripture.

The greatest marvel of all is that Christ who divides Christians and Jews also unites them. He ties a Christian heart to the Jews as nothing else can. Once a Christian recalls that Jesus, His Mother, His Apostles, indeed the saints who walk through the pages of the Gospel, are Jews, he cannot help seeing in every Jew Christ's kin and thus his kin, too.

## Which way

by Kathy Kober



**do I turn?**

*Cathy Kober was graduated from the Riverdale High School and is now at Sarah Lawrence College. Miss Kober is presently following a course in Salvation History given by Sister Mary Angela at Helpers' Convent in New York. She hopes to devote her life to the education of retarded children.*

"Are you Catholic or Protestant?" asked my Italian companion. I was annoyed. 'Catholic' 'Protestant' are not the only alternatives. "I'm Jewish", I answered with pride. "Oh?" said he, looking at me as if I had told him I was a giraffe. "Jews don't believe in God, do they?" This time, his abysmal ignorance

amused me. Calmly I explained that Jews do not think Jesus is God, but do indeed believe in God, and are the first people to worship Him. Finally I pointed out that if there had never been Jews there would now be no Catholics. We walked on, talking of the ancient bond of God with His people, and of the new Cove-

nant made by a Nazarene two thousand years ago. Then we parted.

I wondered what effect this conversation had on the Italian. For me, it was the beginning of a long period of questioning and re-examination, the awakening of my interest in the Italian's church. It was the start of a quest to find the Nazarene's true name—a process which was to lead me into the Roman Catholic Church.

The story of my conversion and adherence to the Church is not unusual. The slow discovery that Isaiah's "hidden God" manifested Himself on earth and continues His presence here through the Church, that the ancient promise of a new Covenant is fulfilled in Christ, and that the teachings of the Catholic Church are centered on truth—all these are common. The only reason why my particular version merits telling is that it clearly manifests God's providence, and therefore glorifies Him.

Any story of the growth of a person's faith ought to include the generation of that faith. But I cannot do this, because I do not know where my belief originated. I do not recall a time when I lacked faith in God.

By the time I was nine, that

faith was consciously Judaic. The family cook, in contrast, was a Baptist, and she thought it her duty to Christianize me. I resisted. Yet the person of Jesus fascinated me. I had been introduced to the strange Man from Nazareth, and I could not ignore Him.

It would be, however, an exaggeration to say that I was preoccupied with Jesus. Shortly before I was ten, my family moved to New York and left the evangelical cook in California. My religious inquiries found a new center: the Old Testament.

At the age of 11, I resolved to read this tome from cover to cover. Surprisingly, I followed this resolve for several years—long enough to acquire a love of psalms, a deep respect for the ancient Covenant, and a prayerful desire for the coming of the age of peace, an era I associated with "Messiah." By this time I was 15, and three years away from any religious guidance but my own.

Unlike most of my high school, I was fascinated by theology and beset by religious questions. As I remember, the only girl who shared my interest was Catholic. One day in the midst of a prolonged discussion I asked her,

"What is the difference between our religions?" She replied that Judaism is a faith of wrath and anger, and Catholicism of love. I did not understand. From my conversations with the Rabbi I saw occasionally, and from my readings in the Old Testament, I had deduced that God is indeed a "God of mystery", but is above all the "Shepherd of Israel", "slow to anger and full of plentiful redemption". Rather than mention this to my friend, I decided to consult an expert, so I rallied my courage around my curiosity and went to a priest.

"Sir," said I to the black-robed man in front of me, "Is the difference between our faiths that Judaism is a faith of wrath and anger and Catholicism of love?" "What do you think?" he questioned in return. I told him that I did not think so, but considered both religions centered on love of God for man, and man for God and neighbor. The priest obviously agreed with me. "So what is the difference?" I inquired. "Christ," he said.

That did it. The question that had lurked for years about the fringes of my consciousness came shrieking to the front. "But who is Christ?" Whatever the answer was, I did not understand it. In

further explanation, the priest gave me a small book and suggested I read a page or two a day, and that I could visit him again if I wanted to. I did not hold him to his offer. But, in fact, it was three years before I saw him again—when I received Christ's Body from his hands.

It should be stressed, before I continue, that I never found anything wrong with Judaism. Rather, I began to wonder whether there was an area of truth Judaism does not encompass—whether the promised Savior was in a form the Jews did not recognize. Also, I was fascinated by the seemingly audacious claim of the Church that the priest is God's instrument of forgiveness, that God gives Himself to each directly in the guise of a flat, round wafer. When I graduated from high school and left for a vacation in Mexico, these various "wonderings" all but monopolized my thoughts.

The world holds many places like the small, poor village where I lived that summer, but few men like Padre Luis who taught a psychology course at the inter-american university where I was studying. Two days after we first met he came up to me, calling me by name, and said, "Caterine,

you look unhappy." I was miserable, confused, depressed; going in two directions at once. He had guessed that I wanted to share my thoughts with someone, and invited me to go for a drive with him.

A few minutes later, we were in the small car the villagers had given him. "Caterine," he asked, "do you love God?" I started to cry. I sobbed forth all the thoughts that had haunted me for months: my restlessness with Judaism, fascination with the Church, and inability both to leave my first faith and to advance into a new one. He listened quietly, and when I finished, asked me to meet him the next day. I met him the next day, and the next, and so on, for a month, until he was transferred and I left for college.

It was a fruitful month. His candor, wisdom, and vast knowledge won my confidence. We talked of everything. At the time, I thought Padre was "simply answering my questions." I was two years in the Church before I realized that he had used our dialogue to give me one of the best preparations for faith a convert could have. It was a while, though, before the preparation was fulfilled, for on the plane

from Mexico to college I ran into difficulty. I had again picked up the book the first priest gave me. I read the chapter on the Eucharist and was disgusted by the idea of eating God . . . yet, unwilling to leave my investigation of Catholicism, I started all over again, this time looking for rational justifications of dogma.

Fortunately, a priest at the nearby Newman Club was giving a course in Thomistic Theology. The study was geared to answering such typical questions as "Why do Catholics put priests between themselves and God in confession?" "Why do they think the host at Mass actually becomes God?" These questions I had asked before, but, thanks to the Mexican priest, I was now ready to begin to understand the answers. The priest at the Newman Club was excellent. My mind agreed with him. Yet even then I could not commit myself. The Eucharist became a barrier between me and faith.

The man who became my God-father cracked the barrier by asking me, "Which would show God's love more, if he left you with a photograph or with Himself?" What could I say? "Lord, I believe . . . help Thou mine unbelief."

This happened in January. Between then and June came more questions, more answers, and, finally, the gift of faith. The quest to find the Nazarene's name was over, "And His name shall be called Wonderful, Counsellor, the Mighty God, Father of the World to come, the Prince of Peace." On January 18, 1961, I was baptized.

A conversion does not end at baptism, but at the Beatific Vision. It is not surprising, then, that the reasons for my staying in the Church grew gradually to be different from the reasons why I entered. The first change came with the discovery of something I had half known all along: that I had not destroyed my first religion, but fulfilled it. Having all the answers, I learned, was not only impossible, but unnecessary. Looking back, I see that I had joined the Church partly because I thought Catholicism answered everything. I stay only because it brings me closest to God's truth and love.

Another development was the realization that faith, if it is to endure, must be faith in the Hebrew sense: a total dedication of heart, might and mind to God, and such a dedication must be constantly renewed. Where could

I find the spiritual energy to meet such a demand? "Come to Me, all you who are heavily burdened . . ." called the Father's living Word. I knew Him in Scripture; I found Him in the Sacraments.

I received the Sacrament of Penance, confident that the priest has power to be God's instrument because God made Man had given him that power. Yet, the Sacrament dearest to me is the one that I accepted last: the Eucharist, the Bread of life.

Often now I "enter His gates with thanksgiving," drawing from my personal communion with the Trinity the strength to persevere in my commitment. I see in the re-presentation of Our Lord's self-offering the perpetuation of the ancient Covenant, "I shall be their God, and they shall be my people" . . . "and it has pleased the Father to give you the Kingdom," not the expected land and sheep herds, but, as St. Thomas puts it, "eternal joy, gladness and perfect bliss." When my heart is overpowered by God's generosity, I leave the Eucharist feast singing with David, "My soul clings fast to You and Your right hand upholds me, and in the shadow of Your wings I shout for joy."

# This is My Life

SISTER MARY CARMEL, H.H.S.

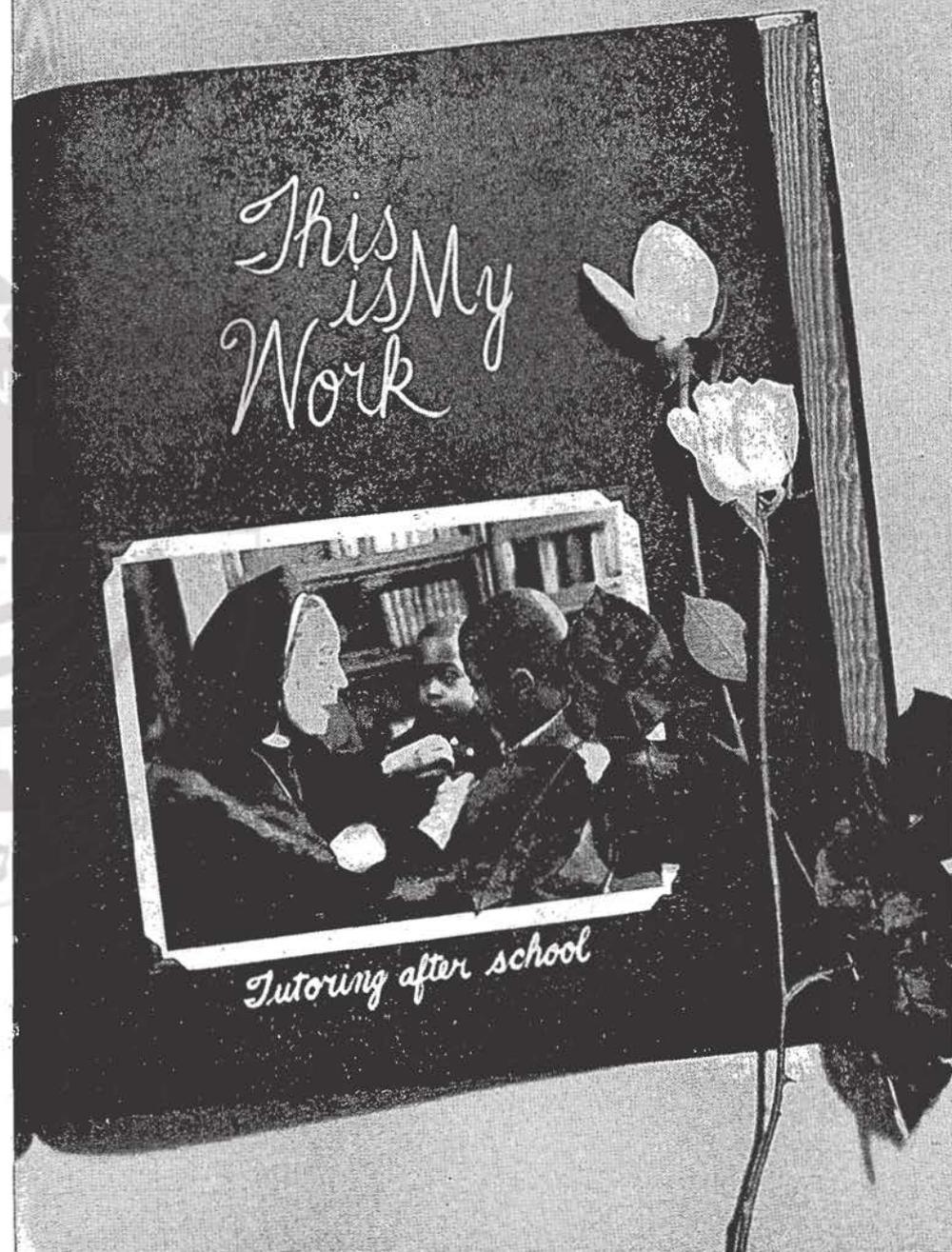
*Sister Mary Carmel studied at Fordham University and at the Catholic University, Washington, D. C. She is now stationed in St. Louis, Mo.*

It all began on a small island situated fairly close to New York City. Now, a flourishing summer resort, about twenty years ago Long Beach was a small town city with two Catholic churches, three public schools, a few synagogues and one or two denominational churches. We were not known then, as an ecumenical city!

The first faint recollection of any formal religious training was given to a small group of boys and girls who went each Saturday to St. Ignatius Martyr Church for "Sunday School." The Sisters of St. Dominic of Amityville were on hand to make known to us the truths of the faith. Sister

Gregory, as she was known then, was our principal and she in time organized the first Sodality group in the parish, the only organized meeting for youth connected with the Church. It was there, on the weekends, that the seed was sown for future thoughts and ideas that came to mind quite frequently during my high school years concerning religious life.

Another "first" was that of attending boarding school, the idea of which delighted me at first, then became a frightening thought . . . for we would be living with the Sisters! However, all fears were dispelled, when, upon arrival the kind smile of





*Visiting the poor*



*Checking catechism lessons*



*Lightening  
a heart*



*Rounding up the boys*



the Sisters of the Congregation of Notre Dame of Canada and their graciousness won all hearts. The four years spent at Notre Dame Academy were years of graces, and as I look back into the past, I see how the seed had taken root, was nurtured, watered and delicately cared for.

Each year the entire school made a three day retreat at the Academy. It was given in my junior year of high school by Father Francis Drolet, SJ, then, a teacher of St. Peter's School in Jersey City.

Something inside me was stirring, a certain restlessness, perhaps, that is just there and one is not so sure what it is all about. It is something that cannot be expressed exactly, something mysterious, something that only you know!

Contact with Father Drolet, SJ was one of the turning points in my life; and I became a frequent visitor of Father's; a Staten Island-Jersey City traveller. Many questions were forming in my mind now; about this time one begins to think of the future . . . what shall I do, teach, nurse? The word vocation takes on some meaning—and serious reflection, thought and prayer become a part of your every day.

Deep down in the inner reaches of the heart I knew that one day I would be a Sister, but not yet. Two years were spent at Notre Dame College on Staten Island when all of a sudden the future loomed up before me and I knew that it was time to make a decision. *Now?* The world was too big, too attractive and enticing to leave *now*. I enrolled in the School of Education at Fordham University on Broadway in downtown New York, and took a part-time position at Dun and Bradstreet Company. Soon after the year had begun, I met Father Drolet, S.J. quite by accident in the crowded terminal of Pennsylvania Station. The Lord had arranged it all, and from this time on, the final decision made, I resolved to give myself completely to God wherever He wanted me. It was this latter question to which I was seeking an answer.

"Here is the address; ask for Sister Jean and tell her I sent you," were Father's words to me. 112 East 86th Street . . . Helpers of the Holy Souls. It was two blocks away from St. Ignatius Loyola Church, and after a prolonged visit there to the Blessed Sacrament I made my way to the Convent. Hesitantly, I paused,

and then rang the doorbell. What went on in my mind is hard to say, except that I somehow knew that this was to be home . . . the Society of the Helpers of the Holy Souls.

During a semester break I made a private retreat at Chappaqua, the Novitiate House of the Helpers . . . and I shall never forget the warm welcome of the Sisters, the kind, thoughtful manner and above all, the unity and love that was the atmosphere there.

These days were spent in silence and recollection pondering the meditations of St. Ignatius to which I had a special attraction, and becoming more aware of the Foundress of the Order, Blessed Mary of Providence. Here, she began to be for me a guide, an inspiration and a true mother. I wanted to be one of her spiritual daughters!

During the summer of 1958 I arranged finances and with the help and prayers of my family and friends went on a two month journey to Europe, determined to visit the home of Mary of Providence at Loos and her shrine at the Motherhouse of the Society in Paris. With a heart overflowing with gratitude I made my way to La Barouilliere and at the

tomb of Blessed Mary of Providence thanked her and the good God for the grace of being called to the Society . . . where all of the deepest longings of my heart would be realized: my attraction to the Rules of St. Ignatius, the devotion to the Souls in Purgatory, the close bond of union and that deep family spirit that characterizes the Helpers throughout the world.

After entering the Society in November 1958, I spent several years at the Novitiate in Chappaqua. After making First Vows in August 1961, Chicago became my home for two years, after which I was sent to St. Louis.

St. Louis is now home . . . and here, laboring among the Negro population in one of the most poverty stricken districts of the City; house to house visiting comforting, consoling, sympathizing with the poor of this world, I have found fulfillment in bringing Christ to the most abandoned of this world and by these means relieving the Souls in Purgatory for His greater glory. We try to bear witness to Christ in our vocation as Helpers.

Today souls, all souls in this modern world have dire need of a Christ they can see in the streets.



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*. . . our humble supplication is raised to God for all men, believing and unbelieving, and we happily include the Sons of the Peoples of the Covenant, whose part in the religious history of mankind can never be forgotten.—His Holiness Pope Paul VI to President Shazar.*

## THE ECUMENICAL COUNCIL AND THE JEWS

Rabbi Arthur Gilbert  
43 West 57 Street  
New York, N. Y.

A Pope long ago once condemned the Jews to perpetual "serfdom"... "doomed to wander about the earth as fugitives and vagabonds"; but recently Pope John eliminated the text of a prayer service "out of respect" because it offended Jews by describing them... "that race once Thy Chosen People; of old they called down upon themselves the Blood of the Saviour...".

A Pope long ago once ordered all Jews to leave Rome and then rescinded his order only upon receipt of a ransom; testimony at the Eichmann trial revealed that during this recent period the Vatican offered necessary funds to ransom Jews from Nazi-enforced exile and death.

A Pope long ago once rebuked Christians who socialized with Jews by eating, drinking, bathing or working with them; but recently Pope John threw his arms around a visiting delegation of American-Jewish leaders and, evoking the Biblical image, he declared "I am Joseph, thy brother".

The calling of an Ecumenical Church Council once long ago provoked worried Jews to declare three days of fast and prayer, so fearful were they over the edicts that might have issued forth; but today Jewish leaders are exploring how and in what ways Jews might observe or contribute to the success of this forthcoming Ecumenical Council.

There is little resemblance between the Church of old in its treatment of the Jew and the Church today. In the annals of church councils one can read the history of the Church itself and therein discover the significant change in the atmosphere of Jewish-Christian relations. The forthcoming Ecumenical Council provides us the occasion, therefore, for a fresh look at the Catholic-Jewish confrontation.

### The Jewish Expectations for the Ecumenical Council

Jews are aware, of course, that this council has excited interest in the Christian community, chiefly because of the Pope's articulated hope that it will pave the way for the unity of all Christian peoples. Although the council will deal with matters that concern the Catholic Church mainly, its teaching and administration, the Pope has made it clear that "purified in truth, charity and unity...without spot or blemish...reinforced and made relevant to the present date..." it can better respond to the hope of Christian unity that stirs the hearts also of Eastern Orthodox and Protestant Christians. Confronted by the challenge of atheistic Communism, by secularism and materialism everywhere rampant and by the enormous needs of a revolutionary world, the values of the Judaeo-Christian heritage are under serious barrage. Any effort, therefore, to reinforce religion, to enable the Church better to meet these challenges, to enhance a deeper understanding among committed men of all faiths, is to be applauded and encouraged.

Jews, too, see in the readiness of Christian leaders "to dialogue" with each other the occasion for a profounder consideration of the Jewish-Christian situation. The Ecumenical Council's stimulation, therefore, of such interreligious conversation is looked upon with eager anticipation.

In preparation for this Ecumenical Council, the Pope has appointed a Secretariat for the Promotion of Christian Unity under the presidency of the German-born Jesuit Augustin Cardinal Bea; it is charged with the responsibility of maintaining communication with other churches and exploring the ways by which observers may attend when the sessions convene. The conversations Cardinal Bea and his Secretariat have already conducted with Christians and Jews give evidence of the involvement of the Church as Church -- as against the participation of individual Catholics -- in the process of dialogue. The Church itself has assumed responsibility for opening the door to conversation and confrontation.

It is hoped by Jewish leaders that this Secretariat may continue in existence, in some form, even after the Council convenes, and that it will continue to stimulate mutually beneficial conversation and deliberation. Setting such an example, the Vatican will inspire the opening of Catholic doors yet closed to interfaith conversation in America; and the process of dialogue only haltingly and anxiously commencing in the United States will be stimulated and encouraged.

Jews welcome the opportunity for such frank discussion with Catholic leadership for there are a whole host of problems in our mutual relationship that can stand the fresh air of trusting conversation, and there are many crucial issues on which our mutual efforts for the common good are clearly required.

The bitter history of past ecumenical councils in harassing the Jew -- an historic fact known well to Jews but only slightly to Catholics -- cries out for a formal conciliatory action on the part of this forthcoming ecumenical council. Such an action would certainly be in harmony with the recent example set by Pope John and his immediate predecessors and the genuine felt feeling of Catholics everywhere in the world. A clear statement renouncing anti-Semitism, defining the role of Israel in God's eternal purpose, acknowledging the Church's relationship to spiritual Semitism through the fatherhood of Abraham -- these are certainly in order and will be looked for and longed for by Jews everywhere. The Council may also suggest revisions in catechism lessons and liturgy that will inform the faithful in their responsibilities of charity and justice to all men and specifically to the Jews.

If the Council will stimulate and make possible a series of Jewish-Catholic conversations throughout the world, and particularly in the United States, there will be other issues, too, that can be dealt with. Unresolved political questions exist between the Catholic and the Jew, such as the position of the

Vatican on the establishment of the State of Israel, and the meaning of the State for the theology of the Church; and as well, the responsibilities of the new state to the Church and to all religious groups in Jerusalem.

Jews in America hope also that there can be further conversation on such subjects as the relation of church and state, the moral use of political power by church organizations in shaping the public order, the Church's responsibility in charity to other faith groups in a pluralistic society; the clarification of the Church's theology on such knotty problems is ultimately required. Perhaps some new teaching in this area of concern may emerge from the Ecumenical Council. Cardinal Bea has suggested in an interview with the Protestant reporter, Dr. Claud Nelson, that the problems of religious liberty may come before the Council within the concern of at least three of the bodies engaged in preparing for the Council. In addition to his own Secretariat, these include The Theological Commission and the Commission on Mission. The agenda, of course, has not yet been revealed and such expectations are exactly that -- speculative and not authoritative.

One of the problems confronting the Church in its relation to the Protestant community parallels a similar problem confronted by the Jews in Israel and elsewhere in relation to Protestants and Catholics. Its answer may have far-reaching significance in Jewish-Christian relations everywhere. Confronted by criticism of Catholic restrictions on Protestant missionaries in South America, Cardinal Bea described in his interview with Dr. Nelson, "the inherent difficulty of distinguishing properly and practically between a legitimate obligatory Christian witness and an unbecoming proselytism". This problem, for example, has plagued the new state of Israel, where Orthodox Jews reacted sharply to the "aggressive" missionary practices of fundamentalist Protestants by stoning a church (a reprehensible act no matter what the provocation). If the Catholic Church will define for itself this serious question, it will speak directly to a genuine issue in Jewish-Christian relations. How may -- how should -- a Christian witness his faith to

a Jew without giving offense to the dignity of the Jew? What methods ought the Christian use that will not immediately call to the mind of the Jew the many centuries when Jews were compelled by force to endure the evangelical efforts of zealous Christians?

Jewish leaders early this year approached the Vatican on the possibility of Jewish participation in the Council. They were informed that, should it be necessary to take advice from Jewish representatives, these would be experts on Jewish law and religion rather than the spokesmen of Jewish secular organizations. In the Jewish community, however, it is such agencies as the Anti-Defamation League and the American-Jewish Congress that speak the concern of Jewry in its relation to the Christian world. The chances are that these organizations will have to join together with the world Jewish religious community and select those rabbis and experts in Jewish law and history who can maintain such a representation to the Vatican.

A more significant stumbling block to Jewish participation is the fact that there is no such representative body yet in existence that could be sure of the support of all Jewry. Orthodox Jews, for example, have already opposed on grounds of "dignity and propriety" any Jewish attendance at a Church Council. In their judgment, issues such as the status of Jerusalem and the holy places, as well as relations with the state of Israel, are better discussed on the purely political level than brought before a theologically-concerned church council. Nevertheless, a standing committee of the Conference of European Rabbis will probably give the matter its most serious attention, and other international Jewish agencies, too, may place it on the agenda. Cardinal Bea has expressed the hope that the Jews themselves will set up such a committee to maintain contact with the Vatican Council, one truly representative of the entire Jewish people, both in Israel and throughout the world. It may well be, therefore, that this

Vatican Council will stimulate a procedure that will bring together all Jewish communities throughout the world for consultation and deliberation; and it may provide an opportunity for rabbinical leadership to emerge and assume a significant responsibility in at least this aspect of Jewish community relations.

In any event, it is well known that among the members and consultants to Cardinal Bea's Secretariat are scholars in Jewish-Christian relations. Certainly they are knowledgeable of the history of past Vatican councils and their relation to the Jews, and they are aware of Jewish hopes and expectations from the Church.

Whether this Council will or will not formally deal with Jewish-Christian relations, it is clear already that a completely new atmosphere exists within the Church. To contrast this present situation with the history of church councils in the past, at least insofar as the Jew is concerned, is to awaken by sunlight after a harrowing night of darkness and storm.

#### Legislation of Past Ecumenical Councils on the Jews

It is the rare Catholic history book that records the legislation of ecumenical councils with regard to the Jews. Jewish historians charge, however, that the Church, through its various disciplinary actions, provided the seedbed from which the most vicious and virulent forms of anti-Semitism were able to grow and flourish. As the noted scholar, Graetz, put it, "The occupants of the papal throne shielded the Jews and exhorted the clergy and princes against the use of force in converting them to Christianity...but they did not hesitate to fetter and harass the Jews and to place them next to serfs in the scale of society. This course appeared absolutely just and pious to almost all the representatives of Christianity during the centuries of barbarism..to the higher clergy the prosperity and comfort of the Jews appeared as a humiliation of Christianity. They desired the fulfillment of the curse which the founder of Christianity is said to have pronounced on the Jewish nation...".

The very first ecumenical council called into being by the Emperor Constantine snapped decisively one of the many threads that had connected Christianity to its parent stock. The day fixed for Easter was made independent of the day fixed by the Sanhedrin in Judea for the observance of Passover. The prevailing mood was expressed by the Emperor, who declared "It is unbecoming beyond measure that on the holiest of festivals we should follow the customs of the Jews. Henceforth let us have nothing in common with this odious people; our Saviour has shown us another path...".

Most of the early enactments of the Church, it must be acknowledged, were not so directly intended to harass the Jew as they were to protect the faith of the Christian and overcome, where possible, the superior attractions of Judaism. Jews maintained through a barbaric age conditions of family warmth and devotion, respect for learning and culture, regard for ethical ideals that contrasted sharply with the manners and ways of the pagan peasants. In an age that knew nothing of religious pluralism, church-state separation or religious liberty, the Church used the powers of the state to extend its pastoral care as broadly as possible. Frequently, on the other hand, the Church was compelled to soften the zeal of Christian princes and lords who could not or would not understand why they had to tolerate at all citizens of competing faith within their realms. It must be understood also that anti-Semitic attitudes among the early Church fathers had some counterpart in anti-Christian attitudes among the Jews, and in that age, the classical theologians freely embodied in their judgments and traditions the biblical concept of divine punishment.

Whatever the explanation we might bring to the restrictive legislation of the various church councils against the Jews, it must be understood, nevertheless, that from the Jewish viewpoint these enactments were harsh, restrictive and increasingly oppressive. "They (Jews) are under no circumstances to be protected by Christian princes but on the contrary to be condemned to serfdom..." Thus

wrote Pope Innocent III to the French Count Navers, who had treated his Jews graciously. In their humiliation the Jews would witness to the curse of God brought down upon themselves by the crucifixion of Jesus.

The Twelfth Ecumenical Council held at Lateran in 1215 gave church-wide sanction to rules and regulations that had in the past been embodied only partially by various church councils. The twelve hundred prelates and envoys at this Council, representing almost all the princes of Christendom, dealt with the Jews in four of their seventy canonical enactments;

Christian princes were enjoined to keep strict watch over Jews lest they exact too high an interest of their Christian debtors; baptized Jews (many of them baptized under duress) were forbidden to retain Jewish customs; Jews were forbidden to appear in public during Easter week; Jews were instructed to give tithes on their houses and property to the Church and to pay a yearly tax at the Easter festival; no Christian prince was permitted to bestow an office upon a Jew, subject to excommunication; Jews in all Christian countries were required to wear at all times a distinctive dress from the twelfth year of age distinguishing them from Christians.

This last measure stimulated the creative imagination of the local bishops and the princes. In Germany Jews had to wear a pointed hat, in Hungary a red cloth in the shape of a wheel, in England fringes of two colors, in Italy a yellow hat, in Spain males were prohibited from shaving their beards or cutting their hair under pain of a hundred lashes.

It must be recognized that the decrees were disciplinary rather than dogmatic, i.e., they were considered an aspect of the Church's pastoral concern rather than a clearly-pronounced teaching on the Jews to become part of Catholic theology for all time. Disciplinary actions -- not given the weight of dogma -- can at any time be revoked or changed; and as we note from church history, these enactments were not always so faithfully observed. Nevertheless, they were

harmful enough for the Jews in those days. Overzealous princes and hateful men, using the hostility of the Church toward the Jew as an excuse for their own sinfulness, afflicted the Jews bitterly during the Mid-Ages. The Crusaders slew at least 10,000 Jews in the Rhine Valley on their way to drive the Infidels out of the Holy Land. The compulsory exiles of the Jew from Spain in 1492 ended a glorious history of Jewish achievement in that great nation. The Inquisition that hunted out the Marranos -- Jews who were baptized but practised their religion secretly -- in its most brutal fourteen years, 1485-1948, brought to the stake some two thousand Jews. Fortunately enough for the Jew, although they were hounded from pillar to post, there was always some territory or province where the Jew might find temporary succor and relief from religious persecution. There was always one bishop or another whose sense of Christian charity overcame the fashions and prejudices of a dark age.

Gradually the inevitable excesses of such legislation resulted in a reconsideration and a softening of the Church position. From 1532, when Pope Clement VII ended the Inquisition -- "since they were dragged by force to be baptized they cannot be considered members of the Church and to punish them for heresy and relapse were to violate the principles of justice and equity" -- through the Nineteenth Ecumenical Council of Trent, 1545-1563, a reconsideration of Church positions was evident. The Pope who convoked the famous Council of Trent was the leader in this new rapprochement with the Jew. Of him the narrow-minded Bishop Sadolet of Carpestra said "No Pope has ever bestowed on Christians so many honors, such privileges and concessions as Paul III has given the Jews".

#### A Last Word

There are sensitive Christian spirits who would rather that these harsh memories be swept away. Father Michael Riquet, S.J., of Paris, in an issue of the French monthly publication of the American Jewish Committee, warns that Judaeo-Christian friendship cannot grow in an atmosphere of mutual diffidence and suspicion

of the other person's loyalty, sincerity and straightforwardness. We should avoid, he advises, any depressing and unpleasant talk about the Christian roots of anti-Semitism and build up true friendship by eliminating all the bad taints of the old and return to our common roots in the Bible, emulating each other in our knowledge, service and love of the one true God.

Whether one accepts Father Riquet's strictures in toto, what is abundantly clear is that Time -- three centuries of time -- has wrought its own healing. Science, secularism, the industrial reformation, the establishment of political democracy, concepts of religious and church-state separation, the challenge of emerging nationalisms in Africa and Asia, the menacing spectre of totalitarianism in all of its forms and particularly in the form of atheistic Communism, the dread of world-wide destruction by atomic energy -- all these factors have now intervened in these last three hundred fifty years.

In these last three hundred fifty years the situation of the Jew has taken on new character. We live in another age and another time. As Father Conger, O.P., in the January issue of "L'Osservatore Romano" has observed, the doctrinal opposition to the Jews of the Middle Ages did not grow up against the Jews only, but against all who did not share the common faith. It was a kind of legal dogmatism, founded on the conviction that the Truth itself was the only rightful self-existing entity. "Today", Father Conger explains, "we serve the Truth in a different way. We have more consideration for the subjective motives of the individual conscience..."

Such consideration for conscience supplements a profounder sense of brotherhood with the Jew -- a brotherhood that has now been demonstrated in the personal actions of Pope John XXIII and before him, Pope Pius XI and Pope Pius XII. Jews are well aware that many Catholics under the leadership of the bishops and the Pope sacrificed their lives to witness against the brutality of Nazism and to make clear to all that the Catholic looks upon the Jew as brother in Christ and upon himself as a "spiritual Semite". More than 1800 priests were found rotting in

the Dachau concentration camp in 1945; countless others died there between 1933 to 1945. These Catholic princes had looked upon the faces of their Jewish neighbors and recognized Jesus willingly sacrificed in an act of atoning love. In their opposition to Hitler they demonstrated that Christianity is not to be judged by the failure of Christians just as Judaism should not be measured by the sinfulness of some Jews. Faith that calls upon God, the creator of Man in His own image, heals and reconciles Man to his brother.

Monsignor J. M. Oesterreicher in a talk delivered at St. Patrick's Cathedral, New York, on January 24, 1961, summarized this new vision of the people of Israel and her role in God's plan. He declared, "...we dare not call the decrees of men decrees of God...we see in their being the wondrous reflection of their ancient privileges and, since to the eyes of faith time loses its grip, also the reflection of their glory to come. We no longer read the many sayings of the gospel records of Jesus against His kinsmen as if they were words of contempt rather than of care, as if they were sweeping condemnations rather than merciful proddings. We now realize better than ever before that, in spite of their past or present opposition to the Gospel, the children of Israel remain dear to the Lord. For He is a God of fidelity (see Romans XI: 28-29)"