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AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series I: Wexner Heritage Foundation, 1947-2004.

Subseries 1: General Files, 1949-2004.

Box
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Folder
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Alumni Retreat. "Reconciliation." 1987, 1994-1995.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.



The Wexner Heritage Foundation
Alumni Retreat

OCTOBER

28 *through* 30

1 · 9 · 9 · 4

WESTFIELDS

Chantilly, VA

RECONCILIATION



August 5, 1994

TO: Wexner Heritage Foundation Alumni
FROM: Lori Baron
Director of Conferences
RE: Alumni Retreat entitled "Reconciliation"

From Eastern Europe to the Middle East, walls have been crumbling. Over the past several years we have witnessed events we never dreamt would occur in our lifetimes. The Jewish people have in many ways been in the center of these historic changes:

- Israel receiving half-a-million immigrants from the former Soviet Union
- Israel's enemies agreeing to negotiate peaceful relations
- The defeat of Iraq in the Persian Gulf War

Not just politically and militarily, but also religiously, other walls are crumbling. The Catholic Church, locked in a millennial struggle with the Jews, has recently undertaken a major revision of its attitudes toward Judaism and the Jewish people.

A process of religious reconciliation, begun in 1960 by Pope John XXIII, has resulted in the issuance of various statements and documents from the Vatican, including exonerating the Jews of the most heinous charge of all - the murder of Jesus. And now the present Pope John Paul II has finally established diplomatic relations with the State of Israel.

The dialogue between our two religious traditions is a matter of enormous theological and historic significance. It raises many issues:

- How is reconciliation possible between two religions, each of which claim to possess The Truth?
- Is our allegiance to Judaism compromised or deepened by this rapprochement?
- What has happened to the Church's historic claim to have "superseded" the Jewish people as the "new" Israel?
- How can we develop a relationship with a religious tradition which is associated with almost two millennia of anti-Semitism?
- Has the Holocaust changed the attitude of the Catholic Church toward the Jewish people?

These are some of the questions with which we will grapple in our weekend of alumni study.

HOTEL REGISTRATION

The retreat is being held at:

***Westfields International Conference Center
14750 Conference Center Drive
Chantilly, VA 22021
(703) 818-0300
FAX (703) 818-3655***

To confirm your participation and reserve your hotel room, please complete the enclosed registration form. Be sure to include your spouse's name **only** if s/he is attending. All rooms are double occupancy; those attending without a spouse will be assigned a roommate. If you wish a single room, it is available at an additional charge of \$50 *per night*. Please indicate on the registration form whether you or your spouse requires vegetarian meals.

Please register immediately. Space may be limited, don't be left out.

TRAVEL INFORMATION

Airline ticketing will be handled by Adelman Travel. *Please call our contact, Vicki Hoffman, at 1-800-231-3999 to reserve your flights **immediately**. Reservations must be booked prior to August 19th. Members will be responsible for any additional costs that are incurred by booking after August 19th.*

Transportation between Dulles, National Airport, Union Station and Westfields will be supplied for **group flights only**. The Wexner Heritage Foundation will cover all expenses (airfare, room and board) for members who received a certificate of completion for years one and two. Non-participating spouses, and participating spouses who joined in the third year and after, will be responsible for their own airfare. The Foundation will cover room and board. All spouses are of course welcome and encouraged to attend.

WORKSHOP REGISTRATION

During the course of the weekend there will be 3 sets of workshops. As of today you will be pre-assigned.

The retreat will begin on Friday, October 28th at 2:00 pm and conclude on Sunday, October 30th at 12:30 pm.

U.S. HOLOCAUST MEMORIAL MUSEUM

Many of you have called regarding a visit to the U.S. Holocaust Memorial Museum. A visit is not a part of our program. However, we will be supplying buses to the Museum on Sunday, October 30th after the conclusion of our program (12:30 pm). The Museum has agreed to give us whatever number of tickets are needed.

We will also supply buses from the Museum to the airports at 5:30 pm. Please book your flights with Adelman travel accordingly.

Please indicate on the Registration Form if you would like to participate, so I can request the appropriate number of tickets and buses.

If you have any questions, please call. We look forward to seeing you there.

** Please let us know if you are unable to attend by returning the Registration Form .*



WEXNER HERITAGE FOUNDATION

ALUMNI RETREAT

OCTOBER 28 - 30, 1994

Registration Form

NAME _____ **SPOUSE'S NAME** _____
(as it should appear on your name tag) *(only if attending)*

COMMUNITY _____ **DAY TIME PHONE** () _____

I/We will attend **I/We cannot attend**

I require a Single Room **I wish to room with** _____
(additional charge of \$50 per night) *(name)*

I/We require Vegetarian Meals
(please circle: chicken, fish, vegetables only)

**I/We would like to visit the U.S. Holocaust
Memorial Museum on Sunday afternoon**

Please return your Registration Form *immediately (by August 19)* either by FAX (212-751-3739) or mail to: Lori Baron, The Wexner Heritage Foundation, 551 Madison Avenue, New York, NY 10022.

ATTN: Lori Baron

EMBASSY OF ISRAEL
WASHINGTON, D.C.שגרירות ישראל
ושינגטון

8/94

A V I G R A N O T

COUNSELOR FOR INTERRELIGIOUS AFFAIRS

Born in Tel Aviv, Israel in 1950.

After completion of his military duties in the Israel Defence Forces (IDF), he studied at universities in Italy and the United States, and obtained degrees in biology and Judaic studies.

Mr. Granot founded in 1978, the "Institute of Students and Faculty on Israel" (ISFI) in New York, and was its first director. This institute's main objective was to promote issues affecting the State of Israel in the academic community through seminars and faculty exchanges.

In 1981, upon returning to Israel, he joined the Ministry of Foreign Affairs in Jerusalem.

During his tenure in the foreign service, Mr. Granot served as Second Secretary for Press and Information in Ottawa, Canada, First Secretary and Spokesman in Rome, Italy and Counselor for Political Affairs in Israel's embassy in Pretoria, South Africa. While in Jerusalem, he participated in the negotiations with Lebanon during 1982-83, and from 1988 until 1990, headed the "Operation Room" (Crisis Center) of the Ministry of Foreign Affairs.

In February 1992, Mr. Granot assumed the position of Counselor for Interreligious Affairs at the Embassy of Israel in Washington, DC. This department serves to foster the dialogues between the State of Israel and the leadership of the American religious communities, as well as the communities which form the U.S.'s vast ethnic mosaic.

* * *

AVI GRANOT

Avi Granot was born in Tel Aviv, Israel in 1950. After completion of his military duties in the Israel Defense Forces (IDF), he studied at universities in Italy and the United States. He obtained degrees in biology and Judaic Studies.

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DAVID HARTMAN

A philosopher and social activist, David Hartman is the founder and director of the Shalom Hartman Institute in Jerusalem. He is the author of several books. His A Living Covenant: The Innovative Spirit in Traditional Judaism, won the Jewish Book Award.

Born in 1931 in the Brownsville section of Brooklyn, New York, David Hartman attended Yeshiva Chaim Berlin, and the Lubavitcher Yeshiva where he was first exposed to the Hasidic spirit. From 1951-1960, he studied at Yeshiva University, where he received his rabbinic ordination in 1953. The years of close, continuous study with Rabbi Joseph B. Soloveitchik were a major influence on his philosophical development.

From 1955-1960, Rabbi Hartman pursued graduate studies in Philosophy at Fordham University. During this time, he also served as a rabbi in the Bronx. He continued his work in philosophy at McGill University, where he received his PhD. in 1973. His thesis, "Maimonides: Torah and Philosophic Quest" was later published by the Jewish Publication society, and won the National Jewish Book Award.

In 1971, Dr. Hartman and his family emigrated to Israel, where they still live. In both his work and social actions, he seeks to realize the vital spiritual and political opportunities the rebirth of Israel offers the Jewish people. He is committed to religious pluralism...both within the Jewish people and in interfaith relations...and has been active in trying to overcome religious polarization in Israeli society. This spirit of building bridges of understanding between groups inspired Dr. Hartman's activity as personal advisor to the Israeli Minister of Education, Zevulun Hammer, from 1977 to 1984.

In 1976, Dr. Hartman founded the Shalom Hartman Institute to help bring about an intellectual renaissance befitting the magnitude of the opportunities presented by the Jewish state. The Institute is named after his late father, who was born in the Old City of Jerusalem. It is dedicated to developing a new understanding of the classic heritage of Judaism that can provide moral and spiritual direction for Judaism's confrontation with modernity.

YEHUDA BAUER

Dr. Yehuda Bauer was born in 1926 in Prague, Czechoslovakia. He immigrated to Palestine in 1939, served in the Palmach forces and began his studies at the Hebrew University in 1945. From 1946 to 1948, Dr. Bauer continued his undergraduate studies at the University of Wales, Cardiff and returned home to fight in the Israeli war of Independence in 1948. He then returned to Cardiff in 1950 to complete his MA degree.

In 1952, Professor Bauer joined Kibbutz Shoval in the Negev, where he still resides.

From 1955-60, Dr. Bauer wrote his Doctoral thesis, "The Palmach Against the Background of Zionist Policies 1939-45". He received his PhD from the Hebrew University in 1960, and is currently Head of the Holocaust Studies Division at the Hebrew University, as well as the Academic Chairman of the Institute of Contemporary Jewry. Professor Bauer also serves as the Academic Chairman of the Vidal Sasson International Center for the Study of Anti-Semitism at the University.

ITAMAR RABINOVICH

AMBASSADOR OF ISRAEL

Ambassador Itamar Rabinovich has been Israel's ambassador to the United States since February 1993. In August 1992 he was appointed head of the Israeli delegation for the peace talks with Syria. He was subsequently nominated to the Washington post and remains Israel's chief negotiator with Syria.

A native of Jerusalem (1942), Mr. Rabinovich graduated from the Hebrew University (1963) to begin a six year service in the Israel Defense Forces (1963-1969). He currently holds the rank of Lieutenant Colonel (res.)

While in the service Mr. Rabinovich obtained a Masters degree from the Tel Aviv University. He then traveled to the United States and returned in 1971 with a Ph.D. in Middle Eastern History from the University of California, Los Angeles (UCLA).

From 1971 he has been on the faculty of Tel Aviv University where he is incumbent of the Ettinger Chair in Contemporary Middle Eastern History. Between 1971 and 1992 he held a number of positions in the university, among them Director of the Dayan Center for Middle Eastern Studies, Dean of Humanities and, finally, Rector of the University.

During this period, Professor Rabinovich had a number of visiting appointments and fellowships at the University of Pennsylvania, Cornell University, University of Toronto and the Wilson Center among others. He lectured on the Middle East in Tokyo, Moscow, Buenos Aires, Stockholm, Cairo, Ankara, London, and Paris and in many U.S. cities and universities. Professor Rabinovich has also contributed to major newspapers and periodicals. He is the author of several books and numerous writings, among them Syria Under the Ba'ath (1972), The War for Lebanon (1984) and The Road Not Taken (1991). This last book was awarded the Jewish Book Award in 1991.

As public service positions, Ambassador Rabinovich served in the early 1980s as Advisor to the Knesset's Foreign and Defense Affairs Committee and until his appointment to Washington was Chairman of the Censorship Tribunal. He remains a member of Israel's Press Council.

Ambassador Rabinovich is married to Efrat. They have two daughters who live in Tel Aviv.

WEXNER HERITAGE FOUNDATION

1994 ALUMNI RETREAT

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Juliet Spitzer
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Jay Sarver
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Barbara Shuman

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Michael Bloomfield
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EDWARD IDRIS CARDINAL CASSIDY

His Eminence Cardinal Cassidy serves the Church as President of the Pontifical Council for Promoting Christian Unity. Ordained as a priest in 1949 in his native Australia, he was named Titular Archbishop of Amantia by Pope Paul VI in 1970, and was elevated to the College of Cardinals in 1991 by Pope John Paul II.

Cardinal Cassidy studied at Lateran University and at the Pontifical Ecclesiastical Academy, both in Rome. He holds a Doctorate in Canon Law, and a diploma in ecclesiastical diplomacy.

He has a long and distinguished career in Pontifical Representation, having served in the Vatican's diplomatic corps from the mid-1950's through the late 1980's. He has represented the Vatican on four continents: in India, Ireland, El Salvador, Argentina, China (Taiwan), Bangladesh, Burma, Lesotho, South Africa, Botswana, Swaziland, Namibia, Zimbabwe, and the Netherlands.

In 1988-89, he served a term as Substitute Secretary of State of the Vatican.

In his current post as President of the Pontifical Council for Promoting Christian Unity, he is the senior Catholic official responsible for relations between the Catholic Church and other religious groups, both Christian and non-Christian, world-wide. In this capacity, he supervises the Vatican's Commission for Religious Relations with the Jews.

The Wexner Heritage Foundation

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New York, New York 10022
212 355 6115
Fax 212 751 3739

Huntington Center Suite 3710
41 South High Street
Columbus, Ohio 43215
614 464 2772

LHF

October 24, 1994

Mr. Joseph Finkelstein
716 Oxford Road
Bala Cynwyd, PA 19004

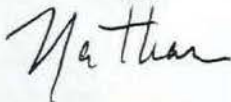
Dear Joe:

Enclosed is the draft of the question which Rabbi Friedman would like you to pose to Cardinal Cassidy from the floor on Sunday morning, October 30th after the Cardinal's plenary address.

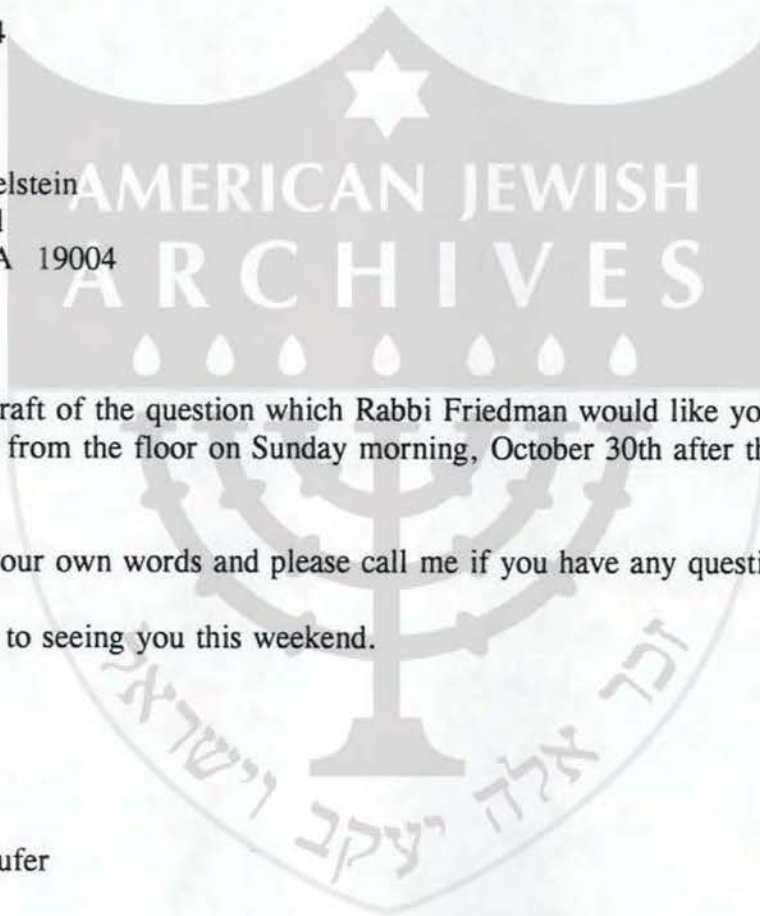
Massage it into your own words and please call me if you have any questions.

Looking forward to seeing you this weekend.

Sincerely,



Rabbi Nathan Laufer
President

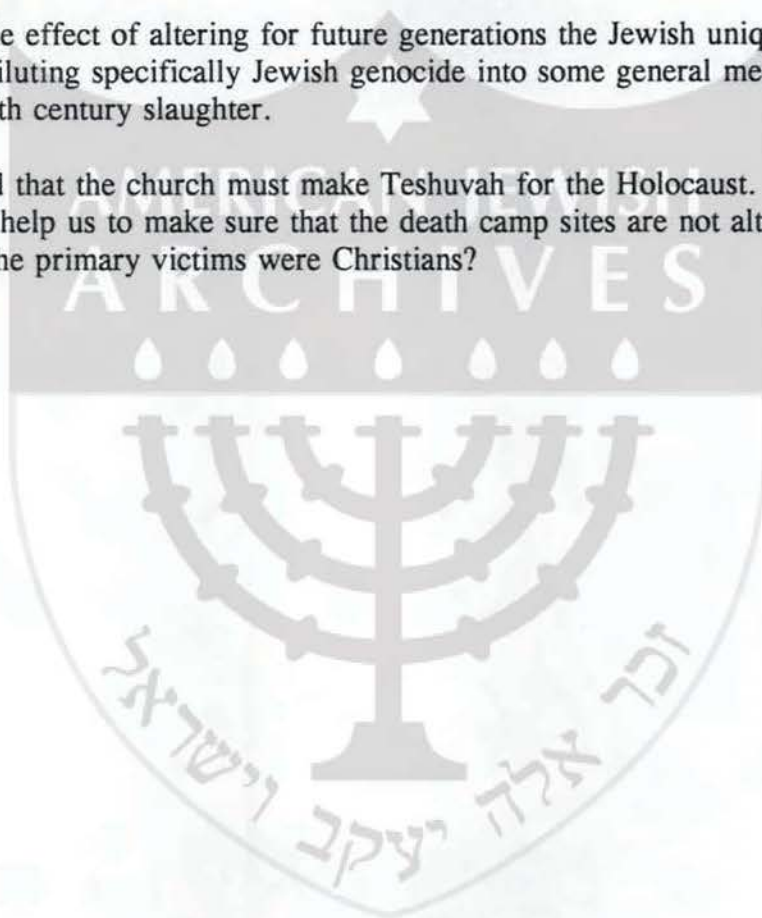


Your Eminence:

Crosses, churches, convents, chapels and other Christian symbols are sprouting over the sites of Nazi concentration and death camps all over Europe.

This may have the effect of altering for future generations the Jewish uniqueness of the Holocaust, and diluting specifically Jewish genocide into some general memory of the inhumanity of 20th century slaughter.

You yourself said that the church must make Teshuvah for the Holocaust. Can your Holy See Commission help us to make sure that the death camp sites are not altered, to give the appearance that the primary victims were Christians?





David L. Schaffer

AMERICAN JEWISH
ARCHIVES



WESTFIELDS
INTERNATIONAL CONFERENCE CENTER

WEXNER HERITAGE FOUNDATION

1994 ALUMNI RETREAT

WORKSHOP ASSIGNMENT LIST

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
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Mona Abramowitz	Treaty	Adams	Suite 130
Caryn Adelman	Jeffersonian I	Suite 330	Monroe
Gerald Adelman	Jeffersonian I	Suite 330	Monroe
Judy Adler	Monroe	Suite 230	Jeffersonian V
Michael Adler	Monroe	Suite 230	Jeffersonian V
Rise Ain	Suite 146	Suite 246	Suite 346
Ruth Appel	Monroe	Suite 230	Franklin
Stuart Appel	Monroe	Suite 230	Franklin
Bruce Arbit	Treaty	Jeffersonian V	Adams
Darien Arnstein	Jeffersonian I	Madison	Treaty
Stephen Arnstein	Jeffersonian I	Madison	Treaty
Gail Asarch	Jeffersonian I	Treaty	Wescot
Steve Asarch	Jeffersonian I	Treaty	Wescot
Shelli Bank	Suite 146	Jeffersonian V	Jeffersonian IV
Rosi Behar	Wescot	Madison	Jeffersonian IV
Saby Behar	Wescot	Madison	Jeffersonian IV
Brad Bell	Jeffersonian V	Franklin	Suite 430
Nancy Bell	Jeffersonian V	Franklin	Suite 430
Connie Bendetson	Madison	Suite 430	Jeffersonian I
Peter Bendetson	Madison	Suite 430	Jeffersonian I
Nancy Beren	Suite 130	Wescot	Monroe
Bill Berkowitz	Madison	Suite 330	Jeffersonian IV
Nancy Berkowitz	Madison	Suite 330	Jeffersonian IV
Louis Berlin	Monroe	Franklin	Adams
Nancy Berlin	Monroe	Franklin	Adams
Douglas Berman		Jeffersonian V	Monroe
Gita Berman	Wescot	Jeffersonian IV	Madison
Steve Berman	Wescot	Jeffersonian IV	Madison
Robin Bernstein	Suite 246	Wescot	Suite 346
Bob Berrin	Jeffersonian I	Suite 430	Franklin
Fran Berrin	Jeffersonian I	Suite 430	Franklin

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
JoAnne Birnbrey	Suite 246	Suite 130	Suite 346
Denise Bloomfield	Franklin	Jeffersonian IV	Adams
Michael Bloomfield	Franklin	Jeffersonian IV	Adams
Denis Braham	Jeffersonian I	Adams	Suite 230
Sarah Braham	Jeffersonian I	Adams	Suite 230
Bill Braunstein	Madison	Jeffersonian IV	Treaty
Farrel Braunstein	Madison	Jeffersonian IV	Treaty
Joseph Breman	Suite 246	Suite 130	Suite 346
Linda Brodt	Suite 330	Monroe	Jeffersonian V
Gerald Brody	Suite 246	Suite 146	Suite 230
Jessica Bronfein	Jeffersonian V	Treaty	Suite 230
Michael Bronfein	Jeffersonian V	Treaty	Suite 230
Alan Brown	Suite 230	Adams	Wescot
Janet Brown	Suite 230	Adams	Wescot
Amy Caplan	Jeffersonian IV	Wescot	Treaty
Leonid Charny	Suite 130	Suite 230	Suite 330
Yelena Charny	Suite 130	Suite 230	Suite 330
Beth Cherner	Madison	Suite 230	Jeffersonian IV
Paul Cherner	Madison	Suite 230	Jeffersonian IV
David Chikvashvili	Hamilton	Jeffersonian IV	Franklin
Ineza Chikvashvili	Hamilton	Jeffersonian IV	Franklin
Betty Chrustowski	Suite 146	Suite 230	Suite 246
Bernard Cohen	Franklin	Jeffersonian I	Monroe
Elliot Cohen	Suite 246	Suite 146	Suite 230
Larry Cohen	Franklin	Adams	Jeffersonian V
Merle Cohen	Franklin	Adams	Jeffersonian V
Robin Cohen	Franklin	Jeffersonian I	Monroe
Marcia Cohodes	Madison	Suite 230	Jeffersonian V
Amy Dean	Suite 130	Monroe	Wescot
Harris Devor	Madison	Suite 146	Suite 246
Donna Divine	Suite 330	Jeffersonian V	Adams
Tom Divine	Suite 330	Jeffersonian V	Adams
Lisa Drazin	Monroe	Suite 130	Suite 146
Mary-Jane Eisen	Suite 230	Wescot	Suite 330
Paul Elkin	Suite 130	Suite 430	Suite 346
Barry Etra	Suite 330	Adams	Hamilton
Rich Evans	Madison	Suite 430	Adams

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Vikki Evans	Madison	Suite 430	Adams
Neal Farber	Treaty	Hamilton	Suite 146
Steven Farber	Jeffersonian V	Suite 146	Wescot
Susan Farber	Jeffersonian V	Suite 146	Wescot
Varda Farber	Treaty	Hamilton	Suite 146
Marcy Feldman	Adams	Hamilton	Suite 130
Michael Feldman	Adams	Hamilton	Suite 130
Nancy Ferst	Jeffersonian I	Monroe	Jeffersonian IV
Walter Ferst	Jeffersonian I	Monroe	Jeffersonian IV
Genine Fidler	Adams	Madison	Suite 430
Josh Fidler	Adams	Madison	Suite 430
Joe Finkelstein	Adams	Madison	Jeffersonian IV
Sara Finkelstein	Adams	Madison	Jeffersonian IV
Miriam Fisher	Jeffersonian V	Suite 330	Adams
Ike Fisher	Jeffersonian V	Suite 330	Adams
Naomi Fishman	Jeffersonian V	Monroe	Jeffersonian IV
Norman Fishman	Jeffersonian V	Monroe	Jeffersonian IV
Mari Forbush	Treaty	Suite 130	Monroe
Hallie Freedman	Suite 430	Jeffersonian I	Jeffersonian V
Ellen Friedman	Suite 130	Jeffersonian I	Jeffersonian V
Mark Friedman	Suite 130	Jeffersonian I	Jeffersonian V
Doreen Fundiller-Zweig	Jeffersonian IV	Adams	Monroe
Lisa Galanti	Hamilton	Suite 146	Wescot
Bruce Gaynes	Suite 130	Monroe	Jeffersonian v
Shelley Gaynes	Suite 130	Monroe	Jeffersonian v
Jane Gellman	Adams	Hamilton	Suite 430
Larry Gellman	Adams	Hamilton	Suite 430
Michael Gelman	Monroe	Wescot	Suite 230
Susie Gelman	Monroe	Wescot	Suite 230
Carole Genshaft	Franklin	Jeffersonian IV	Hamilton
Nelson Genshaft	Franklin	Jeffersonian IV	Hamilton
Steve Gevarter	Suite 430	Suite 246	suite 146
Cathy Gildenhorn	Madison	Jeffersonian I	Suite 430
Michael Gildenhorn	Madison	Jeffersonian I	Suite 430
Bruce Gillers	Suite 346	Adams	Franklin
Mina Gillers	Suite 346	Adams	Franklin
Bruce Glaser	Jeffersonian V	Wescot	Suite 330

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Peggy Glaser	Jeffersonian V	Wescot	Suite 330
Bill Goldberg	Suite 146	Suite 130	Suite 346
Bob Goldman	Suite 430	Treaty	Jeffersonian IV
Toby Director Goldman	Suite 430	Treaty	Jeffersonian IV
Alan Goldstein	Hamilton	Adams	Jeffersonian I
Caron Goldstein	Hamilton	Adams	Jeffersonian I
David Goldsteen	Madison	Suite 230	Jeffersonian V
Harlee Goldsteen	Suite 130	Franklin	Suite 246
Pearl Graub Goldstein	Suite 130	Suite 330	Suite 246
Debbie Gottesman	Madison	Franklin	Suite 330
Mark Gottesman	Madison	Franklin	Suite 330
Cass Gottlieb	Franklin	Adams	Monroe
Sheldon Gottlieb	Franklin	Adams	Monroe
Alan Greenberg	Suite 230	Jeffersonian IV	Hamilton
Hilary Greenberg	Suite 230	Jeffersonian IV	Hamilton
Alan Greene	Suite 130	Suite 330	Suite 246
Bruce Greenspahn	Monroe	Treaty	Madison
Gail Greenspahn	Monroe	Treaty	Madison
Hanford Gross	Franklin	Jeffersonian IV	Madison
Kitty Gross	Franklin	Jeffersonian IV	Madison
David Guberman	Suite 146	Suite 330	Adams
Jayne Guberman	Suite 146	Suite 330	Adams
David Gutin	Adams	Hamilton	Jeffersonian I
Myra Gutin	Adams	Hamilton	Jeffersonian I
Cheryl Guyer	Treaty	Madison	Jeffersonian I
Dan Guyer	Treaty	Madison	Jeffersonian I
Tommy Haendler	Suite 430	Jeffersonian I	Franklin
Caryn Halbrecht	Suite 430	Jeffersonian I	Franklin
Andy Hall	Franklin	Jeffersonian V	Madison
Janet Hall	Monroe	Suite 330	Madison
David Harold	Suite 330	Adams	Hamilton
Elliot Hartstein	Suite 146	Suite 346	Suite 246
Michal Hart Hillman	Suite 346	Suite 230	Treaty
Kathy Hirsh-Pasek	Suite 330	Jeffersonian V	Wescot
Renee Hochberg	Suite 146	Suite 346	Suite 130
Betsy Hoos	Suite 130	Suite 230	Monroe
Jeffrey Hoos	Suite 130	Suite 230	Monroe

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Mindy Horowitz	Suite 330	Suite 146	Adams
Linda Hurwitz	Madison	Jeffersonian V	Hamilton
Steven Hurwitz	Madison	Jeffersonian V	Hamilton
Warren Hyams	Suite 246	Suite 130	Suite 346
David Hyman	Treaty	Suite 246	Suite 430
Jerry Ingber	Jeffersonian I	Monroe	Suite 230
Judith Ingber	Jeffersonian I	Monroe	Suite 230
Michael Isserman	Suite 246	Suite 146	Suite 346
Nancy Jacobson	Jeffersonian V	Suite 430	Hamilton
Steve Jacobson	Jeffersonian V	Suite 430	Hamilton
Larry Jefferson	Suite 130	Wescot	Monroe
Betsy Juran	Treaty	Monroe	Jeffersonian IV
Larry Juran	Treaty	Monroe	Jeffersonian IV
Nathan Kaitz	Monroe	Jeffersonian IV	Suite 246
Sally Kaitz	Monroe	Jeffersonian IV	Suite 246
Fran Kanterman	Adams	Suite 146	Suite 130
Joshua Karlin	Hamilton	Wescot	Jeffersonian IV
Marjorie Karlin	Hamilton	Wescot	Jeffersonian IV
Clarita Kassin	Suite 230	Jeffersonian I	Monroe
Roberto Kassin	Suite 230	Jeffersonian I	Monroe
Don Katz	Suite 230	Jeffersonian V	Madison
Elissa Katz	Franklin	Wescot	Hamilton
Leslie Katz	Suite 346	Jeffersonian I	Jeffersonian V
Lori Katz	Suite 230	Jeffersonian V	Madison
Paul Katz	Suite 330	Monroe	Jeffersonian V
Ronald Katz	Suite 346	Jeffersonian I	Jeffersonian V
Tom Katz	Franklin	Wescot	Hamilton
Ameila Katzen	Wescot	Treaty	Jeffersonian I
Josh Katzen	Wescot	Treaty	Jeffersonian I
Marvin Kirsner	Hamilton	Adams	Franklin
Rhona Kirsner	Hamilton	Adams	Franklin
Kay Klass	Suite 430	Madison	Hamilton
Marina Kleiman	Adams	Madison	Suite 230
Mark Kleiman	Adams	Madison	Suite 230
Dori Klein	Adams	Jeffersonian IV	Monroe
Michael Klein	Suite 146	Suite 330	Suite 346
Randy Klein	Jeffersonian I	Suite 346	Suite 146

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Ron Klein	Adams	Jeffersonian IV	Monroe
Ann-Louis Kleper	Monroe	Jeffersonian V	Hamilton
Dennis Kleper	Monroe	Jeffersonian V	Hamilton
Mitchell Klevan	Treaty	Jeffersonian I	Hamilton
Mitch Kline	Suite 346	Wescot	Suite 246
Alan Kluger	Suite 130	Monroe	Wescot
Maureen Komisar	Suite 146	Suite 346	Suite 430
Melvin Konner	Suite 146	Suite 246	Suite 130
Amelia Kornfeld	Suite 430	Jeffersonian IV	Franklin
Joseph Kornfeld	Suite 430	Jeffersonian IV	Franklin
Richard Krugel	Jeffersonian I	Suite 430	Monroe
Sally Krugel	Jeffersonian I	Suite 430	Monroe
Alison Kur	Monroe	Suite 130	Jeffersonian IV
Louis Kushner	Franklin	Jeffersonian IV	Adams
Sandy Kushner	Franklin	Jeffersonian IV	Adams
Goldie Lansky	Wescot	Suite 246	Suite 146
Lulu Lavin	Treaty	Suite 430	Jeffersonian IV
Raphael Lavin	Treaty	Suite 430	Jeffersonian IV
Scott Lederman	Suite 130	Wescot	Suite 330
Rachel Lenner	Wescot	Hamilton	Jeffersonian I
Robert Lenner	Wescot	Hamilton	Jeffersonian I
David Lentz	Suite 246	Suite 130	Jeffersonian I
David Lerman	Wescot	Adams	Monroe
Donna Leventhal	Franklin	Suite 346	Monroe
Mark Leventhal	Franklin	Suite 346	Monroe
Jack Levine	Madison	Jeffersonian IV	Suite 430
Susana Levine	Madison	Jeffersonian IV	Suite 430
Mark Levitt	Suite 430	Madison	Hamilton
JoAnn Levy	Jeffersonian I	Suite 430	Suite 146
JoAnn M. Levy	Madison	Jeffersonian I	Suite 230
Mark Levy	Madison	Jeffersonian I	Suite 230
Michael Levy	Suite 246	Suite 346	Suite 330
Geoffrey Lewis	Jeffersonian IV	Wescot	Treaty
Amy Lipsey	Suite 230	Jeffersonian IV	Madison
Bill Lipsey	Suite 230	Jeffersonian IV	Madison
Debbie Mann	Jeffersonian IV	Hamilton	Franklin
Gil Mann	Jeffersonian IV	Hamilton	Franklin

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Laurie Marcus	Franklin	Jeffersonian IV	Suite 330
Michael Marcus	Franklin	Jeffersonian IV	Suite 330
Benton Marks	Suite 246	Suite 146	Suite 346
Jeremy Mayberg	Treaty	Suite 130	Monroe
Mark Mellman	Suite 330	Suite 146	Adams
Gail Meyer	Adams	Wescot	Jeffersonian I
Neil Meyer	Adams	Wescot	Jeffersonian I
Gail Meyers	Franklin	Jeffersonian V	Madison
Joyce Migdal	Treaty	Hamilton	Jeffersonian I
Nelson Migdal	Treaty	Hamilton	Jeffersonian I
Glenn Miller	Suite 346	Adams	Suite 146
Deborah Mitnick	Suite 230	Monroe	Jeffersonian V
Searle Mitnick	Suite 230	Monroe	Jeffersonian V
Tanya Morgulis	Treaty	Jeffersonian V	Adams
Karen Moss	Monroe	Suite 346	Jeffersonian I
Neil Moss	Monroe	Suite 346	Jeffersonian I
Terry Newman	Madison	Hamilton	Suite 230
Bill Novick	Jeffersonian V	Suite 146	Suite 430
Dahlia Oppenheimer	Adams	Franklin	Jeffersonian I
Steven Oppenheimer	Adams	Franklin	Jeffersonian I
Mike Oshins	Monroe	Suite 130	Jeffersonian V
Eli Papir	Jeffersonian IV	Treaty	Suite 330
JoAnne Papir	Jeffersonian IV	Treaty	Suite 330
Eta Paransky	Treaty	Hamilton	Jeffersonian IV
Ronald Paransky	Treaty	Hamilton	Jeffersonian IV
Jeff Pasek	Suite 330	Jeffersonian V	Wescot
Bruce Peckerman	Jeffersonian I	Franklin	Hamilton
Jeanette Peckerman	Jeffersonian I	Franklin	Hamilton
Ester Fink Persky	Suite 130	Suite 146	Suite 346
Larry Pitt	Jeffersonian V	Madison	Treaty
Renee Pitt	Jeffersonian V	Madison	Treaty
Barry Podolsky	Wescot	Jeffersonian V	Adams
Susan Podolsky	Wescot	Jeffersonian V	Adams
Irvin Rabinowitz	Suite 146	Suite 346	Suite 246
Eliane Rackman	Jeffersonian I	Madison	Franklin
Joseph Rackman	Jeffersonian I	Madison	Franklin
Karen Ressler	Jeffersonian IV	Franklin	Suite 430

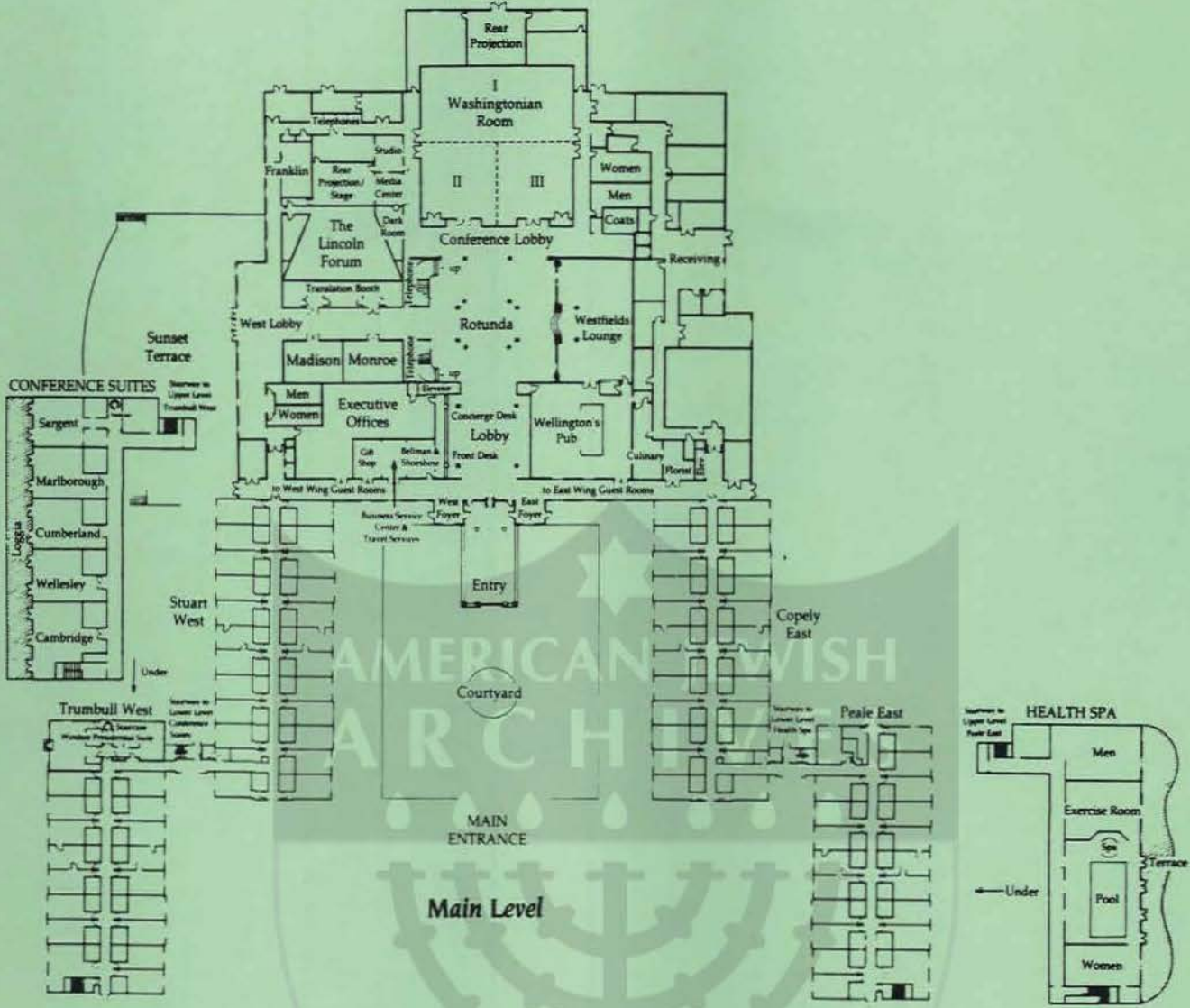
	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Scott Ressler	Jeffersonian IV	Franklin	Suite 430
Howard Reiter	Jeffersonian V	Suite 430	Hamilton
Jody Reiter	Jeffersonian V	Suite 430	Hamilton
Jerry Ribnick	Monroe	Treaty	Hamilton
Louise Ribnick	Monroe	Treaty	Hamilton
Jan Rivitz	Wescot	Hamilton	Adams
Larry Rivitz	Wescot	Hamilton	Adams
Carlos Rizowy	Franklin	Monroe	Jeffersonian V
Charlotte Rizowy	Franklin	Monroe	Jeffersonian V
Adam Robins	Jeffersonian IV	Hamilton	Adams
Marly Robins	Jeffersonian IV	Hamilton	Adams
Mark Rosen	Suite 146	Franklin	Suite 430
Jane Rosenstein	Wescot	Madison	Treaty
Paul Rosenstein	Wescot	Madison	Treaty
Alan Rosenthal	Suite 246	Suite 130	Suite 146
Gary Rosenthal	Monroe	Suite 346	Jeffersonian I
Lee Rosenthal	Monroe	Suite 346	Jeffersonian I
Michael Rosenzweig	Suite 146	Jeffersonian V	Jeffersonian IV
Leslie Koppelman Ross	Wescot	Suite 146	Suite 246
Shelley Rossman	Suite 430	Treaty	Suite 230
Stuart Rossman	Suite 430	Treaty	Suite 230
Ruth Rotenberg	Suite 346	Adams	Suite 146
Glenn Rothman	Hamilton	Jeffersonian I	Suite 130
Susan Rothman	Hamilton	Jeffersonian I	Suite 130
Karen Rozenberg		Jeffersonian V	Monroe
Linda Rubenfeld	Suite 330	Jeffersonian I	Madison
Shelly Rubenfeld	Suite 330	Jeffersonian I	Madison
Joseph Rubenstein	Suite 230	Suite 246	Wescot
Carol Rubin	Madison	Suite 246	
David Rubin	Madison	Hamilton	Suite 230
Arthur Safran	Treaty	Jeffersonian I	Madison
Barbara Safran	Treaty	Jeffersonian I	Madison
Carol Saivetz	Suite 246	Jeffersonian V	Suite 146
Richard Saivetz	Suite 246	Jeffersonian V	Suite 146
Jonathan Samen	Jeffersonian IV	Franklin	Suite 430
Cindy Samuelson	Jeffersonian IV	Franklin	Suite 430
Patti Saris	Suite 346	Madison	Suite 130

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Jay Sarver	Suite 330	Jeffersonian I	Monroe
Shelley Sarver	Suite 330	Jeffersonian I	Monroe
Charlie Saul	Hamilton	Monroe	Jeffersonian V
Sharon Saul	Hamilton	Monroe	Jeffersonian V
Wendy Schacht	Treaty	Suite 346	Suite 246
David Schaefer	Adams	Suite 330	Madison
June Schechner	Suite 346	Jeffersonian I	Franklin
Michael Schechner	Suite 346	Jeffersonian I	Franklin
Gayle Schindler	Suite 430	Jeffersonian V	Madison
Joel Schindler	Suite 430	Jeffersonian V	Madison
Tom Schneider	Hamilton	Adams	Madison
Elliot Schnitzer	Suite 230	Adams	Madison
Evonne Schnitzer	Suite 230	Adams	Madison
Janice Schottenstein	Suite 330	Treaty	Adams
Robert Schottenstein	Suite 330	Treaty	Adams
Barbara Schuman	Suite 330	Adams	Madison
Stephen Schwartz	Suite 346	Suite 246	Treaty
Arthur Segel	Suite 346	Madison	Suite 130
David Segal	Hamilton	Jeffersonian I	Adams
Renee Segal	Hamilton	Jeffersonian I	Adams
Judy Shankman	Franklin	Monroe	Suite 146
Deborah Shatin	Suite 346	Suite 430	Suite 330
Fay Sheppard	Jeffersonian V	Wescot	Suite 146
Caryl Shideler	Jeffersonian IV	Suite 130	Treaty
Steve Shideler	Jeffersonian IV	Suite 130	Treaty
Mitchell Shore	Jeffersonian V	Adams	Madison
Penny Shore	Jeffersonian V	Adams	Madison
Sandy Shulman	Adams	Suite 246	Wescot
Steve Shulman	Adams	Suite 246	Wescot
Barbara Shuman	Madison	Jeffersonian IV	Treaty
Michael Shuman	Madison	Jeffersonian IV	Treaty
Ellen Siegel	Hamilton	Suite 330	Suite 246
Stephen Silberman	Jeffersonian V	Madison	Suite 330
Susan Silberman	Jeffersonian V	Madison	Suite 330
Barbara Simball	Hamilton	Suite 230	Treaty
Michael Simball	Hamilton	Suite 230	Treaty
Gail Simon	Madison	Jeffersonian V	Monroe

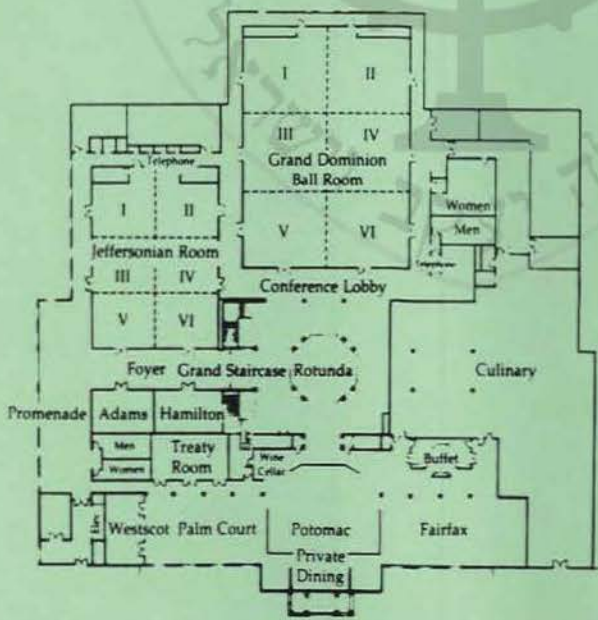
	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Miriam Singer	Jeffersonian IV	Treaty	Jeffersonian V
Steve Singer	Jeffersonian IV	Treaty	Jeffersonian V
David Skolnick	Adams	Monroe	Treaty
Judy Skolnick	Adams	Monroe	Treaty
Barbara Slutsky	Jeffersonian IV	Fanklin	Adams
Marc Slutsky	Jeffersonian IV	Fanklin	Adams
David Smith	Suite 230	Monroe	Jeffersonian I
Elana Spitzberg-Smith	Suite 230	Monroe	Jeffersonian I
Jay Solomont	Jeffersonian V	Wescot	Suite 346
Mark Sperber	Wescot	Adams	Suite 130
Juliet Spitzer	Wescot	Jeffersonian V	Suite 346
Bruce Stanger	Jeffersonian IV	Treaty	Wescot
Linda Stanger	Jeffersonian IV	Treaty	Wescot
Ellie Starr	Suite 246	Suite 130	Monroe
Lily Starr	Suite 330	Franklin	Jeffersonian IV
Neil Starr	Suite 330	Franklin	Jeffersonian IV
Susan Stein	Hamilton	Adams	Madison
Eve Steinberg	Suite 130	Franklin	Wescot
Steven Steinberg	Suite 130	Franklin	Wescot
Bonnie Stone	Jeffersonian I	Franklin	Jeffersonian V
Elihu Stone	Jeffersonian I	Franklin	Jeffersonian V
Joe Stone	Adams	Suite 330	Jeffersonian IV
Susan Stone	Adams	Suite 330	Jeffersonian IV
Jerry Sugar	Treaty	Madison	Jeffersonian I
Bonnie Sumner	Jeffersonian IV	Suite 246	Wescot
Joni Sussman	Jeffersonian V	Madison	Suite 130
Peter Sussman	Jeffersonian V	Madison	Suite 130
Howard Tepper	Madison	Suite 346	
Dan Trachtenberg	Franklin	Jeffersonian V	Suite 130
Ellen Trachtenberg	Franklin	Jeffersonian V	Suite 130
Charles Treister	Monroe	Jeffersonian IV	Treaty
Lisa Treister	Monroe	Jeffersonian IV	Treaty
Deborah Vogelstein	Monroe	Suite 130	Madison
Kenny Vogelstein	Monroe	Suite 130	Madison
Ilene Vogelstein	Wescot	Jeffersonian V	
Shelley Wallock	Wescot	Adams	Monroe

	<u>Workshop I</u>	<u>Workshop II</u>	<u>Workshop III</u>
Caryn Wechsler	Suite 430	Madison	Jeffersonian IV
Steven Wechsler	Suite 430	Madison	Jeffersonian IV
Howard Weiner	Jeffersonian I	Suite 130	Jeffersonian V
Mark Weiner	Adams	Hamilton	Wescot
Patti Weiner	Jeffersonian I	Suite 130	Jeffersonian V
Patty Weiner	Adams	Hamilton	Wescot
Amy Weiss	Jeffersonian V	Suite 230	Treaty
Lou Weiss	Jeffersonian V	Suite 230	Treaty
Enid Wenig	Adams	Jeffersonian IV	Franklin
Kalman Wenig	Adams	Jeffersonian IV	Franklin
Barry Werner	Wescot	Suite 246	Suite 230
Bob Wertheimer	Treaty	Monroe	Jeffersonian I
Gail Wertheimer	Treaty	Monroe	Jeffersonian I
John Wexler	Jeffersonian IV	Wescot	Treaty
Laurie Wexler	Jeffersonian I	Suite 430	Franklin
Mindy Wexler	Jeffersonian IV	Wescot	Treaty
Robert Wexler	Jeffersonian I	Suite 430	Franklin
Linda White	Jeffersonian I	Suite 330	Wescot
Bob Whitehill	Suite 430	Jeffersonian I	Madison
Roelie Whitehill	Suite 430	Jeffersonian I	Madison
Joe Williams	Wescot	Suite 246	Suite 130
Robert Yass	Suite 230	Wescot	Suite 330
Tony Yeni	Suite 430	Jeffersonian I	Jeffersonian V
Terry Yoffie	Hamilton	Adams	Suite 430
Ted Young	Jeffersonian V	Treaty	Suite 330
Vivian Young	Jeffersonian V	Treaty	Suite 330
Andrew Zack	Jeffersonian IV	Suite 330	Suite 230
Robert Zerden	Suite 130	Monroe	Hamilton
Elliot Zweig	Jeffersonian IV	Adams	Monroe

(Outside Access)



Main Level



Second Level

WEXNER HERITAGE FOUNDATION

1994 ALUMNI RETREAT

EVALUATION FORM

Name _____ Community _____

We are very pleased that you were able to participate in our 1994 Alumni Weekend Retreat. We hope that you had a chance to rediscover old friends and to meet new ones.

Our programmatic goals for this retreat were:

- a. To explore the dynamics of reconciliation with the Catholic Church. How can we find a way to have a more productive relationship with Christianity despite our historical and theological differences?
- b. To understand the struggles within Christianity as it looks at the Jewish community and itself with post-holocaust eyes.
- c. To articulate a model relationship in which Jews and Christians each maintain their respective identities, yet work in partnership towards bettering the world.

Please help us discover if our objectives were achieved by answering the following questions:

1. As a result of this experience, have your impressions of Christianity changed? Are you more or less hopeful about long term Jewish-Christian relations? Which plenaries or workshops made a particularly strong impression on you in this regard?

4. Please evaluate the workshops which you attended from the perspective of the interest of the subject matter covered, and the skill of the faculty person in leading the workshop.

Workshop #1: Disputes and Dialogues

Faculty _____

Comments: _____

Workshop #2: Reconciliation and Beyond

Faculty _____

Comments: _____

Workshop #3: Vatican II and Its Aftermath

Faculty _____

Comments _____

Cardinal Cassidy - For Everything There Is A Season

6. Please give us any other general comments you wish to make regarding the readings, evening programs, services, food or travel arrangements etc.

Thank you for helping us with our evaluation. We look forward to seeing you again soon.

ASTOR
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ROSENBLUM

ATTORNEYS AT LAW

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SUITE 100
P.O. BOX 1665
BALA CYNWYD, PA 19004
610.667.8660
FAX: 610.667.2783

PAUL C. ASTOR
C. DAVID ROSENBLUM
ARTHUR H. KAPLAN
BARBARA OAKS SILVER
RICHARD H. MARTIN
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DAVID S. WORKMAN
DAVID S. MANDEL
DAVID GUTIN
JOSEPH B. FINLAY, JR.
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210 LAKE DRIVE EAST
SUITE 201
CHERRY HILL, NJ 08002
609.795.1113
FAX: 609.795.7413

Herb,
FYI

NL

November 7, 1994

Mr. Carl Sheingold
Council of Jewish Federations
730 Broadway
New York, NY 10003

Dear Carl:

I will not see you at the General Assembly this year. I will be in Israel with our Philadelphia mega-Mission during the week of November 7. Israel and Denver was just too much in one month. I will suffer GA with parole since it's probably over 10 years since I missed one.

I recently attended an excellent conference sponsored by the Wexner Heritage Foundation which focused on the new dialogue that is emerging between Judaism and the Catholic Church. The focus was to get a better understanding of the new relations and sensitivities and also to explore the differences and similarities between these two faith communities. I think this is a subject that would be worthwhile to include on a GA agenda. Our conference was addressed by a Catholic cardinal. I think that the classes we attended broke down some stereotypes and expanded our horizons.

If you have occasion to be in the Philadelphia area, please let me know. I would enjoy having an opportunity to see you.

Sincerely,

David Gutin

DAVID GUTIN

DG:amp
Dictated but not read.
Signed in Mr. Gutin's absence.

bcc: Rabbi Nathan Laufer



Put this in
with
Genevieve



14 November 1994

His Eminence Edward Cardinal Cassidy
Pontifical Council for Promoting Christian Unity
I - 00120 Vatican City
Europe

Dear Cardinal Cassidy,

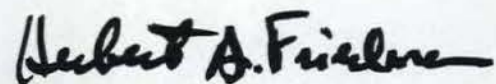
Your appearance at the Wexner Heritage Foundation retreat weekend on the subject of "Reconciliation" resulted in a superb reaction. The audience was educated, in the literal sense of that word, namely they were led to new opinions. You undoubtedly sensed, from their questions after your speech, that they held preconceived notions and even prejudices against the Catholic Church, based upon their reading of the events of the past 2000 years. But, through you, and earlier speakers, they learned new facts, heard new attitudes, and realized that the last quarter century, since Nostra Aetate, has been different. An attitudinal change on their part was one of the goals we were hoping to achieve, and this certainly met with success.

Not only did you educate, but you also charmed them. They loved your directness, your obvious sincerity, and your knowledge of Judaism. Thus, you came across as a qualified teacher and friend, seeking to heal wounds and to portray a happier future relationship between our two communities.

Enclosed are two photos, one with Rabbi David Hartman of Jerusalem. If you maintain a scrapbook, these are worthy additions.

Thank you for the strenuous effort you extended, and believe me when I say that it was indeed worthwhile. I look forward to meeting you again.

With deep appreciation,



(Rabbi) Herbert A. Friedman
Founder and President Emeritus

COMMISSION
FOR RELIGIOUS RELATIONS WITH THE JEWS
Pontifical Council for Promoting Christian Unity

S 598/94

Rome, 23 November 1994

Rabbi Herbert A. Friedman
Founder and President Emeritus
The Wexner Heritage Foundation
551 Madison Avenue
New York, N.Y. 10022
U. S. A.

Dear Rabbi Friedman,

It was most thoughtful of you to write to me on 14 November last with reference to my presentation at the Wexner Heritage Foundation retreat weekend on the subject of **Reconciliation**. I thank you for your very generous words and I am delighted if I was able to contribute to the fine work which your Foundation is doing. I had the occasion just this-morning of speaking at some length to the Israeli Ambassador to the Holy See about my experience on this occasion.

The photos taken during and after my presentation will be for me a reminder of your gracious hospitality and a source of encouragement for our future efforts in favour of Jewish-Catholic reconciliation and cooperation.

With warmest personal regards,

Yours sincerely,



Edward Idris Cardinal Cassidy
President



11/20/95

Harvard does things differently **Business Plan™**

Schorch - 8 men rowing + only 1 shouting

(personal reflections)
O'Connor - Wieselo's story of being silent while father was beaten - fork me into Catholic-Jewish dialogue. Where was I in the Holocaust?

Wesley Aestade taught us that Judaism was our father - our ancestors whom we should love respect + honor

N.A. should inspire us to enter the Millennium with penance for our sins vs. Jews. Christians did more evil vs. Jews than vice-versa.

The play "Deputy" made Catholics angry

N.A. was poorly promulgated

First visit to London Dachau 1974 convinced me I had a responsibility to compensate.

I had a mystic relationship to Israel.

I did everything I could to link myself to Jews + Israel.

FORDHAM UNIVERSITY

To: Rabbi Herbert Friedman
% Shelley Wasserman

It is a pleasure to invite you to Fordham University's third annual Nostra Aetate dialogue, scheduled for Monday, November 20, and to the special reception that will follow the public program at about 7:45pm. From the enclosed brochure you will see that this year's program is especially notable, with the speakers to include His Eminence, John Cardinal O'Connor, and Rabbi Ismar Schorsch.

Since the first two programs in our series of Catholic-Jewish dialogues attracted overflow audiences, and this year's event is likely to be at least as well attended, ~~may we ask you to respond by October 20 (please telephone 636-6300).~~ This will help us determine how many tickets remain available for the general public.

The reception, with dietary laws observed, will be held in the new atrium of our cafeteria on the plaza level of Fordham's Lowenstein Building.

With best wishes.

Sincerely,

Edward Bristow
Dean

HAT: you will need ticket(s) to attend. I am working on it for Fri or Mon. ATRIUM - EB\mpd Shelly

Dr. Schorsch is delighted you'll be there. Ask for special guests section - say you are guest of Dr. Schorsch Dean Bristow

Office of the Dean
Fordham College at Lincoln Center

Lincoln Center Campus
113 West 60th Street
New York, N.Y. 10023

(212) 636-6300
Fax (212) 636-6754

Keeping Faith
With The Future

Ariel Meadow
office of
cham

The NOSTRA AETATE Dialogues at Fordham University

CATHOLIC JEWISH DIALOGUE AND THE NEW MILLENNIUM

by
His Eminence John Cardinal O'Connor,
Archbishop of New York

for
Rabbi Shalom Scheer,
Rabbi Emeritus

for
Rabbi Harold Abramowitz,
Director of Jewish History,
Theological Seminary

for
Rabbi Shalom Scheer,
Rabbi Emeritus

for
Rabbi Shalom Scheer,
Rabbi Emeritus

on
November 20th at 5:00 p.m.

at
The University of Lincoln Center,
110th Street

NY

Admission

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Fordham University

Ms. Margaret Steinberg, Editor, Commonweal

Rabbi Burton Visotzky, Appleman Professor of Midrash and
Interreligious Studies and Associate Dean of the
Theological Seminary, Lincoln Center

Dr. Byron L. Shuler, Associate Professor of Religious
Studies and Co-Director of the Middle East Studies
Program, Fordham University

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Called on
8/4/94

Call Foxman - Klenicki

1. Interfaith focus quite good
2. Tell him about October retreat - Reconciliation - Callahan
3. Can he prepare a precis ^{his article in} of this issue - pp. 22 ~~28~~ 37
and Fisher's article pp 10-21
With a slight elaboration of pg. 37
And make up a list of what these executives can
press for with their local bishops.

4. Main point is the catechism for school children in
Catholic parochial schools. Do we have a draft of such
a document?

This CCC is an 800 page document for clergy and
top laity. How will it filter down to Catholic high schools
and middle schools?

Anybody working on that?

Do you want local intervention on that point?

THE PAST

1. "The teaching of contempt" of Judaism - Jules Isaac "Has anti-semitism
Roots in Christianity?
1961"
 - a. promulgating an erroneous view of the ethical and religious world of the Tanach.
 - b. denying the indebtedness of Christianity to the religious genius of Judaism
 - c. denigrating first century Palestinian Judaism
 - d. teaching that the destruction of the Temple and the dispersion of the Jews was divine punishment
 - e. functional denial of Jesus' own Jewishness and his faithfulness to Judaism
 - f. stereotyping Jewish leadership and excusing Roman officials
 - g. charging the Jews with deicide.

The above attitudes and teaching, errors and prejudices constitute the foundation of Christian Theological anti-Judaism, i.e. planting the roots of Christian self-understanding in the ground of replacement of the Jews in God's affection by Christians. This is supersessionism, the idea that Christianity has perfected and replaced Judaism. Supersessionism is the ideology of contempt

Mary Boy lists the "Theological Tenets of Supersessionism"

1. God's revelation in Jesus Christ supersedes the revelation to Israel
2. The New Testament fulfills the Old Testament
3. The Church replaces the Jews as God's people
4. Judaism is obsolete, its covenant abrogated
5. Post-exilic Judaism was legalistic (The love-law argument.)
6. The Jews did not heed the warning of the prophets
7. The Jews did not understand the prophecies about Jesus
8. The Jews were Christ-killers.

THE PRESENT 1960 (?) to now

1. John XXIII - "I am your brother"
2. Vatican Council II
3. Nostra Aetate, 1965
4. Holy See's Commission for Religious Relations with the Jews 1974 and 1985 Notes.
5. The new CCC¹⁹⁹² makes the following points to foster Catholic understanding of Judaism and the Jewish people:
 - The Hebrew Biblical Covenant has not been revoked
 - The Judaism of Jesus
 - The relationship of Christian liturgy to Jewish liturgy
 - Jews are not responsible collectively for the death of Jesus.

THE FUTURE

Discussion of some ambiguous points in the new CCC for joint Catholic-Jewish consideration:

- Presentation of the Hebrew Scriptures (o.T.) as the preparation of Jesus' vocation
- Partial exposition of First Century Judaism ignoring the spiritual richness and variety of that time
- Use and abuse of typology portraying biblical episodes indicating Jesus as the fulfillment of God's promises to Israel
- The need to study Jewish "law" or Halecha as part of First Century history in order to avoid the confrontation "law-love," that has been part of the teaching of contempt, denigrating Jewish spirituality.

Sept. 94

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1. Document - German draft - going nowhere now.
2. There will be a document within a decade, but will be nuanced - not as clear as we would like.
3. Cassidy was sore at David Rosen for leaking it.

* Don't overpromise - this will get Cassidy angry

Re Catholic symbols at KZ

Christianization of Shoah
Specificity of Jewish victims is diluted
into general "inhumanity of man to man"

This is serious.

We have great concern over more crises
like the Auschwitz concert.

How can your Commission, your
Eminence, help us to ~~make~~ make sure that
these death camp sites are not altered
into "general inhumanity"

It ^{will} appear that the primary victims
were Christians -

You said:

Church must make Teshuvah for the Holocaust

What is Jack Bemporad

+ Center for Christian Jewish
Understanding CCJU ?

ITCIC - Vanneman Joachim Prinz
Singer

20 yrs ago - petering out - but Vietnam
wants it as
one voice

CCJU - was Synagogue Council member of ITCIC
but left it - and is independent org.

David Rosen - ADL men in Israel } ITCIC
Geoffrey Wigoder } Israel

Vatican Holocaust Guilt: Not Quite an Admission

Vatican admission of church guilt or responsibility in the Holocaust has reached the document draft stage; however, it does not have approval of the Holy See. The document was presented as an outgrowth of the German Bishops' Conference, a liaison group of Jews and Roman Catholics in Jerusalem.

The presenter was Prof. Hermann Hendrix of the Catholic Theological Institute of Aachen, Germany. His report spoke of the "manifold guilt" of the Catholic Church in not resisting Nazism. Referring to anti-Semitism throughout the centuries, the document observed, "A terrible mixture of religious, social, economic, political, and racial hostility toward Jews created the historical basis for the European Jews being driven on their deadly way toward the Shoa."

However, Vatican spokesman Joaquin Navarro-Valls insisted the document "has not been approved either by the German or Polish Bishops' Conferences, and it is an initiative of the conferences, not the Vatican."

According to Dr. Geoffrey Wigoder, chairman of the Israel Jewish Council for Interreligious Relations, and chairman-designate of the International Jewish Committee for Interreligious Consultations, the document had been promised at a meeting of the Committee with Pope John Paul II in 1987. "It [the document] made a deep impression on all of us," Dr. Wigoder said. "We did not expect it to be so far-reaching."



THE WEXNER HERITAGE FOUNDATION

Herbert A. Friedman
President

Leslie H. Wexner
Chairman of the Board

FOR IMMEDIATE RELEASE

As the Pope Meets Jewish Leaders in Miami

'I AM JOSEPH, YOUR BROTHER'

A Recollection of Pope John XXIII

By Rabbi Herbert A. Friedman
President, The Wexner Heritage Foundation

The recent meeting in Rome between Jewish leaders and Pope John Paul, on the eve of his departure for the United States, recalls an episode that occurred almost 27 years ago between an earlier delegation of Jewish leaders and another great Pope, John XXIII.

On October 17, 1960, the first delegation of American Jews ever to be received by any Pope met in the Vatican. There an extraordinary event took place, when the Pope rose and verbally embraced his visitors with the electrifying statement, "I am Joseph, your brother."

I was then executive vice-president of the national United Jewish Appeal, leading a delegation of 130 men and women on their way to Israel. We stopped in Rome to meet with the Pope and give voice to our gratitude for a far-reaching

act of humanity he had performed in 1942. He was then Papal Nuncio in Turkey, and had intervened with the Nazi authorities to permit the sailing through the Dardanelles of two vessels carrying 700 Jewish orphan children to Palestine. He literally saved their lives. We wanted to thank him.

The audience was arranged by Benjamin Swig of San Francisco through two good friends, Cardinal Spellman of New York and the American Ambassador in Rome, James Zellerbach, also of San Francisco.

Once the audience was agreed to in principle, the technical details and arrangements took months to settle. There was a certain stiffness in the air. I had suggested that we employ the classical languages: I would address the Holy Father in Hebrew and he would respond in Latin. Some Vatican officials hesitated, fearing that use of the Hebrew language in this setting might imply recognition of the State of Israel. Thus, their decision was that we would speak in our vernaculars, English and Italian.

The texts flowed back and forth across the ocean for approval on both sides. We prepared a hand-written parchment scroll, similar to the ancient Torah, encased in olive wood from Jerusalem, on which was inscribed our profound gratitude for Pope John's courage and humanitarianism.

On the morning of the audience, everything went smoothly, exactly according to the script. Photographs were taken and the audience was over. Suddenly and spontaneously, as the delegation was preparing to leave, John rose from his throne, lifted his hand in a friendly gesture and started to speak extemporaneously. According to the doctrine of Papal infallibility, every word of the Pope is sacred. Here he was speaking without a text, and the editor of the Osservatore Romano, standing nearby, began to write furiously. All the officials looked anxious, for they had no idea what was coming.

The essence of the Pope's very personal short speech was this: he had been thinking of something intimate and meaningful to say to us, in addition to the generalizations of his prepared remarks. He thought of his personal name, Angelo Giuseppe Roncalli. Giuseppe is translated into English as Joseph. This led him to the thought of the biblical Joseph sitting as vice-premier on the throne of Egypt dealing out food to all the petitioners from the neighboring drought-stricken countries, including Canaan.

As Joseph's 11 brothers -- the very ones who had earlier sold him into slavery and thought he was long dead -- entered the hall, the Bible tells us he recognized them at once, although they did not recognize him. After a certain point, he decided to reveal himself to them,

stretched forth his hand, and said, to their amazement, "I am Joseph your brother." So it was that John XXIII identified himself to us.

In a flash, we understood that the Pope was saying to this Jewish delegation that he and they were brothers. Except for a very few in the innermost circle, no one knew that he was already thinking of convening the Vatican II Council, which would ultimately deal with the most delicate questions, including the charge against the Jews of deicide. This friendly, jovial, almost simple man was offering his hand in brotherhood and friendship, revealing his inner feeling about Jews. The air was charged with excitement. It was an incredible moment.

In the 27 years since then, Catholics and Jews have crossed centuries of misunderstanding, misconceptions, and ill will. Although there is still much ground to cover, the air is filled with hope for further and continuing progress so that one by one the issues which have separated the two faiths will be replaced by ties that bind.

At this moment it is fitting to recall and pay tribute to the memory of Pope John XXIII, who started the march down the path of reconciliation.

9/4/87

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THE
WEXNER
HERITAGE
FOUNDATION

Herbert A. Friedman
President

Leslie H. Wexner
Chairman of the Board

September 2, 1987

Mr. Robert Barzilay
Editor, Letters to the Editor
The New York Times
229 West 43 Street
New York, N. Y. 10036

To the Editor:

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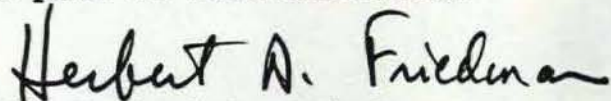
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Rabbi Herbert A. Friedman

President

Wexner Heritage Foundation

NATHAN LAUFER

The Speech was given by
Yitz on Feb. 2, 1994 in
Jerusalem, at a conference
called:

"RELIGIOUS LEADERSHIP IN
SECULAR SOCIETY: THE
INTL JEWISH-CHRISTIAN
CONFERENCE."

The conference was
organized by Rabbi
David Rosen.

Jews and Christians:
Facing the Modern World

Modern and post-modern culture arguably have brought us closer to the realization of religion's boldest visions for the planet and for humanity; more so than any other era--including the founding axial age of our respective faiths.

Furthermore, let me speak as a Jew. Most Jews honor this age as the one whose culture took our people out of an imposed pariah status. Instead of being marginalized and living on sufferance, Jews were given acceptance, full dignity and access to unprecedented affluence, freedom and power. Even I, who as an Orthodox Jew am far more ambivalent about the impact of modernity on Jewish identity and values, freely acknowledge that the religious critique and inspiration of this age plays a heavy role in making possible this evening's dialogue. In no other era could a self-respecting Jew stand before such a prince of the church with openness, equality and freedom to speak self-evidently stipulated and practiced in so principled a fashion. This is no small tribute to the prevalence of democracy and the universal dignity and love that it brings out in all its constituent groups.

Yet, we all instinctively think of the relationship between religion and the modern world as confrontational. As strong upholders of religious tradition, we are on guard lest religion's fundamental independence be swallowed up in the maelstrom of contemporary life and its values be undermined.

How do we account for this paradox? And how shall we respond so that religious leadership can be restored in the secular society? I will first offer a grid--some fundamental statements and axioms whereby I will approach modern culture's claims and by which religious activity should be guided.

"You are my witnesses, says the Lord" (Isaiah 43:10). The People of Israel are God's servants called/chosen to witness to their Loving God and the divine plan for humanity and the cosmos. In my usage, the people of Israel refers not to Israelis alone, nor to Jews only but to all who affirm that God has made a valid covenant with Abraham and his descendants and who take up the task of world redemption so that covenant can be fulfilled. This too we are learning in the modern world.

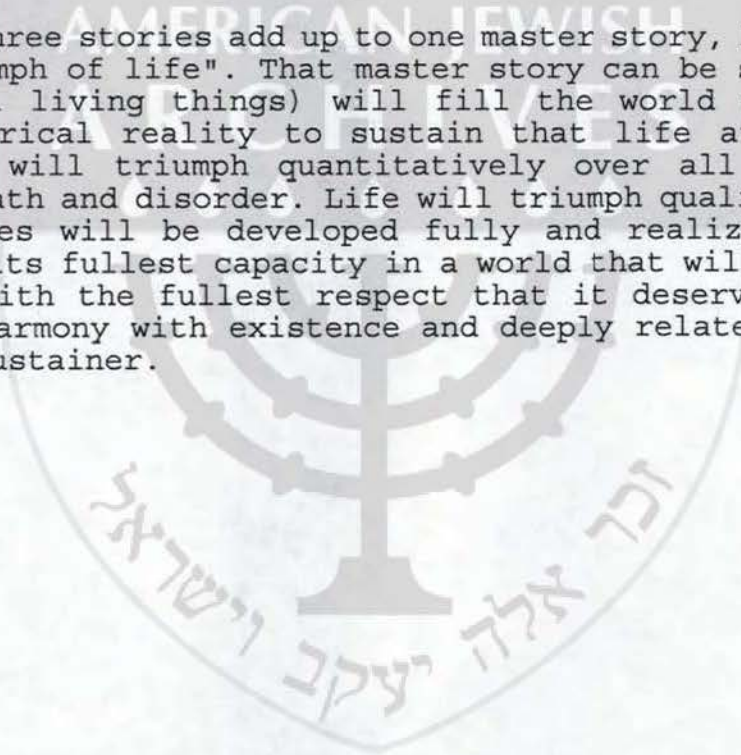
A witness can be precisely defined. Some important matter is in controversy, an event is subject to differing interpretations and claims. The basic facts are not self-evident and, for most people, are not yet established. Nor does the post-event situation persuade or refute one side or the other. For example: Is there a God, is there not? Is this a world of order and values, behind which is meaning and purpose? Do humans have a task for which we will be accountable to a higher authority?

In the absence of decisive proof, the witness steps forward and tells what he/she saw or experienced. The witness's speech is amplified by their integrity and candor, and by the weight of his/her life itself. The testimony is given before an open-minded but skeptical audience/jury--all in the presence of a judge. If the

witness is sufficiently genuine, powerful, credible, then the jury members are persuaded--sometimes against their will by the sheer power of the testimony. Thus, by consent, ruling, law, the facts are established. They become the basis of society's future action and judgment.

To be true to its witness, the people of Israel tell three stories to the rest of humanity in the presence of their Loving God. Drawing from their many experiences and traditions, they tell the story of Creation--the divine vision of an intended perfect world; the story of Covenant--the process (operating through a divine-human partnership) whereby our imperfect world will be brought to that state; and the End-of Days, or Messiah story, the culmination of the process. At the end, as the story goes, holistic perfection will be achieved; there is peace between humans, between humans and all of life, between all life and nature, between all and God.

These three stories add up to one master story, best described as "the triumph of life". That master story can be summarized. We (God and all living things) will fill the world with life and reshape empirical reality to sustain that life at the highest level. Life will triumph quantitatively over all its enemies, including death and disorder. Life will triumph qualitatively--all its capacities will be developed fully and realized. When life blossoms in its fullest capacity in a world that will treat it and sustain it with the fullest respect that it deserves, then life will be in harmony with existence and deeply related to God, its Source and Sustainer.



THE STORY OF CREATION

The story of Creation is shared and told, almost as one, by Jews and Christians alike. The story moves people away from seeing the world in its surface facticity, away from the perspective of a fleeting seventy odd years, away from consciousness bound up in our own skin and centered around our finite existence. It leads humans to see existence (as best we can) from the cosmic perspective, *sub specie aeternitatus*.

From that vantage point, one sees more deeply. Three grand movements stand out as the unfolding pattern of existence. 1) The world is moving from chaos to order--if you will, from the moment of the Big Bang where not even the laws of nature existed to the regularity and dependability of natural order. 2) The world is moving from non-life to life. Over these billions of years, the world has moved from a state in which no life existed to the emergence of life. Then, from that one cell, however many times replicated, life has grown quantitatively, developed qualitatively, luxuriated and spread over a vast range of forms and sustaining conditions.

Of course, these statements are counter intuitive. The isolated individual feels the fragility of life, the constant incursion of disorder, the inevitable and universal arrival of death for all living things. How then can one account for the ascending curve of life? The key is the hidden, Infinite Source of Life, with limitless goodness (love) and unlimited power which sustains life and nurtures every possible form of it into being. This is a key part of the story. Just as unanticipated deviations from Uranus' projected trajectory could only be accounted for by the discovery of another body exercising gravity force--Pluto--so does the continuous unfolding of life point to the hidden Infinite Power--we call God--whose will calls existence into being, whose attraction draws humanity towards its heart and history towards its goal.

The divine evokes the third grand movement. 3) Life is growing to resemble its divine ground more and more. Life moves from being less to becoming more and more like God. The highest form of life--the human--represents the high point thus far. In human form, life so resembles its Maker that it is called the Image of God (Genesis 1:27).

This emergence of the image of God is also a turning point in cosmic history. Up to now, life has been sworn to "be fruitful and multiply" (what socio-biologists call maximizing reproductive success) through a built-in controlling program--a selfish gene--driving the process. But the Image of God's consciousness is so much like God's that it can grasp the overall pattern of which it is a part. The Image of God's capacity for love is so much like God's that it is able to love its fellow creatures, and the Maker of all and the beauty of the plan. Once it understands and embraces, it lovingly identifies with and willingly participates in the process. God invites the Image of God to enter in a covenantal partnership--of committed love--to join fully in the perfecting of the universe--*tikkun olam*. The people of Israel joyfully

acknowledges that God's first covenant--never superseded--is made with all of humanity, indeed all sentient beings. All are called to recognize and participate in Creation's patterns, to accept limits and direct their choices and actions to the side of life. Life is the side which the "Ruler who desires life" [High Holy Days Liturgy] wishes will triumph.

Being in the image of God brings with it more than God-like capacities. The people of Israel hold these truths to be self-evident that all humans are created in the image of God; and that they are endowed by their Creator with certain inalienable dignities, among which are **infinite value, equality, uniqueness** (Talmud, Sanhedrin 37a).

The logic is clear of these intrinsic dignities. Images of man have finite value; a Van Gogh portrait of Dr. Gachet sold for \$82,000,000, the most expensive human image ever. However, a divine image is worth infinitely more than a Van Gogh. 2) There are many images of God (father, mother, young warrior, old man, etc.) but no image of God is preferred. The claim that an image of God is fixed or preferred is idolatry. 3) Images of man are designed to be replicated; they resemble each other. The image of God is made from one mold (Adam and Eve) yet each one is unique--there is no other like it. Uniqueness is the fingerprint of the divine handiwork (Talmud, *ibid.*).

We now can offer a fuller definition of the triumph of life. The world will be filled with life (Genesis 1:22) especially life in the image of God (Genesis 1:28; cp. Isaiah 45:18: "[God] did not create it to be void; it was shaped to be settled with life"). To perfect life qualitatively, humans are to develop their God-like qualities so they will become more and more like God's. Consciousness, relationship, power, will, freedom and life are the Creator's qualities. *Imitatio Dei* is the central religious path--humans are to "walk in God's ways" by acting **and becoming** more and more like God. In truth, these capacities are to be used to upgrade the world--particularly, to increase its capacity to sustain and nurture life at its highest dignity. A world restructured to respect human life's infinite value, quality and uniqueness would have to be a paradise. Poverty, hunger, oppression (and all forms of systematized discrimination), war, sickness and even death itself would have to be overcome--for all these are incompatible with the intrinsic dignities of the image of God. The prophetic vision teaches us that, in the end, the human-divine partnership will voluntarily and jointly recreate the Garden of Eden that was the original intended venue for human existence in the bosom of God. On that day, when "they will do no harm nor destroy throughout My holy mountain [the world], the earth will be full of the knowledge of God as the waters cover the sea (Isaiah 11:9). Then, the triumph of life will be complete.

As Jews and Christians, we witness to Creation and urge all humans to "choose life" and not death in all that they do. We urge that no matter how long inequity, deprivation, powerlessness exist that humans not surrender this universal vision of improvement. We urge that they take up the task of perfecting the world and not

betray it by abandoning the deprived to their fate in order to take up their own advantage. To show the way, we tell the story of the process of perfection, the story of Covenant.

THE STORY OF COVENANT

The main point of the shared covenant story is that God has summoned humans to partnership in this process of perfecting the world. The divine respect and love for humans eventually leads to a full and equal partnership--so that humans can participate in their own liberation. God is often tempted to bestow perfection or to force humans to be free, God must resist the temptation. In actual history, the pain is so great that both God and humans 'wobble' occasionally toward forcing the end--so strongly do they yearn for restoration and wholeness. But, in the end, the covenantal commitment to joint action has won out.

The principles of covenant are clear. Covenant is a choice not to follow the four main alternative historical policies to perfect the world: 1) Miracle--miraculous bestowal of perfection through apocalyptic action (this option is particularly appealing and longed for during troubled times). 2) Spiritual Enlightenment--escaping to a different dimension by 'seeing through' this existence and finding it an illusion that must be renounced. (This is the mystics--and Eastern religions--soft spot). 3) Escape to another world--the world to come is the only location where perfection can be achieved; this vale of tears is so brief an existence and so imperfect that it is to be tolerated and lived through as quickly and as non-involved as is possible--see option 2 above. 4) Revolution--humans will take full charge--free themselves of the constrictions of divine partnership and accountability--and by revolutionary transformation smash the old regime and perfect the world now. Each of these methods is a one-sided extension of a covenantal feature; each is a natural outcome of a breakdown of the didactical tensions held together in covenant. Each of these alternative policies makes its appearance in the Jewish and Christian traditions; ultimately, covenant negates each one.

THE PRINCIPLES OF COVENANT

The covenant is in the service of the fulfillment of Creation. There is a cosmic struggle between the forces of life and the forces of death. Humans are asked to intervene and direct all their actions to the side of life. No action is neutral in this struggle. Since the goal of covenant is the triumph of life, its primary commandment is "choose life". "Behold I place before you today Life and Good, Death and Evil" [Deuteronomy 30:15]. The apposition is intentional. There is in every good act, a choice of life; that is the definition of good. There is in every evil act, a choice of death; that is the definition of evil. And again: "Life and Death I have placed before you, the Blessing and the Curse; [you must] choose life..." [ibid. 19].

In Judaism, the articulation of the covenantal norm into daily action is expressed in the commandments and the law. No act is too

earthy or too trivial to count toward the balance of forces between life and death. Every ritual at is directed toward the values or the memories of the covenant; they, in turn, direct us toward the choice of life and toward God the covenantal partner who is the ground of life. In Christianity, there has been greater theological emphasis on general orientation to life and/or faith and correspondingly less emphasis on specific actions. (Despite the negative spin put on prescribed actions [e.g., legalism], Christianity, especially Catholic Christianity, worked out its own code of conduct. The primary direction of action and the key promise remains that life will triumph over death. In both religions, the ultimate incarnation of this promise is the resurrection of the dead.

Since we live in an imperfect world and humans are finite and flawed, not every action is a pure choice of life or death. Often there is an admixture of good and bad elements or limited freedom of action. Often the choice is between lesser evils not between greater goods. In all situations, the covenantal principle is: **given what cannot be changed, there is still an ideal way to behave.** The ideal is always to maximize the (on balance) choice of life. The guidelines to change the world covenantally as well as to maximize the good in this moment are spelled out in the working methods of the covenant.

The covenant process is predicated on certain methodological assumptions: 1) "I [God] am with the human in trouble..." (Psalms 91:15). **The process of upgrading starts where humans are** in the suffering, evil-stained, broken reality and moves from there. God reaches out; often initiates, often helps--but humans must respond. 2) **Human models are needed--and chosen--to serve as pacesetters.** The covenant people is the avant garde that strives more intensely toward the final perfection now. This paradigm people--the people of Israel--is human, all too human. It frequently fails to live up to its mission. The avant garde so often substitutes sovereignty for service; self-glorification for servanthood. Those weaknesses only make their model more reachable for others. This is not to deny that in moments of failure God and other humans are sorely tempted to reject Israel out of anger--or dismiss it out of disillusionment. But "seven times the righteous fall..and rise again."

3) **Human emotions are to be respected and built on.** People have distinctive roots, languages, memories, relationships. Communities have their own needs, lives and distinctive patterns. The process starts with affirming the concrete emotions--which lead us to treat our closest beloved ones as images of God. Then we widen out to embrace the whole world (eventually). Any denial of particularity and attachment-- any rejection of family and parent-child obligations for the sake of humanity's perfection runs a real risk of undercutting love and making people inhumane. [Jews and Christians have differed sharply in the relative weight and relative risks in this balancing of the particular and the universal. There are no guarantees. Judaism sought to uphold family but this ideal often sank into tribalism. Christianity sought to

break through to all humanity but this ideal often ended up as the imperialist agenda of its own practitioners interests. Here again, at their best, neither position totally repudiated the insights of the other. There is a pluralism of positions within each tradition and overlap between the mainstream positions with the two faith.

4) **Human pace is the true rate of perfecting the world.** Evils are lived with over millennia; changes for the better are typically add on and adopted in stages. Every so often there are ethical or spiritual breakthroughs; as often as not, they are followed by relapses and consolidations until the people have digested the change and moved to their true limit.

5) Since the covenantal goal cannot be achieved in one lifetime, **the mission must be passed on from generation to generation** or it will die, unfinished, in the middle. Thus, the covenant is also a partnership between the generations. This necessitates having (or adopting) children and creating a community to transmit values and memory. To achieve transmission, the community requires institutions, boundary practices, leadership cadres, distinctive rituals. These nurture and express the human; these often do mischief and misdirect the community's energy.

If we look at covenant from the divine partner's perspective, perhaps we may discern one more axiom: **limits nurture life** (as they nurture freedom). From the human perspective, the various limits appear to be necessary evils, they are the adjustments to human finitude and the resistance of the status quo. But why then does God the Infinite Perfect One also accept limits in the covenant? The message may be that without limits no life can exist. The human cannot survive in the unmediated presence of God; infinity consumes finitude. "For no person can see Me and live" [Exodus 33:20]. Even God's unlimited goodness and power would by the force of its presence overwhelm Creation and destroy all life. That is why Divine self-limitation and natural order make possible human existence and dignity.

Then it turns out that choosing life is not as simple or as clear cut as it sounds. To choose good is to choose life is to do the right thing. But to choose life without limit creates its own nemesis. Life becomes absolutized; and suddenly, the life force is out of control and becoming a source of death. Sometimes one must lose life (or be prepared to lose life) in order to gain life. That limit saves life. Thus, Jewish tradition insists that every commandment be overridden to save life. But there are three exceptions--murder, idolatry, certain sexual immoralities. To murder in order to save my life is to join in undermining the basis and the reverence for life itself. This becomes a choice of death. Only by giving up my life do I increase life for the world.

To practice idolatry is to join the army of death. To save my finite life by absolutizing a finite that seeks to become a pseudo-infinite is to join in the attempt to uproot humanity from the true life-giving Infinite in which life is grounded. God self-limits for the sake of life. If idolatry wins then the pseudo-infinite will inflict death without limit and cut off humans from the Infinite

source which nurtures life. Life will curdle and die. So to die a martyr is the limit on life which upholds life.

The same principle applies to the development of humans' God-like qualities. Humanity is commanded to strive to increase its capacities of consciousness, relationship, power, will, freedom in order to become more like God. But to do so without limit will soon lead to crossing the line and toward a human attempt to become God, that is a human pseudo-infinite. That breaking the limit will turn the human into a death-dealing creature.

As long as the human is in the covenantal partnership, the connection to God, the accountability, the sense of being attached to a helper and a judge sustains the delicate balance of limit at the outer edges of power and consciousness. (Humans, after all, are commanded to go to the outer edge in order to work for the side of life.) But, when the covenant is repudiated, when the image of God acts or believes as if it is God, it becomes the devil, the *molech*, the consuming source of death. The process of *imitatio dei* is like growth itself. In its proper scope, growth is the cutting edge of life. Without limit, out of control, growth metastasizes into cancer which kills all in its path.

Thus, the covenantal people's witness transmits a dual message. Choose life but respect the limit of this process. Become like God but know your limitations. The testimony is the spur to utopian visions which break up all ossified status quos. Reaching for perfection can be compared to a bush that grows in barren, rocky soil and breaks through petrified evil structures. At the same time, covenantal witness sets living limits; it connects people to the Infinite One who relativizes false absolutes, equalizes kings and serfs, and thereby sustains the structures of life.

The elected people of Israel play three classic roles as avant garde. First and foremost, they are teachers of humanity. As they spread the vision, they tell of God's wondrous ways. They educate people not to settle, not to sell out, not to lose patience. Secondly, they serve as the model community, the living exemplification of the values and the path to perfection which they teach. They inspire by example--which sanctifies God's name--or they offer a model of failure--which degrades God's name. Last but not least--they are co-workers with other humans in the process of perfection. The divine covenantal love does not exhaust with any one people. The Philistines are brought out from Caphtor and the Arameans from Kir. They can give their witness and their model as well.

JEWES AND CHRISTIANS: OPENING THE COVENANT OR BREACHING THE COVENANT?

Unlike the Creation story, there are serious and fundamental disagreements between Jews and Christians in telling the narrative of covenant. This should not surprise us. Intrinsic in covenant is the affirmation of full human partnership and input in the process. Since humans differ widely ("just as none of their faces are identical to each other, so are their consciousnesses each

different" [Talmud]), almost inevitably the story and its mechanisms will come out in distinctive, even contradictory, ways within each community.

But that is only the half of it. Humans are flawed, frequently self-seeking and selfish. Humans often strive for their own aggrandizement as against the overarching goal or the needs of others. Thus, if they develop interpretations that reject others in order to monopolize God or they follow Godly policies that bestow human advantages, this should not come as a shock. By affirming humanity as partner, God accepts the likelihood of such distortions and errors and affirms that, on balance, the price is right. For the sake of human participation, even some subversion of the good, is a price worth paying--provided, of course, that the overall goal is not defeated. Therefore, mechanisms of detecting errors, of repentance and correction are built into the covenantal system.

The Jewish/Christian disagreements start with accounting for what went wrong; why the gap between the blessed universe of Creation and the broken, often cursed, world that we inhabit? Biblical theology, mysticism, philosophy have offered differing explanations. Various traditions have risen and fallen in influence and authority of interpretation within each faith. In the end, the two religions' theological explanation of the causes of evil are located along the same continuum; there is overlap in their views. The dominant trend in one is typically a minority strain in the other. The messages are closely related. As is frequently true with siblings, their strong differences can barely hide their common patrimony.

Historically, it is in the telling of the story of the continuing Covenant that Jews and Christians have diverged most sharply. Since covenant represents the divine entry into partnership in history, it inescapably involves adjustments and varying expressions in different cultures. Periodic renewals of covenant in different situations have sustained the people on their way and given the assurance of continuity with the past. Similarly after cycles of decay or at special moments of crisis and breakthrough, nothing less than proclamation anew has been able to bring the people, the culture and the covenant fully together again. Thus each new moment of covenant making opens up new worlds to its influence while weaving the threads of the present story even more tightly into the pattern of the past. It was at one such moment of continuation that the two communities separated.

Judaism and Christianity share the conviction that the covenant with Abraham, Sarah and their descendants is foundational; it is the starting point for the people of Israel's journey. They both affirm the authenticity and authority of the Sinaitic covenant which transformed Abraham's 'Way of God' [Genesis 18:19] into the way of life of a people. But in the first century, in the midst of a wrenching encounter with Hellenism and in the course of a wracking political struggle with Rome, Jewish Christianity was born within the body of the Jewish people--shortly before Jewry experienced catastrophic destruction, exile and powerlessness.

For Judaism, over the course of the next few centuries, this became a moment of covenant renewal, the flowering of rabbinic Judaism. The Rabbis concluded that God had self-limited and not stopped the Romans (in contrast to the Divine treatment of the Egyptians in biblical times) to allow greater play for human decisions. In allowing the destruction of the Temple, God had become more 'hidden' in order to call Israel to a more responsible, fuller partnership in the covenant. The hidden God was more present; indeed, the *shechinah* was everywhere but the Presence had to be 'discovered'. The Rabbis were the human uncoverers of God's word and God's presence, everywhere. Unlike the prophets, they did not say, "Thus speaks the Lord"; they used their best judgment as to what God wanted--based on past record, (e.g., inherited texts) which they applied with present judgments everywhere. Not only did the Rabbis bring the holiness of the Temple--now hidden--into daily life, they educated the people so that they could see and practice holiness everywhere. In the course of history, the Rabbis developed an ethic of powerlessness which came dignity which gave dignity and meaning to Jewish life. The rabbinic way sustained the patience to wait for a redemption that would some day sweep aside the secular and religious earthly rulers alike and restore Israel to its past glory. This ethic became even more urgent and central as Christianity came into power and aggressively persecuted Jewry. To put it bluntly, the Rabbis wrote off history.

For their part, the Christians, satisfied by Jesus' charisma and moved by the retelling of his story, became convinced that the Messiah (or the fulfiller of the Messianic promises) had come among them. Therefore, salvation was available now. The contrast of kingdom come and the ongoing presence of oppression, suffering and death continually tempted Christians to write off the promised perfection of this world as a carnal promise, one that only carnal Jews would care about. ("the Kingdom of God is within you.") From here it was not a big jump to surrender history to Mammon and to withdraw to serve God in purity. (Christians vacillated. There was the option of looking to the second coming to achieve the worldly goals so that body and soul would both be delivered.)

The mainstream of Christianity also became convinced that God had become flesh, e.g., human, in order to achieve the goals of the covenant. Faith in Jesus--rather than Jewish observances--now opened the covenant to all of humanity (= Israel of spirit)--a long sought denouement.

Judaism said: no to the Messianic claim, pointing to the continuing evil in the world as its decisive proof. Christians responded by dismissing Judaism as carnal and by using Christian power to silence Jewish competition and make the Jews pay for their recalcitrance. (To the Jews, the increased suffering only 'proved' that the Messiah had not yet come.)

To the second claim, Jews responded: absolutely not. (Christianity is idolatrous for saying so!) Furthermore, such divine action is not necessary. The covenantal divide can be crossed in other ways, more predicated on human capacity. Jews were convinced that this was an age of divine presence through

hiddenness; the Temple-like visibility of Jesus was both unnecessary and inappropriate.

Christians responded that God had intervened decisively to prove that the Christian version is right. In retrospect, the whole history of the covenant was preparation for this movement. Only Jewish obduracy and spiritual blindness could account for Jewish resistance. Therefore, Judaism was superseded. Jewry was cast out from God's presence--"He who is first shall be last."

Since Christianity based its authority on the very foundations of Judaism the ongoing existence of Jewry became a living contradiction to the faith. This inexorably led to the threefold policy of eliminating the contradiction by explaining away (stereotyping and theological degradation), converting and killing the Jews. (Expulsion is a partial version of 'killing'. cp. Genesis 37:26-35.) For their part, Jews feeling that their own vital signs were strong and that God's presence was closer than ever, became fortified in their conviction that Christianity was an idolatrous, heretical cult, following a false Messiah.

Christians in their contempt for Jews and Judaism, Jews in their rejection of Christianity and Christian power, were pushed even further down the path of writing off this world and this life. As they pulled and tugged for possession of the covenantal coat of many colors, each side insisted that "the garment is entirely mine."

Clinging to their unrelenting hostility, both sides were caught off guard by the upsurge of modernity. The history which both religions denied in order to claim their own absolute validity come back to haunt them. The human revolt against oppression and suffering led to an enormous growth of secularism and rejection of religion. Both religions lost ground to revolt in the name of some of the very goals that the covenant sought to achieve in the first place. Both religions were also forced back into history by the cumulative scholarly weight of modern culture which continually dug at their claimed foundations of transcendent extrahistorical truth. Both religions were reluctantly but inexorably forced to confront their own historicity and to look again at their relationship to each other--especially in the light of the moral critique of their attitudes in the name of liberalism and democracy. After resisting modernity at all costs, at first, both faiths increasingly accepted the challenge of playing by the new rules and of purifying themselves morally and culturally. This paves the way to address our question: How can Judaism and Christianity reassert religious leadership in a secular age?

The first answer is that whatever Judaism and Christianity try to do, they will have to do together and to each other first. Their moral and cultural credibility depends on overcoming the legacy and image of their mutual hatefulness and their ability to set a standard of mutual respect that, at the minimum, equals the best standard that modern culture holds up as worthy of admiration. Secondly, they face a common threat of being swamped by secularization and modernity which neither is strong enough to handle alone. Whatever the differences and conflicts between them,

they are lumped together in the same part of the cultural spectrum from the perspective of the secular majority in the West. Thus, their authority is hopelessly tied one to the other by what they have in common and the gulf between that and the view of religion's cultured despisers.

Most important, we live after the Shoah which has made clear that if we still believe in *tikkun olam*, we need all the help that we can get. The Holocaust has unleashed a paroxysm of Christian self-critique and theological determination to overcome the teaching-of-contempt tradition. This is a healing sign of life and vitality. The Shoah has also dramatized the moral outrageousness of any tradition--including Judaism--carrying on unrevised negative stereotypes and contemptuous judgments which degrade the other. Contempt breeds apathy to others' fate, if not the will to cooperate in the criminal assault on them. "Never again" means the end of all contempt traditions, at all cost.

Writing from the perspective of post-modernity and the aftermath of the Holocaust, one can envisage an alternate reading of the birth of Christianity and the relationship between mother and daughter religions.

It was always God's plan to bring the vision of redemption and the covenantal way to a wider group of humanity. An avant garde exists to bring the whole army to its destination by scouting the dangers, opening and testing trails, pushing ahead to pull everybody after them. It was in the fullness of time that Christianity was born. After thousands of years, the people, Israel, had sufficiently internalized the covenant as to be able to take a higher level of responsibility in it. It was capable of shifting from a sacramental to a more hidden holiness without losing its connection to the divine. It was the fullness of time because in an era of the death of the gods and the encounter of cultures, there was a remarkably high degree of receptivity to the spiritual and/or ethical messages of the covenant--especially if they could be articulated in Hellenistic terms.

To reverse a classic image: it was God's purpose that a shoot of the stock of Abraham be grafted onto the tree of the Gentiles. Thus, they could be rooted in God and bear covenantal fruit on their tree of life. The group to do it would naturally--only?--grow out of the family and covenantal community of Israel. But this represented not a replacement or repudiation but an offshoot, a reaching out to new masses. To be heard and followed, the religion should swim in the sea of the Gentile people and their culture and not be excessively culturally or literally Jewish. Thus it could take on the coloration of the people it reached. But this very development would have to become independent or it would erode Jewish distinctiveness in the covenant. Then the signal which triggered this growth would have to be discernible to the minimum number it would take to start a new religion. It would have to not be heard by the bulk of Jewry--not because of deafness or spiritual blindness but because the signal was not intended for them. The Jewish majority was shortly to be called to its renewed covenant at a higher, more active relationship with a more hidden partner. It

was most inappropriate that a sacramental, more Temple-oriented model be offered them. By contrast, Gentiles beginning the first stage of covenant, needed such an approach. To them, miracles and overt divine interactions were appropriate and appealing--as fitting now as they had been for the Jews in their first stage.

Did then God become incarnate to cross the covenantal divide to rescue humankind? Far be it for me as a Jew to prescribe to Christians--or to God--what happened in that religious experience. I can only suggest that the Resurrection signal had to be so marginal and subject to alternate interpretation, the incarnation sign had to be so subtle as to be able to be heard in dramatically opposing fashions--by the band elected to start the new faith and by the majority called to continue on its classic covenantal mission. God would be far from intervening to decisively endorse the new covenant and refute the old--what would such behavior say about the dependability of God's promises? And why should the original covenant be refuted by the birth of a new avant garde any more than the first Noahide covenant was terminated by the election of Abraham? Far more likely, far more covenantal, far more loving is the possibility that this was a divine resort to covenantal pluralism to reach more human beings in human fashion.

The triumphalism, the rejectionism, the cruelty and defamation--those came out of the human need for reassurance that the travail was worth it; they reflected the self-aggrandizement of communities that forgot that the prayer asks that God's will (not our agenda) be done. Fratricide reflects the failure of imagination to conceive that the infinite divine love is not exhausted by one people's redemption and that there is enough love in God to choose again and again. It was truly a case of a divine parent loving each child infinitely without loving the first or second born any less.

The saddest part is that within the Gospel of Love, there developed a privileged sanctuary of hate which only weakened its redemptive capacity. The saddest part is the ongoing crucifixion of Jesus' family and loved ones climaxing in a genocide so horrendous that it can truly be described as a crime wrapped in purported divine instruction--"which I never commanded nor did it ever enter my mind"--yet for which responsibility must be taken. The saddest part is that the counter-definition pushed Judaism toward its own breakdown forms--tribalism, legalism, asceticism and denial of this world. While the Jewish teaching of contempt was less acted on because of Jewish powerlessness, its continuation unchecked in an era of Jewish power could turn lethal. The covenant people is as human as any other group and is subject to the corruption of power.

So it is a time for repentance, for reconfiguring the relationship, for overcoming the internal degradation of the other, for a new alliance of the people of God for the sake of witnessing to humanity and perfecting the world. Actions evoke like reactions in all human endeavors. The power of love, the divine inspiration, the ethical purity needed to overcome two millennia of hatred and conflict would in itself give enormous new credibility to the joint and distinctive witness of each community. It would pave the way

for the reassertion of religious leadership across the spectrum of the modern world's issues.

So let us finally address the paradox. In the modern world, hunger, poverty, oppression, war, sickness and death are being rolled back as never before; the dreamed of infrastructure of the Kingdom of God is closer at hand. In this era, the concepts of the fundamental dignities of the Image of God--infinite value, equality and uniqueness--have so spread that they have become powerful norms by which all who resist are judged. Of course, women are still far from equal. There is a deficit of over 100,000,000 women in Southeast Asia from the birth rate--the devastating toll of second-class status, second-class food, medicine, care in a poor society. The bitter fruit of infanticide and rationed family shots. Still, worldwide, there is a revolt against women's inequality, against any inequality that is fixed for life or imposed from without. the revolt is strongest where life conditions and margins of life have improved. Through the communication explosion and the spread of freedom, the uniqueness and equality of the Other now breaks down inherited stereotype and delegitimizes the ongoing cruelty. The power of these norms has crumbled some of the most powerful tyrannies of all time, as a result, more humans live under democracy than ever before in human history.

In this era, the capacities of the Image of God--consciousness, relationship, power, freedom, life--are being developed and exercised or glorified as never before. Human consciousness now embraces the further stretches of the cosmos and reaches back in time to hear the echo of the primordial Big Bang of creation. Human power begins to unlock the secrets of the basic processes of life. Humans develop the capacity to truly become partner with God and cure diseases incurable in nature--surely a triumph of life.

Then why is so much of the achievement of human power and liberation defined as freedom from God or in opposition to tradition and values?

For one, it is because we are not telling our story. We have forgotten what we stand for. Or, we are lost in the details. Or we are content to preside over defensive, preservationist process-oriented institutions. We forget that whatever else we are, we are teachers and storytellers. And we need to restate the cosmic dimension, the vision component, of our story. Is that not an important element of what prayer, meditation and liturgy are meant to in our personal lives?

We/religion have become too incriminated in powerlessness. We have fallen victim to our covenantal faithfulness because we have failed to live up to the covenantal dialectic. Covenant bids us enter deeply into the world we inhabit so we can speak from within it. We are exhorted to find God and to relate the ideal to the real in the distinctiveness of the moment. But covenant also bids us be in the culture not totally of it. We need to detach from the local culture regularly and immerse ourselves in the utopian, thrusts and eternal dreams of redemption. This is what Sabbath day and sabbatical year are about.

For almost two millennia, religionists adapted to cultures of powerlessness and passivity. We rightly offered consolation and the comfort of the Divine presence sharing human pain. We forgot that the first half of the covenantal principle: **given what can't be changed**, there is still an ideal response. When modern civilization opened the door for humans to take power through science and technology or through economic and political action, change became possible. But we clung to our accustomed orientation of blessing, that which is given, instead of working so that the given is changed to a blessing. Religion found change to

radical to . Covenant memory infuses us regularly with the rhythms of overthrowing Pharaoh and fighting Haman. But we dismissed change as too radical, too materialist, too distracting from eternal verities. We forgot that God's special care for the poor did not mean that the continuation of poverty was to be encouraged.

The day--in too many areas--including medicine and family, the human taking power is experienced by religionists as taking away from God's prerogatives. We confuse the moral stature of voluntary poverty with involuntary poverty. We lump together the voluntary self-restraint of an all powerful God with the ideal of powerlessness which is a far different thing. As it were, Christianity has become conditioned to glorify the crucifixion, forgetting that the final word of God is resurrection. Need we be reminded that resurrection restores a body (not just a soul) and restores it to this world?

In renouncing and denouncing power, we allowed pathological free play with untrammelled power by others, forgetting that our message is covenantal power as the choice of life against abusive power. We are uneasy with production when we should be affirming it. But demanding that its fruits be more fairly shared. We blame Genesis' call to humans to have dominion over the earth for the pollution when, in fact, Genesis links power tightly to the human mission to covenantally work and preserve the earth [Genesis 2:14]. The real culprit is the concentration of power which allows the producers to abuse the earth to maximize profit to excess--but we are too spiritual to deal with these issues. By downplaying economics, we tolerate the job shortage and hunger that drive people to tolerate the creation of sickening levels of pollution.

Half of humanity suspects that we are unsympathetic, lost and at sea with its reach for power--economically, medically, militarily, socially. They see modernity as the creation of the infrastructure of dignity. We see it as secular.

We see taking control as "uppity" and invasive of God's preserve. Not until we move fully into the world and celebrate human co-creation will we be able to get a full hearing for our lifesaving prophetic call for control of power. We imitate God when we direct power and channel it every step of the way into covenantal uses that maximize life.

We should be taking holiness into the streets, the factory, the hospital. We should be empowering and educating the laypeople to draw forth holiness and respect it in every situation. That

process has begun; we are still too half-hearted about it. But then the enemy is not modernity but our polarization; our confusion of discipline and denial our setting of holiness against life, against joy, against pleasure. In the competition of ideas, all too often we lose to our best values--represented by the opposition.

We have allowed religion to become a tradition not a choice of life guided by covenantal memory and mission. This is particularly reprehensible when the inherited tradition incorporates demeaning stereotypes of the Other. Then comes the sad irony. The spread of the awareness of uniqueness--a triumph of the image of God principle--breaks down our positions.

For centuries, homosexuals were homos, queers, faggots. Now come the remarkable openness and all powerful communication media and portray the true image of God of gay people--their equality, their unique pain and distinctive faces--the gay, the lesbian, the transvestite, the male prostitute all. Why are we shocked that the discovery of the uniqueness of the Other evokes awe and respect. Does not our story insist that we enter the divine presence when we discover the image of God of our fellow humans.

Now comes the penalty for having conditioned our values on the stereotyping and degrading of the Other for many people. The discovery of the uniqueness of the Other paralyzes the capacity to judge or make any value statements. Some religious leaders now say that any committed love relationship--whatever the sexuality--is holy. That is their response to the discovery of the image of God. Can those who feel that nevertheless this form of sexuality cannot maximize life; or that it has shown lesser capacity to anchor stable loving partnerships--make that judgment and make it stick? Not if we are too dependent on hateful degrading images to justify our opposition; not if we communicate no sense of choosing life--but only of defending tradition. In fact, since shock fades with a second or repeated encounter, religionist morality is a rear guard action. If we are still so shocked by the raw encounter with the Other, then we have forgotten that nothing human is alien to God--which does not preclude God's judgment.

We will not be able to offer such witness until we expose ourselves to the fullness of the Other's dignity and uniqueness. Then, as religious leaders, we may speak approvingly or we may speak disapprovingly. But at the least, we will speak more lovingly; we will be more deeply imitating the God whose *rachamim* (mother love) is over all God's creatures [Psalms 138:9].

Only when we speak out of freely chosen faithfulness to God and the covenantal path rather than out of fear of the unknown will we become like Abraham "God's lover", friend and critic. What is our psychology now? Are we fearful, defensive, embattled? Should we not rather feel as exhilarated as Abraham and Sarah setting forth from the familiar landmarks--land, birthplace, father's home--to the land that God will show them. To live in freedom is to live in uncertainty. Then, we may say the God wants us to exercise our freedom in the service of God. Here I borrow Dietrich Bonhoeffer's image articulated 50 years ago that living in this era of human coming of age means that God wants us to serve with our power, not

our weakness. Religion is to express itself through our God-given capability exercised in the center of life--not just through our surrender to God in the extremes of life.

Is this paper a call to simply say, yes, to the modern world? No! As a Jew, I have watched with fascination and learned a great deal as Pope John Paul has shown that after Vatican II the church must affirm modern life but it cannot simply become a camp follower at times. Our "no"--even if not listened to--may be a greater contribution than our "yes". But this paper is a call to define our mission: to live the covenantal challenge by the rules of the game of freedom and power. When we are fully committed to this process, we will be heard clearly when we insist that choosing life is not just doing more and more of the new.

Since I have learned so much from the Christian struggle, let me reciprocate in love by sharing my painful lessons, learned as a Jew. This culture of modernity which I celebrate is the culture which made the Holocaust possible. For all Christian guilt, you must know this. When Elie Wiesel and his father arrived at Auschwitz and were lined up, they were told by a prisoner: you see up ahead, you will be gassed and burned. In total horror, the father cried out, "It can't be. This is not the Middle Ages. This is the twentieth century!" How little they understood. In the Middle Ages, they could have gotten off the line by agreeing to accept Christianity. In the Middle Ages, the Crusaders' hatred would have been sated by a few days of killing.

The Shoah was the full flower of modernity--of some of its best elements----- (pause) unchecked. Auschwitz was a triumph of technology. The same power that was liberating humanity from poverty now was in service of round-up and transport, process and kill. Bureaucracy carrying on its routine application of procedure and law enables this mass society to have a high level of efficient productivity and distribution. The same bureaucratic habits and norms made possible the classification and processing of the Jews--striving and attaining ever greater efficiency and cheaper costs. Incidentally, just as bureaucracy is trained to operate facelessly--nothing personal--and without hatred, so was the bureaucracy of the Shoah involved in a 9 to 5 job with 'nothing personal' in it. The procedures sanitized the cruelty; the lack of hatred enabled the process to go on for years without end. Read Hilberg's chilling portrait of how the trains were fun and what to charge the Jews for their [bottom of p. 31 cut off]

And the universalist psychology which is the glory of modern culture insured that all Jews were swept into the process.

In modernity, the same power which is producing liberating affluence for more and more people is going unchecked, turning into life-threatening assault on the environment. The same affluence which supports the growth of individualism, the expansion of higher education, the diversification of culture is the affluence which, uncontrolled, leads to narcissism, loss of meaning, boredom, drugs. The needle of freedom moves on the gauge through individualism to breakdown of family, to alienation and crime. More and more people

come to see this. Once the initial overwhelming surge out of poverty, out of degradation is over, the renewed search for meaning and coherence asserts itself.

Here we have our greatest opportunity for witness. If we are fully in this process, we can credibly point to exactly what screw is loose. Here is where the expansion of the Image of God's capacities is turning into idolatry--into crossing the line to become God; of course, that is becoming a pseudo-infinite that consumes life.

That is what Nazism was all about. Nazism was the promise of redemption through modernity with its flaws removed. Hitler promised productivity without cyclical unemployment; he promised socialism and equality without the alienation of class conflict and the individual's loss of social coherence and meaning. Man was to take charge of human fate but women would know their place. The Fuhrer became God--the source of absolute values, the pseudo-infinite. But there is no room for two absolute Gods in one world. So the witnesses, God's people were the last obstacle, holding up the perfection. So, God's people had to be killed off. As it turned out, Israel of the flesh was the involuntary witness to the God who was our covenantal partner and judge. Israel of the spirit could pass as good obedient citizen.

The Shoah is the sign of modernity's future--in the absence of covenant and of limits. If we cut the rootedness in the Infinite which calls us forward while it relativizes our false absolutes, if we do follow the tradition which leads us to limits for the sake of life, then we choose death.

This can be a primary gift to this culture--to teach it that one cannot separate the method from the goal. God is in the *details*. Without covenant, the method undermines the goals. We learned from Marx and Stalin that terror and degradation cannot be the methods of freedom; they only yield cruelty and totalitarianism. We must witness that a broken family cannot restore individual dignity; a covenantal family can. Man for himself cannot create Paradise; long before that, the human will destroy the ozone layer, kill off species and use up the resources in one generation. Covenantal humanity will understand that the earth is the Lord's, the possession of all people and all the generations.

In the process of teaching, we must learn. In the process of speaking, we must listen. Religion cannot be one note. Simply increasing the quantity of life without limit can turn into its nemesis--degrading the quality of life. Uncontrolled regulating of the quality of life can turn into its nemesis--the decline of life force and the cheapening of life itself. At every step, the new-found power and dignity calls for the loving partner and loving partnership to keep it on course for life.

Ah, but we fear to commit ourselves to this maelstrom of freedom, of power, of affluence. What if we betray the patrimony, the magisterium, the halacha? What if people seek no meaning once their lives are easier, longer and more entertaining?

To this I offer three responses. 1) "Fear not, for I am with thee" says the prophet. We consistently underestimate god, Torah,


Faith. In our hearts, we believe that the good cannot compete so we want to stack the deck in its favor. Trust 5,000 years--nay 50,000 years--of human experience that indicates that meaning is as fundamental to life as breathing, that the search for purpose goes on even more intensely after the food is caught; that family is the medium in which to grow the individual, and being basic, it is recreated again and again. Hopefully, in our time, it will be recreated better, more humane, more equal. Have faith in our Creator that the human really is planted in the Divine ground. God will not shrivel up and blow away in the wind.

The second response is pluralism. We have not yet grasped the richness of God's covenantal pluralism. Pluralism means more than accepting or even affirming the Other. It is also recognizing the blessing in the Other's existence as balancing my position. Even when we are right in our position, the Other who contradicts our position may be our corrective, or our check against going to excess.

After all, we are dealing with matters of enormous import and stake. I feel a great empathy for the church as it struggles between its conscience that tells it women are equal, its insight that tells it that women and men must have distinctive roles and its faithfulness that tells it that it dare not betray the tradition or undermine its own authority.

My own Orthodox community is almost in the same place. (One of the rabbinate's punishments for not coming here is that it loses a chance to exchange notes, to learn and get a sympathetic hearing from colleagues facing the same dilemma.) But for all my sympathy--and I suspect that I would have less if I were a woman--I would not strike the balance in the same place--and many others would not too.

But pluralism offers us a better model than approval or disapproval. Let different denominations and groups stake out different positions. Let this be our chance to experiment in a situation where those who are opposed strengthen and learn from each other. When we enter on new ground, let pluralism be our insurance. As Father Jacob said: that if one camp is badly beaten, then let the other camp be able to flee. Out of the best ways to safely traverse a slippery slope is to hold hands with each other along the continuum of positions so that each is held back from sliding and no one falls off the cliff.

 In all these ways, pluralism goes beyond tolerance. Pluralism bespeaks God's love of variety and uniqueness. In pluralism, we do not filter out the differences or turn everything grey. We encounter the full intensity of distinctive positions, witnessing with our passion and our uniqueness. By the same token, pluralism is not relativism. We hold on to our absolutes--only we know the limits of our position. My truth cannot, or does not, cover all people, all possibilities, all times. God wants others to contribute. And we need the checks and balances to prevent the spinning out of control of individual positions. This is why our dialogue is so vital.

Although the halacha is a touch more accepting of abortion, I sleep better at night knowing that the Catholic church's opposition keeps at bay the potential cheapening of life. I know that not every faith can explore the fullness of faith **and** works. of individuals and community, of heroic, spiritual and daily holiness. It is good that there are virtuosos of each type and that over the spectrum, all the fruitful possibilities are explored.

Finally, a thought about the promise of freedom. After all, God chose to exalt human freedom by not putting Adam and Eve to death. Yet, clearly freedom could only mean getting less than 100% of what God wants. Covenant itself is predicated on human freedom. After flood, God self-limits and gives up the ultimate weapon. By stabilizing the natural order, God gives people the margin and the freedom to sin and fail as well as do the right thing.

I submit that God knew just what God was doing. Recent history proves again that despite the cacophony of voices and the right to criticize and the multiple views which characterize democracy, free soldiers fight more passionately, give of themselves more totally than any whose obedience is coerced. Free workers work harder than slaves. That which people have chosen, they will give their lives for more quickly, more totally. We should trust that when we have made the transition to a religion chosen freely, one based on love and equalizing other faiths, ours faiths, and our communities, will be stronger.

A great 20th century Jewish halachist, Rabbi Joseph B. Soloveitchik has written that each generation is part of the covenantal chain; as such, each has no more authority than the others to make drastic changes. But, being born in a particular generation is not an accident; it is an election. Therefore, each generation must ask what is its particular mission. In that role, it can make the weightiest, distinctive contribution.

We are the generation called to explore freedom, power, affluence. We are challenged to decide life and death questions that other did not live long enough to face. Fifty years ago, during the Holocaust, my cousins in Europe could only decide how to die. Five hundred years ago, my ancestors could only decide how to hunker down and maintain their dignity despite being a battered people. The choices of poverty are fewer; of martyrdom and slavery are starker; of involuntary status are simpler. What a privilege that my choices must be subtler, less obvious, that I must choose how to live rather than how to die, how to serve God with my strength rather than my incapacity.

Contrary to popular misimpression, the new situation does not stop prayer. It only generates new prayers.

The Talmud says that God the all powerful prays also. What is God's prayer? May my quality of love overmaster my quality of strict justice. We are called to write, to inspire those new prayers. We are called to love God more rather than love other religions less. We are called to witness to unlimited vistas bounded by norms.

May our best possibilities overcome our worst possibilities. May we be worthy of loving God--and each other--out of the fullness

of our Image of God--revealing it in ourselves and discovering it in others. Then our witness will be heard. In discovering the infinite value, equality and uniqueness of the other, our own is brought out. And each one of us becomes a sign, an inescapable reminder of the Infinite Loving One, the Creator who uniquely generates so wondrous a creature and so wondrous a Creation.



ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

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New York, N.Y. 10017

MEMORANDUM

ADL Interfaith Affairs Committee and Participants in the Christian-Jewish Dialogue.

To:

Rabbi Leon Klenicki

From:

June 6, 1994

Date:

A New Issue of Interfaith Focus: Catechism of The Catholic Church - Catholic and Jewish Readings

Subject:

I am pleased to enclose a copy of the new issue of Interfaith Focus, Vol.I, No.2, focussing on Catholic and Jewish Readings of the new Catechism of the Catholic Church (CCC). The Catechism of the Catholic Church was issued officially in its French translation on November 15, 1992 in Paris; the English translation will appear at the end of June 1994.

The present issue is a collection of studies considering different aspects of the new Catechism. Dr. Padraic O' Hare, editor of PACE, focus is on "The Reform of Christian Religious Education: The End of The Teaching of Contempt," studying the effects of the theological denial of the Jewish people and Judaism throughout the centuries. Dr. Eugene J. Fisher, Associate Director, Secretariat for Ecumenical and Interfaith Affairs, National Conference of Catholic Bishops offers his "Reflections on the Catechism of the Catholic Church," and Sister Mary C. Boys, who teaches theology and religious education at Boston College and author of Educating in Faith: Maps and Visions, deals with a specific problem of the CCC, that is the use and abuse of typology. My study is a Jewish reading of the new Catechism.

The essays by Dr. Fisher and myself were commissioned for the Journal of Professional Approaches for Christian Education (PACE), a publication of Brown Publishing - ROA media. Both essays are republished in Interfaith Focus, with PACE'S permission.

Importance of the New Catechism

Catechetical teaching is central in Catholicism, thereby acquiring a special significance for non-Christians and specially for Jews. Christianity is closely related to First Century Judaism, and the Church's presentation of the complex society of that time has been taken in a negative way leading to prejudice and contempt for the Jews and Judaism. This has been the tradition of Christian teaching for centuries that contemporary Catholic-Jewish interfaith dialogue is now overcoming, exploring God's call to mutual recognition and friendship.

The Catechism of the Catholic Church is a Catholic document, written by Catholic specialists and directed to Catholics. A Jewish reading is respectful of the document's theological ideas and sensitive to differences. My comments are offered in the spirit of the

* The CCC presents Halahah as "Law," a partial understanding of First Century Judaism reinforcing the confrontation "Law-Love" that has denigrated Jewish spirituality for centuries.

It is my concern that if the editors of future catechetical textbooks follow these negative recommendations, they might perpetuate a theological anti-Judaism that inspires prejudice and dislike for Jews and Judaism.

Final Thoughts:

The present issue of Interfaith Focus on the CCC is done in a spirit of friendship and great concern for Catholic teaching and its presentation of Judaism, a presentation that will influence countless generations of Catholics, and the Catholic-Jewish relationship.

The Catholic-Jewish dialogue has reached great spiritual insights and practical educational gains including the revision of educational textbooks and liturgies. The dialogue relationship is a unique endeavor entailing a delicate process of evolution, either advancing through change or retreating, thereby slowing the pace of mutual acceptance. This process of "two steps forward and one step back" is evident in that the CCC recognizes the eternity of the God-Israel covenant, but suggests at times a theological triumphalism that might encourage readers to feel contempt for Judaism. These two levels of understanding require a joint consideration in order to avoid any theological confusion. The joint consideration of the CCC in this issue of Interfaith Focus should promote an understanding of the other person of faith as a person of God, not an object of contempt. This is the very essence of the interfaith encounter.

I look forward to your comments and suggestions about this issue of Interfaith Focus. Thank you and shalom.

LK:ai

ATT: RABBI NATHAN LAUFER, WEXNER FOUNDATION

FAX: 212 751 3739

PAGES: 7, INCL. THIS.

Rome, June 27th 1994VATICAN - ISRAEL RELATIONS
PAST, PRESENT AND FUTURERABBI DAVID ROSEN

The evolution of the Catholic Church's attitude towards the return of the Jewish people to the Land of Israel and the establishment of Jewish sovereignty within it, can of course only be understood in the context of Catholic teaching and attitudes towards Jews and Judaism as a whole. These naturally go back to the beginning of Christianity. Very early in Patristic times, those passages of the New Testament that reflected the destruction of the Temple in 70 C.E. began to be used in Christian apologetics against Jews and Judaism¹. Justin Martyr, for example, utilized the destruction of the Temple as a proof for his thesis that the Mosaic Law had been abrogated in favor of the new, Christian dispensation.² The destruction of the Temple and the exile, were seen as a sort of inverted proof for the divinity of Jesus and the abrogation of the "old" Covenant in favor of the new. The destruction of Jerusalem, argued John Chrysostom, represented divine punishment on the Jews for their alleged rejection and killing of Jesus. The diaspora was thus seen as a continuing "proof" that the Jesus whom "the Jews" had killed was, in fact, divine. Why else would God want to punish them so severely? Because Jews suffer, the logic went, they were to be seen as an "accursed" people. As they had broken their Covenant with God by refusing to acknowledge Jesus, the "fulfillment" of that Covenant; so God had passed the Covenant to a new people, one taken from among the nations who believed in Jesus. This people formed the Church, the "new people" of God who had replaced the "old" people, the Jews, in God's plan of salvation.³ The Church was now the "Verus Israel" having replaced the Jewish People.

This "teaching of contempt" towards the Jewish people not only had its negative consequences for Jewish life in the Christian world, but naturally was also reflected in a negative attitude towards the nascent Jewish national movement of return in the late nineteenth century.

Some four months before the first Zionist Congress in Basle (August 1897) the Civiltà Cattolica, the semi-official Vatican periodical, edited by the Jesuits, published an article entitled "The Dispersion of Israel over the Modern World" which declared that according to the New Testament, Jews had to live in the diaspora as slaves to the gentiles, until the end of time. The curse they had called upon their own heads and those of their children would hold good for ever.

It was argued that it would be unthinkable to entrust them with the guardianship of the Holy Sites. As for a rebuilt Jerusalem as capital of a state of Israel, this would never happen, being contrary to the words of Christ himself.⁴

Most notable of all, the famous reply of Pope Pius X to Theodor Herzl's plea for papal support of the Zionist cause illustrates the influence of such theological categories on his thought; "We are unable to favor this movement", said Pius to Herzl, "We cannot prevent the Jews from going to Jerusalem - but we could never sanction it. As head of the Church I cannot answer you otherwise. The Jews have not recognized our Lord. Therefore we cannot recognize the Jewish people; and so, if you come to Palestine and settle your people there, we will be ready with churches and priests to baptize all of you."⁵ Cardinal Merry del Val, instructed by the Pope to pursue the correspondence with Herzl, wrote in 1904 that "as long as the Jews deny Christ's divinity, we cannot take a stand favorable to them." The Secretary of State, Cardinal Pietro Gasparri, was bitterly opposed to the Balfour Declaration, and he wrote in 1919 that "the danger that frightens us the most, is that of the creation of a Jewish State in Palestine."⁶

While already in the earlier part of the century new tendencies towards a reappraisal of Catholic teaching concerning the Jews were being expressed in certain quarters, it was both the impact of the Shoah as well as the personal commitment of Pope John XXIII that led to the radical break with this past theology. Pope John XXIII was undoubtedly influenced both by his experiences during World War II and by his personal encounters especially with Jules Isaac, on this subject.⁷

Accordingly "The teaching of contempt" towards the Jewish people was categorically rejected by the Second Vatican Council document known as "Nostra Aetate" which in 1965 ushered in the "positive revolution" in Church teaching regarding the Jewish people and Judaism, that has continued over the last almost thirty years. The Church rejected the idea of Jewish corporate and continuous responsibility for the death of Jesus: it affirmed the Divine Covenant with the Jewish people as eternal and unbroken and it condemned anti-semitism.⁸

Since Nostra Aetate, the Vatican and in particular the present Pope, John Paul II, have made many additional and forthright condemnations of anti-Semitism which has been declared to be a sin against God and man and thus incompatible with Christian Faith. Furthermore in 1990 he also confirmed the declaration made in Prague by Cardinal Cassidy and the Commission for Religious Relations with the Jews that the fact that antisemitism has found a place in Christian thought and teaching, demands an act of Teshuvah (repentance) on its part.

Particularly notable amongst subsequent documents promulgated since the Second Vatican Council was that issued in 1985 by the Vatican Commission for Religious Relations with the Jews. For the first time in an official Vatican document the importance of the State of Israel for the Jewish People and its self-identity was recognised.

Similarly Pope John Paul II showed his personal recognition of the centrality of Israel for Jews, when in his Apostolic letter "Redemptio Anno (20 April 1984) he acknowledged that "Jews ardently love (Jerusalem) and in every age venerate her memory .. from the time of David who chose her as the capital and of Solomon who built the Temple there. Therefore they turn their minds to her daily .. and joint to her as the sign of their nation." And he added "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must invoke the desired security and the due tranquility that is a prerogative of every nation and a condition of life and of progress for every society ..."

Similarly in his address to leaders of the Jewish community in Miami (11 September 1987) he declared that "... After the tragic extermination of the Shoah, the Jewish people began a new period in their history. They have a right to a homeland, as does any civil nation, according to international law (which is what we seek), for the Jewish people who live in the State of Israel..."

Accordingly, we can see that the normalization of relations between the Holy See and the State of Israel was logically long called for, as the natural outcome of these profound changes in theology and attitudes.

Moreover in recent years the Holy See had categorically stated that there are no theological barriers to its full normalization of diplomatic relations with the State of Israel.¹⁰

When the Bilateral Commission of the Holy See and the State of Israel was established in July 1992, Vatican spokesperson Joachim Navarro-Vals declared that "diplomatic relations is not a goal in itself but the culmination of a process." This was reiterated by officials of the Vatican Secretariat of State in the course of our negotiations. They were of course referring to the process of negotiations on the Agenda to which I will refer later. However at the same time they were perhaps unconsciously articulating a much more profound truth. The normalization of relations between the Holy See and the State of Israel was the culmination of a process that began almost thirty years beforehand with the promulgation of *Nostra Aetate*.

Why then did the Vatican resist the establishment of full ties with Israel for so long and what led to the change of policy?

As I have indicated, it seems fair to say that while there were undoubtedly those within the Church hierarchy who still adhered and may continue to adhere to the "old theology", they were not the major obstacle. The Vatican's reluctance to establish full diplomatic relations with Israel in recent years, has rather been the consequence of secular political considerations.

The Holy See spokespersons said as much, but I will allow myself to venture a little further with commentary.

The Church has communities, institutions and assets in Arab and other Muslim societies, and it feared a backlash from any rapprochement with the State of Israel. Moreover the Holy See's interests in the Third World, where the Church is a substantial presence and often a dominant one, have been linked closely with the Arab/Muslim world. Not least of all, most Catholics in Israel and the administered territories identify themselves as Palestinian and are led by a Palestinian Patriarch. Christians living as part and parcel of Palestinian nationalist society have had an obvious interest in preventing any change in the status quo regarding the absence of normal relations between the Holy See and the State of Israel. Accordingly the local Catholic leadership made it clear to the Vatican that it was opposed to any advance in bilateral diplomatic developments with Israel until Palestinian political claims had been satisfied.

It seems evident that notwithstanding the above, the Vatican perceived the time as more than ripe for talks with Israel, as a result of the emerging "new world order" after the collapse of the Soviet Union and above-all after the Gulf War and the ensuing Middle East Peace Process. As Vatican spokesman Joachin Navarro-Valls put it at the time: "Palestinians affiliated with the PLO are formally meeting with Israelis, why shouldn't we?"

In the course of the last three or four years, Israel has more than doubled the number of its diplomatic missions with the reestablishment of diplomatic relations with African countries who broke them off after the Yom Kippur War and the establishment of new relations with the emerging States from the former Soviet Union and Communist bloc. Were the Vatican to have further delayed rapprochement with Israel in this new context, one might say that its own credibility would have suffered and protestations regarding the theological acceptance of Israel would have rung hollow to many. Above all, as the peace talks moved ahead, the Church did not want to be left out in the cold, especially regarding the future of Jerusalem where the Holy See has substantial interests. Significantly on this matter, the Vatican no longer talks of the internationalization of Jerusalem, but rather of "international guarantees".

Signs of the changing winds in the Vatican corridors were evident at the May 1992 meeting in Baltimore between the Vatican

Commission for Religious Relations with the Jews and the International Jewish Committee for Inter-Religious Consultations (IJCIC). The former, as the official Vatican body responsible for relations with the Jewish people and Judaism, had always refused to involve itself in the question of diplomatic relations with the State of Israel, despite pressures to do so from World Jewry, pointing out that the subject is a matter of relations between States and this was and is outside the competency of the Commission and entirely in the hands of the Secretariat of State. However, at this meeting in Baltimore the Commission joined IJCIC for the first time in calling for such diplomatic ties!

Practical moves towards the normalization of relations between the Holy See and the State of Israel involving the Apostolic Delegate, the Pope's personal representative in the Holy Land, and Israel's representatives, brought matters to their formal turning point in July 1992 with the establishment of the Permanent Bilateral Commission of the State of Israel and the Holy See, on which I am honored to serve.

While from Israel's point of views the issue at stake was essentially one of establishing diplomatic relations, for the Holy See a variety of questions concerning her position and claims in the Holy Land had to be addressed. These include questions of legal status, rights in the fields of religious practice, education and welfare etc, as well as regards taxation and fiscal matters. What the Church had enjoyed de facto under Israeli rule, she sought to enshrine de jure. Accordingly the Commission agreed on an Agenda that would deal with these issues, as well as the State of Israel's interests and subjects of mutual interest. Through the Commission's committee of experts, work on this Agenda proceeded, leading to the signing of the Fundamental Agreement between Israel and the Holy See last December 30th in Jerusalem.

However while Vatican spokespersons and Archbishop Montezemolo himself have been at pains to emphasize that this is a political agreement between two sovereign entities, as if it is very much like other international agreements (and it is of course quite understandable politically why they should choose to give it that emphasis), it is evident from the text of the Agreement itself, that it is of course much more.

The Preamble of the Agreement not only makes it clear that this normalization takes place within the context of the historic reconciliation of the Catholic Church with the Jewish people, but also as Archbishop Luigi Barbarito the Apostolic Nuncio to the Court of St. James pointed out at Westminster on Feb. 28th 1994, the document is also historic in its recognition of "the unique character and universal significance of the Holy Land for the Jewish People". Archbishop Barbarito could have gone even further and used the words of Dr. Yossi Beilin at the signing ceremony. For the very act of the Holy See signing an agreement and

normalizing its relations with the restored sovereign Jewish people in the land of their ancestors, is indeed not only "the culmination of a process; of a revolution in Church teaching" but it is in Beilin's words "a triumph for Judaism, for Zionism and for Jewry.

Notwithstanding this reality, some Israelis have questioned the value of diplomatic ties with the Vatican, fearing that this may allow the Church a role in the Middle East peace process where it may be more of a hindrance than a help. After all, they say, the Church's interests are not necessarily contiguous with Israel's.

What then are the practical advantages, if any, for Israel in this normalization?

To begin with one may answer that while those aforementioned interests are indeed not necessarily contiguous, they are also not necessarily otherwise. In the struggle over Jerusalem there is in fact reason to believe that the Church may well perceive her interests as substantially linked to those of Israel herself. Secondly Stalin's famous comment belittling the power of the Pope - "how many divisions does he have?" - was belied by Gorbachev whose policy of "glasnost" led him almost immediately to St. Peter's, recognizing that the Church has profound influence in various ways upon many societies and their leadership, even without military divisions. Catholicism is the dominant ethos in South America; it is a growing force in Africa and one to be reckoned with in South-East Asia and still not without influence in the industrialized and technologically advanced societies. The normalization of the Holy See's relations with Israel thus has global diplomatic ramifications.

Furthermore, the relationship between the Holy See and the State of Israel affects the attitude of Catholics throughout the world towards not only the Jewish State, but the Jewish people and Judaism as a whole. Consciously or unconsciously, for many the lack of ties suggested a lack of mutual respect. In the battle against prejudice and the promotion of Jewish interests, this accord with the Vatican is of unquestionable importance. Notable in this regard is the remarkable commitment in the Fundamental Agreement on the part of the Church to working together with Israel to combat anti-semitism. Indeed the very ability to mobilize the Vatican's diplomatic service on such an issue is of obvious value to Jewry as a whole.

I have sought to clarify here the great significance of the normalization of relations between the Holy See and the State of Israel. Words like "historic" and "revolutionary" have become rather common this last year and one searches, perhaps in vain, for a new phrase. Perhaps epoch-making is an appropriate term, for what these relations spell out is a new mutual respect; a new mutual commitment, born out of a recognition of a special

relationship to which Pope John Paul II has made particular reference not only at the Synagogue in Rome when he referred to the Jewish people as "our dearly beloved elder brothers" but also in 1985 when he emphasized that for Christians the relationship with the Jewish people is one of a "unique spiritual link": it is, he declared "a real parentage, which we have with the Jewish community alone, notwithstanding our many connections with other world religions (Rome, 28/10/'85), and this relationship demands special co-operation between us for "the great task of promoting justice and peace in the world" (Rome 22/3/84).⁹ As article eleven of the Fundamental Agreement states the Holy See and the State of Israel have a common commitment to "promoting mutual understanding among nations, tolerance among communities and respect for human life and dignity."

Let me conclude with the prayer that such mutual co-operation in action will go and be seen to go from strength to strength in this new epoch of relations between the Catholic Church and the Jewish People, between the Holy See and the State of Israel.

1. Cf. E.J. Fischer, *The Holy See and the State of Israel*, *Journal of Ecumenical Studies*, Spring 1987
2. Justin Martyr, *Dialogue with Trypho*, 40:1-5 and 46:2
3. Cf. Robert L. Wilken, *John Chrysostom and the Jews* (UCP, 1983)
4. Cf. Charlotte Klein, *Vatican and Zionism 1897-1967*, in *Christian Attitudes on Jews and Judaism* nr. 36-37, June-Aug 1974
5. Marvin Lowenthal ed. *The Diaries of Theodor Herzl* pp. 429-430 (Dial Press, 1956)
6. quoted by Francesco Lucrezi, *The Church and the State of Israel*, paper delivered in Bergamo at the 12th Jewish-Christian colloquim, November 1991
7. Cf. L.L. Flannery, *The Anguish of the Jews*, (Macmillian 1964)
8. Cf. H. Croner, ed. *Jewish Christian Relations* (Stimulus 1977)
9. Cf. John Paul II on Jews and Judaism 79-86, publ. NCCB and ADL, 1987
10. Vatican Press Office, *Statement*, January 1991