



Christian-Jewish Relations Update 1995-1999

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A listing of major events in international and U.S. Christian-Jewish relations over the last three years, most of them of special significance for Catholic-Jewish relations.

Bibliographic Update 1993 - 1999

**by Eugene J.
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1. International Relations

January 27, 1995 marked the *50th Anniversary of the Liberation of Auschwitz*. The differing tones of three major statements by the German, Polish and American Bishops conferences, while not contradictory, illustrated the very different experiences of the three Catholic communities during World War II (texts in *Origins: A Documentary Service of the Catholic News Service* for February 9 and 16, 1995, vol. 24, pp. 563-564 and 585-588). The German Bishops appropriately stressed the guilt of

the “unprecedented crime. . .put into action by the National Socialist rulers in Germany” and acknowledged with candor that “Christians did not offer due resistance to racial anti-Semitism. Many times there was failure and guilt among Catholics. Not a few of them got involved in the ideology of National Socialism and remained unmoved in the face of the crimes committed against. . .Jews,” while others “Paved the way to the crimes or even became criminals themselves.”

The Polish and German bishops' conferences had originally planned to make a joint statement on the commemoration, but could not agree on the proper wording. While the German bishops needed to make the articulation of the need for repentance first and central, the Polish bishops, representing a country which was conquered and occupied by the Nazi death machine against its will needed first to articulate the Polish sense of victimhood: “We

bow our heads
before the infinite
suffering which was
often accepted in a
deep Christian
spirit." Only then
could they begin to
articulate the
deeper suffering of
the Jews during the
War:

"Extermination,
called *Shoah*, has
weighed painfully
not only in relations
between Germans
and Jews, but also
to a great extent in
relations between
Jews and Poles,
who together,
though not to the
same degree, were
victims of Nazi
ideology. . . Seeing
the Nazi
extermination of
Jews, many Poles
reacted with heroic
courage and
sacrifice, risking
their lives and that
of their families. .
.Unfortunately, there
were also those
who were capable
of actions unworthy
of being called
Christian. . . There
were those who
remained indifferent
to that
inconceivable
tragedy, (those)
who in some way
had contributed to
the death of Jews.
They will forever
remain a source of
remorse." While
affirming, as a
matter of historical
fact, the "the
creators of

Auschwitz were the Nazi Germans, not Poles, and that many Poles shared “a dramatic community of fate” with Jews, the bishops note, “however, it was the Jews who became the victims of the Nazi plan of systematic and total liquidation. . .It is estimated that more than 1 million Jews died in Auschwitz-Birkenau alone. Consequently, even though members of other nations also perished at this camp, nevertheless, Jews consider this camp a symbol of the total extermination of their nation.”

Given the contentious atmosphere surrounding Auschwitz-Birkenau, and how its memory is to be preserved not only for Polish Catholics and Jews but for all humanity, this very clear acknowledgment by the Polish bishops of the symbolic priority of the Jewish memory is in many ways a remarkable and potentially very healing statement on the part of the Polish Episcopate.

The American Catholic statement,

issued by
Archbishop Oscar
Lipscomb of Mobile
as chairman of the
Bishops' Committee
for Ecumenical and
Interreligious Affairs
(BCEIA), took up
the themes from a
third perspective,
recalling with
"profound gratitude
the tremendous
sacrifices made by
the generation of
American Catholics
which defeated
Hitler," but also
recalling "with
humility and a
sense of regret the
opportunities that
were lost to save
lives." Here, the
BCEIA listed the
American failure "to
bomb the railroad
lines which lead to
Auschwitz" (though
flying daily bombing
runs over them!)
and the "draconian
immigration laws of
the period, which
kept this country
from becoming an
asylum for Jews,
Catholics and
others that it should
have been."

Archbishop
Lipscomb carefully
distinguishes
between "personal
guilt," which is felt
by few American
Christians who after
all "fought the war
against Hitler," and
a "sense of
responsibility for
what fellow
members of the

community of the baptized did not do to save lives.” “Our spirit in remembering the 50th anniversary of the liberation of Auschwitz,” he concludes, “ must be one of repentance and resolve to build a world where never again will such evil be possible.”

On February 6, 1995, the governing board of the *American Jewish Committee met with the Pope*, who told them that “the horrors of the *Shoah*” must lead to a greater commitment by Christians and Jews to work together for justice in the world and “peace in the Holy Land, which is so dear to Jews, Christians and Muslims alike.” The meeting noted the 30th anniversary of *Nostra Aetate* and both the Pope and AJC president Robert S. Rifkind spoke of the “profound changes” in Catholic-Jewish relations as a result of the Council. Rifkind also raised AJC's concern about “those who distort the history of the Holocaust” and asked that the Holy See open the archives of its

Secretariat of State
for responsible
research by Jewish
and Catholic
scholars working
together to preserve
the historical record.
A B'nai B'rith
delegation headed
by its president,
Tommy Baer, raised
the same issue in
meeting with the
Pope on March 10,
1996.

In March of 1995,
*Cardinal Joseph
Bernardin* of
Chicago (of blessed
memory) traveled to
Israel with a group
of Jewish leaders.
The lecture on
"Antisemitism: The
Historical Legacy
and Continuing
Challenge for
Christians" that he
gave at the Hebrew
University of
Jerusalem on March
23, 1995 has been
included in a
volume of his
addresses on
Jewish-Catholic
Dialogue entitled *A
Blessing to Each
Other* published in
1996 by Liturgy
Training
Publications of the
Archdiocese of
Chicago. It is also
available in
pamphlet form from
the Center for
Christian-Jewish
Understanding of
Sacred Heart
University (5151
Park Avenue,
Fairfield,

Connecticut 06432-1000), which in 1995 also published a volume of essays edited by Anthony Cernera in honor of Cardinal John O'Connor of New York under the title, *Toward Greater Understanding*. It contains essays by Cardinals Bernardin, Cassidy, Keeler, Law and O'Connor, and by Chaim Herzog, Elie Wiesel, David Novak, and Rabbis Mordecai Waxman and Walter Wurzburger. It is the first publication of Sacred Heart University Press.

In September of 1995 in France, the publisher of the *Bible des Communautés chrétiennes*, SOBIC Al-Mediaspaul, announced that it was withdrawing the book from publication. This came after Bishop Thomas of Versailles in February revoked its imprimatur and after the Holy See and the French Bishops' Conference had declared the notes and commentaries attached to the translation (which had been done from an earlier Spanish text) to be

inaccurate and antisemitic. While the Spanish version, which was published shortly after the Second Vatican Council, badly needs updating today, its notes do not reflect the blatant antisemitic elements that pervade the French text.

Similarly, in early 1997 a church history text containing antisemitic themes authored by a Catholic priest was published in Italy. Again the local ordinary with the public support of the Holy See's Commission for Religious Relations with the Jews responded by denouncing the text, which was then taken out of circulation by the publisher. In Poland in this period as well an antisemitic sermon was given by a parish priest. The local bishop condemned the sermon and issued a public apology to the Jewish community. In Minneapolis-St. Paul in the U.S., Archbishop Harry Flynn refused to meet with representatives of a pro-life group, Human Life

International, when it came out that there was a chapter in a book written by its founder (and still distributed by the organization) in which antisemitic sentiments can be found, and which the author refused to modify. The Archbishop, instead, met with Jewish leaders and issued a statement condemning the antisemitism which he mandated to be read in the Cathedral during the mass celebrated by the group.

Such events illustrate, on the one hand, that the Catholic community of some one billion people around the world is not yet entirely bereft of antisemites. On the other hand, they illustrate as well that the Catholic hierarchy will indeed act definitively to oppose their teachings.

In late September of 1995 a monument was unveiled near the Warsaw Ghetto monument to honor the *Polish Catholic organization, Zegota*, which was formed to save Jews from the Nazis. One of the founders of Zegota, Poland's Foreign

Minister Wladyslaw Bartoszewski, spoke along with local and foreign Jewish and Catholic leaders.

In November 1995, the *Catholic Bishops of the Netherlands* issued a statement on Catholic-Jewish relations entitled "Living from One and the Same Root," arguing that the relationship should not be one of "condemnation and or vilification but of respect and modesty." In December of 1995, the Pope addressed a celebration of the 30th Anniversary of *Nostra Aetate* by the International Catholic-Jewish Liaison Committee, saying: "What you are celebrating is nothing other than the divine mercy which is guiding Christians and Jews to mutual awareness, respect, cooperation and solidarity. The universal openness of *Nostra Aetate* is anchored in and takes its orientation from a high sense of the absolute singularity of God's choice of a particular people. . . the Jewish people, this community of faith and custodian of a tradition

thousands of years old, is and intimate part of the mystery of revelation and of salvation.”

In April of 1996, the *chief rabbi of Rome, Elio Toaff*, visited the Pope at the Vatican to celebrate the 10th anniversary of the Pope's visit to the Great Synagogue of Rome. They hailed a “new spirit of friendship” between Jews and Catholics.

On September 10-12, 1996, the Centre for the Study of Jewish/non-Jewish Relations of the University of Southampton, England, organized a symposium entitled *Tolerance and Intolerance: An International Conference to Mark the Centenary of James Parks' Birth*. Sessions discussed not only Parkes seminal contributions to the dialogue but also theories and patterns of tolerance and intolerance in Jewish-Christian relations, and their practical implications for today.

The *450th Anniversary of the death of Martin Luther* elicited

statements from the World Lutheran Federation and the Evangelical Lutheran Church in America disassociating the Lutheran Church today from the anti-Jewish writings that marred Luther's later years. The president of the Council of Protestant Churches in Germany, Klaus Engelhardt, in a Brotherhood Week statement in March 1996, warned strongly against any attempts to explain or justify Luther's anti-Judaism on theological grounds.

In June of 1996, during a visit to Germany, Pope John Paul II beatified two German Catholics who died as a result of their opposition to Nazism. Bernhard Lichtenberg, used the pulpit of the Catholic cathedral of Berlin to denounce time and again the Nazi attacks on the Jews. He died on the way to Dachau.

On February 10-11, 1997 a *symposium on Jewish-Catholic relations* was held in Jerusalem co-sponsored by the Rabbi Marc H. Tannenbaum

Foundation, the Foundation to Advance Interfaith Trust and Harmony (FAITH), the Interreligious Coordinating Council in Israel, and the Israel Jewish Council for Interreligious Relations. The papers presented by Cardinal Edward I. Cassidy, the president of the Holy See's Commission for Religious Relations with the Jews, and Rabbi Mark Winer, president of the National Council of Synagogues (USA) were published in *Origins* (vol. 26, no. 41, pp. 665-674). Other speakers included Judith Banki of the Tannenbaum Foundation, Bishop Alexander Brunett of Helena, Montana, chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs (USA), and Dr. Ron Kronish and Daniel Rossing of Israel.

In August of 1997, Cardinal John O'Connor of New York visited Buenos Aires. In a major speech and in a homily delivered in Spanish in the Cathedral of the Most Holy Trinity he denounced antisemitism in the

strongest terms and added his voice to the Jewish community's demand to the Argentinian government for a full investigation and justice in the wake of last year's bombings of Jewish community centers which have killed more than 100 people since 1994. The homily, Rabbi Leon Klenicki of the ADL noted, "was the talk of the city" and will have a very positive impact on Catholic-Jewish relations in Argentina.

At this writing, three major events have been scheduled for September/October 1997 in Rome: (1) An International Symposium on "Good and Evil after Auschwitz" sponsored by SIDIC, the Pontifical Gregorian University and the University of Rome, (2) the meeting of the International Council of Christians and Jews, and (3) a scholars conference on the Church and antisemitism, scheduled as part of the preparations for the Millennium by a commission of the Holy See.

2. Relations in the U.S.

The 15th National Workshop on Christian-Jewish Relations was held in Stamford, Connecticut (USA) on October 27-30, 1996, with over 1000 people attending from the U.S., Canada, Europe, Israel, and, thanks to a large contingent of Sisters of Sion from around the world, from Australia as well. Under the theme, "Seeking God: The Challenge of Being Religious in America," the program was once again rich and varied, providing opportunities for those involved in the field to update their experiences and understandings as well as an excellent program for "first timers," including many theology students and educators. Highlights included plenaries on "The Search for Religious Identity" (Margaret O'Brien Steinfels, editor of *Commonweal* and author Julius Lester of the University of Massachusetts), "Authenticity without Demonization" (Mary Boys, SNJM,

of Union
Theological
Seminary, Neil
Gillman of Jewish
Theological
Seminary, Anthony
Saldarini of Boston
College, and Paul
van Buren, emeritus
of Temple
University), "the
Impact of Religion
on Society" (David
Saperstien of the
Union of American
Hebrew
Congregations and
Cecil Murra.1 3 the
African Methodist
Episcopal Church)
and "Religion,
Society and State"
(Stephen L. Carter
of Yale University),
and on "Educating
with and about the
Other" (Sr. Audrey
Doetzel, NDS).

In addition, each
day was begun with
joint reflections of
the biblical texts of
Romans 9-11 and
Leviticus 25, lead by
scholars such as
Michael Cook of
Hebrew Union
College and Krister
Stendahl, emeritus
of Harvard
University. As Sr.
Marge Boyle, NDS,
reported in her
account of the
Workshop in SIDIC
(vol. 30, no. 1,
1997, published in
English and French
in Rome by the
Sisters of Sion),
there were over 100
individual
workshops dealing

with education,
theology , dialogue,
social action,
biblical studies,
Israel, church-state
relations, anti-
Semitism, and even
the Internet. For
your interest, the
National Workshop
has an Internet
page linked to the
Jewish-Christian
Relations website (
www.jcrelations.net)
, which I urge all to
visit. The site
contains
documents, essays
and bibliographies
in both English and
German.

The Workshop
honored several
pioneers of the
dialogue with
special awards:
Frank Brennan (of
blessed memory)
who founded and
published *The
National Dialogue
Newsletter*, Sr.
Katherine Hargrove,
who has been
active in the field
since 1951 and
most recently
published *Seeds of
Reconciliation*
(1996), Rabbi Leon
Klenicki of the Anti-
Defamation League,
Dr. Franklin
Sherman of the
Institute for Jewish-
Christian
Understanding at
Muhlenberg College
in Pennsylvania,
and Rabbi Walter
Wurzburger of the
Union of Orthodox

Jewish
Congregations of
America and the
Rabbinical Council
of America.

Also in the U.S., the
newly-constituted
National Council of
Synagogues
(representing
Reform and
Conservative
Judaism in this
country), the
National
Conference of
Catholic Bishops,
and the National
Council of Churches
of Christ in the USA
issued a joint
statement calling for
a return to civility in
public discourse on
the eve of the
presidential
elections. On
October 10, 1996,
Niagara University
sponsored a
conference on
Jewish-Christian
history over the
ages featuring
Eugene Fisher as
keynote speaker.
Boston College
sponsored a
symposium on
"Jerusalem and the
Holy Land in the
American
Consciousness,"
with Fisher and
Michael Neiditch of
the Jerusalem
Foundation
speaking. On
November 21, the
U.S. Holocaust
Museum sponsored
a discussion of
Polish Catholic-

Jewish Relations featuring Rev. John Pawlikowski, OSM, who also chairs the Museum's Church Relations Committee, which met at the Museum on December 11, 1996. The Fall 1996 issue of *The Journal of the Religious Education Association* contains a report, papers and reflections on a unique Catholic-Jewish Colloquium of educators from both traditions sponsored by the Institute for Christian-Jewish Studies in Baltimore. Write to Rev. Chris Leighton at the Institute (1316 Park Avenue, Baltimore, MD 21217) for information on this and their other very useful programs and resources. They also have a link on the jcrelations.net website to their own home page, which is well worth a virtual visit.

On April 14, 1997, Cardinal Achille Silvestrini, prefect of the Vatican Congregation for Eastern Rite Churches, in a ceremony in Pittsburgh presented to Rabbi A. James Rudin the

first Joseph Award for his lifelong contributions to reconciliation between Christians and Jews. The papal medal struck for the occasion, is believed to be the first ever to be inscribed with Hebrew letters. "The building of human bridges is one of the great success stories of this terrible, bloody century," Rudin said in accepting the honor. (Text in *Origins* May 1, 1997, vol. 26, no. 45, pp.742-744.)

On April 15, 1997, the twice-yearly consultation between the National Council of Synagogues (NCS) and the Bishops' Committee for Ecumenical and Interreligious Affairs (BCEIA), chaired respectively by Rabbi Mordecai Waxman and Cardinal William Keeler of Baltimore, met for the first time at the U.S. Holocaust Memorial Museum in Washington. After the meeting, the group participated in a ceremony sponsored by the Museum to honor the Catholic rescuers of Jews during the Holocaust, many of

whose names are memorialized in the Museum. Cardinal Keeler addressed the group: "The saving deeds and lives of Catholics that we remember here today represent crucially important moral lights in a period of darkness.

Tragically, the world at large believed what it wanted to believe and did what it wanted to do, which was virtually nothing.. Today we celebrate the memory of some non-Jews--specifically Catholics--who did do something at a time of utmost crisis when most European Catholics either could not, or would not help their neighbors in desperate need. . We Catholics who are teachers need such models if we are to be able to prepare the next generations of Christians properly for living moral lives in a world that can, as it did in the 1940"s, descend into absolute moral chaos with dizzying rapidity" (text in *Origins*, May 1, 1977, vol. 26, no. 45, pp. 739-741). The event concluded with a ceremony honoring

Pere Jacques Bunel of France, a Carmelite killed by the Nazis for attempting to rescue 4 Jewish children. The ceremony initiated a small temporary exhibit of the museum featuring the story. On March 18, 1997, the NCS and the BCEIA co-sponsored a meeting of leading Catholic and Jewish educators in what is hoped will be the first of a series of such meetings probing how each presents the other in our respective classrooms and whether joint programming, such as is already being done in Los Angeles and Brooklyn/New York is possible on a wider scale.

Facing History and Ourselves is a national educational and teacher training organization begun in 1976 whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice and antisemitism. Over the years they have developed a variety of sound programming and materials for educators. Their address is 16 Hurd Road, Brookline,

MA 02146. Their
Web address is:
www.facing.org.
Merrimack College
has established a
Center for the Study
of Jewish-Christian
Relations. For
information write to
Prof. Martin S.
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315 Turnpike Street,
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Massachusetts
01845 USA

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entire
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