

CCJU PERSPECTIVE

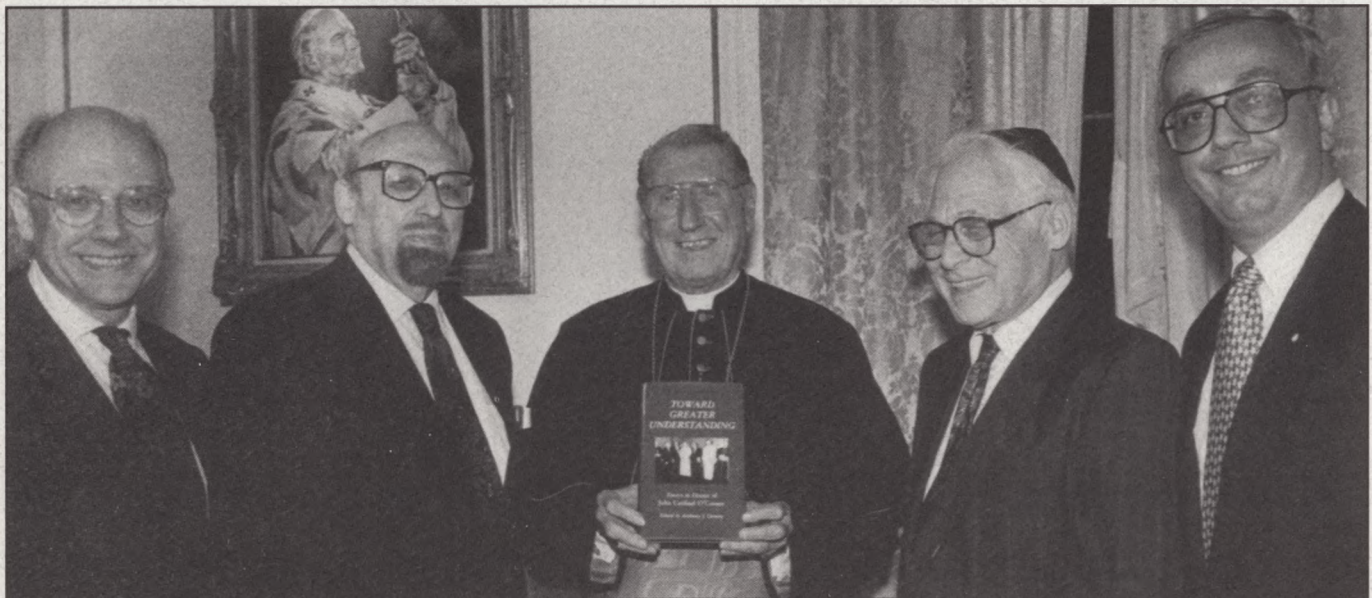
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The Newsletter for the Center for Christian-Jewish Understanding of Sacred Heart University

Forging Bonds

CCJU honors Cardinal O'Connor for interfaith work



Maria R. Bastone

Cardinal O'Connor holds book commissioned in his honor by the Center for Christian-Jewish Understanding. With him are book contributors, from left, Rabbis Jack Bemporad, Mordecai Waxman and Walter S. Wurzburger and Anthony J. Cernera, university president.

Celebrating revolutionary developments in Catholic-Jewish relations and Cardinal O'Connor's role in fostering understanding between the two faiths, the Center for Christian-Jewish Understanding presented the cardinal with a book of essays written in his honor on Nov. 2.

The presentation at the cardinal's residence in Manhattan came five days after the 30th anniversary of "*Nostra Aetate*," the Second Vatican Council document on the Church and non-Christian religions. The document proclaimed the Church's profound respect for Judaism, repudiated anti-Semitism and launched an unprecedented movement toward understanding and acceptance between the two faiths.

O'Connor is known nationally and internationally for advancing Catholic-Jewish relations and for his key role in the Vatican's diplomatic recognition of the state of Israel, signed Dec. 30, 1993. He is the moderator for Catholic-Jewish relations of the National Conference of Catholic Bishops (NCCB).

The book, called a *festschrift*—a "festival writing" published in honor of its recipient—is titled "Toward Greater Understanding: Essays in Honor of John Cardinal O'Connor." The contributors are four cardinals and six prominent Jewish leaders,

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Forging Bonds

*We realize
we are allies
in a common
struggle.*

— Rabbi Walter Wurzburger



From left: Rabbi Jack Bemporad, Dr. Anthony J. Cernera, Cardinal John O'Connor, Angelica and Russell Berrie.

including Elie Wiesel, the writer on the Holocaust and professor at Boston University who won the Nobel Peace Prize in 1986, and Chaim Herzog, president of Israel. Anthony J. Cernera, president of Sacred Heart University, wrote the preface.

Rabbi Jack Bemporad, director of the Center for Christian-Jewish Understanding, contributed an essay on Pope John Paul II's encyclical "The Splendor of Truth." At the gathering, Bemporad quoted the pope's reflection on the 50th anniversary of the Warsaw Uprising that Christians and Jews are called to be a blessing to the world and must therefore first be "a blessing to one another."

"Cardinal O'Connor has been a blessing to the Jewish community" and to the center, he said.

Cernera referred to the center as he presented the volume and told the cardinal, "We would not be where we are today without your constant support and affirmation of what we're doing."

He said that the book celebrated the cardinal's 75th birthday last January and 50th anniversary of ordination to be observed in December.

Cernera, formerly vice president of Marist College in Poughkeepsie, is a graduate of Mount St. Michael

Academy and Fordham University in the Bronx. Born and reared in the Bronx, he said at the gathering that his half-Jewish, half-Italian neighborhood there taught him that Christians and Jews can live together in mutual respect and cooperation.

O'Connor said that he was "overwhelmed" and called the book "one of the greatest of all honors" he has received.

He said that his involvement in Catholic-Jewish relations began in the early 1960s after he had addressed a Jewish group in California. The audience challenged him, particularly in reference to "The Deputy," a 1962 play by Rolf Hochhuth that charged Pope Pius XII with failing to aid Jews during the Holocaust. The cardinal said he began reading "voraciously" and was affected particularly by the work of Elie Wiesel. The two became friends, and he said it was because of Wiesel's writings that he has "fought the battle for all survivors, and that the world would know" of the Holocaust.

But it was his visit to the Nazi death camp at Dachau that made him feel the full horror of the Holocaust, the cardinal said. When he put his hand on the ovens where Jews were burned, he thought, "Good God, human beings did this to human beings," he said.



Above from left: Dr. Anthony J. Cernera, Cardinal O'Connor, David and Louella Lieberman, Rabbi Joe Ehrenkranz.



Top left: Carla Lynn Romita, Camille Romita, Michael Romita, Cardinal O'Connor, Beatrice Romita, Jack Romita, Isabelle Romita, and Mauro Romita.

Left: Mr. and Mrs. Leo Liebowitz, Cardinal O'Connor, Mauro and Camille Romita.

Exiting, he saw a sign, "Never Again," and committed himself at that moment to do all he could to prevent a repetition of such "barbarous inhumanity." Its roots lie in the hatred that has been directed at Jews, Catholics, blacks and other groups, he said.

He said he was "delighted" at the announcement by Bemporad that the center will offer a master's degree in religion with a specialty in Christian-Jewish relations "to train the next generation."

The book's contributors include Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity; Cardinal William H. Keeler of Baltimore, president of the NCCB, and Cardinals Joseph L. Bernardin of Chicago and Bernard F. Law of Boston.

The other Jewish contributors are David Novak, professor of religious studies at the University of Virginia; Rabbi Mordecai Waxman of Temple Israel in Great Neck, N.Y., and Rabbi Walter S. Wurzburger of Congregation Shaaray Tefila in Lawrence, N.Y.

Waxman and Wurzburger attended the presentation. Also attending were

Archbishop Renato R. Martino, permanent observer of the Holy See to the United Nations, and Kristen Wenzel, O.S.U., executive director of the Center for Christian-Jewish Understanding.

Wurzburger told CNY that relations between Jews and Catholics "have moved from a spirit of antagonism to a spirit of cooperation."

He said, "We realize we are allies in a common struggle" against "a hedonistic, atheistic way of life."

Waxman said that the most significant changes in Catholic teaching with regard to Judaism include the recognition that Jews participate in an "ongoing" covenant with God and that Judaism continued to develop its rich tradition in the post-biblical era.

He praised the cardinal for "representing the feelings of the Jewish community" at the Vatican and for his leadership in the recognition of Israel and in matters related to the Holocaust.

"He has established a constituency in the Jewish community," said Waxman.

The Rev. James F. Loughran, S.A., director of the archdiocesan Commission on Ecumenical and Interreligious

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Mrs. Barbara Scinto and Mr. William Pitt.

Forging Bonds



From left:
Mark and
Harriet
Sternlicht
with
Cardinal
O'Connor.



Above from left: Robert Matura,
Ann Scheuer, Rev. Thomas Lynch,
Cardinal O'Connor, Dr. Anthony J.
Cernera, Thomas Scheuer.

Top from left: Cardinal O'Connor and
Mrs. Isabelle Farrington.

Affairs who attended the event, told CNY that the coming together of Christians and Jews is breaking down stereotypes.

"It's informing the misinformed, and with knowledge comes the end of bigotry—even if it's subtle bigotry, a feeling of superiority on either side, Jewish or Catholic," he said.

Bemporad noted in an interview that the essay topics address two areas: interreligious relations and such moral issues as ethical relativism and concern for human life.

He also said that the center wanted to honor O'Connor's "singular contribution" to the U.S. bishops' statement on the Middle East in 1989. The bishops consulted with Jewish and Muslim leaders in preparing the statement.

He said that mutual respect between Catholics and Jews needs to be cultivated and enhanced among lay members of churches and synagogues. He and other representatives of the center at Sacred Heart University have been presenting conferences to mixed audiences of Jews and Catholics to demonstrate how the innovations in the Church's teaching about the Jews have been incorporated into the Catechism of the Catholic Church. (The archdiocese and the center presented a conference at Cathedral High School in Manhattan last February.) He said that the comment most frequently made by both Jews and Catholics is, "Why haven't we heard about this?"

Bemporad and Cernera told CNY that the center is a response to official Church statements that Catholic universities should found such centers for theological dialogue.

"We're trying to take seriously that responsibility," Cernera remarked.

Sacred Heart University launched its own press with the publication of "Toward Greater Understanding." In his remarks, O'Connor thanked Camille and Mauro Romita, who underwrote the cost of the publication.

*Written by Claudia McDonnell.
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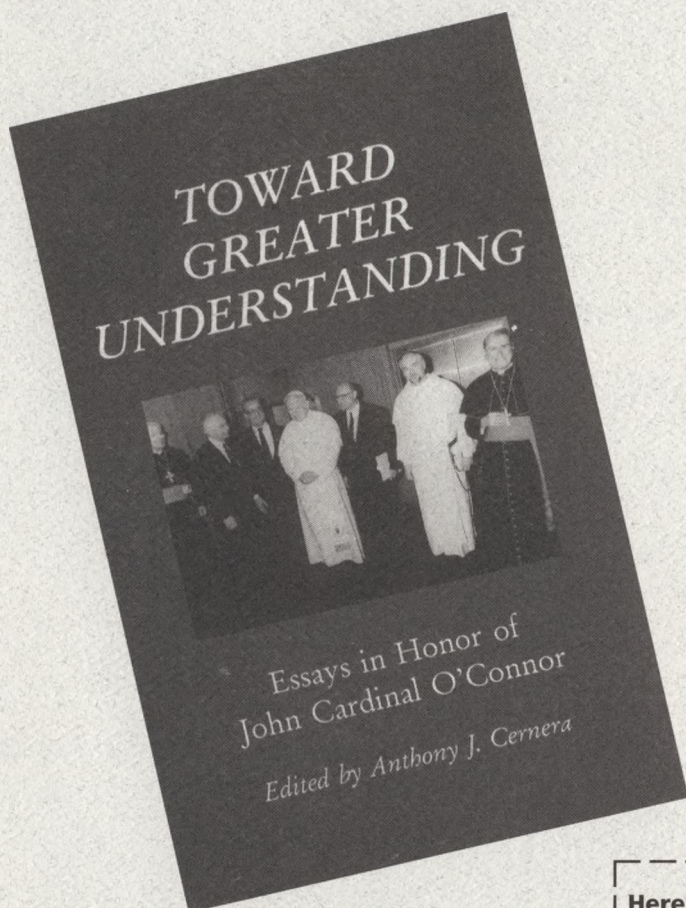
TOWARD GREATER UNDERSTANDING

Essays in Honor of John Cardinal O'Connor

Edited by Anthony J. Cernera

Ten leading Jewish and Catholic scholars, statesmen and writers celebrate the 75th birthday of John Cardinal O'Connor with thoughtful, provocative essays exploring the deepening dialogue between Christians and Jews as well as the moral perplexity of our time. This important first book from Sacred Heart University Press includes:

- ◆ *Dialogue*, by William H. Cardinal Keeler;
- ◆ *Anti-Semitism: A Catholic Critique*, by Joseph Cardinal Bernardin;
- ◆ *Why Dialogue? Some Reflections on Catholic-Jewish Dialogue*, by Edward Idris Cardinal Cassidy;
- ◆ *John Cardinal O'Connor*, by President Chaim Herzog;
- ◆ *Some Jewish Reflections on The Splendor of Truth*, by Rabbi Jack Bemporad;
- ◆ *Prayer and Message at the Jewish Memorial, Auschwitz, August 19, 1986*, by Bernard Cardinal Law;
- ◆ *Some Comments on the Encyclical Veritatis Splendor of Pope John Paul II: Jewish and Philosophical*, by Professor David Novak;
- ◆ *Progress in Jewish-Christian Dialogue*, by Rabbi Mordecai Waxman;
- ◆ *United Against Fanaticism*, by Professor Elie Wiesel; and
- ◆ *Religion and Morality*, by Rabbi Walter S. Wurzbarger



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TEACHING THE HOLOCAUST

By Maureen Lutz

as a school-age child during Hitler's rise to power in Germany, Dr. Hilmar Ankerstein remembers the day a Mennonite classmate vanished, never to be seen again. Decades later, Ankerstein, now a retired German educator and president of the Cologne chapter of Germany's Society for Christian-Jewish Collaboration, spoke about the need for Holocaust education in Germany during a visit to Sacred Heart University.

"We can't run away from our history. It is our responsibility to tell the truth and to teach others," said Ankerstein. He and other members of the Cologne Society spent most of the day at the University as part of a week-long visit to the United States that included the Leo Baeck Institute in New York and the Holocaust Museum in Washington, D.C. The Society was invited by University President, Anthony J. Cernera, Ph.D., and Rabbi Jack Bemporad, director of Sacred Heart's Center for Christian-Jewish Understanding, during a CCJU mission to Germany in 1993.

Growing revisionism in Germany, coupled with the ongoing need for Holocaust education, were the prime catalysts for the establishment of dialogue between American and

As teachers we have the paramount duty to set the past straight and convey the immorality of hatred and bigotry.

European interfaith groups. Bemporad recalled his impressions during that CCJU mission, "...we were surprised by the sense of concern we saw among non-Jews for Jewish studies and a sincere attempt to fight any historical revisionism." He added, "As teachers

we have the paramount duty to set the past straight and convey the immorality of hatred and bigotry."

Ankerstein and a 22-member delegation, which included teachers, economists, scientists and other professionals, had the opportunity to share with Sacred Heart University faculty and staff the special problems they are experiencing in the German education system and the recent rise of the Neo-Nazi movement.

Despite the growing concern about a resurgence of Nazism, the delegates maintain that the strength of German democracy will prevail. The German Society for Christian-Jewish Collaboration was formed in 1950 with the purpose of eradicating prejudice. Its 21,000 members - most non-Jews - are urged to speak out whenever they see

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German educators learn the art of teaching the Holocaust from Lauren Kempton of Sacred Heart University's Education Department.



CCJU Director Meets Pope

*It's not the gross national product or
how many jails you have. You judge a
nation on whether it has compassion
and takes care of the needy.*

While most people had to settle for watching the October papal visit to the New York area on television, Rabbi Jack Bemporad was among a select few who shared some private words with Pope John Paul II. Bemporad was a member of a group of 15 rabbis and laymen involved in interreligious affairs who were granted an audience with the Pope. Bemporad was at the head of the line to greet the Pope and took the few minutes he had "privately" to tell the pontiff that the CCJU's continuing work on the Catechism is progressing satisfactorily.

The meeting took place at the New York City residence of Cardinal John O'Connor. Those gathered were the heads of such organizations as the Anti-Defamation League, the American Jewish Committee, the Central Conference of American Rabbis, B'nai B'rith and the World Jewish Congress.

As a man who has taken a personal liking to the Pope, Bemporad said he was pleased to see John Paul II looking so fit. "This is a very rare Pope, much to the benefit of the Jewish community. One of the goals of his pontificate is to bring reconciliation with the Jewish community," the rabbi said. This brief, but important message was conveyed by the Pope during the October audience.

"I think he was saying, 'Look, I'm on your side. We're in this together. We have important work to do,'" Bemporad said.

The Pope also spoke of his interest in and intention to visit Israel. He told the members of the Jewish delegation that it is important "for all of us to work toward peace, not just in the Middle East but everywhere," Bemporad said.

"The Pope was very instrumental in establishing full diplomatic relations between the Vatican and the state of Israel. In 1986, John Paul II was the first Pope to walk into a synagogue to bring about reconciliation between Christians and Jews. He was also the first Pope to mention the state of Israel by name, indicating the significance and importance of the state as a land of refuge and acknowledging the Jewish

claim to the Holy Land," the rabbi said.

In 1987, John Paul II said there were no theological — obstacles to full diplomatic relations. "The Pope's position was a significant change, telling Catholics that Jews were our dear beloved elder brothers," Bemporad explained. "Clarifying such issues in the public mind is essential to bringing about better understanding between the faiths, and it is the reason the Center for Christian-Jewish Understanding was created in June 1992.

"During his visit, the Pope talked about poverty, about a country having a heart," Bemporad continued. "It's not the gross national product or how many jails you have. You judge a nation on whether it has compassion and takes care of the needy. How many people like this do you find in the world? Not many."

"The Pope understands suffering. He personally lost friends to the Nazis and suffered under the Communists. Never has his work been more essential than it is now. Pope John Paul II is using his great influence to bring about social justice."

Rabbi Bemporad Honored

The 1995 unity award of the U.S. Focolare Movement was given to Rabbi Jack Bemporad. The presentation was made on Aug. 20 at the Focolare Center, Mariapolis Luminosa, in Hyde Park, N.Y., before a gathering of approximately 1,000 people.

Bemporad was chosen at the recommendation of Cardinal William H. Keeler of the Archdiocese of Baltimore and president of the National Conference of Catholic Bishops. The cardinal, himself the 1989 recipient of the Focolare award, said of Bemporad that he has "an exceedingly profound grasp of the issues" involved in Catholic-Jewish relations. He said that when the United States bishops were working on a Middle East pastoral in 1989, Bemporad "helped us see dimensions of the issues that we might otherwise have overlooked."

The Focolare Movement was founded in 1943 in Trent, Italy, and has become a worldwide ecumenical association of laypersons with special emphasis given to promoting interreligious dialogue and understanding.

Some Jewish Reflections on

The Splendor of Truth

By Rabbi Jack Bemporad

as a Jew and as a rabbi it is not for me to comment on the elements in this encyclical which are addressed to the bishops of the Catholic Church in the context of the authoritative head of the church speaking to the faithful, which is after all what an encyclical is. However, Pope John Paul's encyclical deals with themes of utmost concern to all of us. It confronts many of the questions of ethics and morality that address the ethical malaise pervading our contemporary society and is a profound analysis and evaluation of modernity offering a significant and comprehensive alternative. As such it not only concerns the faithful among the Catholic Church but also all individuals concerned with ethical questions. It addresses those confused about the place of ethics in their lives.

Because it is an encyclical, it is written in a form that appeals to both Scripture and Catholic tradition as well as to the natural law doctrine prevalent in Catholic teaching. It is not written as a philosophical treatise establishing its theses and offering rational arguments for them as well as critically analyzing and refuting those doctrines it finds distasteful and alien. Rather it is in the form of a lesson employing a homiletic style which presents an authoritative teaching for those who, themselves sincerely concerned with moral questions, must take seriously the moral disquiet of our time and strive to deal with it. The lessons it depicts and the doctrines it sets forth are meant as a guide to all individuals who are concerned with what makes for true satisfaction and an abiding good for human beings and for society.

My approach to *The Splendor of Truth* will be primarily from a Jewish and to a lesser degree from a philosophical perspective. It is my hope to show that there is much in *The Splendor of Truth* that is consistent with Jewish teaching and that in many ways Judaism and Catholicism stand on common ground in confronting what may loosely be termed modernist trends. That many of the trends of modernism and post-modernism should be of concern to all individuals concerned about such values as trust, personal integrity, truthfulness, and justice can be seen from the statement of a rather mild academician, John Findlay, who in a perceptive essay entitled "The Systematic Unity of Value" states:

How do we counter the determined relativist, the true Nietzschean who is now becoming so abundant, or, worse still, the proponent and advocate of values of the abyss, of the utterly abominable and repugnant: the values attributed to meaningless arbitrariness occurring on a sorrowful background of equal meaninglessness, the values of surrender to a dark divinity who first demands the sacrifice of one's reason and one's morals, the values of gratuitous disturbance of social patterns which tends only to further disturbance, the value attached to cruelty and absurdity loved and cherished for their own sake? Our age has exceeded all previous ages in the richness of its perversions, and without some principle that can sort the valid from the deviant forms, it will not be possible to carry our value-constitution very far.¹

Editor's Note: *The following article is part of the Festschrift which was presented to Cardinal John O'Connor commemorating his 75th birthday.*

Perhaps it may be helpful to indicate what this common ground which Judaism and Christianity share consists of. First and foremost, we believe that all human beings are made in the divine image (Genesis 1:26; cf. Psalms 8:5) and hence have an intrinsic dignity and sacredness that must be respected and enhanced through personal dedication and communal and social action.

Second, we agree that we are called upon to realize the good for ourselves and others so as to bring out the best in ourselves and others, and that good can best be achieved through the love of God and our fellow human beings. Such love entails taking upon ourselves the obligations uniquely and decisively given to us as Jews and Christians and to all human beings in Prophetic teachings.

The Jewish tradition interprets Scripture, the Hebrew Bible, in the light of Rabbinic traditions and teachings. *The Splendor of Truth* quite appropriately presents its teaching through its heritage, which consists of the Hebrew Bible, Catholic Scriptures, Catholic tradition, and the teachings of the Magisterium.

Jewish tradition holds the love of God and the love of one's fellow human beings as central. It sees the highest good as living a life in proper relationship to God, which consists of loving and knowing God, walking in his ways, and manifesting his attributes. The more one beholds or hearkens to the divine, the more the individual gains a real part in the being of what is known. The classic texts illustrating this teaching can be found in the book of Leviticus, where it states "you shall become holy for I the Lord your God am holy" (Leviticus 19:2), and in the Book of Exodus, wherein the ways God is to be imitated are compassion, graciousness, patience, abundant steadfast love, and truth (Exodus 34:6). The alternative is also true. Jeremiah states, "They went after useless things and became useless" (Jeremiah 2:5), and Hosea states, "They went after detestable things and became detestable" (Hosea 9:10). We take on the character of what we worship and pursue, both the holy and profane.

As the Prophets continually stress, the knowledge of God comes primarily through ethical living. Leo Baeck has stated that "to know God and to do right have thus become synonymous in prophetic speech."² Jeremiah states "He judged the cause of the poor and needy; then it was well with him. Is not this to know me? saith the Lord" (Jeremiah 22:15ff). Also pertinent is Jeremiah's marvelous delineation of what man should glory in, quoted by Maimonides as the crowning chapter of his *Guide to the Perplexed*: "Thus saith

the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understand and knoweth me that I am the Lord who exercises loving kindness, justice and righteousness on the earth" (Jeremiah 9:23-24).

On the other hand, not to know the Lord is to be insensitive to justice, righteousness, and truth. Hosea states that "there is no truth, no mercy, no knowledge of God in the land" (Hosea 4:1); and Jeremiah says, "For they proceed from evil to evil and they know not me, saith the Lord" (Jeremiah 9:5).

The Prophet Micah calls to us to "do justice, love mercy and walk humbly" with God (Micah 6:6) and Deuteronomy sets before us the choice between life and death. God tells Israel that what is set before them is life and death, blessing and curse, "therefore choose life that you and your children may live" (Deuteronomy 30:29). True joy and spiritual fulfillment come from knowing and serving God. This is best achieved through the responsible commitment to our fellow human beings fully respecting the divine image indwelling within them.

Third, both traditions firmly believe that the truths of our respective religious traditions are truths that can be arrived at through one's rational faculties as well as revelation, and that both the Rabbinic and philosophical traditions' teaching on this can be summarized by Halevi's statement "God forbid that we should believe anything contrary to reason."³ Unfortunately, today misology is rampant and there is a sustained attack on reason and rationality.

Perhaps the most distressing development affecting contemporary thought has to do with its relativizing of the nature and function of reason. I cannot devote too much space to this issue, but it is central to *The Splendor of Truth* and to present-day Jewish concerns. There is no point discussing objective values and intrinsic goods and evils if reason is merely an arbitrary use of language for purposes of power. This doctrine, which some have traced to Nietzsche, can be stated as follows: The law of contradiction may be true of thought, but there is no reason to believe that it is true of things. Philosophers in this tradition argue that reason is a "project" or a "venture" or a "language game," and as such is strictly arbitrary and relative. It seems to me that all such arguments are shipwrecked on the shoals of making a claim that means something that is identifiable

continued on next page

Some Jewish Reflections on *The Splendor of Truth*

and statable, and the very statement of it presupposes the very theses it wishes to negate.⁴

Finally, both traditions are agreed on the question of autonomy. Both reject the overvaluing of autonomy so that it becomes the highest good, independent and separate from what autonomy chooses. Is it autonomy for autonomy's sake or is it autonomy for the sake of the good? Autonomy for God's sake? Yes, it is part of respect for persons to respect their individuality and their decision-making and their right to choose, but this in no sense negates that what we choose must be evaluated independently of the act of choice itself. For example, in the Bible, true freedom is not limited to the Exodus from Egypt, wherein one is no longer restrained physically or emotionally and thus has the power to do as one wills, but was only achieved at Sinai, when the teaching was given to educate the children of Israel on what is the good they should use their freedom to achieve.

To argue that one is free to do as one wishes as long as we do not hurt anyone else or as long as the other party consents to our behavior seems to be a highly questionable position, since it denies that we have a positive responsibility to promote the good of others and not simply avoid doing them harm. It appears to me that we have as much of a responsibility, in the words of E.F. Carritt, "to help a man out of a hole as not to shoulder him callously into it; to assist him in escaping from wrongful imprisonment or economic slavery as not to oppress him."⁵

Unfortunately, the view that claims that we can do what we want as long as we do not hurt others or if others consent to our acts, ends up more often in diminishing the "dignity" and "sanctity" of other individuals, since they are not perceived as persons in the full and proper sense. So when it comes to relating to them we tend to use them for our own ends rather than treating them as ends in themselves.

This laissez-faire attitude not only fails to touch the issue of the rightness or wrongness of our choice as it affects others but also leaves out the important element that while we are free to act, free to choose, we are not free from the consequences of our acts, of our choices – and these consequences not only affect others, but, equally important, the consequences affect our future selves, the person we become.

The significant fact here is that what we do determines the type of people we become and the traits of character we possess. So as it has often been observed, the key question is not what would most satisfy myself but what kind of a self do I most want to become. What I do builds character and it

develops habits of mind and heart and action which will affect how I live my life.

With respect to the importance of character and the formation of character, in a recent report investigating cheating at the U.S. Naval Academy, Richard Armitage, who headed the inquiry, said that he "found that character development and honor were relatively on the back burner in the Navy's mind and at the [Naval] Academy for a long period." Commenting on this situation, Prof. Dennis McCabe of Rutgers University said that the excuse people give is that everybody cheats, but even more significant to my mind is that he noticed that the emphasis is "not on what you've learned or what kind of person you are anymore, but what kind of score you got on the standardized tests or what your grade point average is."⁶

There is a fundamental difference between a technological way of dealing with problems, which is an application of a technological mentality, and a religious moral way, which appeals to an individual's conscience and awareness of the right way to act. Unfortunately, technological solutions have increased our power to act and thus have made the issue of autonomy central in our day. Technological expectations discourage educational appeals to our rationality and our capacity to be in control of our lives and our actions.

What made me think of this is a new ad campaign which shows two youths kissing passionately and beginning to undress. The woman asks the man if he remembered the condom. He says that he forgot it, so she says forget it, no sex. The implication is that the condom is the technological magic bullet that will keep one safe and invulnerable, and therefore we are able to do whatever we want with impunity. Nothing is said about the relationship. Is it a married relationship? Is it a tender loving relationship? The issue is not an issue of right and wrong, but of technology. If you have the condom then all is permissible. The ad impresses me as a form of pornography, and as my teacher, Edward Ballard has, I think, correctly defined it, pornography ends up as always being a form of violence. He states,

I define it [violence] as treating a whole as if this whole were identical with one or some of its parts. In particular, violence offered to a person consists in behaving toward the person or self as if he were identical with some role or some special aspect of the self which is found to be interesting or which can be

To argue that one is free to do as one wishes as long as we do not hurt anyone else or as long as the other party consents to our behavior seems to be a highly questionable position . . .

used. Thus the criminal who mugs a passerby is acting out of a partial view of the passerby, treating him as nothing more than an object which prevents access to the desired wallet. Pornography is a form of violence in that it ignores or finds valueless all aspects of a person except his sexual attributes. Similarly, the investigator who persists in maintaining an objective attitude towards persons in order to play a false role in studying them or manipulating them in the interests of his curiosity or the unlimited progress of science and technology is treating them as if they were identical with one of their attributes. He is therefore doing them violence.⁷

This typifies exactly our distorted technological approach to everything. Medicine tells us we will find a cure, a medicine that will make up for our self-destructive behavior. This raises the whole issue of means and ends. Our generation has unfortunately suffered overwhelmingly because of this doctrine that the ends justify the means and that you cannot have an omelet without breaking eggs. But as Haim Greenberg convincingly demonstrated in dealing with questions of politics, ends and means in morality are analogous to form and content in art. Form in art is not merely technique; means in morality are not merely instruments: "the content must be felt in the form. The means must contain the basic elements of the end."⁸

It seems to me that *The Splendor of Truth* raises the real issue of what our responsibilities are and what we should do to respect persons in the fullest and broadest context. The failure to treat persons as ends in themselves causes tremendous havoc and tragic pain and destruction of human life: not just sex and money scandals, but individuals betrayed, careers ruined, and souls sullied. The setting forth of intrinsic goods and evils offers a standard by which present as well as past and future acts can be evaluated. Thus, *The Splendor of Truth* is not just a theoretical but an eminently practical teaching which can help us reflect on what we do and how it affects persons in the broadest sense of that term. Respect for persons becomes the central focus and here this is not because persons are high-grade animals but because they are recognized as beings made in the image of God and thus have a sanctity and dignity that cannot be ignored, taken for granted, or abused.

It is within the context of respect for persons that the pursuit of pleasure has to be understood. Pleasure is an important element in life. We all seek satisfaction and joy.

We should note, though, first, that there is a difference between pleasure and joy. Second, pleasure itself must be analyzed and understood. There are pleasures that leave us pretty much the way we were before we satisfied them. There are pleasures that make us worse by habituating us to actions that in the long run and if done repeatedly make us worse. For example, pleasures that come from smoking and drinking and indulgence in destructive pleasures habituate us to actions that ultimately make us worse. These actions destroy our health, make us obsessed with needs that do not help but rather hurt us, and then we are forced to do what we can to correct them. Many pleasures come from hurting others, like wanting to lord over others or indulging our ego so as to get pleasure from wielding power over others, humiliating them or feeling good not by doing anything worthwhile but by pushing someone down.

Here there is a connection between the Rabbinic teaching of the evil and good inclination and the Christian doctrine of Original Sin. There are of course obvious differences between these two views, but they both recognize the need to overcome that in us which is egotistical and which is proud and vain and wants to feel good by falsehood and pretense rather than truth and humility. Both religions recognize that the first step in religious life is to recognize one's place in the scheme of things and that it takes effort and courage and will power to overcome whatever in ourselves is egotistical and vain. In this sense the Rabbinic teaching here is to realize the *yetzer Ha Tov*, which is the formative power to do good, to realize and fulfill our true self, and the first step in this is to seek the truth about ourselves. In contrast the *yetzer Ha Ra*, the formative power for evil, is to actualize the false self which can be recognized as that part of us that seeks to be praised and have power and importance not from any positive thing we have done but simply by putting others down. Unless we can overpower our evil inclination it is impossible to have genuine respect for persons, since we simply are incapable of seeing other persons in themselves but rather only as extensions of ourselves.

But there are also pleasures that neither leave us where we are nor make us worse but which fulfill the best in us and give us not really just pleasure but what can be expressed as joy. It is this latter pursuit that puts us in touch with our creativity that comes from realizing our souls and not our ego. Such soul-realization puts us in control of our

continued on next page

lives and avoids the predicament of having life run us. It is this which the religious life tries to present to us so as to fulfill the best in each of us and relate to others so as to fulfill the best in them.

In conclusion, I am very sympathetic to the Pope's closing comments in *The Splendor of Truth* dealing with martyrdom. Years before he was interned in Theresienstadt the extermination camp, Leo Baeck wrote of religious optimism:

it is the optimism that is contained in the decision for God, the optimism that becomes the commandment and therefore sometimes demands heroism and martyrdom. It is also the capacity, and the determination to make the great resistance, to be zealous and earnest, to do and dare to the end.⁹

For the Jewish people throughout the ages, and especially in this darkest of centuries, martyrdom has been an all-too-pervading reality for this people of martyrs, as my teacher Hans Jonas has so eloquently pictured "the gassed children of Auschwitz" dying al kiddush hashem, sanctifying the name of God. This is not a pious utterance, but a reality according to the "flesh" (see Isaiah 58:7), which, as the Pope has fittingly described, is a cry, a howling scream of warning to the world. If the teachings of *The Splendor of Truth* are to be heeded, then its intrinsic values and the pursuit of the dignity of persons, especially the most vulnerable and helpless individuals, cannot be forsaken or neglected, since we must embrace martyrdom ourselves rather than let the victims again be martyred. So that the image of God will not again be defaced, we must act in such a way that never again will God repent that he created us because of what we have done and not through our action or inaction must we ever cause God to grieve in his heart that he created us.

Notes

- 1 John Findlay, *Ascent to the Absolute: Metaphysical Papers and Lectures* (London: Allen and Unwin, 1970), p. 214.
- 2 Leo Baeck, *The Essence of Judaism*, trans. Victor Grubweiser and Leonard Pearl (New York: Macmillan, 1936), p. 37.
- 3 Yehuda Halevi, *Kuzari* (New York: Schocken, 1966).
- 4 On this issue, see especially the works of Brand Blanshard, particularly *Reason and Analysis* (La Salle, Illinois: Open Court, 1962) and *Reason and Goodness* (London: Allen and Unwin, 1966), and also Van Harvey's essay "Nietzsche and the Kantian Paradigm of Faith," in *Witness and Existence: Essays in Honor of Schubert M. Ogden*, ed. Philip E. Devenish and George L. Goodwin (Chicago: Univ. of Chicago Press, 1989).
- 5 E.F. Carritt, *The Theory of Morals* (London: Oxford Univ. Press, 1930), pp. 101-02.
- 6 Quoted in *Bergen Record*, January 16, 1994, Editorial page.
- 7 Edward Goodwin Ballard, *Man and Technology: Toward the Measurement of a Culture* (Pittsburgh: Duquesne Univ. Press, 1978), p. 229.
- 8 Haim Greenberg, *Inner Eye* (New York: Jewish Frontier Publishing Association, 1953), I, p. 256.
- 9 Leo Baeck, *God and Man in Judaism* (New York: Union of American Hebrew Congregations, 1958), p. 8.

Teaching the Holocaust continued from page 6

someone's dignity or freedom being violated. They advocate that Holocaust education include the teaching of European Jewry's contributions in the sciences, culture, medicine and business before the rise of Nazism.

But as Ankerstein dramatically explained, "There are Jews in Germany, but no German Jews. That makes it difficult for the Society to teach 'about normal Jewish lives,'" he said. He explained that though the concentration camps stand as memorials, many of the books and journals rich in the history and heritage of German Jews were destroyed during World War II.

Lauren Kempton, an assistant professor at Sacred Heart University, offered the society copies of the program she co-wrote on teaching the Holocaust for the state education department and 20 hours worth of taped interviews with Holocaust survivors to help students learn about such things as ethnic cleansing and Germans who stood up against the Nazis. "We must work fast to teach the young since too many survivors are getting older and older and those with personal experiences will represent the best example to relate the tragedies of the past," said Kempton.

Bemporad and Ankerstein agreed to develop an information exchange program that will enable Germans to learn about Christian-Jewish activities in the United States and elsewhere. They further decided to investigate the possibility of recruiting scholars and teachers who would spend time in Germany teaching cultural contributions of German and European Jewry. Professor John Rodden, a member of the CCJU Advisory Board, is currently in Germany continuing this work of cooperation.

CCJU Advisory Board member George Kaufman, who serves as the liaison with German-Christian groups, coordinated the visit to Fairfield to expose the German teachers to "an American Catholic university that embraces a Center for Christian-Jewish Understanding."

Maureen Lutz is a former administrative assistant at the Center for Christian-Jewish Understanding.

Information Update

We are updating our files and would appreciate information that needs to be changed or corrected. Please fill out this form and return it to: Center for Christian-Jewish Understanding of Sacred Heart University, 5151 Park Avenue, Fairfield, CT 06432-1000.

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If it is easier, please feel free to phone (203) 365-7592 or to fax (203) 365-7512 your information. Thank you.

Administrative Support for Center Expands

Wenzel Named New Executive Director

As the CCJU continues to grow, it has been important to establish the position of Executive Director. With the approval of Rabbis Bemporad and Ehrenkranz, Kristen Wenzel, OSU, Ph.D., was appointed to this position by Anthony J. Cernera, Ph.D., President of Sacred Heart University, on July 1, 1995.

Wenzel brings a wealth of administrative experience to this position as well as extensive knowledge about Sacred Heart University. She has been associated with the



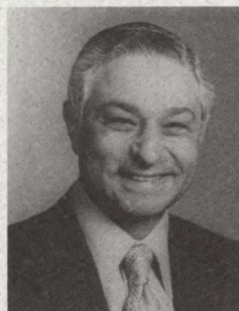
University for seven years, serving in the positions of executive assistant to the president, associate vice president for academic affairs and dean of faculty, and assistant vice president for university research. During these years, she was a member of the president's cabinet.

In her position as executive director of CCJU, she will have major responsibility for managing the budget, developing a functioning Board of Directors, preparing and assuring the successful implementation of the Annual Plan of Operation, coordinating and evaluating all meetings, conferences, seminars and related activities and collaborating with center personnel in the development of a fiscal strategic plan to assure that budget and fund-raising goals are met. Wenzel also holds the title of assistant vice president and in this capacity represents the CCJU and serves as liaison to the University community.

Wenzel earned her bachelor's degree from the College of New Rochelle (N.Y.) and both her master's and doctoral degrees from The Catholic University of America (Washington, D.C.). She has done post-graduate work at Wellesley College (Mass.) and a postdoctoral fellowship at the University of California, Berkeley. Her degree work is in sociology and she has held the rank of professor.

Ehrenkranz Promoted

Rabbi Joseph H. Ehrenkranz, who has served in the capacity of administrative director since the inception of our program, has been promoted to the position of associate director. In this position, Ehrenkranz will assume increased responsibility for fund-raising and for the expansion of programs.



Harris is Grants Director

Virginia M. Harris, Ed.D., director of grants at Sacred Heart University, became the primary liaison for all grants activity with the CCJU in January 1995. She has worked closely with Rabbis Jack Bemporad and



Joseph Ehrenkranz since that time to develop a grants plan, establish priorities for grants, identify funding sources for each priority,

and prepare and submit proposals for several key projects. Included among the priority projects that have received emphasis to date are a national conference series on values education from the perspective of natural law. During her brief tenure with the center, 27 proposals requesting \$1.2 million were submitted on behalf of CCJU.

Highlights of Upcoming Events

January 7

Rabbi Joseph Ehrenkranz will be the guest speaker at the Men's Club of Temple Rodeph Shalom on Park Avenue, Bridgeport, on Sunday, January 7, at 10 a.m. "Jews and Christians alike," the rabbi said, "are anxious to learn how the Vatican, Geneva and Jerusalem are coming together to focus on common ground and common goals, without sacrificing any particular dedication and devotion to our respective religions." All are welcome to attend.

March 12

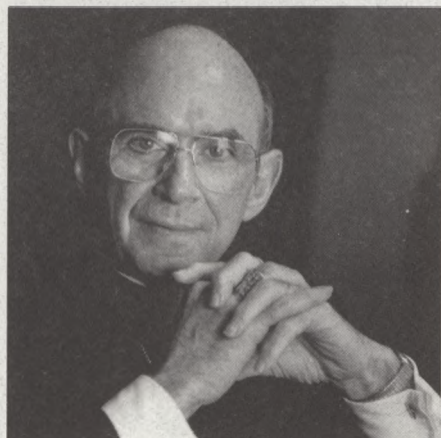
A conference on "Three Decades of Progress in Christian-Jewish Relations," involving the Catholic, Jewish and Protestant communities, will be held in Kansas City, Mo. Its purpose is to make the faiths aware of the direction being undertaken on Christian-Jewish understanding by almost all major religious movements. Participants in this event are: St. Paul Theological Seminary, Nazarene Seminary, Central Baptist Seminary, the Catholic Diocese of Kansas City-St. Joseph and the Jewish Board of Rabbis. The chairman for this event will be James Kemper.

May 7

CCJU will present the "Nostra Aetate" Award to John Cardinal O'Connor at a dinner. At this time, a Distinguished Service Award will be presented to an outstanding lay person. Details are forthcoming.

Bernardin Address Available

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Antisemitism:

The Historical Legacy and the Continuing Challenge for Christians

This is the title of an address given by Cardinal Joseph Bernardin, Archbishop of Chicago, at Hebrew University of Jerusalem in March, 1995.

In his address Bernardin details the development of Christian thought on antisemitism. In particular, he points out how in recent years the Catholic Church has undertaken important efforts to acknowledge guilt for that legacy. He repudiates any remaining vestiges of antisemitism in the Church's contemporary teaching and practice as sinful. The cardinal calls upon Jews and Christians to recommit themselves to counter the resurgence of antisemitism, together with other forms of racial and ethnic violence.

In responding to these realities, Bernardin suggests several ways that Jews and Christians can, together and separately, build a better future for relations. He calls for renewal of Catholic teaching material on antisemitism, expansion of awareness of Vatican II's rejection of the anti-Judaic theology. The cardinal calls for Jewish educators to rethink the Jewish communities' understanding of its relationship with the Church.

The Archdiocese of Chicago has asked, of the Center for Christian-Jewish Understanding, permission to publish this address.

For a free copy of the pamphlet, please fill in below:

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News and Notes

Thank You for Your Support

We are pleased to announce that our list of contributors to the cause of Christian-Jewish understanding now exceeds 325. It is very encouraging to know that an ever-increasing number of people recognize the significance of our work in the field of establishing understanding between our respective faiths. We trust that with your increased support, we will continue our work of cooperation to bring all people to reach toward each other in love and mutual respect.

We are pleased that the CCJU was represented at the meeting with Pope John Paul II on October 7. On November 2, we presented *The Festschrift* to John Cardinal O'Connor in honor of his 75th birthday. We have completed our planned six national conferences on Christian-Jewish Understanding for 1995. These accomplishments make us burst with pride for far-reaching achievements we have attained in so short a period of time. A year-end gift to further encourage our efforts in Christian-Jewish understanding would be deeply appreciated. We extend to you our fondest wishes that you have a heartfelt successful and joyous new year.

CCJU PERSPECTIVE

Fall 1995

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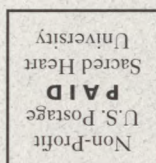
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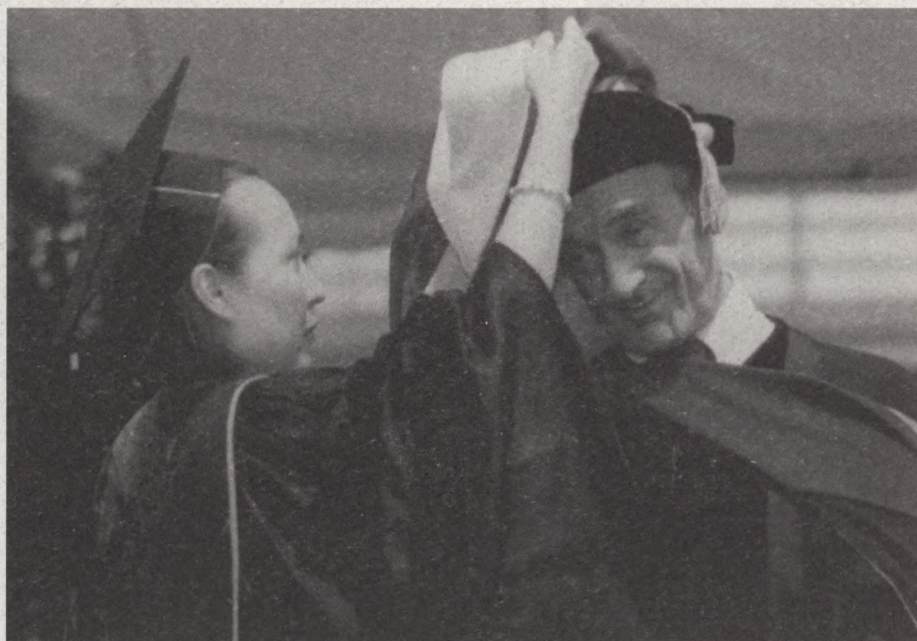
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Wiesel Reaffirms Role of CCJU

Nobel Laureate Gives Commencement Address



Elie Wiesel, Nobel Peace Prize-winner, author and Boston University professor, received the degree, Doctor of Humane Letters, *honoris causa*, from Sacred Heart University on May 21 at the University's 29th Commencement exercises.

In his address, Wiesel stated that the University is special because it "brings together ... all affiliations into one community. And because [it] has become now a ... national center which works for Jewish-Christian relations, I think it is doubly special."

A survivor of the Auschwitz and Buchenwald concentration camps, Wiesel has dedicated his life and his work to the memory of his parents and sister and all other Holocaust victims.

Elie Wiesel, receiving the degree Doctor of Humane Letters, *honoris causa*, is hooded by Angelica Urrea Berrie, University Trustee and wife of CCJU Chairman of the Board, Russell Berrie.