

At Vatican II, the Catholic Church “opened up the windows” to a revolutionary new era of engagement with the modern world — moving from dictate to dialogue, from contempt to collaboration in search of the common good. This revolution has particularly transformed the Church’s relationship with Judaism and the Jewish people, through the landmark declaration *Nostra Aetate*. The international Jewish community welcomed this renewed engagement with the Church after the catastrophe of the Holocaust. *Nostra Aetate*’s 50th anniversary is an apt time for celebration without complacency — for Catholics and Jews to take stock together of our progress toward mutual understanding, and to face frankly challenges and obstacles that still frustrate an enduring friendship. Come join us in jubilee, a two-part examination of why *Nostra Aetate* still matters, not as dusty history but as a path toward a partnership that works for the healing of the world.

ABOUT NOSTRA AETATE

- All humanity forms “but one community.”
- Members of the Catholic Church are exhorted to engage in dialogue with members of other religions, especially the Jewish people, who share a “common spiritual heritage.”
- The heart of *Nostra Aetate* is article 4, which recalls the Church’s origins in and spiritual ties to the Jewish people, “the stock of Abraham,” and affirms that Jews remain ever “dear to God [who] ... does not take back the gifts he bestowed or the promises he made” in the Covenant.
- Article 4 also rejects any charge or claim that “all Jews indiscriminately at that time, or Jews of today” are accountable for the death of Jesus, and repudiates “all hatreds, persecutions, [and] displays of anti-Semitism levelled at any time or from any source against the Jews.” Article 5 goes on to reject all forms of discrimination based on “race, color, condition of life, or religion.”