



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 16, Folder 1, Conferência Panamericana Relações Católico-Judaicas, 3-5 November 1985.

by Rabbi Marc H. Tanenbaum

SAO PAULO, BRAZIL - Brazil is the fifth largest country in the world. It covers nearly half of South America. Ninety percent of its nearly 132 million people are Roman Catholic, making Brazil the most populous Catholic country in the world.

The National Conference of Brazilian Catholic Bishops is among the most progressive and influential Catholic hierarchies - side by side with the American Catholic bishops. An estimated 12 Brazilian bishops are members <sup>of</sup> ~~in~~ the Roman Curia, playing a key role in shaping Vatican policies.

In August 1984, I made my first visit to Brazil guided by my seasoned colleague, Jacobo Kovadloff of Buenos Aires, director of AJC's South American Affairs office. I was then deeply impressed by how well organized the 160,000 Jews of Brazil were, especially in Sao Paulo (75,000 Jews), and Rio de Janeiro (50,000 Jews.) But I was frankly distressed over how insular Brazilian Jewry was.

In this overwhelmingly Catholic country in which the Brazilian hierarchy played such a potent ~~an~~ political and social role, I found that only three or four rabbis had any ongoing contact with key Catholic officials - Rabbis Henry Sobel and Fritz Pinkuss in Sao Paulo, and Rabbi Roberto Graetz in Rio de Janeiro. A few prominent lay people, such as, Israel Klabin and Adolfo Block in Rio, and .....Pfeffer in Sao Paulo, also related to Catholic authorities on a social and cultural level.

But none of the organized Jewish communal structures - the Confederation of Brazilian Jewish Communities nor the Latin American Jewish Congress - had any continuous, meaningful relationship with the powerful Brazilian hierarchy. That failure, in my judgment, was compounded by the fact that Brazil has a rapidly growing Arab population of some 5 million Arabs, and that Brazil is one of the largest arms merchants to Saudi Arabia, Libya, and Iraq. Last April, the PLO held a continent-wide rally in Sao Paulo and disgorged itself of a spate of vicious anti-Jewish and anti-Israel hate literature and publicity, that we joined in having the Brazilian Ministry of Justice suppress.

With those realities in mind, I proposed to Rabbi Sobel that on the occasion of the 20th anniversary of Mostra Aetate, that we seek to co-sponsor with the National Conference of Brazilian Catholic Bishops a Pan-American Conference on Catholic-Jewish Relations.



October 31, 1985

- 2 -

~~In an unprecedented act, the leadership of the Brazilian hierarchy,~~  
~~VATICAN-JEWISH MEETING COMMEMORATES 20 YEARS PROGRESS~~  
~~led by Dom Jose Ivo Lorscheiter, its president, voted unanimously to~~  
~~co-sponsor a trans-continental Catholic-Jewish meeting with the~~  
~~Confederation of Brazilian Jewish communities, and the American~~  
~~VATICAN CITY - In an historic~~  
~~Jewish Committee. (The Latin American Jewish Congress asked to join~~  
~~in the co-sponsorship and we readily agreed. Ten days before the~~  
~~meeting, it pulled out for reasons still not clear.)~~ Rabbi Sobel  
and Jacobo Kovadloff served as coordinators of the conference.

On Sunday night, November 3, before a packed auditorium in the Hebraica Cultural and Sports Center in Sao Paulo a spectacular event unfolded. Six cardinals and five bishops were present - including the president of CELAM, the Latin American Conference of Catholic Bishops; the Brazilian Catholic hierarchy's president; the Cardinal of Sao Paulo; the Cardinal of Rio de Janeiro; the Archbishop of Brasilia; the Bishop of Porto Allegro; and the NCCB Bishop in charge of ecumenical relations.

On a personal level, Rabbi Sobel invited Cardinal Jean Marie Lustiger of Paris who delivered a moving address on "From Auschwitz to Jerusalem - from Despair to Hope."

The Governor of the State of Sao Paulo, Dr. Andre Franco Montoro, ~~delivered~~ delivered a warm message welcoming "the march forward of tolerance" in Brazil. Messages from the President of Brazil, Sarney, and from Pope John Paul II gave their support and encouragement to the conference's purposes of "overcoming misunderstanding and promoting mutual respect."

It was the first time in the history of Brazilian Jewry that such ~~an~~ public outpouring of respect, appreciation, and solidarity had come from such a galaxy of Catholic ~~and~~ ecclesiastical and government authorities. A leading Sao Paulo Jewish industrialist, who had emigrated here from Rumania many years before, told me, "I/ never thought I would live to see the day when so many Catholic dignitaries would make love publicly to the Jewish people of Brazil."

Two days of intensive discussions followed on ~~the~~ the state of Catholic-Jewish relations first in Brazil, then throughout the whole of South America. Following the presentation of papers by Vatican, Catholic and Jewish scholars and activists, a series of unprecedented resolutions were adopted by the joint study conference.



- "Zionism Is Not Racism" - Dr. Oswaldo Aranha Filho, son of the former Foreign Minister of Brazil who presided as President of the UN General Assembly in 1947 at the birth of Israel, introduced a deeply-felt resolution condemning "the injustice" of the UN Zionism-racism declaration, asserting that "Zionism does not carry the stain of despotism or racism."

- "Confronting the Holocaust" - The conference resolved "to pursue teaching about the Holocaust as part of Catholic catechetical instruction... to the end of understanding and preventing the pathology of hatred and persecution."

"Human Rights" - "We resolve to condemn each and every violation of fundamental human rights, whether in the Soviet Union where Jews and Catholics are constantly harassed, or in Iran where the Bahai minority is in danger of extinction, or in any part of the world where these rights may be threatened."

- "Religious Freedom and Cultural Identity" - "Any form of proselytism, in the sense of gaining religious adhesion in exchange for worldly favors or benefits, shall be severely condemned as a violation of conscience and a disrespect for the human being."

- "Five Centuries of the Jewish Presence in the Americas" - "Let the leadership of the Catholic Church and of the Jewish communities, by way of their excellent means of communication - schools, universities, seminars, books, press, telecommunications - resolve to make known the history of the presence, accomplishments and destiny of the Jews in the Americas, in scientific terms, without the burden of prejudice which characterized historiography until the present day."

The conference concluded with an announcement by Dom Aloisio Sinesio Bohn of Brasilia, ecumenical officer of the National Conference of Brazilian Catholic Bishops, that a new Brazilian catechism will shortly be issued that will incorporate many of these new perceptions of Catholic-Jewish relations for the training of Catholic catechists and teachers for "the new era in relations between Judaism and Christianity."



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "PREJUDICE"

Frei Félix Neefjes ofm

Advisor on Ecumenicism and Religious Dialogue  
of the National Conference of Brazilian Bishops

November 5, 1985

## AMERICAN JEWISH

We acknowledge with joy and gratitude that the relationship between Jews and Catholics has improved, especially since the promulgation of the Second Vatican Council's declaration, "Nostra Aetate".

Nevertheless, we must sadly admit that there still exist — in specific circumstances, on the level of local communities — several forms of:

- mutual indifference and lack of knowledge with regard to the other,
- stereotyped and caricatural portraits of the other community,
- and, especially in Catholic circles, deeply-rooted biases born out of history and resulting from a misconception of the biblical message,
- as well as, particularly in Jewish circles, several expressions of distrust, the bitter fruit of a painful history.

To overcome this situation and to strengthen the ties between our communities, we hereby resolve:

- to struggle against all obstacles which may hinder a positive relationship,
- to use all possible means for an ever-deepening mutual understanding,
- to promote a mutual participation in the experiences of our respective communities.

- Recognize admitted mistakes as well, beg for pardon,
- Historic truth on Jews in America





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "FREEDOM IN THE BIBLE AND LIBERATION"

Father Wolfgang Gruen sdb

Christian-Jewish Fraternity Council of Belo Horizonte

November 5, 1985

### AMERICAN JEWISH

- The Bible does not dwell on speculations concerning the concept of freedom, the distinction between liberation (earthly) and salvation (total), the social, political, economic and personal dimensions of liberation.
- For Israel, first comes the experience of socio-economic liberation of an oppressed group.
- From that experience are born the faith in a God who liberates, the celebration of the freedom attained, the liberating practice of a fraternal life-style, the gradual alliance with other groups identified with such a way of life.
- Setbacks occur: groups and individuals who, in order to promote themselves, oppress their brothers.
- In answer, there arise prophetic condemnations, the organization of the oppressed, and a strong feeling of trust in God who is there to liberate and is their only Master.
- Slowly, Israel learns a liberating process typically of its own: the exodus from oppression not for the purposes of autonomy, but rather to be able to freely serve God and fellow man — to serve God through one's fellow man.
- In this learning process, God teaches his people principally by way of the sufferers and the prophets, his interpreters.
- In the Jew, Jesus of Nazareth, the Christian community sees the sufferer-prophet, the free man and liberator, the revealing agent "par excellence" of a God who liberates and offers total salvation to all men.
- Today, we, Jews and Christians, in the diversity of our experiences, know what it means to oppress and be oppressed, to serve and to liberate.



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

- THEREFORE, IN THE SPIRIT OF THE BIBLE, LET US RESOLVE TO INSURE THAT OUR DIALOGUE BE BASED NOT ON MERE SPECULATIONS, BUT RATHER ON OUR FIRM STAND IN FAVOR OF THE OPPRESSED, WHATEVER THEIR ETHNIC OR RELIGIOUS AFFILIATION MAY BE.
- With the blessing of God, bearer of Shalom, may our reflection and celebration, based on such a practice, be fruitful and trustworthy.





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "HUMAN RIGHTS"

Rabbi Roberto D. Graetz

"Associação Religiosa Israelita",

Christian-Jewish Fraternity Council of Rio de Janeiro

November 5, 1985

Considering that the pursuit of peace and justice must begin with respect for the dignity of the human being, considering that these rights are first affirmed by the Divine Revelation in the Holy Scriptures and are sanctioned in the Universal Declaration of Human Rights and, thereafter, in the Convention on the Prevention and Punishment of the Crime of Genocide, in the International Convention on the Elimination of All Forms of Racial Discrimination, in the International Covenant on Economic, Social and Cultural Rights and in the International Covenant on Civil and Political Rights;

Considering that the purpose of these conventions is to protect human beings from violations to their physical and moral integrity, from political assassinations, torture, cruel treatment and punishment, arbitrary arrest and imprisonment, denial of defense in court, interference in private life;

Considering that, in addition to those rights, these conventions endorse freedom of worship, of expression, of association — including in trade unions —, of movement within and beyond national boundaries, freedom from discrimination on the basis of race or sex, and the citizen's freedom to change governments;

Considering, finally, that these conventions endorse the person's right to economic growth, employment, education and health;

We notice how wide is the gap, in our world, between the rightful theoretical postulates, proclaimed in the Name of God by the prophets and discovered by man throughout his journey in history, and daily practice which often conceals the Divine in the human being to disclose a more cruel side of his character.





*if sex is preferred use non-reviled  
language*

# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

We notice, furthermore, that fundamental rights are being violated in the four corners of the world, that discrimination based on religion, race and sex is still sanctioned by current legislation in countless nations and that freedom of personal locomotion is restricted without justification.

We notice, finally, that for a great part of mankind, economic, social and cultural rights still exist only on paper, with no translation in the life of the human being, thus hindering his hope for a better life for himself and his children.

We who are assembled at the 1st Pan-American Conference on Catholic-Jewish Relations resolve to maintain Church and Synagogue as centers from which must radiate the preservation and conclusive ratification of these rights, using our sermons and our work to promote them, and the power of our religious institutions to praise the practice of these rights and to denounce their violation.

*people*  
As ~~men~~ of faith, we resolve, especially, to use our strength to spread the word that asserts the right of the human being to practice the religion of ~~his~~ choice; to assemble, establish and maintain physical spaces for this purpose; to make, acquire and use the materials which are necessary for the preservation of rituals and customs; to write, publish and disseminate relevant publications; to teach and transmit religious traditions; to observe the days of rest, festivals and celebrations according to the precepts of each religion.

And, finally, we resolve to condemn each and every violation of these fundamental rights, whether in the Soviet Union where Jews and Catholics are constantly harassed, or in Iran where the Bahai minority is in danger of extinction, or in any part of the world where these rights may be threatened.



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "CATHOLICS AND JEWS: CONFRONTING THE HOLOCAUST TOGETHER"

Judith Hershcopf Banki

Assistant Director for Interreligious Affairs of the AJC  
New York

November 5, 1985

AMERICAN JEWISH  
ARCHIVES

Most Jews perceive the Holocaust as the culmination of a long and painful history of anti-Semitism, the ultimate eruption of Western civilization's persistent pathology of Jew-hatred. Certain Christian teachings of hostility and contempt toward Jews and Judaism contributed to that pathology and the Church's antipathy to the Jewish people over many centuries both reflected and promoted popular anti-Semitism. The Nazi policies were unique in their malevolent cruelty and genocidal scope, but short of the "final solution", almost every discriminatory or repressive measure instituted by the Nazis against the Jews — from book burning to quotas in universities, to the mandated wearing of distinctive clothing, to the forcing of Jews into ghettos — had its precedent in Church legislation. Jews are aware of this tradition and believe that the murder of 6 million of their co-religionists would not have been possible without the prior existence of a pervasive anti-Semitism for which Christian teaching and preaching bore a measure of responsibility.

Jews are also aware that there were righteous Christians, both Catholic and Protestant, who risked, and sometimes lost, their lives to save Jews; that many Jews found shelter in convents and churches and homes of Christian resisters; that the same religion that had branded Jews as accursed Christ-killers was capable of motivating faithful Christians to acts of high moral courage.

Most Christians are simply not aware of the record of Christian oppression of Jews and Judaism over the centuries. Very few have learned about this history in their schools. Their perspective on the Holocaust, with the exception of those diminishing numbers who have had firsthand experience, is quite different from the Jewish perspective. They rightfully understand Nazism as a profoundly unChristian theology.





# 1 CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

They know that Hitler hated and feared the churches. They have been taught about the Christian martyrs of Nazism, probably not about the Christian perpetrators. They therefore tend to perceive Christians and Christian churches as fellow victims, alongside the Jews, of Hitler's diabolical empire.

These two perceptions are not necessarily mutually exclusive, but they leave a gap which allows Christians to sincerely abhor and reject Hitler and Nazism and still not come to grips with the essential and central issue of anti-Semitism.

Let us resolve to bridge that gap in a spirit of mutual understanding and support. The newly published Vatican "Notes" have encouraged — some might say mandated — teaching about the Holocaust as part of Catholic catechetical instruction.

Let us resolve to pursue such instruction to the end of understanding and preventing the pathology of hatred and persecution, in an atmosphere free of recriminations or accusation. No one should be held responsible for events over which they had no control, which happened in other times and other places. We are jointly responsible, however, for facing history and for forging new traditions of human and spiritual solidarity for the sake of our children, our world, and the sanctification of the One who is holy to all of us.

*I think Judy is wrong. There should be a resolution about the Holocaust.*



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "FIVE CENTURIES OF THE JEWISH PRESENCE IN THE AMERICAS"

Dr. Anita Novinsky

Professor of Brazilian History at the "Universidade de São Paulo"

November 5, 1985

It is a pleasure for me to be in the presence of so distinguished an audience, assembled here to celebrate the 20th anniversary of Vatican Council II, and to be able, by combining my professional position as a historian with my feelings of Jewish identity, to share with you some thoughts which I consider important for the improvement of future relations between Catholic and Jewish communities.

The positions taken by Vatican Council II in its resolution "Nostra Aetate" and the lines drawn therein constitute, to my mind, one of the greatest revolutions in the history of human relations within Western civilization. However, we are still very far from the desired goals. The world is still imbued with the anti-Semitic tradition and the ancient burden of prejudice against the Jewish people can still be felt on all levels of social life. The old anti-Semitic tradition has not yet been eradicated from contemporary societies — European, American or Oriental.

Considering the effects of this meeting and its importance, I would like to bring to your attention three points:

1st - I want to remind you that coexistence and tolerance among different peoples, cultures and religions, which is surely the ideal of all of us who are here, have concrete precedents in history;

2nd - I will make a critique of the biased modern and contemporary historiography;

3rd - I will present a proposal that hopefully will be understood as one of the many roads which may lead to a better understanding between Jews and Catholics.

In this skeptical and morally disillusioned world in which we live, it is certainly encouraging to remember that in medieval Spain, Christians, Jews and Arabs lived together





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

in a way unthinkable to Europeans beyond the Pyrenees; Iberian countries had not yet hoisted the flag of one sole territory, one sole people, one sole faith. The representatives of the Catholic Church displayed a broadmindedness and freedom of judgment which were unparalleled in other nations. The Iberian kingdoms were not yet acquainted with the bureaucratic centralization which characterized the Modern Era, absolutism and the modern nations. Diversity was a cultural asset in the Iberian Peninsula. Minorities enjoyed respect from the population and the Jews were able to build the Golden Age of their culture in the Diaspora under the rule of the Christian kings. But Spain and Portugal were unable to sustain their traditional standards of tolerance and their outstanding forms of coexistence, and State and Church ended up sacrificing individual liberties. And in order to attain a greater centralization of power, a uniformity of behavior, ideas and faith was imposed on society as a whole. Thus disappeared the greatest treasure of Iberian culture — the contradictions, the differences, the heterogeneity. The human being was totally disregarded and the individual was sacrificed in behalf of a Higher Cause. Torquemada, just as Hitler or Stalin, synthesized total cruelty. Let us remember that the Inquisition served the collective at the expense of man, the individual. In Spain under the Hapsburgs, in Portugal under John V, as in today's totalitarian regimes, anyone who had different opinions was excluded. All regimes which consider themselves as bearers of morality and truth do not tolerate any autonomy. It was this intolerance, the fear, the persecutions and massacres, that brought Jews to America, which under those circumstances was regarded as the Promised Land.

Jews, together with Negroes and Indians, were intimately incorporated within the ethnic make-up of the Brazilian and Spanish-American people. And they played a major role in the building of the New World, both in economic and cultural terms. This fact leads us to the second point in our reflections, which is a criticism of historiography, both European and American. The exceptional pioneering work done by the Jews in Spanish America and in Brazil was never included in textbooks, compendiums, encyclopedias, nor in high-school or university curriculums. Historiography simply omitted the fact and laid a stone of silence on the historic career of Jews in this continent, as well as on the Inquisition and the persecution of Jews in America.

Today we see, on the one hand, an active and timely Church attempting, for the sake of its dignity and moral



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

standing, to confront critically its own past; and, on the other hand we also witness an awareness of the world's "intelligentzia", totally engaged in the common struggle for freedom of conscience and for human rights. This freedom of conscience implies not only freedom of speech, respect for individual rights, consideration for the beliefs of others, acceptance of differences, but also, fundamentally, it implies a commitment to truth — that truth which is straightforward, disturbing, but nevertheless the truth. Vatican Council II, with its new attitudes towards the Jewish people, opened a door of reconciliation and raised new hope for future human relations. But reconciliation is not possible without acknowledgment of the truth. And if we cannot change past mistakes, we should prevent irrationality, recalling the evils so that they may not repeat themselves. The humility of the Church is an invitation for renewal and a sign that times have changed.

The generation which has grown up after Vatican II has a right to know the historic and scientific truth. Jews suffered in America three centuries of discrimination and denial of human rights. The statutes concerning blood purity, the tests of lineage, were not instituted by the Church, it is true, but the Church did endorse them fully. It is important that this be remembered.

And so, we come to the third point in our reflections, which we present as a proposal: Let the leadership of the Catholic Church and of the Jewish communities, by way of their excellent means of communication — schools, universities, seminars, books, press, telecommunications — resolve to make known the history of the presence, accomplishments and destiny of the Jews in the Americas, in scientific terms, without the burden of prejudice which characterized historiography until the present day.

Only with serious joint efforts, only with an investment in reeducation and with the dissemination of the historical truth about the Jews, will it be possible to change the mentality of ~~people~~ <sup>people</sup> forged over centuries of anti-Jewish indoctrination.

Vatican Council II opened the door for reconciliation.

Let us keep it open.





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## "FREEDOM IN THE BIBLE AND LIBERATION"

Father Wolfgang Gruen sdb

Christian-Jewish Fraternity Council of Belo Horizonte

November 5, 1985

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- Setbacks occur: groups and individuals who, in order to promote themselves, oppress their ~~brothers~~ *sisters and brothers*.
- In answer, there arise prophetic condemnations, the organization of the oppressed, and a strong feeling of trust in God who is there to liberate and is their only Master.
- Slowly, Israel learns a liberating process typically of its own: the exodus from oppression not for the purposes of autonomy, but rather to be able to freely serve God and ~~fellow man~~ *all peoples* — to serve God through one's ~~fellow man~~ *brothers and sisters*.
- In this learning process, God teaches his people principally by way of the sufferers and the prophets, his interpreters.
- In the Jew, Jesus of Nazareth, the Christian community sees the sufferer-prophet, the free ~~man~~ *person* and liberator, the revealing agent "par excellence" of a God who liberates and offers total salvation to all ~~men~~ *people*.
- Today, we, Jews and Christians, in the diversity of our experiences, know what it means to oppress and be oppressed, to serve and to liberate.



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3, 4, e 5 - NOVEMBRO DE 1985

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3, 4, e 5 - NOVEMBRO DE 1985

## "RELIGIOUS FREEDOM AND CULTURAL IDENTITY"

Dom Estêvão Bettencourt osb

Christian-Jewish Fraternity Council of Rio de Janeiro

November 5, 1985

### AMERICAN JEWISH

The march of time has brought more and more vividly to the conscience of men the notion of the dignity of the human being, often violated throughout the centuries. Among the many aspects of such dignity is the one that allows man to establish a relationship with the Absolute or the Infinite, given that "man was made to infinitely transcend man" (Blaise Pascal). The respect for the transcendental dimension of the human being, which likewise implies a "modus vivendi" or a particular culture, presents to modern thinkers some great principles, which we will now propose and elucidate:

1) All men, being as they are, persons endowed with reason, freedom and responsibility, are inately compelled and morally obliged to search for the truth, especially with regard to Religion and God.

Yes; the human mind was made for truth. It goes against human dignity to willingly live in the dimness or darkness of error. Well, among the many facets of truth is the one that deals with God, who, by definition, is the First Being and the Supreme Value. Thus, it is every man's natural duty to attempt to clear up this question of God: is there really such a Supreme Value? And, if there is, what kind of relationship or attitude should man adopt toward him? A person who, either through cowardice or self-indulgence, refuses to face such questions, degrades his own human nature: he is like a navigator who disregards the existence of an "eventual" North and, therefore, lets himself drift along the waves; this implies suicide or self-destruction.

2) The pursuit of the truth about God, however imperative it may be in terms of conscience, must never be the object of violence by another person. In other words: the answer every human being must necessarily provide to the religious problem has to be intelligent (that is, thought out) and free (that is, exempt from any kind of external coercion). In fact,



## I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

every act which is typically human is always an intelligent and free act; if it does not possess these attributes, it no longer deserves to be called a human act.

3) These premises imply that no entity — statal or private, collective or individual — has the right to impose on any human being, by way of physical or moral coercion, one specific religious or irreligious option. In other words: no one has the right to impose atheism on others, persecuting those who are believers or discriminating against them for religious reasons; neither does anyone have the right to induce others, by whatever means, to embrace one specific religious creed. This is what we call "religious freedom"; it is not freedom of the conscience before God (that cannot exist), but rather the freedom of each citizen before his State and his fellow citizens to make his own religious or irreligious choice. Such a choice naturally implies a cultural identity or a "modus vivendi" peculiar to each ethnic and/or religious group, an identity which has to be respected unless it brings on a subversion of the public order.

4) Even if a given individual or group, although not disturbing the public order, takes on a wrong attitude (for there surely exists the possibility of truth and error, of Yes and No in the face of God), he or they shall not be subjected to any physical or moral coercion attempting to force a change of option. Any form of proselytism, in the sense of gaining religious adhesion in exchange for worldly favors or benefits, shall be severely condemned as a violation of conscience and a disrespect for the human being. The truth can only be imposed by the brilliance and strength of truth itself, which penetrates the mind softly yet forcefully.

5) Religious freedom, however, does not exclude a dialogue among men with regard to theism and atheism, or with regard to one religious belief or another. Dialogue is the exercise of minds that come face to face in the pursuit of truth, without prejudice or passion. It is therefore a highly dignified and dignifying expression of the human being. And for that reason, it is earnestly advocated by Vatican Council II and by the most respected religious societies in our days.

6) The affirmation of each and every man's right to religious freedom does not imply doctrinal relativism — which would mean the destruction of faith itself. This is an attachment to God, the Absolute, who demands of those who discover





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

Him a resolute and unconditional response (cf. Isaiah 43:11 ff; 44:6-8). This Absoluteness of God, however, shall be detected through a free investigation, exempt from coercion.

7) The right to religious freedom thus conceived should be carefully taken into account by the civil legislation of every nation, so that it may become an integral part of the legal system of our entire civil society.

## AMERICAN JEWISH \* \* \* ARCHIVES

In light of the above-mentioned points, it seems appropriate to suggest to this distinguished assembly, as one of the resolutions of the 1st Pan-American Conference on Catholic-Jewish Relations, the following:

Let us reaffirm the sacred principle of religious freedom, which insures that every individual has a right to make, in clear conscience, his religious choice, the origin of his cultural identity, with no coercion from any source, be it official or private.



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## "HUMAN RIGHTS"

Rabbi Roberto D. Graetz

"Associação Religiosa Israelita",

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November 5, 1985

## AMERICAN JEWISH

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Considering that the purpose of these conventions is to protect human beings from violations to their physical and moral integrity, from political assassinations, torture, cruel treatment and punishment, arbitrary arrest and imprisonment, denial of defense in court, interference in private life;

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# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

We notice, furthermore, that fundamental rights are being violated in the four corners of the world, that discrimination based on religion, race and sex is still sanctioned by current legislation in countless nations and that freedom of personal locomotion is restricted without justification.

We notice, finally, that for a great part of mankind, economic, social and cultural rights still exist only on paper, with no translation in the life of the human being, thus hindering his hope for a better life for himself and his children.

We who are assembled at the 1st Pan-American Conference on Catholic-Jewish Relations resolve to maintain Church and Synagogue as centers from which must radiate the preservation and conclusive ratification of these rights, using our sermons and our work to promote them, and the power of our religious institutions to praise the practice of these rights and to denounce their violation.

As men of faith, we resolve, especially, to use our strength to spread the word that asserts the right of the human being to practice the religion of his choice; to assemble, establish and maintain physical spaces for this purpose; to make, acquire and use the materials which are necessary for the preservation of rituals and customs; to write, publish and disseminate relevant publications; to teach and transmit religious traditions; to observe the days of rest, festivals and celebrations according to the precepts of each religion.

And, finally, we resolve to condemn each and every violation of these fundamental rights, whether in the Soviet Union where Jews and Catholics are constantly harassed, or in Iran where the Bahai minority is in danger of extinction, or in any part of the world where these rights may be threatened.



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "ZIONISM IS NOT RACISM"

Dr. Oswaldo Aranha Filho

Brasil

5 de novembro de 1985

In the history of humanity, great movements played a fundamental role. They were responsible for pulling mankind out of the barbarian ages and bringing it, over the centuries, to the present stage of civilization. By bringing together different factions, by uniting opposite tendencies, by transforming social structures, by changing life processes, by liberating human conscience, by carrying belief to the furthestmost places — they gave rise to new conceptions of society and altered the courses of peoples and nations.

These movements, whether religious or political, while exerting their influence upon the destinies of peoples, often suffered violent aggressions from opposing factions. Always interpreted in a distorted manner, perverted by the discontent of those who oppose their beneficial reforms, these movements continue — notwithstanding the attacks they endure — their endless struggle to form new conceptions of life and society, thus influencing essentially the history of mankind.

Christianity, in the grandiosity of its unique presence over these two thousand years of our history, suffered great atrocities without ever letting them weaken its extraordinary creative strength and its vast civic, social and religious resources, with which it shaped present-day civilization.

Always pacific, but never passive, these movements bequeathed to man the basic element of his survival: faith.

Specifically, in the dramatic history of the Jewish people, there is a movement which, in the moments crucial to Jewish survival, gave this people the means to resist, the civic courage and hope to continue to exist, because in Zionism the Jewish people found the great motivation for its unity. Although scattered, Jews were spiritually more and more united; deprived of a home, which is the root of a people, the homeless





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

upheld themselves on the roots of hope, the hope to someday attain that which had been denied to them during more than two thousand years.

Conceived by Birnbaum in 1890, instituted as a political movement in 1896 through the immense vision of a great statesman, Theodor Herzl, and sustained by unique personalities — such as Weizmann, Ben Gurion and Rabbi Silver, among many others — Zionism offers to the Jewish people in modern times the elements which were lacking due to the absence of a homeland. The return to Zion, therefore, is in itself the corollary of national conscience.

The great reaction to this movement, as to others before it, is of a violent nature, but Zionism continues peacefully to conquer space for the return to the Promised Land. As a historic example, in 1918, the Zionist Committee — which lent political and administrative recognition to the Zionist movement and was also accepted by the British Foreign Ministry — arrived in the land of Palestine with a basic mission, among others: to establish friendly relations with the Arabs and other non-Jewish communities. However, in spite of the existence today of the Jewish State, Israel, which was built on the foundation of the Zionist ideal, a product of thousands of years of suffering and pain, and which instilled in the citizens of the new State a liberal, egalitarian, equitable mentality, an eagerness to insure justice for all, and in spite of the irrefutable evidence that the struggle of Zionism aims exclusively at the cohesion of a people by way of a return to the land of its historic origins, there still persist violent reactions to the movement that united the wanderers of the Diaspora.

The stoic determination born out of the hope raised by the Zionist movement, gave the Jewish people strength, awareness and a sense of togetherness which allowed Jews to resist and survive the atrocities of Nazism and the constant injustices against the movement — such as the United Nations vote, ten years ago, condemning Zionism as an act of racism.

Today, here, bearing in mind another vote — the one taken on November 29, 1947, at the same United Nations, presided on that occasion by a Brazilian — I bring to the table of this assembly for a decision which will lend permanent dignity to this Conference, the 7th resolution which affirms, in light of an analysis of the actions and history of this Movement, that Zionism does not carry the stain of despotism or racism.



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "CATHOLICS AND JEWS: CONFRONTING THE HOLOCAUST TOGETHER"

Judith Hershcopf Banki

Assistant Director for Interreligious Affairs of the AJC

New York

November 5, 1985

### AMERICAN JEWISH

Most Jews perceive the Holocaust as the culmination of a long and painful history of anti-Semitism, the ultimate eruption of Western civilization's persistent pathology of Jew-hatred. Certain Christian teachings of hostility and contempt toward Jews and Judaism contributed to that pathology and the Church's antipathy to the Jewish people over many centuries both reflected and promoted popular anti-Semitism. The Nazi policies were unique in their malevolent cruelty and genocidal scope, but short of the "final solution", almost every discriminatory or repressive measure instituted by the Nazis against the Jews — from book burning to quotas in universities, to the mandated wearing of distinctive clothing, to the forcing of Jews into ghettos — had its precedent in Church legislation. Jews are aware of this tradition and believe that the murder of 6 million of their co-religionists would not have been possible without the prior existence of a pervasive anti-Semitism for which Christian teaching and preaching bore a measure of responsibility.

Jews are also aware that there were righteous Christians, both Catholic and Protestant, who risked, and sometimes lost, their lives to save Jews; that many Jews found shelter in convents and churches and homes of Christian resisters; that the same religion that had branded Jews as accursed Christ-killers was capable of motivating faithful Christians to acts of high moral courage.

Most Christians are simply not aware of the record of Christian oppression of Jews and Judaism over the centuries. Very few have learned about this history in their schools. Their perspective on the Holocaust, with the exception of those diminishing numbers who have had firsthand experience, is quite different from the Jewish perspective. They rightfully understand Nazism as a profoundly unChristian theology.





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

They know that Hitler hated and feared the churches. They have been taught about the Christian martyrs of Nazism, probably not about the Christian perpetrators. They therefore tend to perceive Christians and Christian churches as fellow victims, alongside the Jews, of Hitler's diabolical empire.

These two perceptions are not necessarily mutually exclusive, but they leave a gap which allows Christians to sincerely abhor and reject Hitler and Nazism and still not come to grips with the essential and central issue of anti-Semitism.

Let us resolve to bridge that gap in a spirit of mutual understanding and support. The newly published Vatican "Notes" have encouraged — some might say mandated — teaching about the Holocaust as part of Catholic catechetical instruction.

Let us resolve to pursue such instruction to the end of understanding and preventing the pathology of hatred and persecution, in an atmosphere free of recriminations or accusation. No one should be held responsible for events over which they had no control, which happened in other times and other places. We are jointly responsible, however, for facing history and for forging new traditions of human and spiritual solidarity for the sake of our children, our world, and the sanctification of the One who is holy to all of us.

- Universals emerge from particulars, not replace them



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "RELIGIOUS FREEDOM AND CULTURAL IDENTITY"

Dom Estêvão Bettencourt OSB

Christian-Jewish Fraternity Council of Rio de Janeiro

November 5, 1985

*people*  
The march of time has brought more and more vividly to the conscience of ~~men~~ the notion of the dignity of the human being, often violated throughout the centuries. Among the many aspects of such dignity is the one that allows man to establish a relationship with the Absolute or the Infinite, given that "man was made to infinitely transcend man" (Blaise Pascal). The respect for the transcendental dimension of the human being, which likewise implies a "modus vivendi" or a particular culture, presents to modern thinkers some great principles, which we will now propose and elucidate:

*people*  
1) All ~~men~~, being as they are, persons endowed with reason, freedom and responsibility, are inately compelled and morally obliged to search for the truth, especially with regard to Religion and God.

Yes; the human mind was made for truth. It goes against human dignity to willingly live in the dimness or darkness of error. Well, among the many facets of truth is the one that deals with God, who, by definition, is the First Being and the Supreme Value. Thus, it is every ~~man's~~ *man's* natural duty to attempt to clear up this question of God: is there really such a Supreme Value? And, if there is, what kind of relationship or attitude should ~~man~~ *each person* adopt toward him? A ~~person~~ *those* who, either through cowardice or self-indulgence, refuses to face such questions, degrades ~~his~~ *their* own human nature: ~~he is~~ *such a person* like a navigator who disregards the existence of an "eventual" North and, therefore, ~~lets himself~~ *he* drift along the waves; this implies suicide or self-destruction.

2) The pursuit of the truth about God, however imperative it may be in terms of conscience, must never be the object of violence by another person. In other words: the answer every human being must necessarily provide to the religious problem has to be intelligent (that is, thought out) and free (that is, exempt from any kind of external coercion). In fact,





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

every act which is typically human is always an intelligent and free act; if it does not possess these attributes, it no longer deserves to be called a human act.

3) These premises imply that no entity — statal or private, collective or individual — has the right to impose on any human being, by way of physical or moral coercion, one specific religious or irreligious option. In other words: no one has the right to impose atheism on others, persecuting those who are believers or discriminating against them for religious reasons; neither does anyone have the right to induce others, by whatever means, to embrace one specific religious creed. This is what we call "religious freedom"; it is not freedom of the conscience before God (that cannot exist), but rather the freedom of each citizen before <sup>the</sup> his State and <sup>after</sup> his fellow citizens to make <sup>a</sup> his own religious or irreligious choice. Such a choice naturally implies a cultural identity or a "modus vivendi" peculiar to each ethnic and/or religious group, an identity which has to be respected unless it brings on a subversion of the public order.

4) Even if a given individual or group, although not disturbing the public order, takes on a wrong attitude (for there surely exists the possibility of truth and error, of Yes and No in the face of God), <sup>each person has the right</sup> ~~he or they~~ shall not be subjected to any physical or moral coercion attempting to force a change of option. Any form of proselytism, in the sense of gaining religious adhesion in exchange for worldly favors or benefits, shall be severely condemned as a violation of conscience and a disrespect for the human being. The truth can only be imposed by the brilliance and strength of truth itself, which penetrates the mind softly yet forcefully.

5) Religious freedom, however, does not exclude a dialogue among <sup>people</sup> ~~men~~ with regard to theism and atheism, or with regard to one religious belief or another. Dialogue is the exercise of minds that come face to face in the pursuit of truth, without prejudice or passion. It is therefore a highly dignified and dignifying expression of the human being. And for that reason, it is earnestly advocated by Vatican Council II and by the most respected religious societies in our days.

6) The affirmation of each and every <sup>person's</sup> ~~man's~~ right to religious freedom does not imply doctrinal relativism — which would mean the destruction of faith itself. This is an attachment to God, the Absolute, who demands of those who discover



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

Him a resolute and unconditional response (cf. Isaiah 43:11 ff; 44:6-8). This Absoluteness of God, however, shall be detected through a free investigation, exempt from coercion.

7) The right to religious freedom thus conceived should be carefully taken into account by the civil legislation of every nation, so that it may become an integral part of the legal system of our entire civil society.

## AMERICAN JEWISH \* \* \* ARCHIVES

In light of the above-mentioned points, it seems appropriate to suggest to this distinguished assembly, as one of the resolutions of the 1st Pan-American Conference on Catholic-Jewish Relations, the following:

Let us reaffirm the sacred principle of religious freedom, which insures that every individual has a right to make, in clear conscience, his religious choice, the origin of his cultural identity, with no coercion from any source, be it official or private.





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "FIVE CENTURIES OF THE JEWISH PRESENCE IN THE AMERICAS"

Dr. Anita Novinsky

Professor of Brazilian History at the "Universidade de São Paulo"

November 5, 1985

It is a pleasure for me to be in the presence of so distinguished an audience, assembled here to celebrate the 20th anniversary of Vatican Council II, and to be able, by combining my professional position as a historian with my feelings of Jewish identity, to share with you some thoughts which I consider important for the improvement of future relations between Catholic and Jewish communities.

The positions taken by Vatican Council II in its resolution "Nostra Aetate" and the lines drawn therein constitute, to my mind, one of the greatest revolutions in the history of human relations within Western civilization. However, we are still very far from the desired goals. The world is still imbued with the anti-Semitic tradition and the ancient burden of prejudice against the Jewish people can still be felt on all levels of social life. The old anti-Semitic tradition has not yet been eradicated from contemporary societies — European, American or Oriental.

*Extraordinary*  
Considering the effects of this meeting and its importance, I would like to bring to your attention three points:

1st - I want to remind you that coexistence and tolerance among different peoples, cultures and religions, which is surely the ideal of all of us who are here, have concrete precedents in history;

2nd - I will make a critique of the biased modern and contemporary historiography;

3rd - I will present a proposal that hopefully will be understood as one of the many roads which may lead to a better understanding between Jews and Catholics.

In this skeptical and morally disillusioned world in which we live, it is certainly encouraging to remember that in medieval Spain, Christians, Jews and Arabs lived together



# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

*harmony*

in a way unthinkable to Europeans beyond the Pyrenees; Iberian countries had not yet hoisted the flag of one sole territory, one sole people, one sole faith. The representatives of the Catholic Church displayed a broadmindedness and freedom of judgment which were unparalleled in other nations. The Iberian kingdoms were not yet acquainted with the bureaucratic centralization which characterized the Modern Era, absolutism and the modern nations. Diversity was a cultural asset in the Iberian Peninsula. Minorities enjoyed respect from the population and the Jews were able to build the Golden Age of their culture in the Diaspora under the rule of the Christian kings. But Spain and Portugal were unable to sustain their traditional standards of tolerance and their outstanding forms of coexistence, and State and Church ended up sacrificing individual liberties. And in order to attain a greater centralization of power, a uniformity of behavior, ideas and faith was imposed on society as a whole. Thus disappeared the greatest treasure of Iberian culture — the contradictions, the differences, the heterogeneity. The human being was totally disregarded and the individual was sacrificed in behalf of a Higher Cause. Torquemada, just as Hitler or Stalin, synthesized total cruelty. Let us remember that the Inquisition served the collective at the expense of man, the individual. In Spain under the Hapsburgs, in Portugal under John V, as in today's totalitarian regimes, anyone who had different opinions was excluded. All regimes which consider themselves as bearers of morality and truth do not tolerate any autonomy. It was this intolerance, the fear, the persecutions and massacres, that brought Jews to America, which under those circumstances was regarded as the Promised Land.

Jews, together with Negroes and Indians, were intimately incorporated within the ethnic make-up of the Brazilian and Spanish-American people. And they played a major role in the building of the New World, both in economic and cultural terms. This fact leads us to the second point in our reflections, which is a criticism of historiography, both European and American. The exceptional pioneering work done by the Jews in Spanish America and in Brazil was never included in text-books, compendiums, encyclopedias, nor in high-school or university curriculums. Historiography simply omitted the fact and laid a stone of silence on the historic career of Jews in this continent, as well as on the Inquisition and the persecution of Jews in America.

Today we see, on the one hand, an active and timely Church attempting, for the sake of its dignity and moral





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

standing, to confront critically its own past; and, on the other hand we also witness an awareness of the world's "intelligentzia", totally engaged in the common struggle for freedom of conscience and for human rights. This freedom of conscience implies not only freedom of speech, respect for individual rights, consideration for the beliefs of others, acceptance of differences, but also, fundamentally, it implies a commitment to truth — that truth which is straightforward, disturbing, but nevertheless the truth. Vatican Council II, with its new attitudes towards the Jewish people, opened a door of reconciliation and raised new hope for future human relations. But reconciliation is not possible without acknowledgment of the truth. And if we cannot change past mistakes, we should prevent irrationality, recalling the evils so that they may not repeat themselves. The humility of the Church is an invitation for renewal and a sign that times have changed.

The generation which has grown up after Vatican II has a right to know the historic and scientific truth. Jews suffered in America three centuries of discrimination and denial of human rights. The statutes concerning blood purity, the tests of lineage, were not instituted by the Church, it is true, but the Church did endorse them fully. It is important that this be remembered.

And so, we come to the third point in our reflections, which we present as a proposal: let the leadership of the Catholic Church and of the Jewish communities, by way of their excellent means of communication — schools, universities, seminars, books, press, telecommunications — resolve to make known the history of the presence, accomplishments and destiny of the Jews in the Americas, in scientific terms, without the burden of prejudice which characterized historiography until the present day.

Only with serious joint efforts, only with an investment in reeducation and with the dissemination of the historical truth about the Jews, will it be possible to change the mentality of men, forged over centuries of anti-Jewish indoctrination.

Vatican Council II opened the door for reconciliation.

Let us keep it open.



Prezado(a) Amigo(a),

Nós formamos desde 1962, antes do Concílio Vaticano II, um grupo de pessoas interessadas em estabelecer de forma fraterna um clima de diálogo religioso entre judeus e cristãos.

Nossos objetivos estão claramente definidos nos Estatutos do nosso Conselho, posteriormente explicitados na Carta de Princípios que rege todas as nossas atividades.

A base fundamental do nosso trabalho reside no esforço de uma *maior aproximação entre nossos credos*, na preservação e no cultivo dos valores humanos, espirituais e culturais que nos são comuns.

Como toda verdadeira vida é um ENCONTRO, conforme Martin Buber, nossa preocupação consiste em dinamizar as mais diversas modalidades do relacionamento interreligioso, pois sabemos que o desconhecimento gera o preconceito.

Fiéis à tradição religiosa de nossos credos, nós do Conselho de Fraternidade Cristão-Judaica, não somos uma associação religiosa que cultiva a vida espiritual de seus membros, e não nos dedicamos ao proselitismo religioso, nem realizamos conversões.

Desenvolvemos uma experiência em nível alto de convivência, no respeito e no amor recíprocos, convergindo para os mesmos ideais de compreensão, de tolerância e de justiça. Pretendemos contribuir para a *eliminação de preconceitos, religiosos, históricos e tradicionais* e implantar a afirmação da dignidade humana e da defesa dos seus direitos, conforme a tradição judaica e cristã.

Toda perseguição física ou moral é a negação dos nossos princípios e todo preconceito ou intolerância é germe de ódios que atenta contra a paz fraterna que cultivamos.

Nós do Conselho colaboramos na *formação de uma mentalidade renovada, justa e objetiva* a respeito das pessoas e dos fatos históricos, repetidamente distorcidos durante séculos. Para tanto, empenhamo-nos na revisão dos textos históricos, litúrgicos e didáticos, desenvolvendo uma série de atividades em conjunto. Divulgamos publicações, livros, revistas e outros recursos audio-visuais de caráter informativo e esclarecedor como também organizamos semanas de estudos sobre temas ligados às nossas tradições religiosas.

Todas as nossas iniciativas são marcadas pelo desejo de levar aos homens uma contribuição específica ao diálogo verdadeiro e fecundo, que favorece o amadurecimento pacífico dos homens de boa vontade, na busca comum da fraternidade universal.

Sua participação representa um importante gesto de solidariedade e compreensão desses objetivos. Demonstra sua alta capacidade de avaliar o valor de um encontro e diálogo fraternal.

Filie-se a nós que trabalhamos, lutamos e nos empenhamos em favor de tão nobre e bela causa, que dignifica a nossa vida.



FLAGRANTES HISTÓRICOS  
DA  
FRATERNIDADE CRISTÃO-JUDAICA

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2

- 1 - Rev. W. Schisler e Hugo Schlesinger com monges beneditinos.
- 2 - Pe. J. Salvador com Carlos Alberto Levy.
- 3 - Prece em conjunto: Rev. Schisler, Rabino-Mor, Dr. Fritz Pinkuss e Pe. Ilário Mazzerolo.

4

6

- 4 - Primeiro encontro da Diretoria do CFCJ com o Arcebispo de São Paulo.
- 5 - Pe. Cornelius Rijk do Vaticano, em colóquio com Mons. Heladio Laurini e Rabino Pinkuss.
- 6 - Na CNBB, Dom Aloisio Lorscheider recebe os presidentes do CFJC.
- 7 - O Papa João Paulo II recebe em audiência Pe. Humberto Porto, Rev. Santo M. Silva e Hugo Schlesinger.

MT



3, 4 e 5 — NOVEMBRO DE 1985

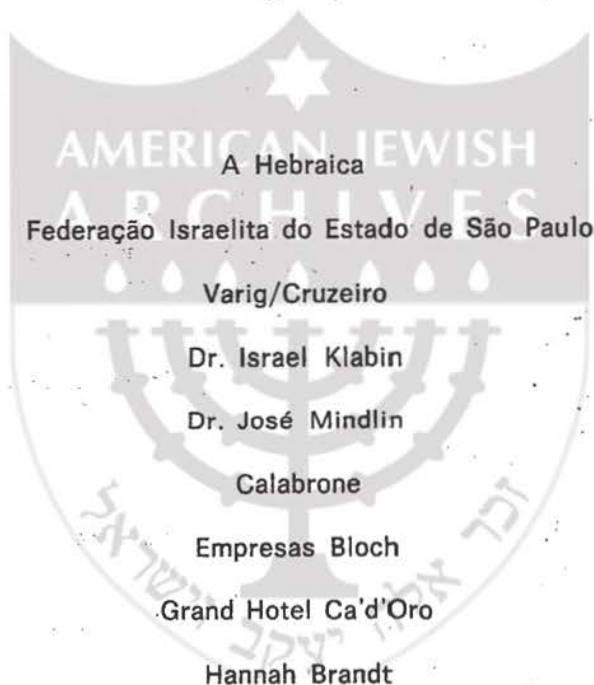
SÃO PAULO, BRASIL



## AGRADECIMENTOS

**Dr. Elijass Gliksmanis**

cuja generosidade tornou possível  
a concretização deste sonho



e

**Dr. Henrique Rosenberg**

cuja dedicação tornou possível  
a concretização deste sonho

**SEGUNDA SESSÃO DE TRABALHO:**  
**Relatórios sobre o Progresso**  
**do Diálogo Católico-Judaico nas Américas**

Segunda-feira, 4 de novembro  
14:30 horas  
Local: "A Hebraica", Sala Plenária

- Moderadores:

Dom Aloísio Sinésio Bohn,  
Linha Ecumênica da CNBB  
Jacobo Kovadloff,  
Diretor de Assuntos Sul-Americanos do AJC, New York

- A Experiência nos Estados Unidos

Dr. Eugene J. Fisher,  
Secretário Executivo do Departamento de Relações  
Católico-Judaicas da *National Conference of  
Catholic Bishops*, Washington D. C.

Padre Carlos Mullins,  
Diretor de Comunicações do Departamento Pastoral  
Hispanico da Arquidiocese de New York.

- A Experiência no México e América Central

Dr. Sergio Nudelstejer,  
Representante do AJC no México

- A Experiência no Brasil

Dr. Hugo Schlesinger,  
Comissão Nacional de Diálogo Religioso  
entre Judeus e Católicos,  
Conselho de Fraternidade Cristão-Judaica de São Paulo

- A Experiência na América do Sul

Padre Luís Eduardo Castaño,  
Secretário Executivo do CELAM, Bogotá  
Rabino Daniel Kripper,  
*Nueva Congregación Israelita*,  
*La Confraternidad Judío-Cristiana*, Montevideo

- Debates



## TERCEIRA SESSÃO DE TRABALHO: Resoluções

Terça-feira, 5 de novembro

9:00 horas

Local: "A Hebraica", Sala Plenária

- Moderadores

- ✓ Prof. Arnaldo Niskier,  
Membro da Academia Brasileira de Letras
- ✓ S. Ex.<sup>a</sup> Dom José Freire Falcão,  
Arcebispo de Brasília,  
Presidente da Sessão de Ecumenismo do CELAM

- "Cinco Séculos da Presença Judaica nas Américas"

- ✓ Dra. Anita Novinsky,  
Professora de História do Brasil na Universidade de São Paulo

- "Preconceitos"

- ✓ Frei Félix Neefjes ofm,  
Assessor de Ecumenismo e Diálogo Religioso da CNBB

- "Direitos Humanos"

- ✓ Rabino Roberto D. Graetz,  
Associação Religiosa Israelita,  
Conselho de Fraternidade Cristão-Judaica do Rio de Janeiro

- "Liberdade na Bíblia e Libertação"

- ✓ Padre Wolfgang Gruen sdb,  
Conselho de Fraternidade Cristão-Judaica de Belo Horizonte

- "Católicos e Judeus: Encarando o Holocausto Juntos"

- ✓ Judith Hershcopf Banki,  
Diretora-Assistente de Assuntos Inter-Religiosos do AJC,  
New York

- "Liberdade Religiosa e Identidade Cultural"

- ✓ Dom Estêvão Bettencourt osb,  
Conselho de Fraternidade Cristão-Judaica do Rio de Janeiro

- "Sionismo Não É Racismo"

- ✓ Dr. Oswaldo Aranha Filho,  
Brasil

- Debates

**PRIMEIRA SESSÃO DE TRABALHO:  
20 Anos desde "Nostra Aetate"**

Segunda-feira, 4 de novembro

9:00 horas

Local: "A Hebraica", Sala Plenária

- Moderador

S. Ex.<sup>a</sup> Monsenhor Antonio Quarracino,  
Bispo de Avellaneda (Argentina),  
Presidente do CELAM (Conselho Episcopal Latino-Americano)

- Perspectiva Judaica

Rabino Dr. Marc H. Tanenbaum,  
Diretor de Assuntos Internacionais do AJC  
Tema: "Um Observador Judeu no Concílio Vaticano II"

- Perspectiva Católica

Padre Humberto Porto,  
Comissão Nacional de Diálogo Religioso entre Judeus e Católicos,  
Conselho de Fraternidade Cristão-Judaica de São Paulo  
Tema: "O Impacto de *Nostra Aetate* na América Latina"

- Debates

**ALMOÇO DE CONFRATERNIZAÇÃO**

Segunda-feira, 4 de novembro

12:30 horas

Local: "A Hebraica", Restaurante Mosaico

- Orador Convidado

S. Ex.<sup>a</sup> Dr. José Oswaldo de Meira Penna,  
Embaixador do Brasil em Israel (1967-1970)  
Tema: "A Importância da Tradição Judaico-Cristã  
na Formação da Cultura Brasileira"

- Participação Especial

Luís S. Prist



## ABERTURA

Domingo, 3 de novembro  
20:00 horas  
Local: "A Hebraica", Teatro

- Hino Nacional Brasileiro

- Invocação

S. Em.º Dom Paulo Evaristo Arns,  
Cardeal Arcebispo de São Paulo

*message - Pres. Sarney*

- Saudações do Governo

S. Ex.º Dr. André Franco Montoro,  
Governador do Estado de São Paulo

*PSB II message*

- Saudações da CNBB

S. Ex.º Dom José Ivo Lorscheiter,  
Presidente da Conferência Nacional dos Bispos do Brasil

*message - moving forward - pluralism of religious tolerance*  
*SCB - Dom Ivo - Symbol -*

- Saudações do AJC

Rabino Dr. Marc H. Tanenbaum,  
Diretor de Assuntos Internacionais do American Jewish Committee

- Interlúdio Musical

Duas canções sacras católicas  
Coral Baccarelli,  
sob a regência do Maestro Silvio Baccarelli

Duas canções judaicas  
Coral da Congregação Israelita Paulista,  
sob a regência do Maestro Carlos Slivskin

*Ossé Shalom* (canção de paz)  
os dois corais

- Orador Convidado

S. Em.º Cardeal Jean-Marie Lustiger,  
Arcebispo de Paris  
Tema: "De Auschwitz a Jerusalém: do Desespero à Esperança"

- Prece Final

Rabino-Mor Emérito Prof. Dr. Fritz Pinkuss,  
Congregação Israelita Paulista,  
Presidente Honorário do Conselho de Fraternidade  
Cristão-Judaica de São Paulo

- *Hatikvá* (Hino da Esperança do Povo Judeu)

## **ALMOÇO DE ENCERRAMENTO**

Terça-feira, 5 de novembro

13:00 horas

Local: "A Hebraica", Restaurante do Recreativo

- "A CNBB e os Judeus"

S. Ex.ª Dom Luciano Mendes de Almeida,  
Secretário Geral da Conferência Nacional  
dos Bispos do Brasil

- "O Vaticano e os Judeus"

Monsenhor Jorge Mejia,  
Secretário da Comissão da Santa Sé  
para Relações com os Judeus, Vaticano

- "Os Judeus, a CNBB e o Vaticano"

Rabino Henry I. Sobel,  
Congregação Israelita Paulista,  
Coordenador da Comissão Nacional de  
Diálogo Religioso entre Judeus e Católicos

- "Católicos e Judeus na Nova República"

S. Ex.ª Dr. Marco Maciel,  
Ministro da Educação do Brasil

