



# 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 24, Folder 12, International Council of Christians & Jews  
Colloquium, 1979-1981.

C. Heichel-Brink

INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

NEW YORK COLLOQUIUM

June 11-14 1979

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For the first time in its history the International Council of Christians and Jews held its yearly General Assembly and colloquium in the United States. The host was the National Conference of Christians and Jews whose President, David Hyatt, is also the ICCJ's President.

The 125 delegates, representing 15 member countries organizations in Europe, North and South America, focussed on the problem of Religious Responsibility and Human Rights. Past history and experience were presented and analysed in order to learn from them what should be ~~our~~ our attitude and action in the face of today's worldwide dehumanization. A large exhibit of authentic photographs of concentration camps and of Nazis in Occupied territories, lent by Madame Denise Lorach, Director of the Musée de la Déportation in Besançon, France, added to the forceful impact of the program. Gerald Green, author of the best-selling novel and TV screenplay, Holocaust, was presented with the NCCJ's National Media Award. The keynote address was given by the Honorable Robert Drinan, Member of the United States Congress; his stirring eloquence was not rhetorical, but a warm, vigorous, uncompromising challenge to utter commitment to Israel.

Amnesty International was represented by Gerhard Elston who explained the organization's role, which is to be present, now, wherever there are violations of Human Rights. It endeavors to convince the guilty party that the iniquities have to stop. Whenever Amnesty International succeeds it always refrains from taking credit for the success since the organization aims only at results and not at its own glory. Cases of Human Rights violations in South Africa, Rumania and Indonesia were discussed.

Human Rights were violated as never before during the Holocaust. Who let it happen? Why was it not stopped? What was the social, political, religious situation both in Germany and in the occupied countries?

Prof. Shaul Friedlander gave a clear, incisive report on Germany between 1933 and 1941. Particularly telling was his view that the collapse of active spiritual concern on the part of German Jews and Christians was responsible for their blindness to the danger. The solid analysis of the situation in France by the well-known historian Bernhard Blumenkranz, showed the same discrepancy. There was a blind optimism among French Jews; they did not back emigres Jews' protest because they did not understand it. The Protestants - a minority in France - did see the danger early and they issued a protest after the Crystal Night. Slow was the French Catholic reaction, until 1940 when France was occupied. Even then, and until 1942, the allegiance to Pétain's "order" prevailed in the Establishment, with, of course, some notable exceptions.



Speaking of his own experience as a boy in Germany at the time, Dr. Franz von Hammerstein, Secretary General of the ICCJ, emphasized the general unconcerned atmosphere about anti-Jewish measures. For instance at school, when Jewish boys disappeared no one paid any attention. Here yesterday, gone today, the fact was accepted without so much as a question. This non-concern was not necessarily malignant in itself, it was apathy. Yet there were a few, like Dr. von Hammerstein's father, who saw the danger and decided to resist.

At this juncture some of the young students present at the meeting voiced their surprise and uneasiness at hearing about the lack of opposition and active resistance on the part of the religious institutions. Their attitude received support from the next speakers on the program who talked about the Ethical Implications of Our Religious Traditions - Theological Foundations of our Concern for Human Rights.

Father Bernard Dupuy, o.p., Secretary of the French bishops commission for relations with Judaism, and a member of the Vatican commission for religious relations between the Church and Judaism, reminded us, first, that the concept of Human Rights is recent and not accepted legally in all countries. Even when accepted as law it cannot work unless there is an ethical consent. This is true of the American Bill of Rights (1789), the French Declaration of Man's Rights (1789) as well as that of the League of Nations (1920). On the other hand, until recently, rights have been an alien concept in the Catholic Church who, throughout the centuries, has



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emphasized duties instead. Therefore she did not recognize her responsibility toward the Jews' rights. Even Pius XI's famous declaration makes it sound as if the link with the Jews were purely a spiritual, intangible one. It was never the case for the Church to defend the Jews as Jews. The only way out of that tragic misapprehension is for Christians to restore the Jewish place theologically, to give Judaism a place in theology. Not to do this is to increase our guilt.

Prof. Willem Zuidema showed the same concern from the Protestant side. W. Zuidema is Director of Instruction in Judaica for Pastors and Officials of the Reformed Church of Holland. He noted that after the Holocaust there was a questioning of faith on the part of Jewish thinkers, but none among the Christian, except from some women theologians, such as Alice Eckardt, Rosemary Ruther, Charlotte Klein. The fact is that for nearly twenty centuries the Church has not been able to forgive the Jews their very existence. Yet, what is the use of public worship when the screams of the persecuted fill the air? The only way out now is for the Christians' complete solidarity with the Jews.

Rabbi Zeev Falk echoed that stance and urged that <sup>we</sup> be not satisfied with words only.

Rabbi Marc Tanenbaum, National Director of Interreligious Affairs American Jewish Committee, answered those we all know only too well, and who ask why we should dwell on the Holocaust while horrendous violations of Human Rights are being perpetrated today,

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all over the globe. Speaking of his own experience with the Vietnamese boat-people, the Rabbi explained, movingly and forcefully how the Holocaust is the paradigm of all dehumanization.

What emerged from all the above mentioned lectures and the debates which followed, was the evidence that either we wake up too late, or else we are satisfied with a limited kind of action. We shy away from political responsibility as being difficult and ambiguous and we are content with individual interventions or help. The latter is not to be minimized - many Christians, at their own peril - saved Jews during the Holocaust - but this is inadequate when it comes to oppose a satanic regime. If, despite our respective religious traditions, the majority of Jews and Christians were caught napping or indifferent, everywhere, including in the United States, How Can We Educate/Motivate for Resistance To Oppression Today?

Madame Colette Kesler, who teaches Ethics and Religion to Jewish teenagers in France, showed how Education for Torah, when well understood and actively lived at home, builds in the child, right from the beginning, respect for Human Rights. Madame Kesler broadens her 'mission' by introducing <sup>French</sup> Christian teenagers to Judaism and Jews and this in answer to the demand of some Catholic schools and other Christian groups.

Profs. Jane Gerber, Eric Goldhagen and Ruth Zerner reported their personal experiences as teachers of the Holocaust for several years, though they declared the Holocaust 'unteachable'; it cannot be just



another course. To ~~watch for~~ <sup>if it is necessary for</sup> what is happening throughout the course, both teacher and students ~~to~~ to keep a journal. Sooner or later the teacher is confronted with serious problems pertaining to the students' reactions to the course. One has to ~~look~~ for the emergence of sadistic instincts, of disturbed behavior, of traumatic sequences. How to avoid that the students be engulfed in a hate feeling for Germans and German <sup>e</sup>dependants? Then, as one nears the end of the course, the teacher's anguish: How do you teach kids to still trust man?" How to fire them with hope and the will to resist? Survivors of the camps can be a great help whenever they can be persuaded to come to class. Their telling it as it was is the answer to the doubting students and they are a powerful incentive for students who resolve that they will try to contribute to the building of a society which will know how to criticize itself before it is too late.

The following Declaration was drafted and adopted at unanimity:



A Declaration of Conscience  
of the International Council of Christians & Jews

We, the delegates to the annual meeting of the International Council of Christians and Jews, in session in New York City, June 10-15, 1979, hereby join together in this solemn declaration of conscience,

We speak together as Christians and Jews on the basis of our commitments to those principles and precepts which are inherent within both Judaism and Christianity and which compel us to involved concern for the welfare of all our brothers and sisters in the human family.

We have met together to study our religious responsibilities for human rights. We have looked backward in time to the tragedy of the Nazi Holocaust. We have looked inward to our own hearts and souls to ascertain our directions for today. We have looked outward to the world in which we live and have seen the outstretched arms of uncounted millions of our fellow human beings beckoning to us for our attention and our assistance.

We have become acutely aware in our investigations and our deliberations that the lessons of the Holocaust have not been learned. The genocide inflicted upon the Jews a generation ago is being repeated in other nations and inflicted on other peoples. Once again the religious communities of the world stand silent and unmoved. Indeed, the tyrants seem to have learned more from the Holocaust than have the people of conscience. Even as Hitler was encouraged by the world's lack of outrage and protest at the massacre of the Armenians, today's

oppressors seem to have been emboldened by the world's silence to the reality of the Holocaust.

We decry the apparent fact that the evil spirit of Holocaust remains in our world. We decry the fact that the great silence continues. We confess our own participation in this conspiracy of apathy and pledge together that we shall lift our voices and commit our bodies and our resources to active resistance to every expression of human tyranny.

We call upon the religious leaders of the world, statesmen and political organizations, authors and artists, educators and representatives of the mass media to join with us in a united effort to develop and implement strategies of action to alleviate the bondage of those who suffer all forms of oppression.

We affirm the fundamental right of every person of every country, every color, every class, and every creed --

- \*\* To freedom of conscience and the expression of the dictates of that conscience,
- \*\* To freedom of religious belief and the right to practice that religion without interference from the State or from other religious bodies within the State,
- \*\* To freedom from hunger, poverty, and deprivation of adequate housing and medical care,
- \*\* To freedom of self-identity and cultural tolerance without pressure, either subtle or overt, to be assimilated into the majority culture of the State.
- \*\* To freedom of migration from any nation which violates these rights and full participating citizenship in the nation to which they move.

On the basis of these beliefs and concerns, we urge --

- \*\* The immediate release of all prisoners of conscience,**
- \*\* The alteration of immigration restrictions in the Western nations so that victims of oppression may find safe haven and a new beginning of life,**
- \*\* The development of positive educational programs in every nation to instruct the world's children in the lessons of the Holocaust and to instill within them the sensitivity to the conditions of others that will inspire them to actively resist all forms of tyranny and all violations of human rights.**

We hear the cries of our brothers and sisters in distress, and commit ourselves to strive in every way to respond to the special needs of --

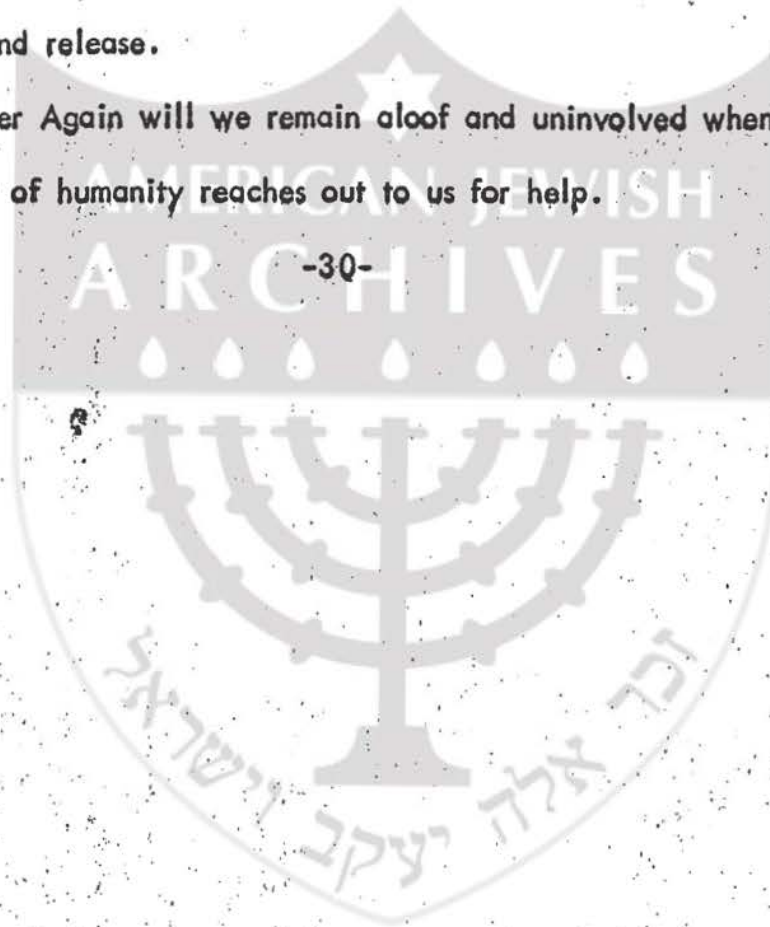
- \*\* The refugees from political and religious oppression in Southeast Asia,**
- \*\* The black majorities and other ethnic minorities in Southern Africa who live under the heel of oppressive racist regimes,**
- \*\* The minorities in the Middle East and Iran whose existence becomes more tenuous every day under the yoke of cruel and fanatic rulers,**
- \*\* The impoverished of the nations of Latin America who plead for liberation from the terror of militaristic totalitarianism,**
- \*\* The masses of Eastern Europe and Asia who quest for freedom from the tyranny of political and cultural totalitarianism,**
- \*\* The minorities within our own nations to whom basic human rights are still denied by reasons of race, religion, class or culture.**



Never Again will we abandon our brothers and sisters in their times of distress,

Never Again will we turn away from the anguished cries for recognition and release.

Never Again will we remain aloof and uninvolved when any member of the family of humanity reaches out to us for help.



THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS  
and  
SAMARBETSRÅDET FÖR JUDAR OCH KRISTNA



# SIGTUNA 1980

ARIE LEMS



INTERNATIONAL COLLOQUIUM  
at "LEKMANNASKOLAN" in  
Sigtuna, Sweden June 15 — 17, 1980 on:

## "FAITH AFTER AUSCHWITZ"

THE IMPACT OF HOLOCAUST ON FAITH AND THEOLOGY  
IN JUDAISM AND CHRISTIANITY

and  
THE ANNUAL MEETING OF THE ICCJ  
at the above place, June 18 — 20, 1980

(The language of the Colloquium and the Annual Meeting will be English.  
No translation can be provided).

# P R O G R A M

Sunday, June 15

before 5:00 P.M. Registration and Room Assignments

7:00 P.M. OPENING DINNER at Stadshotellet, Sigtuna.

Presiding - Carl-Eric Lundgren  
Lord Major of the town of Sigtuna.

Greetings - Bishop Ingmar Ström  
Chairman of Samarbetsrådet för  
judar och kristna  
Lidingö  
Sweden

Dr. David Hyatt  
President of the International  
Council of Christians and Jews  
New York - N.Y.  
U.S.A.

Benediction - Rabbi Marc Tanenbaum  
American Jewish Committee  
Institute of Human Relations  
New York - N.Y.  
U.S.A.

Presentation of Sigtuna - Carl-Eric Lundgren

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ATTENTION On Monday, June 16 there will be a SIGHTSEEING-TOUR  
in the town of Sigtuna at 1:00 P.M.

The Opening Dinner and the Sightseeing is a present to the  
Colloquium from the town of Sigtuna, for which we are  
most grateful.



Monday, June 16

- 7:30 A.M. Minjan in the Lounge (behind the Library)
- 7:45 Morning-prayer in the Chapel  
Leader: Revd. Carl Henrik Martling - Sigtuna  
Church of Sweden  
Organist: Birger Nordman, Sigtuna
- 8:00 Breakfast
- 9:00 Opening of the Colloquium by Archbishop Olof Sunby

Lecture: "Dietrich Bonhoeffer and the Jews" -  
Difficulties and Possibilities of Protestant Theology  
after the Holocaust.

Introduction: Dr. Coos Schoneveld, Jerusalem, Israel

Lecturer: Prof. Eberhard Bethge DD  
Honorary professor at the  
University of Bonn, West Germany.

9:45

~~Gratifying from those who were not there~~  
Break for coffee

10:15

Lecture: "Auschwitz - Foundational Challenge to Catholic  
Theology"

Introduction: Dr. David Hyatt, New York, USA

Lecturer: Prof. John T Pawlikowski, OSM  
University of Chicago  
Catholic Theological Union  
Chicago - U.S.A

11:00

Discussions in groups.

12:00

Lunch - Swedish + ~~rich~~ - ~~rich~~

12:45

Baker

Gathering outside the Entrance for a walk to the  
Town Hall, from where the Sightseeing in Sigtuna  
will start.

2:15 P.M

Lecture: "Jewish Faith after Auschwitz" - From Leo Baeck  
Jewish Thinkers of the 1980's.

Introduction: Mr. Leonard Goss, London, England

Lecturer: Rabbi Dr. Albert H. Friedlander  
Director of the Leo Baeck College  
London - England

Happy birthday

Gyrdman ~~Bauer~~ + Huchst - Bishop + Bokbord

Continuation Monday, June 16

3:00 P M Discussions in groups and defining questions  
for the panel debate in the evening.

4:30 P M Dinner

Directly after dinner the groupleaders, the lecturers and  
the members of the Panel meet in the Lounge (behind the Library)  
to define the issues for the evening session.

5:30 Paying  
6:30 P M

## PANEL DEBATE

Introduction: Director Hans Levy, Göteborg, Sweden

Presiding: Prof. Shemaryahu Talmon  
Hebrew University  
Jerusalem - Israel

Other members: Prof. Eberhard Bethge, West Germany  
Prof. John T Pawlikowski, U.S.A  
Rabbi Dr. Albert H Friedlander

After the Panel Debate there will be a PRESS RECEPTION

This evening and every other evening coffee and sandwiches  
are available in the minor dining-room.

Call girls

Rasul Mckenby

Goss

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Tuesday, June 16

Richards Carlson

Shelley

Jim + HANNA

Obs! Boston

7:30 A M Minjan in the Lounge

+ natural

7:45 Morning-prayer in the Chapel

+ Sigtuna stifts

Ren Howard

Leader: ~~Bishop~~ Lars Carlzon, Stockholm, Sweden

Organist: Birger Nordman, Sigtuna, Sweden

8:00 Breakfast

9:00 Lecture: "The Akeda" (sacrifice - or binding of Isaac, Gen. 22)  
Jewish and Christian Reflection on the Holocaust.

Introduction: Dr. Theo de Kruyf, Zeist, Holland.

Lecturer: Drs. Willem Zuidema  
Director of Instruction in Judaica  
for Pastors and Officials of the  
Reformed Churches of Holland  
Hilversum - The Netherlands

20: -  
Sitting  
Excluded

-9:45

Questions and discussion about the lecture,

Presiding: Dr. Theo de Kruyf



Continuation Tuesday, June 16

4.

*Nycklar*  
*Botalney* | *Hyd starfor*  
*kessen*

10:15 A.M. Break for coffee.

10:45 Lecture: "The New Covenant" (Jeremiah 31) - the theological framework of Jewish-Christian Dialogue.

Introduction: Prof. Claire Huchet-Bishop, Paris, France.

Lecturer: Prof. Luc Dequeker  
University of Louvain  
Louvain - Belgium

11:30 Questions and discussion about the lecture,  
Presiding: Prof. Claire Huchet-Bishop

12:00 Lunch

1:30 P.M. Lecture: "Revision of Textbooks" - used in schools, universities and in preparation for Confirmation with regard to the presentation of Judaism.

Introduction: Drs. Willem Zuidema, Hilversum, Holland.

Lecturer: Prof. Heinz Kremers  
University of Duisburg  
Moers - West Germany

Prof. Kremers will give his lecture in German and Drs. Zuidema will afterwards give a Summary in English.

2:30 Questions and discussion about the lecture.  
Presiding: Drs. Willem Zuidema.

3:00 Film: "Nes Ammim" - a settlement of European and American Christians.

The purpose of Nes Ammim, i.e. to contribute towards a better understanding between Christians and Jews with regard to "Faith after Auschwitz".

The film was made for American TV by the wellknown journalist Bill Moyers. This film has been awarded the first Jerome L. Joss Prize, established at the Hebrew University of Jerusalem.

Introduction: Dr. J.(Coos) Schoneveld  
Director of the Ecumenical Theological  
Research Fraternity of Israel  
Jerusalem - Israel

4:00 Questions and discussion about the film

Presiding: Dr J.(Coos) Schoneveld

*2015 Revisionism*  
*abholer*

*21. - Lechner*



4:30 PM

Dinner

*Ramul Wallenberg*

6:30

Summing up of the Colloquium: "Faith after Auschwitz"

Introduction: Mr. Zachariah Shuster, Paris, France.

Speaker: Rabbi Marc Tanenbaum  
American Jewish Committee  
Institute of Human Relations  
New York - USA

After the Summing up there will be a PRESS RECEPTION

Coffee and sandwiches available in the minor dining-room.

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Wednesday, June 17

8:00 AM

Minjan in the Lounge

8:15

Morning-prayer in the Chapel

Leader: Prof. Theo de Kruyf, Hilversum, Holland  
Roman Catholic Church.

Organist: Sven Åstrand, Sigtuna, Sweden.

8:30

Breakfast

9:30

THE ANNUAL MEETING OF THE I.C.C.J (Open session)

Presiding: The President of the ICCJ:  
Dr. David Hyatt  
New York - USA

PROPOSED AGENDA for the complete General Assembly:

- 1) Minutes of the last General Assembly (Vienna 1978)
- 2) Apologies for absence
- 3) Election of officers and members of the Executive Committee for 1981/82
- 4) Proposals and suggestions for the future work
- 5) Reports: a) from the secretariate.  
b) from the treasurer (account 1979 & budget 1980)  
c) from the fundraising committee
- 6) Discussion to points 4 and 5 and to the written reports of the member organisations
- 7) General Assembly 1981 at Heppenheim; proposals for the date and place for the General Assembly 1982
- 8) Miscellaneous

Continuation Wednesday, June 18

abt. 10:30 AM Break for coffee

12:00 Lunch

*per Arny - Kusser*

1:30 PM Continuation Colloquium.

Lecture: "Auschwitz and Eretz Israel"

Introduction: Mr. Joseph Emanuel, Jerusalem, Israel

Lecturer: Father Dr. Bernard Dupuy  
Centre d'Estudes Istina  
Paris - France

2:30 GATHERING for a walk to the harbour of Sigtuna  
Place of meeting, outside the Entrance of the Main-house.

2:50 EMBARKING m/s "SAGA" and sailing from Sigtuna to  
Klara Mälarstrand (i.e. at the side of the famous  
Town Hall) STOCKHOLM.

This trip by boat will take about 3 hours.  
During the voyage dinner will be served aboard the ship.

6:00 ARRIVING in Stockholm, where a bus is waiting on the quay  
for sightseeing in the Capital of Sweden.

Planned: Reception at the Royal Palace (ATTENTION: no  
special clothing necessary and it would be  
disturbing for the rest of the excursion).

Bishop Lars Carlzon will show us the big Old Church  
furthermore we will visit a point commanding a  
general view of the City, a visit to a big modern  
church, the Immanuel Church and the Great Synagogue  
where members of the Jewish Congregation will  
receive us in the nice Session-room. (That will  
be after the football-match Sweden-Israel.

?? PM Return by bus to Sigtuna.

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Thursday, June 19

8:00 AM Minjan in the Lounge

8:15 Morning-prayer in the Chapel

Leader: Revd. Cynthia Bronson of the Episcopal Church  
New York - USA

Organist: Sven Åstrand, Sigtuna, Sweden

8:30 Breakfast

Continuation Thursday, June 19

9:30 AM Continuation General Assembly  
 abt. 10:30 Break for coffee  
 12:00 Lunch  
 4:30 PM Dinner  
 ? Coffee and sandwiches in the minor dining-room.

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Friday, June 20

8:00 AM Minjan in the Lounge  
 8:15 Morning-prayer in the Chapel  
       Leader: Revd. Heinrich Kühner, Reformed Church  
              Oberwil - Switzerland  
       Organist: Sven Åstrand, Sigtuna, Sweden  
 8:30 Breakfast  
 9:30 Continuation General Assembly  
 abt. 10:30 Break for coffee  
 12:00 Lunch and ENDING of "SIGTUNA 1980"

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MID-SUMMER FESTIVITIES IN SIGTUNA

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2:00 PM Midsummer of Hembygdsgården, gathering there and walk  
 in procession with music to "Borgmästarängen",  
 (the Meadow of the Lord Major).  
 The Maypole will be raised and then there will be  
 round-dancings, social games etc. etc.  
 4:30 Midsummer in the Church of Sigtuna-stiftelsen  
 Speeches, song and music.  
 7:45 Midsummer at Sigtuna-stiftelsen, gathering at the  
 Open-air Church and in procession to a certain meadow  
 for festivities. These will conclude with a concert  
 at 10:00 PM.

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We hope you did enjoy the Colloquium, the General Assembly  
 and the Mid-summer festivities and we hope also to seeing  
 again where-ever it might be.

Samarbetsrådet för judar och kristna -Stockholm - Sweden.



INTERNATIONALER RAT DER CHRISTEN UND JUDEN

Satzung

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Artikel 1: Wesen der Organisation

Der Internationale Rat der Christen und Juden (hier weiterhin als ICCJ bezeichnet) ist eine freiwillige Vereinigung von repräsentativen Organisationen, gegründet, um die Christlich-Jüdische Zusammenarbeit zu fördern.

Artikel 2: Zwecke

Der ICCJ mit seinem Zentralsitz in Heppenheim/Bergstraße, Werlestr. 2 (Martin-Buber-Haus) ist eine für Wohltätigkeitszwecke gegründete Organisation nur im Sinne der deutschen Gemeinnützigkeitsverordnung, das heißt speziell: internationale Haltungen der Toleranz auf allen Gebieten der Kultur sowie Verständigung zwischen Nationen und Völkern zu fördern.

Der ICCJ ist gegründet, um

- a) die Bestrebungen seiner Mitgliedsorganisationen auf internationalem und nationalem Gebiet zu koordinieren.
- b) vereinte Aktionen im Bereich Christlich-Jüdischer Verständigung zu unternehmen, um solche Aktionen zu fördern und um Vorurteile und ihre Folgen zu bekämpfen zu suchen.

Artikel 3: Mitgliedschaft

Der ICCJ besteht aus Organisationen mit voller Mitgliedschaft und assoziierten Mitgliedern. Die Vollmitgliedschaft wird repräsentativen Gesellschaften offenstehen, die ausschließlich oder hauptsächlich gewidmet sind, die in Artikel 2 genannten Zwecke zu verfolgen.

Assoziierte Mitgliedschaft kann solchen Organisationen zuerkannt werden, deren Ziele die Förderung von diesen Zwecken einschließt.

Die Mitgliedschaft wird durch eine Entscheidung einer 2/3 - Mehrheit der Vollmitgliedsorganisationen des ICCJ erworben.

Der Austritt kann durch schriftliche Anzeige an den Sekretär des ICCJ seitens der Mitgliedsorganisation erfolgen; er wird drei Monate später wirksam.

Die Teilnahme am ICCJ wird in keiner Weise die Selbständigkeit der Mitgliedsorganisationen berühren.

Artikel 4: Mitgliedsversammlungen des ICCJ

Der ICCJ wird jährliche Mitgliedsversammlungen abhalten. Es erfolgen schriftliche Einladungen bis spätestens vier Wochen vor der Mitgliedsversammlung. Das Exekutiv-Komitee (Artikel 6) kann auf Forderung des Präsidenten (Artikel 6) oder von drei Vollmitgliedsorganisationen eine Sonderversammlung des ICCJ zu einer anderen Zeit bestimmen.

Jede Vollmitgliedsorganisation kann zu den Versammlungen zwei Repräsentanten entsenden, von denen einer für seine Organisation stimmberechtigt ist. Jedes assoziierte Mitglied kann zwei Repräsentanten ohne Stimmrecht entsenden.

Über die Versammlungen werden Protokolle angefertigt, die vom Vorsitzenden und vom Schriftführer zu unterzeichnen sind.

ICCJ COLLOQUIUM  
June, 1980 in Sigfuna, Sweden

DISCUSSIONGROUPS on Monday, June 16

Group A                      Chairman: Joseph Emanuel                      Resource-man: Luc Dequeker.

Members:    Kurt Pordes              Sir Sigmund Sternberg              Marcelle Raber  
                 Claire Huchet-Bishop    Theo de Kruyf              Göran Larsson  
                 Karl Andersson              Gunnel Borgegård              Heinz Säbel  
                 Heinrich Kühne              Joseph Ettlinger              Carl H. Martling  
                 Arie Lems

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Group B                      Chairman: Bruno Kaplan                      Resource-man: Coos Schoneveld

Members:    Albert Guigui              Leonard Goss              Colette Kessler  
                 Marija Kuyer              Harriet Holmquist              Martha Aries  
                 Ben Benson              Len Howard              Eitan Ritov  
                 Björn Fjärstedt              Per Danielsson              Carl-Eric Lundgren  
                 Maud Lems              Fritz Brassloff

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Group C                      Chairman: Hans Levy                      Resource-man: Willem Zuidema

Members:    Antoon Ruygers              Mildred Goss              Zachariah Shuster  
                 Trude Soetendorp              Daniel Rossing              Peter Basch  
                 Ingmar Ström              Stig Wiebe              Bernt Sehlstedt  
                 Erik Nilsson              Krister Brandt              Ramar Ritov  
                 Lilian Hyatt              Cynthia Bronson

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Group D                      Chairman: Donald McEvoy                      Resource-man: Marc Tanenbaum

Members:    Birgit Jödahl              Andrej Wojtowicz              Torbjörn Borgegård  
                 Per Angvén              Inga Brölin              Ursula Leschke  
                 Ramar Ritov              Rother Sherrer              Gladys Wolff  
                 Kaj Engelhart              John Lundmark              Louise Sandberg  
                 Elizabeth Lichtenstein

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Group E                      Chairman: David Hyatt                      Resource-man: Bernard Dupuy

Members:    Marina Zuidema              Per Lichtenstein              Dora Heger  
                 Pierre Carreer              Ulf Söderlind              Mrs. Basch  
                 Susi Kühne              Erik Sandberg              Aron Katz  
                 Leonard Aries              Gerd Kvart              Gunnar Berg  
                 Naima Thankus



## Artikel 5: Vorstand, Geschäftsführung

Der Vorstand des ICCJ besteht aus dem Präsidenten, dem Vize-präsidenten, dem Schatzmeister und dem Generalsekretär. Der Vorstand wird von der ordentlichen Mitgliederversammlung aus den abgeordneten Repräsentanten für eine Zweijahresperiode gewählt, die bis zu den Neuwahlen in ihrem Amt bleiben.

Im Falle des Schatzmeisters und des Generalsekretärs ist eine Wiederwahl möglich.

Der Generalsekretär ist, in Beratung mit dem Präsidenten, für die Führung der täglichen Geschäfte des ICCJ verantwortlich.

## Artikel 6: Exekutiv-Komitee (Ausführender Ausschuß)

Der ICCJ wählt ein Exekutiv-Komitee für die Dauer von zwei Jahren, das gleich läuft mit der Amtszeit der Vorstände.

Dieses Komitee wird auf der jährlichen Mitgliederversammlung gewählt, und zwar aus den abgeordneten Repräsentanten seiner Mitgliedsorganisationen.

Das Exekutiv-Komitee wird wenigstens einmal jährlich tagen und ist verantwortlich für die allgemeine Angelegenheiten und Aktivitäten des ICCJ zwischen den Ratsversammlungen. Der Präsident ist normalerweise Vorsitzender des Exekutiv-Komitees. Das Exekutiv-Komitee ist befugt, von Fall zu Fall Unterkomitees zu bestimmen.

## Artikel 7: Ausgeschiedene Präsidenten

Ausgeschiedene Präsidenten sind berechtigt, Versammlungen des ICCJ und des Exekutiv-Komitees in beratender Funktion beizuwohnen.

## Artikel 8: Beobachter (Gäste)

Das Exekutiv-Komitee kann Repräsentanten internationaler Organisationen zur regelmäßigen Teilnahme als Beobachter an den Versammlungen des Exekutiv-Ausschusses oder des ICCJ selbst einladen. Solche Einladungen können durch den Exekutiv-Ausschuß oder den Präsidenten auch auf besondere Versammlungen ausgedehnt werden.

## Artikel 9: Finanzen

Die Einkünfte des ICCJ bestehen aus jährlichen Mitgliedsbeiträgen der Mitgliedsorganisationen und aus freiwilligen Beiträgen dieser Organisationen und aus anderen Quellen. Die Höhe des Mitgliedsbeitrages wird durch das Exekutiv-Komitee festgesetzt.

Alle Einkünfte sollen ausschließlich für die im Artikel 2 genannten Zwecke verwendet werden. Mitglieder sollen keinen Anteil zu den Einkünften haben und sollen in ihrer Eigenschaft als Mitglieder keinerlei finanzielle Vorteile daraus ziehen. Niemand soll von Ausgaben profitieren die den Zwecken der Organisation fremd sind, oder aus unverhältnismäßig hohen Rückzahlungen irgendwelcher Spesen Vorteile ziehen. Falls die Organisation aufgelöst oder ihre festgelegten Zwecke annulliert werden sollten, soll das gesamte Vermögen der Organisation, das über die geleisteten Kapitalbeiträge der Mitglieder oder den derzeitigen Wert anderer von den Mitgliedern beigesteuerten Vermögensanteile hinausgeht, einer wohltätigen Organisation oder Organisationen mit ähnlichen Zielen gemäß dem Beschluß der Mitglieder auf der Auflösungsversammlung übergeben werden.



## Artikel 10: Haushalt

Das Exekutiv-Komitee hat auf Antrag des Schatzmeisters jährliche Haushalte zu erstellen und zu genehmigen, beginnend mit dem 01. Juli eines jeden Kalenderjahres. der Haushalt hat für die Kosten des Sekretariats und anderer Aktivitäten vorzuzusorgen.

Das Exekutiv-Komitee hat vom Schatzmeister für das vergangene Finanzjahr einen geprüften Rechnungsbericht vorzulegen, der, wenn er anerkannt wird, durch den Schatzmeister zu unterzeichnen und durch den Präsidenten gegenzuzeichnen ist, und dem ICCJ und seiner jährlichen Generalversammlungen vorzulegen ist.

## Artikel 11: Entscheidungen

Entscheidungen werden mit einfacher Mehrheit der abgegebenen Stimmen gefaßt, soweit in der Sitzung nichts anderes bestimmt ist.

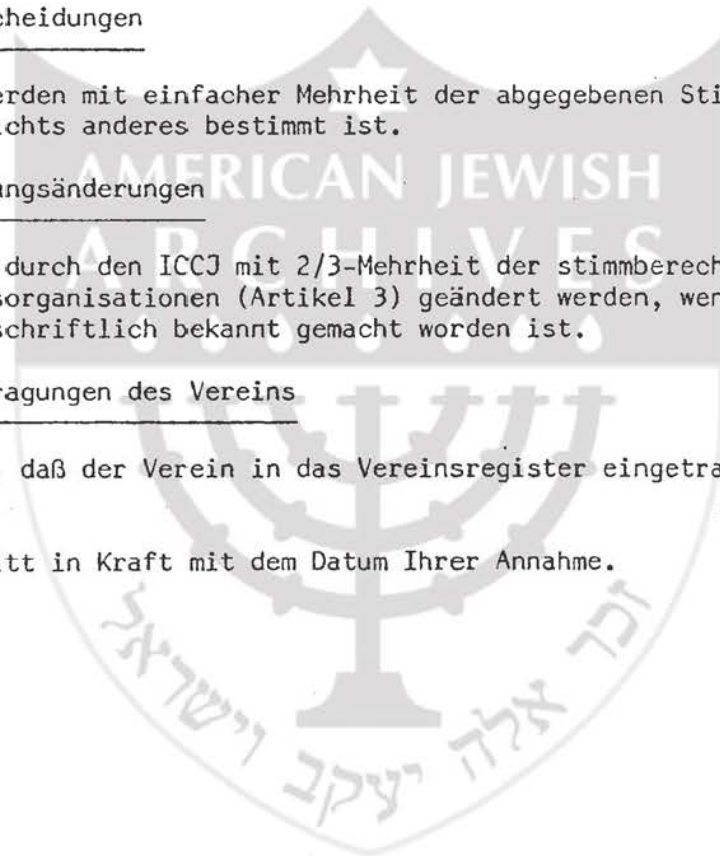
## Artikel 12: Satzungsänderungen

Die Satzung kann durch den ICCJ mit 2/3-Mehrheit der stimmberechtigten Repräsentanten der Vollmitgliedsorganisationen (Artikel 3) geändert werden, wenn jede vorgeschlagene Änderung vorher schriftlich bekannt gemacht worden ist.

## Artikel 13: Eintragungen des Vereins

Es wird bestimmt, daß der Verein in das Vereinsregister eingetragen werden soll.

Diese Satzung tritt in Kraft mit dem Datum Ihrer Annahme.



INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS  
AMITIE INTERNATIONALE JUDEO-CHRETIENNE  
INTERNATIONALER RAT DER CHRISTEN UND JUDEN

ICCC Postfach 305 D-6148 Heppenheim

To all Member organisations and Associate Member  
bodies of the International Council of Christians  
and Jews

Martin-Buber-Haus  
Werlestraße 2  
D-6148 Heppenheim  
Telephone (06252) 5041

Dresdner Bank, Heppenheim  
0223 277700 (BLZ 50880050)

Creditanstalt - Bankverein  
Vienna 66-01306

Dear Friends,

As from August 1 I have started my work as full-time General Secretary of the International Council of Christians and Jews, in the Martin-Buber-House in Heppenheim, Federal Republic of Germany

In this first letter I should like to thank all of you for the confidence which you have placed in me. We are all keenly aware of the magnitude of the task which lies ahead of us, especially in the present, now that the relations between Christians and Jews come more and more under strain for a number of divergent reasons. It is clear that we can only succeed in our task when we work together where we can. It is not my intention in this letter to unfold a plan for future activities. I have still to feel my way in order to be precise and concise in this matter. Some indications of our future course may be found in the minutes of the Annual Meeting, held in Sigtuna (Sweden) in June 1980, which will be sent to you in the course of next month.

One of our tasks is to build up a documentation regarding all that takes place in our field of interest and activities, in the various parts of the world. At this stage I should like to ask you to send everything that is circulated or published by your organisation, which deals which your activities or touches our common field of interest. PLEASE PUT THE ICCJ ON YOUR MAILING LIST !

In addition, I am specially interested in receiving material in the following areas:

1. Education :

Strategies and tactics regarding the presentation of Jews, Judaism and Israel in education in largely Christian societies, and the presentation of Christians and Christianity in Jewish education. I should be very grateful for receiving information on what has been done by your organisation or other institutions or persons in your country in the field of revision of text books of religion and history, of programs for teachers and youth leaders aimed at the development of methods to combat prejudice and false stereotypes regarding Jews and minorities in general. The colloquium held in conjunction with our next annual meeting which is planned to take place in Heppenheim in the week of 28 June 1981 (Please note the date!), will be devoted to these issues.

2. The Significance of the contemporary Renewal of Islam for Judaism and Christianity. I should be very grateful for receiving material with regard to what has been done by your organisation or in your country in the field of relations with Moslems (either bilateral or trilateral). If you are not sufficiently aware of what is going on in this area, please give me names and addresses of persons or institutions who are able to give me information about this matter .

OFFICERS

President: Dr. David Hyatt (USA)  
Treasurer: Kurt Pordes (Austria)  
General Secretary: Dr. J. (Coos) Schoneveld (Holland)  
Hon. Chairman: William W. Simpson (U.K.)

Vice-President: Jean-Paul David (France)  
Development Officer: Prof. Hermann Ebeling (Germany)  
Affiliated Member Organisations: please, turn over



3. New expressions of antisemitism or anti-Judaism in your country, and activities to counteract such phenomena.

4. Programs and activities which are conducted by your organisation in the field of human rights and protection of minorities.

It would be of great help to me and to our work, if you would be able to send me the material at your early convenience. As I am able to read material in Dutch, English, French, German and Hebrew, it would be helpful - but not absolutely necessary - if you could add a short summary in one of these languages to material written in any other language.

As you know, the ICCJ works through sub-committees in certain specific fields of interest. These committees have to be put together anew. I should be most grateful to you if you could mention names of persons whom you consider particularly qualified to serve on a sub-committee. These persons may not (yet) belong to the circles of those with whom you closely cooperate. We are looking for people who are experts in the fields for which the sub-committees are responsible.

There are sub-committees for:

- education
- religious and theological questions
- human rights
- youth work
- publicity and publications
- finances
- planning

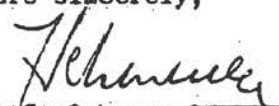
The Executive Committee which will meet in Vienna from 8 to 10 November 1980 will appoint then the members of these committees. We would be very grateful to you if you could submit names to the General Secretary by 1. October.

Finally, I am enclosing a copy of a paper, entitled "Postscript and Preface" which I read at a meeting of the Jerusalem Rainbow Group on occasion of my departure from Israel and the beginning of my new task in the Martin Buber House. I hope that it will be interest to you.

Hoping for a good and fruitful collaboration with you,

With warm greeting,

Yours sincerely,

  
Dr. J. Schoneveld  
General Secretary



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"POSTSCRIPT and PREFACE"

Talk given at the "Ladies' Evening" of the Jerusalem Rainbow Group on Wednesday  
4 June, 1980

by

Dr. J. (Coos) Schoneveld

I should like to begin by stating the important role which the Jerusalem Rainbow Group has played for me in the years that I have spent in Jerusalem. In the midst of the many tensions, contradictions and traumatic memories which are so clearly present in Jerusalem that nobody can remain unaffected by them, - was the Jerusalem Rainbow Group. Here we were able, as Jews and Christians, to meet and to give each other that mutual support which we so much needed to remain steadfast in this very complicated situation. We were united in the resolve to try to create genuine understanding among ourselves rather than be carried away by strife and isolation, and to try to spread among other circles this message and example of mutual acceptance, despite deep divisions, disappointments and wide gaps between different historical experiences. Although the Rainbow Group insisted on being an informal group - or rather, because of its informal character - it was able to give us a basis of support in the many vicissitudes of the situation. At least, I have experienced it in this way. The influence of the Rainbow experience went much further than the actual meetings. It is safe to say, that various attempts at understanding between Jews and Christians could be made, and various organizational structures for such understanding could be erected, because the Rainbow Group was there. The Israel Interfaith Committee, the Ecumenical Theological Research Fraternity in Israel, "Immanuel", etc., would be unthinkable without this Rainbow experience of mutual acceptance. We found here the freedom to express ourselves in the presence of people of different tradition and different convictions, about our differences and our common ground, in an atmosphere of serious and disciplined thinking. There was certainly a good deal of common ground: otherwise the experience would have been impossible. The crisis that we had in the Rainbow Group three years ago and which was extremely painful to all of us, had to do with this common ground. We had thought before that this common ground covered a larger area than it did in reality. It was a painful reminder that it was not the case. It had certainly a sobering effect on all of us, and we may have felt discouraged and embarrassed by what had happened.

The people who meet each other in the Rainbow Group and related circles have jokingly been called the "Interfaith Mafia" of Jerusalem. At the time of inter-group controversies in Israel, such as the one on the so-called "Anti-Missionary Law", this Mafia made itself felt and worked quite effectively to help resolve such controversies. Looking back on nearly 13 years in Jerusalem I want to say that the Rainbow Group has been a pillar of support for me in my work in Jerusalem and I wish to express my deep thanks to all of you.

It has been pointed out by members of the Rainbow Group and by those who are not members, even by those who are opposed to what the Rainbow Group stands for, that we as Rainbow are not at all representative and that, neither as Jews nor as Christians do we reflect what is going on in the world at large between Jews and Christians, or even what is going on in this country between Jews and Christians. We have been called an elitist group of some happy few, who somehow have been able to escape or circumvent the tensions between Jews and Christians, and can afford to be friendly and open to each other as Jews and Christians. There may be some truth in such remarks, but for me it does not detract in any way from the value which I have experienced with regard to the Rainbow.

Nevertheless, it may be good to be more clearly aware of the matters in which we are not representative: not necessarily because we feel that we should make an effort to become more representative. The Rainbow experience - if I may use this short-hand



was only possible because we were not representative. It we would have made the attempt at representative-ness we would not have existed for very long, because tensions would have become too high to bear.

It may be useful to list briefly the attitudes and tendencies which have not come to expression in the Rainbow Group, so that we become aware of the forces and influences which are at work outside our own circle as Rainbow Group.

On the Christian side I should like to mention the following factors. And I am sure that the list will not be exhaustive.

1. A Christian orthodoxy which is content with itself and does not feel the need to communicate with people of a different conviction.
2. Christian groups who feel the calling to be engaged in conversionist activities among Jews.
3. Christians who feel the need to enhance the witness of Christianity by pointing to alleged weaknesses and shortcomings of Judaism.
4. Christians with ingrained anti-Semitic attitudes.
5. Christians who extoll the State of Israel as the ingathering of the exiles but do not show any interest in what Jews really feel, think and experience, but see them only as playing a part in an essentially Christian drama.
6. Christians, especially Christian Arabs, who avoid real involvement with Jews due to the divisiveness of the Jewish-Arab conflict.
7. Christians who feel animosity and hostility towards Jews, because of the national and political implications of Jewish identity, in so far as this does not emerge from outright anti-Semitic feelings.

A similar list could be made of Jewish attitudes and tendencies which are not represented in the Rainbow Group:

1. Orthodox Jews who feel - like their Christian counterparts - not the slightest need for communication.
2. Jews who, because of the relations between Christians and Jews in past centuries, feel no desire to get into touch with Christians, but wish to be left alone.
3. Jews who are actively involved in anti-Christian activities and wish to curb any Christian influence as much as possible, because they see this as a threat.
4. Jews, especially from Islamic countries and those born in Israel, who never had anything to do with Christians and do not feel the need to get involved in contacts with them.

The list could be made much larger, but what I have said seems to be sufficient to underline our non-representativeness for the whole Jewish and Christian world. It is certainly valid to argue that any movement which seeks to bring about understanding between mutually hostile groups has to start on a small scale. Such was the case with the Ecumenical Movement within the churches. But it is important that such movement must have a clear idea on what basis to operate, or, in other words, it must be clear about what is the common ground on which Jews and Christians meet, and what is the bond which ties us together. It is not enough that we respect each other, that we have come to realize that each partner in the encounter has the right of self-definition. Of course, it is a ground rule of any true encounter and dialogue, that each respects the way the other defines himself, and that one does not try to define the other according to one's own concepts, so that he or she fits into one's own system. To recognize the other-ness of the other is a prerequisite for any meaningful encounter. The other can never be reduced to the self. We say that in the Rainbow Group we agree to disagree. But in order to be able to disagree there must be a common underlying ground, where we basically agree. As Jews and Christians we are disagreeing about something, but the fact that there is something about which we disagree is an indication of a common ground on which we - disagreeing - are standing.

As Jews and Christians we are not together in the Rainbow Group because we have decided that communities which were fighting in the past, should now become kind to each other. We are together not just to make an exercise in peaceful relations but because there is a bond which ties us together despite our deep disagreements and even in our deep disagreements.



I should like to make a feeble attempt to articulate tonight what is this agreement underneath our disagreements. This should serve as the postscript attached to my almost thirteen years of living in Jerusalem and the preface, the point of departure, for the new task that awaits me in the Martin Buber House in Heppenheim.

Common to us, Jews and Christians, is that we know that as human beings we live by the word of God. We live as Jews and Christians because God speaks to us. How does he speak to us? Here we encounter seemingly, a basic difference. For Jews the Word of God, par excellence, is the Torah given to Israel on Mount Sinai in the double form of the ~~Written~~ and the Oral Torah. The Word which God had spoken on Sinai, according to the Midrash, was echoed in seven voices, and the seven voices dispersed into seventy languages of the seventy nations in the world, and therefore nobody needs to be without the word of God, and every human being can therefore live by the word of God. For Christians the Word of God, par excellence, is Jesus Christ, the Word of God which became flesh, basar wa-dam in Jesus Christ. His Spirit was poured out on all flesh - as is indicated in the story of Pentecost in the Acts of the Apostles - so that each heard in his own tongue about the mighty works of God. Nobody needs to be without the word of God; every human being can therefore live by the word of God.

On the one hand there is the Torah, on the other hand Jesus Christ, both being claimed as the Word of God, par excellence. Are these not conflicting claims? Is disagreement not the last word here? Where is the underlying agreement? The disagreement is even exacerbated by the Christian claim that Jesus is the true Word, overruling the Torah, and that the Torah is only foreshadowing the final revelation of the word of God, and is bound to lose its ultimate validity in the presence of Jesus Christ. Here we have the replacement or substitution theology which has been so characteristic of Christian teaching throughout the ages and which, in fact, excludes any real, meaningful relationship with Judaism on an equal and dignified footing. If Jews are to be pitied because they have not yet seen the true light then this is the end to a real bond of mutual respect and acceptance.

As Christians who have really encountered Jews and Judaism and have seen something of the depth of the Jewish spiritual experience and who have seen the ultimate meaning which the Torah has for them, we are forced to rethink our theology of substitution and replacement, and to seek ways in which we can affirm the ultimate validity of Jewish faith and experience. The horrendous failure of Christianity with regard to the Jewish people throughout the ages and especially during the Holocaust, and the miraculous preservation of "Judaism despite Christianity" (to use the title under which the correspondence between Rosenstock and Rosenzweig has been published in English, ought to be for us "the finger of God" warning us to seek ways to come to terms with the existence and the meaning of the Jewish people, so that as Christians we can really affirm these.

How can we do this theologically, that is to say, remaining true to the revelation which we as Christians have received? I spoke of Jesus Christ as the Word of God. What is the content of the Word of God? What does God say to us in this Word. There have been many attempts to express this be-regel achat concisely within the time that one can stand on one leg. One of them is the verse of the prophet Micah (6:8): "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness and to walk humbly with your God?" This is the destination of man according to the full realization of man as the image of God.

I should now like to propose the thesis that the whole purpose of the Torah is to realize the image of God in the people of Israel and ultimately in the whole of the human race, so that the good is realized: doing justice, loving kindness, and walking humbly with God. That is the underlying meaning and motive power of the Halakhah: to produce such a human community. As a Christian who believes in Jesus Christ as the Word of God which had become flesh, basar wa-dam, I see in him the image of God already realized in his person, in his life, in his teaching, in his suffering and death. In a variation on the words of Micah: God has showed us, men and women in Jesus Christ what is good: in him God has shown us what is doing justice, what is loving kindness, and what is walking humbly with God. When I read the gospels it is this which emerges from the picture drawn of Jesus.



As Word of God in the flesh, as basar wa-dam, as the realized image of God, Jesus is at the same time - as flesh, as basar wa-dam - extremely vulnerable. God in his speaking to human beings, exposes himself to the forces of evil. He accepts that his word, his call to human beings to do justice, to love kindness (hesed), to walk humbly with God, is put to the most severe test. He accepts that Jesus, the One who has properly responded to his call, so that he completely embodied the Word of God, is exposed to the forces of sin, death and destruction. What is the outcome of this test? It is the Resurrection. The resurrection of Jesus Christ means, that the image of God cannot be destroyed: it gives the certainty that the path of the Torah is the right path, that the word of God which requires us to do justice, to love kindness and to walk humbly with our God can be trusted and discloses a future for us and is a source of hope. Faith in Jesus Christ means accepting this Word, taking seriously the fact that the image of God cannot be destroyed, not in any fellow-man or woman, and therefore I am required to come to his or her defense when his or her human dignity is threatened. But also, that the image of God cannot be destroyed in myself, so that I do not despair of myself, when I find forces of sin and evil working in myself, so that I take my sins and deficiency not too seriously.

What does this mean with regard to the Jewish people? Jesus did not abolish the Torah, but he is the one human being who fulfilled the deepest intention of the Torah. As a Jew, as teacher of the Torah, even as the embodiment of the Torah he was resurrected. What else can this mean than that the Torah remains valid, that the Jewish people remains God's beloved people, that by resurrecting Jesus, God affirms his promises to the people of Israel as well as his commandments to Israel. Nowhere in the New Testament is it stated that by believing in Jesus Christ Jews would be exempted from observing the mitzvot. I think that the very term "exemption" is against the whole spirit of the Torah.

Observing the mitzvot means taking upon oneself the yoke of the kingdom of heaven, going in the direction of the full realization of the image of God in human society. Believing in Christ, participating in the story of the One Man in whom the image of God was realized, and living in the conviction that the image of God can never be destroyed - despite the deepest valleys of death - is going also in the direction of the full realization of the image of God in human society and human history. As Christians we cannot claim that we are closer to the target than the Jews, we are both on the way. When a Christian says "Christ", the Jew says "Torah". The Christian is inspired by the story of the Cross and Resurrection, the Jew is inspired by the gift of the Torah, which is the clearest proof that God has not given up on humanity but considers the human person dignified and adequate to take upon himself the yoke of the kingdom of heaven, even if human beings seem to offer very little ground for God's confidence in them.

To use another image, that of the way or the path. God is going a way with humanity, beginning with Abraham: the Derekh Adonay of Genesis 18, which will come to its fulfillment in the kingdom of God, when in mankind the image of God will be realized. There are at least two gates, two openings to this way of the Lord. The one is the Torah, the Mitzvah, the other is Jesus Christ.

It seems difficult to admit for Jews and Christians - but I think more for Christians than for Jews - that the gate through which they have been coming on the way of the Lord may not be the only gate. The experience of the grace of being placed on the way of the Lord, is so overwhelming and great that this experience fills the whole horizon for a person, so that nothing can be compared with this, subjectively. But does one community really have exclusivity and universality for its own experience of God's grace?

I do not expect all Jews or Christians to agree with my views. I know that there is much exclusivism in both Judaism and Christianity, and that many of either group claim to possess the truth. I should like to go out from the conviction of Franz Rosenzweig, that the ultimate truth - which is none other than the love of God for us - encompasses and possesses us and that we each in our own way are called to respond to this truth, and are allowed to take part in the truth, and to realize our share in the truth in our own lives. It is therefore a privilege for me to serve in an organization where Jews and Christians are working together on an equal footing. Jews and Christians

each in their own way, against the background of their own tradition and history, are coming together to work on that which unites them: the calling to recognize and appreciate the image of God in each human being, in each human group. It will be our task as Jews and Christians who work together to learn to appreciate and know each other, to overcome the hatred and estrangement of the past, so that we can walk together; following our common calling to go on the Derekh Adonay, each drinking from our own source: which is for the Jews the Torah and for Christians Jesus Christ.

\* \* \* \* \*





1 December, 1979, in a voluntary capacity, before he will start his work on a full-time basis in Heppenheim, as from 1 August, 1980, after having moved from Israel to Germany in the summer of that year.

The I.C.C.J. will hold its annual colloquium and general meeting from 15-20 June, 1980 in Sweden (in the ancient town of Sigtuna between Uppsala and Stockholm) when the theme: "Faith after Auschwitz - the Impact of the Holocaust on Faith and Theology" will be discussed. From August 17-25, 1980 the I.C.C.J. will organize an international Youth conference in Israel on the subject: "Israel in Jewish-Christian relations". Plans for the future include:

- a comprehensive study project between member organizations on: "Jews and Christians facing Islam today",
- revision of textbooks with regard to the presentation of Jews and Judaism in education,
- International seminars in and around Martin Buber House in Heppenheim,
- international exchange of information on recent forms of antisemitism and other instances of group discrimination and prejudice and on methods of combating such phenomena.
- initiating encounters between representatives of Judaism and non-Western Christianity, (e.g. Orthodox Christianity as well as African and Asian Christianity).

Address of the I.C.C.J.: Martin Buber House,  
Werlèstrasse 2,  
D-6148 Heppenheim,  
FEDERAL REPUBLIC OF GERMANY. (Tel. (06252) 5041.

(Until the end of June, 1980, the address of the General Secretary):

Dr. J. (Coos) Schoneveld,  
P.O.B. 249,  
Jerusalem,  
ISRAEL. Tel. (office) 718308  
(home) 416908.

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# INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

ICCJ Werléstraße 2 D-6148 Heppenheim

Martin-Buber-Haus  
Werléstraße 2  
D-6148 Heppenheim  
Telephone (06252) 5041

Dresdner Bank, Heppenheim  
0223277700 (BLZ 50880050)

Creditanstalt Bankverein  
Vienna 66-01 306

## PRESS RELEASE.

The International Council of Christians and Jews - an association of organizations in 16 different countries established to promote understanding and co-operation between Christians and Jews - has appointed as its first full-time general secretary, - as from 1 August 1980, the Revd. Dr. J. (Coos) Schoneveld, Jerusalem, presently theological adviser in Jerusalem to the Netherlands Reformed Church, executive secretary of the Ecumenical Theological Research Fraternity in Israel; editor of "Immanuel - a Bulletin of Religious Thought and Research in Israel"; secretary of the Jerusalem Rainbow Group and author of: "The Bible in Israeli Education - a Study of Approaches to the Hebrew Bible and its Teaching in Israeli Educational Literature".

The I.C.C.J. was established in 1974, growing out of a more loosely organized "International Consultative Committee of Organizations for Christian-Jewish Co-operation". Among its member organizations are the "National Conference of Christians and Jews" in the USA, "The Council of Christians and Jews" in Great Britain, the "Amitié Judéo-Chrétienne" in France, the "Deutscher Koordinierungsrat der Gesellschaften für Christlich-Jüdische Zusammenarbeit" in Germany, the "Aktion gegen den Antisemitismus" in Austria, and the "Israel Inter-Faith Committee" in Israel. There are further member organizations in Belgium, the Netherlands, Luxembourg, Switzerland, Italy, Spain, Canada and Brazil. Since the summer of 1979 two additional organizations, in Venezuela and Sweden, have joined the I.C.C.J.

In 1979 the I.C.C.J. moved its headquarters from London to Heppenheim in the Federal Republic of Germany, to the house which had been the residence of the Jewish philosopher, Martin Buber from 1916-1938, who had contributed so much to a better understanding between Jews and Christians. This house had been declared an historical monument by the German authorities and was made available to the I.C.C.J. to serve as its headquarters.

Until the end of 1978 the Revd William W. Simpson had served the I.C.C.J. in a voluntary capacity, when he was succeeded by Dr. Franz von Hammerstein, who had just concluded a term of service as secretary to the World Council of Churches' Consultation on the Church and the Jewish People and was then appointed Director of the Evangelische Akademie in Berlin. Through the generosity of the Protestant Church of Hessen-Nassau in Germany it became possible to appoint a full-time general secretary to the I.C.C.J. The appointment of Dr. Schoneveld was made at the Executive Meeting of the I.C.C.J., held in Heppenheim from 25-30 November, 1979. As Dr. von Hammerstein is unable to carry on as general secretary for health reasons, Dr. Schoneveld will already hold this office as from

## Member Organisations:

AUSTRIA: Aktion gegen den Antisemitismus  
in Österreich  
BELGIUM: Institutum Judaicum  
BRAZIL: Conselho de Fraternidade  
Cristão-Judaica  
CANADA: Council of Christians and Jews  
FRANCE: Amitié Judéo-Chrétienne  
GERMANY: Deutscher Koordinierungsrat  
der Gesellschaften für  
Christlich-Jüdische  
Zusammenarbeit  
HOLLAND: Het Leerhuis

ISRAEL: Israel Inter-Faith Committee  
ITALY: Amicizia Ebraico-Cristiana  
di Firenze  
LUXEMBOURG: Comité Interconfessionnel  
Luxembourgeois  
SPAIN: Centro de Estudios Judeo-Cristianos  
SWITZERLAND: Christlich-Jüdische  
Arbeitsgemeinschaft in der  
Schweiz  
U.K.: The Council of Christians and Jews  
U.S.A.: National Conference of Christians  
and Jews

President: Dr. David Hyatt (U.S.A.)  
Vice-President: Jean-Paul David (France)  
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Draft Programme

COLLOQUIUM AND ANNUAL MEETING OF THE  
INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS  
Heppenheim 28 Juni - 3 July 1981

COLLOQUIUM - 28-30 Juni 1981

Theme: The Presentation of Judaism and the Jewish People in Education  
- in the light of the Jewish-Christian encounter of the last  
decades -

(A suitable title must still be found!)

Sunday 28 June 1981 - Opening of the Colloquium

- 16.30 Reception in the Garden of the Martin Buber House  
(in case of bad weather in the Martin Buber School)
- 18.00 Press conference (with representatives of news papers, religious  
and educational press, radio and t.v.)
- 19.00 Dinner in Hotel "Halber Mond" with invited guests and the  
participants in the Colloquium.

Among persons to be invited as guests of honour: the Minister  
of Culture of Hessen, Mr. Krollmann, the Landrat of Kreis  
Bergstraße, Dr. L. Bergmann, the Mayor of Heppenheim, Mr.  
Kunz, The president of the Zentralrat der Deutschen Juden,  
Mr. Nachmann, the President of the Church of Hessen and Nassau,  
Dr. Hild, one of the (arch)bishops of Germany.

Words of greeting by Dr. David Hyatt, and one or more of the  
guests of honour.

Key note address by a well-known personality (Willy Brandt?)

Musical performance (in cooperation with the Kulturkreis of  
Heppenheim).

Monday 29 June 1981

- 09.00 General Lecture on: The Presentation of Judaism and the Jewish  
People in Education - Retrospect and Prospect  
Suggested speaker: Prof. John Pawlikowski, Chicago; or  
Dr. Eugene Fisher (Secretariat for Catholic-Jewish Relations  
of the National Conference of Catholic Bishops in the USA,  
Washington)
- 10.00 Breaking up in Workshops led by experts in the various fields  
of interests. Suggested workshops on:
1. On the presentation of the Pharisees in Education - How to  
present an objective pictures of the Pharisees as the New  
Testament as normative holy scripture seems to give a not  
so fair and objective picture?
  2. How to deal with the issue of "the Jews and the Crucifixion"  
in Education. Does the New Testament give an historically  
reliable picture? If not, how to deal with ~~this fact~~ educational-  
ly, didactically and hermeneutically?
  3. The presentation of Jewish history after the destruction of  
the Second Temple in Education. Is Jewish history a history  
of suffering? The danger of presenting Jewish history one-  
sidedly as such. How to present Christian anti-Judaism  
throughout history?

4. The presentation of the Holocaust in Education. Ways and Pitfalls, both in Jewish and non-Jewish education. How does one effectively combat prejudice in a class room and how does one present the story of massive human destruction to younger children?
5. How to present the relation between "Old" and "New" Testament between the Jewish and the Christian understandings of the Covenant, between the Jewish and the Christian festivals.
6. The presentation of Christianity in Jewish education both in Israel and the Diaspora.
7. Perhaps there is also room for addressing the question of the presentation of Islam in both Jewish and Christian education.

Each workshop should be led, as far as possible, by a Jewish and a Christian expert in the field of interest.

- 12.30 Luncheon at Hotel "Halber Mond". Short addresses by Dr. Carl Otto Lenz and Mr. Nachmann.
- 14.00 - 16.00 Free time
- 16.00 Continuation of the Work shops
- 18.30 Dinner in "Halber Mond"
- 20.00 Exhibition of didactic materials for the presentation of Judaism and the Jewish people in education. Showings of audiovisual programs, such as "Living Judaism" brought out by The Council of Christians and Jews in Great Britain (in the Martin Buber School)

#### Tuesday 29 June 1981

- 09.00 General Lecture on: From Theory to Praxis - Consideration of the Educational processes which come into play when new insights in the relationship between Jews and Christians are to be translated from theory to didactical praxis.  
Speaker should be an educational expert with practical experience in the presentation of Judaism and the Jewish people in education. Suggestions are most welcome.
- 10.00 Continuation of the workshops
- 12.30 Lunch at "Halber Mond": Short address by a leading member of the DKR.
- 14.00 - 16.00 Free time (From 15.30-16.00 Refreshments in "Halber Mond")
- 16.00 Sharing of the results of the Workshops in plenary session
- 18.00 Dinner in Hotel "Halber Mond" (in "Halber Mond")
- 20.00 Panel Discussion on questions raised in the work shops (in "Halber Mond")
- 21.30 Summing-up of the Symposium.

Refreshments to be served in the place where the work shops are to be held: Martin Buber House, Martin Buber School

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ANNUAL MEETING - 1-3 July 1981

Wednesday 1 July 1981

- 09.00 Start of the Annual Meeting (in Martin Buber School)  
12.00 Lunch  
13.30 Bustour to Heildelberg and Worms. Return to Heppenheim 18.00.  
18.30 Dinner  
20.00 Light cultural evening with the inhabitants of Heppenheim who are celebrating their yearly "Weinfest" in the week of the ICCJ Symposium and Annual Meeting. To be arranged in consultation with the municipality of Heppenheim and the Kulturkreis.

Thursday 2 July 1981

Continuation of the Annual Meeting

Friday 3 July 1981

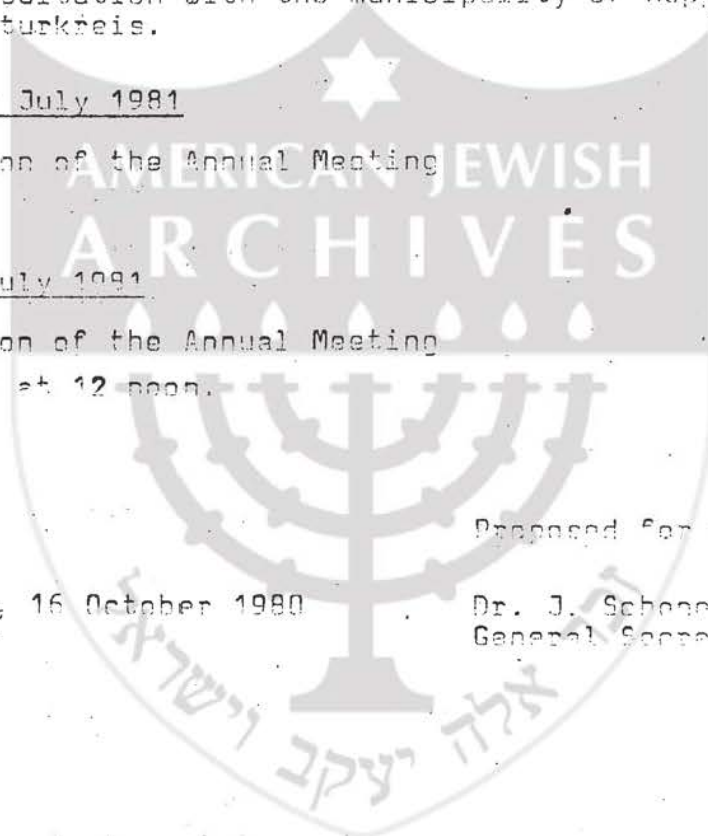
Continuation of the Annual Meeting

Concluding at 12 noon.

Heppenheim, 16 October 1980

Proposed for further discussion by

Dr. J. Schoenwald  
General Secretary



[end]

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Sollentuna, March 24, 1981

To the participants of the ICCJ Colloquium  
"Sigtuna 1980" - and some other friends.

Dear Friends,

Under November 1980 we sent out 6 lectures to you from the Colloquium in Sigtuna during the marvellous midsummerweek last year. We hope you have received them in good order. If that should not be so, please, write to Arie Lems and we shall correct any faultinesses.

Now we have the pleasure of sending you the remaining 3 lectures and a biography.

Most of the 9 lectures are now free for publication, som of them under certain conditions. Also about freeing for publication and the conditions of that you will find under this cover.

Only the lectures of prof. Shemaryahu Talmon and rabbi Marc Tanenbaum are at this moment not free for publication yet. If you should intend to publish their lectures, please, get in touch with them directly.

As we already could tell you in our letter of Nov. 21, 1980, we are prepairing an album about the Colloquium we had together. It is now nearly ready and we are very grateful to those who sent us pictures and articles in newspapers and other publishings.

If you should have any more pictures and articles we should only be too happy receiving them. If it should give you any costs, we are more than willing to repay those costs to you.

We really hope seeing you again in Heppenheim this summer at the ICCJ-Colloquium 1981 and we intend to bring the album there, so you can see and taste the atmosphere as it was that nice time we had together in Sigtuna.

Warmest regards,

Yours



Arie Lems  
Secr.

P.S. The snow is disappearing now and we hope spring is not too far away anymore.

Encl.: Conditions for the lectures beeing free for publication.  
Bibliography  
3 remaining lectures from "Sigtuna 1980".

Sekretariat:

Stiftsadjunkt Arie Lems  
Tidkumes väg 8  
19176 Sollentuna  
tel. 08/754 24 89

Postgiro:

441 10 55 - 9

Bank:

Svenska Handelsbanken  
kontonr. 6197-225 909 502

CORRECTIONS to be made before publishing the lectures, held at the Colloquium of the ICCJ, June 15 - 18, 1980 at Lekmannaskolan, Sigtuna, Sweden.

Lecture nr. 1, given by Prof. Eberhard Bethge, Bonn: Free for publication under following conditions:

1. It has to be mentioned that a more detailed article was published entitled: "Dietrich Bonhoeffer und die Juden" in an anthology: "Konsequenzen. Dietrich Bonhoeffers Kirchenverständnis heute". Herausgeber Ernst Feil und Ilse Tödt, Christian Kaiser Verlag, München 1980, Pages 171 - 214.
2. Corrections to be made in the reproduction of the lecture we sent you:

<u>Page</u>	<u>Line</u>	<u>Was written:</u>	<u>Should be:</u>
1	9	passed	posed
1	31	this ? Bonhoeffer	this: Bonhoeffer
2	1	meant	means
2	20	hostory	history
3	3	die	did
3	12	Those	Some of those
4	20	regarding	regaining
5	14	Kirchen	Kirche
6	30	peper	paper
8	6	paper	article
8	34	vocationally	professionally
9	4	vividly	vividly
9	16	these	there
9	30	?	:
9	31	These	There
10	15	with	to assume that with
10	16	horizon, and which in the	horizon in the
10	20	vrey	very
10	26	then ever to change	then to change
11	33	(The	The
12	17	greek	Greek
16	26	Clement	Clemen

Lecture nr. 2, given by Father John Pawlikowski, Chicago: Free for publication, no conditions.

Lecture nr. 3, given by Rabbi Dr. Albert H. Friedlander, London: Free for publication, no conditions.

Lecture nr. 4, given by Prof. Shemaryahu Talmon, Jerusalem: Not free for publication yet.

Lecture nr. 5, given by Drs. Willem Zuidema, Hilversum: Free for publication under following conditions:

Corrections to be made in the reproduction of the lecture we sent you:

<u>Page</u>	<u>Line</u>	<u>Was written:</u>	<u>Should be:</u>
3	30	oiece	piece
4	12	"sjoah" - tragedy and churban-	"shoah" - tragedy and "churban" -
6	13	times.	times".
8	1	Akida	Aqeda
11	23	What is ..... meaning?	<u>What is ..... meaning?</u>
12	26	Akedah	Aqeda
14	19	simular	similar
14	23	Akedah-model.	Aqeda-model.
15	7	death because	death, because

Cont.  
=====



Continuation Corrections:

Lecture nr. 6, given by Prof. Luc Dequeker, Louvain: Free for publication under following conditions:

1. At the title-page is to be added under University: (Catholic University of Leuven)
2. Corrections to be made in the reproduction of the lecture we sent you:

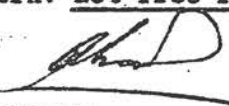
<u>Page</u>	<u>Line</u>	<u>Was written:</u>	<u>Should be:</u>
1	21	promultated	promulgated
1	31	dialigue	dialogue
1	32	combination.	combination,
2	5	replaced,	replaced, substituted
2	6	This doctrine ..... /substitution.	This sentence to be cancelled
2	14	BEA, II populo	BEA, Il populo
2	24	shadows	shaddows
3	6	There again I refer	Here again I must refer
3	9	Stones reveal	Stones to Further Jewish-Christian Relations. The amendments reveal
3	12	talk this afternoon is	talk is
4	3	Septuagin-version	Septuagint-version
4	18	contract	contrast
4	21-22	(Jeremiah .... nature.)	Jeremiah ..... nature. This sentence should make new line.
4	32	- that you have before you	- Please, cancel that sentence.
4	34	to our existential	to an existential
4	35	to our occaolemic nor	to an accademic nor
6	19	neum YHWH. The	From The a new line.
6	21 and 25	not withstanding	notwithstanding
6	31	(lo ka-berit ... abotam).	this parenthesis to be cancelled.
7	5	des Gottesverhältnis	das Gottesverhältnis
7	11	Charkter	Charakter
7	12	Gehorsampflcht	Gehorsampflcht
7	13	Gehorsamsbedürfnis	Gehorsamsbedürfnis
7	25	covenant,	covenant, but to what happened to the covenant God made with the forefathers: it was
7	35	after greek text = )	) should not be there
8	16	apostles who	apostles, who
8	17	faces to Moses who	faces, to Moses, who
8	36	this point	the point
9	2	Kippuz-	Kippur-
9	12	religion as well	religion, as well
9	16	Bible given	Bible, given
9	22	Faith after Auschwitz	Faith after Auschwitz
9	27 and 28	filfilment oft he Law:	fulfilment of the Law;
10	11	shy	dy
10	14	not i an	not in an
10	16	that suffering	the suffering

Lecture nr. 7, given by Prof. Heinz Kremers, Duisburg: Free for publication, no conditions.

Lecture nr. 8, given by Father Bernard Dupuy, Paris: Free for publication, no conditions.

Lecture nr. 9, given by Rabbi Marc Tanenbaum, New York: Not free for publication yet.

Sollentuna, March 22, 1981,

  
Arie Lens  
Secretary



THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

and

SAMARBETSRÅDET FÖR JUDAR OCH KRISTNA

International Colloquium on "FAITH AFTER AUSCHWITZ" --  
The Impact of the Holocaust on Faith and Theology in Judaism and Christianity  
in Sigtuna, Sweden, June 15 - 18, 1980.

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- A. Publications and books written by the lecturers at the Colloquium.  
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"AUSCHWITZ - FOUNDATIONAL CHALLENGE TO CATHOLIC THEOLOGY"

Reproduction of a lecture by

FATHER JOHN T PAWLIKOWSKI

Professor at the University of Chicago  
Catholic Theological Union,

AMERICAN JEWISH  
ARCHIVES  
held at the ICCJ Colloquium

"Faith after Auschwitz"

The impact of the Holocaust on Faith and Theology in Judaism and Christianity

in Sigtuna, Sweden,  
June 16. 1980.

Lecture Series no. 2.

NOT FOR PUBLICATION

SAMARBETSRÅDET FÖR JUDAR OCH KRISTNA  
STOCKHOLM, SWEDEN.



Catholic theological literature in the post Auschwitz era has not yet taken the Holocaust with great seriousness. This is an unfortunate and ultimately indicating situation. It holds even for such a country as Germany which has been one of the cradles of contemporary Catholic theological reflection. With few exceptions, as Professor Eva Fleischner has noted, Catholic theologians have done little or no wrestling with the implications of Auschwitz for theological construction within Catholicism.<sup>1</sup> A few scholars such as Hans Kung<sup>2</sup> have shown admirable sensitivity to Christian-Jewish relations and to the Holocaust in particular in their writings. But this sensitivity has remained rather isolated, exercising virtually no impact on the main body of their theology. Hence this brief presentation does not aim to provide a survey of current Catholic thinking on Auschwitz. Rather it represents a personal statement of one Catholic theologian's vision of the issues that emerge for Catholicism from an in-depth confrontation with the Holocaust experience. It is a confrontation, let me add, which no authentic Catholic theology can avoid. In addition to the personal statement some reference will be made to Catholic scholars such as Rosemary Ruether, Gregory Baum and Gordon Zahn who have addressed aspects of the Auschwitz reality.

Before considering some specific theological questions, it would be useful to articulate the interpretive framework within which I view the Holocaust. I have been persuaded by scholars such as Uriel Tal that the Holocaust<sup>0</sup> represents something more than merely

the final, most gruesome sequel in the long history of Christian anti-Semitism. This is in no way meant to deny the central role which the anti-Semitic tradition played in wide public acceptance of the Nazi Final Solution. There remains little doubt in my mind that classical Christian anti-Semitism served as an indispensable seedbed for Nazism. But the Holocaust also, and perhaps most importantly, represented the attempt to create a "new person". And this was undertaken in an atmosphere in which the new technology combined with bureaucratic efficiency and the growing collapse of traditional biblical and authoritative religious morality made possible the virtually unlimited and morally unchallenged use of power to reshape human society and even the human person. Auschwitz truly opened up a new era in human possibility.

Within this perspective the first, and in many ways, the most fundamental reality posed by a study of the Holocaust is how do we deal with the human community's new sense of freedom. The Nazis had correctly assessed modern human experience in at least one respect. They rightly understood that profound changes were taking place in human consciousness. Under the impact of the new science and technology, humankind was beginning to undergo a kind of Prometheus Unbound experience on a mass scale. People now began to become aware of a deeper sense of dignity and autonomy than most of Catholic theology had previously recognized. Divine punishment, hell, the wrath of God, divine providence--concepts such as these which had exercised a profound hold on people since



biblical times were waning their influence.

This fundamental perceptual change signals a new challenge to all theological interpretation, whether Catholic or Jewish. While an adequate response will prove difficult for both faith communities, the task will in many ways prove harder for Catholics. Jews can call upon some traditional themes in their religious literature such as a notion of salvation as an incomplete process still taking place within the confines of history, of the human person as co-creator of the universe and of the sense of humanity's independence from God most dramatically conveyed in Job's "wrestling" with God. These notions have largely disappeared from the average Catholic's understanding of the God-human relationship.

The task for Catholic theology will be to find a way to affirm the new sense of human freedom that is continuing to dawn while at the same time suggesting constructive outlets for its expression. It cannot simply deny the reality of this freedom, an approach that still unfortunately dominates sectors of Catholicism. A significant alteration in our understanding of the God-human person relationship is called for in the light of Auschwitz.

Yet the new sense of human liberation to which the Holocaust formed a destructive response cannot be endorsed naively by contemporary Catholic theology. Post-Holocaust Catholic theology needs to begin to articulate an understanding of God and religion which will prevent the newly discovered creative powers of the human person from being transformed into the destructive force



we have seen exposed in all its ugliness in the Holocaust. It must begin grappling with a pervasive condition of twentieth century humanity, a period in which, as the philosopher Hans Jonas has poignantly described, "...we shiver in the nakedness of a nihilism in which near-omnipotence is paired with near emptiness, greatest capacity with knowing least what for."<sup>3</sup>

The post-Auschwitz God-human person relationship will have to be one in which there is a clear recognition of God's utter and inescapable dependence upon the human community in the process of salvation. The God whom we used to invoke through our prayers to intervene and correct the ills of the world died in the ashes of the Holocaust. People began wars, people began Holocaust, people must stop them. God will not intervene to stop such perversions of true human freedom. Auschwitz has taught us that God will not, perhaps even cannot, effect the full redemption of that part of his being which he has generously shared with humankind unless people assume their appointed role of co-creators.

But for the human community to assume this co-creatorship role without falling into the practice of destructiveness that dominated Nazism there is need for present-day theology to articulate a notion of transcendence which can counterbalance this potential for such destructiveness. Any theology that fails to grapple seriously with this phenomenon of destructiveness--the underside of human freedom--will ultimately fall on hard ground. A theology will have to be built that can truly guide this growing sense of

human freedom and power and prevent its misuse for purposes of dominance and false universality.

Theology alone will not be able, however, to open up this newly required sense of transcendence. It will have to emerge from experiments in religious experience; it will require a new appreciation of religious symbolism. People once more will need to sense a contact with a personal power beyond themselves, a power that heals the destructive tendencies still lurking within humanity. For the newly liberated person to be able to work consistently towards the creation of a just, humane and sustainable society he/she must begin to sense that there exists a judgment upon human endeavor that goes beyond mere human judgment. The old sense of judgment rooted in a notion of divine punishment will no longer work. The modern experience of the human community is that the worst atrocities can be perpetrated with apparent impunity. The only norm that can finally curb such atrocities is one rooted in an experience of love and unity beyond the narrow dimensions of this earth. Concomitantly there must develop a realization that actions such as those which shaped the Holocaust ultimately block the attainment of such love and unity. This understanding must become a deeply felt perception of the human community and not simply a theological idea.

While it is important to stress the God-problem facing Catholic theology after Auschwitz, it is not only a God-problem. Blaming God for the horrors of Nazism is in many ways a "cop out". To



accuse only God is to engage in blatant escapism. Is not an equally fundamental challenge of the Holocaust the question whether we are any longer entitled to speak positively and constructively about the dignity of the human person. Elie Wiesel made reference to this problem at a symposium on the Holocaust. After reading his paper, Wiesel was bitterly attacked by a young Jewish scholar who finally demanded of him, "Wiesel, after six million Jewish deaths, after Belsen and Dachau and Auschwitz, how can you ask us to believe in God? How can you or anyone believe in God?" To this challenge Wiesel responded, "The question, my friend, is not how can I believe in God. The question after the Holocaust is, how can I believe in man?"

A Catholic theology that aims for the authenticity in the light of the Holocaust cannot avoid this question. Is it still possible, how is it still possible to speak of the human person in positive terms? The Holocaust has shattered much of the grandeur accorded the human person by both liberal rationalism and marxist humanism. Hence one of the primary theological tasks after Auschwitz will be the rebuilding of a hopeful image of the human person. I think it is possible to rebuild such an image, and so ultimately does Wiesel. But it will involve a careful and painful process with a clear willingness to make theological and practical provision for the evil powers that continue to exist in the human psyche. No theology today can easily assume a positive image of the human person. Such an image can be legitimately reborn only if it has

emerged from a profound and honest confrontation with the forces of destruction that showed their ugly face in the Nazi leadership. For the Holocaust was not the creation of raving idiots. This point must be consistently maintained. It managed to seduce many of the best minds in the society of its day into its formulation and development. And it depended in part at least on philosophies that were the product of thinkers many still look upon as giants in the tradition of Western liberal thought. Rebuilding a hopeful image of the human person after Auschwitz is a preliminary step in theological construction that no serious Christian can by-pass in the post-Auschwitz.

In the area of hope the post-Holocaust church will also need to face the question raised several years ago by the Catholic philosopher Frederick Heer. For him, Catholicism's failure to adequately confront Auschwitz is symptomatic of how Catholicism has reacted to all other threats, especially to war and the possibility of a nuclear holocaust. The problem, he feels, is rooted in the church's withdrawal from history. He writes:

The withdrawal of the church from history has created that specifically Christian and ecclesiastical irresponsibility towards the world, the Jew, the other person, even the Christian himself, considered as a human being--which was the ultimate cause of past catastrophes and may be the cause of a final catastrophe in the future. 4

This fatalistic tendency which Heer attributes in the main to the dominance of the "Augustinian principle" in Western Christian



thought which views the world essentially under the category of sin led to Auschwitz, and it retains the potential to bring about a nuclear holocaust in the future unless the sense of despair about the world is seriously undercut. The only cure for this centuries-long moral cancer in Catholicism, according to Heer, is for the church to liberate itself from the dominance of the "Augustinian principle" and return to the Jewish roots of Jesus' own piety, to the original vision of the Hebrew Scriptures in which the human person felt the call to be both God's creature and his responsible moral partner in governing the world.

Another crucial theological question before the Christianity after the Holocaust is that of the very definition and understanding of the church itself. Auschwitz has terminally undercut any possibility of retaining an ecclesiology which looks upon the church as a wholly complete and perfect institution existing essentially apart from human history. The only model of the church that can lay any claim to validity in the post-Holocaust era is one that emphasizes it as a community of men and women significantly bound to the flow of history. As a result of its experience through Christ of the love and healing of the transcendent God, this earthly-rooted community called church maintains a continual struggle to fully exercise its burden of co-creatorship. This it does in concert with non-Christians as all of humanity moves along the road to the realization of that peace with justice that stands at the center of the ultimate salvation of humankind.

Ecclesiology, let me add, is key in my perspective to the full understanding of the long-standing and often heated debate about Pope Pius XII and the Holocaust. Historians and popular writers, both Jewish and Christians, have debated at length the morality of his handling of the extermination of the Jews of Europe.

Could he have done more by strong, public opposition? To some extent this issue may never be answered satisfactorily. For how does one accurately assess the impact of what might have been.

Over and above any personal evaluation of the moral quality of Pius XII's stance--and I have not suggesting this evaluation process should cease--it is important for Christian ethics to explore the theological framework that conditioned his mentality and guided his decision-making during this critical period in human and in church history. Professor Nora Levin has grasped an important dimension of Pius' approach in this regard. She writes in her volume THE HOLOCAUST that

In the years of fateful concern to European Jews this institution (i.e. the Vatican) was entrusted to a man who undoubtedly believed he was being scrupulously neutral in his appraisal of world-shattering events but who, admittedly, believed that National Socialism was a lesser evil than Communism. In this context alone, could Jews be viewed other than as unfortunate expendables? After all, it was the Nazis, not the Bolsheviks, who were destroying them. 5

In line with Professor Levin's analysis it is becoming clear that Pius XII's ecclesiology was one that primarily defined the church in terms of Mass and the sacraments, the vital ingredients for



authentic human salvation. Hence their continued availability through the church's institutional survival became paramount no matter what the cost in non-Catholic lives might have to be. As one Vatican spokes-person put the matter, we can conclude a concordat with the Nazis but not with Moscow. Let us, however, be clear on one point. This ecclesiology did not directly intend to be callous with respect to the rights and very existence of non-Catholics. Rather it so envisioned the church and its value for human beings that in crisis situations when trying decisions had to be reached with respect to the very survival of the church as institution, the destruction of non-Catholics could become an unfortunate by-product because non-Catholics assumed no central role in the ecclesiological definition provided with Catholicism.

One cannot, it seems to me, ever underestimate the link between ecclesiological vision and the moral questions emerging from the Holocaust. The theological presuppositions shared by Pius undoubtedly conditioned his outlook on the Jewish question during the Nazi era. And the ecclesiological questions that arose in Pius' time are one that continue to haunt the church in our day as it confronts totalitarian oppression in various parts of the globe. We cannot change the decisions made by Pius XII. They are buried with him. But from an analysis of the Holocaust the church can alter its own self-understanding relative to the role of outsiders so that their continued survival becomes a central concern of the church in a way it was not for the ecclesiological

vision that dominated Pius' thinking. The ecclesiology that must direct moral decision-making in the contemporary church is one that sees non-catholics as integral to the survival of the church itself. There is no way for Catholicism to survive with integrity and with any continuing salvific mandate if it allows the death of other peoples to be a by-product of its efforts at selfpreservation.

This in mind is one of the most profound and far-reaching lessons that we can gain from the present-day confrontation with the Holocaust experience.

Without question it will prove trying for Catholics to face the challenge to the traditional notion of the church's basic moral integrity posed by Auschwitz. As painful as this may be, a new ecclesiology will have to be forged. As we begin to penetrate the veil that has shrouded discussion of the Holocaust in Catholic circles, we can better appreciate the inadequacy of the ecclesiological posture which made at least indirect complicity with the Nazis a possible option for Roman Catholics.

A cautionary note does need to be sounded, however, regarding the question of ecclesiology after Auschwitz. While I feel the Auschwitz experience demands from Christians a fundamental re-immersion of the church in the flow of human history, we cannot completely lose sight of the transcendental dimensions of the church. This means that the Christian community must continue to experience an aspect of its existence that pulls it beyond the narrow confines of the world in its present form. The call for concrete historical involvement by the church should not be interpreted to mean a restriction of the church to the realm of present history alone.

The danger in the latter outlook is that the church becomes too identified with a given social order. The Catholic sociologist Gordon Zahn, one of the first researchers on the Holocaust within Roman Catholicism, has issued a well-placed warning in this regard. He writes:



"If there is any single overriding lesson to be learned...it would seem to be that the religious community must never become so enmeshed in its support for a given social order that it loses its potential to be a source of dissent and disobedience....the church must recognize that it has a stake in maintaining a separation of church and state as that separation is defined from its own perspective.... The problem as if developed in Germany... is also one of preserving the purity and independence of the spiritual community, and its teaching from domination by the national state, with its own definitions of situational needs and priorities".

The final theological question I would raise in this brief presentation is that of Christology. The story is told of a visit by two bishops to Hitler to protest his action against the Jews. Hitler's response to their criticism was that he was only putting into practice what the church had been preaching for two thousand years. While it would be distorting the complexity of the Holocaust's origins to interpret it simply as the result of traditional Christian theological reflections on the Christ Event in which, as Rosemary Ruether puts it, anti-Semitism becomes Christology's "left hand", it would prove equally disastrous for Christian integrity in the post-Auschwitz era not to recognize the challenge that the event poses for Christological interpretation. Gregory Baum has well stated the situation. He writes:

"Auschwitz...is an altogether special sign of the times, in which God empowers the church to correct its past teaching, including its central dogma, to the extent that it distorts God's action in Christ and promotes human destruction... The Holocaust acted out the church's fantasy that the Jews were a non-people, that they had no place before God and that they should have disappeared long ago by accepting Christ. The church is now summoned to a radical reformulation of its faith, free of ideological deformation, making God's act in Christ fully and without reserve a message of life rather than death".

A number of Christian scholars, including a few Catholics, have begun of late to reflect on the implications of the Holocaust for Christological formulation. The list in this regard includes such names, mostly from the English-speaking world, that I am quoting, at least those who have appeared in English, including such as Prof. Franklin Sherman, Fr. Marcel Dubois, Jurgen Moltmann, Gregory Baum and Douglas J. Hall. I welcome these efforts even though I do not stand in full agreement with all of them. We shall look briefly at their respective positions shortly.

As a preface to our examination of these concrete efforts at Christological expression against the backdrop of Auschwitz, it would be important to put on the table some of my working principles as to why the question of the Christology-Auschwitz link needs to be raised by Christian theology. The Holocaust was first of all, as the church historian Franklin Littell has rightly insisted, an event in Christian history as well as a chapter in the life of the People Israel. But even beyond this relationship between Auschwitz and the church, reflection on the Holocaust's significance for Christological understanding assumes crucial significance as a result of some general principles that guide my overall approach to theological construction,

Briefly stated: (1) that revelation remains open and ongoing; (2) that history is not yet fulfilled and that it remains a revelatory locus --hence a major event such as the Nazi Holocaust must be examined for theological significance; and (3) that Christian theology remains incomplete without the religious insights present in the Jewish covenant. This in turn implies that any event exercising a profound impact on the Jewish People, as Auschwitz has without doubt done, by implication conditions theological thinking in Christianity. I do not have the time to defend these principles here. But I think one needs to be aware of them for a full appreciation of my subsequent comments on Christology,

Among the major theological figures of this generation Jurgen Moltmann has been the sole figure to undertake an exposition of Christology set within the Holocaust experience. This concern forms the core of his volume THE CRUCIFIED GOD. Moltmann speaks of his personal reactions to a postwar trip to Poland's



Maidanek concentration camp site. He writes of that experience in the following way:

With each step it became physically more difficult to go further and look at the thousands of children's shoes, clothing remnants, collected hair, and gold teeth. At that moment I would have preferred from shame to be swallowed up by the earth, if I had not believed: "God is with them. They will rise again." Later, I found in the visitor's book the inscriptions of others: "Never again can this be allowed to happen. We will fight to see that this never again comes to pass." I respect this answer, but it does not help the murdered ones. I also respect my own answer, which I gave at that time. But it is not sufficient.

Moltmann then proceeds to raise the question, does faith in God remain an open possibility after the Holocaust? The answer, Moltmann insists, is profoundly difficult. No cheap and easy responses are possible. But Moltmann himself has found some handle on the question in reflecting on a story that appears in Elie Wiesel's novel NIGHT. The story ends with the words "Where is God?... he hangs there from the gallows..." So, for Moltmann, the experience of Auschwitz revealed, perhaps more dramatically than any single event since the time of the Crucifixion, the fundamental significance of the Christ Event: God is able to save men and women, including the people Israel, because through the Cross he participated in a real way in human suffering. Moltmann contends that theologizing after the Holocaust would prove an impossible burden;

"were not the Sch'ma Israel and the Lord's Prayer in Auschwitz itself, were not God Himself in Auschwitz, suffering with the martyred and murdered. Every other answer would be blasphemy. An absolute God would make us indifferent. The God of action and success would let us forget the dead, which we still cannot forget. God as Nothingness would make the entire world into a concentration camp." 9

Moltmann makes some linkage between his theology of the Cross and its salvific effect even for the people Israel and Abraham Heschel's notion of divine pathos. He argues as well that the notion of the suffering of God as the basic divine salvific activity is consonant with rabbinic theology of the first century: Moltmann writes:

"The God who suffers in exile with Israel preserves the people from despair and fear. The realization of God's fellow-suffering impedes apathy, maintains sympathy for God in life, and holds hope for the future of God open." 10

Moltmann adds that in rabbinic theology it is claimed that this suffering on the part of God is something he experiences at the very core of his being. God is not merely present where people are suffering; that suffering directly affects his own life. As Moltmann puts it, "God is not only involved in history; history is also in God Himself." 11

Seen in the context of Incarnational Christology, Moltmann would seem to be saying that humanity and divinity touch most profoundly at the moment of human suffering. This was clearly seen in the Crucifixion. But the Resurrection showed that this linkage in suffering between humankind and its Creator leads finally to a new state of wholeness and unity, to final salvation, to ultimate reconciliation, between creatures and their Creator - God.

Moltmann's efforts at viewing Christology in the context of Auschwitz have met with mixed reactions from theologians connected with the dialogue. Professor A.Roy Eckardt is strong and blunt in his rejection of Moltmann's



theology of the cross. There is no way we can honestly assert that the millions of Jews were liberated from death or from any other suffering through the Crucifixion according to Eckardt. It approaches the height of a blasphemy to claim such in light of Christian complicity with the Nazi Final Solution. He writes:

"What does it mean to tell the inmates of Buchenwald or Bergen-Belsen, as this Christian theologian does, that "through his suffering and death, the risen Christ brings righteousness and life to the unrighteousness and the dying".

For Eckardt Moltmann simply claims too much for the sufferings of Christ. "It may be contended". Eckardt argues, "that in comparison with certain other sufferings, Jesus' death becomes relatively non-significant".

Eckardt is also of the opinion that emphasizing the theology of the cross leads to an over-idealization of certain categories such as "weakness", "impotence", "vulnerability", openness to suffering and love", and "divine protection". This religious outlook

according to Eckhardt will only serve to expose all believers, but in a special way the Jews, to grave danger. For as both Irving Greenberg <sup>14</sup> and Richard Rubenstein <sup>15</sup> have insisted in somewhat different ways, the judicious use of power becomes a moral necessity in view of the evil exposed in Auschwitz. I shall make some assessment of Eckardt's critique shortly.

Another Christian theologian sensitive to the issue of the Christian-Jewish dialogue and Auschwitz in particular, Douglas J. Hall, sees Moltmann's efforts and the theology of the cross generally in a much more sympathetic light than Eckardt.

He firmly holds to the view that the development of the theology of the cross represents the only way to overcome the kind of Christological thinking which inevitably leads to the anti-Semitism exposed in the Holocaust. Only such a theology in Hall's mind can counter the dangers inherent in "the historicizing of the eschatological" Christology which has dominated Christianity for so long a time and which Rosemary Ruether has so ably critiqued. Hall writes:

"To recover and devise a theology of the Cross indigenous to our own time and place means--as Moltmann has demonstrated so ably--to recover and devise a theology of hope. Only such a theology, which does not know everything in advance, "like the ant," but is always "properly astonished at events" (Barth), can function as a basis of dialogue and fraternity with other faiths--"the Jews first". 16

A "theology of the Cross" Christology assumes the continuation of evil, sin and suffering after the Easter event. It completely rejects any claim that after the "victory of the third day" the human situation is no longer that of the cross. This Christological approach, according to Hall, establishes a soteriology of solidarity which by definition sets up the cross of Jesus as a part of fraternal union with the Jewish people, and with all who seek human liberation and peace not as a point of exclusion: Hall writes:

"...the faith of Israel is incomprehensible unless one sees at its heart a suffering God whose solidarity with humanity is so abysmal that the "cross in the heart of God" (H.Wheeler Robinson) must always be incarnating itself in history. Reading the works of Elie Wiesel, one knows, as a Christian, that he bears this indelible resemblance to the people of Israel".



For Hall the theology of the cross, of all available Christological options, expresses the thorough meaning of the Incarnation. It alone establishes the authentic divine-human link implied in the Word becoming flesh by emphasizing the solidarity of God himself with suffering humanity. Only the theology of the cross offers a consistent and imaginative testimony to the genuine humanness of Jesus. As with Eckardt's position, some critique of Hall will be offered after the examination of a few additional viewpoints that move in the same directions.

One such perspective is found in the reflections of my Lutheran colleague Franklin Sherman. He feels that Auschwitz has radically affected the possibilities of God-language. After the Holocaust the only legitimate theodicy is one that clearly acknowledges divine participation in the sufferings of people who in turn are summoned to take part in the sufferings of God. "For Christianity", says Sherman,

"The symbol of the agonizing God is the cross of Christ. It is tragic that this symbol should have become a symbol of division between Jews and Christians, for the reality to which it points is a Jewish reality as well, the reality of suffering and martyrdom".

For Sherman, the revelation of the cross is therefore first and foremost, the revelation of a fundamentally Jewish reality. Later theological reflection on the meaning of the cross should not, and cannot, obscure this fundamental fact. Here Sherman argues in much the same manner as Moltmann, citing the works of Abraham Heschel: the cross reveals the same divine participation in the sufferings of people that was already shown to us in the teachings of the prophets, particularly in Jeremiah. This understanding of the revelation of the cross and its profound links with the Jewish prophetic tradition should make Christians the first - according to Sherman - to identify with the sufferings of the Jewish people, especially with the Jewish experience in Auschwitz. "We can speak of God after Auschwitz", Sherman writes, "only as the one who calls us to a new unity as between brothers -- not only between Jews and Christians but especially between Jews and Christians".

Echoes of a similar perspective appear in the writings of the Israeli Christian Father Marcel Dubois. While deeply conscious of the difficulty Christians confront in placing the reality of Auschwitz within the context of a theology of the Cross, and recognizing the such a linkage may appear as an obscenity to Jews whose sufferings in the Holocaust were in part due to the church's moral failure, Dubois nonetheless feels that this is the direction which Christological interpretation must take after the Holocaust: He writes:

"...in the person of the Suffering Servant there appears to take place an ineffable change. Our vision of Jewish destiny and our understanding of the Holocaust in particular depend on our compassion; the Calvary of the Jewish People whose summit is the Holocaust, can help us to understand a little better the mystery of the cross".

Dubois remains convinced that under the guidance of faith the Christian can truly affirm that Jesus fulfills Israel in her destiny of Suffering Servant and that Israel, in her experience of solitude and anguish, represents even without knowing the massive human annihilation which the Holocaust era ushered into the world, stands before both Jews and Christians:

Dubois says:

"They have learnt, that is Jews and Christians, to be united in compassion; they must now learn to be united in hope.... of the people that believes in the victory of life and in the fidelity of God, Christian hope that affirms the certitude of the victory of the cross".



Gregory Baum is the final theologian I shall briefly look at.

Unlike Moltmann, Hall, Sherman and Cubois, Baum does not explicitly tie authentic post-Auschwitz Christology to the theology of the cross. For him Auschwitz serves more as the destroyer of certain Christological trends rather than as a clear indication of the singular validity of the theology of the cross.

However, one states thte Incarnational reality today, the Holocaust, as Baum sees it, has made it imperative to articulate it in such a way as to affirm the continuing validity of Judaism. In other words Christology must cease having anti-Semitism as its left hand.

Some commentary on the above perspectives is now in order.

To begin with, there is a need to affirm without the slightest hesitation that Auschwitz has made it immoral for the church to proclaim any overly triumphalistic Christology or one that finds the significance of the Christ Event in the elimination of the Jewish covenant. In this general emphasis all the above theologians are quite to the point. Likewise the viewpoint that in light of the Holocaust the fate of Jews and Christians has become inextricably linked is worthy of endorsement.

But I do share some reservations about the above theological approaches. In the first place, I am bothered by the propriety of combining the theology of the cross with the Auschwitz experience in light of significant Christian complicity in the Nazi effort. The cross has always been described as a voluntary act on the part of God and his Son; the Cross can be understood in a redemptive fashion when seen as the culmination and the

consequence of Jesus' active ministry. Auschwitz was neither voluntary nor redemptive in any sense. Here Emil Fackenheim's contention that to assign any form of meaning to the Holocaust is blasphemy, must be safeguarded at all costs. Also the attempts by Moltmann and Sherman to tie the theology of the cross to Heschel's notion of "divine pathos" runs counter to Heschel's strong insistence upon the difference between his view and the notion of the Incarnation.

The theology of the cross, however, is consistent with, and helpful for, the Incarnational Christological viewpoint in at least one respect. Hence I feel that Eckardt's criticism of Moltmann may be somewhat overdrawn. Insofar as this theology of the cross reveals the vulnerability of God and his dependence on humanity, insofar as it forces upon us a new understanding of the God-human person relationship in which there is greater divine-human communion and interdependence both in creativity and in suffering, it definitely enhances the understanding of Christology that emerges in my mind from a study of Jesus' ministry within its Pharisaic setting. The theology of the cross approach advocated by Douglas Hall without question resonates in important ways with central motifs in Incarnational Christology as I have tried to articulate them in other writings.

But I remain uneasy about making the cross the central focus of Christology and the primary focus of the divine-human encounter.

It may rob both Pharisaic Judaism and the Christ Event of some of their inherent richness. Suffering must be recognized as a vital component of human living. But it is by no means the only one. Here the critique made by the American theologian Francis Fiorenza is very much to the point.

Fiorenza writes:



"...my emphasis on the Resurrection (against Moltmann) can be seen historically as an attempt to reclaim for systematic theology the so-called classic idea of atonement over contemporary emphases of a theology of the cross. The classic idea views the life of Jesus as a whole and conceives of atonement in terms of conflict and victory. The work and person of Jesus are seen as one. Atonement and redemption, reconciliation and salvation are seen in their fundamental unity".

Fiorenza goes on to add that in the classic perspective the work of Christ is seen in terms of victory over the powers holding humankind in bondage, sin and death. Sin is not interpreted in an exclusively individualistic sense nor as a fundamental cleavage between a higher and a lower self. Rather this theology uplifts the social dimensions of sin. Sin is understood as an objective power keeping men and women in bondage. It basically involves a lack of fellowship with God, the end result being death. Christ's ministry and death on the cross overcame this by recreating fellowship between humankind and God.

While Fiorenza's viewpoint bears some of the same limitations vis-a-vis the Jewish context of Jesus' ministry common to liberation theologians, to which he is sympathetic, his emphases on the significance of the whole of Jesus' ministry needs to be part of any authentic Christology. Overemphasis on the cross will inevitably lead to distortion.

Eckardt's criticism of Moltmann's version of the theology of the cross on the question of power is also well stated. Any Christology which stresses Jesus' active revolutionary stance as part of the Pharisaic movement, as I do, would be uneasy with Moltmann's emphasis on the "weakness" of the cross. This Christology exhibits a far greater sympathy for the basic trust of liberation theology than Moltmann would allow. In so doing I believe it is much closer to the authentic Jewish tradition despite Moltmann's attempt to link

his theology of the cross approach to Heschel's understanding of divine pathos in the prophetic tradition. While there is need for dialogue with Jewish Holocaust interpreters such as Irving Greenberg and Richard Rubinstein on the power question, and the moral traditions of Christianity may have some definite contributions to make to this dialogue, using a Moltmann-type "theology of the cross" Christology as the exclusive starting-point will not prove productive for Christian-Jewish conversation. Hall's approach to the question would be somewhat different than Moltmann's. I suspect his feeling towards the Christological outlook of the liberationists would be far more positive than that of Moltmann. But Hall needs to elaborate his position much more fully in this regard.

It is vitally important to try to define the root causes of the evil that was Auschwitz. For without such knowledge we will remain powerless about preventing its recurrence. A devil-origins theory makes it almost impossible to sustain any hope of preventing another outbreak of such an event. However, by understanding this evil as rooted in the centuries-long struggle of the human community to define its proper relationship to the creator, one is at least provided with some possibility of accomplishing this goal. The final assertion of human freedom from God in our time represented by the Holocaust, may in fact be the beginning of the ultimate resolution of the conflict. The human community is beginning to understand, to more fully appreciate, the dimensions of cocreatorship that God has bestowed upon men and women. The "Abba" dimensions of the God-human person relationship are becoming clearer. The fear and the paternalism that characterized the relationship in the past are coming to an end. The revolution begun by the Pharisees and Jesus is coming closer to realization.



Evil will be redeemed and conquered only when humankind develops along with a sense of dignity and a new grasp of the powers it possesses to shape itself and its environment a sense of profound humility evoked by the experience of the healing power present in the ultimate Creator of this human power. This experience has been made possible through the Pharisaic-Jesus revolution. Only the integration of this awareness into mass consciousness will finally overcome evil and neutralize attempts such as Holocaust for humanity to "elevate" itself above the Creator. This intimate personal healing must also be tied, for full wholeness and salvation, to the sense of communal interdependence revealed by the Sinai covenant. A notion of Incarnational Christology, when coupled with the unique salvific elements found in Judaism, represents in my mind the ultimate answer to the challenge of the Holocaust. Saying this no way lessens the tragedy nor fails to appreciate the depth of suffering experience by its victims. But in the final analysis and after much soul-searching I stand ready to claim that the Holocaust has not undercut the deepest meaning of Christology, especially when that Christology is placed, as it must be, within its Jewish setting.

The Holocaust has unquestionably shattered many conventional Christological claims. It has rendered any Christological approach that rejects Jews and Judaism as religious relics a moral obscenity. That is why theologians like A.Roy Eckhardt and Rosemary Ruether must be given a serious hearing. It also forces us to appreciate more intensely God's dependence on the human community-- something implied in the Abba experience of God. And "optimistic" theologians such as the liberationists need to treat much more seriously demonic events like Auschwitz.

But the core meaning of Christology remains despite the Holocaust. In fact it is my contention that this core meaning has become even more urgent in light of Auschwitz which increasingly we are coming to appreciate not merely as an isolated period in modern history but as marking the beginning of a new era - an era in which the combination of technology, bureaucracy and moral passivity have combined to make possible human destruction on an unprecedented scale.

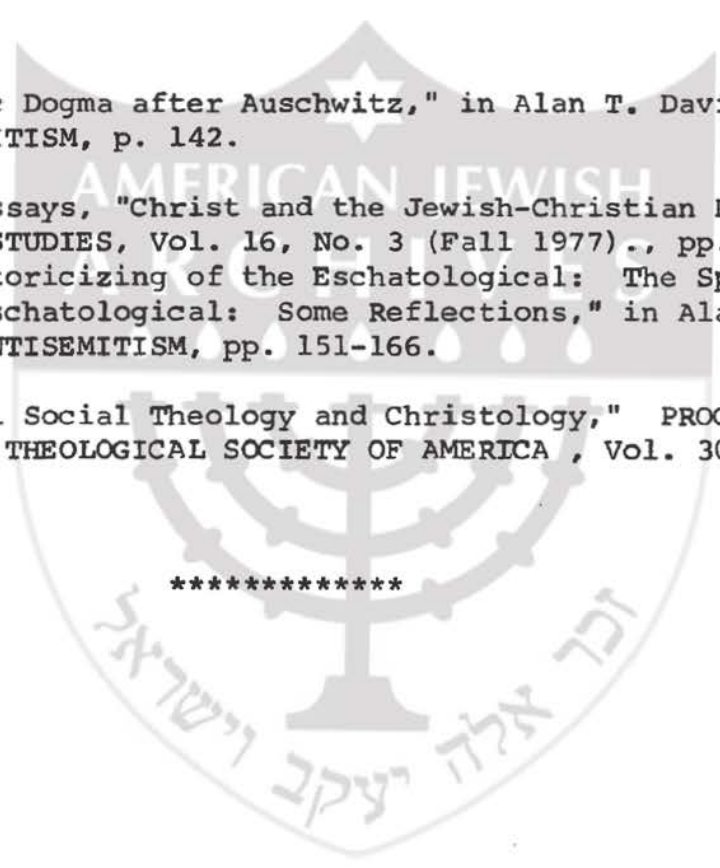
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"AUSCHWITZ AND ERETZ ISRAEL"

Reproduction of a lecture by

FATHER BERNARD DUPUY,  
Professor at Centre d'Etudes Istina, Paris,

AMERICAN JEWISH  
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The impact of the Holocaust on Faith and Theology in Judaism and Christianity  
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Föredrag av Father Dr. Bernard Dupuy  
Centre d'Estudes Istina  
PARIS - FRANKRIKE

### Holocaust and the Land of Israel

I do not presume to suggest that it is possible for any man - at least of all myself, to elucidate the surprising and thought-provoking fact that three years after the end of the Holocaust we witnessed with our own eyes the rise of the State of Israel. Since we were neither the victims of the Holocaust nor the builders of the State we cannot pretend to theologize a link between the two events, a link which was no more foreseeable than was the link between the Tower of Babel and the Promise of the Land God made to Abraham. Only a midrash might be able to speak of such a link after the fact. But do we have any reference to a biblical psbat in this connection? Or should we say much rather that we have to do with an era described as an "eclipse" or absence of God?

Moreover the temptation to theologize apropos of a link between the Holocaust and the Land involves scandal and blasphemy: such a temptation indeed would mean that we admit a kind of relationship, in the destiny of the Jewish people, of catastrophe followed by restoration and renewal. In other words it would seem to verify an apocalyptic vision of things according to which the people of Israel must pass through the worst torments at the hands of the Gentiles, before they can enter the Messianic era. This would suggest a causal relationship between Hitler's sinister genocide and the fulfilment of a biblical promise through which the peace of the survivors was to be bought by the sacrifice of the victims.

I realize, of course, that this type of argument is likely to call forth some sharp reactions and to lead people to doubt the word of the Bible and the justice of God. Most of these reactions are not acceptable: they certainly make more noise than would a questioning silence. But they are well known and have been described as the reaction of Elisha ben Avuyah who for that matter was declared aher "another person" (in his case a heretic).

Elisha ben Abuyah could not admit that evil could be a dimension in creation and history, that it could have a meaning and that men had possible answers to give - and here he was right. But Elisha ben Avuyah could not understand that there was a possible response, not theoretical but real, in other words that God had an answer: another event might come about for which we would be called to struggle, which would be a divine response. - and there Elisha ben Avuyah has wrong (1).

We must take into account the fact that the question of the bond between the Holocaust and the Land of Israel can be one of the most serious and profound questions in the world, a question the early Zionists were unable to face - even though we may suspect today that some of them somehow anticipated such a question.

On the other hand I would like to draw your attention upon the fact that in the minds of many Christians this very difficult and mysterious issue is both a stumbling-block and a buttress for their faith. They can find a strong element of comparison with their own faith, especially when they view it as historically rooted, not in any pagan myths, but in the Bible and related to the faith of Israel. Nobody is unaware that Christians do not easily understand the claim for the Land such as it is formulated today by certain religious exponents of the Jewish faith. If many will admit the Zionist creed on the historical and humanistic level, Zionism being defined as "the movement for the Liberation of the Jewish people", such an adequate, secular interpretation of the State is not far-reaching enough and somehow misses the point. Indeed this definition of the Land does not provide an adequate refutation of the opposite opinion which describes Zionism with its Keren Kayemet "as a colonial Movement of the Jewish people". Christian historians and exegetes who hold this view are more often than not ignorant of the meaning of the Land in the Bible and in the history of the Jewish people (e.g. W.S.Davies in a well-meaning book "The Gospel and the Land" (2) which is abounding in good intentions but, as I said, is beside the point). For example such writers make a symbol of the early Christians' loss of interest in the Land by imagining the legend of the Jewish Christians' flight from Jerusalem to the Syrian town, Pella, after the fall of the Holy City.



This legend though confuted by modern historians still weighs upon some people's minds. One may argue that even though some of the early Christians may have fled to Pella, their escape would not be unlike Johanan ben Zakkai's to Javne during the siege. But Christian and Jewish historians have given different interpretations of similar events.

The legend and the argument only stress the need of another interpretation more relevant than secular and national. I suggest that we are not too far removed from the truth when we consider that many Christians today are ready to recognize - if not very clearly - the Ingathering of the exiles and the rebirth of a Jewish community in the Land of Israel. And they do so not because they recognize it as rooted in the biblical promises, in a fundamentalist perspective, but because they suspect that there is a link between the Holocaust and the renewal of Jewish life in the Land of Israel. In my opinion this conviction is not based upon a direct interpretation of the Bible, but much rather that it is reached in spite of the Bible, for the link between the Bible and the rise of the State can be fairly disappointing for current Christian exegesis. However, Jacques Maritain was not contradicted when he wrote in 1943 a remark which is certainly a most dangerous one, but thought-provoking for a Christian: "In our days the sufferings of the Jewish people have taken the form of the Passion of Christ". And later in 1970, as he was pondering over the rise of the State, he viewed the Ingathering of the exiles as an actual resurrection. Only such an event, he thought, was able to give strength and credibility to the notion of a biblical fulfilment in our own time (3). The historical course of the Jewish people is here viewed as a parable of Christ and a cause for astonishment for Christians, because they are unable to find appropriate definitions for such a resemblance. Whatever we may think of such an insight (I personally can see here a number of risks and short-comings) we must accept it is claiming a better understanding of what is at stake.

On the Jewish side Emil Fackenheim writes this:  
"Neither is genocide adequate to describe the Holocaust kingdom, nor is nationalism adequate to explain the rise of the State of Israel. Yet it is necessary not only to perceive a bond between the two events, but also so to act as to make it unbreakable"

The Holocaust was in Irving Greenberg and Emil Fackenheim's terminology an epoch-making event, a Novum in history, a root experience (5). Something radical happened. How is this to be understood? In the sense that the Holocaust damaged the human being, as Professor Talmon said yesterday. It has injured the body of mankind. Something was changed because something incredible was made possible. Man has since undergone a transformation. After the Holocaust man is no longer what he was in pre-Holocaust days, not only was there a change in the relationship between man and man, between man and woman, between East and West, the Soviet Union and the United States, between Blacks and White, Christians and Jews, but the human being itself was changed, the image of man was injured. They aimed their strokes at the Image of God in man. The Holocaust opened a new era. From now on we know that there is in man a terrible, satanic power to destroy and annihilate his neighbour. At that time Auschwitz was the negation of Jewish life, Jewish identity, Jewish ethics and Jewish hope, a negation of all that gives a Jew reasons for being a Jew amid the Gentile world.

The evil that was committed at the time of the destruction of Jerusalem by Titus and Hadrian was neither so great nor so extreme as the evil committed in our own days. The Roman empire sought to assimilate the Jews but was ignorant of the divine image they bore. After the fall of Jerusalem Johanan ben Zakkai was able to conceive a new way of life the Jews could lead in diaspora communities with their centre at Javne. On the contrary the Nazi empire did not seek to assimilate, it meant to uproot the Jews out of the world. The Nazis as heirs to a bi-millenary tradition which included the Jewish Book could not be ignorant of that divine Image as were the Romans: it was their purpose to violate this Image (6). The Nazi empire destroyed the divine Image purposely and systematically so as to set up by a false prophecy, as it were, its own image as the fulfilment of man by himself.

Two weeks after the Kristallnacht in November 1938, the Mahatma Gandhi published a paper expressing sympathy for the Jews, but at the same time attacking their desire to find a shelter and a home in Palestine. According to Gandhi:



"Jews should make that country their own where they are born and where they earn their livelihood and resist there, with soul-force, in their own country the godless fury of dehumanized man" (7).

To this warning voice from an Aryan country which appealed to the force of truth, Martin Buber replied in a long argument which dealt also with such issues as Nazism, the question of dual loyalty and the Arab claims. He wrote:

"Zion is the prophetic image of a promise to mankind, but it would be a poor metaphor if Mount Zion did not actually exist. This land is called "holy", but it is not the holiness of an idea, it is the holiness of a piece of earth. That which is merely an idea and nothing more cannot become holy; but a piece of earth can become holy just as a mother's womb can become holy" (8).

What was it that the Mahatma Gandhi could not understand? For the Jews the diaspora is bearable; life among Gentiles who do not understand them, charges of dual loyalty, and even a certain amount of anti-semitism can be borne. It can even be purposeful to work among the Nations if Jews can find a possibility of ingathering, if they can have a developing home centre, a piece of earth to live in the midst of an ingathering and not in dispersion. But when such a developing centre is lacking or has become forbidden, then dispersion becomes dismemberment, which entails the loss of identity.

The link with the Land which might have been felt as a form of estrangement and longing for a distant country in ghetto times, has become a necessity in our own days, after the failure of the Emancipation in the Western world. The State of Israel according to Emil Fackenheim, "has acted to complete the Emancipation of the Jewish people". (9) Since the rise of the State the Jews all over the world have been less at war with themselves, they have become stronger, more human and more Jewish. The spirit of the Ingathering has given them a new taste for life today, because they now have a hope to live tomorrow. The State is a support for Jewish communities throughout the world, it has enabled them to be more themselves in the various fields in which they work. Since then the Jew has been strengthened by the reference to the State, he has been able to accept the challenge of "the teaching of contempt", a teaching which originated in Gentile minds with an eighteen hundred-year-old attempt to theologize the Jewish people out of existence and was perpetuated by a two-hundred-year-old attempt to assimilate the Jews in modern States.

Strengthened by the link with the Land the Jews all over the world are now free to take up the double challenge of Christianity and assimilation and to face the ever-threatening evils which led to the Holocaust in a recent past.

Even before he tried to interpret the significance of the State of Israel, the Jew has given a response founded on a lived experience through his commitment to the State. I don't know whether we, Christians have a right to seek explanations before we grant the Jews friendship and solidarity. But I am certain that our witness to the Christian faith can be an authentic witness only through friendship and solidarity with our Jewish brothers. A Christian must acknowledge that he is involved in the historical conditions which led to the rise of the State. His own responsibility is in question in the event: it has become his own concern. For Christians as well as for Jews, the response to the voice of the Torah begins with the words, na'asse ve nishmah pronounced by the people of Israel at the foot of Sinai: "A I that the Lord has spoken we will do and we will be obedient" (Ex. 24:7).





FOOTNOTES

1. Cf. T.B. Hagigah 15 a. Cf. Alan E. Segal, Two Powers in Heaven, éd. Brill. Leyde 1977, pp 60-64
2. W.D. Davies, The Gospel and the Land. Early Christianity and Jewish Territorial Doctrine. Univ. of California Press, Berkeley 1974.  
This work, all the same very well written, is very useful.
3. J. Maritain, Le mystère d'Israel et autres essais, éd. Desclée de Brouwer, Paris 1965, pp. 195, 203; De l'Eglise du Christ, éd. Desclée de Brouwer 1970, "Digression sur l'Etat d'Israel".
4. Emil Fackenheim, The Jewish Return into History, Reflections in the Age of Auschwitz and a New Jerusalem, éd. Schocken Books, New York 1978, p. 279.
5. Emil Fackenheim, God's Presence in History, Harper Torchbooks, New York 1972, pp. 8-9.
6. Cf. Emil Fackenheim, The Jewish Return into History, p. 244.
7. Cf. Martin Buber and J.L. Magnes, Two letters to Gandhi, Rubin Mass. Jerusalem 1939, pp. 39-44.
8. Cf. The Writings of Martin Buber, éd. Will Herberg, éd. Meridian, New York 1956, p. 281.
9. Emil Fackenheim, ibid., p. 174.

"FAITH AFTER AUSCHWITZ"

Reproduction of an address by

RABBI MARC TANENBAUM

American Jewish Committee - Institute of Human Relations  
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U S A

It is not my plan to try to give a systematic summary of what has taken place here. The contributions have been so rich and complex that even to try to summarize them in a general way would constitute a distortion. That is the given reason. The real reason is that I come here after having passed through probably seven time zones in a period of ten days. I am still in the process of sorting myself out from a whole series of disorientation. Just about ten days ago I was in Oberammergau for a week, I came back to the United States and then had to turn around just this past weekend to go to California, where I had to deliver a baccalaureate address at the Stanford University - in itself an extraordinary experience not the least of which was the reflection on the fact that Stanford University, which has today emerged as the leading university in our country even having superceded in many disciplines Harvard University - for the first time in its history had invited a rabbi and a Jew to deliver a baccalaureate address before some 18.000 people. So the relationship is still growing and developing in our country.

There is another factor which effects the way in which I want to proceed this evening. I would be less than candid with you if I did not indicate that it is probably at least as much a factor of disorientation for me on reflecting on being together these days doing this very important work, perhaps far more disorientating in some ways, than has been the biological problem of travel. As I landed in Stockholm and drove, as all of you did - for me my first experience of this country of Sweden - and drove from Stockholm by taxi cab to Sigtuna, I was overwhelmed really struck by the ineffable beauty of this country: the order, the cleanliness, the endowment of nature, the sense of a world at peace, extravagant in its natural beauty - and I had a sense for a moment of what a blessed people, what a great and creative people, to achieve and to impose that kind of order on what is already a given gift to the society.

But as the kilometers began to tick off on the needle of that taxicab, I suddenly found myself forced, by another set of memories. Less than three months ago, as I came along another highway in Thailand, on the border of Cambodia, with a delegation of some 15 or 18 Americans, among them not by accident was that great woman, not just a beautiful actress, but a great nishoma, a great human being out of the soil and culture of this part of the world - Liv Ullman. She joined us in leading 20 trucks of food and medicine to the people of Cambodia where we were turned away. Liv Ullman and I came together as we broke away from our delegation, to one of the first camps of the Cambodian refugees, Kohiodong, and as I was driving up to Sigtuna I remembered with extraordinary clarity the dust in that road, the heat, the thousands upon thousands of human beings, none of whom smiled. The silence of that camp was almost murderous. To see thousands of children not smiling, bodies shrunken, and for me, I felt as I came up here, a very deep sense of moral anguish, asking myself: "Are these parts of the same world as God's creation?"

How does one reconcile the tragic opposition of these realities: of such beauty, such awesomeness and such human devastation, I guess by the time I began pulling myself together, I fell back on what has been for me more than once a quotation from the French: "Reculer pour mieux sauter". (Retreat in order to advance).

I guess it is necessary for people periodically to retreat from the world in order to sort themselves out away from the battering of the world, to be able to achieve some clarity about who we are, where we are, what we are about, what our purposes are, alone and together. So in that sense, in coming to Sigtuna as a retreat, it is clearly for the purpose in order to be able to advance into the world, as an alternative.

I want to address myself to two or three aspects I have heard here and to what is really part of the relationship between Jews and Christians, as it is unfolding here and in other parts of the world. I ask myself the same question that I tried to ask when we last met together in New York City. Why do people do this? Why do Jews and Christians, who are engaged in very productive activities in their daily life, universities, academies, seminaries, business, industry etc. - why do people take time off from their normal, valid, important pursuits and come together periodically during the course of the year to talk about relationships between Jews and Christians, to talk about the issue of



the theology of the covenant, about biblical texts and their meaning, about the image of human beings, created in the sacred image of God? What is the meaning of engaging in this very tradition-oriented enterprise in the kind of world in which we live today? We look around us - this is supposed to be the International Council of Christians and Jews - the imagery of that would suggest that we are a massive movement in the world. We are a kind of saving remnant, handfuls here and there, in the United States, in Germany, in Israel. What we do here, what we say here, what implication does that have for the world outside Sigtuna?

Let me begin by saying that what is obvious to us: there is a uniqueness and singularity in the Jewish-Christian relationship that is not transferable. It grows out of the specificity of our origin and history across the centuries. It is singular, as unique and non-transferable as the Covenant at Sinai and at Calvary. Yet, if we wish it or not, whether we have some human need to monopolize this and preserve it in some sectarian way, or not, the very nature of the world in which we live today insists that it bursts out of its particular shell and speaks its meaning to the human condition today, which increasingly yearns and cries out for the fundamental affirmations which are at the heart of the Jewish and Christian Revelation, Creation, Redemption and Salvation. A kind of world in which we live today will not survive, I am persuaded, to the end of the century unless there is some way that we can find the means by which to galvanise the energizing power of this central Jewish and Christian affirmation and effect the very course of human history and bring its redemptive power to bear on the kind of world in which we live. Let me begin at the outset with some of the theological reflections on which we are engaged, as we speak of trying to sort out, clarify, purify theological traditions in terms of our mutual perception of one another. Can there be a more adequate, purified Christian theology of Judaism and Jewish people and of Israel? What are the responsibilities of Jews, facing their own inheritance of religious perception of Christians and Christianity to remove those polemical elements which have grown out of historical episodes? They are very powerful conceptions. They are very important for their own selfcleansing, But I would suggest to you that whether we intend to or not, the degree to which we succeed in formulating faithful, but doctrinal, open-caring theological perceptions of one another, will begin a paradigmatic process which has the most implications on the humanizing of the human family today.

Stuart Hughes in his book "Consciousness and Society" develops ideas which have formed Western civilization, In this study, in fact, he locates it in the heartland of Central Europe, the formative minds in Western European civilization. Formative ideas in the minds of a few persons and over a period of decades. These ideas percolate through the whole of culture and transform the mentality and conscientiousness of larger societies, We are in many ways, as we seek to clarify our mutual religious perceptions, engaging in a process of Gresham's Law in reverse. That is, of seeking to create good, valid, legitimate ideas of one another, that ultimately in time will drive out evil and demonic ideas about one another, Less one thinks that this is the enterprise of some curator of a museum, let me speak to the matter of the revelancy of this enterprise.

Just about ten days ago I went with a delegation of my organization, the American-Jewish Committee, to Oberammergau. We began talking to the people of Oberammergau in the late 1950's and early 1960's. There was enormous resistance on the part of the Oberammergau town council who even did not want to begin to face the reality that the Daisenburger text of the Oberammergau Passion play has negative consequences for Judaism and for the Jewish people. Indeed, after we did our first study in 1960, both in German and in English and submitted it to them, by 1970 elements in Oberammergau published a counter attack against the American Jewish Committee and me personally, suggesting that by raising questions about the portrayal of Jews and Judaism in the passion play, we were in fact condemning the Gospel itself. It became very clear that the Daisenburger text is not the Gospel itself, it is in fact a fictionalized interpretation with invented scenes selected from parts of the Gospel. Reading the text itself was difficult enough. All of the ancient themes of contempt were found in the written text, which themselves were troublesome, and this was confirmed when one saw the opening performance of the play, the way in which that text purports to be the authentic Gospel account of the role of the Jews in the Passion.

As result of the intervention of the Lutheran Church and the West German government itself which finds it intolerable that that form of medieval antisemitism can continue, finally concessions were made and the Oberammergau Town Council<sup>cut/</sup> about two, or two and half hours, of the passion play.



This gives you some idea of the magnitude, of the hatred; 7-8 hours of continuous portrayal of Jews and Judaism, collectively guilty for the death of Christ, rejected by Christ, all of the ancient themes of contempt, the justification of the rejection by God, and all the perversion of history. Everything we know about Pontius Pilate is irrelevant. Pontius Pilate continuously comes in as a nobleman, innocent, meekly forced by the bloodthirsty cruel Jews to carry out their will to murder Jesus. So the play was cut, 2 ½ hours of it - 2 ½ hours of unmitigated verbal violent anti-semitism against the Jews. But it was not rethought. So what is happening now, what began a week ago at the opening performance of the play is what will continue now throughout the rest of this year until September, before audiences who have bought their tickets for the rest of the year, half a million people from 113 countries will by the end of this year number altogether more than 2 million human beings from all over the world who will come to what turns out to see a play. It is not like coming to see a Broadway production or a British production, one comes into that theatre as if one is prepared for a Pious liturgical experience. You are told: no applause. Even the people who hand out Oberammergau text books are told to sell them quietly with reverence. The audience sit through a production, with people from all over the world, - some 80.000 of them expected from the USA - reverently, in awe and then, as the Jews begin screaming for the death of Christ, looking like mob, just a mob. It has been amended; it is now the people of Jerusalem that cry out for Jesus' death. They scream and all of a sudden it is almost as if you hear them say: "Sieg Heil, Sieg Heil". There is that kind of hysterical behaviour by which they are portrayed, The point that I want to make is that when you see the production itself in Oberammergau, it is not a village play, it is a play which has become THE PASSION PLAY OF THE WORLD, the mother institution of all Passion plays everywhere. There is now a travelling version of the Oberammergau Passion play throughout the USA, calling itself authentic, because it is based on the mother passion play. It is not only that the basic text casts the Jews throughout the document as the enemies of God, but in the actual portrayal of the production all the Christians of the play are dressed in pastel colours. All the Jews in the play are made to wear heavy garb, oriental wear, turbans.

The Christians are all bare headed, some of them without beards, their hair very well kempt. All of the leaders of the Jews, the High priest, the rabbis, the Sennhedrin, all of them wear hats not the mitre of first-century Palestine, whose closest replica is probably the mitre worn by the Pope and the Bishops of the Catholic Church or some of the Bishops of the Anglican Churches, but the mitre with curved horns the hat selected from the medieval Ghettos of Europe. That dress for the Jews and their leaders was not chosen accidentally. It was the calculated mentality grown out of certain traditions of perception of the Jewish people in Western European culture. They were dressed and forced to wear the hat that depicted the Jews and their leaders as resembling the devil. They were in league with the Devil or Satan and if you read any of the studies of Bernhard Blumenkrantz on Art and Western Civilization, you will see that the characteristic passion play, the morality play which has caused the struggle, the cosmetic struggle between the forces of right and the forces of darkness, depicted the Jews as being blood brothers of the Devil, and the Devil as the anti-Christ. The cosmic struggle which has taken place now for some three hundred years, or nearly 350 years in Oberammergau, is the great struggle of humanity, between the forces of light and darkness as enacted in the conflict between the Christians and the Jews. And the Jews are cast as the anti-Christ. We were told that among the instructions that Father Weissenberg had written for the director of the play in 1800, in his own handwriting, which I saw, he says that the instructions to the director of the play is that when you portray all the Christians in the play, you are to tell them to speak in warm and caressing tones, showing their Christian love. When you are to depict the Jews in this play, they are to be encouraged to act with hostility, with spite, with anger, and so you see five hours of Jews, strutting across the stage in their heavy oriental garb, with their heavy beards and their turbans and their horns, leering, sneering and angry, at the height of the crucifixion act the Jewish mob, the people of Jerusalem, as Pilate calls them, over and over again, not just a Jewish mob, but the people of Jerusalem and then occasionally the people of Israel. As Jesus is lifted up on the cross to be crucified, a gasp breaks out in the hall, and behind me rows of elderly women, some of whom I knew were from USA, some from England, began sobbing, crying uncontrollably. And after the play was over when I walked around and asked a member of the audience "What did you think of the play?" I did not identify myself in any way. A black woman and a child from USA replied 'well, it was marvellous.



It really showed how the Jews killed Christ. Now, my point in focusing on this tradition, which is a great embarrassment to a great many German Catholics and a great many German Protestants - to their credit, who want nothing to do with it - and to the credit of the German press, the secular press and the Christian press, they have treated Oberammergau in the serious analytic critical way that it deserves to be treated. The German government, amongst them some of its leaders, believes in a regression of the smirching, in effort that seeks to efface its past and thus create a new democratic society which will be a safe-guard against nazism and anti-semitism. My point is that this <sup>is</sup> paradygmatic of the condition which has been unique in the Jewish-Christian enterprise whose consequences I need not tell you, this demolisization of the Jews, that paradygmatic, means dehumanising the Jewish people, emptying them of their humanity, of reducing them to the devilish caricatures who in that cosmic encounter have no place, but to be liquidated, exterminated, if the victory of Christ is to take place. For victory of light over darkness to be achieved, they must be removed from the human experience, It is a problem which still has to be faced. It is evident that the resistance to want to fact the reality of the problem is overwhelming, especially among the tradition elements of Oberammergau and even in Bavaria. It is a problem particularly in its implications for Jewish-Christian relationships, but it is a problematic that is not exhaustive in the Jewish-Christian encounter.

A number of years ago a study was conducted in the USA by one of our leading Social Psychologists, a man by the name of Gordon Allport, who wrote "A study of Prejudice". It is one of the major documents in the field. Allport was deeply troubled by the fact that in the USA which considers itself and rightly so for a great many reasons, as the fundamental democratic society committed to the basic values of our constitution of Liberty, Freedom, Justice and Equality between all peoples and in this society down to early 1920 it was possible in large areas of the south part of our country for some 2800 black people to be lynched, hung from trees. Allport sent teams down to investigate the phenomenon of how it is possible that in this most advanced of free countries, that this kind of destruction can take place and he reports his finding in his book "The study of Prejudice" and the pattern emerges in relation to every case of lynching that took place in the South, it was found that in the case that culminated in the lynching of black people, in the South, it was invariably preceded by a week, two weeks, three weeks of what he calls intensified verbal violence,

a kind of hysteria began to develop in a southern community usually egged on by some demagogue, was it the Ku Kux Klan or the white citizens Council in which blacks were referred to as niggers, night-riders, coons (coon is the name of a rather unattractive animal of the forest in America, racoon) and for days after days, they would be called in the streets and in the stores, in the schools and the shops, niggers-coons. And as they did this analysis of what went on in the South, they found that this conception developed among the major forces of their humanity. They CEASED TO BE HUMAN BEINGS and became the stereotypes filled with hatred, contempt and hostility. They were "Untermenschen", beneath human contempt. Then wrote Allport became a very small distance between emptying the black people of their humanity and making them into hated caricatures and stereotypes who had no claim on human compassion, human sympathy, a very short distance from that process to finding them swinging from trees and people gathering around jubilantly as if they had saved white Christian Southern culture from one of those great pollutions. Now I would submit that the problem of Antisemitism with the more ancient history overwhelmed with the halo effect that goes back more than 2000 years and consequences of which has been far more demonic than even that of lynching. There is no analogy between the Holocaust even than lynching and yet as a citizen of the 20th century, the death of a human being raises ultimate questions of conscience however that person is destroyed. I raise the issue now of facing again the relationship between certain religious cultural and ideological traditions and their capacity to continue to dehumanise human beings, and what Jews and Christians do in facing the issue of this dehumanisation, the dehumanisation which is a consequence of it while it has its own specificity, its own singularity. In fact to the degree that one aids what is able to confront this issue and finds the methodology to deal with it that would lead to a constructive alternative way of building a new culture with new conception of one another. To that degree, in fact, we will be contributing to a methodology whose consequences today are universal.

The second time I went to Thailand in South-East Asia with a delegation of citizens from my own country, we went into a camp, which was the first camp to which the Cambodians came. After I went into a medical clinic and saw hundreds of people, dozens of them dying in front of my eyes, starved bodies, wracked with hunger and thirst. I was asked by



the camp director, a Cambodian, if I would come out and meet twelve of the leaders of that camp, younger men, 30-40 years old, We sat together and I asked them to tell me their story. I told them that I was there with a delegation whose purpose it was to bring back recommendations - as we did - to the President of USA, to Brezinsky, to Vance, to the heads of both political parties. It was a serious business to try to comprehend the depths of that situation. We were trying to bring back some constructive resolution. For me as a Jew it was reliving a trauma. I sat with twelve people around a table outside a thatched hut, and one after another related how families were taken out, outside their village and shot before their eyes. Mother and father, taken into a hut, were burnt alive, Children, wiped out. In 1975 there were 18 million human beings in Cambodia. 3-4 million of them were destroyed by the Pol Pot regime. If you talked to William Shawcross or Henry Cam or others who were in Cambodia those last days of Pnom Penh, it is really uncanny, the passion play that was developed secular in its intention in which Pol Pot, who acknowledged that in addition to Chairman Mau as his hero, his ideological father was Adolf Hitler. He learnt from Hitler the instructions of purification by extermination, That is to say that the country had become polluted by virtue of its infection, by Western ideas and Western culture, and the only way in this constant conflict between Campuchean liberation and its destruction it suffered under the weight of the West, was to make it "Western-rein". He set about systematically destroying anyone and anything having to do with Western culture, Western civilization, Western religion. And 3-4 million human beings were destroyed, Hospitals, that were Western in their creation, were wiped out, There were 500 physicians in Cambodia in 1975, today they are fewer than 50. The responsibility of taking care of more than 4 million people meant roads were destroyed, newspapers were destroyed, books were destroyed. If a physician, a Cambodian physician, whose family had lived in their country for centuries, was seen wearing glasses he was shot in the street, because glasses were a Western invention. And all over the highways of Cambodia all automobiles and trucks were destroyed. Now they have found skulls, pits of skulls all over the country. The process of demonalizing, making demons of the enemy, emptying them of their humanity, destroying any human sensibility in the soldiers of the Pol Pot forces, led to a consciousness in which there was no moral restraints left.

One could destroy without any concern or conscience. In fact one was carrying out the will of the supreme leader of the nation and was carrying out its manifestations for the welfare of their country. All over, all over Asia today, the problem of this demonization of this dehumanization has reached epidemic proportions. I do not want to repeat all the horror stories I told you before; it simply has to be experienced to understand the magnitude that is happening with this indulgence of verbal violence, of this dehumanization.

In Malaysia I saw a group of fanatic Muslims of the east coast. They were for me, the first taste of what Ayatollah Chomeini could become. A boatload of ethnic Chinese and Vietnamese, 250 of them, after sailing weeks on the South China Sea, beached on the shore. The whole village of these Malaysian Muslims raced down to the shore, screaming "heretics, infidels, pork-eaters", because the Chinese eat pork, and the Muslims do not, pushing the boat load of ethnic Chinese and Vietnamese into the water. They hit a reef, their boat cracked apart, and 250 human beings, or most of them, sank into the sea before our eyes. I was there with a representative of the United Nations High Commission for Refugees. We ran and we began pulling out people, elderly people. I pulled out a woman about the age of my late mother, and I saw first the hope on her face as the boat was coming in and then the sudden terror of destruction. That sense of expendability of human life, of ethnic Chinese and Vietnamese, shown by the Malaysian Muslims, I regard this act, as part of the ongoing effort to face the reality of the world, not of Sigtuna, but the reality of the world in which we are increasingly going to encounter in 1980, that there are today 16 million refugees all over the world, that by the end of this year there will probably be another half a million Cambodians starving to death because of the destruction that already began with that dehumanizing process. If we do not find a way to halt that destruction, by providing adequate food and seedling for the harvest - and even that is too late - it is not inconceivable that that entire nation will disappear before our eyes over the course of the next 3-4 years. There are in addition to that, 4 million black refugees in Africa, in Somalia and Kenya many of them are suffering destruction almost as great as the of Cambodia. And nobody knows about them, nobody knows that they even exist. And the refugees from Angola, and the refugees from Ethiopia - most of them are dying like flies before the eyes of the world.



We have international communication systems, we finally published a book on refugees indentifying the refugee problem of the world in terms especially of those whose destruction is imminent. I hope I am not misunderstood but part of the way in which we perceive the real world, if one looks at the newspapers and listens to statements, there in only one refugee problem of the world today, namely the Palestinian refugee problem. If one goes to the UN, there is no resolution about Cambodians, not a single resolution about the Cambodian refugees. Let me be clear? I have as great concern about the Palestinian refugees and Palestinians as I have about Cambodians. They are human beings, created in the same sacred image of God as every other human being. But the scandal of our time, as one Cambodian said to me who went through hell coming through Laos, a young Cambodian, 15 years, who lost 64 members of his family, coming through the forests of Laos, he said with enormous resentment: "Why is it that you Americans care only for the Palestinians, and not about us?" And he said: "you know that there are Cambodians lying in the dust and the sand out there. All of them, 135.000 in Kahoidong, would pick up tomorrow and go to any Palestinian refugee camp, because there at least they have water, electricity, beds, even televions sets, schools, hospitals and doctors. Above all: they have the conscience of the world paying attention to them. Who cares about Kahoidong." I would say, that this is a matter of the way the conscience of mankind is manipulated, about certain kinds or moral issues and what priorities are in the world. I raise the question about this dehumanization. One of the consequences has to do with the effect of verbal violence. I do not want to exploit the occasion, but I really would be unfair to my own sense of understanding of what are the sources of this kind of verbal violence in the world, if I did not read to you this text, adopted the last week of May 1980 at the fourth congress of Al Fatah in Damascus.

"The armed struggle within the occupied land will be escalated across all borders of confrontation with the Zionism enemy, ( Zionist enemy, becomes a demonology before the next text is over). Our Palestinian people living in the occupied land will be encouraged to stand fast and a special effort will be made to strengthen the ties with the Palestinian masses, who have been living since 1948 in occupied territory.

Al Fatah is an independent national revolutionary movement whose aim is to liberate Palestine completely and to liquidate the Zionist entity politically, economically, military, culturally and ideologically. The only word that was left out of that demonological verbal violence was genocide. That is not a popular word to use today, even among the liberation movements.

How does one deal with these realities today? Let me say, that it is essential to carry forward seriously and actively this theological enterprise of facing the demonological tendencies, which have been inherited from other times and other places and other polemical encounters. It is essential too to face the contradictions with which we proclaim religions of love whose consequences can be the destruction of human life. That will not prevail. No one can proclaim the Gospel of Love or the Torah of redemption while allowing adherence to practice the contrary. I would suggest that the task must go on of clarifying, purifying, cleansing and allowing humanism of the tradition to the asserted and to uproot those symbols, those images which have resulted in such destructions in the past. But let me say at the same time - and perhaps this may not be the primary address for it, but somewhere along our consciousness I would suggest that we had best find a way to work out this balance. We will live in the illusory world of Sigtuna, while the world will continue to debase human lives unless we recognize that the way it is to be found is not simply to wait until the final ultimate of theological solution takes place, for that can in fact become an excuse for escaping the real world and what are our clear present moral obligations. I think that one of the things I find incredibly compelling about my own Jewish identity, my own Jewish experience is the obsessive preoccupation with "mitzva": we will do and then we will hear. Out of doing the deed, in fact, comes an insight into the moral meaning of the deed. I would suggest to you that it is possible, even while the final formulations have not been resolved, to affirm that which is central in both of our traditions, which I believe binds us together in ways that create such unity and solidarity that even our theological distinctions in respecting them, become not alienated. It is essential that we find ways to stand against these patterns of dehumanization in the world, everywhere today.



When the Pol Pot regimes begin to proclaim their campaign of purification by extermination of an entire people, it seems to me unconceivable that one can conceive of themselves of being committed Jews, committed believing Christians, committed Muslims, decent human beings and to stand by and act as if that has nothing to do with me, that there is nothing to do. This delegation of 14 Americans who came back - and I am prepared to say it was a special group, but not an exclusive group - one of the first acts we came back with in February of 1978 after we passed through every refugee camp in South-East Asia, when we saw, and learnt from Vietnamese ethnic Chinese and Laotians, that by that year 60 percent of the Vietnamese boatpeople were sinking into the South China Sea, by the end of that year 1/4 million Vietnamese, if not more, had drowned before the eyes of the world, and nobody can say that of Maidanek or Dachau "We did not know about it", because it was on television in the Times, and Newsweek and elsewhere - a kind of mobilization set in. We had gone through the camps of the Philippines we saw the American seventh fleet steaming into the harbour of Subic Bay doing nothing, ostensibly preserving national security by polishing the silver ware. We came back to the President of USA with our first presentation - "Mr. President, human beings are dying like flies, thousands upon thousands. The American fleet is at Subic Bay. It must be brought into the China Sea with instructions to save anybody in trouble." And the President looked up - and I must say to his credit without hesitation: I really felt that this was his Christian conscience at work, it is deep within him. He said: "you are absolutely right". Next there were instructions given to the Seventh Fleet to go into the South China Sea including sending in helicopters, with instructions that every single boat you see in difficulties must be lifted out of the water. And after the USA fleet came in and began scouring the South China Sea, pulling out every ship they saw in trouble, soon Japan, which had been turning away every single refugee except for 500, finally sent out ships to pull people out of the water. Then Italy sent ships. Suddenly it became the humanistic thing to do, to save human lives. As for today, there are virtually no boats sinking in the South China Sea. It was an act of moral leadership using the power of America and its capacity to put an end to the indifference and the indifference to human suffering to accepting a way of life that is dehumanization, that that is the way of the world.

I think that all of us have to see, in terms of its religious meaning that those affirmations which we have heard here, these liturgical affirmations, have galvanising consequences for the world. Every human being is created in the sacred image of God. That is the key to human survival in the kind of world in which we live today. Unless we find a way to affirm, to assert, to act out in real life an understanding and a decision that every human life is of infinite worth and infinitely precious, that every human being is of ultimate significance to God, that no human life is expendable, that no human being can be used for anybody else's programme, project, or ideology, or violence, or terrorism. Unless we find ways to assert that, to affirm that and to certain the contrary notion which is part of the desanctification of our time, that human beings can be used like pieces in a technological machine, discarded, replaceable, interchangeable. It is a real question, given our capacity now for universal destruction whether we will be able to survive to the end of the century. My own sense, my friends, is that the Jewish experience affirms at least three values, which are worthy of consideration and sharing with one another: Exodus and Sinai if they stand for anything it is this sense of the ultimate preciousness of every human life, so precious in fact that after acceptance of the decalogue at Sinai, the Jews perceive themselves to be a Kingdom of Priests, and a Holy nation. Every human being had the capacity to be perceived not as a slave of Israel, but as a priest in the service of God and His people. Jews also have learnt out of their experience across 4000 years of history, that one of the keys to their survival across 30 cultures and civilizations has been not just an apothegm but a reality. All Israel is responsible for one another.

The issue for us, as I once experienced in a Roman Catholic Church in Queen's in New York when addressing a group of predominant Irish Catholics about the historic and religious relationship of the Jewish people to Israel and Jerusalem, and a lovely woman stood up and said: "Rabbi, I tried to understand everything you said. What I cannot understand is it that every time something happens with Israel Jews get so excited. I mean you go and see Congress men, you raise funds, you march in the streets, you get on the radio and on television". And I said to this Irish-Catholic lady and to the 400-500 Irish Catholics in that room: "My dear friends, the issue, the real deep moral, spiritual issue, is not why Jews appear to care so much for



their brothers and sisters in Israel and the Soviet Union and elsewhere, but why is it that so many millions of Irish Catholics and Protestants in this country appear to care so little to what is happening to their brothers and sisters in Ireland? Day after day their bombs explode in Belfast and children are killed, and women are killed and one acts as if that is another universe which has nothing to do with them. I thank God that the Jews will not sleep. It may well be the lesson that almost in an unconscious way we have absorbed as the one scintilla of meeting after the Holocaust. It is the paraphrase of the Book of Leviticus: "You shall not stand idly by while the blood of your brothers and sisters cry out to you from the earth".

Finally I am persuaded the one theme which we engage in, which I think is increasingly paradigmatic for the human condition and how we deal with it constructively and meaningfully may have the deepest implications for others. We think of Exiles being a singular Jewish condition, and in many ways it has been, certainly over the past 2000 years. But the more I reflect on what is happening in the world today, outside the world of Sigatuna, in the world of Washington, and Bonn and Paris and Rome and elsewhere, the more one becomes conscious of the race, the mindless race that is taking place in the world, already USA itself has the capacity to destroy the Soviet Union and probably the whole human family twelve times over, and now the Soviet Union has the nuclear capacity even beyond that of America, to carry out similar destruction of the whole human family, the more one becomes conscious of what is happening in USA and undoubtedly in industrialized nations. In our country there is a thing called "love canal", but it appears now that there are 50,000 love canals throughout USA, where major cooperations have consciously dumped into the soil of America and into waterways of our country toxic time-bombs which have the capacity of destroying our air and destroying our water and creating the destruction of chromosomes of future generations. As one looks about, the way in which technology has gotten out of hand, there is a very deep sense that the world increasingly is out of control. Somehow Jews in the whole experience of exile manage their belief by the wisdom of their tradition and even by the grace of God, always to sustain the dialectic even in the depths and the distress of exile.

There was always the hope of Israel. There was always the hope of "next year in Jerusalem"; "this year we are slaves, next year we will be free people". And that hope, that capacity to mobilize a moral will, to stand against the forces of dehumanization and destruction and demonolizing is what I believe Jews and Christians must testify to in a world, that desperately needs our service and our common witness almost as never before in human history.





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# Anti-Defamation League of B'nai Brith

June 9, 1980

Dr. Heinz Kremers  
Vinner Str. 9C  
413 Moers  
West Germany

Dear Professor Kremers:

I want to express my personal appreciation and that of Mr. Kameny for your having so graciously received us during our recent visit to Germany. Our meeting with you and your colleagues proved most useful, and we enjoyed as well the warm hospitality of you and your wife.

Pursuant to our conversation we did discuss with the people at the International Schoolbook Institute the urgency for the project between Israel and Germany to go forward, and while they indicated that it would be clear that the United States-Germany proposal was likely to move ahead more quickly. I will remain in touch with them and if we can encourage the Institute's moving along on your proposal we will do so. I am enclosing a few copies of a textbook report commissioned by ADL and undertaken by Dr. Glenn Pate. You will note that in spite of all the work American secondary school textbooks inadequately cover the subject of the Third Reich/The Holocaust.

I wish also to report that we are in discussions with a sponsor for the European textbook conference to be held probably late 1980 or early 1981 in Paris. It would be helpful if you could provide me with the names and addresses of scholars in any of the west European countries who are either working in this area or who have the credentials and who we might contact, to encourage their undertaking a preliminary investigation of the treatment of the Holocaust in secondary school textbooks used in their country.

Under separate cover I am sending you several copies of a Memo and Date Book prepared by ADL and made available to school teachers. The publication is designed to sensitize teachers to the multicultural character of the school population, and to have them program their work consistent with the holidays or special events which have importance for the local populace. Something similar could be useful in West Germany, particularly in those areas which have large migrant populations; i.e., Turks, etc. Please convey my best wishes to you and your associates.

Sincerely,

Theodore Freedman

TF/mj  
Enclosures

FROM THE DESK OF

C. HUCHET-BISHOP

Reto, this is what  
Dr. Hyatt sent me,  
about ICEF in  
Sweden.  
I hope to know more  
by Monday.

Best

CHB

2/29



**INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS**  
**AMITIE INTERNATIONALE JUDEO-CHRETIENNE**  
**INTERNATIONALER RAT DER CHRISTEN UND JUDEN**

ICCJ Werléstraße 2 D-6148 Heppenheim

Prof. John T. Pawlikowski,  
 Catholic Theological Union,  
 5401, S. Cornell Street,  
 Chicago,  
 Ill. 60615,  
 U. S. A.

Martin-Buber-Haus  
 Werléstraße 2  
 D-6148 Heppenheim  
 Téléphone (06252) 5041

Dresdner Bank, Heppenheim  
 0223 277 700 (BLZ 508 800 50)

Creditanstalt Bankverein  
 Vienna 66-01306

Dear Prof. Pawlikowski,

22 January 1980.

The International Council of Christians and Jews, - an association of organizations established in 16 countries to promote Jewish-Christian understanding - is planning its annual colloquium for 1980 at Sigtuna, between Stockholm and Uppsala, Sweden, in a centre for adult education of the Church of Sweden, which will be held on 16 and 17 June, 1980.

As subject for this colloquium has been chosen: "Faith after Auschwitz: the Impact of the Holocaust on Faith and Theology in Judaism and Christianity". It is further articulated as follows:

**16 June: Morning session:**

Lecture by a Protestant scholar on the theme,  
 Lecture by a Catholic scholar on the theme,  
 Discussion in groups.

**Afternoon session:**

Lecture by a Jewish scholar on the theme,  
 Discussion in groups, which will propose issues to be taken up at the panel discussion in the evening among the three lecturers (and eventually two additional panel members).

**17 June: Morning session:**

**Workshops on two Biblical themes:**

"The Akeda" (sacrifice - or binding - of Isaac, Genesis 22)  
 conducted by the Revd Willem Zuidema, Hilversum, the Netherlands;  
 The "New Covenant" (Jeremiah 31)  
 conducted by Prof. Luc Dequeker, University of Louvain, Belgium.

**Afternoon session:**

Survey Report on Revision of Textbooks regarding the presentation of Judaism in education:

Dr. Michael Brocke (Catholic), Duisburg  
 Prof. Heinz Kremers (Protestant), Duisburg.

**Evening session:**

Showing of a film on Nes Amrim, a settlement of European and American Christians in Israel.

**Member Organisations:**

AUSTRIA: Aktion gegen den Antisemitismus  
 in Österreich  
 BELGIUM: Institutum Judaicum  
 BRAZIL: Conselho de Fraternidade  
 Cristão-Judaica  
 CANADA: Council of Christians and Jews  
 FRANCE: Amitié Judéo-Chrétienne  
 GERMANY: Deutscher Koordinierungsrat

ISRAEL: Israel Inter-Faith Committee  
 ITALY: Amicizia Ebraico-Cristiana  
 Di Firenze  
 LUXEMBOURG: Comité Interconfessionnel  
 Luxembourgeois  
 SPAIN: Centre de Estudios Judeo-Cristianos  
 SWITZERLAND: Christlich-Jüdische  
 Arbeitsgemeinschaft in der

President: Dr. David Hyatt (U.S.A.)  
 Vice-President: Jean-Paul David (France)  
 Treasurer: Kurt Pordes (Austria)  
 General Secretary: Dr. Franz von Hammerstein  
 (West-Germany)  
 Hon. Chairman: William W. Simpson (U.K.)



On behalf of the I.C.C.J., which I have been serving since December 1979 as general secretary, in a voluntary capacity and from 1 August 1980 will serve on a full-time basis, I should like to invite you to deliver the lecture which on 16 June is scheduled to be given by a Catholic scholar. The Protestant scholar whom we have invited and who has accepted, is Prof. Eberhard Bethge, friend and biographer of the late Dietrich Bonhoeffer but also a theological thinker in his own right. As a Jewish scholar we have invited Prof. Uriel Tal, but it is doubtful whether he will be able to accept our invitation. I should inform you that we had invited at an earlier stage, Prof. Rosemarie Ruether, to speak at our conference but she had to decline because of a conflicting engagement. We should be very glad indeed if you could share the fruits of your recent thinking on the rethinking of Christian theology in the wake of the Holocaust, with the participants in the colloquium.

As far as practical arrangements are concerned, such as those pertaining to travel and accommodation, <sup>our</sup> American member organization, the National Conference of Christians and Jews, has kindly agreed to take responsibility for this and its Chairman, Dr. David Hyatt, 43, West 57th St., New York, N.Y. 10019, Tel.No. 6887530, has undertaken to contact you about this matter, and to work out details with you.

I should be grateful if you could let me know as soon as possible whether you are able to accept our invitation. Since I am still living in Jerusalem - I shall move to Heppenheim in Germany, where the headquarters of the I.C.C.J. are located about 1 August - I should appreciate it if you could send me your reply, (if possible by telegram because of often-recurring delays in mail delivery), to my present address: Ecumenical Theological Research Fraternity, in Israel, P.O.B. 249, Jerusalem.

I am hoping that you will be able to accept our invitation and I am looking forward to this occasion to make better acquaintance with you than was possible during our brief exchange at the reception given by the N.C.C.J. during the I.C.C.J. conference in New York. I also regretted that circumstances prevented you from coming to Jerusalem this Fall. You mentioned that you would probably come to Jerusalem this summer. Perhaps there is way of combining a trip to Sweden with your trip to Israel?

Hoping to hear from you soon,

Yours sincerely,

Dr. J. (Coos) Schoneveld

P.S. My Tel. Nos. in Jerusalem are: (02)-718308 (office)  
(02)-416908 (home).

cc. to Dr. David Hyatt.



May 12, 1980

Rev. Arie Lems  
Tidkumes Vag 8  
S-19176 Sollentuna, Sweden

Dear Arie:

You did a truly splendid job of outlining the program for the ICCJ international colloquium at Sigtuna on "Faith After Auschwitz" -- the Impact of the Holocaust Faith and Theology in Judaism and Christianity. I think you have put together exciting and mind-stretching colloquium which will be of great stimulation to all of us who are attending the colloquium and the annual meeting of the ICCJ. You have also done it in a most orderly and very clear way that everyone, I believe, can understand.

I am also delighted at the great news that we will be privileged on Wednesday evening to pay a visit to the Royal Palace to meet Prince Bertil, an uncle of the King, and the excursion by boat to Stockholm on that day, the welcome of the Town Council of Sigtuna on Sunday evening, and our participation on Friday afternoon in the Mid-Summer celebration in Sigtuna will all add to the well-planned festivities which you have so carefully and beautifully arranged.

I am pleased to report that we will have an excellent U.S. representation. Our group will consist of Rabbi Marc Tanenbaum, the brilliant and eloquent Director of Interreligious Affairs for the American Jewish Committee, who will be coming as an official representative of the AJC and who will be covering his own costs through his organization; the National Council of Churches will have a representative within our group, Ms. Cynthia Bronson, who is an ordained Deacon of the Episcopal Church, a member of the National Council of Churches' Commission on Regional and Local Ecumenism with a special concern for Christian-Jewish relations, and is also engaged in graduate work toward an MA at the Jewish Theological Seminary, having already received her initial degree in connection with her ordination from the General Theological Seminary here in New York. Ms. Bronson will be coming with help from the National Council of Churches and a small subvention from the ICCJ. I have fortunately been able to raise outside funds which will enable Father John T. Pawlikowski of the Catholic Theological Union in Chicago, Dr. Donald McEvoy, our Senior Vice President for Program Development, whom you know well, Dr. Leonard Arles, who is Senior Vice President for Urban Affairs in the NCCJ and who has a vast experience in international affairs as well as our own domestic urban problems,

May 12, 1980

Mrs. Martha Arles, and Lili and me. This will bring our American delegation to a total of seven.

I have given your registration form to all those involved, and I am enclosing a personal form for Lili and me. There is only one question I have to ask of you: you suggest that single rooms with a private toilet and shower are available for 25 Scr. per night, but you make no mention whether there are double rooms available with private toilet and shower. Lili and I, of course, would like to have a double room with a private toilet and shower, but if that is not possible then we would like to reserve two adjoining single rooms with private shower and toilet. Several others of our group have raised this same question the sooner you can get this information to us it would be appreciated.

I sure this will be a delightful experience for everyone attending and I hope the other countries are planning to attend. Our experience with our New York colloquium was that many of the reservations came in rather late. I sure, however, that you will have a splendid attendance and that you will certainly have the 60-70 persons that you can accommodate easily. If you have any concerns or problems about anything, do not hesitate to call me collect if you feel there is any way I can be helpful. I know this is your first venture, but I know, too, that you are a most experienced, knowledgeable and worldly leman and have handled conferences in business and within your church of far greater dimensions than this, but the loving care and concern for details that you have put into designing this program deserve the highest commendation. Lili and I send our love to you and Maud. We look forward with great joy to being with you.

I have asked all the members of our delegation to communicate directly with you concerning their own personal travel plans. Regarding Lili and me, we will depart on the evening of June 13th and arrive in Stockholm June 14th at 10:10 A.M. via Northwest Orient. On Sunday afternoon, the 15th, we will find our way to Sigtuna for registration and room assignments and will be on for the 7:00 P.M. opening reception which the Town Council of Sigtuna so generously prepared for us. Late afternoon of Friday, June 20th, we will return to Stockholm following the Mid-Summer celebration in Sigtuna, we plan to be in Stockholm from the 20th to the 24th, when we will leave for Copenhagen for three nights, returning to New York on the 27th. While in Stockholm on the evening of the 14th and from the 20th through the 23rd, we will be at the Continental Hotel, and in Copenhagen at the Sheraton Copenhagen.



Rev. Arie Lems

-3-

May 12, 1980

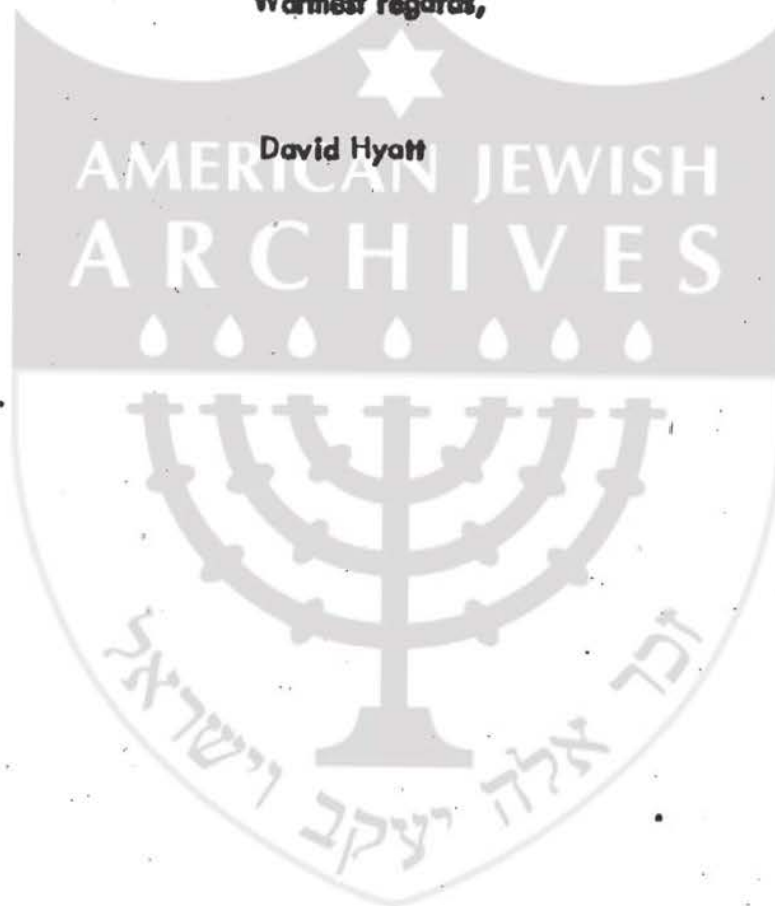
I enclose a check for the advance for Lili and me for the five nights in Sigtuna, which may be a little over or under whatever is required but, of course, know that we will be happy to reimburse you for whatever we are indebted to you.

Again, congratulations on organizing such a splendid conference!

Warmest regards,

David Hyatt

DH:es  
Enclosures



# P R O G R A M

Sunday, June 15th

- 2 - 6 p.m. Registration and Room Assignments
- 7 p.m. The Town Council of Sigtuna invites us to the OPENING RECEPTION, when words of welcome will be spoken.  
(Place to be announced.)

Monday, June 16th

(Every morning there will be an opportunity for morning prayer or minyan.)

8.30 a.m. Breakfast

Morning-session: LECTURES on "FAITH AFTER AUSCHWITZ"

9.00 a.m. Prof. Dr. Eberhard Bethge, DD, honorary professor, University of Bonn, Federal Republic of Germany on:  
"Dietrich Bonhoeffer and the Jews - Difficulties and Possibilities of Protestant Theology after the Holocaust"  
(followed by brief discussion)

10.15. -10.45. Break for Refreshments

10.45 a.m. Prof. John T. Pawlikowski, OSM, Ph.D., Professor of Social Ethics at Catholic Theological Union, Chicago, USA, on:  
"Auschwitz: Foundational Challenge to Catholic Theology"  
(followed by brief discussion)

12.00 noon Lunch, followed by Rest

Afternoon-session: LECTURE on the theme of the Colloquium by

3.00 p.m. Rabbi Dr. Albert H. Friedländer, Minister of Westminster Synagogue and Director of the Leo Baeck College, London, UK, on:  
"After the Whirlwind - Jewish Affirmations beyond the Valley of Darkness (From Leo Baeck to Jewish Thinkers of 1980's)"  
(followed by brief discussion)

4.30 p.m. Dinner

Evening-session: DISCUSSION

5.15 p.m. Discussion in small groups among the participants of the colloquium

7.00 p.m. Coffee

7.30 p.m. Panel Discussion - with the participation of Prof. Shemaryahu Talmon, the Hebrew University of Jerusalem, Israel (chairman) and the three lecturers of the day - on issues emerging from the group discussions.



Tuesday, June 17th

8.30 a.m. Breakfast

Morning-session: Presentation of TWO BIBLICAL TOPICS

9.00 a.m. "The Akedah" (Genesis 22: The Sacrifice - or Binding - of Isaac)  
- Theological Reflections on the Holocaust. Rev. Willem Zuidema,  
Hilversum, Holland.  
(followed by discussion)

10.15 - 10.45 Break for Refreshments

10.45 a.m. "The New Covenant" (Jeremiah 31) - The Theological Framework of  
Jewish-Christian Dialogue.  
Prof. Luc Dequeker, University of Louvain, Belgium  
(followed by discussion)

12.00 noon Lunch followed by Rest

Afternoon-session

3.00 p.m. Survey Report on REVISION OF TEXTBOOKS used in schools, universities  
and confirmation classes, with regard to the presentation of Judaism.  
Dr. Michael Brocke, University of Duisburg, Federal Republic of  
Germany.  
(Followed by discussion)

4.30 p.m. Dinner

Evening-session: Films on NES AMMIN, a settlement of European and American Christians  
in Israel (introduced by Mr. Hermann Felderhof, Hilversum, Holland)

5.00 p.m. The aims of Nes Ammin, i.e. to contribute to a better understanding  
between Christians and Jews, will be discussed with reference to the  
Colloquium theme "Faith after Auschwitz"

The film was made for American TV by the wellknown journalist,  
Bill Moyers, and has been awarded the first Jerome L. Joss Prize,  
established at The Hebrew University of Jerusalem.

6.30 p.m. Summing-up of the Colloquium, by Rabbi Marc Tannenbaum, National  
Director, Interreligious Affairs, American Jewish Committee, New York

7.00 p.m. Coffee

Wednesday, June 18th

9.00 a.m. The Annual Meeting of the International Council of Christians and  
Jews starts with sessions which will be open for the participants of  
the colloquium.

3.00 p.m. EXCURSION BY BOAT TO STOCKHOLM. We will visit the Royal Palace, the  
Cathedral, the Church of Immanuel and two Synagogues.

Food will be served during the excursion. Return to Sigtuna by bus.

Thursday and Friday, June 19-20

The Annual Meeting continues with open and closed sessions and will be concluded with a luncheon on Friday.

On Friday in the afternoon we will participate in the Mid-Summer celebration in Sigtuna

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#### PROGRAM OF THE ANNUAL MEETING OF ICCJ

The invitation to the Annual Meeting has been directly sent from the ICCJ-office to all representatives of the National Organisations and Observers.

#### EXTRA ARRANGEMENTS

- A If time will allow, we intend to make an excursion to Uppsala on Tuesday-evening, June 17th. There we would like to visit the cathedral, the University and the Academic Library, called Carolina Rediviva, where we will see "Codex Argenteus", Bishop Wulfila's West-gothic Silver Bible.
- B We will try to arrange other activities for those who are staying beyond Tuesday, but who are not participating in the Annual Meeting. Please note on the backside of the application form if you are interested in such an arrangement and/or the Tuesday evening excursion to Uppsala. You may also suggest what types of activities interest you.



## PRICES AND APPLICATIONS

### PRICES

1. From reception on Sunday, June 15th until Tuesday, June 17th  
in the evening, full-board ..... Scr.350.-  
Colloquium- charge ..... Scr.100.-
2. Colloquium plus the first day of the Annual Meeting, incl.  
the Excursion by boat to Stockholm, full-board ..... Scr.525.-  
Colloquium-charge ..... Scr.100.-
3. Colloquium plus Annual Meeting from Reception on Sunday,  
June 15th until Friday, June 20th, lunch, full-board ..... Scr.825.-  
Colloquium-charge ..... Scr.100.-

These prices are per person in a double room without private toilet and shower (toilets and showers in the corridors) and include Swedish food or Milchig food.

### EXTRA CHARGES

Single room without private toilet and shower Scr.15.- per night.

Single room with private toilet and shower Scr.25.- per night.

Kosher food from "SAS Catering" or "Stockholms Kosher", lunch and dinner, can be served at extra cost.

### NOTE

Lekmannaskolan is not a hotel but a study- and conference center. Normally the restaurant is closed on Sundays after lunch. Therefore we kindly ask you to inform us when you will arrive at Lekmannaskolan or at Arlanda and which meals you want that day. This can be arranged if we know how many people will be involved.

We will try to assist with transportation from the airport to Sigtuna, but we cannot guarantee this. Please tell us your flight number and the time of arrival. When you have passed the customs - look out for the sign ICCJ.

### APPLICATION

Applications are to be mailed in as soon as possible to our secretary, Arie Lems.

### PAYMENT

We kindly ask you to calculate the costs with the help of the above mentioned prices. Please remit payment as soon as possible either to Svenska Handelsbanken, account number 6197-225 909 502, or to Swedish postgiro, account number 441 10 55 -9. In either case the money should be made payable to "Samarbetsrådet för judar och kristna", Sweden (no further address is needed).

# HOW TO REACH "LEKMANNASKOLAN" IN SIGTUNA, SWEDEN??

The town of Sigtuna is situated between Stockholm and Uppsala on the banks of Sweden's third largest lake, called Mälaren.

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The Colloquium and the Annual Meeting will be held at "Svenska Kyrkans Lekmannaskolan" (School for Laymen of the Swedish Church) usually called "Lekmannaskolan", Sigtuna, Sweden

BY AIR You will arrive at ARLANDA airport, outside of Stockholm.

From Arlanda, take bus No.583 to MÄRSTA and there change to bus 575 to SIGTUNA. Lekmannaskolan has its own bus stop. The total price is Scr.3.-.

## Time table:

<u>Bus 583</u>	<u>Bus 575</u>	
<u>Dep.Arlanda</u>	<u>Dep.Märsta</u>	<u>Arr.Lekmannaskolan</u>
8.07	8.25	8.45
8.37	-	-
9.07	9.25	9.45
etc	etc	etc

## TAXI

Taxis are always available at Arlanda and the price to Lekmannaskolan is appr. Scr.60-70.-.

## BY TRAIN

Take the local train from Stockholm's Central Station to MÄRSTA. At Märsta take bus No.575 to SIGTUNA. Lekmannaskolan has its own bus stop. Total price Scr.12.-. (You can use the same tickets on the train and bus).

## Time table:

<u>Train</u>	<u>Bus 575</u>	
<u>Dep.Stockholm</u>	<u>Dep.Märsta</u>	<u>Arr.Lekmannaskolan</u>
8.11	-	-
8.41	9.25	9.45
9.11	-	-
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etc.	etc	etc

## BY CAR

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Appr. 30 km north of Stockholm towards Uppsala the sign SIGTUNA appears. There you leave E 4 and follow the signs to Sigtuna (about 12 km).

When you reach Sigtuna follow the signs SJUDARGÅRDEN. When you are at the end of the city, the road turns 90° to the left and directly 90° to the right. Drive 1 km and Lekmannaskolan will appear on your right.

We wish you a pleasant journey and look forward to meeting you at "SIGTUNA 1980".



## INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

## APPLICATION FORM FOR SIGTUNA 1980

- A) COLLOQUIUM: Evening of June 15th to Evening of June 17th.  
 B) COLLOQUIUM and first day of ANNUAL MEETING OF ICCJ:  
 Evening of June 15th to Evening of June 18th.  
 C) COLLOQUIUM and ANNUAL MEETING of ICCJ.  
 Evening of June 15th to Lunch of June 20th.

Name of Participant: \_\_\_\_\_

Occupation/Title: \_\_\_\_\_

Address: \_\_\_\_\_

I represent (Member organization): \_\_\_\_\_

- " - (ICCJ sub-committee): \_\_\_\_\_

Names and titles of  
accompanying persons: \_\_\_\_\_

I/we apply to participate in A / B / C

I/we will come by AIR / TRAIN / CAR

I/we will arrive at (place) \_\_\_\_\_ (date) \_\_\_\_\_ (time) \_\_\_\_\_

by flight No. \_\_\_\_\_

I/we require ☐ \_\_\_\_\_ beds in double room(s) without private toilet and shower.☐ \_\_\_\_\_ beds in single room(s) without private toilet and shower.☐ \_\_\_\_\_ beds in single room(s) with private toilet and shower.I/we require ☐ Swedish food☐ Milchig food (vegetarian and fish)☐ Strictly kosher food and accept the extra costs.

I/we intend to leave Sigtuna (date) \_\_\_\_\_ (time) \_\_\_\_\_

- ☐ I/we intend to come earlier or stay longer in Sweden for holidays and would like  
Samarbetsrådet för judar och kristna to help me with suggestions and/or arrangements.

I/we have calculated that my/our stay will cost Scr. \_\_\_\_\_ and that  
amount has been transferred to your account at

☐ Svenska Handelsbanken, account number 6197-225 909 502

☐ Swedish postgiro, account number 441 10 55 - 9.

If there are changes in the above, please inform:

Signature: \_\_\_\_\_

Samarbetsrådet för judar och kristna  
 c/o Arie Lems  
 Tidkumes väg 8  
 S-191 76 SOLLENTUNA  
 SWEDEN

*Office of the President*

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, inc.

43 WEST 57th STREET  
NEW YORK, N. Y. 10019

(212) 688-7530

May 13, 1980

Rabbi Marc Tanenbaum  
American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022

Dear Marc:

I can't tell you how delighted I am that you will be with us at the Annual Meeting and Convocation of the International Council of Christians and Jews (now a 16 nation group)! You will add tremendously to the Convocation!

F I've written Arie Lems, who is coordinating the ICCJ Colloquium, about your coming. A copy of my May 12th letter to Arie is enclosed. Using the form he has sent us, will you let him know what your accommodation needs are, time of arrival and departure, and other necessary logistics, etc.

It is just great to know your eloquent and inspiring voice will wind up the Colloquium! There is no speaker I have ever known who is your equal!

Warmest regards,



David Hyatt

DH:es  
Enclosures



1203 MFB

May 19, 1980

Rev. Arie Lems  
Tidkumes Vag 8  
S-19176  
Sollentuna, Sweden

Dear Rev. Lems:

My dear friend, David Hyatt, very graciously invited me to deliver the closing address at the Annual Meeting and Convocation of the International Council of Christians and Jews to be held in Sollentuna, June 15th through 17th.

As I informed David this week, I am honored by your invitation and I shall be happy to present the closing address.

As it happens, I am delivering the baccalaureate address to Stanford University that weekend in Palo Alto, California. My present plan, therefore will be to fly from Los Angeles directly to Stockholm. As soon as I have the travel information, I will write you about my flight plans. I will require a single room with private bath for the period of the conference.

I look forward with much pleasure to meeting you in person at that time. Please convey my warmest personal good wishes to Dr. Coos Schonfeld to whom I look forward for active collaboration and cooperation with my colleague, Zachariah Shuster, during the coming year.

With warmest personal good wishes, I am,

Sincerely yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Enclosures

B10

Presented

HRP

March 24, 1980

outstanding success. Most of our overseas delegates came under the sponsorship of their own organizations. Your speech was the most eloquent and inspiring presentation of the four-day affair, and it is for that reason that I am hoping and praying that your organization will enable you to participate and once again have the tremendous impact you did on the 150 delegates who attended our June 1979 Annual Meeting.

I am proud to say the ICCJ is coming of age and becoming an important organization on the world scene. Sixteen nations are now members, including all the major countries of Europe plus Brazil and Israel. In the past two years Spain and Brazil became fullfledged members, a significant breakthrough.

The representation of your organization and your personal presentation at our Annual Meeting would be an important contribution to the growth and development of the ICCJ and its purposes, which are essentially the same as those of the American Jewish Committee.

Warmest regards,



David Hyatt

DH:es

P. S. I enclose a copy of the program for the 1979 ICCJ International Colloquium on Religious Responsibility and Human Rights. I think it might indicate to your colleagues the calibre of participation at our Annual Meetings in recent years.



IMPORTANT AND URGENT

*Office of the President*

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, inc.

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NEW YORK, N. Y. 10019

March 24, 1980

(212) 683-7530

Rabbi Marc Tanenbaum  
American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022

Dear Marc:

The International Council of Christians and Jews is holding its Annual Meeting on June 16 through June 19. June 16 and 17 will be devoted to a Colloquium on the subject, "Faith After Auschwitz: the Impact of the Holocaust on Faith and Theology in Judaism and Christianity." Dr. John T. Pawlikowski will present the Catholic view as a scholar, Professor Eberhard Bethge will present the Protestant scholar's view, and Dr. Albert Friedlander of London will present the Jewish view on June 16th. The following day Reverend Willem Zuidema of the Netherlands and Professor Luc Dequeker of the University of Louvain, Belgium will preside over workshops dealing with "The Akeda" and the "New Covenant." The meeting will be held at Sigtuna, Sweden.

The afternoon of that same day Dr. Michael Brocke (Catholic) and Professor Heinz Kremers (Protestant) of Duisburg will preside over a session following a survey report on the Revision of Textbooks regarding the presentation of Judaism in Education. At the closing session that evening of the Colloquium we would like to have that distinguished scholar and incomparable speaker, Rabbi Marc Tanenbaum, give the concluding address.

June 18th and 19th will be devoted to the Annual Meeting of the ICCJ dealing with every aspect of the ICCJ's operation, including election of officers, financial development, program and planning for the next Annual Meeting to be held in June, 1981. You would, of course, be most welcome to attend these sessions as well as the Colloquium.

I hope that you and your associates will see the importance of this Colloquium and the important contribution that you can make to it.

Our funds are most limited and most people manage to pay their own way, and others are financed by the organization for which they work.

You saw in June 1979 how over 80 persons from overseas joined 70 Americans to make our Colloquium on Religious Responsibility for Human Rights an

March 24, 1980

outstanding success. Most of our overseas delegates came under the sponsorship of their own organizations. Your speech was the most eloquent and inspiring presentation of the four-day affair, and it is for that reason that I am hoping and praying that your organization will enable you to participate and once again have the tremendous impact you did on the 150 delegates who attended our June 1979 Annual Meeting.

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Dear Marc:

f → I can't tell you how delighted I am that you will be with us at the Annual Meeting of the International Council of Christians and Jews in Sigtuna, Sweden. I enclose the program which outlines the agenda in detail. You will note you are scheduled to give the final address, and I am sure you will inspire and thrill everyone on that occasion as you always do. As I told your secretary last night at the AJC dinner, you are the most eloquent and stirring speaker that I have ever known.

I know that Arie Lems, who is coordinating the Colloquium and acting as host for the Swedish Council of Christians and Jews, will be as joyful as I am to hear the good news of your coming because he asked that you be on the program, if at all possible, when we were initially planning the affair. Coos Schoneveld, who is the new Secretary General of the International Council of Christians and Jews, will also rejoice in your participation.

You will note in the back of the agenda notes an application form and Arie Lems would appreciate it if you would fill that out with the necessary information regarding your physical needs while you are there. Regarding costs, I am told that a Swedish crown is approximately twenty-five cents, or a little better than four for a dollar.

It will be just great to have you with us!

Warmest regards,

*David*  
David Hyatt

DH:es  
Enclosure

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Evening of June 15th to Lunch of June 20th.

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Occupation/Title: \_\_\_\_\_

Address: \_\_\_\_\_

I represent (Member organization): \_\_\_\_\_

- " - (ICCJ sub-committee): \_\_\_\_\_

Names and titles of  
accompanying persons: \_\_\_\_\_

I/we apply to participate in A / B / C

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I/we will arrive at (place) \_\_\_\_\_ (date) \_\_\_\_\_ (time) \_\_\_\_\_

by flight No. \_\_\_\_\_

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If there are changes in the above, please inform:

Signature: \_\_\_\_\_

Samarbetsrådet för judar och kristna  
 c/o Arie Lems  
 Tidkunes väg 8  
 S-191 76 SOLLENTUNA  
 SWEDEN



# REGISTRATION ROSTER

of the  
ICCJ COLLOQUIUM

June, 1980 in Sigtuna, Sweden

Country-wise, full names and addresses are to be found on  
the Chronological list.

-0-0-0-0-0-0-0-0-0-0-0-0-0-0-0-0-

AUSTRIA:	Pordes, Kurt		
BELGIUM:	Dequeker, Luc	Guigui, Albert	Ruygers, Antoon
CANADA :	Goldbloom, Victor C.		
ENGLAND:	Friedlander, Albert	Goss, Leonard	Goss, Mildred
	Sternberg, Sigmund	Sternberg, Hazel	
FRANCE :	Dupuy, Bernard	Huchet-Bishop, Claire	Kessler, Colette
	Raber, Marcelle	Shuster, Zachariah	
GERMANY:	Bethge, Eberhard	Kremers, Heinz	Levinson, Peter
HOLLAND:	de Kruyf, Theo	Kuyer, Marija	Zuidema, Marina
	Zuidema, Willem	Soetendorp, Trude	
ISRAEL:	Emanuel, Joseph	Holmquist, Harriet	Larsson, Göran
	Rossing, Daniel	Schoneveld, Coos	Talmon, Shemaryahu
LUXEMBOURG:	Carreer, Pierre		
POLAND:	Wojtowicz, Andrej		
SWEDEN:	Andersson, Karl	Angvén, Per	Benson, Ben
	Benson, Ben	Berg, Gunnar	Borgegård, Gunnel
	Borgegård, Torbjörn	Brandt, Krister	Brolin, Inga
	Carlzon, Lars	Danielsson, Per	Engelhart, Kaj
	Ettlinger, Joseph	Fjärstedt, Biörn	Heger, Dora
	Howard, Len	Jansson, Alvar	Jödahl, Birgit
	Kaplan, Bruno	Katz, Aron	Kvart, Gerd
	Lems, Arie	Lems, Maud	Leschke, Ursula
	Levy, Hans	Lichtenstein, Per	Lichtenstein, Elizabeth
	Lorraine, Gun	Lundgren, Carl-Eric	Lundmark, John
	Martling, Carl H.	Nilsson, Erik	Perry, George
	Ritov, Eitan	Ritov, Ramar	Säbel, Heinz
	Samuelsson, Tore	Sandberg, Erik	Sandberg, Louise
	Sehlstedt, Bernt	Shirrer, Rother	Söderlind, Ulf
	Ström, Ingmar	Sundby, Olof	Thankus, Naima
	Wiebe, Stig	Wolff, Gladys	
SWITZERLAND:	Brassloff, Fritz	Brockway, Allan	Kühne, Heinrich
	Kühne, Susi		
U.S.A. :	Aries, Leonard	Aries, Martha	Basch, Peter
	Basch,	Bronson, Cynthia	Hyatt, David
	Hyatt, Lilian	McEvoy, Donald	Pawlikowski, John
	Tanenbaum, Marc		