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Series C: Interreligious Activities. 1952-1992

Box 26, Folder 2, International Jewish Committee for  
Interreligious Consultations, 1981.

# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

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Geneva, February 16, 1981

To: Members of IJCIC  
From: Gerhart M. Riegner

## AMERICAN JEWISH

Further to my memo of December 9 and the minutes of the meeting of the Steering Committee of December 4, I wish to inform you that in agreement with the Catholic side the following technical arrangements have been made concerning the forthcoming meeting of the International Catholic-Jewish Liaison Committee, which will take place in London from March 31 to April 2.

1. The meeting will take place in the Walden room at the Clifton Ford Hotel, Welbeck Street, London W.1. (Telephone No. 486-660; Telex No. 22569).
2. The Catholic participants have expressed the desire to be housed at the same place as the Jewish delegation and we have therefore reserved a sufficient number of rooms for both delegations at the Clifton Ford Hotel from March 30 to April 2 inclusive. I would be grateful if you therefore also chose to stay at the Clifton Ford Hotel. The price will be £24.72 per day, including breakfast and VAT.
3. Arrangements have been made for joint kosher lunch meals at the hotel for all participants.
4. I suggest that the Jewish delegation meet on March 30 in the evening for a preparatory meeting. I propose that we meet at 8 p.m. in the hotel.
5. Please let me know during the next two weeks who will attend from your organization and how many rooms you will require, indicating also the days of arrival and departure. I would be grateful if you sent copy of this information to my colleague, Dr. Elizabeth Eppler, c/o Institute of Jewish Affairs, 11 Hertford Street, London W1Y 7DX, who has kindly agreed to make the necessary arrangements with the hotel.

*Gerhart Riegner*

ISAM SARTAWI

Dr. Leopoldo J. Niilus,  
Commission of the Churches  
on International Affairs,  
World Council of Churches,  
150 Route de Ferney,  
1211 Geneva 20, Switzerland.

February 18, 1981

Dear Doctor Niilus:

On February, 2nd, 1981, Sheli Knesset Member Uri Avnery delivered a remarkable speech in the Knesset, during which he raised the Palestinian and Israeli flags and emphasized that peace can only be reached when a Palestinian State is established alongside the State of Israel.

Mr. Avnery enumerated a number of recent political developments which represent significant progress towards peace and which unfortunately have been given little or no coverage in the media.

I am enclosing for your perusal a verbatim translation of Knesset Member Avnery's speech, as prepared by the peace-publication Israel & Palestine, as well as the text of my letter to the Israeli Council for Israel-Palestine Peace (ICIPP), which was reprinted by the East Jerusalem weekly Al Fajr, within an article by General Peled entitled "The Israeli Peace Camp".

I hope that you may find the enclosed material helpful.

*I look forward to seeing you in the near future*

Sincerely yours,

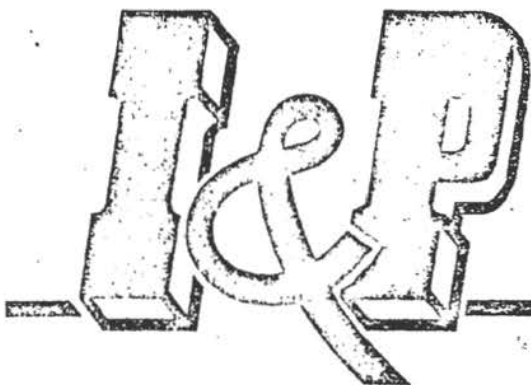
*Isam Sartawi*

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Supplement to I&P, Boite Postale 130-10, 75463 Paris cedex 10, France, February 1981

## israel & palestine political report

### KM AVNERY: MOTION TO THE KNESSET'S AGENDA

Uri AVNERY: (Sheli Camp) -Mr. Chairman, respected Knesset:

I shall refrain from addressing myself to the speech of my predecessor. We listened to a speech, to an orgasm of ignorance and hate and I do not know which overcame the other: the hate overcoming ignorance or ignorance surmounting the hate.

I will only say this: were the leaders of the Moslem World but slightly grateful, they should send a telegram thanking Knesset Member Moshe Shamir and his faction; because the silly and imbecile Jerusalem Law helped them unite, for the first time, 800 million Moslems into a single front against Israel. Speeches such as that which we had to listen to, from the mouth of KM Moshe Shamir, evoke the Biblical question: "Have you murdered and also inherited?"

I would like to speak seriously, now, about the subject at hand. I hope the Foreign Minister will deal directly, when framing his answer, with this important political event, and shall not be tempted to exploit these words for the sake of temporary and unimportant propaganda.

The Conference held at Taef was a most moderate meeting. But perhaps we should try to define, first of all, what "moderate" and "extremist" mean, in contemporary Arab World terms. One could say: a "moderate" is one who agrees with the Israeli Government and an "extremist" is opposed to it.

On the other hand, I take the liberty of giving another definition: "extremists" are those who deny the very right of the State of Israel to exist; "moderates" those willing to accommodate themselves to the existence of Israel, even if their terms are not acceptable to us, or to some among us.

If this definition is accepted we must then say that the Taef Conference was moderate, since all its resolutions remain in the framework of decisions taken by the Arab World's Summit Conference held in Baghdad in December 1977\*, which decided, for the first time, and with full agreement of all Arab States without exception that the aim is a just and permanent peace, based on the restitution of the territories occupied in 1967 and the creation of a Palestinian State in the West Bank and in the Gaza Strip, i.e., besides Israel.

KM Shmuel TOLEDANO (Change - Center Party): Would you mention the word "Jihad"?

KM Uri AVNERY (Sheli Camp): I shall mention it.

Yossef ROM (Likud): He wants to prove he has a sense of humor.

Shmuel TOLEDANO (Change - Center Party): ———

Uri AVNERY (Sheli Camp): Couldn't you have this debate conversation in the cafeteria? That is its rightful place.

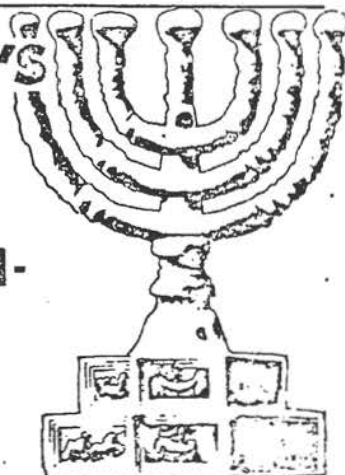
Minister Shamir gets important information from his sources, and among them - most important sources. I take the liberty of saying that my friends and I also have sources of our own, and although they are different from his, they are no less good.

What was really resolved at the Taef Conference? I quote LE MONDE daily, which is universally recognized as a most serious newspaper and which says: "...the head of Saudi Arabian diplomacy (I suppose this means Prince Fahd) supplied two appreciable precisions as to the aim of the Jihad: the struggle which has been started is aimed at liberating 'the territories occupied since 1967' and thus, Israel's

\* Knesset stenographer's error. The Baghdad conference was held on 2-3 November 1978.

### THE PALESTINIAN-ISRAELI DIALOGUE

HOUSE'S SESSION OF  
FEBRUARY 2, 1981.



territorial integrity proper is not being questioned". This means the State of Israel inside the Green Line's borders. As to the character of the Jihad - "the purpose is to explore peaceful ("pacifiques") ways, outside the framework of the Camp David accords, so as to resultate to the Palestinians their legitimate rights to obtain self-determination and an independent State in Palestine".

Amnon LINN (Likud): And for this they declare a Jihad?

Uri AVNERY (Sheli Camp): The word Jihad as it appears there is a...

Mordekhai TZIPORI (Likud): ....Friendly word.

Uri AVNERY (Sheli Camp): ....word that should be rejected completely, because of its religious and historical associations. But it is said, there, a "military, political and economic Jihad", and the King of Morocco, who certainly cannot be suspected, even by the Members of this House, as an "extremist" personality — I remind you that King Hassan II of Morocco was the first Arab ruler who, as early as 1958, before an Arab public in Beirut, proposed that Israel should join the Arab League — and King Hassan declared now that the aim is political and economic struggle to cancel the annexation of East Jerusalem. It is said, specifically: East Jerusalem.

Mr. Chairman, the main phenomenon in Taef, and one on which I would like to speak further, is the strengthened position of the leadership of the Palestine Liberation Organization, led by Yasser Arafat, who was Deputy, Third Vice President of the conference's Chairman.

In order to understand at all what happened in Taef one must understand what happened in the last few weeks inside the Palestine Liberation Organization, the PLO. Since the Israeli media do not usually report on these developments, which are most important for the future, I take the liberty of bringing before the Knesset — and I am happy that the Prime Minister and the Foreign Minister are present in the House — some facts which they should know, and which I am not convinced were brought to their attention.

For the last six weeks a series of official statements have been made by the leadership of the PLO, statements in which one perceives (and I say this with some care) a most fundamental change in the PLO's approach to the State of Israel; and what is even more important — to the Zionist Movement, too.

Vice Minister of Defense Mordekhai TZIPORI: ———

Uri AVNERY (Sheli Camp): I suggest that the Vice Minister of Defense.....

Vice Minister TZIPORI: No, I correct you.....



Uri AVNERY (Sheli Camp): .....I suggest that the Vice Minister of Defense should listen to the facts and if he has something to add to them, I shall be glad to listen.

So, a whole series of official statements has been made by highest-ranking PLO leaders, and they indicate a fundamental ideological change in the PLO's attitude to the State of Israel and what is more important, in my eyes, towards the Zionist Movement. And those are the facts: in MONDAY MORNING weekly, which belongs to the PLO and is published in Beirut, there appeared an interview with Mr. Isam Sartawi, who is presented in this interview as Senior Advisor to Yasser Arafat, and in this article, which is essentially directed against the Labor Party's platform, he says: "There are in Israel peace forces, including the Sheli party, the Peace Now movement, the New Outlook group and others".

I wish to draw your attention to the fact that this means three organizations the Zionist character of which nobody doubts.

More important still: after a few days the weekly EL HAWADETH, the most important magazine of the Arab world, read by millions of Arabs including the Palestinians, published a very lengthy interview with Yasser Arafat, which covers more than ten pages, and in which one finds the following passage, which I suggest this House should pay attention to:

"Question: Following the decision of the Israeli Government, that impedes Israeli politicians from carrying out negotiations and contacts with the PLO, what is the future of your relations with Israeli peace camp Sheli?"

Arafat's answer: "We continue. Our decision is that of the Palestinian National Council, taken in 1977. It deals with initiating a dialogue with the democratic and progressive forces in Israel as well as outside. We shall continue to do this. Whoever is willing to continue to hold this dialogue, let him come too."

"I have the obligation to hold this dialogue, as the Chairman of the PLO Executive, since I have been elected to office according to this program".

"Question: Is this dialogue causing a rift among politicians inside Israel?"

Arafat's answer: "The aim of this dialogue is not and was not to cause a rift among politicians. The aim is to lay new political foundations in the Middle East".

This means that, for the first time, the Chairman of the Palestine Liberation Organization tells the Palestinian masses (in an Arab newspaper) — not the citizens of the United States nor the journalists of Western Europe but the Arab masses — that a dialogue is taking place, with Zionist forces in the State of Israel.

Shmuel TOLEDANO (Change - Center Party): Does he also say on what base?

AVNERY (Sheli Camp): In a moment I shall come to this.

At about the same time, in the official organ of the Palestine Liberation Organization, FALASTIN AL THAWRA daily, a full-page interview with Mr. Isam Sartawi was printed. This is the man they said is "unimportant" and "does not represent anybody". This time, as the official representative of the Organization, and in the official organ of the Organization (from which it was taken word by word to be reproduced in the weekly supplement of FALASTIN AL THAWRA) — he writes something to which I would like to draw the attention of those who are seriously interested in this problem. Something unprecedented: Mr. Isam Sartawi, in an official PLO newspaper, read by all Palestinians in all the camps, everywhere....

Geula COHEN (Tekhiah - Banai): ———

Uri AVNERY (Sheli Camp): Let me finish, I shall answer you.

He says:

"Inside the Zionist Movement — Al Kharaka Al Sahioniyeh — exist, in our times, three currents: (1) The LIKUD bloc, which denies the rights of the Palestinian people and would like to annex all the Occupied Territories; (2) The Labor Alignment bloc, which is willing to give back part of these Territories but refuses to recognize the right of the Palestinians to self-determination and wishes to annex a considerable part of the Territories; (3) The Peace Camp which acknowledges the rights of the Palestinians and is willing to accept the existence of the Palestinian State besides Israel".

He talks specifically about the Zionist Movement. None of the specialists in this House, who follow these things, may find in the last

fifty years of Palestinian literature — and certainly not in PLO literature — such an approach to the Zionist Movement — Al Kharaka Al Sahioniyeh — which says there exists a body that wants peace and with which one can talk.

I shall be very careful and say this is the beginning of an ideological revolution (be its reasons whatever they may be). And on this there is room for discussion.

Finally, this self-same Isam Sartawi, after being introduced in FALASTIN AL THAWRA as an official representative, as a close Advisor to Yasser Arafat, sent a telegram of greetings to the Israeli Council for Israel-Palestine Peace which keeps contacts with the PLO. And this long telegram of greetings ends with words which — before I quote them — I would like to say were never said before, in fifty years of Palestinian literature: "Earlier than all our combined enemies think, peace shall and must reign between the Palestinian and Israeli States and their peoples".

This is a historical document, since it mentions, for the first time, specifically, in the name of the PLO, a peace between the State of Falastin and the State of Israel.

No more an entity of this or the other kind, but the State of Israel, nominally.

You may say: somebody sent a telegram and tomorrow it will be denied....

Shmuel TOLEDANO (Change - Center Party): Was the translator a good translator? In what language was it?

Uri AVNERY (Sheli Camp): The original is in English. Written in the hand of Mr. Sartawi himself: "The Palestinian State and the State of Israel".

So, you may say: OK, somebody sent somebody else in Israel a telegram of greetings and who may say that this is in the name of the Palestinian leadership? On the 12th of January we read aloud this telegram of greetings and next day, the French press agency wired a newsitem from Beirut: "Mr. Mahmud Labadi, the PLO's official Spokesman, welcomed the meeting held yesterday in Jerusalem, a meeting where a telegram of greetings from Isam Sartawi was read".

Labadi also mentions that, during this same meeting, a sign linking the flag of the State of Israel and the Palestinian flag was displayed by us.

And by the way, to the men of the Jordanian Option, in this House: that same day, the Jordanian Foreign Minister, Mr. Adnan Abu Oudeh, made a statement for the French news agency in Amman, in which he welcomed the meeting. He said that this meeting is "an important and interesting step", which must be welcomed.

This is the PLO that came to the Taef conference, this is the PLO leadership headed by Yasser Arafat which came, after non-secret statements of this kind; not statements made for the West's sake but in Arab media, read by millions of Arabs, publications such as FALASTIN AL THAWRA which is read by every Palestinian in the Middle East, or EL HAWADESS, read by all Arab circles in all Arab countries. Arafat came thus to Taef and was elected Third Vice Chairman of the Conference and the PLO got from the Conference promises of help, as detailed fully.

Mr. Chairman, I do not deceive myself that the Government of Israel would accept, today, our approach and our peace program. We have fundamental differences on this subject and this is well known. Yet I ask: can the Government of Israel (be its policy whatever it may be), can the Knesset of Israel afford to ignore completely what is happening for us? For the sake of a communique that will be released tomorrow saying that the Government of Israel condemns this or the other thing, for the sake of such ephemeral propaganda — forgotten after a few short days — should we ignore what is happening in the Arab world? Should we commit suicide in a kind of emotional self-agitation of the kind we listened to from the mouth of Knesset Member Moshe Shamir?

I move that the Knesset, either as a plenum or in Committee, should confront these new developments in a serious manner, should get a serious survey, both from official sources and from other sources.

Mr. Foreign Minister, there exist other sources, there exist other contacts, there exists another kind of information. Has the time not come for the Knesset to get all the information at hand, from all sides, to review the situation in the Middle East as it is now?

Perhaps this would move the Government of Israel to effect some changes in its own perceptions, considerations and pronouncements.



# The Israeli Peace Camp

No one who is familiar with the Israeli political scene could read without astonishment the strange resolution of the Fifteenth Post-War Congress of the Socialist International, held in Madrid in November 1980, stating that "the Israeli Labour Alignment, led by Shimon Peres, (is) the only viable force for peace for and with Israel." The political chapter of the new platform of the Labour party calls for the "active defence against the PLO both in the security arena and the ideological-political arena," and for the imposition of Israeli sovereignty over roughly 50 percent of the West Bank and the Gaza Strip and the whole of the Golan Heights as a minimal condition for making peace with Jordan and Syria. It can best be described as a program for war and not as a contribution to peace.

What the new Labour platform means is simply that peace is conditional upon the Arab consent to the elimination of all national aspirations of the Palestinian people and to the territorial expansion beyond the June 4, 1967 borders of Israel. No one could believe that the So-

and replacing them with the Labour party. This is an act which I believe is beyond the mandate of any international body."

The SI had, of course, an alternative resolution it could adopt. The draft proposed by the Spanish Worker Socialist Party and the Italian Socialist Party and supported by the delegations of Sweden, Senegal, Venezuela, Austria and others, was undoubtedly a much more balanced and realistic position for the SI to take. It insisted on the need to base the peace in the Middle East "on the security of Israel and all States in the region and on a definitive solution to the Palestinian problem, founded on the recognition of the Palestinian people's legitimate rights."

Stating that "All peace initiatives that have attained important results... warrant support — thus backing President's Sadat's peace initiative and the its consequences — the Spanish-Italian draft went on to declare that "The problem, however, continues to be the establishment of direct and positive relations between the Israelis and Palestinians, between a state whose sovereignty and integrity must be respected and

which merits closer scrutiny.

Taking as starting point the Paris talks which began in June 1966 between the PLO and the Israeli Council for Israeli - Palestinian Peace (ICIPP), the progress made since then can be summarized as follows. On the Israeli side there is clearly a greater awareness among the public of the development that has taken place in the political thinking of the PLO over the last seven years. Contacts with PLO officials is no longer considered a punishable crime and the number of individuals who seek such contacts and obtain them is increasing.

No longer does an Israeli who meets a PLO official have to explain his conduct, as did Naftali Feder at the time, as an accidental encounter between two men at the door of the toilet. Meeting PLO officials has become in Israel a respected phenomenon which is still vigorously opposed by political circles who maintain that Israel's interests dictate a denial of the Palestinian legitimate rights.

It would be well to remember that the Labour party, dubbed by the SI as the "only viable peace force

could hinder free and acknowledged contacts between Israelis and the PLO.

The significance of this achievement may not be readily appreciated outside Israel, but it should not be underestimated. In a situation where an Israeli government might have to consider a new policy toward the PLO, the public will be found ready and willing to support it. The willingness of the public to put to the test a different policy towards the Palestinian problem has risen from some 3 percent in December 1975, when the ICIPP was announced, to close to 50 percent in more recent polls.

But in all fairness, these developments inside Israel can hardly be compared to those seen on the Palestinian side. Suffice it to point out, as does Dr. Sartawi in his letter to the ICIPP on the occasion of its fifth anniversary, that Chairman Arafat can state now that talks between the PLO and Sheli have for their purpose the creation of new political facts in the Middle East and the world takes this astonishing declaration in its stride. This declaration is most significant for other elements included in it as well. The reference

very talks were being conducted pursuant to the PNC resolutions of 1977 and that he was bound by that resolution to maintain those contacts with the various Israeli political parties mentioned in the interview. Furthermore, he stated that "any one who is prepared to join these talks is welcome to do so."

For us it has always been of the utmost importance that Zionism, as the embodiment of the historical hopes of the Jewish people for a secure sovereign existence in its ancient land, should be recognized as compatible with the realization of similar aspirations of the Palestinian national movement. That now, after so many years of struggle and suffering for which many must be blamed, this hope seems to be realized, is a development whose importance transcends any political circumstance of the moment. The flat, two dimensional perception of Zionism as a homogenous, unified one-coloured ideology that bears no variations, is now replaced by a more penetrating perception of that most complex and stirring phenomenon of the resurgence of Jewish national awareness.

Faced with such far reaching developments in the Palestinian camp, what is there on the Israeli side to equal it? The answer hardly needs to be spelled out: rigidity of



in Madrid knowingly designated a party announcing such a program as "a viable peace force."

By adopting the resolution the Congress of the Socialist International dealt a unnecessary and an undeserved insult to the real peace forces in Israel. It is significant that of all those present in the Congress it was the PLO observer who did not forget the real peace forces in Israel. For the PLO the question of peace ceased to be a theory to be tossed around, or an empty phrase meant to improve a tarnished image, as is probably the case with the Labour party of Israel. It is therefore, not at all surprising that the first protest voiced against the callous disregard revealed in the Congress for the peace camp of Israel was that of the PLO observer Issam Sartawi. Refuting the assertion that the Labour party is the only viable peace force in Israel, he commented: "Such an assertion eliminates with a stroke of the pen all the peace forces of Israel, including the Sheli party, the Peace Now Movement, the New Outlook group and the Rakah party. By stating that the Labour party is the only peace force in Israel the Socialist International is saying that those peace forces do not exist or have nothing to do with peace; it is dethroning those bona fide peace groups.

presenting the Palestinian people and widely recognized as such on an international level."

This draft resolution was vehemently opposed by the Israeli Labour delegation and actively supported by the PLO observer which, in itself, should have stopped the SI from declaring the Labour Alignment a peace force, let alone a viable one. As for the PLO, it is most distressing that, having given its support to a draft resolution calling for the safeguarding of Israel's sovereignty and integrity, it was not even mentioned in the final resolution. Its willingness to accept peace on the basis of coexistence and mutual recognition has gone totally unrecognized by the SI Congress.

The unavoidable conclusion from this questionable position of the SI must be that it has failed to assert itself as a viable organization in so far as the Middle East is concerned. Petty party considerations certainly outweighed any desire to live up to the requirements of the hour. For the time being the EEC initiative, which has yet to gather momentum, seems to be holding greater hopes for the peace forces in the Middle East than that of the SI. But on the level of the bilateral relations between the peace forces and the PLO, a great deal has been achieved

pion of the latter position. But neither the Labour party nor the Likud government

Mr. Arafat came to *Al-Haram* of December 1980, where he said that those

## Sartawi Expects Heavy Price

Following is the text of the letter by Dr. Issam Sartawi to the ICIPP:

19 December 1980 No. 1259,

On the occasion of the fifth Anniversary of the foundation of the ICIPP, I extend to you my heartiest congratulations and best wishes. Your valiant struggle for a just peace in the Middle East, and your enormous courage in recognizing and advocating that such a peace can only be reached through the implementation of Palestinian National Rights under the leadership of the PLO, has earned the respect of peace loving forces all over the world. I realize that the price which you paid for your courageous position was a heavy one, but so do all pioneers and visionaries whose sacrifices are so vital for orderly progress of history and the evolution of more mature and responsible social order as well as more advanced models of inter-human relationships. But the suffering was not on your part alone; your Palestinian counterparts had to pay an even heavier and more pain-

ful price. Precious lives were lost in the long arduous road toward peace. Said Hamani and other comrades gave their lives so that our two peoples might live together in peace and co-existence. Let these noble examples be an incentive for all of us to continue our difficult struggle for peace until we achieve our common goal and the flags of peace fly proudly over our holy land.

Slow as our progress may seem to be, we must admit that, by historical criteria we have come a long way. Chairman Arafat states that the ongoing peace talks with Sheli have for their purpose the creation of new political facts in the Middle East. And the world takes this astonishing declaration in its stride, because peace through your valiant efforts and ours, has come to stay.

Sooner than all our combined enemies think, peace shall and must reign between the Palestinian and Israeli states and their peoples.

Bless you all  
Issam Sartawi

autism which precludes any response to processes all around, have become the distinguishing traits of Israeli foreign policy.

In 1975, when the first signal of the dynamics of PLO political thinking became noticeable in Israel, a number of Israeli citizens appealed to the government to signal back that we were tentative and eager for further signs of a possible Israeli-Palestinian rapprochement. The appeal went unheard. These Israelis decided that the next best thing they could do was forming an organization of their own, which would undertake the task of signalling back to the PLO that some of us were watching them with increasing hopes for the eventual reconciliation. The ICIPP came into being in December of that year.

Now, confronting a government bent on tenacious hostility to the Palestinians, and an opposition which is bent on disallowing any change in that policy, the ICIPP thought the least they could do to signal their appreciation of the dramatic developments in the PLO just outlined, the very minimum they could do, was to announce their adoption, as their formal insignia, the Palestinian and Israeli flags posed side by side, thus demonstrating their belief in the vision of the two states living in peace sooner than most people expect.

Mattiyyahu Peled





## WORLD COUNCIL OF CHURCHES

### PROGRAMME UNIT ON FAITH AND WITNESS

Dialogue with People of Living Faiths and Ideologies

Geneva, February 24, 1981. (AB/LM)

To: Consultation on the Church and the Jewish People

Re: 1981 Meeting, London-Colney.

Dear Colleagues,

I have just returned from inspecting All Saints Pastoral Centre, which we will utilize, 22-26 June, and found it to be most adequate. We will be housed in comfortable single rooms, meeting rooms are in ample number, and dining facilities appear to be superb. Every one must, however, bring soap and towels.

The best and easiest way to reach All Saints Pastoral Centre from London airports is by public transport, as follows:

From Heathrow Airport (most international flights) take the Piccadilly Line (Underground) to "Kings Cross and St. Pancras", change to British Rail for "Radlett" at Radlett take a taxi to All Saints Pastoral Centre. Total cost: £5.24.

From Gatwick Airport (Laker Airlines, British Caledonian, etc) take British Rail to Victoria Station, then the Underground to "Kings Cross and St. Pancras", change to British Rail for "Radlett", at Radlett take a taxi to All Saints Pastoral Centre. Total cost: £6.54.

If at all possible, plan to arrive at All Saints on Monday morning, 22 June. Should your schedule require you to arrive on Sunday, let me know as soon as possible in order that I may make special arrangements for lodging close to the Pastoral Centre (it will not be possible for any of us to stay there before Monday). It would be most helpful, incidentally, if you could inform me of your flight numbers, arrival and departure times.

#### Agenda

The agenda enclosed with this memorandum should be considered preliminary because a few details have yet to be worked out. You can see, however, that we will have a full and, indeed, concentrated week of work -- in order to complete the Guidelines and shape the course of the CCJP for the next years.

Let me call your attention to two high-lights of the week:

- 1) the discussion by Dr. David Hartman of Jerusalem of Dr. Paul van Buren's book, Discerning the Way (don't give up hope; a copy should reach you in time to study it before coming to London) and
- 2) the special session in the Jerusalem Chamber of Westminster Abbey, at which the Chief Rabbi of Britain will offer his reflections on the Guidelines.

As other preparatory materials become available, I'll be sending them on to you.

May God's peace be your peace.

Allan R. Brockway

Encl.: Agenda

AGENDA - LONDON CCJP MEETING

Monday, 22 June

- 13.00 Opening Luncheon  
Introductory Remarks  
Invocation  
Greetings  
Introduction of Guests  
Presentation of Moderator's and Secretary's Reports
- 16.00 Tea
- 16.30 Plenary Session  
Regional Reports
- 18.30 Dinner
- 19.30 Small Group consideration of Guidelines

Tuesday, 23 June

- 8.15 Morning Prayers
- 8.30 Breakfast
- 9.00 Plenary Session  
Reports from small groups on Guidelines  
General Discussion
- 11.00 Coffee
- 11.30 Plenary Session (continued)
- 13.00 Lunch
- 14.45 Plenary Session  
Preparation for 1983 WCC Assembly  
CCJP relation to other aspects of DEI Work (Dr. Dick Mulder)  
Finance Report (Dr. John Taylor)
- 16.00 Tea
- 16.30 Committee Meetings
- 18.30 Dinner
- 19.30 Committee Meetings

Wednesday, 24 June

- 8.15 Morning Prayers
- 8.30 Breakfast
- 9.00 Plenary Session  
Report of Guidelines Drafting Committee
- 11.00 Coffee
- 11.30 Plenary Session (continued)
- 13.00 Lunch
- 15.00 Plenary Session  
Report of Relations to Other Faiths Committee  
Report of 1983 Assembly Committee  
First Report of Finance Committee
- 16.00 Tea
- 16.30 Plenary Session  
Report of Guidelines Implementation Committee  
First Report of Conference Statement Committee
- 18.30 Dinner
- 19.30 Committee meetings (as required)

Thursday, 25 June

- 8.15 Morning Prayers
- 8.30 Breakfast
- 9.00 Plenary Session  
Paper by Dr. David Hartman on Discerning the Way  
Response by Dr. Paul van Buren
- 11.00 Coffee
- 11.30 Plenary Session (continued)  
Questions and Discussion
- 13.00 Lunch
- 14.30 Board bus for Westminster Abbey
- 15.45 Jerusalem Chamber, Westminster Abbey (Host: London Rainbow Group)
- 18.00 Optional evening in London

Friday, 26 June

8.15 Morning Prayers

8.30 Breakfast

9.00 Plenary Session

Report of Nominating Committee

Final Report of Finance Committee

Final Report of Conference Statement Committee

13.00 Lunch

14.30 Adjournment





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The International Jewish Committee on Interreligious Consultations

Secretariat in Europe:

c/o World Jewish Congress,  
1, Rue de Varembe,  
Geneva, Switzerland

COPIE

Secretariat in USA:

c/o Synagogue Council  
of America,  
10 East 40th Street,  
New York 10016.

London,  
6th April, 1981.

His Excellency Monsignor Ramon Torella Cascante,  
Vice-President of the Vatican Commission for Religious  
Relations with Judaism,  
Vatican City.

Your Excellency,

The International Jewish Committee on Interreligious Consultations has taken note with deep concern of the published reports on a recent official meeting between the Secretary of State of the Vatican with representatives of the Palestinian Liberation Organisation. It is difficult to reconcile this meeting with Pope John Paul II's forthright condemnations of terrorism and violence. It is well known that the declared aim of the PLO is the destruction of the State of Israel through terrorist activities and violence directed against Israelis and Jews elsewhere.

We also strongly protest against the political activities of Archbishop Capucci who was apparently permitted to act as an intermediary between the Vatican authorities and the PLO representatives, and who continuously acts in various capacities in political matters concerning the Middle East in Rome, in Latin America and several European capitals. This is in contradiction to the understanding, before he was released from prison in Israel, that he would be assigned to pastoral work and not be allowed to engage in anti-Israel activities and Middle East affairs.

We are apprehensive that these developments - the meeting with the PLO and the activities of Archbishop Capucci - could adversely affect the encouraging progress which has been made in recent years in the Jewish-Catholic relationship.

We ask Your Excellency kindly to transmit these views to the appropriate authorities of the Vatican. We should be grateful if, at the same time, you would convey to these authorities our desire that they meet with a delegation of the International Jewish Committee on Interreligious Consultations to discuss this matter in greater depth at an early and convenient date.

Yours respectfully,

Professor Shemaryahu Talmon,  
Chairman,  
International Jewish Committee on Interreligious Consultations

Vatican Commission For  
Religious Relations With Judaism

FOR IMMEDIATE RELEASE

International Jewish Committee  
On Interreligious Consultations

c/o World Jewish Congress  
11 Hertford Street  
London W1Y 7DX

Tel: 01-491 - 3517

London April 3, 1981

PRESS RELEASE

The 9th meeting of the International Liaison Committee between the International Jewish Committee for Interreligious Consultations and the Vatican Commission for Religious Relations with Judaism took place in London, England, March 31st - April 2nd, 1981.

The major points on the agenda included the presentation and discussion of two papers on "The Challenge of Secularism to our Religious Commitments", delivered by Msgr. Pietro Rossano, Secretary of the Secretariat for Non-Christian Religions and consultant of the Vatican Commission, and Rabbi Dr. Nachum Rabinovitch, Principal of Jews' College, London.

Msgr. Rossano underlined the following points: Secularization is a historic process of western origin which tends to remove from society sacredness and the sense of the religious. There are several patterns of secularization and different ways of reacting to, and interpreting the same phenomena. The effects of secularization should not be assessed in a negative way only: it offers, in fact, more freedom towards an authentic expression of one's own religious identity. It can also be conducive to an atmosphere of dialogue and mutual cooperation, in which religious traditions, particularly Judaism and Christianity, can and should cooperate for the promotion of common values. Msgr. Rossano pointed out that the speech by the Chief Rabbi of Rome, Dr. Elio Toaff, on the occasion of his meeting with the Pope, deserves serious consideration.

Rabbi Rabinovitch said in his paper that "religion needs to cultivate not only love of God but also love of kindness. Religion needs to speak not with authority but with humility. Then it will be heard - surely in all these areas, all believers can cooperate, why not join research into social, economic and ethical problems? ... Why not united efforts to deal with food distribution and famine? Why not a combined campaign to promote peace studies? To quote David's words:

"In the uprightness of my heart I have freely offered all these things, and I have seen thy people offering freely and joyously Thee. If we set the example, it will be followed."

The discussion which followed engaged the participants in an analysis of both papers clarifying the understanding of major concepts in Judaism and Christianity. The delegates pointed out common problems facing both faith communities in today's world. The discussion centered on the crisis of traditional values, the impact on family life and the transmission of spiritual tradition to the new generations.



The agenda considered an exchange of information on educational initiatives being taken in both communities to further mutual understanding, and on anti-semitism and its present resurgence in different parts of the world; its causes and possible counteraction. Special attention was given to the meaning of the destruction of European Jewry during the Second World War and its proper presentation in education. The meeting warned against pernicious revisions of the history of the Holocaust. The meeting discussed developments in the field of religious freedom focussing on the draft declaration on this subject recently adopted by the UN Commission on Human Rights. The delegates pointed out similar perspectives in Jewish and Christian approaches to the question. Finally, an exchange of views and opinions followed on misrepresentations of Judaism and of Christianity in some Christian and Jewish writings.

Receptions in honour of the delegations were given by the World Jewish Congress and the International Council of Christian and Jews. Many of England's Jewish and Christian religious leaders participated, among them His Eminence Cardinal George Basil Hume, Archbishop of Westminster and the Chief Rabbi of Great Britain, Dr. Immanuel Jakobovits.

The group experienced a gratifying spirit of frankness and trust on both sides in confronting together the sensitive issues raised.

The lists of participants follow.



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The International Jewish Committee on Interreligious Consultations is composed of the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the B'nai B'rith - Anti Defamation League and the Israel Jewish Council on Interreligious Consultations.

INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE

London, March 31 - April 2, 1981

Catholic Delegation

Most Rev. Mgr. Ramon Torrella Cascante	Tit. Bishop of Minervino Murge; Vice-President of the Secretariat for Promoting Christian Unity, Rome
Mgr. Jorge Mejia	Secretary, Vatican Commission for Religious Relations with Judaism, Rome
Most Rev. Mgr. Karl Flügel	Auxiliary Bishop of Regensburg; in charge of relations with Judaism in the Catholic Bishops Conference in the Federal Republic of Germany, Regensburg
Mgr. Erich Salzmann	Secretariat for Promoting Christian Unity, Rome
R.P. Bernard Dupuy, OP	Secretary, Commission for Relations with the Jews of the French Bishops Conference, Paris
Dr. Eugene J. Fisher	Secretary, Secretariat for Catholic-Jewish Relations, US Bishops Conference, Washington
Mgr. George Higgins	Catholic Bishops Conference of the US, Washington
R.P. Roger Le Deaut	Professor at the Biblical Institute, Rome; Consultant, Vatican Commission for Religious Relations with Judaism
Mgr. Pietro Rossano	Secretary, Vatican Secretariat for non-Christians, Rome
Rt. Rev. Geoffrey Burke	Auxiliary Bishop of Salford; Chairman, Secretariat for Catholic- Jewish Relations of the Bishops Conference of England and Wales, Salford
Rev. Deacon Graham Jenkins	Secretary, Secretariat for Catholic- Jewish Relations of the Bishops Conference of England and Wales, London
Father Marcel Dubois, OP	Isaiah House, Jerusalem



INTERNATIONAL CATHOLIC JEWISH LIAISON COMMITTEE

London, March 31 - April 2, 1981

Jewish Delegation

Prof. Shemaryahu Talmon	Chairman, International Jewish Committee on Interreligious Consultations; Hebrew University, Jerusalem
Dr. Geoffrey Wigoder	Institute of Contemporary Jewry, The Hebrew University; former Chairman, Jerusalem Rainbow Group, Jerusalem
Dr. Gerhart M. Riegner	Secretary-General, World Jewish Congress Geneva
Mr. Fritz Becker	Representative, World Jewish Congress, Rome
Rabbi Marc Tanenbaum	National Interreligious Affairs Director, American Jewish Committee, New York
Mr. Zachariah Shuster	European Consultant, Interreligious Affairs, American Jewish Committee, Paris
Rabbi Bernard Mandelbaum	Executive Vice-President, Synagogue Council of America, New York
Dr. Ernst Ludwig Ehrlich	European Director, B'nai B'rith, Basle
Dr. Joseph L. Lichten	Representative, Anti-Defamation League of B'nai B'rith, Rome
Rabbi Leon Klenicki	Co-Director, Interfaith Affairs Committee, Anti-Defamation League of B'nai B'rith, New York
Dr. Nachum L. Rabinovitch	Principal, Jews' College, London
Sir Sigmund Sternberg, JP	Representative, Board of Deputies of British Jews, London
Rabbi Dr. Norman Solomon	Rabbi, Hampstead Synagogue, London

*International Jewish Committee*  
*on*  
*Interreligious Consultations*

AMERICAN SECRETARIAT:

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May 18, 1981

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Tel.: (022) 34 13 25

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New York, N.Y. 10022

Anti-Defamation League—  
B'nai B'rith  
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New York, N.Y. 10017

Israel Jewish Council for  
Interreligious Consultations  
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Synagogue Council of America  
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World Jewish Congress  
Park Avenue  
New York, N.Y. 10016

TO: Members of IJCIC  
FROM: Bernard J. Mandelbaum  
SUBJECT: Next Meeting

The next meeting of IJCIC is scheduled for:

THURSDAY, JUNE 18, 1981

8:30 a.m. (Breakfast will be served)

Offices of the World Jewish Congress  
1 Park Avenue  
New York City

The primary purpose of this meeting is to discuss the enclosed GUIDELINES FOR JEWISH-CHRISTIAN DIALOGUE which will be discussed at the upcoming WCC Consultation on the Church and the Jewish People, to be held in London from June 22-26. There will also be a one day meeting between IJCIC and the WCC Liaison Planning Committee in London on June 28th.

A response card has been included for your convenience. Please return it immediately.

Thank you.

BJM/fiu  
enclosures



GUIDELINES FOR JEWISH-CHRISTIAN DIALOGUE

Consultation on the Church and the Jewish People  
World Council of Churches

Historical Note

At its meeting in Jerusalem, June 20-23, 1977 the CCJP began the drafting of Guidelines for Christian-Jewish dialogue. The Consultation on the Church and the Jewish People (CCJP) had at that time drafts and study papers from various study groups in various countries from which a joint document was prepared by a committee. This document became the basis for further work and revisions. The International Jewish Committee on Interreligious Consultations (IJCIC) was invited to submit comments and did so at the Liaison and Planning Committee (LPC) meeting in Geneva in February 1979. An Ad Hoc Committee of the CCJP gave further attention to the draft in March 1980. In order to produce a more coherent document the present draft has been restructured, but incorporates the basic content of the earlier drafts.

During this process WCC Guidelines on Dialogue (1979) were commended to the member churches "for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation" (Central Committee, Kingston, Jamaica, January 1979). The following document is a Draft of Guidelines, constituting such an elaboration for the specific tasks of Jewish-Christian dialogue.

PREFACE

- 1.1 "One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots and prejudice, stereotyping, and condescension. Listening carefully to the neighbours' selfunderstanding enables Christians better to obey the commandment not to bear false witness against their neighbours ... (WCC Guidelines III:4, p.17-18).
- 1.2 This groundrule for dialogue has particular and specific implications for Jewish-Christian dialogue, due to the way in which Christianity emerged out of Judaism. Thus Christianity came to define her own identity overagainst that of Judaism. In the process the Church developed her own definitions, understandings and terms for what she had inherited from Jewish traditions. Thus the need for seeking in and through dialogues the answer to the question how the Jews understand themselves becomes more urgent.
- 1.3 Due to this process the average bible-reading and worshipping Christians often believe that they "know Judaism" since they have the Old Testament and records of Jesus' debates with Jewish teachers and the early Christian reflections on Judaism of their times.

- 1.4 Thus, no other religious tradition is as thoroughly "defined" by the Church, as is Judaism. Therein lies the special need for Jewish-Christian dialogue, i.e. the seeking and the listening to how the Jewish community "describe and witness to their faith in their own terms".
- 1.5 In Jewish-Christian dialogue it often becomes clear that, in a certain sense, an understanding and interpretation of Judaism is an integral part of Christian theology. But, from a Jewish perspective, a theological understanding of Christianity is not of essential or integral significance. This lack of congruity between these two communities of faith must be recognized in Jewish-Christian dialogue. It cannot surprise us that Jews resent Christian theologies in which they as a people are assigned to play a negative role in the schemes of Christians. The step is not long from such patterns of thought to overt acts of condensation, persecution, and worse - as history demonstrates over and over again.
- 1.6 Central to the specific relationship and the different self-definitions of Judaism and Christianity is the fact that what is the Bible to the Jews is also the Bible to Christians - but not the whole Bible. To them it is the Old Testament to which the writings of Evangelists and Apostles have been added as the New Testament. Thus the Bible of the Jews and the Old Testament of the Christians are the same and yet different. The Christian terminology came to dominate Western scholarship, also in the term "intertestamental literature", or in the term "Spätjudentum". This latter term ("Late Judaism") has the unfortunate connotation that Judaism comes to an end with Christianity and the Post-Biblical time from 150 BCE - 150 CE is the end of Judaism, as far as Christians are concerned.
- 1.7 It is important for the dialogue to aim at a terminology - scholarly and otherwise - which does not bear the marks of the interpretation of one of the partners. Toward that end - and for the purpose of consciousness - raising - we shall use in this document terms like The Hebrew Bible, the period of the Second Temple, BCE/CE.

## 2. ANTISEMITISM

- 2.1 Christians cannot enter into dialogue with Jews without ashamed awareness of Christian antisemitism and its long and persistent history. The WCC, in the Assembly at which it was constituted (Amsterdam 1948) condemned antisemitism: "We call upon all the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith."



Antisemitism is sin against God and man". This appeal has been reiterated many times. The WCC Assembly in New Delhi (1961) stated clearly that in Christian theology the responsibilities for the Crucifixion of Jesus "must fall on all humanity, not on one race or community. Jews were the first to accept Jesus, and Jews are not the only ones who do not yet recognise him".

- 2.2 It is necessary that Christians face honestly the tragic history with regard to the Jews - a history which includes events like Crusades, Inquisition, Pogroms and Holocaust. It is only by facing this history that Christians come to understand the deep-rooted suspicion that many Jews up to today hold against Christians and Christianity while Jews remember with gratitude acts of compassion from Christians, the persistent potential of Christian antisemitism remains a threat. It is a lamentable fact that large parts of Christendom have been guilty of antisemitic attitudes and acts. Christians are called upon to fight, with all the resources at their disposal, antisemitism, especially since it shows increase in many parts of the world.
- 2.3 Christians in parts of the world that have had little Jewish presence recognize the importance of the Hebrew Bible for Christian faith and life. They do not wish to be burdened by the weight of Western history and theology, but rather want to explore in their own ways the significance of Jewish-Christian relations, from the earliest times to the present, for their life and witness. Evenso, those who live in the parts of the church which have a record of anti-semitic acts feel duty bound to make known to all Christians the history of anti-judaism and antisemitism.
- 2.4 We must be especially attentive to those traditional convictions which have furthered antisemitic stances and attitudes on the part of Christians. Attention should therefore be given to the following points: Judaism should not be presented as a kind of anachronism after the coming of Christ: the Jews are a living people, very much alive in our present time as, for instance, the establishment of the State of Israel shows. Neither should the impression be given that the Church has superseded the Israel of old. The Jewish People continues to be God's People, for God is not unfaithful to those whom he has chosen (Rom. 11:29). As long as Christians regard Israel only as preparation for Christianity, as long as Christians claim the validity of God's revelation to them by negating the validity of God's revelation to the Jewish People, Judaism is denied any theological validity, and it becomes impossible to maintain a common ground for our common hope.
- 2.5 The Christian response to the Holocaust must be a resolve that it will never happen again. Christian teaching of contempt for the Jews and Judaism was spawning-ground for the evil of the Nazi Holocaust. We must ask ourselves: In what specific ways can the lessons of the Holocaust be taken



seriously by Christian churches and theologians? We must learn so to preach and teach the Gospel as to make sure that it will never again be used by the enemies of the Jewish People. The Christian churches must be in the forefront of any efforts to prevent any conditions which might lead to another slaughter of the people with whom God formed the covenant.

The Holocaust must lay to rest forever the Christian fable that the sufferings of the Jewish People are a judgment of God. The time has long since come for the Church to cease passing judgments on other faiths and people by holding an absolutist tradition or theology that in any way appears to sanction persecution of others. God's love and compassion do not permit us to attribute to him the wounds of body and mind that have been inflicted on the Jews.

If the above misrepresentations and misunderstandings are to be counteracted, a constant critical review of all church teaching, preaching and liturgy is necessary. Some churches have done such reviewing, others not yet.

### 3. UNDERSTANDING OF JUDAISM

- 3.1 Dialogue is a meeting with "the other". There is no substitute for Christians meeting with Jews and understanding them in their distinctiveness as Jews. Such knowledge is by far the best safeguard against antisemitism, old and new.
- 3.2 Dialogue is a programme for relationships. Christians have to listen to Jews defining themselves - listening as equal partners in a conversation from which the power dimension has been removed. The disputations of mediaeval times between Christian and Jewish theologians, which were organised from time to time, were never held on a footing of equality.
- 3.3 The often total ignorance among otherwise well-educated Christians about the history of the Jewish People after the fall of the Temple of Jerusalem (70 CE) has contributed to the feeling that Judaism dried up when Christianity entered the scene of history. But Christians should be aware of the vibrant and continuing development of Judaism in post-biblical times. Between the first century and today there has been an enormous output of Jewish religious and philosophical literature and commentary. European Jewry was virtually destroyed by the Nazis; it is little short of miraculous that the destruction of six million Jews should have been followed by the reconstruction of Jewish life with its special points of focus in Israel, America, and to a certain extent in Western Europe.
- 3.4 Knowledge of Jewish history and spiritual achievements together with the meeting with contemporary Jews will make us better able "to compare equal with equal". Just as Christianity has a long history of development so has

Judaism. We should not compare contemporary Christianity with our image of ancient Israel.

- 3.5 The negative image of the Pharisees found in much Christian preaching and writing remains one of the gravest distortions of Judaism prevalent in Christianity and spread by Western literature into many other parts of the world. It was from the Pharisees that Jesus learned the Golden Rule, from them comes the belief in resurrection.

Pharisaism was a dynamic religious movement that brought renewal to Judaism in the time of the Second Temple. The Pharisees were the only ones who had the religious vitality necessary for surviving the catastrophe of the fall of the Temple and to build the structures by which the Jewish People could survive 2000 years of exile.

Jesus' debate with the Pharisees is a sign that they were the ones he took seriously, to them he addressed - like the prophets of old - his critique of the foibles of any religious establishment, a critique which has many parallels within Pharisaism itself and within its heir, Rabbinic Judaism. Whatever the Pharisaic movement was - it was not an empty, legalistic system, but a dynamic and creative movement - as the later history of Judaism has shown.

- 3.6 In reading and interpreting the New Testament we must constantly remember that Jesus was a Jew. He lived and taught among the Jews. His teaching belongs to the Judaism of his time. Therefore, the conflicts and controversies reported in the New Testament must be seen as taking place within a framework which he not only shared with fellow-Jews, but by which he identified with his people. When the words of Jesus were used by Christians who did not identify with Israel but used them against "the Jews", they became weapons in anti-Jewish polemics, and thereby their original intention was distorted.
- 3.7 We must guard against tendencies to portray Jews or Jewish groups as negative models. The truth and beauty of Christianity cannot be enhanced by setting up Jews or Judaism as false and ugly. Likewise the witness of the Hebrew Bible should not be portrayed as less authoritative or normative than the New Testament. It is central to the tradition which our Lord accepted as his own and which he reaffirmed as He interpreted it in his life, work and thought. The judgment and the redeeming love of God should be presented as existing from Genesis to Revelation.
- 3.8 We both believe in the one God, Creator of all that is, bound to humankind in grace and love. We both believe in the one God who has made his will for us known to us and who wants that all turn to God, know God and worship God.

We both believe that God has created men and women as crown of creation, that as such they are called to be holy, are



given stewardship in God's name over the creation and are accountable to God for the way they exercise this stewardship.

As Christians and Jews we are taught by our scriptures to know ourselves responsible for our neighbours, especially for those who are weak, poor, persecuted.

Christians and Jews have a common hope, looking forward to the fulfilment when this earth will be renewed, all suffering be done away with and God's will shall be victorious in all realms and respects. In this ultimate hope they work here for greater righteousness, trusting that all deeds of justice will not be in vain.

- 3.9 For us Christians the gifts that we have received from God through the Jews include Jesus Christ our Lord. It is through him that we are linked to this common faith in God, this obedience to God's revealed will, to common hopes for a redeemed world in justice and love.

In the history of the Church as it became for all practical purposes a Gentile community, we have learned to express our gratitude to Jesus Christ in ways that strike the Jews as strange. In our dialogue with the Jews we shall attempt to understand better what we so confess, as we are equally reminded of our common faith in the one God whom both we and they call upon in daily prayers as Father.

#### 4. AUTHENTIC CHRISTIAN WITNESS

- 4.1 Proselytism, as distinct from Mission or Witness, is rejected, in the strongest terms by the WCC: "Proselytism embraces whatever violates the right of the human person. Christian or non-Christian, to be free from external coercion in religious matters, or whatever, in the proclamation of the Gospel, does not conform to the ways God draws free men to himself in response to his calls to serve in spirit and in truth." (Ecumenical Review 1/1971, a study document of the Joint Working Group between the R.C. Church and the WCC, p. 11).

We now realise more than ever before that the world in which we live is a world of religious pluralism. This demands from us that we treat those who differ from us with respect and that we strongly support the religious liberty of all.

- 4.2 This rejection of proselytism and our advocacy of respect for the integrity and the identity of all peoples and faith communities is the more urgent where Jews are concerned. For, as stated above, our relationship to the Jews is of a unique and very close character. Moreover, the history of antisemitism among Christians and forced baptisms of Jews in the past makes it understandable that Jews are rightly sensitive towards all religious pressures from outside and all attempts at proselytising.

- 4.3 We reject proselytism both in its gross and more refined forms. This implies that all triumphalism and every kind of manipulation are to be abrogated. We are called upon to minimize the power dimension in all encounters with the Jews and to speak at every level from equal to equal. We have to be conscious of the pain and the perception of the others and have to respect their right to define themselves.
- 4.4 We are called upon to witness to God's love for and claim upon the whole of humankind. The witness to Christ as Lord and Saviour, however, is challenged in special ways where Jews are concerned. It has often become discredited as a result of past behaviour on the part of Christians. We therefore are seeking authentic and proper forms of Christian relations with Jews. Some of us believe that we must bear witness also to the Jews. Some among us are convinced that the Jews' faithfulness and obedience to God do not depend on their acceptance of Jesus Christ as Lord and Saviour. Some of us maintain that as a separate and specific people the Jews are an instrument of God with a specific God-given task and, as such, a sign of God's faithfulness to all humankind on the way towards ultimate redemption.
- 4.5 Through the history of the Church there have been communities of Jewish Christians/Christian Jews who see themselves called to a specific witness to Christians, to Jews and to the world. They retain their identity with Jewish Law and calendar, language and liturgy while affirming Jesus Christ as their Messiah and Saviour. Their claims have raised questions both among Jews and Christians. According to Rabbinic Law they are not accepted as Jews. Among Christians they have been accused of not recognizing fully the oneness in Christ of Jews and Gentiles.
- Other Christians of Jewish origin have chosen to identify with the Church without such specific identification with Jewish tradition. Among them some consider themselves part of the Jewish people which they hold in high esteem, but give their witness to Jesus Christ without distinction from their Gentile sisters and brothers.
- It is important for Jewish-Christian dialogue that both of these perspectives be recognized as part of the full Christian spectrum.

## 5. THE LAND / STATE OF ISRAEL

- 5.1 We are reminded again of the World Council of Churches' "Guidelines on Dialogue", which state that "one of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms". We recognize that this guideline is of particular significance with reference to a feature of Jewish self-awareness which is often misunderstood by Christians: the indissoluble bond between the Jewish people and the Land of Israel, which has in the present time, after



many centuries of exile, found social, cultural, economic and political expression in the reality of the State of Israel. Failing to acknowledge the right of Jews to return to the Land prevents any fruitful dialogue with them. Christians are, therefore, called to examine their theology and history of their own faith on this point during any serious Jewish-Christian dialogue on the meaning of the State of Israel.

- 5.2 Although this Land has also special significance for Christians, as it was here that Jesus Christ was born and lived, worked and taught, suffered and died and was resurrected, and thus has a quality of holiness for them as well, they often find it difficult to fully grasp the validity of the Jewish attachment to this land. Not seldom they depreciate this attachment as "particularistic", contrasting it with the "universalistic" thrust of the Christian message. Such a view does neither justice to the particular nor to the universal elements in Jewish no less than in Christian understanding of the Holy Land. Too easily Christians, particularly of Western traditions, take their own distinctions between faith and nationality, church and state, religion and politics for granted and expect Jews to subscribe to them, thus creating a hindrance to a genuine understanding of the significance of the State of Israel for Jews both in Israel and in Diaspora. That Jews disagree among themselves as to the meaning of this significance, only emphasizes the Christian need to enter and maintain serious dialogue with representatives of all shades of opinion in contemporary Jewish life. Such dialogue may prevent Christians from falling into false stereotypes about the Jewish people, the Zionist Movement and the State of Israel.

- ~~5.3~~ We believe that the claims of the Jews to the Land of Israel can be reconciled with the claims of others, especially Arabs, who know this land as "Palestine", and that a solution can and must be found which does justice to both nations.

## 6. FUTURE WORK

- 6.1 We are aware that the questions dealt with in this statement do not cover the whole area of Jewish-Christian encounter. We express our hope, moreover, that contributions to work in the future will increasingly come from Christians in Africa and Asia. We are very much aware that the differences of opinion among us demand further study.
- 6.2 Our dealing with these issues will show that in our thinking about Israel and the Jews very important and vital tenets of our Christian faith are at stake. Is it too much to hope that Christians and Jews may live in creative tension, enriching and encouraging each other, despite the appalling record of the relationship between the two communities over the centuries?
- 6.3 Consultations between Jews and Christians should be encouraged



in which the basic convictions and differences of their respective faiths are discussed not merely in the hope of a better understanding of the faith of our partners and an enrichment of our own faith, but also in the hope of reaching a common understanding of the nature of divine revelation and thus healing the breach which exists between the Jewish People and the Church.

- 6.4 Christians and Jews share with other believers the conviction that all people, regardless of race, religion or nationality are equally God's children and equally precious in His sight. This conviction is based on a concept of God as Creator of the universe, who continues to care for his creation, whose mercies are over all His creatures. Such common concept of God should unite believers in trying to understand each other and in caring for God's creation, including nature and all creatures.
- 6.5 The past has all too often been a time of alienation, even bitterness. Happily today we have entered into a new stage of conversation. The present contains seeds of hope that under the same one revealing God, Jews and Christians will fulfill God's purpose of bringing justice, peace and holiness to the whole human family.



# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

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TELEX 28 98 76				

GMR/li

Geneva, 21 May 1981

To: Members of IJCIC

From: Gerhart M. Riegner

I received yesterday the enclosed press release of the World Council of Churches, and the statement of their Commission on International Affairs.

Both documents were sent to me by express letter by Dr. Nilus.

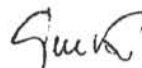
I tried to join Mr. Brockway by phone. But he was out of town. I reached him this morning. He was not at all aware of what had happened and promised to enquire immediately.

I told him that this was again a completely unilateral statement and all the promises made by Dr. Raiser about increased consultation obviously did not mean very much. I said the matter would certainly come up at the meeting in June.

I also said that whatever one thought of the recent crisis in the Lebanon, - to consider Israel as the only guilty body was obviously absurd. Deep political differences existed within the Lebanese people for decades and everybody who knows the situation was aware of this. Simplistic political scapegoat theories were not acceptable.

Sofar I have not seen any newspaper picking up the statement. As at this moment it looks as if the crisis will be solved politically, the statement will probably not have any serious consequences.

encl.





- urge that the partial peace initiative should be broadened to lead to a general international conference involving all parties concerned in the region, including also the USA, USSR, EEC, and in particular the Palestinian people through their legitimate representatives.

The proper place for such a round-table conference could be the Lebanon, as this would in turn serve as an added stimulus to Lebanese reconciliation and sovereignty, which would save this country from more suffering and destruction.

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AMERICAN JEWISH  
STATEMENT ON LEBANON

Adopted by the Commission of the Churches on International Affairs of the World Council of Churches, at its 35th Meeting convened at Friedewald, FRG, 11-15 May, 1981 :

Disturbed and deeply concerned with the violent sequence of events that has again caused so much death, pain, anguish and ruin in Lebanon;

Moved with deep compassion and sympathy for the people of Lebanon because of this new escalation of violence;

Recognizing that Lebanon is ever more becoming a battlefield for settling regional and possibly even wider international differences thus becoming the concern of the international community;

Moved by the appeal of the patriarchs, bishops, and leaders of the Christian Communities in Lebanon (11 April 1981) to the peoples of the world "to help bring an end to our tragedy";

The Commission of the Churches on International Affairs :

Reiterates the appeal of the World Council of Churches Executive Committee (May 1976) to the people and all parties involved in Lebanon to renounce violence and to spare human lives through a renewed commitment to finding negotiated solutions;

Reaffirms its belief that the conflict continues to be essentially a political one despite the religious overtones, motivations and implications stemming from the confessional structures of Lebanese and Middle Eastern societies;

Affirms that Lebanon should not be sacrificed in the process of enabling the Palestinian people to achieve their legitimate rights or in settling the Arab-Israeli conflict;

(more)

Believes that recovery of Lebanese unity and territorial integrity are key to the solution of the Lebanese problem and supports all efforts to strengthen the Government of Lebanon as it attempts to reassert the effective exercise of its sovereignty over all Lebanese territory;

Calls for:

- the termination of Israeli attacks and interventions against Lebanon and Palestinians in South Lebanon which Israel claims is necessary for its security and a help to Lebanon; because the security of both Israel and Lebanon depends upon Israeli recognition of Palestinian self-determination and the establishment of a just peace with the Palestinians and the Arab countries in general;
- new peace initiatives by the Arab League and the United Nations which would lead to national unity and other conditions in Lebanon making the presence of the Syrian army as the Arab deterring force unnecessary;
- an important United Nations role in the reconstruction and rehabilitation that will be necessary following the conflict;

Prayerfully supports Christians and Muslims in Lebanon as they seek to restore the harmonious community life which has traditionally characterized their country and work together for a united Lebanon devoted to the defence of justice, development and peace in the Middle East; and

Expresses appreciation to the member churches of the WCC for their responses in the past and reiterates the Executive Committee (May 1976) appeal to the churches to provide humanitarian aid and assistance through the WCC "to bring relief to the victims of this conflict, regardless of their religious, ethnic or political affiliation".

\*\*\*\*\*  
\*





6/11-26  
London

P.O. BOX No. 66 • 150, ROUTE DE FERNEY • 1211 GENEVA 20 • TELEPHONE: (022) 98 94 00 • TELEX: 23 423 OIK CH • CABLE: OIKOUMENE GENEVA

## WORLD COUNCIL OF CHURCHES

### PROGRAMME UNIT ON FAITH AND WITNESS

Dialogue with People of Living Faiths and Ideologies

ARB/JMS

Rabbi Marc H. Tannenbaum,  
American Jewish Committee,  
165 East 56th Street,  
New York NY 10022.

27th May 1981.

Dear Marc,

I am delighted to learn from Gerhart Riegner that you will be able to join us for the CCJP meeting, 22nd-26th June. I assume you plan to remain also for the Liaison and Planning Committee meeting on Sunday, 28th June.

Enclosed you will find (a) copies of memoranda I have sent to CCJP members with instructions for reaching All Saints Pastoral Centre; (b) an agenda.

Accommodation at All Saints Pastoral Centre will not be available before Monday, 22nd June, or after mid-afternoon, Friday 26th June. If you would like me to secure hotel space for you please let me know immediately.

You will note from the agenda that Dr David Hartman will be responding to Dr Paul van Buren's book *Discerning the Way* (Seabury). If you have time to read this book in the next week or so you might find it helpful.

Again, please know how glad I am that you will be with us.  
All good wishes,

Yours sincerely,

Allan R. Brockway

cc. Krister Stendahl  
Gerhart Riegner

RCA JUN 03 0559  
236129 WJC UR

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W WJC CH

JUNE 3, 1981

MARK FRIEDMAN

FOR MANDELBAUM AND TANENBAUM

INVITE ALL MEMBERS JWCIC ATTENDING LIAISON COMMITTEE WITH WCC  
ON JUNE 28 IN LONDON TO INFORMAL PREPARATORY SCHMUES ON JUNE 27  
AT 9 PM IN WASHINGTON HOTEL CURZON STR. LONDON W1 WHERE SPECIAL  
ROOM RESERVED, IN ORDER COORDINATE OUR LINE. REGARDS  
RUEGNER

⊕

236129 WJC UR  
289876 WJC CH

*Handwritten signatures:*  
1. *Mark Friedman*  
2. *Regner*



ON  
*Interreligious Consultations*

AMERICAN SECRETARIAT:  
Synagogue Council of America  
432 Park Avenue South — Suite 1000  
New York, N.Y. 10016  
Tel.: (212) 686-8670

Jerusalem, June 4, 1981

To: Members of IJCIC  
From: Shemaryahu Talmon

EUROPEAN SECRETARIAT:  
World Jewish Congress  
1 Rue de Varembe  
1211 Geneve 20, Switzerland  
Tel.: (022) 34 13 25

CONSTITUENT AGENCIES:

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

Anti-Defamation League—  
B'nai B'rith  
823 United Nations Plaza  
New York, N.Y. 10017

Israel Jewish Council for  
Interreligious Consultations  
12A Koresh Street, P.O.B. 2028  
Jerusalem, Israel 91020

Synagogue Council of America  
432 Park Avenue South  
New York, N.Y. 10016

World Jewish Congress  
1 Park Avenue  
New York, N.Y. 10016

Some of you may have seen a piece on: Israel and the Christians, published in the Lebanese English language paper "Monday Morning" on May 11, 1981, reporting an interview with Rev. Ibrahim Ayad, president of the Latin Ecclesiastical Court in Lebanon. The interview altogether is anti-Israel and anti-Jewish to an extreme degree. I do not want to enter into Rev. Ayad's warning the Maronites and other Lebanese Christians not to be taken in by Israel's ouvertures, since this may be considered "a purely political matter". However, I believe that we should draw the attention of our partners in the Catholic-Jewish Committee to three passages in the interview which smack of the traditional anti-Judaism.

"He said he was not talking about the age-old facts which the world has been persuaded to discard as anti-semitic, like the persecution of Christ and his apostles, or the Persian-Jewish massacre of 90,000 Christians in Jerusalem in 614, or 'the fact that 17 of the 22 fathers of communism were Jews'".

"The law prohibits the church from preaching Christianity among Jews, and states that anyone convicted of doing so is liable to five years' imprisonment and a fine of 50,000 Israeli pounds. If financial aid is extended by a Christian to a poor Jew, this is considered a kind of 'seduction' and is therefore punishable under this law. The law also applies to anyone who gives the Bible to a Jew as a present."

"Today, the Jews were trying to draw closer to the Christians by participating in joint Christian-Jewish committees after the Second Vatican Council, Rev. Ayad said, but 'it is my impression that this is an act of political expediency undertaken at the bidding of the Israeli government'".

Since these utterances were made by a high Church official our friends in Rome should be asked whether Vatican II and the "Guidelines" SUCH STATEMENTS do not necessitate an official Vatican reaction. I would suggest that our secretaries take the matter up with Mgr. Mejia.

\*to \*\*after

Brockway  
→ Mtg faldes DCR

JUNE 4, 1981

NIGHT LETTER

DR. ALLAN BROCKWAY  
OIKOUMENE GENEVA

PLAN TO ARRIVE LONDON JUNE 22. WOULD APPRECIATE ACCOMMODATIONS

PASTORAL CENTRE JUNE 22 THROUGH 26.

BEST REGARDS

MARC TANENBAUM

MHT:RPR

CC: LIBBY ROSEN





574  
6/18  
830

*International Jewish Committee*  
*on*  
*Interreligious Consultations*

April 22, 1981

AMERICAN SECRETARIAT:

Synagogue Council of America  
432 Park Avenue South, Suite 1000 : 1 EAST 40th STREET  
New York, N.Y. 10016  
Tel.: (212) 686-8670

EUROPEAN SECRETARIAT:

World Jewish Congress  
1 Rue de Varembe  
1211 Geneve 20, Switzerland  
Tel.: (022) 34 13 25

TO: Members of IJCIC  
  
FROM: Bernard J. Mandelbaum  
  
SUBJECT: Next Meeting

CONSTITUENT AGENCIES:

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

Anti-Defamation League—  
B'nai B'rith  
823 United Nations Plaza  
New York, N.Y. 10017

Israel Jewish Council for  
Interreligious Consultations  
12A Koreh Street, P.O.B. 2028  
Jerusalem, Israel 91020

Synagogue Council of America  
432 Park Avenue South  
New York, N.Y. 10016

World Jewish Congress  
1 Park Avenue  
New York, N.Y. 10016

The primary purpose of this memorandum is to designate the next meeting of IJCIC which is scheduled for:

MONDAY, MAY 4, 1981

8:30 a.m.

Offices of Anti-Defamation League  
823 United Nations Plaza  
New York City

There are many items to review, especially the London Conference with the Catholic Liaison Committee and the forthcoming WCC Conference at the end of June.

I am also enclosing two items:

- (1) The statement issued by IJCIC after the London Conference.
- (2) For your information, generally, the statement by Archbishop Roach, new president of the Catholic Bishops of the United States.

As always, the agenda will leave time for taking up any item that may be of special concern to you or of use to you. It is good to have this opportunity to extend to you every good wish for a happy and healthy Passover.

A response card has been included for your convenience. Please return it immediately.

BJM/fiu  
enclosures

# *International Jewish Committee* *on* *Interreligious Consultations*

## PRESS RELEASE

### AMERICAN SECRETARIAT:

Synagogue Council of America

432 Park Avenue, 10 EAST 40th STREET

New York, N.Y. 10016

Tel.: (212) 686-8670

### EUROPEAN SECRETARIAT:

World Jewish Congress

1 Rue de Varembe

1211 Geneve 20, Switzerland

Tel.: (022) 34 13 25

### CONSTITUENT AGENCIES:

American Jewish Committee

165 East 56th Street

New York, N.Y. 10022

Anti-Defamation League—

B'nai B'rith

823 United Nations Plaza

New York, N.Y. 10017

Israel Jewish Council for

Interreligious Consultations

12A Koresh Street, P.O.B. 2028

Jerusalem, Israel 91020

Synagogue Council of America

New York, N.Y. 10016

World Jewish Congress

1 Park Avenue

New York, N.Y. 10016

The International Jewish Committee for Interreligious Consultations meeting in London issued the following statement:

We are profoundly dismayed over the recent official meeting between the Secretary of State of the Vatican with representatives of the PLO. The Vatican-PLO meeting cannot in any way be reconciled with Pope John Paul's forthright condemnations of terrorism and violence. The declared aim of the PLO is the destruction of the State of Israel through terrorist activities and violence directed against Israelis and Jews elsewhere.

We strongly protest the political activities of Archbishop Capucci acting on behalf of the Vatican in various capacities in the Middle East, in Rome and in Latin America. We are especially concerned that Archbishop Capucci was permitted to act as an intermediary in bringing about the meeting between the Vatican authorities and the PLO representative. This contradicts the undertaking given at the time of his release from prison in Israel, after serving only part of his sentence for gunrunning, that he would be assigned to pastoral work and not be allowed to engage in anti-Israel activities and Middle Eastern affairs. His emergence on the political scene, including his public appearance with representatives of the PLO after the meeting with the Vatican authorities constitutes a flagrant breach of that undertaking.

We are apprehensive that these developments -- the meeting with the PLO and the activities of Archbishop Capucci -- could adversely affect the encouraging progress that has been made in recent years in the Jewish-Catholic relationship.

These views are being conveyed to the Vatican.

April 6, 1981



Remarks by Archbishop Roach  
to the Executive Committee of the  
Synagogue Council of America

March 12, 1981

Rabbi Mandelbaum. Representatives of the religious Jewish community. I thank you for your friendly and sincere words of greeting.

Catholic-Jewish relations have progressed remarkably in the few years that have elapsed since the Second Vatican Council in its declaration, Nostra Aetate, called the Church to a renewed vision of its ancient relationship with the Jewish people.

From the point of view of the Church, this renewal in dialogue is much more than simply an exercise in good neighborliness. It is, as Pope John Paul II stated in his first meeting with representatives of the world Jewish community two years ago this month, a "solemn mandate" which reaches the essence of the Christian community's own self-understanding. "Thus," the Pope declared "it (is) understood that our two religious communities are connected and closely related at the very level of their respective religious identities." (NC News, March 15, 1979).

It must be admitted, in deep sorrow, that what the Council called "the spiritual bond" linking our two peoples tend to slip from our awareness for long periods in centuries past. Often, it was honored more in the breach than in the proper spirit of love. Yet since we believe the link to be divinely forged, out of the very election of our two

peoples to serve God's will, the Christian must proclaim that it is a link which can never be wholly broken.

Today, through dialogue, Christians are coming to realize that many of our previous assumptions about the nature of Judaism were, to put it kindly, wrong. Thus, we tended to cast what Nostra Aetate called "the spiritual legacy of Israel for the Church" almost exclusively in negative terms, deeming that legacy a past reality abrogated by the coming of Christ and superceded by the Christian dispensation. That such a view impoverishes Christianity as well as doing injustice to the integrity of Judaism is now increasingly recognized in our community (cf. "Statement on Catholic-Jewish Relations," NCCB, Nov. 20, 1975). Indeed the Pope, in his most recent statement to the Jewish community on the occasion of his visit to Germany last fall, specifically interpreted Nostra Aetate as calling for an appreciation of Judaism as "a living legacy that must be understood and treasured" by Christians "in its profundity and richness" (NC News, Nov. 20, 1980; italics added).

This statement of the Pope in Germany, I believe, deserves closer attention than it has received to date. For in it the Pope both consolidates insights gained from the dialogue and projects in a few short paragraphs his own vision of its structure and future possibilities.

The Pope discerns three essential and interrelated dimensions in the dialogue. I would like to recall these with some particular references to the situation in our own country.



1) The first dimension flows from the past, from our common origins and the roots of Christianity in Judaism. From this perspective, the Pope sees today's dialogue as "the meeting between the people of God of the old covenant never retracted by God (Rom 11:29) on the one hand, and the people of the new covenant on the other." The phrase, "never retracted by God," needs to be underscored. It at once rebuts all old claims of Christian triumphalism (the so-called "teaching of contempt") and opens up the way for an entirely new relationship between two living traditions on the basis of mutual respect for each other's essential religious claims.

Obviously, this formulation does not answer all our questions about each other or, frankly, about ourselves. In this context the Pope notes that the dialogue with Jews is "at the same time a dialogue within our own Church, a dialogue between the first and second part of its Bible." He cautions Catholics to hold fast to biblical values which "have not been obliterated by later interpretations of the New Testament" (cf. "Guidelines and Suggestions for Implementing the Conciliar Decree, Nostra Aetate," Rome, Dec. 1, 1974).

It is good to be able to note here the many dialogues taking place in this country on the academic and local community levels which seek to plumb the mysteries of the unique covenant relationship between our two peoples. One such is the joint "Historical Reflection on the Notion of Covenant" which took place in Los Angeles in March of 1979. Others can be seen in the many dialogues

sponsored on the national level by our own Secretariat for Catholic-Jewish relations with a variety of Jewish and Protestant agencies.

2) The second dimension of the dialogue for the Pope is the encounter in the present between the churches and "today's people of the covenant concluded with Moses." Note again the Pope's insistence on the Church's acceptance of <sup>the continuing and permanent election</sup> the Jewish people. Such a notion calls for Christian appreciation of Judaism's own self-definition and for an awareness that the Church has a very real stake in the survival and prosperity of the Jewish people today.

This second dimension, which the Pope terms "a reciprocal learning process," obviously will entail a full scale engagement of people on all levels of our respective communities, from the local to the international. Here, I believe, is where the uniqueness of the American experience can make a significant contribution to the endeavors of the universal Church and world Jewry. Not only is America blessed by being able to count the world's largest Jewish community among its citizens, but its history of pluralism has provided a fit setting for contacts and cooperation all through our shared history on these shores. The Catholic and Jewish communities in this country have undergone common immigrant experiences and developed remarkably similar patterns of coping with the problems of assimilation and nativist rejection. Such shared experience and common commitment to pluralism provides a solid foundation for further sharing today.

The National Workshops on Christian-Jewish relations (the



sixth of which will take place in Milwaukee on October 26-29, 1981) thus reflect in the diversity and range of topics discussed the manifold concerns of our two communities. We will need to develop ever better educational tools and sources if the fruits of such dialogues are to be passed on to succeeding generations of our youth.

3) The third dimension of dialogue suggested by the Pope is oriented from the present into the future. Here, he urges our attention to "the tasks that we have in common ... to work jointly for peace and justice" in the world. Such joint social action as understood by the Pope is not merely a secular enterprise but a properly religious one, a "holy duty." The Pope thus finds its source deep within the biblical tradition, in the call to Abraham "to be a blessing for the world" (Gen 12:1).

Again it is good to be able to note the many steps already being taken in this country to live up to the concreteness of this challenge. Our Conference has cooperated with Jewish agencies on a variety of programs from migration services to action for Soviet Jewry to educational efforts aimed at the elimination of prejudice. Joint or parallel statements on the important social issues of our times continue to mark our cooperative efforts. The ongoing discussion of "The Religious Foundations of Social Policy in the Catholic and Jewish Traditions," sponsored by ourselves and the Synagogue Council at the University of Notre Dame (and aided by an NEH grant) have been especially important in achieving the understanding necessary for successful cooperative action.

We do not, of course, always agree on social matters. But we have shown an ability to continue to dialogue despite such differences as, for example, in the meetings held between the Synagogue Council and ourselves concerning abortion over the past several years.

Finally, running through the three-dimensional pattern of dialogue as sketched by the Pope, I believe, is a sense of hope, one might even say of eschatological longing. This is the longing for the Kingdom of God, whose vision we share. Such a vision can provide us with a proper goal for the endeavor of dialogue as a whole. In the perspective of the Kingdom we can find a sense of common witness, a witness to the world by Jews and Christians together. In this perspective, past practices of false proselytism are eschewed in favor of a deeper awareness of the nature of our mission.<sup>1)</sup> As the Pope comments: "In all this it is not only a question of correcting a false religious view of the Jewish people, which caused, in part, the misunderstandings and persecution in the course of history, but above all a question of the dialogue between the two religions which, with Islam, can give to the world the belief in one ineffable God who speaks to us and ... the entire world."

The Pope, who began his talk with a poignant reference to the Holocaust,<sup>2)</sup> ended with a moving tribute to Israel, "this unique land visited by God ... the land to which all Jews look with special reverence."<sup>3)</sup> This statement recalls that made by our own Conference in 1975:



Jews have explained that they do not consider themselves as a church, a sect or a denomination as is the case among Christian communities, but rather as a peoplehood that is not solely racial, ethnic or religious, but in a sense a composite of all these ... Whatever difficulties Christians may experience in sharing this view they should strive to understand the link between land and people which Jews have expressed in their writing and worship throughout two millenia as a longing for the homeland, holy Zion. (NCCB, Nov. 20, 1975).

We have, after all, been listening and learning in dialogue. I can only pray that such mutual cooperation will continue. Linked together in the perspective of the past which calls us into being and of the future which gives us our destiny, Catholics and Jews can today work and dialogue together as never before in all the ages of our often troubled yet still common history.

## Footnotes

- 1) For a fuller study of this question, see T. Federici, "Study Outline on the Mission and Witness of the Church," presented to the International Vatican-Jewish Liaison Committee Meeting in Venice, March 28, 1977, published in SIDIC Journal (Vol. 9:3, 1978) 25-34, and Origins (Vol. 8, 1978) 273ff.
- 2) The Pope's compassionate understanding of the tragedy of the Holocaust was clearly revealed in his pilgrimage to Auschwitz in 1979: "I am here today as a pilgrim. It is well known that I have been here many times. So many times ... among the ruins of the crematorium furnaces ... I kneel on this modern Golgotha of the modern world, on these tombs largely nameless like the great Tomb of the Unknown Soldier. I kneel before all the inscriptions that come one after another bearing the memory of the victims of Os wiecim (Auschwitz) ... In particular I pause with you before the inscription in Hebrew. This inscription awakens the memory of the people whose sons and daughters were intended for total extermination ... It is not permissible for anyone to pass by this inscription with indifference" (Origins, June 2, 1979).
- 3) In his homily at Otranto the Pope specifically linked the Holocaust with the rebirth of the Jewish State of Israel. This is the strongest expression to date of papal recognition of and support for the moral legitimacy of Israel, a fact largely overlooked in the controversy over the second portion of the statement, which some have construed to be a vindication of certain Palestinian claims. "The Jewish People, after tragic experiences connected with the extermination of so many sons and daughters, driven by the desire for security, set up the State of Israel." (L'Osservatore Romano, Oct. 13, 1980).



## Committee

Joan B. Campbell - Moderator  
Arnulf Baumann  
W.F. Barker  
Biorn Fjärstedt  
Sam Gerssen  
Martin Stöhr  
John B. Taylor (Staff)

## GENERAL SITUATION

Funds for the work of DFI and CCJP are seriously limited and will result in a reduction of important programmes unless an assertive fund development plan is set forth. The participation of CCJP consultants in fund development is essential to the success of any development plan. It is hoped by the committee that each consultant will accept responsibility for the identification of potential funding sources and for follow up with existing and identified funding sources.

## BACKGROUND

The present difficulty is the result of decreasing funds from CWME and from an increasing dependency on the Central Church Treasuries. It is the committee's desire that DFI and CCJP move to a more independent position through the development of designated funds. The committee is grateful to CWME for their historic support for DFI and CCJP and to the Secretariat for their commitment as evidenced in the funds designated for this work from the CCT.

The finance committee proposed that the CCJP set in place a fund development plan that would raise funds for DFI and for CCJP. The fact that DFI has made a priority of Jewish-Christian work was gratefully recognized.

## DFI BUDGET DATA

### EXPENSES

	1981	1982	1983
			In Swiss francs
			\$1 = SF 2
			£ = SF 4
Salaries (6) etc.	390 000	420 000	444 000
Office expenses and publications	30 000	40 000	33 000
Meetings (DFI & CCJP)	47 250	-	33 000
Consultations/"Pre-Assembly travel"	117 500	181 500 (inc. 47 100 Pacific)	144 000 (inc. 115 000 multi-lateral dialogue)
Staff travel	38 000	21 000	30 000
Charges/common services	83 000	142 000	163 000

## INCOME PROJECTED

CCT	280 000	419 000	460 000
CWME	230 000	177 000	150 000
DFI (designated, inc. 20 000 each year designated for CCJP)	210 000	211 000	243 000

## DFI EXISTING AND POTENTIAL FUND SOURCES

### A. Existing pledges for 1981 and beyond

#### 1. DFI General

EMW (Hamburg)	45 000
Board of Mission(Geref.K	40 000
Dutch Missionary Council	20 000
Lutheran World Ministry	30 000
Lutheran Church America	16 000
United Methodist USA	6 000
United Church Canada	20 000
Church of Sweden Mission	7 500
Conf. for World Mission (BCC UK)	8 500
Church of Scotland	2 000
Uniting Church Australia	500

#### 2. CCJP Designated

Raad v.d. Verhouding v. Kerken Israel	3 600
Geref. Dep. Kerk en Israel	2 800
Church of Sweden Mission	7 500
Churches Ministry among Jews	3 700

### B. POTENTIAL DONORS FOR 1981 and beyond

#### 1. DFI General

##### A) Former donors

Ev. Kirche Hessen/Nassau  
Anglican Church Canada

##### b. New Approaches

Disciples	(81 asking	6 000)
Breathren	"	2 000)
U.Ch.Christ	"	10 000)
Amer. Luth. Ch.	"	4 000)
Ref.Ch.America	"	6 000)
Episc.	"	20 000)
UPUSA	"	6 000)
PCUS		
S. Baptist		
Friends		

#### 2. CCJP designated

##### A) Former donors

EKD Kirche u. Judentum  
EKHM Arbeits Kreis K. u. Israel  
Norske Israelsmission  
Danske "  
Presbyterian Church Ireland  
Stiftung Kirche u. Israel (Switz)

##### b. New Approaches

Centralverein für Mission unter  
Israel  
Evangeliumsdienst für Israel  
Rheinische Kirche  
Schweizer Evang. Kirchenbund  
Finnish Miss. Council Society  
Lutheran Council in America  
Un. Ref. Ch. England & Wales  
Eglise Evang. (conf. Augsburg)  
Alsace  
Argentina?  
Brazil ?  
S. Africa?  
Australia?  
Israel?

## THE FUND DEVELOPMENT PLAN

1. Each existing donor will get an appropriate letter thanking them for past giving and requesting increased funding in the future. Each potential donor will get a letter requesting funds for the work of DFI and/or CCJP. Each letter will describe the work of DFI and CCJP with mention of special projects and/or programmes that might be funded.



2. Consultants will volunteer to follow up funding sources on the letters sent out and will report their finding to staff.

3. Consultants will identify potential funding sources and will report them to the finance committee during the June 22-26 meeting and at the close of that meeting to staff.

4. Staff will prepare special project/programme requests with needed funds attached. These special project/programme requests will be circulated to consultants for advice on fund sources to follow up.

Fund source	Amount pledged	1981	Requests 1982	1983	Consultant
-------------	-------------------	------	------------------	------	------------

#### Existing DFI general

EFW (Hamburg)	45 000
Board of Mission Ger.M.	40 000
Dutch Miss. Council	20 000
Luth. World Ministry	30 000
Luth. Ch. America	16 000
Un. Meth. USA	6 000
Un. Ch. Canada	20 000
Ch. Sweden Mission	7 500
Conf. for World Miss. (BCC, UK)	8 500
Ch. of Scotland	2 000
Uniting Ch. Australia	500

#### Existing CCJP designated

Raad v.d. Verhouding v. Kerk en Israel	3 600
Geref. Dep. Kerk en Israel	2 200
Ch. Sweden Mission	7 500
Ch. Ministry among Jews	3 700

#### Potential DFI general

##### (Former donors)

Ev. Kirche Hessen/Massau

Anglican Ch. Canada

##### (New approaches)

Disciples	6 000
Brethren	2 000
U.Ch. Christ	10 000
Am. Luth. Church	4 000
Ref. Ch. America	6 000
Episci.	20 000
UPUSA	6 000
PCUS	
S. Baptist	
Friends	

Fund source	Amount pl pledged	1981	Requests 1982	1983	Consultant
<u>Potential CCJP designated</u>					
(former donors)					
EKD Kirche u. Judentum					
EKMW Arbeitskreis K. u. Israel					
Norske Israelsmission					
Danske Israelsmission					
Presbyt. Ch. Ireland					
Stiftung Kirche u. Israel (Switz)					
(new approaches)					
Centralverein für Mission unter Israel					
Evangeliumsdienst für Israel					
Rheinische Kirche					
Schweizer Evang. Kirchenbund					
Finnish Miss. Council Society					
Luth. Council America					
Un. Ref. Ch. Eng. & Wales					
Eglise Evang. (conf. Augsturg) Alsace					
Argentina ?					
Brazil ?					
S. Africa ?					
Australia ?					
Israel ?					





AGENDA - LONDON CCJP MEETING

(22-26 June 1981)

Monday, 22 June

- 13.00 Opening Luncheon - Canon Peter Schneider, moderator  
Introductory Remarks  
Invocation  
Greetings  
Introduction of Guests  
Presentation of Moderator's and Secretary's Reports  
16.00 Tea  
16.30 Plenary Session  
Regional Reports  
18.30 Dinner  
19.30 Small Group consideration of Guidelines

Tuesday, 23 June

- 8.00 Morning Prayers - Pastor Christfried Berger  
8.30 Breakfast  
9.00 Plenary Session  
Reports from small groups on Guidelines  
General Discussion  
11.00 Coffee  
11.30 Plenary Session (continued)  
13.00 Lunch  
14.45 Plenary Session  
Preparation for 1983 WCC Assembly  
CCJP relation to other aspects of DFI work - Dr. Dick Mulder  
Finance Report - Dr. John Taylor  
16.00 Tea  
16.30 Committee Meetings  
18.30 Dinner  
19.30 Committee Meetings

Wednesday, 24 June

- 8.00 Morning Prayers - Protopresbyter Vitaly Borovoy  
8.30 Breakfast  
9.00 Plenary Session  
Report of Guidelines Drafting Committee  
11.00 Coffee  
11.30 Plenary Session (continued)  
13.00 Lunch  
15.00 Plenary Session  
Report of Relations to Other Faiths Committee  
Report of Vancouver Assembly Committee  
First Report of Finance Committee  
16.00 Tea  
16.30 Plenary Session  
Report of Guidelines Implementation Committee  
First Report of Conference Statement Committee  
18.30 Dinner  
19.30 Committee meetings (as required)

Thursday, 25 June

- 8.00 Morning Prayers - Rev. Frances Manson
- 8.30 Breakfast
- 9.00 Plenary Session
  - Paper by Dr. David Hartman on Discerning the Way
  - Response by Dr. Paul van Buren
- 11.00 Coffee
- 11.30 Plenary Session (continued)
  - Questions and Discussion
- 13.00 Lunch
- 14.30 Board bus for Westminster Abbey
- 15.45 Jerusalem Chamber, Westminster Abbey (Host: London Rainbow Group)
- 18.00 Optional evening in London

Friday, 26 June

- 8.00 Morning Prayers - Dr. Victor Premasagar
- 8.30 Breakfast
- 9.00 Plenary Session
  - Report of Nominating Committee
  - Final Report of Finance Committee
  - Final Report of Conference Statement Committee
- 13.00 Lunch
- 14.30 Adjournment





Draft of WCC Guidelines for Jewish Christian Relations,  
presented to the CCJP at its London meeting, June 22-26,  
1981.

Since its Jerusalem meeting in June 1977, the CCJP has been working on Guidelines for Jewish-Christian dialogue and relation. The present draft, which is presented to the London meeting for acceptance by the CCJP, tries to incorporate reactions and suggestions from a large number of responses both from our Consultants and from others concerned. In their accepted form, the Guidelines will be submitted to the WCC Working Group for Dialogue with People of other Faiths and Ideologies (December 1981). The agenda in London will give ample time for the discussion of this draft for the purpose of final revisions.

It should be noted that these Guidelines presuppose the WCC Guidelines on Dialogue as received and adopted by the Central Committee of the WCC in 1977 (Geneva) and 1979 (Kingston, Jamaica). Thus they should be read as documents giving attention to special needs and hopes for Jewish-Christian relations.

## PREFACE

- 1.1 "One of the functions of dialogue is to allow participants to describe, and witness to, their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours' self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity

for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows." (WCC Guidelines on Dialogue, III:4).

- 1.2 In laying down such guidelines, the WCC speaks only for and to its member churches as it defines the need for, and the gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue, and the ways in which dialogue with Christians may affect their own traditions and attitudes and the overcoming of misunderstandings of Christianity.
- 1.3 In Jewish-Christian dialogues it is of special importance to allow for a certain asymmetry between these two communities of faith. For example, understanding and interpretation of Judaism is an integral and indispensable part of any Christian theology. For Judaism, any "theological" understanding of Christianity may well be of a less than essential or integral significance, although neither community of faith has developed without awareness of the other.
- 1.4 The relations between Judaism and Christianity have unique characteristics already from the ways in which Christianity historically emerged out of Judaism. Various Christian understandings of that event constitute a necessary part of the dialogue, and gives urgency to the enterprise. To the extent that Christianity came to define its own identity over-against Judaism, the Church developed her own understandings, definitions, and terms for what she had inherited from Jewish traditions, and for what she read in the Scriptures common to Jews and Christians. In the process of defining her own identity the Church defined Judaism, and assigned to Israel and the Jews definite roles in her understanding of God's acts of salvation. It should not be surprising that Jews recent Christian theologies in which they as a people are



assigned to play a negative role in the schemes of Christians. History has demonstrated over and over again how short the step is from such patterns of thought in Christianity to overt acts of condescension, persecutions, and worse.

- 1.5 Biblereading and worshipping Christians often believe that they "know Judaism" since they have the Old Testament, the records of Jesus' debates with Jewish teachers, and the early Christian reflections on the Judaism of their times. Furthermore, no other religious tradition is as thoroughly "defined" by the Church, as is Judaism. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity.
- 1.6 Already for these reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which the Jewish community understands its history and its traditions, its faith and its obedience, in short in their own terms." Furthermore, a mutual listening to their own terms." Furthermore, a mutual listening to how each is perceived by the other, may be a step toward overcoming fears and misunderstanding that have thrived on isolation.
- 1.7 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Jewish-Christian dialogue becomes the more significant by aiming at as full as possible a representation of views within the two communities of faith.

## 2. UNDERSTANDING OF JUDAISM

- 2.1 For Christians, dialogue requires and fosters understanding of Judaism in its richness both in the past and in the present. The lack of knowledge among

otherwise well-educated Christians about the history of the Jewish People after the destruction of the Temple of Jerusalem (70 CE) has contributed to the feeling that Judaism dried up when Christianity entered the scene of history. Christians should be made aware of the continuing development of Judaism. Through the centuries there has been a rich ongoing tradition of Jewish religious and philosophical literature and commentary of great spiritual and intellectual significance.

Contemporary Judaism, with its centers of learning and culture in both Israel and the Diaspora, constitutes one of the major resources for religious life and thought in the world.

Through dialogue with Jews, Christians are aided in overcoming their tendency to think of the Jews and their teachings in anachronistic terms. Just as Christianity has had a long history since the first century C.E., so has Judaism.

- 2.2 Christian lack of knowledge about, and interest in, Judaism as a living tradition is sometimes coupled with theological patterns by which Israel is regarded exclusively as a preparation for Christianity. Judaism is thereby denied any theological validity, and Christians claim the validity of God's revelation to themselves by negating the continued validity of God's revelation to the Jewish people. Such patterns of thought and teaching make not for dialogue in mutual respect, but rather for the kind of forced disputations by which the medieval church expressed its disdain for the Jews.
- 2.3 The negative image of the Pharisees found in much Christian preaching and writing, remains one of the gravest distortions of Judaism. Such distortions are spread by Western culture and literature into many other parts of the world. It was from the Pharisees that Jesus learned the Golden Rule, with them he shared belief in resurrection.

Pharisaism was a dynamic religious movement that brought renewal to Judaism in the time of the Second Temple.



Pharisees had the religious vitality necessary for surviving the catastrophe of the loss of the Temple, and they built the structures by which the Jewish people has survived with integrity, scattered widely as they have been. Jesus' debates with the Pharisees indicate that they were the ones he took seriously; to them he addressed - like the prophets of old - his critique of the foibles of any religious establishment, a critique which has parallels within Pharisaism itself and within its heir, Rabbinic Judaism. Whatever the Pharisaic movement was - it was not an empty, legalistic system, but a dynamic and creative movement - as the later history of Judaism has shown.

As a teacher in Israel, announcing the coming of the Kingdom, Jesus demanded radical obedience in a manner which in the eyes of the Pharisees must have appeared unrealistic and romantic, but which gathered around him men and women who had not been moved by the established Sages of the time. His disciples found in him a New Way.

- 2.4 In reading and interpreting the New Testament it must be remembered that Jesus was a Jew. He lived and taught among the Jews. His teaching is part of the spectrum of Judaism of his time. The conflicts and controversies reported in the New Testament must be seen as taking place within Judaism as he identified with his people. But when the words of Jesus came to be used by Christians who did not identify with the Jewish people, they became weapons in anti-Jewish polemics, and thereby their original intention was tragically distorted.
- 2.5 Central to the specific relationship and the different self-definitions of Judaism and Christianity is the fact that what is the Bible to the Jews is also the Bible to Christians - but not the whole Bible. To them it is the Old Testament to which the writings of Evangelists and Apostles have been added as the New Testament. Thus the Bible of the Jews and the Old Testament of the Christians are the same - and yet different. Christian terminology came to dominate Western scholarship, for example in the term "intertestamental literature", or in the term "Spatjudentum". This latter term ("Late Judaism") has

150 CE is the sunset of Judaism as far as Christians are concerned.

The attempts at finding terms which can make Christians more aware of Judaism as a living religion are therefore of great importance. For example, to refer to the Old Testament as the Hebrew Scriptures, and to the Judaism in the time of Jesus as Early Judaism, have proven helpful to many.

- 2.6 Christians must guard against the tendencies of portraying Jews or Jewish groups as negative models. The truth and beauty of Christianity cannot be enhanced by setting up Jews or Judaism as false and ugly. The witness of the Hebrew Scriptures should not be portrayed just as less authoritative or normative than the New Testament. They are essential to the tradition which our Lord accepted as his own, and which he reaffirmed as he interpreted them in his life, work and thought. Both the judgment and the redeeming love of God should be presented as existing from Genesis to Revelation.
- 2.7 Jews and Christians both believe in the one God, Creator of all that is, bound to humankind in grace and love. They both believe in the one God who has made his will for us known and who wants that all turn to God, know God and worship God. They both believe that God has created men and women as the crown of creation, and that as such they are called to be holy, are given stewardship in God's name over the creation, and are accountable to God for the way they exercise this stewardship.

As Christians and Jews we are taught by our Scriptures to know ourselves responsible for our neighbours, especially for those who are weak, poor, persecuted. Christians and Jews have a common hope, looking forward to the fulfilment when this earth will be renewed, all suffering be done away with and God's will shall be victorious in all realms and respects. In this ultimate hope they work here on earth for greater righteousness, trusting that deeds of justice will not be in vain.



- 2.8 For Christians the gifts that were received from God through the Jews include Jesus Christ our Lord. It is through him that we are linked to this common faith in God, to obedience to God's revealed will, and to common hopes for a redeemed world in justice and love. In the history of the Church, as it became for all practical purposes a Gentile community, Christians have learned to express their gratitude to Jesus Christ in ways that strike the Jews as strange and even wrong. Thus Christians speak of God the Father, God the Son, and God the Holy Spirit as they celebrate the riches of the Trinity and the Incarnation. In dialogue with Jews, Christians will attempt to understand better what they so confess, as they are reminded of our common faith in the one God whom both Jews and Christians call upon in daily prayers as Our Father.

### 3. AUTHENTIC CHRISTIAN WITNESS

- 3.1 In contemporary language "proselytism" has become the term for all forms of coercive mission - conscious and unconscious, overt and subtle. The WCC rejects proselytism in clear terms: "Proselytism embraces whatever violates the right of the human person. Christian or non-Christian, to be free from external coercion in religious matters, or whatever, in the proclamation of the Gospel, does not conform to the ways God draws free men to himself in response to his calls to serve in spirit and in truth." (Ecumenical Review 1/1971, a study document of the Joint Working Group between the R.C. Church and the WCC, p. 11).
- 3.2 Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith, is the more urgent in Christian relations to Jews, the majority of whom live as minorities, exposed to the forces of cultural and religious assimilation - not least through intermarriage.
- 3.3 Yet, Christians are called upon to witness to their faith in word and deed. Christianity is a missionary

religion and cannot be otherwise. Chastened by increasing awareness of Christian triumphalism - often wedded to Western imperialisms - Christians are anxious to overcome all forms of coercion and find authentic forms of witness in a pluralistic world.

- 3.4 While Christians agree that there can be no place for coercion of any kind, they do disagree, for serious theological reasons, on the appropriateness of mission to the Jews.

Some Christians are convinced - often by a renewed study of the Scriptures - that for Jews obedience to God does not depend on their accepting Jesus Christ as Lord and Saviour. These Christians maintain that the Jews, as a separate people, are an instrument of God's with a specific God-given task, and as such a sign of God's faithfulness to all humankind, toward ultimate redemption. According to this view, the continued witness by the Jews reminds the Church of the stark transcendence of monotheistic faith.

For other Christians - responding to their understanding of the Scriptures - the obligation to witness can know of no limits in its universality. Thus it includes a mission to the Jews. To some, such a mission should not be given special priority, while to others the mission to the Jews is of special redemptive significance.

All Christians recognize that Christianity is not its own goal - the goal is the Kingdom of God. God's paths to that goal always remains a Mystery - lest Christians be conceited in their witness.

- 3.5 In a pluralistic world it is reasonable to expect that individual Jews and Christians will freely decide to join one another's communities of faith - as they will join other communities of faith. It may be wise not to overinterpret such individual moves as part of grand theological schemes, issuing in the victory or defeat of the other.



Steps toward assuring non-coercive practices is of highest importance. In dialogue, ways should be found for the exchange of concerns, perceptions and safeguards in these matters.

- 3.6 Through the history of the Church there have been communities of Jewish Christians/Christian Jews who see themselves called to a specific witness: to Christians, to Jews and to the world. They retain their Jewish identity, e.g. by custom, calendar, language, and liturgy, while affirming Jesus Christ as their Messiah and Saviour. Their claims have raised questions both among Jews and Christians. According to Rabbinic Law they are considered apostates. Among Christians they have been accused of not recognizing fully the oneness in Christ of Jews and Gentiles.

Other Christians of Jewish origin have chosen to identify with the Church without such specific identification with Jewish tradition. Among them some consider themselves part of the Jewish people which they hold in high esteem, but give their witness to Jesus Christ without distinction from their Gentile sisters and brothers.

Each of these perspectives is part of the full Christian spectrum.

#### 4. ANTISEMITISM

- 4.1 Christians cannot enter into dialogue with Jews without ashamed awareness of Christian antisemitism and its long persistent history. The WCC, in the Assembly at which it was constituted (Amsterdam 1948) condemned antisemitism: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man".

- 4.2 Christians must face honestly their tragic history with regard to the Jews - a history which includes events like Crusades, Inquisitions, Pogroms, and Holocaust. Only by facing this history, Christians come to understand the deep-rooted suspicion that many Jews up to today hold against Christians and Christianity. While Jews remember with gratitude acts of compassion from some Christians, the persistent potential of Christian antisemitism remains a threat, it is a lamentable fact that large parts of Christendom have been guilty of antisemitic attitudes and acts. Christians are called upon to fight antisemitism with all the resources at their disposal. The more so since there are disturbing signs of new and increased evidence of antisemitism in many parts of the world.
- 4.3 Christians in parts of the world that have had little or no Jewish presence recognize the importance of the Hebrew Bible for Christian faith and life. They do not wish to be limited by the experience and shortcomings of those churches that brought Christianity to them; rather, they want to explore in their own ways the significance of Jewish-Christian relations, from the earliest times to the present, for their life and witness. Yet, those who live in the parts of the world which have a record of antisemitic acts are duty-bound to hold up to all Christians that antijudaism and antisemitism which they have come to recognize as an ever present danger to the faith.
- 4.4 The Christian response to the Holocaust must be a resolve that it will never happen again. Christian teaching of contempt for the Jews and Judaism was spawning-ground for the evil of the Nazi Holocaust. The Church must learn so to preach and teach the Gospel as to make sure that it cannot be used again by the enemies of the Jewish people. The Christian churches must be in the forefront of any efforts to prevent any conditions which might lead to another slaughter of the people with whom God formed covenant.



The Holocaust unmasks, once and for all, whatever remnants there be of Christian interpretation in which the Jews are seen as the people in whose sufferings the wrath of God is demonstrated, interpretations that have appeared to sanction the persecutors of the Jewish people.

## 5. THE LAND/STATE OF ISRAEL

- 5.1 The words from the WCC Guidelines that "one of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms", are of particular significance with reference to a feature of Jewish self-awareness which is often misunderstood by Christians: the indissoluble bond between the Land of Israel and the Jewish people which has in the present time, after many centuries of dispersion, found social, cultural, economic and political expression in the State of Israel. To acknowledge the right of Jews to return to the Land is essential to any fruitful dialogue.

Christians are, therefore, called to examine their theology and the history of their own faith on this point during any serious Jewish-Christian dialogue on the meaning of the State of Israel.

- 5.2 This Land has special significance for Christians, as it was here that Jesus Christ was born and lived, worked and taught, suffered, died and was raised from the dead. The Holy Land thus has a quality of holiness for them as well. But to Jews the relation is of an essential nature and Christians find it difficult to grasp this essential nature of the Jewish attachment to this land. They tend to depreciate this attachment as "particularistic", contrasting it with the "universalistic" thrust of the Christian message. Such a view does justice neither to the particular nor to the universal elements in Jewish no less than in Christian understanding of the Holy Land. Too easily Christians, particularly of Western traditions, take their own distinctions between faith and nationality, church and

state, religion and politics for granted, and expect Jews to share such a perception, thus creating a hindrance to a genuine understanding of the significance of the State of Israel for Jews both in Israel and in Diaspora. That Jews differ among themselves as to the specifics of this significance, only emphasizes the Christian need to enter into and maintain serious dialogue with representatives of all shades of opinion in contemporary Jewish life. Such dialogue prevents Christians from falling into false stereotypes about the Jewish people, the Zionist Movement, and the State of Israel.





July 10, 1981

TO: Bert Gold and Robert Jacobs

FROM: Marc H. Tanenbaum

DATE: July 10, 1981

RE: Report on Three International Conferences of Major  
Interreligious Significance

This is a brief report on three major interreligious conferences concerned with Jewish-Christian relations at which I represented AJC from June 22-July 8. Two of them were "blockbuster" meetings of potentially very great importance for the future of Jewish-Christian relations throughout the world during the coming decade, as well as for the future of AJC's interreligious program on many levels. I wanted you to have this "sense" of these major developments, since it will be a matter of weeks before fuller reports become available.

The two "turning point" meetings were those of the World Council of Churches <sup>(WCC)</sup>, held June 22-25 at a former Anglican convent outside London, and the Lutheran World Federation <sup>(LWF)</sup>, held July 6-8, at the Jewish Community House in Copenhagen, Denmark. The third meeting was that of the International Conference of Christians and Jews <sup>(ICCF)</sup>, held June 29-July 1 at Heppenheim, Germany, the former home of Martin Buber. Judy Banks, who presented an excellent paper, and Zachariah Shuster also attended the ICCF Conference.

#### WORLD COUNCIL OF CHURCHES - June 22-25, London

This was a meeting of the full membership - about 75 people - of the WCC's Committee on the Church and the Jewish People (CCJP). The sole purpose of the consultation was to review and revise a set of Guidelines on Jewish-Christian Relations which, in effect, is to become the WCC's parallel

## International Inferences - 2 -

document to the Vatican Declaration on Non-Christian Religions (*Nostra Aetate*). The WCC document assumes especial significance because a large part of its membership is drawn from Africa, Asia, and Latin America, as well as from ~~the~~ Western Europe, the USA, and Eastern European Countries.<sup>91</sup> In addition to having representatives from most of the Western Countries, there were present Arab Christians (including two from Israel), an Indian Christian, a Russian Orthodox Bishop, and several Latin Americans.~~Am~~

The meeting and the entire consultation process was chaired masterfully, even with brilliance, by Prof. Krister Stendahl, chairman of the WCC's CCJP, ably aided by Dr. Helen Brochaway (who, you will recall, addressed our 1980 NEC meeting in Cleveland<sup>92</sup> - which didn't hurt at all!).

Every line and <sup>each</sup> word of the document was discussed in scrupulous detail and sections of it were revised two or three times. Through the ISIC (International Jewish Committee for Interreligious Consultations) relationship with WCC, both Bernard Mandelbaum <sup>of the Synagogue Council</sup> and I were invited as Special Observers.

Except for Prof. David Hartman of Jerusalem, who made a powerful positive impact through his learned presentation, Mandelbaum and I were the only Jews present. We were invited to participate fully in the discussions and we did in an atmosphere that both welcomed and encouraged our contributions. No other Jewish organizations were as directly involved in the revision process as we were.

The bottom line is that the WCC has produced a first-rate, even an historic document on Jewish-Christian relations. In many ways, it is far superior to



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to the Vatican Council document. It deals forthrightly and at length with living major issues of the Jewish-Christian agenda - the need for a more adequate Christian theology that respects the living reality of Judaism and the Jewish people; recognizing Christian responsibility for anti-Semitism and its ~~creation~~ <sup>contribution</sup> to the hostile culture that made possible the Nazi Holocaust; a determination to stand against all forms of anti-Semitism and to uproot its poisonous influence that still resides in Christian teachings, liturgy, and preaching; a recognition of the importance of Israel to the Jewish people; opposition to proselytism (but a soft-line on Messianic Jews); a call for collaboration with Jews on social justice issues; support of pluralism.

The revision of the text was mainly written by Dr. Paul van Buren of Temple University; Dr. J. Coos Schommersfeld, formerly of Jerusalem and now ICCJ director; Anne and Roy Eckhardt; and Kristan Stendahl - a better and more informed group of friends one could not find. And the spirit and language of the text show it!

I have no hesitation in stating that this is probably one of the best statements on Jewish-Christian relations that has yet been written.

The concern of Stendahl and others now is how to protect the statement from being trinkered with by the WCC Central Committee. At a small WCC-ISCIC Liaison Committee meeting (with Dr. Gerhardt Riegner of the World Jewish Congress; Dr. Geoffrey W. Goden of the Israel Interfaith Committee; Mandelbaum and

International  
Conferences

- 4 -

Tanentzen

We discussed a strategy with Stendahl who indicated he will by-pass the Central Committee and simply have it considered for adoption by the WCC Executive Committee. The chances are much better for keeping the statement relatively intact in that smaller body.

It should be noted that during the deliberations on the text, the Arab Christian Trust proposed that "the WCC support the Establishment of a Palestinian State." Through what I have to say today my subtle and skilful intervention we persuaded the group to remove that language and insert instead language taken from the Camp David agreement support vaguely "Palestinian self-determination." We managed to win the sympathy of the majority of the group on this and on the proselytizing issue.

As it stands now, the present text remains the official position of the CCSP, and Stendahl and others expect that it will be little altered in the WCC Executive Committee.

During our Sunday WCC-ISLCC liaison meeting, we were joined by Dr. Leopold Nyilus, director of the WCC's International Affairs Committee. He had <sup>recently</sup> drafted and issued a miserable resolution on Lebanon attributing the entire turmoil there to Israel's interference on the Palestinian issue. I made a decision to let him have both barrels, and told him that if he continued to scapegoat Israel for all the ills of the world, he personally would be the enemy of the WCC as "the enemy of the Jews," and will help divide the Jewish community into the



waiting embrace of the Anne Murray types. The WCC should not therefore be surprised if one day a coalition of Conservative Evangelicals, Catholics, and Jews form an influencing American foreign policy that is opposed to everything the WCC stands for.

I also said that his pattern of anti Israel <sup>statements</sup> ~~and~~ on Jerusalem, PLO, etc. will undermine whatever good Stendahl and his Committee are trying to do with their new excellent statement. Stendahl and his small group were visibly shaken by the force of my statements and later huddled. I <sup>over-</sup>heard Stendahl say to two of his CCJP colleagues, "Tannenbaum is absolutely right. This is very serious. We had better do something about this." It turns out that this is Myhr. Last year before retirement, so maybe something finally can be done to achieve a better balance on Middle East positions.

As soon as the full text of the WCC Guidelines become available, I will send them to you.

LUTHERAN WORLD FEDERATION - JULY 6-8, COOPERATION

This was a joint meeting of LWF and IJCIC. The attached press release contains the particulars about themes, participants and papers, etc.

It was a superb meeting in every way. The LWF group was of exceptionally high quality of scholarship and leadership, and the atmosphere could not have been more sympathetic or virtually every single Jewish and Israeli concern. The press release reflects that.

The important thing is that we set up a

permanent committee to promote joint Lutheran-Jewish understanding in many parts of the world.

Important for ALC's programming in America is the fact that 1983 will be the 300th birthday of Martin Luther. That will afford us an opportunity to schedule a number of Seminars on "Martin Luther and the Jews" in the U.S.

INTL CONFERENCE OF CHRISTIANS AND JEWS - JUNE 29-July 1, 1983 <sup>OCTAHVITY</sup>

This was a well-attended meeting, probably one of the better ones of ICCJ. Judy Banki presented a first-rate paper on "The Image of Christians and Christianity in Jewish Textbooks." The was extremely well received. Her information was completely new to most of the participants. It seemed that many of the Christian participants were both startled and reassured to know that Jews were also examining and re-examining their teachings about Christianity. Many asked for copies of Judy's paper and we plan to reprint it.

Along the way, Judy managed to establish our primacy in the entire text-book field.

An important fringe benefit was the presence of Archbishop Lustiger of Paris. The week before Zach had an important private audience with Lustiger in Paris, arranged by Rev. Duluy. Then I had a chance to meet him and talk at some length both at dinner and at a luncheon. Duluy told us privately that Lustiger has a direct line to the Pope who personally chose him as archbishop. Lustiger invited both Zach and me to visit with him in Paris for a longer conversation. At. should also be to the 50.



אמר לו קרא, ספרא הוא

- What the human mind can reach, Torah would elaborate in detail
- what mind cannot reach, Torah reveals to man

Ezek 1-4

כפר אלק, כמראי הקצק

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