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Box 26, Folder 3, International Jewish Committee for
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WORLD JEWISH CONGRESS

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Geneva, July 21, 1982

To: Members of IJCIC

From: Gerhart M. Riegner

Re: WCC Guidelines for Jewish-Christian Dialogue

You will remember that the WCC Executive did not endorse at its meeting in February 1982 the Draft Guidelines for Jewish-Christian Dialogue as prepared by the Consultation on the Church and the Jewish People at its meeting on June 26, 1981 in London, and as amended by the sub-unit on Dialogue with People of Living Faiths and Ideologies in Bali, on January 2, 1982.

The Executive Committee of the WCC at its meeting in February 1982 decided to consult again a number of churches particularly interested in this matter and several members of the CCJP were asked to revise and reorder the text in the light of these new consultations.

I circulated this revised text dated June 14, 1982 (which was prepared by Prof. Stendahl, Prof. van Buren, and Mr. Brockway) to the various IJCIC members on the occasion of our meeting in New York on June 23, 1982, and I gave a copy to Dr. Wigoder when I met him a few days later in Jerusalem.

This revised text contained a number of substantive changes, notably insofar as the whole part on the land was omitted, the word antisemitism avoided as far as possible, and some new paragraphs were added on the Jewish diaspora and on the central role of the memory of the land of Israel and of Zion, of the city of Jerusalem in the worship and hope of the Jewish people.

In the meantime this text has been submitted to the Executive of the WCC and has been accepted with a few changes by the Executive on July 16, 1982.

The text is now called "Ecumenical Considerations on Jewish-Christian Dialogue."

The formal decision by the WCC Executive concerning this text was that the text was "received and commended to the churches for study and action." This means a) that the text was approved, and b) that the text will not be submitted to the WCC Central Committee which is meeting these days in Geneva and which probably would have further weakened it.

Mr. Brockway brought this morning the new text to me as it has been adopted, and called my attention to the fact that a few changes had been made to the draft of June 14. This refers as far as I could see to section 3: Hatred and Persecution of Jews - A Continuing Concern. Several sentences were omitted and some put in a different order, and while these omissions are certainly to be regretted, I do not think that the amendments changed basically the sense of the text.

I also understand that the text was adopted by a majority vote, which means that there was some opposition. I am also told that some of the Middle East representatives who may have opposed the text in a much stronger way were not present because of the situation in Lebanon.

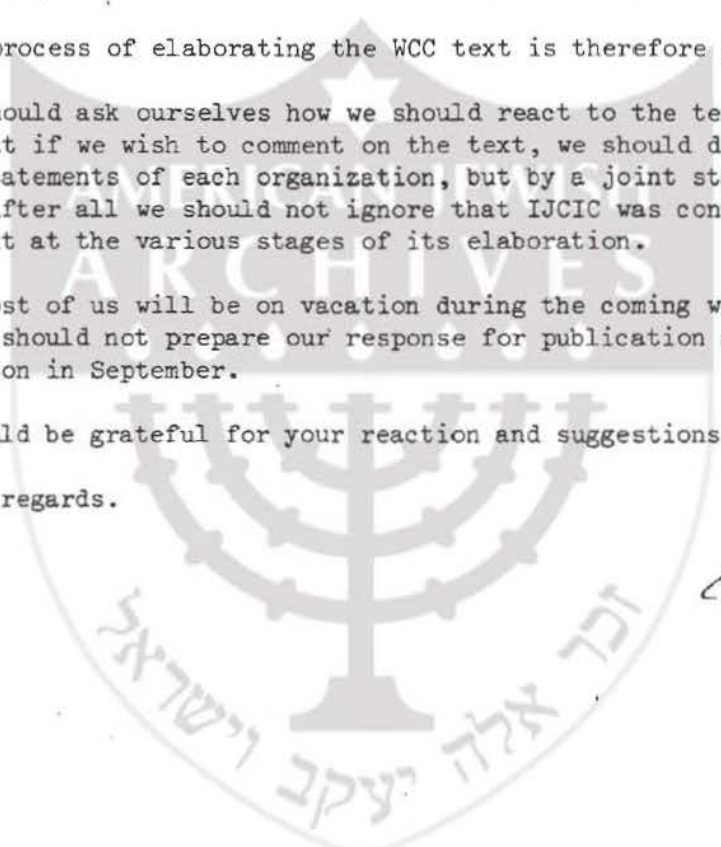
The process of elaborating the WCC text is therefore at its end.

We should ask ourselves how we should react to the text and it is my opinion that if we wish to comment on the text, we should do it not by separate statements of each organization, but by a joint statement of IJCIC as such. After all we should not ignore that IJCIC was continuously consulted on this text at the various stages of its elaboration.

As most of us will be on vacation during the coming weeks, I wonder whether we should not prepare our response for publication at the beginning of the season in September.

I would be grateful for your reaction and suggestions.

Best regards.



Handwritten signature

WORLD JEWISH CONGRESS

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Geneva, July 30, 1982

To: Members of IJCIC

From: Gerhart M. Riegner

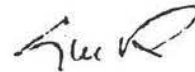
1. I sent you on July 21 the new text of the WCC Guidelines on Jewish-Christian relations, now called Ecumenical Considerations.

I am enclosing a copy of the memorandum addressed by Allan Brockway on 27 July to the members of the "Consultation on the Church and the Jewish People" which explains what has happened to the text since the meeting in London-Colney.

2. The WCC Central Committee adopted a resolution on the situation in Beirut in which it was sharply critical of Israel.

I enclose the text as it was published in the Ecumenical Press Service of the WCC of 1-5 August 1982 (49/26).

The Israel Ambassador to the UN in Geneva immediately issued a strong reply to the text adopted by the WCC.



WORLD COUNCIL OF CHURCHES - GENEVA

MEMORANDUM

To: Consultation on the Church and
Ref.: the Jewish People

From: Allan Brockway
Date: 27th July 1982

WHAT HAPPENED TO THE "GUIDELINES"

Our Guidelines are now "Ecumenical Considerations". And that's not the only thing that's different - as you will quickly discover. But, different or not, the enclosed document was "received and commended to the churches for study and action" by the Executive Committee. Here in outline is what happened.

1. Members of the CCJP who attended the May meeting of the European Convention on the Church and the Jewish People (ERKKJ) spent a very fruitful time considering the comments made at the February Executive Committee meeting and proposed a number of changes designed to meet the objections of the Executive.
2. Responses to Philip Potter's letters to "concerned churches" arrived. Most of these expressed affirmation of the London Colney/Bali text with suggestions for improvement. The most extensive comments came from Middle East churches via the Middle East Council of Churches.
3. Krister Stendahl, Paul van Buren and I met in Cambridge, Mass. in mid-May and, after considering all the comments from churches, produced the paper that was received, after a few further alterations by Executive Committee members, on 6th July 1982.

As that process went on, it became more and more obvious that there was absolutely no chance of acceptance by the Executive Committee apart from rather drastic changes in the section on "The Land" (which no longer exists as such but is incorporated in abbreviated form in the section on "Towards an understanding of Jews and Judaism"), the section on "Antisemitism" (now entitled "Hatred and persecution of Jews - a continuing concern"), and in the title itself. Even with the changes there were times during the discussions at the Executive Committee when passage appeared doubtful.

I share with you disappointment that some of the most important language from London Colney does not appear in the revised text. Yet I know you share in the joy that accompanies this penultimate conclusion of our years of labour. The conclusion can only be penultimate because of at least two realities:

1. During the time since June 1981 I have been forced to recognize again and again how profound is the ignorance among church people of Jews and Judaism and especially of the significance for Christian theology of the contemporary Jewish people. Much progress has been made over the last fifty or so years towards eradicating this ignorance, but the knowledge gained has tended to remain the province of those of us who have what Bill Weiler calls a "Judentik", with scant penetration into the faithful consciousness of people in the churches. As I suggested to you at London Colney, here lies what is perhaps our highest priority.

2. Antisemitism (call it what you will, it remains antisemitism) is alive and well in every part of the world, including parts with little or no Jewish presence or history of overt acts of hatred against Jews. Statements by church bodies are helpful in combating this age-old sin, but by themselves they do not go very far. I'm afraid that whole new generations of Christians must arise who have learned at their mother's knee to value their Jewish neighbours before the "ultimate" will arrive, and therein lies the rub: our generation is the generation of the mothers and fathers. The antisemitism of the coming generations - or the lack of it - remains our responsibility.

During August my family and I will be on "home leave" in the US. During this time I plan to visit with some of the CCJP dialogue partners there and also other Jews about the Ecumenical Considerations. Let me urge you to engage in a similar pursuit and send me a few notes about what you find, which I can share with the CCJP.

Our responsibility, our work has only begun.

b.c. Dr G. Reigner

ARB



WORLD COUNCIL: END
WEST BEIRUT SIEGE

Ecumenical Press
Service: 82.08.01

GENEVA (EPS) - The policy-making central committee of the World Council of Churches, meeting here [19-28 July], has demanded the "immediate lifting of the [Israeli] siege on West Beirut", and condemned the "Israeli invasion of Lebanese territory".

The committee action came after more than two hours of debate on a document which includes a summary of a report by a three-person international ecumenical team which made a weeklong pastoral visit to Lebanon [EPS 82.08.02]

The WCC recommendations call "the recovery of Lebanese territorial integrity... a key to peace and justice in the region" with the withdrawal of "all foreign forces" necessary to accomplish this. Besides the newly arrived Israelis, Syrian and Palestinian forces have long been operating in Lebanon.

The document "protests the actions of the Israeli forces in barring free access of international humanitarian agencies to places of detention of prisoners and refugee relocation centres, as well as the interdiction of basic necessities destined for the victims".

It calls for the "resolution of the Palestinian question on the basis of the Palestinians' right for self-determination including the right of establishing a sovereign Palestinian state". It also asks "initiatives for a just, comprehensive settlement in the Middle East, by which the rights of Lebanon, Israel and other states of the region to live in peace within secure and recognized boundaries are guaranteed".

WCC member churches are asked to do six things, including "to help mobilize international public opinion" on the Lebanon situation, to assist Lebanese churches and the Middle East Council of Churches in aid and reconciliation efforts, to "support those in Israel who are working for a just peace in the area", and to pray for the "Lebanese, Palestinian and Israeli peoples".

Much of the debate concerned the extent to which the statement should concentrate on the recent Israeli action and the impressions of the visiting team, or also include references to actions over the years by the Palestinians and Syrians.

In a 48-43 vote, with seven abstentions, the committee substituted the language about Palestinian self-determination including the right of establishing a Palestinian state for proposed language, "to seek actively the establishment of a sovereign Palestinian state".

In another change, it was agreed to modify the description of the Israeli warfare as "directed especially against the refugee camps" with the clause, "even though the intention may have been to destroy the forces of the PLO".

The statement was voted on in several parts. There were a few abstentions or negative votes on some of them.

EPS

INTERNATIONAL LIAISON COMMITTEE
between the Roman Catholic Church and the
International Jewish Committee for Interreligious Consultations
10th meeting: MILANO
7-9 Sept, 1982

(List of participants and agenda in appendix)

Sept 7th, 1982, morning session

Chairman: Bishop Torrella

Rabbi Waxman reads Dt 30, 13-21.

Bishop Torrella makes introductory speech with greetings. Expresses gratitude to the Lord for the 10th meeting, a gift of his grace.

Explains sense of his presence: he cannot participate in all, but he has been in many important ones (Jerusalem, Venice, in part. the present one).

The tenth meeting means a certain maturity. If every meeting has a value of its own, all are a gift of grace, renewal of spiritual links, of human friendship, with its own value.

For those who are new here, they will contribute with their experience and skills, for mutual enrichment.

We have opened the meeting with a prayer. This is meaningful. We shall not only meet, but live together, which is good.
Let us now introduce ourselves.

Bishop Torrella then presents and explains the agenda.

Prof. Muffs presents his paper. The meaning and sanctity of human life in the present context of violence, as seen in a Biblical perspective.

Besides, Prof. Muffs makes some comments about the dramatic aspects of Holy Writ, and about how man has something divine in him. Humanity's vocation is fulfilled when man becomes really human. The Torah helps him for this.

Question period:

Questions asked by Prof. Fumagalli on the yeser ha ra': it could be transformed in his opposite (yeser ha tob) through the observance of the Law. Some comments follow on the angels and their capacity for evil (Msgr Mejia).

Prof. Muffs, in answering, explains that angels have no capacity for evil and adds that, in the stories where they appear, function more as foils than as ontological beings.

Rabbi Siegman adds a comment on the dangers of the powers of evil, sometimes hidden.

Prof. Giavini reads his paper on the same subject from the point of view of Scripture.

Question period:

Fr Dupuy proposes for Mt 5:17: fulfil instead of complete.

Prof. Giavini agrees.

Rabbi Siegman reacts: the use of "complete" is not a problem of translation, but reflects the author's own opinion. An opinion left behind. He also criticises the interpretation of the antitheses in the Sermon of the Mount: Did Moses admit something that Jesus did condemn after? This would not do justice to Moses and would also smell of polemics.

Rabbi Tanenbaum appreciates the spirit of the text: a common approach to the texts by Jews and Christians. He shares Siegman's difficulties from a different point of view: Jewish works on the Gospel (Flusser v.g.) should be taken into account. Also the reference in B Talm (Sotah) to the seven classes of Pharisees. According to Giavini's text, Moses would reflect the legalistic spirit of some Pharisees. But there are other tendencies: on the value of intention etc. And those would have a normative value even now. Unnecessary oppositions (in Mt's text) should be avoided.

Dr Ehrlich quotes Muffs on the meaning of the Law (Torah). Torah would have an "evangelical" dimension, in humanizing life and humanity. There would be no opposition between Torah and the teaching of Jesus;

Msgr Murphy: Is there an affirmation like Mt 5:17 in Rabbinic tradition?

Dr Riegner refers back to Tanenbaum: p.11 creates problems. Then mentions the question of resisting evil and underlines the differing Jewish and Christian interpretations on this point.

Dr Fisher expresses appreciation for the interpretation of the Law of Talion and of the parable of the lost son. But still has problems with p.11. Acknowledges however that Giavini reads not Mt 5 as polemics, but as fulfilment. But exaggerates the differences (cf. Lk). For example: all vengeance is forbidden by Moses. Notes also the principle for a correct interpretation given on p.10. Accentuates parallelism between Mt 5 and Rabbinical teachers. Adds reference to Christian scholars who are similar to Flusser.

Rabbi Jacobs: Opposition between Moses and Jesus is not offensive to Jews. Goes on to quote a parable of Rabbi Aqiba.

Dr Lichten, on p.8: this text is not evident for us. Would appreciate some explanation.

Fr Dupuy, on the opposition between Moses and Jesus: not a "pre-conciliar" opinion, but rather a modern one. The Gospels writers know not about such opposition. They do not compare Moses' Torah and Jesus' teaching. We are the heirs of the same world, whether we like it or not. Perhaps we are even talking about the same things.

P. Le Déaut, again on p.11: Mt 5 is a text which should be placed in its Sitz im Leben. If it comes from the community, the opposition is more easily understood, v.g. with Yab-na. Refers to the comments of Prof. Mussner (Traktat). Underlines the theme of Messianism on p.7.

Prof. Muffs: Torah does change and there is nothing scandalous in it.

Rabbi Jacobs: the quotation from Rabbi Aqiba is not that romantic. Rather it means: rehearse (in singing) daily the text of the Torah.

Prof. Halpérin, on p.3, referring to the 7th day of creation: it is not the end of creation but the beginning of the human response.

Prof. Giavini (to Prof. Halpérin): the idea comes from Heschel and St. Augustine. But it comes also from his own study of the literary genre: six days and the seventh completes.

Rabbi Siegman and Prof. Wigoder express their agreement.

Prof. Giavini: an ancient exegesis, both Jewish and Christian, is thus rediscovered.

Sept 7th, afternoon session.

Chairman: Dr Riegner.

Prof. Giavini answers questions and comments with a written text (Italian, read in English by Msgr Mejia).

Prof. Levinas speaks in French (no written text). Simultaneous translation by Prof. Halpérin.

Some ideas expressed by Prof. Levinas:

The sanctity of human life is about the only sacred thing surviving in a secularized world. A sanctity accepted, but not respected.

There is a Talmudic tradition about this, where the root and meaning of this sanctity can be found, in the Jewish interpretation.

Three observations on the Talmud:

- a) what is it
- b) the Jews approach the Bible through the Talmud
- c) peculiar language of the Talmudic tractates: some general observations thereupon.

Biblical foundations for the concept of sanctity: condemnation of the murder of Abel.

Talmudic commentary in tr. Sanh. 37a: can the murder of a man be compensated with money?

The murderer is responsible for the blood of his victims and that of his offspring till the end of the world (cf. bloods, in plural, in Gen 4;10).

Conclusion: the human person is sacred in unlimited dimensions.

The affirmation on the death of a "soul" in Israel alludes to the value of the whole man. The whole man, then, equates the whole world.

The human person should be seen as the sign of the unity of the world. It is the center of the world. The above equation (man = whole world) must therefore be taken seriously.

The moral unity of the world, what keeps it in existence is the Torah. If it were not accepted, the world would return to chaos.

The same is true of the expression (always in Sanh. 37 a): saving a soul is like saving the entire world.

Therefore, another dimension of the same question: not only avoid harming one's neighbour, but help him live and be responsible for him. Again: to do good to an individual is like saving the whole world.

Cf. Prov. 1,19 commented in Baba Batra 15: the story about the rabbi who gave alms before praying. The text, while insisting in the relation between soul and (material) gain, finds the true sense. Cf. Ps 17,15 (not a metaphor). Value of an act of perfect love (be sedeq read as alms).

An enumeration of things stronger than others, but love (sedaqah) is the strongest (cf. Pr 10,2; and Baba Batra 15: Rabbi Yehudah).

Turning again to Sanh. 15: why Adam was created unique? Several explanations: the Creator-King makes each man with the seal of Adam, but no one is exactly like the other. The coins, however, are all exactly like. Thus, each one can say: the world was created for me. In this way: human life is priceless.

According to the Gemara: Man is identified by three things: his face, his voice, his "secret" (i.e. his conscience, da 'at). This would be the last development in the conception of the person as unique.

Two midrashim on the theme: the sanctity of human life violated in practice. This is seen in relation with the isolation and discrimination (exclusion) of the Jewish people. It avoids active violence, because it is the victim of it. Perhaps, in such a way, they continue the prophetic tradition. And they avoid the contradiction just mentioned.

Another Talmudic text in three different places: Gittin 36a, Yoma 2-3a, Shabbat 88 b (on Jud.5, 31 b) about those who forgive when offended, are calumniated without responding in kind, etc.

An application to the history of the world: make war to war. Put a definitive end to a history of violence. Political Sionism followed this line, in the beginning. However, violence inflicted on one's neighbour is not to be tolerated. This would be one of the roots of the conception of a people united, free and biblical. But war to war brings the multiplication of wars and desolation. The same is true of revolution. Whenever there is a reference to the present time, the past must be born in mind.

Two further points:

- a) the violence we have been witness to, a month or two ago, reveals the moderation with which violence is used in the case of the Israeli (Jewish) people;
- b) there is a Talmudic discussion on calumny (cf Num 14) against the Land, with an argument *qal wahomer*: calumny against the Land is not like calumniating a person. It is indeed much less: the Land, even the Holy Land is nothing but a heap of stones.

Questions period:

Rabbi Siegman: the idea that the Jewish Diaspora could be seen as a model of patience under violence may be "self serving". The text from th Gemara is not a central text: it doesn't adequately represent the main Jewish trend. There are other texts where it is said that sufferings are precious for the people of Israel. Anyway, the text quoted (by Levinas) is not normative and cannot be applied to one's neighbour and to the people at large.

Msgr Mejia: two observations:-

- a) Prof. Klausner ("Jesus of Nazareth") affirms that non resistance to evil is typically non-Jewish;
- b) the biblical parallel to the text on love being stronger than death is, of course, Cant 8, 6b - 7-8. Referring back to Prof. Giavini's paper: Mt 5 should be seen in its original context.

Rabbi Waxman: the present discussion comes from different perspectives and thus issues in different midrashim. Levinas has made one. Muffs made another. Let us not loose sight of our original subject, which is Dt 30. More still than Ps 8, as proposed by Giavini. According to his opinion, the issue is mainly a personal one, while biblical Judaism is a social reality and only becomes an individual matter in Rabbinical times. Even Hillel is active in a period when there is still a community, where the Golden rule is valid, while it is not so in the life of the individual. Consequently: Talmudic answers are not appropriate (for the present discussion) because they come forth from a context of concern for the individual.

Prof. Wigoder: in biblical and post-biblical Judaism life is not the supreme value: note the reference to God who reduces the angels to ashes, and Prof. Muffs on the flood. Let us apply here the principle of imitatio Dei: moral values are higher than physical or biological

life. Therefore, there are tensions in Judaism between individual and community, and between both and God. And this would apply to the principle: to save a soul = to save the world. Some Rabbis did permit war, under certain circumstances. And, in spite of the New Testament, the Old Testament says: eradicate evil.

Dr Fisher: the problem of non violence in Christian tradition. Not only non resistance, but also oppose and conquer evil with good. Reference to the dialogue between the Cath. Secretariat and the Synagogue Council in Notre Dame University. Take into account the context of "power" in which the question of war is posed. And it should be seen what is central in the history of the Jewish people and in what period. Also, differences between Christians and Jews and Jews among themselves should not be glossed over. This would be elementary honesty.

Dr Ehrlich: the problem of violence and non violence in different texts of the Jewish tradition. The text in Gittin (mentioned by Siegman) gives witness to a debate on the subject. In Hanukka, recalling the Maccabean wars and victories, the prophet Zachariah is read, the text where it is said lo' bekoah. There is, no doubt, on this subject, an internal tension in Judaism.-

Dr Riegner would like to answer to Prof. Wigoder, but is interrupted by

Prof. Levinas, who proposes a distinction between one's own life and the life of others, as a supreme value. Something relative for me, might be, or is, absolute for others. Turns then to Wigoder and criticizes his position on the flood. A principle to be respected: explain not the main facts (faits brutes) of the Bible, but the difficult passages with the help of the clearer ones, and not viceversa. Judaism has largely not taken part in the violent history of Europe (against Siegman). The fact then that the text on non-violence is repeated three times in the Talmud shows its importance (against Siegman again). It is a central text.

Rabbi Siegman believes he should insist. The text is not characteristic. What really count are the halachic principles. Is this a halachic or haggadic principle.

Rabbi Jacobs: The mention of a text (like Jud 5,31 b) in the Talmud is not specially significant. The problem of method should be considered.

Dr Riegner: The Jews are not that innocent...

Msgr Higgins (to Siegman) : Is there a tradition of conscientious objection in Judaism?

Rabbi Siegman: it is not a question for him. But he believes there is.

Dr Riegner agrees and goes on to affirm that there is a tradition on pacifism in Judaism.

Sept. 8, 1982 , morning session

Chairman: Bishop Torrella

Bishop Mugavero opens the session with a prayer (Is 2, 1-5).

Fr Joblin reads in English a synthesis of his paper.

- No questions asked.

Rabbi Jacobs reads his paper. Some points underlined:

- a) origin and meaning of the expression: "sanctity of human life".
- b) in the bible and in Rabbinic tradition, divine sonship is limited to Israel, and in relation to the Covenant and the election.
- c) the theme of imitatio Dei is not applied, with the exception of Maimonides, to the question of vengeance.
- d) the story of Rabbi Meir about the twins, one sentenced to death, the other made a king.
- e) special problem of the death penalty.
- f) accent on the theoretical/academic character of the Talmud.
- g) Ben Gurion's answer to Rabbi Fiszman, who wanted to resuscitate the Sanhedrin.
- h) the problem of non-resistance to evil.

- No questions asked.
Discussion follows.

Msgr Higgins: on the peace movement. The position of the Catholic Church on war and peace came only after this movement and what happens today in the Catholic episcopate would not have been possible ten years ago. But it was already in the peace movement.

Bishop Mugavero: the explanation of this change is a more enlightened hierarchy.

Prof. Halpérin, on Joblin, p.24: influence of the Biblical tradition. Distinction between social and individual engagement. Affirms responsibility of religious communities in situations of violence.

Dr Lichten refers to the fact that the majority of the Orthodox Jews in Eastern Europe who decided not to fight during the Holocaust: how to account for this decision?

Rabbi Jacobs: There was no other option. What else could they do?

Dr Lichten: they had a religious motivation: qiddus ha-Sem.

Rabbi Jacobs: they have been and there are martyrs in Judaism. But the trend is to discourage martyrdom.

Rabbi Tanenbaum: the common value of the sanctity of life is one of the things which unite us most presently. The issues of the arms' race and the arms' control have become central in our lives. However, there are forms of violence, indeed "silent" violence today, like the refugees etc. Describes their plight. Also there is the issue of hunger. In all this there is a religious challenge and a valid religious answer. Trends towards a nuclear freeze are, in this context, really dangerous. Attention should be given to pacifist movements in Eastern Europe and the reaction in front of them. Problems which such a situation poses to either Jews or Christians.

Dr Ehrlich refers to the question of divine sonship limited to Israel. There are those who limit the Abba treatment only to Jesus. In the eschatological dimension all those "who come to the world belong to the Kingdom of God".

Rabbi Jacobs: There are universalistic trends in Judaism. But there is no text in the Hebrew Bible extending or applying divine sonship to others.

Msgr Mejia recalls the history of the theme and quotations on divine sonship in the Council documents: experts were well aware that in the Old Testament it refers to Israel. It is however extended to the Gentiles in Eph 2, 17-19.

Rabbi Jacobs: it is extended to all men in the New Testament?

Msgr Mejia: I wouldn't say .

Dr Riegner: what we are now discussing does not respond to the seriousness of the situation. Terrorism and violence become the central question in the world today. Why is there violence in the world? It is an answer to the freezing of the status quo. There are no orderly procedures for change.

Important things have been heard here: the Church has a doctrine on atomic war. But what about the answer to the problems of revolutionary war? what about torture? Should we not create a Spiritual World Council to combat terrorism et sim.? The conscience of our people on each side should be awakened. Not everything can be left to the Holy Spirit. He should be helped.

Msgr Murphy: wonders about the timing of his intervention. He would like to comment upon Rabbi Tanenbaum's intervention. Concepts of violence etc. should be carefully defined. In the background lurks the question of power. Power belongs only to God. But the question cannot be avoided: distinguish between force and violence - God, for instance, is "forceful", but not "violent". Violence destroys dignity, force not so necessarily. Another important notion is tolerance, as it is now understood. It is related to the question of power.

Dr Wigoder: Jewish ethical norms are grounded in the welfare of the community. Thus the application of the death penalty was limited to those who would denounce the community. This would explain the question about Orthodox Rabbis during the war.

Regarding just war: the defence of the land of Israel is a mitzvah, according to the Rabbis of the time of the second Commonwealth. There is a "permitted" war, requiring the authorization of the Sanhedrin (same sources). Regarding the Lebanon war, it is an "imperative war" according to Rabbi Goren.

On pacifism: in 1938 Gandhi said "the Jews are the untouchables of Christianity"; if there ever was a just war, it would be theirs against the nazis. But Gandhi did not believe in war. Peaceful resistance should be considered. The same was true of the Palestine situation. The Jewish answer came from M. Buber: non-violence is good against ordinary enemies, not against "a universal steam roller". Another answer came from the pacifist American Rabbis: war against Hitler would not only be just but necessary. Applies this answers to unilateral nuclear disarmament.

Rabbi Waxman: general agreement between Jews and Christians on the principles. But the question is: what happens with ^{the} non-Judaeo-Christian world? A technological war becomes a non bloody war. This changes the relation between war and the sanctity of life. The fact of the lack of an efficient world authority does not change the judgement about war? Should a new body be created? In every society, tolerance in front of violence tends to grow. All this should be explored anew. The problem is still more acute for the state of Israel.

Rabbi Siegman: a non-theological point. The inexactness of meteorological reports: it will be sunny and it rains. Something similar happens with the papers here) Our faithful do not apply the principles here expressed. So in Israel, where the more Orthodox are the more "hawkish". The same with the Christian Churches, as in the war for the Falkland Islands. Islam is however the most crying example. Somebody taking part in a bilateral dialogue on peace, hunger, etc., and ^{then} wrote a book against the very existence of the inhabitants of Israel. Something should be done for this : our teaching and our conduct do not go hand in hand.

Bishop Torrella: in the present situation of violence, is there not a recrudescence of the anarchic mentality? Does not technical progress reinforce anarchical reactions? Perhaps those coming from the country react

against what they find out in the city. A question also of education: emphasis on applied scientific knowledge, lack of human dimension. The consequence is a lack of human, spiritual values. There is a sensitivity for quantity but not for quality. The young ones are victim of all this. Besides what Siegman has pointed out, the young ones are sensitive to the difference between rich and poor. His own experience: youth puts more weight on feeling and living out values than on theorizing about them or hear talk about them. The present period of history shows the young ones lost for lack of reference points. The attraction of violence is explained in this way.

Rabbi Tanenbaum: has much to say but shall defer to time. Appreciates realism shown in dealing with the complexity of questions discussed. But let us not deceive ourselves: how can we use the resources we have. Two points:

- 1) not to ignore or minimize the importance of moral values in connection with the human sciences (v.g. psychology). Quotes Erich Fromm in relation to this: root of violence is to be found in narcissism.
- 2) for the encounter in October with the Council for Public Affairs, be aware of the consultations of Justice and Peace on such subjects as violence and terrorism. Should we not foresee interdisciplinary meetings along these lines? Refers to the Conference in Tel Aviv in June, on Holocaust and Genocide.

Sept 8, 1982, afternoon session

Chairman: Dr Riegner

Msgr Murphy is rather skeptical about meetings (in the Justice & Peace Commission) with theologians on violence. The book on "Peace and Disarmament" will be sent to participants.

P. Joblin intends to comment on the interventions and answer questions. Discussion has been enriching and inspiring. - To Siegman: the response of the faithful in matters of peace is now more clearly perceived. There seems to be an agreement on the terms of the problem and also on its urgency.-

To Waxman: It is true that there is a growing acceptance of violence. Media create a problem: they instill violence in minds. -

To Riegner: there is a degradation of the universal structure: hard words, partisan, unjust decisions, which public opinion is now more ready to accept, having slowly become more "blasé" and favours violence.-

To Bishop Torrella: youth is a barometer of the vitality of the community, divided between religion and secularism, diffident of the hierarchy and the establishment; they speak against violence and war, but more deeply they would agree and support both. However, their witness is important, in front of ours, who are older.

Outline for a solution: if we find it difficult to face this problem, it is because we do not have adequate tactics or a strategy, in the short and long run, convincing for the young people. We can always help every individual member of our communities to build peace, without illusions.

Some steps in this direction:

- . education for peace, with distinction between force, violence and power;
- . in the Catholic tradition there has always been a trend towards setting up mechanisms for negotiation (Benedict XV in 1919; Pius XII in the UN). This should be kept in mind regarding the problems raised by Tanenbaum. Refugees however are a very complex matter, juridical, political, etc.;
- . fight against underdevelopment, hunger. Links should be created between blocks, only having humanity in mind. Our communities do have a role to play here (cf. Mater et Magistra/Pacem in Terris, two encyclical letters of Pope John XXIII);
- . what is the role of pacifism; (to Higgins, Wigoder): pacifists seek new ways for solving conflicts, besides war. The weak can constrain the strong to give in. No government can rule for a long time against the people (cf. Poland);
- . revolutionary war (Riegner): causes for violence should be studied, perhaps seminars should be organised on torture, terrorism. Youth could be helped to learn about the relevance of religion;
- . (to Halpérin): it is clear that the responsibility of the faithful should be awakened.

Rabbi Jacobs: Two observations:

- a) why those who are more religious are also more violent (Siegman)?
Examine our attitude toward the sources: are we content with quoting them, or do we accept the developments in later thought, and so, that life has an influence on theological thinking? The Jews have not found the occasion to elaborate a theory on the subject here discussed. What we find in the Rabbinic sources on the war as a mitzvah is purely theoretical. These sources come from the second century A.D., and not from the second Temple period (as somebody said). There is no theory at all about just war and it won't be found in Maimonides. Impressed by what Fr Joblin has said about going beyond the sources.
- b) the Jews, but really all religious men, are prone to a special attitude toward the present world, because of faith in eternal life. Perhaps this explains why in the Middle Ages life was considered cheaper. Thus, the text of the Mishna on the young priests who break the head of the older one, unfaithful to his obligations. Excessive attention to eternal life may end up in despising present life, or even human life.
Judaism is especially worried because of war against war. But individuals should be taken into account, not only the group, which in turn

should not be seen as a mythical entity. Violence against individuals is frequently applied on behalf of society. Reference to the story of the hasidic Rabbi (of Berdichev), conducting prayer in Yom Kippur at a slow pace.

Dr Fisher: little is said in the sources about Abba as a typical feature of the prayer of Christians. The Syriac Paternoster says Abuna. Quotes on this subject G.G. Petuchowski, Ehrlich ("The Lord's prayer") and an article of Lawrence Frizzell's.

Regarding the Middle Ages and the value of life: there never was then a genocide, nor abortion, at least to the present extent. Technology helps despise and destroy human life. On individual and community quotes Pawlikowski's on the discovery of community by the Pharisees (after Riv-kin). There are here overlapping circles.

Msgr Higgins: perhaps he was misunderstood. He did not imply that there is a strong pacifist trend in the American hierarchy, but just a new way of thinking the whole problem of peace and war. Sometimes it was spoken of the "peace Churches", over against the other ones. Dissent is to be expected in the Church on disarmament: the new-conservatives, v.g. Regarding the document of the American bishops: those more deeply engaged are more concerned about the process itself, then about the text.

Dr Riegner: Something about this should find its way in the Press Release.

Rabbi Tanenbaum: the (American bishops') document will be basic.

Msgr Murphy: two bishops have changed their mind.

- Exchange of information

1. Pontifical Council for Culture

Msgr Mejia briefly introduces the subject by explaining the history and content of the Papal document, to which he adds some information received in Rio from Card. Araujo Sales on September 4.

Dr Riegner: official (namely IJCIC) interest in the Pontifical Council, because of the mention of "other religions" in the Papal document. On the presence of Prof. Sela (from Israel) in the Pontifical Academy of Sciences: it could be said: we now have our Jew, as it was said when UNESCO got Prof. Baron for its project of a History of Civilizations.

Rabbi Tanenbaum: could not the local Churches do something similar?

Msgr Mejia: yes. Gives the example of Milano (Msgr Maggiolini).

Rabbi Tanenbaum refers to the situation in the USA.

Msgr Mejia explains how culture either is local or is nothing at all.

Dr Riegner briefly winds up the subject.

2. Tokyo meeting on Religion and Peace

Prof. Halperin will not give all the details. The meeting was conflictive. It had been prepared at Nemi by the Holy See and some Japanese representatives. The WCC was absent. Then things became more complicated because of internal Japanese problems. The Conference postponed from 80 to 81. When it meets, six world religions are represented. The main theme: relation between religions. Then also: nature, humanity, culture etc. Important presentation by Msgr Rossano. A special difficulty came from the fact that the Conference was multilateral. This was expressed by Msgr Rossano. There were, however, no attacks against anybody. It is positive for the Western to be exposed to the rest of the world. But religions grounded on Revelation do not easily understand the others, and vice versa. The final message was prepared by a group of Japanese, without consulting the others. Prof. Halperin then reads out some sections of this message dealing with the problems here discussed. Adds still some information on the concluding Press conference: organized by the Japanese, but everybody was expressing his viewpoint. Among the questions, there was one on sex and its relation with religion. Prof. Halperin then addresses the Catholic and asks whether this line will be pursued. He also asks why marxism was omitted.

Dr Riegner: what is behind all this?

Msgr Mejia refers to the article in "Orientierung" and asks Becker to explain his presence in the Nemi meeting.

Mr Becker explains briefly.

Bishop Torrella: It is always difficult for the Vatican to find appropriate partners in multilateral dialogues. And there is always the danger of political complications.

Dr Ehrlich asks who wrote the article in "Orientierung".

Msgr Mejia: a Japanese, but does not recall his name.

(Other unrecorded intervention from Rabbi Tanenbaum and Prof. Halperin.)

3. Dialogue with Islam

Dr Fisher presents the work of the group in the Kennedy Institute (Georgetown University) and distributes a paper on the subject. Underlines the fact that there are other trilateral dialogues taking place. Insists that the Judaeo-Christian dialogue helps the Trilateral and in turn profits from it.

Dr Riegner appreciates the ample scope of Dr Fisher's document. Time prevents from discussing the matter now. Prefers discussion to take place in another occasion and location.

September 9, 1982, morning session

Chairman: Bishop Torrella

Bishop Torrella makes some announcements.

Prof. Halperin reads Ps. 24 in Hebrew and English.

- Exchange of information (contin.)

4. Meeting of IJCIC with Council for Public Affairs of the Church
(March 17, 1982)

Dr Riegner introduces the subject. Preliminaries of the meeting: first encounter in October 80, its motivations and topics (audience of Mr Kadumi with Card. Secretary of State; Archbishop Capucci's activities). For the last meeting topics were:

- . religious freedom and cooperation in the drafting of the UN document on discrimination;
- . antisemitism and the possibility that the Church does something about the phenomenon;
- . violence, terrorism and possible joint efforts in this field.

General impression very positive. Expresses appreciation for final words of Archbishop Silvestrini and his reference to meeting "from time to time".

Ends up by asking for another meeting for "urgent political reasons" and important subjects to be discussed. However, IJCIC is distinct from the state of Israel and does not speak for it but "on behalf of the Jewish community".

A final word of thanks.

Bishop Torrella appreciates realism and positive disposition of Archbishop Silvestrini, especially in relation to the politics of the Council. Much, however, is due to the mediation of the Commission. Refers

to the structure of the Roman Curia and the place in it of the Council. Recalls relations of the Commission with the Secretariat of State and the Council, but also with other offices of the Curia. A principle is always reaffirmed: distinction between matters political and religious. If difficult in theory, let us consider the practical aspects and value of the distinction. Specific competences are to be respected. Archbishop Silvestrini, in his concluding sentence, referred to "ad casum" meetings, which means: not on a regular basis. The Commission would be happy to help establish links (for IJCIC) with other dicasteries: Pont. Commission on Justice and Peace, Secretariat for Non-Christians, Congregation for Catholic Education, for Clergy (because of its competence for Catechesis) etc.

Dr Riegner is happy with the links of the Commission with other dicasteria. Remembers these links were already existing when the International Liaison Committee was created. This adds to the importance of the Commission.

Rabbi Tanenbaum. His reaction (to the meeting) is also positive. Repeats suggestion about joining efforts to study the problem of domestic and international violence, problems which are of utmost concern to him. In the USA, the Catholic Relief Service has been asked to set in motion different organizations, including Jewish ones, to help Lebanese and Palestinians. The Jews have contributed with a quarter of a million of US \$. But Lebanon is still in great need of help. Poland is another field for collaboration. And refugees, everywhere. This could be a theme for a possible future encounter with Archbishop Silvestrini, anticipating other developments.

Msgr Murphy comes back to what he said yesterday: the Pontifical Commission Justice and Peace needs the collaboration of other persons and groups for their work on terrorism, international politics and international justice, development. Wishes they could have the help of some of the Jewish representatives here present.

Dr Lichten asks for more concrete explanations.

Msgr Murphy elaborates the point, mentions the three Working Groups in the Pontifical commission.

5. March 1982-Meeting of delegates of Episcopal Conferences.

Msgr Mejia introduces the subject, referring to the project of a document on the presentation of Jews and Judaism in catechesis, and also to the communication of the report on the Conference to the Episcopal Conferences and Patriarchal Synods.

Dr Riegner expresses satisfaction. Again, the Commission affirms its importance and position. Deals with document on catechesis. Could it be possible to call in, at some stage, any Jewish experts?

Prof. Halpérin: will something be published on the Conference?

Bishop Mugavero points out the steps made since the first meeting (of the ILC) in Paris (1970). Relations with the Episcopal Conferences are an education process. Thanks the Lord for it. He himself has profited from it.

Dr Ehrlich also expresses satisfaction. Three last speeches of the Holy Father (on Jewish-Catholic relations) should be published together. Some Episcopal Conferences are not yet aware of the latest developments.

Fr Dupuy : Has the commission for Islam had a similar meeting?

Dr Wigoder: is there a bibliography on the subjects discussed? There should be a general reader on Jewish-Christian relations.

Rabbi Tanenbaum: very positive reaction in Jewish press. One result would be a study on teaching about Christianity in Jewish seminaries. Published soon.

Dr Lichten: does the Congregation for the clergy work on a new Catechism?

Rabbi Siegman: the acts (of the meeting) will be published?

Msgr Mejia answers the different questions:

- . to Halpérin/Siegman: publication of acts is not foreseen, but papers will be published (like Fr Gilbert's on the Covenant);
- . to Dupuy: no meeting as yet of the Commission for Islam;
- . to Wigoder: several bibliographies already available;
- . to Lichten: no new Catechism being prepared.

Dr Ehrlich insists on having the speeches of the Holy Father published in different languages.

Dr Riegner agrees, especially if it is done by the Commission.

Bishop Torrella sees internal difficulties for the last proposal. Would prefer publication at national level.

Msgr Higgins supports Bishop Torrella on the last point.

Dr Fisher mentions the publication on Priestly Formation.

6. The consultation on Antisemitism

Msgr Mejia presents the subject, explaining who were consulted, how many answers came in, and the positive and negative aspects of such answers.

Bishop Torrella goes on to underline the confidential character of the consultations and of the answers received. Besides getting first hand information, the consultation helps sensitize the Nuntii on the problem.

Rabbi Siegman manifests approval,

as a general result (and referring to the first question of the questionnaire): is there a resurgence of antisemitism?

Msgr Mejia: it is difficult to answer yes or no, given the large scope of the consultation.

Dr Riegner manifests approval; then raises two points:

- a) antisemitic acts are isolated but significant, they imply the use of power and force; they go further than the Jews directly involved; they serve as a kind of barometer to assess the moods of a society, with all its problems. However, it is true that the situation regarding antisemitism has worsened since the June war (in Lebanon);
- b) precisely on this last point, the way the war was unfairly presented by the media has created specific antisemitic reactions (in Greece, v.g.). Goes on to insist on the correctness of the Israeli military conduct.

Mr Freedman: two questions:

- a) would it be a definitive answer?
- b) could one have a panoramic view of the negative answers?

Besides this, it should be borne in mind that the actual figure of incidents is not extremely important, but rather the fact of a general growing of vandalism.

The so-called "political" factor should be relativized. In fact, the Jews (or their representative bodies) are more worried by the political reactions than by the violent actions in themselves.

Dr Fisher is happy because of the quality of the questionnaire. The question on the religious teaching seems to him particularly relevant.

Regarding Lebanon: his own experience confirms what has been said about the correctness of the Israeli conduct. This however does not solve the moral questions raised by the war.

Msgr Higgins congratulates the Commission because of the consultation. It is not a sociological study and will not help produce one, but an important process is set in motion.

7. Religious freedom in Israel

Dr Wigoder: a sore spot, no doubt. The situation in a way is parallel to Christian history: there is more freedom for non-Jews than for Jews, as then there was more for non-Christians than for heretics.

Explains limitations of Conservative and Reform Judaism in Israel in the light of the history of Zionism. The Reform suppressed even the references to Sion in Liturgy. On the other hand, also the Orthodox were opposed to Zionism. Some Orthodox however come into the Zionist movement and religious Zionism is born (the Mizrahi), which normally stays where he is, but supports the movement. Those who go to Palestine are, however, mostly Orthodox and so the British Mandate creates an Orthodox Rabbinate. When the State comes into existence, the establishment is exclusively religious. In the meantime, Conservative and Reform Judaism become Zionist. But it is too late: they lack power. When they start creating communities in Israel (in the 60s), the situation remains unchanged, the whole of religious questions is dealt with by the Orthodox. And since then, it is the religious political parties that keep the balance of power and deal with religious questions (in their own way). The other movements, mostly American immigrants, make converts and grow steadily in the last 15 years. But nothing changes: they cannot perform weddings, cannot easily find places to build or to install themselves. One of the more difficult questions (in this connection) is: who is a Jew? Because it is linked with the Law of Return and with conversion to Judaism. Those accepted by the Conservative or Reform movements, according to their rules, would not be true Jews. The conflict continues. The consequence is that there is not enough religious pluralism in Israel in this aspect. However, Conservative and Reform presence is important for what they do, in the field of social action and provide a kind of center in the religious spectrum.

Msgr Mejia explains how the question was raised (in the meeting of IJCIC with the Council for Public Affairs, in March 1982; cf. supra).

Rabbi Waxman feels that Orthodoxy in Israel would try to extend some kind of dominion everywhere.

On the question about who is a Jew: better drop it, given the paucity of cases. - Underlines the political implications of the whole affair: the religious parties keep the balance of power.

- On the Press release

Bishop Torrella explains where we are.

Dr Wigoder reads the proposed draft.

Minor corrections are suggested by Msgr Murphy and Prof. Halpérin.

- The draft is approved.

September 9, 1982, afternoon session

Chairman: Dr Riegner

Final reading of Press release with approval for publication.

Time and place of next ILC meeting.

Time: April 8-10, 1983: approved.

Place: Dr Riegner proposes Caracas (Venezuela) with Latin American participation.

Bishop Mugavero proposes USA.

Dr Riegner: more important seems to be Latin America.

Bishop Torrella: Episcopal Conference of Venezuela should be informed.

Msgr Mejia: how can the situation evolve in this country in the next 18 months? Besides, it is not certain that it would have much influence on the rest of the continent, especially in the South.

Bishop Torrella: we could have a meeting of Catholic representatives on the same occasion.

Dr Riegner: enlarge the group with more participants from Latin America and have meetings in connection with the one of ILC.

Bishop Mugavero: the USA are important to animate what is being done there.

Dr Fisher: perhaps Poland?

Bishop Torrella: not in 2000 years.

Dr Riegner: steering committee should meet December 9, 1982, in Geneva.

- approved.

Jorge Mejia

February 1984

INTERNAZIONAL LIAISON COMMITTEE

between the Roman Catholic Church and the
International Jewish Committee for Interreligious Consultation

10th meeting: MILANO

7-9 Sept, 1982

I. A G E N D A

The meaning and sanctity of human life in the present context of violence.

1. Prof. Yochana MUFFS - Presentation on biblical aspects of the subject.
2. Prof. Giovanni Giavini (Milan) - Presentation on biblical aspects of the subject.
3. Prof. Emmanuel Levinas - Postbiblical aspects of the subject.
4. Prof. Joseph Joblin SJ - Church doctrinal teaching on the subject.
5. Prof. Louis Jacobs - Another Jewish view of the subject.

II. EXCHANGE OF INFORMATION

1. Pontifical Council for Culture
2. Relations with Islam (Fisher)
3. The Tokyo Inter-Religious Meeting (Catholic side)
4. Reflexions on meeting of 27-10,81 with representatives of Consiglio AA.PP.
5. Information on meeting of March 2-6, 82 with delegates of Episcopal Conferences.
6. Information on consultation on Anti-Semitism
7. Problems of Religious Freedom in Israel

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Secretary
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- . His Excellency Msgr. Francis NUGAVERO
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- . Rev. Bernard DUPUY, OP
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Vatican Commission For
Religious Relations With Judaism

International Jewish Committee
On Interreligious Consultations

Milan, September 9, 1982

PRESS RELEASE

The 10th meeting of the International Liaison Committee of Catholics and Jews took place in Milan, Italy, on September 6 - 9, 1982. The Liaison Committee is composed of representatives of the International Jewish Committee on Interreligious Consultations * and of the Vatican Commission for Religious Relations with Judaism.

The major theme of the consultation was "The Sanctity and Meaning of Human Life in relation to the Present Situation of Violence". Papers on Biblical perspectives were read by Rev. Giovanni Giavini, Professor at the Archdiocesan Seminary of Milan, and by Rabbi Yochanan Muffs, Professor at the Jewish Theological Seminary in New York.

The focal point of Professor Giavini's contribution was a question raised in Psalm 8 : "Oh Lord our Lord, when I behold Thy heaven, what is man that Thou art mindful of him?". The substantial biblical answer, with which both Jew and Christian can easily agree, is that man is an ally of God in furthering His design: that of a world increasingly filial and brotherly.

Prof. Muffs' paper centered on reflections on the role of man as partner with God as creator of moral order in the world.

Professor Emmanuel Levinas of the Sorbonne, presenting the rabbinic perspective, raised the question of the gap between the religious attitude toward violence and the situation in the world today. He stated that the sanctity of human life implies a concern for social justice in every possible respect. The attitude toward God is best tested in our behaviour toward each other.

The contemporary challenges were dealt with in papers delivered by Rev. Joseph Joblin, S.J., Professor at the Pontifical Gregorian University, and Rabbi Louis Jacobs of London. In our religious

* 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.

tradition, Prof. Joblin said, peace is an obligation. As this obligation is today of worldwide dimension, its relevance will depend on its ability to confront those world problems which lie at the root of present instability, tension and violence.

Rabbi Jacobs said that violence, whether physical or verbal, against any human being is an affront to the image of God in the perpetrator and the victim. Judaism, as it has developed, only permits violence in self-defence or in defence of others who are threatened. The greatest circumspection is required even here to make sure that the violence is limited to the aim of protecting the innocent.

The participants reaffirmed their shared convictions upholding the dignity of the human person life created in the sacred image of God which flow from their Scriptures and respective traditions. The dangers of nuclear war, the arms race, world terrorism, torture, crimes of violence, the plight of millions of refugees and religious and social prejudice call for an effective response by religious communities.

Information was exchanged on the significant meeting held last March in the Vatican about recent developments in Catholic-Jewish relations, as well as on the establishment of the Pontifical Council for Culture, on antisemitic trends around the world, and on inter-religious meetings in different countries.

The meeting was held in the Paul VI Pastoral Center of the Archdiocese of Milan, and was chaired by Bishop Ramon Torrella and Dr. Gerhart M. Riegner.

Receptions were given by the Milan Jewish Community and by the Liaison Committee itself. Some of Milan's Jewish and Catholic leaders participated, among them: His Excellency, Archbishop Carlo M. Martini of Milan, the Chief Rabbi Dr. Giuseppe Laras, and the president of the Jewish community of Milan, Prof. Giorgio Sacerdoti. The participants visited the Ambrosiana Library where rare biblical and Hebrew manuscripts were shown.

Following are the Catholic and Jewish representatives who took part in the consultation:

Refer to : Msgr. J. Me a, ph.6984386 - Rome
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- Bishop Ramon Torrella, Vice-President, Secretariat for Promoting Christian Unity
- Revd Msgr Jorge Mejia, Secretary, Vatican Commission for Religious Relations with Judaism
- H. Exc. Francis Mugavero, Bishop of Brooklyn (USA)
- Revd Bernard Dupuy, OP, Secretary, Commission for Relations with Judaism, French Episcopal Conference
- Dr. Eugene J. Fisher, Secretary, Secretariat for Catholic-Jewish Relations, National Conf. of Cath. Bishops, USA
- Revd Pierfrancesco Fumagalli, Biblioteca Ambrosiana, Milano
- Revd Prof. Giovanni Giavini, Archdiocesan Seminary, Venegono Infer.
- Revd Msgr George Higgins, Catholic University of America, Washington
- Revd Joseph Joblin, SJ, Pontifical Gregorian University, Rome
- Revd Roger Le Déaut, CSSp, Professor, Pontifical Biblical Institute, Rome
- Revd Mgr Sandro Maggiolini, Sacro Cuore Catholic University, Milano
- Revd Msgr William Murphy, Undersecretary, Pontifical Commission "Iustitia et Pax"
- Revd Msgr Eric Salzmann, Secretariat for Promoting Christian Unity.

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- Prof J. Halpérin, Consultant, World Jewish Congress, Geneva
- Rabbi Dr Louis Jacobs, Rabbi, New Western Synagogue, London
- Chief Rabbi Dr Giuseppe Laras, Milan
- Prof Emmanuel Levinas, Professor Emeritus, Sorbonne, Paris
- Dr Joseph L. Lichten, Representative B'nai B'rith- Anti Defamation
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- Rabbi Yochanan Muffs, Professor, Jewish Theological Seminary,
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