



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 26, Folder 4, International Jewish Committee for
Interreligious Consultations, 1983.

International Jewish Committee ON Interreligious Consultations

January 11, 1983

AMERICAN SECRETARIAT:

Synagogue Council
of America
327 Lexington Avenue
New York, N.Y. 10016
Tel.: (212) 686-8670

To: Members of IJCIC

From: Rabbi Henry D. Michelman

EUROPEAN SECRETARIAT:

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

Re: IJCIC Meeting

Friday, January 28, 1983
8:30 A.M.

Synagogue Council Offices
327 Lexington Avenue (Between 38th & 39th Streets)
Second Floor Conference Room

CONSTITUTENT AGENCIES:

AGENDA

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

1. Vatican Relations -
2. World Council of Churches Relations.
3. Vancouver Representation
4. Consultation with the Lutherans, Sweden, July 1983

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
327 Lexington Avenue
New York, N.Y. 10016

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

Montenap out
American formula -
P. R. B. " "
Holocaust conf -
change theory toward Israel
MARCH - VATICAN
WCC - Manifesto - Jordan Perlson
Halperin
Brookaway - Potter
ORTHO DOX - public Relations
84 -

July
11-13
Stockholm
Un. Tel
Lutherans
- State
- central
in Denmark
- future
(ADL -
Face to Face)

Recommendations to the Assembly Preparation Committee from the
Meeting in Mauritius, 25th January - 3 February 1983 on
the Theme "The Meaning of Life"

We Recommend to the Assembly Preparation Committee that:

1. At the first business session of the assembly, a welcome be extended to the guests and visitors of other faiths, a word of explanation be given about their presence and one of them be invited to respond on behalf of all.
2. That in a world of many faiths it is of great urgency in addressing the issue of world peace that any plenary session on peace/justice/racism should include contributions from people of other faiths.
3. During the peace event participants from other faiths be invited to share their prayers and meditations for peace.
4. In the plenary on sub-theme three (life in its fullness), there be some contribution from people of other faiths, particularly poetic or symbolic representations of concepts of fullness of life held by those faiths.
5. In the Pacific and Canadian plenaries, the spirituality of the traditional peoples of those regions be expressed.
6. Each of the clusters includes at least one person from another faiths, and the moderators be requested to encourage discussion and contributions from other faith perspectives.
7. Guests of other faiths be distributed as evenly as possible among the issue groups, and the moderators be asked to encourage discussion and contributions from those guests.
8. Provision should be made for people of other faiths to hold their own worship, and invitations extended to assembly participants to share in that worship where possible.
9. A suitable place be provided for interfaith exchange. This place should include a reading room with materials on the various faiths and publications, a lounge for interfaith conversation, and facilities for audio-visual presentations.
10. A message coming from this preparatory meeting for the assembly be included in the material sent to delegates in advance of the assembly.
11. A report of this consultation be included in the presentation by the sub-unit on dialogue with people of living faiths and ideologies in the hearings at Vancouver.

Memorandum from

WORLD JEWISH CONGRESS

One Park Avenue, New York, N.Y. 10016 • (212) 679-0600

TO: Members of IJCIC

February 15, 1983

FROM: Dr. Gerhart M. Riegner

Enclosed please find a copy of the message and recommendations adopted at the WCC preparatory meeting at Mauritius.

GMR:rp
Enc.



MESSAGE ADOPTED AT MAURITIUS

A message to delegates coming to the sixth general assembly of the World Council of Churches and to all who share our concerns and hope for life.

We from many religious traditions and cultures look forward to meeting you at the assembly in Vancouver. We have already met together for ten full days to explore in dialogue with one another the theme and its hope. Appropriately we met on the island of Mauritius in the midst of the Indian Ocean - a multi-religious society consisting primarily of Hindus, Buddhists, Muslims and Christians from Asia, Africa, and Europe.

We met at the initiative of the World Council of Churches. Our meeting was part of the preparation for the assembly. The theme of the assembly, "Jesus Christ - the life of the World", is the particular affirmation of Christians. However, in each of our traditions, we as people of faith affirm life in its fullness, its mystery, and its relation to ultimate reality, and in doing so express our urgent concern for justice, compassion, and hope in a world beset with injustice, indifference, and despair.

In our dialogue, we spoke from the standpoint of our own religious and cultural traditions, and we listened carefully to one another. We came to understand more clearly where we differ. But we also discovered where we converge and can affirm basic values and hopes together as religious people, not at the "lowest common denominator", but at the very heart of our deepest commitments and convictions.

We share an affirmation of the fullness and the deep interrelatedness of all life - human life to the life of the world of nature, and all life to its divine source. Native Americans speak of the "great circle of creation," and Hindus speak of the fullness of life "from the creator to a blade of grass." We heard from the Bhagavad Gita:

One who sees Me everywhere
And sees everything in Me,
Of him shall I never lose hold,
And he shall never lose hold of Me.

We share an affirmation that we, as human beings, are not only given, but entrusted with, the gift of life. That sacred trust calls us to compassionate and responsible action, both personal and communal. In a world of unconscionable disparity between rich and poor, powerful and powerless, and of blasphemous discrimination between races, we feel deeply that our religious traditions command us to pursue justice, with unceasing effort, not only on behalf of those of our own religious community, but for all. We are all enriched by the challenging questions of Hillel:

If I do not act for myself, who
will act for me?
And if I care for myself only,
what am I?
And if not now, when?

We share the affirmation that the mystery of life transcends death, and in each of our religious traditions, in our distinctive ways, we affirm life even as we face our own death and mourn the death of loved ones. Today, however, the interrelation and continuity of life and death, of birth and death, are threatened and distorted by the sheer magnitude of the forces of death: The nuclear arsenals held in threat to destroy millions of human beings and, indeed, capable of destroying

life itself. In this critical time it is normally imperative for us all to "choose life" and dismantle the forces of death, to cooperate with one another in the search for peace, and to turn away from the narrowness of vision - national, racial, and religious - which has polarized so many parts of our world into hostile camps competing in violence and the threat of violence.

In our search for peace we acknowledge that all too often in the past, and even today, various parts of the world have been torn by strife in the name of "religion." As we meet we are painfully conscious of the continuing crisis in the Middle East, where people of three of our religious traditions are tragically divided. Religion has been too often misused to divide and oppose. Now we must strive as religious people to reconcile and unite. We share an affirmation that at the heart of our traditions is an ethic of non-violence and forgiveness. There is the Sermon on the Mount in the Christian gospel and the Jain, Hindu, and Buddhist heritage of Mahatma Gandhi. The Buddhist Dhammapada enjoins, "let one overcome hatred by kindness, evil by goodness, greed by generosity, and lies by truth-telling." the Quran commands, "repel the evil deed with the good, and lo the enemy becomes as a bosom friend." The rabbinical wisdom asks, "who is strong? the one who makes of his enemy a friend."

We may affirm life in its fullness and speak the word of peace, but we know that life is in peril and the world is not at peace.

Thus, it is with conviction and a sense of urgency that we write this message, we who come from the African traditions, and the native traditions of North America, from the Hindu, Buddhist, and Sikh traditions, from the Jewish, Christian, and Muslim traditions. Our group included among others Indians, Soviet citizens, Americans, a Palestinian, a Japanese, a South African... We want to stress the genuine importance and value of dialogue. By dialogue we mean speaking and listening with openness to one another in a common search for understanding, and by dialogue we also mean acting together, hand in hand, as allies in our common work for justice and peace. We must not imagine that such global issues as peace and justice can be undertaken, or even addressed in a meaningful way, by any one religious tradition alone. For we are not alone in this world. We share our world with people of all cultures, races, and religions, and our future is one.

For host at this meeting was Archbishop Trevor Huddleston. Wh heard his passionate appeal to the people of all religions to unite in opposing the evil of apartheid which violates the sanctity and dignity of human life. We gave our wholehearted support to his initiative in calling an international and inter-religious forum addressed to this issue. This will be held in Great-Britain under the sponsorship of the United Nations soon after the Vancouver assembly in 1983.

As we move ahead in the process of understanding and cooperation through dialogue, we need to focus clearly on such issues of critical concern and shared responsibility. We need to include people of ideological as well as religious commitments who are open for dialogue with us. And we need to become aware of our own ideological commitments.

We welcome the initiative, the openness, and the vision of the World Council of Churches and of others in moving toward dialogue. Some of us come from religious traditions that have always welcomed dialogue, others of us come from traditions in which dialogue is a new step, and a few of us come from parts of the world where dialogue has already begun the difficult task of reconciling

and uniting those who have been divided and opposed. Vancouver itself is such a place, the home of people of many races, religions and cultures. We hope that at the sixth general assembly of the World Council of Churches many more people will take the opportunity of meeting with people from other faiths. We trust that the assembly itself will reaffirm its continued commitment to and support for dialogue.

We offer the encouragement of our own experience in dialogue. In dialogue we have found that trust can overcome fear. As we have learned from others we have found that we know ourselves and our own religious traditions more fully. And in coming to know the richness and diversity of our religious heritage, we have learned to affirm the hope for peace in a pluralistic world and to look forward together toward a more humane future.



ק"ק רומא יע"א
COMUNITÀ ISRAELITICA
DI
ROMA

הרבנות הראשית
IL RABBINO CAPO

ב"ה

15 Adar

5743

Roma,

28 Febbraio

1983

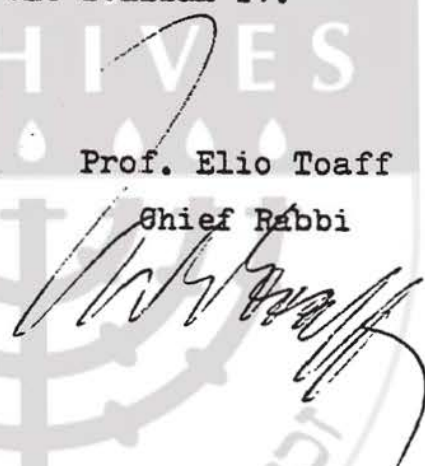
Lungotevere Cenci - Tel. 655051

Enclosed, I have the pleasure to send to you
copy of the letter I sent to the Pope after the interview
that Ilarion Capucci gave to the Italian TV.

Sincerely yours

Prof. Elio Toaff

Chief Rabbi



AMERICAN JEWISH COMMITTEE
National Director Interreligious Affairs
165 East 56 Street
NEW YORK N.Y. 10022

ק"ק רומא יע"א

Comunità Israelitica di Roma

LUNGOTEVERE CENCI - TELEFONO 6564807

הרב הראשי
IL RABBINO CAPO

נ"ה

ROMA, 1 Adar 5643

14 Febbraio 1983

Santità,

l'ondata di proteste, che da ogni parte d'Italia mi sono pervenute da Comunità ebraiche e da singoli ebrei, a seguito dell'intervista televisiva di Hilarion Capucci mercoledi 9 febbraio nella rubrica "Mixer", nel corso della quale abbiamo sentito ripetere tutti quegli stessi motivi che, quattro mesi or sono, crearono il clima che rese possibile l'attentato alla Sinagoga di Roma, mi inducono a rivolgermi direttamente alla Santità Vostra, con la sicurezza di trovare benevola attenzione e comprensione.

E' stato anche per me motivo di profondo dolore sentire dalla bocca sorridente di un uomo che si proclama Vescovo, parole che tradivano rancore, odio e profonda avversione per il popolo d'Israele.

L'impressione sgradevole non è stata attenuata dall'appello finale ai "fratelli ebrei", che appariva del tutto strumentale e poco sincero.

A pochi giorni dalla pubblicazione del "Sussidio per una pastorale ecumenica nella diocesi di Roma" da parte della Commissione ecumenica diocesana, che tanti favorevoli echi

./.

ha suscitato in tutti gli ambienti della Comunità Israelitica di Roma, che ne avevano altamente apprezzato i principi ispiratori, questa intervista di Capucci, così diversa nel tono e nei concetti, non ha certamente contribuito a rassicurare gli ebrei, che si domandano come è possibile che venga permesso ad un Vescovo di esprimersi in quel modo.

Santità,

ho ritenuto mio dovere portare alla Vostra attenzione quanto sopra, nella viva speranza che qualche cosa venga fatto perchè episodi così spiacevoli, preoccupanti e dolorosi non continuino a turbare un'atmosfera di comprensione, di collaborazione e di rispetto reciproco che dopo il Concilio Vaticano II sembra finalmente farsi strada nel mondo cattolico ed in quello ebraico.

Con i sensi del mio rispettoso ossequio desidero inviare alla Santità Vostra i più sinceri auguri di ogni bene



.....
A S.S.
GIOVANNI PAOLO II°
Città del Vaticano

From:

The Chief Rabbi, Jewish Community of Rome

February 14, 1983

His Holiness,

The volume of protests which I received from Jewish communities in all parts of Italy against the television intervention of Hilarion Capucci on Wednesday, February 9, in the program "Mixer" and in the course of which one sensed a repetition of the same tenors which have created the climate which made possible the attacks on the Synagogue in Rome, are inducing one to turn directly to Your Holiness with the confidence that it will find your generous and comprehensive attention.

It became also for me a cause of profound pain to hear expressed with pleasure by a person who calls himself bishop -- words which convey rancor, hatred and profound aversion towards the people of Israel.

The disagreeable impression was not attenuated by the final call to the "brother Hebrews -- it appeared to be casual and little sincere.

A few days after the publication of "support for a pastoral Ecumenism by the Diocese of Rome" by the Diocesan Ecumenical Commission which evoked many favorable reactions among all circles of the Jewish community in Rome also have highly appreciated its inspirational principles, this intervention of Capucci, so divergent in tone and concept, has certainly not contributed to the reassurance of Jews, who ask how is it possible that permission be given to a bishop to express himself in such a way.

I'm bringing this to your highest attention, in the vivid hope that something will be done that such unpleasant, preoccupying and painful episodes will not continue to disturb an atmosphere of comprehension, collaboration and mutual respect which after Vatican Council II seemed finally to pave the road of the Catholic world and the Jewish world.

With the sense of my respectful esteem, I am sending this to Your Holiness with very best wishes.

Translated by Zach Shuster.

WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20
1, RUE DE VAREMBÉ
CASE POSTALE 191
TELEPH. 341325
TELEX 28 98 76

NEW YORK, N.Y. 10016
ONE PARK AVENUE
TELEPH. 679-0600
TELEX 23 61 29
GMR/ra

LONDON W1Y 7DX
11, HERTFORD STREET
TELEPH. 491-3517
TELEX 21 63 33

75008 PARIS
78, AV. CHAMPS-ÉLYSÉES
TELEPH. 359.94.63
TELEX 650320

JERUSALEM
P. O. B. 4293
4, ROTENBERG STREET
TELEPH. 635546-635544

Geneva, March 2, 1983

To: Members of IJCIC

From: Gerhart M. Riegner



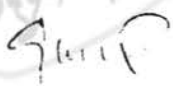
AMERICAN JEWISH ARCHIVES

I am enclosing, for your information, the text on *Relations with the Jews* which is part V of *Towards Christian Unity*, A Guide for Ecumenism, published in January 1983 by the Diocese of Rome, together with an English translation (made by Mr. Fritz Becker).

Mr. Becker adds that the footnotes refer to *Nostra Aetate*, the Guidelines and Chief Rabbi Toaff's more recent address to the Pope.

The document is the work of Prof. Sofia Cavalletti and was signed by Mgr. Clemente Riva, Auxiliary Bishop of Rome.

Best regards.



verso l'unità dei cristiani (sussidio per l'ecumenismo)
Diocesi di Roma - Gennaio 83

Sentendo più di altri la sofferenza della divisione delle chiese, saranno orientati alla preghiera per la riunione dei cristiani e alla formazione di una sensibilità profondamente ecumenica.

Certo, ogni matrimonio misto costituisce un caso a sé, con le proprie difficoltà e possibilità; tuttavia, potrà trovare in una saggia pastorale della Chiesa locale l'aiuto occorrente per superare le difficoltà che sorgono prima delle nozze e durante la vita coniugale » (106).

4. - I matrimoni tra un cattolico e un non battezzato

135) Nella nostra Diocesi, per i motivi sopra indicati, si può verificare anche il caso di un matrimonio tra due persone, di cui una sia cattolica e l'altra non battezzata. L'Ufficio competente del Vicariato di Roma, per giusta causa, può dispensare dall'impedimento dirimente. Questa dispensa è richiesta *ad validatem* (107).

136) Per questi matrimoni varia la prospettiva pastorale. « Infatti l'unità dei coniugi, in tal caso, dovrà fondarsi nella ricerca dei valori umani e religiosi, al di fuori del cristianesimo; la parte cattolica sarà invitata ad approfondire la propria fede nella direzione tracciata da S. Paolo: "il marito non credente si trova santificato dalla moglie e la moglie non credente si trova santificata dal marito credente" (1 Cor 7, 14) » (108).

ARCHIVES

V. - LA RELAZIONE CON GLI EBREI

137) La Commissione Ecumenica Diocesana ha il mandato di promuovere i contatti e il dialogo con la Comunità ebraica di Roma. La esperienza ecumenica infatti mette in evidenza che la ricerca dell'unità dei cristiani spinge alla ricerca di una riconciliazione più vasta, che abbraccia tutto il Popolo di Dio, dell'Antica e della Nuova Alleanza.

138) In una prospettiva dottrinale, questa dimensione era già stata sottolineata dal Concilio Vaticano II, il quale « ricorda le parole dell'Apostolo Paolo riguardo agli uomini della sua stirpe: "dei quali è l'adozione a figli e la gloria e i patti di alleanza e la legge e il culto e le promesse, ai quali appartengono i Padri e dai quali è Cristo secondo la carne" (Rm 9, 4-5), Figlio di Maria Vergine » (109).

(106) Indicazioni pastorali..., citate.

(107) MM 2; cf. Indicazioni pastorali..., citate.

(108) Indicazioni pastorali..., citate.

(109) NAe 4; cf. Orientamenti e Suggestimenti per l'applicazione della dichiarazione conciliare *Nostra Aetate* (n. 4) della Commissione per le relazioni religiose con l'ebra-

139) Il Concilio ricorda inoltre « il vincolo con cui il popolo del Nuovo Testamento è spiritualmente legato con la stirpe di Abramo » e specifica i vari titoli in base ai quali il Popolo cristiano è collegato con il Popolo ebraico. La Chiesa di Cristo si riconosce nella comune fede monoteistica, nella vocazione di Abramo secondo la fede, e anch'essa rivive la salvezza « misteriosamente prefigurata nell'esodo del popolo eletto dalla terra di schiavitù » (110).

Infatti: « la storia dell'ebraismo non si è conclusa con la distruzione di Gerusalemme. Questa storia ha continuato a svolgersi, sviluppando una tradizione religiosa la cui portata, pur assumendo — crediamo noi — un significato profondamente diverso dopo il Cristo, resta tuttavia ricca di valori religiosi » (111).

140) Si sottolinea inoltre la comune prospettiva escatologica, a cui tengono ebrei e cristiani, benché da punti di vista diversi (112). Per gli ebrei il Messia è atteso come colui che deve venire; per i cristiani è venuto, sta venendo e verrà nella gloria. Questa attesa escatologica, diversamente motivata, è un dono di Dio, che crea negli ebrei e nei cristiani una tensione comune e un modo particolare di essere e di agire nell'impegno quotidiano nella storia. Il Messia atteso quindi non è solo un punto di divergenza, ma colui che già in qualche modo riunisce gli uni e gli altri nella comune attesa.

141) La Diocesi di Roma poi, unitamente ai titoli generali, riconosce anche titoli particolari che, in modo più immediato, la uniscono alla Comunità ebraica di Roma. La Chiesa di Roma infatti è stata fondata dagli Apostoli Pietro e Paolo, della stirpe ebraica. Inoltre si registra a Roma una millenaria storia di convivenza tra ebrei e cristiani, storia che — pur se intessuta purtroppo di molti eventi negativi — ha creato tuttavia nella nostra Diocesi un tessuto sociale e culturale, che ha e non potrà non avere anche per l'avvenire ripercussioni nel contesto religioso.

142) All'interno di queste sommarie indicazioni, la Diocesi di Roma auspica che si ricerchino e si promuovano rapporti ispirati a quanto detto sopra:

a) Si raccomanda innanzitutto la condizione essenziale del dialogo e cioè il riconoscimento della coscienza che gli ebrei hanno di se stessi, come Popolo che si definisce in base ad elementi religiosi ed etnici (113).

smo, costituita presso il Segretariato per l'Unione dei Cristiani. Cf. ancora CC, cit. 1 Documento, n. 53.

(110) NAe 4; cf. Orientamenti e Suggestimenti..., citati, III.

(111) Cf. Orientamenti e Suggestimenti..., citati, n. 3.

(112) NAe 4.

(113) Cf. Orientamenti e Suggestimenti..., citati, I.

b) Si chiede una particolare attenzione al contenuto e al linguaggio delle varie forme della pastorale: predicazione, catechesi, liturgia, insegnamento della religione, pubblicazioni ecc. (114), dedicando una particolare cura alle celebrazioni della Settimana Santa, per evitare forme anche larvate di antisemitismo e per riscoprire e valorizzare anche nella liturgia le nostre radici ebraiche.

c) Sviluppare tutte quelle iniziative (Incontri, conferenze, pubblicazioni, ecc.) atte a far meglio conoscere la fede degli israeliti e la tradizione ebraica nel suo sviluppo storico e nel modo in cui oggi è vissuta.

d) Si raccomanda in particolare la lettura comune dell'Antico Testamento, anche alla luce della tradizione ebraica nei suoi vari filoni (normativa, narrativa e mistica), per abituarsi a un approccio al testo sacro che può essere di particolare aiuto per percepire l'insondabile risonanza della Parola di Dio.

e) Avviare e incoraggiare, dopo rispettosi accordi, la conoscenza e la familiarità con la liturgia sinagogale e domestica, nella quale trova le sue radici la nostra stessa liturgia cristiana.

f) Incoraggiare l'impegno comune per una convivenza più umana e fraterna nella città di Roma in favore « della dignità dell'uomo, inteso come specchio dell'immagine divina », del « diritto alla vita », dei « valori della famiglia », dei « diritti umani », della « libertà religiosa », della gioventù in difficoltà, e « contro la piaga della droga » (115).

g) Proporsi come obiettivo una collaborazione tra la Comunità ebraica e la Comunità parrocchiale.

143) Circa la questione dei matrimoni tra un ebreo e un cattolico, si confrontino i nn. 135 e 136.

Nell'azione pastorale si tengano presenti le difficoltà che si possono incontrare in questi matrimoni e inoltre si sottolineino i valori umani e religiosi, comuni all'ebraismo e al cristianesimo, nel senso detto sopra ai nn. 135-136, nel pieno rispetto della coscienza e della libertà dei contraenti.

(114) Ivi, II.

(115) Dal discorso del Rabbino capo di Roma, Dott. Elia Toaff, al Papa, in occasione della visita del Pontefice alla Parrocchia di S. Carlo ai Catinari. I punti salienti del discorso venivano ripresi e sottolineati dal Pontefice, il quale augurava « la realizzazione di tutti quei valori » che traggono origine da una « eredità comune secondo la quale dobbiamo continuare », cf. L'Oss. Rom., 9-10 febbraio 1981.

TRANSLATION

V. Relations With the Jews

137.) The Ecumenical Commission of the Diocese has a mandate to promote contacts and dialogue with the Jewish Community of Rome. Ecumenical experience indeed underscores the fact that the search for Christian unity tends towards the search for a vaster reconciliation embracing the entire People of God, of the Old and the New Covenant.

138.) In the doctrinal perspective this trend was already stressed by Vatican Council II. which "recalls the words of the Apostle Paul regarding his kinsmen: who have the adoption as sons, and the glory and the covenant, and the legislation, and the worship, and the promises, who have the Father, and from whom is Christ according to the flesh" (Rom.9:4-5), son of the Virgin Mary.

139.) The Council also recalls "the spiritual bond linking the people of the New Covenant with Abraham's stock", and specifies the various concepts which link the Christian people to the Jewish people. The Church of Christ acknowledges the common monotheistic faith, Abraham's vocation according to the faith, and she too, re-experiences that her salvation was "mysteriously foreshadowed by the chosen people's exodus from the land of bondage!"

In fact, "the history of Judaism did not end with the destruction of Jerusalem. This history has continued to develop a religious tradition whose importance - we believe - has a profoundly different meaning after the coming of Christ, is nonetheless rich in religious values.

140.) It should be stressed that there is a common eschatological perspective, although from different viewpoints. The Jews await the Messiah who is still to come; Christians hold that he has come, is coming and will be coming in glory. This eschatological expectation, although differently motivated, is a gift of God which creates in both Jews and Christians a common tension and a particular way of being and acting in daily commitment to history. The Messiah to come, therefore, is not a point of divergence but one which already links both in common expectation.

141.) The Diocese of Rome also acknowledges, together with the general titles, those particular ones which in a more immediate way link it with the Jewish community of Rome. The Church of Rome was indeed founded by the Apostles Peter and Paul who were of Jewish stock. Moreover, there is in Rome a millennial history of Jews and Christians living side by side which - although unfortunately intertwined with many negative events - nevertheless has not failed and will not fail to have future repercussions in the religious context.

142.) In the context of these summary guidelines, the Diocese of

Rome calls for the establishment and the promotion of relations inspired by what was stated above.

a) As an essential condition for dialogue it is strongly recommended to be fully aware of the image the Jews have of themselves as a People which defines itself on the basis of religious and ethnic traits.

b) Particular attention is required with regard to content and language of the various forms of pastoral activities: preaching, catechism, liturgy, religious teaching, publications, etc., paying particular attention to the celebration of the Holy Week, in order to avoid even covert anti-Semitism and to re-discover and valorize also in liturgy our Jewish roots.

c) To develop all those initiatives (encounters, conferences, publications, etc.) apt to increase awareness of the faith of the Jews as well as of Jewish tradition in its historical unfolding and its practice of today.

d) Particularly recommended if the joint reading of the Old Testament, also in the light of Jewish tradition in its various trends (normative, narrative and mystical) to learn to approach the Sacred text in a way which will be particularly helpful in perceiving the immensurably deep resonance of the Word of God.

e) To initiate and encourage, in respectful agreement, knowledge and familiarity with the liturgy, both in the Synagogue and in the family, in which our own Christian liturgy is rooted.

f) To foster a common commitment for a more brotherly and humane living together in the city of Rome, favouring "human dignity, understood as mirroring the divine image", the "right to life", the "values of the family", "human rights", "religious liberty", helping youth in distress, and combating "the scourge of drug use".

g) To aim at a collaboration between the Jewish community and the parochial community.

143.) Regarding the question of marriage between a Jew and a Catholic, cft. 135 and 136 above.

- Pope urged substitution to political solution of whole problem
- propose non-violent solution - terrorism
- told Arafat - abandon all violence
- Arafat make some positive gesture, acknowledge need of Israel for security
- real step made, Pope believes, no harm done to Israel; Israel may consider & de facto
- Not possible H. Father in any circumstance not approve every person
- even with Regimes that oppress persecute Church does not mean approval
- in West and since PTP seems very different
- dissidents, exiles
- Jan. 15, 83 - Pope - Cardinals - Diplomatic
- = good intentions of Holy See - leave to history
- = shocked over repression Jewish community had
- Sybilini - every act of terrorism condemned
- Paris Syng/ Rome/

Trilla - after Gemayel assassinated

brother - Oct. 27, 81 - present news

Wigoder - Israel perception far from here

- Arafat - symbol of world terrorism
- PTP - terrorism is anti-Xan

Arch Sylvestri; Mgr. Barci; Liggross Ghatti
- Card Camacho follows closely c/f. has great interest,
- open to discuss - M.E. / Anti-5

- Requie - happy for 2nd encounter, prompt
series of events prompted encounter
- 15 yrs - appropriate relationship VS c/f. - pure process
concludes
- last September, deep concern - Profat audience
terrible shock -
 - Mi Pan - good relation / no indication of Profat meeting
 - differing perceptions - frightened by gap in perceptions
 - Pope seen as contribution to peace / Jews saw as
blessing to chief terrorist - new situation in M.E.
deep shock to Jews throughout world -
 - questions whether relations useful
 - perceived by Jews hunting them terribly, couldn't
understand / not friendly acts to Israel, not to Jews
 - Kardouni / Capucci
 - Sylvestri - speak frankly -
 - our p'ts / views will remain different
 - hope disillusionment will be dispelled -
 - emotional factors esp. strong
 - distressed Sept 13 - Jerusalem statement
seriously offended Cath Church - came from
high placed source in Gov of Israel -
 - audience had 2 aims - ① concern for Palest. people,
solution of problem of Palest people / more acute
June, July, Aug.
 - Such concern does not recognize PLO, a de
political arms.

- residual anti-S
- " missionary-
- sensational incidents - put clock by years -
- Sylvester - Concern over anti-S extremely important, as effort to promote understanding bet. C-J
- Concern over anti-S here because of polit. factors
- connected numerous all men would or how deal w. anti-S.
- do something further -
- took up with other bishops Spain, Paris, Germany has to promote understanding
- Riegers appreciate historical motivation to numerous
- understand existence of Israel after holocaust is one of conditions for Jewish survival
- 10 things troubling Jewish people -
- after 35 yrs, not formalize relations with Israel
- not understand why didn't happen
- deeper These reasons behind it.
- would reply - boundaries not fixed
- not rule in with law -
- holding back
- 60-70 other countries -
- Contribution to peace effort -
- nothing contribute to security & peace

- Troika - Pope authority w/o any limitations
- decides in personal way
 - Fachland - Ecumenical council -
 - Pope acted in personal way
- Sylvester - objection to Ambrosius recognize Israel
- while Pope does not recognize ambiguity
 - Ambrosius - not to promote destruction of Israel
 - Holy See never had idea 1948 Israel should not exist
 - Holy See has expressed several times the favor of Israel, its peace & security, is a decisive factor in the peace
 - rights of all peoples concerned among primordial rights - same rights for existence
 - int'l law - Israel subject of int'l law
 - Israel - Jordan - no appreciable difference
 - article - make very clear - but line of recognition
 - not question of recognition, but line of recognition
 - Holy See - State of Israel -
 - at this pt, possibility of modifying relations - pragmatic
 - Territory, occupied territory, Lebanon, Solution of Israel problem
 - sports in Israel
 - Catholic univ. in West Bank - Beit Ugion and
 - closing of univ.
 - problems now more acute

- w cooperation of Israel Embassy in Rome solutions are he found to problems
- one cannot hope integrity, sovereignty, autonomy independence

③ Lebanon - follow negotiations closely

- Palestinian - problem of justice / own territory, expression of sovereignty /

④ Jerusalem - ideal of Jerusalem - can't see how translated into practical terms

- slow process of peace
- H-See more positive climate for peace than before.
- A-See - Israel's attitudes excessive / not flexible
- conscious important to J. comm to resolve all these problems.
- H-See deep wish to effect solution for Palest & other people
- general movement towards peace
- H-See - kept balance in M.E.
- speak with all parties.

- each problem has weight of its own -

- Contact with Arabs can be helpful to Israel

- Israel now powerful, overhand

- Ted Frensham - Presidential Envoy / Donor's Delegate

- Reagan movement for special development.

TO: Donald Feldstein, Robert Jacobs

FROM: RMT

DATE: March 18, 1983

RE: Meeting with Vatican Secretariat of State

On Thursday evening, March 17, 5-7:30 p.m., Isaac held a special meeting with ~~high-level~~ ^{high-level} representatives of the Vatican Secretariat of State and the Vatican Secretariat for Catholic-Jewish Relations. This was our second meeting with "the political arm" of the Vatican, the first having taken place in October 1982. Both meetings were held on "the third floor" of the Vatican, ~~and~~ with Archbishop Sylvester, the Vatican's "Foreign Minister" presiding. With him were Monsignor Bacci, a Lithuanian priest, Sylvester's number two man, and Msgr. Luigi Ghatto, a new member of his staff in charge of Middle Eastern affairs.

Earlier in the morning, our Jewish delegation concurred at a hotel. Present were: Dr. Gerhardt Riegner (World Jewish Congress), Chairman; Dr. Geoffrey Wigoder (Israel ~~For~~ Committee for Interfaith Contacts); Ted Friedman and Dr. Joseph Lichten (ADL); Rabbi Henry Meckelman (Synagogue Council of America) and myself (ATC).

We ~~agreed~~ ^{renewed} our approaches to the agenda items that earlier had been ~~agreed~~ ^{agreed} upon ~~with~~ ^{with} the Vatican; namely, the Middle East situation, and the state of anti-Semitism throughout the world. We agreed that, in light of ^{recent} consultations with appropriate authorities, we would present forcefully the issue of the importance of the Vatican's ~~establishing~~ ^{establishing} ~~establishing~~ ^{establishing} free diplomatic relations with Israel as our maximum position. We would hold in abeyance a full-back position; namely, that "intermediate steps ~~should~~ ^{could} be taking with the Vatican's relationship with the U.S.A. (Presidential personal envoy) or China ("working group" session) as possible models.

Archbishop Sylvester opened our meeting by bringing greetings from Cardinal Casaroli, the Secretary of State (he paraphrased the message contained in a letter to the meeting from Casaroli.) Casaroli

..said he has "great interest in promoting good Catholic-Jewish relations" and that he follows closely these deliberations which he wishes well. Sylvestrini expressed his own greetings and then opened the floor to discussion.

Dr. Riegner then started the dialogue by concentrating on the Pope-Arafat meeting last September. He said the Jewish & groups were gratified by the ~~same~~ ^{new} progress made in Catholic-Jewish relations during the past 15 years, but we have "deep concern", "suffered a terrible shock" over Arafat's audience with the Pope. We have differing perceptions of such events, and we are troubled by the gap in those perceptions. The Pope apparently saw this meeting with Arafat as a contribution to peace. Jews saw that as a public blessing to the chief terrorist. Jews were terribly hurt by that act, saw it as "an unfriendly act to Israel and to Jews."

Archbishop Sylvestrini responded that he too would speak "frankly" in the intimacy of this small group. He said the Holy See was "distressed" over the statement coming from Jerusalem. "It seriously offended the Catholic Church," he said. "It came from a high-placed source in the Government of Israel."

He went on: "The audience had two aims - first, to express concern for the Palestinian people whose condition became more acute in June, July, and August; and second, the Pope hoped to make a contribution to a political solution - "a non-violent political solution" to the problem. Those concerns in no way involves recognition of the PLO nor its political aims."

Archbishop:

Timothy: "Was there not an alternative way to express concern for the Palestinian people other than meeting with the chief international terrorist in the world? The Pope has traveled - much

.. to his credit - to practically every part of the world to demonstrate
.. solidarity with people. Why was it necessary to receive Arafat as the
.. embodiment of the Palestinian people? When the Pope recently spoke
.. in Guatemala in the presence of that country's president, the Pope
.. made international headlines condemning that government's violation
.. of human rights. Nothing like that emerged publicly when
.. the Pope received Arafat."

.. Archbishop: "The Pope told Arafat: abandon all violence and
.. terrorism. He also ~~to~~ called on Arafat to make some positive
.. gesture recognizing Israel's need for security. The Pope believes
.. that no harm was done to Israel, and that a real step forward
.. was made. We recognize that Israel may consider it differently."

.. He repeated the oft-made point that meeting with certain
.. persons does not mean that the Holy See recognizes them. Popes have
.. met with representatives of governments that persecute the Church - that
.. clearly does not mean giving them approval.

International Jewish Committee *on* *Interreligious Consultations*

Geneva, March 24, 1983

AMERICAN SECRETARIAT:

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

To: Members of IJCIC

EUROPEAN SECRETARIAT:

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

From: Gerhart M. Riegner

I am sending you herewith enclosed a confidential report on the recent meeting in Rome as prepared by Dr. Wigoder and Mr. Becker.

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

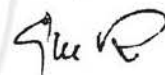
Israel Jewish Council for
Interreligious Consultations
12A Koresh Street, P.O.B. 2028
Jerusalem, Israel 91020

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

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

Let me add that the meeting was in my opinion useful and allowed for a very frank exchange of views. I have also the impression that the door is now open for us with regard to discussions on political issues. In any case an informal exchange with Mgr. Silvestrini at the end of the meeting leads me to this conclusion. Such future meetings will be arranged through Mgr. Torrella and it is not imperative that we always appear in a large delegation.

Chag Sameach!



encl.



REPORT ON THE MEETING OF REPRESENTATIVES OF THE HOLY SEE WITH IJCIC

In the offices of the Vatican Secretariat of State on March 17, 1983, a meeting took place between a delegation of IJCIC and representatives of the Vatican Council for Public Affairs, with the participation of representatives of the Commission for Religious Relations with the Jews.

Present were

on the Catholic side:

Archbishop Achille Silvestrini, Secretary, Council for Public Affairs; Bishop Ramon Torrella, Vice-President, Commission for Religious Relations with the Jews; Mgr. Audrys J. Bačkis, Under-secretary, Council for Public Affairs; Mgr. Luigi Gatti, Council for Public Affairs; Mgr. Jorge Mejía, Secretary, Commission for Religious Relations with the Jews; Mgr. Erich Salzmann, Commission for Religious Relations with the Jews;

on the Jewish side:

Dr. G. M. Riegner, Chairman IJCIC; Mr. F. Becker, WJC representative, Rome; Mr. T. Freedman, ADL-Bnai Brith, New York; Dr. J.L. Lichten, ADL-Bnai Brith Rome representative; Rabbi H. Michelman, Synagogue Council of America, New York; Rabbi M. Tanenbaum, American Jewish Committee, New York; Dr. G. Wigoder, Israel Interfaith Council, Jerusalem.

After the audience granted by the Pope to Arafat on September 15, 1982, IJCIC unanimously decided to freeze its relations with the Vatican to express the deep shock felt in the world Jewish community. Following representations made in the Vatican, this meeting was held in the offices of the Council for Public Affairs to discuss

1. The situation in the Middle East;
2. Anti-Semitism.

Archbishop Silvestrini opened the meeting by conveying greetings from the Secretary of State, Agostino Card. Casaroli.

Dr. Riegner expressed the shock experienced in the Jewish communities throughout the world at the Arafat audience which immediately followed the Liaison Committee meeting in Milan. The world Jewish community considered the audience a blessing given to Arafat and the PLO which, they felt, put into question the meaningfulness of the Jewish-Catholic dialogue which had already been disturbed by Card. Casaroli's reception of Kaddumi and the unbridled activities of Capucci.

Archbishop Silvestrini expressed the hope that the disillusionment of the Jewish community could be dispelled. The Vatican was deeply disturbed by the offensive declaration made in Jerusalem on Sept. 13 by a high Israeli official. In granting the audience to Arafat, the Pope had two aims; first, to convey

an expression of sympathy to the Palestinian people and second, to make a contribution towards a political solution. It in no way implied recognition of the political aims of the PLO. The Pope seeks to promote a non-violent solution, taking into account the just rights of all parties. Arafat was asked to abandon violence and, in the first place, terrorism. He was asked to make a positive gesture in starting negotiations and recognizing Israel's need for security. This was seen as a real step towards a solution of the problem without harming the interests of the State of Israel, although he acknowledged that Israel may see it differently. The Pope does not endorse the acts of everyone he meets; even the devil would be received and the Pope would try to change his mind.

The Jewish side stressed the difference in perception between the two sides. The Jewish world community perceived the Vatican to be unsympathetic. If the Pope wished to make a statement to the Palestinians, there are moderate Palestinians through whom he could have made his views known. The audience to Arafat gave the PLO a colossal boost. Arafat is seen by the Jewish community as the very symbol of international terrorism. He is not the moderate figure he pretends to be and remains committed to the destruction of Israel. The Arafat audience was a severe blow to the whole development of Jewish-Catholic relations.

The Catholic side stressed the Pope's repeated condemnation of terrorism and terrorist acts, including those on Jewish targets. The airing of Jewish doubts about residual Church anti-Semitism is very important. They referred to the survey made among nuncios concerning anti-Semitic manifestations throughout the world. They invited IJCIC to present new ideas and proposals for action.

The Jewish side introduced its request for the establishment of diplomatic relations between the Vatican and Israel, by pointing to the State of Israel as a pre-condition for Jewish survival, and expressed the feeling that deep theological reasons may have inhibited the Vatican from taking such action up to now. It stressed that the State of Israel has been a firm reality for 35 years and that the Jews perceive the non-recognition as an unfriendly attitude. The argument that recognition has been withheld pending the final determination of boundaries is a reason invented by the Vatican without basis in international law, as witness the hundred states that have recognized Israel. Non-recognition is seen as a destabilizing rather than a stabilizing factor. There is a contradiction between the Pope's asking to recognize Israel and his own refusal to do so.

The Catholic side in answer to the last point said that there was a big difference. Arafat wished to destroy Israel whereas the Holy See had never had such a thought and never for a moment thought that Israel should not exist. The Holy See feels that that fact of Israel's existence and security is a decisive factor for peace and security for the Middle East. On the diplomatic level Israel is in fact a partner and the problem is not one of recognition but of the level of recognition. Relations today exist between Israel and the Vatican as between two sovereign entities. Any change in the present pragmatic relations depends on the solution of four issues: 1. Jerusalem, 2. Occupied territories, 3. Lebanon, 4. Palestinian problem. On the subject of the occupied

territories complaints were expressed of Israeli actions against Catholic institutions e.g. the Bethlehem University. They expressed the opinion that the situation in the occupied territories had lately become more acute. On the subject of Lebanon, the Vatican is committed to promote the country's integrity and to ensure the authority of the present government. As to the Palestinians, they should have their own territory and the possibility of expression as a sovereign entity. On Jerusalem, reference was made to the "Ideal vision" of Jerusalem which is not being actualized. The Holy See is following the slow development of the peace process and sees more positive and constructive elements than some time ago. However, the attitude of Israel on all the four problems mentioned is excessive and is not sufficiently flexible. The Holy See wishes to keep a strict balance and to maintain its avenues to every party.

The Jewish side reacted that three of the four problems mentioned are of comparatively recent origin, and even before they arose, the Vatican refused to establish relations. In the case of other countries in the world, the Holy See did not wait for them to solve all their problems before extending recognition.

The Catholic side reacted that if only Israel and the Holy See were the issue, the subject could be discussed, but it must not be forgotten that other states are involved.

Tanenbaum called for a dramatic gesture by the Pope, taking Sadat as an example. The present Pope has the dramatic flair and the imagination to make such a gesture such as appearing before the Knesset, announcing the recognition of Israel and he could also demand Palestinian rights.

The Catholic side felt that discreet relations with the Arab states should help the State of Israel. If Israel were in danger, the Pope would be first to speak, but in fact that situation today is the other way round and Israel has the upper hand.

Both sides felt that with goodwill special models could be invented and that the climate of frankness and friendship provided a chance to each of the parties to register the ideas and the wishes of the other.

Becker and Wigoder

Rome, March 20, 1983

International Jewish Committee

on

Interreligious Consultations

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

Geneva, March 25, 1983

To Members of IJCIC

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

From Gerhart M. Riegner

You will be interested in the following excerpts from the speeches of the new Lebanese Ambassador to the Holy See and from the Pope in reply to the former's address. I quote these texts from La Documentation Catholique of 19 March 1983.

The Lebanese Ambassador Nasri Salhab who presented his credentials on January 8, 1983, made in his address the following statement:

"Vers cette Jérusalem, trois fois sainte, nos regards et nos coeurs sont portés. Nous la voudrions, telle que vous l'avez proposée vous-même, très Saint-Père, le patrimoine commun des trois religions révélées, le lieu de rencontre et de synthèse de l'humain et du divin, détentrice d'une tradition universelle incompatible avec toute idée d'exclusive et d'accaparement.

"Jamais les Libanais, fussent-ils musulmans ou chrétiens, n'ont éprouvé à l'égard du peuple juif une aversion quelconque ou un mépris. Bien au contraire. Les juifs, où qu'ils soient, et surtout nos compatriotes, ont toujours fait l'objet de notre considération et de notre affection. Nous respectons leur foi et leurs traditions. Nous sommes leurs associés dans ce patrimoine immense que représente la Bible. Nous avons toujours cherché la paix dans la dignité. Et, nous inspirant sans cesse des principes immuables auxquels nous croyons fermement, nous condamnons et nous condamnerons toujours l'injustice et la dépossession des hommes et des peuples de leurs droits naturels que le Créateur leur a reconnus."

In the reply of Pope John Paul II, the following paragraphs should be quoted:

"Dans vos paroles, j'ai noté, avec la plus vive satisfaction, combien les Libanais, 'fussent-ils chrétiens ou musulmans', désirent l'entente avec le peuple juif. J'espère beaucoup des conversations en cours pour faire avancer la solution des problèmes délicats qu'on y traite, sans oublier le sort des familles palestiniennes, elles aussi si éprouvées. Dans le monde présent, doté de capacités destructrices effrayantes, le dialogue - dont j'ai tenu à rappeler l'absolue nécessité et les conditions le 15 septembre dernier et tout récemment à l'occasion de la Journée mondiale de la paix - est le seul chemin digne des responsables des peuples, et que tout responsable doit enseigner à ses sujets.

"En somme, le Proche-Orient, comme bien d'autres régions du monde, a un besoin urgent de réconciliation. Et, devant vous, monsieur l'Ambassadeur, est-il besoin de souligner que la réconciliation véritable n'est pas une petite affaire qui exigerait seulement la bonne volonté des partenaires? Ceux-ci ont souvent à déployer des efforts bien ardues pour reconnaître et approfondir les points de vue de l'autre, son histoire, ses intérêts vitaux, sa culture spécifique, ses besoins de sécurité. L'histoire récente ou plus ancienne nous fournit, hélas! des exemples de fausses réconciliations à l'intérieur ou à l'extérieur d'un pays."

With best regards.



Handwritten signature or initials.

International Jewish Committee
on
Interreligious Consultations

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

Geneva, March 25, 1983

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

To Mr. Fritz Becker
 Mr. Theodore Freedman
 Dr. Joseph Lichten
 Rabbi Henry D. Michelman
 Rabbi Marc A. Tanenbaum ✓
 Dr. Geoffrey Wigoder

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

From Gerhart M. Riegner

Please find enclosed copies of my letters to
Mgrs. Silvestrini and Torrella.

AMERICAN JEWISH
ARCHIVES

encl.



International Jewish Committee
on
Interreligious Consultations

AMERICAN SECRETARIAT:

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

Geneva, March 25, 1983
1, rue de Varembe

EUROPEAN SECRETARIAT:

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

Excellency,

On behalf of my colleagues of the International Jewish Committee on Interreligious Consultations I wish to express to your Excellency our deep appreciation for the meeting which was held in your office on 17 March and which gave us an opportunity to submit to you our suggestions concerning the formalization of official relations between the Vatican and the State of Israel. We are convinced that such a step would contribute considerably to the peace process in the Middle East and would at the same time consolidate the efforts towards a greater Catholic-Jewish understanding in the world.

I hope that this recent meeting will be followed by similar exchanges whenever the situation will warrant it.

With all best wishes for the coming holiday.

Respectfully yours,



Gerhart M. Riegner
Chairman

His Excellency
Mgr. Achille Silvestrini
Secretary,
Council for Public Affairs
Vatican City

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

International Jewish Committee

on

Interreligious Consultations

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

Geneva, March 25, 1983

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

Dear Bishop Torrella,

On behalf of my colleagues of IJCIC and in my own name I wish to express to you our deep gratitude for having arranged the meeting with Mgr. Silvestrini and his associates in the Council for Public Affairs on 17 March.

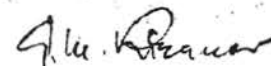
We greatly welcomed the opportunity for this open and frank exchange of views and hope that it will be followed by similar encounters whenever the situation will warrant it.

May I add that I have particularly appreciated your friendship on that occasion.

Unfortunately there was no time left to discuss more thoroughly the second item on the agenda, antisemitism, on which Mgr. Silvestrini indicated that he would welcome our suggestions and reactions. As he proposed that we should make our views on this subject known to you, I believe that the best way of handling this matter would be on the occasion of a meeting of the Steering Committee. We are at your disposal in this respect, so that a mutually acceptable date can be set.

I seize this opportunity to send you my warm wishes on the occasion of the forthcoming holiday and am with best personal regards,

Sincerely yours,



Gerhart M. Riegner
Chairman

His Excellency
Mgr. Ramon Torrella
Acting Chairman
Vatican Commission for Religious Relations
with Judaism
Vatican City

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

[start]

Original documents
faded and/or illegible



RCA APR 06 1103Z
236129 WJC UR
239376 WJC CH

APRIL 6, 1983

MARK FRIEDMAN

FOLLOWING IJCIC MEETINGS IN ROME HAVE APPROACHED BROCKWAY. HE CONFIRMS PROPOSED DATE JUNE 15 FOR LIAISON COMMITTEE WITH WCC IN GENEVA. POTTER'S PARTICIPATION ASSURED.

AGENDA WILL INCLUDE 1) WCC ACTION CONCERNING GUIDELINES:
2) WCC POSITION CONCERNING SITUATION IN LEBANON AND MIDDLE EAST
3) REPORT ON MAURITIUS CONFERENCE 4) PREPARATIONS FOR VANCOUVER
ASSEMBLY 5) DISCUSSION ON RECENT DEVELOPMENTS ON ANTISEMITISM.

PLEASE INFORM TANENBAUM, FREEDMAN AND WURZBURGER, AND CONFIRM THEIR PARTICIPATION.

REGARDS
RIEGNER

236129 WJC UR
239376 WJC CH

[end]

Original documents
faded and/or illegible





Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

Dr. Gerhart Riegner
World Jewish Congress
1 rue de Varembe
Case Postale 191
1211 Geneva 20
SWITZERLAND

I hope this finds you in good health.

Responding to your recent telegram regarding the proposed Liaison Committee meeting with the WCC in Geneva, I am pleased to tell you that I plan to represent the AJC at the June 15th meeting.

It is important, may I suggest, that we consult in advance about the approach to the WCC on the issue of Lebanon and the Middle East, the Vancouver Assembly and, on anti-Semitism.

I met last week in Boston with Jordan Pearlson and his report for the discussion on Lebanon with the Middle East Council of Churches appears to be troublesome.

With warmest personal good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

cc: Mark Friedman

bc: Don Feldstein
Mimi Alperin
Judy Banki
Selma Hirsh

Bob Jacobs
Zach Shuster
Mort Yarmon

[illegible]

16-5-10-83

BISHOP DINGMAN LINKS RESPECT FOR LAND TO RESPECT FOR PEOPLE (540)

By Peter Dubec

DES MOINES, Iowa (NC) — "If we don't respect the awesome treasure of land that God has given us, then we can't respect the people who live on that land," Bishop Maurice J. Dingman of Des Moines told participants at a regional meeting of the National Catholic Rural Life Conference.

"We have to be like Jesus when he wept over Jerusalem. That's how we should feel when we look over rural America and see what is happening. The land is no longer being respected," Bishop Dingman said in his keynote address to members of the Des Moines-based organization and diocesan rural life directors from Illinois, Iowa, Kansas, Missouri and Nebraska.

The meeting focused on the problems of maintaining the family farm structure in American agriculture.

Bishop Dingman presented a theological overview of man's relationship to the land. He said that a theological approach to land and natural resources should be scripturally based, prophetically expressed and pastorally implemented.

He pointed out that the Hebrew culture of the Old Testament expressed great reverence for the land. "In Genesis, it says to subdue and dominate the earth, but what is the meaning of the Scriptures there? Should we subject the land to our every wish and whim?

"Our church focuses on relationships and community," he said. "If we keep that in mind, we will respect and venerate our soil for the gift it is. Violence done to the soil is violence done to ourselves."

Quoting a "prophetic statement" of Pope Pius XII from 1946, Bishop Dingman said, "The earth is a huge wounded creature; she is ill. Bending over her, not as a slave over a clod, but as a physician over a prostrate sufferer, the tiller lovingly showers on her his care."

"But where are our prophets now on this issue of land?" the bishop asked.

A pastoral letter on land issues, "Strangers and Guests: Toward Community in the Heartland," which 72 bishops from 44 Midwestern dioceses issued in 1980, is an example of a prophetic challenge, according to Bishop Dingman.

"I'm very proud of that letter. If we implement it, we can solve our problems. I'm convinced of that," he said. "As bishops and priests, we should touch the consciences of people. We must respect those consciences, but we must ask: Is what we're doing to the land right or wrong?"

"The land is falling into the hands of fewer and fewer owners and more and more into the ownership of corporations," he added.

Responding to a question about corporate ownership of land, he said, "The moment you have a landless people, you must have a security state. As the land passes into fewer and fewer hands, we approach a situation like the one in El Salvador" where an elite minority of wealthy families has controlled the farm land. "It won't happen tomorrow or the day after tomorrow," he added, "but it can and will happen if we're not careful."

Participants at the meeting approved several recommendations. They asked the NCRLC board of directors to urge the U.S. bishops to address agricultural issues in their proposed pastoral letter on capitalism. They also said their five-state NCRLC region will support efforts by farm organizations to deal collectively with agricultural problems.

END

17-5-10-83

LAWRENCE PEZZULLO, FORMER AMBASSADOR TO NICARAGUA, NAMED CRS DIRECTOR (490 — EMBARGOED for noon, Wednesday, May 11. NOT to be published or broadcast before that time. With NC Photo to come.)

NEW YORK (NC) — Lawrence E. Pezzullo, former U.S. ambassador to Nicaragua, has been named executive director of Catholic Relief Services, announced Bishop Daniel P. Reilly of Norwich, Conn., chairman of the CRS board of directors, May 11.

(MORE)

Pezzullo, 57, the first layman named executive director, will assume his responsibilities with CRS, the overseas aid agency of U.S. Catholics, in New York in mid summer.

A career foreign service officer based in Washington, Pezzullo has served in posts in Mexico, Uruguay, Bolivia, Colombia and Guatemala.

In addition he was deputy director of the Office of Central American Affairs and special assistant to then-Ambassador-at-large Robert J. McCloskey (1974-1975) and deputy assistant secretary of state for congressional relations (1975-1977).

Pezzullo is the fourth executive director of CRS, currently celebrating its 40th jubilee. The agency was first headed by Cardinal Patrick O'Boyle of Washington and then by Bishop Edward E. Swannorm, auxiliary bishop of New York, who preceded Bishop Broderick.

Bishop Reilly said in his announcement: "I am most pleased that Ambassador Pezzullo has agreed to serve as CRS' executive director. His experience in international problems will be of great benefit to him and to the agency as it seeks to serve the poor and needy around the world."

Pezzullo called it an honor to be appointed CRS executive director, saying, "In my years of service in the U.S. diplomatic corps, I have had occasion to deal directly with CRS staff in various countries and have always been impressed by their quality, dedication and by the high standards they maintain."

Bishop Edwin B. Broderick, who has been CRS executive director since 1976, was praised for his leadership. He will assume new responsibilities, which will involve working with the board of bishops which oversees CRS policy, later this year.

Bishop Reilly said, "CRS owes a great deal of gratitude to Bishop Broderick for his accomplishments during his seven years as executive director. His ability and commitment to CRS' mission has enabled our organization to grow throughout this period to become a more effective agency in its service to the world's poor and hungry. I look forward to Bishop Broderick's continued service to CRS and to our association on its board of directors."

Bishop Broderick, who formerly headed the Diocese of Albany, N.Y., was appointed to a five-year term as CRS executive director in 1976. He was appointed by the CRS board to one additional year in 1981.

Under Bishop Broderick's guidance, CRS has expanded its programs, valued in 1982 at over \$325 million, to over 70 countries worldwide. In addition, the agency has responded to such emergencies as the 1979 Cambodian refugees crisis, the 1976 and 1980 Italian earthquakes and has provided a food aid program for Poland, assistance in war-torn Lebanon and refugee assistance in drought-stricken East Africa.

END

ADVISORY

Editors: The Michigan Catholic intends to publish the U.S. bishops' pastoral letter on war and peace in the first week of June. It will include the precis, which bishops will approve by mail ballot in the next few weeks. The Michigan Catholic also will include 14 summaries of the subdivisions of the pastoral, written specially for the edition. It will be packaged in 36 tabloid pages, 18 negatives. Cost will be \$270 plus shipping. Bulk orders can be obtained for \$300 per 1,000. Jim Stackpoole, news editor of the Michigan Catholic, said he would prefer not to syndicate national distribution, but urged editors to cooperate in their own regions. For further details, you may write Stackpoole at 2701 Chicago Blvd., Detroit, Mich. 48206 or phone him at 313-865-1100. (5-10-83)

END

18-5-10-83

SALVADORAN CATHOLIC WEEKLY PRAISES REAGAN'S POLICIES (340)

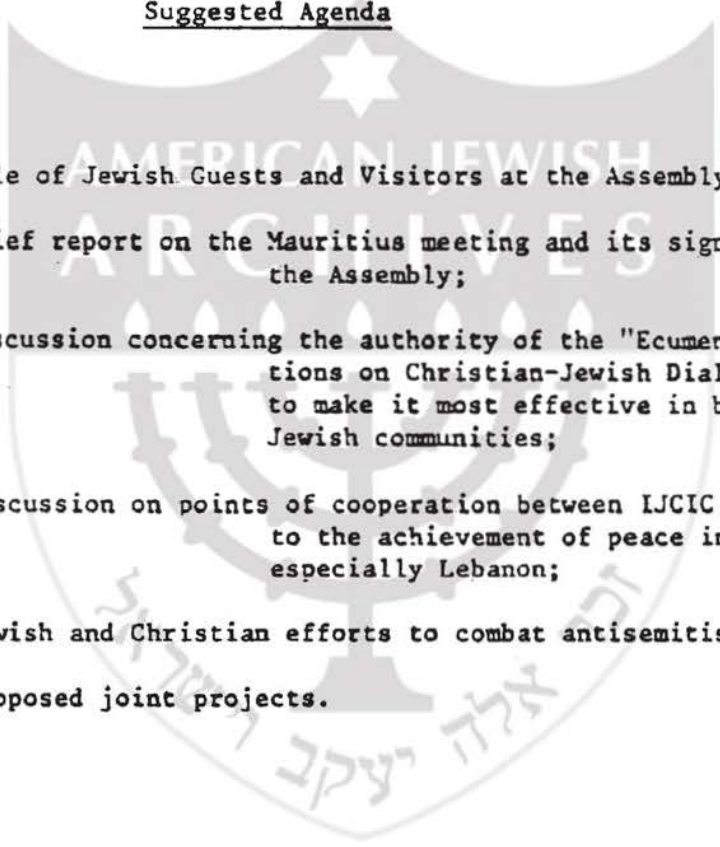
SAN SALVADOR, El Salvador (NC) — A weekly Salvadoran Catholic newspaper has praised President Reagan's policies toward El Salvador, and supported U.S. military aid.

(MORE)

WCC / IJCIC MEETING

June 15, 1983

Suggested Agenda

- 
- Role of Jewish Guests and Visitors at the Assembly
 - Brief report on the Mauritius meeting and its significance for the Assembly;
 - Discussion concerning the authority of the "Ecumenical Considerations on Christian-Jewish Dialogue" and ways to make it most effective in both Christian and Jewish communities;
 - Discussion on points of cooperation between IJCIC and WCC relative to the achievement of peace in the Middle East, especially Lebanon;
 - Jewish and Christian efforts to combat antisemitism;
 - Proposed joint projects.

7

Minutes of Vatican /IJCIC Steering Committee
meeting held in Geneva, 16 June 1983

Present: Mgr J. Mejía

Dr. G. Riegner
F. Becker
E.L. Ehrlich
J. Halpérin
M. Tanenbaum
G. Wigoder

1. Departure of Mgr. Torella

G. Riegner paid a warm tribute to Mgr. Torella. His leaving the Vatican Commission for Religious Relations with Judaism was deeply regretted by all those who had found in him a great friend. He had helped overcoming difficult moments thanks to his openness and readiness to listen. He had played an outstanding rôle in improving our relations and in creating the best possible human relations between leading personalities involved in the dialogue.

Dr. Riegner asked Mgr. Mejía to convey to Mgr. Torrella IJCIC's best wishes for success in his new important functions. He hoped that those who will succeed him will show the same qualities and approach.

Mgr. Mejía recalled that Mgr. Torrella had been the Vice-President of the Secretariat for Unity for seven years. The Spanish episcopate will now have a man with much international experience who will remain strongly involved in our common cause. He will undoubtedly have influence in Spain and Europe. It was hoped that he will become a member of the Secretariat.

The Pope had personally thanked Mgr. Torrella for what he had done for him and the Holy See in his post.

At the ceremony in Tarragona, at which F. Becker's presence on behalf of IJCIC had been much appreciated, a special intention had been included in Hebrew in the prayer for the faithful.

Cardinal Willebrands would very much like to attend the next Liaison Committee meeting. According to present forecasts, he might be leaving Utrecht on 17 September 1984 when he will have reached the age of 75. Moreover, the Pope had reappointed everyone for 5 years, which meant that the new deadline would be in November 1983.

On 27 April 1983, Mgr. Duprey had been appointed Secretary of the Secretariat for Christian Unity and ex-officio Vice-President of the Commission on Religious Relations with the Jews. The Secretariat being more understaffed than ever, it was unlikely that Mgr. Duprey would be able to deal as closely with the matters as Mgr. Torrella had done. He had asked Mgr. Mejía to convey his warm greetings to IJCIC.

G.Riegner suggested that it might be a good idea to have a meeting in Utrecht to make it easier for Cardinal Willebrands to attend and also as a gesture of gratitude towards him.

2. Next Liaison Committee meeting

It was agreed that the next Liaison Committee meeting should take place in Utrecht (or, possibly, for logistic reasons, in Amsterdam).

A suitable date would be 26-29 March 1984.

Mgr. Mejia noted that, according to established practice, IJCIC would be expected this time to host the meeting.

Mgr. Torrella had suggested to him as possible suitable topics:

- Problems of youth and faith and the reaction of youth to social problems
- or - Family in Judaism and Christianity as a source of renewal for society.

There was general consensus that the first topic would indeed be particularly appropriate. An effort would be made to invite on both sides qualified young people to deliver papers and participate in the discussion. Details would have to be worked out at the next Steering Committee meeting which could take place in Rome on 18/19 October or after 4 November.

3. Follow-up of March 1983 meeting with Mgr. Silvestrini

Mgr. Mejia stressed that G. Riegner had made a very deep impression by his openness and frankness. The Catholic side had been greatly impressed by the understanding shown by the Jewish side which had given new insights. Echoes of that meeting could still be perceived in Rome. Clearly, channels had been opened up. Mgr. Silvestrini was very willing to pursue on those lines.

It was not insignificant that Mgr. Rossano, Mgr. Mejia and Mgr. Murphy had been asked to attend the Boston meeting which turned out to be the best and largest of that kind ever attended. Mgr. Murphy had clearly stated in Boston that there were no objections in principle to establishing diplomatic relations with Israel.

M. Tanenbaum asked that extracts of Mgr. Murphy's statement be made available.

G. Riegner enquired whether there were any theological problems standing in the way.

Mgr. Mejia advised that it might be counter-productive to give too much publicity to Mgr. Murphy's statement. One had to act carefully. In his opinion, no theological problems had ever been raised. Yet, sometimes some Christians tended to create a theological problem by saying that Israel should be recognized for theological reasons, which did not help. In this matter the Vatican used to be very pragmatic, being guided by practical and legal issues.

M. Tanenbaum mentioned the exchange that had taken place in 1904 between Pope Pius X and T. Herzl and subsequent meetings between Sokolow and the Curia.

Mgr. Mejia thought that even at that time no official theological position had been stated.

He re-stated some of the major points that had been raised at the Rome meeting in March (deterioration of the religious situation in Israel; the situation at the University of Bethlehem which was a pontifical institution; Lebanon; the Palestinian question).

G. Riegner wondered whether the time had not come to establish relations with Justice and Peace.

Mgr. Mejia replied in the affirmative, indicating that this should be done through the Commission. Justice and Peace was directly concerned with issues such as antisemitism and other forms of discrimination, violence, human rights, including the plight of Jews in the USSR and refugees, and the Palestinian problem as a human issue.

Mgr. Schotte was in charge of international bodies. It would also be very important to meet with Cardinal Gantini.

G. Riegner felt that an effort should be made to meet as soon as possible after the summer with Mgr. Duprey as well as with the authorities concerned in Justice and Peace.

4. Follow-up of March 1982 meeting

Mgr. Mejia indicated that advice had been given to Episcopal conferences as to how to present Judaism and the Jews in the right way. The text was to be shown to other consultors, with a view to deciding how to proceed.

Good relations had been established between the Commission and the Episcopal conferences. The March 1982 meeting also helped to create better understanding inside the Curia.

5. Vatican Commission's circular on antisemitism

Mgr. Mejia reported that over 80 replies had been received from all over the world. A resumé had been drawn up. The main consequences of that endeavour had been to demonstrate that antisemitism was very present in the mind of the Holy See, with a much more diversified and precise assessment of the problem. It has also shown that the Holy See was keen of being constantly informed of any new developments. It would then be in a better position to see how to react and where.

He himself had been much impressed by what E. Bronfman had said recently in Argentina on antisemitism.

G. Riegner noted that violence and unemployment could foster antisemitic trends. He had been impressed by an article published last November in Spiegel showing that in Western Germany the Turkish 'Gastarbeiter' were being perceived as "the new Jews".

Mgr. Mejia felt that antisemitism no longer led to teaching of contempt; it had rather become part of a general trend towards discrimination, nurtured by hunger psychosis of war, social unrest which gave rise to the search for scapegoats.

He mentioned a meeting held at Oberammergau on 5 May under the aegis of the new Archbishop of Munich (Mgr. Wetter). Bishops Schwarzenbach, Flügel and others, including Prof. Mussner and the mayor of Oberammergau, were there. All modifications proposed for the 1984 performance by Prof. Mussner had been accepted.

M. Tanenbaum felt that it would be most helpful to the Jewish side if they could obtain the text of the résumé of replies to the questionnaire on antisemitism mentioned earlier.

Mgr. Mejia said the request would be considered, but it would be necessary to check and edit carefully the résumé in view of the confidentiality of the replies given.

6. Vatican's promotion of Declaration on Religious Freedom

G. Riegner stressed that efforts should be made to have the Declaration more widely distributed and known. The question also arose whether an effort should be started at this stage to obtain a convention.

Mgr. Mejia undertook to discuss the matter with Mgr. Murphy.

G. Riegner added that it would be useful to know whether there were any other ideas with respect to promoting the Declaration.

During his recent visit to Poland, on the occasion of the 40th anniversary of the uprising of the Ghetto in Warsaw, he had noted a much more respectful and tolerant attitude towards religion on the part of the official authorities.

7. Prospects for a Dialogue on religious issues

G. Riegner recalled that at the Milan meeting of the Liaison Committee there had been full concurrence of all IJCIC members, including the Synagogue Council, and of the Vatican representatives, on the formula he himself had proposed, aiming at organizing a religious dialogue in Lucerne, with the Vatican Commission and IJCIC acting as consultants for the choice of the topic and of the participants. He therefore could not understand why IJCIC had suddenly been side-tracked in this matter. He felt particularly hurt having clearly explained earlier last year to the Vatican Commission why a change in partners in the dialogue would not be acceptable.

Mgr. Mejia replied that Mgr. Torrella had been strongly opposed to any meaningful involvement of the Vatican Commission in the Lucerne dialogue. The Commission was not strictly speaking a partner in that enterprise. It would only be involved as consultant for a dialogue that would take place between the Lucerne Institute and the AJCongress. The words "with the collaboration of the Vatican Commission" had been omitted from the Draft Agreement between the Lucerne Institute and the AJCongress. Mgr. Torrella, after Dr. Riegner's representation last summer had clearly supported the view that there could not be two parallel dialogues. Following the Arafat incident, there had been a failure in communication with the effect that the Vatican Commission had not been fully aware of the difficulties that had arisen between IJCIC and the AJCongress after the Milan meeting.

During the course of a lengthy exchange of views, in which Dr. Ehrlich and Dr. Wigoder strongly supported Dr. Riegner's views, it was clearly stated that IJCIC objected to the arrangements between the Lucerne Institute and the AJCongress. Arrangements would either have to be changed or other arrangements should be sought in Rome along the lines agreed upon in Milan. When the question was raised by Mgr. Mejía which solution had the preference of the Jewish members they declared that they would prefer the establishment of a religious dialogue in Rome under the auspices of one of the great Catholic academic institutions along the lines agreed upon in Milan. Accordingly, it was agreed that a proposal would be made to the Vatican Commission to the effect of approaching one of the Catholic academic institutions in Rome (such as the Biblical Institute, the Gregoriana or the Lateran University) to organize a dialogue on religious issues, with the Vatican Commission and IJCIC acting as consultants. The necessary démarche would be made as soon as a formal request will have been transmitted to Mgr. Mejía by F. Becker.

8. Other matters

G. Riegner raised, on behalf of the International Center for University Teaching of Jewish Civilization, the issue of teaching of Jewish subjects in denominational institutions of higher learning.

Mgr. Mejía suggested that the matter be further discussed with the International Federation of Catholic Universities (FIUC).

From ...

MARK FRIEDMAN

April 6, 1983

Please let me know as soon as possible
whether you will be participating
in Geneva.



A handwritten signature in black ink, appearing to read "Mark Friedman", is written over the bottom right portion of the American Jewish Archives logo.

1 PARK AVENUE N. Y., N.Y. 10016 SUITE 418 (212) 679-0600

M. Tannenbaum

WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20
1, RUE DE VAREMBÉ
CASE POSTALE 191
TELEPH. 341325
TELEX 289876

NEW YORK, N.Y. 10016
ONE PARK AVENUE
TELEPH. 679-0600
TELEX 236129

LONDON W1Y 7DX
11, HERTFORD STREET
TELEPH. 491-3517
TELEX 21633

75008 PARIS
78, AV. CHAMPS-ÉLYSÉES
TELEPH. 359.94.63
TELEX 650320

JERUSALEM
P. O. B. 4293
4, ROTENBERG STREET
TELEPH. 635546-635544

Rome, July 5, 1983,
51, Piazza Scanderbeg

Dr. Gerhart M. Riegner,
World Jewish Congress,
1, Rue de Varembé,
1211 - Geneva - 20

Dear Dr. Riegner,

The following is a summary of what
Mejia told me yesterday.

1. Willebrands approved the place, date and the main topic of the next Liaison Committee meeting in Holland.
2. The date of the 2nd meeting of the Steering Committee also remains fixed for the 18/19 October 1983. At the occasion we will be able to meet with Fr. Schotte and Msgr. Murphy of Justitia et Pax either on Oct. 17 in the afternoon or on the 19.
3. Rossano has agreed to an exploratory meeting within the framework of the Lateran University to study the approach and the methodology of high-level theological consultations. This meeting, which should be attended by four persons on each side (on the level of academic rank), could be held at the Lateran around December 15, 1983.
4. Regarding the Moshe David project, Mejia indicates Fr. Edouard Bonet of the International Association of Catholic Universities, 42, Rue des Grennelles, Paris, as the person to be approached.

With kindest regards and wishes for a
restful vacation,

Yours sincerely,

A. Ben-El-Mechaieq

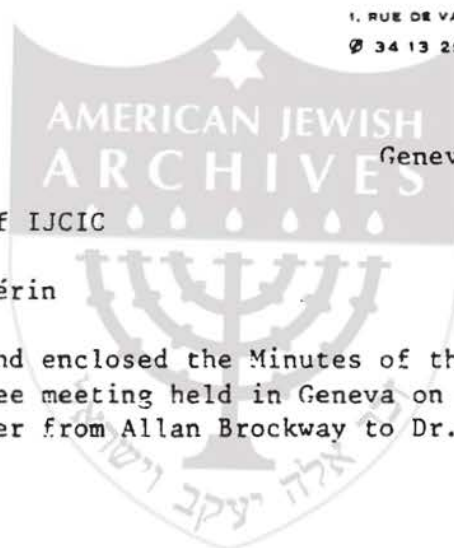
Memorandum

WORLD JEWISH CONGRESS

OFFICE OF THE SECRETARY GENERAL

1, RUE DE VAREMBÉ - CASE POSTALE 191 - 1211 GENÈVE 20 (SUISSE)

☎ 34 13 25 📠 WORLDGROSS GENÈVE 📠 TÉLEX NO 289 876



Geneva, July 5, 1983

To Members of IJCIC

From Jean Halpérin

Please find enclosed the Minutes of the WCC/IJCIC Liaison and Planning Committee meeting held in Geneva on June 15, 1983, as well as a copy of a letter from Allan Brockway to Dr. Riegner.

encl.

Minutes of the WCC/IJCIC Liaison and
Planning Committee meeting held in Geneva, at
the WJC office, on 15 June 1983

Present: World Council of Churches

P. Potter
W. Ariarajah
A. Brockway
N. Koshy
G.M. Rubeiz
J. Taylor

International Jewish Committee on
Interreligious Consultations

G. Riegner
J. Halpérin
M. Tanenbaum
G. Wigoder
E.L. Ehrlich (afternoon)

Prevented and excused: J. Lichten
W. Wurzbürger

Morning meeting

G. Riegner in the chair
G. Wigoder read a Psalm

1. Mauritius Meeting

J. Taylor said the WCC Executive Committee had been very hospitable to the suggestions arising from the Mauritius meeting. Its Message will be sent to all Assembly participants, and offprints of the report published in the Ecumenical Review (vol. 35, No.3) will be made available to Assembly participants. The Mauritius meeting kept the concern for dialogue on the map and strengthened its potential rôle. The meeting was to be considered not only as a preparation for Vancouver, but also as providing directions for style and focus of work.

J. Halpérin said that the Mauritius meeting had been a source of inspiration to all participants. In a way it turned out to be a model for interfaith dialogue and it should serve as a pointer for future cooperative ventures.

2. Rôle of Jewish guests and visitors at the Vancouver Assembly

J. Taylor explained that the Assembly will operate at three different levels, Official, Visitors and Public, these levels being to some extent interlinked.

Provision was being made for written submissions on hearings dealing with WCC programmes; criticism and constructive comments would be welcome.

Out of 40 - 50 official guests, 15 will be guests from other faiths (4 Buddhists, 4 Moslems, 3 Hindus, 1 Sikh, 2 Jews and 1 Traditional Culture).

Visitors will not be allowed into the issue groups. In the plenary on peace and justice, response from the floor by a Muslim guest was tentatively scheduled. Rabbi Pearlson will be one of the speakers in the issue group on education. Rabbi Tanenbaum will address the assembly plenary on unity in a divided world.

The contributions made by guests and visitors could well become an output rather than an input.

G. Riegner stressed that the Jewish participants had a particular interest in three main areas: Interfaith dialogue, justice and peace, concrete political situations (i.e. Middle East); and he wanted to be sure that they will have a possibility of expressing themselves on these issues. Considering that Prof. Z. Werblowski would now be in a position to go to Vancouver, it would be highly desirable that he could be there as an official guest rather than as an accredited visitor.

G. Wigoder recalled that, according to the minutes of the last LPC meeting held on 2 March 1983, provision had been made for 3 Jewish guests. Furthermore, it had been explained at that time that there would be little difference in status between guests and visitors.

P. Potter explained that the final numbers of guests had been carefully worked out and could no longer be amended. Nothing would prevent Prof. Werblowski, coming as an accredited visitor, to be consulted by the committee. Only delegates are members of the committee.

G.M. Rubeiz thought that it would indeed be important to have an Israeli personality, such as Prof. Werblowski, among the guests, especially at a time when the Assembly will be trying to move from rhetorics to real listening and reconciliation. In his opinion, Christians would welcome meeting with meaningful Jewish participants.

P. Potter explained that accredited visitors would be entitled to sit in all plenary sessions and in all manifestations of the Assembly. There will also be a special programme for visitors. The value of visitors is that they could be consulted on all sorts of issues.

In accordance with established practice, consultations must take place prior to the adoption of any statement of policy.

In special cases, official guests (as opposed to accredited visitors) could be heard by the Assembly if they put in a request in advance.

Visitors will have a possibility of speaking in the Visitors programme. Furthermore, they will be able to keep in touch with all parties during committee work.

Regional meetings will be built in into the programme, and this will also apply to peace issues in the Middle East.

N. Koshy said the Policy Reference Committee could consult guests and visitors on important issues.

3. Ecumenical Considerations on Christian-Jewish Dialogue

A. Brockway said they had been published in a number of places (Ecumenical Review, SIDIC, Overseas Service, Sens, Freiburger Rundbrief [in the London Colney version]), so that they were beginning to be spread around, with increasing numbers of people using them as a reference. It had not, however, been possible to pursue the implementation in view of top priority being given over the last months to the preparation of Vancouver. They should become a major instrument in the educational process.

M. Tanenbaum would like to have them distributed widely in the USA. He thought that it would not be enough to have them available in English, French and German only.

G. Riegner agreed that they should also be made available in Spanish and Portuguese as well as in Arabic.

G.M. Rubeiz felt that, for the Arabic version, they should be issued together with the text on Christian/Moslem Guidelines, if only in order to show that, contrary to what some people feel, the WCC is not a Zionist organization.

J. Taylor recalled that the WCC never fully recovered from Dr. Potter's statement protesting the UN resolution equating Zionism with racism.

M. Tanenbaum mentioned clear Marcionite tendencies in Middle East Christian Churches. That made it even more important to have the "Ecumenical Considerations" issued in Arabic.

J. Halpérin suggested that a fairly large number of copies of the Considerations should be made available at Vancouver.

4. CCIA pamphlet on "human rights violations in the West Bank"

G. Wigoder said that the pamphlet had been received in Israel with dismay and disappointment. He strongly objected to the complete one-sidedness of that documentation which had been received as a bombshell. Surely, some consultations, prior to the publication, should have taken place, as had - most usefully - been the case at the time of drafting and amending the Ecumenical Considerations. By issuing such kind of material, the WCC did not contribute to the search of peace, truth and reconciliation which are supposed to be its main aims.

There is another side to what has been described in the pamphlet - and that has not been reflected at all. In its present form, the pamphlet showed a hostile attitude to Israel.

By creating an analogy between what is called the "North Bank" and the West Bank, an unfair statement of the situation is offered, especially since no single mention was made of the attitude of PLO and Syria with respect to Lebanese integrity.

While things have happened on the West Bank which can be and are condemned, including by many Israelis, it should not be overlooked that there is rule of law. The Israel Supreme Court sits as a High Court of Justice to hear appeals from anyone on the West Bank.

Nor should one forget that, even if there are some problems with universities on the West Bank, the truth of the matter was that prior to 1967 there had not been one single university in that area.

IJCIC would wish a rejoinder to the pamphlet, to be provided within the next few weeks, to be published or circulated by WCC to all those who received the pamphlet itself, particularly in view of the one-sided and clearly loaded nature of the Introduction.

G.M. Rubeiz felt that the brochure focussed on one dark side of Israel, precisely because WCC has faith in the democratic character of Israel and in the Jewish people. No one could deny that oppression in the occupied territories was as visible as pollution in Ankara or in New York.

M. Tanenbaum said the situation had to be seen against a background of human rights concerns. He himself had had the visit of Charles Malik and other Lebanese Christians who had asked the American Jewish Committee to speak up for Christians, Muslims and Palestinians. The pamphlet gave rise not only to anguish and anger, but also to much concern since self-declared religious people should not act as

false witnesses in portraying conceptually Israel as a supreme monster in violating human rights. Such action inhibited possibilities of peace and played into the hands of extremists in Israel. Instead of serving the cause of peace and reconciliation, it contributed to dynamism of polarization and defamation.

N. Koshy stressed that the brochure dealt with a pattern. The West Bank issue had to be considered as a test case. The CCIA would be happy to correct any of the affidavits, if inaccurate facts had been reported.

G. Riegner thought that the real issue was the role of the WCC in promoting peace. He did not believe that such a pamphlet could in any way be helpful in that respect. Our tragedy is that we never found a moderate partner on the Arab side, with the exception of the few who were killed by their own brothers.

P. Potter said in the work of the WCC for promoting peace one of the first tasks was to bring out what were the obstacles to peace. That was the purpose of the series of background information. The West Bank was a test case, with a policy of creating 'faits accomplis' at the expense of the people living on the West Bank. The purpose was to allow those whose voices were not heard to be heard.

It should be clear, however, that, as indicated on the last page of the cover, the views expressed in "Background Information" do not necessarily reflect positions taken by the WCC. It was not, strictly speaking, a WCC publication.

M. Tanenbaum replied that in the USA and in other countries, public opinion and the media were swamped with Palestinian propaganda, so that it could not be said that their voice was not heard.

G. Wigoder recalled that in 1967, many Israelis spoke in favour of giving up the West Bank. As a result, however, of Arab hostility, the population of Israel was now living with a besieged mentality which was due mainly to the age-long history of antisemitism the traumatic consequences of the Shoa and by the determination expressed in many parts of the Arab world to destroy the State of Israel.

Afternoon meeting

J. Taylor in the chair

5. Consultation of the Middle East Council of Churches, Geneva, 15-19 May 1983

G.M. Rubeiz indicated that the main concern of the meeting had been Christian presence in the region and Middle East realities. He had sensed a climate of reconciliation, with less rhetorics than in the past. In a way, the issues of Lebanon and Palestine had been seen as being interdependant. Participants had been greatly impressed by a short face-to-face dialogue between a Christian from East Jerusalem, Mrs. Sala, and J. Halpérin.

J. Halpérin explained how he had been invited at short notice to address the Consultation. He had taken much care to prepare his statement in the light of the information that had been supplied to him by A. Brockway and more particularly on the assumption that there would be a general discussion on the two papers (by himself and Prof. Talbi). He had therefore been taken by surprise when the moderator announced at the end of the morning session that the general discussion would be cancelled to allow more time for working groups. He had the unpleasant impression of having been cheated, the more so that he had on purpose kept in reserve a few important issues on which he had expected a meaningful dialogue.

The message adopted by the Consultation indeed appeared to be more even-handed than previous pronouncements by the MECC, but the recommendations contained objectionable political statements and one-sided assessments, particularly with regard to the interpretation of U.N. Security Council Resolution 242 and to freedom of access to religious places in Jerusalem. Para 3 (particularly under b and c) of Recommendation I gave rise to genuine concern.

J. Taylor expressed deep regret at the last-minute change of schedule which had taken everyone by surprise. He was very grateful to J. Halperin for his participation in the meeting.

G. Riegner felt uneasy about the renewed mention of 'search for new partners in dialogue among the Jewish communities' and stressed that IJCIC was a truly representative group.

M. Tanenbaum also regretted the enlargement of Resolution 242 and the statement of policy contained in para 3c of Recommendation I.

J. Taylor stressed the importance of the unconditional recognition of the right of all states, including Israel, 'to live in peace with secure and recognized boundaries'. He felt that the mention of 'new partners', while inappropriate in that form, did not imply in any way a derogatory judgement with respect to IJCIC.

6. Jewish and Christian efforts to combat antisemitism

G. Riegner felt that the overall situation looked less alarming than he had seen it a year ago. This was possibly due to the cooperation between European governments becoming more effective in the field of controlling terrorism. To some extent, traditional religious and racist antisemitism had shifted towards anti-Israelism. There were trends of political antisemitism - used by Arabs and Russians - that had to be fought with political means.

E. L. Ehrlich mentioned continued attempts at re-writing history, illustrated by the forgery of so-called 'Warburg papers' and the Stern falsification.

7. Proposed joint projects

M. Tanenbaum thought that more use should be made of the 'Ecumenical Considerations' and greater efforts should be pursued in the matter of text-books and teaching.

A. Brockway raised the general question of international relations. It might be useful to give more thought to issues such as 'Whom do we understand the Palestinians to be? What is the meaning of peoplehood?'

M. Tanenbaum felt that joint projects should include social issues and disarmament.

J. Taylor agreed that the interim period ahead of us should be used to identify some areas for humanitarian projects, peace research and development projects.

G. Riegner mentioned his recent trip to South Africa and described some of his impressions on that occasion, including an encounter with a black lady who had

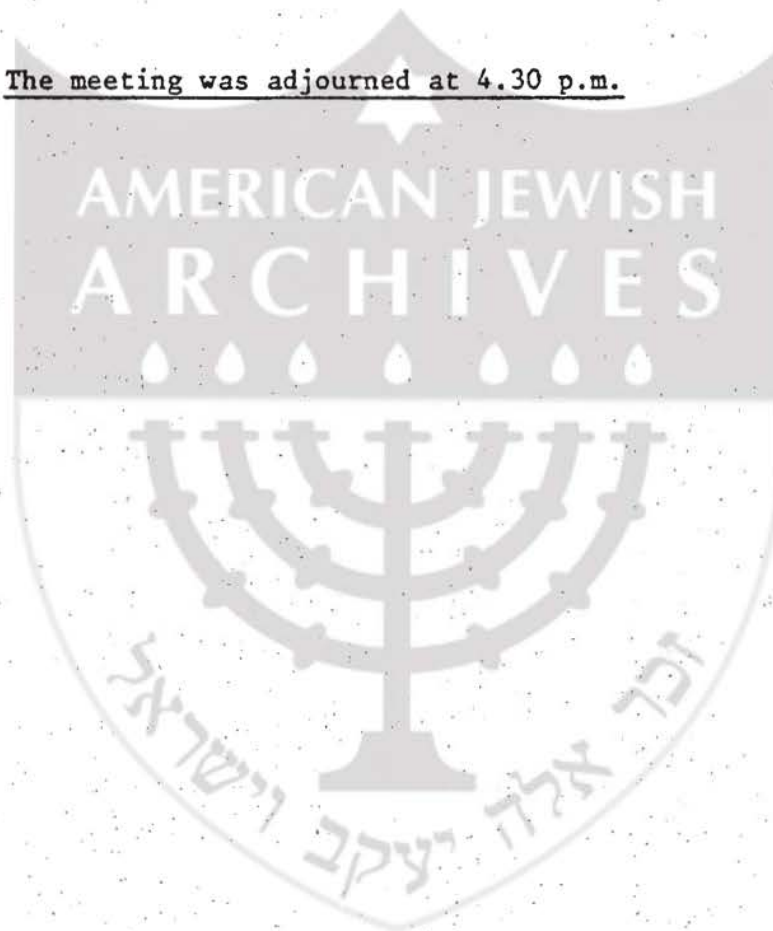
described how the Jews were perceived by the Black community. In his opinion, it was essential to open the African churches to our problems and to establish a real contact with the African Christian community. He would like this to be considered as an official request to be taken to Vancouver.

J. Taylor thought that there was room for joint efforts to combat racism, on the lines of the plans being worked out by Archbishop Huddleston.

G. Riegner felt that LPC should meet in general twice a year.

It was agreed that the next meeting would take place end October/early November 1983.

The meeting was adjourned at 4.30 p.m.



Memozandum

WORLD JEWISH CONGRESS

OFFICE OF THE SECRETARY GENERAL

1, RUE DE VAREMBÉ - CASE POSTALE 191 - 1211 GENÈVE 20 (SUISSE)

Ø 34 13 25 WORLDGROSS GENÈVE TÉLEX NO 289 876

Geneva, July 6, 1983

To Members of IJCIC

From Jean Halpérin

Please find enclosed the Minutes of the last Vatican/IJCIC Steering Committee meeting held in Geneva on 16th June 1983, as prepared by me.

encl.

Minutes of Vatican /IJCIC Steering Committee
meeting held in Geneva, 16 June 1983

Present: Mgr J. Mejía

Dr. G. Riegner
F. Becker
E.L. Ehrlich
J. Halpérin
M. Tanenbaum
G. Wigoder

1. Departure of Mgr. Torella

G. Riegner paid a warm tribute to Mgr. Torella. His leaving the Vatican Commission for Religious Relations with Judaism was deeply regretted by all those who had found in him a great friend. He had helped overcoming difficult moments thanks to his openness and readiness to listen. He had played an outstanding rôle in improving our relations and in creating the best possible human relations between leading personalities involved in the dialogue.

Dr. Riegner asked Mgr. Mejía to convey to Mgr. Torrella IJCIC's best wishes for success in his new important functions. He hoped that those who will succeed him will show the same qualities and approach.

Mgr. Mejía recalled that Mgr. Torrella had been the Vice-President of the Secretariat for Unity for seven years. The Spanish episcopate will now have a man with much international experience who will remain strongly involved in our common cause. He will undoubtedly have influence in Spain and Europe. It was hoped that he will become a member of the Secretariat.

The Pope had personally thanked Mgr. Torrella for what he had done for him and the Holy See in his post.

At the ceremony in Tarragona, at which F. Becker's presence on behalf of IJCIC had been much appreciated, a special intention had been included in Hebrew in the prayer for the faithful.

Cardinal Willebrands would very much like to attend the next Liaison Committee meeting. According to present forecasts, he might be leaving Utrecht on 17 September 1984 when he will have reached the age of 75. Moreover, the Pope had reappointed everyone for 5 years, which meant that the new deadline would be in November 1983.

On 27 April 1983, Mgr. Duprey had been appointed Secretary of the Secretariat for Christian Unity and ex-officio Vice-President of the Commission on Religious Relations with the Jews. The Secretariat being more understaffed than ever, it was unlikely that Mgr. Duprey would be able to deal as closely with the matters as Mgr. Torrella had done. He had asked Mgr. Mejía to convey his warm greetings to IJCIC.

G. Riegner suggested that it might be a good idea to have a meeting in Utrecht to make it easier for Cardinal Willebrands to attend and also as a gesture of gratitude towards him.

2. Next Liaison Committee meeting

It was agreed that the next Liaison Committee meeting should take place in Utrecht (or, possibly, for logistic reasons, in Amsterdam).

A suitable date would be 26-29 March 1984.

Mgr. Mejía noted that, according to established practice, IJCIC would be expected this time to host the meeting.

Mgr. Torrella had suggested to him as possible suitable topics:

- Problems of youth and faith and the reaction of youth to social problems
- or - Family in Judaism and Christianity as a source of renewal for society.

There was general consensus that the first topic would indeed be particularly appropriate. An effort would be made to invite on both sides qualified young people to deliver papers and participate in the discussion. Details would have to be worked out at the next Steering Committee meeting which could take place in Rome on 18/19 October or after 4 November.

3. Follow-up of March 1983 meeting with Mgr. Silvestrini

Mgr. Mejía stressed that G. Riegner had made a very deep impression by his openness and frankness. The Catholic side had been greatly impressed by the understanding shown by the Jewish side which had given new insights. Echoes of that meeting could still be perceived in Rome. Clearly, channels had been opened up. Mgr. Silvestrini was very willing to pursue on those lines.

It was not insignificant that Mgr. Rossano, Mgr. Mejía and Mgr. Murphy had been asked to attend the Boston meeting which turned out to be the best and largest of that kind ever attended. Mgr. Murphy had clearly stated in Boston that there were no objections in principle to establishing diplomatic relations with Israel.

M. Tanenbaum asked that extracts of Mgr. Murphy's statement be made available.

G. Riegner enquired whether there were any theological problems standing in the way.

Mgr. Mejía advised that it might be counter-productive to give too much publicity to Mgr. Murphy's statement. One had to act carefully. In his opinion, no theological problems had ever been raised. Yet, sometimes some Christians tended to create a theological problem by saying that Israel should be recognized for theological reasons, which did not help. In this matter the Vatican used to be very pragmatic, being guided by practical and legal issues.

M. Tanenbaum mentioned the exchange that had taken place in 1904 between Pope Pius X and T. Herzl and subsequent meetings between Sokolow and the Curia.

Mgr. Mejia thought that even at that time no official theological position had been stated.

He re-stated some of the major points that had been raised at the Rome meeting in March (deterioration of the religious situation in Israel; the situation at the University of Bethlehem which was a pontifical institution; Lebanon; the Palestinian question).

G. Riegner wondered whether the time had not come to establish relations with Justice and Peace.

Mgr. Mejia replied in the affirmative, indicating that this should be done through the Commission. Justice and Peace was directly concerned with issues such as antisemitism and other forms of discrimination, violence, human rights, including the plight of Jews in the USSR and refugees, and the Palestinian problem as a human issue.

Mgr. Schotte was in charge of international bodies. It would also be very important to meet with Cardinal Gantini.

G. Riegner felt that an effort should be made to meet as soon as possible after the summer with Mgr. Duprey as well as with the authorities concerned in Justice and Peace.

4. Follow-up of March 1982 meeting

Mgr. Mejia indicated that advice had been given to Episcopal conferences as to how to present Judaism and the Jews in the right way. The text was to be shown to other consultants, with a view to deciding how to proceed.

Good relations had been established between the Commission and the Episcopal conferences. The March 1982 meeting also helped to create better understanding inside the Curia.

5. Vatican Commission's circular on antisemitism

Mgr. Mejia reported that over 80 replies had been received from all over the world. A resumé had been drawn up. The main consequences of that endeavour had been to demonstrate that antisemitism was very present in the mind of the Holy See, with a much more diversified and precise assessment of the problem. It has also shown that the Holy See was keen of being constantly informed of any new developments. It would then be in a better position to see how to react and where.

He himself had been much impressed by what E. Bronfman had said recently in Argentina on antisemitism.

G. Riegner noted that violence and unemployment could foster antisemitic trends. He had been impressed by an article published last November in Spiegel showing that in Western Germany the Turkish 'Gastarbeiter' were being perceived as "the new Jews".

Mgr. Mejia felt that antisemitism no longer led to teaching of contempt; it had rather become part of a general trend towards discrimination, nurtured by hunger-psychois of war, social unrest which gave rise to the search for scapegoats.

He mentioned a meeting held at Oberammergau on 5 May under the aegis of the new Archbishop of Munich (Mgr. Wetter). Bishops Schwarzenbach, Flügel and others, including Prof. Mussner and the mayor of Oberammergau, were there. All modifications proposed for the 1984 performance by Prof. Mussner had been accepted.

M. Tanenbaum felt that it would be most helpful to the Jewish side if they could obtain the text of the résumé of replies to the questionnaire on antisemitism mentioned earlier.

Mgr. Mejia said the request would be considered, but it would be necessary to check and edit carefully the résumé in view of the confidentiality of the replies given.

6. Vatican's promotion of Declaration on Religious Freedom

G. Riegner stressed that efforts should be made to have the Declaration more widely distributed and known. The question also arose whether an effort should be started at this stage to obtain a convention.

Mgr. Mejia undertook to discuss the matter with Mgr. Murphy.

G. Riegner added that it would be useful to know whether there were any other ideas with respect to promoting the Declaration.

During his recent visit to Poland, on the occasion of the 40th anniversary of the uprising of the Ghetto in Warsaw, he had noted a much more respectful and tolerant attitude towards religion on the part of the official authorities.

7. Prospects for a Dialogue on religious issues

G. Riegner recalled that at the Milan meeting of the Liaison Committee there had been full concurrence of all IJCIC members, including the Synagogue Council, and of the Vatican representatives, on the formula he himself had proposed, aiming at organizing a religious dialogue in Lucerne, with the Vatican Commission and IJCIC acting as consultants for the choice of the topic and of the participants. He therefore could not understand why IJCIC had suddenly been side-tracked in this matter. He felt particularly hurt having clearly explained earlier last year to the Vatican Commission why a change in partners in the dialogue would not be acceptable.

Mgr. Mejia replied that Mgr. Torrella had been strongly opposed to any meaningful involvement of the Vatican Commission in the Lucerne dialogue. The Commission was not strictly speaking a partner in that enterprise. It would only be involved as consultant for a dialogue that would take place between the Lucerne Institute and the AJCongress. The words "with the collaboration of the Vatican Commission" had been omitted from the Draft Agreement between the Lucerne Institute and the AJCongress. Mgr. Torrella, after Dr. Riegner's representation last summer had clearly supported the view that there could not be two parallel dialogues. Following the Arafat incident, there had been a failure in communication with the effect that the Vatican Commission had not been fully aware of the difficulties that had arisen between IJCIC and the AJCongress after the Milan meeting.

During the course of a lengthy exchange of views, in which Dr. Ehrlich and Dr. Wigoder strongly supported Dr. Riegner's views, it was clearly stated that IJCIC objected to the arrangements between the Lucerne Institute and the AJCongress. Arrangements would either have to be changed or other arrangements should be sought in Rome along the lines agreed upon in Milan. When the question was raised by Mgr. Mejia which solution had the preference of the Jewish members they declared that they would prefer the establishment of a religious dialogue in Rome under the auspices of one of the great Catholic academic institutions along the lines agreed upon in Milan. Accordingly, it was agreed that a proposal would be made to the Vatican Commission to the effect of approaching one of the Catholic academic institutions in Rome (such as the Biblical Institute, the Gregoriana or the Lateran University) to organize a dialogue on religious issues, with the Vatican Commission and IJCIC acting as consultants. The necessary démarche would be made as soon as a formal request will have been transmitted to Mgr. Mejia by F. Becker.

8. Other matters

G. Riegner raised, on behalf of the International Center for University Teaching of Jewish Civilization, the issue of teaching of Jewish subjects in denominational institutions of higher learning.

Mgr. Mejia suggested that the matter be further discussed with the International Federation of Catholic Universities (FIUC).

WORLD COUNCIL OF CHURCHES

SIXTH ASSEMBLY

VANCOUVER 1983



July 13, 1983

Dear Friends,

It is our understanding that you will be attending the World Council of Churches Assembly in Vancouver this Summer. That provides an excellent opportunity to bring together those of us who have an expressed interest in Christian Jewish relations.

We are confident that matters of mutual concern will emerge at the Assembly about which we may want to have some advance discussion early in the meeting. All of us will be called upon to participate in many activities surrounding the regular program of the Assembly. With this in mind, I send you this brief note of welcome and encouragement.

As Moderator of the Consultation on the Church and the Jewish People of the WCC I would like to invite you to join me and some of our colleagues, both Christian and Jew, for a reception during the first week of the Assembly in Vancouver. We will meet on Wednesday evening, July 27, 1983 from 8:00 to 10:00 PM. at a place which is currently being determined by the WCC staff in Vancouver.

When you arrive in Vancouver, please check your mailbox at the Assembly for a note which will give you the location for the meeting. You may also contact Allen Brockway, Joan Campbell or myself if you have any questions.

A rare opportunity has presented itself and we hope you will be able to join us in Vancouver. Hoping to see you there,

Yours,

Krister Stendahl

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

DEPARTMENT OF STUDIES

P.O. Box No. 66
Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 98 94 00 Telex 23 423 OIK CH
Cable LUTHWORLD GENEVA

OCT 31 1983

5 October 1983

TO FRIENDS OF THE LWF DESK ON THE CHURCH AND THE JEWISH PEOPLE

As most of my friends (perhaps all of them) know, the time came some months ago for me to retire, and for my responsibility for this work to end. I want to thank those who receive this letter for the opportunity we have had to work together in this common concern. For me it has been an enriching experience to deal with the subject matter and a matter of personal satisfaction to have found friends and co-workers from whom retirement will not separate me as it will from the formal duties of this desk.

I want to introduce to you the person who will now assume these responsibilities. Dr Eugene Brand (D.Th., Heidelberg) joined the staff of the Department about a year ago, after a distinguished career as theological teacher and staff member of the Lutheran Church in America and of our USA national committee, Lutheran World Ministries. He has taught and done research in the field of liturgics and worship and has wide-ranging theological interests, which include matters relating to Christian/Jewish relations. I am sure that you will find in him an able and congenial colleague, and bespeak for him the same warm friendship that you have shown me.

Yours sincerely,



Arne Søvik

/jb

Dr. C. H. Mau
cc: Dr. Y. Ishida
Dr. E. Brand

Summary of the discussion held with Mgr. Rossano
in Rome on 18 October 1983

Present:	Mgr. Rossano	Dr. Riegner
	F. Duprey	F. Becker
	Mgr. Mejia	Prof. J. Halpérin
	Mgr. Salzman	Dr. J. Lichten
		Dr. G. Wigoder

The meeting was devoted to the discussion of the question of organizing at the Lateran University a series of scholarly consultations on "religious" topics.

Dr. Riegner and Mgr. Mejia recalled that for structural reasons the Liaison Committee had not been able to deal with some so-called theological problems on which the Vatican Commission had expressed the desire to exchange views. It had therefore been suggested that consultations on such topics should take place under the auspices of an academic institution and that the Vatican Commission and IJCIC would only be involved as consultants concerning the choice of the topic and the choice of the scholars to be invited. The consultations would, however, have a completely independent character.

Mgr. Rossano agreed in principle to the idea of hosting such scholarly consultations at the Lateran University. He mentioned, however, two problems:

- a) There was no specialized faculty at the Lateran University dealing specifically with the envisaged subject matters, which meant that participants would have to be invited from other universities or institutions.
- b) He would have to explain why the Lateran University had been chosen rather than another one.

He asked therefore whether the consultations could be sponsored by some other body.

It was pointed out by Dr. Riegner that the role of IJCIC had to be limited to consultation. He felt, however, that the problem may be solved by a direct request from the Vatican Commission on Religious Relations with the Jews to the Lateran University.

The Catholic participants agreed that this matter could be solved amongst themselves.

Mgr. Rossano then suggested that it would be useful to have a preparatory meeting during which the methodology, the choice of the subject and of the participants would be discussed. It was agreed that a short preparatory meeting would take place in Rome either during December or, more likely, early next year, with two or three members on each side, to discuss the framework and the methodology of the consultations.

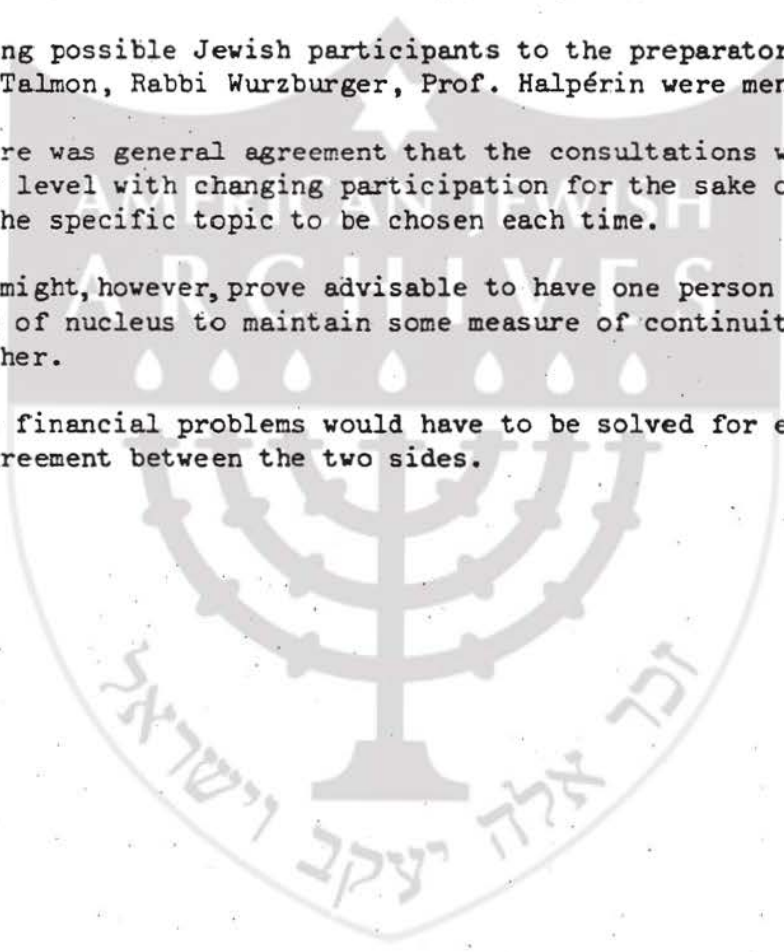
It was agreed that topics to be chosen should in the first place refer to joint concerns to both sides related to Bible.

Among possible Jewish participants to the preparatory meeting the names of Prof. Talmon, Rabbi Wurzbarger, Prof. Halperin were mentioned.

There was general agreement that the consultations would be held on a scholarly level with changing participation for the sake of expertise, depending on the specific topic to be chosen each time.

It might, however, prove advisable to have one person on each side acting as a kind of nucleus to maintain some measure of continuity from one meeting to the other.

The financial problems would have to be solved for each meeting in a common agreement between the two sides.



THE OTHER SIDE

A Reply to the Booklet "Human Rights Violation
in the West Bank", issued by the World Council
of Churches Commission on International Affairs.



International Jewish Committee on Interreligious Consultations
1983.

INTRODUCTION

Jewish public opinion, and particularly those organizations engaged in what is intended to be a constructive dialogue with the Christian Churches, have been shocked and dismayed by recent publications of the World Council of Churches' Commission on International Affairs dealing with Middle Eastern issues. Their overt, one-sided bias, the irresponsibility of accusations levelled against Israel and the failure of the authors to investigate and attempt to reach balanced conclusions flagrantly contradict the spirit and obligations of the ongoing dialogue between the W.C.C. and the International Jewish Committee for Interreligious Consultations, representing the Jewish world.

No attempt was made to find out whether the allegations were based on fact or whether there was another side to the slanted material published. To make matters worse, the pamphlets were introduced by the Director of the CCIA, an official of the WCC, whose statements, attitudes and conclusions reflect anti-Israel propaganda but are singularly out of place in a publication of a great religious body devoted to the ideals of truth and reconciliation.

We have thought it necessary to comment on the CCIA background Papers because we believe that the great majority within the WCC family does not subscribe to the contents of these pamphlets - or at least is open to learning that events in the Middle East have other explanations.

For all those interested in the search for truth and in the cause of peace and justice in the Middle East, the following correc-

tive comments on the latest publication "Human Rights Violations in the West Bank" may be useful. They follow the order of the remarks in the publication.

"...Lebanon. There was the bloody invasion and occupation of the southern part of that country by Israel... The crisis continues amid growing indication that Israel intends to stay there." (From the "Director's Introduction".)

1. Lebanon was bloodied and occupied, for seven harrowing years, by the PLO terrorists and some 30,000 Syrian troops, before the Israel Defence Forces entered in June 1982. During that period - before Israel's entry - nearly 100,000 persons were killed in Lebanon and hundreds of thousands more wounded or made homeless.
2. During that same period, southern Lebanon was used as a base both for terrorist incursions and for open military attacks (artillery and Katyusha rockets) by the PLO against Israel and in particular its northern region, Galilee. The primary purpose of the Israel Defence Force's entry into Lebanon was to remove the menacing PLO presence and its military infrastructure from southern Lebanon and thereby to relieve Israel from the ongoing threat emanating from that presence. In this, it succeeded.
3. Israel has never coveted an inch of Lebanese territory - as is clear from its actions and from countless statements to this effect by its leadership. Hostile speculations and propaganda to the effect that Israel desired to remain indefinitely in Lebanon have been adopted by the author as a statement of fact. The truth is that the consistent declarations of the Israel Government have been authenti-

cated by Israel's signature on an agreement with Lebanon (May 12, 1983) in which Israel undertakes to withdraw its forces from that country within 8 to 12 weeks, as part of a general withdrawal of external forces from Lebanon. At present, the tragic situation in Lebanon is being perpetuated by the refusal of the Syrian Government to withdraw its troops, as requested by the Lebanese Government.

"For more than fifteen years the Israelis have been flying in the face of international law and public opinion by occupying and settling the West Bank (of the Jordan River). It is becoming increasingly clear that Israel is capable of the same defiance in its occupation of the North Bank (of the Litani River in South Lebanon)." (From the "Director's Introduction".)

1. From 1948, when Jordan attacked Israel and seized Judea and Samaria (popularly but inaccurately referred to as the "West Bank"), until 1967, when Jordan again attacked Israel, this time using Judea and Samaria as a base, these regions were illegally occupied by Jordan. This seizure never received international recognition (except by Britain and Pakistan), even by the other Arab states. Israel, in June 1967, fighting in its own defence, repelled the Jordanian invaders and, in the course of its counter-attack, took possession of these areas - which also happen to constitute the heartland of the historic Land of Israel.

2. The problem has never been Israel's "occupation" of these areas, nor its settlement activity there. The problem has been the Arab states' refusal to come to terms with Israel's most elementary national rights and, on that basis, to make peace. During the nearly 20 years that Jordan occupied Judea and Samaria, Israel on numerous occasions offered to make peace with its neighbours on the basis of the existing armistice lines - in other words, with Jordan

remaining in possession of Judea and Samaria - despite the fact that the Jordanian occupation, in point of fact, was illegal. Israel's peace offers, however, were invariably turned down by the Arab states, which persisted in their attitude of non-recognition and open hostility, erupting again and again in undisguised attempts to eradicate Israel by military force. Under such circumstances, one can hardly expect Israel's attitude in matters concerning territories and borderlines in dispute with its neighbours to become more relaxed and forthcoming. Matters of both national-historical affinity and of vital security concerns are involved here.

3. Yet, even today, with all that has happened, and with most Arab countries not yet reconciled to Israel's right to national existence in the region, Israel is prepared to enter into negotiations with Jordan and with Syria, aiming at agreements which will finally put an end to the decades-long conflict. Such agreements already exist with Egypt and Lebanon - with the first, a full-fledged peace treaty; with the second, an agreement terminating the state of war, making a start at regulating relations and determining the security measures necessary to prevent a relapse into the state of chaos and destruction that preceded last summer's Operation Peace for Galilee. Israel is fully ready to negotiate peace with Jordan and Syria as well, as called for in the second Camp David Agreement but, in order for this to take place, there must be a corresponding readiness on the other side as well.

4. The use of the term "North Bank" is pejorative. It is meant to be analagous to "West Bank", itself invented to imply Jordan legitimacy on the strength of the implied formula East Bank + West Bank = Jordan. "North Bank" has now been invented in its turn, referring

to the area north of the Litani River which, in any case, is not the border between Lebanon and Israel, but is well within Lebanese territory. Israel has not and never has had any designs on any part of Lebanon. The repeated use of the term "North Bank" in the Director's Introduction can only be described as reflecting a strong bias and as intended wilfully to distort Israel's policies and intentions in this regard.

"Among other organizations, the churches have taken an active interest in events in Lebanon. An issue of CCIA Background Information (1982/2) provided information and analyses of the situation created by the June 1982 invasion. The Central Committee of the World Council of Churches...condemned the Israeli invasion...the recovery of Lebanese territorial integrity was crucial to peace and justice in the region...this necessitated the withdrawal of foreign armies. Churches and church-related institutions have also joined the effort to assist the victims of Israel's invasion and occupation." (From the "Director's Introduction".)

1. Between 1975 and 1982, Lebanon was torn apart by civil strife, constantly fanned by the PLO and by the occupying Syrian forces. Chaos and anarchy had long since replaced the authority of the Lebanese Government. The cost in human suffering was horrendous; nearly

100,000 killed, more than twice that number wounded, and hundreds of thousands made homeless by the wanton destruction and havoc and by man's inhumanity to man. Many of the casualties were incurred in cold-blooded massacres, such as that in the Lebanese town of Damur, mainly inhabited by Christians, which was left in ruins and thousands of its inhabitants killed or forced to flee when the PLO overran it in 1976.

2. During this period, we would have liked to see the Churches coming out unequivocally in a clear-cut condemnation of the Syrian occupation and the terror acts of the PLO, and with calls for the recovery of Lebanese territorial integrity and the withdrawal of foreign armies.

3. Israel's Lebanese operation, in destroying the PLO's military and terrorist infrastructure in southern Lebanon, removed what had been a constant source of torment, death and destruction directed not only against Israel but also against the local Lebanese population (including the Christians). It relieved these people, as many of them testified, of a terrifying and constant threat to their lives and way of life, and in many places in Lebanon the arrival of Israeli soldiers was welcomed.

"The Israelis are not interested in any peace plan. The negotiations on withdrawal from Lebanon are used to avoid consideration of even the Reagan plan." (From the "Director's Introduction.")

1. Before the Israel-Lebanon agreement was signed on 17 May, Israel was accused several times of not conducting the negotiations in good faith, of using the negotiations to gain some ulterior purpose (such as avoiding consideration of the Reagan Plan). All those accusations were eventually exposed as false when Israeli, Lebanese and US representatives signed the agreement, after a little over four months of continuous talks. Under the terms of the agreement, all foreign forces are to leave Lebanese territory - and that, of course, includes Israeli forces. But it also includes PLO terrorists and Syrian forces.

2. As for the Israelis not being interested in any peace plan, that is a patent untruth. Israel's tradition of always seeking peace goes back a long time, as is evident in every step of the way along the road of Israeli history. For 35 years now, it has been Israel who has demanded peace - consistently and on countless occasions - and it has been the Arab states which have rejected peace and made war.

3. In 1977, finally, one Arab country - Egypt - agreed to make peace with Israel, and on 26 March 1979 the Israeli-Egyptian peace treaty was signed, based on the Camp David agreements of 1978 - the first and only Middle East peace plan to get off the ground. Israel's genuine interest in this plan has been evidenced not only by its signing of the 1979 treaty, but also by its faithful implementation of the treaty (and of the Camp David blueprint of which it is a part), and particularly by its full relinquishment of the Sinai Peninsula to Egypt, involving some of the most costly and painful concessions that any country has ever been asked to make. The Camp David agreement and the agreement with Lebanon makes nonsense of the statement that "The Israelis are not interested in any peace plan".

"The Reagan plan...half-heartedly concedes the right of Palestinians for self-determination in the West Bank without accepting the logical consequence of that: an independent Palestinian state there." (From the "Director's Introduction".)

1. The area for which the author here demands realization of Palestinians' rights for self-determination and independence is an area that remains to be allocated. It is an area still in dispute, and one of the claimants to the area, pending negotiations to determine its ultimate status, is Israel. The Israeli claim is based on national and historical links going back many centuries, as well as on ties of residence right up to the Arab-Israel war of 1948.

2. Moreover, the area - because of its mountainous terrain and its scant width (35-40 miles)-is indispensable to Israel in defending its even narrower coastal strip (10-15 miles) from attack by the armed forces of Arab states and the PLO that are still not reconciled to

Israel's very right to exist. The strategic importance of Judea-Samaria ("the West Bank") has been brought home to Israel with shattering conviction in repeated Arab attempts to destroy the Jewish State, whether by full-scale war or by terrorist attrition. Obviously, the passage of time, with years stretching into decades and the Arab states on Israel's eastern flank remaining adamant in their hostility, cannot diminish Israel's determination to remain in control of this area in such circumstances.

3. The PLO has been accorded widespread recognition as supposedly representing the Palestinian Arabs. But the PLO is on record as having as its central objective the elimination of the State of Israel and its replacement by a PLO-run "Palestine". Israel cannot be expected to deal with a terrorist organization sworn to its eradication. Israel, for its part, has repeatedly expressed its willingness to reach an agreement based on the rights of the Palestinian people, and signed a declaration to this effect in the framework of the Camp David peace treaty. However, to demand statehood for a group that has repeatedly demonstrated its intention by word and deed to put an end to the State of Israel, and within an area which is vital to Israel's security, is devoid of political realism and elementary justice.

"...Israeli schemes to settle the West Bank...the main test of...President Reagan's credibility in the Middle East is his ability to stop the settlements... if nothing is done...by 1987 there will be a Jewish population of 100,000 in the West Bank. This number would constitute an additional weight against political compromise." (From the "Director's Introduction".)

1. The Israel Government does assist Israelis who wish to settle in the territory in question, provided that the land involved is not privately owned and that local farmers and landowners are not deprived of their land or livelihood. Israel's Supreme Court has jealously guarded the Arab inhabitants' rights in this respect and has, on occasion, found against the Government; it has, for example, compelled a Jewish settlement to abandon a tract of land found to include private holdings.

2. The number of Jewish settlers or settlements in Judea-Samaria bears no relation to peace prospects. For 19 years (1948-1967), there was not a single Jewish settlement in the area - the Jordanian army having wiped them all out in the war of 1948 - and yet Jordan and the other Arab states refused to make peace. On the other hand, the existence of such settlements proved no obstacle whatever in the peace talks between Israel and Egypt between 1977 and 1979, culminating in the Israel-Egypt peace treaty of March 1979. In other words, where there is a genuine desire for peace on the part of both sides, the existence of settlements need prove no obstacle to the achievement of that peace.

AMERICAN JEWISH
ARCHIVES



ECUMENICAL CONSIDERATIONS ON JEWISH-CHRISTIAN DIALOGUEHISTORICAL NOTE

In 1975 the Consultation on the Church and the Jewish People (CCJP) voted to begin the process that has borne fruit in these Ecumenical Considerations on Jewish-Christian Dialogue. The first step was to request preparatory papers from the various regions with experience in Jewish-Christian dialogue. When the Central Committee adopted "Guidelines on Dialogue" in 1979, work on developing specific suggestions for Jewish-Christian dialogue began and, after a period of drafting and revisions, a draft was presented for comments to the International Jewish Committee on Interreligious Consultations (IJCIC), the CCJP's primary Jewish dialogue partner. After discussion in the DFI Working Group in 1980, a revised draft was circulated among interested persons in the churches and comments solicited. Many and substantial comments and suggestions were received.

When it met in London Colney, England, in June 1981, the CCJP adopted its final revisions and submitted them to the DFI Working Group, which adopted them at its meeting in Bali, Indonesia, 2 January 1982, having made its own revisions at a few points. On the advice of the February 1982 WCC Executive Committee, various concerned member churches and various members of the CCJP were further consulted in order to revise and re-order the text. The result, "Ecumenical Considerations on Jewish-Christian Dialogue", was "received and commended to the churches for study and action" by the Executive Committee of the World Council of Churches at Geneva on 16 July 1982.

When it adopted "Guidelines on Dialogue" in 1979, the Central Committee commended them to the member churches "for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation". These "Ecumenical Considerations on Jewish-Christian Dialogue" constitute one such elaboration for dialogue with people of a particular faith. It is anticipated that other specific dialogues with Muslims, Buddhists, Hindus, Marxists, and others will in the future lead to the formulation of additional "ecumenical considerations" relative to dialogue with such adherents of particular faiths and ideologies. In every case, these "ecumenical considerations" should be understood as stages along the way, to be amplified and refined as deeper and wider dialogue provides greater and more sensitive insight into relationships among the diverse peoples of God's one world.

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, whether those neighbours be of long-established religious, cultural or ideological traditions or members of new religious groups. 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 giving such guidelines applicable to all dialogues, the World Council of Churches speaks primarily to its member churches as it defines the need for and gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue, and their expectations as to how dialogue with Christians may affect their own traditions and attitudes and may lead to a better understanding of Christianity. Fruitful "mutual questioning of the understanding partners have about themselves and others" requires the spirit of dialogue. But the WCC Guidelines do not predict what partners in dialogue may come to learn about themselves, their history, and their problems. Rather they speak within the churches about faith, attitudes, actions, and problems of Christians.
- 1.3 In all dialogues distinct asymmetry between any two communities of faith becomes an important fact. Already terms like faith, theology, religion, Scripture, people, etc. are not innocent or neutral. Partners in dialogue may rightly question the very language in which each thinks about religious matters.
- 1.4 In the case of Jewish-Christian dialogue a specific historical and theological asymmetry is obvious. While an understanding of Judaism in New Testament times becomes an integral and indispensable part of any Christian theology, for Jews, a "theological" understanding of Christianity is of a less than essential or integral significance. Yet, neither community of faith has developed without awareness of the other.
- 1.5 The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity over against Judaism, the Church developed its own understandings, definitions and terms for what

it had inherited from Jewish traditions, and for what it read in the Scriptures common to Jews and Christians. In the process of defining its own identity the Church defined Judaism, and assigned to the Jews definite roles in its understanding of God's acts of salvation. It should not be surprising that Jews resent those Christian theologies in which they as a people are assigned to play a negative role. Tragically, such patterns of thought in Christianity have often lead to overt acts of condescension, persecutions, and worse.

1.6 Bible-reading 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 has been so thoroughly "defined" by preachers and teachers in the Church as has 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.

1.7 For these reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history and their traditions, their faith and their obedience "in their own terms". Furthermore, a mutual listening to how each is perceived by the other may be a step towards understanding the hurts, overcoming the fears, and correcting the misunderstandings that have thrived on isolation.

1.8 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Since generalizations often produce stereotyping, 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. TOWARDS A CHRISTIAN UNDERSTANDING OF JEWS AND JUDAISM

2.1 Through dialogue with Jews many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understandings of God and the divine will for all creatures.

2.2 In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experiences does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

2.3 A classical Christian tradition sees the Church replacing Israel as God's people, and the destruction of the second temple of Jerusalem as a warrant for this claim. The covenant of God with the people of Israel was only a preparation for the coming of Christ, after which it was abrogated.

- 2.4 Such a theological perspective has had fateful consequences. As the Church replaced the Jews as God's people, the Judaism that survived was seen as a fossilized religion of legalism - a view now perpetuated by scholarship which claims no theological interests. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism". The Pharisees were considered to represent the acme of legalism, Jews and Jewish groups were portrayed as negative models, and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly.
- 2.5 Through a renewed study of Judaism and in dialogue with Jews, Christians have become aware that Judaism in the time of Christ was in an early stage of its long life. Under the leadership of the Pharisees the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the temple. It gave birth to Rabbinic Judaism which produced the Mishnah and Talmud and built the structures for a strong and creative life through the centuries.
- 2.6 As a Jew, Jesus was born into this tradition. In that setting he was nurtured by the Hebrew Scriptures, which he accepted as authoritative and to which he gave a new interpretation in his life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.
- 2.7 Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" find parallels within Pharisaism itself and its heir, Rabbinic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to understand passages in the New Testament that seem to contain anti-Jewish references.
- 2.8 Judaism, with its rich history of spiritual life, produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works and poetry of spiritual depth have been added. For Judaism the Talmud is central and authoritative. Judaism is more than the religion of the Scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writings interpretations that for Jewish tradition share in the authority of Moses.
- 2.9 For Christians the Bible with the two Testaments is also followed by traditions of interpretation, from the Church Fathers to the present time. Both Jews and Christians live in the continuity of their Scripture and Tradition.

- 2.10 Christians as well as Jews look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with this people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to be heirs to this same story by grace in Jesus Christ. The relationship between the two communities, both worshipping the God of Abraham, Isaac and Jacob, is a given historical fact, but how it is to be understood theologically is a matter of internal discussion among Christians, a discussion that can be enriched by dialogue with Jews.
- 2.11 Both commonalities and differences between the two faiths need to be examined carefully. Finding in the Scriptures of the Old and New Testaments the authority sufficient for salvation, the Christian Church shares Israel's faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship that God with a Trinitarian confession to the One God, the God of Creation, Incarnation and Pentecost. In so doing, the Church worships in a language foreign to Jewish worship and sensitivities, yet full of meaning to Christians.
- 2.12 Christians and Jews both believe that God has created men and women as the crown of creation and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures and Traditions to know themselves responsible to their neighbours especially to those who are weak, poor and oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews many Christians come to a more profound appreciation of the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.
- 2.13 Christians learn through dialogue with Jews that for Judaism the survival of the Jewish people is inseparable from its obedience to God and God's covenant.
- 2.14 During long periods, both before and after the emergence of Christianity, Jews found ways of living in obedience to Torah, maintaining and deepening their calling as a peculiar people in the midst of the nations. Through history there are times and places in which Jews were allowed to live, respected and accepted by the cultures in which they resided, and where their own culture thrived and made a distinct and sought after contribution to their Christian and Muslim neighbours. Often lands not dominated by Christians proved most favourable for Jewish diaspora living. There were even times when Jewish thinkers came to "make a virtue out of necessity" and considered diaspora living to be the distinct genius of Jewish existence.

- 2.15 Yet, there was no time in which the memory of the Land of Israel and of Zion, the city of Jerusalem, was not central in the worship and hope of the Jewish people. "Next year in Jerusalem" was always part of Jewish worship in the diaspora. And the continued presence of Jews in the Land and in Jerusalem was always more than just one place of residence among all the others.
- 2.16 Jews differ in their interpretations of the State of Israel, as to its religious and secular meaning. It constitutes for them part of the long search for that survival which has always been central to Judaism through the ages. Now the quest for statehood by Palestinians - Christian and Muslim - as part of their search for survival as a people in the Land - also calls for full attention.
- 2.17 Jews, Christians and Muslims have all maintained a presence in the Land from their beginnings. While "the Holy Land" is primarily a Christian designation, the Land is holy to all three. Although they may understand its holiness in different ways, it cannot be said to be "more holy" to one than to another.
- 2.18 The need for dialogue is the more urgent. When under strain the dialogue is tested. Is it mere debate and negotiation or is it grounded in faith that God's will for the world is secure peace with justice and compassion?
3. HATRED AND PERSECUTION OF JEWS - A CONTINUING CONCERN
- 3.1 Christians cannot enter into dialogue with Jews without the awareness that hatred and persecution of Jews have a long persistent history, especially in countries where Jews constitute a minority among Christians. The tragic history of the persecution of Jews includes massacres in Europe and the Middle East by the Crusaders, the Inquisition, pogroms, and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam, 1948, declared: "We call upon 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. Those who live where there is a record of acts of hatred against Jews can serve the whole Church by unmasking the ever-present danger they have come to recognize.
- 3.2 Teachings of contempt for Jews and Judaism in certain Christian traditions proved a 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 towards contempt for Judaism and against the Jewish people. A further response to the Holocaust by Christians, and one which is shared by their Jewish partners, is a resolve that it will never happen again to the Jews or to any other people.

- 3.3 Discrimination against and persecution of Jews have deep-rooted socio-economic and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar phenomena are also evident in many interracial conflicts. Christians should oppose all such religious prejudices, whereby people are made scapegoats for the failures and problems of societies and political regimes.
- 3.4 Christians in parts of the world with a history of little or no persecution of Jews do not wish to be conditioned by the specific experiences of justified guilt among other Christians. Rather, they explore in their own ways the significance of Jewish-Christian relations, from the earliest times to the present, for their life and witness.
4. AUTHENTIC CHRISTIAN WITNESS
- 4.1 Christians are called to witness to their faith in word and deed. The Church has a mission and it cannot be otherwise. This mission is not one of choice.
- 4.2 Christians have often distorted their witness by coercive proselytism - conscious and unconscious, overt and subtle. Referring to proselytism between Christian churches, the Joint Working Group of the Roman Catholic Church and the World Council of Churches stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." (Ecumenical Review, 1/1971, p.11).
- 4.3 Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians. Steps towards assuring non-coercive practices are of highest importance. In dialogue ways should be found for the exchange of concerns, perceptions, and safeguards in these matters.
- 4.4 While Christians agree that there can be no place for coercion of any kind, they do disagree - on the basis of their understandings of the Scriptures - as to what constitutes authentic forms of mission. There is a wide spectrum, from those who see the very presence of the Church in the world as the witness called for, to those who see mission as the explicit and organized proclamation of the gospel to all who have not accepted Jesus as their Saviour.

- 4.5 This spectrum as to mission in general is represented in the different views of what is authentic mission to Jews. Here some of the specifics are as follows: There are Christians who view a mission to the Jews as having a very special salvific significance, and those who believe the conversion of the Jews to be the eschatological event that will climax the history of the world. There are those who would place no special emphasis on a mission to the Jews, but would include them in the one mission to all those who have not accepted Christ as their Saviour. There are those who believe that a mission to the Jews is not part of an authentic Christian witness, since the Jewish people finds its fulfilment in faithfulness to God's covenant of old.
- 4.6 Dialogue can rightly be described as a mutual witness, but only when the intention is to hear the others in order better to understand their faith, hopes, insights, and concerns, and to give, to the best of one's ability one's own understanding of one's own faith. The spirit of dialogue is to be fully present to one another in full openness and human vulnerability.
- 4.7 According to rabbinic law, Jews who confess Jesus as the Messiah are considered apostate Jews. But for many Christians of Jewish origin, their identification with the Jewish people is a deep spiritual reality to which they seek to give expression in various ways, some by observing parts of Jewish tradition in worship and life style, many by a special commitment to the well-being of the Jewish people and to a peaceful and secure future for the State of Israel. Among Christians of Jewish origin there is the same wide spectrum of attitudes towards mission as among other Christians, and the same criteria for dialogue and against coercion apply.
- 4.8 As Christians of different traditions enter into dialogue with Jews in local, national, and international situations, they will come to express their understanding of Judaism in other language, style, and ways than has been done in these Ecumenical Considerations. Such understandings are to be shared among the churches for enrichment of all.

* * * * *