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WORLD JEWISH CONGRESS

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Geneva, February 11, 1985

To: Rabbi Mordecai Waxman ✓
Rabbi Marc A. Tanenbaum
Dr. Geoffrey Wigoder
Dr. E.L. Ehrlich

CONFIDENTIAL

From: Gerhart M. Riegner

You will remember that I took the initiative, during the Harvard Consultation, to suggest to Prof. Opoku the organization of a Jewish-African conference in Africa.

I have now received the attached reply from Prof. Opoku. I find the suggestion quite challenging and would like to ask you to let me know your reactions, including suitable topics to be offered from our side.

I would be grateful for a speedy reply and ask you to treat the matter for the time being confidential.

Handwritten signature or initials.

UNIVERSITY OF CALABAR

P. M. B. 1115, CALABAR - NIGERIA

Department of Religious Studies & Philosophy

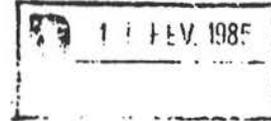
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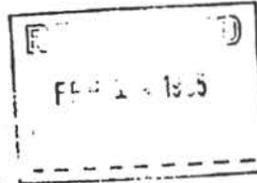
Our Ref. _____

Your Ref. _____



29th January, 1985

Dr. Gerhart M. Riegner,
Co-Chairman,
Governing Board,
World Jewish Congress,
1, Rue de Varembe,
1211 Geneva 20,
Switzerland.



Dear Dr. Riegner,

A happy and prosperous New Year to you! And may this year bring you closer to the realization of your dreams.

It was very nice to have met you at the Harvard Conference and I look forward to furthering our contact in the years ahead. I thoroughly enjoyed the conference, and the opportunity it afforded me to widen my contacts was greatly appreciated.

Concerning the discussion we had about organising a conference in Africa, I am happy to report that I am now in a position to bring you this brief preliminary report. I may add that I have discussed the proposals with some scholars and they have reacted to them with great enthusiasm.

The conference is envisaged as a small beginning of an enterprise that holds great possibilities for the near future. I think that initially 10-15 people on either side would be a manageable number.

Five papers would be presented by African Christians and five by Jewish scholars. Let me give you the topics from the African side so that you may find the equivalent topics to be presented by the Jewish participants. The topics are:

- (1) The Ethiopian face of Judaism - the Falashas
- (2) The African Presence in the O.T.
- (3) The O.T. and African Life and Thought
- (4) Translating the O.T. into African Languages
- (5) The African Religious Heritage.

I shall need your assistance in finding someone to make the presentation on the Falashas. Could you find a Falasha? For the rest, I have got a tentative list of names in consultation with Professor Dickson of Ghana.

The venue for the conference will be Nairobi, Kenya, and the middle of October seems to be a good time to hold the conference, but that would of course depend on our being able to agree on suitable dates. It is envisaged that the conference will take up three full working days.

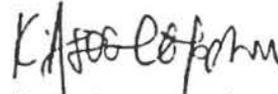
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With regard to sponsorship of the conference, I think your organization and the World Council of Churches as well as the All Africa Conference of churches should be contacted.

Kindly let me have your reaction to the above at your earliest convenience.

With best wishes.

Yours sincerely,



Prof. Kofi Asare Opoku

cc: Rev. Allan Brockway,
W.C.C.



FEB-16-85



Associated Press

Howard I. Friedman related American Jewish Committee views to pope

Pope condemns anti-Semitism in meeting with Jewish leaders

© New York Times Service

ROME — Pope John Paul II met yesterday with a group of American Jewish leaders and issued a ringing condemnation of anti-Semitism, which he called "incompatible with Christ's teaching."

The pope made his statements to a delegation from the American Jewish Committee, which called on Pope John Paul to grant formal diplomatic recognition to Israel.

But though the pope is scheduled to see Israeli Prime Minister Shimon Peres next week, neither members of the delegation nor Vatican officials expect the Holy See to change its approach to Israel in the near future.

The American Jewish Committee leaders came to the Vatican seeking a reaffirmation of the declarations of the Second Vatican Council on the Jewish people, statements made two decades ago that changed the direction of church teaching on Jews and Judaism.

At a news conference after the papal audience, Rabbi Marc H. Tanenbaum, the American Jewish Committee's director of International Affairs, said the Vatican Council had created "a revolution" — for the better — in Christian-Jewish relations.

The Vatican Council document in question, "Nostra Aetate," was adopted on Dec. 28, 1965, and dealt with Catholic relations with non-Christian religions.

Mr. Tanenbaum, who was an observer at the Second Vatican Council, said the delegation was hoping that the extraordinary Bishops' Synod the pope has called for this November would reaffirm or even strengthen the original declaration. The Synod was called to examine the results of Vatican II.

Howard I. Friedman, the president of the American Jewish Committee, told the pope that the document on Judaism was "a decisive turning point in the nearly 2,000 year encoun-

ter between the Catholic Church and the Jewish people," and this view is widely accepted.

In a key sentence, the document sought specifically to end the belief, at times widespread among Christians, that the Jewish people were responsible for killing Christ.

Though some Catholics and many Jews sought stronger language against anti-Semitism than was finally adopted, the Vatican II statement was seen as decisive in opening up a radically different relationship between Jews and Catholics.

In his statement to the committee's delegation, made public later yesterday by the Vatican Press Office, the pope reaffirmed the Vatican II declaration and condemned anti-Semitism in unequivocal terms.

"I am convinced, and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years," the pope said.

International
New York City

ISRAEL TODAY
ENCINO, CA
DAILY

FEB-19-85

Peres, Pope to Meet Today

Prime Minister Follows In Footsteps of Golda

Israel Today Wire Services Report

VATICAN CITY — Pope John Paul II will receive Israeli Prime Minister Shimon Peres in a private audience, only the second meeting ever between a Pope and an Israeli government head.

Vatican sources said the question of establishing diplomatic relations between the Vatican and Israel was expected to come up during Peres' meeting with John Paul.

The audience will be held at noon, the day after Peres arrives in Rome for a two-day official visit to Italy, Vatican spokesman Joaquin Navarro told reporters.

On Jan. 15, 1973, the late Israeli Prime Minister Golda Meir had a private audience with the late Pope Paul VI.

Yitzhak Shamir met with John Paul on Jan. 15, 1982, but he was Foreign Minister at the time in a government led by former Prime Minister Menachem Begin. On Friday, a 12-man delegation from the American Jewish Committee was granted an audience with the Pope and Chairman Howard Friedman urged John Paul to establish full diplomatic relations with Israel.

"Such an historic act, we believe, would be a watershed in Catholic-Jewish relations," Friedman said. It would help create a sense of reality that is indispensable to peace."

Peres will also likely discuss the question of diplomatic relations with the Pope and might also invite John Paul to visit Israel, Vatican sources said.

In his address to the American Jewish leaders the Pope did not mention Israel by name and made no reference to possible relations.

Two major obstacles stand in the way of Vatican-Israel relations:

- The Pope's repeated calls for making Jerusalem, which Israel claims as its capital, an international city.

- The Pope's position on the Palestinian question. John Paul has frequently urged "A just solution for the Palestinians" and on Sept. 15, 1982, he had a private audience with Palestine Liberation Organization Chairman Yasser Arafat.



February/March 1985

CHRISTIAN-JEWISH RELATIONS

His Eminence Franz Cardinal Koenig, Primate of Austria, and Dr. Gerhart M. Riegner, co-chairman of the Governing Board and chairman of the International Jewish Committee on Interreligious Consultations (IJCIC), were the speakers at a luncheon meeting on Monday on the subject of Christian-Jewish relations. Rabbi Dr. Arthur Hertzberg, a vice-president of the World Jewish Congress, chaired the meeting.

In his remarks the Cardinal noted that it was the "twentieth anniversary of the publication of a short but momentous document of the Second Vatican Council, which begins with the words 'Nostra Aetate.'" This is the now famous declaration concern-

ing the relationship between Jews and Christians.

"I am happy to note that our common endeavors have now gone beyond the scope of this document," he continued. "The key word 'dialogue' underlies *Nostra Aetate* and its background. The world's great religions—and I refer to the three monotheistic faiths—today share the important task of mobilizing the forces that can eliminate hatred and strife and further mutual understanding.

Cardinal Koenig emphasized the importance of the Institute for Jewish Studies at the University of Vienna. He said it would not be an exaggeration to state that this was the most significant institution of its kind in all

of Europe, as far as its scientific and human activity, particularly in the scope of its teaching, was concerned.

He announced a contribution of 100,000 schillings (\$5,000.) for Ethiopian Jewry relief.

At a breakfast meeting the previous day of the WJC Commission on Interreligious Relations, at which Rabbi Wolfe Kelman presided, there was a wide-ranging discussion on issues relating to Jewish-Christian and Jewish-Muslim relations. Concern was expressed about the undermining of a unified Jewish participation in Christian-Jewish dialogue by the numerous approaches recently made to the Vatican by Jewish organizations and individuals. □

See resolutions on page 15

The Governing Board of the World Jewish Congress, meeting in Vienna on January 26-28, 1985;

Noting with appreciation the considerable progress that has been made in the ongoing relationships with the Christian churches by the World Jewish Congress and through the International Jewish Committee on Interreligious Consultations;

Noting with dismay the numerous approaches recently made to the Vatican by Jewish organizations and individuals which have lessened Jewish dignity and are detrimental to Jewish interests;

Reaffirms its support for the International Jewish Committee on Interreligious Consultations as the body created to maintain the official Jewish relationships with the central bodies of the Christian churches;

Calls on the World Jewish Congress to appoint a sub-commission to consider WJC policy in this area and to propose guidelines for the continuing effort to enhance the Christian-Jewish relationship;

Calls on all Jewish organizations involved in Christian-Jewish relations to join with the World Jewish Congress to review the procedures to be employed in the Christian-Jewish dialogue. □

MODERATOR'S REPORT
Dialogue Working
Group Meeting
Swanwick, U.K.
March 11-12, 1985

March 1985

A Perspective on Dialogue: Looking Ahead

Diana L. Eck

Dialogue
follow!

Doc. No. 3

This is an exciting and critical time for the work of Dialogue in the World Council of Churches. As a Working Group, we gather here in Swanwick for the first time, representing in microcosm something of the splendid diversity of the Christian churches, and resolving to work together, united in a common task. Some of the questions we will face in our work together are similar, in structure and form, to questions that emerge in Dialogue: What do we make of the fact of our diversity? Can we find differences of perspective to be a strength, rather than a threat? Can we find common ground, and rejoice in what unites us? As Christians, we are united in the household of Christ, as members of one body. In Dialogue, we seek the basis of community with other households of faith. In a world of division, suspicion, and fear this task is an urgent one for the ecumenical movement.

As we begin our work together, we must first take stock of where we are. Here at this juncture, we look back over what has been achieved in the area of Dialogue since 1971, when the Dialogue sub-unit was first established by the Central Committee in Addis Ababa. We look forward to the future of Dialogue, which we as a group must take an active hand in shaping. We look around us, here in Great Britain and in countless other places in today's world, seeing sobering evidence of the critical need for Dialogue. And we look broadly at the scope of WCC programmes and priorities, considering the work of Dialogue, not as isolated in a single sub-unit, but as an integral part of the work and the thinking of the whole ecumenical movement. In bringing about the One World we envision, we must think and work in cooperation with those with whom we share this world --our neighbors

of other faiths.

Dialogue, Nairobi to Vancouver

I will attempt to sketch here, with but the broadest of strokes, what I see to have been the movement in Dialogue in the period from the Nairobi to the Vancouver Assemblies. There are others here who have seen this movement far more closely and clearly than I. In reviewing this work, our former moderator, Dirk Mulder, has described it as two-fold: (1) Reflecting about Dialogue from within an ecumenical Christian perspective, and (2) Engaging in Dialogue with people of other religious traditions. It was at the Nairobi Assembly in 1975 that Dialogue was ^{first} on the agenda, under the theme of "Seeking Community." A commitment to overcome barriers, to recognize our interdependence, and "to work together as one community, encouraging the different communities of faith," had already emerged from a multi-lateral Dialogue in Colombo in 1974. At Nairobi, seeking community in Dialogue with people of other faiths became, for the first time, a visible and even controversial issue for the churches. Some voiced the concern that an emphasis on Dialogue would be a threat to Christian mission and evangelism. Others, especially Christians from Asia who live in a context of community with Hindus, Buddhists, or Muslims, argued persuasively that the time had now come for Christians to take seriously their responsibility for Dialogue in a world of religious pluralism.

From the controversy of the Nairobi Assembly emerged a mandate for the Dialogue sub-unit to prepare for the churches some "Guidelines for Dialogue." Thus, the Nairobi Assembly launched a new and fruitful phase for both the task of Reflecting upon Dialogue and Engaging in Dialogue.

Our commitment to reflect upon the subject of Dialogue and give guidance to the churches began in earnest with the Chiang Mai Theological Consultation in 1977. The focus at Chiang Mai was important: Dialogue in Community. Our discussion of Dialogue was not to begin with theological positions, but was to begin with a grounding in the living context of community. As Stanley Samartha, the first Director of the Dialogue sub-unit, who guided its work through formative years, put it: "Dialogue is less a concept to be discussed than a relationship to be developed between neighbors." Although the Chiang Mai Consultation was set in an important Buddhist center in Northern Thailand, we should remember that it was first and foremost a Christian ecumenical discussion about Dialogue --the first of its kind. Its purpose was primarily to ask questions of ourselves, and to hear the questions being asked of us in the Buddhist context of Chiang Mai: How will Christians, aware of the rich diversity of human religious life, understand, speak with, and work with their neighbors of other faiths? How might Dialogue in Community change the ways we think of ourselves and live in community with others? Chiang Mai turned new soil, planted new seeds, and produced what were to become the Guidelines for Dialogue. These Guidelines, refined by the Working Group at Mt. St. Benedict in Trinidad in 1978, were approved ^{by the Central Committee in January 1979} ~~later than year~~ as an official document of the WCC, ^{The Guideline} and were distributed widely to the churches for discussion and response.

The Chiang Mai statement and the Guidelines on Dialogue attempt to clarify for us, as Christians, how we understand Dialogue and how we might enter into Dialogue. Here Dialogue is seen not simply as an activity of meetings and conferences, but as "a way of living out Christian faith in relationship and commitment to those neighbors with whom Christians share towns, cities, nations, and the earth as a whole."

The Guidelines stand as a major achievement of our work in the years Nairobi to Vancouver, even though they are but a beginning. Still we are speaking of but one aspect of the sub-unit's work on Dialogue: Reflection among Christians on the subject of Dialogue.

During these years, the Dialogue sub-unit also sponsored and engaged in Dialogue activities with people of other religious traditions. Most were bi-lateral, and most involved a particular topic or focus. For example, in 1978 there ~~were two~~ ^{was a} Dialogues ^{meeting} on the subject of Humanity's Relation to Nature, ~~one~~ between Christians and Buddhists, held in Sri Lanka, ~~and one between Christians and adherents of traditional religions, held in Yaounde in the Cameroons.~~ In 1981, there was a Christian-Hindu Dialogue in Rajpur, North India, on the understanding of social justice: Religious Resources for a Just Society.

Throughout this period of work, Christians and Jews continued a bi-lateral series of dialogues under the cooperative auspices of such groups as the Consultation on the Church and the Jewish People (CCJP) and the International Jewish Committee for Interreligious Consultations (IJCIC), and the sub-unit on Dialogue of the WCC. The careful working out of guidelines for Jewish-Christian Dialogue culminated in the document Ecumenical Considerations in Jewish-Christian Dialogue presented to the Working Group in Bali in January 1982 and "received and commended to the churches for study and action" by the Executive Committee of the WCC in July 1982.

Such bi-lateral Dialogues have been fruitful, and the development of joint intermediary structures for facilitating such Dialogue, as have emerged in the case of Jewish-Christian Dialogue, provides one possible model for further work in bi-lateral Dialogue. An initial meeting, jointly sponsored by the World Muslim Congress and the WCC in 1982 began to lay the foundation for future and sustained bi-lateral Dialogue

with Muslims. This will require further work in the period ahead. We shall have to discuss here the desirability of developing bi-lateral guidelines for Dialogue with Muslims, with Hindus and Buddhists, etc., and we shall have to discuss benefits and limitations of bi-lateral as opposed to tri-lateral or multi-lateral Dialogue.

Multi-lateral Dialogue has also been important in the growth of our understanding of One World, although there have been but two WCC sponsored multi-lateral Dialogues. The first I have mentioned, on the subject of "world community," held in Colombo in 1974, prior to the Nairobi Assembly. The second was a multi-faith consultation on the "meaning of life," which took place in Mauritius in January of 1983. It was properly a pre-Assembly consultation for those of other religious traditions who were to be guests at the Vancouver Assembly. We reflected together on the Assembly theme of "Life," which we who are Christians find in Jesus Christ, the Life of the World, and which those of other traditions affirm and celebrate in different, deep, and compelling ways. Mauritius marked a real turning point in Dialogue. We found ways to share our worship; we stretched our minds and opened our hearts in discussion. We created, in microcosm and for one week, the kind of world community we seek. The message drafted by this multi-lateral group and sent to the Vancouver Assembly was a strong affirmation of Dialogue, and a challenge to extend the work of Dialogue into all concerns that are properly global, such as the concern for peace and justice:

"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."

The challenge to the WCC, and indeed to all worldwide religious organizations, is that we not "go it alone," so to speak. The very issues to which we bring our concern as Christians --peacemaking in a world of rising militarism, promoting justice in a world of unconscionable disparities in wealth-- are not concerns which we, as Christians can address, or ought to address, alone. They are global issues; they require a recognition of our inter-relatedness and inter-dependence as a human family. To construct a new world order based on inter-relatedness and inter-dependence, we cannot "go it alone." We must build the foundations of this new order into the very process by which we work. The means we use must be congruent with the end we wish to achieve.

Dialogue in Vancouver: Affirmed and Forgotten

In many ways, Dialogue was visible and affirmed at the Vancouver Assembly. There were fifteen guests of other faiths, as compared to but five in Nairobi. Pauline Webb, who had participated in the Mauritius consultation and who preached at the opening worship, included an appreciation of Dialogue in her sermon. She said, "We are discovering that in Dialogue with fellow seekers after truth our hearts are opened to receive new insights. Let us meet as those who have nothing to defend, and everything to share." Phillip Potter, in his General Secretary's report, said, "Even as we reverence Christ, so must we reverence those with who we have dialogue, as an encounter of life with life. In a profound sense, Christ is present beside the other, putting his claim upon us." Professor Vitaly Borovoy of the Leningrad Theological Academy

stressed that "dialogue with people of other faiths and ideologies, with all people of good will, is our responsibility in the sight of God."

Dialogue was mentioned in plenary sessions, as a concept it was important to include, a base that was important to touch, in proper ecumenical discourse. And that is important, in its own right. However, the kind of vision sought by the Mauritius consultation did not emerge. For the most part, the ecumenical Christian movement seemed to be "going it alone." The primary locus of Dialogue was under the heading "Witnessing in a Divided World," and there was scarcely a word of Dialogue spoken in relation to our concern for the poor, or our concern for peace and justice. Perhaps the clearest visible acknowledgement that the world in which we seek peace is One World was the participation of our guests from the various religious traditions in the vigil for peace on the eve of Hiroshima day. For the rest, Christians continued to speak of urgent global concerns as if we lived in a world unpeopled by those of other faiths.

We should also remember, however, that the strongest message on the urgency of Dialogue was delivered to the Assembly by the people of Vancouver. They came by the hundreds to each of the public panels and discussions on Dialogue held during the Assembly at the Asian Centre Auditorium. Coming from the multi-religious context of Vancouver, their eagerness to hear serious discussion of the issues of Dialogue was itself a sign of the future.

Beyond Vancouver: Thinking and Working in Dialogue toward One World

As we move into the period of work ahead, we need to think creatively about the further role of Dialogue in the work of the WCC. We have begun the process of Christian reflection about Dialogue, and

this we must continue. We have begun to engage in Dialogue, and this we must continue. However, looking at the matter from the standpoint of Geneva and the work of the WCC, Dialogue is not only a "subject" we discuss, and Dialogue is not only a "process" we facilitate. Dialogue is also a "way of thinking" and a "way of working" that should enter widely into the concerns and programmes of the WCC. Dialogue is a way of thinking about our concerns as Christians that is continually in conversation with those with whom we share the world, the One World. Dialogue is a way of working on those concerns that is in active engagement with our neighbors. Dialogue is a way of thinking and working, in Geneva and in the programmes of the WCC, that is relentlessly relational, inquiring after the concerns and responses of our neighbors. It is a way of thinking and working that is ecumenical in the widest sense of the term: acknowledging the fact that this is One World.

As Wilfred Cantwell Smith has put it, our growth in Dialogue moves through several stages, as we expand what it is we mean when we say "we". At first, it might be "we" Christians talking about a "^{them}they," the Buddhists, for example. The Edinburgh Conference in 1910 was a "we" and "^{them}they" conference. A next step is where "we" talk to "you," and much of the language of proclamation and witness is still shaped by this mode of thought. If there is real listening and mutuality, "we" talk with "you," and this is Dialogue. A final step might be when "we all" talk to "one another" about "us." At this point, Dialogue is not an event or a project which enhances our mutual understanding. It becomes the foundation for a new kind of community. Gandhi also had this vision of the expansion of the "we": gradually enlarging the group of people we call "family" or "household" to include a wider and wider

circle, until there is at least some sense in which we can think of the human family as one, or at least as a community of families. At the Vancouver Assembly, we heard Phillip Potter speak of the oikos, the "household" of faith. Our challenge is to find ways to think and work our way into the creation of a household that includes the entire oikoumene, the "whole inhabited earth."

The oikoumene, to ^{The ancient Greeks} ~~Alexander the Great~~, meant the "whole inhabited earth." And ecumenical ^{properly} means worldwide, global. The WCC fosters, among Christians, the capacity and indeed the responsibility, to think of ourselves not only as members of a particular church and denomination, but as members-one-of-another in a Christian family that extends throughout the world. Ecumenical thinking, as Christians, means that we will frame our concerns and make our commitments as part of a worldwide family. We will listen to the voices of Christians in East Berlin, on the West Bank, in South Africa, and in the South Bronx. For our household, though far-flung, is one.

But the One World is not only the Christian world. That is an obvious fact. We Christians are not the only family in the oikoumene. The "whole inhabited earth" ^{The One World,} is one of many households of faith. This has always been the case, of course, but our awareness of this fact of religious diversity, and our responsibility for response, has changed radically in the past two generations.

My grandmother, for instance, when she came to the United States from Sweden in 1911, had only one book: the Bible in Swedish. She had never met a Hindu or Muslim. She had never read the Bhagavad Gita or heard the Koran recited. Until the day she died, she thought of me and introduced me to her friends as "my granddaughter, who is a missionary in India." What else, in her worldview, could I possibly be doing

there?

Without diminishing in the least the integrity of her faith, I have to say that to be a Christian is, for me, radically different than it was for her. I have lived for years in India, in the sacred city of Banarás. I have seen the faith of Hindus, as they embrace the joys of life and the struggle with the sorrows of death. I have prayed in a Hindu temple. I have stood in the stillness of a mosque. I have sat in a Buddhist meditation hall. And I cannot bracket these things, and put them aside, when I consider what it is to be a Christian today, living in relationship with my friends and colleagues of other faiths.

For most of Christian history, when we considered our relation to those of other faiths, we used the language my grandmother knew well: mission, witness, and evangelism. In rethinking what these terms mean today, with over half of our member churches in Asia, Africa, and Latin America, and with a growing knowledge of and respect for our neighbors, the word "dialogue" will come to have a major and central role.

In One World, we can no longer afford an attitude in which "we" speak about "them," or even to "them." Without in the least losing our cherished and particular roots as Christians, we Christians must seek ways to speak of a "we" alongside, for instance, our Muslim and Jewish neighbors, in addressing the concerns of our common world. Muhammad Talbi, a Muslim professor from Tunisia, has helped us on our way, as he struggles to see what umma, the Muslim "community," might mean, as Muslims seek a wider community. That was in the Mauritius consultation, and there Art Solomon, of the Ojibway nation of Canada, blessed us on our way, as he gathered us into a circle, lighted some sacred sage in a seashell, and fanned the fragrant smoke into our nostrils.

Our first task is beginning to understand one another. How important Islam is in our One World today, and how relatively few of us as Christians know anything about Islam. How important the Hindu and Buddhist traditions have been in framing the culture and shaping the thought of all Asia, and how relatively few of us have more than a passing acquaintance with these traditions. As Krister Stendahl has often pointed out, we pledge ourselves in the Ten Commandments not to bear false witness against our neighbors. But we do not know our neighbors, and how often do we bear false witness, not out of malice or out of intent to distort the face of our neighbor, but out of sheer ignorance.

Understanding the "other" is important, but that is not all we learn from Dialogue. As one Jewish participant in the Mauritius consultation put it, "We need to understand the other, but we also need the other in order to understand ourselves." Dialogue is a reflexive process. In coming to see the world, its meaning and coherence and hope, through the eyes of another, we see ourselves more clearly as well.

Dialogue in the Work of the WCC

The January/February issue of One World outlines the programme priorities of the WCC as they relate to the various units and sub-units. And these programme priorities are seen to cut across the work of the units and sub-units as well. Using this as a starting point, let me indicate what I think it might mean for Dialogue to become, not simply one sub-unit of the work of the WCC, but a way of thinking and working in One World that informs and shapes many of its programmes.

This concern for a fuller integration of Dialogue in the work of

the WCC is not new. Indeed, at the Dialogue Core Group meeting in Chambesy, following the Nairobi Assembly nearly a decade ago, the hope was expressed for "close links and, whenever possible, collaboration between different units and sub-units in implementing programme proposals." Although some collaboration has been achieved, there is clearly more work ahead as we move forward from Vancouver. Presented are but a few examples of areas of work that would be enhanced by the perspective of Dialogue and by the active presence and input of people of other faiths.

UNIT ONE: FAITH AND WITNESS

The Commission on World Mission and Evangelism

The CWME is continually in the process of rethinking the meaning of mission and evangelism in One World. The issue of Dialogue has been discussed periodically in the context of the work of CWME, and it has been affirmed repeatedly, especially in the period following Nairobi, that Dialogue is not a threat to Christian mission and evangelism. As Emilio Castro, then the Director of the CWME, put it in his plenary address to the Melbourne Conference on World Mission and Evangelism in 1980, "Mission implies an attitude of Dialogue." We all affirm this, and yet I suspect it is not entirely clear to any of us just what Dialogue means for mission. The documents of the Melbourne Conference include, still, relatively little talk of "dialogue," and rather a preponderant use of one-way language -- "to proclaim," "to announce," "to confess." This is important language, but only if we understand it to be balanced with the language of listening and mutuality. As D.C. Mulder has put the matter to us, "It is the mission of the church to be in Dialogue today." Most of us would agree that the age of triumphalist mission and evangelism is past. But the age of dialogical mission -- our mission to be both bearers and hearers of the good news of God -- has

not yet come into its own. It is not enough to affirm that Dialogue is "not a threat" to mission. We must struggle as Christians, in Dialogue with Hindus or Jews, to understand how Dialogue reshapes and challenges our understanding of what mission is.

For the future, one programme theme of the CWME will be that of Gospel and Culture. Here Dialogue and CWME must work together, for it is clear that "culture" in most parts of the world has been, and for the most part continues to be, shaped by religious traditions other than Christianity. To discuss Gospel and Culture implies a very serious effort at Dialogue. Another programme emphasis is to grow in our understanding of mission and evangelism as "good news to the poor." Here again, we must join hands with CWME, recognizing that many if not most of the world's poor, whom we must serve, and to whom we must listen for God's prophetic word, are not Christian poor. To listen to the poor, means to be in Dialogue. A third programme emphasis of CWME is to be a continued study of non-violent resistance as a form of Christian obedience to God. Here too, Christians have an opportunity to grow in Dialogue. Our global interrelatedness is demonstrated nowhere more clearly than in the non-violent thought and action of Gandhi. Gandhi's own Hindu and Jain roots in traditions of ahimsa, or non-violence, were nourished by the Sermon on the Mount and by the Christian essays of Tolstoy. In turn, Martin Luther King's Christian roots in traditions of non-violence, were deeply nourished by the thought of Gandhi.

The Faith and Order Commission

Faith and Order looks at the theological foundations for Christian unity, and in its long study of Baptism, Eucharist, and Ministry, it has done important and generative theological work. While affirming

the importance of Christian unity and our understanding of Christian diversity, we cannot but yearn for the day when Faith and Order takes up in earnest an equally urgent theological task: rethinking our understanding of ourselves as Christians in the context of a religiously ^{plural} world. We have begun this task in the Chiang Mai consultation, but there is still a long way to go in responding to the challenge of religious pluralism. How do we account theologically for the fact of human religious diversity? How do we think, theologically, as Christians increasingly conscious of the work of Hindu or Muslim theologians? Our new world situation is as challenging to us, theologically, as was Greek rationalist thought in the first century, or as the Copernican revolution and the emergence of scientific thought. Theology has had to come to grips with Aristotle, just as theology has had to come to grips with science and with the fact that the Sun does not circle the earth. Coming the grips with the world's religious pluralism is equally challenging to Christian theology today. As Wilfred Cantwell Smith has put it, "Not only are Christian answers not the only answers, but Christian questions are not the only questions." Smith, writing nearly twenty years ago now, predicted:

The time will soon be with us when a theologian who attempts to work out his position unaware that he does so as a member of a world community in which other theologians equally intelligent, equally devout, equally moral, are Hindus, Buddhists, Muslims, and unaware that his readers are likely perhaps to be Buddhists, or to have Muslim husbands or Hindu colleagues -- such a theologian is as hopelessly out of date as one who attempts to construct an intellectual position unaware that Aristotle has thought, or unaware that the earth is a minor planet in a galaxy that is vast only by terrestrial standards.

That time has clearly come, and in the next period of our WCC work, we look forward to closer collaboration with the Faith and Order commission on the theological tasks of One World.

UNIT TWO: JUSTICE AND SERVICE

It is especially crucial that Dialogue, which until now has been

largely in the domain of Unit I, become a way of thinking and working in Unit II as well. We recall the concern of the Mauritius consultation that global concerns, such as peace, justice, and development, are not suited to an exclusively Christian approach. The very inter-relatedness and inter-dependence we wish to foster in One World is subverted by a unilateral approach.

The Churches' Participation in Development.

As Christians we raise the question, what is the meaning of "development" in relation to religious and ethical values? This, however, is not a subject of concern to Christians alone, for people throughout the developing world who do not wish to duplicate the patterns of Western materialism, whether capitalist or communist, are asking about the ethical foundations of a new society. Religious perspectives on "power" is a subject far too important to One World for Christians to be discussing in the absence of neighbors of other faiths. The issue of power in relation to the poor, and the empowerment of the poor, has been effectively addressed by Marx, Mao, and Gandhi, as well as by the liberation theologies and movements of the Christian world. In South Asia, for instance, some of the most creative grassroots thinking about the meaning of "development" is taking place in the Gandhian movements and in the Sarvodaya movement of Sri Lanka. Since the "I" of the DFI, the ideologies concern, has been moved, now, to the CCPD, we look forward to cooperating on what is historically a shared concern: the dialogue of religion and ideology. As we move forward in our thinking as Christians on the question of "development," we must do so in full partnership with our neighbors of other faiths and ideologies who are thinking creatively in this area.

The Commission of the Churches on International Affairs

The CCIA attends to the role and responsibility of the WCC in

international affairs. Because of the religious dimensions of many aspects of international affairs, especially in times of tension or crisis, it is essential that the Dialogue sub-unit work in close cooperation with the CCIA. It is obvious in this area that Christians cannot and should not "go it alone," but must work in ongoing dialogue with Muslims, Jews, Hindus, Sikhs, Buddhists, and adherents of *traditional religion*. In a divided world, we must work for more honest and vigorous communication and deeper understanding. This we cannot do without our partners in Dialogue, even those with whom we disagree. The goal of Dialogue, after all, is not to eliminate differences, but to understand them and to achieve agreement and cooperation in spite of them.

Religious fanaticism, including violence and chauvinism in the name of religion, is a serious problem in many parts of the world. It cuts across religious traditions and is of common concern. Many participants in the Mauritius consultation agreed that the world today is most deeply divided, not between religions, but between those in each religious tradition who hold their faith in a close-fisted and narrow way, and those in each religious tradition who hold their faith in an open-handed and generous way. It is the difference between those who feel their faith to be secure only by building walls, and those who feel firmly grounded in faith by virtue of deep roots. This division today affects people of all religious traditions, and it should be addressed as a common concern. Whether in India, Sri Lanka, the Middle East, the Sudan or Great Britain, crises and tensions with an interreligious dimension should be addressed by the Dialogue sub-unit in cooperation with the CCIA.

The CCIA should also work with the Dialogue sub-unit to find partners and allies in Dialogue on the question of peace and disarmament.

Again, an issue of such urgent global concern for the One World should involve us in strenuous efforts to work with our neighbors of other faiths wherever possible. As Jonathan Schell has put it, the future is no longer simply given to us in the nuclear age. Now it must be achieved. "We must become the agriculturalists of time. If we do not plant and cultivate it, we will never reap." We cannot build One World by moving ahead alone as Christians, no matter how diverse and divided our Christian world might be.

UNIT III: EDUCATION AND RENEWAL

The sub-unit on Education in the churches and the Programme on Theological Education are natural partners for the cooperative work of the sub-unit on Dialogue. Ecumenical learning expands our awareness of the world beyond our local church and home community. It facilitates what Phillip Potter called "a global consciousness of God's will and way." Thus education for global consciousness, education for citizenship in One World, must include concerted efforts in education about the worldwide Christian community and about religious traditions other than Christianity. In theological education this concern is primary, since pastors have such an important teaching role in the churches. The Dialogue sub-unit and the PTE have already taken steps toward a joint programme to be held in Malaysia in the summer of 1985.

Similarly, the sub-unit on Renewal and Congregational Life explores an important area for Dialogue --that of Spirituality. Its future programme emphasis on Spirituality might be pursued, in part, with the cooperation of the Dialogue sub-unit. In many parts of the world the spiritual life of Christians has already been deepened and enriched by the exploration of Eastern disciplines of prayer and meditation.

In a sense, this Dialogue is already very old among monks, nuns, ascetics, and men and women of prayer the world over. The popularization of spiritual disciplines in the modern world, however, has brought the issues of such spiritual exploration into the mainstream of the life of the churches. There is a yearning for guidance and new thinking here, and it can best be addressed by the Dialogue sub-unit in cooperation with RCL.

Finally, the sub-unit on Women in Church and Society is a natural ally of the Dialogue sub-unit. Not only in the Christian tradition, but throughout the world in the various religious and cultural traditions, women are seeking to "define themselves." We know from experience in the Christian tradition that the role and "image" of woman has often been imposed by predominantly male structures and hierarchies. Coming to define ourselves and recast the image of woman, speaking from our own experience as women, is a task which Christian, Muslim, Buddhist women have all shared in these past decades. Even the struggle for religious legitimacy, ordination, and leadership within the traditions has been common to, for example, Anglican women, Conservative and Reformed Jewish women, and Buddhist Soto Sect Nuns.

As our work in Dialogue moves forward, we must be ever conscious of the issue of participation. We must think about what it means, for instance, for Christian men and women to enter into Dialogue with "men" of other faiths. Who will participate in our Dialogue with Jews, with Muslims, with Hindus? Whose concerns will be voiced in Dialogue? How can we insure that our Dialogue includes women, and expands the network of women and women's religious organizations with whom we have contact? Might we suggest that the travel of women staff in the WCC be used whenever possible to extend our contacts with women's religious organizations throughout the world?

Conclusion

To suggest, as I have in brief, areas of cooperation between the Dialogue sub-unit and the other programmes of the WCC, does not mean that Dialogue should simply be added on to the initiatives of other units. Much of the initiative we may have to take ourselves, until that day when thinking and working in dialogue toward One World becomes second-nature in the work of the WCC. What initiative we should take, as a catalyst for Dialogue, is our agenda in the next few days.

We must be clear, however, that Dialogue is the foundation for One World. Dialogue is essential to relationship. And if we are to have a relationship to our Muslim or Jewish or Buddhist neighbors, it must be based on the mutual speaking and listening, giving and taking, agreeing and disagreeing that is Dialogue. Such relationship does not just happen; it must be pursued with vigor, with care, and with sensitivity. Dialogue is the foundation for One World. We must actively seek, promote, and construct such a foundation --or there will be none. One World cannot be built on the foundation of trans-national corporate capitalism. One World cannot be built on the foundation of competition and polarization between the superpowers. One World cannot be built on the foundation of science, technology, and the media. One World cannot be built on Christian, Muslim, Jewish, or Sikh triumphalism. One World cannot be built on the foundation of mutual fear and suspicion. And though we have struggled and are struggling hard to achieve Christian unity, One World cannot be built on the foundations of Christian unity.

As far as we know, One World is all we have. We do not have one to experiment with, to divide, despoil, and destroy, and one to learn to live in. Laying the foundations for One World is the most important

task of our time. These foundations are notⁱⁿ negotiated statements and agreements. These foundations are, rather, in the stockpiling of trust through Dialogue and the creation of relationships that can sustain both agreement and disagreement. Moving forward as Christians, in Dialogue with those of other faiths, we will create the foundational relationships of One World. Moving forward alone, we will not.

Thinking creatively about how we may move forward together is, for the moment, the task of the sub-unit on Dialogue. With us and through us, may it also become the task of the entire World Council of Churches.



Editorials

'Spiritually, We Are All Semites'

When Pope John Paul II met with a delegation from the American Jewish Committee on Feb. 15, he unequivocally denounced anti-Semitism. "Anti-Semitism," he said, "which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching." The statement is so obvious that the only remarkable thing about it is that at this point in history a Pope would feel obliged to make it at all.

The sad fact is that it was both perfectly appropriate and welcomed with enthusiasm by his guests. Rabbi Marc Tanenbaum, director of international relations for the committee, spoke to the press after the meeting and observed that the conversation with the Pope underscored the "180-degree turnaround in Catholic attitudes toward Judaism" that has been taking place since Vatican II's Declaration on the Relationship of the Church to Non-Christian Religions (*Nostra Aetate*), dated Oct. 28, 1965. "Literally, for the past 1,900 years," Rabbi Tanenbaum continued, "Jews have existed as objects of conversion, and we've existed as an anomaly to the vast majority of the Christian world, but Vatican Council II has put an end to that kind of caricature and defamation of Jews and Judaism."

Twenty years is not much time to effect a 180-degree change in centuries of mutual fear, suspicion and misunderstanding. History poses a terrible burden on the present, and anti-Semitism is a cultural phenomenon without parallel. Authors back into the age of classical antiquity saw the Jewish expatriates in their midst as corrosive to their national identity. In the beginning of the Christian era, separation from Judaism by the early church and internal conflicts with the Judaizers left a bitter aftertaste in many sections of the New Testament. Negative phrases against "the Jews" and "the Pharisees" would centuries later be wrenched from their proper historical context to provide a pseudo-theological justification for some of the most enormous crimes in history. If today some Jewish leaders appear overly sensitive to Nativity scenes or school prayer, this legacy of history can help explain their feelings.

While theological and historical differences between Jews and Catholics have been healed in part over the past 20 years, the political differences between the Vatican and the state of Israel remain delicate. These two areas of dialogue must remain sharply distinguished, as Israeli Prime Minister Shimon Peres noted when he emerged from his

own meeting with Pope John Paul on Feb. 19. Political differences do not automatically imply anti-Semitism.

Israel and the Vatican do not maintain diplomatic relations, and it is unlikely that they will be established soon, even though the meeting between the two leaders was described as cordial and Prime Minister Peres invited the Pope to visit Israel. The Vatican opposes Israel's making Jerusalem its capital, believing that its former international character would best safeguard access to the holy places for adherents of all religions. Arab refugee status, Israeli settlements on the West Bank and the security of the Lebanese border remain obstacles. These are not insuperable obstacles, however, since diplomatic recognition never implies full endorsement of a nation's policies.

Diplomatic relations should be the eventual goal of these exchanges, and the 20th anniversary of *Nostra Aetate* would be an appropriate date to begin the process. Progress in the dialogue is crucial for the appreciation of our shared identity as the people of God, a theme struck by Pope Pius XI in 1938, on the eve of Europe's darkest hour, when he said: "Spiritually, we are all Semites."

FOR YOUR INFORMATION
ADAM SINMS

WORLD COUNCIL OF CHURCHES
Dialogue with People of Living Faiths

DIALOGUE WORKING GROUP MEETING at the
Hayes Conference Centre, Swanwick, Derbyshire, England
March 11th - 15th, 1985

REPORT ON JEWISH-CHRISTIAN RELATIONS

by

Allan R. Brockway

By far the most important formal event in the work of the Consultation on the Church and the Jewish People (CCJP) since the last meeting of the Working Group, at the beginning of 1982, was the reception by the WCC Executive Committee of the statement entitled "Ecumenical Considerations on Jewish-Christian Dialogue".

At Bali the Working Group had made a few minor alterations in the text adopted by the CCJP at its June 1981 meeting in London-Colney. After a lengthy period of consultation among the churches and numerous drafts, the CCJP had perfected its "Guidelines on Jewish-Christian Dialogue" and it was under this title that the Working Group submitted the document to the Executive Committee. When it met in February 1982, the Executive Committee recommended further consultation with the churches, particularly churches in the Middle East, and requested that the statement be brought to its July meeting having been amended in light of the additional comments.

The CCJP complied with the wishes of the Executive Committee and, after comments on the document approved by the Working Group had been received from Middle East churches, some members of the original CCJP drafting committee made substantial changes and submitted the revised document to the Executive Committee. After making further alterations of its own, including a change of title from "Guidelines" to "Ecumenical Considerations", the Executive Committee "received and commended (it) to the churches for study and action" on 16 July 1982. Thus was brought to a conclusion the process that was begun by the CCJP in 1975.

Available in English, French, German, and Swedish, the "Ecumenical Considerations" have been distributed widely. To our knowledge they have been published in the Ecumenical Review, the International Bulletin of Missionary Research, From the Martin Buber House (English), SIDIC (English and French), and Freiburger Rundschau (German).

As an "official" document of the World Council of Churches, the "Ecumenical Considerations" are, as the historical note accompanying them indicates, "stages along the way, to be amplified and refined as deeper and wider dialogue provides greater and more sensitive insight into the relationships among the diverse peoples of God's one world". They represent the most adequate position possible at the time of their acceptance. But many who are involved in Jewish-Christian dialogue, both Jews and Christians, were disappointed that the statement as adopted by the Working Group at Bali was not permitted to stand unchallenged. The disappointment arises not from what the "Ecumenical Considerations"

say but from what was left unsaid or said far more minimally than has been done in the original paper, particularly concerning the land and state of Israel. While recognizing and appreciating the validity of that disappointment, it is important to celebrate the "Ecumenical Considerations" as the most definitive statement on Jewish-Christian dialogue that the World Council, as such, has produced to date. It has been, and will continue to be, a most effective tool for the further development of the dialogue wherever Jews and Christians are in position to meet and talk.

A great deal of enthusiasm and hope was generated by the process of developing the document, which, in the best of all possible worlds, would have provided a spring board for intensive programming by the CCJP to maximize its effectiveness throughout the world. But preparation for the Vancouver Assembly intervened. All staff of the Council were mobilized to prepare for the Assembly and most of its budget was reallocated toward that end. Consequently, the programming for Jewish-Christian dialogue could not proceed "normally", and the momentum present at the time of the "Ecumenical Considerations" acceptance was, to a large extent, allowed to dissipate. It is doubtful that it can be regained, certainly not in the same form of intensity, at this late date. Despite that reality, the statement remains the most useful implement in the CCJP's tool kit. Some reflections on the possible steps beyond the "Ecumenical Considerations" will be offered at the conclusion of this report.

The International Jewish Committee for Interreligious Consultations (IJCIC) remains the principal formal dialogue partner for the CCJP and the World Council of Churches. In the interval since the last meeting of the Working Group, the Liaison and Planning Committee (LPC) - composed of representatives from the WCC and the IJCIC - has continued to meet once or twice each year to discuss the on-going relationship between the World Council and the major Jewish organizations. Usually these meetings leave members of both parties somewhat frustrated because seldom are issues resolved, but meetings of the LPC are necessary and valuable for keeping lines of communication open. It is hoped that the next meeting may be scheduled for April or May of this year.

The most recent in a series of formal consultations between the CCJP, acting on behalf of the World Council, and the IJCIC was held at Harvard Divinity School 25-29 November 1984, on the topic, "Religious Pluralism: Its Meaning and Limits". After listening to and discussing papers by both Jews and Christians on the general subject of religious pluralism, the consultation considered the actual state of pluralism in three representative societies: the United States, Great Britain, and Israel. The participants prepared a joint statement on religious pluralism, a copy of which is attached as an appendix to this report.

One of the practical goals for the period following the Bali Working Group meeting continues to be more of a goal than a reality: the encouragement of Jewish-Christian dialogue in parts of the world where Jews and Christians live together but where the dialogue has yet to develop to a meaningful extent. During October 1984, I spent about two weeks in Australia, which, with some 75,000 Jews, ranks tenth in nations with Jewish population.* I spoke at length with leaders in both the Christian and Jewish communities in Perth, Melbourne, and Sydney. In the process I discovered that there is very little dialogue in the sense of inter-religious discussions (although there is some). There is, however, an acute sense of each other's presence and a heightened sensibility to what each perceives the other to be saying about it. In specific, Jews are angry about statements concerning Israel made by some Church dignitaries, and

church people are angry about perceived Jewish "interference" in church affairs. With the exception of a handful of people who are "tuned in" to Jewish-Christian dialogue, there is almost no direct and personal interaction.

Overt antisemitic activity is almost non-existent, but there also is little understanding on the part of church people of the meaning Israel has for their Jewish neighbors (Melbourne has a large concentration of Holocaust survivors). And likewise there is little Jewish understanding of the power concern for dispossessed people has today for Christians. Because each side feels that its identity is at stake, there appears to be scant willingness for either to take the self-identity of their potential dialogue partners at face value. The necessity and desirability of dialogue is obvious. I am in correspondence with both Jews and Christians in Australia concerning the possibility of cooperative ventures for stimulating such dialogue, possibly a jointly sponsored "workshop" in 1986.

The Australian situation is a more-or-less self-contained instance of the situation as it exists between the churches and organized Jewish communities elsewhere. Dialogue between Jews and Christians has become sophisticated religiously and is having significant effect on Christian teaching about Jews as well as revision or elimination of anti-Judaic liturgies and preaching. At the same time the relation between the churches and the Jewish people has deteriorated and tension between them continues to mount because of different interpretations of the state of Israel and the war between Israel and its Arab neighbors.

This tension appears not to be susceptible to amelioration by the usual dialogical techniques. But because of the dialogue's success, those on both sides who engage in it tend to become frustrated and angry when their co-religionists who have not been directly involved in the dialogue appear to ignore what years of dialogue experience has taught. When "dialogical" Christians sit down with "international" or "political" Christians, the first group turns up an "Israel is vulnerable" card, those in the second group turn up an "Israel oppresses the Palestinians" card, and the latter usually seems to be trump. It is a situation that seriously threatens to damage the interreligious dialogue itself.

These observations lead directly back to the "Ecumenical Considerations" and the extent to which they can assist in what is a new demand on interreligious dialogue: to be a vehicle for understanding, reconciliation, and change on the part of the organized Jewish and Christian communities, leading to the elimination of tension in the relationships between them. Put another way, can the dialogue assist the churches and the ecumenical movement actively to understand that concern for, and identity with, the Palestinian people is not necessarily incompatible with concern for, and identity with, the Jewish people - who today are inseparable from the state of Israel, its well-being and continued existence? Can dialogue help the churches and the ecumenical movement to express their identity with Israel when they act in support of the Palestinians and vice versa?

It is unlikely that the "Ecumenical Considerations" or similar statements on Jewish-Christian dialogue by the member churches of the World Council of Churches can in themselves provide positive answers to these questions. Statements on interreligious dialogue do not address today's situation, which requires dialogue between Jews and Jews and, particularly, between Christians and Christians. The "Ecumenical Considerations" are an excellent statement of where Christians have generally arrived in their understanding of Judaism. The next step is an equally

arduous effort to understand Jews, the Jewish people. The Consultation on the Church and the Jewish People could not have a more appropriate name for the task that lies ahead.

During these days together here at Swanwick, you will be asked to name members to the Consultation on the Church and the Jewish People for the period between now and the next WCC Assembly. A list of proposed members is attached to this report. I hope that the members of the group assigned to work on Jewish-Christian relations, and the Working Group as a whole, will take with utmost seriousness its responsibility to constitute a CCJP that will be best able to guide us into and through the crucial days ahead.

But even more than that, I hope we will, even during our time together here, be able to outline some of the necessary procedures for translating the learnings from the dialogue between Jews and Christians, between the Church and the Jewish People, into the public ethics of the Churches.

I confess to mixed feelings about the prospects for the relation between the Churches and the Jewish people. On the one hand, I see the opportunity for a breakthrough of historic proportions and am excited and encouraged. But on the other hand, I see huge obstacles, the necessity for delicate negotiations, and the prospect of failure that could require years, if not decades, to reverse. The next five or six years are indeed critical. The fact that every time has been a critical time does not change the present reality.

When we approach our task in faith, however, neither the hope of a "breakthrough" nor the fear of failure compares with the conviction we share with St. Paul : "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39).

* Footnote: The United States, Israel, and the Soviet Union rank one, two, and three respectively, followed by France, Britain, Canada, Argentina, South Africa and Brazil.

NOTE FOR THE FILE

Meeting between Diana Eck (Dialogue Moderator), A. Brockway,
G. Riegner and J. Halpérin on 21 March 1985.

1. Our guests listened with great interest to Dr. Riegner's impressions after his recent visit to the DDR.
2. Dr. Brockway reported on a meeting held the previous day with E. Castro, N. Koshy, E. Weingarten, D. Eck and himself. At that meeting, E. Castro had said that WCC had in fact "two foreign ministries - CCIA and the Dialogue Unit", and that both should at least communicate with each other, which had not been the case until now.

At the same meeting, the WCC members of the IJCIC/WCC Liaison and Planning Committee were appointed:

Krister Stendahl (Sweden, CCJP moderator)
Theo van Boven (Netherlands, CCIA moderator)
Diana Eck (Harvard University, Dialogue moderator)
Aram Keshishian (Bishop, Armenian Apostolic Church, Lebanon,
member, Central Committee)
Wesley Ariarajeh
Allan Brockway
Minan Koshy
Ghassan Rubeiz
(Someone from Faith & Order)
Emilio Castro, ex officio

It was proposed to hold the next LPC at the WCC Headquarters on 16 April 1985.

The following items were suggested for the agenda of the meeting:

- Where do we stand and where do we go from here?
- Matters and issues of joint concern (Social problems, religious liberty, extremism)
- Role of religion in conflicts and in peace
- Ways and means of fostering Jewish/Christian relations in regions or countries not yet covered.

3. In view of the forthcoming session of the WCC Central Committee in Buenos Aires from 28 July to 8 August 1985, Diana Eck expressed the hope that fruitful contacts could take place on the spot between leading figures of the Jewish community and Bishop Stendahl, herself and others.

4. On the occasion of the meeting held by the Dialogue Unit in Britain, Dr. Brockway had further talks with Prof. Opoku about the African/Jewish encounter. Prof. Opoku agreed to submit a formal proposal to the All-African Council of Churches in Nairobi with a view to holding the meeting there in October 1985. WCC was ready to contribute financially to cover travel expenses of African participants to the meeting.



WORLD JEWISH CONGRESS

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JH/ra 18170

Geneva, March 25, 1985

Rabbi Mordecai Waxman
Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016
U.S.A.

Dear Rabbi Waxman,

As you will remember, Rabbi Solomon had been entrusted with the task of laying the ground for a consultation with the Anglicans to be held in May 1986. This he is doing very actively.

His first draft programme sounded far too ambitious and beyond the scope of a 3-days consultation. We suggested to him that it should be rearranged and, as a result, we received from him the attached revised draft programme.

We would be most grateful to you if you could let us have at your very earliest convenience your reactions and comments.

I am sending a copy of his proposals to Marc Tanenbaum, G. Wigoder and Ehrlich with the same request. I am also sending a copy to Rabbi Wurzburger for we are anxious to avoid any surprise from that quarter. For obvious reasons, it is important to obtain a meaningful consensus from all sides on those matters.

If Rabbi Solomon's outline is endorsed, we would suggest that each theme be introduced by a speaker from each side, rather than having a Christian 'main speaker' and a Jewish 'respondent'. We would also prefer for item (i) a speaker like Uriel Simon and for item (ii) S. Talmon. G. Tucker would seem to be an excellent choice for item (iii).

RECEIVED

APR - 1 1985

Yours sincerely

Jean Halpérin

cc.: Rabbi Marc Tanenbaum
Dr. Geoffrey Wigoder
Dr. E.L. Ehrlich

c.c. Professor Halperin

Our ref: NS/MMC

26th February 1985

The Revd. Dr. A.C.J. Phillips,
Chaplain,
St. John's College,
OXFORD
OX1 3JP

Dear Anthony,

I have just had a long call from Professor Halperin of the W.J.C. in Geneva from which the following matters emerge inter alia:

1. The Jewish participating body is I.J.C.I.C., of which the W.J.C. is but one of five constituent members.

2. Funding

The past arrangement in comparable situations has been that participants pay for travel and lodging, assisted where appropriate by their own religious bodies. Administrative costs are shared. There seems to be no clear procedure for paying guest speakers. This seems to bring us almost back to square one.

3. The desired number of participants is agreed. I.J.C.I.C. is still anxious that there should be representation from the Anglican Communion abroad and I said that you were pressing this matter, though the Anglican representation would be predominantly UK based.

On the Jewish side I stressed the importance in this particular situation of participation by a significant number of Anglo/Jewish delegates, though one or two delegates would have to be nominated by each of the bodies comprising I.J.C.I.C.

4. Professor Halperin and Dr. Riegner had some reservations about the suggested programme. They felt that the theme had been interpreted too broadly for meaningful coverage within the allotted time; they were also afraid of Orthodox Jewish reaction to our proposal to put historical/critical study of the Scriptures on the agenda. I did make the point that I found it unreasonable to invite Christians to engage in radical discussion of New Testament on the basis of modern critical studies whilst being inhibited from discussing the historical/critical approach to the Scriptures with my own

Orthodox Jewish colleagues.

Anyway, I have revised the draft programme in the light of these reservations and enclose for your consideration a new draft. As you will see I have cut the main topics down from five to three, and also attempted to simplify (and economise?) by suggesting that there are three main speakers and three prepared respondents. I am not at all happy with any of the suggestions I have put down for Jewish respondents, not indeed with the fact the the first choice for each main speaker is Christian; we shall give the matter further thought, but I do not want to hold up the proceedings until we have made up our minds.

I look forward to hearing your reactions.

Yours,

Rabbi Dr. Norman Solomon



The suggested format of the Consultation is that three themes will be introduced by specially invited speakers. Each presentation will be followed by a prepared Jewish or or Christian response as appropriate, and then by general discussion.

The following topics and speakers are suggested:

i) APPROACHING THE TEXT OF THE BIBLE - both Jews and Christians, while open to inspiration through Scripture, approach the text within the framework of a traditional theology and teachings. How has this traditional approach developed in response to modern insights and discoveries?

Speaker: Professor James Barr

Respondent: Professor Binyamin Uffenheimer

ii) NEW INSIGHTS INTO THE JEWISH BACKGROUND OF CHRISTIAN ORIGINS - the impact of intertestamental studies, New Testament and rabbinic studies on our understanding of the early growth and inter-relationships of Christianity and Rabbinic Judaism.

Speaker: Professor E. P. Sanders / Dr Geza Vermes

Respondent: Professor David Flusser

iii) LANGUAGE, MEANING, AND THE REFORMULATION OF RELIGIOUS IDEAS - the philosophical problems of religious language. How do we 'unpack' the significance of traditional ways of talking about such matters as God, Revelation, Eternal Life, as well as the specific underlying concepts in each of our two faiths.

Speaker: Professor Stephen Sykes / Richard Swinburne

Respondent: Professor Emil Fackenheim / Prof Gordon Tucker

Church-Jewish Relations Improve In Last 20 Years

But an interreligious expert says Vatican II holds key to even closer relations.

BY ANGELA BORNEMANN
Staff Reporter

There has been more progress in the last 20 years in Jewish-Christian relations than in the last two centuries, according to Judith Banki, associate national director of the Interreligious Affairs for the American Jewish Committee (AJC).

Speaking recently before the AJC's Baltimore chapter, Banki reported on the progress made in Jewish-Christian relations since the Roman Catholic Church's 1965 adoption of *Nostra Aetate*, a document which exonerated Jews for any responsibility for Jesus' death. The document also mandated Catholics to repair their relations with Jews.

Also attending Banki's talk were members of the AJC's Baltimore chapter's Jewish-Christian Roundtable. Reverend Brian Rafferty, chairman of the Archdiocesan Commission on Ecumenical and Interreligious Affairs of the Catholic Church in Baltimore, was originally scheduled to also speak. His absence was not explained.

Despite the progress of the last two decades, Banki said that both Jews and Christians have not realized the full potential of *Nostra Aetate*, which encouraged a "new Christian attitude toward Jews and Judaism."

Since early church history, she said, Catholic councils and synods had promulgated anti-Semitic teachings that set precedents for nearly every abuse of the Nazi regime, short of genocide. Most present-day Christians, she said, are not guilty of anti-Semitism. But many are irresponsible in their "lack of knowledge of the Jewish experience."

Vatican II, called by Pope John XXIII in 1962, was the "breath of fresh air" needed by the Catholic Church to address questions of modernity, including its traditional anti-Semitic teachings. "It was time," said Banki, "for an authoritative repudiation of anti-Semitism, especially in light of the Holocaust and the reestablishment of the State of Israel."

Many of the areas of Jewish-Christian relations

studied by Vatican II, said Banki, focused on what French writer and Holocaust victim Jules Isaac called "teachings of contempt." These allege that Judaism was a dead religion at the time of Jesus and that Jews' role in the death of Jesus places them under a curse which has caused their dispersal throughout the world — the Diaspora.

Banki said that from *Nostra Aetate* (literally, "In Our Time") came a new emphasis on the religious links between Judaism and Christianity. More importantly, she said, it addressed the issue of collective guilt that had been assigned to Jews because of the death of Jesus.

"It is important to understand that *Nostra Aetate* didn't attempt to absolve or forgive Jews for the death of Jesus," said Banki. "It went significantly further. It said that the charge itself was wrong."

The response to *Nostra Aetate* by Catholic leaders around the world indicated their desire to improve Jewish-Catholic relations. A statement by Belgian bishops cited the Jewish people as "the true relation of the Christian people not her rival." French bishops called for an end to age-old religious clichés as "unworthy of honest men."

But, noted Banki, "there is still a lingering spirit of triumphalism in many Christian writings which makes Christianity look good by making Judaism look bad."

Issues that must still be addressed, she said, between the two people are "the unhappy parting of Jews and Christians in scriptures" and such church-state issues as abortion, government aid to religious schools and prayer in schools.

One way to maximize the effects of Vatican II and *Nostra Aetate*, said Banki, is to better educate Catholic laity and clergy of the Catholic Church's new teachings. "The malice may be gone," she said, "but many teachers are not equipped to deal with newer, more difficult religious teaching materials."

Since theological material

is usually filtered first through the religious hierarchy, Banki recommended more interaction between Jewish and Christian clergy. This should include evangelical and fundamentalist Christian groups, she said. "I've attended three conferences between evangelicals and Jews," she said. "The results have been rich and exciting — as long as both sides leave their most militant members at home."

As for the present hierarchy of the Catholic Church, Banki assessed Pope John Paul II as more conservative — but no less cordial — than other popes since Vatican II. And on the Vatican's failure to formally recognize Israel, Banki said there is a "de facto" recognition of the Jewish state and that many American Catholics are "sympathetic to the settlement of the Palestinian homeland."

Regarding recent discussions of the internationalization of Jerusalem, Banki said that it seems to be the Vatican's desire to secure international guarantees that will preserve the religious pluralism of the city.

"The Catholic Church feels that Jerusalem is too important to leave to the vagaries of any political state."

MAR-29-85

AJC president exuberant pluralis

By Leon Cohen
of The Chronicle staff

American Jewish Committee national president Howard I. Friedman reminds one of US President Franklin Roosevelt. They have the same big smile, same omnipresent smoking materials (in Friedman's case, cigars) held in the mouth at the same jaunty angle. And he apparently approaches his role with much of the same exuberance.

Friedman, a Los Angeles attorney, came to Milwaukee to present an Institute of Human Relations award to Wisconsin Electric Power Company board chairman Charles S. McNeer on March 26. Before the ceremony, he spoke with this reporter about the AJC's roles in numerous issues of Jewish concern, from trying to get Vati-

can recognition of Israel to reviving black-Jewish dialogue in this country.

Friedman and other AJC leaders met with Pope John Paul II in February to discuss both Vatican recognition of Israel and the general state of Catholic-Jewish relations. On the whole, Friedman said he was pleased with the meeting.

"The most important part was that he issued a public statement in which he reaffirmed with absolutely no equivocation the principles of *Nostra aetate* [the Vatican II declaration on non-Christian religions]," he said.

"He re-emphasized each constituent element of the declaration, especially those recognizing the legitimacy of the Jewish religion

(Continued on page 22)



American Jewish Committee national president Howard I. Friedman (right) meeting with Pope John Paul II. With them are AJC executive vice president David M. Gordis (left) and AJC director of international affairs Rabbi Marc H. Tanenbaum.

He's exuberant for pluralism

(Continued from page 1)

as the authentic expression of the Jewish people."

Friedman sees this as significant in the light of the synod of bishops that is scheduled for this autumn. "There is some expectation that the synod might pull back on some of the so-called 'liberal theology' of Vatican Council II. That might represent an opportunity to pull back on the declaration on the Jews.

"In view of this statement, it's awfully hard to imagine how the Pope could countenance any kind of qualification at all. Our sense was that the synod is likely to see a formal reaffirmation of the declaration and a call for further implementation."

Division on Israel

However, progress was less forthcoming on Vatican recognition of Israel, according to Friedman. John Paul himself seemed sympathetic, but Friedman encountered opposition forces in the Vatican.

"We've learned from a number of sources that there appears to be a split in the Vatican between the 'Polish Mafia,' or the non-Italian bishops, and the Italian bishops on this issue," he said. "We spoke with the assistant to the Vatican's secretary of state ... He ended up saying there will be no recognition as long as Israel insists that Jerusalem is its capital."

Friedman hopes that US bishops can exert influence on the Vatican on this matter. "There is some prospect of movement if enough strength can be garnered in the Vatican itself."

In Israel, the AJC has announced its intention to establish a center for pluralism. Friedman, however, was concerned that these plans not appear overly elaborate.

"We've had an office in Israel for 25 years," he said. "Throughout that time we've been concerned with fostering the idea of pluralism. We've maintained there a library on the Diaspora Jewish experience; we've sponsored inter-ethnic and inter-religious dialogue groups, including Arab-Jewish groups.

"All we've done now is to articulate with a descriptive phrase—a center for pluralism—what we've always been about. We felt this was appropriate now ... There's no doubt that Israelis are suffering from a sense of polarization in their society, much of which comes from the Orthodox religious establishment ... Our so-called center, which will exist in our office there, is a way of emphasizing our concerns."

Emphasize agreement

In the US, Friedman wants to renew black-Jewish relations by emphasizing "the things that tend to be shared between the two communities."

"We don't disagree on the importance of affirmative action, on the occasional or even common use of goals and timetables where carefully administered so as not to become quotas," he said. "And we don't disagree on the notion that there is a matter of social policy involved that requires that more blacks enter the mainstream of this society.

"We ought to try to develop programs that transcend our areas of disagreement and put meat on the areas of agreement. ... The most important challenge for us is to overcome the flashpoint differences, which are basically quotas and attitude toward Israel."

Friedman also wants to revive black-Jewish dialogue, "which has been badly neglected for the last 10 or 12 years. ... We have re-established dialogue groups in a number of major cities and they're working pretty well. They're not going to change the world, but they are a necessary part of the atmosphere required to make an impact."

Though the Reagan Administration has not acted to further its social agenda on such matters as church-state relations, Friedman warned that such issues are still "hot," and that an ongoing educational effort is needed to counter them.

"What is significant is not so much what the legislation is, but the way Americans relate to the concept of church-state separation," he said. "People need to see church-state separation as the instrument for making free exercise of religion possible.

"That is not a simple concept to grasp and requires a great deal of education around the country. And that is a major feature of our own agenda, an ongoing part of our educational effort."

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Minutes of the IJCIC/Vatican Steering Committee meeting
held in Geneva on 15 April 1985

The meeting took place in the office of the WJC.

Were present: Mr. Fritz Becker
Rabbi Leon A. Feldman
Prof. Jean Halpérin
Mgr. Jorge Mejia
Dr. Gerhart M. Riegner
Rabbi Mordecai Waxman
Dr. Geoffrey Wigoder

1. Joint publication of Liaison Committee selected papers

J. Mejia advised that the publications Board of the Lateran University was reviewing its publications programme and that no final decision on the joint publication could therefore be taken before next Fall. Both he and Mgr. Rossano were, however, confident that the publication would be possible. Under the present circumstances it would not seem advisable to look for another publisher.

G. Riegner asked whether it was primarily a financial problem.

J. Mejia replied in the affirmative and suggested that a letter be sent by IJCIC to Mgr. Rossano expressing our disappointment at the delay, since the joint publication should have been issued on the occasion of the 20th anniversary of *Nostra Aetate*. This letter should further indicate that IJCIC might consider offering some kind of financial help in the form of a loan - the costs to be born, on a fifty-fifty basis by both sides.

G. Wigoder thought that one should in any case go ahead with the preparation of the manuscript, each of the two sides being responsible for the editing of their papers. One should also obtain agreement from the authors concerned. It was agreed that there would be two short introductions from each side, mainly to describe the 'Sitz im Leben' of the papers.

2. Next Liaison Committee meeting

J. Mejia informed the Steering Committee that membership of the Catholic delegation on the Liaison Committee had to be reviewed every 5 years. Bishop Flügel, Archbishop Mugavero and F. Le Déaut were no longer on the list. The new appointments approved by the Secretariat of State were as follows:

Mgr. Marcos G. McGrath, Archbishop of Panama
Mgr. Gerald Mahon, Auxiliary Bishop of Westminster
Eugene Fisher, Washington D.C.
Father Marcel Dubois, Jerusalem
Father Bernard Dupuy, Paris

They had all been informed that the next Liaison Committee meeting would take place in Rome from 28 to 30 October 1985.

G. Riegner stated that this would have to be a very special meeting in view of the occasion (20th anniversary of *Nostra Aetate*). It would therefore be highly desirable to associate a larger group of Jewish communities and of leading Catholic personalities. He was particularly anxious to bring in qualified representatives from Latin America, Australia and Europe.

MW
J. Mejia agreed that one could consider having 20/25 participants on each side to adequately celebrate the event. He thought that a suitable item for the agenda would be a "Note sur la présentation des Juifs et du Judaïsme dans l'éducation catholique", an important document which was due for circulation to all Bishops' Conferences within the next few weeks, around 30 April. He gave a general outline of the 17-page long document which had been in preparation for 3 years and the drafts of which had been discussed with a number of experts. The covering letter would mention the anniversary of *Nostra Aetate*.

G. Riegner remarked that IJCIC had received an advance copy of the 1974/75 Guidelines a few days before publication so as to allow a joint reaction. Would not a similar procedure be appropriate?

J. Mejia explained that it would be embarrassing to release the document before its dispatch to the Bishops' Conferences. As soon as this will have taken place, copies will be handed to F. Becker with an embargo date, which will allow IJCIC to prepare their response.

Replying to J. Halpérin he said that, in his opinion, the document, which was primarily intended for Catholic readership, would provide material for a constructive and fruitful dialogue with IJCIC.

It was agreed that one half-day during the Liaison Committee meeting would be devoted to the presentation and discussion of the *Note*. It was further agreed that two major papers would be read on each side on what has happened - or has not happened - during the last 20 years and on a programme for the future. This would be supplemented by 4 regional presentations from both sides on the basic features as seen in North America, South America, Europe and Israel.

M. Waxman thought that the meeting should be seen as a climax and watershed occasion in Christian-Jewish relations and history, with due emphasis on the projection into the future, making it clear that the efforts were not expected to end there. It was important to create awareness of the dynamics, and, to that effect, invite participants of distinct eminence and status from both sides.

J. Mejia agreed that, rather than dwelling at length on the past, one should look ahead and prepare the ground for the future. He also proposed that the 850th anniversary of Maimonides be included on the agenda of the Liaison Committee meeting.

G. Riegner thought that it would be more appropriate to arrange a public function at one of the major institutions, for instance at the Lateran University, to commemorate Maimonides immediately after the Liaison Committee meeting, i.e. on Thursday 31 October late afternoon.

It was so agreed.

J. Mejia suggested for the venue of the Liaison Committee, which would be hosted by the Catholic side, the Casa internazionale which offered adequate space and was conveniently located. Most of the Jewish participants could be accommodated there, and F. Becker would be requested to make the necessary arrangements for kosher catering so as to permit one joint meal every day.

G. Wigoder indicated that the meeting should be given good press and media coverage with much publicity.

J. Mejia said that the Vatican Press Service was well equipped and that a joint press conference could be arranged. Furthermore, an official audience with the Pope would take place either on Tuesday 29, or on Thursday 31st. He also indicated that arrangements could be made for a special visit of the Jewish Epigraphs in the Vatican which were now housed in a new section.

L. Feldman felt that a visit to Campo de Fonsini to remember the victims of the war would be warranted.

J. Mejia agreed and said that this should be arranged by F. Becker.

In reply to G. Riegner who asked whether a meeting with Cardinal Casaroli could be arranged, J. Mejia suggested that a letter be sent to Cardinal Willebrands indicating the wish for a small group to meet with Cardinal Casaroli and providing some preliminary information on the subjects to be discussed (i.e. the international situation as seen by the Jewish communities, stressing the priorities in matters such as human rights, religious liberty, Israel).

3. Other matters

a) After a short exchange of views, it was agreed to proceed with the preparation of the religious scholarly meeting under the auspices of the Lateran University. A final preparatory meeting should be arranged with Mgr. Rossano around 20/21 May 1985 to set the topic and the list of participants (Prof. Sh. Talmon, J. Halperin and someone from the USA would attend that preparatory meeting on the Jewish side).

b) J. Mejia reported on the recent discussions that have taken place in the Netherlands within the Jewish community as well as between them and the Catholics on the occasion of the forthcoming visit of the Pope. While the feeling expressed by the Jewish side had been understood and duly noted, the fact that they had been formulated in the form of an 'ultimatum' had led to an impasse. This fact was viewed with particular regret by Cardinal Willebrands who had specially gone to the Netherlands on 9 December with J. Mejia to try and find a suitable solution.

c) J. Mejia thought that Prime Minister Peres' visit to the Holy See had been quite positive. The Pope and the Prime Minister, without anyone else in attendance on either side, had had a 40 minutes conversation. The Pope had been very impressed by his guest. While the detailed contents had

not been disclosed, it was thought that the main topics had been: Jewish/Christian relations in the world; Jewish/Christian relations in Israel; Holy See/Israel. J. Mejia emphasized that Peres had been a "very welcome guest".

d) G. Riegner asked what was the present Catholic stand on the Federici paper read at the Venice meeting of the Liaison Committee in 1977. At the time, he recalled, it had been decided to have the paper issued in 4 major journals so as to elicit whether or not it would give rise to any 'outcry'. He asked whether another step could now be envisaged in order to officialize some of the ideas contained in Federici's paper.

J. Mejia replied that there had been no 'outcry', that Rossano and Martini had, at the time, contributed to the writing of the Federici paper, and that the various Papal statements, including that of March 1982, and more recent ones, showed that the special relationship of the Churches with the Jews was fully recognized. A careful study of such statements would show the evolution of the thinking up to the present time.

e) M. Waxman and L. Feldman asked in which way a Jewish input could be provided for the forthcoming special session of the Bishops' Synod scheduled to take place in Rome later this year.

J. Mejia felt that IJCIC could very appropriately send a formal submission for the Synod, assessing the two documents (the Guidelines and the forthcoming *Note*) and also pointing to any possible shortcomings. It would, however, be imperative that the submission reaches him before the end of September, since afterwards the secretariat of the Synod would be flooded with material.

f) J. Mejia mentioned recent interventions made by Cardinal Willebrands at Westminster and in the Oxford Debating Society. He thought that both speeches had been significant and he would gladly provide us with copies of this material. He suggested that IJCIC should take a regular subscription of the English edition of the *Osservatore Romano*.

Minutes of the WCC/IJCIC Liaison and Planning Committee meeting
held in Geneva, at the WCC, on 16 April 1985

Present:

WCC

IJCIC

W. Ariarjah
A. Brockway
St. Brown
Bishop Aram Keshishian
N. Koshy
Bishop K. Stendahl
Wagner
H.G. Link
E. Castro (during luncheon)
G. Gassman (during luncheon)

F. Becker (a.m. only)
L. Feldman
J. Halperin
G.M. Riegner
M. Waxman
G. Wigoder

Morning meeting - Bishop K. Stendahl in the chair.

A. Brockway read a Psalm

1. Evaluation: what is "good" and what needs to be repaired in our relationship?

K. Stendahl stressed that the LPC covered a wider agenda than if it were to be regarded solely as a meeting between IJCIC and the Dialogue Unit or CCJP. It provided an opportunity for assessing the relationship between WCC in toto and the Jewish community as represented by IJCIC. The aims and scope of LPC discussions should therefore be uplifted, with a view to identifying common concerns and possibly areas for joint action.

Specific consultations held in the past have dealt with topics such as Community, Power, Modernity and, more recently, at Harvard, Religious Pluralism.

More thought should be given to the specific role of ongoing consultation. WCC needs to give serious hearing to representatives of the Jewish community.

G. Riegner had hoped that the General Secretary and the moderators of the other two commissions concerned (Dialogue and International Affairs) would attend this meeting.

As the previous speaker, he would address his remarks to the WCC as such, and not to any specific group, particularly in the light of a recent incident which had illustrated a basic misunderstanding.

It was to be regretted that there seemed to be a kind of division between the religious and the practical sides of the WCC.

The Jewish side had been very happy with some developments on the religious side, particularly the drafting and endorsement of the Ecumenical Considerations and the mutual consultations which accompanied them. They pointed to the recognition of a special and unique relationship between Christianity and the Jewish people. Such an approach also implied some kind of concern for the living community concerned with its own sensitivities. There cannot be a dichotomy between doctrinal statements of that nature and practical action.

The time had come to seriously consider some kind of consultative arrangements on certain matters and specific issues, such as religious liberty. He recalled the useful work which had been done together through direct personal contacts at the time of the elaboration of the Universal Declaration of Human Rights. Why not work together on such basic issues? One sometimes had the impression that the other side was afraid of appearing in public with us. If this were to be true, the WCC would not be faithful to its own Ecumenical Considerations.

The Jewish side had nothing against criticism but the question was in what way such criticism was expressed and for what purpose.

He stressed the conciliatory function of the WCC and thought that neither side had to follow blindly their constituencies' advice.

Another important issue was to find ways and means of making our common work move to the grassroots level in order to popularise the concepts formulated at a higher level.

A. Keshishian stressed the urgent necessity of dialogue and the importance of finding an appropriate form of dialogue. One should not only talk and listen to each other, but also dialogue existentially, in actual life. This meant that certain stereotypes should be challenged and that each side should be allowed to define itself, rather than let it be defined by the other. Self-definition was of vital importance.

He agreed that dialogue should be extended to the grassroot level. While it had to be viewed in the totality of WCC, there was a risk of losing the specificity of certain focuses.

Bearing in mind the growing Moslem diaspora, efforts should be made to engage into a trilateral dialogue.

H.G. Link mentioned some of the work done in the Department of Faith and Order. For instance, the latter worked with 12 Roman Catholic experts appointed by the Vatican, plus a few more who had been invited by the WCC. They had also sought the advice of Professor Wyschogrod in the area of common roots of Jewish and Christian faith. The joint Vatican/WCC working group met once or twice a year. One might envisage establishing a joint Jewish/Christian working group.

K. Stendahl felt that it might be useful to have the benefit of consultants on specific projects.

2. Role of religion in conflicts

N. Koshy introduced the outline of a proposed WCC position paper which had been requested by the Executive Committee on that subject. It had been felt that the media tended to over-emphasize religious factors in the development of conflicts (i.e. Sudan, Lebanon, Northern Ireland, Sri-Lanka). One should be careful to avoid oversimplifying such matters, particularly in view of the general increase in conflicts and violence.

G. Wigoder thought that a Jewish input for such a study could indeed be useful. The first problem that would have to be faced was how to define religion. Judaism (as Islam) incorporated a whole way of life; it combined universalistic and particularistic elements as well as exclusivity and tolerance. In Judaism, Christianity and Islam, there was a built-in tendency for conflicts arising in the name of religion. In many cases religion was still a motivation for conflict, whereas religious terror should in fact be seen as a contradiction in terms.

Even such a secular movement as Zionism had been motivated by religious ideals. To the extent that true religion was threatened by fanatics, we had insights to share, the more so that problems cut across.

K. Stendahl felt that the outline of the study pointed to a Western secularized approach. He wondered whether WCC could not think more religiously. President Sadat's speech in the Knesset was an eloquent illustration of a situation where a religious approach could lead to reconciliation. One should be careful not to leave religion in the hands of fundamentalists. The question was how to challenge religiously from within.

G. Riegner believed that neither factor should be underestimated. Religions should face the world as it now was. To a large extent the treatment of minorities was the test. When they were not considered as legitimate, they rebelled.

A. Keshishian urged for further clarification on matters such as what was meant by religion, authenticity, conflicts (what about silent conflicts?), nationalism, religious communities, power.

In a number of cases, religion was used as a pretext for con-

flict. One should go beyond the visible and duly take into account the interrelations of factors. He agreed that the situation of minorities played a primordial role, since it created fear and even ethics of violence.

Wagner mentioned by way of illustration the celebration in France of the abolition of the Edit de Nantes and the present situation in many Western countries of migrant workers, a critical problem that has recently been the occasion for joint statements issued by authorized representatives of the three monotheistic faiths.

J. Halperin agreed with most of the preceding speakers and felt that the outline introduced by N. Koshy had provided a welcome opportunity for a thorough discussion of what could be seen as an 'explosive' topic. Clearly the subject was loaded with traps and difficulties. The meaning given to 'religion' should be pondered very carefully. A first reading of the outline could lead to the impression that religion in itself could be harmful. Some of the thoughts and formulations to be found in the Mauritius statement would surely be relevant. He would be interested to know what the share of the Dialogue Working Group would be in the preparation of the study. In the light of the stimulating papers recently delivered at Swanwick by Diana Eck and A. Brockway, it would appear appropriate to include in the study document a dimension dealing with the role of religion in reconciliation and peace-building.

K. Stendahl referred to the recent Harvard statement on religious pluralism. When a fuller text of the study document would be available, it should be referred for comments to IJCIC.

N. Koshy explained that the request for the study document had initially come from the Executive Committee. Everyone was of course fully aware of the sensitivity of the issues involved. The first task was to define carefully the scope of the projected study. CCIA would be happy to check their preliminary views with IJCIC.

K. Stendahl noted that CCIA and the Dialogue Unit would cooperate in the preparation of the study and that the Executive Committee would, at a later stage, decide to stop or to go on, depending on the shape which the project will have taken. It would be essential to consult also with the Islamic side in the course of the preparatory work.

A. Brockway remembered that, according to Karl Barth, 'religion' was 'bad' and 'faith' was 'good'.

Afternoon meeting - G.M. Riegner in the chair.

3. On what issues may we work and stand together? On what issues is it presently not possible?

A. Brockway stressed the importance of religious liberty in the world today and asked whether it would be possible for both sides to take publicly common action in this field.

G. Riegner recalled that the matter of religious liberty indeed lent itself to joint discussion and action, including with Catholics. With the Moslems a problem had arisen with respect to change of religion.

Bearing in mind the efforts made jointly at the time of the elaboration of the UN Declaration on Religious Liberty, he thought that similar steps would now be warranted to consider seriously the various alternatives that might be envisaged:

a) Work towards a convention with binding rules; b) proceed by regional instruments (European, Latin-American...); c) establish a reporting system by states through the machinery of the UN Human Rights Commission.

Since there was a large consensus among us on the essentials, why not cooperate together?

Why not also embark on joint action in the whole field of human rights or in the fight against racism and for peace, disarmament, development. One could choose one particular item and establish a continuing joint working group for that purpose.

K. Stendahl felt that religious liberty was threatened by a too limited definition of it.

A. Keshishian stressed that the Church rejected antisemitism and proselytism. The time had come to work together on a theological level. It was important to identify the areas in which one could work together, such as racism and defense of human rights.

N. Koshy indicated that CCIA was ready to work together with IJCIC within the framework of the UN on the most appropriate strategy to be followed with regard to a future convention on religious liberty. Joint consultations could also be engaged in the field of disarmament.

G. Wigoder indicated that much remained to be done on a practical level; he referred more particularly to cooperation in social action, education and fight against prejudice.

K. Stendahl referred to the work being done by ADL against prejudice and thought that there was room for a more systematic exchange among major faiths in that area. This could provide a mutually enriching experience.

M. Waxman said that Bishop Keshishian had addressed himself to two essential questions: what can we hope for? A reply to such a question would point to some modes of practical cooperation.

A. Keshishian thought that it was important to find how to translate it in tangible ways on a local level.

G. Riegner stressed that at the time of the Nazi period there had been no international instrument or document whatsoever to fight against discrimination. Considerable progress had been achieved since then, even though the present situation was obviously still far from being ideal. However, even the UN mechanism of implementation of the Covenants had a healthy influence on the behaviour of governments. He was anxious to know whether there was willingness, on the side of the WCC, to work together on the strategy to be applied with respect to a convention on religious liberty. If so, one could establish a joint working group, either on a bilateral basis, or open to other partners as well.

A. Keshishian warned that eliminating Moslems from such consultations might well be counter-productive.

W. Ariarjah agreed that parallel consultations with the Islamic side could be useful.

Wagner suggested a joint survey of a limited number of case studies with a view to finding out where faith and religious practices lead to exacerbation of conflicts or to reconciliation.

It was agreed that CCIA and IJCIC would keep in touch within the next few weeks to finalize the appropriate arrangements for on-going consultations on the follow-up and implementation of the UN Declaration on religious liberty.

N. Koshy stressed that this should take place within the framework of NGO cooperation at UN.

4. Matters of common concern

A short exchange of views took place on the ways and means of stimulating dialogue in Africa and South America.

It was agreed that a meeting between leading members of the WCC and of the Jewish communities in South America would be arranged in Buenos Aires during the early stage of the WCC Central Committee session, i.e. at the end of July. Advance notice of the actual date would be given to IJCIC so that Jewish participants expected from outside Argentina could make their travel arrangements on time.

A. Brockway said that as soon as he would get the final text of Professor Rosenack's paper at the Harvard Consultation, he could start preparing the text of the proceedings with a view to having them issued in the form of a joint publication.

G. Wigoder volunteered to take with him the tape of M. Rosenack's lecture since it could help him writing up his paper.

G. Riegner raised the matter of the outraging statement delivered at the UN Seminar on the Encouragement of Understanding, Tolerance and Respect in Matters Relating to Freedom of Religion or Belief (Geneva, 3-14 December 1984) by the representative of Saudi Arabia who happened to be at the same time President of the World Moslem Congress. He enquired about the steps taken by WCC on what had to be considered as an extremely serious matter.

S. Brown replied that a letter of protest had been sent to the Secretary General of the World Moslem Congress. The latter's representative in Geneva had also complained to the Secretary General of that organization about the same incident. He had been informed that Mr. Al Dawalibi was no longer President of Islam and the West, and that, in any case, most of the work and policy of the World Moslem Congress were in the hands of their Secretary General. The WCC was fully aware of the obnoxious character of the statement delivered and made every effort to establish and develop relations with other Islamic organizations.

It was tentatively agreed that the next meeting of LPC would take place on 3 December and 4 December a.m., at a place yet to be decided.



PROPOSED AGENDA

Liaison & Planning Committee

16 April 1985

- 09.30 Reading of Psalm
- "Evaluation: What is 'good' and what needs to be repaired in our relationship?"
- Opening statement by Krister Stendahl
 - Response by IJCIC member
- 10.30 Break
- 11.00 "Role of Religion in Conflicts" : discussion of proposed WCC position paper.
- 12.30 Lunch : Emilio Castro, host
- 14.00 "On what issues may we work and stand together? On what issues is it presently not possible?"
e.g. religious liberty: how do we follow up the UN ~~statement?~~ *Declaration?*
- 15.30 Break
- 16.00 "Matters of Common Concern"
- Education
 - Stimulation of dialogue outside North Atlantic region, e.g. Africa, South America
 - Evaluation of Harvard consultation
 - Other matters
 - Date and place of next meeting
- 17.00 Adjournment

EDITORIAL

Pope John Paul II Receives American Jewish Committee Leaders in Momentous Audience

Text of AJC Release Dated February 22, 1985

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people everywhere.

AT A PRIVATE AUDIENCE WITH AMERICAN JEWISH COMMITTEE LEADERS HELD ON FEBRUARY 15, 1985, in the resplendent Apostolic Palace, Pope John Paul II went further than any Pope in recent memory in affirming that improved Catholic-Jewish relations is now an article of Catholic doctrine, "an expression of the (Catholic) faith, a word of the Divine Wisdom."

At the same time, the Pope remained cautious and vague about the relationship of the Holy See to Israel.

Howard I. Friedman of Los Angeles, AJC president, led an eight-member AJC delegation in an audience devoted to commemorating the 40th anniversary of the end of World War II and the defeat of Nazism and the 20th anniversary of the adoption by Vatican Council II of *Nostra Aetate*, the declaration that opened a new chapter in Catholic-Jewish relations. It was the first audience in 1985 of any Jewish group with the Polish Pope devoted to examining the impact of the Vatican Declaration on Catholic-Jewish relations during the past two decades.

"As the Nazi trauma appalled us with despair over human evil," Mr. Friedman said in his prepared text, "so the 20th anniversary of the close of Vatican Council II inspires all of us with hope and promise for a more humane future. ...It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired, greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia."

Mr. Friedman added that "the American Jewish Committee shares" the Pope's vision "of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies."

The AJC president then referred to his agency's "close cooperation with Catholic Relief Services in seeking to relieve the suffering, hunger and deprivation of millions of fellow human beings in Ethiopia, and in Africa generally."

The climax of Mr. Friedman's statement concentrated on the importance of establishing "diplomatic ties between the Holy See and the State of Israel and her people." He said: "Such an historic act, we believe, would be a watershed event in Catholic-Jewish relations. It would help create the sense of reality (in the Arab world) which is indispensable to peace, and we would consider it a happy development and confirmation of the decisions of Vatican Council II."

In response, the Pope declared: "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council II in the Declaration *Nostra Aetate*...remains always for us, for the Catholic Church, for the Episcopate...and for the Pope, a teaching which must be followed — a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of Divine Wisdom."

Vatican authorities told the AJC leaders that the Pope affirmed by that statement that he regarded improved Catholic-Jewish relations as an "article of Catholic faith," of permanent value, and that its progress was irreversible. That assumed importance in light of anxiety in Catholic circles that the Vatican Synod called for November might lead to reversal of progressive achievements of Vatican Council II.

Asserting that "the relationships between Jews and Christians have radically improved in these years," the Pontiff stated, "Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old."

The Pope then condemned anti-Semitism, saying: "Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people — from whatever side it may come."

Pope John Paul acknowledged "the close collaboration between the American Jewish Committee with some of our Catholic agencies in alleviating hunger in Ethiopia and in the Sahel."

On the Middle East, the Pope then said: "I know also of your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word 'shalom.' " He then expressed the hope that "the sons and daughters of Abraham — Jews, Christians and Muslims — may live together and prosper in peace."

In private conversation with the AJC representatives the Pope spoke concretely of "peace and security for Israel," but said there were "complexities" that stood in the way presently of establishing diplomatic relations.

In meetings prior to the audience with the Pope, the AJC leaders spoke at length with Archbishop Achille Silvestrini of the Vatican Secretariat of State and with Jan Cardinal Willebrands, president of the Vatican Secretariat for Religious Relations with Jews, on the importance of "full recognition through the civilized world, including the Holy See, of Israel's sovereign legitimacy as the only means of dispelling the illusion in the Arab world that somehow Israel's continued existence can be undermined. Nothing would contribute more to peace in that area than the dispelling of that illusion."

In addition to Mr. Friedman and Rabbi Marc H. Tanenbaum, AJC director of international affairs, the AJC delegation consisted of Mrs. Friedman; Mr. and Mrs. Theodore Ellenoff of New York (Mr. Ellenoff is chairman of AJC's Board of Governors); Dr. David Gordis, AJC's executive vice president, and Mr. and Mrs. Arnold Gardner of Buffalo, AJC governors.



IN THE ABOVE PHOTO, taken at the Vatican on February 15, 1985, His Holiness Pope John Paul II is shown with a delegation of American Jewish Committee leaders headed by AJC national president Howard I. Friedman, pictured at the left of the Pope. Theodore Ellenoff, chairman of the AJC Board of Governors, is pictured at the left of Mr. Friedman.

Rabbi Marc H. Tanenbaum, AJC director of international affairs, is pictured at the immediate right of the Pope, and Dr. David Gordis, AJC executive vice president, is at the right of Rabbi Tanenbaum.

Also pictured above, left to right, are Mrs. Howard I. Friedman, AJC governors Mr. and Mrs. Arnold Gardner, and Mrs. Theodore Ellenoff. A member of the Vatican Secretariat and a woman tour guide are pictured at the extreme right.

Related Data on Page 12.

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENEVE, 20
1, RUE DE VAREMBE
CASE POSTALE 191
TELEPH. 341325
TELEX 28 96 76

NEW YORK, N.Y. 10078
ONE PARK AVENUE
TELEPH. 679-0600
TELEX 23 61 29

LONDON W1Y 7DX
11, HERTFORD STREET
TELEPH. 491-3517
TELEX 21 63 3

75008 PARIS
78, AV. CHAMPS-ÉLYSÉES
TELEPH. 250.04.63
TELEX 650320

JERUSALEM
P. O. B. 4293
4, ROTENBERG STREET
TELEPH. 635546-635644

Geneva, April 26, 1985

To: All members of IJCIC
From: Jean Halpérin



AMERICAN JEWISH
ARCHIVES

Please find attached the minutes of the IJCIC/Vatican Steering Committee meeting held on 15 April 1985.

The minutes of the IJCIC/WCC Liaison and Planning Committee meeting will follow next week.



Minutes of the IJCIC/Vatican Steering Committee meeting
held in Geneva on 15 April 1985

The meeting took place in the office of the WJC.

Were present: Mr. Fritz Becker
Rabbi Leon A. Feldman
Prof. Jean Halpérin
Mgr. Jorge Mejia
Dr. Gerhart M. Riegner
Rabbi Mordecai Waxman
Dr. Geoffrey Wigoder

1. Joint publication of Liaison Committee selected papers

J. Mejia advised that the publications Board of the Lateran University was reviewing its publications programme and that no final decision on the joint publication could therefore be taken before next Fall. Both he and Mgr. Rossano were, however, confident that the publication would be possible. Under the present circumstances it would not seem advisable to look for another publisher.

G. Riegner asked whether it was primarily a financial problem.

J. Mejia replied in the affirmative and suggested that a letter be sent by IJCIC to Mgr. Rossano expressing our disappointment at the delay, since the joint publication should have been issued on the occasion of the 20th anniversary of *Nostra Aetate*. This letter should further indicate that IJCIC might consider offering some kind of financial help in the form of a loan - the costs to be born, on a fifty-fifty basis by both sides.

G. Wigoder thought that one should in any case go ahead with the preparation of the manuscript, each of the two sides being responsible for the editing of their papers. One should also obtain agreement from the authors concerned. It was agreed that there would be two short introductions from each side, mainly to describe the 'Sitz im Leben' of the papers.

2. Next Liaison Committee meeting

J. Mejia informed the Steering Committee that membership of the Catholic delegation on the Liaison Committee had to be reviewed every 5 years. Bishop Flügel, Archbishop Mugavero and F. Le Déaut were no longer on the list. The new appointments approved by the Secretariat of State were as follows:

Mgr. Marcos G. McGrath, Archbishop of Panama
Mgr. Gerald Mahon, Auxiliary Bishop of Westminster
Eugene Fisher, Washington D.C.
Father Marcel Dubois, Jerusalem
Father Bernard Dupuy, Paris

They had all been informed that the next Liaison Committee meeting would take place in Rome from 28 to 30 October 1985.

J. Mejia suggested for the venue of the Liaison Committee, which would be hosted by the Catholic side, the Casa internazionale which offered adequate space and was conveniently located. Most of the Jewish participants could be accommodated there, and F. Becker would be requested to make the necessary arrangements for kosher catering so as to permit one joint meal every day.

G. Wigoder indicated that the meeting should be given good press and media coverage with much publicity.

J. Mejia said that the Vatican Press Service was well equipped and that a joint press conference could be arranged. Furthermore, an official audience with the Pope would take place either on Tuesday 29, or on Thursday 31st. He also indicated that arrangements could be made for a special visit of the Jewish Epigraphs in the Vatican which were now housed in a new section.

L. Feldman felt that a visit to Campo de Fonsini to remember the victims of the war would be warranted.

J. Mejia agreed and said that this should be arranged by F. Becker.

In reply to G. Riegner who asked whether a meeting with Cardinal Casaroli could be arranged, J. Mejia suggested that a letter be sent to Cardinal Willebrands indicating the wish for a small group to meet with Cardinal Casaroli and providing some preliminary information on the subjects to be discussed (i.e. the international situation as seen by the Jewish communities, stressing the priorities in matters such as human rights, religious liberty, Israel).

3. Other matters

a) After a short exchange of views, it was agreed to proceed with the preparation of the religious scholarly meeting under the auspices of the Lateran University. A final preparatory meeting should be arranged with Mgr. Rossano around 20/21 May 1985 to set the topic and the list of participants (Prof. Sh. Talmon, J. Halpérin and someone from the USA would attend that preparatory meeting on the Jewish side).

b) J. Mejia reported on the recent discussions that have taken place in the Netherlands within the Jewish community as well as between them and the Catholics on the occasion of the forthcoming visit of the Pope. While the feeling expressed by the Jewish side had been understood and duly noted, the fact that they had been formulated in the form of an 'ultimatum' had led to an impasse. This fact was viewed with particular regret by Cardinal Willebrands who had specially gone to the Netherlands on 9 December with J. Mejia to try and find a suitable solution.

c) J. Mejia thought that Prime Minister Peres' visit to the Holy See had been quite positive. The Pope and the Prime Minister, without anyone else in attendance on either side, had had a 40 minutes conversation. The Pope had been very impressed by his guest. While the detailed contents had

not been disclosed, it was thought that the main topics had been: Jewish/Christian relations in the world; Jewish/Christian relations in Israel; Holy See/Israel. J. Mejia emphasized that Peres had been a "very welcome guest".

d) G. Riegner asked what was the present Catholic stand on the Federici paper read at the Venice meeting of the Liaison Committee in 1977. At the time, he recalled, it had been decided to have the paper issued in 4 major journals so as to elicit whether or not it would give rise to any 'outcry'. He asked whether another step could now be envisaged in order to officialize some of the ideas contained in Federici's paper.

J. Mejia replied that there had been no 'outcry', that Rossano and Martini had, at the time, contributed to the writing of the Federici paper, and that the various Papal statements, including that of March 1982, and more recent ones, showed that the special relationship of the Churches with the Jews was fully recognized. A careful study of such statements would show the evolution of the thinking up to the present time.

e) M. Waxman and L. Feldman asked in which way a Jewish input could be provided for the forthcoming special session of the Bishops' Synod scheduled to take place in Rome later this year.

J. Mejia felt that IJCIC could very appropriately send a formal submission for the Synod, assessing the two documents (the Guidelines and the forthcoming *Note*) and also pointing to any possible shortcomings. It would, however, be imperative that the submission reaches him before the end of September, since afterwards the secretariat of the Synod would be flooded with material.

f) J. Mejia mentioned recent interventions made by Cardinal Willebrands at Westminster and in the Oxford Debating Society. He thought that both speeches had been significant and he would gladly provide us with copies of this material. He suggested that IJCIC should take a regular subscription of the English edition of the *Osservatore Romano*.

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, April 26, 1985

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

H.E.
Cardinal Johannes Willebrands
President of the Vatican Commission
for Religious Relations with the Jews
00120 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 Koresch 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

Eminence,

Mgr. Mejia will certainly have reported to you on our recent discussions on the format and agenda of the next meeting of the International Catholic-Jewish Liaison Committee which is scheduled to take place in Rome at the end of October in conformity with your own suggestion.

We have all felt that to mark adequately the 20th anniversary of *Nostra Aetate* the meeting should be given a very special status both in terms of content and of level and scope of participation.

One of the suggestions which were made was that on the occasion of that meeting an opportunity should be provided for a small group of members of the International Jewish Committee to meet with Cardinal Casaroli to share with him some of the major concerns of the Jewish communities in the broad area of the present international situation with due emphasis on matters such as human rights, religious liberty, violence, peace and disarmament, and Israel.

We would be very grateful to you if you would kindly use your good offices to make the necessary arrangements for such a meeting.

Thanking you in advance and with kind personal regards,

Respectfully yours,

On behalf of the
International Jewish Committee
on Interreligious Consultation:

G. M. Rosen

bcc: Rabbi M. Waxman ✓
Mr. F. Becker

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, April 26, 1985

EUROPEAN SECRETARIAT:

World Jewish Congress
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H.E.
Mgr. Pietro Rossano
President
Pontifical Lateran University
00120 Vatican City

CONSTITUENT AGENCIES:

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

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

Dear Mgr. Rossano,

During the last meeting of the Steering Committee we were informed by Mgr. Mejia that some administrative difficulties had arisen with regard to the projected publication of a series of selected papers delivered at successive sessions of the International Catholic-Jewish Liaison Committee.

You will certainly agree with us that it would be most regrettable if this important volume could not be issued as close as possible to the celebration of the 20th anniversary of *Nostra Aetate* later this year.

While we understand the problems that may arise in the Publications Board of the Lateran University, we would like you to know that if the main difficulty is of a financial or budgetary nature, we might be prepared to consider offering you some help to overcome these momentary difficulties. We would, f.i. advance the part of your share of the expenditure during this year with the understanding that the amount would be reimbursed to us at a later stage in the course of next year.

I would be much obliged to you if you could examine this offer and if it is acceptable to you to let us know so that we can actively proceed with the technical implementation of the project.

With many thanks in advance and warm personal wishes,

Sincerely yours,

G. M. Rizzuto

On behalf of the International
Jewish Committee on Inter-
religious Consultations

cc: Rabbi M. Waxman ✓
Mr. F. Becker
Mgr. J. Mejia

Our ambitious publication program includes the quarterly "Christian Life in Israel" (latest issue enclosed) which is circulated in 40,000 copies in English alone and also appears in five other languages (French, Spanish, German, Italian, Portuguese), thanks to outside funding, and regular pamphlets in Hebrew and Arabic for distribution in Israel.

Budget : If we introduce certain economies, we find that we require a minimum annual running budget of \$75,000. (This is in addition to special projects, amounting to some \$25,000, which are covered by grants from various European funds). In the past, the bulk of the running budget was also covered by grants from European funds but these have now run out and have not been renewed (sometimes for economic reasons, sometimes because we are the victims of Israel's image).

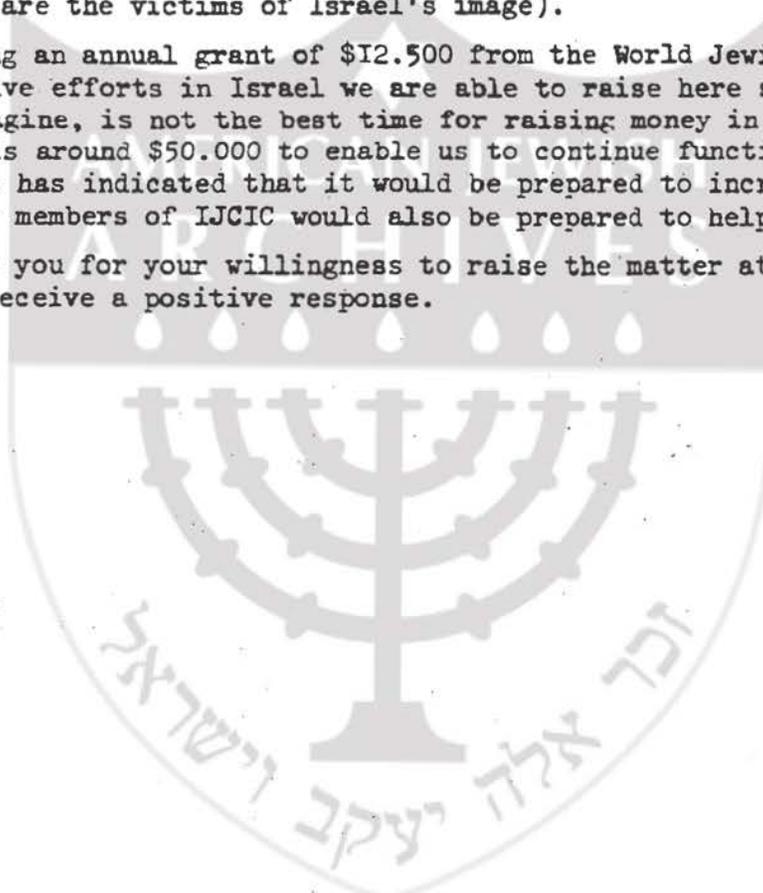
We have been receiving an annual grant of \$12,500 from the World Jewish Congress and by making intensive efforts in Israel we are able to raise here some \$10-15,000 (this, as you can imagine, is not the best time for raising money in Israel). Our shortfall therefore is around \$50,000 to enable us to continue functioning. The World Jewish Congress has indicated that it would be prepared to increase its participation if the other members of IJCIC would also be prepared to help.

I would like to thank you for your willingness to raise the matter at your forthcoming meeting and hope to receive a positive response.

With all best wishes,

Sincerely,


Geoffrey Wigoder



delivered at the Annual Meeting, American Jewish Committee, New York, May 2, 1985

Christian - Jewish cooperation here as elsewhere is important. However, common challenges and achievements must not blur our awareness of unfulfilled expectations and persisting prejudice.

A lot was accomplished, but a lot remains to be done. I will mention a few examples.

Before Easter - incidentally, while a top-level American Reform delegation was in Rome for meetings with high-ranking Vatican personalities - I was in the office of the secretary of the Commission for Relations with Judaism. The purpose was to express to Monsignor Mejia our concern about the persistence in Italy of rites and cults, particularly during Passion Week, perpetuating the stereotypes of Jewish perfidy, of Jews committing ritual homicide or insulting Christian piety.

I mentioned the cult of the Holy Lorenzino in Marostica, a village not in the deep south, but near Vicenza and Venice. Though there is absolutely no evidence to substantiate the legend and the cult, the five-year old victim of Jewish murderers continues to be revered.

At Trani, near Bari, an Easter procession perpetuates the legend of the "desecrated host": centuries ago a Jewish Woman was accused of having stolen a consecrated host from a Christian altar and to have fried it in a pan. Blood flowed from the pan into the street, revealing the sacrilege. The woman was burnt on the stake.

I could go on to quote a number of other examples.

One must credit church authorities with banning a number of such cults - Saint Simonino of Trent, for instance - and with discouraging celebrations of this kind, which are usually linked with welfare, commercial and tourist activities.

However, in the words of the archbishop of Trani "such deep-rooted customs cannot be banned, at least for the time being, despite liturgical renewal. Their prohibition in times that are still unripe would be interpreted as a direct consequence of some Jewish move. In that case, we would really provoke antisemitism."

Evidently, the "spirit of the Council" has failed so far to permeate vast areas, and perhaps even the very summit of the Catholic world. Allow me to repeat here something I already said in Rome last month at the colloquium on "Nostra Aetate".

One might wonder whether John XXIII, blessed be his memory, would have chosen, in the year marking the 20th anniversary of NOSTRA AETATE, to repeat on Palm Sunday in front of 300.000 pilgrims on Saint Peter's square, the famous words from the Gospel about the crowds in Jerusalem shouting: "crucify him ... crucify him ... His blood be on us and our children", and about the Sanhedrin's verdict: "he deserves death"; and then to explain, as Pope Wojtyla did: "Jesus was condemned as a blasphemer by the Sanhedrin, and as a usurper by Pilate".

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MAY 20, 1935

FOR FRIEDMAN

MEETING WITH ROSSANO AT LATERAN UNIVERSITY, MONDAY 3 JUNE AT
10 A.M. LIKELY TO LAST ALL MORNING WITH POSSIBLE EXTENSION INTO
EARLY AFTERNOON. AGENDA WILL BE TO PREPARE THE SCHOLARLY JEWISH/
CATHOLIC MEETING AS A FOLLOW UP TO FIRST PREPARATORY MEETING HELD
WITH ROSSANO IN ROME IN FEBRUARY 1934 ABOUT WHICH YOU HAD A LONG
TELEXED REPORT FROM ME. WE NOW HAVE TO AGREE ON SUITABLE TOPIC
AND PAPERS, SHORT LIST OF PARTICIPANTS/SCHOLARS AND METHOD OF WORK.
BECKER IS BOOKING ROOMS FOR FELDMAN AND ME AT HOTEL PRESIDENT
CLOSE TO THE UNIVERSITY FOR ONE NIGHT. --REGARDS

HALPERIN

FOR

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21st March,

85

Rev. Dr. Maxime Rafransoa,
General Secretary,
All Africa Conference of Churches,
P. O. Box 14205
Nairobi
Kenya.

Dear Dr. Rafransoa,

JEWISH - CHRISTIAN CONFERENCE IN AFRICA

I write to bring to your attention some discussions which have been going on, and to solicit the sponsorship of the All Africa Conference of Churches for a dialogue between African Christians and Jews.

I was invited to attend a consultation on Religious Pluralism sponsored by the Consultation on the Church and the Jewish People (CCPJ) of the World Council of Churches, and the International Jewish Committee on Interreligious Consultations (IJCIC), at the Harvard Divinity School in November 1984. And in the course of the consultation I had the opportunity to discuss the possibility of holding a Jewish - Christian Conference in Africa with Dr. Gerhart Riegner, Co-Chairman of the Governing Board, World Jewish Congress, and Rev. Allan Brockway, of the Christian-Jewish Relations Desk at the World Council of Churches.

Later on, I sent a proposal to Dr. Riegner with a copy to Rev. Allan Brockway and both of them have responded positively to the idea, and with their support, I am now in a position to bring the matter before you, as General Secretary of the All Africa Conference of Churches, for your urgent consideration.

In brief, a conference of the kind that is being envisaged would best be sponsored by the All Africa Conference of Churches in co-operation with the World Council of Churches and the World Jewish Congress, and it would provide a real opportunity for a genuine encounter between African Christians and Jews in an area where there is very little contact. It is hoped that this would be the beginning of a series of meetings which hold great possibilities for the future.

The conference would be planned around subjects of common interest to African Christians and Jews, and two themes which suggest themselves as a starting point are: The Ethiopian Face of Judaism (The Falashas), and the Old Testament in the African Churches. These, however, do not rule out other topics that may be considered more appropriate.

It is envisaged that two Africans and two Jewish participants could present papers followed by general discussions. There will also be time for planning future conferences and activities.

The proposed conference would be a modest beginning bringing together about 10-15 participants from each side for a period of about three days.

I think Nairobi would be an ideal place to hold the conference and that a date in October or November this year would be fine. This of course, depends on your plans during that time of the year.

May I emphasize that these are only suggestions and not directives from an unwarranted source. The All Africa Conference of Churches is free to organise the conference if it deems it fit and to select its own appropriate themes.

If the idea of holding the conference is agreeable to you and your staff we could discuss the plans further.

I would appreciate hearing your reactions to this letter at your convenience.

And, lastly, may I briefly introduce myself. I am a member of the Working Group of the sub-unit on Dialogue with People of Living Faiths of the World Council of Churches. I come from Ghana and I am presently on a two-year leave of absence from the University of Ghana and teaching at the University of Calabar.

Yours sincerely,


Prof. Kofi Asare Gpoku

cc: Dr. Gerhart M. Riegner
Rev. Allan Brockway

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RCA MAY 23 05224//
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MAY 23, 1985

FOR FRIEDMAN

FOLLOWING CONVERSATION BETWEEN YOU AND RIEGNER AS WELL AS BETWEEN
FELDMAN AND ME, WE HAVE ASKED BECKER TO INFORM ROSSANO THAT
PREPARATORY MEETING SCHEDULED FOR 3 JUNE HAS TO BE POSTPONED.
IT IS MY UNDERSTANDING THAT AFTER IJCIC MEETING OF 11 JUNE WE
SHALL BE ABLE TO HAVE FINALLY PREPARATORY MEETING WITH ROSSANO
AND HIS ADVISERS ON 17 OR 24 JUNE.

PLEASE INFORM FELDMAN THAT HOTEL CORNAVIN HAS YIELDED TO MY
REQUEST AND REFUNDED \$FR. 95.- FOR OVERCHARGE. AT LEAST ONE
POSITIVE ACHIEVEMENT.

MOADIM LESIHA
HALPERIN

236129 WJC UR
289576 WJC CH

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SECRETARIAT FOR PROMOTING CHRISTIAN UNITY
COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

Vatican City - Tel. 695.4356 695.3071

Prot. N. J 226/85/a

Vatican City, May 27, 1985

Mr Gerhard M. Riegner
Co-President of the Executive Council
World Jewish Congress
1, rue de Varembe
CH-1211 Geneva 20

Dear Dr Riegner,

I am sending you herewith a copy of the English text of the document entitled: "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church", prepared by the Commission of the Holy See for Religious Relations with the Jews.

It goes without saying that this text is under the strictest embargo till the date of its publication in L'Osservatore Romano (daily Italian edition), which in any case will not take place before June 24th, 1985.

With best wishes and many greetings, I remain,

yours sincerely,


Jorge Mejia
Secretary to the Commission

(encl.)

WORLD JEWISH CONGRESS

RECEIVED

JUN - 6 1985

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

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CASE POSTALE 191 TELEPH. 679-0600 TELEPH. 491-3517 TELEPH. 359.94.63 4, ROTENBERG STREET
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JH/ra 18229

Geneva, June 3rd 1985

Rabbi Mordecai Waxman, Chairman of IJCIC
Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016
U.S.A.

AMERICAN JEWISH
ARCHIVES

Dear Rabbi Waxman,

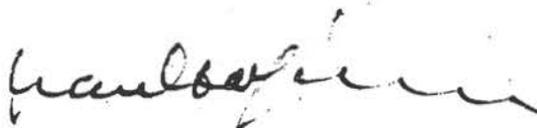
The attached document has been handed over to Mr. F. Becker by Mgr. Mejia. You will note that it is under embargo until 24 June 1985.

At the IJCIC meeting which took place in Geneva on 15/16 April 1985, it had been envisaged to issue a joint statement from IJCIC in response to this document.

You will, therefore, wish to distribute the document to the American members of IJCIC, drawing their attention to the embargo date, and to coordinate their reactions so that a joint reply could be prepared and agreed upon by the end of this month.

With warm personal greetings,

Yours sincerely,



Jean Halpérin

cc.: Dr. E.L. Ehrlich
Dr. G. Wigoder

6/11

*International Jewish Committee
on
Interreligious Consultations*

June 4, 1985

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

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

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

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

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

Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016

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

R E M I N D E R!

The next meeting of IJCIC is on
TUESDAY, JUNE 11, at 4:00 P.M. (will last until
6:00 P.M.) at the offices of the Synagogue Council
of America, 327 Lexington Avenue (39th Street).

The proposed agenda and relevant resources
are attached and we would appreciate your bringing
materials to the meeting.

Rabbi Mordecia Waxman
Chairman

Dr. Leon A. Feldman
Consultant

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JUNE 8, 1985

MR. FRIEDMAN

PLEASE CONVEY FOLLOWING MESSAGE TO RABBI WAXMAN:

YOU WILL BY NOW HAVE RECEIVED THE TEXT OF THE NEW "NOTES" PREPARED BY THE VATICAN COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS. THE TEXT OF WHICH IS NOT TO BE QUOTED PUBLICLY BEFORE JUNE 24.

AFTER HAVING STUDIED THE "NOTES" IN A PRELIMINARY WAY I MUST STATE I AM NOT IMPRESSED BY THE TEXT AND I CONSIDER IT AS A DEFINITE STEP BACKWARDS COMPARED WITH SOME OF THE PRESENT POPE'S STATEMENTS NOTABLY IN MAINZ IN 1980 AND IN ROME IN 1982.

WHILE I UNDERSTAND THAT THE TEXT IS BASICALLY ADDRESSED TO CATHOLICS, I FEEL IT IS REVERTING TO A TRADITIONAL ROMAN CATHOLIC APPROACH WHICH IS DETERMINED BY THE THEORY OF THE CHURCH AS THE NEW ISRAEL WHILE TRYING TO HIDE THIS BY A FEW FRIENDLY OBSERVATIONS ON THE "OLD TESTAMENT".

THE MESSAGE TO ACCEPT THAT THERE ARE "TWO PARALLEL WAYS OF SALVATION" WHILE THE POPE SPOKE IN ROME OF GOING "BY DIVERSE - BUT IN THE END, CONVERGENT - PATHS" IS TYPICAL FOR THIS APPROACH.

THE PARAGRAPH ON ISRAEL IS NOT HELPFUL EITHER AND IN FACT SUPERFLUOUS AFTER HAVING STRESSED JUST BEFORE THAT CHRISTIANS SHOULD NOT MAKE THEIR OWN THE JEWISH RELIGION'S INTERPRETATION OF THE RELATIONSHIP WITH THE LAND.

ON THE WHOLE I BELIEVE THAT THE STATEMENT DOES NOT CALL FOR A COLLECTIVE OFFICIAL REPLY OF IJJC WHICH MAY GIVE THESE NOTES GREATER PROMINENCE AND VISIBILITY THAN THEY DESERVE. IT IS IN MY OPINION BETTER TO HAVE IT ANALYSED IN OUR VARIOUS ORGANIZATIONS AND TO DISCUSS IT IN OUR VARIOUS PUBLICATIONS. BUT WE SHOULD OBSERVE THE EMBARGO DATE.

REGARDS
RIEGNER

FOR SINGER

PLEASE TAKE NOTE OF MY TODAY'S TELEX TO WAXMAN. REGARDS
RIEGNER

CORRECTION: 4TH PARA LAST LINE SHOULD READ

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International Jewish Committee
ON
Interreligious Consultations

June 10, 1985

Dear IJCIC Member:

Enclosed please find two items which may be of interest to you.

1. Copy of presscoverage of the Vatican "Notes" in Allgemeine jüdische Wochenzeitung, July 5, 1985, published in Bonn, West Germany.
2. Communication from the Pontificia Commissio Iustitia et Pax, dated July 1, 1985 concerning World Day of Peace 1986.

We will keep you informed concerning further developments in connection with our telexed letter addressed to Cardinal Willebrands as soon as details are received.

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

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IJCIC

PROPOSED AGENDA

JUNE 11, 1985 -- 4:00 P.M.

1. Unfinished business (please refer to "Operating Bylaws").
2. Preparatory meeting in Rome regarding proposed Colloquium under Lateran University auspices (last meeting scheduled June 3, postponed) Discussion to include topics, speakers, participants etc.

(please refer to resource materials according to dates which reflect the previous discussions and developments - material is according to dates).

3. 20th Anniversary of Nostre Aetate in Rome (October 28-30, 1985).
 - a) Next Liaison Committee meeting, in Rome, scheduled for October 27-30.
 - b) Preparation of input to Vatican in anticipation of Pope's statement re Nostre Aetate.

Discussion to include number of participants, expansion of Jewish representation, speakers, and sub-committee to draft background statement.

(please refer to the IJCIC/Vatican Steering Committee, Geneva, April 15, 1985).

4. Discussion of proposed Convocation to celebrate 850th Anniversary of Maimonides' Birth under Lateran University auspices, scheduled for October 27 or 31, 1985.
(please refer to April 15, 1985 Minutes, P. 2 (Mejia's suggestion).
5. Preparation of input for special session of Bishops' Synod in Rome, anticipated date is in the Fall or early Winter, 1985.
6. Relations with WCC
(please refer to Minutes of WCC/IJCIC Liaison and Planning Committee meeting, Geneva, April 15, 1985).

Enclosed are also "Outline for a study document of "Conflict between religious communities," (July 1984), and "Role of Religion in Conflicts" (n.d.).

7. Proposed consultation with Third World Churches.
(please refer to correspondence from Dr. G. Riegner, February 11, 1985 and subsequent exchanges).
8. Proposed consultation with Anglican Church
(please refer to communication from Prof. Jean Halperin and attached material, dated March 25, 1985).
9. Relationship to Orthodox denominations.
10. Communication from The Israel Interfaith Association, dated April 28, 1985.

THE AMERICAN JEWISH COMMITTEE

date June 14, 1985
to IJCIC
from Interreligious Affairs Department, American Jewish Committee
subject Response to Notes

Whatever good intentions led to the formulation of the Notes, they unfortunately represent a major retreat from earlier Catholic statements, most notably the 1975 Vatican Guidelines and the declarations of the French, German, Brazilian and United States bishops' conferences. The Notes declare that "respect for the other as he is" is "the fundamental condition of dialogue." (Notes, para. 4 citing Guidelines I) However, the document itself reflects little recognition of how Jews conceive of themselves. Indeed, the extent to which Jews are defined in the Notes by non-dialogic theological constructs verges on Christian triumphalism.

The Holocaust and the creation of the State of Israel are absolutely crucial aspects of contemporary Jewish existence. The Notes however are totally inadequate in providing Catholics with sufficient guidelines on how to teach, preach and understand these major events that have so decisively shaped the way Jews define themselves.

Para. 25 is a particularly glaring example of this inadequacy. There it is baldly stated that the existence of Israel should not be "envisaged" in a religious perspective, but rather the Jewish State must be perceived by "common principles of international law." Even within this narrow frame of reference, nothing is said about Israel's right to exist or of the justice of her cause. Modern Israel is emptied of any possible religious significance for Christians. Even Israel's profound religious significance for Jews -- surely the paramount fact to be considered in any document that purports to instruct Christians about Jews and Judaism -- is mentioned in such recondite fashion as to be unrecognizable.

Equally grievous is the vague, passing and almost gratuitous reference to "the extermination during the years 1939-1945." (para. 25) The absence of a strong statement on the Holocaust is particularly disturbing. When this muted and oblique reference is compared to the forthright and morally reconciling statement of the German bishops on the same subject, the poverty of the Notes is revealed. (Compare, e.g.: "Apart from some admirable efforts by individuals and groups, most of us during the time of National Socialism formed a church community preoccupied with the threat to our own institutions. We turned our backs to this persecuted Jewish people and were silent about the crimes perpetrated on Jews and Judaism.")

The Notes are especially retrogressive with respect to the integrity of Judaism as a viable faith. In I, para. 7, the Jewish religion is implicitly relegated to the same category as gentile religions by the assertion that the Church must witness to "all." The unabashed triumphalism of the claim that the Church is the "all embracing means of salvation" explicitly denies to Judaism any salvific status. There is no parallelism between Synagogue and Church. The worth of the former dispensation has been superceded by the latter. We contend that this conception of the relationship of the two communities is under review in leading works of Catholic theology today. Yet the Notes do not reflect any of this significant new thinking; indeed, they appear to foreclose consideration of recent scholarly and theological developments. Contemporary Judaism, while acknowledged, is seen only as useful for illuminating aspects of church life (I, para. 3). Similarly, the chief significance of biblical Israel is subsumed under the category of mere preparation (I, para. 8). Jews had "difficulty in recognizing...their Messiah." This assertion smacks of ancient canards of Jewish "stubbornness" and "rigidity." Moreover, the lack of any critical reflection on the entire theological paradigm of "promise and fulfilment" into which these observations fit, as well as the attempt to renew the hermeneutics of typology, indicate serious defects in the document.

Worse still, in II, para. 1, the validity and permanence of the "election of Israel" seems to have been removed from the Jews and transferred to the Church. The Pope's 1980 statement in Mainz, which affirmed the permanence of the Jewish covenant, is here transmuted into an affirmation of the "permanent reality" of the Jewish people. While Judaism is denied authentic religious validity, the Notes appeal to the principle of "religious liberty" (I, para.7) as a ground for the legitimacy of on-going Jewish existence. Without an explicit theological validation of that existence, such an appeal can only recall the inferior notions of "sufferance" and "tolerance." In light of post-Vatican II developments in Catholic-Jewish relations, these notions are far from adequate. The Notes err in allotting Judaism only the narrowest of roles in the economy of salvation.

In IV, para. 21, C, the Jewish "no" to Jesus is cited only as a "sad fact" which, in 21, D, led to the "rupture" between "Judaism and the young Church." The implicit message is that the separation between these two movements is the "fault" of the Jews. No mention of any possible Christian role in the historic divergence is made. Israel's "unbelief" is held up as the sole cause of the parting of the ways.

The eschatological "convergence" described in II, paras. 9-11 is at once disturbing and highly triumphalistic. What is lacking is a sense of the radically unredeemed character of creation. The humble yet bracing image of a pilgrim church working within an unredeemed world could have provided an ecclesiological image that facilitated Jewish-Christian cooperation. Instead, the image of the Church expressed in the Notes is throughout one of triumphal assurance and finality. The language of Nostra Aetate itself -- "...the Church awaits that day known to God alone on which all peoples will address the Lord in a single voice and 'serve him shoulder to shoulder' (Soph. 3,9)"-- is less triumphalistic and more open to dialogical understanding.

In II, para. 11, there is a blurring of our different histories as peoples

of God. Jewish and Christian histories are emptied of their rich distinctiveness and diversity. We are left instead with "one same memory," something that is simply not true for either community, except perhaps in the most rarefied, abstract theological sense. Historical Jews, in contradistinction to some theological entity called (biblical) "Israel," have very different memories from Roman Catholics. This ought to be honestly stated. Too much emphasis on the idea of the "common spiritual bond" has led to an effacement of post-biblical Jewish history in deference to ancient Israel. The theology underlying these Notes has too easily elided the Jews into a biblical Israel, which is in turn subsumed under the category of preparation.

Finally, the discussion of Jesus' execution, III, para. 22, merely invokes Nostra Aetate and Trent as cautions against assigning blame to all Jews without distinction. So purely theological an approach appears quite incommensurable with the volatile nature of the material under consideration. The Gospels themselves are, after all, quite vivid and historicizing in this regard. Some mention of the political situation of the time; of Roman oppression; of the dubious status of the priestly Sanhedrin, etc. is required. To do less is to invite a return to ancient misconceptions.

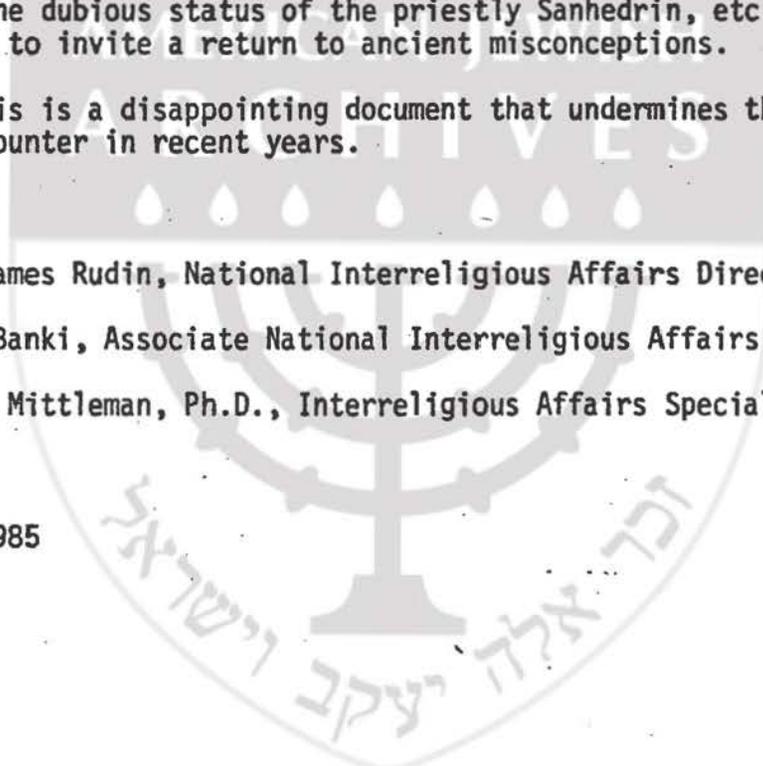
In sum, this is a disappointing document that undermines the gains of Catholic-Jewish encounter in recent years.

Rabbi A. James Rudin, National Interreligious Affairs Director

Judith H. Banki, Associate National Interreligious Affairs Director

Rabbi Alan Mittleman, Ph.D., Interreligious Affairs Specialist

June 14, 1985





June 14, 1985

Rabbi Henry Michelman
IJCIC
New York, NY

Dear Henry:

Enclosed is the text of the proposed "Operating
Bylaws" for our discussion on Monday.

Shalom uverahah,

huv

cc Ted Freedman



Rabbi Leon Klenicki
823 United Nations Plaza
New York, N.Y. 10017
212-490-2525

OPERATING BYLAWS

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

FUNCTION

The International Jewish Committee on Interreligious Consultations (IJCIC) shall serve as an instrument of its constituent organizations to develop and maintain communications, liaison and activities, as determined by unanimous approval of said organizations with international central religious bodies.

MEMBERSHIP

IJCIC shall consist of those organizations which have major interreligious programs and appropriate professional staff for the execution of said programming. Membership shall include the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, Israel Jewish Council for Interreligious Consultations, and the World Jewish Congress.

CHAIRPERSON

a) The Chairperson shall be named in rotation from each of the constituent organizations and shall serve for a two year period. Any organization whose turn it is to name the chairperson may request to defer this decision without any penalty.

b) The Chairperson shall preside at all meetings of the IJCIC Governing Board, and will serve as the Jewish co-chairperson at joint consultations with other religious bodies.

STRUCTURE

a) There shall be a Governing Board to which each of the constituent organizations shall designate one person, authorized to act in behalf of the organization. A constituent organization when necessary may designate an alternate to the Board. The Governing Board shall meet four times a year (to be designated) or at such additional times as may be deemed necessary by the chairman.

b) There shall be a Secretariat for IJCIC which shall rotate among the constituent organizations. Said Secretariat will move from organization to organization in tandem with the selection of the chairperson.

c) The Secretariat shall be responsible for regular communications with the representatives of constituent organizations; it shall implement decisions of the Governing Board. Further, it shall serve as the official means of communicating IJCIC correspondence.

The organization which serves as the Secretariat shall agree to assume any and all expenses related to the carrying out of these functions.

POLICY FORMULATIONS

All activities of IJCIC must have the unanimous approval of the Governing Board.

No public statement shall be made by the Chairman of IJCIC or the Secretariat without prior consultation and approval of the Governing Board.

All activities which are proposed shall be fully discussed at a meeting of the Governing Board, and all decisions shall be respectful of the diversity and interests of the constituent organizations, and accordingly said activities must have the unanimous approval of of the constituent organizations of IJCIC.

from JUDY BANK 1

DRAFT LETTER TO WILLEBRANDS

June 19, 1985

Your Eminence:

As indicated in our communication to you of 17 June, IJCIC and its member agencies hereby ^{with} offer a more systematic response to the "Notes" than was possible to send by cable. ~~As a courtesy~~ We share these observations with you prior to the publication of the Notes in hope that their publication may be delayed pending mutual discussion and dialogue on the substance and wording of the document. Our public response to the publication of the Notes will of necessity, reflect the views expressed herein.

We believe there is much of value in the Notes. The sections on the Jewish Roots of Christianity, the Jews in the New Testament, the Liturgy and Judaism and Christianity in History are, for the most part, helpful clarifications which address and correct a number of lingering misconceptions. Such sensitive areas as: the hostile references to the Jews in the New Testament, Jesus' relations with the Pharisees, and his agreement with basic pharisaic^e beliefs, are handled in scholarly fashion and with delicacy. The commitment to religious liberty and the continuing concern about anti-Semitism are reassuring.

At the same time, we find that many of the formulations in the Notes represent a retreat from earlier Catholic statement^s such as the 1975 Vatican Guidelines and the declarations of the French, German, Brazilian and United States bishops' conferences. The Notes declare that "respect for the other as he is" is "the fundamental condition of dialogue." (Notes, para. 4 citing Guidelines I).
However, the document itself reflects little recognition of how Jews conceive of themselves.

The Holocaust and the creation of the State of Israel are absolutely crucial aspects of contemporary Jewish existence. The Notes however are totally inadequate in providing Catholics with sufficient guidelines on how to teach, preach,

and understand these major events that have so decisively shaped the way Jews define themselves.

Para. 25 is a particularly glaring example of this inadequacy. There it is baldly stated that the existence of Israel should not be "envisaged" in a religious perspective, but rather the Jewish State must be perceived by "common principles of international law." Even within this narrow frame of reference, nothing is said about Israel's right to exist or of the justice of her cause. Modern Israel is emptied of any possible religious significance for Christians. Even Israel's profound religious significance for Jews -- surely the paramount fact to be considered in any document that purports to instruct Christians about Jews and Judaism -- is mentioned in such recondite fashion as to be unrecognizable.

Equally grievous is the vague, passing and almost gratuitous reference to "the extermination during the years 1939-1945." (para. 25). The absence of a strong statement on the Holocaust is particularly disturbing.

Your eminence, we do not expect the Roman Catholic Church to accept for itself the religious significance that the State of Israel has for Jews. We do not find objectionable the argument that the political options of the State of Israel should be discussed in the context of both international law and international politics. But surely some empathy for Jewish feelings regarding the Holocaust and the significance of the State of Israel could appear in the Notes without compromising the Church's position on these issues. Your own Cardinal Bea Memorial Lecture, delivered at the Westminster Cathedral Conference Center in March, reflects exactly that empathy and understanding:

"In this connection Jewish sensibilities should be respected and cared for, although they may not enter into our normal perspectives. I shall name only two here: the recent history of Jewish suffering during the Nazi persecution, and the Jews' commitment to and concern for the land of Israel; this concern

is political or secular but also, for many, religious. It belongs, I believe, to an exercise of Christian charity towards one's own brother, with whom we are seeking reconciliation for offences which are very real, not to gloss over this dimension. To carry the memory of many million deaths is a terrible burden; to have a place under the sun where to live in peace and security, with due respect for the rights of others, is a form of hope. Here we have two important points of reference in the Catholics' day-to-day relation to the Jews."

The Notes aim to remedy "a painful ignorance of the history and traditions of Judaism." However, they do not remedy that "painful ignorance"; neither Jewish history nor Jewish traditions are explored in the Notes, or even referred to as having independent value. Rather, the history and traditions of Judaism are appropriated by the Church. The role of Biblical Israel is seen only as preparatory. (Indeed, that is the only reason given for Catholics to "appreciate and love Jews.")

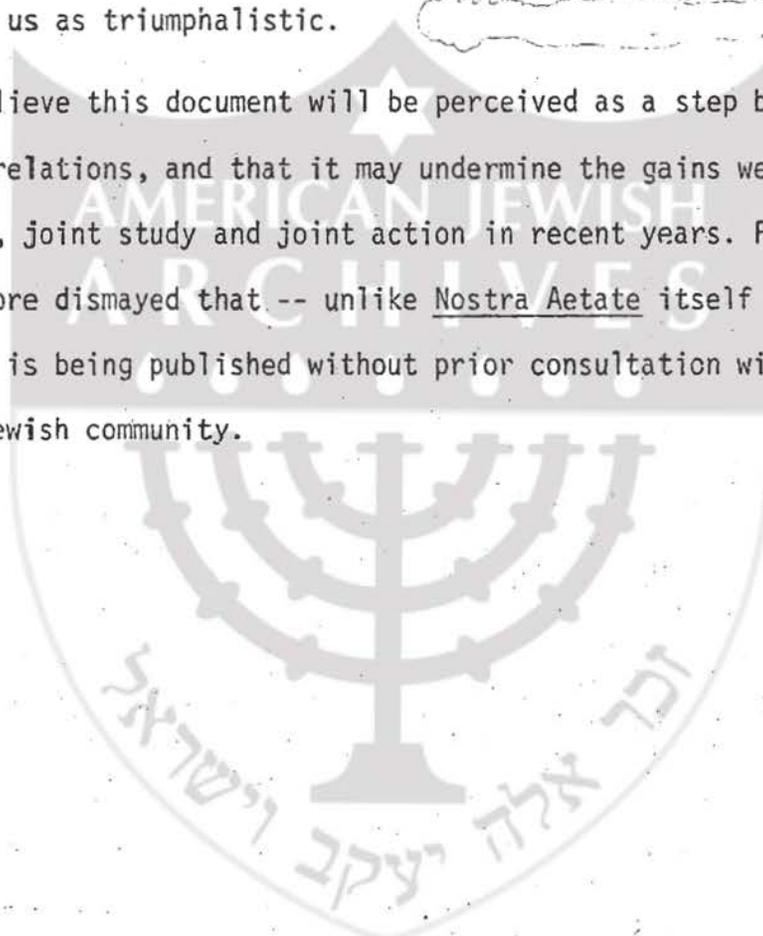
Moreover, the Notes affirm the typological approach to biblical interpretation. Of necessity, this form of hermeneutics forces Jews and Judaism into pre-conceived categories, which do not reflect historical reality. What positive meaning can the ongoing, post-biblical existence of the Jews have when the Hebrew Bible is conceived of primarily as a praeparatio evangelica? Thus, in order to satisfy typological needs, Jews are described as "the people of the Old Testament." As your eminence knows, that is a totally inadequate description.

The Notes allude to the "negative" relations between Jews and Christians for two millenia but offer nothing of this history. How can Jews and Judaism be presented in Catholic teaching and preaching without some acknowledgment of the historical expressions of Christian animosity? Similarly, the "continuous spiritual

fecundity" of Jews and Judaism is noted, but not specified. Some examples and illustrations would be helpful -- if not necessary -- to teachers and homilists.

The conclusions call for "objectivity" in teaching about Jews and Judaism. We contend that there is little of "objective" teaching in the Notes. Judaism is defined, not in terms of its own self-understanding of its religious experience and history but only in terms of Christian categories, which we regret to say -- strike us as triumphalistic.

We believe this document will be perceived as a step backward in Catholic-Jewish relations, and that it may undermine the gains we have achieved through dialogue, joint study and joint action in recent years. For this reason, we are all the more dismayed that -- unlike Nostra Aetate itself and the 1975 Guidelines -- it is being published without prior consultation with representative members of the Jewish community.



JUNE 21, 1985

FOR RELEASE: MONDAY, JUNE 24, 1985

NEW YORK

JEWISH GROUPS QUERY VATICAN
.....

THE INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS (IJCIC) TODAY EXPRESSED ITS DISAPPOINTMENT OVER WHAT WE PERCEIVE TO BE THE REGRESSIVE SPIRIT AND FORMULATIONS ABOUT JEWS, JUDAISM, THE NAZI HOLOCAUST, AND THE MEANING OF ISRAEL IN JUST-ISSUED VATICAN NOTES ON JEWS AND JUDAISM ON CATHOLIC PREACHING AND CATECHESIS.

THE VATICAN "NOTES ON THE CORRECT WAY TO PRESENT THE JEWS AND JUDAISM IN PREACHING AND CATECHESIS IN THE ROMAN CATHOLIC CHURCH" WERE PREPARED BY THE COMMISSION OF THE HOLY SEE FOR RELIGIOUS RELATIONS WITH THE JEWS, WHOSE PRESIDENT IS HIS EMINENCE JOHANNES CARDINAL WILLEBRANDS OF THE NETHERLANDS. THE "NOTES" WERE PUBLISHED TODAY IN THE OFFICIAL VATICAN DAILY, "L'OSSERVATORE ROMANO."

THE IJCIC MEMBER AGENCIES ARE THE AMERICAN JEWISH COMMITTEE, THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH, THE ISRAEL INTERFAITH COMMITTEE, THE SYNAGOGUE COUNCIL OF AMERICAN AND THE WORLD JEWISH CONGRESS.

IJCIC SAID THAT WHILE THERE IS MUCH OF VALUE IN THE NOTES, CERTAIN OF THE FORMULATIONS REPRESENT A RETREAT FROM EARLIER CATHOLIC STATEMENTS SUCH AS THE 1975 VATICAN GUIDELINES AND THE DECLARATIONS OF THE FRENCH, WEST GERMAN, BRAZILIAN AND UNITED STATES BISHOPS' CONFERENCES. RABBI MORDECAI WAXMAN, CHAIRMAN OF IJCIC, SAID THAT HE HAD EARLIER SENT A TELEGRAM TO CARDINAL WILLEBRANDS, SIGNED BY ALL THE MEMBER AGENCIES OF IJCIC, WHICH IN A QUERYING TONE HAD SOUGHT CLARIFICATION AND CONSULTATION ON THE NOTES.

AMONG THE POSITIVE FEATURES OF THE NOTES, THE IJCIC SPECIFIED THE FOLLOWING: THE SECTIONS ON THE JEWISH ROOTS OF CHRISTIANITY, THE JEWS IN THE NEW TESTAMENT, THE LITURGY, AND JUDAISM AND CHRISTIANITY IN HISTORY ARE, FOR THE MOST PART, HELPFUL CLARIFICATIONS WHICH ADDRESS AND CORRECT A NUMBER OF MISCONCEPTIONS. SUCH SENSITIVE AREAS AS : THE HOSTILE REFERENCES TO THE JEWS IN THE NEW TESTAMENT, JESUS' RELATIONS WITH THE PHARISEES, AND HIS AGREEMENT WITH BASIC PHARASAIC BELIEFS, ARE HANDLED IN SCHOLARLY FASHION AND WITH DELICACY. THE COMMITMENT TO RELIGIOUS LIBERTY AND THE CONTINUING CONCERN ABOUT ANTI-SEMITISM ARE REASSURING.

POINTING OUT THAT THE NOTES DECLARE THAT "RESPECT FOR THE OTHER AS HE IS, IS THE FUNDAMENTAL CONDITION OF DIALOGUE," THE IJCIC NOTED THAT THE DOCUMENT ITSELF REFLECTS LITTLE RECOGNITION OF HOW JEWS CONCEIVE OF THEMSELVES.

IJCIC OBSERVED THAT THE HOLOCAUST AND THE CREATION OF THE STATE OF ISRAEL ARE ABSOLUTELY CRUCIAL ASPECTS OF CONTEMPORARY JEWISH EXISTENCE. THE NOTES, HOWEVER, ARE TOTALLY INADEQUATE IN PROVIDING CATHOLICS WITH SUFFICIENT GUIDELINES ON HOW TO TEACH, PREACH, AND UNDERSTAND THESE MAJOR EVENTS THAT HAVE SO DECISIVELY SHAPED THE WAY JEWS DEFINE THEMSELVES.

PARAGRAPH 25 IS A PARTICULARLY GLARING EXAMPLE OF THIS INADEQUACY. THERE IT IS BALDLY STATED THAT THE EXISTENCE OF ISRAEL SHOULD NOT BE 'ENVISAGED' IN A RELIGIOUS PERSPECTIVE, BUT RATHER THE JEWISH STATE MUST BE PERCEIVED BY 'COMMON PRINCIPLES OF INTERNATIONAL LAW.' EVEN WITHIN THIS NARROW FRAME OF REFERENCE, NOTHING IS SAID ABOUT ISRAEL'S RIGHT TO EXIST OR OF THE JUSTICE OF HER CAUSE.

MODERN ISRAEL IS EMPTIED OF ANY POSSIBLE RELIGIOUS SIGNIFICANCE FOR CHRISTIANS. EVEN ISRAEL'S PROFOUND RELIGIOUS SIGNIFICANCE FOR JEWS -- SURELY THE PARAMOUNT FACT TO BE CONSIDERED IN ANY DOCUMENT THAT PURPORTS TO INSTRUCT CHRISTIANS ABOUT JEWS AND JUDAISM -- IS MENTIONED IN SUCH RECONDITE FASHION AS TO BE UNRECOGNIZABLE.

ON THE NAZI HOLOCAUST, THE IJCIC SAID THAT EQUALLY GRIEVOUS IS THE VAGUE, PASSING AND ALMOST GRATUITOUS REFERENCE TO 'THE EXTERMINATION DURING THE YEARS 1939-1945.' THE ABSENCE OF A STRONG STATEMENT ON THE HOLOCAUST IS PARTICULARLY DISTURBING.

REGARDING THE TREATMENT OF JEWISH HISTORY AND TRADITIONS, THE IJCIC STATED THAT THE NOTES AIM TO REMEDY 'A PAINFUL IGNORANCE OF THE HISTORY AND TRADITIONS OF JUDAISM.' HOWEVER, THEY DO NOT REMEDY THAT 'PAINFUL IGNORANCE', NEITHER JEWISH HISTORY NOR JEWISH TRADITIONS ARE EXPLORED IN THE NOTES, OR EVEN REFERRED TO AS HAVING INDEPENDENT VALUE. RATHER, THE HISTORY AND TRADITIONS OF JUDAISM ARE APPROPRIATED BY THE CHURCH. THE ROLE OF BIBLICAL ISRAEL IS SEEN ONLY AS PREPARATORY. (INDEED, THAT IS THE ONLY REASON GIVEN FOR CATHOLICS TO 'APPRECIATE AND LOVE JEWS.')

ON ANTI-SEMITISM, THE IJCIC POINTED OUT THAT THE NOTES ALLUDE TO THE 'NEGATIVE' RELATIONS BETWEEN JEWS AND CHRISTIANS FOR TWO MILLENIA BUT OFFER NOTHING OF THIS HISTORY. HOW CAN JEWS AND JUDAISM BE PRESENTED IN CATHOLIC TEACHING AND PREACHING WITHOUT SOME ACKNOWLEDGEMENT OF THE HISTORICAL EXPRESSIONS OF CHRISTIAN ANIMOSITY?

THE CONCLUSIONS CALL FOR 'OBJECTIVITY' IN TEACHING ABOUT JEWS AND JUDAISM. IJCIC SAID, WE CONTEND THAT THERE IS LITTLE OF OBJECTIVE TEACHING IN THE NOTES. JUDAISM IS DEFINED, NOT IN TERMS OF ITS OWN SELF-UNDERSTANDING OF ITS RELIGIOUS EXPERIENCE AND HISTORY BUT ONLY IN TERMS OF CHRISTIAN CATEGORIES, WHICH WE REGRET TO SAY -- STRIKE US AS TRIUMPHALISTIC.

IN ITS CONCLUDING STATEMENT, IJCIC DECLARED, THAT WE BELIEVE THIS DOCUMENT WILL BE PERCEIVED AS A STEP BACKWARD IN CATHOLIC-JEWISH RELATIONS, AND THAT IT MAY UNDERMINE THE GAINS WE HAVE ACHIEVED THROUGH DIALOGUE, JOINT STUDY AND JOINT ACTION IN RECENT YEARS. FOR THIS REASON, WE ARE ALL THE MORE DISMAYED THAT -- UNLIKE 'NOSTRA AETATE' ITSELF AND THE '1975 GUIDELINES' -- IT IS BEING PUBLISHED WITHOUT PRIOR CONSULTATION WITH THE JEWISH COMMUNITY.

REPORT OF A CATHOLIC-JEWISH CONSULTATION ON THE VATICAN "NOTES"

On June 24, 1985, the Vatican Commission for Religious Relations with the Jewish People issued a document entitled, "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church." Intended to overcome "a painful ignorance of the history and traditions of Judaism" among Christians, the document was greeted with some praise but also some sharp criticism by groups in the Jewish community.

As Roman Catholics and Jews engaged in the Jewish-Christian dialogue, we have met together to evaluate the document in both its positive and problematical aspects. Strengthened by twenty years of progress in our relationships, we have learned that we can face genuine differences and still retain a spirit of trust and mutual respect.

The "Notes" should be viewed within the context of previous statements of the Vatican (e.g. Nostra Aetate, 1965 and Guidelines, 1975); of the Pope (e.g. Mainz, 1980 and Rome, 1982); and of national episcopal conferences (e.g. Dutch bishops, 1970; Belgian bishops, 1973; French bishops, 1973; Swiss bishops, 1974; U.S. bishops, 1975; German bishops, 1980; Brazilian bishops, 1983). Positive elements of the "Notes" which will need to be implemented on the local level include necessary interpretations of the negative references to Jews in the New Testament, Jesus' relationship with the Pharisees, the congruence of Jesus' teachings with basic pharisaic beliefs and the recognition of the "continuous spiritual fecundity of the Jewish people from the rabbinical period to modern times." The "Notes'" emphasis on religious liberty and the continuing condemnation of anti-Semitism also provides catechetical opportunities.

We are of the opinion that the "Notes" are clarified by, and should be read in conjunction with, the comments made by Msgr. Jorge Mejia, Secretary of the Commission and a signatory of the "Notes," which were published simultaneously with them in L'Osservatore Romano on June 24. Had there been prior consultation with the Jewish community along the lines of these clarifications, much of the criticism which concerns us now might have been avoided. To us, dialogue means just that: open communication before, during and after, a point which the "Notes" themselves would seem to affirm.

The "Notes" do not preclude and indeed appear to us to invite further scholarly exploration of the basic relationship between the Church and the Jewish People.

With regard to teaching about the Holocaust and the State of Israel --subjects of urgent concern to the Jewish community--we commit ourselves to continued dialogue between our two communities. Catholics, as Msgr. Mejia's commentary makes clear, need to grapple with the significance of the Holocaust for Christians as well as Jews. While we may not agree on the religious significance of the State of Israel, we recall the words of Cardinal Johannes Willebrands, President of the Commission and also a signatory of the document. Speaking of the return of the Jews to the Land and of the creation of the State of Israel, he said, "To have a place under the sun where to live in peace and

security, with due respect for the rights of others, is a form of hope." (Westminster Cathedral, March 10, 1985). We recall also Pope John Paul II's statement on Good Friday, 1984:

"For the Jewish people who live in the State of Israel and who preserve on that land such previous testimonies to their history and their faith, we must ask for the desired security, the due tranquility that is the prerogative of every nation and condition of life and of progress for every society."

In the spirit of good will that has developed between us since the Second Vatican Council, we affirm the need for further, deepening dialogue between the Catholic Church and the Jewish people in order that significant issues may be clarified to our mutual satisfaction. We will work to ensure that the "Notes" will not be the occasion of a retreat from the very real gains in mutual understanding achieved in the past twenty years.

Signers:

Rev. Charles Angell, S.A.
Director, Centro Pro Unione
Rome, Italy

Rabbi Alan Mittleman
Program Specialist,
Interreligious Affairs
The American Jewish Committee

Ms. Judith H. Banki
Associate Director,
Interreligious Affairs
The American Jewish Committee

Rev. John T. Pawlikowski, O.S.M.
Professor of Social Ethics
Catholic Theological Union,
Chicago

Prof. Thomas Bird
Chairman of the Department
of Slavic Studies
Queens College

Rabbi A. James Rudin
Director,
Interreligious Affairs
The American Jewish Committee

Dr. Eugene J. Fisher
Executive Secretary, Secretariat
for Catholic-Jewish Relations,
National Conference
of Catholic Bishops

Zachariah Shuster
Consultant,
International Relations
The American Jewish Committee

Rabbi David M. Gordis
Executive Vice-President
The American Jewish Committee

Rabbi Marc H. Tanenbaum
Director,
International Relations
The American Jewish Committee

Br. William J. Martyn, S.A.
Executive Secretary,
Ecumenical Commission
Archdiocese of New York

FOR RELEASE MONDAY, JUNE 24, 1985

NEW YORK - The International Jewish Committee for Interreligious Consultations (IJCIC) today expressed its disappointment over what "we perceive to be the regressive spirit and formulations about Jews, Judaism, the Nazi holocaust, and the meaning of Israel" in just-issued Vatican "Notes" on Catholic-Jewish relations."

The Vatican "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church" were prepared by the Commission of the Holy See for Religious Relations with the Jews, whose president is His Eminence Jan Cardinal Willebrands of the Netherlands. The "Notes" were published today in the official Vatican daily, "L'Osservatore Romano."

The IJCIC member agencies are the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Israel Interfaith Committee, the Synagogue Council of America, and the World Jewish Congress.

In a letter sent to Cardinal Willebrands by Rabbi Mordecai Waxman of Great Neck, N.Y., and signed by the major Jewish agencies, IJCIC acknowledged that "there is much of value in the Notes," but at the same time, "we find that many of the formulations...represent a retreat from earlier Catholic statements such as the 1975 Vatican Guidelines and the declarations of the French, German, Brazilian, and the United States bishops' conferences."

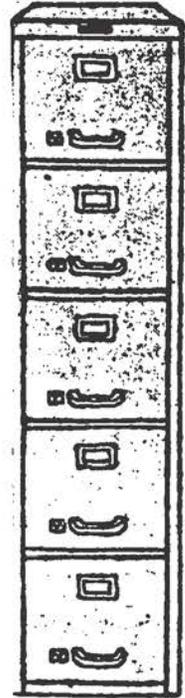
Among the positive features of the Notes, the IJCIC statement specified the following: "The sections on the Jewish roots of Christianity, the Jews in the New Testament, the Liturgy and Judaism and Christianity in History are, for the most part, helpful clarifications which address and correct a number of misconceptions. Such sensitive areas as: the hostile references to the Jews in the New Testament, Jesus' relations

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Vatican Document Displeases Jewish Groups

Special to The New York Times

ROME, June 24 — The Vatican issued a document today on relations between Christians and Jews that immediately drew sharp criticism from several leading Jewish organizations.

The Vatican statement, issued by the Commission for Religious Relations with the Jews, emphasized the "Jewish roots of Christianity," condemned anti-Semitism and called for "objectivity, justice, tolerance."

"There is evident in particular a painful ignorance of the history and traditions of Judaism," the statement said, "of which only negative aspects and often caricature seem to form part of the stock ideas of many Christians."

But the International Jewish Committee on Interreligious Consultations, which includes leading Jewish organizations, said the document reflected a "regressive spirit" and "little recognition of how Jews conceive of themselves."

Holocaust and Israel Cited

The group also said the Vatican statement included only a "vague, passing and almost gratuitous reference" to the Nazi crimes against the Jews and dealt inadequately with the religious significance of the state of Israel.

Edgar M. Bronfman, president of the World Jewish Congress, issued a statement saying Jewish communities in 70 countries "would seek clarification from the local bishops and local bishops conferences" on "the interpretation of the meaning" of the Vatican guidelines.

The 12-page Vatican statement, to be used as guidelines on the teaching of Roman Catholics about Jews and Judaism, took on particular importance because this year marks the 20th anniversary of the Second Vatican Council's declaration on the Jewish people.

Vatican II's document, "Nostra Aetate," or "In Our Time," was widely hailed as marking a major improvement in Catholic-Jewish relations. The statement specifically declared that the Jewish people should not be held responsible for the death of Jesus.

Throughout the year, Jewish leaders have been meeting with church officials to discuss the meaning of the Vatican II document and what steps Catholics and Jews should take to promote

dialogue. Jewish groups have been hoping that the church would issue statements going beyond "Nostra Aetate" in opposing anti-Semitism.

'Begrudging Heavy-Handedness'

"We are concerned as much about the music as about the actual composition of the text," said Rabbi Marc Tanenbaum, an official of the American Jewish Committee who was a signer of the international committee's statement. "The Pope's statement sang earlier this year with respect and affection, and that tone seems to have been lost in the technical gravities of this text. There's a kind of begrudging heavy-handedness about it."

The Vatican document repeated the attacks on anti-Jewish sentiments.

The church, it said, had the obligation both "to uproot from among the faithful the remains of anti-Semitism" and to expand "knowledge of the wholly unique 'bond' which joins us as a church to Jews and Judaism."

Henry Slegman, the executive director of the American Jewish Congress, said some elements of the statement "will serve to advance the dialogue between the Catholic Church and the Jewish community." But other aspects of it, he went on, were "problematic."

The statement by the International Jewish Committee on Interreligious Consultations represented the views of five organizations: The World Jewish Congress, the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Israel Interfaith Committee and the Synagogue Council of America.

On Meaning of Israel

It said that while the Vatican statement contained "much of value," some of "the formulations represent a retreat from earlier Catholic statements."

The Jewish organizations' statement expressed particular concern about

three points: the Vatican document's treatment of the meaning of the state of Israel, the Holocaust and treatment of "the historical expressions of Christian anti-Semitism."

On Israel, the Vatican statement said Christians are "invited to understand this religious attachment" to the state. It added: "The existence of the state of Israel and its political options should be envisaged not in a perspective which is itself religious but in their reference to the common principles of international law."

The committee's statement said that in this passage, "modern Israel is emptied of any possible religious significance for Christians" and that "nothing is said about Israel's right to exist or the justice of her cause."

The Vatican statement's only mention of the Holocaust was a sentence saying, "Catechesis should on the other hand help in understanding the meaning for Jews of the extermination during the years 1939-1945, and its consequences."

The Jewish organizations' statement said "the absence of a strong statement on the Holocaust is particularly disturbing" and called the reference in the document "vague, passing and almost gratuitous."

One of the signers of the Vatican statement, Msgr. Jorge Mejia, vice president of the Commission for Religious Relations with the Jews, read a six-page statement at a news conference today that appeared in part to be a response to the concerns expressed by the Jewish groups.

On Israel, Monsignor Mejia said the statement spoke of both "the land and the state of Israel." He seemed to suggest that this was a form of acceptance or recognition. He also spoke at length of the Holocaust, saying the Vatican statement was asking Catholics to "understand how much such a tragedy, a tragedy which is obviously ours as well, has been decisive for the Jews."

Nothing

June 25, 1985

AKC Area Directors

Marc H. Tanenbaum

Vatican's "Notes" on Catholic-Jewish Relations

This morning's edition of the New York Times carries a story on the issuance by the Vatican Secretariat on Religious Relations with the Jews of a new set of "Notes" on Catholic-Jewish Relations.

As you can see from the story, those "Notes" have resulted in a critical reaction from the Jewish agencies.

To keep you up-to-date, I am enclosing: a) A copy of a cablegram to Cardinal Willebrands that I was asked to draft for IJCIC; b) A copy of ~~xxxxxxxxxxxx~~ the Vatican's just-published "Notes"; c) A copy of a draft letter critiquing the Vatican's document. This excellent critique was prepared by Judith Banki, Rabbi Alan Mittleman under the supervision of Rabbi James Rudin.

IJCIC - on which Zach Shuster and I serve as official AJC representatives will be meeting this week to discuss follow-up strategy.

Clearly, one of the approaches that I wish you would undertake is to make available the text of AJC's critique to your key Catholic contacts, including Cardinals, Bishops, ecumenical officers to invite their ~~xxxxxx xxxxxxxxxxxx~~ reaction. It is important that Catholic officials let the National Conference of Catholic Bishops and the Vatican know ~~that~~ that they prefer the letter and the spirit of the 1975 Vatican Guidelines and of the U.S. Catholic Bishops' Guidelines of 1966 to this set of "Notes."

Please let Jim Rudin and me know of what kind of responses you get.

cc: David Gordia
Jim Rudin
Zach Shuster

Jews note that Vatican is off-key

NY Times 19

6.26.85

By CHARLES W. BELL
Religion Editor

A new Vatican document on Catholic-Jewish relations came under fire from Jewish groups yesterday, on the ground that the Vatican did not place enough emphasis on the impact of the Holocaust or the creation of Israel.

"We are dismayed that it was published without prior consultation with the Jewish community," said the International Jewish Committee on Interreligious Consultations, an umbrella group representing five major organizations.

A statement by the organization, which includes the American Jew-

ish Committee and the Anti-Defamation League, said it was disappointed in "the regressive spirit and formulations" contained in the 12-page Vatican document released Monday.

THE DOCUMENT, meant as a guide to priests on how to present Judaism to the Catholic faithful, was issued by a Vatican Secretariat for Christian Unity commission.

It called for an end to presenting Judaism in "a prejudiced, distorted manner," and said that study should "help in understanding the meaning for the Jews" of the Holocaust.

"I think there are some positive clarifications in the statement which we welcome," said Rabbi Marc Tannenbaum of the American

Jewish Committee.

"But there are also a number of deeply troublesome references that we regard as regressive compared to earlier documents."

The sections dealing with Israel and the Holocaust, he said, "are totally inadequate" in providing Catholics with sufficient guidelines on teaching, preaching or understanding those issues.

HE SAID THE tone of the document was not warm and conciliatory, such as other recent statements by Pope John Paul and his immediate predecessors, or the historic "Nostra Aetate" document issued 20 years ago.

"It is disappointing," said Rabbi

Alexander Schindler, president of the Union of American Hebrew Congregations, "that the Vatican document makes such short shrift of the Holocaust and that it ignores the religious significance to Jews of the rebirth of the state of Israel."

Edgar Bronfman, president of the World Jewish Congress, said his organization's affiliates in 20 countries would seek clarification from local Catholic bishops on their interpretation of the meaning and significance of the Vatican document.

There was no immediate reaction yesterday to inquiries about the matter from New York or Brooklyn diocesan officials.



WORLD JEWISH CONGRESS



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VOLUME XII, No.6

26 June, 1985.

ISRAEL REPORT

A periodical survey of W.J.C. activities in Israel. Israel-Diaspora relations and public affairs of the world Jewish interest

THE NEW VATICAN DOCUMENT

On 25 June, the Israel press carried a statement of the Jewish Council in Israel on Interreligious Consultations commenting on the new document of the Vatican's Commission for Religious Consultations with the Jews, issued the previous day. The statement points out that, in a letter to the Vatican, the International Jewish Committee on Interreligious Consultations - which speaks for the vast majority of Jewish organizations in the world, including the World Jewish Congress - has recorded "its disappointment with the regressive spirit of the document" and its formulations about Jews, Judaism, the Holocaust and the meaning of Israel.

The new Vatican document, says the Jewish Council in Israel, contains a number of positive features "such as its stress on the Jewish roots of Christianity and the Jewishness of Jesus, and its denial of the traditional Christian negative view of the Pharisees. However, in other respects, conservative views are expressed. Judaism is not seen as a legitimate path to salvation and Jews are said to have been chosen by God to prepare the coming of Christ. Reference is made to the Jews 'preserving the memory of the land of their forefathers at the heart of the hope'. However, the existence of the State of Israel is not to be seen in a perspective which is in itself religious, 'but in reference to the common principles of international law'."

The statement also indicates that the International Jewish Committee on Interreligious Consultations feels that "Israel has been emptied of its content and significance to Jewish self-understanding and regrets that no mention is made of its right to exist". It complains that Judaism is defined only in Christian categories and that the 2,000-year history of antisemitism is ignored. The absence of a strong statement on the Holocaust is also regretted. The Jewish Council in Israel also feels that, while antisemitism is condemned, the inferior position assigned to the Jews in the Divine design constitutes a theological barrier in the way of true dialogue. The Council "regrets the failure to recognize that the document's affirmation of the continuing status of the Jews as the Chosen People implies the continuing validity - for Christians as well as for Jews - of the Divine promise of the Land to the Jews". Moreover, even if only "the common principles of international law" are recognized, there should be no reason for the Vatican to withhold its full de jure recognition from a State that came into being following a U.N. decision to this effect".

In an article in The Jerusalem Post dated 25 June, Geoffrey Wigoder, Acting Chairman of the Israel Council and its representative on the International Committee, writes on what is called "Retreat by the Vatican".

The World Jewish Congress expressed its "disappointment" to the Vatican in a telegram

sent to Cardinal Johannes Willebrands, President of the Commission for Religious Relations with the Jews, in particular criticizing the departure from past procedures of consulting with the Jews before important Vatican documents are issued.

THE TWA HIJACKING

Maariv, on 19 June, deals with the American stand on the TWA hijacking. "The U.S. does not demand that Israel release the 700 Shi'ites moved from Southern Lebanon to Atlit. It merely reminds us with great delicacy that according to its conception the transfer of these prisoners to Israel was prohibited by international law. If the Americans feel that one must give in to terror and comply with the wishes of the hijackers, they should say this aloud and explicitly. Their attempt to pretend that they are steadfast in their opposition to terror, but that we are weak and prone to submission, is unfair". Maariv adds that "we are not a party in this conflict. An American plane was hijacked, and not an Israeli one".

The paper also states that "Nebih Berri is trying to play a dual role - of both mediator and extorter. If Berri wanted, he could release the prisoners immediately. However, he is trying to find favour in the eyes of both the Americans and the deranged extremists who hijacked the plane. And so", the paper concludes, "hypocrisy is running wild".

Yediot Ahronot (18 June) also chastizes the United States for its stand on the hijacking. "The United States does not know what to do with itself...It is deterred by Algeria, which blocked U.S. access to the plane; it fears the hijackers' leader, a Minister in the Jemayel government; and it is wary of an operation against the hijackers". The paper maintains that "the U.S. is pinning all its hopes on little Israel to rescue her. If the United States took some action and asked us for assistance, that would be one thing. But to shirk all responsibility and to quiver through and through in hiding while uttering a silent prayer to Israel to bear the entire burden of rescuing the Americans - this is going too far, it would seem".

IN DEFENCE OF THE RULE OF LAW

Davar asserts on 4 June that "anyone who understands the fundamentals of law was not surprised by the legal opinion on the proceedings against the Jewish terrorist organization defendants...Professor Zamir would have been abusing his office had he not clearly and unequivocally ruled out all attempts to exert pressure to suspend their trial or grant them clemency too early". The paper maintains that "such a deed would have disrupted the legal system and undermined the rule of law in the State". Furthermore, "only someone who has contempt for the legal system could propose that the President of the country grant clemency to those who have been convicted before the trial of their comrades has ended. When the time for weighing clemency arrives, it should be on an individual basis, according to the situation of each convict, the nature of the crime he committed, and the extent to which he has served his sentence".

Maariv says that "Professor Zamir's opinion implies that the public should exercise self-control and cease the debate which cannot be resolved now but which could cause damage to the judicial system. The Israeli legal system was considerably shaken up by the Government decision to accept Jibril's demands, and it still feels the shock waves. It requires the period of tranquility and goodwill which the Attorney General demands".

A few days earlier, on 30 May, Haaretz condemned the analogy drawn by Vice Prime Minister Shamir, during his visit to the hunger-striking wives of the underground suspects, between their current strike and Mrs. Shamir's own strike when he was detained under the British Mandate. "An analogy between the British Mandate government and the Israeli government...is astounding, coming as it does from one of the top members of the Israeli government.."

the man who, as Prime Minister, ordered the apprehension and prosecution of the men whose wives are striking for their release".

Accusing the Vice Prime Minister of committing "a blatant and dangerous attack on the proper administration of government", the paper concludes that "a member of government must not only be particularly careful to observe the laws of the State, but must also serve as an example...When such a man turns his back on the laws which he is charged with upholding, without anyone raising an outcry, there begins a process whose end is the dreadful condition in which there is no law or justice. To arrest this decline, an appropriate and firm response must come from the Prime Minister and the judiciary".

LAST WITHDRAWAL?

On 6 June, Maariv describes the withdrawal from Lebanon as "the most blatant achievement of the national unity government. This is not the first Israeli withdrawal from Lebanon. The first came after the War of Independence. The second after the 'Litani' campaign in 1978. This is the third, and we hope the last. As great as the pain is over the deviation from declared goals of the war, and as great as the sorrow is over those killed and wounded, one must not ignore the fact that the PLO was dealt a lethal blow in this operation, and split into hostile factions. The signals of possible recognition, or of negotiations between (the PLO) and Israel, even through emissaries, may be a result of this same blow, which came at the cost of the lives of over 600 Israeli soldiers. The nearly total withdrawal of the IDF from Lebanon three years after crossing the Litani bridges...merits everyone's blessing".

RELIGION AND STATE AND WORLD JEWRY

"Religion and State and World Jewry" was the subject of a discussion inaugurating the activities of the Academic Council established by the Israeli Branch of the World Jewish Congress. The meeting took place in Jerusalem on 25 June and was chaired by Yitzhak Korn. Among those leading the discussion were Professors Emanuel Rackman, Shalom Rosenberg, and Professor Assa Kasher. Closing remarks were by Professor Ephraim Urbach. The session was arranged in co-operation with the daily Maariv which reports on it in its issue of 26 June.

THE REAL DANGER: RACISM

On 25 June, The Jerusalem Post writes that the loss by the Likud, to the extreme right, of nearly 6 of the almost 32% of the vote it obtained in the elections to the Knesset, is an "alarming development". This has prompted some circles to advocate raising the minimum necessary to enter the Knesset, from the present 1% to 5%, a step which might eliminate Kach-Kahane's party from the list of parties represented in the Legislature. The paper considers that this is not unreasonable in itself since Israel has probably the lowest threshold in the world. On the other hand, it may create problems for the small parties at the centre that now support the government, while it is also uncertain whether political extremism will be effectively eliminated by raising the minimum. The Post concludes: "What Likud leaders - and not they alone - should carefully ponder is why 40% of high-school students (59% in the religious schools) currently subscribe to at least some of Meir Kahane's doctrines. That is where the real danger to the country's democracy lies".

In this connection, Davar, on 2 June, carries a study by two academics, Dr. Yoav Peleg of the Hebrew University, and Dr. Gershon Shafir of Tel Aviv University, on the sources of political support for Kahane. According to their conclusions, there is a close relationship between the degree of social and economic development of each place and the degree of support given by its inhabitants to Kahane's list in the last elections. There is also a direct influence of the cultural level of the average inhabitants of each town on their political attitude: the lower the level, the stronger the support for Kach. There is no evi-

dence, on the other hand, that ethnicity played a major role in the vote for Kach.

THE PERES PEACE PLAN

Davar (11 June) describes the peace plan presented by Prime Minister Peres as "vague" and says that "it rejects King Hussein's initiative". However, the paper notes, "it includes a signal that Israel does not negate all the ideas raised during the King's visit in Washington". While Peres, according to Davar, "tried to incorporate principles which ostensibly continue the Camp David accords by specifying the partners in the autonomy plan - the U.S., Egypt, Israel, Jordan and Palestinian representatives - he also added new elements such as 'enlisting support of U.N. Security Council members' ". The paper asserts "that this is a general and unclear formulation coming, evidently, as a response to the American version of 'the international umbrella' for negotiations. A central point of controversy - the identity of the Palestinian representatives - was bypassed by Peres when he referred to 'authentic Palestinian representatives from the territories', something which leaves much room for argument". The paper asks, "Is Bassam Shaka a less authentic representative than Elias Freij?"

Maariv expresses doubt as to whether Peres' plan will be accepted by King Hussein and Yasser Arafat, since "the plan differs from their ideas in terms of its general direction, the composition of the delegation and with respect to the procedures for conducting the negotiations".

SYRIA'S INTENTIONS

Yediot Ahronot, speculating on Assad's motives in flying to Moscow for the third time this year, says, on 23 June, that "his trip arouses the suspicion that he decided the time is right for starting a war against us, and he hurried to get Moscow's approval for this". The paper cites the following as grounds for this suspicion: "Israel is stuck in an economic crisis it cannot extricate itself from; its government is involved in unprecedented internal disputes; in addition, it now has a multitude of troubles in Lebanon, whose shadow hangs over it until this very day, despite the supposed withdrawal. And America, who could provide assistance, has troubles of its own - in Beirut and South America - so that we are somewhat isolated". Yediot also sees "the removal of Soviet military experts from Syria, such as that on the eve of the Yom Kippur War", as a "sign that Russia is not opposed to the idea". The paper concludes that "the situation cannot be taken lightly".

THE DEATH PENALTY

Davar suggests, on 23 May, that there is nothing new or noteworthy in the proposal by Ministers Arens, Sharir "and many others" to impose the death penalty on convicted terrorists. The paper states that the same proposal was made in the past - in 1968 following the hijacking of an El Al plane to Algeria, and in 1971 and 1976 after prisoner exchanges in which Arab terrorists sentenced to life imprisonment were set free. Davar notes that, each time the proposal was considered in the past, it was rejected, "and it is good that it was rejected", for the same reason that the death penalty was struck from the Criminal Code: "the death sentence has no deterrent value". The paper suggests that terrorists who embark on suicide missions, like terrorists who know they may well be killed in the course of an operation, are not deterred by the threat of a death sentence, and if the latter has no deterrent value, the strongest argument in its favour is then eliminated. As for the argument that imposing the death penalty would mean that such terrorists could not be used by the other side in future negotiations, Davar warns that this removes a strong bargaining chip from Israel's pile at a time when it might be needed.



PONTIFICIA COMMISSIO
IUSTITIA ET PAX

00120 Vaticano

1st July 1985

Prot. N. 551/85

(Si prega citare il numero nella risposta)



Dear Rabbi Michelman,

On 24 June, the Holy See announced the theme which the Holy Father has chosen for the XIXth World Day of Peace to be observed on 1 January 1986: "PEACE IS A VALUE WITH NO FRONTIERS". The slogan for this event is:

NORTH - SOUTH, EAST - WEST : ONLY ONE PEACE

One task of the Pontifical Commission *Iustitia et Pax* is to animate the annual World Day of Peace. The enclosed press release points out some of the elements that would be intended in any reflection on this theme for peace. We also hope to be able to send you further thoughts on the 1986 theme in the near future.

The Holy Father continues to observe the World Day of Peace on 1 January because of its important ramifications for the relationships of the Holy See with governments and heads of State, and because there is an internal logic to the beginning of the calendar year with a reflection on the ever pressing problem of peace in our world. However, the Holy Father leaves the date of the observance of the World Day of Peace up to the pastoral needs of the local Churches as long as the moral unity is maintained with the Holy Father's observance on 1 January.

In many countries, the World Day of Peace theme and message are used for a yearlong catechetical effort that allows the local Church to use the thoughts of the Holy Father as a basis of a multi-faceted effort to form consciences and direct action of the faithful in paths that will make them true contributors to the on-going task of building a more just and peaceful world.

I am sending you this press release for your information and whatever help it might be for you and your organization with reference to the World Day of Peace 1986.

Finally, should you wish to share any suggestions or program for a better and more effective World Day of Peace, we would certainly appreciate hearing from you.

Gratefully yours,

Roger Card. Etchegaray
President

(Encl.)

World Day of Peace 1986

His Holiness Pope John Paul II has chosen as the theme for the 19th World Day of Peace: "PEACE IS A VALUE WITH NO FRONTIERS", with the slogan: "NORTH-SOUTH, EAST-WEST: ONLY ONE PEACE".

With this theme His Holiness wishes to emphasize the universal nature of peace and, at the same time, to stimulate reflection on the relationship existing between the commitment to peace and the commitment to social justice.

This theme, which is inspired by the Second Vatican Council (Pastoral Constitution Gaudium et Spes), and by Pope Paul VI's Encyclical Populorum Progressio, has previously been dealt with by Pope John Paul II in his Messages for the World Day of Peace for the past two years and in his Address to the Diplomatic Corps accredited to the Holy See, on 12 January 1985.

Now, the Holy Father proposes that this question should be dealt with in greater depth, by reflecting on how the search for just solutions to the existing inequalities between North and South can contribute to the easing of tensions between East and West, and how dialogue and agreement between East and West can lead to greater possibilities of development and the placing of more ample resources at the service of the peoples of the Third World. He is asking that the two sets of problems should not be treated separately. His concern is that the world of today should be united in the search for a genuine peace, to be built up in truth, justice and sincere love for every human being and for all peoples, without discrimination.

Central to this is the integral development of individuals and nations. In recent years the problems of development have changed and new questions have emerged. Today natural disasters and human tragedies - we think of the problem of famine - are dramatically affecting whole areas of the earth.

At the same time precious energies and resources are being wasted in conflicts and in the race for ever more sophisticated weapons.

The Church particularly wishes to stress the fundamental place that must be given to the person, considered in all the dimensions of his or her existence and vocation, and thus the centrality and universality of the spiritual, ethical and cultural values which are the basis of the person's dignity, rights and aspirations.

The attitudes and virtues which favour genuine development, justice and peace must therefore be encouraged: solidarity and universal fraternity, mutual collaboration and respect, interdependence, self-reliance. On the other hand dialogue, the defence and promotion of human rights, and a willingness to build the political and juridical structures of a global peace must all be fostered.

This goal is at the heart of the International Year of Peace, declared by the United Nations for 1986 and to be inaugurated on 24 October 1985, the fortieth anniversary of the Organization's foundation.

This goal should constitute a moral imperative for all nations and every individual. It is not a luxury for the few who wish to become involved. In the face of the sufferings of a great part of humanity, misunderstanding between nations and the challenge of the arms race, the Holy Father's appeal for peace is addressed to the heart and mind of every person of good will. This appeal, clear and earnest, is made to us all: "Peace is a value with no frontiers"; upon North-South, East-West, let there come down only one peace!

International Jewish Committee
ON
Interreligious Consultations

July 1, 1985

IMPORTANT REMINDER! U R G E N T !

There will be a meeting of all IJCIC members
on Wednesday, July 10, 1985 at 3.00 p.m. in the
offices of the Synagogue Council of America,
327 Lexington Avenue (entrance through American-
Israel Friendship House, corner 39th Street).

The AGENDA will include unfinished business from
the July 1, 1985 meeting and also the discussion
of the reply to Johannes Cardinal Willebrands
which is being prepared by the IJCIC Sub-Committee
(meeting on July 3).

Please make every effort to attend!

It is appreciated if you would bring the background
material prepared for the July 1 meeting with you.

Thank you for your cooperation.

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

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World Jewish Congress
1 Park Avenue
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JUL 9 1985

THE AMERICAN JEWISH COMMITTEE

date July 3, 1985
to Marc Tanenbaum/George Gruen
from M. Bernard Resnikoff
subject Jerusalem Committee publications

memorandum

Unless you have it already, I thought you would like to know that I have received and am now keeping in our library all publications of The Jerusalem Committee, including resolutions past by the Committee in its March meetings, entitled "Towards 2000", plus previous resolutions.

In the same way, we now have their official publication Jerusalem in Transition -- Urban Growth and Change 1970-1980, which was the basic material for the Sixth Plenary Conference of the Committee with the help of the Jerusalem Foundation.

This will be good resource material for people researching urban developments in Jerusalem. I thought you would like to know.

Best regards.



Jüdische Fragen an den Vatikan

Eine Stellungnahme des International Jewish Committee on Interreligious Consultations

Das International Jewish Committee on Interreligious Consultations (IJCIC) hat seine Enttäuschung darüber zum Ausdruck gebracht, was als rückschrittlicher Geist und rückschrittliche Formulierungen über Juden, Judentum, Holocaust und die Bedeutung Israels in den soeben veröffentlichten „Hinweisen für eine richtige Darstellung von Juden und Judentum in der Predigt und in der Katechese der katholischen Kirche“ der Vatikanischen Kommission für die religiösen Beziehungen zum Judentum verstanden werden muß. Der Präsident dieser Kommission ist S. E. Johannes Willebrands aus den Niederlanden.

Zwar seien, so das IJIC, in den „Hinweisen“ einige bedeutungsvolle Passagen enthalten, jedoch stellten gewisse Formulierungen einen Rückschritt gegenüber früheren Erklärungen der katholischen Kirche dar, wie zum Beispiel den Vatikanischen Richtlinien von 1975 und den Erklärungen der Bischofskonferenzen von Frankreich, der Bundesrepublik, Brasilien und der Vereinigten Staaten. Der Vorsitzende der IJIC, Rabbiner Mordecai Waxman, teilte mit, daß er ein von allen Mitgliedsorganisationen des IJIC unterzeichnetes Telegramm an Kardinal Willebrands gesandt habe, in dem er um Aufklärung und Meinungsaustausch über die „Hinweise“ ersucht habe. Dem IJIC gehören das American Jewish Committee, die Anti-Defamation League des B'nai B'rith, das Israel Interfaith Committee, der Synagogenrat der USA und der Jüdische Weltkongress an.

Unter den positiven Passagen der „Hinweise“ nannte das IJIC im einzelnen folgende: die Abschnitte über „Jüdische Wurzeln des Christentums“, „Die Juden im Neuen Testament“, „Die Liturgie“, „Judentum und Christentum in der Geschichte“. Diese bieten überwiegend hilfreiche Aufklärungen, die eine Anzahl falscher Vorstellungen korrigieren. So heikle Themen wie feindselige Hinweise auf die Juden im Neuen Testament, Jesu Verhältnis zu den Pharisäern und seine

Übereinstimmung mit pharisäischen Glaubensgrundsätzen werden auf hohem wissenschaftlichen Niveau und mit großer Einfühlbarkeit behandelt. Die Verpflichtung zu religiöser Toleranz und die durchgehende Sorge um den Antisemitismus sind überzeugend. Die Achtung vor „der Wirklichkeit der Juden nach ihrem eigenen Verständnis“ ist, so die „Hinweise“, Grundlage jedes christlich-jüdischen Dialoges. Das IJIC kritisiert, daß das Papier jedoch wenig Anerkennung des jüdischen Selbstverständnisses spiegelt. Der Holocaust und die Gründung des Staates Israel seien die zentralen Aspekte zeitgenössischer jüdischer Existenz. Nach Meinung des IJIC vermitteln die „Hinweise“ den Katholiken aber keine ausreichenden Anhaltspunkte darüber, wie sie diese bedeutungsvollen Zusammenhänge lehren, predigen und verstehen sollen, die das jüdische Selbstverständnis in so entscheidendem Maße geprägt haben.

Abschnitt 25 ist ein besonders hervorzuhebenendes Beispiel dieser Unzulänglichkeit. Da wird ganz einfach behauptet, daß die Existenz Israels in einer Sichtweise betrachtet werden müsse, „die nicht in sich selbst religiös ist, sondern sich auf die allgemeinen Grundsätze internationalen Rechts beruft“. Nicht einmal in diesem eng begrenzten Hinweisrahmen wird irgend etwas gesagt über Israels Existenzrecht oder die Gerechtigkeit seiner Sache. Das moderne Israel wird für die Christen jeder möglichen religiösen Bedeutung entkleidet. Israels tiefe religiöse Bedeutung für die Juden – zweifellos die wichtigste Tatsache, die in jedem Papier berücksichtigt werden sollte, das vorgibt, Christen über Juden und Judentum zu unterrichten – wird nur in einer derart reduzierten Weise erwähnt, daß sie gar nicht mehr zu erkennen ist.

Hinsichtlich des Holocausts erklärt das IJIC, daß der vage, beiläufige, zusammenhanglose Hinweis auf „die Ausrottung der Juden während der Jahre 1939-1945“ gleichermaßen besorgniserregend ist. Das Fehlen einer klaren Stellungnahme zum Holocaust ist besonders unbefriedigend.

In bezug auf die Behandlung jüdischer Ge-

schichte und Tradition sagt das IJIC, daß die „Hinweise“ einer „peinlichen Unkenntnis der Geschichte und der Traditionen des Judentums“ abhelfen wollen. Diese „peinliche Unkenntnis“ wird aber mitnichten beseitigt, denn weder jüdische Geschichte noch jüdische Tradition werden in den „Hinweisen“ untersucht. Es wird nicht einmal gesagt, daß sie einen Wert an sich darstellen, vielmehr werden sie von der Kirche vernachlässigt. Die Rolle des biblischen Israel wird lediglich als eine vorbereitende geschildert – in der Tat ist dies die einzige den Katholiken genannte Begründung dafür, die Juden „zu schätzen und zu lieben“.

Zum Thema „Antisemitismus“ meint das IJIC, daß die „Hinweise“ zwar auf die „negativen“ Beziehungen zwischen Juden und Christen während zweier Jahrtausende anspielen, aber nichts über deren Geschichte anbieten. Wie können Juden und Judentum in der katholischen Lehre und Predigt ohne jegliche Anerkennung der historischen Manifestationen christlicher Feindseligkeit behandelt werden?

Die Schlußfolgerungen der „Hinweise“ plädieren für „Objektivität“ bei der Unterrichtung über Juden und Judentum. Dazu das IJIC: „Wir behaupten, daß in den Hinweisen wenig objektive Unterrichtung zu finden ist. Das Judentum wird nicht gemessen nach dem Maßstab seines eigenen Selbstverständnisses, seiner religiösen Erfahrung und Geschichte, sondern allein nach den Maßstäben christlicher Kategorien, die uns – und wir bedauern, dies sagen zu müssen – triumphalistisch erscheinen.“

Abschließend erklärt das IJIC: „Wir glauben, daß dieses Dokument als ein Rückschritt in den katholisch-jüdischen Beziehungen aufgefaßt werden muß und die Erfolge, die wir in den vergangenen Jahren durch Gespräche, gemeinsame Studien und gemeinsame Aktionen errungen haben, möglicherweise untergraben werden. Deshalb sind die Maßnahmen christlicher Kategorien, die uns – und wir bedauern, dies sagen zu müssen – triumphalistisch erscheinen.“

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Auszüge aus den „Hinweisen für eine richtige Darstellung von Juden und Judentum“ der Vatikanischen Kommission

Religionsunterricht und Judentum

7a. Jesus bekräftigt (Joh. 10,16), daß „es nur eine Herde, nur einen Hirten geben wird“. Kirche und Judentum können also nicht als zwei parallele Heilswege dargestellt werden; und die Kirche muß Christus als Erlöser vor allen Menschen bezeugen, und dies im „strengsten Respekt vor der Religionsfreiheit, wie sie vom Zweiten Vatikanischen Konzil (Erklärung Dignitatis humanae) gelehrt worden ist“ (Richtlinien und Hinweise I). 8. Daß es dringend und wichtig ist, unsere Gläubigen genau, objektiv und in strengem Streben nach Richtigkeit über das Judentum zu unterrichten, ergibt sich auch aus der Gefahr eines Antisemitismus, der stets daran ist, unter verschiedenen Gesichtern wieder zu erscheinen. Es geht nicht nur darum, in unseren Gläubigen die Reste von Antisemitismus, die man noch hier und da findet, auszuröten, sondern viel eher darum, mit allen erzieherischen Mitteln in ihnen eine richtige Kenntnis des völlig einzigartigen „Bandes“ (vgl. Nostra aetate, 4) zu erwecken, das uns als Kirche an die Juden und das Judentum bindet. So würde man unsere Gläubigen lehren, sie zu schätzen und zu lieben – sie, die von Gott erwählt worden sind, das Kommen Christi vorzubereiten, und die alles bewahrt haben, was im Laufe dieser Vorbereitung fortlaufend offenbart und gegeben worden ist –, obwohl es für sie schwierig ist, in ihm ihren Messias zu erkennen.

II. Beziehungen zwischen Altem und Neuem Testament

1. Es geht darum, die Einheit der biblischen Offenbarung (AT und NT), und die Absicht Gottes darzustellen, bevor man von jedem einzelnen dieser historischen Ereignisse spricht, um zu unterstreichen, daß jedes davon seinen Sinn nur bekommt, wenn es innerhalb der gesamten Geschichte, von der Schöpfung bis zur Vollendung, betrachtet wird. Diese Geschichte geht das ganze Menschengeschlecht und besonders die Gläubigen an. Auf diese Weise tritt der endgültige Sinn der Erwählung Israels erst im Lichte der eschatologischen Vollerfüllung zutage (Röm. 9-11), und so wird die Erwählung in Jesus Christus im Hinblick auf die Verkündigung und die Verheißung noch besser verstanden (vgl. Hebr. 4,1-11).

6. Es ist also wahr und muß auch unterstrichen werden, daß die Kirche und die Christen das Alte Testament im Lichte des Ereignisses von Tod und Auferstehung Christi lesen, und daß es in dieser Hinsicht eine christliche Art, das Alte Testament zu lesen, gibt, die nicht notwendigerweise mit der jüdischen zusammenfällt. Christliche und jüdische Identität müssen deshalb in ihrer je eigenen Art der Bibellektüre sorgfältig unterschieden werden. Dies verringert jedoch in keiner Weise den Wert des Alten Testaments in der Kirche und hindert die Christen nicht daran,

ihre seit der Traditionen der jüdischen Lektüre differenziert und mit Gewinn aufzunehmen.

III. Jüdische Wurzeln des Christentums

12. Jesus war Jude und ist es immer geblieben; seinen Dienst hat er freiwillig auf „die verlorenen Söhne des Hauses Israel“ (Mt. 15,24) beschränkt. Jesus war voll und ganz ein Mensch seiner Zeit und seines jüdisch-palästinensischen Milieus des 1. Jahrhunderts, dessen Ängste und Hoffnungen er teilte. Damit wird die Wirklichkeit der Menschwerdung wie auch der eigentliche Sinn der Heilsgeschichte nur noch unterstrichen, wie er uns in der Bibel offenbart worden ist (vgl. Röm. 1,3f.; Gal. 4,4f.).

IV. Die Juden im Neuen Testament

C. Es besteht ferner die schmerzliche Tatsache, daß die Mehrheit des jüdischen Volkes und seine Behörden nicht an Jesus geglaubt haben. Diese Tatsache ist nicht nur historisch; sie hat vielmehr eine theologische Bedeutung, deren Sinn herauszuarbeiten Paulus bemüht ist (Röm. 9-11).

22. ... Auf derselben Linie liegt der Grund dafür, daß „die Juden deswegen nicht als von Gott verstoßen oder verdammt dargestellt werden dürfen, als ob sich das aus der Heiligen Schrift ergäbe“ (Nostra aetate, 4), auch wenn es wahr ist, daß „die Kirche das neue Volk Gottes ist“ (ebd.).

VI. Judentum und Christentum in der Geschichte

25. Die Geschichte Israels ist mit dem Jahr 70 nicht zu Ende (vgl. Richtlinien und Hinweise, II). Sie wird sich fortsetzen, besonders in einer zahlreichen Diaspora, die es Israel erlaubt, das oft heldenhafte Zeugnis seiner Treue zum einzigen Gott in die ganze Welt zu tragen und „ihm im Angesicht aller Lebenden zu verherrlichen“ (Tob. 13,4) und dabei doch die Erinnerung an das Land der Väter im Herzen seiner Hoffnungen „zu bewahren (seder pesah).

Die Christen sind dazu aufgefordert, diese religiöse Bindung zu verstehen, die in der biblischen Tradition tief verwurzelt ist. Sie sollen jedoch deswegen nicht eine besondere religiöse Interpretation dieser Beziehung zu eigen machen (vgl. die Erklärung der katholischen Bischofskonferenz der Vereinigten Staaten vom 20. November 1975). Was die Existenz und die politischen Entscheidungen des Staates Israel betrifft, so müssen sie in einer Sichtweise betrachtet werden, die nicht in sich selbst religiös ist, sondern sich auf die allgemeinen Grundsätze internationalen Rechts beruft.

Der Fortbestand Israels (wo doch so viele Völker des Altertums spurlos verschwunden sind) ist eine historische Tatsache und ein Zeichen im Plan Gottes; das Deutung erreicht. Auf jeden Fall muß man sich von der traditionellen Auffassung freimachen, wonach Israel ein bestrafte Volk ist, aufgespart als lebendes Argument für die christliche Apologetik... Auf der anderen Seite müßte die Katechese dazu beitragen, die Bedeutung zu verstehen, welche die Ausrottung der Juden während der Jahre 1939-1945 und deren Folgen für dieselben hat.



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AMERICAN SECRETARIAT

CONFIDENTIAL *International Jewish Committee*
NOT FOR PUBLICATION *ON*
Interreligious Consultations

FOR YOUR INFORMATION:

July 8, 1985

HIS EMINENCE JOHANNES CARDINAL WILLEBRANDS
 PRESIDENT, COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS
 VATICAN

RESPECTFULLY REFERRING TO OUR CABLE SENT TO YOU ON WEDNESDAY, JUNE 19 1985, THE INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS AND ITS MEMBER AGENCIES ARE VERY CONCERNED ABOUT A NUMBER OF ASPECTS OF THE NOTES ON THE CORRECT WAY TO PRESENT THE JEWS AND JUDAISM IN PREACHING AND CATECHESIS IN THE ROMAN CATHOLIC CHURCH PUBLISHED IN L'OSSERVATORE ROMANO ON JUNE 24.

AS INDICATED IN OUR TELEXED RESPONSES TO THOSE NOTES, WE WELCOME THOSE POSITIVE AFFIRMATIONS WHICH CONFIRM THE HEARTENING GROWTH IN MUTUAL UNDERSTANDING AND RECIPROCAL ESTEEM THAT HAS UNFOLDED DURING THE PAST TWENTY YEARS SINCE THE ADOPTION OF NOSTRA AETATE.

AT THE SAME TIME, WE ARE DEEPLY CONCERNED OVER WHAT WE REGARD AS REGRESSIVE FORMULATIONS REGARDING THE CATHOLIC CHURCH'S APPARENT PRESENT VIEWS TOWARDS THE AUTONOMY AND LEGITIMACY OF JUDAISM AND THE JEWISH PEOPLE.

THESE FORMULATIONS SEEM TO DEPART SIGNIFICANTLY FROM THE MORE ADVANCED CONCEPTIONS CONTAINED IN THE 1975 VATICAN GUIDELINES AND IN THE RECENT PRONOUNCEMENTS OF POPE JOHN PAUL II AS WELL AS IN ALMOST EVERY MAJOR DECLARATION ISSUED BY THE NATIONAL EPISCOPACIES OF FRANCE, WEST GERMANY, BELGIUM, AUSTRIA, THE NETHERLANDS, BRAZIL, AND THE UNITED STATES.

IN ADDITION, AS WE INDICATED, WE ARE DISMAYED OVER THE WHOLLY INADEQUATE FORMULATIONS, IN OUR VIEW, OF THE NAZI HOLOCAUST AND THE STATE OF ISRAEL.

ABOVE ALL, WE ARE DISTRESSED BY THE FAILURE TO ENGAGE IN CONSULTATIONS WITH US ON THE NOTES WHICH, IT IS NOW APPARENT, HAVE BEEN IN PREPARATION SINCE BEFORE MARCH, 1982. THIS REPRESENTS A DEPARTURE FROM THE VALUABLE PRACTICE PREVIOUSLY ESTABLISHED IN CONNECTION WITH THE 1975 GUIDELINES, A PROCEDURE WHICH CONTRIBUTED SIGNIFICANTLY TO THE STRENGTHENING OF OUR RELATIONSHIP.

THE PURPOSE OF THIS COMMUNICATION IS, THEREFORE, TO SEEK A MEETING WITH YOU AT THE EARLIEST POSSIBLE DATE IN ORDER TO DISCUSS THESE NOTES AND THEIR IMPLICATIONS FOR OUR FUTURE RELATIONSHIP. IT IS ESSENTIAL THAT WE ARRIVE AT SOME FUNDAMENTAL CLARIFICATIONS OF THESE QUESTIONS.

MAY WE LOOK FORWARD TO YOUR REPLY AT YOUR EARLIEST CONVENIENCE ?

RESPECTFULLY YOURS,

RABBI MORDECAI WAXMAN, CHAIRMAN, IJCIC
 AMERICAN JEWISH COMMITTEE - ANTI-DEFAMATION LEAGUE / B'NAI BIRTH -
 ISRAEL JEWISH COUNCIL FOR INTERRELIGIOUS CONSULTATIONS -
 SYNAGOGUE COUNCIL OF AMERICA - WORLD JEWISH CONGRESS

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International Jewish Committee
on
Interreligious Consultations

July 8, 1985

IMPORTANT -

Dear IJCIC Member:

Enclosed please find copy of telex communication addressed to Johannes Cardinal Willebrand, president of the Commission for Religious Relations with the Jews. It is confidential and not for publication.

This statement, in the form of a telexed letter, was agreed upon by the constituent members of IJCIC at its special meeting, held on July 3, 1985.

Please note: The IJCIC meeting, scheduled for Wednesday, July 10, 1985, at 3.00 p.m. has been CANCELLED.

I am sending you copies of press reactions from abroad.

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

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The American Jewish Committee

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July 11, 1985

The Most Reverend Paul Waldschmidt
Bishop of the Catholic
Archdiocese of Portland
2838 East Burnside
Portland, Oregon 97214

Dear Bishop Waldschmidt:

I enjoyed speaking with you yesterday, and look forward to our joint planning for a Vatican II Commemoration. We anticipate scheduling this event for late October, or early November, to coincide with the actual twentieth anniversary date as closely as possible.

As you requested, I am enclosing a copy of the "Notes on the correct way to present Jews and Judaism in preaching and catechesis in the Roman Catholic Church." I received a copy of the notes from Marc Tanenbaum, our Director of International Affairs.

Rabbi Tanenbaum also included a copy of a cablegram he drafted for the International Jewish Committee on Interreligious Consultations (IJCIC), responding to Cardinal Willebrands; and a copy of a draft letter critiquing the Vatican document. I have included copies of these materials as well, to acquaint you fully with our perspective and concerns.

I would welcome your reaction to all these materials, as would Rabbi Tanenbaum and Rabbi Jim Rudin, our Director of Interreligious Affairs. I would also encourage you to share these materials with your colleagues; please feel free to request additional copies, as needed. (In view of Father Bliven's anticipated involvement with our Vatican II commemoration, I have already included an extra set for him.)

Once again, may I express our delight at the prospect of our upcoming joint collaboration.

Yours most respectfully,

Susan Abravanel

Susan Abravanel
Area Director

cc: Rabbi Marc Tanenbaum
Rabbi James Rudin

JULY -27-85

Jews, Catholics to assess relations at fall symposium



Rabbi Max Shapiro

By Neal Gendler
Staff Writer

The College of St. Thomas' new Center for Jewish-Christian Learning is planning a symposium on relations between the two religions.

The symposium, planned for Nov. 18 and 19, tentatively is entitled "Jews and Christians in Dialogue: 20th Anniversary Celebration of Nostra Aetate," said Gene Scapanski, director of St. Thomas' Center for Religious Education, cosponsor of the symposium. Nostra Aetate was the declaration of the Second Vatican Council on the relationship of the Roman Catholic church to non-Christian religions.

Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, has agreed to appear, and among Christians invited is Monsignor Jorge Mejia, the Vatican's undersecretary of Catholic-Jewish affairs.

The Vatican this year issued a document counseling priests on teaching about Judaism to Catholics. Vatican officials said the document is to provide a basis for "objectivity, justice and tolerance... understanding and dialogue." Mejia was secretary of the commission that issued the document after three years of work.

The symposium is to "review Catholic-Jewish relations over the last 20 years — where they have come from, where they may be going," said Rabbi Max Shapiro, head of the new center.

Some Jews have expressed disappointment that the document did not show what they would consider greater understanding of the importance to Jews of the Holocaust and the state of Israel. Shapiro, who had not read the document but had seen responses to it, called those "the two major events in Jewish life in the last 1,900 years," and while he would not criticize the document, he said

that "you really can't teach about Jews and Judaism without taking these things into consideration."

Scapanski and Shapiro said details of the program have not been made final, but plans call for a public lecture the first night and a program the next morning for clergy. They said that a prominent Protestant is to be invited to speak along with Tanenbaum and Mejia. Shapiro said that he would like to learn Protestant views of the new teaching and Jewish-Christian relations.

"My aim is to see how Catholics and Jews can get to understand each other — why we're doing what we're doing," Shapiro said. He said that he did not intend to focus on the latest document and that the symposium was not to be confrontational but rather to be in keeping with the center's purpose, "to focus on our common heritage rather than on our differences."

Vatican II pronouncements against anti-Semitism and that Jews were not to be blamed for deicide were a change of direction for some Catholics and helped warm Catholic-Jewish relations, Shapiro said.

The new document calls for a renewed fight against anti-Semitism and for "precise, objective and vigorously accurate teaching on Judaism" and an end to presenting it in a "prejudiced, distorted manner." It calls for Judaism to be presented as "a contemporary, not only 'historical' — and thus superseded — reality."

Shapiro said that Catholic-Jewish relations in the Twin Cities area are excellent and unlikely to be altered by any disappointment with the latest document. The symposium is being held "to look at where we were, where we are and where he hope to go," he said.

"The Christian population knows very little about Judaism and the Jewish population knows very little about Christianity," he said. "What we're trying to do is sensitize each other."

CATHOLIC AND JEWISH LEADERS HOLD CONSULTATION ON NEW VATICAN CATHOLIC-JEWISH RELATIONS GUIDELINES

By Ben Gallob

NEW YORK, July 29 (JTA) -- Catholic and Jewish leaders engaged in Jewish-Christian relations held an all-day consultation here last week to discuss a new set of Vatican guidelines on Catholic Jewish relations which had been sharply criticized by five Jewish organizations comprising the International Jewish Committee on Interreligious Consultations (IJCIC) when the guidelines were issued last month.

The Jewish and Catholic leaders at the meeting here, which was convened by the American Jewish Committee, agreed on the need for more ecumenical dialogue to clarify the issues, the AJCommittee reported in disclosing that the meeting was held as a follow-up to the criticism of the guidelines by IJCIC.

The guidelines, "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church," were issued on June 26 after three years of preparation.

Although the Notes were greeted with some praise as an effort to overcome ignorance of the history and traditions of Judaism, IJCIC said the Notes were a regression from the historic "Nostra Aetate" (Our Times) which emerged from Vatican Council II in 1964 and the 1974 "Guidelines and Suggestions for the Application of the Declaration Nostra Aetate."

Basis For Criticism Of Guidelines

IJCIC said in a statement last month that the Notes failed to acknowledge the religious significance of Israel and referred only briefly and superficially to the Holocaust. IJCIC member-agencies are the AJCommittee, Israel Interfaith Committee, World Jewish Congress, Anti-Defamation League of B'nai B'rith, and the Synagogue Council of America, representing the congregational and rabbinic agencies of American Reform, Conservative and Orthodox Judaism.

The IJCIC criticism warned that the "Notes may undermine the gains we have achieved through dialogue, joint study and joint action in recent years." The statement asserted that the Notes were "totally inadequate in providing Catholics with sufficient guidelines on how to teach, preach and understand" the Holocaust and the creation of Israel, the two events which have "decisively shaped the way Jews define themselves."

Another IJCIC criticism was that the Notes were published "without prior consultation with the Jewish community."

The agreement for further dialogue came after the all-day consultation held last Wednesday which the AJCommittee said was the first such meeting of Catholics and Jews since publication of the Notes.

Meeting "to evaluate the document in both its positive and negative aspects," the participants agreed that "strengthened by 20 years of progress in our relationships, we have learned that we can face genuine differences and still retain a spirit of trust and mutual respect."

Joint Statement Issued

The participants agreed, in a joint statement, that "Had there been prior consultations with the Jewish community along the lines of these clarifications,

much of the criticism which concerns us now might have been avoided." The statement said that the Notes should have been read in conjunction with more positive statements about Jews and Judaism made by Vatican officials, including Pope John Paul II.

The participants said they agreed that the Notes "do not preclude and indeed appear to us to invite further scholarly exploration of the basic relationship between the Church and the Jewish people." A spokesman for the AJCommittee told the Jewish Telegraphic Agency that he did not know when future meetings will be held.

Rabbi A. James Rudin, the AJCommittee's director of interreligious affairs, said that Jews continued to have reservations about the Notes but that he hoped they could be resolved in future discussions.

Concerning the IJCIC criticism that the State of Israel and the Holocaust were inadequately handled in the Notes, the joint statement said the participants committed themselves to "continued dialogue between our two communities." They agreed that Catholics, as well as Jews, needed to grapple with the significance of the Holocaust for Christians as well as for Jews.

Signers Of The Joint Statement

The joint statement was signed by Rev. Charles Angell, director, Centro Pro Unione, Rome; Judith Banki, associate director, interreligious affairs, AJC; Prof. Thomas Bird, chairman, Department of Slavic Studies, Queens College; Dr. Eugene Fisher, executive secretary, Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops; Rabbi David Gordis, executive vice president, AJC; Br. William Martyn, executive secretary, Ecumenical Commission, Archdiocese of New York.

Also, Rabbi Alan Mittleman, program specialist, interreligious affairs, AJC; Rev. John Pawlikowski, professor of social ethics, Catholic Theological Union, Chicago; Zachariah Shuster, consultant, international relations, AJC; Rabbi Marc Tanenbaum, director, international relations, AJC; and Rabbi Rudin.

DAVID ZUCKER DEAD AT 79

NEW YORK, July 29 (JTA) -- Funeral services will be held in Temple Israel in Great Neck, N.Y., tomorrow for David Zucker, a long-time leader in the Zionist and Conservative movements, who died in North Miami Beach yesterday at the age of 79.

Zucker, who had resided in both Great Neck and North Miami Beach, was the immediate past president of the World Council of Synagogues, the international organization representing Conservative synagogues. He was long an active member of the United Synagogue of America, the umbrella organization for Conservative congregations in the United States and Canada.

A founding member of the Zionist Organization of America, he was a member of the Board of Overseers of the Jewish Theological Seminary of America, the academic and rabbinical school of the Conservative movement, and a past officer of the Temple Israel in Great Neck.

Thirteen years ago, Zucker, a retired businessman, established a Center for Conservative Judaism in Israel and created an endowment to support its operation.

Breslow took part in the founding, along with the late David Dubinsky, who was the longtime ILGWU president, of the Jewish Labor Committee. He also helped found the Liberal Party of New York with which he broke after the ILGWU left the Liberal Party.

Breslow served on the board of YIVO, was a member of the Atrun Foundation, and was active in the Jewish Socialist Farband, Social-Democrats U.S.A., and the League for Industrial Democracy until the time of his death.

JEWS URGED TO CALL FOR U.S. DIVESTITURE IN THE SOVIET UNION

By Susan Birnbaum

NEW YORK, July 29 (JTA) -- Rabbi Avraham Weiss, national chairman of the Student Struggle for Soviet Jewry (SSSJ), has called upon Jews and Jewish organizations to make the same demands for divestiture concerning any United States interests in the Soviet Union as they have been making for South Africa.

Speaking yesterday at the SSSJ's annual Tisha B'Av prayer service, held one block from the Soviet Mission to the United Nations in Manhattan, Weiss emphasized strong approval for divestiture in South Africa while scolding those who would neglect to exert similar pressure upon the Soviet Union to end its repression of Jews.

"All power to those who seek to end racism in South Africa," he stressed, adding immediately that "asking for divestiture in South Africa without calling for an equal demand for divestiture from the Soviet Union is a double standard."

Campaign To Begin Shortly

Weiss was using the occasion of the day of fasting and prayer to introduce a campaign that the SSSJ will begin in a few months for divestiture of government funds in companies that deal with the Soviet Union.

According to Glenn Richter, SSSJ national coordinator, the organization has found recently that New York and other states are moving toward divestiture in corporations that deal with South Africa, and is asking for similar action regarding investments in the Soviet Union.

Richter said he has a list of 200-300 companies that dealt in the 1970's with the USSR. Although there are fewer today, in part resulting from the Soviet invasion of Afghanistan in 1979, many firms today still have hefty investments in the Soviet Union, he said. Richter cited such giants as Occidental Petroleum and Pepsico, which have huge interests there. The SSSJ, said Richter, is asking that these corporations "not make profit over the backs of those who are oppressed."

Richter also referred to a story in last week's Wall Street Journal on the First Chicago Bank. The article, datelined London, stated that "this was the first time since 1979 that a U.S. bank has been publicly lead manager for syndicated credit to the USSR."

Avital Shcharansky Is Going To Helsinki

Also speaking at yesterday's service was Avital Shcharansky, wife of Soviet Prisoner of Conscience Anatoly Shcharansky, who left that evening for Helsinki, Finland, to attend the commemoration

ceremonies of the 10th anniversary of the signing of the Helsinki accords. The Final Act, or "third basket" of the accords, speaks of guarantees of human rights, including the right to emigrate, and the preservation of human culture and human contacts. In 1975, the U.S. and Soviet Union were among 35 signatories to the accords.

Avital Shcharansky, who was in the U.S. to speak to members of Congress and the Reagan Administration on the eve of the conclave, will try to speak in Helsinki with Secretary of State George Shultz as well as Foreign Ministers of other nations on behalf of her husband and all Soviet Jewish refuseniks. It is also believed that she will try to speak to newly-appointed Soviet Foreign Minister Eduard Shevardnadze, who recently succeeded Andrei Gromyko in that post. The ceremonies begin tomorrow.

Shcharansky said she plans to demonstrate in Helsinki, to bring attention to "the case of the 400,000 Jews being 'held' in the USSR," referring to those Jews who have already applied for exit visas and are still waiting.

Warns Against Weakening Jackson Amendment

Weiss, addressing the approximately 400 persons gathered for the service, said, "There is an attempt by well-meaning Jews to weaken the Jackson-Vanik Amendment ... those who like to throw candy to the Soviet Union ... I issue a warning towards those who are involved in negotiations ... that they dare not do so."

The Amendment to the 1974 Foreign Trade Act pegs emigration from Communist nations to their status as Most Favored Nation (MFN) for trade agreements and large government loans.

"Until the Soviets are true to their obligation to human rights, when 400,000 Jews are free and Anatoly is in Jerusalem, then we can talk trade," said Weiss. "Don't talk," he continued. "Scream, shout." Giving in on the Jackson-Vanik Amendment without the assurance of quid pro quo "would be absolute bankruptcy," he declared. Also addressing the group, which included men in tallisim and tfillin reading from the Torah and chanting psalms and lamentations, was Israel Fridman, who had been in Moscow during Shcharansky's trial.

PHYLLIS TISHMAN DEAD AT 65

NEW YORK, July 29 (JTA) -- Phyllis Tishman, a supporter for nearly 40 years of the Federation of Jewish Philanthropies of New York and other charitable causes, died last Wednesday night at Montefiore Hospital and Medical Center. She was 65 years old and lived in Manhattan and Scarsdale.

Tishman was a life trustee and former vice president of the Federation board. She was an organizer and associate chairman of the Federation Thrift Shops. From 1971 to 1973, she was board chairman of the Women's Organization, a fund-raising arm of Federation before it joined its fund drive with that of the United Jewish Appeal of Greater New York. In 1961, she helped organize the Dimitri Mitropoulos International Music Competition, an annual fund-raising event for Federation which ran for 12 years.

Tishman was a major contributor to the Women's Campaign for UJA-Federation and the immediate past chairman of its Major Gifts Division. She was a member of the Women's Campaign Cabinet and Gotham Division. She was on the Board of Directors of the Council of Jewish Federations.

Roma Catholic, AP Jewish leaders evaluate 'Notes'

NEW YORK, N.Y. — The American Jewish Committee reports that a group of Roman Catholic and Jewish leaders engaged in Jewish-Christian relations, meeting together to discuss and evaluate the recently published "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church," called for further dialogue to clarify issues raised in the document.

Their joint statement was issued after an all-day consultation July 23 on the "Notes" — the first such meeting of Catholics and Jews since the publication of the document.

The consultation was convened by the American Jewish Committee when it became apparent that the "Notes," though aiming to remedy Catholic "ignorance of history and traditions of Judaism," had elicited some praise, but also some sharp criticisms from Jewish groups.

The criticisms were directed to both substantive and procedural aspects of the "Notes," but particularly to the lack of consultation with the International Jewish Committee for Interreligious Consultation and other major Jewish agencies prior to the issuance of the document on June 24.

Meeting together "to evaluate the document in both its positive and negative aspects," the participants in the consultation agreed: "Strengthened by twenty years of progress on our relationships, we have learned that we can face genuine differences and still retain a spirit of trust and mutual respect."

Positive elements of the "Notes" which need to be implemented on the local level, they said, include "necessary interpretations of the negative references to Jews in the New Testament, Jesus' relationship with the Pharisees, the congruence of Jesus' teachings with the basic pharisaic beliefs and the recognition of the continuous spiritual fecundity of the Jewish people from the rabbinic period to modern times."

The "Notes" emphasis on religious liberty and the continuing condemnation of anti-Semitism "also provides catechetical opportunities," they agreed.

The Catholic and Jewish participants also noted: "We are of the opinion that the "Notes" are clarified by, and should read in conjunction with, the comments made by Msgr. Jorge Mejia, Secretary of the Vatican Commission and a signatory of the "Notes," which were published simultaneously with them in L'Osservatore Romano on June 24. Had there been prior consultation with the Jewish community along the lines of these clarifications, much of the criticism which concerns us now might have been avoided. To us, dialogue means just that: open communication before, during and after, a point which the 'Notes' themselves would seem to affirm."

With regard to teaching about

the Nazi Holocaust and the 'State of Israel — "subjects of urgent concern to the Jewish community" — the signers committed themselves to "continued dialogue between our two communities." Catholics, as well as Jews, need to grapple with the significance of the Holocaust for Christians as well as Jews, they agreed, noting that Msgr. Mejia's commentary on the document makes this point. They also pointed to Pope John Paul II's statement of Good Friday of 1984, which called for

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Notes

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"the desired security, the due and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people everywhere."

Affirming the need for "further, deepening dialogue between the Church and the Jewish people, the signers pledged to "work to ensure that the 'Notes' will not be the occasion of a retreat from the very real gains in mutual understanding achieved in the past twenty years."

The American Jewish Committee is described as "this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil



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Jewish groups differ on pope's stand on status of Jerusalem

The call for a review of Jerusalem's status by Pope John Paul II brought differing responses from two Jewish groups here.

The American Jewish Congress called the pope's comment "puzzling and distressing." But the American Jewish Committee downplayed the Vatican statement, saying it represented no change in church policy.

The pope's controversial statements came in response to questions from reporters who flew with him to Casablanca, Morocco, from Nairobi, Kenya. Morocco was the last stop on his recent 12-day African tour.

When asked if he and King Hassan II of Morocco shared a common view of Jerusalem, the pontiff said: "The Moslems are convinced that Jerusalem should have a special status as a central point, the capital of three monotheistic religions, and that it should not only be the capital of Israel but should be the characteristic of a religious capital of three monotheistic religions.

"That is also the view of the Holy See," he said.

The view is opposed by Israel, which claims all Jerusalem as its capital. The Vatican has no diplomatic relations with the Jewish state.

Henry Siegman, executive director of the AJCongress, disputed the pope's statement.

"We are not aware of any Moslem leader who has ever expressed such a view of Jerusalem," Siegman said. Moslems, he noted, "have consistently called for the removal of Jerusalem from the state of Israel."

Siegman called the statement by the pope "an apparent effort to find some common ground with his Moroccan hosts."

After seeking clarification from Catholic officials, Rabbi James Rudin, director of interreligious affairs for the AJCommittee, said the pope's remarks did not depart from longstanding Vatican policy and did not constitute an official statement.

"The Vatican has called for a

special status for Jerusalem a long time," said Rudin.

He welcomed statements supporting Israel by the pope on the same flight.

"Of course, we cannot deny to Israel the right to be a state," the pope said.

"The status of Jerusalem should be reviewed," the pope said.

Though favoring a special status for Jerusalem that would put the city under joint Jewish, Christian and Moslem control, the pope said: "How that should be realized is another question." He also said Jerusalem was just "one element" to a solution to Middle East problems.

Catholic officials described the pope's remarks as "off-the-cuff statements to reporters" and not Vatican policy. Though the pope's remarks seemed to indicate that Moslems accept Jerusalem as Israel's capital, the officials said that was not the pontiff's intention.

A spokesman for the Apostolic Nunciature in Washington clarified the Vatican position on Jerusalem. He said the city should not only be the capital of Israel but should have a special status that would allow the three major religions to share control. He also said the special status should be secured by international guarantees.

—Adam Snitzer

As We Were Saying

Catholic-Jewish Rapport Ruffled

By Robert E. Segal



Once again Catholic-Jewish relationships are on a roller-coaster trip. In view of great advances made since the historic Vatican Council II sessions 20 years ago, the new Vatican document on relations between the two historic groups has stirred old doubts in the minds of many Jews.

Five Jewish organizations—American Jewish Committee, Anti-Defamation League of B'nai B'rith, Israel Interfaith Committee, Synagogue Council of America, and World Jewish Congress—have commented as associates in the umbrella organization, the

International Jewish Committee on Interreligious Consultations.

There's much of value in the new guidelines, the Jewish consensus acknowledges; but the new Catholic "formulations represent a retreat from earlier Catholic statements." Catholic clarification

(Continued on Page 4)

Robert E. Segal

(Continued from Page 1)

It is earnestly sought. It is helpful to have reassurances that the Church once more condemns anti-Semitism, the five Jewish bodies say, yet a "painful ignorance of the history and traditions of Judaism" is apparent. Why has the Church neglected to make a strong statement on the Holocaust? Why has there been a failure to grasp the true significance of the State of Israel?

In light of skepticism that colors the picture, one notes with sorrow the similarities of what followed early in the wake of the Vatican Council II declaration and what has now come up early after the appearance of the new Catholic guidelines.

First, a return trip to 1964 and 1965: Jews and hundreds of Catholic leaders wanted the deicide stigma dealt with head-on. Actually the 1964 text read: "May they (in the Church) never present the Jewish people as one rejected, cursed, or guilty of deicide." But the 1965 text omitted the nettlesome word, deicide, and settled for "Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures."

Upon reading this revision, the late Rabbi Abraham J. Heschel commented "Not to condemn the demonic canard of deicide. . . would mean condoning Auschwitz, defiance of the God of Abraham, and an act of paying homage to Satan."

Then followed this bombshell: On April 4, 1965, Pope Paul VI, in his Lenten sermon, declared that the Hebrew people, "a people destined to await the messiah" . . . not only "did not recognize Him but fought Him, abused Him, and finally killed Him." Thus, was the ancient Christkiller claim given a new lease on life.

Now, come up the years to Jewish disquiet over the new Vatican guidelines, give managers of and partners in Jewish-Catholic dialogue due credit, and hear Pope John Paul II in late August in a sermon in Casablanca, Morocco, calling for one more review of the status of Jerusalem, capital of Israel.

The Pontiff said he agreed in general with King Hassan II of Morocco about Jerusalem. Hassan holds that Jerusalem should have a special status, should be the capital of three groups—Jews, Moslems, and Christians. Further, Hassan contends that Jerusalem should be the capital of an independent Palestine.

After the Pope spoke, Vatican spokesman hurried to clarify the Holy Father's remarks. They did not constitute an endorsement by the Pope of Israel's claim to Jerusalem as its eternal capital. While not denying Israel's right to be a state, the Jerusalem problem, according to work from the Vatican, should be reviewed.

So once more we have a lapse. Key pages are torn from the history of 1948 and 1949, pages that tell of Arab determination to crush Israel at birth, pages that record Jordan's desecration of Jewish sacred sites when Jordan had control of the Old City from 1948 until 1967. Forgotten, too, is the success of Israel's tender care of Jerusalem under a new administration with access to holy places of all faiths guaranteed.

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Catholic-Jewish convocation Commemoration of Vatican II

The Catholic Archdiocese of Seattle and the American Jewish Committee this fall will jointly sponsor a commemoration of the twentieth anniversary of Vatican II. This commemoration will culminate in a Catholic-Jewish convocation featuring noted theologians Dr. Gerard Sloyan of Temple University and Rabbi Michael Signer of the Hebrew Union College-Jewish Institute of Religion, on Sunday, November 3, 7:30 p.m. in the Campion Hall on the Seattle University campus. The commemoration will also include parish/synagogue exchanges and home study groups.

The following is excerpted from a declaration for this commemoration, prepared by members of the Catholic Archdiocese of Seattle and the American Jewish Committee, on Catholic-Jewish relations:

We celebrate these years of progress and rededicate ourselves to the ideal of genuine dialogue enunciated by Vatican Council II. Recently, the Vatican Commission for religious relations with the Jewish People issued a document entitled, "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church." The "Notes," intended to

overcome "a painful ignorance of the history and traditions of Judaism" among Christians, was greeted with praise but also some sharp criticism by groups in the Jewish community. We will work to ensure that the "Notes" will not be the occasion of a retreat from the very real gains in mutual understanding achieved during the past twenty years. Indeed, we have begun to learn one another's hopes and histories, struggles and sources of strength. We have begun to learn how to listen to one another and how to speak for one another. Yet so much remains to understand and accomplish. We commend to the broader community of Roman Catholics and Jews these ideals of dialogue and respect. May our pursuit of mutual understanding and cooperation be an inspiration to the members of every human community.

Signers of the declaration included: Archbishop Raymond Hunthausen, Hilda Asia, Jane Beno, Barbara Hurst, Dr. Solomon Katz, Robert Klein, Sister Carolyn Mullin, Rabbi James Mirel, Father Ward Oakshott, Herbert Pruzan, Deacon David Warmuth, and Rabbi Ira Stone.

✓

Twenty Years After Vatican II: The Church Is Still Struggling to Define Its Relationship With the Jewish People



Vatican II began on October 11, 1962. Above: Pope John XXIII speaks at the first session.

Opposite page: Cardinals at the opening ceremonies. Photos courtesy of National Catholic News Service.

BY EUGENE FISHER

On October 28, 1965, Pope Paul VI and 2,221 Catholic bishops from around the world signed the Second Vatican Council's Declaration on Non-Christian Religions (*Nostra Aetate*). The section on the Jews — number 4 — comprised 15 sentences in Latin. Yet, in the words of Thomas Stransky, a Paulist priest who was on the staff of the document's chief drafter, Cardinal Bea, those few sentences “committed the Roman Catholic Church to an irrevocable act, a *cheshbon hanefesh* — a reconsideration of the soul.”

French Jewish historian Jules Isaac spoke of the “teaching of contempt” by Christians against Jews and Judaism. Following a 25-minute meeting between Isaac and Pope John XXIII, held shortly after the Pope's unexpected announcement of the Second Vatican Council in 1959, the Pope determined that the Council should deal with Christian-Jewish relations. *Nostra Aetate* consciously sought to overturn centuries of the “teaching of contempt.”

Previous Church statements on Jews and Judaism had been disciplinary (i.e., canon law —

Dr. Eugene Fisher is executive secretary of the Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops.



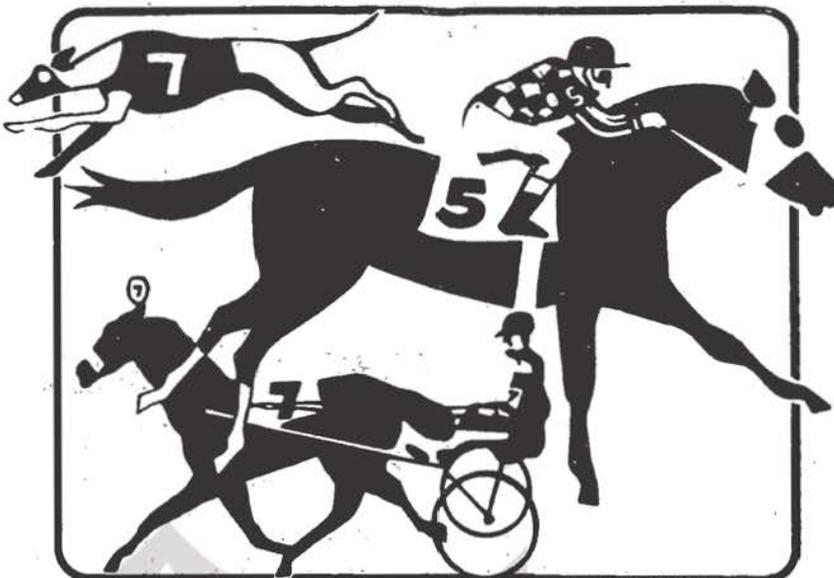
doesn't have the money to transfer the fragile nitrate prints to more long-lasting acetate."

Rivo recognized the importance of the surviving Yiddish films — poignant remnants of a bygone era that provided historical documentation of the deepest beliefs of an immigrant generation. While English-language films about Jews encouraged assimilation and intermarriage (from the famous *Abie's Irish Rose* to lesser known features such as *Clancy's Kosher Wedding*), Yiddish features stressed Jewish traditions and ethnic individuality. They depicted beautiful religious ceremonies and gave life to Yiddish literary classics. The stars were great Jewish performers like Maurice Schwartz, Jacob Ben-Ami, Moishe Oysher and Leo Fuchs. Seiden's Yiddish film collection constituted a rich and varied tapestry woven by Jewish filmmakers, writers and producers in response to the new, often confusing, world around them.

Rivo first went to the Institute for help. While recognizing the worth of these rare films, Institute officials didn't have the funds to establish an extensive archival project. Rivo then contacted the American Jewish Historical Society and Brandeis University. The same story — interest, but little funding. They did, however, offer concrete assistance: office space at Brandeis and administrative support from the Historical Society.

Seiden died in 1974. With the assistance of associate director Miriam Saul Krant, Rivo set out to raise funds to buy Seiden's disintegrating collection from his family. By 1976, she had received enough contributions to purchase Seiden's Yiddish film collection and open the doors of the Rutenberg and Everett Yiddish Film Library in cooperation with the American Jewish Historical Society and Brandeis University. The film archive soon received a

Continued on page 30



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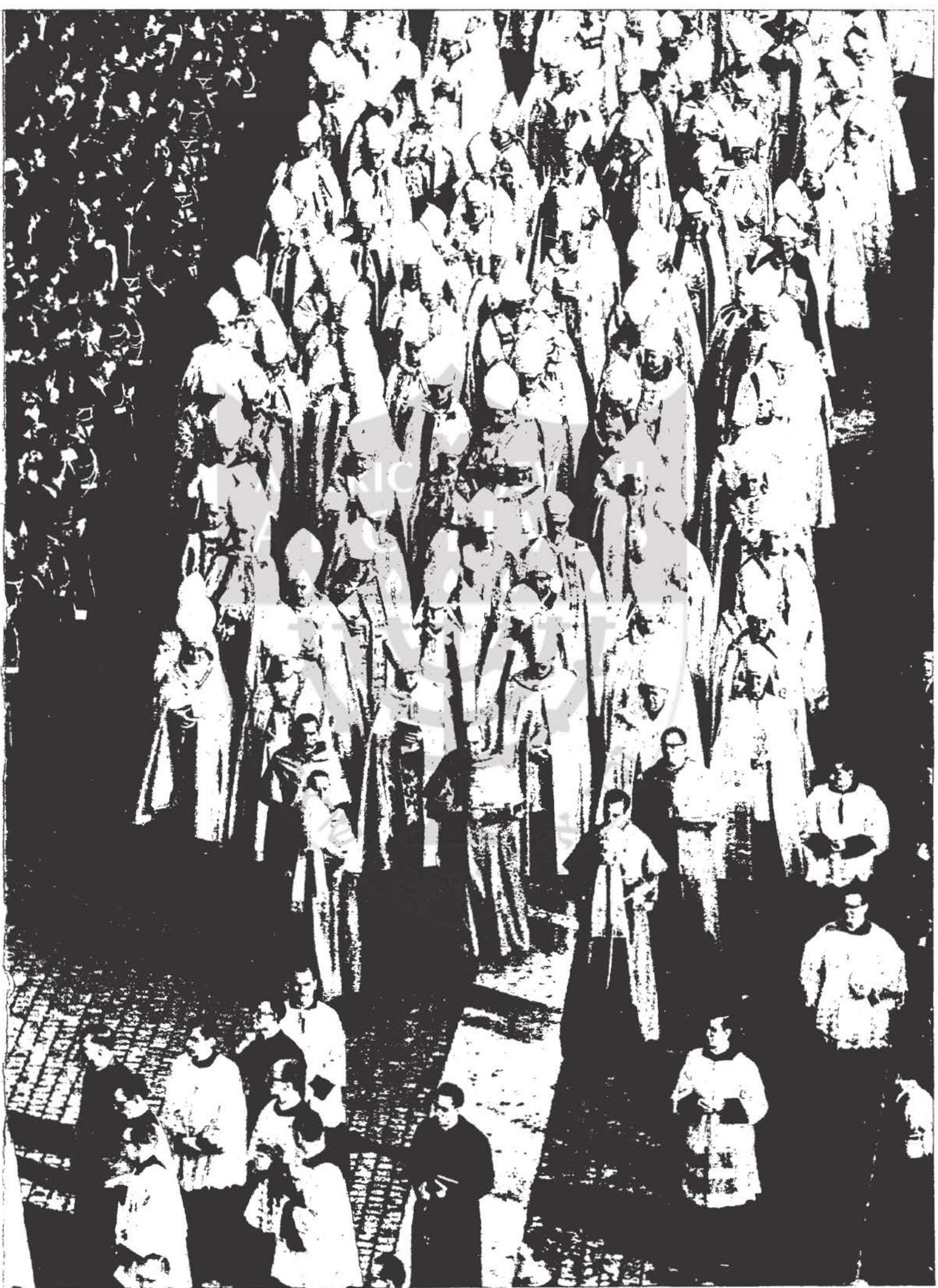


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for example, the long-standing "Constitution" on the Jews, which, throughout the Middle Ages, prohibited forced conversion of and violence against the Jews, and made the disruption of Jewish worship an excommunicable offense). At the conciliar level, Church doctrine, which is irreversible, is set. Thus, with *Nostra Aetate*, for the first time in nearly two millennia, the Church sought to take a fresh official look at its relationship with the Jewish people.

The ground for such an effort had been well prepared before the Second Vatican Council. In this century, the movement of modern Biblical criticism has enabled Catholic scholars to understand critically (in the best sense of the term) many common, and often false, presumptions as to what the New Testament means with regard to Judaism. Similarly, the liturgical movement uncovered the deep Jewish roots of Christian faith and worship.

Even before *Nostra Aetate*, the Dogmatic Constitution on the Church of the Second Vatican Council (*Lumen Gentium*), issued in 1964, indicated the doctrinal path that the Council was to follow. In its central section on the Church as the People of God, *Lumen Gentium* (number 16) spoke of the Jewish people as "most dear to God, for God does not repent of the gifts He makes nor of the calls He issues (cf. St. Paul to the Romans 11:28-29)."

The Second Vatican Council's declaration *Nostra Aetate* is best known for its repudiation of the deicide charge and of anti-Semitism. Even more important than these statements, perhaps, was the implicit affirmation of the ongoing nature of God's covenant with the Jewish people, which provided the basis for a dialogue of "mutual esteem" between Catholics and Jews. Embedded in the statement from *Lumen Gentium* were implications regarding the ongoing validity of God's covenant with the Jewish people that were to become increasingly explicit in statements of the Pope and the Holy See in subsequent years.

Nostra Aetate cannot be adequately understood except in the light of later statements, such as the 1975 Vatican Guidelines, that comment on and expand it. For example, because the Council wanted a doctrinal statement that would transcend political debate, *Nostra Aetate* itself did not directly acknowledge the centuries of Christian ambivalence and even animosity toward Jews and Judaism. That necessary acknowledgment was made in the 1975 Guidelines, which were issued to implement *Nostra Aetate* — that is, to explain the meaning

of the doctrinal statement in terms of the Church's relationship with, and teaching about, Jews and Judaism. The Guidelines frankly state: "The step taken by the Council finds its historical setting in circumstances deeply affected by the memory of the persecution and massacre of Jews which took place in Europe just before and during the Second World War After 2,000 years, too often marked by mutual ignorance and frequent confrontation, the Declaration *Nostra Aetate* provides an opportunity to open and to continue a dialogue with a view to better mutual understanding."

Many of the utterances in *Nostra Aetate* that might have seemed ambiguous at the time have now been clarified as unequivocally positive. For example, *Nostra Aetate* did not use the word "condemn" in regard to anti-Semitism because of Pope John's express wish that the Council not engage in condemnations. The Pope felt that a positive statement, with no Church-dividing language, was needed. But the 1975 Guidelines uses the word "condemn" twice in paraphrasing the section of *Nostra Aetate* on anti-Semitism.

Again, while the Vatican Council made no reference to post-Biblical Judaism, the 1975 Vatican Guidelines emphasize that "the history of Judaism did not end with the destruction of Jerusalem but rather went on to develop a religious tradition . . . rich in religious values." Such an affirmation rejects any remnant of the old notion that Judaism was abrogated by the coming of Christ, or superseded in God's design by Christianity.

Similarly, the notion of "spiritual bonds" linking the Church in solidarity with the Jewish people, which was introduced by *Nostra Aetate*,

I emphasize the painstaking character of the Church's efforts to clean its house of the rubble of centuries of misunderstanding.

has become increasingly important in Catholic thought. In 1975, the U.S. Catholic bishops issued a statement on Catholic-Jewish relations that called on Catholics, in dialogue with Jews, "to explore the continuing relationship of the Jewish people with God and their 'spiritual bonds' with the new covenant and the fulfillment of God's plan for both Church and Synagogue." The term "spiritual bonds" is sacramental terminology, and implies a relationship as deep

and indissoluble as that of the sacrament of matrimony (which is the image for the relationship between God and His people utilized in both the Hebrew Bible, e.g., the Song of Songs, and the New Testament). In a further interpretation of the notion of "spiritual bonds," Pope John Paul II has affirmed that the Church and the Jewish people are linked at "the very level of their respective identities."

Together with the reference in *Nostra Aetate* and *Lumen Gentium* to the continuance of God's "call" to the Jews to have a mission in the world as Jews, the notion of spiritual bonding has enabled the Church to develop a new understanding of its relationship with Jews, and a dialogue on that relationship. Whereas traditionally, as first articulated by Augustine in the fifth century, Jews were to be protected by the Church since they bore witness to the Torah ("although not fully understanding it"), there emerges in the reflections of Pope John Paul II a sense of joint witness of Christians and Jews to the world. In 1980, speaking in Mainz, West Germany, the Pope stated: "Jews and Christians are called, as children of Abraham, to be 'a blessing' for the world (Genesis 12:2) . . . in the fullness and profundity that God himself has disposed for us . . . In the light of this promise and this Abraham-like call, I look with you toward the destiny and role of your people among the peoples." This sense of joint witness, which itself has profound implications for the understanding of Christian mission (not *to* but *with* the Jews to the world), is founded in the Pope's vision of the permanence of God's covenant with the Jews. In the same address in Germany, the Pope spoke of contemporary Jewish-Christian dialogue as "the meeting between the people of God of the old covenant *never retracted by God* [Romans 11:29] on the one hand, and the people of the new covenant on the other."

This brings us to the most recent statement of the Holy See: *Notes for the Correct Presentation of Jews and Judaism in Preaching and Catechesis* [i.e., religious education] in the Roman Catholic Church. Like *Nostra Aetate* and the 1975 Vatican Guidelines, the latest effort, issued on June 24, 1985, was greeted with some disappointment by Jewish agencies. In the case of *Nostra Aetate* and the 1975 Guidelines, concern was expressed for two reasons: first because there had been earlier versions on the Council table that appeared to many to be stronger and more positive than the ones ultimately issued; second because both failed to consider major elements of Jewish experience,



On October 28, 1965, Pope Paul VI signed the Second Vatican Council's Declaration on Non-Christian Religions. In the words of a Paulist priest on the staff of the document's chief drafter, the section on Jews "committed the Roman Catholic Church to a cheshbon hanefesh — a reconsideration of the soul."

such as the relationship of the Jewish people to the land of Israel. Read in the light of the slow, step-by-step progress of earlier statements, however, I believe that the *Notes* are best understood as one more step in the long-range, often painstaking, effort begun by the Second Vatican Council to develop understanding among Christians of the "essential traits [by which] Jews define themselves in the light of their religious traditions" (1975 Guidelines) and to recast Church teaching on Jews and Judaism based on that process.

I emphasize the painstaking, step-by-step character of the Church's efforts to clean its house of the rubble of centuries of misunderstanding. None of these statements, taken alone, is adequate to the task. None can be interpreted rightly except in the context of the others. Together, they reveal a direction, a gradual formulation of more positive acceptance of Jews and Judaism on their own terms.

In some areas the *Notes* offer a clear and significant advance. For example, the relationship of Jesus with the Law is shown to be essentially positive. The negative references to Jews and Judaism in the New Testament are acknowledged and a catechetical method for treating them in the classroom is firmly established: ". . . references hostile or less than favorable to the Jews have their historical context in conflicts between the nascent church and the Jewish community. Certain



There emerges in the reflections of Pope John Paul II a sense of joint witness of Christians and Jews to the world — founded in his vision of the permanence of God's covenant with the Jews.

controversies reflect Christian-Jewish relations long after the time of Jesus." This explanation specifies for teachers and preachers in a practical manner that "the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures" (*Nostra Aetate*, number 4). Since my own, exhaustive studies of Catholic textbooks (cf. *Faith Without Prejudice*, Paulist Press, 1977) have shown that the remaining negative references to Jews and Judaism are found in sections that discuss the relationship of Jesus and the Jews of his time, the *Notes* should go a long way toward eliminating the remnant of the "teaching of contempt."

The 1975 Guidelines noted that Judaism "went on to develop a religious tradition" of its own after the time of Christ. In the final section (VI), the *Notes* begin to specify for the first time the *content* that was only implied in the reference of the Guidelines. For example, the traditional Church interpretation of the Diaspora was negative: The destruction of the Temple and dispersion of the Jews signified divine punishment for Jewish refusal to recognize Jesus as the Messiah. But the *Notes* maintain that, through the Diaspora, the Jews were able "to carry to the whole world a witness — often heroic — of its fidelity to the one God

... while preserving the memory of the land of their forebears at the heart of their hope" (Section VI, 25).

This statement is truly remarkable. Jewish "hope" had already been defined in the *Notes* — and its validity acknowledged — in an eschatological sense — that is, as a faithful witnessing to God's ultimate plan for all humanity: "The people of God of the Old and the New Testaments are tending toward a like end in the future: the *coming or return* of the Messiah — even if they start from two different points of view Thus it can be said that Jews and Christians meet in a *comparable hope*, founded on the same promise to Abraham" (*Notes*, Section II, 10; italics mine).

The Jewish "no" to Jesus as "the Christ" (Messiah) is here put in a larger, more positive framework: God's overall plan for humanity. Indeed, Christians can learn from this "no," this continuing Jewish witness in and for the world that "we [Christians] must also accept our responsibility to prepare the world for the coming of the Messiah by working together for social justice . . . and international reconciliation" (*Notes*, II, 11).

"The permanence of Israel (while so many ancient peoples have disappeared without a trace)" and the "continuous spiritual fecundity" of the Jewish people in Rabbinic, medieval and modern times are seen by the *Notes* as "a sign to be interpreted within God's design." Thus, while for St. Paul in Romans 9:2, the "fact that the majority of the Jewish people and its authorities did not believe in Jesus" is "sad" (cf. *Notes*, IV, 21, C), in Romans 11:11-12, 30-36, it is implicit that this disbelief may be part of God's mysterious will. In any event, it is "a fact not merely of history but of theological bearing," and Christians are called in a renewed way today "to plumb [its] meaning." Earlier in the text (I, 7), the *Notes* had alluded, in the words of Monsignor Jorge Mejia, secretary of the Commission that issued the document, to "the affirmation about Christ and his saving event as central to the economy of salvation" — an affirmation that Mejia called "essential to the Catholic faith." In his statement introducing the *Notes* Mejia wrote that this affirmation "does not mean that the Jews cannot and should not draw salvific gifts from their own traditions. Of course they can and should do so."

Mejia's commentary is important for understanding the *Notes*. Citing the brief reference to the Holocaust, for example, Mejia states that Catholics, within the very process of

NOSTRA AETATE - 20 YEARS AFTER

I

We are commemorating today the 20th anniversary of the promulgation of the Declaration on the Relationship of the Church to non-Christian Religions adopted by the Second Vatican Council and which defines in its most important chapter, chapter IV, the relations of the Catholic Church with the Jewish people.

I do not think it is exaggerated to say that this is one of the most important documents produced by the Council. It constitutes indeed a real turning point in our relationship, a new beginning destined to overcome centuries of misunderstanding, enmity and even hatred and persecution, and having been the witnesses of these new developments during the last two decades, we can only express our deep gratitude that it was given to us to see the beginning of this new relationship.

It was a genuinely new departure. There were few other documents of the Council that passed through such a stormy and tumultuous series of events, from the negative decision of the central Preparatory Commission of June 1962 until the final positive vote on 28 October 1965. The Jewish public followed with intense attention the sometimes dramatic circumstances that accompanied these debates. More than one observer concluded on a number of occasions that the text had now been definitely abandoned. But it was resuscitated each time. Some may see in this a sign of the mystery of Israel. Others will say that it dealt with a subject that, after all that happened in our generation, could not be avoided by the Council and the Council stood the test.

It was a veritable new beginning: It has rightly been stressed that of all the documents promulgated by the Second Vatican Council, that on the Jews is the only one which contains no reference whatsoever to any of the Church's teachings - patristic, conciliar or pontifical. This alone shows the revolutionary character of the act.

It was a deliberately innovative step of the Council: The expression of a new approach to the Jewish people was not limited to the text of the Declaration. *Nostra Aetate* has to be read in the context of other Council documents, and particularly to chapter II (The people of God) of the Dogmatic Constitution on the Church, notably para 16; to chapter IV (The Old Testament) of the Dogmatic Constitution on Divine Revelation and in a certain sense also to the Declaration on Religious Freedom which all point in the same direction and are complementary to each other.

In reviewing these events 20 years later we must before all pay tribute to those who inspired this new development: In the first place to the great charismatic personality of Pope John XXIII. His years as Papal Nuncio in Sofia and Ankara from where he could closely observe the development of the tragedy of European Jews during the Second World War had particularly prepared him to what he was now doing. His famous remarks in receiving a group of Jewish leaders on 17 October 1960 in which he quoted from his favorite biblical story: "I am Joseph your brother" are not forgotten. It was really he who, after his encounter with Jules Isaac, took the initiative and asked Cardinal Bea to prepare the document. The Jewish community will always remember him with gratitude.

But it was indeed Cardinal Bea who was the great architect of this historic development and we are grateful for the confidence, trust and support that the late Pope John XXIII and later his successor, Pope Paul VI, put in him and which allowed him to undertake this formidable task. I have paid tribute, on another occasion, when we celebrated his centenary, to the memory of the Cardinal. What I said on the role of Cardinal Bea with regard to the document on religious liberty is equally valid in our context. "He was the 'conductor' and the top strategist in the fight. With his deep religious faith he possessed the gift of calm resolution; his outward modesty did not exclude a great self-assurance and trust in the mission he had undertaken. He had enormous willpower and uncounted reserves of energy and patience for which decades passed in the service of the Church had prepared him, but which were astonishing at his age... There were stormy periods during the Council during which he became the target of heinous

intrigues, personal attacks, defamation and slander. The stormier the times became, the calmer, the more serene and the more self confident he showed himself to those who visited him in his office in the Via Aurelia... Each setback only stimulated his iron willpower to overcome the new difficulties and in the end his determination and his flexibility prevailed."

We have also to include in this tribute of gratitude the present President of the Holy See Commission for Religious Relations with the Jews, Cardinal Willebrands, who from the beginning assisted Cardinal Bea in his difficult task and who undertook during the Second Vatican Council some of the most difficult missions in order to ensure that the document was finally adopted by a large consensus.

AMERICAN JEWISH
ARCHIVES
II

Let us now analyse the teaching of *Nostra Aetate* No. 4.

I believe the Declaration establishes eight major principles which define the Church's attitude to the Jewish people.

- 1) The Declaration stresses the spiritual bond between the Church and the Jewish people.
- 2) It acknowledges that it received the "Old Testament through the people with whom God concluded the Ancient Covenant".
- 3) It acknowledges the judaic roots of Christianity, starting with the Jewish origin of Jesus himself, of the Virgin Mary and of all the Apostles.
- 4) It declares that God does not repent of the gifts he makes and the calls he issues and Jews remain "most dear to God".
- 5) It states that what happened in the passion of Christ cannot be charged against all Jews without distinction then living, nor against the Jews of today.
- 6) It declares that the Jews are not rejected or accursed by God.

- 7) It proclaims the Church's repudiation of hatred, persecution, displays of antisemitism at any time and by anyone.
- 8) It fosters and recommends mutual understanding and respect through biblical and theological studies and fraternal dialogues.

Each of these statements is of very great importance and each has of course to be read against the classical attitudes of Christian theology towards the Jews. In particular the stressing of the common spiritual bonds, the acknowledgment of the unbroken validity of the promises of the Covenant with Israel, the refutation of the accusation of deicide, and the rejection of all forms of antisemitism are meaningful parameters in the process of formulating a new Catholic theology.

It seems to me, however, that the last principle is perhaps the most important. It gives a real new direction to the future relationship: mutual understanding and respect. It definitely closes the era of friction and enmity. But it leaves also behind it the 18th century concept of religious tolerance. In proclaiming mutual respect as the guiding principle in interreligious relations for the future it constitutes a real milestone in Christian Jewish relations and opens a new vision for the future.

III

But even more significant, the Declaration *Nostra Aetate* was not a static document which sets out once and for all a certain number of principles. It developed its own dynamics and thus became the beginning of a whole series of developments which were not foreseeable at the start.

Surely, these future steps did not all come without tensions, crises and sometimes confrontations. But these crises and tensions only show that *Nostra Aetate* is a living document and that it was taken seriously both by Church leaders and by the Jewish community.

As far as I see it, the post-conciliar developments have taken place in a variety of fields. The most important one is of course the doctrinal one.

The teaching of *Nostra Aetate* has been further defined and expanded by documents issued by the central authorities of the Church, by papal pronouncements as well as by the statements of national Bishops' Conferences and diocesan authorities on the national and local level.

The most significant of these documents - in a certain sense the culminating point of this period - are the "Guidelines and Suggestions implementing the Conciliar Declaration *Nostra Aetate* No. 4" published by the Holy See Commission for Religious Relations with the Jews of 1 December 1974. These Guidelines reaffirm the statements of *Nostra Aetate* and clarify and expand its teachings in several ways. At the same time they outline a whole program of action in dialogue, liturgy, teaching and education and joint social action.

From the point of view of doctrine the following statements seem to me the most significant:

- 1) Christians must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.
- 2) Dialogue demands respect for the other as he is, above all respect for his faith and his religious convictions.
- 3) The Old Testament and the Jewish tradition must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism with no appeal to the love of God and neighbour.
- 4) The history of Judaism did not end with the destruction of Jerusalem but rather went on to develop a religious tradition - rich in religious values.

The recognition of the continued tradition of the Jewish people as a living community and the acceptance of the fact that the knowledge of Jewish self-understanding is a necessary key to a significant mutual relationship are further advances in the elaboration of a new Catholic doctrine on the Jews.

Nostra Aetate and the Guidelines had a profound influence on the national and local level. A whole series of statements on the subject have been issued by many national and local Church authorities. These texts reproduce or reformulate the general principles and give guidance to the faithful; some deal in great detail with their practical implementation; some even deal with aspects which the central Church authorities had intentionally omitted in their statements, such as the relationship with the land and State of Israel.

Such texts have been issued notably in the United States, in the Netherlands, in France, the Federal Republic of Germany, Brazil, Austria etc. As we will have in the discussion presentations from various regions, I can abstain from quoting these documents specifically. But I would like to stress that all these texts constitute an impressive body of theological and pastoral statements which show that the teaching of *Nostra Aetate* is step by step penetrating all parts of the universal Church.

In reviewing the developments of the principles of *Nostra Aetate* we must also recognize the outstanding contribution made by Pope John Paul II. In two speeches, one made in Mainz, in November 1980 to the representatives of the Jewish community of Germany and the other made in Rome in March 1982 before the Delegates of Bishops' Conferences dealing with Catholic-Jewish relations, he developed certain ideas which not only indicate his deep concern for the subject but add some new dimensions to the dialogue.

In Mainz the Pope spoke of the necessity to "correct a false religious vision of the Jewish people which was partly responsible for the misjudgments and persecutions in the course of history". He went on to speak of the "encounter between the people of God of the Old Covenant which was never repudiated by God and that of the New Covenant which constitutes at the same time a dialogue within our Church, in some way a dialogue between the first and the second part of its Bible."

In Rome, John Paul II in evoking past misunderstandings and offenses and the terrible anti-Jewish persecutions during various periods of history, called for a new relationship based on the full identity of each community, characterized by comprehension, peace and mutual esteem and leading to a close collaboration in the service of our common heritage.

"We shall be able to go - he said - by diverse - but in the end convergent - paths with the help of the Lord, who has never ceased loving his people, to reach true brotherhood in reconciliation, respect and full accomplishment of God's plan in history."

It was the first time that we heard in these speeches a number of references to our common unhappy history. We were also touched by the image of the dialogue between the two parts of the Bible which presupposes a situation of equality. And we particularly welcomed the acknowledgment of the "diverse, but at the end convergent paths" which the Jewish and the Catholic communities will be able to "go with the help of the Lord."

The speech of Rome contained also a passage in which the Pope insisted that an objective image of Jews and Judaism, free from prejudice and offense, be introduced in religious instruction at all levels. This leads us to the recent "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis" published by the Commission for Religious Relations with the Jews on June 24, 1985.

Parts of this document have been welcomed as positive contributions by the Jewish community. Others have been considered as setbacks as compared with the papal statements and because they seem to relapse into a theology of substitution and they have, therefore, been received with criticism. Others still may have been misunderstood. As we have set aside a special discussion on the "Notes" I shall dispense at this stage with exposing in detail those arguments.

All these doctrinal developments of the teaching of *Nostra Aetate* have been accompanied and partly prepared by a serious theological reflection greatly inspired by the debates and decisions of Vatican II, as had not been seen for decades. Outstanding Catholic theologians such as Jean Baptist Metz, Franz Mussner, John T. Pawlikowski, Clemens Thoma, Michel Remaud, Gregory Baum, have devoted themselves to this task and have made important original contributions to the elaboration of a new doctrine. In particular the works of Prof. Mussner and Prof. Thoma which attempt to develop a new systematic Catholic theology on the Jews and Judaism are of the highest significance.

Parallel to these doctrinal efforts great progress has been made in introducing teaching on Jews and Judaism and of Jewish religious and historical subjects in the curriculum of Catholic students both at the seminaries and at the university. This has happened happily in many places and will greatly help to prepare a new generation of Catholic religious leaders for their pastoral tasks. The courses which have been introduced and the arrangements which have f.i. been made between the Pontifical Biblical Institute and the Hebrew University are pioneering in this field and should be warmly welcomed and serve as an example.

There is finally another essential aspect which I should like to stress in this connection: the ecumenical one. There is no doubt that the Vatican statement has stimulated thinking and theological research in Christian circles and communities far beyond the Catholic Church itself. If we have today ongoing relations and meetings with many confessional Christian world unions such as the Orthodox, the Anglicans, the Lutherans, and with the World Council of Churches itself - some of which have issued their own statements on Christian-Jewish relations - I believe it is in no small measure due to the development which started with Vatican Council II. While the decision of the Council itself was probably not unaffected by the decisions of the World Assembly of the World Council of Churches of New Delhi in 1960 and its statement on the Jews, the WCC "Ecumenical Considerations on Jewish Christian Dialogue" of July 1982 were certainly to a great extent inspired by the Vatican Guidelines on *Nostra Aetate*. Thus, a cross fertilization of ideas related to a new Christian concept of Jews and Judaism has come about and still continues to produce its stimulating effects.

IV

Let us now consider some of the organizational developments which have come about following the promulgation of *Nostra Aetate* and the results they produced.

Shortly after the end of Vatican Council II, Cardinal Bea set up the Vatican Office for Catholic-Jewish Relations. In doing so he responded to Jewish representations which had expressed unhappiness over the fact that

matters relating to the Jewish community were handled by the Secretariat of Christian Unity while Jews did not consider themselves as part of the Christian Oekumene.

It was to this office that the World Jewish Congress and the Synagogue Council of America submitted in November 1969 a memorandum in which they suggested the setting up of a more permanent framework to deal with major aspects of Christian Jewish relations. The basis for such a development had been laid in an audience which Pope Paul VI had granted to World Jewish Congress leaders several months earlier and during which he expressed "the hope that opportunities would be developed for the cooperation of the Church with the Jewish people... in the service of common human causes."

This led finally to the first formal meeting between representatives of the Holy See and representatives of world Jewry in December 1970 in Rome. The Catholic delegation presided by Cardinal Willebrands was composed of representatives of the Secretariat for Christian Unity and of a number of Congregations, Commissions and Institutes dealing with different aspects affecting the Jewish community. The Jewish community was represented by a newly formed body, the International Jewish Committee on Interreligious Consultations (IJCIC) in which several major Jewish organizations had joined to represent effectively Jewish interests before the central bodies of the Churches. These organizations are: the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the B'nai B'rith and the Israel Jewish Council for Interreligious Consultations.

The meeting adopted a Memorandum of Understanding which outlined the framework of common concerns and which served as a basis for the future relationship. It agreed to set up a permanent international Liaison Committee whose objects were: 1) the improvement of mutual understanding between the two religious communities, 2) exchange of information, and 3) possible cooperation in areas of common concern.

In October 1974 the organizational framework was considerably strengthened by the decision of Pope Paul VI to set up, at the suggestion of the Liaison Committee, a special Commission for Religious Relations with Judaism, under the presidency of Cardinal Willebrands. This commission administratively

linked to the Secretariat of Christian Unity, but endowed with a certain autonomy thus established a proper and legitimate place among the curial authorities to those who are charged with Christian-Jewish relations.

Since its establishment the International Catholic-Jewish Liaison Committee has held 11 sessions in Paris, Marseilles, Antwerp, Rome, Jerusalem, Venice, Toledo and Madrid, Regensburg, London, Milano and Amsterdam. Each of these sessions have usually been devoted to the discussion of a major theme. At the same time the meetings afforded the opportunity of exchanging views and information on a number of topical issues which one of the parties wished to raise with the other.

Among the major topics discussed let me cite the following: People, nation and land in the Jewish and Christian religious traditions; the concept of human rights in the Jewish and Catholic tradition; Mission and witness of the Church; the image of Judaism in Christian education and the image of Christianity in Jewish education; religious freedom; the challenge of secularism to our religious commitments; the sanctity of life in relation to the present situation of violence; youth and faith. It is planned that a selection of papers read at these sessions will soon be published in a volume under the auspices of the Lateran University.

In between the sessions of the Liaison Committee contact was maintained notably through IJCIC's representatives in Rome, and a small Steering Committee was set up to meet regularly with a view to exchanging information and of preparing the larger meetings.

The Commission for Religious Relations with the Jews was also helpful in bringing issues of Jewish interest in which it was not competent to the notice of other authorities of the Holy See. It should be gratefully acknowledged that the Holy See has been able in certain cases to support our demands and to act in favor of Jewish communities in distress in several continents.

This led finally to the establishment of opportunities for IJCIC to raise and discuss some major questions of Jewish concern with the political authorities of the Vatican. Certain important initiatives are due to these exchanges of views.

v

When we assessed at the session of the International Liaison Committee in 1976 the progress made during the first ten years of *Nostra Aetate*, the Jewish delegation called attention particularly to three areas which constituted in its view the fields in which major obstacles had been encountered.

The first was the Christian concept of mission which hurt the feelings of the Jewish communities. The second was the problem of the full acceptance of our common history without which a meaningful relationship could not be established. And the third referred to the necessity to acknowledge the particular bond between the Jewish community and the land of Israel as an essential trait of Jewish religious self-understanding.

Certain progress has been made in these fields.

"Mission and witness of the Church" was the subject of one of the most important study papers submitted to the Liaison Committee at its session in Venice in 1977. It had been prepared by Professor Tommaso Federici of the Pontifical Urbanian University with the assistance of Mgr. Pietro Rossano, then Secretary of the Secretariat for non-Christians. The unqualified condemnation of proselytism and the rejection of "all attempts to set up organizations of any sort" for the conversion of Jews in this paper represented in Jewish eyes "a significant development in the Church that is bound to contribute to a deeper understanding between the two faiths."

The Federici paper was reprinted in a number of reputed Catholic theological publications. It was generally well received and we should ask ourselves what further steps should be undertaken to give the main theses of the paper a more general recognition.

As to the second problem towards which the central Church authorities had shown in the past a great timidity, I have already quoted some of the speeches of Pope John Paul II in which mention is made of our unhappy history and in which a relationship between the false religious vision of the Jewish people by the Church and the misjudgments and persecutions in history is acknowledged. Cardinal Etchegaray has taken up the issue in his remarkable intervention before the Synod of Bishops in 1983.

But we have also learned to deal with this problem in a pragmatic way. Of particular significance in this respect was our meeting in Spain in 1978 whose first session was held in Toledo in the old synagogue El Transito, later transformed into a Church, and today a museum, in the presence of the Cardinal Archbishop of Toledo and Primate of Spain, and during which we commemorated the Jewish presence in Spain up to 1492. This act as well as others that followed in Madrid was of a highly symbolic character and all participants as well as the community at large understood it in this sense. The meeting of our Steering Committee in Trento in 1979 was of a similarly symbolic nature, as was a commemoration in Regensburg during the session of the Liaison Committee in that city in 1979 and the visit to the Anna Frank House in Amsterdam in 1984.

The issue of Israel and the deep bonds of the Jewish people to the land and State of Israel have of course come up frequently in our discussions. The political crises in the Middle East and some of the attitudes adopted by the Holy See in this respect have offered many occasions to present the Jewish point of view on these issues. It is known that our positions in this matter are far apart although some advance can be noticed also in this field.

The Apostolic letter of Pope John Paul II on the City of Jerusalem of April 1984 speaks with great reverence of the fact that "Jews ardently love her and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore they turn their minds to her daily, one may say, and point to her as the sign of their nation."

Of equal importance is the affirmation: "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquillity that is the prerogative of every nation and condition of life and of progress for every society."

We also acknowledge that the recent "Notes" published by the Commission for Religious Relations with the Jews mention for the first time the State of Israel and recognize the religious attachment to the land of the Jews who preserve "the memory of the land of their forefathers at the heart of their hope." If the "Notes" have generated critical remarks on the Jewish side, it is above all because they raise in the Jewish mind some questions of a very deep nature. We know that the answers to these questions can only be given by Catholics and that there are no easy answers. This refers particularly to the question how to relate the invitation to Christians to understand the religious attachment to the land based on biblical tradition, without making it their own interpretation of the scriptures, and the confirmation of the unbroken validity of the "Old" Covenant whose central point was the promise of the land.

VI

There are some further areas in which implementation of *Nostra Aetate* has taken place.

The establishment of central organs by which the dialogue is being conducted has found its counterpart on the national level. National Commissions or national offices on Catholic-Jewish relations have been created in a number of countries which have followed developments, established close relations with the Jewish communities of their countries and taken important initiatives in the field. Dialogues on the national and local level have spread in many places and in Latin America a special relationship has been developed and a series of meetings have been held between representatives of the Latin American Bishops Conference and the representative body of the Jewish communities of the continent.

In the field of liturgy we have to recall the important change which has been made on the eve of the Council in the Goodfriday prayer for Jews by Pope John XXIII in 1959, as well as Pope Paul VI's extensive revision of the prayer "For the Jews" - instead of "For the conversion of the Jews" - in 1969. These were important steps in the direction of mutual understanding and respect.

Mention must also be made of the decree of the Congregation of Rites issued on the day *Nostra Aetate* was promulgated banning further veneration of Simon of Trent, a boy allegedly murdered by Jews in 1475 after serious historical research had clearly established the falsehood of these accusations. A similar battle is at present courageously fought by the Bishop of Innsbruck against the continued veneration of Andreas von Rinn in Tyrol, the hero of a similar blood libel legend although Pope John XXIII had already prohibited the cult in 1961.

In some countries efforts have been undertaken to improve religious textbooks and to prepare guides for teaching material in religious institutions. It is to be hoped that following the recent publication of the "Notes" with their detailed program on religious instruction these efforts will expand in the future and the Jewish organizations will have to see to it that a similar effort be made on their side.

Finally, we have to mention some efforts to implement the call in the Guidelines for joint social action. It is strange to note that this chapter of the Guidelines has so far been rather neglected and it would be important to examine the reasons for this neglect. In some countries, particularly in the United States, collaboration between the Catholic and Jewish communities has taken place particularly in the humanitarian field.

But very little has been done in this respect on the international level. The only example which I could cite is the very constructive and successful cooperation between Catholic and Jewish bodies in the final elaboration of the UN Declaration on the elimination of all forms of intolerance and of discrimination based on religion or belief which was adopted by the UN General Assembly on 25 November 1981.

In the midst of a world torn apart by conflicts, violence, poverty, exploitation and social injustice a concerted effort of all spiritual forces is more necessary than ever if we want to overcome the calamities and sufferings, the threats and dangers of the present. The organization of an ongoing collaboration in this field is a serious challenge for the future.

VII

Having thus examined the developments of *Nostra Aetate* during the last twenty years, we ask ourselves: what are the perspectives for the future? Is the movement of which we have been the witnesses and which has shown such significant expansion in many ways irreversible?

I believe it is. I believe the changes which have come about are of such a momentous nature that it would be inconceivable to set the clock back. I am deeply encouraged in this respect by the speech which Pope John Paul II made in Caracas to the "Committee of relations between Churches and Synagogues in Venezuela" in January of this year. He quoted this statement and expanded on it in an audience granted to the American Jewish Committee in February 1985 in Rome.

"I wish to confirm, he said, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate*... remains always for us, for the Catholic Church, for the Episcopate... and for the Pope, a teaching which must be followed - a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a work of the Divine Wisdom."

And he added in Rome: "I am convinced and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years (since *Nostra Aetate*). Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance, and therefore prejudice and stereotype, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament received from the Old. Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it."

These words of the Pope are most reassuring. On the eve of the meeting of the Extraordinary Synod of Bishops which will review the achievements of Vatican Council II, we turn therefore with confidence to

its members. We are convinced that they will ensure that the promises of *Nostra Aetate* will be respected in the future and that the process of renewal of our relationship so hopefully initiated by the Council will be further advanced.

Arthur Hertzberg, in his thoughtful and provocative contribution to the symposium on "*Nostra Aetate* - twenty years on" published in the last issue of *Christian Jewish Relations*, has expressed the view that the dialogue has practically reached its theological limit and that no further change is possible and he tries to prove this thesis in stating that the deepest expectations of Catholics - on the theological level - and the expectations of Jews - on the political level - are unattainable.

Thus, we have to ask ourselves: are we really at the end of the road?

Let me state very clearly that I do not share Hertzberg's views. On the contrary, I feel that we have still a long way to go. Our relationship is not guided by logic alone and, as I said before, *Nostra Aetate* and the Christian-Jewish dialogue have shown time and again their inner dynamics and have led us to unforeseen advances. I think this will continue to be the case in the future as well. I do not believe that the present political situation is frozen for ever and I do not believe that all theological reflections, f.i. on two covenant theologies, have been exhausted. And I feel strongly that the conviction of each of our two communities that it possesses the ultimate truth - which each of us affirms with force - is not an obstacle to further progress in the dialogue.

That we have still a long way to go is also born out by occasional relapses into old theological patterns which we thought we had left behind us. Let me say in this connection that we read with great astonishment the speech which Pope John Paul II made last week to the general audience.

What then are the perspectives for the future?

1. In the first place I believe we have to carry the message of what has been achieved in the past two decades to a much larger public. Christian-Jewish relations is an area that is still far from being known to the grass roots of our constituencies. It is confined to an intellectual elite, to a restricted number of people in the leadership of our communities; it has rarely reached wider circles. The development of a comprehensive program of dissemination and explanation is necessary if we want to make a real impact on the broad mass of our constituents and appropriate structures will have to be created for this purpose.

2. There are still many pockets of resistance in the Catholic Church and there are significant residues of suspicion in parts of the Jewish community and this is not surprising. Cardinal Willebrands has rightly said: "It has taken us around 2000 years to arrive at *Nostra Aetate*. It cannot be expected that everything will be undone, magically, in twenty years." We will both have to examine how we can overcome this resistance and how we can convince our followers that the entire effort is undertaken in the fullest respect of the identity of each of our communities, that the fears and suspicions are out of place and that the new dialogue has nothing to do with the old disputations of the Middle Ages whose memory haunts still many Jews.

3. Our time is characterized by a serious trend toward religious extremism and fanaticism and the phenomenon has spread in many directions and has also affected our own communities. Let us clearly see the dangers of such developments and unite our forces to combat these tendencies.

4. We have seen that there is still a large area before us for conceptual clarifications and theological reflection. And while this reflection has to be made by each community for itself, it may be helpful to create appropriate forums which are acceptable to both sides, in which this reflection can be deepened and promoted.

5. There is finally the considerable scope for cooperation and common action in the service of justice and peace which - as we have seen - has barely been touched upon.

Some of these challenges will be difficult to master. But with patience, perseverance and faith we will succeed. If we have overcome tensions and crises in the past, it is mainly due to the spirit of great openness and frankness which has characterized in the main our relationship. Let me express on this occasion our gratitude particularly to our Catholic colleagues who have carried the main burden of our daily labours and to whom we have not always been easy partners. Let me evoke the memory of those who are

not any more with us: Cornelius Rijk and Jean Marie de Contenson whom we remember with emotion and affection. Let me thank those with whom we continue our fruitful cooperation and who have in so large a measure contributed to the developments: Cardinal Johannes Willebrands and Mgr. Jorge Mejia. Let me include in this homage also Bishop Ramon Torrella Cascante who during the Cardinal's absence from Rome directed the work for several years.

And may our common work be blessed also in the future!

Rome, October 28, 1985

GERHART M. RIEGNER
Co-Chairman, Governing Board
World Jewish Congress



Strasburg
Northern Virginia Daily

Date NOV 08 1985

VIRGINIA

Recognition Of Israel Urged

NEW YORK (AP) — The president of the World Jewish Congress has made a public appeal to Cardinal John O'Connor of New York to press the Vatican for diplomatic recognition of Israel.

The Jewish leader, Edgar M. Bronfman, made the appeal Wednesday night at a dinner honoring O'Connor for his work to improve relations between the faiths.

Bronfman asked the New York archbishop to "please convey to Rome the importance to Jews

everywhere of normalizing relations between the Vatican and Israel." O'Connor made no immediate response.

Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, was quoted by The New York Times as questioning the wisdom of confronting O'Connor in public.

Bronfman, asked whether he shared that concern, said "Jews have been too diplomatic."

NEWS

FROM THE COMMITTEE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, November 10. . . . A two-day conference bringing Jewish and Christian seminarians together in a dialogue intended to advance interreligious understanding and to clarify current issues in Christian-Jewish relations will take place November 10-11 at Lancaster Theological Seminary in Lancaster, Pennsylvania.

The conference is co-sponsored by the American Jewish Committee, Lancaster Theological Seminary, and the Jewish-Christian Dialogue Project of the United Church Board for Homeland Ministries.

Two noted scholars, Dr. Paul M. van Buren and Dr. Lawrence A. Hoffman, will explore theological and liturgical aspects of the Jewish-Christian relationship. Dr. van Buren, author of Discerning the Way and A Christian Theology of the People Israel, directs the Center for Contemporary Theology in the Shalom Hartman Institute for Judaic Studies in Jerusalem, where he leads an annual seminar. Dr. Lawrence A. Hoffman is Professor of Liturgy for cantorial and rabbinical students at Hebrew Union College-Jewish Institute of Religion, and is the author of The Canonization of the Synagogue Service and Gates of Understanding.

Lancaster Theological Seminary, affiliated with the United Church of Christ, will host rabbinical students from the Reconstructionist Rabbinical College in Philadelphia, the Jewish Theological Seminary of America, and Hebrew Union College-Jewish Institute of Religion, both in New York, and Christian seminarians from other United Church of Christ seminaries. The future rabbis and ministers will share their personal histories and explore how their respective traditions understand and interpret selected scriptural passages.

Both Rabbi A. James Rudin and Ms. Judith H. Banki, respectively director and associate director of the AJC's Interreligious Affairs Department, noted that the Committee had an ongoing program bringing Jewish and Christian seminarians and faculty together to explore critical issues.

"Today's seminarians will be the religious leaders of the 21st Century," Rabbi Rudin noted, "and since they tend not to learn sufficiently about other faiths and traditions in their seminary training, these kinds of conferences provide information and stimulate friendships." Ms. Banki, who directs the

....more

Howard I. Friedman, President; Theodore Ellenoff, Chair, Board of Governors; Alfred H. Moses, Chair, National Executive Council; Robert S. Jacobs, Chair, Board of Trustees.

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AJC's seminary education program, said that such interchanges "provide first-hand, rather than secondhand, knowledge and experience regarding other faiths and traditions."

The conference will begin with welcoming remarks from Dean Elizabeth Nordbeck of Lancaster Theological Seminary, Dr. Alan Mittleman of the American Jewish Committee, and Rev. Ted Erickson of the United Church Board for Homeland Ministries. The meeting will include small group discussion over the two-day period and will close with separate Jewish and Christian liturgical services.

Dr. van Buren's and Dr. Hoffman's lectures, at 7:30 p.m. Sunday evening, November 10, at Temple Shaarai Shomayim in Lancaster, are open to the public.

The conference Planning Committee included Rabbi David Sofian, Temple Shaarai Shomayim; Rev. Robert W. Duke, Professor of Worship and Preaching, Lancaster Theological Seminary; Dr. Herbert Levine, Professor English, Franklin and Marshall College; Dr. Elizabeth C. Nordbeck, Dean and Professor of Church History, Lancaster Theological Seminary; Mrs. Mary K. Roufa, Principal, Lancaster Jewish Day School; Dr. Denise Dombkowski Hopkins, Professor of Hebrew Scriptures and Hebrew, Lancaster Theological Seminary.

This conference has been assisted by a grant from the Nathan Appleman Fund for the Advancement of Christian-Jewish Understanding.

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people everywhere.

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NOV 21 1985



Rabbi Mordechi Waxman of Temple Israel, Great Neck, meets Pope John Paul II.

→ (Continued from page 1) theological reflections are needed by Catholics to fully understand what losing six million people during World War II meant to Judaism.

The leader of the Catholic Church called "anti-Semitism in its ugly and sometimes violent manifestation" something which should be "completely eradicated." He called for the two groups to work toward even greater mutual knowledge and interest in the legitimate concerns of each other.

Rabbi Waxman, upon his return from Rome, spoke to the Great Neck News about Jewish-Christian relations. He explained that the following basic changes have taken place in Catholic thinking since the issuance of Nostra Aetate: Each religion must be understood in its own terms; Judaism has a history independent of that given it by Christian theology. The Talmudic tradition and the things flowing from it represent an ongoing creative response for Judaism to new situations after the "parting of the ways." A relation of equality between the two religions without any condemnation; An exchange of information between the two groups for better understanding without any conversionary attempts. (This is not universally accepted in the Catholic Church.)

Waxman laid out the Jewish perspective on the way Christianity has handled the Holocaust and the establishment of the State of Israel. According to the Jew-

ish position, the Holocaust must be taught to Catholics as both a political and theological tragedy, and not just a political event. In regard to Israel, the Jewish view is that the Vatican must fully recognize Israel without any political or theological considerations.

Speaking on the results of the three day conference, the Rabbi said candid dialogue took place leading to agreements on certain practical things that could be done. This will consist of an attempt by the Church to communicate to local clergy and congregants on a grass root level the items contained in the Nostra Aetate. The determination to fight anti-Semitism on all levels is needed, he said, and the Church must reinterpret some Gospels with anti-Semitic overtones. The Rabbi also favors the establishment of a Joint Commission on the Holocaust for better understanding of the event and the determination of both religions to work toward the moral betterment of the world.

The Jewish contingent was headed by Waxman, Rabbi of Temple Israel of Great Neck, who served as Chairman of the International Jewish Committee on Interreligious Consultations. There were 25 representatives from five major Jewish organizations: Synagogue Council of America, American Jewish Committee, B'nai B'rith, Israel Interfaith Committee and American Jewish Congress. The Catholic Church was represented by two cardinals, five bishops and spe-

cialists on interfaith relations.

John Paul II was presented with a handwritten manuscript of a medieval form of the "Code of Maimonides" containing 60 illuminated pages. The inscription to the Pope was written in both Hebrew and English by Dr. Eric Ray, an outstanding local artist and calligrapher.

The conference participants lunched together each of the three days on kosher

food and alternated the grace before and after meals between each religion.

Twenty years from now, relations between Christianity and Judaism should see better understanding and more acceptance, according to Rabbi Waxman. This would be due to practical considerations and a new view of theological realities. He hopes the generation that grows up will be accustomed to the dialogue which was started now.

Waxman meets with Pope in Rome

By Andrew Nadler

Rabbi Mordecai Waxman addressed Pope John Paul II and other Jewish and Christian leaders at an historical meeting at the Vatican in Rome. The audience with the Pope was part of a special three day conference to commemorate the 20th anniversary of the issuance of the "Nostra Aetate" documents. The fourth paragraph of this paper concerns itself with relations between Catholics and Jews.

In his speech representing the Jewish people, Rabbi Waxman hailed the issuance of Nostra Aetate as a "turning point away from 18 centuries often characterized by both misunderstanding and persecution, toward a dialogue in which we explored our common spiritual roots and confronted our disagreements frankly but in a spirit of mutual understanding and respect." The Rabbi expressed appreciation for the ability of the Catholic church to "examine itself and chart new directions."

Pope John Paul II was credited by Rabbi Waxman as contributing a great deal of "depth" to the dialogue between the two groups. Waxman stressed that dia-

logue between the two groups was made possible due to recognition in Nostra Aetate and the guidelines which followed 10 years later which stated the Jewish religious tradition has continued to evolve and must be understood "in its own terms" as it sees itself.

The Rabbi described the Holocaust to the assembly as an event which shook the Jewish people to "the core." He told how the State of Israel restored the Jewish people "religiously and spiritually." Waxman told the Pope how moved the Jewish people were by his statement calling for "the desired security and due tranquility" for those Jewish people residing in Israel.

Pope John Paul II, in his statement, affirmed the commitments made in the original declarations. He referred to "Notes" which were published this year by the Catholic church on the "correct way to present the Jews and Judaism in preaching and catechesis in the Catholic Church." John Paul II said the "Notes" will help alleviate the "negative or inaccurate presentation of Jews and Judaism, in context of the Catholic faith."

As well, they suggest that

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NOV 28 1985

5Ts rabbi's pilgrimage

Cont'd. from Page 3

was replete with the pomp and dignity of a typical international meeting. An audience with the Pope on the opening day, he recalls, was particularly impressive.

However, the conference had its lighter moments. A reference by Rabbi Klaperman to the Spanish Inquisition brought an aside from a Cardinal to a Dominican churchman, "See, it was all your fault!"

There were also dramatic moments. Rabbi Klaperman recounts the speech of one church official who declared, "Jews are no longer in contempt," hailed the new sense of fraternalism, and then asked, "Now what are the Jews going to do for us?"

That speech brought an angry retort from Rabbi Klaperman, "We guarantee that we will have

no pogroms; on Easter Sunday we will not preach ransacking...We are 13 or 14 million Jews, shaken from the Holocaust. You are 800 million. What do you expect from us? The most we can do is forgive you." The Rabbi says his reply brought an apology from the speaker and new understanding.

Rabbi Klaperman is cautiously optimistic about the long range results of the conference, saying, "By the end both groups were more mellow...For me, it was exceptionally exciting to be with people who are changing history."

In what might have been another historic first, the rabbi enjoyed a kosher lunch at the Vatican. Rabbi Klaperman smiles, "But it wasn't as good as our caterer here."

5Ts rabbi's pilgrimage brings religions closer

by Sybil Carlin

"It could be the beginning of the end of much anti-Semitism," declares Rabbi Gilbert Klaperman, predicting what might result from an historic series of meetings of leaders of the Jewish and Catholic faiths. Rabbi Klaperman, who is spiritual leader of Congregation Beth Sholom in Lawrence, recently traveled to the Vatican in Rome as part of a Jewish delegation which met with Catholic clergy.

The two groups were formed shortly after the 1965 issuance of the Vatican Council's "nostra aetate number four," a document that cleared the Jewish people of deicide in the death of Jesus Christ, condemned Jewish persecution and anti-Semitism, recognized the sanctity of the Old Testament and reaffirmed a relationship between Catholics and Jews.

The Jewish delegation is comprised of representatives from the American Jewish Committee, B'nai B'rith, World Jewish Congress, Synagogue Council of America and Israeli Interfaith Association. Almost all members are rabbis from the United States, Central and South America, Europe and Israel.

Rabbi Klaperman explains that the groups have met 12 times in the last 20 years in an effort to implement and expand the Vatican Council's 1965 pronouncement. "Presently," he says, "We are emphasizing the recognition of Christian responsibility for the Holocaust...The Church has never officially condemned the

Holocaust." The Jewish group also wants the Vatican to recognize the State of Israel.

"In 20 years we have moved further than we have in the last 2,000 years," Rabbi Klaperman opines, calling the three days of meetings, "amicable and fraternal." But, he notes that more work is needed, "We must communicate to them that Israel is not only a political entity, but the fulfillment of a religious dream."

The Rabbi explains that a Holocaust statement is needed from the Vatican partially as a "prophylactic that might possibly restrain a recurrence," and also because, "We want empathetic understanding...If the Church makes the statement it becomes part of history."

While admitting that a statement from the church cannot eradicate anti-Semitism, he says, "It can help. Before 1965, there were theologic bases for anti-Semitism in the story that the Jews killed Jesus. Now, if they teach that the Jews have a rich spiritual history there is an atmosphere that is preventive."

The conference, he describes,

Cont'd on Page 17



Pope John Paul II greets Rabbi Gilbert Klaperman, spiritual leader of Congregation Beth Sholom in Lawrence.

X01

Good News for U.S. Catholics

By William McCready

A CHICAGO MERICAN Roman Catholics, accustomed to being critical of their church, were surprised indeed last week by the good news from Rome — the report that the Synod of Bishops may preserve many of the changes initiated 20 years ago by the Second Vatican Council.

Few American Catholics expected good news. In recent years, they have issued mostly prohibitions and bulls that warned them against the evils of the modern world and told them that what they were doing was wrong. There has been the emergence of a unique American Catholicism.

American Catholics have as a whole combined economic and social success with continued devotion to their church. They show a strong sense of what the Rev. Andrew Greeley and others have called "loyalty" to their church, but this devotion is accompanied by widespread disagreement with its teachings about sexuality, particularly contraception, and by a precipitous decline, between 1968 and 1974, in attendance at mass.

Despite their economic success, Catholics also continue to be disproportionately Democratic and left of center on most social issues. And they have formed a pluralistic church that tolerates considerable disagreement without calling it apostasy.

This is, of course, typically American: It is as American as apple pie to argue with one's neighbors over all manner of social, religious and political issues and yet remain good neighbors.

William McCready is director of the cultural pluralism program at the National Opinion Research Center, University of Chicago.

For us, good fences make good neighbors, and disagreements are in effect part of our social bond. Without them, we wouldn't be a pluralistic people — diverse, yet of one group.

We shouldn't, then, be surprised that for American Catholics loyalty and criticism go hand in hand. The American Catholic laity are among the "most Catholic" in the world. Their rates of attendance at mass are still among the highest in the world. They remain loyal to their religious heritage. And yet they feel they can criticize official church positions without sacrificing that loyalty.

Of course, American Catholics are not all alike — and the decisions taken at the Synod may affect them differently. "Core Catholics," who show up regularly at parishes, are different from those we social scientists call "communal Catholics," who feel connected to the church even though they may not participate very much. Stud-

From the synod

ies of core Catholics have found a dramatic increase in the numbers of lay people working in parishes. But like other Catholics, they remain left of center and show considerable dissent from the church on sexual morality.

So what will the Synod mean for American Catholics? Language from several initial reports from Rome indicated that the church may well preserve the general thrust of Vatican II. In part at least, this reflects the results of a Vatican survey of the National Conferences of Bishops, which found widespread feeling that Vati-



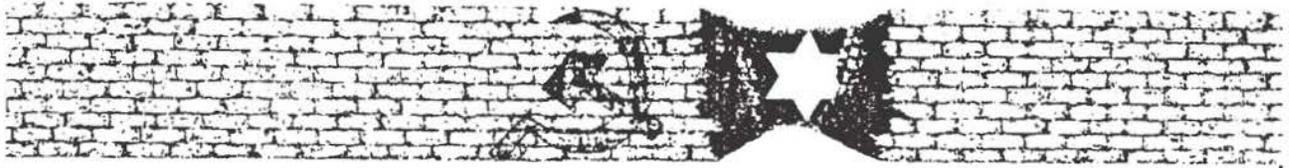
can II had stimulated successful changes in the liturgy and in other aspects of church life. (The very idea of a Vatican survey shows how far the church has come!) American Catholics as a whole will surely be pleased by this.

But the Synod is likely to have its

greatest impact on the many new core Catholics still on the periphery of the parishes. Many of these people, essentially loyal but somewhat more skeptical than other Catholics, are hovering between participation and retrenchment.

Those at the center of the parishes will stay there no matter what; those who are truly estranged will probably stay that way too and will certainly not be brought back by a statement from Rome. But the 60 percent who are on the margins, waiting to see how the official church reacts to the changes of the last 20 years, can be moved by what happens at the Synod. They can be enticed in or pushed out — and for the moment at least, it looks as if the climate is warming rather than cooling.

This poses a great challenge for American Catholics. How will they receive the message? It has been so long and they are so used to being critical that they may not be able to accept good news. They ought to remember that accepting good news and acting on it are the essential challenges posed by the Christian Gospels. □



COALITION TO FREE SOVIET JEWS

Representing concerned organizations in New York City, Long Island, Westchester, Rockland and Bergen Counties
8 West 40th Street, Suite 602, New York, NY 10018 (212) 354-1316

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FOR IMMEDIATE RELEASE
DECEMBER 12, 1985

THE JEWS OF MOSCOW: AN INSIDE STORY SPECIAL EDITION

"The Jews of Moscow," a one hour "Inside Story" special edition, will be broadcast on PBS, Thursday, January 16 at 9:00 p.m. (In most areas outside of New York, it will be broadcast on January 14. Check local listings.)

The program, narrated by Theodore Bikel, depicts the struggle of Jews in the Soviet capital to maintain their traditions and cultural heritage despite Soviet efforts to obliterate all forms of Jewish life. It will also feature an updated discussion on the status of Soviet Jews in the wake of the Geneva summit, hosted by Hedrick Smith, author of The Russians. Smith is currently on leave from the New York Times to write a new book.

The other participants will be Dusko Doder, Moscow correspondent of The Washington Post and Edgar Bronfman, President of the World Jewish Congress and Chairman of the Board of Seagram Company, Ltd.

The film was originally produced for Danish Television by their Moscow correspondent Samuel Rachlin who recently completed a Nieman Fellowship at Harvard University.

Through a series of interviews and spontaneous dialogues, the film captures the spirit of the "refuseniks," Jews who have been denied visas to go to Israel. Young Jews discuss their struggle to rediscover a Jewish tradition that nearly has been wiped out. "The youth is as if risen again from the ashes," one refusenik comments. Many of them live, as they put it, in "their own little Israel," without work, without outside contact, studying Hebrew and practicing traditions forgotten for more than sixty years.

(over)

(The Jews of Moscow...p. 2)

Pictured in the film is Mark Nashpitz, a former Prisoner of Conscience who since the film's completion, received permission to emigrate to Israel.

The film also depicts the work of the Soviet Anti-Zionist Committee, largely comprised of Jews. The Committee, created in 1983, claims that Nazis and Zionists are in collusion to overthrow the Soviet Union. They also deny the existence of Jewish culture and literature outside of religion.

Following the television broadcast, the Coalition to Free Soviet Jews will make available the film and a discussion guide at a small fee.

"The Jews of Moscow" is a production of the Press and the Public Project, Inc., producers of the "Inside Story" series for PBS. The program producer is Vicky Herman. Ned Schnurman is executive producer. It has been endorsed by the following Jewish organizations: Coalition to Free Soviet Jews, Long Island Committee for Soviet Jewry, National Conference on Soviet Jewry, National Jewish Community Relations Advisory Council and Student Struggle for Soviet Jewry.

The Coalition to Free Soviet Jews (formerly the Greater New York Conference on Soviet Jewry) is the coordinating agency for a coalition of 85 organizations and community groups in New York City, Long Island, Westchester, Rockland and Bergen counties, working for the freedom of Soviet Jews.

SUSPECTS Dec. 13, 1985 (220 words) Follow-up

POLICE ARREST TWO SUSPECTS IN ST. PATRICK'S COLLECTION ROBBERY

NEW YORK (NC) — New York police arrested two suspects Dec. 11 in the robbery of collection money Nov. 30 from St. Patrick's Cathedral ushers.

Two other men, including a former St. Patrick's maintenance worker alleged to have been the mastermind of the \$7,000 robbery, were under investigation as well and had been cooperating with the police, law enforcement authorities said.

Police announced the arrests Dec. 12. The matter was referred to a grand jury.

The robbery occurred when gun-wielding thieves handcuffed ushers at the parish house, adjacent to the church, and forced two maintenance workers to lie on the floor before taking the money from the collection plates, poor box and votive candles.

The two suspects were identified as Nathaniel Daniels, 26, and Lloyd White, 32, both of the Bronx. Daniels allegedly pulled a gun on arresting officers before being subdued in his apartment. White was reportedly arrested without incident.

Both men were expected to be formally charged with robbery and criminal possession of deadly weapons, and Daniels faced charges of resisting arrest as well, according to police.

They also said that the former maintenance worker, who was not identified, had apparently given detailed information to the robbers. Police earlier had said they surmised that inside information had helped the robbery.

END

POPE—CONTRACEPTION Dec. 13, 1985 (550 words)

POPE DEFENDS CHURCH TEACHING ON BIRTH CONTROL

By John Thavis

VATICAN CITY (NC) — Pope John Paul II strongly defended the church's teaching against contraceptive birth control again Dec. 13, warning that Catholics should not leave the issue up to their individual consciences alone.

The conscience can "deceive itself" about what is really good, the pope said. The magisterium, the church's teaching authority, on the other hand, helps the conscience discover "the truth of things."

"The church's magisterium does not present truths that are impossible to live out," he said.

The pope spoke to a plenary meeting of the Pontifical Council for the Family, which deals with pastoral and teaching questions on family matters.

Later in the day, the pope told an Italian group of natural family planning teachers that even the natural methods approved by the church — which rely on periodic sexual abstinence — must not be seen as merely biological practices.

They must be part of a fully lived faith, he said.

In his talk to the family council, the pope emphasized that the individual conscience cannot be the ultimate guide to moral decisions about birth control.

The conscience "can deceive itself by orienting itself toward something that reasonably seems to be a good thing," the pope said.

The church's magisterium helps individuals tell the difference, he said.

"The faithful have the right to receive from the magisterium the teaching on moral truths. One cannot say that the church's magisterium is opposed to the 'rights of conscience,'" he said.

The pope said church teaching on responsible parenthood has been clearly stated in Pope Paul VI's 1968 encyclical "Humanae Vitae" ("Of Human Life"), in his own apostolic exhortation on the family, during his several years of weekly audience talks on the subject, and in pastoral statements by bishops around the world.

Still, "disorientation and doubt" have spread about the teaching, he said. He urged the council members to continue to work with "courage" in support of church teaching.

(MORE)

When the church reminds Catholics of its doctrine in this area, it is engaging in "a profound exercise of charity," the pope said.

The church "does not limit itself in promoting 'solutions' that are rather easy and of immediate effect," he said. Rather, "like the good doctor, it seeks to cure the causes of disorder," he said.

In this case, those causes are often of an "interior" nature — a misunderstanding of the sacred relationship in marriage, he said.

In instruction of Catholics, the church should be careful not to relativize its teachings, the pope added.

"One is not allowed to speak of the 'graduality of the law,' as if the law were more or less exacting according to the concrete situations," he said.

All teachers should keep personal situations in mind, but "without weakening the principles," he said.

In his talk to participants in a course for natural family planning teachers, sponsored by an Italian Catholic university, the pope said the group has a role in promoting church doctrine. He quoted from the final report of the Nov. 24-Dec. 8 extraordinary Synod of Bishops: "Everywhere on earth today the transmission to the young of the faith and the moral values deriving from the Gospel is in danger."

The pope told the group: "Accept with courage the responsibility in announcing fully the moral doctrine of the church."
END

POLL Dec. 13, 1985 (670 words)

EDITORS CHOOSE SYNOD, POPE AS TOP 1985 NEWSMAKERS

WASHINGTON (NC) — The world Synod of Bishops and the yearlong debate it provoked over the state of the Catholic Church 20 years after the Second Vatican Council was chosen by Catholic editors as the major religious news event of 1985.

Editors answering the annual year-end poll by National Catholic News Service voted Pope John Paul II as top newsmaker in the world of religion for the eighth year in a row.

Following the pope in second place as top newsmaker was "women in the church," who voiced their concerns around the United States through local and national hearings sponsored by the U.S. bishops.

Cardinal Joseph Ratzinger, controversial head of the Vatican's Congregation for the Doctrine of the Faith, was a close third.

Among news events, the ongoing debate over the U.S. bishops' proposed pastoral letter on the economy was ranked second.

Just behind it was the famine in Ethiopia and the unprecedented aid response by Catholic Relief Services and dozens of smaller relief agencies.

In 1984 the economic pastoral and the Ethiopia famine had also been ranked second and third, respectively, with the religion-and-politics debate of that election year taking first place.

Thirty-five Catholic editors responded to the poll, which NC News has conducted each December since 1972. They were asked to select the top 10 religious news stories of the year from a list of 33, and the top five personalities from a list of 14.

Votes on stories were weighted from 10 points for a first-place vote to one point for a 10th-place vote. Scoring of votes on personalities started at five points for first.

The synod on Vatican II and the debate it stimulated was the editors' overwhelming choice for No. 1. It received 28 of 35 first-place votes and 317 of 350 possible total points.

The U.S. bishops' proposed pastoral on the economy received no first-place votes but was so consistently ranked second or third that it took second place with 220 points.

(MORE)

The Ethiopia famine, which four editors considered the top story, received a total of 218 points.

Others in the top 10, with the point totals they received, were:

4. Supreme Court strikes down public-funded remedial programs in parochial schools; bishops protest decision while administration proposes voucher system as alternative (142).

5. U.S. crisis in family farming, bishops urge federal aid (123).

6. Abortion: "Silent Scream" film causes controversy, abortion clinic bombers convicted, administration asks Supreme Court to reverse its 1973 decision, numerous other actions and controversies during the year (115).

7. Escalating church-state tensions in Nicaragua (91).

8. South Africa: churches and church leaders seek end to apartheid as black protests against white-minority rule mount (75).

9. U.S. government takes on sanctuary movement with convictions in Texas, indictments in Arizona (71).

10. Mexican earthquakes, Colombian volcano eruption bring outpouring of donations and aid from church agencies (57).

Barely missing the top 10 in the balloting were continuing world travels by Pope John Paul (54 points), and the controversy over some 24 nuns who were threatened with expulsion from their orders because they signed a New York Times advertisement on Catholic teaching and abortion (52 points).

Among top newsmakers, Pope John Paul was a clear winner with 21 first-place votes and 122 out of a possible 175 points.

Seven editors thought Catholic women were the top newsmakers of the year, giving "women in the church" a total of 84 points.

Cardinal Ratzinger trailed only slightly, with 2.5 first-place votes and 81.5 points.

Fourth in the editors' votes on newsmakers was Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops and U.S. delegate to the synod with 3.5 first-place votes and 54.5 points.

One editor placed Cardinal Ratzinger and Bishop Malone in a tie for first.

Fifth was Archbishop Rembert Weakland of Milwaukee, head of the committee writing the bishops' pastoral on the economy, with three votes for first place and 42 points.

The only other newsmaker even close to making the top five was President Reagan, who had 29 points.
END

NICARAGUA Dec. 13, 1985 (330 words)

COALITION PLANS TO RAISE \$27 MILLION IN AID TO NICARAGUA

By Julie Asher

WASHINGTON (NC) — A coalition of Catholic, Protestant and Jewish groups is working to raise \$27 million by June 1986 for what they termed "true" humanitarian aid for the people of Nicaragua.

The campaign was announced Dec. 12 at a press conference in Washington.

Organizers of the project, called Quest for Peace, said it is "a direct challenge" to the congressionally approved \$27 million U.S. aid package for the "contras," rebels fighting the Marxist-influenced Sandinista government of Nicaragua.

The relief effort was described as a "definite attempt to reverse the policy of our government."

Congress last summer overturned an earlier ban on aid to the rebels and allocated \$27 million in "non-lethal aid."

Quest for Peace will bring "healing to the people who suffer deeply from the effects of our government's policy," said Auxiliary Bishop Thomas J. Gumbleton of Detroit at the press conference.

He added that U.S. aid has been described by the Reagan administration as humanitarian but contended it is "nothing more than aid to arm" the contras.

The bishop said Quest for Peace aid will "go to the people, not to government people or the regime."

(MORE)

According to Jesuit Father William Callahan, co-director of the Quixote Center near Washington, which is coordinating the relief effort, medical supplies, food and clothing will make up the aid along with donations of cash to be used mainly for shipping the goods to Nicaragua.

Father Callahan said that such aid is "explicitly exempt" from President Reagan's trade embargo against Nicaragua ordered last May.

The Quixote Center is a national Catholic justice and peace office.

Father Callahan said medical aid will include crutches, wheelchairs, heart monitoring machines, bedpans, hospital supplies and medicines.

When asked if the assistance could be diverted by the Nicaraguan government for its own purposes, Father Callahan said his center would track the shipments along the way.

He added that the goods will be distributed by priests and nuns in Nicaragua.

END



interreligious affairs in Washington, noted, "It's happened at the installation of many bishops."

He cited cases where everyone in the ecumenical leaders' pew at a bishop's installation except for the rabbi gets up to receive Communion.

According to official teaching, however, "Catholics do not share or share in the sacraments except within the Catholic Church. We make exceptions in case of individual spiritual need and where non-Catholics need the sacraments and cannot receive them from a minister of their own church."

Such instances might occur in prisons, nursing homes, the military, or other such locations, Father Hotchkin said.

But the exceptions should involve "serious individual need," not "celebrative or commemorative" reasons, he added.

END

MORRISON Dec. 16, 1985 (830 words) With photo

JESUIT EDITOR IN RUNNING JOURNALISTIC BATTLE WITH GUYANA'S GOVERNMENT

By Bill Pritchard

WASHINGTON (NC) — Father Andrew Morrison might more easily fit the stereotype of an English Victorian clerk than the image of a feisty Third World editor facing a hostile government.

The tall, bespectacled 66-year-old Jesuit — who is thin to the point of being gaunt — worked in an accounting firm and a dry-goods business before joining the order at age 29.

Now Father Morrison edits the Catholic Standard, the weekly newspaper of the Diocese of Georgetown, Guyana. The newspaper — eight pages the size of typewriter paper — is seen by its supporters as the sole independent journalistic critic of policies and officials in the economically depressed, Idaho-sized country perched at the top of South America.

"I feel very good. I have a lot of satisfaction in this work," Father Morrison, a Guyanese of English extraction, told National Catholic News Service. "I know I am speaking for the people."

The priest-editor was in the United States to accept the 1985 Maria Moors Cabot Citation, given by the board of trustees of New York City's Columbia University, for his "esteemed contribution to the free flow of information in the states of the Americas." His work has won support from sympathetic groups outside of Guyana.

Father Morrison's newspaper has been sued six times by government officials, including two prime ministers, who were angered at what they considered personal attacks.

The Jesuit editor explained that Guyanese libel law, modeled on the British, is stricter than U.S. laws and newspapers are open to suits by public officials.

One case went against the Catholic Standard, costing it around \$8,400. That's a lot of money for a tiny newspaper with a deficit of more than \$9,600, Father Morrison said, but the cash was raised within two weeks by an appeal to average Guyanese.

He said Prime Minister Hamilton Green launched the litigation after the Standard reported Green had "taken part in the violent breaking up of trade union pickets" outside a Georgetown store.

Green's predecessor, Forbes Burnham, also sued the newspaper. The Standard had printed a letter saying that Burnham had committed "a blunder or treason" in allowing a border dispute with Venezuela to be reopened.

The case ended after Burnham died.

"We are quite satisfied that we acted in good faith" in all the cases, Father Morrison said. "We never intended to defame anyone."

The U.S. State Department's human rights report for 1984 said that while there has been some improvement regarding rights in Guyana, there were "continued infringements on the freedoms of the press and assembly and harassment of the opposition."

(MORE)

The report said that the government has used drawn-out libel suits "to intimidate" opposition newspapers.

The priest, by his account, has been called by government officials a "congenital liar," a "cassocked obscenity" and a "journalistic perversion."

However, he missed the story that put Guyana on the nightly news in 1978 — the mass suicide and murders at Jonestown, a village founded by the People's Temple, a U.S. cult headed by the Rev. Jim Jones. Father Morrison was invited to fly to Jonestown with Rep. Leo Ryan, a California congressman on a factfinding trip to the village.

But "fortunately, as it turned out, there was no room for me on the aircraft," the Jesuit said in an autobiographical sketch. Rep. Ryan and several members of his party, including journalists, were killed by cult members at the Jonestown airstrip.

The Standard's coverage is broad, including political, economic and church news. "Stop Cringing, Fight For What Is Right, Chase Tells Union," a recent headline announced over a story about a trade union activist who accused the government of being "founded on fraud."

Father Morrison said he has been forced to buy newsprint at a high price from the government-owned Guyana National Newspapers Ltd., which has pushed the price of the Standard to the equivalent of about 10 cents.

According to a recent issue of the Standard, the government has refused to allow the newspaper to import its own supply of paper.

Father Morrison said the government has to "think about what the Catholic Standard will say" because it knows "we have very good contacts" for information.

The newspaper is quoted widely by the press in other Caribbean Basin countries, he said. "We have been accused by Hamilton Green... of giving Guyana a bad name in Trinidad," he said.

The Jesuit said he had no journalistic experience before getting the job as the Standard's editor in 1976, except for publishing a parish bulletin. He had spent 15 years in parish and youth work, eventually becoming vicar general of the diocese.

"On being appointed (editor) I read a book, consulted my colleagues in the United States and turned for guidance to some very good local journalists," Father Morrison wrote in his self-portrait.

Columbia University Provost Robert F. Goldberger, presenting the priest with his press award, said "for a man, who by his own account, has 'no formal training in journalism,' the Rev. Andrew Morrison, SJ, can hold his own with the best of them."

END

POPE—WORKERS Dec. 16, 1985 (550 words) Roundup

POPE SAYS BUSINESS MUST PROTECT WORKERS

By Agostino Bono

VATICAN CITY (NC) — Catholic businessmen must develop creative strategies to protect the dignity of workers in the rapidly changing world of technology, Pope John Paul II said Dec. 14.

"Automation produces instruments capable of substituting for the presence of people in vast sectors which until now have been occupied by workers, technicians and employees," he said at a meeting with 400 Italian Catholic businessmen attending a convention in Rome.

The situation fuels growing unemployment which "can become a true social calamity," he said.

New proposals are needed "to better implant the relationship between capital and labor," the pope said, including worker participation in economic decision-making.

Christian social principles affirm that "the goal of economy is not profit, but human promotion," he added.

Technology also affects the world's economy to the disadvantage of underdeveloped countries, he said.

(MORE)

"In production, as in every labor activity, the dependencies among states are daily becoming more multiform and intense. Often this dependence is seen or interpreted as a form and occasion of disadvantages, especially dangerous for the poorest populations," he added.

Businessmen should "invent the strategies of action which save man," the pope said.

This requires "above all wisdom, inventiveness and diligent generosity," he said.

Also on Dec. 14, the pope supported a greater role for women in society as long as this does not damage family life.

"In the choice of her own activities a woman should be free and her work should be structured in such a way so that she should not have to pay for her promotion with the abandonment of her specific role and with damage to the family, in which she has, as mother, an unsubstitutable role," the pope said.

He spoke to 250 members of the Italian Women's Center, a private organization promoting women's rights.

The pope praised greater recognition of equality between men and women in jobs and public life. Such equality is "a logical, necessary process," he said.

"The idea of equality and emancipation is occurring today through the process which leads to a wider and freer participation of women in socially responsible organizations," the pope said.

"The presence of women in the public sector is, therefore, a demand of the natural order of things," he added.

The papal speech did not mention the role of women in the church.

During his Sunday noontime Angelus talk Dec. 15, the pope thanked the Nov. 24-Dec. 8 extraordinary Synod of Bishops for reconfirming the church's commitment to unity among people and unity with God.

It is Christ's will that the church be "the sacrament of union with God and of the unity of the entire human family," he said.

He asked prayers for increases in priestly and religious vocations.

In the afternoon of Dec. 15, the pope visited the Rome Parish of St. Joseph and praised catechists as "constructors of the hope of God and of faith among young men and women."

On Dec. 14, the pope met in private with two bishops from the Soviet Union. They were Cardinal Julijans Vaivods, apostolic administrator of Riga, Latvia, and his auxiliary, Bishop Joannes Cakuls.

The Vatican announced the meeting but did not say what was discussed. Cardinal Vaivods, 90, is the only cardinal living in the Soviet Union. He was made a cardinal in 1983.

END

1985—GLANCE Dec. 16, 1985 (460 words)

HIGHLIGHTS OF 1985 IN RELIGION

By NC News Service

Here is a month-by-month review of some of the 1985 highlights in the world of religion:

JANUARY

- Servite Father Lawrence Martin Jenco, Catholic Relief Services director in Lebanon, is kidnapped by Islamic terrorists.
- Pope John Paul II announces extraordinary world Synod of Bishops to review church 20 years after Second Vatican Council.
- Pope makes third visit to South America.

FEBRUARY

- Four Polish police officers convicted, sentenced for murder of activist priest; Father Jerzy Popieluzsko.

(MORE)

MARCH

- Bishop James Malone, president of U.S. Catholic Conference, asks Congress to oppose MX missile.
- Bishops' committee planning a pastoral on women holds first hearings; many speakers hit sexism in church.

APRIL

- Pope announces 23 new cardinals, among them Cardinals John O'Connor of New York and Bernard Law of Boston.

MAY

- "The Ratzinger Report," detailing views of Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, is published, starting swirl of controversy over state of church today.
- Brazilian liberation theologian, Franciscan Father Leonardo Boff, silenced by Vatican.
- Pope visits Belgium, Netherlands and Luxembourg.

JUNE

- U.S. bishops meet in Minnesota, discussing proposed pastorals on the economy and campus ministry, synod and their dialogue with Religious.
- TWA plane with about 30 U.S. Catholic pilgrims to Holy Land is hijacked; handful of hostages held nearly three weeks in Beirut.
- Mehmet Ali Agca testifies at length in Rome trial over conspirators allegedly aiding him in his 1981 attack on the pope.
- U.S. Supreme Court says moment of silence in school is unconstitutional if linked to prayer.
- Karen Ann Quinlan dies, ending 10-year coma.

JULY

- Supreme Court rules children cannot get federal remedial education aid if programs are conducted in parochial schools; U.S. bishops later issue strong protest.
- Reagan administration asks court to reverse its 1973 decision legalizing abortion.

AUGUST

- Pope makes third trip to Africa, visiting seven countries.
- U.S. Hispanic Catholics hold Third National Hispanic Pastoral Encuentro to chart plan for Hispanic ministry.
- Catholic Relief Services accused of mishandling money for Ethiopia, later cleared by a bishops' investigating committee.

SEPTEMBER

- Major earthquakes hit Mexico City, leaving tens of thousands needy and homeless.
- Letters between pope and U.S. Lutheran bishop released; ecumenical progress praised.

OCTOBER

- Second draft of economy pastoral issued.
- Four Sisters of Charity cleared in conflict with Vatican over signatures on advertisement about Catholic teaching and abortion.

NOVEMBER

- U.S. bishops meet, urge farm legislation, decide to monitor nuclear defense policy, approve revised funeral rite and campus ministry pastoral.
- Archbishop Hunthausen of Seattle told Vatican investigation is over, pluses and minuses in archdiocese are listed.

(MORE)

— Extraordinary world Synod of Bishops starts.

DECEMBER

— Synod ends, issues pastoral message and final report reaffirming Vatican II and calling for further implementation of it.

END

COMPENDIUM Dec. 16, 1985 (590 words)

VATICAN OFFICIAL SAYS NEW CATECHISM IN THE WORKS WELL BEFORE SYNOD

By John Thavis

ROME (NC) — A new catechism of church doctrine was being written by the Congregation for the Clergy before the idea was suggested by the Nov. 24-Dec. 8 extraordinary Synod of Bishops, Cardinal Silvio Oddi, head of the congregation, said Dec. 16.

The document will soon be presented to Pope John Paul II, he said.

The congregation has been preparing the writings, which would serve as a "guide" for all locally written catechisms, for about five years, Cardinal Oddi said in an interview with National Catholic News Service.

The new catechism emphasizes traditional church teachings on such matters as original sin, the soul, hell and punishment, Cardinal Oddi said. He said some national catechisms "skip over" these points of doctrine or fail to present them clearly.

Another section will delineate church teaching on moral issues, he said. That part will be modeled on the 10 Commandments, he said.

Both sections will be supported, point by point, by citations from Scripture, papal documents and teachings of councils and church fathers, he said.

"This will be a directory of the truth, followed by a directory that proves the church has always followed that particular doctrine," Cardinal Oddi said.

Cardinal Oddi, a 75-year-old Italian, was one of several synod members to propose a catechism. Another was Cardinal Bernard F. Law of Boston. The synod in its final document endorsed the idea as part of a needed "systematic catechesis" in the church. It made clear that such a catechism or compendium would serve as a "point of reference" for national and regional groups that now prepare catechism texts.

None of the published synod documents, however, made mention of the clergy congregation's project. Cardinal Oddi said he did not refer to the text of the congregation's draft catechism when he addressed the synod, but presented his idea in general terms.

Much of the post-synod speculation has centered on who would prepare such a catechism. In his talk to the synod, Cardinal Law proposed that a commission of cardinals be given the task and that the world's bishops be consulted.

But Cardinal Oddi said that if the pope approves the draft text, only the Congregation for the Doctrine of the Faith would need to further review it. Under current church organization, the clergy congregation has the primary responsibility for catechetics. The doctrinal congregation deals with all matters of doctrine.

At a press conference Dec. 12, Cardinal Joseph Ratzinger, head of the doctrinal congregation, said a churchwide catechism would "require cooperation among several congregations." He did not refer to the project already undertaken by the clergy congregation.

Cardinal Oddi said the second section of the draft catechism, 60 clauses on moral teaching, will be ready in January.

The pope did not tell the congregation to prepare the catechism, Cardinal Oddi said. "But when I explained it a couple of years ago to the pope, he said it was a very good idea," he said.

(MORE)

The doctrinal section will be a return to the "basic truths" of the faith, Cardinal Oddi said.

"The clergy congregation has found that many catechisms do not necessarily teach wrong things, but skip over basic elements of the faith, such as original sin, the soul, hell and punishment," he said.

The issue of responsible parenthood will be taken up clearly under the section dealing with moral teachings, the cardinal said. Pope Paul VI's encyclical "Humanae Vitae" ("Of Human Life") and recent talks by Pope John Paul II will be the basis of that particular instruction, he said.

END

ENDORSE Dec. 16, 1985 (660 words)

PHILIPPINE BISHOPS DECLINE ENDORSING PRESIDENTIAL CANDIDATE

MANILA, Philippines (NC) — The Philippine bishops' conference has declined to endorse candidates for the Feb. 7 presidential election, said retired Bishop Francisco Claver of Malaybalay, Philippines.

Bishop Claver, who works with the Institute on the Church and Social Issues, said the bishops want a fair and honest election. He said they are sensitive to charges of partisanship and would not identify with any party or candidate.

Cardinal Jaime Sin of Manila has met with the opposition candidates, but also has refused to endorse a ticket.

Corazon Aquino, widow of murdered opposition leader Benigno Aquino, and her former chief rival, Salvador Laurel, have announced they will challenge President Ferdinand Marcos in the election. Mrs. Aquino will be the presidential candidate, but she and Laurel will run as a team for his party, the United Nationalist Democratic Organization.

Cardinal Sin said Dec. 10 that he thought most Philippine bishops see Mrs. Aquino as the moral alternative to Marcos, but they cannot and should not commit the church to support her candidacy.

But Cardinal Sin said the church should not officially declare its support for any candidate, so that separation of church and state can be upheld.

"I have always condemned certain religious sects here for openly supporting Mr. Marcos," he said. "How can I now turn around and commit the church to any candidate?"

The cardinal has frequently criticized the Marcos government. But he embraced Marcos during a birthday celebration for the president earlier this year, later explaining that he has a dual role as critic and seeker of reconciliation among the contending Philippine factions.

Cardinal Sin was asked about the endorsement after Mrs. Aquino declared in a press conference her confidence that she enjoyed the support of the church. Laurel has said the cardinal promised the church's moral backing.

"Cory probably meant many bishops would vote for her," the cardinal said, adding he was confident she could effectively exercise moral leadership if elected. "But I say that as a private citizen, not as the archbishop of Manila," he said.

Cardinal Sin said that during the crucial stages of negotiations to achieve unity, Mrs. Aquino and Laurel visited him separately in an effort to enlist him to hasten the unification process.

"The cardinal told her, 'I cannot tell you what to do, but I will ask you if what you plan to accomplish can be accomplished with the two of you disunited,'" said an aide to the Manila prelate.

The cardinal said he had been "distressed" about previous disputes between Mrs. Aquino and Laurel because a split opposition would have made it "doubly difficult...to topple the present government."

The two mended fences in a down-to-the-wire process, which observers say succeeded because Cardinal Sin was involved. On Dec. 11, one hour before the midnight filing deadline, Laurel and Mrs. Aquino agreed to run together.

Bishop Claver said the Philippine bishops are expected to draft a pastoral letter on the election when the conference meets in mid-January.

He also said that if the National Movement for Free Elections, a private organization, is not accredited as a poll-watching body by the Philippine Commission on Elections, the bishops will set up their own group to ensure a clean and safe

(MORE)

election.

The election movement is a citizen's poll-watcher group formed with the help of business and church leaders to safeguard the 1984 parliamentary election.

Cardinal Sin, however, told Manila Rotarians Dec. 4 that he doubted the election would be clean and honest.

"If the opposition candidate, Mrs. Cory Aquino, were to win a resounding mandate, is there any guarantee that her victory would be ratified by the Commission on Elections?" he asked Rotarians.

The cardinal said the election commission is made up of men who, with one exception, are loyal to Marcos. Its deliberations are secret.

"What will happen if the true will of the people is thwarted?" the cardinal asked Rotarians. "We must give this matter serious consideration so that we may be able to act accordingly."

END



financial situation with its direct impact on countries with large debts struggling to achieve some positive development.

In this situation peace as a universal value is in great danger. Even if there is no actual armed conflict as such, where injustice exists, it is in fact a cause and potential factor of conflict. In any case a situation of peace in the full sense of its value cannot coexist with injustice. Peace cannot be reduced to the mere absence of conflict; it is the tranquility and completeness of order. It is lost by the social and economic exploitation by special interest groups which operate internationally or function as elites within developing countries. It is lost by the social divisions that pit rich against poor between states or within states. It is lost when the use of force produces the bitter fruit of hatred and division. It is lost when economic exploitation and internal strains on the social fabric leave the people defenseless and disillusioned, a ready prey to the destructive forces of violence. As a value, peace is continually endangered by vested interests, by diverging and opposing interpretations, and even by clever manipulations for the service of ideologies and political systems that have domination as their ultimate aim.

3. Overcoming the current situation

There are those who claim that the present situation is natural and inevitable. Relations between individuals and between states are said to be characterized by permanent conflict. This doctrinal and political outlook is translated into a model of society and a system of international relations that are dominated by competition and antagonism, in which the strongest prevails. Peace born from such an outlook can only be an "arrangement," suggested by the principle of Realpolitik, and as an "arrangement" it seeks not so much to resolve tensions through justice and equity as to manage differences and conflicts in order to maintain a kind of balance that will preserve whatever is in the interests of the dominating party. It is clear that "peace" built and maintained on social injustices and ideological conflict will never become a true peace for the world. Such a "peace" cannot deal with the substantial causes of the world's tensions or give to the world the kind of vision and values which can resolve the divisions represented by the poles of North-South and East-West.

To those who think that blocs are inevitable we answer that it is possible, indeed necessary, to set up new types of society and of international relations which will ensure justice and peace on stable and universal foundations. Indeed, a healthy realism suggests that such types cannot be simply imposed from above or from outside, or effected only by methods and techniques. This is because the deepest roots of the opposition and tensions that mutilate peace and development are to be found in the heart of man. It is above all the hearts and the attitudes of people that must be changed, and this needs a renewal, a conversion of individuals.

If we study the evolution of society in recent years we can see, not only deep wounds, but also signs of a determination on the part of many of our contemporaries and of peoples to overcome the present obstacles in order to bring into being a new international system. This is the path that humanity must take if it is to enter into an age of universal peace and integral development.

4. The path of solidarity and dialogue

Any new international system capable of overcoming the logic of blocs and opposing forces must be based on the personal commitment of everyone to make the basic and primary needs of humanity the first imperative of international policy. Today countless human beings in all parts of the world have acquired a vivid sense of their fundamental equality, their human dignity and their inalienable rights. At the same time there is a growing awareness that humanity has a profound unity of interests, vocation and destiny, and that all peoples, in the variety and richness of their different national characteristics, are called to form a single family. Added to this is the realization that resources are not unlimited and that needs are immense. Therefore, rather than waste resources or devote them to deadly weapons of destruction, it is necessary to use them above all to satisfy the primary and basic needs of humanity.

It is likewise important to note that an awareness is gaining ground of the fact that reconciliation, justice and peace between individuals and between nations — given the stage that humanity has reached and the very grave threats that

hang over its future — are not merely a noble appeal meant for a few idealists but a condition for survival of life itself. Consequently, the establishment of an order based on justice and peace is vitally needed today, as a clear moral imperative valid for all people and regimes, above ideologies and systems. Together with and above the particular common good of a nation, the need to consider the common good of the entire family of nations is quite clearly an ethical and juridical duty.

The right path to a world community in which justice and peace will reign without frontiers among all peoples and on all continents is the path of solidarity, dialogue and universal brotherhood. This is the only path possible. Political, economic, social and cultural relations and systems must be imbued with the values of solidarity and dialogue which, in turn, require an institutional dimension in the form of special organisms of the world community that will watch over the common good of all peoples.

It is clear that, in order effectively to achieve a unity of this kind, mental outlooks and political views contaminated by the lust for power, by ideologies, by the defense of one's own privilege and wealth must be abandoned and replaced by an openness to sharing and collaboration with all in a spirit of mutual trust.

That call to recognize the unity of the human family has very real repercussions for our life commitment to peace. It means first of all that we reject the kind of thinking that divides and exploits. It means that we commit ourselves to a new solidarity, the solidarity of the human family. It means looking at the North-South tensions and replacing them with a new relationship, the social solidarity of all. This social solidarity faces up honestly to the abyss that exists today but it does not acquiesce in any kind of economic determinism. It recognizes all the complexities of a problem that has been allowed to get out of hand for too long, but which can still be rectified by men and women who see themselves in fraternal solidarity with everyone else on this Earth. It is true that changes in economic growth patterns have affected all parts of the world and not just the poorest. But the person who sees peace as a universal value will want to use this opportunity to reduce the differences between North and South and foster the relationships that will bring them closer together. I am thinking of the prices of raw materials, of the need for technological expertise, of the training of the work force, of the potential productivity of the millions of unemployed, of the debts poor nations are carrying, and of a better and more responsible use of funds within developing countries. I am thinking of so many elements which individually have created tensions and which combined together have polarized North-South relations. All this can and must be changed.

If social justice is the means to move toward a peace for all peoples, then it means that we see peace as an indivisible fruit of just and honest relations on every level — social, economic, cultural and ethical — of human life on this Earth. This conversion to an attitude of social solidarity also serves to highlight the deficiencies in the current East-West situation. In my message to the special session of the United Nations General Assembly on disarmament, I explored many of the elements that are needed to improve the situation between the two major power blocs of East and West. All of the measures recommended then and reaffirmed since that time rest on the solidarity of the human family traveling together along the path of dialogue. Dialogue can open many doors closed by the tensions that have marked East-West relations. Dialogue is a means by which people discover one another and discover the good hopes and peaceful aspirations that too often lie hidden in their hearts. True dialogue goes beyond ideologies, and people meet in the reality of their human lives. Dialogue breaks down preconceived notions and artificial barriers. Dialogue brings human beings into contact with one another as members of one human family, with all the richness of their various cultures and histories. A conversion of heart commits people to promoting universal brotherhood; dialogue helps to effect this goal.

Today this dialogue is more needed than ever. Left to themselves, weapons and weapons systems, military strategies and alliances become the instruments of intimidation, mutual recrimination and the consequent dread that affects so much of the human race today. Dialogue considers these instruments in their relationship to human life. I am thinking first of all of the various dialogues in Geneva that are seeking to negotiate reductions and limitations in armaments.

(MORE)

But also there are the dialogues being conducted in the context of the multilateral process initiated with the Helsinki Final Act of the Conference on Security and Cooperation in Europe, a process which will be reviewed once again next year in Vienna and continued. Concerning the dialogue and cooperation between North and South, one can think of the important role entrusted to certain bodies such as UNCTAD, and of the Conventions of Lome, to which the European Community is committed. I am thinking too of the kinds of dialogue that take place when borders are open and people can travel freely. I am thinking of the dialogue that takes place when one culture is enriched by contact with another culture, when scholars are free to communicate, when workers are free to assemble, when young people join forces for the future, when the elderly are reunited with their loved ones. The path of dialogue is a path of discoveries, and the more we discover one another, the more we can replace the tensions of the past with bonds of peace.

5. New relationships built on solidarity and dialogue

In the spirit of solidarity and with the instruments of dialogue we will learn:

- Respect for every human person.
- Respect for the true values and cultures of others.
- Respect for the legitimate autonomy and self-determination of others.
- To look beyond ourselves in order to understand and support the good of others.
- To contribute our own resources in social solidarity for the development and growth that come from equity and justice.
- To build the structures that will ensure that social solidarity and dialogue are permanent features of the world we live in.

The tension born of the two blocs will be successfully replaced by the interconnected relations of solidarity and dialogue when we learn to insist on the primacy of the human person. The dignity of the person and the defense of his or her human rights are in the balance, because they always suffer in one way or another from those tensions and distortions of the blocs which we have been examining. This can happen in countries where many individual liberties are guaranteed but where individualism and consumerism warp and distort the values of life. It happens in societies where the person is submerged into the collectivity. It can happen in young countries which are eager to take control of their own affairs but which are often forced into certain policies by the powerful, or seduced by the lure of immediate gain at the expense of the people themselves. In all this we must insist on the primacy of person.

6. The Christian vision and commitment

My brothers and sisters in the Christian faith find in Jesus Christ, in the Gospel message and in the life of the church lofty reasons and even more inspiring motives for striving to bring about one single peace in today's world. The Christian faith has as its focus Jesus Christ, who stretches out his arms on the cross in order to unite the children of God who were scattered (cf. Jn 11:52), to break down the walls of division (cf. Eph 2:14), and to reconcile the peoples in fraternity and peace. The cross raised above the world symbolically embraces and has the power to reconcile North and South, East and West.

Christians, enlightened by faith, know that the ultimate reason why the world is the scene of divisions, tensions, rivalries, blocks and unjust inequalities, instead of being a place of genuine fraternity, is sin, that is to say human moral disorder. But Christians also know that the grace of Christ, which can transform this human condition, is continually being offered to the world, since "where sin increased, grace abounded all the more" (Rom 5:20). The church, which carries on Christ's work and dispenses his redeeming grace, has precisely as her purpose the reconciling of all individuals and peoples in unity, fraternity and peace. "The promotion of unity," says the Second Vatican Council, "belongs to the innermost nature of the church, since she is, by her relationship with Christ, both a sacramental sign and an instrument of intimate union with God, and of the unity of all mankind" ("Gaudium et Spes," 42). The church, which is one and universal in the variety of the peoples that she brings together, "can form a very close unifying effect on the various

communities of individuals and nations, provided they have trust in the church and guarantee her true freedom to carry out her mission" (ibid.).

This vision and these demands which arise from the very heart of faith should above all cause all Christians to become more aware of situations that are out of harmony with the Gospel, in order to purify and rectify them. At the same time Christians should recognize and value the positive signs attesting that efforts are being made to remedy these situations, efforts which they must effectively support, sustain and strengthen.

Animated by a lively hope, capable of hoping against hope (cf. Rom 4:18), Christians must go beyond the barriers of ideologies and systems, in order to enter into dialogue with all people of good will, and create new relationships and new forms of solidarity. In this regard I would like to say a word of appreciation and praise to all those who are engaged in international volunteer work and other forms of activity aimed at creating links of sharing and fraternity at a level higher than the various blocs.

7. International Year of Peace and final appeal

Dear friends, brothers and sisters all: At the beginning of a new year I renew my appeal to all of you to put aside hostilities, to break the fetters of the tensions that exist in the world. I appeal to you to turn those tensions of North and South, East and West into new relationships of social solidarity and dialogue. The United Nations organization has proclaimed 1986 the International Year of Peace. This noble effort deserves our encouragement and support. What better way could there be to further the aims of the year of peace than to make the relationships of North-South and East-West the basis of a peace that is universal!

To you, politicians and statesmen, I appeal: to give the leadership that will incite people to renewed effort in this direction.

To you, businessmen, to you who are responsible for financial and commercial organizations, I appeal: to examine anew your responsibilities toward all your brothers and sisters.

To you, military strategists, officers, scientists and technologists, I appeal: to use your expertise in ways that promote dialogue and understanding.

To you, the suffering, the handicapped, those who are physically limited, I appeal: to offer your prayers and your lives in order to break down the barriers that divide the world.

To all of you who believe in God I appeal that you live your lives in the awareness of being one family under the fatherhood of God.

To all of you and to each one of you, young and old, weak and powerful, I appeal: embrace peace as the great unifying value of your lives. Wherever you live on this planet I earnestly exhort you to pursue in solidarity and sincere dialogue:

Peace as a value with no frontiers:

North-South, East-West,

Everywhere one people united in only one peace.

From the Vatican, Dec. 8, 1985

John Paul II

END

MCGANN Dec. 13, 1985 (450 words)

BISHOP INVITES 100 TO PRAYER SERVICE, MARCH ON ABORTION CLINIC

ROCKVILLE CENTRE, N.Y. (NC) — Bishop John R. McGann of Rockville Centre has invited 100 priests, members of religious orders and laity to join him Dec. 28 for a prayer service followed by "a walk for life" in front of an abortion clinic.

But the clinic's owner, abortion advocate William Baird, in a letter to the bishop termed the action "belligerent" and "divisive" and said the bishop's announcement of it was "inflammatory and offensive."

(MORE)

CANADIANS Dec. 13, 1985 (260 words)

CANADIAN BISHOPS PREPARING FOR LAITY SYNOD WITH SURVEY

OTTAWA (NC) — Canada's bishops are preparing for the 1987 synod on the laity by asking Canadian Catholics about their lives as Christians.

The Canadian bishops' conference has distributed 4,600 questionnaires asking individuals for information on subjects ranging from their participation in parish organizations to the quality of their prayer life.

"The responses will help the bishops obtain a widely based sample of what people are currently feeling about their life as Christians in society and the church," said Hans Daigeler, staff coordinator for the project.

He said the survey would also be helpful for "future pastoral planning."

Daigeler said that the bishops also hope that dioceses and other groups will use the questionnaire "as a springboard for other initiatives in their local areas."

The survey seeks answers from a cross-section of Catholics, based on age, sex and residence.

Some questions focus on individual faith life, others ask whether Catholics should be more involved in the church's institutional life.

One asks whether prayer, Mass attendance, books, involvement in Catholic organizations, or other factors counted most in developing the respondent's faith.

Another asks how much influence the individual feels his or her faith has had on family, friends, employers and other elements of society.

It also asks Canadian Catholics to rate the changes in the church since the Second Vatican Council.

The laity synod was scheduled to be held in 1986, but was postponed after Pope John Paul II unexpectedly called an extraordinary synod to evaluate the results of Vatican II. That synod was held Nov. 24-Dec. 8.

END

TEXT PEACE Dec. 13, 1985 (3,900 words)

VATICAN CITY (NC) — Here is the Vatican text of Pope John Paul II's message for the World Day of Peace Jan. 1. The Vatican released the text Dec. 13. It was titled "Peace is a Value With No Frontiers: North-South, East-West: Only One Peace."

1. Peace as a universal value

At the beginning of the new year, taking my inspiration from Christ, the prince of peace, I renew my commitment and that of the whole Catholic Church to the cause of peace. At the same time I extend to every individual and to all peoples of the Earth my earnest greeting and my good wishes: peace to all of you. Peace to all hearts. Peace is a value of such importance that it must be proclaimed anew and promoted by all. There is no human being who does not benefit from peace. There is no human heart that is not uplifted when peace prevails. All the nations of the world can fully realize their interlinked destinies only if, together, they pursue peace as a universal value.

On the occasion of this 19th World Day of Peace, in the International Year of Peace proclaimed by the United Nations organization, I offer to everyone as a message of hope my profound conviction: "Peace is a value with no frontiers." It is a value that responds to the hopes and aspirations of all people and all nations, of young and old, and of all men and women of good will. This is what I proclaim to everyone, and especially to the leaders of the world.

The question of peace as a universal value needs to be faced with extreme intellectual honesty, sincerity of spirit and an acute sense of responsibility to oneself and to the nations of the Earth. I would ask those responsible for political decisions affecting the relationships between North and South, between East and West, to be convinced that there can be only one peace. Those upon whom the future of the world depends, regardless of their political philosophy,

(MORE)

economic system or religious commitment, are all called to help construct a single peace on the basis of social justice and the dignity and rights of every human person.

This task requires a radical openness to all humanity and a conviction of the interrelatedness of all the nations of the world. This interrelatedness is expressed in an interdependence that can prove either profoundly advantageous or profoundly destructive. Hence, worldwide solidarity and cooperation constitute ethical imperatives that appeal to the consciences of individuals and to the responsibilities of all nations. And it is in this context of ethical imperatives that I address the whole world for Jan. 1, 1986, proclaiming the universal value of peace.

2. Threats to peace

In putting forward this vision of peace at the dawn of a new year we are deeply aware that in the present situation peace is also a value that rests on foundations that are very fragile. At first glance our goal to make peace an absolute imperative may seem to be Utopian, since our world gives such ample evidence of excessive self-interest in the context of opposed political, ideological and economic groups. Caught in the grip of these systems, leaders and various groups are led to pursue their particular aims and their ambitions of power, progress and wealth, without taking sufficiently into account the necessity and duty of international solidarity and cooperation for the benefit of the common good of all peoples who make up the human family.

In this situation blocs are formed and maintained which divide and oppose peoples, groups and individuals, making peace precarious and setting up grave obstacles to development. Positions harden and the excessive desire to maintain one's advantage or to increase one's share often becomes the overriding rationale for action. This leads to exploitation of others, and the spiral grows toward a polarization that feeds on the fruits of self-interest and the increasing mistrust of others. In such a situation, it is the small and the weak, the poor and the voiceless who suffer most. This can happen directly when a poor and comparatively defenseless people is held in subjection by the force of power. It can happen indirectly when economic power is used to disenfranchise people of their rightful share and to hold them in social and economic subjection, generating dissatisfaction and violence. The examples are sadly too numerous today.

The spectre of nuclear weapons, which has its origin precisely in the opposition of East and West, remains the most dramatic and compelling example of this. Nuclear weapons are so powerful in their destructive capacities, and nuclear strategies are so inclusive in their designs, that the popular imagination is often paralyzed by fear. This fear is not groundless. The only way to respond to this legitimate fear of the consequences of nuclear destruction is by progress in negotiations for the reduction of nuclear weapons and for mutually agreed-upon measures that will lessen the likelihood of nuclear warfare. I would ask the nuclear powers once again to reflect on their very grave moral and political responsibility in this matter. It is an obligation that some have also juridically accepted in international agreements; for all it is an obligation by reason of a basic co-responsibility for peace and development.

But the threat of nuclear weapons is not the only way that conflict is made permanent and increased. The increasing sale and purchase of arms — conventional but very sophisticated — is causing dire results. While the major powers have avoided direct conflict, their rivalries have often been acted out in other parts of the world. Local problems and regional difference are aggravated and perpetuated through armaments supplied by wealthier countries and by the ideologizing of local conflicts by powers that seek regional advantage by exploiting the condition of the poor and defenseless.

Armed conflict is not the only way that the poor bear an unjust share of the burden of today's world. The developing countries must face formidable challenges even when free of such a scourge. In its many dimensions, underdevelopment remains an ever-growing threat to world peace.

In fact, between the countries which form the "North bloc" and those of the "South bloc" there is a social and economic abyss that separates rich from poor. The statistics of recent years show signs of improvement in few countries but also evidence of a widening of the gap in too many others. Added to this is the unpredictable and fluctuating

(MORE)

PRACTICING Jan. 8, 1986 (360 words)

SURVEY INDICATES MINORITY OF ITALIAN CATHOLICS PRACTICE THEIR FAITH

MILAN, Italy (NC) — About one-third of Italians say they are regularly practicing Catholics, and more than half favor the ordination of married priests, a survey has indicated.

The survey, conducted by researchers for the Catholic weekly magazine *Famiglia Cristiana* (Christian Family), drew a profile of the Italian Catholic community that differs sharply from its traditional image. The results were published in the magazine's Jan. 1 edition.

The telephone survey used a scientific sampling of 1,000 people, the magazine said.

While about 98 percent of Italians are nominally Catholic, fewer than 30 percent of those surveyed said they attended weekly Mass. Only about 10 percent said they received weekly Communion.

Some 36 percent of those questioned defined themselves as believers but "rarely practicing," and 17 percent said they were non-practicing believers.

Asked who they think of when they think of the church, 30 percent said the pope, 16 percent said their local pastor and 1.5 percent said their bishop. When it came to the influence of moral teaching, 35 percent said their pastor had the most influence, followed by the pope (13 percent) and the bishop (2.5 percent). About 14 percent said the teaching of all three was important.

Nearly 54 percent of those surveyed said they favored ordination of married priests, with 29 percent opposed. Eleven percent said they were indifferent.

About 42 percent said they supported the ordination of women priests, with 34 percent opposed and 14 percent indifferent.

Those questioned overwhelmingly approved of the changes promoted by the Second Vatican Council in the sacraments, liturgy and role of the laity. They also approved of the council's emphasis on the Bible.

However, about one-third said they agreed with the council's call for more complete religious instruction.

Most said they met with their pastor only irregularly, and 17 percent said they took an active part in parish activities.

The survey also showed that 83 percent of the respondents knew nothing about liberation theology, and that 88 percent were unaware of any recent evaluation of the Second Vatican Council. The council was the subject of the Nov. 24-Dec. 8 extraordinary Synod of Bishops at the Vatican.

END

ORIENTAL Jan. 8, 1986 (630 words)

CATHOLIC-ORIENTAL ORTHODOX DIALOGUE ISSUES STUDY AID FOR CATHOLICS

WASHINGTON (NC) — The 10-year-old Catholic-Oriental Orthodox dialogue in the United States has agreed to issue a study aid to help Catholics, especially Catholic pastors, know more about the rather small and poorly understood Oriental Orthodox churches in the United States.

It is to include, besides a brief overview of the history, practice and teaching of each Oriental Orthodox Church, key names and addresses of their U.S. authorities and a summary of their policies concerning mixed marriages.

Approval of the document was announced by the National Conference of Catholic Bishops in Washington Jan. 7.

"The most frequent grass-roots contacts between our clergy and faithful occur as a result of mixed marriages, an area of pastoral interest that inevitably brings the parties involved and their pastors into contact — in the case of the latter, often for the first time," says the introduction to the study.

The study aid, agreed upon at a dialogue meeting in New York in mid-December, was not yet in final form for publication Jan. 8, but a pre-publication copy of the main text — containing a general introduction and histories of each of the churches — was made available.

(MORE)

The Oriental Orthodox Churches, also known as pre-Chalcedonian, are the Armenian, Coptic, Ethiopian, Syrian of Antioch, and Syrian of Malabar (India). They trace their roots to apostolic times, and, like the Orthodox churches, they accept seven sacraments and allow ordination of married men to the priesthood but choose their bishops only from among celibate priests.

They are in communion with one another, but not with the Orthodox churches that split with Rome in the 11th century or with the Catholic Church.

The new study document highlights specific beliefs, practices and emphases in each church, key historical events that shaped it, and its beginnings and current status in the United States and Canada. The chapter on each church was written by a representative of that church, with Jesuit Father Robert Taft of the Pontifical Oriental Institute in Rome as overall editor for stylistic clarity and consistency.

Catholics used to think of the Oriental Orthodox or monophysite churches as heretical because they rejected the christological definition of the Council of Chalcedon.

In 451 Chalcedon tried to explain how Christ could be both fully man and truly God by defining that mystery as the union of two natures, divine and human, in a single divine person.

The monophysite churches rejected that definition, insisting on the "one nature" formula successfully used by the Coptic patriarch-pope of Alexandria, St. Cyril, to ward off another heresy only 20 years earlier at the Council of Ephesus.

It is generally agreed today that the differences over the Chalcedonian "two-natures" formula were semantic, not doctrinal.

In 1971 Pope Paul VI and Syrian Patriarch Mar Ignatius Yacoub III of Antioch issued a joint declaration that "there is no difference in the faith" they professed concerning Christ, despite difficulties historically "over different theological expressions." Pope Paul and Coptic Pope Shenouda III of Alexandria issued a similar joint declaration two years later.

Catholic-Oriental Orthodox dialogue in the United States began when Catholic and Oriental Orthodox officials made their first formal contacts during the International Eucharistic Congress in Philadelphia in 1976.

In addition to approving the study document, at their Dec. 17-19 meeting in New York the group discussed papers on anointing in the Oriental Orthodox tradition and Christianity's earliest baptismal liturgies, the NCCB announced. They also discussed producing other documents on Catholic-Oriental Orthodox relations.

Co-chairing the meeting were Bishop Howard J. Hubbard of Albany, N.Y., representing the NCCB ecumenical affairs committee, and Chorepiscopus John P. Meno, general secretary of the Archdiocese of the Syrian Orthodox Church in the United States and Canada. "Chorepiscopus" is a title in the Syrian Church similar to that of "monsignor" among Catholics.

END

STUDENTS Jan. 8, 1986 (460 words)

BISHOP MALONE ASKS STUDENTS TO USE TALENTS TO SERVE CHURCH

By Irene Michel

THIBODAUX, La. (NC) — Young people must decide how to use themselves, their education and achievements and eventually their careers "in the service of Christ and his church," said Bishop James Malone of Youngstown, Ohio.

He added that the Second Vatican Council has called youths to take responsibility for the Catholic Church and the world "by virtue of their baptism."

The comments came in Bishop Malone's keynote speech at the National Catholic Student Coalition conference Jan. 2-6 in Thibodaux at Nicholls State University. The conference drew 500 college students from across the United States and a few foreign countries.

Bishop Malone, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said young

(MORE)

OPERATING BYLAWS
INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

I. Functions

The International Jewish Committee on Interreligious Consultations (IJCIC) shall serve as an instrument of its constituent agencies to maintain and develop relations with the World Council of Churches, the Roman Catholic Church, the Orthodox Church and other international central religious bodies.

II. Composition

IJCIC shall be composed of the American Jewish Committee, the B'nai B'rith Anti-Defamation League, The Jewish Council on Interfaith of the Committee in Israel, the Synagogue Council of America and the World Jewish Congress.

III. The Chair

a) The chairperson of IJCIC shall be named in rotation by each of the constituent agencies and shall serve for a two year period. Any organization whose turn it is to name a chairperson and prefers not to do so will be placed at the head of the list for the next rotation.

b) The organization naming a chairperson shall consult with the other constituent agencies before an official designation is made.

c) The chairperson will preside at all meetings of the IJCIC board and will serve as Jewish co-chairperson at the joint consultations with other religious bodies.

IV. Structure

a) There shall be a Governing Board to which each constituent agency may name up to three members. However, each agency shall have only one vote on the Governing Board.

b) The Governing Board shall serve as the policy-making body of IJCIC and shall be responsible for all policy decisions made in the name of IJCIC.

c) There shall be an Executive Committee, to which each constituent agency will designate one person, which shall be authorized, in the event of special emergency situations when the Governing Board cannot be readily convened, to act on behalf of IJCIC. Actions of the Executive Committee shall be ratified at a subsequent meeting of the Governing Board.

d) There shall be two permanent Secretariats of IJCIC, one in the United States staffed by the Synagogue Council of America, and the other in Europe, staffed by the World Jewish Congress.

e) The Secretariat of IJCIC shall be responsible for implementing decisions both at the internal meetings of IJCIC and by the joint consultations with other international central religious bodies. It shall also communicate to the member organizations developments within the general field of Christian-Jewish relations on the international scene and of situations which might need speedy demarches.

V. Communications

Communications from IJCIC are to be sent on the letterhead of IJCIC and not on that of any constituent agency. Wherever possible communications should bear the signature of the IJCIC chairperson.

VI. International Consultations and Conferences

a) Attendance at conferences and consultations with central international religious bodies will be shared by the constituent organizations with each naming one or more representatives.

b) So long as the Union of American Hebrew Congregations conducts inter-religious programs with full time and permanent staff it shall name a delegate to conferences and consultations referred to above and shall be identified as UAHC part of the Synagogue Council delegation, in all public references made by IJCIC to such meetings.

c) The designation of attendees to international conferences and consultations other than organizational designees shall be made by the Governing Board.

VII. Budget

a) The annual budget will be prepared by the Secretariat and approved by the Executive Board.

b) Each constituent agency of IJCIC shall bear whatever expenses it incurs in connection with the normal administration of IJCIC and shall be responsible for the expenses of their own representatives to all meetings of IJCIC.

c) Constituent agencies shall share equally in all common expenses, such as travel costs and honorariums for speakers and specialists, translations and clerical services at international conferences.

d) The expenses of the chairperson of IJCIC will be assumed by the agency who designates that person.

VIII. Meeting Times

a) The Governing Board shall meet regularly but no less than four times per year.

b) From time to time, as determined by the Governing Board, special meetings shall be called for the purpose of assessing achievements and progress in the area of international relations with other religious bodies as well as to consider directions for the near future.

IX. Official Statements and Actions

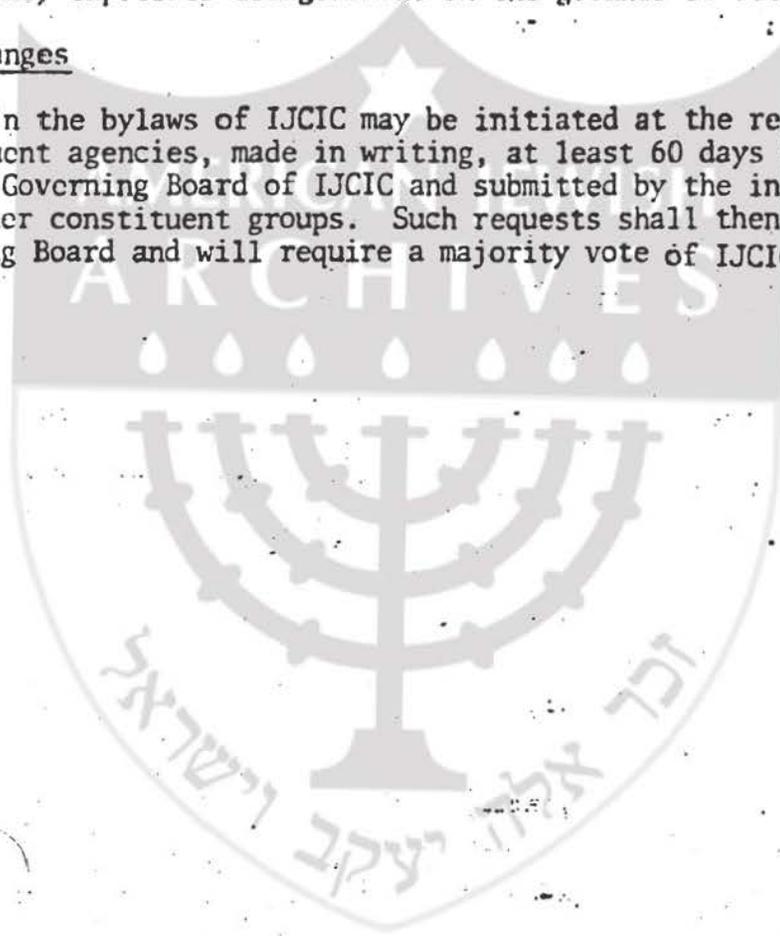
a) Official statements on the part of IJCIC outlining positions on specific issues should be made only by the chairperson on behalf of the entire membership. The chairperson's statement should be first discussed and agreed upon by the Governing Board or the Executive Committee.

b) In the event there is no agreement on a statement to be issued the Governing Board shall, if possible, refrain from issuing any statement at all. Should it be necessary to issue a statement, such a statement should indicate both the majority and minority opinion.

c) No statement shall be made, nor action taken, by IJCIC if any constituent agency expresses disagreement on the grounds of religious opinion.

X. Bylaw Changes

Changes in the bylaws of IJCIC may be initiated at the request of any of its constituent agencies, made in writing, at least 60 days before a meeting of the Governing Board of IJCIC and submitted by the initiating organization to the other constituent groups. Such requests shall then be considered by the Governing Board and will require a majority vote of IJCIC membership for passage.



Jews watching the Vatican closely

Continued from Page 1.

"And there were some glaring omissions. The references to Israel and the Holocaust were inadequate."

The American Jewish leaders who saw the document immediately urged the Vatican to postpone its release "for us to talk about it," Gordis says.

The Vatican did not accept the proposal and released the document on schedule.

"Don't get me wrong," Gordis says. "There were some good things in that document. It was not all bad."

But the bottom line was that the Jewish leaders felt it was not all that good either.

Later the Vatican's secretary on the Commission on the Relations of the Church with Non-Catholic Faiths issued a "clarification" that seemed to appease the Jewish leaders somewhat.

Gordis says the U.S. Jewish leaders are now hoping the "clarification" has "laid the matter to rest." They are hoping that nothing further will be said about Jewish-Catholic relations at the upcoming meeting.

If that doesn't happen, then the Jewish leaders hope John Paul himself will issue a statement apologizing for the confusion about the June document and reaffirming all the positive statements that have been made during the past 20 years.

Their worst fear is that some new document will emerge at the Extraor-



Chronicle

Rabbi David M. Gordis

dinary Synod that will take the Jewish-Catholic relations back to an earlier period of time.

While mentioning the last alternative as possible, Gordis, of course, says he doesn't think that will happen.

He admits, however, that he, along with the rest of the world, doesn't know what to expect from the upcoming meeting.

There are many reasons for the Jewish community to be optimistic about

the outcome of the Extraordinary Synod. John Paul's track record, even when he was not the pope, has been one of clear, personal involvement with the Jews. He has not shown himself to be hostile toward the Jews, but indeed a friend.

In addition, it would be quite difficult, even politically unwise, for the Vatican to try to turn back the clock on Jewish-Catholic relations, which are blossoming today. To retrench now would be tantamount to turning the leadership of the Christian-Jewish dialogue over to the Lutheran Church in America, which has been aggressively pursuing improved relations between Lutherans and Jews.

Besides, there are other matters that seem to concern this pope more. It is true that he is theologically conservative, and that is being proven more with each passing month of his papacy. But it would seem that those who support the idea of a married clergy, female priests, artificial means of birth control and a whole host of other liberal Catholic causes have more to be concerned about now than do the Jews who fear retrenchment.

Nevertheless, the American Jewish leaders, like so many American Catholic leaders, will be watching closely when the Synod begins — when all the cards are on the table and we all know for sure just what the agenda of this seemingly important international meeting is going to be.

XIX STIPS DISMAY

by Rabbi Marc H. Tanenbaum

The just-issued Vatican "Notes" on Catholic-Jewish relations has evoked dismay among the major Jewish groups affiliated with the International Jewish Committee for Interreligious Consultations (IJCIC). IJCIC, which I helped organize some 12 years ago, has maintained a continuous relationship with the Vatican Secretariat on Religious Relations with the Jews, headed by Jan Cardinal Willebrands of the Netherlands.

The dismay centers on at least three issues: First, present Catholic theology of Judaism and the Jewish people; second, attitudes toward the Nazi holocaust; and third, an understanding of the State of Israel. While the document - which is intended for the training of Catholic educators and preachers - contains a number of quite positive statements rejecting anti-Semitism, the Christ-killer charge, on the Pharisees, etc., on these three issues it is woefully deficient.

For the past 20 years since the close of Vatican Council II, there has been impressive growth in a whole new understanding of Judaism as a living religion in its own terms. In this document, there is a throw-back to the older triumphalistic notion that "outside of the Catholic church there is no salvation."

In a later column, I will comment on the treatment of the Nazi holocaust and Israel in these Vatican "Notes." In the meantime, IJCIC has pressed for a meeting shortly with the Vatican to find out what's behind these regressive developments. More about that later.

(Rabbi Tanenbaum, director of international relations of the American Jewish Committee, was the only rabbi present at Vatican Council II and is an authority on Vatican-Jewish relations.)

SWANWICK (Derbyshire/England) (EPS/T.K. Thomas) - Meeting here (11-15 March), the 25-member Dialogue Working Group of the Geneva-based World Council of Churches outlined a multi-year programme of study, workshops, and meetings for the WCC Sub-Unit on Dialogue with People of Living Faiths. A focus of the sub-unit's work in the next years is to be the theological significance of people of other faiths.

For centuries the church has viewed people of other faiths chiefly as raw material for conversion to Christianity. The proposed study is meant to help the church understand people of other faiths theologically. Designed to raise awareness of dialogue issues at local levels, the study is to conclude with a major conference in 1989.

Among meetings recommended by the working group are workshops in India to share concepts of and guidelines for dialogue, and prepare participants for dialogue in local situations; Jewish-Christian dialogues in Africa and Australia; Muslim-Christian dialogues in Africa and Asia; conversations with followers of traditional religions in Africa, North America and the Pacific; a multi-faith dialogue in India, and a dialogue specifically for women; and a Buddhist-Christian meeting in Asia.

A June consultation in Kuala Lumpur on the implications of interfaith dialogue for theological education today (to be convened jointly with the WCC Programme on Theological Education) is to take up such questions as: How are theology and religions taught in seminaries which prepare ministers to serve in religiously-plural societies, and, what is the concept of mission these pastors receive as a result of their training? Among other areas proposed for intra-WCC cooperation are studies of gospel and culture, ideologies, unity of the church and renewal of humanity, and women in church and society.

A plan to develop resources on "ecumenical considerations for Christian-Muslim dialogue" was approved, as was exchange of personnel involved in dialogue in Japan, Korea, Hong Kong, and Taiwan.

The group also approved the new name of the sub-unit. (It used to be called "Dialogue with People of Living Faiths and Ideologies".) While the question of ideologies has now become a concern of the entire WCC, Marxist-Christian dialogue is to continue on the sub-unit agenda.

Before settling down to their work, the group visited the nearby city of Birmingham, more as pilgrims than tourists. Like Frankfurt, London, New York or Toronto, Birmingham has large Hindu, Muslim, Sikh and Jewish populations. The visit confirmed what the group already knew, that religious pluralism is no longer confined to Africa and Asia. It is a global reality and Christian opportunity. That conviction set the tone and defined the context of the discussions that followed. The group found a report by British colleagues on British church involvement in interfaith dialogue among the highlights of the meeting. In Britain, at least, WCC "Guidelines for Dialogue" seem to be taken seriously and put to good use.

Members of the working group "covenanted together" to share their experiences with the Geneva office and "to help the staff to do its work and not to rely on the Geneva office to do what we ought to be doing", an indication of the seriousness and commitment they brought to their work here.

CHRISTIAN JEWISH RELATIONS

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Editorial Note

Reports of recent dialogue events in Budapest and East Berlin and of the October meeting of the national Conference of Brazilian Bishops with the American Jewish Committee and the Latin-American Jewish Congress are held over for want of space. The present issue of CHRISTIAN JEWISH RELATIONS commences with a short but poignant contribution from Eastern Europe—Archbishop Macharski's reflections on *Nostra Aetate*.

Professor Jean Halperin, in his report on the consultation in Rome on 28-30 October, rightly observed: 'There was a general feeling, on both sides, that this Twelfth Meeting of the International Catholic-Jewish Liaison Committee (ILC) turned out to be one of the best, if not the best since its establishment'. Papers presented at the consultation were so stimulating and of so high a calibre that it has been extremely difficult to select which to include in the journal. The final choice came to rest upon those of Dr Gerhart Riegner and Dr Eugene Fisher. These papers, from their Jewish and Christian perspectives, judiciously and with authority map the development of the Jewish-Catholic dialogue. Though critical where appropriate, they present in detail the past achievements of the dialogue, and chart the way forward. Neither would pretend that the work is done, or that there remain no obstacles, yet neither would concede that an impasse has been reached. The Fisher-Brockway correspondence sharpens our awareness of the difficulty of interpreting official Vatican documents, and of the range of Christian responses.

With the *Nostra Aetate* celebration still claiming much of the limelight we turn our attention to the less dramatic but no less significant activities of the World Council of Churches' Sub-Unit on Dialogue with People of Living Faiths (previously the Sub-Unit on Dialogue with People of Living Faiths and Ideologies). Professor Diana Eck's 'Perspective on Dialogue' sets forward challenging ideas on the full implications for theology of the commitment to dialogue.

Our next issue will include papers by Canon Anthony Phillips and Rabbi Dr Albert Friedlander on the 'Forgiveness Issue', which is currently stirring up controversy amongst the normally phlegmatic British.

RABBI DR NORMAN SOLOMON
Editor

A Polish Response to *Nostra Aetate*

FRANCISCUS CARDINAL MACHARSKI

On 28 October this year we commemorated the twentieth anniversary of the adoption by the Second Vatican Council of the Declaration *Nostra Aetate* on 'The Relationship of the Church to Non-Christian Religions'. This Declaration, as all the documents of the Council, was addressed to the Catholic Church, but its significance reached far beyond her boundaries and became an important sign for the world.

The eager call of Christianity and Judaism for mutual knowledge and respect is rooted in the understanding of their profound mutual relationship—more, in the continuation of the Church and the Jewish community of the Old Testament. Great indeed is the spiritual heritage common to both Christians and Jews.

The Church weeps with mankind which weeps—and should be weeping; mankind torn by persecution and hatred turned specifically against the Jews. On 28 October twenty years ago was heard the joint weeping of Jews and Christians grieving before God over the evidence of antisemitism 'directed against Jews at any time and by anyone' (*Nostra Aetate*, n. 4).

These words are written by the Bishop of that diocese where the former concentration camp of Auschwitz-Birkenau is situated. During the years 1940-45 it was a place of extermination for millions of Jews and Christians by the insane Hitler's system. Pope John Paul II, once the Archbishop of Cracow, visited this place during his apostolic pilgrimage to Poland in 1979. As one approaches the monument to the victims, one sees nineteen plaques in various languages. The Pope said he would stop at the plaque with the Hebrew inscription on it:

Franciscus Cardinal Macharski is Archbishop of Cracow. This is his contribution to the symposium on 'Nostra Aetate Twenty Years On' which appeared in CHRISTIAN JEWISH RELATIONS, vol. 18, no. 3, 1985. Unfortunately, it arrived too late to be included with the rest of the symposium.

This inscription calls forth the memory of the nation whose sons and daughters were destined to wholesale extermination. This nation takes its beginning from Abraham who is 'the father of our faith' (Romans 4:12) as Paul of Tarsus said. This nation which has received from God the commandment 'Thou shalt not kill' suffered from the killing in specific measure. One must not pass this plaque indifferently.

Then the Pope spoke of Russians and Poles, of whom six million also lost their lives.

We still care for the former camp of Auschwitz-Birkenau. It sets up a dramatic question to the faith in God who is the Lord of History, God of the Covenant. The carefully guarded remains of the buildings stand as a reminder to the world, and as a warning. But we must not be satisfied merely with a museum of hatred and crime. Faith in the God of Abraham and Moses, of the Patriarchs and Prophets, the God whom Christians believe to be the God of Christ, will protect humanity from a new paroxysm of madness and crime much more effectively than any ideology no matter how noble. The terrible experience of Auschwitz-Birkenau as well as that of Hiroshima and Nagasaki might become for mankind a new crossing of the Red Sea! The concentration camp has revealed not only the mystery of iniquity, but also the mystery of sanctity; not only a hell but also a heaven; not only the contemptibility, but also the greatness of victims. Very many of them showed the most splendid traits of humanity. As a sign of victory we recall in that place the Polish priest, St Maksymilian Kolbe, who saved the father of a family from death by starvation by taking his place. We also honour another sign. Edith Stein, a Catholic nun of Jewish origin, died there and was burned in the crematorium; she was an outstanding philosopher-phenomenologist and a disciple of Edmund Husserl. One year ago, near the former death camp, we established a foundation of Carmelite Sisters, for expiation and prayer for peace, justice and freedom. Edith Stein was herself a Carmelite nun.

As Archbishop of Cracow, I spoke at the Convention of Austrian Catholics in Vienna in 1983. It was in the very place (Heldenplatz) where Hitler, after the Anschluss, announced a new step towards total extermination. On that occasion, I handed to the Archbishop of Vienna, Franz Cardinal König, an urn containing ashes taken from the Auschwitz-Birkenau crematoria where Nazis burned their victims. These ashes are now in the Cathedral of Vienna.

I am thinking of all this now, on the twentieth anniversary of the Declaration *Nostra Aetate* because I believe that faith in the God of the Covenant, faith in the Lord of History, will give people the strength to attain unity and love, understanding, respect, and to collaborate for the good of the world.

Twelfth Meeting of the International Catholic-Jewish Liaison Committee, Rome, 28-30 October 1985

PRESS RELEASE

At the conclusion of the Meeting, this joint press release was issued.

The International Catholic-Jewish Liaison Committee committed itself to a programme of action for the immediate future. The six points of the programme are:

- 1 to disseminate and explain the achievements of the past two decades to our two communities;
- 2 to undertake an effort to overcome the residues of indifference, resistance and suspicion that may still prevail in some sections of our communities;
- 3 to work together in combating tendencies toward religious extremism and fanaticism;
- 4 to promote conceptual clarifications and theological reflection in both communities and to create appropriate forums acceptable to both sides, in which this reflection can be deepened;
- 5 to foster co-operation and common action for justice and peace;
- 6 to undertake a joint study of the historical events and theological implications of the extermination of the Jews of Europe during the Second World War (frequently called the Holocaust or, in Hebrew, *Shoah*).

A steering committee will be established to work out the details of this programme.

This, the Twelfth Meeting of the International Catholic-Jewish Liaison Committee, took place on 28-30 October 1985 at the offices of the Secretariat for Promoting Christian Unity of the Holy See. The event was timed to coincide with the twentieth anniversary of the Second Vatican Council's Declaration on the 'Relationship between the Church and the Jewish People', *Nostra Aetate*, n. 4. That document, whose Latin title, taken from its opening words, means 'in our times', was promulgated on 28 October 1965, by Pope Paul VI together with the 2,221 Council Fathers.

The International Liaison Committee was founded in 1970 as a means of implementing the Council's call for the institution of ongoing dialogue between the Church and the Jewish people after centuries of mistrust and often tragic conflict. The Committee is composed of representatives of the Holy See's Commission for Religious Relations with the Jews and of the International Jewish Committee on Interreligious Consultations (IJCIC).¹

Highlighting the event was an audience with Pope John Paul II on the afternoon of 28 October. Cardinal Johannes Willebrands, President of the Holy See's Commission, introduced the Liaison Committee to the Pope, who has met previously with its members on earlier occasions. Rabbi Mordecai Waxman, Chairman of IJCIC, hailed *Nostra Aetate* and subsequent papal statements as documents which had revolutionized Christian-Jewish relations and created new opportunities for dialogue. Rabbi Waxman pointed out that the creation of the State of Israel was likewise a revolution in Jewish history which calls for new thinking by both Catholics and Jews.

The Pope, for his part, reaffirmed the Church's commitment to *Nostra Aetate* and the uniqueness of the sacred 'link' between the Church and the Jewish people which he called one of 'parentage'—a relationship which we have with that religious community alone—'stemming from the mysterious will of God'. The Pope added: 'I am sure you will work with even greater dedication, for constantly deeper mutual knowledge, for even greater interest in the legitimate concerns of each other, and especially for collaboration in the many fields where our faith in one God and our common respect for his image in all men and women invite our witness and commitment'.

At the meeting of the Liaison Committee, Cardinal Willebrands and Dr Gerhart M. Riegner of the World Jewish Congress assessed developments since the promulgation of *Nostra Aetate*. Both areas of remarkable progress and areas where further efforts toward understanding are needed were cited. Cardinal Willebrands declared:

Let us try to see very clearly where we are going, how we should move to get there, and in which way we can already translate our relationship into concrete forms of collaboration towards all men and women, in a world torn by hate, violence, discrimination and also indifference for the poor, the sick, the elderly and the oppressed.

* See Editor's note, p. 14.

Dr Riegner stated:

On the eve of the meeting of the Extraordinary Synod of Bishops which will review the achievements of Vatican Council II, we turn with confidence to its members. We are convinced that they will ensure . . . that the process of renewal of our relationship so hopefully initiated by the Council will be further advanced.

Dr Eugene J. Fisher, Secretary for Catholic-Jewish Relations for the US Catholic Bishops' Conference, presented a detailed analysis of *Nostra Aetate* in the light of the two major documents of the Holy See designed to implement its teaching: the 'Guidelines and Suggestions for Implementing *Nostra Aetate* n. 4' (1975) and 'Notes for the Correct Presentation of Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church' (1985). The analysis revealed the dynamic and still developing character of the Church's continuing renewal in the light of its dialogue with the Jews as God's people. 'Judaism, no less than Christianity, comes from God', Fisher concluded. 'This was the central message of the Second Vatican Council, and one to which we Catholics must re-commit ourselves in each generation'.

Dr Geoffrey Wigoder, of the Hebrew University in Jerusalem, and representative of the Israel Jewish Council for Interreligious Consultations, presented a Jewish reaction to the 'Notes' in which he analysed both its positive aspects (e.g., on the Jewish roots of Christianity, the appreciation of the Pharisees) with those that had caused disappointment (e.g., failure to appreciate deep levels of Jewish self-understanding and the inadequate treatment of the Holocaust).

From within the context of the self-understanding of the Catholic Church, Mgr Jorge Mejia, Secretary of the Vatican Commission, proposed some appropriate 'hermeneutical keys' for the proper understanding of sections of the 'Notes' which have raised problems of interpretation.

In the light of the exchanged views which followed these presentations, significant areas for further study and clarification were raised by the participants.

Regional reports were given on the status of relations between Catholics and Jews in Latin America, Europe, Israel, Africa and North America. These provided a survey of concerns on all levels of the relationship, from local communities to national and international perspectives. A special report was made by Sisters Shirley Sedawie and Margareth McGrath of the Congregation of the Lady of Sion on the work in Rome of SIDIC (Service International de Documentation Judéo-Chrétienne) and the Congregation's centres in various parts of the world dedicated to fostering Catholic-Jewish reconciliation.

On the evening of 30 October, the Liaison Committee attended a special symposium held at the Pontifical Lateran University to commemorate the 850th anniversary of the birth of the great Jewish philosopher Moses ben Maimon (Maimonides). Papers on the thought of Maimonides were presented by Father Jacques-Marcel Dubois OP, Director of the Department of Philosophy of Hebrew University in Jerusalem and Rabbi Walter S. Wurzburger, Professor of Philosophy at Yeshiva University in New York.

Notes

- ¹ IJCIC, the International Jewish Committee on Interreligious Consultations, is composed of the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the Israel Jewish Council for Interreligious Consultations and B'nai B'rith.

List of Participants

Jewish Participants

- RABBI MORDECAI WAXMAN**, Chairman, International Jewish Committee on Interreligious Consultations; Chairman, Synagogue Council of America, New York
- MR FRITZ BECKER**, Representative, World Jewish Congress, Rome
- RABBI GILLES BERNHEIM**, Personal representative, Chief Rabbi Dr R. S. Sirat, Paris
- CHIEF RABBI PYNCHAS BRENER**, Co-Chairman, Interreligious Affairs Commission, World Jewish Congress, Caracas
- RABBI BALFOUR BRICKNER**, Synagogue Council of America, New York
- PROFESSOR LEON A. FELDMAN**, Consultant, Synagogue Council of America, New York
- MR MARK FRIEDMAN**, World Jewish Congress, New York
- RABBI RENE GUTMAN**, Rabbi of Brussels
- PROFESSOR JEAN HALPERIN**, Consultant on Interreligious Affairs, World Jewish Congress, Geneva
- RABBI GILBERT KLAPERMAN**, President, Rabbinical Council of America, Lawrence, NY
- CHIEF RABBI HESZEL KLEPFISZ**, Panama
- PROFESSOR EMMANUEL LEVINAS**, Paris
- RABBI DR N. PETER LEVINSON**, Heidelberg
- RABBI DR JORDAN PEARLSON**, Canadian Jewish Congress, Toronto
- DR GERHART M. RIEGNER**, Co-Chairman, Governing Board, World Jewish Congress, Geneva

RABBI ALEXANDER H. SHAPIRO, Representative, Rabbinical Assembly of America, South Orange, NJ
RABBI DR NORMAN SOLOMON, Director, Centre for the Study of Judaism and Christian-Jewish Relations, Birmingham; also representing Chief Rabbi Sir Immanuel Jakobovits
PROFESSOR SHEMARYAHU TALMON, Chairman, Israel Jewish Council for Interreligious Consultations, Jerusalem
RABBI MARC TANENBAUM, Director, Interreligious Affairs, American Jewish Committee, New York
RABBI WALTER S. WURZBURGER, Professor, Yeshiva University; Past-President, Synagogue Council of America, New York
DR GEOFFREY WIGODER, Institute for Contemporary Jewry, Hebrew University, Jerusalem
PROFESSOR TULLIA ZEVI, President, Union of Italian Jewish Communities, Rome

Catholic Participants

Ex officio

JOHANNES CARDINAL WILLEBRANDS, President, Pontifical Commission for Religious Relations with the Jews
FATHER PIERRE DUPREY, Vice-President, Pontifical Commission for Religious Relations with the Jews
MONSIGNOR JORGE MEJIA, Secretary, Pontifical Commission for Religious Relations with the Jews
MONSIGNOR ERICH SALZMANN, Secretariat for Christian Unity

Members of the International Liaison Committee

MONSIGNOR GERALD MAHON, Auxiliary Bishop of Westminster
FATHER JACQUES-MARCEL DUBOIS OP, Hebrew University, Jerusalem
FATHER BERNARD DUPUY OP, Secretary, French Bishops' Committee for Relations with Judaism
DR EUGENE J. FISHER, Executive Secretary, Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops, USA

Invited ad hoc

ROGER CARDINAL ETCHEGARAY, President, Pontifical Commission 'Iustitia et Pax'
MONSIGNOR PIETRO ROSSANO, Rector, Pontifical Lateran University; Adviser
MONSIGNOR CLEMENTE RIVA, Auxiliary Bishop of Rome
MONSIGNOR LAURENT MONSENGWO PASINYA, Auxiliary Bishop of Kisangani; President, Bishops' Conference of Zaire
MONSIGNOR FRANCIS J. MUGAVERO, Bishop of Brooklyn
FATHER EDWARD KACZYNSKI, Dean of the Faculty of Theology, Pontifical University of St Thomas Aquinas
FATHER MARCELLO ZAGO OMI, Secretary, Secretariat for Non-Christians; Adviser
REVEREND PROFESSOR ANGELO TOSATO, Rome; Adviser

FATHER ARY ROSET CROLLIUS SJ, Professor, Pontifical Gregorian University
PROFESSOR TOMMASO FEDERICI, Pontifical Urbanian University; Adviser
REVEREND PROFESSOR PIERFRANCESCO FUMAGALLI, Biblioteca Ambrosiana, Milan

DR M. POORTHUIS, Secretariat for Studies, Catholic Council for Israel, Holland

FATHER THOMAS MICHEL SJ, Specialist in Islam, Secretariat for Non-Christians

SISTER MARGARET McGRATH, Service International de Documentation Judéo-Chrétienne (SIDIC), Rome

SISTER SHIRLEY SEDAWIE, SIDIC, Rome

MRS SOFIA CAVALLETTI, Ecumenical Commission, Diocese of Rome

FATHER CHARLES ANGELL SA, Centre for Union, Rome

MONSIGNOR LUIGI GATTI, Council for Public Affairs, Secretariat of State, Vatican

AMERICAN JEWISH ARCHIVES



Rabbi Dr Norman Solomon, Editor of CHRISTIAN JEWISH RELATIONS, meeting Pope John Paul II (photograph courtesy of L'Osservatore Romano)

RABBI MORDECAI WAXMAN

The Chairman of the International Jewish Committee on Interreligious Consultations (IJCIC), Rabbi Waxman, made the following address during audience with Pope John Paul II.

Twenty-eight October 1965 was both a historic and revolutionary date. It marked a turning-away from eighteen centuries often characterized by both misunderstanding and persecution, toward a dialogue in which we explored our common spiritual roots and confronted our disagreements frankly but in a spirit of mutual understanding and respect.

In the ensuing years, the Episcopates in the United States, Latin America and Europe have made the spirit of *Nostra Aetate* their own, carried its doctrines even further, and sought to translate them into modes of action and behaviour.

Your Holiness personally has given great depth to the dialogue and evoked a warm response from Jews and indeed from many Catholics throughout the world through your own statements. These included your Declaration in Mainz in 1980 in which you affirmed: 'the people of God of the Old Covenant [which] was never repudiated by God'. That was supplemented by your statement in Rome in 1982 that we pursue 'diverse—but in the end convergent paths with the help of the Lord.'

There is a Hebrew proverb that says, *D'varim hayotzim min ha-lev, nichnasim el ha-lev* ('Words which come from the heart speak to the heart'). The warmth with which you have spoken today of our common spiritual heritage, our common concerns and our common goals enables us in turn to speak from the heart.

We appreciated in *Nostra Aetate* and in the Declarations which have flowed from it the ability of a great faith to examine itself and to chart new directions.

The repudiation of the false teachings, responsible for so much hatred and persecution, that all Jews then and now were responsible for the death of Jesus, encouraged Jews everywhere to feel that there was a new spirit in the Christian world. We have noted, with distress, lapses from time to time into the old and repudiated language by some Catholic authorities. Nonetheless, the wide acceptance of the new approach in the Catholic world has been for us a source of hope.

The further recognition in *Nostra Aetate* and in the 'Guidelines' that the Jewish religious tradition has continued to evolve and grow through the centuries to the present day and has much to contribute to our world, and the assertion that every effort must be made to

understand Judaism 'in its own terms', as it sees itself, made dialogue possible.

But in these same years the Jewish people has been undergoing a profound transformation of its own. The Nazi Holocaust shook us to the core of our being. The creation of the State of Israel restored us as a factor in history, but even more, restored us religiously and spiritually. For the third time in Jewish history, the pattern of exile and redemption was re-enacted. The implications are incalculable, but we are confirmed in the biblical belief that the Covenant with the Land established by the God of Abraham and his descendants endures, even as the Covenant of the Torah abides. It said to us in the words of the Torah portion read this week throughout the Jewish world that 'Abraham still stands before the Lord'.

We are deeply moved by the knowledge that Your Holiness has testified to this truth through your apostolic letter in April 1984:

For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society.

Thus a renewed Jewish people, restored to Jerusalem and to human dignity can engage in dialogue with the Catholic Church, confident that we have spiritual riches to cherish and to share, aware that we both have a common obligation to engage in *Tikkun Olam*—the improvement and perfecting of our world. On this anniversary of *Nostra Aetate*, we are conscious that much of its vision has yet to be translated into reality and universal acceptance. But we look forward to the creation of structures and programmes which will translate our dialogue into actions which will move the hearts of the members of our respective faiths in the joint quest for universal peace, for social justice and human rights, and for upholding the dignity of every human being created in the Divine image.

Your Holiness, in recognition of the common spiritual heritage we share and in consideration of the fact that the Catholic and Jewish worlds are commemorating the 850th anniversary of the birth of one of our greatest figures, we wish to present you with a copy of the beautiful Kaufman manuscript of the *Code of Maimonides*.

With it we offer the hope that the final line of the *Maimonides Code* will be fulfilled through our continuing dialogue which shall, with God's will, grow in depth and understanding so that 'the earth may be filled with the knowledge of the Lord as the waters cover the sea.'

POPE JOHN PAUL II

The Pope received in audience the participants at the annual meeting of the International Catholic-Jewish Liaison Committee. Around forty representatives were present to hear him give the following speech.

Twenty years to the day after the promulgation of the Declaration *Nostra Aetate* by the Second Vatican Council, you have chosen Rome as the venue of the twelfth session of the International Liaison Committee between the Catholic Church, represented by the Holy See's Commission for Religious Relations with Judaism, and the International Jewish Committee on Interreligious Consultations.

Ten years ago, in January 1975, you also met in Rome, for the tenth anniversary of the promulgation of the same document. The Declaration, in effect, in its fourth section, deals with the relations between the Catholic Church and the Jewish religious community. It has been repeatedly said that the content of this section, while not too long nor unduly complicated, was epoch-making, and that it changed the existing relationship between the Church and the Jewish people, and opened quite a new era in this relationship.

I am happy to affirm here, twenty years later, that the fruits we have reaped since then, and your Committee is one of them, prove the basic truth of these assertions. The Catholic Church is always prepared, with the help of God's grace, to revise and renew whatever in her attitudes and ways of expression happens to conform less with her own identity, founded upon the Word of God, the Old and the New Testament, as read in the Church. This she does, not out of any expediency nor to gain a practical advantage of any kind, but out of a deep consciousness of her own 'mystery' and a renewed willingness to translate it into practice. The Declaration affirms, with great precision, that it is while delving into this 'mystery' that she, the Church, 'remembers the spiritual link' between herself and 'Abraham's stock'.

It is this 'link', which the Declaration goes on to explain and illustrate, that is the real foundation for our relation with the Jewish people. A relation which could well be called a real 'parentage',* and which we have with that religious community alone, notwithstanding our many connections with other world religions, particularly with Islam, and which the Declaration appropriately elaborates in other sections. This 'link' can be called a 'sacred' one, stemming as it does from the mysterious will of God.

* 'Parentage' here is presumably to be understood in the French sense of 'close family relationship'—Ed.

Our relations, since that historic date, could only improve, deepen and branch out in different aspects and levels in the life of the Catholic Church and of the Jewish community. In this connection; as you are well aware, as far back as 1974 the Holy See took the initiative to create a Commission for Religious Relations with the Jews, and also published, through that same Commission, two further documents, intended for the application of the Declaration to many fields of the Church's life: the 1975 'Guidelines' and the very recent 'Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Catholic Church'.

Both documents are a proof of the Holy See's continued interest in and commitment to this renewed relationship between the Catholic Church and the Jewish people, and to drawing from it all practical consequences.

Regarding the above-mentioned document, the 'Notes', published last June, I am sure that they will greatly help towards freeing our catechetical and religious teaching of a negative or inaccurate presentation of Jews and Judaism, in the context of the Catholic faith. They will also help to promote respect, appreciation and indeed love for one and the other, as they are both in the unfathomable design of God, who 'does not reject his people' (Psalms 94:14; Romans 11:1). By the same token, antisemitism in its ugly and sometimes violent manifestations should be completely eradicated. Better still, a positive view of each of our religions, with due respect for the identity of each, will surely emerge, as is already the case in so many places.

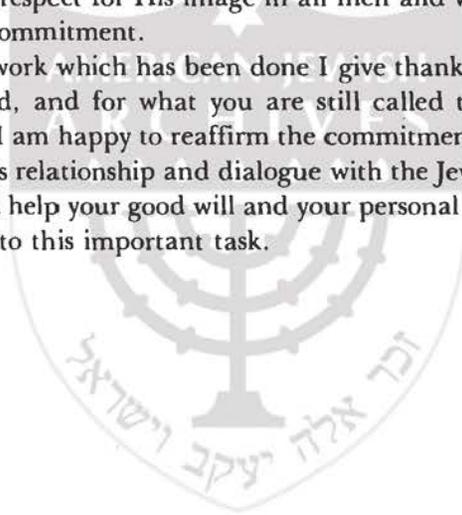
To understand our documents correctly, and especially the Conciliar Declaration, a firm grasp of Catholic tradition and Catholic theology is certainly necessary. I would even say that for Catholics, as the 'Notes' (VI, 25) have asked them to do, to fathom the depths of the extermination of many million Jews during the Second World War and the wounds thereby inflicted on the consciousness of the Jewish people, theological reflection is also needed. I therefore earnestly hope that study of and reflection on theology will become more and more a part of our exchanges, for our mutual benefit even if, quite understandably, some sections of the Jewish community may still have some reservations about such exchanges. However, deep knowledge of and respect for each other's religious identity seem essential for the reaffirmation and strengthening of the 'link' the Council spoke about.

The International Liaison Committee which you form is in itself a proof and practical manifestation of this 'link'. You have met twelve

times since 1971 and, despite the normal difficulties of adjustment and even some occasional tensions, you have achieved a rich, varied and frank relationship. I see here present both representatives of many local churches and of several local Jewish communities. Such large representations gathered in Rome for the twentieth anniversary of *Nostra Aetate* is in itself consoling and promising. We have really made much headway in our relations.

In order to follow along the same path, under the eyes of God and with his all-healing blessing, I am sure you will work with ever greater dedication, for constantly deeper mutual knowledge, for even greater interest in the legitimate concerns of each other, and especially for collaboration in the many fields where our faith in one God and our common respect for His image in all men and women invite our witness and commitment.

For the work which has been done I give thanks with you to the Lord our God, and for what you are still called to do I offer my prayers, and I am happy to reaffirm the commitment of the Catholic Church to this relationship and dialogue with the Jewish community. May the Lord help your good will and your personal and institutional commitment to this important task.



Twenty Years of *Nostra Aetate*

GERHART M. RIEGNER

I
AMERICAN JEWISH

We are commemorating today the twentieth anniversary of the promulgation of the 'Declaration on the Relationship of the Church to Non-Christian Religions' adopted by the Second Vatican Council and which defines in its most important chapter, chapter IV, the relations of the Catholic Church with the Jewish people.

I do not think it is exaggerated to say that this is one of the most important documents produced by the Council. It constitutes indeed a real turning-point in our relationship, a new beginning destined to overcome centuries of misunderstanding, enmity and even hatred and persecution, and having been the witnesses of these new developments during the last two decades, we can only express our deep gratitude that it was given to us to see the beginning of this new relationship.

It was a genuinely new departure. There were few other documents of the Council that passed through such a stormy and tumultuous series of events, from the negative decision of the central Preparatory Commission of June 1962 until the final positive vote on 28 October 1965. The Jewish public followed with intense attention the sometimes dramatic circumstances that accompanied these debates. More than one observer concluded on a number of occasions that the text had now been definitely abandoned. But it was resuscitated each time. Some may see in this a sign of the mystery of Israel. Others will say that it dealt with a subject that, after all that had happened in our

Dr Gerhart M. Riegner is Co-Chairman of the Governing Board of the World Jewish Congress and Chairman of the Editorial Board of CHRISTIAN JEWISH RELATIONS. This is the text of the speech he gave at the Twelfth Meeting of the International Catholic-Jewish Liaison Committee.

generation, could not be avoided by the Council and the Council stood the test.

It was a veritable new beginning: it has rightly been stressed that of all the documents promulgated by the Second Vatican Council, that on the Jews is the only one which contains no reference whatsoever to any of the Church's teachings—patristic, conciliar or pontifical. This alone shows the revolutionary character of the act.

It was a deliberately innovative step of the Council: the expression of a new approach to the Jewish people was not limited to the text of the Declaration. *Nostra Aetate* has to be read in the context of other Council documents, particularly chapter II ('The People of God') of the Dogmatic Constitution on the Church, notably paragraph 16; chapter IV ('The Old Testament') of the Dogmatic Constitution on Divine Revelation and, in a certain sense, also the Declaration on Religious Freedom which all point in the same direction and are complementary to each other.

In reviewing these events twenty years later we must, before all, pay tribute to those who inspired this new development: in the first place to the great charismatic personality of Pope John XXIII. His years as Papal Nuncio in Sofia and Ankara from where he could closely observe the development of the tragedy of European Jews during the Second World War had particularly prepared him for what he was now doing. His famous remarks in receiving a group of Jewish leaders on 17 October 1960 in which he quoted from his favourite biblical story: 'I am Joseph your brother' are not forgotten. It was really he who, after his encounter with Jules Isaac, took the initiative and asked Cardinal Bea to prepare the document. The Jewish community will always remember him with gratitude.

But it was indeed Cardinal Bea who was the great architect of this historic development and we are grateful for the confidence, trust and support that the late Pope John XXIII and later his successor, Pope Paul VI, put in him and which allowed him to undertake this formidable task. I have paid tribute, on another occasion, when we celebrated his centenary, to the memory of the Cardinal. What I said on the role of Cardinal Bea with regard to the document on religious liberty is equally valid in our context:

He was the 'conductor' and the top strategist in the fight. With his deep religious faith he possessed the gift of calm resolution; his outward modesty did not exclude a great self-assurance and trust in the mission he had undertaken. He had enormous will-power and uncounted reserves of energy and patience for which decades passed in the service of the Church had prepared him, but which were astonishing at his age . . .

There were stormy periods during the Council during which he became the target of heinous intrigues, personal attacks, defamation and slander. The stormier the times became, the calmer, the more serene and the more self-confident he showed himself to those who visited him in his office in the Via Aurelia . . . Each setback only stimulated his iron will-power to overcome the new difficulties and in the end his determination and his flexibility prevailed.

We have also to include in this tribute of gratitude the present President of the Holy See's Commission for Religious Relations with the Jews, Cardinal Willebrands, who from the beginning assisted Cardinal Bea in his difficult task and who undertook during the Second Vatican Council some of the most difficult missions in order to ensure that the document was finally adopted by a large consensus.

Let us now analyse the teaching of *Nostra Aetate*, n. 4. I believe the Declaration establishes eight major principles which define the Church's attitude to the Jewish people.

- 1 The Declaration stresses the spiritual bond between the Church and the Jewish people.
- 2 It acknowledges that it received the 'Old Testament through the people with whom God concluded the Ancient Covenant'.
- 3 It acknowledges the Judaic roots of Christianity, starting with the Jewish origin of Jesus himself, of the Virgin Mary and of all the Apostles.
- 4 It declares that God does not repent of the gifts he makes and the calls he issues and Jews remain 'most dear to God'.
- 5 It states that what happened in the passion of Christ cannot be charged against all Jews without distinction then living, nor against the Jews of today.
- 6 It declares that the Jews are not rejected or accursed by God.
- 7 It proclaims the Church's repudiation of hatred, persecution, displays of antisemitism at any time and by anyone.
- 8 It fosters and recommends mutual understanding and respect through biblical and theological studies and fraternal dialogues.

Each of these statements is of very great importance and each has of course to be read against the classical attitudes of Christian theology towards the Jews. In particular the stressing of the common spiritual bonds, the acknowledgement of the unbroken validity of the promises of the Covenant with Israel, the refutation of the accusation of deicide, and the rejection of all forms of antisemitism are mean-

ingful parameters in the process of formulating a new Catholic theology.

It seems to me, however, that the last principle is perhaps the most important. It gives a real new direction to the future relationship: mutual understanding and *respect*. It definitely closes the era of friction and enmity. But it leaves also behind it the eighteenth century concept of religious tolerance. In proclaiming mutual respect as the guiding principle in interreligious relations for the future, it constitutes a real milestone in Christian-Jewish relations and opens a new vision for the future.

III

But even more significant, the Declaration *Nostra Aetate* was not a static document which set out once and for all a certain number of principles. It developed its own dynamics and thus became the beginning of a whole series of developments which were not foreseeable at the start. Surely, these future steps did not all come without tensions, crises and sometimes confrontations. But these crises and tensions only show that *Nostra Aetate* is a living document and that it was taken seriously both by Church leaders and by the Jewish community. As far as I see it, the post-conciliar developments have taken place in a variety of fields. The most important one is of course the doctrinal one.

The teaching of *Nostra Aetate* has been further defined and expanded by documents issued by the central authorities of the Church, by papal pronouncements as well as by the statements of National Bishops' Conferences and diocesan authorities on the national and local level. The most significant of these documents—in a certain sense the culminating point of this period—is the 'Guidelines and Suggestions Implementing the Conciliar Declaration *Nostra Aetate*, n. 4' published by the Holy See's Commission for Religious Relations with the Jews in January 1975. These 'Guidelines' reaffirm the statements of *Nostra Aetate* and clarify and expand its teachings in several ways. At the same time they outline a whole programme of action in dialogue, liturgy, teaching and education and joint social action.

From the point of view of doctrine, the following statements seem to me the most significant:

- 1 Christians 'must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.'
- 2 'Dialogue demands respect for the other as he is above all,

- respect for his faith and his religious convictions.'
- 3 'The Old Testament and the Jewish tradition . . . must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism with no appeal to the love of God and neighbour'.
 - 4 'The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. . . . rich in religious values.

The recognition of the continued tradition of the Jewish people as a living community and the acceptance of the fact that the knowledge of Jewish self-understanding is a necessary key to a significant mutual relationship are further advances in the elaboration of a new Catholic doctrine on the Jews.

Nostra Aetate and the 'Guidelines' had a profound influence on the national and local level. A whole series of statements on the subject have been issued by many national and local Church authorities. These texts reproduce or reformulate the general principles and give guidance to the faithful; some deal in great detail with their practical implementation; some even deal with aspects which the central Church authorities had intentionally omitted in their statements, such as the relationship with the Land and State of Israel.

Such texts have been issued notably in the United States, in the Netherlands, France, the Federal Republic of Germany, Brazil, Austria etc. As we will have in the discussion presentations from various regions, I can abstain from quoting these documents specifically. But I would like to stress that all these texts constitute an impressive body of theological and pastoral statements which show that the teaching of *Nostra Aetate* is penetrating, step-by-step, all parts of the universal Church.

In reviewing the developments of the principles of *Nostra Aetate* we must also recognize the outstanding contribution made by Pope John Paul II. In two speeches, one made in Mainz, in November 1980, to the representatives of the Jewish community of Germany, and the other made in Rome, in March 1982, before the delegates of Bishops' Conferences dealing with Catholic-Jewish relations, he developed certain ideas which not only indicate his deep concern for the subject but add some new dimensions to the dialogue.

In Mainz the Pope spoke of the necessity to 'correct a false religious vision of the Jewish people which was partly responsible for the misjudgements and persecutions in the course of history'. He

went on to speak of the 'encounter between the people of God of the Old Covenant which was never repudiated by God and that of the New Covenant which constitutes at the same time a dialogue within our Church, in some way a dialogue between the first and second part of its Bible.'

In Rome, John Paul II, in evoking past misunderstandings and offences and the terrible anti-Jewish persecutions during various periods of history, called for a new relationship based on the full identity of each community, characterized by comprehension, peace and mutual esteem and leading to a close collaboration in the service of our common heritage.

'We shall be able to go', he said, 'by diverse—but in the end convergent—paths with the help of the Lord, who has never ceased loving his people, to reach true brotherhood in reconciliation, respect and full accomplishment of God's plan in history.'

It was the first time that we heard in these speeches a number of references to our common unhappy history. We were also touched by the image of the dialogue between the two parts of the Bible which presupposes a situation of equality. And we particularly welcomed the acknowledgement of the 'diverse—but in the end convergent—paths' by which the Jewish and the Catholic communities will be able to 'go with the help of the Lord.'

The speech in Rome also contained a passage in which the Pope insisted that an objective image of Jews and Judaism, free from prejudice and offence, be introduced in religious instruction at all levels. This leads us to the recent 'Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis' published by the Commission for Religious Relations with the Jews on 24 June 1985.

Parts of this document have been welcomed as positive contributions by the Jewish community. Others have been considered as setbacks as compared with the papal statements because they seem to relapse into a theology of substitution and they have, therefore, been received with criticism. Others still may have been misunderstood. As we have set aside a special discussion on the 'Notes', I shall dispense at this stage with exposing in detail those arguments.

All these doctrinal developments of the teaching of *Nostra Aetate* have been accompanied and partly prepared by such serious theological reflection—greatly inspired by the debates and decisions of Vatican Council II—as had not been seen for decades. Outstanding Catholic theologians such as Jean-Baptiste Metz, Franz Mussner, John T. Pawlikowski, Clemens Thoma, Michel Remaud, Gregory

Baum, have devoted themselves to this task and have made important original contributions to the elaboration of a new doctrine. In particular the works of Professor Mussner and Professor Thoma, which attempt to develop a new systematic Catholic theology on the Jews and Judaism, are of the highest significance.

Parallel to these doctrinal efforts, great progress has been made in introducing teaching on Jews and Judaism and on Jewish religious and historical subjects in the curriculum of Catholic students both at the seminaries and at the university. This has happened happily in many places and will greatly help to prepare a new generation of Catholic religious leaders for their pastoral tasks. The courses which have been introduced and the arrangements which have been made between the Pontifical Biblical Institute and the Hebrew University are leading the way in this field; they must be warmly welcomed and should serve as an example.

There is finally another essential aspect which I should like to stress in this connection: the ecumenical one. There is no doubt that the Vatican statement has stimulated thinking and theological research in Christian circles and communities far beyond the Catholic Church itself. If we have today ongoing relations and meetings with many confessional Christian world unions such as the Orthodox, the Anglicans, the Lutherans, and with the World Council of Churches (WCC) itself—some of which have issued their own statements on Christian-Jewish relations—I believe it is in no small measure due to the development which started with Vatican Council II. While the decision of the Council itself was probably not unaffected by the decisions of the World Assembly of the World Council of Churches in New Delhi in 1960 and its statement on the Jews, the WCC 'Ecumenical Considerations on Jewish-Christian Dialogue' of July 1982 were certainly to a great extent inspired by the Vatican 'Guidelines' on *Nostra Aetate*. Thus, a cross fertilization of ideas related to a new Christian concept of Jews and Judaism has come about and still continues to produce its stimulating effects.

IV

Let us now consider some of the organizational developments which have come about following the promulgation of *Nostra Aetate* and the results they produced.

Shortly after the end of Vatican Council II, Cardinal Bea set up the Vatican Office for Catholic-Jewish Relations. In doing so he responded to Jewish representations which had expressed unhappi-

ness over the fact that matters relating to the Jewish community were handled by the Secretariat of Christian Unity while Jews did not consider themselves as part of the Christian *Oikumene*.

It was to this office that the World Jewish Congress and the Synagogue Council of America submitted, in November 1969, a memorandum in which they suggested the setting up of a more permanent framework to deal with major aspects of Christian-Jewish relations. The basis for such a development had been laid in an audience which Pope Paul VI had granted to World Jewish Congress leaders several months earlier and during which he expressed 'the hope that opportunities would be developed for the co-operation of the Church with the Jewish people . . . in the service of common human causes.'

This led finally to the first formal meeting between representatives of the Holy See and representatives of world Jewry in December 1970 in Rome. The Catholic delegation, led by Cardinal Willebrands, was composed of representatives of the Secretariat for Christian Unity and of a number of Congregations, Commissions and Institutes dealing with different aspects affecting the Jewish community. The Jewish community was represented by a newly formed body, the International Jewish Committee on Interreligious Consultations (IJCIC), in which several major Jewish organizations had joined to represent effectively Jewish interests before the central bodies of the Churches.

The meeting adopted a 'Memorandum of Understanding' which outlined the framework of common concerns and which served as a basis for the future relationship. It agreed to set up a permanent International Liaison Committee (ILC) whose objects were:

- 1 The improvement of mutual understanding between the two religious communities.
- 2 Exchange of information.
- 3 Possible co-operation in areas of common concern.

In October 1974 the organizational framework was considerably strengthened by the decision of Pope Paul IV to set up, at the suggestion of the Liaison Committee, a special Commission for Religious Relations with Judaism, under the presidency of Cardinal Willebrands. This Commission, administratively linked to the Secretariat of Christian Unity but endowed with a certain autonomy, thus established a proper and legitimate place among the curial authorities for those who are charged with Christian-Jewish relations.

Since its establishment, the International Catholic-Jewish

Liaison Committee has held eleven sessions in Paris, Marseilles, Antwerp, Rome, Jerusalem, Venice, Toledo and Madrid, Regensburg, London, Milan and Amsterdam. Each of these sessions has usually been devoted to the discussion of a major theme. At the same time the meetings afforded the opportunity of exchanging views and information on a number of topical issues which one of the parties wished to raise with the other.

Among the major topics discussed let me cite the following: people, nation and land in the Jewish and Christian religious traditions; the concept of human rights in the Jewish and Catholic tradition; mission and witness of the Church; the image of Judaism in Christian education and the image of Christianity in Jewish education; religious freedom; the challenge of secularism to our religious commitments; the sanctity of life in relation to the present situation of violence; youth and faith. It is planned that a selection of papers read at these sessions will soon be published in a volume under the auspices of the Lateran University.

In between the sessions of the Liaison Committee, contact was maintained notably through IJCIC's representatives in Rome and a small Steering Committee was set up to meet regularly with a view to exchanging information and preparing the larger meetings.

The Commission for Religious Relations with the Jews was also helpful in bringing issues of Jewish interest in which it was not competent to the notice of other authorities of the Holy See. It should be gratefully acknowledged that the Holy See has been able in certain cases to support our demands and to act in favour of Jewish communities in distress in several continents.

This led finally to the establishment of opportunities for IJCIC to raise and discuss some major questions of Jewish concern with the political authorities of the Vatican. Certain important initiatives are due to these exchanges of views.

V

When we assessed, at the session of the International Liaison Committee in 1976, the progress made during the first ten years of *Nostra Aetate*, the Jewish delegation called attention particularly to three areas which constituted, in its view, the fields in which major obstacles had been encountered.

The first was the Christian concept of mission which hurt the feelings of the Jewish communities. The second was the problem of the full acceptance of our common history without which a mean-

ingful relationship could not be established. And the third referred to the necessity to acknowledge the particular bond between the Jewish community and the Land of Israel as an essential trait of Jewish religious self-understanding. Certain progress has been made in these fields.

'Mission and Witness of the Church' was the subject of one of the most important study papers submitted to the Liaison Committee at its session in Venice in 1977. It was prepared by Professor Tommaso Federici of the Pontifical Urbanian University with the assistance of Mgr Pietro Rossano, then Secretary of the Secretariat for Non-Christians. The paper's unqualified condemnation of proselytism and rejection of 'all attempts to set up organizations of any sort' for the conversion of Jews represented, in Jewish eyes, 'a significant development in the Church that is bound to contribute to a deeper understanding between the two faiths.' The Federici paper was reprinted in a number of reputed Catholic theological publications. It was generally well-received and we should ask ourselves what further steps should be undertaken to give the main theses of the paper a more general recognition.

As to the second problem towards which the central Church authorities had shown in the past a great timidity, I have already quoted some of the speeches of Pope John Paul II in which mention is made of our unhappy history and in which a relationship between the false religious image of the Jewish people given out by the Church and the misjudgements and persecutions in history is acknowledged. Cardinal Etchegaray took up the issue in his remarkable intervention before the Synod of Bishops in 1983 but we have also learned to deal with this problem in a pragmatic way. Of particular significance in this respect was our meeting in Spain in 1978. The first session was held in Toledo in what was formerly the synagogue of El Transito, which then became a church and today is a museum, in the presence of the Cardinal Archbishop of Toledo and Primate of Spain. During that session, we commemorated the Jewish presence in Spain up to 1492. This act, as well as others that followed in Madrid, was of a highly symbolic character and all the participants, as well as the community at large, understood it in this sense. The meeting of our Steering Committee in Trento in 1979 was of a similarly symbolic nature, as were both a commemoration in Regensburg during the session of the Liaison Committee in that city in 1979 and the visit to the Anne Frank House in Amsterdam in 1984.

The issue of Israel and the deep bonds of the Jewish people to the

Land and the State of Israel have of course come up frequently in our discussions. The political crises in the Middle East and some of the attitudes adopted by the Holy See in this respect have offered many occasions to present the Jewish point of view on these issues. It is known that our positions in this matter are far apart, although some advance can also be noticed in this field.

The apostolic letter of Pope John Paul II on the City of Jerusalem of April 1984 speaks with great reverence of the fact that

Jews ardently love her and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore they turn their minds to her daily, one may say, and point to her as the sign of their nation.

Of equal importance is the affirmation:

For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquillity that is the prerogative of every nation and condition of life and of progress for every society.

We also acknowledge that the recent 'Notes', published by the Commission for Religious Relations with the Jews, mention for the first time the State of Israel and recognize the religious attachment to the Land of the Jews who preserve 'the memory of the land of their forefathers at the heart of their hope.' If the 'Notes' have generated critical remarks on the Jewish side, it is above all because they raise in the Jewish mind some questions of a very deep nature. We know that the answers to these questions can only be given by Catholics and that there are no easy answers. This refers particularly to the question of how to relate the invitation to Christians to understand the religious attachment to the Land based on biblical tradition, without making it their own interpretation of the Scriptures, and the confirmation of the unbroken validity of the 'Old' Covenant whose central point was the promise of the Land.

VI

There are some further areas in which implementation of *Nostra Aetate* has taken place.

The establishment of central organs by which the dialogue is being conducted has found its counterpart on the national level. National commissions or national offices on Catholic-Jewish relations have been created in a number of countries which have followed developments, established close relations with the Jewish communities of their countries and taken important initiatives in the field.

Dialogues on the national and local level have spread in many places and in Latin America a special relationship has been developed and a series of meetings held between representatives of the Latin American Bishops' Conference and the representative body of the Jewish communities of the continent.

In the field of liturgy we have to recall the important change in the Good Friday prayer for the Jews which was made by Pope John XXIII on the eve of the Council in 1959, as well as Pope Paul VI's extensive revision of the prayer 'For the Jews'—instead of 'For the Conversion of the Jews'—in 1969. These were important steps in the direction of mutual understanding and respect.

Mention must also be made of the decree of the Congregation of Rites, issued on the day *Nostra Aetate* was promulgated, banning further veneration of Simon of Trent, a boy allegedly murdered by Jews in 1475, after serious historical research had clearly established the falsehood of these accusations. A similar battle is at present being courageously fought in the Tyrol by the Bishop of Innsbruck against the continued veneration—despite Pope John XXIII's prohibition of the cult in 1969—of Andreas von Rinn, the hero of a similar blood libel legend.

In some countries efforts have been undertaken to improve religious textbooks and to prepare guides for teaching material in religious institutions. It is to be hoped that following the recent publication of the 'Notes', with their detailed programme on religious instruction, these efforts will expand in the future and the Jewish organizations will have to see to it that a similar effort be made on their side.

Finally, we have to mention some efforts to implement the call in the 'Guidelines' for joint social action. It is strange to note that this chapter of the 'Guidelines' has so far been rather neglected and it would be important to examine the reasons for this neglect. In some countries, particularly in the United States, collaboration between the Catholic and Jewish communities has taken place particularly in the humanitarian field.

However, very little has been done in this respect on the international level. The only example which I could cite is the very constructive and successful co-operation between Catholic and Jewish bodies in the final elaboration of the UN 'Declaration on the Elimination of All Forms of Intolerance based on Religion or Belief' which was adopted by the UN General Assembly on 25 November 1981.

In the midst of a world torn apart by conflicts, violence, poverty,

exploitation and social injustice, a concerted effort of all spiritual forces is more necessary than ever if we want to overcome the calamities and sufferings, the threats and dangers of the present. The organization of an ongoing collaboration in this field is a serious challenge for the future.

VII

Having thus examined the developments of *Nostra Aetate* during the last twenty years, we ask ourselves: what are the perspectives for the future? Is the movement of which we have been the witnesses and which has shown such significant expansion in many ways irreversible?

I believe it is. I believe the changes which have come about are of such a momentous nature that it would be inconceivable to set the clock back. I am deeply encouraged in this respect by the speech which Pope John Paul II made in Caracas to the Committee of Relations between Churches and Synagogues in Venezuela in January of this year. He quoted this statement and expanded on it in an audience granted to the American Jewish Committee in February 1985 in Rome. In Caracas he said:

I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate* . . . remains always for us, for the Catholic Church, for the Episcopate . . . and for the Pope, a teaching which must be followed—a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a work of the Divine Wisdom.

And he added in Rome:

I am convinced and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years [since *Nostra Aetate*]. Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance, and therefore prejudice and stereotype, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament received from the Old. Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it.

These words of the Pope are most reassuring. On the eve of the meeting of the Extraordinary Synod of Bishops which will review the achievements of Vatican Council II, we turn therefore with confidence to its members. We are convinced that they will ensure that the promises of *Nostra Aetate* will be respected in the future and that the process of renewal of our relationship, so hopefully initiated by the

Council, will be further advanced.

Arthur Hertzberg, in his thoughtful and provocative contribution to the symposium on 'Nostra Aetate Twenty Years On' published in the last issue of CHRISTIAN JEWISH RELATIONS, expressed the view that the dialogue has practically reached its theological limit and that no further change is possible. He tries to prove this thesis by stating that the deepest expectations of Catholics—on the theological level—and those of Jews—on the political level—are unattainable.

We have to ask ourselves: are we really at the end of the road?

Let me state very clearly that I do not share Hertzberg's views. On the contrary, I feel that we still have a long way to go. Our relationship is not guided by logic alone and, as I have said before, *Nostra Aetate* and the Christian-Jewish dialogue have shown, time and again, their inner dynamics and have led us to unforeseen advances. I think this will continue to be the case in the future as well. I do not believe that the present political situation is frozen forever and I do not believe that all theological reflections, for example on two covenant theologies, have been exhausted. And I feel strongly that the conviction of each of our two communities that it possesses the ultimate truth—which each of us affirms with force—is not an obstacle to further progress in the dialogue. That we still have a long way to go is also borne out by occasional relapses into old theological patterns which we thought we had left behind us. Let me say in this connection that we read with astonishment the speech which Pope John Paul made in the general audience last week.

What then are the perspectives for the future?

- 1 In the first place, I believe we have to carry the message of what has been achieved in the past two decades to a much larger public. Christian-Jewish relations is an area that is still far from being known to the grass roots of our constituencies. It is confined to an intellectual élite, to a restricted number of people in the leadership of our communities; it has rarely reached wider circles. The development of a comprehensive programme of dissemination and explanation is necessary if we want to make a real impact on the broad mass of our constituents and appropriate structures will have to be created for this purpose.
- 2 There are still many pockets of resistance in the Catholic Church and significant residues of suspicion in parts of the Jewish community; this is not surprising. Cardinal Willebrands has rightly said: 'It has taken us around 2,000 years to arrive at *Nostra*

Aetate. It cannot be expected that everything will be undone, magically, in twenty years.' We will both have to examine how we can overcome this resistance and how we can convince our followers that the entire effort is undertaken in the fullest respect of the identity of each of our communities, that the fears and suspicions are out of place and that the new dialogue has nothing to do with the old disputations of the Middle Ages whose memory still haunts many Jews.

- 3 Our time is characterized by a serious trend toward religious extremism and fanaticism and the phenomenon has spread in many directions and has also affected our own communities. Let us clearly see the dangers of such developments and unite our forces to combat these tendencies.
- 4 We have seen that there is still a large area before us for conceptual clarifications and theological reflection. And while this reflection has to be made by each community for itself, it may be helpful to create appropriate forums which are acceptable to both sides, in which this reflection can be deepened and promoted.
- 5 There is, finally, considerable scope for co-operation and common action in the service of justice and peace which—as we have seen—has barely been touched upon.

Some of these challenges will be difficult to master. But with patience, perseverance and faith we will succeed. If we have overcome tensions and crises in the past, it is mainly due to the spirit of great openness and frankness which has, in the main, characterized our relationship. Let me express on this occasion our gratitude particularly to our Catholic colleagues who have carried the main burden of our daily labours and to whom we have not always been easy partners. Let me evoke the memory of those who are no longer with us: Cornelius Rijk and Jean-Marie de Contenson, whom we remember with emotion and affection. Let me thank those with whom we continue our fruitful co-operation and who have in so large a measure contributed to the developments: Cardinal Johannes Willebrands and Mgr Jorge Mejia. Let me include in this homage also Bishop Ramon Torrella Cascante who, during the Cardinal's absence from Rome, directed the work for several years.

And may our common work be blessed also in the future!

The Evolution of a Tradition: From *Nostra Aetate* to the 'Notes'

EUGENE J. FISHER

In a remarkable and still most pertinent study paper presented at the Sixth Meeting of the International Catholic-Jewish Liaison Committee in Venice in March 1977, Professor Tommaso Federici termed the 'profound renewal' of the Catholic Church's attitudes towards Jews and Judaism in our age an 'irreversible' movement.¹ Fr Thomas Stransky CSP, who was on the staff of the Secretariat which drafted *Nostra Aetate* for the Second Vatican Council, spoke in similar terms at a recent anniversary colloquium at the Angelicum: 'only twenty years ago and only with fifteen long Latin sentences, the impossible became possible and the possible became act. Two thousand, two hundred and twenty-one Council Fathers, by their approvals, committed the Roman Catholic Church to an irrevocable act, a *heshbon ha-nefesh*—a reconsideration of the soul. The act began to shift with integrity 1,900 years of relationships between Catholics and Jews.'²

Part of the 'irreversibility' or 'irrevocability' of that act, Federici argued, lies in the fact that the change in the Church's attitude is a flowering of the biblical, liturgical, ecclesiological, even missiological movements that made the Second Vatican Council possible.³ In this sense, the development of Catholic-Jewish relations in the post-conciliar period can rightly be said to be a 'litmus test' for measuring the success of the Council's effort as a whole, since so many of the Council's major themes flow into it.

There is perhaps an even deeper reason for the irreversibility of

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the changes wrought by the Council through its 'fifteen long Latin sentences'. To understand this deeper reason one needs an appreciation of the concept of 'Catholic Tradition'. For the fact is that *Nostra Aetate*, n. 4 for all practical purposes *begins* the Church's teaching (Tradition with a capital 'T' as one might say) concerning a theological or, more precisely, doctrinal understanding of the relationship between the Church as People of God and God's People, Israel. No previous Ecumenical Council of the Church, in point of fact, had ever directly addressed the issue.

The Council of Jerusalem in the first century of the common era addressed only the issue of Gentile acceptance into the Body of Christ, determining that, given faith, a rough equivalent of the Noahide commandments and ritual immersion was sufficient for Gentiles (Acts 15). In the second century, Marcion's gnostic theory of incompatible dualism between the God of the ancient and renewed covenants (and therefore the peoples that witness to those covenants) was condemned. In that condemnation, the Church affirmed the unity of the divine plan but did not spell out how that unity was to be understood. So the matter stood until Vatican II. The Fourth Lateran Council (1215), of course, issued its four discriminatory canons against Jews. These, however, were disciplinary laws only, and did not have doctrinal significance.⁴

Cardinal Johannes Willebrands, in a talk given in honour of his predecessor at the Vatican Secretariat, Cardinal Augustin Bea, was thus able to call *Nostra Aetate* 'an absolute *unicum*', stating that 'never before has a systematic, positive, comprehensive, careful and daring presentation of Jews and Judaism been made in the Church by a Pope or a Council. This should never be lost sight of.'⁵ So too, Pope John Paul II has reiterated, first in Venezuela and then again earlier this year in Rome, his desire 'to confirm', with utmost conviction, that

the teaching of the Church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate* . . . remains always for us, for the Catholic Church, for the Episcopate . . . and for the Pope, a teaching which must be followed—a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, an inspiration of the Holy Spirit, as a word of the Divine Wisdom.

Such terminology is normally applied to sacred Scripture.

Considering the centuries in which the 'teaching of contempt' against Jews and Judaism held sway; considering the expulsions, the forced baptisms (prohibited by canon law but done anyway), the martyrdom of hundreds of thousands of Jews by the Crusaders and their

equally barbarous successors over the ages; and considering the false, but pervasive, theological and social theories ('blood libel', 'well-poisoning', 'purity of blood', the *Protocols* etc.) that arose on the popular level to rationalize such violence by Christians against Jews, one recognizes the guidance of the Holy Spirit in ensuring that the Church did not try to formulate its attitudes toward the Jewish people and Judaism until the present age.

One can only speculate how the leaders of the Spanish Inquisition or the authors of the first passion plays in fourteenth century Germany might have articulated the Jewish-Christian relationship had they been at a Council willing to debate such a document as *Nostra Aetate*. But, in fact, they did not have that opportunity. And no Council took up the questions left unresolved by St Paul in Romans 9-11 until the Second Vatican Council renewed the entire issue in a fresh perspective. This is the significance of *Nostra Aetate* (to paraphrase a famous saying about Maimonides, whose anniversary we also celebrate this week): 'From Paul to Paul, there was none to accept the challenge' (i.e., from St Paul to Paul VI, who signed the Conciliar Declaration).

But if there is no extensive official 'pre-history' for *Nostra Aetate*, there is a determinative post-history upon which to build an interpretation and assessment of the text. Again, from the perspective of the Catholic sense of tradition, such a document can *only* be properly understood in the light of the teachings and statements of the magisterium which are designed to interpret and implement it. This point was made strongly by Cardinal Johannes Willebrands, President of the Secretariat for Promoting Christian Unity and also of the Commission for Religious Relations with the Jews, on the occasion of the fifteenth anniversary of the Declaration in October 1980:

We read it [*Nostra Aetate*] in the light of the 'Guidelines and Suggestions' for its implementation, published by the Commission in 1975 . . . [and] of comments and references to our text coming from Popes and various Episcopates over the years. . . . But it is not only a matter of texts, life itself, that is, the progress of the dialogue with Judaism called for by the Council, sets the texts within the context of lived reality. This context absolutely cannot be ignored.⁶

Nostra Aetate opened many windows in the Church's traditionally negative assessment of Jews and Judaism, flatly denying the deicide charge and stressing the positive aspects of the biblical testimony, especially Romans 9-11 (cited some seven times in the text), without totally defining what the positive appreciation it called for would look like. Given all of the ecclesiastical in-fighting that sur-

rounded it and the necessary compromises from the earlier drafts of the statement to the final product,⁷ it is not surprising that many commentators at the time tended to stress its ambiguities and weaknesses compared with the earlier drafts: it did not mention the rebirth of the State of Israel or the Holocaust, the chief events of contemporary Jewish self-understanding; it did not 'condemn' the deicide charge, but simply eschewed the notion of collective guilt; it did not address the question of proselytism or of the validity of *Jewish* witness in and to the world; it did not make clear in what sense God's covenant with the Jewish people perdures *post Christum* (on its own or as 'fulfilled' in the Church as the 'new people of God?'); it did not mention explicitly the continuing role of the Jewish people *as a people* after New Testament times (so that it could be read as 'supercessionist' though not abrogationist); it expressed no explicit sorrow or regret for the persecution of Jews by Christians over the centuries; it was silent on whether the Jewish people today had a 'mission' or role of witness to the world and in what way that might relate to the Church's own mission in and for the world; it mentioned only glancingly the issue of the treatment of Jews and Judaism in the liturgy, and while mandating clearly a renewal of catechesis and preaching regarding Jews and Judaism, it gave few explicit examples.

A decade later, and based upon dialogues on the local and international levels that were remarkably fruitful given the shortness of the period when compared to the millenia in which the 'teaching of contempt' held sway, the Holy See issued its implementing document for *Nostra Aetate*, n. 4.⁸ One can trace in these 1975 'Guidelines' various phrases and insights that had earlier appeared in local or national Church documents, such as the 'Guidelines for Catholic-Jewish Relations' put out by the US Bishops' Secretariat in 1967, and the statements of the Bishops of Austria (1968), Holland (1970), Belgium (1973), France (1973) and Switzerland (1974).

As with the Conciliar Declaration itself, an earlier draft of the 1975 Vatican 'Guidelines' was made public some years before the adoption of the official text, with the result that many commentators judged the final version 'weakened' and therefore unsatisfactory.

Again a decade of dialogue over the 'grey areas' of the 1975 'Guidelines', and a growing conviction that progress made in Catholic teaching materials⁹ (so important on the agenda of the International Liaison Committee over the years) needed to be consolidated and furthered on the international level, resulted in the issuance by the Commission of 'Notes on the Correct Way to Present Jews and Judaism in

Preaching and Catechesis in the Roman Catholic Church' on 24 June 1985.¹⁰ Once again, the Holy See's initiative in the dialogue was greeted with some disappointment among Jewish leaders.¹¹ As before, Jewish concerns were both substantive and procedural, and, as before, not without validity. Jews have, after all, a very real and valid 'stake' in how Jews and Jewish traditions are presented to the world's 800 million Roman Catholics, not, certainly, as a matter of doctrine (which is the Church's own self-articulation) but as a matter of history and objective accuracy. So I believe we Catholics need to take these calls for clarification, offered as they are in the spirit of the dialogue itself, with utmost seriousness, as a most helpful aid to our discernment rather than as any sort of external (and therefore questionable) judgement made upon the integrity of our intentions.

On the other hand, one can, I believe, discern in the cautiousness of each of these steps taken on an official Catholic level not only the seriousness with which the topic is approached by the magisterium, but above all an indication of the 'irreversibility' of the process itself. Each step, indeed each half-step, is measured and secured before the next step is attempted. Each step takes into account and builds upon previous statements. While such a process may appear painfully slow to many of us in the dialogue, the result is increasing security in understanding. From the perspective of the history preceding Vatican II, of course, such progress as has occurred appears breathtakingly rapid.

The development of a tradition

The following chart¹² lists several areas in which the wording of the 1975 Vatican 'Guidelines' and the more recent 'Notes' have specifically clarified wording left 'creatively vague' by the Second Vatican Council, thus determining how *Nostra Aetate* is today to be read. Many of these, it will be noted, are directly responsive to critiques made of *Nostra Aetate* and the 1975 'Guidelines' in the dialogue between Catholics and Jews sparked by the Council. It is to be expected that the 'Notes' will undergo a similar process of clarification through dialogue.

<i>Nostra Aetate</i> 1965	'Guidelines and Suggestions' 1975	'Notes for Preaching and Catechesis' 1985
1 'The Church . . . decries hatreds, persecutions and manifestations	'Condemn, as opposed to the very spirit of Christianity, all forms of	'The urgency and importance of precise, objective and rigorously

<i>Nostra Aetate</i> 1965	'Guidelines and Suggestions' 1975	'Notes for Preaching and Catechesis' 1985
of antisemitism directed against Jews at any time and by anyone' (n. 4, para. 7).	antisemitism and discrimination' (Intro., para. 5).	accurate teaching on Judaism for our faithful follows too from the danger of antisemitism, which is always ready to reappear under different guises' (I, 8); VI, 26 reaffirms the condemnation of antisemitism.
2 Makes no mention of the post-biblical religious tradition of Judaism.	'The history of Judaism did not end with the destruction of Jerusalem but rather went on to develop a religious tradition' (III, 7); associates 'Jewish and Christian tradition' (IV, 1).	Contains an entire section on 'Judaism and Christianity in History' (VI, 25): 'The permanence of Israel (while so many ancient peoples have disappeared without a trace) is a historic fact and a sign to be interpreted within God's design . . . accompanied by a continuous spiritual fecundity, in the rabbinical period, in the Middle Ages, and in modern times.'
3 'The spiritual bonds which tie the people of the New Covenant to the offspring of Abraham' (n. 4, para. 1).	'The spiritual bonds and historical links binding the Church to Judaism . . . these links and relationships' (Intro., para. 5).	'Because of the unique relations that exist between Christianity and Judaism — "linked together at the very level of their identity" (John Paul II, 6 March 1982) — relations "founded on the design of the God of the Covenant" (ibid.), the Jews and Judaism should not occupy an occasional or marginal place in catechesis: their presence there is essential and should be organically integrated' (I, 2).
4 Makes no reference to traditional false stereotyping of the Pharisees or to misunderstandings	Mandates an 'overriding preoccupation' in liturgy and education to provide adequate back-	Two major sections of the text (III and IV) spell out the issues in detail, e.g.: Jesus 'ex-

<i>Nostra Aetate</i> 1965	'Guidelines and Suggestions' 1975	'Notes for Preaching and Catechesis' 1985
which can arise from reading the New Testament or in the liturgy.	ground for scriptural readings 'which Christians, if not well informed, might misunderstand because of prejudice', and specifies John's Gospel and the treatment of the Pharisees (II, 5).	toll'd respect for' the Law and 'invited obedience to it' (III, 13). He shared, 'with the majority of Palestinian Jews of that time', central elements of pharisaic doctrine (III, 17); '... references hostile or less than favourable to the Jews have their historic context in conflicts between the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus' (IV, 21A)..
5 Defines the Jews solely in biblical terms, i.e. in reference to their past: 'the Jewish religion', the 'Chosen People', 'the wild olive shoots', 'the Jews' (8 times always in the context of the New Testament). Limits itself to 'the spiritual patrimony common to Christians and Jews' (n. 4, para. 5).	Speaks of the Jews of today as well as biblically, and in modern terms: 'Judaism', 'Jewish brothers', 'the Jewish people' (twice, and in specifically religious context, being followed immediately by 'the Christian people'); encourages Christians to learn 'by what essential traits the Jews define themselves in the light of their own religious tradition' (IV, 1).	Citing John Paul II, calls the 'common patrimony' of the Church and Judaism 'considerable'; calling on catechists and preachers 'to assess it carefully in itself and with due awareness of the faith and religious life of the Jewish people as they are professed and practised still today' (I, 3; cf. VI, 25). In this context, mentions the Holocaust and the State of Israel as proper subjects for affirmative Catholic teaching (VI, 25).
6 Makes no reference to the Holocaust of European Jewry.	Refers to the Holocaust as the 'historical setting' of <i>Nostra Aetate</i> and the present Jewish-Christian dialogue.	Mandates the development of Holocaust curricula in religious education programming: 'catechesis should ... help in understanding the meaning for the Jews of the extermination [<i>Shoah</i>] during

<i>Nostra Aetate</i> 1965	'Guidelines and Suggestions' 1975	'Notes for Preaching and Catechesis' 1985
7 No reference to the State of Israel.	No reference to the State of Israel.	the years 1939-45, and its consequences' (VI, 25). Speaks of the 'religious attachment' between the Jewish people and the Land of Israel as one that 'finds its roots in the biblical tradition' and as an essential aspect of Jewish covenantal 'fidelity to the one God'. Affirms 'the existence of the State of Israel' on the basis of 'the common principles of international law', while warning against a biblical fundamentalist approach to contemporary 'political options' in the Middle East (VI, 25).
8 Crucifixion 'cannot be blamed on all Jews then living without distinction nor upon the Jews of today. . . . Christ freely underwent His passion and death because of the sins of all men' (n. 4, para. 6).	Repeats <i>Nostra Aetate</i> .	Adds details: Christians are more responsible than 'those few Jews' because we sin knowingly (IV, 22); '. . . the Pharisees are not mentioned in accounts of the passion' (III, 19).
9 Does not try to deal with significance of the Jewish 'no' to Christian claims concerning Jesus and the significance of the Christ-event.	Calls on Christians to 'strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate word' (I, 3).	Begins to grapple with it as 'a fact not merely of history but of theological bearing of which St Paul tries hard to plumb the meaning' (IV, 21C and F) and hints at a positive response to 'the permanence of Israel' as 'a sign to be interpreted within God's design' (VI, 25).
10 Presents the Church as the new people of God	Avoids supercessionist implications and states	Jews are to be presented as 'the people of God of

<i>Nostra Aetate</i> 1965	'Guidelines and Suggestions' 1975	'Notes for Preaching and Catechesis' 1985
(n. 4, para. 6).	instead: 'The Old Testament and the Jewish tradition founded on it must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism with no appeal to the love of God and neighbour (Deut. 6:5, Lev. 19:18).'	the Old Covenant, which has never been revoked by God' (I, 3, citing John Paul II at Mainz, 17 November 1980), and 'a Chosen People' (VI, 25). <i>Both</i> Jews and Christians 'are driven . . . by the command to love our neighbour' (II, 11).
11 Does not deal, as such, with the 'promise/fulfilment' theme.	Distinguishes 'fulfilment' of the promises in Christ from 'their perfect fulfilment in his glorious return at the end of time' (II, 3).	'The people of God of the Old and the New Testament are tending towards a like end in the future: the coming or return of the Messiah—even if they start from two different points of view' (II, 9: cf. also II, 1-2 and I, 5).
12 Does not deal with typology.	Does not deal with typology.	Terms typology 'perhaps the sign of a problem unresolved'. Attempts to frame the question in terms of <i>both</i> the Church and Judaism as 'awaiting' their 'definitive perfecting' and 'final consummation' in the End Time (II, 4-9). Allows for other models for relating the Scriptures (II, 2).
13 No direct reference to joint witness to the world, though the possibility is implicit in the affirmation that God 'does not repent of the gifts He makes or of the calls He issues'.	'Jewish and Christian tradition, founded on the Word of God . . . will work willingly together, seeking social justice and peace on every level' (IV).	'Hanging on the same word, we have to witness to one same memory and one common hope in Him. . . . We must also accept our responsibility to prepare the world for the coming of the Messiah by working together for social justice

<i>Nostra Aetate</i> 1965	'Guidelines and Suggestions' 1975	'Notes for Preaching and Catechesis' 1985
<p>14 No explicit acknowledgment of the validity of Jewish witness, to the Church or to the world, <i>post Christum</i>. Implicit in present-tense translation of phrase from St Paul: 'Theirs <i>are</i> the sonship and the glory and the covenants and the law and the worship and the promises' (Rom. 9:4-5). Many Christian translations of the New Testament (e.g. the New American Bible) had tended to translate this key phrase in the past tense: 'Theirs were . . .</p>	<p>Still implicit, e.g. in IV.</p>	<p>. . . To this we are driven . . . by a common hope for the Kingdom of God' (II, 11).</p> <p>'A numerous Diaspora . . . allowed Israel to carry to the world a witness—often heroic—of its fidelity to the one God and to "exalt him in the presence of all the living"' (VI, 25). Affirms that Christian catechesis cannot adequately convey the Christian message without taking into account past and present Jewish tradition (I, 2-3; II, 11; III, 12, 17-18, 20; VI, 25).</p>

This chart, I believe, indicates at least in rudimentary fashion the painstaking, step-by-step character of the process in which the Church is engaged in its efforts to clean its own house of the rubble of centuries of misunderstanding. None of these statements, taken by themselves, is adequate to the task. None can be interpreted rightly except in the context of the others. Taken together, they reveal perhaps only a direction, a gradual formulation of more positive outreach and acceptance of Jews and Judaism on its own terms, i.e. 'as the Jews define themselves in the light of their own traditions' ('Guidelines' I, 'Notes' I, 4).

This principle, accepted for the dialogue in the 1975 'Guidelines' and repeated for catechesis in the 1985 'Notes', has pertinence, I would maintain, for the reconsideration of the process of consultation (or lack of it) that should obtain in the procedures the Commission itself employs when considering the issuance of a document for and to the Catholic Church.

In some areas the 'Notes' offer a clear and significant advance over earlier documents of the Holy See.¹³ They deal, for example,

with key elements of the teaching of contempt merely alluded to in previous official documents. Jesus' relationship with the Law is shown to be an essentially positive one. The congruence of Jesus' teachings with basic pharisaic beliefs is highlighted. The negative references to Jews and Judaism in the New Testament are frankly acknowledged and a catechetical method for treating them in the classroom firmly established: 'references hostile or less than favourable to the Jews have their historical context in conflicts between the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus.' This specifies for teachers and preachers in a practical manner the general biblical hermeneutic of the Council that 'the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures.' Since, as my own rather exhaustive studies of Catholic textbooks have shown, these are precisely the areas in which the remaining negative references to Jews and Judaism can still be found, the 'Notes' should go a long way toward eliminating altogether the remnants of the 'teaching of contempt'.

In the final section VI, the 'Notes' begin to specify for the first time the content only implied in the reference of the 1975 'Guidelines' to the fact that Judaism 'went on to develop a religious tradition' of its own after the time of Christ. Through the Diaspora (here given a positive theological interpretation as opposed to the traditional, negative one that the destruction of the Temple and the dispersion of the Jews signified divine punishment for Jewish refusal to acknowledge Jesus as the Messiah), the Jewish people, the 'Notes' maintain, were able 'to carry to the whole world a witness—often heroic—of its fidelity to the one God . . . while preserving the memory of the land of their forebears at the heart of their hope' (VI, 25).

This statement is truly remarkable. Jewish 'hope' had previously been defined—and its validity acknowledged—in an eschatological sense: 'the people of God of the Old and the New Testaments are tending towards a like end in the future: *the coming or return* of the Messiah—even if they start from two different points of view. . . . Thus it can be said that Jews and Christians meet in a *comparable hope*, founded on the same promise to Abraham' (II, 10, italics added).

The Jewish 'no' to Jesus as 'the Christ' (Messiah) is here put in a larger, more positive framework: God's overall plan for humanity. Indeed, Christians can learn from this 'no', this continuing Jewish witness in and for the world that 'we must also accept our responsibili-

ty to prepare the world for the coming of the Messiah by working together for social justice . . . and international reconciliation' (II, 11).

In this precise sense, the Church no less than the Synagogue is to be seen (II, 4-9) as 'awaiting' the 'final consummation', at which point both will 'make way for the fulfilment of God's design' (II, 9). Here, the 'Notes' seek to frame a non-triumphalist interpretation of the ancient tradition of typology, which is acknowledged as 'the sign of a problem unresolved'. More work will surely be needed on this topic and, perhaps more important, other theological frameworks for the relationship developed and approved. As the 1975 statement of the US Catholic bishops put it so well: 'There is here a task incumbent on theologians, as yet hardly begun, to explore the continuing relationship of the Jewish people with God and their spiritual bonds with the New Covenant and the fulfilment of God's plan for both Church and Synagogue' (NCCB, November 1975). The 'Notes', I believe, intend to foster just such ongoing theological development.

'The permanence of Israel (while so many ancient peoples have disappeared without a trace)' and the 'continuous spiritual fecundity' of the Jewish people in rabbinic, medieval and modern times are seen by the 'Notes' as 'a sign to be interpreted within God's design'. Thus, while for St Paul in Romans 9:2, the 'fact that the majority of the Jewish people and its authorities did not believe in Jesus' is a 'sad' one (cf. 'Notes', IV, 21C), it may be part of God's mysterious will (Romans 11:11-12, 30-6). In any event, it is 'a fact not merely of history but of theological bearing', concerning which Christians are called in a renewed way today 'to plumb the meaning'. Earlier in the text (I, 7), the 'Notes' had alluded, in the words of Mgr Jorge Mejia, Secretary of the Commission which issued the document, to 'the affirmation about Christ and his saving event as central to the economy of salvation', an affirmation Mejia called 'essential to the Catholic faith'. This affirmation, Mejia continued in his statement introducing the 'Notes' (and carried on the same page in *L'Osservatore Romano*) 'does not mean that the Jews cannot and should not draw salvific gifts from their own traditions. Of course they can and should do so'.

Mejia's commentary is crucial for understanding the 'Notes'. Referring to its brief reference to the Holocaust, for example, Mejia states that Catholics, within the very process of catechesis itself, must begin to grapple with 'the dimensions of such tragedy (what is called in Hebrew, the *Shoah*, the catastrophe) and its significance for the Jews, but also for us', as Catholics, 'whom it also obviously concerns'.

Mejia commends the development of Holocaust curricula 'by Catholic offices for education to awaken such awareness, or else to deepen it'. As with other sections, the aptly titled 'Notes' do not attempt to draw out such a catechesis in detail, but mandate renewed efforts by Catholic educators around the world toward that end.

Criticized particularly by Jewish agencies was the reference in the 'Notes' to the State of Israel. Here, I believe, an unfortunate misunderstanding has occurred which requires further dialogue (as, indeed, other sections of the 'Notes' will require expansion and clarification). This is the first time that the Holy See's Commission for Religious Relations with the Jews has commented on the 'religious attachment' of the Jewish people to Eretz Israel, an attachment it affirms as finding 'its roots in biblical tradition' and which it mandates, again for the first time, as a proper, even necessary element of Catholic teaching. The 'Notes', here, need to be understood carefully within the context of the 1975 US Catholic Bishops' Declaration, to which they specifically refer. (This is the only direct reference in the 'Notes' to any statement of an Episcopal conference, a fact which heightens its significance). The US Bishops' statement declared:

In dialogue with Christians, Jews have explained that they do not consider themselves as a Church, a sect, or a denomination, as is the case among Christian communities, but rather as a peoplehood that is not solely racial, ethnic or religious, but in a sense a composite of all these. It is for such reasons that an overwhelming majority of Jews see themselves bound in one way or another to the Land of Israel. Most Jews see this tie to the Land as essential to their Jewishness. Whatever difficulties Christians may experience in sharing this view, they should strive to understand this link between Land and people which Jews have expressed in their writings and worship throughout two millenia as a longing for the homeland, holy Zion.

Also pertinent to interpreting the attitude of the 'Notes' toward Israel, as the report of a group of Catholic and Jewish scholars convened by the American Jewish Committee to discuss the 'Notes' rightly stated, is Pope John Paul II's apostolic letter of Good Friday 1984. There, the Pope said: 'For the Jewish people who live in the State of Israel and who preserve on that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society.'

This clear recognition by the Holy See of the legitimacy of the State and the 'Notes' own affirmation of the religious validity of Jewish attachment to the Land provide the context for what follows. The 'Notes' maintain that consideration of the 'political options' of the

State (e.g. boundaries) should be guided by 'the common principles of international law', which themselves validate 'the existence of the state', rather than by 'a perspective which is *in itself* religious'. This is a caution for Catholics against biblical fundamentalism. It is in no case a denial of the religious relationship of the Jewish people to Eretz Israel, or of the validity or necessity of the Jewish state, which it supports. Rather, it mandates teaching about that relationship and about the state (though not necessarily all its policies) affirmatively in Catholic classrooms.

If I have dwelt rather more on the 'Notes' in this paper than I had envisioned when first accepting the assignment, this is not only because of their significance but also because of the controversy currently surrounding them. That controversy should teach us, if nothing else, something about the challenge of the dialogue launched by the Second Vatican Council. It is a dialogue, if not in its infancy, at least in its babyhood. Like a baby, it is something entirely new and unique on the world scene: in a sense much more so, for it represents an effort at interreligious reconciliation never before tried to my knowledge in world history.

The flap over the 'Notes' shows that we are not yet too sure of one another. We do not understand how to address each other as well as we thought. Catholics, reading the 'Notes', are surprised at the vehemence of the Jewish negative response. To Catholics, the 'Notes' appear to be a solid, if imperfect effort in good faith to move the relationship forward at least one more small step. Jews, reading the 'Notes', are surprised that Catholics in the main could not have predicted how Jews would react to key passages (e.g. on typology), and wonder further, even once the text is explained, how Catholics could get themselves so lost in the intricacies of theological 'balancing' (again, for example, on typology).

Part of this sense of surprise, I would surmise, stems from our differences of style. Catholicism works itself out, in practice, precisely *through* the intricacies of theological nuance, Judaism through the equal delicacies of *halachic* distinction, though Catholicism is no stranger to Law nor Judaism to theological embellishment. The deeper part may be the historical chasm of blood shed and stated principles broken that divides us, despite the shared bridges of hope ('spiritual bonds' in Catholic terminology) that impel us together even as we 'fuss and holler', in typical family fashion, at one another.

The key is trust. The very imperfections of the document (as of those which preceded it) reveal the depth of the faith-substance with

which the dialogue must yet deal. But the development of trust, on both sides, takes time—and a proven record of delivery. We can, I believe, have a certain faith in the God of Abraham and Sarah and Isaac and Rivkah upon which, in hope, to build that trust. But we will also need a certain measure of patience ('mercy on words' to use Augustine's phrase) regarding what we say and what we *mean* to say. In such an effort, the presumption must always be in favour of the integrity of the other's intention. Neither hasty press releases nor unconsulted promulgations will prove the best tools with which to build our bridges of trust.

The 'Notes', as the Holy See's own 'anniversary gift' to *Nostra Aetate*, move forward the discussion between our two peoples and at the same time invite further reflections and exchange between us. They see the 'heroic witness' of Jewish fidelity to God's covenant over the centuries as a 'sign to be interpreted within God's design'.

Such language is reminiscent of the words of Rabbi Gamaliel, as cited in the Books of Acts, with regard to early Christians. Today, we Catholics are learning that Gamaliel's dictum applies equally well to Christian attitudes toward Jews and Judaism. The Sanhedrin, the Book of Acts reports, had arrested the Apostles and was trying them on capital charges. Gamaliel, portrayed in Acts as 'a Pharisee . . . highly respected by all the people', saved the lives of the Apostles by arguing: 'Fellow Israelites, think twice about what you are going to do with these men. . . . Let them alone. If their purpose or activity is human in its origins, it will destroy itself. If, on the other hand, it comes from God, you will not be able to destroy them without fighting God himself.' Judaism, no less than Christianity, comes from God. This was the central message of the Second Vatican Council, and one to which we Catholics must re-commit ourselves in each generation.

Notes

- 1 Tommaso Federici, 'Study outline on the mission and witness of the Church', *SIDIC* (Rome), vol. 11, no. 3, 1978, 25.
- 2 Thomas Stransky CSP, 'Focusing on Jewish-Catholic relations', *Origins* (Washington), vol. 15, no. 5, 20 June 1985, 67.
- 3 Federici, 25-30.
- 4 The canonical decrees of the Middle Ages, while crucial to an understanding of Christian-Jewish history, are likewise not of binding doctrinal import for the Church. Cf. Edward A. Synan, *The Popes and the Jews in the Middle Ages* (London 1965).
- 5 Johannes Cardinal Willebrands, 'Vatican II and the Jews: twenty years later', Westminster Cathedral, 10 March 1985, published in *CHRISTIAN JEWISH RELATIONS*, vol. 18, no. 1, March 1985, 16-17.
- 6 Johannes Cardinal Willebrands, 'Address on the fifteenth anniversary of *Nostra Aetate*', *SIDIC*, vol. 14, no. 1, 1981, 28-9. For a collection of such documents, Protestant as well as

Catholic (in English), see the two volumes edited by Helga Croner for the Stimulus Series: *Stepping Stones to Further Jewish-Christian Relations, vol. I* (New York 1977); *Jewish-Christian Relations, vol. I* (New York 1977); *vol. II* (New York 1985). Cf. also M. T. Hoch and B. Dupuy, *Les églises devant le Judaïsme: documents officiels, 1948-1978* ('The Churches and Judaism: Official Documents, 1948-1978') (Paris 1980); and L. Sestieri and G. Certi, *Le Chiese Cristiane e L'Ebraismo, 1947-1982* ('The Christian Church and Judaism, 1947-1982') (Casale Monferrato 1983).

- 7 See John M. Oesterreicher, 'The Declaration on the Relationship of the Church to Non-Christian Religions: introduction and commentary' in H. Vorgrimler (ed.), *Commentary on the Documents of Vatican II, vol. 3* (Freiburg 1969); and R. Laurentin and J. Neuner, *Commentary on the Declaration on the Relationship of the Church to Non-Christian Religions* (New York 1966).
- 8 Holy See Commission for Religious Relations with the Jews, 'Guidelines and Suggestions for Implementing the Conciliar Declaration, *Nostra Aetate*, n. 4', January 1975.
- 9 Textbook self-studies were initiated by the American Jewish Committee in the late 1950s. The findings of the Jewish study, conducted by Dropsie University, were published by B. Weinryb and D. Garnick, *Jewish School Textbooks and Intergroup Relations* (New York 1965). The studies of Catholic educational materials took the form of three doctoral dissertations prepared between 1958 and 1961 under the auspices of St Louis University by Sisters M. Rita Mudd FSCP, M. Linus Gleason CSJ, and Rose Thering OP. For a summary of their results, see John T. Pawlikowski, *Catechetics and Prejudice* (New York 1973). Significant updates and analyses of materials in various languages can be found in, among others: François Houtart et al., *Les Juifs dans la catéchèse* ('The Jews in Catechism'), 3 vols. (Louvain 1969-72); Otto Klineberg et al., *Religion and Prejudice: Content-Analysis of Catholic Religious Textbooks in Italy and Spain* (Rome 1967); Claire Hutchet Bishop, *How Catholics Look at Jews: Inquiries into Italian, Spanish and French Teaching Materials* (New York 1974); Gerald S. Strober, *Portrait of the Elder Brother: Jews and Judaism in Protestant Teaching Materials* (New York 1972); Michael Kane, *Minorities in Textbooks* (New York 1970); E. Fisher, 'A content analysis of the treatment of Jews and Judaism in current Roman Catholic textbooks' (PhD dissertation, New York University, 1976), results summarized in E. Fisher, *Faith without Prejudice* (New York 1977), 124-51; Peter Fiedler, *Das Judentum im katholischen Religionsunterricht* ('Judaism in Catholic Religious Education') (Düsseldorf 1980, 1981); Ann Moore, 'The seeds of prejudice: an analysis of religious textbooks', *The Sower* (London), January 1971; A. Bullen, 'Catholic teaching of Judaism', *Christian Attitudes on Jews and Judaism* (London), no. 39, December 1974; Pinchas Lapide, *Jews, Israelis and Jesus* (New York 1979); and most recently, Y. Glickman and A. Bardikoff, *The Treatment of the Holocaust in Canadian History and Social Science Textbooks* (Downsview, Ont. 1982). German studies also include: Walter Renn, 'The Holocaust in West German textbooks', in *Shoah* (New York), fall/winter, 1982-83, 26-30; M. Stohr, *Das Judentum in Christlichen Religionsunterricht* ('Judaism in Christian Religious Education') (Frankfurt 1983); R. Kastning-Olmesdahl, *Die Juden und der Tod Jesu* ('The Jews and the Death of Jesus') (Neukirchen-Vluyn 1981).

My own studies have been updated in Eugene Fisher, 'Future agenda for Catholic-Jewish relations', in N. Thompson and B. Cole (eds.), *The Future of Jewish-Christian Relations* (Schenectady, NY 1982); 'Christian-Jewish dialogue: from theology to the classroom', *Origins*, vol. II, 27 August 1981; and 'Research on Christian teaching concerning Jews and Judaism', *Journal of Ecumenical Studies* (Philadelphia), vol. 21, no. 3, summer, 1984, 421-36.

An update of the Jewish studies can be found in Judith Herschlag Muffs, *Jewish Textbooks on Jesus and Christianity* (New York 1978). Cf. also Judith H. Banki, 'The image of Jews in Christian teaching', *Journal of Ecumenical Studies*, vol. 21, no. 3, summer 1984, 437-51. The same issue also has excellent articles by Ruth Kastning-Olmesdahl, Peter Fiedler, Paul M. van Buren and John Carmody.

- 10 *L'Osservatore Romano*, 24-5 June 1985, English translation in *Origins*, 4 July 1985, vol. 15, no. 7, 102-7, and *USCC Publications*, September 1985.
- 11 The response of the International Jewish Commission for Interreligious Consultations (IJCIC) may be read in *CHRISTIAN JEWISH RELATIONS*, vol. 18, no. 3, September 1985, 74-6.
- 12 For the idea behind this chart, now much expanded, I am indebted to Jacqueline des Rochettes, 'Evolution of a vocabulary: a sign of hope?' *SIDIC*, vol. 8, no. 3, 1975, 21-4.
- 13 Portions of this discussion on the 'Notes' are adapted from my article, 'The Second Vatican Council and the Jews: twenty years of dialogue', *Jewish Monthly* (New York), October 1985.

Reflections on 'The Common Bond'

ALLAN R. BROCKWAY

Now that the dust has begun to settle from the initial flurry of reaction, by both Jews and Christians, to the recent document released by the Vatican's Commission for Religious Relations with the Jews, perhaps it may be possible to see more clearly what it reflects of the Catholic Church's present understanding of Jews and Judaism, as well as avenues for the development of such understanding in the future.

Initially released under the title, 'Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church', the document has now acquired a superscription: 'The Common Bond: Christians and Jews'. The first official Vatican statement on Jews and Judaism to appear since the 1975 'Guidelines and Suggestions', which were designed to implement *Nostra Aetate*, it carries more weight than speeches by the Pope and positions taken by various national episcopal conferences. Moreover, because of the structure of the Roman Catholic Church, it carries more authority with the faithful than do similar types of documents from Protestant ecumenical bodies or individual Protestant Churches. What it says and how it says it are, thus, of great importance for the entire Christian world and, naturally enough, for the world-wide Jewish community.

Much of the initial reaction to 'The Common Bond' focused on the degree to which the statement does or does not promote Jewish-Christian relations and/or the degree to which it 'goes beyond' *Nostra Aetate* and the 'Guidelines'. These are, of course, important considerations and they will continue to be widely discussed. In the obser-

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vations that follow, however, I will attempt to reflect on the contribution the Vatican document makes to the development of Christian theology as that theology is being changed as a consequence of heightened Christian awareness of Jews and Judaism.

In many ways 'The Common Bond' approaches its goal of providing guidance for teachers and clergy in 'the correct way to present Jews and Judaism'. The text emphasizes the unique relation between Judaism and Christianity and places the relation of Jesus with the Pharisees in its proper perspective, thus making a strong case for rejecting forever the pejorative image that has prevailed for centuries.

Further, the teaching in the Church cannot help but be enhanced by widespread attention to the observation that 'The Gospels are the outcome of long and complicated editorial work' (IV, 21A). At the level—the stated level—of correcting ancient and traditional derogatory views of Jews and Judaism, non-Roman Christians and Jews alike can join Catholics in celebration of 'The Common Bond'.

Many of those who have been deeply involved in Jewish-Christian dialogue, and in reflection on the implications of that dialogue for Christian theology cannot, however, escape disappointment at what can only be seen as an almost fatal flaw, stemming from an internal contradiction in the document, which itself derives from the affirmation of typology as a, if not the, method for relating the Hebrew Scripture (Old Testament) to the apostolic corpus (New Testament) and, by extension, for relating the Church to the Jewish people.

According to 'The Common Bond', 'typological interpretation consists in reading the Old Testament as preparation and, in certain aspects, outline and foreshadowing of the New' (II, 5). Therein lies the problem for, despite the note that 'we should be careful to avoid any transition from the Old to the New Testament which might seem merely a rupture' (II, 4), and the assertion that 'Typological reading only manifests the unfathomable riches of the Old Testament' which 'retains its own value as Revelation that the New Testament often does no more than resume' (II, 7), the inescapable implication of this particular exegetical method is that the New Testament takes precedence over the Old Testament in God's way of doing things ('economy').

Having adopted typology as their method—though noting that it makes many people uneasy and is perhaps the sign of a problem unresolved' (II, 3)—the authors of 'The Common Bond' had little choice but to continue with 'the Church and Christians read the Old

Testament in the light of the event of the dead and the risen Christ and . . . on these grounds there is a Christian reading of the Old Testament which does not necessarily coincide with the Jewish reading' (II, 6). A major contribution of 'The Common Bond' is its rejection of the usual consequence of such statements, which is that, therefore, the 'Jewish reading' is invalid. Instead it affirms that the two 'readings' are merely different and, indeed, Christians can profit 'discerningly' from the way Jews understand their own Scripture (II, 6).

The authors make strenuous attempts to mitigate the implications of their methodology. But the impression grows that contemporary theological understandings of Christian faith, learned from fuller attention to the history and tradition of Judaism and its relation to the Church, have been made to lie on the typological procrustean bed. Despite the authors' clear intention (cf. e.g. I, 3), the supercessionist assumptions of their exegetical tool more often than not win out in the end.

Examples could be multiplied, but let only one suffice. Section II, on 'Relations between the Old and New Testament', moves towards its conclusion by drawing a parallel between the Church, 'realized already in Christ, yet await[ing] its definitive perfecting as the Body of Christ', and the 'calling of the Patriarchs and the Exodus from Egypt', which is seen as an intermediate stage (II, 8). The Exodus, however, 'represents an experience of salvation and liberation that is not complete in itself, but has in it, *over and above its own meaning*, the capacity to be developed further' (II, 9, italics added). On the other hand, 'Salvation and liberation are *already accomplished* in Christ and gradually realized by the sacraments in the Church' (II, 9, italics added).

Here we have a valiant, if tortured, attempt to affirm the continuing validity of the 'Jewish reading' of Scripture while at the same time suggesting that the further development of the salvation present in the Exodus (a type) is the already accomplished salvation in Christ. But, nevertheless, since 'God's design . . . awaits its final consummation with the return of Jesus as Messiah' (II, 9), 'we shall reach a greater awareness that the people of God of the Old and the New Testament are tending toward a like end in the future: the coming or return of the Messiah—even if they start from two different points of view . . . Thus it can be said that Jews and Christians meet in a comparable hope, founded on the same promise made to Abraham' (II, 10).

It should be noted that this line of reasoning throws light on the

earlier sentence in 'The Common Bond' (I, 7) declaring that 'Church and Judaism cannot then be seen as two parallel ways to salvation and the Church must witness to Christ as the Redeemer for all'. The image that comes to mind is that of the parallel rails of a railroad that appear to converge in the distance. The question left hanging is the extent to which 'The Common Bond' envisages the rails *really* converging and the extent to which they only *appear* to merge. Or, to put it another way, does 'The Common Bond' fall prey to its methodology and, when all the disclaimers are taken into consideration, affirm that the New Testament and the Church have superceded the Old Testament and the Jewish people in God's scheme for salvation? The answer to these questions is not readily forthcoming from the document and could well be a matter to be taken up by the Commission for Religious Relations with the Jews—and, for that matter, by Christians of whatever persuasion.

When we move specifically to the role specified to Jews and Judaism in Christian faith, one paragraph stands out as particularly problematic, and is, therefore, worth quoting in its entirety:

The urgency and importance of precise, objective and rigorously accurate teaching on Judaism for our faithful follows too from the danger of anti-Semitism [*sic*] which is always ready to reappear under different guises. The question is not merely to uproot from among the faithful the remains of anti-Semitism still to be found here and there, but much rather to arouse in them, through educational work, an exact knowledge of the wholly unique 'bond' which joins us as a Church to the Jews and to Judaism. In this way, they would learn to appreciate and love the latter, who have been chosen by God to prepare the coming of Christ and have preserved everything that was progressively revealed and given in the course of that preparation, notwithstanding their difficulty in recognizing Him as their Messiah (I, 8).

What immediately comes to mind upon reading these words is the stance taken by the late nineteenth and early twentieth-century missions to the Jews, the archival records of which reveal a deep and profound love of the Jewish people for the very reasons adduced by 'The Common Bond'. It was out of this love that the missionaries felt it their duty to declare that 'the Messiah for whom you wait has come in Jesus Christ'. Those same missionaries, moreover, evidenced an intense hatred of antisemitism, which they decried on the identical theological basis expressed in the paragraph cited above.

These comments are not intended to suggest that the Commission for Religious Relations with the Jews advocates programmes designed to convert Jews to Christianity. Quite the contrary. Instead they serve only to point out that the Catholic Church (and Protestant Churches, for that matter) has a very long way to go before recogniz-

ing fully the implications of the almost 2,000-year-long theological tradition that subordinates Jews and their tradition to Christian belief about God's economy.

The theological and practical difficulties with the paragraph in question are legion and, at least for those actively engaged in Jewish-Christian relations, so obvious that it would be embarrassing to point them out. It is perhaps worth noting, nevertheless, that according to the 'Jewish reading', the Jewish people were chosen to serve the Lord, not of their own desire (though some of the rabbis averred that Israel chose the Lord no less than the Lord chose Israel), but because the Lord elected the people of Israel to do his will. It is inconceivable that any Jewish thinker would come to the conclusion that 'The Common Bond' enunciates. The same is true of most Christian thinkers who have paid attention to the contemporary relation between the Church and the Jewish people. Thus the description of chosenness would seem to belie the assertion in II, 6 that Christians should profit 'discerningly from the traditions of Jewish reading' of the Hebrew Scripture. Contemporary Catholic theology offers far more sensitive understandings of what it means for the Jewish people to be chosen and what God's election means for the Church than is acknowledged by 'The Common Bond'.

Recollection of the missions to the Jews' linking love for the Jewish people as the people of Jesus with disavowal of antisemitism points up an additional problematic with 'The Common Bond' paragraph. No Christian is called to 'love and appreciate' Jews or Judaism, and certainly not because they have 'preserved everything that was progressively revealed and given in the course of . . . preparation' for the coming of Christ. Christians should not oppose antisemitism on that basis, but should instead oppose it in the same way they oppose any other hatred and persecution of a people, which is anathema to Christian faith. Specific theological rationale for anti-antisemitism is no more valid than is such theological rationale for antisemitism itself. Anti-Judaism, of course, is another matter and 'The Common Bond' is clear that a central purpose in its promulgation is to combat anti-Judaism. It is all the more puzzling that this peculiar concept of chosenness should be adduced for a rejection of anti-antisemitism, and that such rejection should be the context in which the 'common bond', from which the title of the statement derives, is defined.

In its exemplary discussion of the Pharisees, 'The Common Bond' stresses that, 'if Jesus shows himself severe towards the Pharisees, it is

because he is closer to them than to other contemporary Jewish groups' (III, 19). In like manner, it may be justified for Protestants to show themselves severe toward Catholics, and it is in that spirit that the following miscellaneous criticisms are offered of 'The Common Bond'. From this point on, no attempt will be made to be systematic; instead a few problems will be noted, problems that are not inconsequential for the relations between Christians and Jews, nor inconsequential for the development of Christian theology.

Already, it will be noted from the use of the pedantic *sic*, the suggestion has been made that 'anti-Semitism' is an inappropriate term. Hatred and persecution of Jews is most appropriately conveyed by antisemitism, a word that does not carry the implication that anyone is opposed to people who speak Semitic languages or the culture of those who speak such languages. In the same vein, racism (cf. VI, 26) should not be equated with antisemitism. Racism and antisemitism are quite different phenomena. Jews cannot possibly be identified racially; they are a people, not a race.

'The existence of the State of Israel and its political options should be envisaged not in a perspective which is itself religious, but in their reference to the common principles of international law' (VI, 25). On the surface, there can be no quarrel about this statement. Of course, the State of Israel should be viewed in terms of international law. Nevertheless, the Church should not fail to acknowledge the religious significance of the return of the Jewish people to sovereignty in the Land of Promise. That return has theological import for Christians, as well as Jews. Christians and the Church have yet to think through what that import has to be, but that is no excuse for 'The Common Bond' to deny that the necessity exists. Herein lies one of the major theological tasks ahead. 'The Common Bond' seems to express a divided mind on this matter. On the one hand it denies 'any particular religious interpretation' of the relationship between Israel and the Land, while, on the other hand, it relegates that relationship to a purely political consideration, denying any religious significance to it at all. It is important to determine which of these is the actual stance of the Catholic Church. In the Church's dialogue with Jews, the State of Israel will continue to take central place. In that dialogue, if in no other place, the demand will be placed upon Christians to account theologically for the present State of Israel. 'The Common Bond' dodges this crucial issue.

Finally, what does it mean to say that Jesus, a Jew, 'is fully a man of his time' and that this fact 'cannot but underline both the

reality of the Incarnation and the very meaning of the history of salvation, as it has been revealed in the Bible' (III, 12)? For most Jews and many Christians this assertion is a *non sequitur*. The intention is probably to highlight the humanity and historicity of Jesus and nothing else, but the import raises the theological problem of the Incarnation, a matter that is under intense debate among Christian theologians. Few theological questions are more acute as a consequence of the renewed understanding of Jews and Judaism than is that of the Incarnation. Unfortunately, 'The Common Bond' does not move the discussion very far.

Once these problems have been raised, it must be said that 'The Common Bond' may play a valuable role in the development of a Christian theology of the people Israel. It is by no means a perfect document; it is, in fact, inadequate at crucial points. Nevertheless, it will serve for the immediate future as a reference point for the development of such a theology, even if as a focus for disagreement. All Christians can be grateful to the Commission for Religious Relations with the Jews for the effort they expended and the document they produced. Let us hope that future statements will benefit from the fruitful controversy surrounding 'The Common Bond'.

DR EUGENE J. FISHER, *Executive Secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops, USA, writes:*

Allan Brockway, as a respected veteran of the dialogue, here offers his personal reactions to the recent Vatican 'Notes'. As always, his thoughts are trenchant and provocative. As a Catholic reader, however, I must say that to a surprising extent Brockway's reflections seem to miss the mark. On many of the crucial points he raises, I found myself saying: but why does he read the text that way, putting into it so many negative interpretations that are not there (to me) and ignoring what is (again to me) so obviously there and so obviously positive?

Reflecting on this phenomenon (which was also true of various Jewish readings) in the light of the frank exchange on the 'Notes' between the Vatican Commission and IJCIC that took place in Rome, 28-30 October, I began to realize once again the unique way Catholics trained in their tradition have of reading Catholic documents. This is especially true of statements of the magisterium such as the 'Notes', for which there exist among Catholics rigorous, if not always explicitly-stated, hermeneutical rules for interpretation.

I began to sense that Brockway was off on the wrong track in his intro-

ductory remarks which state his intent 'to reflect on the contribution the Vatican document makes to the development of Christian theology'. Such is seldom the case with a magisterial utterance, and with the present document the intent is clear in its title: 'Notes' (in Italian, 'Sussidi', 'aids') for preachers and catechists. It is, by intent then, a practical document not a theological tract, as he seems to believe it is, of necessity leaving much unsaid and, on its own stated grounds, to be understood *only* within the context of the tradition of Holy See and papal statements since the Second Vatican Council to which it carefully refers. Brockway ignores this intent and this context (which sets limitations on how it can be interpreted) in his treatment. In short, Brockway develops his own document, no longer the Catholic one which I had read and analysed, but a disembodied entity into which he could place his own notions.

Read the way Brockway has read it, divorced from its natural context, intent and the Catholic sense of tradition of which it is a part, Brockway's fears and disappointments would be quite reasonable. Indeed, even on its own grounds, the document is far from perfect, needing much more refinement in certain areas (such as typology, which the document rightly calls 'a problem unresolved') and further development especially in its final section, which is, nonetheless, a significant step forward.

But on its own grounds, the document is, in reality, a very different text than the one on which Brockway thinks he is commenting. He depicts the 'Notes' as having adopted typology as their method for relating the Scriptures. This is not true. Rather, the 'Notes', for the first time in an official teaching of the Church, seek to raise the question of the adequacy of typology as a means of relating the Scriptures. They do not 'adopt' typology. Typology is already there, a reality in Christian thought since New Testament times. In a liturgical tradition such as Roman Catholicism, typology is perhaps more prominent than in less-liturgically oriented Christian traditions. The problem on the 'practical' level of catechetics and homiletics is whether it can be understood in a non-supercessionist, non-triumphalist manner, which is what the 'Notes' attempt. Whether it is successful in this or not is another question, but that is its clear intent.

For myself, I believe the 'Notes' do not go far enough. Granted that there needs to be, from a Christian point of view, a way to affirm that the Christ-event is a valid development of the Exodus-tradition, the 'Notes' also need to grapple with how Christians can affirm rabbinic and contemporary Judaism as a valid development of biblical Judaism. This is the key principle, and it is affirmed quite clearly in several places in the 'Notes', but still needs further work, in my opinion, before it can be practically applied on the local level.

Here, as elsewhere, the Vatican's own title of the document, 'Notes', (which Brockway rather cavalierly eschews) is vital to its interpretation. It does not pretend to be a 'final word' on the subject, but a consolidation of

consensus to the present and a catalyst for further efforts by the Vatican Commission itself no less than by theologians, preachers and teachers. It welcomes, as Mgr Mejia's commentary, published in *L'Osservatore Romano* along with the 'Notes' and thus an essential part of the text's own 'tradition', makes clear, the development of alternative methodologies that can articulate the many-sided reality the Church tries to proclaim in its liturgy and catechesis.

I must admit to being bemused by Brockway's assertion that the difficulties of section I, paragraph 8 are 'legion', with the New Testament nuances that term must invoke. It does say that the Jews were 'chosen by God to prepare the coming of Christ', which is inevitable for any Christian who acknowledges that Jesus was a Jew. But Brockway's implicit conclusion that this is *all* that Jews were chosen for is his own, not that of the text. Indeed, section II, paragraph 6, to which he himself refers, and numerous statements of the Pope and the Holy See preclude (not 'belies') such an interpretation. So again the question is whether one reads the text in the manner it was intended to be read, or whether one wishes to accept Brockway's 'eisegesis' of the text.

I'm not sure why Brockway objects to the notion that the uniqueness of the spiritual bond between Christians and Jews gives Christians a unique motivation, above and beyond opposition to other forms of 'hatred of a people', to oppose antisemitism and anti-Judaism. But it would seem to me, as to the 'Notes', that there is something distinctive to antisemitism. And there is, certainly from the Catholic point of view, a distinctiveness to the relationship between the Church and the Jewish people that renders it irreducible to 'universal' categories.

The Pope, in his address to the International Catholic-Jewish Liaison Committee in Rome on 28 October, put the Catholic sense of special solidarity with Jews very strongly:

It is this 'link' . . . that is the real foundation for our relation with the Jewish people. A relation which could well be called a real 'parentage',* and which we have with that religious community alone, notwithstanding our many connections with other world religions, particularly with Islam . . . This 'link' can be called a 'sacred' one, stemming as it does from the mysterious will of God.

In denying the uniqueness of the 'link', Brockway may be engaging in a bit of bureaucratic apologetics. While the Holy See locates its Commission for Religious Relations with the Jews together with (but independent from) the Secretariat for Christian Unity rather than with the Secretariat for Non-Christians, the World Council of Churches' desk for Christian-Jewish relations, which Brockway holds, is one of a number in its programme unit for 'Dialogue with People of Living Faiths and Ideologies'. So perhaps he would be unwilling to affirm the uniqueness (and concrete particularity) of the bond

* See Editor's note, p. 14.

between Christians and Jews that has been at the heart of the official Catholic approach since *Nostra Aetate*.

Indeed, Catholic official reflection during and since the Council can be said to be founded on the acknowledgement of the uniqueness of that sacred bond which gives Brockway such difficulties. This is why, in context, the rather sterile image of 'parallel' lines is rejected in the text as an adequate model for the relationship between the Church and the Jewish people. The relationship is covenantal, even sacramental, and certainly organic. 'Parallel ways of salvation', which, as Brockway says, evokes an image of lines never touching, never meeting across the centuries, does not do justice to the fullness of reality as the Catholic Church sees it.

Regarding Israel, Brockway has it backwards. The text *begins* with the affirmation that the Jewish 'religious attachment' to the Land is an integral part of the people Israel's ongoing 'witness—often heroic—of its fidelity to the one God' and that the attachment 'finds its roots in biblical tradition'. Appreciation of this religious attachment, embodied today in the State of Israel, which is unequivocally validated under 'the common principles of international law' is, the 'Notes' affirm, to be taught as part of the Church's catechesis. The caveats to this affirmation ('without, however, making their own any *particular* religious interpretation' and 'not in a perspective which is *in itself* religious' (italics added)) preclude for Catholics a biblical-fundamentalist approach to the questions of boundaries etc., but do not in any way deny, as Brockway mistakenly asserts, the 'religious significance' of the Return. The Catholic argument here is with Meir Kahane and Jerry Falwell, not with those who would affirm, as Brockway does and as the 'Notes' do, the centrality of the State of Israel in the Church's dialogue with Jews. Far from 'dodging the issue', the 'Notes' meet it straight on.

The 'Notes' have, as I have indicated, many flaws. The difficulties non-Catholics such as Brockway have had in reading them, however, are not entirely the fault of its authors. Those who would comment publicly upon an internal text of another tradition have the obligation to learn first *how* that text is properly to be read within that tradition.

ALLAN R. BROCKWAY *replies:*

Just as Eugene Fisher believes I have misread 'The Common Bond', so I am convinced he has failed to understand some of my criticisms. I am, for instance, puzzled, to say the least, that he finds me 'unwilling to affirm the uniqueness (and concrete particularity) of the bond between Christians and Jews'. But this is not the place to argue about those kinds of thing; they will remain on the dialogical agenda. Instead, I would like to point to what I think is central to much of Fisher's and Catholic response generally to the criticism 'The Common Bond' has received.

It has to do with the type of document this is and how it may be legitimately read. Of course, 'The Common Bond' is a Roman Catholic document and is directed to Roman Catholics. But it is obviously also a statement read by Jews and by Protestants, some of whom are quite aware of the ecclesial context from which it emerged—and are, for that very reason, disappointed at some of the things it says. That aside, however, it is difficult to understand how even most Catholics should be expected to be able 'properly' to read this or any other such document if such proper reading requires a thorough knowledge of all the sources cited. Neither *Nostra Aetate* nor the 'Guidelines' required such careful exegesis in order to comprehend precisely what they were saying.

Nevertheless, Fisher maintains that 'The Common Bond' 'is, by intent then, a practical document not a theological tract . . . to be understood *only* within the context of the tradition of Holy See and papal statements since the Second Vatican Council to which it carefully refers' (Fisher's italics). Only by a most specialized use of the term 'theological' can this document be construed as anything else, which does in no way detract from its significance as an 'aid' for preachers and catechists.

The very fact that Gene and I can squabble over these 'fine points of the law' is an indication of how far the Christian awareness of our own tradition(s) has progressed during these years of serious encounter with Jews and Judaism. It is, I think, a sign that, though we all have far to go, we are well on the way.



Meeting of the Dialogue Working Group of the World Council of Churches

Swanwick, England, 11-15 March 1985

STUDY OF OTHER FAITHS' SIGNIFICANCE PROJECTED

The following statement was released to the press at the close of the Dialogue Working Group Meeting.

At a meeting in Swanwick, Derbyshire, England, from 11-15 March 1985, the twenty-five member Dialogue Working Group of the Geneva-based World Council of Churches (WCC) outlined a multi-year programme of study, workshops and meetings for the WCC Sub-Unit on Dialogue with People of Living Faiths. A focus of the Sub-Unit's work in the next years is to be the theological significance of people of other faiths.

For centuries the Church has viewed people of other faiths chiefly as raw material for conversion to Christianity. The proposed study is meant to help the Church understand people of other faiths theologically. Designed to raise awareness of dialogue issues at local levels, the study is to conclude with a major conference in 1989.

Among meetings recommended by the Working Group are workshops in India to share concepts of and guidelines for dialogue and prepare participants for dialogue in local situations; Jewish-Christian dialogues in Africa and Australia; Muslim-Christian dialogues in Africa and Asia; conversations with followers of traditional religions in Africa, North America and the Pacific; a multi-faith dialogue in India, and a dialogue specifically for women; and a Buddhist-Christian meeting in Asia.

A June consultation in Kuala Lumpur on the implications of interfaith dialogue for theological education today (to be convened jointly with the WCC Programme on Theological Education) is to take up such questions as: how are theology and religions taught in seminaries which prepare ministers to serve in religiously-plural societies; and what is the concept of mission these pastors receive as a result of their training? Among other areas proposed for intra-WCC co-operation are studies of Gospel and culture, ideologies, unity of the

Church and renewal of humanity, and women in Church and society.

A plan to develop resources on 'ecumenical considerations for Christian-Muslim dialogue' was approved, as was exchange of personnel involved in dialogue in Japan, Korea, Hong Kong and Taiwan.

The Group also approved the new name of the Sub-Unit. (It used to be called 'Dialogue with People of Living Faiths and Ideologies'.) While the question of ideologies has now become a concern of the entire WCC, Marxist-Christian dialogue is to continue on the Sub-Unit agenda.

Before settling down to their work, the Group visited the nearby city of Birmingham, more as pilgrims than tourists. Like Frankfurt, London, New York or Toronto, Birmingham has large Hindu, Muslim, Sikh and Jewish populations. The visit confirmed what the Group already knew, that religious pluralism is no longer confined to Africa and Asia. It is a global reality and Christian opportunity. That conviction set the tone and defined the context of the discussions that followed. The Group found a report by British colleagues on British Church involvement in interfaith dialogue among the highlights of the meeting. In Britain, at least, WCC 'Guidelines for Dialogue' seem to be taken seriously and put to good use.

Members of the Working Group 'covenanted together' to share their experiences with the Geneva office and 'to help the staff to do its work and not to rely on the Geneva office to do what we ought to be doing', an indication of the seriousness and commitment they brought to their work here.

Report on Jewish-Christian Relations

ALLAN R. BROCKWAY

By far the most important formal event in the work of the Consultation on the Church and the Jewish People (CCJP) since the last meeting of the Dialogue Working Group, at the beginning of 1982, was the reception by the World Council of Churches (WCC) Executive Committee of the statement entitled *Ecumenical Considerations on Jewish-Christian Dialogue*.

At Bali the Working Group had made a few minor alterations in the text adopted by the CCJP at its June 1981 meeting in London-Colney. After a lengthy period of consultation among the Churches and numerous drafts, the CCJP had perfected its 'Guidelines on Jewish-Christian Dialogue' and it was under this title that the Working Group submitted the document to the Executive Committee. When it met in February 1982, the Executive Committee recommended further consultation with the Churches, particularly Churches in the Middle East, and requested that the statement be brought to its July meeting having been amended in light of the additional comments.

The CCJP complied with the wishes of the Executive Committee and, after comments on the document approved by the Working Group had been received from Middle East Churches, some members of the original CCJP drafting committee made substantial changes and submitted the revised document to the Executive Committee. After making further alterations of its own, including a change of title from 'Guidelines' to *Ecumenical Considerations*, the Executive Committee 'received and commended [it] to the Churches for study and

action' on 16 July 1982. Thus was brought to a conclusion the process that was begun by the CCJP in 1975.

Available in English, French, German and Swedish, the *Ecumenical Considerations* have been widely distributed. To our knowledge they have been published in the *Ecumenical Review*, the *International Bulletin of Missionary Research*, *From the Martin Buber House* (English), *SIDIC* (English and French) and *Freiburger Rundschau* (German).

As an 'official' document of the World Council of Churches, the *Ecumenical Considerations* are, as the historical note accompanying them indicates, 'stages along the way, to be amplified and refined as deeper and wider dialogue provides greater and more sensitive insight into the relationships among the diverse peoples of God's one world'. They represent the most adequate position possible at the time of their acceptance. But many who are involved in Jewish-Christian dialogue, both Jews and Christians, were disappointed that the statement as adopted by the Working Group at Bali was not permitted to stand unchallenged. The disappointment arises not from what the *Ecumenical Considerations* say but from what was left unsaid or said far more minimally than was done in the original paper, particularly concerning the Land and State of Israel. While recognizing and appreciating the validity of that disappointment, it is important to celebrate the *Ecumenical Considerations* as the most definitive statement on Jewish-Christian dialogue that the World Council, as such, has produced to date. It has been, and will continue to be, a most effective tool for the further development of the dialogue wherever Jews and Christians are in a position to meet and talk.

A great deal of enthusiasm and hope was generated by the process of developing the document, which, in the best of all possible worlds, would have provided a spring-board for intensive programming by the CCJP to maximize its effectiveness throughout the world. But preparation for the Vancouver Assembly intervened. All staff of the Council were mobilized to prepare for the Assembly and most of its budget was reallocated toward that end. Consequently, the programming for Jewish-Christian dialogue could not proceed 'normally', and the momentum present at the time of the *Ecumenical Considerations* acceptance was, to a large extent, allowed to dissipate. It is doubtful that it can be regained, certainly not in the same form of intensity, at this late date. Despite that reality, the statement remains the most useful implement in the CCJP's tool kit. Some reflections on the possible steps beyond the *Ecumenical Considerations* will be offered at

the conclusion of this report.

The International Jewish Committee for Interreligious Consultations (IJCIC) remains the principal formal dialogue partner for the CCJP and the World Council of Churches. In the interval since the last meeting of the Working Group, the Liaison and Planning Committee (LPC)—composed of representatives from the WCC and IJCIC—has continued to meet once or twice each year to discuss the ongoing relationship between the World Council and the major Jewish organizations. Usually these meetings leave members of both parties somewhat frustrated because seldom are issues resolved, but meetings of the LPC are necessary and valuable for keeping lines of communication open. It is hoped that the next meeting may be scheduled for April or May of this year.

The most recent in a series of formal consultations between the CCJP, acting on behalf of the World Council, and IJCIC was held at Harvard Divinity School on 25-29 November 1984; the topic under discussion was 'Religious pluralism: its meaning and limits'. After listening to and discussing papers by both Jews and Christians on the general subject of religious pluralism, the consultation considered the actual state of pluralism in three representative societies: the United States, Great Britain and Israel. A joint statement on religious pluralism was prepared by the participants.

One of the practical goals for the period following the Bali Working Group Meeting continues to be more of a goal than a reality: the encouragement of Jewish-Christian dialogue in parts of the world where Jews and Christians live together but where the dialogue has yet to develop to a meaningful extent. During October 1984, I spent about two weeks in Australia, which, with some 75,000 Jews, ranks tenth in nations with Jewish populations. I spoke at length with leaders in both the Christian and Jewish communities in Perth, Melbourne and Sydney. In the process, I discovered that there is very little dialogue in the sense of interreligious discussions (although there is some). There is, however, an acute sense of each other's presence and a heightened sensibility to what each perceives the other to be saying about it. In particular, Jews are angry about statements concerning Israel made by some Church dignitaries, and Church people are angry about perceived Jewish 'interference' in Church affairs. With the exception of a handful of people who are 'tuned in' to Jewish-Christian dialogue, there is no direct and personal interaction.

Overt antisemitic activity is almost non-existent, but there is also little understanding on the part of Church people of the meaning

Israel has for their Jewish neighbours (Melbourne has a large concentration of Holocaust survivors). Likewise there is little Jewish understanding of the power that concern for dispossessed people has *today* for Christians. Because each side feels that its identity is at stake, there appears to be scant willingness for either to take the self-identity of their potential dialogue partners at face value. The necessity and desirability of dialogue is obvious. I am in correspondence with both Jews and Christians in Australia concerning the possibility of cooperative ventures for stimulating such dialogue, possibly a jointly sponsored 'workshop' in 1986.

The Australian situation is a more-or-less self-contained instance of the situation as it exists between the Churches and organized Jewish communities elsewhere. Dialogue between Jews and Christians has become sophisticated religiously and is having significant effect on Christian teaching about Jews as well as revision or elimination of anti-Judaic liturgies and preaching. At the same time the *relation* between the Churches and the Jewish people has deteriorated and tension between them continues to mount because of different interpretations of the State of Israel and the war between Israel and its Arab neighbours.

This tension appears not to be susceptible to amelioration by the usual dialogical techniques. But because of the dialogue's success, those on both sides who engage in it tend to become frustrated and angry when their co-religionists who have not been directly involved in the dialogue appear to ignore what years of dialogue experience has taught. When 'dialogical' Christians sit down with 'international' or 'political' Christians, the first group turns up an 'Israel is vulnerable' card, those in the second group turn up an 'Israel oppresses the Palestinians' card, and the latter usually seems to be trump. It is a situation that seriously threatens to damage the inter-religious dialogue itself.

These observations lead directly back to the *Ecumenical Considerations* and the extent to which they can assist in what is a new demand on interreligious dialogue: to be a vehicle for understanding, reconciliation and change on the part of the organized Jewish and Christian communities, leading to the elimination of tension in the *relationships* between them. Put another way, can the dialogue assist the Churches and the ecumenical movement actively to understand that concern for, and identity with, the Palestinian people is not necessarily incompatible with concern for, and identity with, the Jewish people who today are inseparable from the State of Israel, its well-being and con-

tinued existence? Can dialogue help the Churches and the ecumenical movement to express their identity with Israel when they act in support of the Palestinians and vice versa?

It is unlikely that the *Ecumenical Considerations* or similar statements on Jewish-Christian dialogue by the member Churches of the World Council of Churches can in themselves provide positive answers to these questions. Statements on interreligious dialogue do not address today's situation, which requires dialogue between Jews and Jews and, particularly, between Christians and Christians. The *Ecumenical Considerations* are an excellent statement of where Christians have generally arrived in their understanding of *Judaism*. The next step is an equally arduous effort to understand *Jews*, the Jewish people. The Consultation on the Church and the Jewish People could not have a more appropriate name for the task that lies ahead.

During these days together at Swanwick, you will be asked to name members to the Consultation on the Church and the Jewish People for the period between now and the next WCC Assembly. I hope that the members of the group assigned to work on Jewish-Christian relations, and the Working Group as a whole, will take with utmost seriousness its responsibility to constitute a CCJP that will be best able to guide us into and through the crucial days ahead.

But even more than that, I hope we will be able to outline some of the necessary procedures for translating the learnings from the dialogue between Jews and Christians, between the Church and the Jewish people, into the public ethics of the Churches.

I confess to mixed feelings about the prospects for the relation between the Churches and the Jewish people. On the one hand, I see the opportunity for a breakthrough of historic proportions and am excited and encouraged. But on the other hand, I see huge obstacles, the necessity for delicate negotiations, and the prospect of failure that could require years, if not decades, to reverse. The next five or six years are indeed critical. The fact that every time has been a critical time does not change the present reality.

When we approach our task in faith, however, neither the hope of a 'breakthrough' nor the fear of failure compares with the conviction we share with St Paul: 'for I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord' (Romans 8: 38-9).

A Perspective on Dialogue: Looking Ahead

DIANA L. ECK

This is an exciting and critical time for the work of dialogue in the World Council of Churches (WCC). As a Working Group, we gather here in Swanwick for the first time, representing in microcosm something of the splendid diversity of the Christian Churches, and resolving to work together, united in a common task. Some of the questions we will face in our work together are similar, in structure and form, to questions that emerge in dialogue: What do we make of the fact of our diversity? Can we find differences of perspective to be a strength, rather than a threat? Can we find common ground, and rejoice in what unites us? As Christians, we are united in the household of Christ, as members of one body. In dialogue, we seek the basis of community with other households of faith. In a world of division, suspicion and fear, this task is an urgent one for the ecumenical movement.

As we begin our work together, we must first take stock of where we are. Here at this juncture, we look back over what has been achieved in the area of dialogue since 1971, when the Dialogue Sub-Unit was first established by the Central Committee in Addis Ababa. We look forward to the future of dialogue, which we as a group must take an active hand in shaping. We look around us, here in Great Britain and in countless other places in today's world, seeing sobering evidence of the critical need for dialogue. And we look broadly at the scope of WCC programmes and priorities, considering the work of dialogue, not as isolated in a single Sub-Unit, but as an integral part

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of the work and the thinking of the whole ecumenical movement. In bringing about the one world we envision, we must think and work in co-operation with those with whom we share this world—our neighbours of other faiths.

Dialogue: Nairobi to Vancouver

I will attempt to sketch here, with but the broadest of strokes, what I see to have been the movement in dialogue in the period from the Nairobi to the Vancouver Assemblies. There are others here who have seen this movement far more closely and clearly than I. In reviewing this work, our former Moderator, Dirk Mulder, has described it as two-fold: (1) *reflecting about dialogue* from within an ecumenical Christian perspective, and (2) *engaging in dialogue* with people of other religious traditions. It was at the Nairobi Assembly in 1975 that dialogue was first on the agenda, under the theme of 'Seeking community'. A commitment to overcome barriers, to recognize our interdependence, and 'to work together as one community, encouraging the different communities of faith', had already emerged from a multilateral dialogue in Colombo in 1974. At Nairobi, seeking community in dialogue with people of other faiths became, for the first time, a visible and even controversial issue for the Churches. Some voiced the concern that an emphasis on dialogue would be a threat to Christian mission and evangelism. Others, especially Christians from Asia who live in a context of community with Hindus, Buddhists or Muslims, argued persuasively that the time had now come for Christians to take seriously their responsibility for dialogue in a world of religious pluralism.

From the controversy of the Nairobi Assembly emerged a mandate for the Dialogue Sub-Unit to prepare for the Churches some guidelines for dialogue. Thus, the Nairobi Assembly launched a new and fruitful phase for both the task of reflecting upon dialogue and that of engaging in dialogue.

Our commitment to reflect upon the subject of dialogue and give guidance to the Churches began in earnest with the Chiang Mai Theological Consultation in 1977. The focus at Chiang Mai was important: 'Dialogue in community'. Our discussion of dialogue was not to begin with theological positions, but was to begin with a grounding in the living context of community. As Stanley Samartha, the first Director of the Dialogue Sub-Unit, who guided its work through formative years, put it: 'Dialogue is less a concept to be discussed than a relationship to be developed between neighbours.'

Although the Chiang Mai Consultation was set in an important Buddhist centre in Northern Thailand, we should remember that it was first and foremost a Christian ecumenical discussion *about* dialogue—the first of its kind. Its purpose was primarily to ask questions of ourselves, and to hear the questions being asked of us in the Buddhist context of Chiang Mai: How will Christians, aware of the rich diversity of human religious life, understand, speak with, and work with their neighbours of other faiths? How might dialogue in community change the ways we think of ourselves and live in community with others? Chiang Mai turned new soil, planted new seeds, and produced what were to become the *Guidelines for Dialogue*. These *Guidelines*, refined by the Working Group at Mt St Benedict in Trinidad in 1978, were approved by the Central Committee in January 1979 as an official document of the WCC. The *Guidelines* were distributed widely to the Churches for discussion and response.

The Chiang Mai statement and the *Guidelines on Dialogue* attempt to clarify for us, as Christians, how we understand dialogue and how we might enter into dialogue. Here dialogue is seen not simply as an activity of meetings and conferences, but as 'a way of living out Christian faith in relationship and commitment to those neighbours with whom Christians share towns, cities, nations, and the earth as a whole'. The *Guidelines* stand as a major achievement of our work in the years from Nairobi to Vancouver, even though they are but a beginning. Still we are speaking of but one aspect of the Sub-Unit's work on dialogue: 'reflection among Christians on the subject of dialogue'.

During these years, the Dialogue Sub-Unit also sponsored and engaged in dialogue activities with people of other religious traditions. Most were bilateral, and most involved a particular topic or focus. For example, in 1978 there was a dialogue meeting on the subject of 'Humanity's relation to nature' between Christians and Buddhists, held in Sri Lanka. In 1981, there was a Christian-Hindu dialogue in Rajpur, North India, on the understanding of social justice: 'Religious resources for a just society'.

Throughout this period of work, Christians and Jews continued a bilateral series of dialogues under the co-operative auspices of such groups as the Consultation on the Church and the Jewish People (CCJP) and the International Jewish Committee for Interreligious Consultations (IJCIC), and the Dialogue Sub-Unit of the WCC. The careful working out of guidelines for Jewish-Christian dialogue culminated in the document *Ecumenical Considerations in Jewish-Christian*

Dialogue presented to the working group in Bali in January 1982 and 'received and commended to the Churches for study and action' by the Executive Committee of the WCC in July 1982.

Such bilateral dialogues have been fruitful, and the development of joint intermediary structures for facilitating such dialogue, as have emerged in the case of Jewish-Christian dialogue, provides one possible model for further work in bilateral dialogue. An initial meeting, jointly sponsored by the World Muslim Congress and the WCC in 1982, began to lay the foundation for future and sustained bilateral dialogue with Muslims. This will require further work in the period ahead. We shall have to discuss here the desirability of developing bilateral guidelines for dialogue with Muslims, with Hindus and Buddhists, etc., and we shall have to discuss benefits and limitations of bilateral as opposed to trilateral or multilateral dialogue.

Multilateral dialogue has also been important in the growth of our understanding of 'one world', although there have been but two WCC sponsored multilateral dialogues. The first I have mentioned, on the subject of 'World community', held in Colombo in 1974, prior to the Nairobi Assembly. The second was a multi-faith consultation on the 'Meaning of life', which took place in Mauritius in January 1983. It was properly a pre-Assembly consultation for those of other religious traditions who were to be guests at the Vancouver Assembly. We reflected together on the Assembly theme of 'life', which we who are Christians find in Jesus Christ, 'the life of the world', and which those of other traditions affirm and celebrate in different, deep and compelling ways. Mauritius marked a real turning-point in dialogue. We found ways to share our worship; we stretched our minds and opened our hearts in discussion. We created, in microcosm and for one week, the kind of world community we seek. The message drafted by this multilateral group and sent to the Vancouver Assembly was a strong affirmation of dialogue, and a challenge to extend the work of dialogue into all concerns that are properly global, such as the concern for peace and justice:

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. /

The challenge to the WCC, and indeed to all world-wide religious organizations, is that we not 'go it alone', so to speak. The very

issues to which we bring our concern as Christians—peacemaking in a world of rising militarism, promoting justice in a world of unconscionable disparities in wealth—are not concerns which we, as Christians can address or ought to address alone. They are global issues; they require a recognition of our interrelatedness and interdependence as a human family. To construct a new world order based on interrelatedness and interdependence, we cannot 'go it alone'. We must build the foundations of this new order into the very process by which we work. The means we use must be congruent with the end we wish to achieve.

Dialogue in Vancouver: affirmed and forgotten

In many ways, dialogue was visible and affirmed at the Vancouver Assembly. There were fifteen guests of other faiths, as compared to but five in Nairobi. Pauline Webb, who had participated in the Mauritius Consultation and who preached at the opening worship, included an appreciation of dialogue in her sermon. She said, 'We are discovering that in dialogue with fellow seekers after truth, our hearts are opened to receive new insights. Let us meet as those who have nothing to defend, and everything to share.' Phillip Potter, in his General-Secretary's report, said, 'Even as we reverence Christ, so must we reverence those with whom we have dialogue, as an encounter of life with life. In a profound sense, Christ is present beside the other, putting his claim upon us.' Professor Vitaly Borovoy of the Leningrad Theological Academy stressed that 'dialogue with people of other faiths and ideologies, with all people of good will, is our responsibility in the sight of God.'

Dialogue was mentioned in plenary sessions, as a concept it was important to include, a base that was important to touch, in proper ecumenical discourse. And that is important, in its own right. However, the kind of vision sought by the Mauritius Consultation did not emerge. For the most part, the ecumenical Christian movement seemed to be 'going it alone'. The primary locus of dialogue was under the heading 'Witnessing in a divided world', and there was scarcely a word of dialogue spoken in relation to our concern for the poor, or our concern for peace and justice. Perhaps the clearest visible acknowledgement that the world in which we seek peace is one world was the participation of our guests from the various religious traditions in the vigil for peace on the eve of Hiroshima day. For the rest, Christians continued to speak of urgent global concerns as if we lived in a world unpeopled by those of other faiths.

We should also remember, however, that the strongest message on the urgency of dialogue was delivered to the Assembly by the people of Vancouver. They came by the hundreds to each of the public panels and discussions on dialogue held during the Assembly at the Asian Centre auditorium. Coming from the multi-religious context of Vancouver, their eagerness to hear serious discussion of the issues of dialogue was itself a sign of the future.

Beyond Vancouver: thinking and working toward one world

As we move into the period of work ahead, we need to think creatively about the further role of dialogue in the work of the WCC. We have begun the process of Christian reflection *about* dialogue, and this we must continue. We have begun to engage *in* dialogue, and this we must continue. However, looking at the matter from the standpoint of Geneva and the work of the WCC, dialogue is not only a 'subject' we discuss, and dialogue is not only a 'process' we facilitate. Dialogue is also a 'way of thinking' and a 'way of working' that should enter widely into the concerns and programmes of the WCC. Dialogue is a way of thinking about our concerns and programmes of the WCC. Dialogue is a way of thinking about our concerns as Christians that is continually in conversation with those with whom we share the world, the one world. Dialogue is a way of working on those concerns that is in active engagement with our neighbours. Dialogue is a way of thinking and working, in Geneva and in the programmes of the WCC, that is relentlessly relational, inquiring after the concerns and responses of our neighbours. It is a way of thinking and working that is ecumenical in the widest sense of the term: acknowledging the fact that this is one world.

As Wilfred Cantwell Smith has put it, our growth in dialogue moves through several stages, as we expand what it is we mean when we say 'we'. At first, it might be 'we' Christians talking about a 'them', the Buddhists, for example. The Edinburgh Conference in 1910 was a 'we' and 'them' conference. A next step is where 'we' talk to 'you', and much of the language of proclamation and witness is still shaped by this mode of thought. If there is real listening and mutuality, 'we' talk *with* 'you', and this is dialogue. A final step might be when 'we all' talk to 'one another' about 'us'. At this point, dialogue is not an event or a project which enhances our mutual understanding. It becomes the foundation for a new kind of community. Gandhi also had this vision of the expansion of the 'we': gradually enlarging the group of people we call 'family' or 'household' to include a wider and

wider circle, until there is at least some sense in which we can think of the human family as one, or at least as a community of families. At the Vancouver Assembly, we heard Phillip Potter speak of the *oikos*, the 'household' of faith. Our challenge is to find ways to think and work our way into the creation of a household that includes the entire *oikoumene*, the 'whole inhabited earth'.

The *oikoumene*, to the ancient Greeks, meant the 'whole inhabited earth'. And ecumenical properly means world-wide, global. The WCC fosters, among Christians, the capacity and indeed the responsibility, to think of ourselves not only as members of a particular church and denomination, but as members-one-of-another in a Christian family that extends throughout the world. Ecumenical thinking, as Christians, means that we will frame our concerns and make our commitments as part of a world-wide family. We will listen to the voices of Christians in East Berlin, on the West Bank, in South Africa and in the South Bronx. For our household, though far-flung, is one.

But the one world is not only the Christian world. That is an obvious fact. We Christians are not the only family in the *oikoumene*. The 'whole inhabited earth', the one world, is one of many households of faith. This has always been the case, of course, but our awareness of this fact of religious diversity, and our responsibility for response, has changed radically in the past two generations.

My grandmother, for instance, when she came to the United States from Sweden in 1911, had only one book: the Bible in Swedish. She had never met a Hindu or Muslim. She had never read the Bhagavad Gita or heard the Koran recited. Until the day she died, she thought of me and introduced me to her friends as 'my granddaughter, who is a missionary in India'. What else, in her worldview, could I possibly be doing there?

Without diminishing in the least the integrity of her faith, I have to say that to be a Christian is, for me, radically different than it was for her. I have lived for years in India, in the sacred city of Benares. I have seen the faith of Hindus, as they embrace the joys of life and the struggle with the sorrows of death. I have prayed in a Hindu temple. I have stood in the stillness of a mosque. I have sat in a Buddhist meditation hall. And I cannot bracket these things, and put them aside when I consider what it is to be a Christian today, living in relationship with my friends and colleagues of other faiths.

For most of Christian history, when we considered our relation to those of other faiths, we used the language my grandmother knew well: mission, witness, and evangelism. In rethinking what these

terms mean today, with over half of our member Churches in Asia, Africa and Latin America, and with a growing knowledge of and respect for our neighbours, the word 'dialogue' will come to have a major and central role.

In one world, we can no longer afford an attitude in which 'we' speak about 'them', or even to 'them'. Without in the least losing our cherished and particular roots as Christians, we Christians must seek ways to speak of a 'we' alongside, for instance, our Muslim and Jewish neighbours, in addressing the concerns of our common world. Muhammad Talbi, a Muslim professor from Tunisia, has helped us on our way, as he struggles to see what *umma*, the Muslim 'community', might mean, as Muslims seek a wider community. That was in the Mauritius Consultation, and there Art Solomon, of the Ojibway nation of Canada, blessed us on our way, as he gathered us into a circle, lighted some sacred sage in a seashell, and fanned the fragrant smoke into our nostrils.

Our first task is beginning to understand one another. How important Islam is in our one world today, and how relatively few of us as Christians know anything about Islam. How important the Hindu and Buddhist traditions have been in framing the culture and shaping the thought of all Asia, and how relatively few of us have more than a passing acquaintance with these traditions. As Krister Stendahl has often pointed out, we pledge ourselves in the Ten Commandments not to bear false witness against our neighbours. But we do not know our neighbours, and how often do we bear false witness, not out of malice or out of intent to distort the face of our neighbour, but out of sheer ignorance.

Understanding the 'other' is important, but that is not all we learn from dialogue. As one Jewish participant in the Mauritius Consultation put it, 'We need to understand the other, but we also *need* the other in order to understand ourselves'. Dialogue is a reflexive process. In coming to see the world, its meaning and coherence and hope, through the eyes of another, we see ourselves more clearly as well.

Dialogue in the work of the WCC

The January/February issue of *One World* outlines the programme priorities of the WCC as they relate to the various Units and Sub-Units. And these programme priorities are seen to cut across the work of the Units and Sub-Units as well. Using this as a starting point, let me indicate what I think it might mean for dialogue to become, not

simply one Sub-Unit of the work of the WCC, but a way of thinking and working in one world that informs and shapes many of its programmes.

This concern for a fuller integration of dialogue in the work of the WCC is not new. Indeed, at the Dialogue Core Group meeting in Chambesy, following the Nairobi Assembly nearly a decade ago, the hope was expressed for 'close links and, whenever possible, collaboration between different Units and Sub-Units in implementing programme proposals'. Although some collaboration has been achieved, there is clearly more work ahead as we move forward from Vancouver. Presented are but a few examples of areas of work that would be enhanced by the perspective of dialogue and by active presence and input of people of other faiths.

Unit I: Faith and Witness

Commission on World Mission and Evangelism (CWME)

The CWME is continually in the process of rethinking the meaning of mission and evangelism in one world. The issue of dialogue has been discussed periodically in the context of the work of CWME, and it has been affirmed repeatedly, especially in the period following Nairobi, that dialogue is not a threat to Christian mission and evangelism. As Emilio Castro, then the Director of the CWME, put it in his plenary address to the Melbourne Conference on World Mission and Evangelism in 1980, 'Mission implies an attitude of dialogue'. We all affirm this, and yet I suspect it is not entirely clear to any of us just what dialogue means for mission. The documents of the Melbourne Conference include, still, relatively little talk of 'dialogue', and rather a preponderant use of one-way language—'to proclaim', 'to announce', 'to confess'. This is important language, but only if we understand it to be balanced with the language of listening and mutuality. As D. C. Mulder has put the matter to us, 'It is the mission of the Church to be in dialogue today.' Most of us would agree that the age of triumphalist mission and evangelism is past. But the age of dialogical mission—our mission to be both bearers and hearers of the good news of God—has not yet come into its own. It is not enough to affirm that dialogue is 'not a threat' to mission. We must struggle as Christians, in dialogue with Hindus or Jews, to understand how dialogue reshapes and challenges our understanding of what mission is.

For the future, one programme theme of the CWME will be that of 'Gospel and culture'. Here dialogue and CWME must work to-

gether, for it is clear that 'culture' in most parts of the world has been, and for the most part continues to be, shaped by religious traditions other than Christianity. To discuss Gospel and culture implies a very serious effort at dialogue. Another programme emphasis is to grow in our understanding of mission and evangelism as 'good news to the poor'. Here again, we must join hands with CWME, recognizing that many if not most of the world's poor, whom we must serve, and to whom we must listen for God's prophetic word, are not Christian poor. To listen to the poor, means to be in dialogue. A third programme emphasis of CWME is to be a continued study of non-violent resistance as a form of Christian obedience to God. Here too, Christians have an opportunity to grow in dialogue. Our global inter-relatedness is demonstrated nowhere more clearly than in the non-violent thought and action of Gandhi. Gandhi's own Hindu and Jain roots in traditions of *ahimsa*, or non-violence, were nourished by the Sermon on the Mount and by the Christian essays of Tolstoy. In turn, Martin Luther King's Christian roots in traditions of non-violence, were deeply nourished by the thought of Gandhi.

Faith and Order Commission

Faith and Order looks at the theological foundations for Christian unity, and in its long study of baptism, eucharist and ministry, it has done important and generative theological work. While affirming the importance of Christian unity and our understanding of Christian diversity, we cannot but yearn for the day when Faith and Order takes up in earnest an equally urgent theological task: rethinking our understanding of ourselves as Christians in the context of a religiously plural world. We began this task in the Chiang Mai Consultation, but there is still a long way to go in responding to the challenge of religious pluralism. How do we account theologically for the fact of human religious diversity? How do we think, theologically, as Christians increasingly conscious of the work of Hindu or Muslim theologians? Our new world situation is as challenging to us, theologically, as was Greek rationalist thought in the first century, or as the Copernican revolution and the emergence of scientific thought. Theology has had to come to grips with Aristotle, just as theology has had to come to grips with science and with the fact that the sun does not circle the earth. Coming to grips with the world's religious pluralism is equally challenging to Christian theology today. As Wilfred Cantwell Smith has put it, 'Not only are Christian answers not the only answers, but Christian questions are not the only questions.' Smith, writing nearly twenty years ago now, predicted:

The time will soon be with us when a theologian who attempts to work out his position unaware that he does so as member of a world community in which other theologians equally intelligent, equally devout, equally moral, are Hindus, Buddhists, Muslims, and unaware that his readers are likely perhaps to be Buddhists, or to have Muslim husbands or Hindu colleagues—such a theologian is as hopelessly out of date as one who attempts to construct an intellectual position unaware that Aristotle has thought, or unaware that the earth is a minor planet in a galaxy that is vast only by terrestrial standards.

That time has clearly come, and in the next period of our WCC work, we look forward to closer collaboration with the Faith and Order Commission on the theological tasks of one world.

Unit II: Justice and Service

It is especially crucial that dialogue, which until now has been largely in the domain of Unit I, become a way of thinking and working in Unit II as well. We recall the concern of the Mauritius Consultation that global concerns, such as peace, justice and development, are not suited to an exclusively Christian approach. The very interrelatedness and interdependence we wish to foster in one world is subverted by a unilateral approach.

Churches' Participation in Development (CCPD)

As Christians we raise the question, what is the meaning of 'development' in relation to religious and ethical values? This, however, is not a subject of concern to Christians alone, for people throughout the developing world who do not wish to duplicate the patterns of Western materialism, whether capitalist or communist, are asking about the ethical foundations of a new society. Religious perspectives on 'power' is a subject far too important to one world for Christians to be discussing in the absence of neighbours of other faiths. The issue of power in relation to the poor, and the empowerment of the power, has been effectively addressed by Marx, Mao and Gandhi, as well as by the liberation theologies and movements of the Christian world. In South Asia, for instance, some of the most creative grass-roots thinking about the meaning of 'development' is taking place in the Gandhian movements and in the Sarvodaya movement of Sri Lanka. Since the 'I' of the DFI, the ideologies concern, has been moved, now, to the CCPD, we look forward to co-operating on what is historically a shared concern: the dialogue of religion and ideology. As we move forward in our thinking as Christians on the question of 'development', we must do so in full partnership with our neighbours of other faiths and ideologies who are thinking creatively in this area.

Commission of the Churches on International Affairs (CCIA)

The CCIA attends to the role and responsibility of the WCC in international affairs. Because of the religious dimensions of many aspects of international affairs, especially in times of tension or crisis, it is essential that the Dialogue Sub-Unit work in close co-operation with the CCIA. It is obvious in this area that Christians cannot and should not 'go it alone', but must work in ongoing dialogue with Muslims, Jews, Hindus, Sikhs, Buddhists and adherents of traditional religions. In a divided world, we must work for more honest and vigorous communication and deeper understanding. This we cannot do without our partners in dialogue, even those with whom we disagree. The goal of dialogue, after all, is not to eliminate differences, but to understand them and to achieve agreement and co-operation in spite of them.

Religious fanaticism, including violence and chauvinism in the name of religion, is a serious problem in many parts of the world. It cuts across religious traditions and is of common concern. Many participants in the Mauritius Consultation agreed that the world today is most deeply divided, not between religions, but between those in each religious tradition who hold their faith in a close-fisted and narrow way, and those in each religious tradition who hold their faith in an open-handed and generous way. It is the difference between those who feel their faith to be secure only by building walls, and those who feel firmly grounded in faith by virtue of deep roots. This division today affects people of all religious traditions and it should be addressed as a common concern. Whether in India, Sri Lanka, the Middle East, the Sudan or Great Britain, crises and tensions with an interreligious dimension should be addressed by the Dialogue Sub-Unit in co-operation with the CCIA.

The CCIA should also work with the Dialogue Sub-Unit to find partners and allies in dialogue on the question of peace and disarmament. Again, an issue of such urgent global concern for the one world should involve us in strenuous efforts to work with our neighbours of other faiths wherever possible. As Jonathan Schell has put it, the future is no longer simply given to us in the nuclear age. Now it must be achieved. 'We must become the agriculturalists of time. If we do not plant and cultivate it, we will never reap.' We cannot build one world by moving ahead alone as Christians, no matter how diverse and divided our Christian world might be.

Unit III: Education and Renewal

The Sub-Unit on Education in the Churches and the Programme on Theological Education (PTE) are natural partners for the co-operative work of the Sub-Unit on Dialogue. Ecumenical learning expands our awareness of the world beyond our local church and home community. It facilitates what Phillip Potter called 'a global consciousness of God's will and way.' Thus education for global consciousness, education for citizenship in one world, must include concerted efforts in education about the worldwide Christian community and about religious traditions other than Christianity. In theological education this concern is primary, since pastors have such an important teaching role in the Churches. The Dialogue Sub-Unit and the PTE have already taken steps toward a joint programme to be held in Malaysia in the summer of 1985.

Similarly, the Sub-Unit on Renewal and Congregational Life (RCL) explores an important area for dialogue—that of spirituality. Its future programme emphasis on spirituality might be pursued, in part, with the co-operation of the Dialogue Sub-Unit. In many parts of the world the spiritual life of Christians has already been deepened and enriched by the exploration of Eastern disciplines of prayer and meditation. In a sense, this dialogue is already very old among monks, nuns, ascetics and men and women of prayer the world over. The popularization of spiritual disciplines in the modern world, however, has brought the issues of such spiritual exploration into the mainstream of the life of the Churches. There is a yearning for guidance and new thinking here, and it can best be addressed by the Dialogue Sub-Unit in co-operation with RCL.

Finally, the Sub-Unit on Women in Church and Society is a natural ally of the Dialogue Sub-Unit. Not only in the Christian tradition, but throughout the world in the various religious and cultural traditions, women are seeking to 'define themselves'. We know from experience in the Christian tradition that the role and 'image' of woman has often been imposed by predominantly male structures and hierarchies. Coming to define ourselves and recast the image of woman, speaking from our own experience as women, is a task which Christian, Muslim, Buddhist women have all shared in these past decades. Even the struggle for religious legitimacy, ordination and leadership within the traditions has been common to, for example, Anglican women, Conservative and Reformed Jewish women and Buddhist Sottho Sect Nuns.

As our work in dialogue moves forward, we must be ever con-

scious of the issue of participation. We must think about what it means, for instance, for Christian men and women to enter into dialogue with 'men' of other faiths. Who will participate in our dialogue with Jews, with Muslims, with Hindus? Whose concerns will be voiced in dialogue? How can we ensure that our dialogue includes women, and expands the network of women and women's religious organizations with whom we have contact? Might we suggest that the travel of women staff in the WCC be used wherever possible to extend our contacts with women's religious organizations throughout the world?

Conclusion

To suggest, as I have in brief, areas of co-operation between the Dialogue Sub-Unit and the other programmes of the WCC, does not mean that dialogue should simply be added on to the initiatives of other Units. Much of the initiative we may have to take ourselves, until that day when thinking and working in dialogue toward one world becomes second nature in the work of the WCC. What initiative we should take, as a catalyst for dialogue, is our agenda in the next few days.

We must be clear, however, that dialogue is the foundation for one world. Dialogue is essential to relationship. And if we are to have a relationship to our Muslim or Jewish or Buddhist neighbours, it must be based on the mutual speaking and listening, giving and taking, agreeing and disagreeing that is dialogue. Such relationship does not just happen; it must be pursued with vigour, with care, and with sensitivity. Dialogue is the foundation for one world. We must actively seek, promote, and construct such a foundation—or there will be none. One world cannot be built on the foundation of trans-national corporate capitalism. One world cannot be built on the foundation of competition and polarization between the superpowers. One world cannot be built on the foundation of science, technology and the media. One world cannot be built on Christian, Muslim, Jewish or Sikh triumphalism. One world cannot be built on the foundation of mutual fear and suspicion. And though we have struggled and are struggling hard to achieve Christian unity, one world cannot be built on the foundation of Christian unity.

As far as we know, one world is all we have. We do not have one to experiment with, to divide, despoil and destroy, and one to learn to live in. Laying the foundations for one world is the most important task of our time. These foundations are not in negotiated statements

and agreements. These foundations are, rather, in the stockpiling of trust through dialogue and the creation of relationships that can sustain both agreement and disagreement. Moving forward as Christians, in dialogue with those of other faiths, we will create the foundational relationships of one world. Moving forward alone, we will not.

Thinking creatively about how we may move forward together is, for the moment, the task of the Sub-Unit on Dialogue. With us and through us, may it also become the task of the entire World Council of Churches.

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