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

Series C: Interreligious Activities. 1952-1992

Box 27, Folder 1, International Jewish Committee for  
Interreligious Consultations, 1985.

# WORLD JEWISH CONGRESS

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Geneva, February 11, 1985

To: Rabbi Mordecai Waxman ✓  
Rabbi Marc A. Tannenbaum  
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.

*GMR*

# UNIVERSITY OF CALABAR

P. M. B. 1115, CALABAR--NIGERIA

## Department of Religious Studies & Philosophy

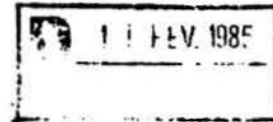
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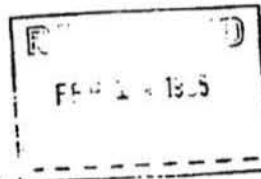
Our Ref. \_\_\_\_\_

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.

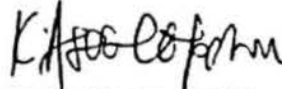
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With regard to sponsorship of the conference, I think your organization and the World council of churches as well as the All Africa Conference of churches should be contacted.

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

With best wishes.

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'K. Asare Opoku', written in a cursive style.

Prof. Kofi Asare Opoku

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



# Catholics, Jews: 20 Good Years

By A. James Rudin

Twenty years ago this October, Roman Catholic bishops, at the Second Vatican Council in Rome, repudiated the deicide charge against the Jews and condemned anti-Semitism. Their landmark statement, "Nostra Aetate" ("In Our Times"), declared that Jesus's death "cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today." The Church "deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source."

Have these carefully crafted words, the outcome of three years of debate, really made a difference? Or is "Nostra Aetate" just a "scrap of paper," as some critics charged at the time? After two decades, it is clear that Vatican II fundamentally changed the way Catholics and Jews view one another. While Catholic-Jewish tensions remain, the Council indeed changed attitudes and beliefs.

Remember the way it was before Oct. 28, 1965? After nearly 19 centuries of misunderstanding and persecution, Jews perceived the Church as an eternal adversary, a primary source of Christian anti-Semitism. Catholics believed that Jews had killed and rejected Jesus and had forfeited their covenant with God. For many Catholics, the only good Jew was a converted Jew. Could any two peoples have been further apart?

Since Vatican II, mutual suspicion has broken down. There have been more positive encounters since 1965 than there were in the first 1,900 years of the Church. Pope John Paul II, meeting Feb. 15 with an American Jewish Committee delegation, asserted that "relationships between Jews and Christians have radically improved." Mutual stereotypes and caricatures have been shattered.

American bishops were among the first to respond. In 1967, they established an Office on Catholic-Jewish

Relations, and called for "frank and honest treatment of Christian anti-Semitism in our history books, courses and curricula." Bishops in Latin America, the Netherlands, Belgium, France, Switzerland, West Germany and Brazil have all issued strong statements going beyond "Nostra Aetate" in calling for improved relations. German bishops confessed: "We turned our backs . . . and were silent about the crimes" against Jews and Judaism.

Pope John Paul II often has spoken out in favor of positive relations. On Feb. 15, he said: "Anti-Semitism . . . has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching. . . . Where there was ignorance and . . . prejudice . . . there is now growing mutual knowledge, appreciation and respect."

American Catholic textbooks have been purged of anti-Jewish material, anti-Semitic prayers are being removed from liturgy and seminaries are changing their teachings about Jews and Judaism. With the "teaching of contempt" about Jews and Judaism condemned, many young people cannot remember the animus that once poisoned relations.

Today, a nun leads the National Interreligious Task Force on Soviet Jewry. Jews teach about their religion and history in Los Angeles parochial schools. American Catholics and Jews work jointly on shared concerns: immigration, refugees, preventing nuclear war, aiding the poor and homeless, religious liberty, human rights, combating hunger.

But serious differences still remain. While Israel's Prime Minister, Shimon Peres, had a cordial meeting this week with the Pope, the Vatican has not yet established formal diplomatic relations with Israel. The Pope's meeting in 1982 with Yasir Arafat, leader of the Palestine Liberation Organization, dismayed Jews. The Vatican's role during the Holocaust remains a focus of controversy.

Nevertheless, we are all the children of Vatican II. It has irreversibly changed the way we look at one another. We commemorate the Council's 20th anniversary as a mandate for further positive change. □

A. James Rudin, a rabbi, is the American Jewish Committee's interreligious affairs director.



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. □

MAR 11 1985

NATIONAL CONFERENCE OF CATHOLIC BISHOPS  
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS  
1312 MASSACHUSETTS AVENUE, N.W. O WASHINGTON, D.C. 20005 O 202-659-6857

March 6, 1985

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

Dear Marc:

Thanks for the copy of your WINS commentary the general thrust of which, as you know, I am in great sympathy. I would like, however, to clear up one technical point. This is that the Holy See accords the State of Israel both de facto and de jure recognition (to be sure, de jure humano and not de jure divino, for which you will have to apply to Jerry Falwell who alone knows such things with certainty).

Indeed, the N.Y. Post article you included itself establishes this point, noting that Peres was given "the full protocol accorded a head of state." The meeting was announced in L'Osservatore Romano specifically as a meeting with the Prime Minister of "the State of Israel" which allows no equivocation on the matter. All that is lacking (and it has a symbolic-moral significance of its own) is the establishment of full (i.e. nuncio-level) diplomatic relations between the two. But there is already de jure recognition.

I enclose for your perusal a letter from Msgr. Higgins to Msgr. Mejia acknowledging this point, as well as my Commonweal article to which he refers. The former, of course, is confidential unless George releases it.

As ever, in love, I remain

Yours in Shalom,



Eugene J. Fisher

EJF:lm  
Enc. (1)

UNIVERSITY OF CALABAR

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.

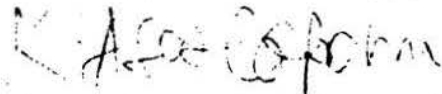
May I emphasize that these are only suggestions and not directives from an unwarranted source. The All Africa Conference of Churches is free to organise the conference if it deems it fit and to select its own appropriate themes.

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 Opoku

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



# WORLD JEWISH CONGRESS

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TELEX 28 98 76				

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 Wurzbarger 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 3JF

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

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

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 grassroots 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 ongoing 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.



*International Jewish Committee*  
*ON*  
*Interreligious Consultations*

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

Geneva, April 26, 1985

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

H.E.  
Mgr. Pietro Rossano  
President  
Pontifical Lateran University  
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

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 ✓

*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—  
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12A Koreh Street, P.O.B. 2028  
Jerusalem, Israel 91020

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

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

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 Consultations

*G. M. Rosen*

bcc: Rabbi M. Waxman ✓  
Mr. F. Becker



# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENEVE 20	NEW YORK, N.Y. 10016	LONDON W1Y 7DX	75008 PARIS	JERUSALEM
1, RUE DE VAREMBE	ONE PARK AVENUE	11, HERTFORD STREET	76, AV. CHAMPS-ÉLYSÉES	P. O. B. 4293
CASE POSTALE 191	TELEPH. 679-0600	TELEPH. 491-3517	TELEPH. 359.94.63	4, ROTENBERG STREET
TELEPH. 341325	TELEX 23 61 29	TELEX 2 16 33	TELEX 650320	TELEPH. 635546-635544
TELEX 289876				

Geneva, April 26, 1985

To: All members of IJCIC

From: Jean Halpérin

RECEIVED

MAY - 6 1985

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. 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*.



[illegible]

Re.: 6.70.4.5

.../...



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).

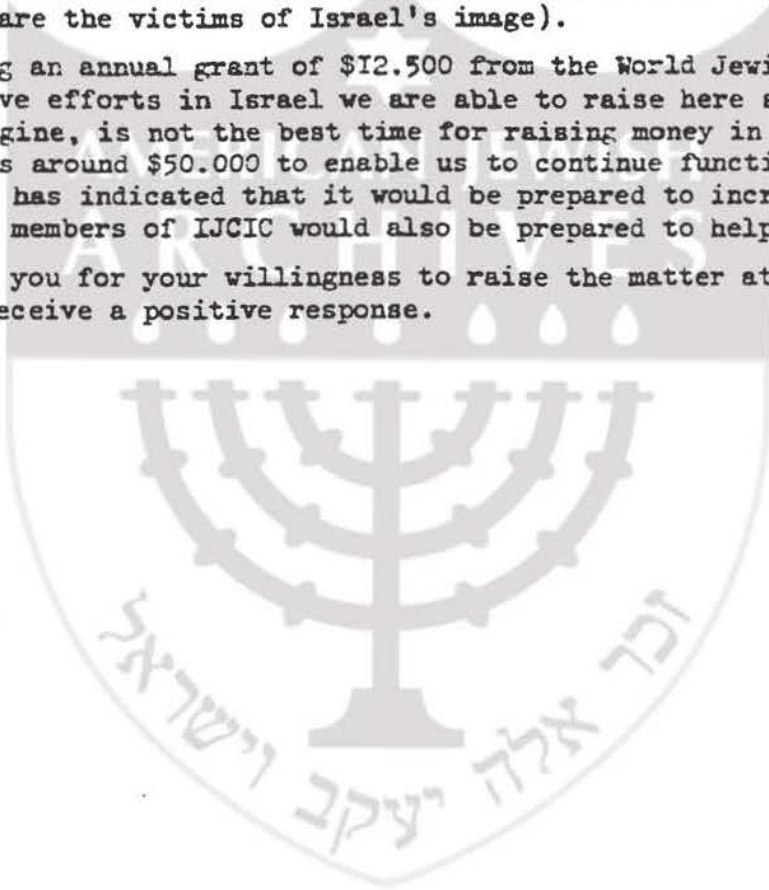
We have been receiving an annual grant of \$12,500 from the World Jewish Congress and by making intensive efforts in Israel we are able to raise here some \$10-15,000 (this, as you can imagine, is not the best time for raising money in Israel). Our shortfall therefore is around \$50,000 to enable us 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 Meja 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".

IJCIC MEETING, MAY 9, 1985

8:30 A.M.

PROPOSED AGENDA

1. Report on WJC meeting in Vienna, January 1985 (on Jewish-Christian Relations)
2. Report on recent American Jewish Committee meeting in Rome.
3. Future relationship of member organizations to IJCIC.
4. Report on IJCIC/Vatican Steering Committee in Geneva, April 15.
5. Report on IJCIC/WCC Liaison and Planning Committee in Geneva, April 16.
6. Future activities of IJCIC:
  - a) Scholarly meeting under Lateran University auspices - preparatory meeting May 20 or 23, 1985.
  - b) 20th Anniversary of Nostra Aetate in Rome, October 27-30.
    - I - Next Liaison Committee meeting in Rome, October 28-30.
    - II - Input to Vatican in anticipation of Pope's statement re. Nostre Aetate.
    - III - Maimonides 850th Anniversary Convocation at Lateran University, either October 27 or 31.
    - IV - Preparation of input for special session of Bishops' Synod in Rome - to take place later this year.
7. Relations with WCC.
8. Third World - proposed consultation.
9. Proposed consultation with Anglicans.
10. Relationship to Orthodox church.
11. Relationship to other denominations.
12. Miscellaneous



**The American Jewish Committee**

PORTLAND CHAPTER  
1220 S.W. Morrison St.  
Portland, Oregon 97205  
(503) 295-6761

**Susan Abravanel**  
Area Director

7/10/85

To: Marc Tanenbaum

Your suggestions would be most  
appreciated—

Best regards!



memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date**

**to**

**from**

**subject**

Marc: Do you plan to meet with him on the 27th?  
If so, will IJCIC try to do anything public if the  
meeting does not work out satisfactorily? Will  
Dionne know about it?

AMERICAN JEWISH  
ARCHIVES

mort.



THE AMERICAN JEWISH COMMITTEE

date July 10, 1985  
to Jim Rudin, Marc Tanenbaum  
from Susan Abravanel  
subject Vatican "Notes" on Catholic-Jewish Relations:  
PORTLAND RESPONSE

The Archdiocese of Portland in Oregon is led by the Archbishop, Cornelius Power, and by two Auxiliary Bishops, Kenneth Steiner and Paul Waldschmidt. Bishop Waldschmidt acts as the ecumenical officer for the archdiocese.

Earlier today, I was discussing our plans for coordinating a Vatican II commemoration with the archdiocese, and he asked whether we had a copy of the new Vatican "notes"--adding parenthetically that he has read about them, but has yet to receive anything from the Vatican or from Catholic sources about them. "It's quite embarrassing," he noted, "that I should be asking the Jewish community for these materials!"

Of course, I was most pleased to seize the opportunity to discuss our response, and have sent him copies of the materials which you forwarded to the chapters.

Bishop Waldschmidt is quite pro-Jewish--atypically so for someone in Catholic hierarchy. Nonetheless, he certainly is in the right place to have an impact in Portland.

I have also asked him to draft his reactions to our critique--he readily agreed--and shall send that on when it is received.

I would appreciate any suggestions about how to include some of our reactions to the notes in Vatican II commemorative events. Of course, it would be delightful if Bishop Waldschmidt were to suggest this himself, and he may . . . however, since you both have been involved in so many of these events already, perhaps you could suggest a strategy? Thanks!

cc: Harold Applebaum

MEMORANDUM

THE AMERICAN JEWISH COMMITTEE  
165 E. 56th St., New York, N. Y. 10022

DATE: 7/22

FROM: RABBI MARC H. TANENBAUM

TO: Morley Yarnear

Please circulate to:

- ☐ For approval
- ☐ For your information
- ☐ Please handle
- ☐ Read and return
- ☐ Returned as requested
- ☒ Please telephone me
- ☒ Your comments, please

Remarks:

## Vatican Agency Warns Against Anti-Semitism

WASHINGTON (NC) — The Vatican Commission for Religious Relations with the Jews, in a document issued June 24, warned against subtle forms of anti-Semitism in Catholic teaching and preaching.

Jews and Christians share a "great spiritual patrimony," said the document. The Jewish nation "remains a chosen people" with a fruitful spirituality, it said.

"Religious teaching, catechesis and preaching should be a preparation not only for objectivity, justice and tolerance but also for understanding and dialogue," it said. "Our two traditions are so related that they cannot ignore each other."

The document was titled "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church."

It was aimed chiefly at how Catholics should understand Judaism through teaching and preaching within their own church, rather than how Catholics and Jews should relate to one another.

The U.S. bishops' Secretariat for Catholic-Jewish Relations released the document in Washington at the same time it was released in Rome.

Eugene Fisher, director of the U.S. secretariat, cited several "significant"

advances in the new document over previous Vatican statements, including:

- Recognition for "the first time" of the religious importance which the modern state of Israel has in Jewish religious thinking.

- Explicit acknowledgement of "Jewish witness to their covenant after Christ as true witness."



JUL 15 1985

Jüdische Rundschau, 27.6.85

Der Vatikan hat neue Richtlinien für Predigt und Katechese erlassen.

## Dogmatischer Überbau droht gute Einsichten zu erdrücken

Am 24. Juni 1985 wurden vom Vatikan Richtlinien erlassen, die auf eine Expertentagung zurückgehen, bei der am 6. März 1982 Papst Johannes Paul II. eine bemerkenswerte Rede gehalten hatte. Um so grösser war der Erwartungshorizont, was die «Kommission für die religiösen Beziehungen mit dem Judentum» erarbeiten würde. Die jetzt veröffentlichten Richtlinien konnten aber diese hohen Erwartungen nur teilweise erfüllen.

Von Ernst Ludwig Ehrlich

Der neue Text knüpft an das Konzilsdokument «Nostra Aetate» (1965) sowie an die «Guidelines» (1974) an, insofern besteht also eine Kontinuität in der Beschäftigung mit diesem Thema. Man ist sich durchaus bewusst, dass zwischen Judentum und Christentum «einzigartige Beziehungen» bestehen, was auch Folgen für die Katechese

17.11.1980) ausdrücklich erwähnt, der Bund Gottes mit Israel sei niemals gekündigt worden.

Im folgenden werden einige Problemkreise genannt, die sich aus der christlichen Theologie gegenüber dem Judentum ergeben: Verheissung und Erfüllung, Kontinuität und Neues, Singularität und Universalismus, Einzigartigkeit und Beispielhaftigkeit. Diese Begriffe haben insofern ihre Bedeutung, weil es für die Kirche notwendig ist, ihren eigenen Platz zu bestimmen, ihre Identität angesichts der Tatsache zu finden, dass sie die hebräische Bibel mit den Juden gemeinsam hat. Diese Problematik wird dringend, wenn man einzusehen beginnt, dass das Judentum - trotz der Existenz der Kirche - weiterbesteht und dass der Bund, den Gott einst mit diesem Volk geschlossen hatte, nicht zurückgenommen wurde. Eine «Enterbung» Israels hat also nie stattgefunden. Indem das Christentum von den Juden die hebräische Bibel übernahm, bekam es Anteil an den Heilsgütern Israels. Diesen Gedanken in der Theologie zu entfalten, ist eine der grossen Schwierigkeiten, die Christen mit Juden und Judentum haben. Es geht hier um das eigentliche christliche Identitätsproblem, um das Proprium des Christlichen. Man wird leider nicht sagen können, dass dieses Problem in dem soeben veröffentlichten Text adäquat gelöst worden ist, zumal man spürt, dass es sich hier nicht mehr um einen grossen Wurf handelt, wie ihn die Mainzer Papstrede von 1980 darstellt. An dem neuen Dokument haben skrupulöse Dogmatiker gehäkelt, es ist auch schon nicht ganz neu, dass man sich über den Glauben des Judentums nicht im Dogmatikergespräch, sondern erst noch ein Dokument. Die freie Luft, die man in der Papstrede von 1980 wahrnahm

ter, weil man vor allem auf historische Tatsachen rekurriert, und diese werden korrekt dargestellt. Es geht vor allem um den Juden Jesus, der in einem jüdischen Milieu als Jude lebte. Er war ein torahtreuer Jude, dessen eigene Interpretationen den Rahmen des Judentums keineswegs sprengten. In diesem Zusammenhang wird auch deutlich und exegetisch belegt mit dem Vorurteil gegen die Pharisäer aufgeräumt. Für Paulus war die Mitgliedschaft zu den Pharisäern noch ein Ehrentitel. In der Passionsgeschichte werden die Pharisäer im übrigen gar nicht erwähnt. Wie bereits im Konzilsdokument wird die Kollektivschuld der Juden am Tode Jesu abgelehnt. Der vorliegende Text begnügt sich weitgehend damit, Nostra Aetate zu zitieren und zu erläutern.

### Die Bedeutung Israels

Ein kurzes Kapitel handelt von der Liturgie. Hier kann das Verstehen des Judentums Christen zu Einsichten in die eigene liturgische Tradition führen. Es wird anerkannt, welchen Stellenwert der Staat Israel für das Judentum besitzt («bewahren die Erinnerung des Landes ihrer Vorfäter als Zentrum ihrer Hoffnung»). Christen mögen diese religiöse Bindung verstehen, die ihre Wurzeln in der biblischen Tradition hat. Es ist dies eine jüdische Konzeption. «Die Existenz des Staates Israel und seine politischen Optionen sollten nicht in einer Perspektive gesehen werden, die in sich selbst religiös ist, sondern im Zusammenhang der allgemeinen Prinzipien des Völkerrechtes». Uns scheint hier (im Unterschied zu der dogmatischen Verkürzung) ein relativ vernünftiger Kompromiss gefunden worden zu sein, dem Selbstverständnis des Judentums gerecht zu werden, und dabei sich gleichzeitig davon zu distanzieren. Immerhin liegt hier ein Versuch vor, die Realität des Staates Israel in seiner Bedeutung für die Juden zur Kenntnis zu nehmen.

Überhaupt ist dieser letzte Teil des Textes freier und weniger gewunden. Das jüdische Volk bleibt erwähnt, Israel ist in den vielen Jahrhunderten,

trotz der negativen Begegnung mit dem Christentum, geistig fruchtbar geblieben. Immer wieder wird betont, dass «der Glaube und das religiöse Leben des jüdischen Volkes, wie diese bis heute bezeugt und ausgeübt werden, uns sehr helfen, gewisse Aspekte des Kirchenlebens besser verstehen zu lernen». «Die Katechese sollte andererseits auch helfen, das zu verstehen, was für die Juden die Botschaft

### Negative Reaktionen aus Israel

Jerusalem/J.U. Der israelische Zweig des «International Jewish Committee on Interreligious Consultation» mit Prof. Zvi Verblowski an der Spitze, drückt in einem Brief an den Vatikan die Enttäuschung über die jüngste Stellungnahme über die Juden und das Judentum aus.

In dem am Montag veröffentlichten «Ossevatore-Romano»-Papier, das den Katholiken Richtlinien für die Predigt und Katechese gibt, würden zwar die jüdischen Wurzeln des Christentums unterstrichen, doch würde das Judentum nicht als «legitimer Pfad zur Erlösung» betrachtet, schreibt das Komitee. Während die ersten beiden Stellungnahmen des Vatikans zum Judentum aus den Jahren 1965 und 1975 von jüdischen Experten sehr positiv aufgenommen worden waren, bezeichnet man das jetzige Dokument als «regressiv». Das Internationale jüdische Komitee bedauert die Tatsache, dass das Existenzrecht Israels nirgendwo Erwähnung gefunden hat. Zudem werde das Judentum



ausschliesslich in „ethnischen Kategorien“ definiert, „die zweitausendjährige Geschichte des Antisemitismus werde ignoriert und eine eindeutige Stellungnahme gegen den Nazi-Holocaust suche man ebenfalls vergebens.

„Die inferiore Position, die den Juden im göttlichen Aufbau zugestanden wird, stellt eine theologische Barriere auf dem Weg zu einem wahrhaftigen Dialog dar“, erklärt das Komitee in seinem Schreiben an den Vatikan. Schliesslich drücken die Verfasser des Briefes ihre Hoffnung aus, dass die in den früheren Dokumenten des Vatikans zum Ausdruck gebrachten Absicht einer Verbesserung der Beziehungen zwischen Juden und Katholiken durch die jüngste Stellungnahme nicht neutralisiert werde.

en muss. Dabei darf die Betrachtung des Judentums keine blosse „Archäologie“ sein, sondern hat das religiöse Leben des jüdischen Volkes zu assen, wie Juden heute ihr Judentum ausüben. Im neuen Text wird der Wille von Johannes Paul II. (Mainz

und eben noch in der Ansprache von Johannes Paul II. vom 6.3.1982, ist in diesem Text gefiltert und mit dogmatischen Einschränkungen versehen worden. So wird der Absolutheitsanspruch der Kirche massiv durchgehalten, ohne dass klar wird, wie dieser mit dem „ungekündigten Bund“ in Übereinstimmung zu bringen sei. Das Judentum wird nicht als ein paralleler Weg zum Reiche Gottes angesehen, wobei man allerdings betont, die religiöse Freiheit müsse immer gewahrt bleiben. Judentum wird ausdrücklich als „Vorbereitung“ für das „Kommen Christi“ bezeichnet. Rom. 9-11, jene Kapitel, in denen Paulus seine Lehre über das Judentum niedergelegt hat, sagen jedoch nichts darüber, dass Israels Existenz grundsätzlich auf „christliche Erfüllung“ hin angelegt sei (Rom. 9,4-5). So sinnvoll es erscheinen mag, die Typologie für die Kontinuität zwischen „Altem und neuem Testament“ zu verwenden, so sehr gerät man in die Gefahr, das Judentum als eine notwendige „Vorbereitung“ des Christentums zu verstehen und dem Volke Israel auf diese Weise seine ihm eigenen Heilsgüter zu entwinden. Man rettet damit zwar das sogenannte „Alte Testament“ für die Kirche, wird aber dem Judentum nicht mehr gerecht: im Gegenteil, es verliert seine Dignität. Eine solche theologische Missdeutung kann dann leicht zu einer Art von Triumphalismus entarten, besonders wenn von der Kirche als „allumfassendem Mittel des Heils“ die Rede ist, einer Kirche, die „allein“ das Heil verwaltet. Manchmal gewinnt man bei diesem Text den Eindruck, er habe ursprünglich ein vernünftiges Konzept enthalten, das später durch christozentrische Dogmatiker verschlimmbessert wurde. Ein solches Vorgehen erschien diesen offenbar notwendig, weil im Dokument deutlich ausgesagt wird, Juden und Christen gingen in der Zukunft einem gleichen Ziele entgegen, selbst wenn sie von verschiedenen Ausgangspositionen herkommen. „So kann es gesagt werden, dass Juden und Christen sich in einer vergleichbaren Hoffnung treffen, die auf der gleichen Abraham gegebenen Verheissung beruht.“

Recht gut ist das Kapitel „jüdische Wurzeln des Christentums“. Hier hatten es die Dogmatiker insofern leicht,

lung während der Jahre 1939-1945 bedeutet, ferner die Konsequenzen.“

### Der Holocaust – kein abstraktes Phänomen

Diesen letzten Gedanken hätte man sich etwas ausführlicher entwickelt vorstellen können. Der Holocaust ist kein abstraktes Phänomen, das ohne Beziehung zu den Kirchen, und dies in mannigfacher Hinsicht, gesehen werden kann. Die Welt war damals nicht nur von Opfern und Schaulaigen bevölkert, sondern in der Mehrzahl von denen, welche tatenlos zusahen, so dass der Holocaust überhaupt erst möglich gewesen ist. Mit einem verschämten Satzlein fast am Ende wird man dieser Katastrophe nicht gerecht, die auch für das Christentum nicht ohne Bedeutung ist. Schliesslich wird, wie im Konzilsdokument, jede Form des Antisemitismus verworfen. Das Ende des Textes sei wörtlich zitiert, weil in ihm versucht wurde, „undogmatisch“ aufzuzeigen, wie Christen mit Juden und Judentum umzugehen haben: „Religiöse Lehre, Katechese und Predigt sollen die Vorbereitung nicht nur für Objektivität, Gerechtigkeit, Toleranz sein, sondern auch für Verstehen und Dialog. Unsere beiden Traditionen sind derart miteinander verbunden, dass sie sich nicht ignorieren können. Gegenseitige Kenntnis muss auf jeder Stufe ermutigt werden. Das gilt besonders für eine peinliche Unkenntnis der Geschichte und Traditionen des Judentums, von dem nur negative Aspekte vorhanden sind und oft nur eine Karikatur, die zum Vorrat von Vorstellungen vieler Christen gehört. Dem wollen diese Hinweise abhelfen.“

### Konstruktive Absicht nicht zu verkennen

Der Text stellte in mancher Beziehung durchaus einen Fortschritt dar, enthielt er nicht zu Beginn den dogmatischen Überbau, der die guten Einsichten zu erdrücken droht. Wenn man sich jedoch im einzelnen die positiven Elemente des Textes ansieht, kann er für Katechese und Predigt gute Dienste leisten. Die konstruktive Absicht der „Kommission für die religiösen Beziehungen mit dem Judentum“ ist gar nicht zu verkennen, ebenso wenig der ständige Versuch, sich durch der Sache dienende Papstzitate abzusichern. Diese jedoch schienen einigen noch nicht genügt zu haben; daher hat es offenbar dogmatischer Aussagen bedurft, damit im zweiten Teile das ausgeführt werden konnte, was Christen wirklich weiterbringen kann, um sich selbst von dem zu reinigen, was das Christentum in Jahrhunderten von innen her vergiftet hat: der Antijudaismus innerhalb der Kirche und seine Folgen. ■

*International Jewish Committee  
on  
Interreligious Consultations*

July 18, 1985

Dear IJCIC Member:

I am sending you the enclosed exchanges of  
telexes for your information.

As soon as further details become available,  
you will be notified.

Sincerely yours,

Rabbi Morecai Waxman  
Chairman

Dr. Leon A. Feldman  
Consultant

**AMERICAN SECRETARIAT:**  
Synagogue Council of America  
327 Lexington Avenue  
New York, N.Y. 10016  
Tel.: (212) 636-8870

**EUROPEAN SECRETARIAT:**  
World Jewish Congress  
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**CONSTITUTENT AGENCIES:**  
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New York, N.Y. 10022

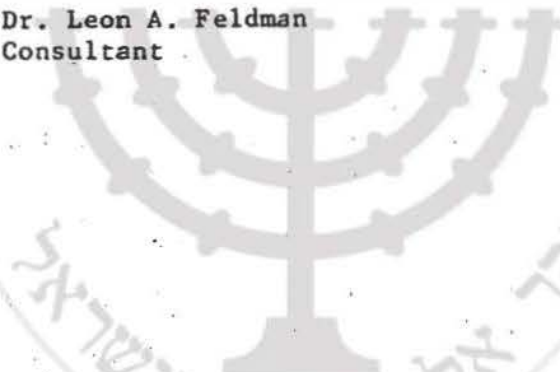
Anti-Defamation League—  
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AMERICAN JEWISH  
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RCA JUL 15 0936Z  
230129 WJC UR



RCA JUL 15 0937Z  
230129 WJC UR  
289876 WJC CH

JULY 15, 1985

FOR FELDMAN

1. WOULD APPRECIATE HEARING SOON ABOUT IJCIC'S POSITION ON ANGLICAN CONSULTATION SO THAT I COULD RELAY IT TO SOLOMON.
2. PLEASE NOTE THAT NEXT IJCIC/WCC LIAISON AND PLANNING COMMITTEE WILL TAKE PLACE AT GENEVA ON 4 DECEMBER NOON UNTIL 5 DECEMBER NOON. PLEASE INFORM OTHER IJCIC MEMBERS.

REGARDS  
HALPERIN

Q  
230129 WJC UR  
289876 WJC CH



M  
RCA GA  
545 289876+8  
236129 WJC UR  
JUL 16 1517 415961  
289876 WJC CH

JULY 16, 1985

FOR HALPERIN

FELDMAN RESPONDS AS FOLLOWS:

1. IN PRINCIPLE, THEY FAVOR ANGLICAN MEETING BUT ARE NOT SATISFIED WITH PROPOSED OUTLINE. ALTHOUGH ANGLICAN MEETING HAS BEEN ON AGENDA SEVERAL TIMES, IT HAS NOT BEEN DISCUSSED BY IJCIC HERE AND WON'T BE UNTIL AFTER SUMMER.

2. DEC. 4-5 ACCEPTABLE IN PRINCIPLE. BEFORE FINAL COMMITMENT IS MADE, PLS OBTAIN ALTERNATE DATES AND SITES. WHAT IS ON AGENDA?

REGARDS



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*International Jewish Committee  
on  
Interreligious Consultations*

July 19, 1985

Dear IJCIC Member:

I hasten to send you copy of letter received  
from Johannes Cardinal Willebrands, dated  
July 12, 1985 in response to our telex message  
and letter of June 18 and July 8, respectively.

It is urgent that you consider IJCIC's response  
to the Cardinal's communication and whether we press  
for a meeting prior to October 27, 1985.

We would like you to think about IJCIC's input for  
an agenda and relevant papers to be discussed at  
the forthcoming sessions of the International Liaison  
Committee, meeting in Rome, October 28-30, 1985. There  
is also a need for the selection of speakers to under-  
take the preparation of those papers.

Thank you for your cooperation,

Sincerely yours,

Rabbi Mordecai Waxman  
Chairman

Dr. Leon A. Feldman  
Consultant

**AMERICAN SECRETARIAT:**  
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New York, N.Y. 10016

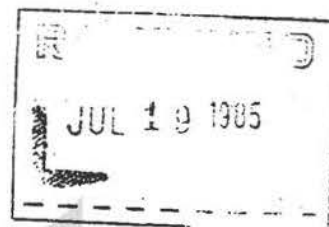
SECRETARIAT FOR PROMOTING CHRISTIAN UNITY  
COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

Vatican City - Tel. 693.4386 693.3071

Prot. N. J.264-399/85/e

Vatican City, July 12th, 1985

Rabbi Mordecai WAXMAN  
Chairman  
International Jewish Committee on  
Interreligious Consultations  
World Jewish Congress  
1 rue de Varembe  
CH-1211 GENEVA 20



Dear Rabbi Waxman,

I have duly received your telex message dated 18 June 1985, and now your letter, dated July 8. Both refer to the "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church".

While the letter "welcomes those positive affirmations which confirm the heartening growth in mutual understanding and reciprocal esteem that has unfolded during the past twenty years". you express, on behalf of the organizations coming together in IJCIC, your reservations on what you feel are "regressive formulations regarding the Catholic Church's apparent present views" on Jews and Judaism, or at least "may be construed as such".

You also "are distressed by the failure to engage in consultations on the 'Notes...', which would "represent a departure from the valuable practice previously established in connection with the 1975 Guidelines".

On the basis of all this, you seek to have a meeting with our Commission "at the earliest possible date in order to discuss these 'Notes' and their implications for our future relationship".

I must say that I quite agree with the proposal for a meeting with representative of IJCIC on the subject of your letter. However, given the fact that I shall be absent in August - having to accompany the Holy Father to the Eucharistic Congress in Nairobi - and also in part of September, which on the other hand is the month of the High Feast Days of the Jewish community, I do not see that

.../...



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

Vatican City - Tel. 698.4386 695.3071

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Vatican City,

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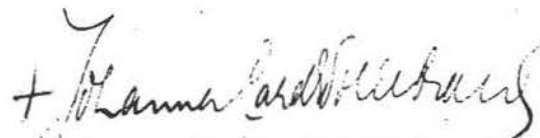
we shall be able to meet before October sets in. And, as you well know, we shall be meeting in October anyway, for the annual International Liaison Committee meeting here in Rome.

I would therefore propose to you that we meet just before this meeting starts, namely on the afternoon of Sunday 27th, and that, if need be, we continue on the next morning. Hoping that such dates will be acceptable to you, I hasten to add that if you have another proposal for an earlier meeting within the limits set in the previous paragraph, we would give this all due consideration.

I would also like to add that, in the framework of the dialogue relation we have for a long time now established among us, doubts and questions and even queries find their proper channels in direct address. It seems less helpful for the aim we both seek to air negative reactions in the public media, where quotations are never too precise and where nuances are frequently lost.

Without in any way preempting the content of our planned meeting, I feel I should quite explicitly assure you, and through your kind offices the five organizations so closely linked with us, that there is most certainly no change in the views of the Catholic Church regarding Jews and Judaism, as expressed in the Council Declaration, the 1975 Guidelines and the present Pope's many speeches on the subject, and that the text of the "Notes", carefully read, gives no grounds for any such conclusion, but rather the opposite.

Looking forward to hearing from you soon, I am happy to express to you and to the representatives of the five organizations, my heartfelt wishes and sincere regards.

  
Johannes Cardinal Willebrands  
President



# THE AMERICAN JEWISH COMMITTEE

GREATER MIAMI CHAPTER • 3000 Biscayne Boulevard • Miami, Florida 33137 • (305) 576-4240

July 19, 1985

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His Excellency Edward A. McCarthy  
Archbishop of Miami  
Archdiocese of Miami  
9401 Biscayne Blvd.  
Miami Shores, Fla. 33138

Dear Archbishop McCarthy:

Shortly after our meaningful and heartwarming Vatican II celebration, the Vatican issued a set of "notes" on Catholic-Jewish relations.

Having read them, I feel they fall short of the letter and spirit of the 1975 Vatican guidelines and of the U.S. Catholic Bishop's Guidelines of 1966.

I am enclosing a text of AJC's critique and, for your convenience, the notes themselves. Please share with me your feeling on them and be kind enough to pass along my concerns to the NCCB and the Vatican.

As always,

William A. Gralnick

WAG:gs

Enc.

cc: Msgr. Bryan Walsh  
Sr. Noel Boggs  
Joseph Rackman  
Roger Bernstein



# The Philadelphia Inquirer

## review & opinion

IVED  
AUG 30 1985

section

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Sunday, July 21, 1985

## An interreligious bond is strained

### Vatican paper on anti-Semitism displeases Jewish leaders

By Michael D. Schaffer

Inquirer Staff Writer

After 20 years of steadily growing rapport, Catholics and Jews suddenly find their relationship troubled by a Vatican document intended to eliminate any religious excuse for anti-Semitism among Catholics.

Jewish leaders have two major problems with the document. They complained that the report, which outlined how Catholics should be taught about Jews and Judaism, gave inadequate attention to the significance that Jews attach to the Holocaust and Israel.

The other main objection, according to those leaders, is that Vatican officials disregarded the current spirit of dialogue by not consulting the Jewish community as the paper was being prepared.

Eugene Fisher, executive secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops in Washington, emphasized that the Vatican document "is not a final statement, it's an interim thing . . . there's a lot of room for further work on it." He noted that it called for the development of a complete program of instruction on the Holocaust and the state of Israel.

In spite of Jewish dismay over the document, Jewish and Catholic leaders have said they believe it will not permanently damage relations between Catholics and Jews. Jewish leaders also have said there is much of value in it.

The 12-page document, "Notes on the correct way to present the Jews

and Judaism in preaching and catechesis in the Roman Catholic Church," was released June 24. It was prepared by the Commission for Religious Relations With the Jews, headed by Cardinal Johannes Willebrands of the Netherlands.

The paper declared that "precise, objective and rigorously accurate teaching on Judaism" is necessary because anti-Semitism "is always ready to reappear under different guises."

In introducing the "Notes" at a news conference in Rome, the Rev. Pierre Duprey, vice president of Cardinal Willebrands' commission, said it was "designed to create a will to eradicate all religious pretexts for anti-Semitism and racism."

The document emphasized that Catholics need "an exact knowledge

of the wholly unique bond which joins us as a Church to the Jews and to Judaism" and declared that the Jews remain "a chosen people."

But the paper — which dealt largely with the Jewish roots of Christianity, the treatment of Jews in the New Testament and relations between Judaism and Christianity since biblical times — dismayed Jewish leaders because of what they said were inadequate references to the Holocaust and the state of Israel. Those brief passages drew an immediate response from the International Jewish Committee on Interreligious Consultations (IJCIC), a consortium of the Synagogue Council of America, the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Israel In-

(See RELIGION on 5-D)

lover!

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# Vatican document strains Catholic-Jewish relations

RELIGION, from I-D

terfaith Committee and the World Jewish Congress.

The IJCIC dispatched a telegram to Cardinal Willebrands seeking what it called "clarification and consultation on the Notes," according to a statement released by the organization June 25, the day after the document was published.

Rabbi Mordecai Waxman, IJCIC chairman and president of the Synagogue Council, said last week that he did not expect to hear from Cardinal Willebrands until later in the summer.

The telegram expressed "disappointment over what we perceive to be the regressive spirit and formulations about Jews, Judaism, the Nazi Holocaust and the meaning of Israel" in the Vatican paper, the IJCIC statement said.

The IJCIC statement called the paper "totally inadequate in providing Catholics with sufficient guidelines on how to teach, preach and understand" the significance to Jews of the Holocaust and Israel.

The IJCIC criticized it for failing to mention the right of the state of Israel to exist and said it emptied modern Israel of "any possible religious significance for Christians."

"The absence of a strong statement on the Holocaust is particularly disturbing," the group declared.

Jewish leaders seemed especially troubled that Vatican officials did not discuss the paper with them before it was published.

The two major church statements in the last 20 years concerning Jews were published after consultation with the Jewish community, according to the IJCIC statement.

The lack of consultation "bothers me more than anything else because it removes it from the framework of dialogue," Rabbi Waxman said.

The document would have been strengthened "enormously" if Jewish leaders had been invited to comment on it, according to Rabbi James Rudin, interreligious affairs director for the American Jewish Committee in New York.

But if there was no discussion before it was published, there is discussion now.

Catholic and Jewish representatives met Wednesday at the headquarters of the American Jewish Committee in New York to talk about the document, according to Fisher of the National Conference of Catholic Bishops.

And it also will be on the agenda when Catholic and Jewish leaders meet in Rome in October, said Fisher, who is a consultant to the Commission for Religious Relations with the Jews.

Whatever their dismay over the Notes, Jewish leaders remain optimistic about the course of Catholic-Jewish relations. "The gains of the last 20 years are not going to be reversed because of this," said Rabbi Rudin.

"There is a great deal that is very positive in the document," especially in its treatment of the Jewish roots of Christianity, the Pharisees, religious liberty and anti-Semitism, he said.

Relations between Catholics and Jews changed dramatically two decades ago when the Second Vatican Council, convened by Pope John XXIII to revitalize the church for life in the modern world, adopted its

Church to Non-Christian Religions," commonly known by its opening Latin words, "Nostra Aetate [In Our Age]."

"Nostra Aetate" repudiated the notion that Jews had any collective responsibility for the crucifixion of Jesus. It also declared that Jews and Christians are linked by spiritual bonds and share a "great spiritual patrimony."

In 1975, the Vatican issued a set of "Guidelines and Suggestions" for implementing "Nostra Aetate." The guidelines set down fundamental conditions for Catholics in their dialogue with Jews, including "respect for the other as he is," knowledge of the basics of Jewish religious tradition and learning "by what essential traits the Jews define themselves in the light of their own religious experience."

An active dialogue between Catholics and Jews in the United States has developed over the two decades since "Nostra Aetate." In Philadelphia, "there's a lot of interaction," said Rabbi Richard F. Address, regional director of the Union of American Hebrew Congregations.

The IJCIC leaders said, however, that in the new document, the Vatican has stepped away from its commitment to see Jews in Jewish terms.

Fisher, of the U.S. Catholic Conference, described the latest Vatican document as an "attempt to move forward on the Catholic side ... a very well-intentioned effort which does a lot of good things."

If read "in its own spirit," it represented a step forward, he said.

The paper, for example, dealt in a positive manner with the Pharisees, Fisher said. It declares "an exclusively negative picture of the Pharisees is likely to be inaccurate and unjust." Christian tradition long has regarded the Pharisees as self-righteous and hypocritical.

It also recognized that negative references to the Jews in the New Testament must be read in the context of conflicts between the Christian church in its early years and the Jewish community.

The document's statements on the Holocaust and Israel do not represent a complete catechesis, or body of teaching, on those topics, Fisher said. The document "mentions that the Holocaust and Israel need to be dealt with" and calls for the development of a catechesis on them, he said.

Taken against the backdrop of other statements by the Pope about Israel, the report can only be read as supporting Israel's right to exist, Fisher said.

On the other hand, the Vatican has never recognized Israel diplomatically and the Vatican and the Israeli government disagree on the status of Jerusalem and on a Palestinian homeland.

Fisher said it is important to remember that the document is intended for the whole church and will have a positive impact on Jewish-Catholic relations in parts of the world where there are fewer Jews than in the United States and where dialogue does not exist or is not as advanced as it is here.

The flap over the document has provided "a lesson that will be helpful," Fisher said.

"We certainly don't know everything we need to know about each



Department of Historical  
and Doctrinal Studies



# AMERICAN JEWISH ARCHIVES

REFLECTIONS ON "Notes on the Correct Way to  
Present Jews and Judaism in Preaching and  
Catechesis in the Roman Catholic Church"

(Rev.) John T. Pawlikowski, O.S.M., Ph.D  
Professor  
Catholic Theological Union

23 July 1985



The Process: There is little doubt that much of the controversy surrounding the NOTES could have been avoided if more extensive consultation had preceded their release. The Commission for Religious Relations with Jews did seek the opinion of qualified Catholic experts in the dialogue, including groups such as the American Bishops' Secretariat Advisory Committee. But there was no opportunity for Jewish groups to respond to the text until ten days prior to the issuance of the NOTES. This was unfortunate for confidence-building in the dialogue. It also helped to produce a sense of regression in the Jewish community in view of the extensive opportunity for pre-publication commentary accorded it at the time of the 1975 Vatican Guidelines. There is no question here of Jewish asking for a veto over a Catholic document. But if the Church is to take seriously one of the cardinal principles of the 1975 Guidelines--**Christians must come to understand Jews as they define themselves**--it is imperative that the Jewish community have the chance to comment on definitions of Jewish existence in ecclesial documents before they are released to the church at large. This is not to imply that the interpretations of Judaism presented in Catholic documents will fully mesh with Jewish self-understandings. There are fundamental

theological differences between our two faith communities that will condition the way in which Catholics understand Judaism as opposed to Jewish self-understanding (and vice-versa). But we have an obligation to listen to Jewish reaction to the way we officially present the meaning of the People Israel to the Catholic faithful. It also should be clear, as Cardinal Bernardin of Chicago insisted in an address to the American Jewish Committee last November, that Jews in no sense need Christian approbation for their faith perspective. But because it is virtually impossible for the church to define itself without reference to Judaism--"Christianity and Judaism (are) 'linked together at the very level of their identity'(NOTES 1:2)--and because prejudicial definitions of Judaism by the church in the past have caused so much suffering and death for Jews we have an obligation to dialogue with responsible Jewish spokespersons early on in our theological formulations in this area.

In all fairness, however, the responsibility for the present tension cannot be placed solely on Vatican officials. The official Jewish responses were overly quick and did not seek further explanations from Catholic officials nor incorporate some of the added comments of Msgr. Jorge Mejia, Secretary of the Vatican



Commission, which were published together with the NOTES. Hopefully both communities have learned a valuable lesson from this experience. Failure to adequately consult and the resort to interfaith discussion through media releases will poison the relationship. We both become victims of outside forces such as headline writers who distorted both the reactions of the International Jewish Liaison Committee and individual Jewish spokespersons such as Geoffrey Wigoder (far more negative than the statements themselves) as well as the official U.S. Catholic Conference release (far too positive). These headlines created a sense of polarization between Catholics and Jews over the NOTES that was not fully warranted by the statements themselves which were generally far more nuanced in pinpointing positive advances as well as problematical areas. If the dialogue has achieved a certain level of maturity, as I think it has, it will be able to work through the current tension. My fervant hope is that will come about. Neither community can gain by a new retreat to isolationism. One crucial lesson for the future in my judgment is the need for the Vatican to take more seriously the reflections of American Catholic leaders on the church-synagogue relationship. This is not a call

for an American Catholic veto over such documents. Obviously the Vatican must address the world church. But in this particular issue American Catholic leaders because of their contacts with the largest Jewish community in the world have a special contribution to make. Certainly this was true with respect to the very passage of NOSTRA AETATE at Vatican II. If the views expressed by the Advisory Committee of the U.S. Secretariat for Catholic-Jewish Relations after considering the preliminary draft had been used more constructively in revising the NOTES (especially section II on the link between the Old and New Testaments) many of the problems with the current text could have been avoided.

The Text: Most of the NOTES genuinely advance official Catholic teaching regarding the Jewish People past and present. It is true that individual authors may have moved beyond this text. But an official church document must convey a consensus and not merely the thinking of a single expert. As a consensus statement it advances many points beyond NOSTRA AETATE and the 1975 Guidelines. Also, it must be understood, especially by the Jewish community, that this is not a final statement on the nature of the church-synagogue relationship viewed theologically. There is nothing about this

document that prevents critique of its approach to stating this relationship or forecloses the development of alternate theological models such as those proposed by Franz Mussner or myself.

The NOTES are especially good in positing a close relationship between Jesus and the Pharisees (only mentioned in a footnote in the 1975 Guidelines), in insisting on the permanent value of the Hebrew Scriptures for Christian faith expression--to take only the New Testament as the basis of Catholic faith is to take a truncated version of Jesus' message--, in clearly condemning antisemitism and endorsing Holocaust educational programs in Catholic institutions, and in at least opening up the question for Catholics of the religious dimensions of the State of Israel. The NOTES also strongly insist that an understanding of Judaism by Catholic students must be seen as a central priority for the church's catechesis and not merely an addendum.

Turning to the negative aspects of the NOTES, we can say at the outset that on sober reflection they probably are outweighed by the genuine advances. There was surely insufficient attention given to the removal of the historic deicide charge by Vatican II. Perhaps the authors felt that Catholic educators would assume



that these NOTES must be used in connection with NOSTRA AETATE and the 1975 Guidelines. While such an assumption might be valid, it would have been useful to emphasize for Catholic educators the centrality of this issue. More might also have been said regarding the Holocaust, particularly the need of accurately assessing the implications of this event for the Church. Msgr. Mejia's remarks at the press conference were constructive in this regard. It is unfortunate there was not the foresight to include these remarks within the text itself. The likelihood of these clarifying remarks becoming separated from the text is great.

Without question the most problematic aspect of the NOTES has to do with the theological context within which the basic Jewish-Christian relationship is discussed. This primarily occurs in Section II, but certain statements in Sections I & III are relevant to the discussion. The fundamental flaw in the NOTES' approach to the question lies in selection of the typological approach to the Hebrew Scriptures-New Testament nexus. The failure to discuss other theological frameworks leaves the impression, intended or not, that this is somehow the best and/or official framework to be used by Catholics



in dealing with the issue. Exclusive use of this framework was strongly criticized by the NCCB Secretariat Advisory Committee in its response to the initial draft of the NOTES. The Scripture scholars on the Committee in particular objected to the dominance in the document of an interpretative model that had been widely discarded by their colleagues. The Committee also pointed out that virtually no major Catholic systematic theologian writing on Christology today employs such a typological approach anymore. Regretably this advice was not heeded in revisions of the NOTES, except to acknowledge that typology was controversial in some circles. I am not suggesting that the NOTES should have endorsed some other model as their exclusive framework. There is no consensus model. But there might have been some acknowledgement that other frameworks such as Mussner's distinction between Prophet and Son Christology or my distinction between "Fulfillment of Messianic Prophecies Christology" and Incarnational Christology are being discussed. All of these are based on a recognition of multiple Christological approaches in New Testament and early church.

I am not suggesting that the typological model should have been ignored. By no means. It certainly was a dominant approach to the theology of the Christian-

Jewish relationship for a very long time. It continues to be prevalent in the Catholic liturgy, especially during the crucial seasons of Advent and Lent. Hence it needs a thorough airing. Its use in the NOTES may in the end prove beneficial in producing such a discussion. I for one believe it is fundamentally inadequate as a starting point. One clear conclusion of this position is the conviction of the need for major structural reform in the Advent and Lenten liturgies. But I understand this will be a long-term process, for we will be touching upon the very nerve-center of Catholic belief. Superficial approaches in this regard, as the NOTES correctly warn, will get us nowhere. But to give the NOTES their due, they do push the typological approach in as constructive a direction as it will allow and caution against using it to justify any "displacement" theology of Judaism.

Let me comment at this point on a several specific points. The first is a relatively simple one. It concerns the use of the term "sad" to describe the original Jewish "no" to Jesus. While it seems nothing especially negative was intended by this term (on the contrary it was meant to reaffirm the close, perpetual bond between Israel and the Church), it carries certain overtones of basic Jewish unfaithfulness (and hence the need for

proselytizing of Jews) that quickly raise Jewish antennae. Problems here could have been avoided if the consultation process were better. Certainly the intended message could have been communicated in a less controversial way.

The description of the centrality of Christ for redemption in the Christian faith perspective is also not handled as well as it might. The tone in some paragraphs (especially I:7) seems unduly hard with little to talk about in a dialogue on the matter. What is lacking here is the expression of some spirit of rethinking Christian expression and communication in this regard that was so positively striking to both Catholics and Jews in the paper on dialogue presented by Tomaso Federici to the official Vatican-Jewish International Dialogue some years ago. It is a shame that none of the tone and content of that paper seems to have penetrated the NOTES. We cannot pretend that the tremendously enhanced understanding of Judaism and its positive influence on Jesus and the early church, which the NOTES affirm so strongly in other sections, will not impact on the basic statement of the theological relationship between Judaism and Christianity. Yet this is the reality that the



NOTES fail to confront clearly. Are the new understandings of Judaism central or secondary to our statement of basic Christian faith?<sup>?</sup> Federici and I would say central. The NOTES seem ambiguous. In some paragraphs the implicit answer seems YES; in others NO. Further clarification of this is necessary in fairness to the Jewish partners in the dialogue (where does the church really stand?) and to the educators who must try to create new curricula based on these NOTES.

The statements in the NOTES which seem to portray Judaism's basic vocation as preparing the way for Christ are most unfortunate. They really seem to clash with the spirit of the rest of the document. No doubt a legitimate Christian point was trying to be made: in some ways Jesus does push basic Jewish beliefs, especially those of the Pharisees, to conclusions beyond boundaries acceptable to most Jews of the period (and subsequently). But the impression given by these descriptions of the Jewish vocation is that Judaism has little permanent value that extends beyond the Christ Event. This will tend to close Christian awareness to the distinct teachings of the Jewish tradition which were not explicitly incorporated by the New Testament but which are part of the overall Christian



biblical legacy. Msgr. John Oesterreicher makes this point well in his published critique of the NOTES (cf. THE CHICAGO CATHOLIC, 12-19 July, 1985, p. 9)

A word also needs to be said about the Jewish criticism of the NOTES' section on Israel. More might have been said, and it might have been said better. But in the evolution of official Catholic statements the NOTES represent a small step forward, not backward, as some of the Jewish critics have charged. There is explicit acknowledgement of the need for Catholic students to come to understand something of Jewish religious attachment to the State of Israel. No previous Vatican document has said as much. The contention by Geoffrey Wigoder in the Jerusalem POST (International Edition, 6 July 1985, p. 13) and by the Jewish Council in Israel on Interreligious Consultations whose Chairperson is the respected Professor R.Z.J. Werblowsky that the reason for the NOTES' rejection of the continuing religious significance of Israel is based on the notion of the "new covenant" erasing the promises of the old is not accurate. True such a conclusion has been common in previous Christian teaching. But ultimately the church, even if it rejects such a theology as I am convinced the signers of this document do, must protect the notion of the universal presence of God

as a result of the Christ Event. This theology must be stated in a way that does not displace Judaism as a salvific religion or leave no room whatsoever for the maintenance of the traditional Jewish religious land tradition. How to put all this together remains a problem for even the best intentioned of Christian theologians including myself. At this point I must be candid and say I am convinced that after the Incarnation the theological significance of the land of Israel remains the second most important difference between Judaism and Christianity (cf. my volume CHRIST IN THE LIGHT OF THE CHRISTIAN-JEWISH DIALOGUE, pp. 127-133). Some Christian colleagues in the dialogue such as Paul Van Buren and Edward Flannery have tried to convince me otherwise. But for the moment I am not prepared to basically alter my view on this point. Let me add that after extensive reading of Jewish materials on the topic the Jewish world likewise seems in a state of some confusion on the issue which neither the Israeli Council statement nor Wigoder acknowledge clearly enough. It almost seems the Jewish leadership is asking for an unqualified affirmation from the Church on an issue that remains hotly debated both in Israel and the Diaspora. But it is a subject that needs intensive discussion in the dialogue and among Christian scholars and educators. Also, while the

discussion continues, there is no reason for the Vatican not to upgrade its diplomatic recognition of Israel to the level of formal exchange of ambassadors..

A Postscript: This controversy over the NOTES now requires an additional step from the Jewish side in the dialogue. It is the attempt to create a consensus statement by the International Jewish Liaison Committee on whether Christianity in any way represents a covenantal moment from the Jewish faith perspective.

I think it is vital for the Jewish group to have some concrete experience in writing a consensus document of this kind so that there might be better appreciation of the difficulties involved when any official Christian body attempts it. Also, Jews cannot continue critiquing the Church's theological approach to Judaism without an equal opportunity for Christians to do the same with a Jewish statement.

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**DOMESTIC NEWS**

07-23-85

1285

**Organizers say Jewish fund signals new era of cooperation**

By William Bole  
Religious News Service Staff Writer

WASHINGTON (RNS) — A group of Jewish activists and leaders — breaking new ground in interreligious cooperation — have formed a national foundation to join with Christian denominations in funding local anti-poverty and self-help projects.

The new organization, called the Jewish Fund for Justice, launched its work here July 23 by announcing grants made to 13 groups. The groups range from Navajos in Arizona seeking to upgrade agricultural techniques to low-income people in Boston fighting on behalf of the city's homeless.

The fund is the first Jewish grant-making institution established to address the root causes of poverty in America, said Lois Roisman, executive director of the Washington-based organization.

Ms. Roisman said the number of initial grants is symbolic because, in Jewish tradition, "13 symbolizes coming of age." The grants represent "a new expression of Jewish philanthropy" in the United States, she said.

Si Kahn, a nationally known folk singer and activist who spearheaded the new group, said the fund is an effort to "keep alive and reinforce the tradition" of Jewish social activism, a tradition exemplified in this country by the "immigrant grandparents" of many of today's generation.

"In the principles of Judaism, this is part of being a Jew. This is commanded, not just encouraged," said Mr. Kahn, whose father is a rabbi.

The new Jewish organization will take its place among a growing network of religious agencies that fund various projects aimed at improving conditions for the poor. Unlike many church social-service and charitable agencies that give direct aid to the needy, these agencies of the church focus on helping groups of low-income people work to change conditions and structures that cause poverty.

As part of this network, the fund has become the first Jewish group to serve on the New York-based Ecumenical Review Board, a cooperative association of a dozen denominational agencies that distribute grants to local groups.

Affiliated with the National Council of Churches, the board includes grant-making arms of the United Methodist Church, the Lutheran Church in America, the Presbyterian Church (USA), the United Church of Christ, and the American Baptist Churches.

The largest and best-known member of the board is the Campaign for Human Development (CHD), a program of the nation's Catholic bishops. The campaign distributed more than \$6.5 million in grants last year.

07-23-85

1279

**CORRECTION**

In RNS Story No. 1268, "Dr. Ford named Clergyman of Year by Religious Heritage," July 22, fourth paragraph, please change church affiliation of Richard Zimmerman to read: "a member of First United Methodist Church of Hershey, Pa." Religious Heritage of America said it erred in its original news release.



"We want to be the Jewish equivalent of the CHD," said Ms. Roisman, who left a position with the Council of Foundations, which represents 1,000 charitable grant-making institutions, to head the fund. She has also worked as a volunteer leader of Jewish women's organizations in Houston, Texas and Oklahoma.

"We want to deal with the causes more than the consequences of poverty," she added. "Maimonides (the medieval Jewish philosopher) said the best form of charity is to prevent poverty."

Mr. Kahn said the idea for the group stemmed from his experiences as an activist in the South, where he heads the Charlotte, N.C.-based Grassroots Leadership Project. In his travels he found that organizations such as CHD and the Episcopal Coalition on Human Needs "were supporting almost all of the good work that was going on in the South," he said. "I was concerned that there was no official Jewish presence."

He said he contacted about 30 Jews, most of whom work for private social-action organizations, and they came together in 1982 to draw up plans for a Jewish fund. The group's board and advisory committee include Mr. Kahn's father, Rabbi Benjamin Kahn, director of Jewish Studies at American University here. Also on the board are former Carter administration official Stuart Eizenstat and three Jewish members of Congress, including Rep. Barney Frank of Massachusetts.

The fund has distributed an initial \$37,000 in grants, and hopes to raise between \$100,000 and \$150,000 more this year, Ms. Roisman said. One of the grants will go to help the Navajo Nation Intensive Crop Production Project in Flagstaff, Ariz., bring a team of Israeli agricultural experts to the state's Painted Desert to instruct them on methods of drip irrigation.

Another recipient, the Philadelphia Jubilee Project, is an interfaith organization that provides loans to community-owned businesses and enterprises. The fund has given a grant to the Montana Senior Citizens Association for its campaign to contain health and medical costs in the state. In Chicago, the Jewish Council on Urban Affairs has received money from the fund to work with minority-owned businesses in spurring economic development in low-income neighborhoods.

The fund's involvement in these and other projects will serve the purposes of "witnessing, within the Jewish community, to the needs of the poor in America," and demonstrating to others "the fact that Judaism embraces these needs," Ms. Roisman said.

She added that the fund has already helped further cooperation between Christians and Jews. She cited the group's participation last spring in the annual meeting of the Committee on Religion in Appalachia (CORA), a regional social-action group.

"When we left, they (the CORA delegates) passed a resolution thanking us for coming, saying it is time for Christians to acknowledge that there are non-Christians working for the poor, and resolving to find ways to work with us," Ms. Roisman said. "That was a small door-opening to more understanding."

07-23-85

1281

## **Adventists condemn racism; elect eight blacks to top posts**

By Religious News Service

WASHINGTON (RNS) — After issuing a strong condemnation of all forms of racism, the International Conference of Seventh-day Adventists put words into action by electing blacks to eight of the church's 22 top posts.

Heading the list is Charles E. Bradford, who will serve a second five-year term as president of the North American branch of the 4.5 million-member church. For the first time

## Positive and negative Aspekte der jüngsten Vatikan-Erklärung

Von Henry Siegman  
Exekutiv-Direktor,  
American Jewish Congress

Die jüngste Vatikan-Erklärung über Juden und Judaismus enthält wichtige Formulierungen, die den Dialog zwischen der katholischen Kirche und der jüdischen Gemeinschaft fördern dürften. Sie enthält aber auch Formulierungen, die frühere Annahmen über die Einzigartigkeit des Dialogs zwischen der katholischen Kirche und dem Judaismus in Frage stellen.

Der positivste Aspekt der jüngsten Entwicklung ist die Tatsache, dass der Vatikan in einem amtlichen Dokument festgelegt hat, wie sein neues theologisches Verständnis des Judaismus, wie es sich seit dem Zweiten Vatikanischen Konzil herausgebildet hat, in den Predigten und der Katechese der Kirche integriert wird. Das Dokument erklärt: "Juden und Judaismus sollten nicht einen gelegentlichen und peripheren Platz in der Katechese (d.h. der Glaubenslehre) einnehmen; ihre Anwesenheit ist wesentlich und sollte organisch integriert werden".

Infolge dieser amtlichen Erklärung dürften die katholischen Diözesen überall in der Welt und besonders in den Vereinigten Staaten dieses Thema mit neuem Ernst anpacken, der Verständnis und Freundschaft zwischen den beiden Glaubensgemeinschaften nur stärken kann.

Ganz besonders zu begrüßen ist in der Erklärung der Nachdruck auf "Glauben und religiöses Leben des jüdischen Volkes, wie sie heute noch bekannt und ausgeübt werden", den jüdischen Wurzeln des Christentums und der zentralen Bedeutung des Alten Testaments für das katholische Selbstverständnis, den im wesentlichen pharisäischen Charakter der Geistlichkeit Jesu und der fortdauernden Gefahr des Antisemitismus. Die Erkenntnis, dass die Zugehörigkeit des jüdischen Volkes zum Staat Israel seine Wurzeln in der biblischen Tradition hat, und die Aufforderung an die Katholiken, "diese religiöse Zugehörigkeit zu verstehen", stellt entschiedenen Fortschritt in der Haltung der Kirche gegenüber dem Staat Israel dar.

Bisherige Dialoge zwischen der katholischen Kirche und der jüdischen Gemeinschaft scheinen darauf hinzudeuten, dass erstere verständlicherweise glaubt, dass sie "das allumfassende Mittel zum Seelenheil" ist, aber auch dem Judaismus einen solchen Status zubilligt. Die jüngste Feststellung freilich, dass "Kirche und Judaismus nicht als zwei Parallelwege zum Seelenheil" angesehen werden können, lässt darauf schließen, dass die Kirche dem Judaismus diese Funktion nicht zugesteht.

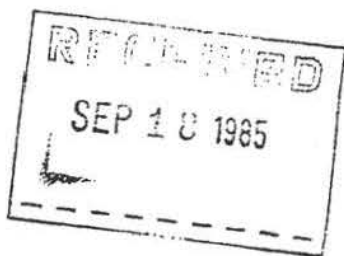
Natürlich ist es durchaus angebracht, wenn die katholische Kirche ihr eigenes theologisches Verständnis des Judaismus bestimmt und dass dieses Verständnis mit Offenheit ausgesprochen wird, weil es sonst dem Dialog an Integrität gebricht. Aber es muss auch verstanden werden, dass als Folge einer solchen Auffassung der Dialog zwischen katholischer Kirche und Judaismus seiner Einzigartigkeit beraubt wird, die theologische Bedeutsamkeit der biblischen, geistigen und theologischen Gemeinsamkeit in Frage stellt, auf die sich diese Erklärung bezieht.



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Anti-Defamation League  
of B'nai B'rith



August 13, 1985

Monsignor Jorge Mejia  
 Commissione per i Rapporti Religiosi  
 con l'Ebraismo  
 Via dell'Erba, 1  
 00193 Roma, Italy

Dear Jorge,

Enclosed is a copy of my reading of the Vatican "Notes on the  
 Correct Way to Present Jews and Judaism in Preaching and Catechesis in  
 the Roman Catholic Church."

The Notes present positive aspects, the result of reflection and  
 years of active dialogue. On the other side, there are also negative  
 aspects that trouble us deeply, and require a joint examination. If it  
 is to be a genuine encounter of hearts, dialogue between Catholics and  
 Jews needs to face honestly, painfully, the matters that have separated  
 us, and the cognate triumphalism marring our relationship.

My reading is an invitation to this dialogue of hearts in the hope  
 to clarify and understand our encounter at this time in history.

Fraternally, in prayer,

Leon Klenicki  
 Director  
 Dept. of Interfaith Affairs

LK:ai  
 Encl:

cc: Theodore Freedman  
 Dr. Joseph Lichten

9/5

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

M E M O R A N D U M

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**TO:** Members of IJCIC

**FROM:** Rabbi Mordecai Waxman, Chairman  
Dr. Leon A. Feldman, Consultant

**RE:** IJCIC Meeting  
Thursday, September 5, 1985  
9:00 a.m.  
SCA Offices

**DATE:** August 14, 1985

Please make every effort to attend this IJCIC meeting. We have to review the proposed participants, presentors and topics for the IJCIC/Vatican meeting in Rome in October and the plans for the Anglican meeting.

Enclosed please find the following:

1. A copy of the Chairman's response to Cardinal Willebrands;
2. A communication from ADL to IJCIC;
3. A letter from Jean Halpérin regarding the October meeting in Rome.

Please let the SCA office know of your attendance plans by calling (212)686-8670.





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

August 7, 1985

**AMERICAN SECRETARIAT:**  
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World Jewish Congress  
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New York, N.Y. 10016

Johannes Cardinal Willebrands, President  
Secretariat for Promoting Christian Unity  
Commission for Religious Relations With The Jews  
Vatican City, Italy

Dear Cardinal Willebrands:

In behalf of IJCIC and its member agencies, I wish to acknowledge your thoughtful letter of July 12, 1985.

We are, of course, heartened by your assurance that the "Notes" carefully read are more positive than we seem to feel. However, as you know, we are not alone in feeling that the "Notes" present problems.

We believe, therefore, that there is, indeed, a need for serious discussion between us of the critical issues raised both by the substance and the process that led to the publication of the "Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church."

It seems evident that, owing to your heavy schedule in the month of August and the Jewish High Holy Days during the month of September, it will not be possible for us to meet during those months. As you rightly suggest, since we have a scheduled consultation of the Liaison Committee for October 28-30, 1985, that we agree to discuss the "Notes" in a systematic way at that time.

If we agree to consider the "Notes" as a key issue on the agenda on October 28th, there will not be a need for a separate meeting on Sunday, October 27th, which you thoughtfully suggested.

In the light of that, it would be helpful, we believe, if we could agree rather soon on the agenda for the Liaison meeting.

We look forward with interest to your response.

Respectfully yours,

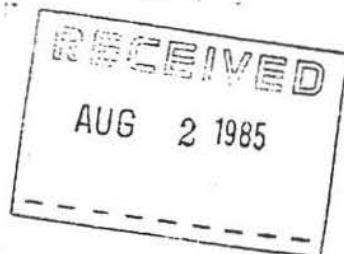
Rabbi Mordecai Waxman  
Chairman

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General Counsel  
ARNOLD FORSTER



July 31, 1985

Rabbi Mordecai Waxman  
Chairman, IJCIC  
c/o Synagogue Council of America  
327 Lexington Avenue  
New York, New York 10016

Dear Morty:

I am taking this opportunity of replying directly to you as Chairman of IJCIC in response to Leon Feldman's call inquiring as to whether ADL will participate in the IJCIC-World Council of Churches consultation scheduled for December 4-5, 1985.

As you will recall, I personally brought to your attention and to our colleagues on a number of occasions our concern with the WCC's involvement with the World Muslim Congress, which has been blatantly anti-Semitic. We have had a continuing exchange of correspondence with Allan Brockway, as well as conversations with him, and as of this date there has been no serious action taken by the WCC on our complaint.

We now have learned that on July 10-12 some forty-three organizations, pro-PLO, met under United Nations auspices to plan an anti-Israel propaganda campaign in the United States. Much to our dismay two of the organizations were the World Muslim Congress and the Commission of the Churches on International Affairs of the World Council of Churches.

Accordingly, we see little to be gained in the continuation of the "dialogue" when it is clearly evident that the WCC has been indifferent to the revelations of anti-Semitism on the part of the World Muslim Congress, and in furthering anti-Israel propaganda.

Therefore, ADL will not participate and we believe, given the circumstances and the wealth of documentation supporting our concerns with the WCC's activities, that it is more appropriate for Jewish organizations within the framework of IJCIC to defer any further meetings with the WCC until such time as they make a clear and public statement condemning anti-Semitism from the World Muslim Congress and to disassociate itself from any systematic campaign against Israel.

Further, if the partners of IJCIC pursue such a meeting we will look upon such indifference on the part of the IJCIC with grave concern.

Rabbi Mordecai Waxman

- 2 -

July 31, 1985

This is a decision not taken lightly, but with deep disappointment that we cannot find a way to stand strong and united when the Jewish people are attacked.

Sincerely,

  
Theodore Freedman

TF/mj





# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

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TELEPH. 635546-635544

Geneva, July 29, 1985

To: Rabbi Mordecai Waxman  
Dr. Leon A. Feldman

From: Jean Halpérin



This is in reply to your circular letter of 19 July.

We have read with much interest Cardinal Willebrand's reply to you dated 12 July. I don't think that, in the circumstances, we should press for a separate meeting prior to 28 October. As a matter of fact, it would be strategically unwise to indulge at this stage in private consultations with him (or Mejia for that purpose). By necessity, the "Notes" will become a central item at the next Liaison Committee, and the discussion will be far more meaningful if it is carried in plenary session so that our true friends (and there will be some of them on the Catholic side) could speak up. Moreover, we shall need quite some time on Sunday 27 for our own internal preparatory meeting, since this will be the only possible day on which we could meet between ourselves prior to the Liaison Committee.

For the presentation of regional papers, you are in the best position to select the most appropriate speaker for North America. Rabbi Brener might be a good choice for Latin America but I am expecting further suggestions from M. Tenenbaum and will share them with you as soon as I will have heard from him. We need someone who is sufficiently well informed to provide the required overall picture.

For Europe, the best available person would, in our opinion, be Ehrlich since he knows fairly well what actually goes on in most countries in that field.

For Israel, Wigoder, perhaps with the assistance of Talmon, would be an obvious choice.

We must, of course, think very carefully about whom we would wish to entrust with the delicate task of introducing IJCIC's point of view on the "Notes". My own personal feeling (which I have not discussed with anyone) is that the right person to do this, because of his background and steady involvement ever since Vatican II and before, would be Dr. Riegner.



There will also be, we have reasons to believe, the official audience with the Pope. On that occasion, a statement will have to be prepared carefully in advance.

As a matter of course, I believe, it will be delivered by the Chairman of IJCIC.

I shall deal with the Rambam celebration scheduled to take place in Rome in a separate letter.

Yours sincerely,

Jean Halpérin



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\$20 000-30 000 has to be provided to remove the pressure of debts and enable us to continue operation until long range solutions are found.

Anybody who can help has to be brought in. It is really a kind of rescue operation (we talk about it for years. As no satisfactory solution was found, that is the situation).

We do hope that all of you understand the importance of the work we do in Israel for your own work and that all of you would not like to see it stopped, even for sometime. Maybe Israel and even the Jewish people can do without an Interfaith movement in Israel, but with all that happens here in this domain this will not be to the credit of the State or the People and will not help their image. I hope you'll do everything you can to prevent it. (Under the present circumstances in Israel, economical, and other ones, it is almost impossible to raise the necessary funds here or to expect a government significant support. Perhaps we can achieve this in the future, but not in the very near future).

We hope you will do your best. If not you, the Chairman of IJCIC, who will ?

Hoping to hear from you soon and wishing you all the best.

Yours very truly,

*Joseph Emanuel*  
Joseph Emanuel  
General Secretary

*also*  
PS: This is written on behalf of Prof. Werblowsky and Dr. Wigoder.

[end]

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Die vatikanische Kommission für die religiösen Beziehungen zum Judentum im Sekretariat für die Einheit der Christen, deren Präsident Johannes Kardinal Willebrands ist, ehemals Bischof in Utrecht in den Niederlanden. Sein Stellvertreter, Vize-Präsident Pater Pierre Duprey, französisch, und der Sekretär, der nur für die Fragen des Judentums zuständig ist, der argentinische Geistliche Jorge Mejia, haben für dieses Papier verantwortlich gezeichnet.

Die Kommission für die Einheit der Christen geht in ihren Ursprüngen auf das Jahr 1960 zurück, auf das Wirken von Kardinal Augustin Bea. Am 22. Oktober 1974 wurde das Sekretariat für die Einheit der Christen mit der Arbeitsgruppe für die religiösen Beziehungen zum Judentum von Papst Paul VI. installiert. In der Bundesrepublik Deutschland nahm der Regensburger Weihbischof Flügel diese Arbeit als Beauftragter der Deutschen Katholischen Bischofskonferenz für die Fragen des Judentums in die Hand.

Dieses neue Papier, das jetzt vorliegt, ist in seiner breiten Anlage für die reichhaltige Darstellung von Juden und Judentum in der Predigt und in der Katechese der katholischen Kirche geschaffen worden. Es soll hier im Wortlaut wiedergegeben werden:

**Vorüberlegungen:**

Papst Johannes Paul II. hat am 6. März 1982 den Delegierten der Bischofskonferenzen und den anderen Experten, die sich in Rom versammelt hatten, um die Beziehungen zwischen Kirche und Judentum zu studieren, gesagt: "...Sie haben sich in Ihrer Jagung mit dem katholischen Unterricht und der Katechese befaßt, soweit es sich um die Juden und das Judentum handelt ... Man müßte dahin gelangen, daß dieser Unterricht auf den verschiedenen Ebenen der religiösen Bildung, in der Katechese für Kinder und Jugendliche, die Juden und das Judentum, nicht nur ehrlich und objektiv, ohne irgendwelche Vorurteile und ohne jemanden zu verletzen, sondern noch mehr mit lebendigem Bewußtsein des (den Juden und den Christen) gemeinsamen Erbes darstellt."

In diesem inhaltlich so dichten Text hat sich der Heilige Vater offensichtlich von der Konzilserklärung "Nostra aetate", Nr. 4, leiten lassen, wo es heißt:

"Darum sollen alle dafür Sorge tragen, daß niemand in der Katechese oder bei der Predigt etwas lehre, das mit der evangelischen Wahrheit und dem Geiste Christi nicht in Einklang steht".

Ebenso von den Worten:

"Da also das Christen und Juden gemeinsame christliche Erbe so reich ist, will die heilige Synode das gegenseitige Kennntnis und Achtung fördern ...".

Das dritte Kapitel der "Richtlinien und Hinweise für die Durchführung der Konzilerklärung 'Nostra aetate', Nr. 4", worin unter dem Titel "Lehre und Erziehung" eine Reihe konkreter Maßnahmen aufgezählt wird, schließt dementsprechend mit folgender Empfehlung:

"Die notwendige Information über diese Fragen betrifft alle Ebenen der christlichen Lehre und Bildung. Unter den Mitteln dieser Information sind die folgenden von besonderer Bedeutung:

- Handbücher der Katechese;
- Geschichtswerke;
- Medien der Massenkommunikation (Presse, Radio, Film, Fernsehen).

Die wirksame Verwendung dieser Mittel setzt eine vertiefte Ausbildung der Lehrer und Erzieher in den Lehrerseminaren, Priesterseminaren und Universitäten voraus" (AAS 77, 1975, 73).

Diesem Ziel wollen die folgenden Abschnitte dienen.

## I. Religionsunterricht und Judentum

1. In der Erklärung "Nostra aetate", Nr. 4 spricht das Konzil von dem "Band", das (Juden und Christen) geistlich verbindet und vom reichen Erbe, das beiden gemeinsam ist. Ferner betont das Konzil, daß die Kirche anerkennt, daß entsprechend der Absicht Gottes "die Anfänge ihres Glaubens und ihrer Erwählung sich schon bei den Patriarchen, bei Moses und den Propheten finden".

2. Es existieren einzigartige Beziehungen zwischen dem Christentum und dem Judentum: Beide sind "schon durch ihre eigene Identität miteinander verbunden" (Johannes Paul II., am 6. März 1982), und diese Beziehungen "beruhen auf der Absicht des Bundesgottes" (eod.). Deshalb sollten Juden und Judentum in Katechese und Predigt nicht einen gelegentlichen Platz am Rande bekommen;



vielmehr muß ihre unverzichtbare Gegenwart in die Unterweisung organisch eingearbeitet werden.  
3. Der katholische Unterricht interessiert sich nicht nur aus historischen oder archäologischen Gründen für das Judentum. In seiner oben zitierten Rede hat der Heilige Vater aufs neue das "erhebliche gemeinsame Erbe" von Kirche und Judentum erwähnt und dazu gesagt:  
"Allein schon eine Bestandsaufnahme dieses Erbes, aber auch der Einbezug des Glaubens und des religiösen Lebens des jüdischen Volkes, so wie diese auch jetzt noch bekannt und gelebt werden, kann dazu dienen, das Leben der Kirche in mancher Hinsicht besser zu verstehen" (Unterstreichung von uns).

Es geht also darum, sich eine stets lebendige Wirklichkeit, die zur Kirche in enger Beziehung steht, seelsorgerlich angelegen sein zu lassen. Der Heilige Vater hat diese bleibende Wirklichkeit des jüdischen Volkes in seiner Ansprache an die Vertreter der jüdischen Gemeinschaft der Bundesrepublik Deutschland am 17. November 1980 in Mainz mit einer bemerkenswerten theologischen Formulierung dargestellt: "... das Gottesvolk des Alten Bundes, der nie widerrufen worden ist ...".

4. Schon an dieser Stelle muß an den Text erinnert werden, mit dem die "Richtlinien und Hinweise für die Durchführung der Konzilserklärung 'Nostra aetate', Nr. 4 der vatikanischen Kommission für die Beziehungen zum Judentum vom 3.1.1975" die Grundbedingungen des Dialogs umschreiben wollten. In der Einleitung wird von der "Verpflichtung zu einem besseren gegenseitigen Verstehen und einer neuen gegenseitigen Hochachtung" gesprochen, ebenso von der Kenntnis der "grundlegenden Komponenten der religiösen Tradition des Judentums" und von "der Wirklichkeit der Juden nach ihrem eigenen Verständnis".

5. Die Besondere Schwierigkeit des christlichen Unterrichts über Juden und Judentum besteht vor allem darin, daß dieser Unterricht der Bestandteile mehrerer Begriffspaare gleichzeitig handhaben muß, in denen sich die Beziehung zwischen den beiden Heilsplänen des Alten und des Neuen Testaments ausdrückt:

Verheißung	und	Erfüllung
Fortdauer	und	Neuheit
Besonderheit	und	Allgemeinheit

Einzigartigkeit und Vorbildlichkeit.

Es ist richtig, daß sich der Theologe oder Katechet, der diese Dinge behandelt, sich darum bemüht, schon in seiner Unterrichtspraxis zeigt, daß

- die Verheißung und die Erfüllung einander gegenseitig erhellen;
- die Neuheit in einem Gestaltwandel dessen besteht, was vorher war;
- die Besonderheit des Volkes des Alten Testaments nicht exklusiv, sondern - in der Sicht Gottes - auf eine universale Ausdehnung hin offen ist;
- die Einzelgarteigkeit eben dieses jüdischen Volkes im Hinblick auf eine Vorbildhaftigkeit besteht.

6. Schließlich "würden die Ungenauigkeit und die "Mittelmaßigkeit auf diesem Gebiet" dem jüdisch-christlichen Gespräch "enormen Schaden zufügen (Johannes Paul II., Rede vom 6. März 1982). Da es aber um Erziehung und Unterricht geht, würden sie vor allem der "eigenen Identität" der Christen schaden (ebd.).

7. "Kraft ihrer göttlichen Sendung (muß) die Kirche", die "allgemeines Heilsmittel" ist, und in der allein sich "die ganze Fülle der Heilsmittel" findet (Unitatis redintegratio, 3), "natürlicherweise Jesus Christus der Welt verkünden" (Richtlinien und Hinweise 1). In der Tat glauben wir, daß wir gerade durch ihn zum Vater gelangen (vgl. Joh 14,6), und daß "das ewige Leben darin besteht, daß sie dich kennen, dich, den einzigen wahren Gott, und seine Gesandten, Jesus Christus" (Joh 17,3).

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 1).

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, auszurotten, sondern viel eher darum, mit allen erzieherischen Mitteln in ihnen eine richtige Kenntnis des völlig einzigartigen "Bundes" (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<sup>1)</sup> und Neuem Testament

1. Es geht darum, die Einheit der biblischen Offenbarung (AI und NI) 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).

2. Es handelt sich um einzelne Ereignisse, die eine einzelne Nation betreffen, die aber in der Schau Gottes, der seine Absicht enthüllt, dazu bestimmt sind, eine universale und exemplarische Bedeutung zu erhalten. Es geht, außerdem darum, die Ereignisse des Alten Testaments nicht als Ereignisse darzustellen, die nur die Juden betreffen; sie betreffen vielmehr auch uns persönlich. Abraham ist wirklich der Vater unseres Glaubens (vgl. Röm 4,11f; Römischer Kanon: patriarchae nostri Abrahæ). Es heißt auch (1 Kor 10,1): "Unsere Väter sind alle unter der Wolke gewesen, sie alle sind durchs Meer gezogen". Die Erzväter, die Propheten und anderen Persönlichkeiten des Alten Testaments wurden und werden immerdar in der liturgischen Tradition der Ostkirche wie auch der lateinischen Kirche als Heilige verehrt.

1) Im Text wird der Ausdruck "Altes Testament" weiterhin verwendet, weil er traditionell ist (vgl. schon 2 Kor 3,14), aber auch, weil "Alt" weder "verjährt" noch "überholt" bedeutet. Auf jeden Fall ist es der bleibende Wert des AI als Quelle der christlichen Offenbarung, der hier unterstrichen werden soll (vgl. Dei Verbum, 3).

3. Aus der Einheitlichkeit des göttlichen Planes ergibt sich das Problem der Beziehungen zwischen dem Alten und dem Neuen Testament. Schon zur Zeit der Apostel (vgl. 1 Kor 10,11; Hebr 10,1) und dann in beständiger Tradition hat die Kirche dieses Problem vor allem mit Hilfe der Typologie gelöst; damit wird die grundlegende Bedeutung unterstrichen, welche das Alte Testament in christlicher Sicht haben muß. Allerdings erweckt die Typologie bei vielen Unbehagen; das ist vielleicht ein Zeichen dafür, daß das Problem nicht gelöst ist.

4. Man wird also bei der Anwendung der Typologie, deren Lehre und Handhabung wir von der Liturgie und den Kirchenvätern überkommen haben, wachsam darauf achten, jeden Übergang vom Alten zum Neuen Testament zu vermeiden, der nur als Bruch angesehen werden kann. In der Spontanität des Geistes, der sie beseelt, hat die Kirche die Einstellung Markions<sup>1)</sup> energisch verurteilt und sich seinem Dualismus stets entgegengestellt.

1) Eine Gnostiker des 2. Jh.s, der das Alte Testament und einen Teil des Neuen als Werk eines bösen Gottes (eines Demiurgen) verwarf. Die Kirche hat auf diese Häresie kräftig reagiert (vgl. Irenäus).

5. Es ist auch wichtig, zu unterstreichen, daß die typologische Interpretation darin besteht, das Alte Testament als Vorbereitung und in gewisser Hinsicht als Skizze und Voranzeige des Neuen zu lesen (vgl. z.B. Hebr 5,5-10 usw.). Christus ist nunmehr der Bezugspunkt und Schlüssel der Schrift: "Der fels war Christus" (1 Kor 10,4).

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, ihrerseits die Traditionen der jüdischen Lektüre differenziert und mit Gewinn aufzunehmen.

7. Die typologische Lektüre zeigt erst recht die unergründlichen Schätze des Alten Testaments, seinen unerschöpflichen Inhalt und das Geheimnis, dessen es voll ist. Diese Leseweise darf nicht vergessen lassen, daß das Alte Testament seinen Eigenwert als Offenbarung behält, die das Neue Testament oft nur wieder aufnimmt (vgl. Mk 12,29-31). Übrigens will das Neue Testament selber auch im Lichte des Alten gelesen werden. Auf dieses nimmt die ursprüngliche christliche Katechese ständig Bezug (vgl. z.B. 1 Kor 5,6-8; 10,1-11).

8. Die Typologie bedeutet ferner die Projektion auf die Vollendung des göttlichen Plans, wenn "Gott alles in allem ist" (1 Kor 15,28). Das gilt auch für die Kirche, die zwar in Christus schon verwirklicht ist, aber nichtsdestoweniger ihre endgültige Vervollkommenheit als Leib Christi erwartet. Die Tatsache, daß der Leib Christi immer noch seiner vollkommenen Gestalt zustrebt (vgl. Eph 4,12f.), nimmt dem Christsein nichts von seinem Wert. So verlieren auch die Berufung der Erzväter und der Auszug aus Ägypten ihre Bedeutung und ihren Eigenwert im Plan Gottes nicht dadurch, daß sie gleichzeitig auch Zwischenetappen sind (vgl. Nostra aetate, 4).



9. Der Exodus beispielsweise steht für eine Erfahrung von Heil und Befreiung, die nicht in sich selbst beendet ist, sondern außer ihrem Eigenwert die Fähigkeit zu späterer Entfaltung in sich trägt. Heil und Befreiung sind in Christus bereits vollendet und verwirklichen sich schrittweise durch die Sakramente in der Kirche. Auf diese Weise bereitet sich die Erfüllung des göttlichen Plans vor, die ihre endgültige Vollendung mit der Wiederkunft Jesu als Messias, wozu wir täglich beten, findet. Das Reich Gottes, um dessen Herankunft wir ebenfalls täglich beten, wird endlich errichtet sein. Dann haben Heil und Befreiung die Erwählten und die gesamte Schöpfung in Christus verwandelt (vgl. Röm 8,19-23).

10. Wenn man die eschatologische Dimension des Christentums unterstreicht, wird man sich darüber hinaus dessen noch klarer bewußt, daß das Gottesvolk des alten und des neuen Bundes im Gedanken an die Zukunft analogen Zielen zustrebt; nämlich der Ankunft oder der Wiederkunft des Messias - auch wenn die Blick- und Ausgangspunkte verschieden sind. Man legt sich dann auch klarer darüber Rechenschaft ab, daß die Person des Messias, an der das Volk Gottes sich spaltet, auch der Punkt ist, in dem es zusammentrifft (vgl. "Sussidi per l'ecumenismo della Diocesi di Roma", 1982, 140). So kann man sagen, daß Juden und Christen einander in einer vergleichbaren Hoffnung begegnen, die sich auf dieselbe Verheißung an Abraham gründet (vgl. Gen 12,1-3; Hebr. 6,13-18).

11. Aufmerksam horend auf denselben Gott, der gesprochen hat, hangend am selben Wort, haben wir ein gleiches Gedächtnis und eine gemeinsame Hoffnung auf ihn, der der Herr der Geschichte ist, zu bezeugen. So müßten wir unsere Verantwortung dafür wahrnehmen, die Welt auf die Ankunft des Messias vorzubereiten, indem wir miteinander für soziale Gerechtigkeit und für Respektierung der Rechte der menschlichen Person und der Nationen zur gesellschaftlichen und internationalen Versöhnung wirken. Dazu drängt uns, Juden und Christen, das Gebot der Nächstenliebe, eine gemeinsame Hoffnung auf das Reich Gottes und das große Erbe der Propheten. Wenn sie von der Katechese frühzeitig genug vermittelt wird, könnte eine solche Auffassung die jungen Christen konkret dazu erziehen, mit den Juden zusammenzuarbeiten und so über den bloßen Dialog hinauszugehen (vgl. Richtlinien, IV).

### III. Jüdische Wurzeln des Christentums

12. Jesus war Jude und ist es immer geblieben; seinen Dienst hat er freiwillig auf "die verlorenen Schafe des Hauses Israel" (Mt 15,24) beschränkt. Jesus war voll und ganz ein Mensch seiner Zeit und seines jüdisch-palästinischen Milieus des 1. Jh.s, 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.).

13. Das Verhältnis Jesu zum biblischen Gesetz und seinen mehr oder weniger traditionellen Interpretationen ist zweifelsohne komplex; er hat große Freiheit diesem gegenüber an den Tag gelegt (vgl. die "Antithesen" der Bergpredigt Mt 5,21-48 - wobei die exegetischen Schwierigkeiten zu berücksichtigen sind -, die Einstellung Jesu zu strenger Beobachtung der Sabbatgesetze Mk 3,1-6, usw.).

Es gibt jedoch keinen Zweifel daran, daß er sich dem Gesetz unterwerfen will (vgl. Gal 4,4), daß er beschnitten und im Tempel gezeigt worden ist, wie jeder andere Jude seiner Zeit auch (vgl. Lk 2,21,22-24), und daß er zur Beobachtung des Gesetzes erzogen worden ist. Er predigte den Respekt vor dem Gesetz (vgl. Mt 5,17-20) und forderte dazu auf, demselben zu gehorchen (vgl. Mt 8,4). Der Ablauf seines Lebens war unterteilt durch die Wallfahrten an den Festzeiten, und zwar seit seiner Kindheit (vgl. Lk 2,41-50; Joh 2,13; 7,10 usw.). Man hat oft die Bedeutung des jüdischen Festzyklus im Johannes-Evangelium beachtet (vgl. 2,13; 5,1; 7,2,10,37; 10,22; 12,1; 13,1; 18,28; 19,42 usw.).

14. Es muß auch bemerkt werden, daß Jesus oft in den Synagogen (vgl. Mt 4,23; 9,35; Lk 4,15-18; Joh 18,20 usw.) und im Tempel, den er häufig besuchte (vgl. Joh. 18,20 usw.), gelehrt hat. Das taten auch seine Jünger, sogar nach der Auferstehung (vgl. z.B. Apg 2,46; 3,1; 21,26 usw.). Er hat seine messianische Verkündigung in den Rahmen des Synagogen-Gottesdienstes einordnen wollen (vgl. Lk 4,16-21). Vor allem aber hat er die höchste Tat der Selbsthingabe im Rahmen der häuslichen Pesachmahl, oder wenigstens des Pesachfestes, vollbringen wollen (vgl. Mk 14,1,12par.; Joh 18,28). So kann man den Gedächtnischarakter der Eucharistie besser verstehen.

15. So ist der Sohn Gottes in einem Volk und einer menschlichen Familie Mensch geworden (vgl. Gal 4,4; Röm 9,5). Das verringert keineswegs die Tatsache, daß er für alle Menschen geboren worden (um seine Wege stehen die jüdischen Hirten und die heidnischen Magier: Lk 2,8-20; Mt 2,1-12) und für alle gestorben ist (am Fuß des Kreuzes stehen ebenfalls Juden, unter ihnen Maria und Johannes: Joh 19,25-27, und die Heiden, wie der Hauptmann: Mk 15,39par.). Er hat so die zwei Völker in seinem Fleisch zu einem gemacht (vgl. Eph 2,14-17). Man kann also die Tatsache erklären, daß es



in Palästina und anderwärts mit der "Kirche aus den Völkern" eine "Kirche aus der Beschneidung" gegeben hat, von der beispielsweise Eusebius spricht (Historia ecclesiastica IV,5).

16. Seine Beziehungen zu den Pharisäern waren nicht völlig und nicht immer polemischer Art. Es gibt zahlreiche Beispiele dafür:

- Es sind die Pharisäer, die Jesus vor der ihm drohenden Gefahr warnen (Lk 13,31);
- Pharisäer werden gelobt wie der "Schriftgelehrte" Mk 12,34;
- Jesus ist mit Pharisäern (Lk 7,36; 14,1).

17. Jesus teilt mit der Mehrheit der damaligen palästinischen Juden pharisäische Glaubenslehren: Die leibliche Auferstehung; die frömmigkeitsformen Wohltätigkeit, Gebet Fasten (vgl. Mt 6,1-18), sowie die liturgische Gewohnheit, sich an Gott als Vater zu wenden; den Vorrang des Gebots der Gottes- und der Nächstenliebe (vgl. Mk 12,28-34). Dasselbe trifft auch für Paulus zu (vgl. Apg 23,8), der seine Zugehörigkeit zu den Pharisäern immer als Ehrentitel betrachtet hat (vgl. Apg 23,6; 26,5; Phil 3,5).

18. Auch Paulus (wie übrigens Jesus selber) hat Methoden der Schriftlesung, ihrer Interpretation und Weitergabe an die Schüler verwendet, die den Pharisäern ihrer Zeit gemeinsam waren. Das trifft auch zu für die Verwendung der Gleichnisse im Wirken Jesu, wie auch für Jesu und Paulus' Methode, eine Schlußfolgerung mit einem Schriftzitat zu untermauern.

19. Es muß auch festgehalten werden, daß die Pharisäer in den Passionsberichten nicht erwähnt werden. Gamaliel (vgl. Apg 5,34-39) macht sich in seiner Sitzung des Synhedrions zum Anwalt der Apostel. Eine ausschließlich negative Darstellung der Pharisäer wird leicht unrichtig und ungerecht (vgl. Richtlinien und Hinweise; AAS. a.a.O., S. 76). Wenn es in den Evangelien und an anderen Stellen des NT allenthalben abschätzige Hinweise auf die Pharisäer gibt, muß man sie vor dem Hintergrund einer komplexen und vielgestaltigen Bewegung sehen. Kritik an verschiedenen Typen von Pharisäern fehlen übrigens in den rabbinischen Quellen nicht (vgl. bSot 22b usw.). Das "Pharisäertum" im negativen Sinn kann in jeder Religion seinen Schaden anrichten. Man kann auch die Tatsache unterstreichen, daß Jesus den Pharisäern gegenüber gerade deshalb streng ist, weil er ihnen näher steht als den anderen Gruppen im zeitgenössischen Judentum (s.o. Nr. 17).

20. All dies sollte Paulus' Feststellung (Röm 11,16ff.) über die "Wurzel" und die "Zweige" besser verstehen helfen. Kirche und Christentum, neu wie sie sind, finden ihren Ursprung im Judentum des 1. Jhs unserer Zeitrechnung und - noch tiefer - in der Absicht Gottes (Nostra aetate, 4), die in den Erzvätern, Mose und den Propheten (ebd.) bis zu ihrer Vollendung in Jesus, dem Christus, verwirklicht worden ist.

#### IV. Die Juden im Neuen Testament

21. In den "Richtlinien und Hinweisen" wurde (Anm. 1) gesagt, daß "der Ausdruck 'die Juden' im Johannesevangelium in Kontext bisweilen die 'Führer der Juden' oder 'die Feinde Jesu' bedeutet. Diese Ausdrücke sind eine bessere Übersetzung des Gedankens des Evangelisten, wobei der Anschein vermieden wird, als sei hier das jüdische Volk als solches gemeint".

Eine objektive Darstellung der Rolle des jüdischen Volkes im Neuen Testament muß folgende verschiedene Gegebenheiten berücksichtigen:

A. Die Evangelien sind das Ergebnis eines langen und komplizierten Redaktionsprozesses. Die dogmatische Konstitution "Dei Verbum" folgt der Instruktion "Sancta Mater Ecclesia" der päpstlichen Bibelkommission und unterscheidet darin drei Etappen: "Die heiligen Autoren haben die vier Evangelien verfaßt, indem sie gewisse Einzelheiten unter den vielen aussordneten, welche mündlich oder schon schriftlich weitergegeben worden waren. Einige davon nahmen sie zusammenfassend auf oder stellten sie im Hinblick auf den Stand der Kirche dar. Schließlich bewahrten sie die Form der Verkündigung, um uns auf diese Weise immer wahre und zuverlässige Dinge über Jesus mitzuteilen" (Nr. 19). Es ist also nicht ausgeschlossen, daß gewisse feindselige oder wenig schmeichelhafte Erwähnungen der Juden im historischen Zusammenhang der Konflikte zwischen der entstehenden Kirche und der jüdischen Gemeinde stehen. Gewisse Polemiken spiegeln Bedingungen wider, unter denen die Beziehungen zwischen Juden und Christen sehr lange nach Jesus bestanden.

Die Feststellung bleibt von grundlegender Bedeutung, wenn man den Sinn gewisser Evangelientexte für die Christen von heute herausarbeiten will.

All dies muß man in Betracht ziehen, wenn man die Katechesen und Homilien für die letzten Wochen der Fastenzeit und die Karwoche vorbereitet (vgl. schon "Richtlinien II, und jetzt auch "Sussidi per l'ecumenismo della Diocesi di Roma" 1982, 144b).

B. Auf der anderen Seite ist es klar, daß es vom Anfang seiner Sendung an Konflikte zwischen Jesus und gewissen Gruppen von Juden seiner Zeit, darunter auch den Pharisäern, gegeben hat (vgl. Mk 2,1-11,24; 3,6 usw.).

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).

D. Diese Tatsache, die sich mit der Entwicklung der christlichen Mission, namentlich unter den Heiden, immer mehr verschärfte, hat zum unvermeidlichen Bruch zwischen dem Judentum und der jungen Kirche geführt, die seither - schon auf der Ebene des Glaubens - in nicht aufzuhebender Trennung auseinanderstreben; die Redaktion der Texte des Neuen Testaments, besonders der Evangelien, spiegelt diese Lage wider. Es kann nicht davon die Rede sein, diesen Bruch zu verringern oder zu verwischen; das könnte der Identität der einen wie der anderen nur schaden. Dennoch hebt dieser Bruch sicher nicht das geistliche "Band" auf, wovon das Konzil spricht (Nostra aetate, 7), und wovon wir hier einige Dimensionen ausarbeiten wollen.

E. Wenn die Christen sich hierüber Gedanken machen, und zwar im Lichte der Schrift und besonders der zitierten Kapitel des Römerbriefs, dürfen sie nie vergessen, daß der Glaube eine freie Gabe Gottes ist (vgl. Röm 9,12) und das Gewissen eines Mitmenschen sich dem Urteil entzieht. Paulus' Ermahnung, der "Wurzel" gegenüber nicht "in Hochmut zu verfallen" (Röm 11,18), tritt hier sehr anschaulich hervor.

F. Man kann die Juden, die Jesus gekannt und nicht an ihn geglaubt oder der Predigt der Apostel Widerstand geleistet haben, nicht mit den späteren und den heutigen Juden gleichsetzen. Während die Verantwortlichkeit jener ein Geheimnis Gottes bleibt (vgl. Röm 11,25), sind diese in einer völlig anderen Lage. Das Zweite Vatikanische Konzil lehrt (Erklärung "Dignitatis humanae" über die Religionsfreiheit), daß "alle Menschen jeden Zwanges enthoben sein müssen ..., und zwar derart, daß in religiösen Dingen niemand gezwungen werden darf, gegen sein Gewissen zu handeln, und daß niemand daran gehindert werden darf, nach seinem Gewissen ... zu handeln" (Nr. 2). Dies ist eine der Grundlagen, worauf der vom Konzil geförderte jüdisch-christliche Dialog beruht.

22. Das heikle Problem der Verantwortlichkeit für Christi Tod muß in der Sichtweise von "Nostra aetate", Nr. 4 und der "Richtlinien und Hinweise (III)" betrachtet werden. Was während der Passion begangen worden ist, kann man - so "Nostra aetate", Nr. 4 - "weder allen damals lebenden Juden ohne Unterschied noch den heutigen Juden zur Last legen, obgleich die jüdischen Obrigkeiten mit ihren Anhängern auf den Tod Christi gedrungen haben... Christus hat... in Freiheit, um der Sünden aller Menschen willen, sein Leiden und seinen Tod... auf sich genommen". Der Katechismus des Konzils von Trient lehrt im Übrigen, daß die sündigen Christen mehr Schuld am Tode Christi haben als die paar Juden, die dabei waren; diese "wußten" in der Tat "nicht, was sie taten" (Lk 23,34), während wir unsererseits es nur zu gut wissen (pars I, caput V, quaestio XI). 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.).

#### V. Die Liturgie

23. Für Juden und Christen ist die Bibel der feste Kern ihrer Liturgie: für die Verkündigung des Wortes Gottes, die Antwort auf dieses Wort, das Lobgebet und die Fürbitte für die Lebenden und für die Toten, den Rückgriff auf das göttliche Erbarmen. Der Wortgottesdienst hat selbst in seinem Aufbau seinen Ursprung im Judentum. Das Stundengebet und andere liturgische Texte und Formeln haben ihre Parallelen im Judentum, genau so wie die Wendungen unserer verehrungswürdigsten Gebete, darunter das Vaterunser. Die eucharistischen Gebete lehnen sich ebenfalls an Vorbilder der jüdischen Tradition an. Wie Johannes Paul II. (Ansprache vom 6. März 1982) es sagt: "Der Glaube und das religiöse Leben des jüdischen Volkes, so wie sie auch jetzt noch bekannt und gelebt werden, (können) zum besseren Verständnis gewisser Aspekte des Lebens der Kirche beitragen. Das trifft für die Liturgie zu...."

24. Dies zeigt sich besonders in den großen festen des liturgischen Jahres, wie z.B. Ostern. Christen und Juden feiern das Pascha: das Pascha der Geschichte, in der Spannung auf die Zukunft hin, bei den Juden; bei den Christen im Tod und in der Auferstehung Christi vollendetes Pascha, wenn auch immer in der Erwartung der endgültigen Erfüllung (s.o. Nr. 9). Auch das "Gedächtnis", mit spezifischem, in jedem einzelnen Fall verschiedenem Inhalt, kommt aus der jüdischen Tradition zu uns. Es gibt also auf beiden Seiten eine vergleichbare Dynamik. Für die Christen gibt sie der Eucharistiefeier ihre Sinnrichtung (vgl. die Antiphon "O sacrum convivium"): Sie ist eine Paschafeier und als solche eine Aktualisierung der Vergangenheit, aber gelebt in der Erwartung, "bis er kommt" (1 Kor 11,26).

#### 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 "ihn im Angesicht aller Lebenden zu verherrlichen" (Iob 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 erhelscht. 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. Es bleibt das auserwählte Volk, "der edle Ölbaum, auf den die Zweige des wilden Ölbaums, die Heiden, aufgefropft worden sind" (Johannes Paul II., am 6. März 1982, unter Anspielung auf röm 11,17-24). Man wird in Erinnerung rufen, wie negativ die Bilanz der Beziehungen zwischen Juden und Christen während zwei Jahrtausenden gewesen ist. Man wird herausstellen, von wie großer ununterbrochener geistiger Schöpferkraft diese Fortdauer Israels begleitet ist - in der rabbinischen Epoche, im Mittelalter und in der Neuzeit -, ausgehend von einem Erbe, das wir lange Zeit gemeinsam hatten, und zwar so sehr gemeinsam, daß "der Glaube und das religiöse Leben des jüdischen Volkes, so wie sie auch jetzt noch bekannt und gelebt werden, zum besseren Verständnis gewisser Aspekte des Lebens der Kirche beitragen" können (Johannes Paul II., am 6. März 1982). 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.

26. Erziehung und Katechese müssen sich mit dem Problem des Rassismus befassen, der in den verschiedenen Formen des Antisemitismus immer mitwirkt. Das Konzil hat dieses Problem folgendermaßen dargestellt: "Im Bewußtsein des Erbes, das sie mit den Juden gemeinsam hat, beklagt die Kirche, die alle Verfolgungen gegen irgendwelche Menschen verwirft, nicht aus politischen Gründen, sondern auf Antrieb der religiösen Liebe des Evangeliums alle ~~Haßausdrücke~~ Verfolgungen und Manifestationen des Antisemitismus, die sich zu ~~bestimmter~~ Zeit und von irgend jemandem gegen die Juden gerichtet haben" (Nostra aetate, 4). Die "Richtlinien und Hinweise" erläutern dies: "Die politischen Bande und die historischen Beziehungen, die die Kirche mit dem Judentum verknüpfen, verurteilen jede Form des Antisemitismus und der Diskriminierung als dem Geist des Christentums widerstreitend, wie sie ja bereits aufgrund der Würde der menschlichen Person an und für sich verurteilt sind" (Einleitung).

## VII: Schluß

27. Die religiöse Unterweisung, die Katechese und die Predigt müssen nicht nur zu Objektivität, Gerechtigkeit und Toleranz erziehen, sondern zum Verständnis und zum Dialog. Unsere beiden Traditionen sind miteinander so verwandt, daß sie von einander Kenntnis nehmen müssen. Man muß gegenseitige Kenntnis auf allen Ebenen fördern. Insbesondere muß man peinliche Unkenntnis der Geschichte und der Traditionen des Judentums feststellen; nur die negativen und oft verzerrten Aspekte desselben scheinen zum allgemeinen Schulsack vieler Christen zu gehören. Dem wollen diese Hinweise abhelfen. So wird es leichter sein, den Text des Konzils und die "Richtlinien und Hinweise" getreulich in die Praxis umzusetzen".



# Rome and Jerusalem: the religious meaning

By HENRY SIEGMAN

THE RECENTLY-issued Vatican document concerning Jews and Judaism, the third in a series of such statements since Vatican II, drew an angry response from some Israelis ("Retreat by the Vatican," by Geoffrey Wigoder - July 6, 1985) and from the Jewish body that deals with the Vatican on such matters.

The International Jewish Committee for Interreligious Consultations (IJCIC) - comprised of 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 - issued an official critique of the Catholic document. One of its major complaints was the failure of the document to ascribe to the State of Israel religious significance for Catholics.

The document, "Notes on the Correct Way to Present Jews and Judaism in Preaching the Catechesis in the Roman Catholic Church," clearly recognizes the Jewish attachment to the land, and Christians are invited to understand this religious attachment and its roots in biblical tradition. Catholics, the document states, are to see modern Israel "and its political options... not in a perspective which is in itself religious, but in their reference to the common principles of international law."

The American Jewish Congress, in its own response to the Catholic document, did not touch on this point. That silence is not an omission. Rather, it is the result of a fundamental disagreement with the view shared by the Jewish organizations making up IJCIC, a disagreement that deserves some elaboration.

It is difficult to avoid noting the irony of a group of Jewish organizational representatives and scholars - some of whose members do not ascribe religious significance to anything - criticizing the Roman Catholic

Church for its failure to espouse views they themselves reject.

AMONG religiously-committed Jews, the question of the religious significance of the State of Israel is far from settled. There are those on the religious right who not only do not ascribe religious meaning to the State of Israel, but believe that it is an anti-religious phenomenon. This is true not only of the Neturei Karta, but of some more moderate Orthodox Jews identified with Agudat Israel.

There are many religious Jews who believe the rebirth of Jewish political independence in the Land of Israel to be the beginning of an eschatological process, i.e., dawn of redemption. Other equally religious Jews are, at best, uncertain about Israel's eschatological significance. While for most religious Jews the return of the Jews to their ancestral homeland is clearly an act of divine providence, that would not necessarily imply religious significance for the state.

For believing Jews, the Land of Israel has a special sacredness and its relationship to the people of Israel is grounded in biblical promise. Significantly, the Catholic statement takes note of that fact. The Bible does not speak in similar terms about the relationship of other lands to other peoples.

Yet, the special sanctity of the Land of Israel and the biblical prom-

ises do not necessarily translate into a special religious status for the secular instrumentality that is the State of Israel. This view is held by most Jews and it is therefore absurd not to expect that the Catholic Church holds it, as well.

Moreover, Christianity, which has been defined by its belief that it would "displace" Jews as the people of God, accepts that the promises of the Hebrew Scriptures are to be understood in a new light, one that must now also accommodate a new "choosing" and a new people of God.

At the very least, this Christian self-definition may make it impossible for the Church to affirm as Christian doctrine the contemporary religious significance of the Land of Israel, while respecting the fact that it holds such religious meaning in Jewish doctrine.

For these reasons, the IJCIC (and Wigoder in his opinion piece) made no sense by insisting that the Catholic Church had betrayed its dialogue with the Jewish umbrella committee when the Church failed to attribute religious significance to modern Israel.

It is a position that should be rejected on theological and other grounds, for it leaves the Jewish community open to the suggestion that it needs to have the central affirmations of its faith confirmed by others.

JUDAISM IS in need of respectful

and sympathetic understanding by people of other faiths. Judaism can be enriched, both spiritually and intellectually, by an open and honest dialogue across religious lines. However, Judaism does not need validation of its faith by others. That can only come from within Jewish life and thought, not from outside.

Jewish theology gives no special weight to Christian acknowledgement that the Sinaitic covenant was not abrogated, but this does not denigrate Christianity.

Similarly, it is inappropriate for Jews to insist on the special rootedness of Christian faith in Judaism. A genuine Christian self-understanding which affirms this relationship to Judaism can emerge only from within Christianity.

The Vatican document's suggestion that Catholics view the State of Israel in the perspective of "common principles of international law" is precisely correct. Indeed, even from a Jewish perspective, it is by far the most desirable stance for Catholics and other religious groups to take.

Whatever doctrinal significance - positive or negative - believers attribute to political sovereignties, that significance should play no role whatever in the secular, international arena of a religiously-pluralistic world. In that arena, only common principles of international law should apply.

Once international relations are

opened to theological considerations, why should Jewish doctrine carry more weight than Islamic or Russian Orthodox doctrine? Furthermore, Jewish theological doctrines do not command majority support among the peoples of the world.

WHEN EARLY Zionists sought Christian support for their program, one pope explicitly refused to grant that support on theological grounds. The proper - and only - answer to that refusal was that Jewish national aspirations must be judged by common principles of international law, not by the standards of Catholic theology.

In a religiously-pluralistic world, religious considerations must necessarily remain irrelevant. A political entity that cannot base its case on common principles of international law can hardly expect to do so in the international political arena on sectarian religious principles.

The unbroken attachment of Jews, at all times and in all lands of the dispersion, to the Land of Israel is a historical, "secular" fact. The biblical promises and the centrality of land in Jewish theology explain this stubborn tenacity. The claim to the geography of Israel in the secular, international arena, however, is based on history, not on theology.

There can be legitimate differences over whether the new Catholic document represents an advance in the Catholic Church's attitude towards Jews and Judaism. On the question of whether Catholicism assigns a salvific status to Judaism, the document is far less forthcoming than are individual Catholic theologians who have represented the Vatican in its dialogue with the Jews.

But with respect to the document's statements on the subject of the religious meaning of the State of Israel, the critics have no case.

*The writer is the executive director of the American Jewish Congress.*



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## ROME AND JERUSALEM

To the Editor of The Jerusalem Post

Sir, — Henry Siegman in his thoughtful article, "Rome and Jerusalem: the religious meaning" (September 2) suggests that in writing about the recent Vatican document, I was concerned with the Catholic attitude to the modern State of Israel.

In fact, I wrote about the theological aspect of the *Jewish link to the land*. This is connected with the basic question of whether the Catholic Church recognizes the continuing validity of God's Covenant with Israel. The document is ambivalent on this issue but, on the positive side, cites with approval a statement by the Pope calling the Jews "the people of God of the Old Covenant which has never been revoked." As one of the fundamental aspects of that Covenant was the promise of the Land of Israel to the Jews, this connection should therefore be of

religious significance not only for Jews (which the document mentions), but also for Christians (which the document denies).

This fact may not be important for Jewish self-understanding or for international relations, but it is an aspect that could be constructively interwoven into Catholic teaching, which is the object of the document. The issue was put most clearly in a London *Times* editorial: "The document contains a most positive sentiment towards the Jews, whose far-reaching significance has hardly yet been grasped on either side. It is the doctrine that the Covenant between God and the Jews has not been abrogated...What is to be explored is if the concept of "Chosen People" is still valid in Catholic teaching, why not also the concept of "Promised Land"?" **GEOFFREY WIGODER**  
Jerusalem.

Sept 6, 1985

# commonweal

The Editors  
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Fred Siegel  
DEMOCRATASTROPHE

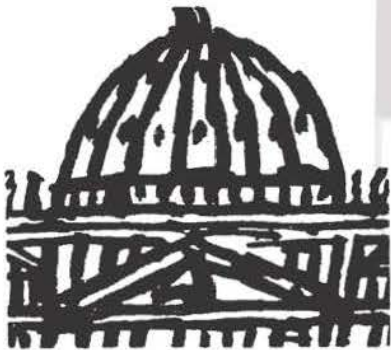
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## Jews & Catholics: taking stock

WHY THE VATICAN'S 'NOTES' WERE DISAPPOINTING

Judith Banki & Alan L. Mittleman



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JUDITH BANKI &  
ALAN L. MITTLEMAN

**O**N JUNE 24, 1985 — twenty years after the historic conciliar "Declaration on the Relations of the Church to Non-Christian Religions" (*Nostra Aetate*) — the Vatican issued a set of "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Catholic Church." Immediately, the "Notes" drew sharp criticism from leading Jewish organizations. Their reception was accompanied by acute disappointment. Why did the Jewish leaders react in so critical a manner? An educated reader of an article in the *New York Times* (June 25), noting that the Vatican statement emphasizes the "Jewish roots of Chris-

tianity," condemns anti-Semitism, and calls for "objectivity, justice, and tolerance" might well have asked, "What in the world do the Jews want?"

What, indeed? The question can only be answered by understanding both the long and potent tradition of Christian anti-Semitism and the progress made in recent decades in confronting and correcting the teachings which fed that tradition. After World War II, provocative theological works by the Jewish scholar Jules Isaac and by Catholics such as Paul Demann set the stage for a searching reconsideration of fundamental issues. The 1950s and 1960s saw the undertaking, through the initiative of the American Jewish Committee, of landmark Protestant and Catholic textbook "self-studies" in the United States and Europe which documented the extent of anti-Jewish prejudice in teaching materials. The consolidation of these trends into a directed international movement for change in Catholic-Jewish relations occurred during the Second Vatican Council.

The council set forth the great themes of a new encounter between Catholics, indeed between all Christians, and Jews.

(Continued on page 466)

JUDITH BANKI is associate national director of the The American Jewish Committee and the editor of the Committee's Inter-religious Newsletter. RABBI ALAN L. MITTLEMAN is program specialist of interreligious affairs for The American Jewish Committee. Both have written widely on various aspects of Jewish-Christian relations.



*Nostra Aetate* affirms that "Abraham's stock" and the "people of the New Covenant" are not strangers to one another, rather they are linked by a mysterious "spiritual bond." The church continually "draws sustenance" from the root that is the people Israel. Given this abiding linkage, this common "spiritual patrimony," the council urged that "mutual respect and understanding" prevail. It envisioned that such respect would flow from joint biblical and theological studies and "brotherly dialogues."

The council laid out some principles which greatly facilitated the pursuit of these goals. First, it affirmed that the death of Jesus "cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today." "The Jews should not be presented as rejected or cursed by God. . . ." In one decisive sweep, the council rejected the pernicious, misconceived accusation of deicide which, more than any other misconception, led to Christendom's legacy of fratricide.

The council also took note of the Jewishness of Jesus and of the founders of early Christianity. Attention to the Jewish foundations of the church — a fact too easily obscured in the course of history — provided fertile subject matter for the joint-scholarly ventures recommended by the council.

These were auspicious beginnings. Although *Nostra Aetate* was significantly weaker in its final text than in earlier drafts, it nevertheless initiated a process which has forged a new Catholic tradition vis à vis Jews and Judaism. The tender shoots of this new tradition have emerged from dialogues, conferences, and scholarly studies; they have been nourished by networks of ongoing communication. Its fruits are evident in powerful declarations of national episcopal conferences, including the French, the Swiss, the American, the German, and the Brazilian.

Obviously, one cannot do justice to the depth and range of these disparate statements, forged over the course of almost twenty years; but they went further than *Nostra Aetate* in empathy and historical sensitivity and, taken together, reflect trends enormously heartening to Jews: a genuine expression of esteem for Jews and Judaism; a call for Christians to listen to how Jews define themselves; an admission of the anti-Judaic legacy of Christian theology and a commitment to reformulations; a call for Catholics to understand Jewish attachment to the State of Israel and the religious significance of Israel for Jews (while not necessarily accepting these positions as their own); a vision of Catholics and Jews as two pilgrim peoples "on the march." Added to this roster of progress, at least two study papers, probing theological aspects of Catholic-Jewish relations, suggested that the church should abandon efforts to convert Jews. A 1973 study paper of the National Catholic Commission for Relations with the Jews, Belgium, declared: "To insist that the church has taken the place of the Jewish people as salvific institution is a facile interpretation. . . . The Jewish people is the true relative of the Church, not her rival or a minority to be assimilated." A 1977 Vatican study paper by Professor Thomasso Frederici also renounced proselytization understood as coercion or manipulation and spelled out the church's commitment to dialogue. These study papers

were not doctrinally authoritative, but they seemed to point to the direction in which Catholic theological thought was developing.

Against this background, and on the basis of their own experience in Catholic-Jewish dialogue, Jews had every reason to expect that the Vatican "Notes" would be an unambiguous step forward toward mutual recognition as well as mutual esteem. Indeed, the "Notes" do make several steps in the right direction, but they also appear to take more than a few steps backward.

ONE OF THE considerable frustrations in evaluating this document lies in its schizoid nature. From a Jewish perspective, progressive affirmations in one section are undercut by regressive formulations in other sections. Inherently contradictory theological views of Judaism are papered over by expressions of noble intention. Speculation as to how the "Notes" were formulated, edited, and finalized is, perhaps, fruitless, but the document appears to reflect a tug-of-war between two incompatible mind-sets towards Jews.

On the positive side, the "Notes" affirm that "the Jews and Judaism should not occupy an occasional and marginal place in catechesis: Their presence there is essential and should be organically integrated." This "presence" is not that of a relic: Jews are a "still living reality," whose permanence in history, "accompanied by a continuous, spiritual fecundity," is "a sign to be interpreted within God's design." The acknowledgement of the vital, faithful existence of the Jews from antiquity to modern times is an important corrective to earlier teachings.

The section on the Jewish roots of Christianity should be particularly helpful to teachers and preachers. The "Notes" describe formative Judaism as a rich, diversified religion within which Jesus' life and work find a natural home. The historical record is set straight on the much maligned Pharisees. Beliefs and practices which Jesus and Paul shared with the Pharisees are specified in detail. If Jesus is severe toward them, "it is because he is closer to them than to other contemporary Jewish groups." The "Notes" make plain that many of the anti-Jewish references of the Gospels "have their historical context in conflicts between the nascent church and the Jewish community . . . long after the time of Jesus." Without doubt, this framework is a valuable step forward in





Catholic-Jewish relations. Although these themes appear in earlier documents, the "Notes" develop them in an intensive and heuristic way.

What is given by one hand, however, is taken back by the other. Almost every attempt in the "Notes" to provide some independent theological space for Jews and Judaism is countered by the reassertion of a traditional stance with which the new insights seem to be incompatible. Thus, in one section, "the permanence of Israel" is providential ("a sign to be interpreted within God's design"); in another, "Church and Judaism cannot then be seen as two parallel ways of salvation and the church must witness to Christ as the redeemer of all. . . ." The "Notes" clearly assert that Israel "remains a chosen people." But if one searches them to find in what Jewish chosenness consists, only one explicit reason is given: "to prepare the coming of Christ . . . notwithstanding their difficulty in recognizing in him their Messiah." (Much evidence of good will in the "Notes" notwithstanding, this preparatory function is the only reason explicitly given for Catholics "to appreciate and love" Jews.) Reflective of the same approach, the complex parting of the ways between the young church and the Jews is reduced to a simple "sad fact": the failure of Jews to believe in Jesus.

In one section, Jewish and Christian liturgical practices are compared in a balanced and objective manner: "Christians and Jews celebrate the Passover: the Jews, the historic Passover looking toward the future; the Christians, the Passover accomplished in the death and resurrection of Christ. . . ." Fair enough. In another section, however, "the Exodus . . . represents an experience of salvation and liberation that is not complete in itself. . . . Salvation and liberation are already accomplished in Christ and gradually realized by the sacraments in the church." Is this a statement that transmits Jewish self-understanding to Catholics?

After stating that Jews should "define themselves in the light of their own religious experience," the "Notes" immediately proceed to define the Jews in the light of traditional categories (e.g. promise and fulfillment) which tie Judaism to a procrustean bed of theological suppositions. By implication Judaism is presented as a failed religion. Judaism fails to save its adherents, fails to understand its Scriptures, fails to accept its Messiah. Its central and formative events (e.g. the Exodus) are incomplete. These manifestations of supersessionism subvert the intention of the "Notes" to learn and teach how the Jews define themselves, and reflect a strong triumphalist cast. It is no wonder that Jews expressed disappointment with the document.

What is most disappointing about the "Notes" is precisely their failure to convey to Catholics "those essential traits" by which the Jews define themselves. The two great orienting events of modern Jewish experience — the Holocaust and the creation of the State of Israel — are given short shrift. The "Notes" appear to empty both events of a possible religious meaning for Christians. Moreover, what is unique to Judaism and to Jewish experience tends to get smothered by the "Notes" under the blanket of our "common spiritual pat-

rimony." In an otherwise excellent passage calling for cooperation in the pursuit of social justice, human rights, and international reconciliation, Jews and Christians are said to have "one same memory and one common hope in him who is master of history." Without prejudice to whatever we may share in hope, Jews have a very different memory from Catholics. As Rev. Edward Flannery has said, Jews have learnt by heart those pages which Christians have torn from their history books.

These substantive problems aside, what probably most distressed the Jewish partners-in-dialogue with the Vatican commission was the lack of opportunity to respond to the "Notes" prior to their publication. Not all, but many of the objections to the document might have been resolved had there been consultation. In an attempt to calm troubled waters, Msgr. Jorge Mejia, Secretary of the Vatican Commission on Religious Relations with the Jews, issued a press statement concurrently with the publication of the "Notes." He specifically denied that the "Notes" intend to depict the Jewish people as superseded: "Of course, they can and should . . . draw salvific gifts from their own traditions." In an empathetic and forthright statement on the Holocaust, he noted its significance for Christians as well as for Jews. These clarifications are helpful; it's a pity they weren't part of the original document.

How will the "Notes" affect the progress of Catholic-

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Jewish relations? As with previous documents, much will depend on how they are implemented. Clearly, they provide rich opportunities for new advances in education and new insights in preaching. Do they also, as some Jews fear, represent a retreat to a pre-Vatican II theology of Jews and Judaism? The latter would seem unlikely in the light of two decades of scholarly advance and human interaction, but there are enough suggestions toward doctrinal retrenchment in the "Notes" to justify Jewish concern.

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## Screen

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### LIVING DEAD

#### EASTWOOD & THE YUPPIES

**C**LINT EASTWOOD's *Pale Rider* is a stiff. The major question at its release was whether or not it could "revive the Western," one of Hollywood's currently moribund genres. No one, perhaps, expected how literal Eastwood's attempt at revivification would be. The film, which Eastwood wrote and directed himself, attempts artificial respiration by breathing new life into the plots of several past masterpieces, particularly *Shane* and *High Noon*. But the effort fails and the result is a corpse — somber, imposing, and lifeless.

Appropriately perhaps, a corpse also dominates the plot of *Pale Rider*. Less through dialogue than cinematography, the suggestion is persistently made that the central character, Eastwood's "mysterious stranger," has returned to life as a quasi-religious avenger (sometimes garbed as a preacher) to punish past misdeeds of the film's villains. Eastwood rides down from the mountains at the opening of *Pale Rider*, and ascends the mountains at the end; throughout, with contrived camera shots, he seems to materialize from the thin Sierra air itself. When Eastwood first reaches a camp of poor, honest miners under siege from local thugs, his approach is prefaced by a reading from Apocalypse on the "pale horseman named Death" — hence, the title of the film. *Pale Rider* is no ordinary shoot-em-up; it does reach for a "message" beyond sheer action. But while ascending the high ridge that separates hokey mysticism from true grandeur, Eastwood loses traction.

Eastwood's pastiche of previous films produces more boredom than tension. For example, in evoking *Shane* and *High Noon*, he borrows the grit of their heroes but none of their sense of conflict or doubt about the eventual outcome of their battles. From *High Noon*, Eastwood steals frequent shots of ominous-looking railroad tracks, and a closing gunfight sequence where, much like Gary Cooper, his mysterious stranger uses the nooks and crannies of a Western town to outwit a gang of bad guys. There is none of Cooper's fear, however, which gave his silent bravery its nervy edge. From *Shane*, Eastwood borrows the core of his plot, transforming its struggle of nesters versus ranchers to a conflict between folksy

miners and a big-time capitalist trying to monopolize land claims. But Eastwood's mysterious stranger shares none of Alan Ladd's reluctance to take up guns to solve the issue. In short, Eastwood plagiarizes from the classics but shortchanges the humanity of the characters.

Even his innovations make this evident, particularly the substitution of a young woman (Sydney Penney) for the little boy whose heartfelt cry, "Shane, come back!" provided one of the most powerful and ambiguous conclusions to any Western. In *Shane* the pathos of this scene rests on the child's intuitive understanding that his mother had fallen in love with the mysterious stranger. In *Pale Rider*, however, this subtlety is lost: with the young woman, as well as her mother (Carrie Snodgrass), in love with Eastwood, there is no ambivalence toward him, only a kind of universal sexual worship.

The on-location cinematography by Bruce Surtees is often superb. With the late autumnal footage of golden aspens and the constant shag rug of early snow, many scenes are enough to chill one to the bone. On the other hand, there is too frequent use of chiaroscuro to contrast good and evil for the sake of the parable; during some prolonged night-time takes, the film is simply hard to see. One is forced to strain — like the miners, apparently — to read the intentions of the mysterious stranger. But this crude example of the imitative fallacy merely underscores the inflated seriousness, almost narcissism, in which Eastwood cloaks his hero.

In truth, what *Pale Rider* lacks most is mystery, or at least some uncertainty, about the hero's powers. Eastwood can convey depth, unlike some of the strong-and-silent actors now popular (Sylvester Stallone, Chuck Norris, or Arnold Schwarzenegger); he is able to project interiority, if only by seeming to embody an outrage that he is honor-bound to avenge. With stylized gestures and menacing glances, Eastwood preserves in *Pale Rider* the feel of the samurai film on which his earlier "spaghetti Westerns" (*High Plains Drifter*, or *The Good, the Bad, and the Ugly*) were based. Here he also does a classic samurai bit with a hickory stick. But he has written himself into a position of stale omnipotence. His victory is so predictable, the film lacks any suspense. The only pleasure it can provide is the fun of watching the bad guys get it.

Eastwood has made a second career for himself in recent years by providing such pleasure in his "Dirty Harry" series of detective films (*Dirty Harry*, *Magnum Force*, and *Tightrope*), but their electricity is missing in *Pale Rider*, perhaps for an ironic reason. What gave these films power was the brutal, half-truthful way that they pointed out the defects of contemporary jurisprudence. Dirty Harry regularly collared sadistic thugs sprung from jail by lenient judges and hired-gun defense lawyers. When he held his .38 to the skull of one such lawbreaker ("Go ahead, make my day," Dirty Harry dared), Eastwood struck a very raw American nerve.

The "mysterious stranger" in *Pale Rider* expresses invincibility not anger, and his passionlessness belies the film's attempt to moderate Eastwood's political image. On the surface, *Pale Rider* is populist, with Eastwood rousing the small-time miners to protect their economic rights against



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

## M E M O R A N D U M

TO: Members of IJCIC  
FROM: Henry D. Michelman  
RE: Summary of September 5, 1985 IJCIC Meeting  
DATE: September 11, 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

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

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

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

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

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

### Attendance:

The following members of IJCIC were present at the meeting: Rabbi Herbert Baumgard, Mr. Herbert Berman, Rabbi Irwin Blank, Rabbi Balfour Brickner, Mr. Warren Eisenberg, Mr. Mark Friedman, Rabbi Wolfe Kelman, Rabbi Henry D. Michelman, Rabbi A. James Rudin, Rabbi Marc Tanenbaum, Rabbi Mordecai Waxman and Rabbi Walter S. Wurzburger.

### I Vatican Notes:

IJCIC should acknowledge Brockway's criticism of the Vatican Notes.

### II IJCIC/Vatican October Meeting:

Rabbi Wurzburger felt it is counterproductive to create the image that the Notes reflect a setback and to make a public issue out of this. The Vatican is not about to recant. The Liaison Committee should press for initiatives. Rabbi Kelman felt that a "Jewish critique" is appropriate.

IJCIC is committed to the October meeting. Rabbi Tanenbaum felt we should examine how to continue to react to the Notes, because Waxman/Willebrand correspondence acknowledges that the Notes will be a significant part of the agenda. So far, Christian reaction has been stronger than the Jewish reaction. Herbert Berman suggested that we should indicate to the Vatican that the meeting will depend on the agenda.

Question: Does the Vatican agreement to discuss the Notes indicate that the Vatican is open to change? Tanenbaum pointed out that the Pope recognizes the difficulties with Ratzinger's views. We must not undermine the position taken by those Catholics who are on our side. IJCIC should discuss the implications of the "fumbling"

*PLEASE NOTE:*

*NEXT IJCIC meeting*

*THURSDAY, OCT. 10*

*9:00 a.m.*

*SCA OFFICES*

*T*

of the Pope in Morocco on Jerusalem. The Muslims should not be the only ones arguing about the status of Jerusalem. IJCIC should support the liberal forces in the church.

Kelman suggested three items of concern to Jews and liberal Catholics:

- (a) The place of Jews in Catholic theology;
- (b) The Vatican Notes;
- (c) The Pope's statement on Jerusalem.

Waxman suggested that we should continue to stress the fact that IJCIC was not consulted on the Notes which were developed outside of the dialogue process. Mark Friedman suggested that regional and local studies of the guidelines within the Catholic community might offer the opportunity for introducing our thinking.

In regard to the status of Israel, Wurzburder said that it is unrealistic to expect a revision of Catholic theology. However, we do have the right to demand of the Vatican more support of Israel in light of its isolation.

### III Preparations for the IJCIC/Vatican Meeting - Discussion of the Presentors:

The IJCIC chairman should make the presentation for IJCIC on the Notes - - if it is decided that the Notes should remain as the central item on the agenda.

If the IJCIC chairman decides not to take this role, he is authorized to invite Wigoder to make this presentation. Other possible presentors: Talmon, past IJCIC chairman, but he does not have a constituency; Jacob Agus; a scholar from one of the seminaries; Halperin.

### IV 850th Anniversary of Maimonides:

IJCIC has been invited to participate in the Vatican celebration. It was agreed that IJCIC should not participate if plans have already been set by the Vatican.

### V ADL Proposal for Revising IJCIC Bylaws:

Warren Eisenberg reported for the president and executive vice president of B'nai B'rith:

- (a) B'nai B'rith opposes any changes in the current bylaws.
- (b) B'nai B'rith intends to remain a member of IJCIC.

A motion was accepted that IJCIC takes note of B'nai B'rith's position and will take no further action until B'nai B'rith/ADL differences are worked out.



VI IJCIC/WCC Meeting:

ADL opposes and will not participate. B'nai B'rith has no objection to IJCIC/WCC meeting. Herbert Berman suggested that this meeting be subject to the agenda. Marc Tanenbaum referred to the ideological orientation of the WCC as "pro-PLO and anti-Jewish interests." He heard that the Jews attending WCC/Latin American Jewish meeting were not pleased. IJCIC must find a way to communicate our problems with IJCIC/WCC relations.

Waxman reported on the Riegner/Halperin analysis of the WCC - - that the potential for relationships is good now. Eisenberg reported on his work with SCA Washington representative Rabbi Irwin Blank in the Middle East Staff Councils in Washington and agreed with Tanenbaum's characterization of the WCC. Tanenbaum said that we should ask the WCC what it wants to talk to us about and get a proposal from them. Herbert Berman and Marc Tanenbaum will evaluate the WCC proposal and report to IJCIC. Riegner and Halperin are to be asked to seek an agenda from WCC.

VII IJCIC/Anglican Meeting:

IJCIC is committed to the meeting, but requires a reformulation of the topics. Leon Feldman will speak to Solomon about the proposed topics. Wurzbarger, Brickner and Blank will prepare a proposal for the Anglican meeting, which will include the issue of religious fanaticism in the Middle East - - since the Anglicans have a growing dialogue with the Muslims.

VIII Next IJCIC Meeting:

The next IJCIC meeting will be on Thursday, October 10, 9:00 a.m., at the SCA offices.



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

September 15, 1985

Dear IJCIC Member:

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

**EUROPEAN SECRETARIAT:**  
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1 Rue de Varembe  
1211 Geneve 20, Switzerland  
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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

The Israel Interfaith  
Association  
P.O.B. 7739 Jerusalem  
91077 Israel

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

World Jewish Congress  
1 Park Avenue  
New York, N.Y. 10015

1. Please find enclosed the Minutes of the last meeting, held on October 10, 1985.

2. Under separate cover, you have received the details and relevant information about the forthcoming IJCIC/Vatican Liaison Committee meeting in Rome, October 27, and 28-30, 1985 respectively.

3. IMPORTANT:

The next meeting of IJCIC will be on THURSDAY, NOVEMBER 21, 1985 at 9.00 a.m., in the offices of the Synagogue Council, (entrance through 136 East 39th Street, corner Lexington Avenue).

Sincerely yours,

Rabbi Mordecai Waxman  
Chairman

Dr. Leon A. Feldman  
Consultant

IJCIC Meeting - October 10, 1985

Present:

Rabbi Mordecai Waxman - Chairman, IJCIC

Judy Banki - AJC

Rabbi Balfour Brickner

Anette Daum - UAHC

Dr. Leon A. Feldman

Mark Friedman - WJC

Rabbi Gilbert Klaperman

Rabbi Henry D. Michelman - SCA

Rabbi Michel Monson - BB

Dr. Zacharia Schuster - AJC

Israel Singer - WJC

Rabbi Binyamin Walfish

Rabbi Walter S. Wurzbarger

1. Israel Interfaith Association - Request for financial support:

The IIA claims that Israel Government does not subsidize its activities and the efforts to enlist assistance have not been successful, thus endangering IIA's continued existence.

Singer indicated that for the last 10 years WJC has provided 1/3 of the IIA budget, amounting to \$15,000 per annum. He stated categorically that, unless IJCIC's constituent organizations will share in supporting IIA, WJC would give serious consideration to discontinue its contribution towards the IIA budget.

In the discussion it was pointed out that the Israel Government takes the position of speaking on behalf of the 'entire' Jewish people, and did not fully appreciate the valuable interfaith activities of IIA. The Ministry of Religions, the Foreign Office and other relevant government agencies claim not to have funds for the IIA programs. No proper public relations efforts have been undertaken to involve banks and other areas of the Israeli public in recognizing the IIA's contribution in furthering inter-religious concerns, which would bring about funding from those sources.

The consensus was that no support should be forthcoming from IJCIC, unless the Israel Government became involved in the budgetary needs of IIA. IJCIC will make representation to the Israel Government on behalf of IIA. IIA will be urged to turn for support to the Israel Government.

Singer indicated, however, that, in light of the present situation, WJC would be inclined to continue its subvention to IIA for 1986 only, taking into consideration the re-writing of IJCIC's status vis-a-vis IIA.

Waxman urged for reconsideration of the IIA request for at least the coming year in order to prevent the curtailment of IIA's program activities. The amount to be contributed by IJCIC member organizations to be worked out after involvement of the Israel Government and the results of the proposed fundraising campaign.

2. IJCIC/Vatican Liaison Committee Meeting in Rome:

Feldman presented the following details (in summary):

Meetings of the IJCIC/Vatican Liaison Committee in Rome, October 27 and 28-30, 1985, respectively:

1. The caucus of the IJCIC delegates and speakers will take place on Sunday (late afternoon) on October 27th. It is of great importance that there should be full attendance as the direction of the discussions will be established for the deliberations with the Vatican Liaison Committee.
2. Hotel reservations have been made in Hotel de la Nazioni, Via Poli 7 (near Trevi Fountain). Tel. (29-6) 679-2441.
3. Meetings of the IJCIC/Vatican Liaison Committee will be held, beginning Monday morning, October 28th at the Secretariat of the Commission for Religious Relations with the Jews.
4. Kosher meals: During the sessions, luncheon meals (under supervision of the Rome Rabbinate) will be served: in case there are official evening sessions, dinner will be served as well. At the same time, efforts are being made to arrange for evening meals for all participants on those evenings when no formal sessions are scheduled. Otherwise, evening meals must be reserved in advance at the Jewish Orphanage, Via Arco de Ptolomei 1 (near the Jewish schools, located on the 'other' side of the Tiber). Tel. 58-00-539.
5. It is important to note that the Vatican has invited some 30 leading churchmen, and has thus upgraded the importance of the IJCIC/Vatican Liaison Committee discussions. The group includes the following:  
Ex officio: Cardinal Willebrands, Msgr. Dupuy, Msgr. Mejia, Salzman.



Liaison Committee: Msgr. McGrath, Msgr. Mahon, Dubois, Dupuy, Fisher, Tozato.

Ad hoc: Cardinals Etchegaray, Martini, Rossano, Msgr. Riva, Monsegvo Passinya (President, Bishops Conference of Zaire), Mugavero, F. Kaczynski (Dean, Law Faculty, University of San Tomaso), F. Marcello Zago (Secretariat for Non-Christians), Le Deaut, Prof. Mussner, A. Crolus, Frederici, Fumagoli, Dr. Porthuis (Holland), F. Thomas Michel (Specialist on Islam), Sisters McGrath and Sedawie (both from SIDIC), and Sophia Cavaletti.

6. The tentative program emerges as follows:

Monday, Oct. 28, 1985: all day sessions devoted to a review of the last twenty years since Nostra Aetate.

Tuesday, Oct. 29, 1985: all day sessions devoted to a review of the 'Notes'.

Wednesd., Oct. 30, 1985: continuation of the above, and also Regional Reports.

7. The following speakers have been scheduled:

Dr. Gerhart M. Riegner -WJC- Review of last twenty years since Nostra Aetate.

Dr. Geoffrey Wigoder -IIA- Review of the 'Notes'.

Israel Singer -WJC- A Diaspora View Towards the Future.

Rabbi Marc Tanenbaum -AJC- Regional Report: North America.

Chief Rabbi Pynchas Brener -Caracas- Latin America.

Dr. Ernst L. Ehrlich -BB- Europe.

Rabbi Dr. Emanuel Rackman -IIA- Israel.

Rabbi Mordecai Waxman -IJCIC- The Future of Jewish-Christian Relations.

8. The IJCIC delegation, in addition to the speakers (listed in #7), includes the following: (subject to changes)

Fritz Becker (Rome) WJC

Rabbi Bernheim (Paris) (representing Grand Rabbin Prof. Dr. R.S. Sirat)

Rabbi Balfour Brickner (N.Y.) SCA

Warren Eisenberg (Wash.D.C.) BB ?

Prof. Leon A. Feldman (N.Y.) SCA

Mark Friedman (N.Y.) WJC

Grand Rabbin Gutman (Brussels)

Prof. Jean Halperin (Geneva) WJC

Rabbi Wolfe Kelman (New York) WJC

Rabbi Gilbert Klaperman (Lawrence, N.Y.) RCA

Chief Rabbi Heszel Klepfisz (Panama)

Gerald Kraft (Wash.D.C.) BB

Professor Emanuel Levinas (Paris)

Rabbi Nathan P. Levinson (Heidelberg) ?

Rabbi Dr. Jordan Pearlson (Toronto) WJC

Rabbi Alexander H. Shapiro (South Orange, N.J.) RA

Rabbi Dr. Norman Solomon (U.K.)

Rabbi Jack J. Stern, Jr. (N.Y.) CCAR ?

Prof. Shemaryahu Talmon (Jerusalem) IIA

Dr. Daniel Thurz (Wash.D.C.) BB

Chief Rabbi Dr. E. Toaff (Rome)

Mrs. Tullia Zevi (Rome)

9. Wednesday, Oct. 30, 1985: Under Lateran University auspices at 4:30 P.M., there will be a Colloquium commemorating the 850th Anniversary of Maimonides' Birth, at which the following papers will be delivered:  
Father Marcel Dubois, Professor and Chairman, Department of Philosophy, The Hebrew University of Jerusalem, "Reflections of Thomas Aquinas and Maimonides," and  
Rabbi Dr. Walter S. Wurzberger, Professor of Philosophy, Yeshiva University. Past President, Synagogue Council of America, "Law, Philosophy and 'Imitatio Dei' in Maimonides."  
Attendance is obligatory!
10. The exact date and hour of the private audience with Pope John Paul II will be announced at the last minute. It has been made known that only the official delegates (see #7 and #8) who attend the IJCIC/Vatican Liaison Committee meetings, will be admitted on that occasion! After the statements by Pope John Paul II and Cardinal Willebrands, Rabbi Mordecai Waxman, Chairman of IJCIC, will deliver a Response on behalf of IJCIC.

Discussion:

Walfish raised the question as to what outcome is expected from the IJCIC/Vatican Liaison Committee deliberations. The following points were brought out in discussion and should be considered for the IJCIC caucus resulting in an approach in the deliberations with the Vatican representatives:

- a. The Vatican gives great weight to the Jewish reaction to the "Notes". A point should be made about the lack of consultation in the preparation of the "Notes".
- b. Whatever else may emerge from the meetings, the fact of a photograph of a Jewish delegation with the Pope is of inherent value, as it causes our enemies displeasure.
- c. The recognition of Israel should not be the sole, nor even the central point, that we try to make. We do not need recognition by the Vatican to affirm the identity and place of the Jewish people. We should present ourselves as the heirs of a prior (ancient) faith who ask nothing of the Vatican, but we should offer to cooperate, as equals, with them.
- d. We are confronting the Church which has its own problems and divisions, and the strategy of supporting our friends within the Church may no longer be the correct one.
- e. We should not expect to bring about fundamental changes in Catholic theology. Despite the popular image of Pope John Paul II, there is a strong conservative tendency in the Vatican.



f. Emphasis should be given to the moral strength of Judaism and we should raise the moral issues of our time at the meetings, e.g., elicit a strong denunciation of terrorism.

g. Concerning the "Notes": no reference is made to the messianic dimensions of the return of the Jewish people to the land of Israel. There is only a passing mention made of the Holocaust, which is, in reality, a Christian problem.

h. There has been a lack of growth in the relationships. The Vatican seems to be stuck in neutral.

Summation:

Waxman stated the following points:

1. Church has undergone revolutionary development as it listens to the Jewish point of view for the first time in 1900 years. On the other hand, no fundamental revision of its theology can be expected.
2. Holocaust is an important factor which affects the thinking of the Church.
3. Suggestions to improve nature of contact with Church and continue to meet as 'equals'.
4. Application of moral principles of Judaism; Judaism speaks as a moral voice.
5. The position of the Jews' posture has strengthened and we wish to cooperate with the Church.
6. IJCIC is coming to the deliberations with the Vatican as a religious force, and not as a political entity.
7. Raise issue of Israel on a 'quid pro quo' method of negotiation.
8. IJCIC is speaking to Church on a religious basis for the Jewish people.
9. The point was made that the meeting of the IJCIC/Vatican Liaison Committee would be the last one for Cardinal Willebrands and that proper recognition be given to his contributions as president of the Commission. At the same time, reference should be made about the concern for the selection of a 'proper' successor who would continue to maintain the line taken by Willebrands.
10. Singer agrees to undertake the assignment to present our common concerns with a view towards the future which has serious implications for our understanding of our activities.

It was the consensus that Singer's point of view is warranted, while at the same time, this presentation should not impinge upon Waxman's presentation about the future of Jewish Christian dialogue and our relationship to the Vatican.



Consideration was also given to the 'etiquette' to present a gift to the Pope on such an occasion.

Withdrawal of ADL from IJCIC:

Note was taken of the letter of withdrawal from IJCIC, sent by Ted Freedman, dated September 19, 1985 (which had been previously circulated).

Discussion:

- a. It was pointed out that the ADL-BB tension is not the concern of IJCIC.
- b. Ted Freedman is pulling out of IJCIC, while BB's presence continues.
- c. Letter by Waxman should be sent to ADL acknowledging Ted Freedman's letter. (details later)
- d. Letter to Ted Freedman should indicate regret of decision of ADL to withdraw; IJCIC is reassured, however, by the continued presence of BB. Furthermore, IJCIC will continue to inform ADL about IJCIC activities via BB, its parent body.

Consultation with Anglicans:

Because of the lateness of the hour, the proposed program as presented by Dr. Norman Solomon was discussed only briefly.

It was the consensus that Solomon cannot commit IJCIC to a theological program with the Anglicans. His outline is overambitious and touches on sensitive theological issues, which are unacceptable. Proposals should be made to find topics which could be accepted by all constituent member organizations.

Feldman is to contact Chief Rabbi Sir Immanuel Jakobovits in this matter. Also, a subcommittee of Wurzbarger, Brickner and Feldman would discuss the entire matter with Solomon during their stay in Rome and bring back a report.

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ARNOLD FORSTER



September 19, 1985

Rabbi Mordecai Waxman  
Chairman, IJCIC  
c/o Synagogue Council of America  
327 Lexington Avenue  
New York, New York 10016

Dear Morty:

After a review of the minutes of the last IJCIC meeting, it appears that fundamental differences prevail as to the most effective and democratic procedures under which the consortium should operate. Even more troublesome are our differences regarding continued programming with the World Council of Churches given their activities, which we view as inimical to the best interests of the Jewish community.

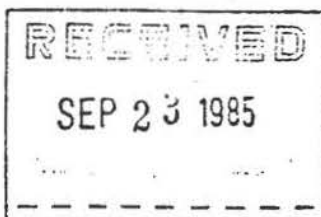
Accordingly, after studied consideration, we have concluded that no useful purposes will be served in the Anti-Defamation League's continued formal relationship with IJCIC. Thus, this is to advise, with regret, that we are compelled to withdraw from membership. Let me assure you, however, that if we can be of assistance in making the resources of our Interfaith Affairs Department available, we are open to such requests.

With best wishes to you and yours for the New Year.

Sincerely,

Theodore Freedman

TF/mj



OCT 2 1985

*International Jewish Committee  
on  
Interreligious Consultations*

September 24, 1985

**AMERICAN SECRETARIAT:**  
Synagogue Council of America  
327 Lexington Avenue  
New York, N.Y. 10016  
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**EUROPEAN SECRETARIAT:**  
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Tel.: (022) 34 13 25

**CONSTITUTENT AGENCIES:**  
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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

**TO: Members of IJCIC**

**FROM: Rabbi Mordecai Waxman**  
Chairman

**RE: Communications received**

1. Letter from Theodore Freedman, of ADL, indicating withdrawal from IJCIC membership.
2. During Dr. Leon Feldman's recent stay in Jerusalem he had occasion to meet with Dr. Geoffrey Wigoder, of the Israel Interfaith Association and discuss with him the financial plight of the IIA.

Correspondence from the IIA, dated April 28, 1985 and August 20, 1985.

Both items are self-explanatory and will become items on the agenda for the meeting scheduled for October 10.

Please give these matters your serious attention and we look forward to greeting you on Thursday, October 10, 1985 at 9.00 a.m. in the offices of the Synagogue Council.

All good wishes for the New Year.

Dr. Leon A. Feldman  
Consultant



# 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, Sept. 26...A Pan-American conference evaluating the impact of Vatican Council II on Catholic-Jewish relations in Latin America and the United States will be held from November 3 through 5 in Sao Paulo, Brazil. The conference is sponsored by the National Conference of Brazilian Bishops, the Confederation of Jewish Communities of Brazil, and the American Jewish Committee, in cooperation with the Latin American Jewish Congress.

This is believed to be the first Pan-American conference of its kind, marking the 20th anniversary observance of the adoption of Nostra Aetate, the Vatican Declaration on Non-Christian Religions. That declaration, adopted by Vatican Council II on October 28, 1965, marked an historic turning point in Catholic-Jewish relations in its repudiation of anti-Semitism and its call for "mutual respect and fraternal dialogue" between the Catholic church and the Jewish people.

Leaders of the Catholic churches and the Jewish communities in Latin America and the United States will take part in the conference. Co-chairmen of the conference are Don Sinesio Bohn, director for relations with the Jews of the National Conference of Brazilian Bishops; Rabbi Henry Sobel of Sao Paulo, for the Confederation of Brazilian Jewish communities; Rabbi Marc H. Tanenbaum, AJC international relations director; and Gregorio Faigon of Buenos Aires, representing the Latin American Jewish Congress. Jacobo Kovadloff of Buenos Aires and New York, AJC South American Affairs director, is coordinator of the conference program with Rabbi Sobel.

The conference will feature addresses and statements on the present state of Catholic-Jewish relations by His Eminence Dom Ivo Lorscheiter, President of the Brazilian Conference of Catholic Bishops; His Eminence Dom Paulo Evaristo Arns, Archbishop of Sao Paulo; His Eminence Jose Falcao, Archbishop of Brasilia, representing CELAM, the Latin American Conference of Bishops; Archbishop Quarracino of Buenos Aires, president of CELAM. The Vatican will be represented by Monsignor Jorge Mejia, formerly of Buenos Aires, secretary of the Vatican Secretariat on Religious Relations with the Jewish People. His Eminence Cardinal Jean Paul Lustiger of Paris will also make a principal address.

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Howard I. Friedman, President; Theodore Ellenoff, Chair, Board of Governors; Alfred H. Moses, Chair, National Executive Council; Robert S. Jacobs, Chair, Board of Trustees.

David M. Gordis, Executive Vice-President

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CSAE 1707

Dr. Eugene Fisher of Washington, D.C., secretary of the Secretariat on Catholic-Jewish Relations of the United States Conference of Catholic Bishops, will speak on "The Present State of Catholic-Jewish Relations in the United States."

Rabbi Tanenbaum, a pioneering leader in Christian-Jewish relations for the past 25 years and the only rabbi present as a guest observer at Vatican Council II, will deliver a major address on "Vatican Council II - a Jewish Observer's Reflections." Benno Meinitzki of Sao Paulo, president of the Confederation of Brazilian Jewish Communities, will also chair.

Catholic and Jewish leaders from other Latin American countries and the United States will also take part.

Among the issues that the panel discussions will deal with are human rights, freedom of expression, social justice, religion and society, the meaning of the Holocaust for Christians and Jews, the State of Israel, and Five Centuries of Jewish Settlement in the Americas.

A far-reaching declaration by the Brazilian Bishops Conference on Catholic-Jewish relations will also be discussed.

The Conference will be held at the Hebraica Society center and at a Catholic ecumenical center.

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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5/10: W. Waxman  
OCT 17 1985

IJCIC - 10/17-85

# *International Jewish Committee on Interreligious Consultations*

October 14, 1985

**AMERICAN SECRETARIAT:**  
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327 Lexington Avenue  
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Anti-Defamation League—  
B'nai B'rith  
823 United Nations Plaza  
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The Israel Interfaith  
Association  
P.O.B. 7739, Jerusalem  
91077 Israel

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

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

**FROM:** Rabbi Mordecai Waxman, Chairman  
Dr. Leon A. Feldman, Consultant

**TO:** IJCIC Members

Please be advised of the following details concerning the forthcoming meetings of the IJCIC/Vatican Liaison Committee in Rome, October 27 and 28-30, 1985, respectively:

1. The caucus of the IJCIC delegates and speakers will take place on Sunday (late afternoon) on October 27th. It is of great importance that there should be full attendance as the direction of the discussions will be established for the deliberations with the Vatican Liaison Committee.
2. Hotel reservations have been made in Hotel de la Nazioni, Via Poli 7 (near Trevi Fountain). Tel. (29-6) 679-2441.
3. Meetings of the IJCIC/Vatican Liaison Committee will be held, beginning Monday morning, October 28th at the Secretariat of the Commission for Religious Relations with the Jews.
4. Kosher meals: During the sessions, luncheon meals (under supervision of the Rome Rabbinate) will be served; in case there are official evening sessions, dinner will be served as well. At the same time, efforts are being made to arrange for evening meals for all participants on those evenings when no formal sessions are scheduled. Otherwise, evening meals must be reserved in advance at the Jewish Orphanage, Via Arco de Ptolomei 1 (near the Jewish schools, located on the 'other' side of the Tiber). Tel. 58-00-539.
5. It is important to note that the Vatican has invited some 30 leading churchmen, and has thus upgraded the importance of the IJCIC/Vatican Liaison Committee discussions. The group includes the following:  
Ex officio: Cardinal Willebrands, Msgr. Dupuy, Msgr. Meija. Salzman



Liaison Committee: ~~Msgr. McGrath~~, Msgr. Mahon, Dubois, Dupuy,  
✓ Fisher, Tozato. ✓

Ad hoc: Cardinals ~~Etchegaray~~, ~~Martini~~, Rossano, Msgr. ~~Riva~~,  
Monsegvo Passinya (President, Bishops Conference of Zaire),  
~~Mugavero~~, F. Kaczynski (Dean, Law Faculty, University of  
San Tomaso), F. Marcello Zago (Secretariat for Non-Christians),  
~~Le Deaut~~, Prof. ~~Mussner~~, A. Crolus, ~~Frederici~~, Fumagoli,  
Dr. Porthuis (Holland), F. Thomas Michel (Specialist on Islam),  
Sisters McGrath and Sedawie (both from SIDIC), and Sophia Cavaletti.

6. The tentative program emerges as follows:

Monday, Oct. 28, 1985: all day sessions devoted to a review of the last  
twenty years since Nostra Aetate.

Tuesday, Oct. 29, 1985: all day sessions devoted to a review of the 'Notes'.

Wednesday, Oct. 30, 1985: continuation of the above, and also Regional Reports.

7. The following speakers have been scheduled:

- ✓ Dr. Gerhart M. Riegner -WJC- Review of last twenty years since Nostra Aetate.
- ✓ Dr. Geoffrey Wigoder -IIA- Review of the 'Notes'.
- ~~Israel Singer -WJC- A Diaspora View Towards the Future.~~
- ✓ Rabbi Marc Tanenbaum -AJC- Regional Report: North America.
- ✓ Chief Rabbi Pynchas Brener -Caracas- Latin America.
- ~~Dr. Ernst L. Ehrlich -BB- Europe. *Buber*~~
- ~~Rabbi Dr. Emanuel Raekman -IIA- Israel.~~
- ✓ Rabbi Mordecai Waxman -IJCIC- The Future of Jewish-Christian Relations.

8. The IJCIC delegation, in addition to the speakers (listed in #7), includes the following: (subject to changes)

- ✓ Fritz Becker (Rome) WJC
- ✓ Rabbi Bernheim (Paris) (representing Grand Rabbin Prof. Dr. R.S. Sirat)
- ✓ Rabbi Balfour Brickner (N.Y.) SCA
- ~~Warren Eisenberg (Wash.D.C.) BB ?~~
- ✓ Prof. Leon A. Feldman (N.Y.) SCA
- ✓ Mark Friedman (N.Y.) WJC
- ✓ Grand Rabbin Gutman (Brussels)
- ✓ Prof. Jean Halperin (Geneva) WJC
- ~~Rabbi Wolfe Kelman (New York) WJC~~
- ✓ Rabbi Gilbert Klaperman (Lawrence, N.Y.) RCA
- ✓ Chief Rabbi Heszkel Klepfisz (Panama)
- ~~Gerald Kraft (Wash.D.C.) BB~~
- ✓ Professor Emanuel Levinas (Paris)
- ✓ Rabbi Nathan P. Levinson (Heidelberg) ?
- ✓ Rabbi Dr. Jordan Pearlson (Toronto) WJC
- ✓ Rabbi Alexander H. Shapiro (South Orange, N.J.) RA
- ✓ Rabbi Dr. Norman Solomon (U.K.)
- ~~Rabbi Jack J. Stern, Jr. (N.Y.) CCAR ?~~
- ✓ Prof. Shemaryahu Talmon (Jerusalem) IIA
- ~~Dr. Daniel Thurz (Wash.D.C.) BB~~
- ~~Chief Rabbi Dr. E. Toaff (Rome)~~
- ✓ Mrs. Tullia Zevi (Rome)

9. Wednesday, Oct. 30, 1985: Under Lateran University auspices at 4:30 P.M., there will be a Colloquium commemorating the 850th Anniversary of Maimonides' Birth, at which the following papers will be delivered:

Father Marcel Dubois, Professor and Chairman, Department of Philosophy, The Hebrew University of Jerusalem, "Reflections of Thomas Aquinas and Maimonides," and

Rabbi Dr. Walter S. Wurzberger, Professor of Philosophy, Yeshiva University, Past President, Synagogue Council of America, "Law, Philosophy and 'Imitatio Dei' in Maimonides."

Attendance is obligatory!

10. The exact date and hour of the private audience with Pope John Paul II will be announced at the last minute. It has been made known that only the official delegates (see #7 and #8) who attend the IJCIC/Vatican Liaison Committee meetings, will be admitted on that occasion! After the statements by Pope John Paul II and Cardinal Willebrands, Rabbi Mordecai Waxman, Chairman of IJCIC, will deliver a Response on behalf of IJCIC.





1985

**NEWS**

**Anti-Defamation League**  **ADL** of B'nai B'rith  
823 United Nations Plaza, New York, NY 10017 212-490-2525 Telex 649278

LYNNE IANNIELLO  
Director, Communications

FOR IMMEDIATE RELEASE

New York, NY, Oct. 18....A new approach to teaching about Jews and Judaism is being instituted in Catholic schools throughout Latin America, according to Rabbi Leon Klenicki, director of the Interfaith Department of the Anti-Defamation League of B'nai B'rith.

Calling the development "a historic breakthrough," Rabbi Klenicki said that it was one of the affirmative results of a four-day interfaith hemispheric conference held in Bogota, Colombia, in August. The Conference was sponsored by the Latin American Bishops' Conference (CELAM), the Latin American Jewish Congress and the Anti-Defamation League.

Rabbi Klenicki, declaring that the new educational program will strengthen and deepen Catholic-Jewish relations in the countries of Central and South America, said its curriculum focuses on means of presenting the Jewish people and their faith in the context of the New Testament.

He went on to say that it also focuses on the history of the Jewish people in the Diaspora, the Holocaust and the significance for Jews and Christians of the establishment of the State of Israel after 2,000 years of dispersion.

He indicated that a key function of the new approach will be the development of coordinated Yom Hashoah Holocaust synagogue and church



observances sponsored by CELAM, Latin American Catholic national episcopal conferences, ADL and Jewish central community organizations.

The new program also involves several interfaith publications, including:

- Liturgical Reflections of the Holocaust, published by the Stimulus Foundation;
- Dictionary of the Jewish-Christian Dialogue, a handy, quick-reference book on major theological and religious topics, published by Stimulus;
- Understanding the Jewish Experience, a collection of educational programs and techniques designed to aid Catholic school teachers and catechists develop the background essential to present an accurate portrait of Jews and Judaism to their students. The latter, originally published by ADL and the United States Catholic Conference, is already being serialized in CELAM's official monthly bulletin.

All of the publications are under the joint auspices of the Martin Buber Foundation for Jewish-Christian Relations of Bogota, CELAM and ADL.

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Note for the File

Meeting with Prof. Robert Martin-Achard, 22.10.1985

I have met for one hour with Prof. Martin Achard to discuss with him the African encounter. He had recently spent several months teaching the Hebrew Bible and related subjects in Madagascar, Zaïre and Rwanda.

He expressed great interest in our project and warmly welcomed the idea. Like ourselves, he was very pleased to hear that the project was co-sponsored by the African Council of Churches, the Secretary General of which is one of his former students.

In the light of his recent Malgasy/African experience, he suggested the following as possible suitable topics for the encounter:

- Creation: God as the Creator and man's responsibility/stewardship
- The role of ancestors and the problem of generations in Jewish and African traditions.
- Family, clan, tribe, community v. Western rugged individualism. In African and Jewish traditions, man is never alone.
- The theme of liberation
- Social justice
- Proverbs: The place of ancient wisdom in both traditions.

In his opinion, subjects such as Fallasbas and translation of the Bible in African languages would better lend themselves for information meetings held in the evening.

Maybe an effort should be made to include among the participants a few sociologists (and not only theologians).

He suggested that we get in touch (also to obtain advice on suitable participants) with the Département missionnaire in Lausanne (ch. des Cèdres) and, through them, with DEFAP in Paris. He mentioned the names of M. Morier - Genoud in Lausanne and Pastor Renfer in Geneva - as possible sources of further information.

He would very much like to be kept posted about further developments of the project.

- Ben Rivlin - Bunche Univ.

Jean Halpérin

22.10.1985



Note for the File

Meeting with A. Brockway, 17 October 1985

1. The consultation with African theologians was further discussed. A. Brockway undertook to inform Prof. Opatu that we were greatly encouraged by the co-sponsorship of the African Council of Churches; that the encounter would take place at Nairobi in a year from now; and that we would be interested in getting soonest from him a preliminary list of possible Christian participants.

Topics suggested by Musamba included: Concept of inheritance, significance of the Bible, understanding of God, creation.

A. Brockway will also consult with D. Pobee, from Ghana, associate director of the Theological education programme at the WCC. All efforts will be made to bring him to the consultation.

2. The choice of a suitable date for the next WCC/IJCIC LPC still raises many problems. Enquiries will be made by A. Brockway as to the possibility of holding the meeting on 8-9 April 1986.

The following items were envisaged for the agenda of that meeting:

- Preparations for the African consultation
- Follow-up of the Latin-American encounter
- Religion and conflict
- Religious pluralism.

3. The meeting of the CCJP, scheduled to take place at Arnoldshain from 10 to 14 February 1986 (for which 2 observers from IJCIC are expected) will have on its agenda a long-term programme and a review of significant books and articles on Christology in the light of Christian-Jewish encounters. Papers will be read by P. van <sup>Buren</sup> ~~Buren~~ (on literature published in German) and by M. Stöhr and or Bentdorf (on literature published in the English language).

4. Dr. Riegner reported on his recent encounter with Bishop Philaret from Moscow Patriarchate. It was agreed that J.H. would try and meet with Bishop Sergius, who succeeded Borovoy at the WCC.



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21st October, 1985.

Rev. Allan Brockway,  
Dialogue Sub-Unit,  
World Council of Churches,  
P. O. Box 66,  
150, Route de Ferrey.

Dear Allan,

Greetings from Ghana. I had to go back to Nigeria for about two weeks to try to wind up and this explains the delay in writing to you.

Thank you for your letter, and especially for contacting the AACC Secretary General. Now, we can proceed.

1. With regard to dates, I think the end of May 1986, say 26-30, will give us time to prepare fully for the conference. Let me know if these dates suit you and Prof. Halperin. Correspondence between us here is a bit slow and the May date makes allowance for it. Besides, those who will have to write papers will be given up to the middle of February to submit their papers for duplication and distribution.

2. Concerning papers, I think the conference could begin on the opening night with two reports about previous contacts between African Christians and Jews. Joseph Emmanuel of the Interfaith Centre in Jerusalem and Father Adam Civi of the Ecumenical African Centre or Fr. Mveang of Cameroun could make presentations about where we have come from in the "Keshar" between Israel and Africa.

With regard to actual papers, I think three from each side would be adequate:

- (1) The Ethiopian Face of Judaism - the Falashas, to be delivered by a Falasha (see below under section 3)
- (2) The Old Testament and African Life and Thought, to be delivered by Professor K.A. Dickson of Ghana.
- (3) The Place of the Hebrew Scriptures in the African Churches. (I have written to Professor John Mbiti about this topic).

From the Jewish side, I suggest that we could have papers on "The Jewish Presence in Africa in History", or "Jewish Migration into Africa", "Linguistic and Cultural Affinities between Africa and Israel". Other topics could also be suggested from the Jewish end.

We will also devote one whole period to brainstorming about where we go from here and plan future activities.

In addition to this, we will also endeavour at the end of the conference to send a general statement to African Churches and Jewish synagogues in Israel and elsewhere. This may sound a bit too ambitious

at this early stage, but I think a modest statement recording our experiences at the conference and emphasising the necessity for such a dialogue would be worthwhile.

I have thought about the possibility of maybe doing a joint Bible Study together, but let me hear your reaction to this.

3. I have written letters to inform the following people about the conference and will wait to hear from them before I send them formal invitations. By that time also we would have had the chance to communicate about the proposals contained in this letter.

They are: Prof. K.A. Dickson (Ghana), Dr. A. da Silva (Guinea Bissau), Dr. Chris Mamis (Nigeria), Fr. E. Nyeng (Cameroun), Ms. Z. Obiang (Cameroun), Dr. Mikre-Selassie (Ethiopia), Ms. M. Oduoye (Nigeria), Prof. Mbiti (Kenya) and Fr. Adam Civu of the Ecumenical African Centre in Jerusalem.

In my letter to Dr. Mikre-Selassie, I asked him to recommend two Palashas one of whom would be asked to deliver a paper on the Palashas, giving a broad sweep of the historical origins of the Palashas and the development of their religio-cultural institutions from the early beginnings up to the present.

I am in the process of trying to find a couple of people from Southern Africa to make participation a bit more representative and will communicate with you about this in the not-too-distant future.

4. The letter from the AACCC Secretary General was rather brief but I am glad we can count on their support. I do not know how far they are prepared to go in their sponsorship but I am going to write to them again to find out what they can offer.

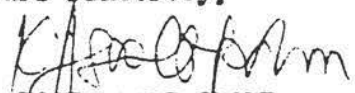
I think they can help arrange a venue for the conference, plan a cultural night during the conference, arrange an afternoon trip to a game reserve etc. We could also ask them to provide secretarial assistance during the conference.

5. And now to funding! I do not know what the AACCC will be able to offer, knowing how chronically short they are of funds. So I think we could begin to explore the possibility of getting funds for the fares and accommodation of the African participants. Kindly let me hear what ideas you have on this.

I returned from Nigeria on October 17 and have resumed work full swing. And it's good to be back home!

I shall be writing again soon. In the meantime, kindly let me hear from you.

Yours sincerely,

  
PROF. KOFI ASARE OFORI

cc: Prof. Halperin



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

## A G E N D A

December 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

**CONSTITUTENT 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

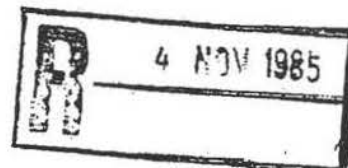
I. Second Anglican/Jewish Consultation  
May 12-15, 1986.

II. WCC/IJCIC Liaison Planning Committee  
Meeting, April ~~8-9~~, 1986.

III. IJCIC/African Council of Churches:  
Proposed meeting and possible subjects.

IV. IJCIC/Vatican Meeting October 28-30, 1985:  
Review and Assessments.





# CENTRE FOR THE STUDY OF JUDAISM AND JEWISH/CHRISTIAN RELATIONS

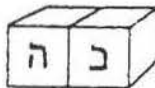
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President of the Colleges:  
John Ferguson MA BD FIAL



Director of the Centre:  
Rabbi Norman Solomon MA PhD

Our ref: NS/MMC

1 November 1985

Rabbi Mordecai Waxman  
Synagogue Council of America  
327 Lexington Avenue  
New York  
NY 10016  
USA

AMERICAN JEWISH  
ARCHIVES

My dear

It was wonderful to be with you and all our colleagues in Rome this week. Even though I am no longer new to these consultations I found the present one an enlightening and moving experience in many ways and felt that great progress was made. The quality of the input including your own paper was exceptionally high.

A year or two ago I was asked by the then Chairman of IJCIC, Dr. Gerhard Reigner, and by Chief Rabbi Jacobovitz to act on their behalf in convening the Second Anglican/Jewish Consultation. Plans have now proceeded to the point where I feel justified in turning to you in your capacity as Chairman of IJCIC for your official support.

The Consultation will be held at Ecton House, Northampton, from 12-15 May 1986 and the Chief Rabbi and the Archbishop of York have honoured us by agreeing to be joint Chairmen.

What we have in mind is a small gathering - a total of twenty-five people - who will be able to work together in a relaxed and intimate atmosphere for three days with the idea of creating the mutual confidence which is necessary if we are to proceed to constructive work in the future. In my view this will be far more valuable at the present stage than putting forward proposals for guidelines or pronouncements. It would be excellent indeed if we were able to put forward such proposals for consideration by the next meeting of the General Synod of the Church of England and I have already discussed this possibility with my co-convenor, the Revd. Dr. Anthony Phillips.

The topics we have agreed to discuss include the Language of our

Traditions, Jews and Christians in the 1st Century and Challenges of the Secular World. Our own team includes, as seems right and proper on this occasion, some half-dozen Anglo-Jewish representatives from across the religious spectrum, (in point of fact, the majority are Orthodox). Professor Moshe Greenberg and Rabbi Dr. David Rosen have kindly consented to come from Israel. Dr Riegner and Professor Jean Halperin of W.J.C., Geneva, will also be joining us.

We should be most grateful if you could nominate three or four delegates from IJCIC.

I look forward to hearing from you soon.

With warm personal greetings and all best wishes,

Yours sincerely

Rabbi Dr Norman Solomon

cc Chief Rabbi Jakobovitz  
Dr G Riegner ✓



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

November 12, 1985

Dear IJCIC Member:

## IMPORTANT

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

**EUROPEAN SECRETARIAT:**  
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1 Rue de Varembe  
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**Israel Jewish Council for**  
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12A Koreh 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

- 1) The next meeting of IJCIC will be held on Thursday, November 21, 1985, at 9 a.m. in the offices of the SCA, (entrance through 136 East 39th Street, corner Lexington Avenue).
- 2) The Agenda will include a detailed report on the meeting of the IJCIC/Vatican Liaison Committee October 28 - 31, 1985 in Rome.
- 3) We will have for you at the meeting the following background information:
  - a) List of IJCIC participants
  - b) List of Vatican participants
  - c) Statement by Cardinal Willebrands
  - d) Statement by G.M. Riegner
  - e) Statement by Rabbi M. Waxman at audience with Pope
  - f) Statement by Pope John Paul II
  - g) Statement by Dr. G. Wigoder
  - h) Final statement by Rabbi M. Waxman
- 4) The paper by Dr. Eugene Fisher, presented at the IJCIC/Vatican Liaison Committee, was circulated in New York.
- 5) Additional papers will be distributed at a later date
  - a) Report prepared by Dr. Ernst L. Ehrlich (B'nai Brith)
  - b) Report presented by Chief Rabbi Brener, Caracas
  - c) Report presented by Rabbi Marc Tanenbaum
- 6) The following reports will be sent when available
  - a) Report by Professor S. Talmon is not yet in text form.
  - b) Lecture by Rabbi Walter S. Wurzbürger is to date not available in text form.
- 7) The lecture by Professor Marcel Dubois will be distributed at a later date.



- 8) Report on Catholic Jewish Relations in the USA by Dr. E. Fisher will be available at the meeting.
- 9) Some comments on the reactions to the "Notes" by Msgr. Jorge Mejia will be available the meeting.

Sincerely yours,



Thoughts on the Vatican Notes  
on the  
**AMERICAN JEWISH**  
Correct Way to Present Jews and Judaism  
**ARCHIVES**  
in  
Preaching and Catechesis in the Roman Catholic Church

by Rabbi Leon Klenicki

Director, Department of Interfaith Affairs

Thoughts on the Vatican Notes on the Correct Way to Present Jews and Judaism  
in Preaching and Catechesis in the Roman Catholic Church

by Rabbi Leon Klenicki

The 20th century reality of interfaith friendship is a unique moment in history. At no other time have Catholics and Jews related to each other so openly, working together for peace and friendship. It is a time of reckoning of souls, of in-depth spiritual growth, a slow process entailing atonement and a change of heart. In the past, Catholics and Jews have endured a stormy relationship. There has been a history of confrontation and disputation that, for the Jewish people, resulted in the teaching of contempt, the Inquisition, and cultural and social isolation. The wounds of those days are still open, aggravated by the weight of memory and the ever-present fear of anti-Semitism.

Vatican II attempted to correct this situation, inviting Catholics to change a long-standing posture: from argument to encounter, from considering Jews as objects of contempt to seeing them and talking to them as subjects of faith.

Dialogue is a process of recognition and understanding. The Nostra Aetate Declaration (1965) devoted its fourth paragraph to the relationship of the Church with Judaism. It was a brief statement, serving in essence as an introduction, while the 1975 Guidelines and Suggestions for the Implementation of the Nostra Aetate Declaration amplified it and dealt with areas of practical application. In comparing both documents, one sees an advancement in the Guidelines in understanding Judaism and Jewish sensibilities.



Episcopal documents from the Bishops' Conferences of Brazil, France, Germany, and the U.S.A. have contributed significantly toward deepening the understanding of these Vatican II documents. The Episcopal papers expanded on the texts and paid attention to issues not mentioned in Nostra Aetate or the Guidelines. These Episcopal papers, for example, mention the State of Israel, a reference missing in the Nostra Aetate and the Guidelines.

One area that still required official Vatican study was the presentation of Jews and Judaism on all levels of Catholic education. The Vatican Document Notes on the Correct Way to Present Jews and Judaism Preaching and Catechesis in the Roman Catholic Church was issued on June 24, 1985.

This is a reading of the Notes by a Jewish partner in the dialogue. It is done with a deep concern for the prophetic meaning of the dialogue, done with a sense of friendship and spiritual commitment. It is a critical reading, meant as a contribution to the future of the Catholic-Jewish dialogue and its testimony of God.

The reading is inspired by Martin Buber's words:

No person outside Israel knows the mystery of Israel. And no person outside of Christianity knows the mystery of Christianity. But in their ignorance they can acknowledge each other in mystery.

(Die Stunde Und Die Erkenntnis)

This response is a recognition of our mysteries and the need to understand them.

The new Document: Positive and Negative Aspects.

The new Document is called by the modest title Notes, conveying a less formal -- perhaps less finished -- role than the one played by the two previous papers. It is the product of several writers and consultants who worked on the document for three years. They have produced a document but not necessarily achieved consensus. There seem to be at least two distinct, sometimes opposed, points of view at work that would create in the reader a sense of confusion. One voice would seem to deny Judaism and the Jewish people an ongoing place in God's design. The other voice affirms the eternal validity of Israel's testimony.

Positive Aspects

1. Covenant.

Basing itself on the words of Pope John Paul the II at Mainz (1980) the Notes affirm that the covenant between God and the Jewish people "has never been revoked."

2. The Jewish roots of Christianity.

The Notes stress that "Jesus was and always remained a Jew."

3. Care in reading the New Testament.

The Notes urge Catholic teachers and preachers to take special care in their reading of the New Testament.

Hence it cannot be ruled out that some references hostile or less than favorable to the Jews, have their historical context in conflicts with the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus. To establish this is of capital importance if we wish to bring out the meaning of certain Gospel texts for the Christians of today. All this should be taken into account when

preparing catechesis and homilies for the last week of Lent and Holy Week.

4. The Pharisees.

The Notes make the educator aware of the close relationship of Jesus to the Pharisaic movement.

-- It is Pharisees who warn Jesus of the risks he is running (Lk. 13:31).

-- Some Pharisees are praised - e.g., "the scribe" of Mark 12:34.

-- Jesus eats with Pharisees (Lk. 7:36, 14:1).

-- 17. Jesus shares, with the majority of Palestinian Jews of that time, some pharisaic doctrines; the resurrection of the body; forms of piety, like almsgiving, prayer, fasting (cf. Mt. 6:1-18) and the liturgical practice of addressing God as father; the priority of the commandment to love God and our neighbor (cf. Mk. 12:28-34). This is so also with Paul (cf. Acts 23:8), who always considered his membership of the Pharisees as a title of honor (cf. *ibid.* 23:6, 26:5; Phil. 3:5).

They remind the catechists that "the Pharisees are not mentioned in the accounts of the Passion."

5. Condemnation of anti-Semitism.

It echoes Nostra Aetate and the Guidelines in its condemnation of anti-Semitism.

Holocaust and the State of Israel

The Notes state that "Catechesis should help in understanding the meaning for the Jews of the extermination during the years 1939-1945, and its conse-



quences." But the Holocaust is not a challenge for Jews alone. It is a challenge for all humanity, especially all who profess faith in a living God. The Holocaust occurred in Christian Europe, in the midst of Western Christian civilization, in the midst of an almost complete silence from Christianity.

Two paragraphs refer to Israel, the land and the state. To our knowledge, it is the first time that the Vatican has referred to the State of Israel in an official document. The text on land (from the USA National Conference of Catholic Bishops document on Catholic-Jewish dialogue) points out the unbroken attachment of Jews to the Promised Land.

The reference to the State of Israel suggests that educators should understand Israel in political terms only, "in reference to the common principles of international law." This suggestion disregards the millennia of the Jewish relationship to the land of Israel and Jerusalem, and the proclamation of this relationship in its daily liturgy, in the Passover celebration, and in all areas of Jewish spirituality. While the Jewish reader is concerned with the exclusion of the theological dimensions of the State of Israel, he is hopeful that the reference to international law is indicative of a new development: an anticipation of the formal exchange of ambassadors between the Vatican and the State of Israel.

#### Negative Aspects

Aware as we are that the Notes represent "a text of the Catholic Church" (c.f. Monsignor Jorge Mejia, Vatican press conference, June 24th) we offer the following thoughts and reactions to certain parts of the Document about which as Jews we have serious reservations.

It is our responsibility as partners in dialogue to point out, frankly and without cavil, that which is negative and even detrimental to Judaism. Our concern is that the consequences of reinforcing certain negative teachings can, as in the past, directly affect relations between Catholics and Jews the world over.

1. Election.

The Notes deny Jews their own validity, deny Judaism its own place:

Thus the definitive meaning of the election of Israel does not become clear except in the light of a complete fulfillment (Romans 9-11) and an election in Jesus Christ . . . .

2. Salvation and Triumphalism.

The Notes state that

"In virtue of her divine mission, the Church," which is to be the "all-embracing means of salvation" in which alone "the fullness of the means of salvation can be obtained" (Unitatis Redintegratio, 3) "must of her nature proclaim Jesus Christ to the world."

Jesus affirms (John 10:16) (cf. "Guidelines and Suggestions" I) that "there shall be one flock and one shepherd." Church and Judaism cannot then be seen as two parallel ways of salvation and the Church must witness to Christ as the redeemer for all, while "maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Dignitatis Humanae) ("Guidelines and Suggestions," I).

While we recognize the right and mission of each religion to proclaim its faith commitment and spirituality, we cannot accept the notion of exclusivity: the denial of the other's vocation as a way of God.

The Notes' remarks remind one of the patristic expression of Cyprian and Origen, "Extra Ecclesiam Nulla Salus," outside the Church there is no salvation. This is a theological thinking that, for centuries, nurtured

Christian teaching of contempt that caused untold degradation and pain to Jews in Europe.

### 3. Typology

Typology is recommended as the method to read the Hebrew Bible. The consequences of such readings are always negative to Judaism. The God-Israel Covenant is seen as a preparatory stage, not important in itself, but important only because of the coming of Jesus. The typological reading interprets, as the Notes do, central biblical events as pre-intuitions of Christianity. It defines the Exodus, as "an experience of salvation and liberation that is not complete in itself." But even a simple reading of the Book of Exodus shows that the completion of the political liberation from Egyptian slavery is God's revelation at Sinai, the giving of the Commandments and the Law that sealed the Covenant with God. Sinai was the ultimate expression of liberation: the spiritual liberation of the people of Israel. It is an event ignored by the Notes.

We observe with surprise that the Vatican Notes and liberation theologians seem to agree on their typological reading of the Exodus event. The liberation theologians add to it their own ideological emphasis. But for both the Exodus of the Jews was to prepare the way for Jesus' liberation.

### 4. Jesus' Death

The Notes deal with the serious and far-reaching accusation which Christians have made against the Jews from time immemorial right up to the present. It is the accusation that the Jews crucified Jesus. In section 4, number 22, the Notes record the trial and death of Jesus. It places the blame on the "authorities of the Jews and those who followed their lead for the death of Christ." Who were those authorities? The high priest appointed by



the Romans? The spiritual leaders of the Pharaisic movement? The spiritual leaders of the Essenes? How does one pinpoint authorities in a country occupied and ruled by an invading empire? Why repeat such an accusation that has no concrete historical basis?

According to Father Gerald Sloyan in Jesus on Trial, "any such confrontation is of doubtful historicity." Finally, the Notes, repeating the Vatican II document, stress that "Christ in his boundless love freely underwent his passion and death because of the sins of all men, so that all might attain salvation." If this is so, why blame the so-called Jewish authorities and continue a tradition that accuses Jews of deicide?

#### 5. Relationship of the Hebrew Bible to the New Testament.

The Notes speak about

The singular character and the difficulty of Christian teaching about Jews and Judaism lies in this, that it needs to balance a number of pairs of ideas which express the relation between the two economies of the Old and New Testaments: -- promise and fulfillment; -- continuity and newness; -- singularity and universality; [etc.].

How are these opposites to be "balanced" by Catholic educators? The Notes give no indication of how this can be achieved. On the contrary, here the reader can see only the theology of dispensationalism: Christianity fulfilling in the New Testament that which was promised in the Hebrew Bible.

#### Conclusion

The process toward dialogue involves a mutual acceptance of the participants as equals, a mutual acceptance of the other as a being of God. It needs the acknowledgment of different faith vocations. This acknowledgment requires an honest and committed examination of our own theologies vis-a-vis

the other's. Otherwise, as occurs in sections of the Notes, we are faced with what Hans Joachim Schoeps expressed in 1961:

Even from the point of view of religious phenomenology, faith is to be had by genuine acknowledgment. As long as this view is not really accepted by Christians, there can be scarcely anything more depressing for a Jew than what the Church says about Israel, today as always, without knowledge of Israel's understanding of itself.

(Israel und Christenheit)

This difficulty requires theological reflection to achieve meaningful dialogue.

In sum, then, the Notes resonate with both positive and negative dimensions. They also resonate with apparent contradictions. It is well that the Notes accord to Jews and Judaism -- historically and currently -- a fuller recognition of Israel's being and mission. In addition, the Notes go further than any prior Catholic document in pointing to Jesus' Jewishness and his close relationship to Pharisaism. Finally, the Notes once again condemn anti-Semitism.

Yet, on the other hand, the Notes echo several elements of the teaching of contempt: the positing of a merely preparatory roles for Jews and Judaism in God's plan, the continuing advice to read the Hebrew Bible through typological-Christian lenses, the denial of Judaism as a way of salvation, and the repeating of the spurious charge of deicide against unnamed and unknowable "Jewish authorities."

Whether the authors of the Notes chose to use the word Holocaust, or no, the lack of any reference to the meaning for Christians of the "extermination during the years 1939-1945" is deeply troubling.

Parallel to this is the fact that the Notes explicitly deny any theological significance to the State of Israel. However, can this political reference to the state be interpreted as a hopeful sign of the Vatican's movement toward de jure relations with the Jewish State?

Our unhappiness with the Notes does not mean that we wish to close the door to dialogue and encounter. We feel that dialogue is a call that requires examination and rectification, a non-coercive theological discussion and reflection. This new, complex process -- still in its infancy -- requires careful nurturing and encouragement.





12th Meeting,  
International Catholic-Jewish Liaison Committee  
Rome, October 28/30  
1985

Jewish Participants:

- 1 -Rabbi Mordecai Waxman, Chairman, IJCIC, Chairman, Synagogue Council of America, New York
- Mr. Fritz Becker, Representative, World Jewish Congress, Rome
- Rabbi Gil 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
- ✓ -Prof. Leon A. Feldman, Consultant, Synagogue Council of America, New York
- ✓ -Mr. Mark Friedman, World Jewish Congress, New York
- Chief Rabbi René Gutman, Chief Rabbi of Belgium, Brussels
- Prof. Jean Halpérin, Consultant on Interreligious Affairs, World Jewish Congress, Geneva
- ✓ -Rabbi Gilbert Klaperman, President, Rabbinical Council of America, Lawrence, N.Y.
- Chief Rabbi Heszel Klepfisz, Panama
- Prof. Emanuel Levinas, Paris
- Landesrabbiner Natan F. Levinson, Heidelberg
- Rabbi Jordan Pearlson, Canadian Jewish Congress, Toronto
- Dr. Gerhart M. Riegner, Co-chairman, Governing Board, World Jewish Congress, Geneva
- 6 -Rabbi Alexander H. Shapiro, Representative, Rabbinical Assembly of America, South Orange, N.J.
- Rabbi Norman Solomon, Director, Centre for Study of Judaism and Christian-Jewish Relations, representing Chief Rabbi Sir Emanuel Jakubovits, Birmingham
- Prof. Shemaryahu Talmon, Chairman, Israel Jewish Council for Interreligious Consultations, Jerusalem
- 7 -Rabbi Marc Tanenbaum, Director, International Affairs, American Jewish Committee, New York
- 8 -Rabbi Prof. Walter S. Wurzburger, Professor, Yeshiva University, Past President, Synagogue Council of America New York
- Dr. Geoffrey Wigoder, Institute for Contemporary Jewry, Hebrew University, Jerusalem
- Prof. Tullia Zevi, President, Union of Italian Jewish Communities, Rome

12th Session of the  
International Catholic-Jewish Liaison Committee  
Rome, 28-30 October 1985

1. There was a general feeling, on both sides, that this 12th session of the International Liaison Committee turned out to be one of the best, if not the best, since its establishment.

The main reasons for that were that the meeting had been thoroughly prepared, that the Catholic side had made an effort to increase and to upgrade its level of representation and that the two main items on the agenda (20 years after *Nostra Aetate* and the "Notes") lent themselves to a particularly open, outspoken and thorough discussion.

2. In his opening speech Cardinal Willebrands, after having stressed the importance of *Nostra Aetate* and of the Guidelines ("There could never be question of drawing back from *Nostra Aetate*. There can only be a question about going forward"), underlined that "our teaching on Jews and Judaism has already changed" and that the Catholic side now had at its disposal "the rationale and the moving force to go forward", defined the International Liaison Committee as "the only official linking body we have between the Holy See and the Jewish community... the only place where we are able to meet as officially appointed Catholic and Jewish representatives face to face, for three full days, well conscious of the responsibility the present state of our relationship places on our shoulders, on each side and on both together." He added: "Whatever its limitations, it is a symbol and an effective instrument of our relationship. I believe we have still to ponder very carefully how we can make use of it to deepen, foster, apply in many walks of life such relationship within the 'terms of reference' agreed upon in December 1970 in the 'Memorandum of understanding'."

3. The major input for the discussion about 20 years after *Nostra Aetate* were, apart from Cardinal Willebrands' address, Dr. Riegner's paper which was received with utmost attention, four Jewish regional reports by Prof. Talmon on Israel, Rabbi Brener on Latin America, Dr. Ehrlich on Western Europe and by Rabbi Tanenbaum on North America, as well as a paper by Dr. E. Fisher, supplemented by statements by Prof. Fumagalli (on Italy) and by Sidic on a broader frame.

4. A very thorough discussion of the "Notes" had been introduced by a very thoughtful and carefully prepared paper by Dr. G. Wigoder and by papers delivered by E. Fisher and J. Mejia. Significant interventions were made in the discussion by a number of Catholic participants (in particular Willebrands, Bishop Mahon, F. Dupuy, F. Dubois, F. Michel [a specialist on Islam in the Secretariat for non-Christians], F. Angell and Dr. Poorthuis from Holland), most of whom did not try to conceal their criticism.

5. The Catholic side carefully listened to what we had to say on the absence of prior consultations, on the danger of a relapse into substitution or appropriation theology, on the issues of Israel and of the Shoa. Cardinal Willebrands recognized the significance of Israel (and of the Shoa) for the Christians and said that "we needed another Bea to work on the political level." We were assured that commentaries and adjustments will be added



to the "Notes", with specific guidelines for their proper implementation. Instructions to that effect were being sent to all Bishops' Conferences.

6. The discussion was of an exceptionally high level, without ever eschewing the fundamental issues and in a spirit of genuine dialogue. The Catholic side clearly acknowledged the ambiguities and weaknesses of the "Notes". The main Catholic speakers (Cardinal Willebrands, Mejia and Fisher) had shown a defensive attitude. Much, of course, will depend in the future on the way in which the "Notes" will actually be interpreted and used in teaching and preaching.

7. We were much impressed by the active participation of the President of the Zaïre Bishops' Conference, Bishop Monsengwo Pasinya, who is also a member of the Pontifical Biblical Commission, and who offered a beautiful and flawless reading in Hebrew of Psalm 24 at the beginning of the second day. Cardinal Etchegaray, who had to attend the funeral of Cardinal Roy in Canada, made a special effort to come directly from the airport to the concluding luncheon in order to meet with the participants.

8. It should also be noted that Mgr. Luigi Gatti, from the Council for Public Affairs (Silvestrini) attended all the meetings and the joint luncheons. It was the first time that someone from that outfit participated in the Liaison Committee.

9. The joint release, again for the first time, included an opening paragraph outlining the following "program of action for the immediate future":

"The six points of the program 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 combatting the 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 cooperation 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 World War II (frequently called the 'Holocaust' or, in Hebrew, *Shoah*). A steering committee will be established to work the details of this program."

The first five items were taken from Dr. Riegner's main paper, and the sixth (on the *Shoah*) was added at the initiative of the Catholic side as a result of the discussion which had taken place on the "Notes".

10. During the private audience granted to the Liaison Committee by the Pope on 28 October he underlined the 'epoch-making' character of *Nostra Aetate* which "changed the existing relationship between the Church and the Jewish people and opened quite a new era in this relationship". He said: "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... 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." He also stressed the very special links between the Church and 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." Speaking of the "Notes", the Pope felt "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 help to promote respect, appreciation and indeed love for one and the other... By the same token, antisemitism in its ugly and sometimes violent manifestations should be completely eradicated." Again, referring to the "Notes", the Pope echoed some of the criticism levelled by mentioning in particular the need "to fathom the depths of the extermination of many million Jews during the second World War." He gave to understand that there was room for change, that more progress could be achieved "with due respect of the identity of each side."

11. In his address to the Pope, Rabbi Waxman stressed the significance of the Shoa and of the re-establishment of the State of Israel. Alluding to what the Pope had said a few days earlier in a general audience, he added: "We have noted with distress lapses from time to time into the old and repudiated language by some Catholic authorities." Similarly, in his speech to the Liaison Committee, Dr. Riegner said: "That we still have a long way to go is also born out by occasional relapses 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." We were informed that apologies for that speech had been made to Chief Rabbi Toaff on behalf of the Holy See.

12. It should be noted that the Catholic side was much impressed by the level and quality of the Jewish representation. Some of the Jewish newcomers were equally impressed by the depth and frankness of the discussions. It is felt that many more should, in the future, be exposed to this kind of encounter. There was, on both sides, a consensus on the excellent quality of the papers delivered.

13. As could have been anticipated, not all problems had been solved. But it can be said that we did move into the right direction. There is ground for encouragement in the openness of the other side to respond to some of our major concerns, even in the field of doctrine.

14. A message was addressed by Rabbi Waxman on behalf of IJCIC to the extraordinary Synod of Bishops convened to examine the achievements of Vatican Council II, containing quotations from various statements by the Pope and expressing the hope that the process of renewal instituted by *Nostra Aetate* would further advance.

15. A detailed and objective written report was circulated during the meeting about the non-encounter of the Pope with the Jewish community in the Netherlands, under the title "The Dutch Jews and the Papal Visit". It is understood that, while not signed, it was written by Dr. Poorthuis, the Secretary of the Catholic Committee for Relations with the Jews. The fact that such a document should have been circulated as part of the background papers is not without significance.

16. The IJCIC delegation felt genuinely concerned by the incident which occurred with the *New York Times* which could have been interpreted as an endeavour to undermine the efforts made in Rome to enlist the cooperation of the Vatican towards a fuller and more meaningful dialogue. A long meeting took place with the Vatican correspondent of the *New York Times*, in which most members of the IJCIC delegation participated, with the exception of Rabbi Tanenbaum who had already left. Furthermore, lengthy interviews took place with correspondents of Radio Vatican (German program), Reuters, the Christian News Service, JTA and the *Jerusalem Post*.

17. At the initiative of the Catholic side, the Lateran Pontifical University organized at the University after the end of the Liaison Committee meeting an academic celebration of the 850th anniversary of Maimonides, followed by a reception. While the lecture delivered by F. Marcel Dubois on Maimonides and Aquinas had been found quite disappointing and almost irrelevant to the event, the lecture by Rabbi Wurzbürger had most appropriately and convincingly highlighted the Jewish specificity of Rambam's thought and faith. This lecture had been very well received. At the end of the ceremony, Cardinal Willebrands made a very warm statement.

18. The text of the joint release and the list of participants are attached.

Jean Halpérin

6.11.1985





# I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

## "ZIONISM IS NOT RACISM"

Dr. Oswaldo Aranha Filho

Brasil

5 de novembro de 1985

*humanity*  
In the history of humanity, great movements played a fundamental role. They were responsible for pulling mankind out of the barbarian ages and bringing it, over the centuries, to the present stage of civilization. By bringing together different factions, by uniting opposite tendencies, by transforming social structures, by changing life processes, by liberating human conscience, by carrying belief to the furthestmost places — they gave rise to new conceptions of society and altered the courses of peoples and nations.

These movements, whether religious or political, while exerting their influence upon the destinies of peoples, often suffered violent aggressions from opposing factions. Always interpreted in a distorted manner, perverted by the discontent of those who oppose their beneficial reforms, these movements continue — notwithstanding the attacks they endure — their endless struggle to form new conceptions of life and society, thus influencing essentially the history of mankind.

Christianity, in the grandiosity of its unique presence over these two thousand years of our history, suffered great atrocities without ever letting them weaken its extraordinary creative strength and its vast civic, social and religious resources, with which it shaped present-day civilization.

Always pacific, but never passive, these movements bequeathed to man the basic element of his survival: faith.

Specifically, in the dramatic history of the Jewish people, there is a movement which, in the moments crucial to Jewish survival, gave this people the means to resist, the civic courage and hope to continue to exist, because in Zionism the Jewish people found the great motivation for its unity. Although scattered, Jews were spiritually more and more united; deprived of a home, which is the root of a people, the homeless





## I CONFERÊNCIA PANAMERICANA RELAÇÕES CATÓLICO - JUDAICAS

3, 4, e 5 - NOVEMBRO DE 1985

upheld themselves on the roots of hope, the hope to someday attain that which had been denied to them during more than two thousand years.

Conceived by Birnbaum in 1890, instituted as a political movement in 1896 through the immense vision of a great statesman, Theodor Herzl, and sustained by unique personalities — such as Weizmann, Ben Gurion and Rabbi Silver, among many others — Zionism offers to the Jewish people in modern times the elements which were lacking due to the absence of a homeland. The return to Zion, therefore, is in itself the corollary of national conscience.

The great reaction to this movement, as to others before it, is of a violent nature, but Zionism continues peacefully to conquer space for the return to the Promised Land. As a historic example, in 1918, the Zionist Committee — which lent political and administrative recognition to the Zionist movement and was also accepted by the British Foreign Ministry — arrived in the land of Palestine with a basic mission, among others: to establish friendly relations with the Arabs and other non-Jewish communities. However, in spite of the existence today of the Jewish State, Israel, which was built on the foundation of the Zionist ideal, a product of thousands of years of suffering and pain, and which instilled in the citizens of the new State a liberal, egalitarian, equitable mentality, an eagerness to insure justice for all, and in spite of the irrefutable evidence that the struggle of Zionism aims exclusively at the cohesion of a people by way of a return to the land of its historic origins, there still persist violent reactions to the movement that united the wanderers of the Diaspora.

The stoic determination born out of the hope raised by the Zionist movement, gave the Jewish people strength, awareness and a sense of togetherness which allowed Jews to resist and survive the atrocities of Nazism and the constant injustices against the movement — such as the United Nations vote, ten years ago, condemning Zionism as an act of racism.

Today, here, bearing in mind another vote — the one taken on November 29, 1947, at the same United Nations, presided on that occasion by a Brazilian — I bring to the table of this assembly for a decision which will lend permanent dignity to this Conference, the 7th resolution which affirms, in light of an analysis of the actions and history of this Movement, that Zionism does not carry the stain of despotism or racism.

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

Vatican City - Tel. 698.4386/698.3071

Prot. N. J. 645/85/e

Vatican City, November 22, 1985

Rabbi Mordecai WAXMAN  
Chairman  
IJCIC  
Synagogue Council of America  
432 Park Avenue South  
NEW YORK, N.Y. 10016



Dear Rabbi Waxman,

I am commissioned by the Holy Father, Pope John Paul II, to express his gratitude and heartfelt appreciation for the beautiful gift you gave him on behalf of the International Jewish Commission on International Consultations at the audience of 28th October last. This Codex Maimuni, containing the Mishneh Torah of the great Jewish philosopher and scholar with whom our own philosophers and theologians of the Middle-Ages had so many and close links, has a very special significance.

I am sure to interpret the Holy Father's feelings and intentions if I say that the gift in itself, but also the occasion on which it was offered, namely the meeting of the International Liaison Committee between the Catholic Church and Judaism for the commemoration of the 20th anniversary of the promulgation of the Declaration "Nostra aetate", are highly symbolic.

Both, in fact, the gift and the occasion foretell a still deeper spiritual and religious exchange between both our religions and the men and women who profess them, a true and solid foundation for mutual understanding at all levels and for the collaboration we are called to.

I am happy to use this occasion to express my deep satisfaction for the meeting we had three weeks ago in Rome and to thank you and through you the other participants on the Jewish side for their significant contribution to its success.

With many good wishes and regards, I remain

Sincerely yours,

+ Johannes Cardinal Willebrands

JORGE MEJIA  
SECRETARIO DE LA COMISIÓN  
PARA LAS RELACIONES RELIGIOSAS  
CON EL JUDAÍSMO

Rome, March 4, 1986

Dear Rabbi Waxman:

When we sent this letter, we didn't know of your change of address. It bounced back, and we are happy to send it again, this time to the correct one.

Sincerely yours  
Jorge Mejia



## Vatican Recognition of Israel Has Been Discussed for Years

To the Editor:

Edgar M. Bronfman, president of the World Jewish Congress, is a respected figure in the Jewish community. He rightly reflects the deep feelings in that community supporting the establishment of diplomatic relations between the Holy See and Israel as an important contribution to the advancement of peace in the Middle East.

But I regret to say that the remarks (news article, Nov. 7) attributed to him contain a number of serious errors. During the audience of Jewish leaders with Pope John Paul II on Oct. 28 in Vatican City — an audience that lasted 45 minutes, not 15 — the issue of Vatican relations with Israel was raised forcefully by Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations.

In February, during a nearly hour-long audience, Howard I. Friedman, president of the American Jewish Committee, urged the Pope to establish diplomatic ties with Israel, saying that such a move would reinforce the legitimization of Israel as a sover-

eign state and compel Arab rejectionist states to give up their illusion that Israel will somehow disappear.

Similarly, Jewish leaders have held a series of meetings with key officials of the Vatican Secretariat of State, with whom intensive discussions have taken place on steps leading to such diplomatic ties. Not incidentally, Dr. Gerhard Riegner, former executive director of the World Jewish Congress, has been a participant in all these conversations. Therefore, it is factually untrue that Jewish leaders have simply "exchanged polite comments but did not forcefully raise the issue of recognition."

It is equally inaccurate and misleading for Mr. Bronfman to say that discussions by Jewish leaders with the Vatican have dealt only with theological questions. Every single con-

sultation with Vatican authorities has included, by common agreement, a discussion of current political, social and humanitarian concerns.

It is bewildering to read Mr. Bronfman's statements in light of the active participation of Israel Singer and Dr. Riegner, both key World Jewish Congress representatives, in many of these conversations in which Vatican-Israel relations have been a major theme of discussion.

When diplomatic ties between the Holy See and Israel are established, as I expect they will be, they will result from the patient, careful diplomatic discussions that have been going on over the last several years.

(Rabbi) MARC H. TANENBAUM  
Director, International Affairs Dept.  
American Jewish Committee  
New York, Nov. 8, 1985



# Jews urge Vatican tie with Israel

By Don A. Schance

VATICAN CITY—In a private audience yesterday with leaders of the American Jewish Committee, Pope John Paul II celebrated the 20th anniversary of Vatican Council II's rejection of anti-Semitism by reaffirming the council's statement "as a word of divine wisdom."

The 12 committee delegates urged the pope to establish relations between the Vatican and Israel to "help create a sense of reality that is indispensable to peace."

Rabbi Marc H. Tanenbaum, the committee's international relations director, said John Paul II "emphasized to us that the council document, which has led to more progress in Catholic-Jewish relations in the last 20 years than in the previous two millennia, is not just another formal statement ... but a teaching which must be followed."

Tanenbaum said the pope's statement on the document "lifts it to a level which has not been so clarified until this morning."

The document produced in 1965 by Vatican II emphasized the spiritual patrimony common to Jews and Christians. It repudiated historic attempts to blame all Jews for the death of Christ and to justify anti-Semitism through the Scriptures.

It called for "mutual understanding and respect ... and ... brotherly dialogues."

The pontiff spoke in English to the group, which included American Jewish Committee President Howard I. Friedman, of Los Angeles, board Chairman Theodore Ellenoff, of New York, and Executive Vice President David M. Gordis.

John Paul said the document "remains always for us, for the Catholic Church, for the episcopate and for the

pope, a teaching which must be followed ... which 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."

The pope said Christian-Jewish relations "have radically improved" since the document was issued.

"Where there was distrust and perhaps fear, there is now confidence," he said. "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."

"These statements are watershed documents in the perspective of 1,900 years of Jewish-Christian relations," Tanenbaum said at a press conference. "There are parts of the world in which, unfortunately, the [Vatican II] statements have not yet begun to seep in."

CHICAGO SUN-TIMES

## Piden al Papa establecer relaciones con Israel

CIUDAD DEL VATICANO, 15 (UPI). — Una delegación del Comité Judío de Estados Unidos urgió hoy al papa Juan Pablo II a que establezca relaciones diplomáticas formales entre el Vaticano e Israel.

La delegación, presidida por Howard Friedman, de Los Angeles, titular de la comitiva de doce personas, se entrevistó al mediodía con el Sumo Pontífice.

La reunión adquirió importancia debido a la programada visita oficial de dos días a Roma que realizará, el próximo lunes, el primer ministro israelí, Shimon Peres.

Se considera como "casí seguro" que, en la oportunidad, Peres se reunirá con Juan Pablo II.

Esta sería la primera

vez que un primer ministro israelí se reúne con el Papa, desde que Golda Meir tuvo una audiencia con Paulo VI el 15 de enero de 1973. El 7 de enero de 1982, Yitzhak Shamir, entonces ministro de Relaciones Exteriores de Israel, fue recibido a su vez por Juan Pablo II.

### Obstáculos

El Vaticano publicó el mensaje de Juan Pablo II a la delegación en el cual condenó el antisemitismo y dijo que rezaba por la paz en Oriente Medio.

Un vocero del comité afirmó que Friedman dijo al Papa, en su breve alocución, que "el principal obstáculo para la paz en el Medio Oriente es la ilusión de muchos de los estados vecinos de Israel de que la legitimidad so-

berana y la existencia de Israel pueden ser minadas si no obtiene el reconocimiento formal de algunos estados".

La delegación también "alentó" al Papa a visitar Israel, dijo el vocero.

El tema del restablecimiento de relaciones entre el Vaticano e Israel ha sido analizado en varias oportunidades anteriores.

Fuentes del Vaticano dijeron que existen dos obstáculos principales para ese reconocimiento.

Primero, que el Papa ha pedido varias veces que se acuerde un estatus internacional a Jerusalén, que Israel considera como su capital, y en segundo lugar que Juan Pablo II ha hecho varias invocaciones para que se dé "una justa solución al problema palestino".

CLARIN (BUENOS AIRES)



1985

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
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DEPARTMENT OF INTERRELIGIOUS AFFAIRS

## NOTES ON THE CORRECT WAY TO PRESENT THE JEWS AND JUDAISM IN PREACHING AND CATECHESIS OF THE ROMAN CATHOLIC CHURCH

The attached analysis of the Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis of the Roman Catholic Church is offered to help rabbis, religious educators and synagogue leaders assess how this document may best be used in their community to stimulate better understanding between Catholics and Jews as an appropriate way to mark the 20th anniversary of Nostra Aetate. This historic document set in motion an irreversible movement to eliminate the "teaching of contempt"; to reassess the negative portrayal of Jews and Judaism which has caused so much pain and suffering over the last two millennia.

The Notes, the subject of much critique by Jewish and Christian leaders in the United States, England, Germany and Israel, is a document prepared by the Vatican Commission for Religious Relations with the Jews, intended for use by Catholics. It is not a Papal Declaration and does not bear the significance of such a statement. Since the Notes build on Nostra Aetate and the Vatican Guidelines of 1975 they must be considered in context with these documents, with the statement by Msgr. Jorge Mejia at the Press-Conference releasing the Notes, as well as various Papal Declarations, to be properly understood. As is the nature of Vatican Commission statements, the Notes are carefully crafted and delicately nuanced from both a political and a religious perspective.

Several sections move beyond Nostra Aetate and the Vatican Guidelines to correct stereotyped misconceptions of Jews and Judaism. More than any previous document, the Notes stress the Jewish roots of Christianity, the Jewishness of Jesus, and his close relationship to the Pharisees. The Notes urge that special care be taken when reading the New Testament, especially regarding pejorative references to Jews. There is a movement from implicit to explicit acknowledgement of the validity of Jewish witness to this day as well as references to the origin of Catholic Liturgical structure in Jewish tradition. Rev. John Pawlikowski has used this section constructively to call for major structural reform of some troublesome aspects of Catholic Liturgy.

The expressed desire to encourage joint social action based on the prophetic tradition was anticipated in the resolution adopted by the UAHC Board of Trustees at their meeting in May 1985, which called for greater cooperation between Catholics and Jews on issues of common concern.

The Notes reaffirm condemnation of anti-semitism and repudiation of Deicide. Continued concentration on the theological significance of the death of Christ rather than the historical aspect provides little opportunity for Catholics to understand the devastating effect of the Deicide charge on Jews and even less opportunity to correct this misinterpretation.



There is an additional acknowledgement that the Vatican Commission is striving to present the relationship between both Testaments in a way that "fully recognized the validity of the Old Testament," that does not exclude "other readings," (i.e., not Catholic interpretation), while also striving to be faithful to Catholic teaching. A unique model for helping Christians and Jews understand the differences in Biblical interpretation was developed in the recent Congregations in Dialogue project prepared by the Department of Interreligious Affairs.

The Notes' emphasis on typology - the only interpretive model mentioned in the document - was severely criticized by both Catholics and Jews since this outmoded and largely discarded approach to Biblical interpretation has supercessionist overtones which traditionally result in negative portrayals of the Jews and Judaism.

Criticism of the treatment accorded Israel and the Holocaust in the Notes reflect heightened expectations based on statements by the German Bishops in 1976:

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 at our own institutions, we turned our backs to this persecuted Jewish people and were silent about crimes perpetrated on Jews and Judaism...Christians even took active part in these persecutions.

Pope John Paul II, standing at Auschwitz, stated, "I pause with you before the inscription in Hebrew. This inscription awakens the memory of the people whose sons and daughters were intended for total extermination...It is not permissible for anyone to pass by this inscription with indifference." In a 1984 Good Friday apostolic letter, Pope John Paul II declared, "For the Jewish people who live in the State of Israel, and who preserve in that land such precious testimonies of their history and their faith, we must ask for the desired security and true tranquillity that is the prerogative of every nation." It was hoped that these understandings and those of a much more advanced statement by the United States Catholic Bishops in 1975 would be reflected in the Notes. Instead, most critiques, Jewish and Christian, found the treatment of Israel inadequate and the single vague and passing reference to the Holocaust particularly disturbing. The ultimate significance may be that these issues appear for the first time in a Vatican document that opens the door to inclusion of these vital issues in Catholic catechesis. The call for in-depth treatment of the Holocaust and for upgrading diplomatic relations between the Vatican and Israel is now heard from both Catholic and Jewish sources. In the dialogue process Jewish understanding that Vatican statements regarding Israel may be guarded because of concern about the fate of the Catholics living in Arab lands does not mean that our disappointment regarding such treatment should be muted. The Vatican needs to understand how such caution affects Catholic-Jewish relations.

The United States Catholic Bishops offered a more unambiguous statement in 1975:

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 see themselves bound in one way or the other 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."

It is no wonder that the International Jewish Committee on Interreligious Consultation (IJCIC) found that the Notes reflected a "regressive spirit," that while the document contained much of value, some of the "formulations" represent a retreat from earlier Catholic statements. The Notes are ambivalent, ambiguous, confusing, and even contradictory in some instances. The statement appears to represent differing strains of thought which lack consensus and reflect a more conservative approach to theology that is deeply disturbing. While the Press Conference served to clarify some problem areas, others were never clearly confronted. The conservative nature of the Notes is evident in its persistent use of the term "Old Testament" rather than "Hebrew Scriptures," the term employed by more progressive Christian theologians. There is also a basic contradiction between these sections of the Notes when one statement depicts the Jews as chosen by God for the purpose of preparing the coming of Christ, while another section calls upon Catholic educators to provide "precise, objective, and rigorously accurate teaching on Judaism." Which standard are Catholic educators to meet? Accurate teaching about Judaism necessitates that Catholic students learn how Jews interpret the purpose of their chosenness. The inference, present even during the press conference, that the "rupture" between Judaism and the "young church" was caused by the refusal of Jews to accept Jesus as their Messiah presents a simplistic portrayal of the parting of the ways, hardly unilaterally the "fault" of Jews.

The basic flaw inherent in the Notes is that they do not reflect the stated intent, that Christians "must learn by what essential traits the Jews define themselves in the light of their own religious experience. Rather, the Notes show Catholic educators how to fit information about Jews and Judaism into traditional Catholic teaching.

Much of the controversy could have been avoided if the Jewish community had been consulted in the process. History informs us that Jews have a valid concern about the way in which Jewish tradition, beliefs and practices are depicted in Catholic preaching and teaching. More attention should also have been paid to the views of American Catholics who have the most extensive experience in communication with the largest Jewish community in the world. Consultation does not mean veto power. It merely ensures a heightened awareness to sensitive areas to preclude the development of misunderstandings. Lack of such communication necessitated the scheduling of a Press Conference by Msgr. Mejia to "clarify" the Notes. The inclusion in the Notes of statements expressed at the Press Conference would have ameliorated much of the criticism.

It is important to place the Notes in proper perspective. Vatican Commission statements are, by nature, more cautious and conservative than similar statements emanating from American Catholic sources. Both Nostra Aetate and the Vatican Guidelines, (1975), were also criticized when adopted, for earlier drafts of each held greater promise than the versions finally adopted. Yet Nostra Aetate transformed the way in which Catholics and Jews relate to each other and the Vatican Guidelines, despite reservations, made significant progress, representing step-by-step advances in a relationship still in its infancy. The Notes represent a more complex problem, for they take us forward a few steps in some directions, yet retreat in others. Pawlikowski and Oesterreicher regard the Notes, on balance, as a small advance. Dr. Fisher is even more positive in his assessment. Brockway's views are, in some instances, more negative than IJCIC's. Pawlikowski and



Oesterreicher are critical of IJCIC for releasing their critique through the media. Given the sequence of events, the lack of prior consultation before the scheduled release of the Notes by the Vatican Commission, given the inability of the Commission to postpone public release of the Notes plus pressure from the press, which had advance copies, to respond, IJCIC would appear to have had little choice but to respond publicly to the release of a public document in which Jews have a vital stake.

In the end, the definitive analysis will depend on how the Notes are used.

In one instance, the Notes were initially used by a Catholic Bishop in Canada to decline joining in an ecumenical statement denouncing the anti-Jewish sentiments expressed by a former teacher found guilty of promoting hatred against Jews in his classroom lectures. He reportedly based his decision on a desire to thoroughly study and digest the Notes. He subsequently changed his mind and issued a separate statement.

A few Jews also initially questioned involvement in the Dialogue process in view of dissatisfaction with some sections of the Notes. Despite disappointments, considerable progress has taken place in the twenty short years since *Nostra Aetate*, precisely because they provided opportunities for Dialogue which made such progress possible. The Notes are not a finished product. There are many gaps that will be filled in. Whether they represent an advance or retreat, the more productive response is to deepen the process of communication.

The Catholic-Jewish Relations Committee, Archdiocese of New York, on which Rabbi Jerome Davidson and I both serve, chose a more positive approach. For the last year, the Committee has been revising the Guidelines for Catholic-Jewish Relations, adopted by the Archdiocese in 1969. Despite the fact that this, too, is a document intended for use by Catholics, Jewish members of the Committee have been involved and consulted at every step along the way, avoiding the type of controversy surrounding the Notes. Confronted with problems presented by the Notes, the Committee decided to issue a joint Study Guide designed to help Catholics and Jews use the Notes in a productive way that enhances the Dialogue process.

The Notes provide Catholics and Jews with an opportunity for Dialogue on topics such as:

Israel	The Parting of the Ways
Holocaust	Liturgy
Covenant,	Biblical Interpretation
Election	What Catholics and Jews Do/Should Teach about Each Other

#### Mission and Witness

The Notes' call for action on a joint Social Justice agenda will find a ready response from Reform congregations on issues of common concern, such as nuclear disarmament and economic justice. Two publications available from the Department of Interreligious Affairs will be particularly helpful:

## THE CHALLENGE OF SHALOM FOR CATHOLICS AND JEWS

### JEWS AND CHRISTIANS: TEACHING ABOUT EACH OTHER

Focus on the intent of the Notes, as expressed in the Conclusion, will enable Catholics and Jews to move beyond dissension and disappointment in our advance toward true Dialogue.

#### Conclusion - Notes

Religious teaching, catechesis and preaching should be a preparation not only for objectivity, justice, tolerance but also for understanding and dialogue. Our two traditions are so related that they cannot ignore each other. Mutual knowledge must be encouraged at every level. There is evident in particular a painful ignorance of the history and traditions of Judaism, of which only negative aspects and often caricature seem to form part of the stock ideas of many Christians.

#### Press Conference

We earnestly hope that the deep study of many paragraphs in the present text, done by both parts, also in the context of a discussion free of preconceptions and carefully attentive to the sometimes delicate nuances, will help towards this all important aim, which is also the condition sine qua non for common action, truly efficient, in favour of the ideals we hold dear and have inherited on both sides from the common biblical tradition.



Annette Daum  
Coordinator  
Department of Interreligious Affairs  
Union of American Hebrew Congregations



## ANALYSIS

### INTRODUCTION

To be properly understood, the Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis of the Roman Catholic Church, issued in June 1985, should be considered in context with Nostra Aetate, the Vatican Guidelines of 1975, and the remarks of Msgr. Jorge Mejia at his Press Conference which clarified the intent of the Notes. Quotations from these sources on various matters of concern between Catholics and Jews appear on the following pages. Pertinent comments by prominent Christians in the field of Christian-Jewish Relations have been added to help the reader assess the impact of the Notes.

### SECTION I - RELIGIOUS TEACHING AND JUDAISM

#### NOTES

As Pope John Paul II stated in his address on March 6, 1982,

The Jews and Judaism should not occupy an occasional and marginal place in catechesis: their presence there is essential and should be organically integrated. Awareness of the faith and religious life of the Jewish people as they are professed and practised still today, can greatly help us to understand better certain aspects of the life of the Church.

#### PRESS CONFERENCE - Msgr. Jorge Mejia. (Purpose of Notes.)

...to prepare a kind of guide for the use of all those who in the Catholic Church are faced with the difficult task of presenting to our faithful the Jews and Judaism in the light of the new pastoral and doctrinal developments, flowing from the Conciliar Declaration "Nostra Aetate" of whose promulgation we celebrate this year the 20th anniversary, as also from the "Guidelines and Suggestions for the application of the Declaration..." published by our Commission at the end of 1974.

The Notes acknowledge and reiterate the principles expressed in the Vatican Guidelines, 1975, which stress that

Christians must strive to acquire a better knowledge of the religious tradition of Judaism. They must learn by what essential traits the Jews define themselves in the light of their own religious experience.

The controversy surrounding the Notes erupted over the question of how well specific recommendations in the Notes carried out this intent.

### COMMENTS

The Notes themselves emphasize at the outset the necessity for learning "by what essential traits the Jews define themselves in the light of their own religious experience," yet direct their attention mainly at the traditional categories of Christian teaching. Eugene Fisher

If the Church is to take seriously one of the cardinal principles of the 1975 Guidelines--Christians must come to understand Jews as they define themselves--it is imperative that the Jewish community have the chance to comment on definitions of Jewish existence in ecclesial documents before they are released to the church at large. Rev. John T. Pawlikowski

### SALVATION

#### NOTES

In virtue of her divine mission, the Church which is to be the all-embracing means of salvation in which alone the fulness of the means of salvation can be obtained must of her nature proclaim Jesus Christ to the world. Church and Judaism cannot be seen as two parallel ways of salvation.

#### PRESS CONFERENCE - MEJIA

In this section there is the affirmation about Christ and his saving event as central to the economy of salvation - an affirmation which is essential to the Catholic faith. This does not mean however that the Jews cannot and should not draw salvific gifts from their own traditions. Of course, they can and should do so.

### COMMENTS

The description of the centrality of Christ for redemption in the Christian faith perspective is also not handled as well as it might. The tone in some paragraphs (especially I:7) seems unduly hard with little to talk about in a dialogue on the matter. What is lacking here is the expression of some spirit of rethinking Christian expression and communication in this regard that was so positively striking to both Catholics and Jews in the paper on dialogue presented by Tomaso Federici to the official Vatican-Jewish International Dialogue some years ago. It is a shame that none of the tone and content of that paper seems to have penetrated the Notes. Pawlikowski.

Can we as Christians continue to insist in good faith that the "Church and Judaism cannot then be seen as two parallel ways to salvation"? If so, must we not make clear that Judaism and Christianity understand "salvation" in radically different ways and that the Christian way to "salvation" is no more the Jewish way than the Jewish way is for Christians? Simply to state it as I:7 does is to suggest that only the Church is in possession of the truth.... I might add that "maintaining the strictest respect for religious liberty," while certainly a laudable intention, is the bare minimum Jews could expect from Christians in this, the twentieth century - but it falls far short of the theological affirmation of Judaism that would seem to be demanded by the dialogue in which we have been engaged. Allan R. Brockway



The sense of the intimacy of the "spiritual bonds" linking the Church to the Jewish people and of the common goal of God's reign leads the Notes to doubt the adequacy of a formulation of the relationship as simply "two parallel ways of salvation," which never touch or meet (I:7). Such a model from a Catholic point of view, does not articulate well enough "the unity of the divine plan." This section, while yielding certain hints for a renewed (i.e., non-triumphalist) interpretation of typology, does not offer its own model for the relationship. As with previous documents, there is much that remains unresolved for the dialogue. Fisher

## ANTI-SEMITISM

### NOTES

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.

This section continues to stress the danger of anti-semitism and the importance of providing accurate teaching on Judaism. Yet, problematically, there is still no overt reference to the role of the Church in fostering anti-semitism over the last two millenia. There is a small reference in a later section of the Notes, "We must remember how much the balance of relations between Jews and Christians over 2,000 years has been negative." While still not an overt acknowledgement, such a statement does open the door to discussion of the role of the Church.

### COMMENT

The bond between Christianity and Judaism is real enough but surely it cannot consist in Judaism having prepared for the coming of Christ or, if that (and that is itself open to theological debate), certainly not that alone...How does the concept of "chosenness" relate to the observation that Israel "remains a chosen people"? Unless I have completely misunderstood the Jewish tradition, there is nothing that would suggest they were "chosen" to prepare the way for the coming of Christ. The Church might want to think that, but to offer such a concept of chosenness to Catholics is such a gross distortion of the Jewish understanding as to suggest that nothing has been learned in the last one hundred years. Brockway

## ANTI-SEMITISM AND RACISM

### NOTES

Education and catechesis should concern themselves with the problem of racism, still active in different forms of anti-Semitism.



## PRESS CONFERENCE - MEIJA

The text has a renewed condemnation of antisemitism, this time however in relation with the need for a "precise, objective and vigorously accurate teaching on Judaism," which is the aim of these "Notes." We are therefore well aware that a lot has been made to dispel the so-called "teaching of contempt" (the expression comes from the famous Jewish historian from France, Jules Isaac). But much remains still to be done, not last because there are always new forms of racism and antisemitism ready to raise their ugly head again.

## COMMENTS

We need to get ourselves clear that antisemitism is not a form of racism. There is nothing racial about the Jewish people; that was something the Nazis taught us, which we should have un-learned long ago. Hatred and persecution of Jews (anti-semitism) is discrimination against the Jews because they are Jews. Racism is discrimination against people because of their skin colour or distinctive physiological features. These are two different categories, and support of antisemitism results from their confusion. (Brockway)

The term "anti-semitism" itself was created by Wilhelm Marr just a century ago, as a cover term to express anti-Judaic attitudes, which Deborah McCauley and I note in our article, "Jewish-Christian-Feminist Dialogue: A Wholistic Vision," (Union Seminary Quarterly Review, Fall 1983.) The words Jew and Judaism were replaced by "Semite" and "Semitism" with the prefix "anti" attached. The religious issue was obscured under the cover of racism. The confusion, aptly described by Brockway, persists to this day. "Anti-Judaism" is the more precise term.

## MESSIAH

### NOTES

Section One ends with a statement noting the "difficulty" Jews experience "in recognizing in him [Jesus] their Messiah."

## COMMENTS

Jews don't have "difficulty" recognizing Jesus as "their" Messiah, they simply don't do it. Any Jew who claims that Jesus is the Messiah (not to mention "their" Messiah, that is, the Messiah as understood by the Hebrew prophets and the Rabbis), thereby stops being a Jew. It is falsification of contemporary Judaism to suggest that Jews only have some "difficulty" in that regard. (Brockway)

## SECTION II - BETWEEN THE OLD AND NEW TESTAMENT

### ELECTION

#### NOTES

The definitive meaning of the election of Israel does not become clear except in the light of the complete fulfillment (Rom 9-11) and election of Jesus Christ is still better understood with reference to the announcement and the promise.

Read alone, this statement could be interpreted as denying the validity of Judaism.

A subsequent statement with regard to the pronouncements of the People of Israel appears to contradict such a view:

The permanence of Israel (while so many ancient peoples have disappeared without trace) is a historic fact and a sign to be interpreted within God's design. We must in any case rid ourselves of the traditional idea of a people punished, preserved as a living argument for Christian apologetic. It remains a chosen people.

We must remind ourselves how the permanence of Israel is accompanied by a continuous spiritual fecundity, in the rabbinical period, in the Middle Ages and in modern times.

#### COMMENTS

This statement I believe to be truly remarkable in more than one way. On the one hand, it acknowledges without reservation that the very Jews who were persecuted and even killed by Christians over the centuries are to be seen by the Church properly as martyrs ("heroic witness") and presented as such in the classroom.

The text offers the basis for an entirely new approach to Jewish peoplehood within the context of catechesis. Again, the results may well be revolutionary in the long run for Catholic teaching. (Fisher)

### TPOLOGY

#### NOTES

Typological interpretation consists in reading the Old Testament as preparation and, in certain aspects, outline and foreshadowing of the New. Christ is henceforth the key and point of reference to the Scriptures: "the Rock was Christ."

### PRESS CONFERENCE - MEIJA

It is not always an easy matter to present the relations between both Testaments in a way which fully respects the validity of the Old Testament and its permanent usefulness for the Church. "Typology" most certainly does not mean detracting from the proper validity of the Old Testament, rather the contrary. It should be noted also that other readings of the Old Testament, either in relation with the New or in itself, are not at all excluded, and the limits of "typology" are acknowledged.



Typological interpretation of the Bible presents persons or events in Hebrew Scripture as "types" of persons or events found in the New Testament. Example: Adam would be called a "type" of Christ or the manna in the Exodus would be called a "type" of the Eucharist.

#### COMMENT

The document has its weaker points. What it has to say about typology, or about the preparatory character of Judaism, should have been expressed in greater depth and dimension. The Old Testament ("Old" meaning "First") is for Christians fulfilled in the New, but for Jews it is fulfilled in the Rabbinic tradition, what Jews call "the oral Torah." (Msgr. John M. Oesterreicher)

The statements in the Notes which seem to portray Judaism's basic vocation as preparing the way for Christ are most unfortunate. They really seem to clash with the spirit of the rest of the document. The fundamental flaw in the Notes' approach to the question lies in selection of the typological approach to the Hebrew Scriptures-New Testament nexus. The failure to discuss other theological frameworks leaves the impression, intended or not, that this is somehow the best and/or official framework to be used by Catholics in dealing with the issue. Exclusive use of this framework was strongly criticized by the NCCB Secretariat Advisory Committee in its response to the initial draft of the Notes. The Scripture scholars on the Committee in particular objected to the dominance in the document of an interpretative model that had been widely discarded by their colleagues. The Committee also pointed out that virtually no major Catholic systematic theologian writing on Christology today employs such a typological approach anymore. Regretably this advice was not heeded in revisions of the Notes, except to acknowledge that typology was controversial in some circles. (Pawlikowski)

That kind of typology utilized in Notes is a large part of the problem the Church has created in terms of the Jewish people for the last 1900-plus years, the problem that the dialogue has struggled to overcome. That Notes should bring it back in as a legitimate exegetical and theological mechanism is disturbing, to say the least. (Brockway)

#### NOTES

There is an acknowledgement in the Notes that:

Typology makes many people uneasy and is perhaps the sign of a problem unresolved.

#### PRESS CONFERENCE

It should be noted also that other readings of the Old Testament, either in relation with the New or in itself, are not at all excluded, and the limits of "typology" are acknowledged.



Dr. Eugene Fisher considers the acknowledgement of typology as a "problem unresolved," a "remarkable" statement. This could represent an advance if it opens the way to dialogue regarding new models of interpretation.

### SOCIAL JUSTICE

Using the Vatican Guidelines as a base, the Commission states:

We must also accept our responsibility to prepare the world for the coming of the Messiah by working together for social justice, respect for the rights of persons and nations and for social and international reconciliation. To this we are driven, Jews and Christians, by the command to love our neighbor, by a common hope for the Kingdom of God and by the great heritage of the Prophets. Transmitted soon enough by catechesis, such a conception would teach young Christians in a practical way to cooperate with Jews, going beyond simple dialogue.

The Resolution passed by the UAHC Board of Trustees at the May, 1985 Board Meeting calls upon Reform congregations to cooperate with the Catholic Church on issues of common concern.

### SECTION III - JEWISH ROOTS OF CHRISTIANITY

#### NOTES

"Jesus was and always remained a Jew," his ministry was deliberately limited "to the lost sheep of the house of Israel." Jesus is fully a man of his time, and of his environment - the Jewish Palestinian one of the first century, the anxieties and hopes of which he shared. This 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.

But there is no doubt that he wished to submit himself to the law, that he was circumcised and presented in the Temple like any Jew of his time, that he was trained in the law's observance. He extolled respect for it and invited obedience to it.

It should be noted also that Jesus often taught in the Synagogues and in the Temple, which he frequented as did the disciples even after the Resurrection.

#### COMMENT

Section III sketches the most positive and detailed portrait of Jesus' relationship to the Law and to the Pharisees that has ever been attempted in an official statement of the Church. (Fisher)

## JESUS AND THE PHARISEES

### NOTES

His [Jesus'] relations with the Pharisees were not always or wholly polemical. Of this there are many proofs:

- It is Pharisees who warn Jesus of the risks he is running (Lk 13:31);
- Some Pharisees are praised - e.g., "the scribe" of Mk 12:34;
- Jesus eats with Pharisees (Lk 7:36, 14:1).

Jesus shares, with the majority of Palestinian Jews of that time, some pharisaic doctrines: the resurrection of the body; forms of piety, like alms-giving, prayer, fasting and the liturgical practice of addressing God as Father; the priority of the commandment to love God and our neighbour.

### PRESS CONFERENCE - MEIJA

Mention is made here of the Pharisees, the trend in Judaism of Jesus' time to which he was nearer and with which he has had closer relations, all appearances to the contrary notwithstanding.

### COMMENTS

The Notes are especially good in positing a close relationship between Jesus and the Pharisees (only mentioned in a footnote in the 1975 Guidelines.) (Pawlikowski)

I wish the many paragraphs of the Jewishness of Jesus had been more concrete. Equally, the permanent value of the Hebrew Scripture with its gospel of creation, the Decalogue given at Sinai, the injunctions of mercy for the protection of the stranger, the poor, the persecuted, and all the fragile of God's creatures, the Prophets' calls to righteousness, and other traits deserved to have been mentioned explicitly. (Oesterreicher)

These sections (III and IV) respond directly to the areas of greatest difficulty in the current treatment of Jews and Judaism in Catholic textbooks. If implemented, they have the potential of revolutionizing Catholic teaching. While the 1975 Vatican Guidelines mentioned the "pejorative meaning" often attributed to the word "pharisee," this section vividly opposes that connotation with a more positive description. (Fisher)

## SECTION IV - THE JEWS IN THE NEW TESTAMENT

### NOTES

### DEICIDE

There is moreover the sad fact that the majority of the Jewish people and its authorities did not believe in Jesus. The delicate question of responsibility for the death of Christ must be looked at from the standpoint of the conciliar declaration Nostra Aetate, 4 and of Guidelines and Suggestions (III).



"What happened in (Christ's) passion cannot be blamed upon all the Jews then living without distinction nor upon the Jews of today," especially since "authorities of the Jews and those who followed their lead pressed for the death of Christ." Again, further on: "Christ in his boundless love freely underwent his passion and death because of the sins of all men, so that all might attain salvation" (Nostra Aetate, 4). The Catechism of the Council of Trent teaches that Christian sinners are more to blame for the death of Christ than those few Jews who brought it about - they indeed "knew not what they did" and we know it only too well. In the same way and for the same reason, "the Jews should not be presented as repudiated or cursed by God, as if such views followed from the holy Scriptures."

#### PRESS CONFERENCE - MELJA

The presentation looks rather at the theological significance of the death of Christ and our own participation in it, as sinners. In this view the historical intervention of "those few Jews", and some Romans, in Jesus' passion becomes a very secondary matter. The Credo of the Catholic Church has always mentioned Pontius Pilate in relation with the death of Christ, not the Jews.

#### COMMENTS

There was surely insufficient attention given to the removal of the historic deicide charge by Vatican II. Let me comment at this point on several specific points. The first is a relatively simple one. It concerns the use of the term "sad" to describe the original Jewish "no" to Jesus. While it seems nothing especially negative was intended by this term (on the contrary it was meant to reaffirm the close, perpetual bond between Israel and the Church), it carries certain overtones of basic Jewish unfaithfulness that quickly raise Jewish antennae. (Pawlikowski)

The recognition that the Gospels are "the outcome of long and complicated editorial work," etc. is welcome. But why is it a "sad" fact that Jews did not believe in Jesus? It is sad from the perspective of the imperialistic Church, but is it necessarily sad from the perspective of the economy of God? (Brockway)

#### SECTION V - LITURGY

#### NOTES

The Liturgy of the word in its own structure originates in Judaism. The prayer of Hours and other liturgical texts and formularies have their parallels in Judaism as do the very formulas of our most venerable prayers. The eucharistic prayers also draw inspiration from models in the Jewish tradition.



Since Typology was the dominant approach to theology for so many centuries, it was incorporated into Catholic Liturgy and remains prevalent especially during Advent (as Christians approach Christmas) and Lent (as Christians approach Easter).

#### COMMENT

One clear conclusion is the conviction of the need for major structural reform in the Advent and Lenten liturgies. But I understand this will be a long-term process, for we will be touching upon the very nerve-center of Catholic belief.  
(Pawlikowski)

#### SECTION VI - JUDAISM AND CHRISTIANITY IN HISTORY

This section builds on portions of the Vatican Guidelines which correct the misimpression prevalent in traditional Church teaching that the history of the Jewish people ends with the coming of Jesus.

#### NOTES

The history of Israel did not end in 70 A.D. It continued, especially in a numerous Diaspora which allowed Israel to carry to the whole world a witness - often heroic - of its fidelity to the one God and to "exalt him in the presence of all the living."

References to the State of Israel and the Holocaust appear for the first time.

#### ISRAEL

#### NOTES

Jews are described as "preserving the memory of the land of their forefathers at the heart of their hope (Passover Seder). The existence of the State of Israel and its political options should be envisaged not in a perspective which is in itself religious, but in their reference to the common principles of international law.

Education and catechesis should concern themselves with the problem of racism, still active in different forms of anti-Semitism.

Catholics are exhorted to

try to "understand (the) religious attachment" of the Jews to "the land of their forefathers" and the creation of the State of Israel, about which it is said, with extreme precision, that the "perspective" in which it should be "envisaged" along with its "political options, is not in itself religious but in their references to the common principles of international law," ruling both the existence of the various states and their insertion in the community of the other states.

## COMMENTS

It affirms the relationship with the Land in context of that eschatological hope which it sees as essential to the spiritual bonds linking our two peoples in the perspective of God's reign. While the Notes are not ready to make their own "any particular religious interpretation" of this relationship of people to Land (e.g., biblical fundamentalism), catechesis, the central teaching of the Church, needs to provide students with an understanding and positive appreciation of it. Likewise, the existence of the State of Israel is to be taught as secure and valid under international law though, again, one cannot take a simple biblical fundamentalist approach to "political options" such as the boundaries of the State, but must deal with them primarily (though not necessarily exclusively) in reference to those same "common principles of international law." (Fisher)

In the evolution of official Catholic statements the Notes represent a small step forward, not backward, as some of the Jewish critics have charged. There is explicit acknowledgement of the need for Catholic students to come to understand something of Jewish religious attachment to the State of Israel. No previous Vatican document has said as much. At this point I must be candid and say I am convinced that after the Incarnation the theological significance of the land of Israel remains the second most important difference between Judaism and Christianity. It is a subject that needs intensive discussion in the dialogue and among Christian scholars and educators. Also, there is no reason for the Vatican not to upgrade its diplomatic recognition of Israel to the level of formal exchange of ambassadors. (Pawlikowski)

Again, for a Christian, the State of Israel can never be "the beginning of redemption," as it is for some Jews. Still it has religious meaning. In giving the Jewish people an opportunity for an independent existence and a rejuvenation of its spirit, it is evidence that God has not terminated His covenant with the people, indeed, that He is their faithful Lord. (Oesterreicher)

I find it incredible that Notes should so trivialize the Jewish understanding of the Land - and should divorce it from any Christian theological significance. On the one hand, Notes wants to deny any particular religious interpretation, and on the other hand, it wants to deny any religious significance of the Jewish identification with the Land. Which is the position of the Commission? If the former, then there is still room for discussion of Israel's theological meaning; if the latter, all discussion is cut off. (Brockway)

The drafters had to take into account the situation of Catholic communities in Arab countries, as well as in "highly conservative societies." (Rev. Marcel Dubois)

## HOLOCAUST

### NOTES

Catechesis should on the other hand help in understanding the meaning for the Jews of the extermination during the years 1939-1945, and its consequences.

### PRESS CONFERENCE - MEJIA

A brief sentence refers to the "extermination" of Jews (what is called the Shoah, in Hebrew; the catastrophe), during the dark years of the Nazi persecution. It



says that catechesis "should help" Catholics to "understand" the dimensions of such tragedy and its significance for the Jews, but also for us, whom it also obviously concerns. Many subsidies have already been prepared, also by Catholic offices for education, to awaken such awareness, or else to help deepen it. Our Commission is happy with such developments and intends, with the sentence just referred to, to point out in them the way to be followed.

#### COMMENTS

The Notes mandate the development of Holocaust curricula in Catholic catechetical materials. As on other issues, the Notes point to work to be done, the text does not provide itself a model catechesis on the Holocaust. (Fisher)

More might also have been said regarding the Holocaust, particularly the need of accurately assessing the implications of this event for the Church. (Pawlikowski)

The Holocaust, with its millions of victims, threatened the very existence of the Jewish people. Seeking to do away with all moral values, it was the enemy of the Gospel, too. Hate, cruelty, and death celebrated their greatest triumph ever. The Holocaust needs a more discerning and compassionate treatment than the brief mention the document gives it. (Oesterreicher)

There's little I can add to the Jewish observations about the off-hand reference to the Shoah. If all the Church should do is understand "the meaning for the Jews of the extermination during the years 1939-1945, and its consequences" and not agonize over the meaning of that destruction for the Christian Church and its christology and soteriology, then we are, of all people, most desolate. It would have been better to say nothing about the Shoah than to throw in gratuitous words. (Brockway)

#### CONCLUSION

#### NOTES

Religious teaching, catechesis and preaching should be a preparation not only for objectivity, justice, tolerance but also for understanding and dialogue. Our two traditions are so related that they cannot ignore each other. Mutual knowledge must be encouraged at every level. There is evident in particular a painful ignorance of the history and traditions of Judaism, of which only negative aspects and often caricature seem to form part of the stock ideas of many Christians. That is what these notes aim to remedy. This would mean that the Council text and "Guidelines and Suggestions" would be more easily and faithfully put into practice.

#### PRESS CONFERENCE - MEIJA

We earnestly hope that the deep study of many paragraphs in the present text, done by both parts, also in the context of a discussion free of preconceptions and carefully attentive to the sometimes delicate nuances, will help towards this all important aim, which is also the condition sine qua non for common action, truly efficient, in favour of the ideals we hold dear and have inherited on both sides from the common biblical tradition.



FDR IMMEDIATE RELEASE

NEW YORK - Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee, will present a survey and evaluation of the present state of Catholic-Jewish relations <sup>in North America</sup> at a joint meeting of the Vatican Secretariat on Catholic-Jewish relations and the International Jewish Committee for Interreligious Consultations (IJCIC) on Monday, October 28, in Vatican City.

The joint Vatican-IJCIC meeting will be held from Oct. 28-30 in the headquarters of the Vatican Secretariat. His Eminence Jan Cardinal Willebrands, Secretariat president, and Rabbi Mordecai Waxman, IJCIC chairman, will head their respective delegations.

October 28th will mark the 20th anniversary of the adoption of the Vatican Declaration on Non-Christian Religions, which marked a turning point in Catholic-Jewish relations throughout the world. The historic Vatican Declaration condemned anti-Semitism, repudiated the deicide charge against the Jewish people, affirmed the common spiritual ~~patrimony~~ patrimony of Christians and Jews, and called for "mutual respect and fraternal dialogue" between the Catholic Church and the Jewish people.

Rabbi Tanenbaum was the only rabbi present as a guest observer during the deliberations of Vatican Council II, and is presently in charge of the AJC's portfolio in relations with the Vatican and the World Council of Churches. Together with Zachariah Shuster, AJC's international consultant on interreligious relations, Rabbi Tanenbaum played a central role in the consultations with Vatican authorities and Catholic bishops from throughout the world that led to the adoption of Nostra Aetate, the Vatican Declaration on Catholic-Jewish relations. For the past 25 years as AJC's national interreligious affairs director,

Rabbi Tanenbaum was a pioneering leader in advancing Catholic-Jewish understanding through programs in every major city in the United States, Western Europe, Central and South America, and Israel.

Rabbi Henry Sobel of Sao Paulo, Brazil, will be a member of the AJC delegation to the Vatican-IJCIC meeting next week. Rabbi Sobel is coordinator with Jacobo Kovadloff, AJC director of South American affairs, of a Pan-American Conference on Catholic-Jewish relations that will be held in Sao Paulo on Nov. 2-5. That conference is co-sponsored by the AJC and the National Conference of Brazilian Catholic Bishops. Several Cardinals and bishops representing the Brazilian Catholic hierarchy and CELAM, the Conference of Latin American bishops, will be participating in that unprecedented consultation marking the 20th anniversary of the adoption of Nostra Aetate.

An audience with Pope John Paul II is expected to be held during the joint Vatican-IJCIC meeting next week.

1985

His Eminence  
Johannes Cardinal Willebrands  
President  
Vatican Secretariat for Promoting Christian Unity  
...  
Vatican City, Italy

Your Eminence,

In behalf of IJCIC and its member agencies, I wish to acknowledge ~~with appreciation~~ your thoughtful letter of July 12th.

We believe that there is a need for a serious discussion between us of the critical issues raised both by the substance and the process that led to the publication of the Notes.

It seems evident that owing to your heavy schedule in August and the Jewish holy days in September that it will not be ~~be~~ possible for us to meet during those months. As you rightly suggest, since we have a scheduled consultation of the Liaison Committee for Oct. 28 through 30, that we agree to discuss the Notes in a systematic way at that time.

If we agree to consider the Notes as a key issue of our agenda on Oct. 28, there will not be a need for a separate meeting on Oct. 27 which you thoughtfully suggested.

In light of that, it would be helpful, we believe, if we would agree rather soon on the agenda for the Liaison meeting.

We look forward with interest to your response.

Respectfully yours,

Rabbi Morton Waxman  
Chairman