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

Vatican City - Tel. 698.4386/698.3071

PROT. N. J. 36/86/e (725/85)

Vatican City, January 11, 1986

Rabbi Marc H. TANENBAUM
Director
International Relations Department
American Jewish Committee
165 East 56 Street
NEW YORK, N.Y. 10022

Dear Rabbi Tanenbaum,

I have much appreciated your nice letter of December 9, which still arrived here at the very end of last year. I thank you heartily for the integrity and honesty with which you state yours and the American Jewish Committee's feelings on the International Liaison Committee meeting last October, the audience with the Holy Father on that occasion and the ensuing developments. I am convinced your opinion reflects the opinion of all the participants in that meeting and in the audience and indeed of many who were not present but were in due time correctly informed about what really happened. Several articles in the Jewish and the Catholic press, in Europe and the USA, are there to prove it.

I would like to add here that the Holy See Commission for religious relations with the Jews and I myself as its President, are unflinchingly committed to the dialogue with the Jewish people, whatever the difficulties now and then troubling its development. As I said in my opening statement in the October meeting, dialogue with the Jews is not, for the Catholic Church, a matter of personal opinion or taste. It is the mandate of a Council, which means for us that the Holy Spirit is behind it. Besides this, we are sure that, notwithstanding our differences and asymmetry in agenda and priorities, it is part of our calling as religions "closely related at the level of their own identities", to dialogue with each other and find together ways and means to serve all men and women, as God's creatures and images, in the present situation of the world. Among these urgent needs, foremost for us both is the need for peace. This is why we

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SECRETARIAT FOR PROMOTING CHRISTIAN UNITY
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Prot. N.

Vatican City,

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we wished you to have, with our other IJCIC partners, a copy of the Holy Father's message for this year's day of peace.

I thank you also for you greetings and good wishes for the Christmas and New Year season, while I cordially offer you my own.

Sincerely yours,

+ *Johannes Cardinal Willebrands*
+ Johannes Cardinal Willebrands
President



INTERNATIONAL NEWS

01-27-86

2457

Pope seeks one-day gathering of world religions to pray for peace

By Eleni Dimmler

Religious News Service Correspondent

VATICAN CITY (RNS) — Warning that wars can be started by a mere handful of people, Pope John Paul II announced he is calling a special meeting of Christian and non-Christian religious leaders to pray for world peace.

The pope said he will consult with leaders of world religions before setting a date for the one-day special prayer summit he wants to hold in the central Italian town of Assisi, birthplace of St. Francis.

"Wars can be decided even by just a few people whereas peace requires the strong commitment of all," John Paul said.

"On this solemn occasion I want to announce I am launching consultations with leaders not only of various Christian churches and communions but also of other religions of the world in order to promote with them a special encounter of prayers for peace," he said.

The pope made the announcement Jan. 25, during a Mass he celebrated in the Roman Basilica of St. Paul Outside the Walls to mark the end of Christian Unity Week 1986.

Representatives of Orthodox, Anglican and Lutheran churches attended the celebration at St. Paul's, an annual event and often occasion for special announcements by the head of the Roman Catholic Church.

It was at St. Paul's on Jan. 25, 1959, that the late Pope John XXIII announced his decision to convoke Vatican Council II, which was to change the face of Roman Catholicism. Last year on the same date and from the same altar, John Paul II announced an extraordinary synod of bishops to review the reforms introduced by Vatican II.

John Paul said in his homily this year that in the decades since the council "the ecumenical task of re-establishing visible unity among all Christians has become a major concern" of the Catholic Church.

The pope praised "Eastern and Western churches and religious organizations" for "interesting initiatives" they have launched to promote world peace.

Noting that 1986 has been proclaimed International Year for World Peace by the United Nations, the pope called on all men and women to "mobilize" for peace.

"I launch a pressing appeal to all Christian brothers and sisters and to all persons of good will to unite during this year in insistent and fervid prayer imploring God for the great gift of peace," John Paul said.

The pope said that with the meeting in Assisi, "the Holy See wants to contribute to awakening a world movement of prayers for peace which, overcoming the frontiers of single nations and involving believers of all religions, will embrace the entire world.

The pope said he chose Assisi because it was the birthplace of the 13th century St. Francis, who "transformed the place into a center of universal fraternity.

Vatican sources said John Paul may propose the date of Oct. 24, anniversary of the 1945 establishment of the United Nations, for the Assisi prayer summit.

In other activities over the Jan. 25-26 weekend, the pope praised the tradition of plurality and religious tolerance in India, which he plans to visit Feb. 1-10. He also prayed for those who suffer from leprosy, and during a parish visit he met briefly with Italy's education minister.

The pope's condemnation of abortion was the second time he had raised the issue in as many days. On Jan. 24, he urged people in the media to help turn public opinion against laws that allow abortion.

Italy's legalized abortion, he told the Italian group, "authorizes the suppression of innocents and is used increasingly as a means of birth control." He decried the fact that abortions are financed in part with public funds.

Laws that legalize abortion are based on "inconsistent and insidious" arguments, the pope said.

"In reality, abortion is a grave defeat for man and for civilized society. With it, the life of a human being is sacrificed to lower values, with motives often inspired by lack of courage and lack of trust in life, and sometimes by the desire for a misunderstood well-being," he said.

"And the state, instead of intervening — as is its duty — to defend the endangered innocent," the pope said, "authorizes and even participates in the execution of a death sentence."

He encouraged the group to keep working to change the law, but said "the battle is difficult." In current times "the culture of death seems largely to predominate," he said.

"Do not become discouraged over the complexity and length of the battle. Truth and goodness, even if it takes a long time, will end by triumphing," the pope said.

During an Angelus talk Jan. 26, the pope said he would travel to India as "a pilgrim of peace" and with respect for the country's religious traditions.

Speaking to several thousand people from his apartment window above St. Peter's Square, the pope said India appreciates that a pilgrimage as an expression of spirituality.

"I want to show respect, esteem and encouragement to all those who seek God, who are committed to seeking perfection, who work in the service of their brothers to build peace and justice," he said.

He praised India's rich culture, particularly its art, literature and philosophy. In the modern age, the pope said, India has faced difficult development problems while still respecting "cultural pluralism."

The pope noted that Christians form a small minority in India, "but they are active and appreciated for the work they carry out, above all in areas of education, hospitals and (social) assistance."

The pope's trip has been contested by some radical Hindu groups, which have called for protest demonstrations along the papal route. They have expressed fears that the visit is aimed at widescale conversions. Vatican officials and the pope have described the visit as pastoral.

During his Angelus talk, the pope also offered prayers for sufferers of leprosy on "World Lepers' Day." He called on doctors, researchers and political leaders to support the battle against the disease.

In a visit to the Rome parish of Santa Maria del Carmine Jan. 26, the pope praised Italian Education Minister Franca Falcucci, who helped draw up a recent church-state agreement on religious education in public schools. The agreement retains such education but makes it optional for students.

In unprepared remarks to a group that included the minister, the pope said Mrs. Falcucci had upheld the rights of the Italian state in the agreement. The minister had been criticized by some Italian political parties for giving in to church pressure on details of the agreement.

END

POPE—PEACE Jan. 27, 1986 (670 words)

POPE INVITES WORLD LEADERS TO JOIN FOR DAY OF PEACE IN ASSISI

By Agostino Bono

ROME (NC) — Pope John Paul II has invited world religious leaders to join him in St. Francis' birthplace for a day of prayer for world peace.

The pope, who has made the search for world peace a key theme of his seven-year pontificate, announced the initiative Jan. 25. He said he has launched contacts with Christian and non-Christian leaders to establish a date.

"Wars can be decided by just a few people, but peace requires the strong commitment of all," the pope said at a Jan. 25 ecumenical prayer service at Rome's Basilica of St. Paul's Outside the Walls.

(MORE)

"The Holy See wants to contribute to awakening a world movement of prayers for peace which, surpassing frontiers of single nations and involving believers of all religions, will embrace the entire world," the pope said.

The pontiff added that he chose 1986 to organize the prayer day because it has been designated by the United Nations as the International Year of World Peace.

"I launch a pressing appeal to all Christian brothers and sisters and to all persons of good will to unite during this year in insistent and fervid prayer, imploring God for the great gift of peace," the pope said.

The pope said he has begun consulting with leaders of Christian and other religions "in order to promote with them a special encounter of prayers for peace."

The pope said he chose Assisi because it was the 13th century birthplace of St. Francis who "transformed the place into a center of universal fraternity."

The saint, who founded the Franciscans, was noted for his efforts for peace and harmony among people.

During the Crusades, St. Francis traveled to the Holy Land in an unsuccessful effort to promote a lasting peace between Christians and Moslems fighting over control of land considered sacred to both religions.

The day of prayer for world peace "is a personal initiative of the pope," said Joaquin Navarro-Valls, Vatican press spokesman.

"The pope is waiting for answers from other churches before announcing a date," Navarro-Valls said Jan. 27.

Since election to office in October 1978, Pope John Paul has combined numerous calls for world peace with actions aimed at resolving specific conflicts or influencing solutions to specific problems.

Shortly after becoming pope, he agreed to mediate a territorial dispute between Argentina and Chile, which had threatened to go to war over the issue.

In May 1985, the countries ratified a Vatican-mediated treaty which solved the dispute and established mechanisms for peaceful resolution of future disputes between them.

The pope has coupled calls for an end to the arms race with the sending of scientific delegations to U.S. and Soviet leaders to present scientific studies showing the danger nuclear war presents for the survival of the human race.

During 1982, the pope visited Great Britain and Argentina in an unsuccessful effort to get both countries to end their war over a series of disputed islands in the South Atlantic.

The pope has continued the practice started by Pope Paul VI of celebrating Jan. 1 as World Peace Day with a major message outlining moral guides for solving specific world problems.

Other papal peace efforts have included:

- Encouraging Catholic bishops in Central America and Lebanon to work for dialogue and reconciliation among the warring factions in their countries.

- Encouraging warring nations to use the United Nations and regional intergovernmental bodies to mediate negotiated solutions.

- Sending French Cardinal Roger Etchegaray, president of the Pontifical Justice and Peace Commission, to visit prisoners of war in Iran and Iraq.

The pope announced his day of prayer initiative at an ecumenical service marking the end of ceremonies in Rome for the Jan. 18-25 Week of Prayer for Christian Unity.

The ceremony has been used in the past to announce important papal initiatives.

In 1985 Pope John Paul announced plans for the extraordinary Synod of Bishops to analyze the teachings of the Second Vatican Council. In 1959, Pope John XXIII used the ceremony to announce the convoking of Vatican II.

END

A RESOLUTION ON PROGRAMME

Adopted by the Consultation on the Church and the Jewish People

Arnoldshain, FRG, 10-14 February, 1986

It is now our aim to bring before the WCC and its member churches the fruits of Jewish-Christian dialogue over many years and in many lands. In that task we give priority to the need of distilling elements found in the various documents already accepted by various churches and by the WCC itself. We want so to present this material that the fundamental convergences there to be found can find the widest hearing and acceptance possible in the oikoumene. We see a language that has the power and simplicity which the truth requires.

While both new dialogues and new research continue and develop, we find our first task to be one of consolidating basic results.

For that purpose a task force is formed which implements this priority. We envisage a CCJP consultation during 1988 and we consider said task force to be acting on our behalf also in other matters that may emerge until our next consultation.

We expect increased interplay with other units of the WCC and offer our willingness to assist in the ever wider dissemination, use and implementation of the Ecumenical Considerations on Jewish-Christian Dialogue.

WORLD COUNCIL OF CHURCHES - GENEVA

MEMORANDUM

To: CCJP MEMBERS
Ref.: MEETING ARNOLD SHAIN, FEB. 1986

From: Allan R. Brockway
Date: 24 February 1986

FEB 28 1986

I am deeply sorry that you were unable to participate in this most encouraging and often exciting meeting of the Consultation. I am now going through the papers and recordings of our proceedings and hope to have them available for you before too awfully long.

Enclosed are copies of the two Resolutions approved in the concluding business session. Please feel free to use them in whatever way you find most profitable. However, in any reproduction or publication of these Resolutions it is important that their status be clearly designated. That is to say, they are Resolutions of the CCJP and not of the Dialogue sub-unit or the WCC as such. I would be most grateful if when you do reproduce them you could send copies to me for our files. Thank you.

A RESOLUTION ON RELIGIOUS EXTREMISM

Adopted by the Consultation on the Church and the Jewish People

Arnoldshain, FRG, 10-14 February, 1986

As religious people we are saddened and horrified by the many signs of growing extremism sanctioned by religious zealotry.

We are resolved to give our support to those movements and organizations that work for partnership and oppose all forms of defamation wherever or whenever they occur.

Report on the CCJP Meeting in Arnoldshain, 10-14th Febr. 1986

N. Peter Levinson

The meeting took place in an atmosphere of openness and friendship. While the discussion on christology itself is a Christian proprium, the ramifications of the subject are of great import for us. Important as always were the personal contacts. During those and in the course of group sessions as well as during the plenary sessions my reaction was solicited, especially also at the end of the discussions in the plenary. I participated in all sessions and had talks with delegates from various countries. Extremely helpful and even delightful was the contact with Professor Opoku. He had just returned from Geneva and he was full of praise for Dr. Riegner and Professor Halperin. He looks forward with great expectation to the meeting in Nairobi and is very grateful for the new chances that are opening up.

Of great importance was the masterful moderation by Bishop Stendahl, he led the discussions wisely and competently. His leadership will be greatly missed in the future.

I shall attempt to briefly describe the most important contributions during the conference. I shall omit the lecture by Prof. Ritschl which in itself did not contribute greatly to the topic.

The report by the moderator, Professor Stendahl followed the masterful and courageous introductory statement by Allen Brockway. I am certain the latter is available to you in print. Stendahl set out by saying that he had little to add to this statement. It is our primary task to take the guidelines and see to it that they get the status intended, a status, in which the name was changed to "Ecumenical Considerations". The reason was that the W.C.C. already had guidelines for dialogue. Some thought this was a step backwards, but it was the best that could be done at the time.

Stendhal mentioned the meeting in Mauritius, preparing for 1983. Guests were invited to come beforehand in order to meet together so that they could think and discuss the documents that were to come before the assembly and make a joint statement. It is important that W.C.C. should not use the rule of divide and conquer. He also underlined again what Allen had mentioned: that the consultations like the one in Harvard were not CCJP sponsored but by the WCC and IJCIC and planned by the LP Committee. In all their work they are anxious not to be in contact with the already converted but to come close to the central structure of the WCC and to those churches where there has been no experience with Jewish-Christian dialogue. St. had three comments:

1. How to look at the CCJP as part of the WCC. It is in our interest and the interest of IJCIC that the awareness of the Jewish people in its own right does not become the specialty of dialogue interested people only, but it is important to work with the institutions of WCC and the different churches. There always have been movements and institutions. The best comes from the movements, but after they have done their work, it belongs to the churches. The ICCJ is the movement and the CCJP is to take the heart warmed by the movement and work within the institutions. In this way St. also sees church history: movements and institutions. Now we must work for the whole church, for the "Oekumene". We must recognize the importance of remaining a leaven in larger organizations. As an example he mentions the meeting in Buenos Aires, the first of its kind, where Emilio Castro, Joachim Held, and other representatives of Latin America met with Jewish communities. The importance was that these were not specialists for Christian-Jewish work. It is the intention of the General Secretary (Castro) that this be a model and not an exception. Being part of WCC gives the chance of slowly working through institutions, especially those who have a natural tendency of seeing antisemitism

at the door of northern Europe and not as a problem for all of Christianity.

2. It has been the experience of Mauritius and elsewhere (Colombo) that the mode of dialogue has an enormous liberating effect. It is a common Jewish experience that in dialogue knots loosen which otherwise would not happen. No one can call us together except WCC. It is a matter of enlightened self-interest to be part of the dialogue unit.

3. We are by far the oldest dialogue partners (Brockway). It is part of our history, our identity was shaped over against Judaism. St. agrees with the model that ICCJ is movement and that the central task of LPC and CCJP is not working on dialogue but regrouping (III of Brockway's report). St. prefers "digesting", lest there be constipation. It is a matter of breaking down food for thought for new energy and strength. Overall agenda: a study on theological considerations of interfaith dialogue. What have we learned? The time has come to draw conclusions. This is not easy. A special difficulty: the question of Jewish hāp and Jewish participation. In orthodox Judaism it is a serious question whether one can have dialogue in matters of religion. Perhaps it is a matter of terminology only. We have come to the point where bold steps must be taken. We also know that it is on this question, when churches feel that dialogue may make a difference, that tensions start. This more in Europe than in the United States. In Europe one is more confessional than in the world of American pluralism. We should not get stuck in theological abstraction and terminology. The task ahead of us is rightly placed with this recommendation. It seems to St. that in large parts of the WCC one has come to wonder whether dogmatics come first and ethics are derivative. This is not obvious anymore (cf. Buber's two types of faith). Today often the status confessionis has to do with ethical judgement. Confession is judged in moral terms, somewhat halachic in nature.

The discussion on the report proved Stendhal right. Most disturbed was the Greek orthodox senior participant, the Archimandrite Paul Ischi from Stony Brook, N.Y.. He clearly stated that he is not willing to accept a new christology that goes beyond the 7 councils of the church. Why should we answer questions which are not asked? He saw a clear danger in "judaizing Christianity". It cannot be a question of making Christianity acceptable to the Jews. He would ask Jews to bring up anti-gentilism-which they shun, understandably so because of the holocaust. We should not change Christianity but get along with each other (he told me privately that he is a great supporter of B'nai Brith in the States).

Dr. Arnulf Baumann, a very conservative German theologian who is at odds with people like Rendtorff because in the EKD he holds fast to the concept of mission to the Jews, but otherwise very positive (he edits the series "Was jeder vom Judentum wissen muß" which has just been translated into French) remarked that he understands the frustrations of those who attend conferences and nothing ever happens except people being nice to each other. This is of course also valuable by itself. But he can understand the desire of "regrouping" as expressed by Brockway, "digesting" by Stendhal. The first reaction showed already that this is difficult (Paul Ischi). The fear of diluting Christianity comes up. So Baumann is not sure whether the timetable is feasible, to reach such a program in just a few years. It may be doing too much too soon till the next assembly. Therefore we need more study. What is the object? Judaizing? A new heresy? Or to attempt to incorporate the experience we have made into our own thinking (as I believe). In short: we must know more about it.

Professor Rendtorff stated that he was fascinated by Allen Brockway's proposals. He fully agrees with the program and what was said about the future. He felt that Bishop Stendhal had said similar things in Boston at the conference on Jewish-Christian dialogue. A new generation must come to understand that what an old generation did has come to an end. "Disentanglement" he called it.

One must look at each other from a distance and then look at one's own content. Dialogue is still the goal, but now we have to turn inward, into the question of Christian theology. It is not the question whether the Jews agree, but a rethinking of Christian theology where so much happened that could not have happened without antisemitism in early Christianity. This must be reexamined with ethical premises. "Are these (the antisemitic heritage) inseparable elements of Christianity? Perhaps, then we must keep them in- even though they are anti-Jewish." But he thinks not, ^{they} do not belong to the basis of Christianity. Stendhal said, that at the beginning something went wrong. Perhaps it needed to be so. But now we must rethink our theology, and not to please the Jews, but for our own sake.

After short and affirmative votes by van Buren and Ucko (the latter, of Jewish descent, is now interested in Buddhist and eastern theology), Canon Na'eem Ateek responded. He began by stating that during the last few meetings of the CCJP he noticed that there is a movement within some Christian circles toward Judaism. He had asked it before but never gotten an answer: he sees movement within Christian circles but not within Judaism. He lives in Israel, but has not seen any change in attitude. Have Jews progressed as Christians have?? Concerning Christology, he objects to Brockway's term: the people of god, a people perhaps, but not the people. This is the kind of mistake Christians make when they dilute the gospel.

Martin Stöhr stressed the asymmetrical relation between Judaism and Christianity. Christians must discover their roots in the Hebrew Bible, which is the bigger part of Holy Scriptures. Theology of liberation cannot be understood without the exodus, justice and peace without the Jewish tradition. We must realize, if we read the Bible, so did Jesus and the apostles. Christology cannot be grasped without knowing different kinds of messianic though

Dr. Theodore Stylianopoulos, a former student of Professor Stendhal, took a more enlightened stance than Paul Ischi, his senior. While also opposing changes in christology (better for timetable) he felt that there were more acceptable steps to be taken, such as cleaning up the liturgical language, the distortion of Judaism (legalism, Pharisees, etc.) which the orthodox got from Protestantism. All this should be brought to the attention of the orthodox churches in a strategic, effective way. In a private conversation he admitted that unfortunately they were only at the beginning.

Dr. Sami Geraisy of Nazareth is by far the more congenial Arab Christian. As an economist he feels ~~the~~ that the source of antisemitism is not theological but economic. He was brought up in a Christian orthodox home and never felt a problem in living with others. In this the church helped him, as did the government. Not to change the faith is the solution but to love the other and to respect him. I had a longer talk with him. He longs for peace and is eager to cooperate. This was his first exposure to a meeting of this kind.

There were other contributions which I will not elaborate on, by Bill Weiler, Mary Edwardsen, Ron Lewis, Bruce Beck, all of them positive and helpful. At one point I felt obliged to point out to the moderator that Pinchas Lapide whose outreach he seemed to praise was not considered by the Jewish community as in any way representing them, especially after his stance on Bitburg and the Fassbinder affair in Frankfurt.

In the evening the president of the church of Hesse, Spengler, gave a reception for the participants. Among the guests was moderator Joachim Held. He told us in a private conversation that indeed our group was not too prevalent at the meetings of the WCC. People still don't know that Jewish people not

rejected as ^{the} people of God. The topic of peace and justice could be an opportunity to bring in the contribution of the Jewish-Christian encounter. The WCC is only interested in Judaism when something happens in Libanon. It might be important to work on him, since he is not well informed concerning our work, but open-minded. The idea of cross-fertilization must be brought to bear.

The lecture by Professor Ritschl evoked theological discussions which I shall not dwell on.

Interesting was again the reaction of Na'eem Ateek. His theology conforms to that of the oriental churches, stressing with the gospel of John the christological aspects and forgetting Jesus the Jew. Ateek admits that if he can take his pick among several alternatives, he, as a Palestinian, takes what he likes. He sees a continuity from Abraham on down to Christianity, there is no break. It is the Jews who at one point of history, by not accepting Jesus, left the track. It cannot be the question of two ways, there is only one way, and this is the way of the church. The Jewish attempt to get the pagans to join Judaism is for him expansionism. What happened to Jesus was done for all people, not just one nation. Not that God left the Jews out. Many Jews who accepted the Christ are with them on the right road. Therefore God is no more the God of Israel. Who coined this term anyhow? The Jews or God? He feels uneasy with such a concept, not only because he is a Palestinian. God is the God of all (he so loved the world that he sent his only begotten son, etc.). Recognizing the Jewish origin, where does Israel and the Jewish people fit in? He would consider them like all other religions. There is a new covenant which Jews don't recognize. They keep on going their old way, but God keeps his continuous movement. For the church, "there is no Jew or Greek ..etc.". Therefore, he would not use the word "gentile". Who coined it? Not Christians.

It was perhaps an appropriate term in New Testament times, but not today. Today Jews use the term in a derogatory way. Today we have no Jews or gentiles but only believers.

Ateek appreciates the Jewish and Muslim stress on the one God. This is useful. Ateek continued the stressing of the new while maintaining the fiction of continuity. Ateek understands that Westerners, guilty of the holocaust, stress the Jewishness of Jesus-this is legitimate(sic!). But theologically he rebels. To him the Jews are like the Nazis(sic!). Not Israelis. He is an Israeli... Therefore he stresses the divine Lord and not the Jewishness of Jesus. "If we know him in the flesh, we know him no more".

In the discussion I stressed that on this God-trip there are many compartments(" many mansions"). I agreed with Ateek, we are all on the same train, important is the goal, the kingdom of God-meanwhile we may all develop our special gifts-there are no first or second classes on this train, as long as we know the destiny("all in all"). I also pointed out to Ateek that he ought to know how much Jews have contributed to the understanding of Jesus and the gospels. Later he approached me and asked for literature since he did not know the books. But of course he knew Flusser and Klausner and Montefiore. In other words, his political views cloud or make him forget his better knowledge, that the dialogue is not one-sided, only on the Christian side. Anyhow, the meeting and friendly contact itself may have been helpful. I had met him at ICCJ meetings before. As to his comparison of Jews with Nazis, I told him he was defeating his purpose by making such impossible comparisons. Nobody would take him seriously. He admitted that it had been a mistake. Ateek was congratulated by Paul Ischi whenever he made his most outrageous statements. "As a typical Jeffersonian democrat" Ischi would defend to the end the right of everyone to say and believe what he pleases(with the implication, it may be utter nonsense). Ischi is a reactionary true to form, a medieval type!

In contrast, Professor Opoku was serious, intelligent, and stimulating. His theology is of course different from the western tradition. He objected to the concept of election. It narrows the image of God who makes the rain to fall on the just and the unjust. Even the reference to election for service is not more acceptable, it makes it worse. What kind of service? To teach others? Who said it? God? Question: Do we see the hand of God in experiences which preceded the entry of the Jewish people into history? How infallible is our own interpretation? The lineal view of history from Abraham until today (Ritschl) leaves others outside. Extension was not always good news. Among others, it led to the holocaust. We see clearly that Opoku mistrusts western theology, the white man's burden! My information that not even all Jews accept election (Mordecai Kaplan) he considered helpful. Similarly he objects to a christology which is based on European experiences. African theology is a way which makes sense to Africans. Theology is always culture-bound. There is an African saying: "If the chief does anything he does it with the people". Culture-bound images should not be extended to other cultures. Many Africans see their traditions in reference to the Old Testament. The missionaries had always tried to stress the New Testament. Opoku pleads for universality, not through uniformity of affirmation but in various ways of understanding. Scripture must live. Revelation is not just one event in history. Since everything in the Bible is culture-bound it is of utmost importance that Jesus was a Jew. The humanity of Jesus was not an abstract humanity.

A nominating committee consisting of William Weiler, Hans Ucko, Na'eem Ateek and Walter Barker, nominated Bishop John Spong, Newark and Björn Fjärstead to succeed Bishop Stendahl as moderator of the CCJP. The attached preliminary draft was revised by Bishop Stendahl and is to be distributed to the participants by the secretary. For the implementation of the proposals the following were appointed: Rendtorff, van Buren, Schoon, Duraisingh and Stylianopoulos.

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Original documents
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CCJP Drafting Committee

We offer the following proposals in response to the Secretary's Report of 8 February 1986. These proposals are modest because we recognize the limitations of staff and resources of our office in Geneva. Since there can be no realistic hope of a new overarching committee to advocate our concerns, we must try to get more cross-fertilization among established units.

Specific proposals:

- (a) increase the interplay with other units of the WCC.
- (b) find ways to stimulate distribution and use of "Ecumenical Considerations on Jewish-Christian Dialogue."
- (c) "develop a procedure for distilling the theological learning that is being accumulated and making it available to the churches, their theological institutions, their clergy and laity" (Secretary's Report, p. 7), e.g., collect what has been produced by churches in official statements, summarize most important topics, point up developments/trends, and formulate the main theological issues.
- (d) From this process bring forward a document on specific issues through the sub-unit on Dialogue with People of Living Faiths to the Central Committee and General Assembly of 1991.
- (e) Use the CCJP meeting in 1988 for final preparation of the above mentioned document.
- (f) form a task force of 4-5 persons to implement "c" and "d".

Additional proposal by Secretary:

that a small number of theologians and historians confer with one another by correspondence, and hold a possible seminar, with a view to helping the Secretary to formulate the CCJP contribution to the study on "Theological Discoveries in Inter-Faith Dialogue" that will be initiated by the sub-unit on Dialogue with People of Living Faiths in July 1986.

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MAR 10 1986

Consultation on the Church and the Jewish People

World Council of Churches
Arnoldshain Evangelical Academy
Federal Republic of Germany
10-14 February 1986

Report of the Secretary

Bishop Stendahl has spoken of the events that transpired between the last meeting of the CCJP at London Colney during June 1981 and the present moment. It is my task to reflect a bit on the significance of those events for the years ahead, and not only the specific events that have taken place in the life of the CCJP and the World Council as such, but also those that have transpired in the world at large.

I am convinced that the relation between the church and the Jewish people is now at a turning point. Crucial decisions, whether conscious or not, are in the process of being taken that will determine for good or ill, perhaps for decades to come, the theological understanding of the church, and in the process condition if not dictate the relationship between the church and the Jewish people. I will suggest that the period during which we could best characterize the relationship between the two faith communities by the term "dialogue" is coming to a close and that a new period is beginning, the proper name for which has yet to emerge. I will attempt to explain this suggestion, first, by a look at the "dialogue" period and, then, by outlining the kind of decisions that would seem to be required if we are to move creatively into the period that lies ahead.

Before doing so, however, I need to make clear that I am speaking about the *World Council of Churches* and the Jewish People, not about the Christian-Jewish dialogue as such. Such a distinction is necessary because the future requirements of the Christian-Jewish dialogue or, better, relations between Christians and Jews, are significantly different than are those for institutional relationships between the WCC and organized expressions of the Jewish people. And both are different from the requirements of the next historical period in the life of the World Council of Churches and the churches that are members of it. The question before us during these next days is simply put and extremely difficult to answer: What is the unique role of the World Council of Churches vis-a-vis the Jewish people, in the first instance and, in the second, relative to the churches that comprise it.

Jewish-Christian dialogue is an important component of Jewish-Christian relations. But we must not collapse "relations" into "dialogue," nor must we assume that "dialogue" is the totality of "relations." Dialogue is a method utilized in the on-going interaction between Jews and Christians, between the Jewish people and the church. As we all know, there are a number of levels for dialogue, ranging all the way from casual conversation on a bus or at the grocery store to deep theological or religious discussion, complete with footnotes. But no

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matter what the aegis, dialogue is fundamentally a matter between Christians and Jews as individuals. Seldom are institutions, churches or Jewish organizations, committed to abide by the results of dialogue, although they may well be influenced by them. It is not necessary to rehearse the "rules" for dialogue. We know them well; they are enshrined in the WCC's *Guidelines on Dialogue and Ecumenical Considerations on Jewish-Christian Dialogue*, which you have in your hands for reference.

During the period leading up to the last Assembly, at Vancouver, the CCJP concentrated on developing and securing official WCC approval for what finally became the *Ecumenical Considerations*. This document, which represents the most and best that was possible to say at the time about the churches' understanding of Jews and Judaism, has yet to become a normative text for most churches. Some of them, however, have developed similar statements of their own, occasionally going very far in their willingness to affirm the Jewish people as beloved of the God worshipped by both religions and, thus, declaring the necessary concurrence of Christians and the church in God's choice of the Jewish people as his own.

As far as the CCJP is concerned, the *Ecumenical Considerations* represents the culmination of the dialogue stage in Jewish Christian relations. When I say that, I mean that the *theory* of Jewish-Christian dialogue has been developed as fully as it needs to be for the moment. Unfortunately, it goes without saying that the practice lags very far behind. As we have sometimes put it, the *Ecumenical Considerations* now needs to be implemented by the churches in their own dialogues with Jews and Jewish groups in their own settings.

In most of Europe and North America such dialogical activity is in full swing. Every year many dialogical conferences and seminars are held at local and national levels. In that sense, the CCJP/WCC document is being implemented indeed (though in no sense is our document directly responsible for the development of these dialogues). As Bishop Stendahl has indicated, some initial efforts have been made to extend the implementation to South America and, I am happy to report, a Council of Christians and Jews has now been inaugurated in Melbourne, Australia.

The national Councils of Christians and Jews (the member organizations of the International Council of Christians and Jews, headquartered near here at the Buber House in Heppenheim, of which Dr. J. (Coos) Schoneveld, one of our number, is the general secretary), are primary media for the development and expansion of Jewish-Christian dialogue. Councils of Christians and Jews represent a unique type of organization, in that they are composed of *both* Jews and Christians, largely individuals who are seldom officially representative of either Jewish or Christian bodies. Thus, while the CCJP/WCC, the World Jewish Congress, other Jewish organizations, and the Roman Catholic Church send "official observers" to meetings of the International Council of Christians and Jews, none of them is a member. Their representatives monitor and participate as individuals in ICCJ functions, contributing when they can to the ensuing dialogues.

I mention the Councils of Christians and Jews because they are a significant part of the reason it is possible for me to assert that the period of dialogue for the CCJP and the World Council is coming to a conclusion. Their composition is dialogical by definition, their purpose is dialogue, and frequently they do a very good job of it. But they are not

churches, nor are they representative of Jewish organizations -- they are composed of individuals and it is individuals who, in the last analysis must be engaged in dialogue. The CCJP has a different job to do from that of the Councils of Christians and Jews, though there is a clear relationship.

I am not suggesting, of course, that the CCJP and its parent body, the program on Dialogue with People of Living Faiths of the WCC, must not continue to organize and participate in Jewish-Christian dialogues. Only by so doing is it possible to keep abreast of what is happening in the dialogues and what new trends are emerging. But the *primary* responsibility of the WCC's work in relation to the Jewish people will lie elsewhere in the days to come. It is on that primary responsibility that I would now focus your attention. It has two foci, which often appear to have little relation to one another: institutional relationships and theological change in the church.

II

The structured relationships between the World Council of Churches and the organized Jewish community can be characterized as dialogue only in the broadest sense, but they are a highly important aspect of the WCC's responsibility to and for the Jewish people. As most of you know, a group of Jewish organizations has formed a special committee, the International Jewish Committee for Interreligious Consultations (IJCIC), for the express purpose of relating to the World Council of Churches and the Vatican, plus, more recently, the various confessional bodies, e.g., the Lutheran World Federation, the World Alliance of Reformed Churches, the World Methodist Council, the Orthodox churches, the Anglican Church, etc.

With the IJCIC, the WCC has over the years conducted a series of consultations (significantly, they have never been called dialogues) on various subjects such as the concept of power, modernity, and, most recently, the Harvard consultation in 1984 on religious pluralism (the papers from that consultation are now being published and will soon be available). Apart from the often significant contributions these consultations make to better understanding between the church and the Jewish people, they represent the most *official* encounter between the organized expressions of the two fraternal religions. ← *

But the continuing, day to day, contact between my office and the IJCIC and the annual or semi-annual meetings between representatives of IJCIC and the World Council in the Liaison and Planning Committee (LPC) -- a committee composed of delegates from IJCIC and WCC representatives from the CCJP and the Dialogue sub-unit and also from the General Secretariat, the Churches' Commission on International Affairs (CCIA), and other programs of the World Council -- are probably more crucial for sustaining and deepening the relationship between the Jewish people and the World Council of Churches than are the consultations. It is in these sessions that the Jewish response to what the churches say about Israel, antisemitism, and attempts at conversion are offered and discussed. Not infrequently, these meetings have been the scene for heated exchanges, not all of which have resulted in reconciliation. >

Meetings of the LPC are not restricted to Jewish "complaints" about the WCC, however. The agenda always includes discussion of ways we can cooperate in projects that will be mutually beneficial. The most recent of these projects is a forthcoming consultation in Nairobi with participants

from IJCIC and African theologians. Dr. Kofi Opoku will report to us in detail about the plans for that consultation during our time together here.

The significance of the Liaison and Planning Committee extends beyond the discussion that takes place during its meetings and even beyond the projects it develops. Its primary significance lies in its very existence, for that existence signifies the openness of each religious community to the other, an openness that is, tragically, not apparent large parts of the time.

But the continued existence of the LPC is not assured. It is a fragile creation, subject to the good-will of those who participate in it, which is itself contingent on the exigencies of the world situation and the ways in which the various parts of the Jewish community and the various parts of the World Council react to them. It is not for us to judge the Jewish participation in the LPC (I will, however, dare to make some suggestions to our Jewish partners toward the conclusion of this report), but it is within our province to observe that tensions between the WCC and the world-wide Jewish community have been very high during these last years, largely because of statements made by the Assembly, the Central and Executive Committees and by the CCIA, statements that Jews have interpreted, in my judgment correctly, to blame Israel for all the ills of the Middle East. Jews, of course, react strongly against this type of official statement on the part of the Christian community. A large part of my responsibility, as your secretary, is to keep the channels of communication open between the WCC and the Jewish world in the face of challenges such as that. I confess that I have not always been successful, and would have had no success at all had it not been for the willing cooperation of colleagues on the Jewish side who were equally concerned to maintain open and mutually beneficial communication, and those on the Christian side, such as yourselves, who have always been there for guidance and counsel.

For the future, the maintenance of open communication and fraternal good-will between the World Council of Churches and the international Jewish community, represented by the Liaison and Planning Committee, is of critical importance. But, let us be clear about this, it is not dialogue as such. Instead, it is more in the order of diplomacy and requires diplomatic skills that are usually not absolutely necessary in "normal" dialogue.

III

What I have said about Jewish-Christian dialogue and about the diplomacy required for keeping open the communication between the WCC and the IJCIC is relevant to the "age of dialogue." Each of these activities and concerns is highly important and must under no circumstances be diluted or be allocated less time and energy. In particular, organizational diplomacy is requisite to all other activities.

But the next period, which I am going to venture to name, instead of "dialogue," the period of "regrouping," will demand of the CCJP something that has always been incipient in its work, but which has to date not been visible programatically, namely (theological study) reflection on the results of that study, and dissemination of what that reflection produces. In order to explain what I mean it will be necessary to go back to the Harvard consultation, if not before.

The discussion on religious pluralism at Harvard was interesting and,

oftimes, exciting. But it did not take us much beyond the stimulation of another meeting between Jews and Christians who are involved in and concerned for Jewish-Christian encounter. In other words, we did not learn very much that we didn't already know, either about each other or the world we jointly live in and confront. We did come to know each other as individuals a little better, and that is, of course, a value. And we learned a few things about what to do and what not to do at the next consultation. My general feeling was that the most significant thing about the consultation was *that it was held*, that Jews and Christians got together and talked about something that concerned them both. The specific subject matter was secondary.

In the dialogue period that was ample justification for having a "dialogue"; the event itself was the object of the enterprise. But in the post-dialogue period, in the "re-grouping" period, it is not enough. In the days to come each of us, Jews and Christians alike, must actually learn something about *ourselves* if we are to be able to benefit most from such meetings together. The period of re-grouping is a period of looking inward, of assessing what we have learned over the past fifty or sixty years of Jewish-Christian dialogue about Christianity in the case of Christians and Judaism in the case of Jews. And that can only be done by Christians talking with Christians, and Jews doing the same thing with Jews. We now need to talk with ourselves to find out what we really have learned from the others.

At this point I would make bold to suggest that the time is ripe for the Jewish community to "regroup" as well. It will have quite different specific items on its agenda than does the Christian community, but they are no less important. For instance, could not Jews profit from a serious reflection on what it means for them to live in a world in which the church is on their side, rather than opposing and persecuting them? I have made this suggestion from time to time to Jews, some of whom have responded, "What makes you think there is, or is likely to be, such a world?" There are many signs, not least among them the fact that virtually all branches of organized Christianity have rejected the deicide charge, affirmed the validity of God's covenant with Israel, and vigorously opposed antisemitism. That the residue of centuries, when precisely the opposite was the case, continues to plague both Jews and Christians is no denial of the basic change in Christian understandings of Jews and Judaism that has taken place in our life-times. Not incidentally, that change in attitude represents a major alteration in Christianity itself, the significance of which has yet to be assimilated by the church.

I grant you that these suggestions are not very "dialogical." But we are now past the "dialogical" period in Jewish-Christian relations (which is not the case, however, with reference to other religions). We can and will continue to engage in dialogue on the basis of the principles we have struggled so long and hard to enunciate; we must not fail to do so -- but we are commanded to go beyond, to examine our own faith, our own religion. We are commanded by the God of history to look toward the re-shaping of Christianity itself in light of what we have learned from our Jewish colleagues.

There are some, many perhaps, who fear that such re-shaping would so alter Christianity that it would no longer be the same religion, the same faith, and that therefore the enterprise should be avoided. But they

should be reminded that Christianity has changed many times during its history, some of those times radically. Moreover, in its most serious intent, theology is most faithful when it works toward changing Christianity into a fuller and more comprehensive understanding of God and what God is doing in the world in and through his people. And what could be more appropriate for the church than to learn about its own faith from encounter with the People of God, the Jewish people?

There are two major areas of Christian theology that are benefiting from the dialogical encounter, but those benefits have not made their way into the life of the churches (another, the impact and significance of the Shoah, has had some, though still too limited, success). These are (1) the meaning of the land and state of Israel for Christians, coupled with the problem of the "peoplehood" of the Palestinians; and (2) beliefs and doctrines surrounding Jesus of Nazareth, called the Christ.

(1) For too long the conflict of Israel with the surrounding Arab states and the Palestinians has been treated by the churches as a political problem with no genuinely religious component, when in fact it presents one of the most serious theological problems facing us today. Since this report is obviously not the place to enter into an extended discussion of the complexities of the problem, I will simply state the issue: How do we reconcile the church's definitive identity with the Jewish people, of whom Israel is today the most tangible and powerful symbol, with the church's conviction that its place is on the side of the poor and dispossessed? I submit that that question cannot be answered with political answers; only careful theology will suffice.

(2) It is in the area of beliefs and doctrines about Jesus and Christ that we will be focusing our attention during these days together as the CCJP. The questions are many; I will mention but a few. What, for instance, is the import for Christianity of the Jewish denial that Jesus was the Messiah promised by the prophets? Do we continue to claim that they are wrong? Or do we take them seriously and ask what their claim might mean for Christian theology? What, for instance, do we make of the Jewish puzzlement, at best, over the Christian claim for the incarnation? Do we ignore it? Or do we take another look at our doctrine? And, then, there's the resurrection. How important is that for Christian faith? How can it be interpreted so as to make sense within a contemporary Jewish world-view, or, for that matter, within a contemporary scientific world-view? What have we learned about *ourselves* from our more than half century of serious and open encounter with Jews and Judaism?

IV

The point I've been making is that we Christians need to stand back and take a look at ourselves, at our own religion, at our own faith and its basic tenets. No longer can we go on acting as though dealing with Jews was only a matter of good interreligious public relations, fighting antisemitism, and trying to get the church to understand why the State of Israel acts the way it does. All of these things are vitally important. But beyond them, time-honored Christian theologies and dogmas are in question. The effort to help the churches toward faithful responses to that question is, I would suggest, the unique role of the Consultation on the Church and the Jewish people as we look to the future.

How should we go about it? What should we do? Clearly the CCJP or

the World Council, as such, cannot attempt to duplicate or replace the work that is being done by professional theologians. That is to say that we are in no position to produce *de novo* a definitive and revolutionary theological statement that will shock the churches into a revision of their faith understandings, that will cause them to pay heed to what we and others in the Jewish-Christian dialogue think we have learned. But it is the role of the CCJP to develop a procedure for distilling the theological learning that is being accumulated and making it available to the churches, their theological institutions, their clergy and laity.

Therefore, I propose that the CCJP now select a small committee to explore the possibility of developing a program, which would extend from now until the next Assembly of the WCC in 1991, that might include bringing together Christian theologians and others to examine what affect the encounter with Jews and Judaism is having, or may have, on the faith understandings of Christianity. The CCJP committee might consider specific areas of Christian thought that should be examined, and make proposals for a time-table and type of results expected. Further I propose that this committee be selected early in our meeting here, that its members listen carefully to our deliberations, and bring a report to the plenary at the end of the week for consideration by all of us.

Such a program would be a major contribution to the "Study on Theological Discoveries in Inter-Faith Dialogue," that will be initiated by the sub-unit on Dialogue with People of Living Faiths later this year. You will hear more about that study during this meeting. Suffice for now to say that it is designed to elicit reflection, theological reflection, on the part of people in various parts of the world, who live among people of many different religions. Dialogue between Christians and Jews has been part of the church's life from its beginning, unlike that with Hindus, Buddhists, and Muslims. We, therefore, are further along, as it were, in the dialogue. What we have to contribute could well become a model for others.

Finally, I want to thank you for the opportunity you and the World Council of Churches give me to work with you in an enterprise whose importance is without parallel in terms of its significance for peace and justice in the world and for the revitalization of Christian faith. May the future bring even greater rewards to us all, Jews and Christians alike.

Allen R. Brockway

Geneva
8 February 1986

International Jewish Committee *on* *Interreligious Consultations*

February 11, 1986

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

Dear IJCIC Member:

I am pleased to send you summary of meeting of Dr. Allan BROCKWAY, WCC Geneva, and Prof. Jean HALPERIN, on January 17, 1986 (Geneva).

1. Next WCC/IJCIC Liaison and Planning Committee will be held on Tuesday and Wednesday, April 8-9, 1986, Geneva, in the offices of the WJC.

2. Participation from WCC is anticipated as follows:
Dr. Emilio Castro, Bishop Stendahl, Prof. Diana Eck, Prof. Th. van Boven, Bishop Kechichian, Ninan Koshy, and Dr. Allan Brockway.

Possibly also: Dr. Sabe, Dr. J. Tetsis, Rev. I. Bria.

3. Agenda:

- a) Preparation of the Jewish/African Consultation (scheduled for November 1986)
- b) Follow of our Latin American encounter.
- c) Report on WCC Commission of Church and the Jewish People meeting in Arnoldsheim, Germany (February 1986).
- d) Report on WJC Anniversary Assembly in Jerusalem (January 1986).
- e) Report on other important developments (Jewish side).
- f) Exchange of views for the next WCC/IJCIC Consultation.
- g) Other matters, including possible joint action in East-European countries.

4. Please note: The meetings will start on Tuesday, April 8 at 9.00 a.m., then joint luncheon, and will continue on the same day until 6.00 p.m.

The meeting will continue on Wednesday, April 9 at 9.00 a.m. and will conclude (presumably) at 1.00 p.m.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

International Jewish Committee
on
Interreligious Consultations

FEB 24 1986

February 20, 1986

Dear IJCIC Member:

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

I am pleased to send you copy of the resolution
on Christian-Jewish Relations adopted by the
recent Assembly of the World Jewish Congress, dated
January 30, 1986.

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

Sincerely yours,

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

Rabbi Mordecai Waxman
Chairman

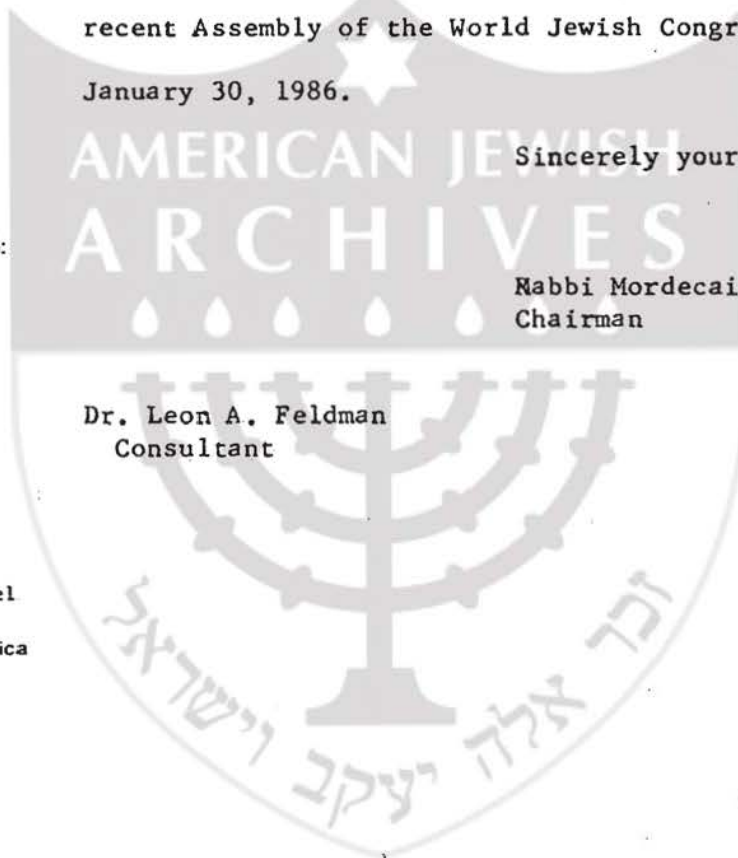
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Consultant

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RESOLUTION ON CHRISTIAN-JEWISH RELATIONS

(i)

The Eighth Plenary Assembly of the World Jewish Congress reaffirms its commitment to a continued dialogue with all Christian Churches in a spirit of mutual respect, with due regard to the basic differences between the faith communities.

(ii)

The Assembly recognizes that great strides forward have been made over the last twenty years in the relations with the Catholic Church, but stresses that much remains to be done in this area.

Mindful of some serious problems that have arisen in the recent past, the Assembly is fully aware of the necessity of overcoming such difficulties in frank and meaningful dialogue.

The World Jewish Congress renews its commitment to continue to emphasize the need for a full normalization of the diplomatic relations between the Vatican and the State of Israel.

(iii)

The Assembly welcomes the publication by the World Council of Churches of their 'Ecumenical Considerations on Jewish-Christian Dialogue' (1982) which constitute an important step forward and expects that these guidelines will be actually implemented by all member churches of the WCC.

It expresses the hope that under the new leadership of WCC a positive era of cooperation will open the way to further progress and better understanding of religious and political issues with which we are faced.

(iv)

The Assembly notes with appreciation the statements by the Second Consultation of Representatives of the Lutheran World Federation

Resolution on Christian-Jewish Relations (Cont'd.)

and of the International Jewish Committee on Interreligious Consultations in Stockholm in 1983 rejecting Luther's teachings on the Jews and stating that 'All occasions for (committing) similar sin in the present or the future must be removed from our churches.' The Assembly particularly welcomes the endorsement of these statements by the Seventh Assembly of the Lutheran World Federation in Budapest in 1984 which 'received these statements with gratitude and commended them to all LWF member churches for their study and consideration.'

The Assembly looks forward to continued cooperation with the Lutheran World Federation.

(v)

The Assembly approves the participation of the World Jewish Congress in the International Jewish Committee on Interreligious Consultations (IJCIC) and the leadership role it has played in this forum since its inception. It commits itself to continued cooperation with this body which should be strengthened and enlarged in order better to reflect the realities of the structure of the Jewish people and its geographical distribution.

THE CARMELITE CONVENT AT AUSCHWITZ

DRAFT BACKGROUNDER

NOT FOR PUBLICATION

by

NOT FOR PUBLICATION

JUDITH H. BANKI
Associate Director
Interreligious Affairs Department
American Jewish Committee

February 20, 1986

The installation of a "Carmel" --- convent of Carmelite nuns -- at Auschwitz has created a considerable controversy in parts of Europe. The story has surfaced in the United States as well, and since it has aroused impassioned feelings and touched a variety of religious, ethnic and national nerve endings, this controversy has potentially explosive consequences for interreligious and intergroup relations in the United States.

This background memorandum, based in part on information provided by AJC's European office, will endeavor to present the facts of the situation -- as presently known -- and to offer a framework for discussion of this extremely volatile subject.

I. Origins and Initiatives for the Convent

According to an interview reported in Regards, (a periodical of the Brussels Jewish community) the Pope, when he was still bishop of Cracow, hoped to establish a place for prayers within the Auschwitz camp. At that time it was impossible. However, the idea was later taken up by the Carmelites of Cracow and in 1984, after long discussions with the Polish government, they obtained authorization to install themselves in a building situated on the outer border of the camp. (The building was intended to be a theater, but was never used as such; it was used as a depot for supplies, mainly the poison gas used in the death chambers.) At present, ten Carmelite nuns (some reports say eight) are living in the building, which is being restored.

II. "Aid to the Church in Distress"

Among the groups which have undertaken to raise funds for the restoration of the building is the Belgian branch of an organization called, "Aid to the Church in Distress". The organization has distributed fund-raising literature on behalf of the convent which has drawn the objections of Christians and Jews alike. In an unusual move, the Christian members of the Amitié Judeo-Chrétienne (Jewish-Christian Friendship Society) of France, issued a statement on January 8, 1986, strongly criticizing the fund-raising tract. They found "inacceptable" the following excerpts (emphasis theirs): "The Carmelites do penance for us who are still alive. They build with their hands the sacred sign...which will witness the victorious power of the Cross of Jesus. The convent will become a spiritual fortress, a token of the conversion of brothers from various countries who went astray, a sign of good will to erase the outrage of which the Vicar of Christ is so often the object..."

The Christians of the Amitié note that the word, "Jew" does not appear; the text, they charge, reveals "a triumphalism of the Church that we thought Vatican Council II had ended." Once again, they suggested, the Church was acting as if it could substitute for the Jewish people. Moreover, they wondered what "outrage" against the Pope was intended by the tract. In sum, they declared themselves "unable to accept the implantation of this Carmel, whatever the intentions that inspired it."

Similar criticism--both of the language used in the fund-raising literature and, to a lesser degree, of the installation of the convent itself--has come from a variety of other Christian sources, ranging from members of the Roman Catholic hierarchy to practicing Catholic and Protestant laypersons. Thus, on December 6, 1985, Cardinal Decourtray of Lyons, France, declared:

"For me, the Nazi barbarism that descended on Auschwitz descended first and foremost on the Jewish people, even if there were others than Jews at Auschwitz. For world opinion and for myself, it is the attempt to totally exterminate the Jews that we call the Shoah, of which Auschwitz is the symbol. Such affliction and suffering has conferred on the Jewish people, through its martyrs, a particular dignity that is quite properly its own. And to construct a convent at Auschwitz would, for me, impinge upon that dignity. For my part, I would do everything to maintain that respect for the Jewish people everywhere, and certainly at Auschwitz."

The cardinal's statement was almost identical to one issued the day before by six well known French Catholic intellectuals;¹ The declaration by the latter concluded:

"Belonging to a country which harbors the second largest Jewish community of Europe, we are aware that there has been a lack of moral reflection on the Shoah...We call upon Christians to gauge the depth of the discussion that we must undertake, one which makes even more urgent our relations, on the profoundest level, with the Jews. Such an encounter could open a path to a true dialogue, unencumbered by dreaded misunderstandings."

The need for more Christian theological reflection on the Holocaust was also a major theme of the previously-cited statement by Christians of the Amitie of France. They asked:

"If a genuine process of repentance toward the Jewish people, taking account of all of Christian history, had been undertaken by the Church and diffused through the conscience of Christians, could such an initiative have taken place? Does it not demonstrate the lack of theological and moral reflection on the Shoah during these past years?"

According to the Belgian publication, Regards, Cardinal Lustiger, Archbishop of Paris, shared these sentiments and stood ready to communicate them to Cardinal Macharski of Cracow (whose diocese includes Auschwitz) at a forthcoming meeting in Rome.

In Brussels, Canon Wilfried Brieven, a spokesman for the Belgian Primate, Godfried Cardinal Danneels, said the bishops of Belgium and the Netherlands were never consulted about the fund-raising appeal and were "not very happy" about the effort begun by the group.²

It is therefore clear that this is not an issue which has divided Christians and Jews strictly along religious lines. The great majority of Jewish voices raised on the subject and a number of Christians as well have objected to the idea of a convent on the border of the Auschwitz camp. A number of other Christians find the tract material of Aid to the Church in Distress offensive, but not the convent itself. Thus far, only one instance has surfaced of Jewish opinion which considers the furor over the convent "misdirected."³ But it seems evident that the fracas over the establishment of the Carmel at Auschwitz masks a very profound struggle over the question of how the Holocaust will be understood by future generations, and whether the Christian roots of anti-Semitism will be systematically acknowledged at the highest levels of the Church.

At the risk of oversimplifying a complex and many-faceted situation, we have tried to piece together from a variety of sources a characteristic Jewish and a characteristic Catholic perspective on the question of the Carmelite convent at Auschwitz.

III. A Jewish Perspective

"On our planet of blood and death, certain places have dearly earned their right to serenity. Earth which has become sacred, such places escape, by some tacit understanding, the tumult of our times. Auschwitz is without doubt one of these. Who would wish to intrude on the largest cemetery in the world: four million dead"... "Auschwitz... is above all a symbol: that of an absolute crime. It has become by itself, by its very essence one might say, a sanctuary, a holy place where anyone may come to learn or to remember, to cry or to pray. But it belongs to no one. Therefore, a convent for whom? In the name of what? Those who rest there are from every country, of every opinion (including those who had none) of every religion or none. No one has rights over these dead." ⁴ This response is somewhat typical in combining a sense of helplessness at the enormity of the crimes at Auschwitz with suspicions as to the motives and intentions for establishing the convent. At one end is the fear that the specific genocide against Jews for no other reason than that they were Jews will get subsumed under vague descriptions of "man's inhumanity to man..." While almost a million and a half non-Jews died there, Auschwitz saw the murder of almost three million Jews. There were other death camps, but Auschwitz summarizes and symbolizes them all. The name has a special significance for Jews.

The fear that the Church wishes to appropriate this symbol for itself could hardly be assuaged by the "Aid to the Church in Distress" tracts. To refer to the "victorious power of the cross..." where the ashes of three million Jews rest is insensitive at best, to refer to the "conversion of our brothers who have gone astray" seems particularly inappropriate for those who ended at Auschwitz. Questioned about the meaning of the phrase "outrages so often committed against the Vicar of Christ," Fr. Wilfried van Straaten,

founder of Aid to The Church in Distress, said it referred to those who opposed the Pope's visit in Belgium and Holland. If so, what has that to do with Auschwitz?

Catholics seem unable to understand how objectionable it is to Jews when they use a Jewish convert to Christianity as a symbol of Jewish suffering during the Holocaust. Both Pope John Paul II during his visit to Auschwitz and Cardinal Francis Macharski in "A Polish Response to Nostra Aetate" invoked the name of Edith Stein; hers was the only "Jewish" name mentioned by either church leader.

Cardinal Marcharski's Nostra Aetate remarks point to another problem for Jews: while that statement acknowledges the great spiritual heritage common to Christians and Jews and calls for mutual knowledge and respect, it nowhere acknowledges any aspect of traditional anti-Jewish teachings and traditions. There is a glossing over the deep heritage of teachings of contempt which have been both acknowledged and regretted by a number of episcopal conferences, including the German, French, Belgian and Swiss bishops, among others.

Aside from what has been perceived as foot-dragging in confessing the Christian roots of anti-Semitism, the controversy over the Carmel at Auschwitz points to more painful questions regarding how the Holocaust will be understood by future generations. Is this part of a deliberate effort to de-Judaize its history?

February 20, 1986

FOOTNOTES:

1. Fathers: Jean Dujardin, Bernard Dupuy, Michel Riquet
Sister: Soeur Louise-Marie Niesz
Laypersons: G. Ribiere, M. P. Pierrard
2. New York Times, January 31, 1986
3. The Jewish Week, February 7, 1968 - page 22
4. Editorial, Regards, December 19/January 8, 1985/6



American Jewish Committee Involvement in European Protest on Behalf of Lebanese and Syrian Jews

The International Relations Department of the American Jewish Committee was actively involved behind the scenes in the meeting in Paris on February 23 of the International Committee for the Freedom of Syrian Jews, which focussed also on the plight of the Lebanese Jewish community. Nives Fox, Director of our European Office, who has been a primary source of contact with the relatives of Lebanese Jews in France, helped in the preparations for the conference and represented AJC at the sessions.

The latest background analysis on "Lebanese Jews--Victims of Shi'ite Muslim Terror" written by Dr. George E. Gruen, AJC Director of Middle East Affairs, was distributed to the press and conference participants. Dr. Neil Sandberg, Director of AJC's Los Angeles office, helped to secure funding for the participation in the conference of Mrs. Rosemary Cohen, the sister-in-law of Haim Cohen, one of the Jewish hostages murdered in Beirut by the self-styled "Organization of the Oppressed in the World."

The conference was widely covered by the French TV and press, including Le Monde and Le Quotidien. The following are texts of the dispatches filed as a result of the conference by the Associated Press and Reuters, and a photocopy of the story that appeared in the New York Times. (Also appended are the Resolution and Program of Action adopted by the Conference.)

"Families of slain Lebanese Jews condemn Syria, Iran" by Marilyn August

Associated Press Writer

PARIS (AP) - The families of some of the Jewish hostages murdered in Lebanon in recent months called on western governments Sunday to pressure Syria and Iran into releasing the remaining Jewish hostages and letting Lebanon's tiny Jewish community live in peace.

Speaking at a meeting in Paris of the International Committee for the Freedom of Syrian Jews, the families joined French Jewish leaders and political figures in blaming Syria and Iran for the deaths of five Jewish hostages.

Eleven Lebanese Jews are currently thought to be in the hands of fundamentalist Moslem kidnappers.

"President Assad says he does not control the groups holding the hostages, but that is only a half-truth," said Theo Klein, president of CRIF, a French Jewish organization.

He stressed that the Moslem groups working in Lebanon took their orders directly from the Ayatollah Khomeini and could not operate freely without the tacit approval of Syria.

Rosemary Cohen, the sister-in-law of Chaim Cohen, killed in December, said she was not after revenge.

"I hope the assassins live so that they change their attitudes and feel guilty for what they have done," she said. "What can they get out of killing my brother-in-law? The problems in Lebanon are terrible; it's as if God had turned his back on us."

In 1975, Lebanon's Jewish community numbered about 8,000. Today, there are fewer than 100 Jews left. Most have emigrated to Israel.

Mrs. Cohen, an Iranian [citizen born in Lebanon] who has been living with her husband and children in Los Angeles for the past 18 months, said she had spoken to her brother-in-law a few days before gunmen burst into his home and dragged him away. His bullet-riddled body was found nine months later.

"He was a very simple man who didn't really feel he was in danger because he wasn't a soldier, and wasn't involved in politics," she told The Associated Press.

Mrs. Cohen said her brother-in-law, 38, did not want to go to Israel because "he didn't want to ever have to shoot at his fellow Lebanese." His wife and three children, she added, remain in Beirut and have no plans to leave.

Other speakers at the day-long conference included noted Nazi hunter Beate Klarsfeld, Ovadia Soffer, Israeli ambassador to France, and Rene Samuel Sirat, Grand Rabbi of France.

Mrs. Klarsfeld, who recently returned from Beirut where she spent three weeks trying to negotiate the release of the Jewish hostages, said she was not optimistic about their fate.

"Jews are the scapegoats for all the anti-Israel feeling in the Middle East," she said. "The various Lebanese groups are fighting each other, but they express their hatred of Israel by kidnapping and killing the few Jews left."

"They are behaving just like the Nazis during World War II -- They are killing Jews just because they are Jews," she said. "There is no government to defend them."

She said her husband, Serge, was currently in Beirut trying to convince Moslem spiritual leaders to condemn the killings.

Other talks included the testimony of a young Syrian Jew who described life in Syria for the 4,000 remaining Jews.

"The entire Jewish community is being held hostage," said the young girl, who spoke to the audience, her back turned and surrounded by body guards. She declined to be identified saying it would endanger her family in Syria.

In Syria, she explained, Jews are under constant surveillance. They are arrested arbitrarily at home or in the synagogue. Unlike Christians or Moslems, they are required to carry identity cards marked with their religious affiliation.

"You cannot imagine what it is like for a young girl to face a hostile civil servant for the 'nth time, to be harassed, asked the most indiscrete questions, to wait years for an answer, knowing that it will be negative," she said.

Syrian universities have strict quotas for Jewish students and entrance refusals need no explanation. Jews cannot sell their home or car. They cannot vote, work for the government as civil servants or for nationalized companies, she said.

"Conditions are getting worse all the time," she said. "We live in constant fear. Every time the door bell rings, we never know who it's going to be."

* * *

"French Jewish leaders blame Syria for death of Lebanese Jews"

PARIS, February 23, Reuter - Leaders of France's Jewish community today accused Syria of direct responsibility in the capture and killing of Lebanese Jews.

Roger Pinto, head of the International Committee for the Liberation of Syrian Jews, told a meeting that the Jews "are being held in territory under Syria's control...where nothing is done or decided without its accord."

An underground Shi'ite Moslem group calling itself the "Organization of the Oppressed in the World" has claimed responsibility for killing four Lebanese Jews since last December and has said it is holding three others.

Addressing delegates to the meeting from 16 countries, Pinto accused the European Community of failing to take a firm stand against Syria, Libya and Iran, which he said fostered guerrilla groups acting in Western Europe.

A young woman, her back turned to the public and her head swathed

in a scarf to hide her identity, told the meeting that Syria's 4,500 Jews lived in a state of near-terror, having to account to the authorities for every movement.

She called on Syria to let the Jews "leave and have the right to happiness."

THE NEW YORK TIMES, MONDAY, FEBRUARY 24, 1986

JEW IN LEBANON URGED TO GET OUT

Moslem Extremist Campaign Making Beirut Too Risky, Paris Conference Says

By RICHARD BERNSTEIN

Special to The New York Times

PARIS, Feb. 23 — Leading French Jews, saying that the Jews of Lebanon are in imminent danger, called on them today to leave for other countries.

The appeal at a conference here today came amid a continuing campaign by extremist Moslems against Lebanese Jews. Since December, the extremists have announced the executions of four Jews in Lebanon and the abduction of three.

The appeal follows by nearly a year the first kidnappings of Jews in Beirut — four kidnappings in a single day last March. The families of those hostages, many of whom live in France, had asked that the incident not be publicized in hopes that by remaining silent they would increase the chances that their relatives would be released.

But since the end of December, the group holding the Jews has announced in written communiqués to a Beirut newspaper that three of the four kidnapped last March have been executed. In each case they have provided pictures of the victim, saying it was evidence of their death.

Moslem Group Claims Abductions

A group calling itself the Organization of the Oppressed on Earth has claimed responsibility for the abductions and the executions. In letters to An Nahar, an Arabic-language daily in Beirut, the Shiite Moslem group has demanded that Israel withdraw all its forces from southern Lebanon and release the Shiite prisoners it is holding.

The victims have been identified as Elie Hallak, a 52-year-old physician who was vice president of the Higher Council of Lebanon's Jews; Chaim Cohen-Halala, 39, a merchant, and Isaac Tarrah, 70, a professor of mathematics at a Beirut university.

A fourth Jewish hostage said to have been killed was Ibrahim Benesti, 34, a physician and one of three Jews reported kidnapped on Feb. 15.

That would leave at least three other hostages still alive, including the father and the son of Dr. Benesti, kidnapped with him on Feb. 15, and Elie Sasson, a merchant who is the chief spokesman for Jews in Lebanon and who was among those kidnapped last March.

French Jews have historic ties with Lebanese Jews, who numbered several thousand in the early 1960's. French Jews say there are now 22 Jews living in West Beirut and 73 in the East, many of them widows and elderly people.

In the last few months, a few quiet efforts have been made here to win the release of the Jews being held prisoner. Catholic, Protestant, and Jewish spokesmen here have called on Moslem clerics in Lebanon to speak out against the taking of Jewish hostages.

Serge Klarsfeld, a French lawyer who has tracked down former Nazis, went to West Beirut last week to appeal to local religious leaders to condemn the hostage seizures in Lebanon and to offer himself in exchange for the hostages.

But Mr. Klarsfeld's wife, Beate, said today that he had received threats against his life after arriving in Beirut and, on the advice of the French Embassy there, had moved to the Christian-controlled half of the city.

Earlier, Mrs. Klarsfeld spent three weeks in east Beirut in an effort to negotiate the release of the hostages. She said today that she was able to meet with a man described as a low-level representative of the Party of God but that the meeting produced no results.

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INTERNATIONAL COMMITTEE FOR THE FREEDOM OF JEWS IN SYRIA

COUNCIL RESOLUTION
February 23, 1986

Delegates from 16 countries which joined the International Council for Freedom of Jews in Syria, met in Paris February 23, 1986, with leaders of the Jewish community, religious authorities and a broad range of French political representatives.

-- Recalling that the International Committee is inspired by humanitarian concerns about the life and freedom of persons undergoing moral and physical suffering and as its fundamental objective "defends the Freedom of Jews in Syria and their right to emigrate to the country of their choice, according to the Universal Declaration of Human Rights";

-- Being aware that the worsening fate of the Jewish Community in Syria, in contravention to international law and fundamental principles of the right to life and human dignity;

-- Stresses that its intended campaign for international protest will have no political connotation,

- * for Jews in Syria constitute a community in peril, suffer discrimination in an environment that is hostile and full of hate,
- * as second class citizens their condition is a permanent offense to the United Nations Charter and Human Rights,
- * they live in a prison-land, a hostage community at the mercy of harassment, isolated and scorned, in daily fear and without hope;

-- Call upon universal conscience, international bodies and all governments to work unceasingly so that all Jews, citizens or residents of Syria, who wish to leave the country can be assured of the right to do so freely, at any time, and settle in the land of their choice.

-- Commits itself to pursue this struggle in all its aspects and by appealing to all bodies in order that the principles of liberty and dignity stated in Articles 13 and 14 of the Universal Declaration of Human Rights become effective for all concerned, Jews and non-Jews, who are forbidden to emigrate freely from their country of nationality or residence.

PROGRAM OF ACTION

The following program of action was voted unanimously and with the approval of French and European Parliamentarians present:

-- Mrs. Nicole Fontaine, member of the European Parliament, agreed to submit to this organization a proposition that a delegation of European Parliamentarians go to Syria to inquire about the situation of the Jews.

-- On the initiative of deputies Georges Sarre, Olivier Stirn and Claude Gerard Marcus, a French Parliament delegation will be constituted for the same purpose.

-- The 16 Committees formed throughout the world have agreed to ask their governments and Parliaments to intervene with the Syrian government.

-- In addition, the same committees agreed to launch a campaign in their respective lands pointing up the tragic situation of Jews in Syria.

-- In each country requests for a meeting with the Syrian Ambassador also will be made.



INTERNATIONAL COMMITTEE FOR THE FREEDOM OF JEWS IN SYRIA

PRESS RELEASE

Paris, February 23, 1986

Roger Pinto, President of the International Council for the Freedom of Jews in Syria which gathered in Paris, February 23, 1986, in the presence of delegates from 16 countries declared:

That the President of the Syrian Republic did not keep his promises. On November 18, 1984, he declared that the Jews of Syria were full-fledged citizens, that is to say that, as other religious communities, their right to freely circulate and go to the country of their choice was recognized.

Unfortunately, the situation has not changed and Jews in Syria are still a hostage community, living under difficult conditions.

Mr. Pinto stated that the Council's international action will have strictly humanitarian bases, that the means used will be peaceful, though firm and continuous for as long as Jews in Syria will not be authorized to leave the country if they so wish.

As for the Jews of Lebanon, Mr. Pinto expressed horror for the barbarous killing of four hostages whose only crime was to be Jewish.

It reminded him of the "old times" when Jews were selected and led to slaughter.

He accused Syria of bearing major responsibility for these murders. How could it be otherwise, when one knows that the hostages, French as well as Lebanese Jews, are kept on Lebanese territory controlled by Syria, omnipresent in the country, and without whose accord nothing can be done or decided.

Syria, Libya and Iran are treated with strange indulgence by the free world and especially by the European community. This is even more astonishing given that these three countries are cradles for international terrorism and that Western Europe has become its first victim. We do not understand...

Addressing himself to Jews in Lebanon Roger Pinto pressingly and solemnly called on them to "quit Lebanon as rapidly as possible, for you are in mortal danger. Leave Lebanon lest you wish to lengthen tomorrow's list of hostages."

9406-IRD-6
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February 28, 1986

Letters to the Editor
The Washington Post
1150 15th Street, N.W.
Washington, D.C. 20071

To the Editor:

Sitting on his throne in Amman, Jordan's King Hussein views American foreign policy-making through the conceptual lens of the Arab world. He is therefore prone to believe in conspiratorial theories concerning American Jewish influence on the Congress in matters related to the Middle East. Roland Evans and Robert Novak, however, are based in Washington, and should therefore have a clearer understanding of the role of interest groups in shaping American policy. Nevertheless, Evans and Novak ("Jordan's Dilemma," Feb. 26) find themselves in complete agreement with King Hussein's distorted perception of how the proposed sale of additional U.S. arms to Jordan was postponed indefinitely.

The record shows that the majority of the U.S. Congress itself, without the prompting of the American-Israel Public Affairs Committee (AIPAC), seriously questioned the Administration's logic of supplying sophisticated, potentially offensive weaponry to Hussein while he allows the PLO and Syria to exercise veto power over the peace process with Israel. King Hussein, Congressmen argued, should be made to understand that he does not deserve any additional American military hardware until he has concretely demonstrated his intention of concluding a peace treaty with Israel. Until he does, he remains a potential partner in Syrian-inspired hostilities against Israel. Seventy-two Senators agreed with Sen. John Heinz (R-PA) when he said, "Selling arms to Jordan prior to direct negotiations is premature and unwarranted."

Even now that Hussein has identified PLO chief Yasser Arafat as the primary obstacle blocking a peace settlement, he has not chosen to remove that impediment and proceed directly to the negotiating table. Rather than free himself from the grip of Arafat and Syrian President Assad, Hussein has volunteered to remain their hostage. Evans and Novak rightly acknowledge ("Hussein, Without Arafat," Feb. 24) that the risk Hussein would be taking by abandoning Arafat is "small compared with the dangers his country will soon face if he takes no risks at all."

Careful reading of the transcript of Mr. Evans's Feb. 22 television interview with Hussein reveals that much of what is cited by Evans and Novak in their Feb. 26 column as original, spontaneous pronouncements by the king is actually his repetition of Mr. Evans's terminology.

For example, in response to Mr. Evans's insistence that the Jordan-U.S. military relationship has been "terminated," the king admitted: "This is how it appears to me at the moment." (Our emphasis.) In other words, he clearly does not regard this relationship to be permanently "terminated." One might have thought, during the past six years, that Hussein's relationship with Assad had been "terminated." There are no such absolutes, however, in the volatile Middle East.

Furthermore, it was Mr. Evans, and not King Hussein, who asserted that Moscow was Jordan's only alternative arms supplier; the king also mentioned the Europeans. Hussein is well aware of the Soviet Union's record of unreliability in fulfilling promises of arms deliveries and its record of support for leftist Palestinian factions who consider Jordan's Hashemite ruler a "reactionary" who must be overthrown. Hussein's survival instinct is too great to allow him to risk dependence on the Soviets.

There is no evidence to suggest, as Evans and Novak do (Feb. 26), that the U.S. has withdrawn its fundamental commitment to the preservation of the Hussein regime, or that the Jordanian military is becoming dangerously "restive."

It is therefore far too premature for anyone to assert that Hussein's "American foundation...has disappeared." It is even more presumptuous to assert that that outcome would be desired by those of us who are concerned about stability in the Middle East.

Harry Milkman
Research Analyst,
Israel & Middle East Affairs

Congressional Record

SHCHARANSKY'S RELEASE

HON. DANTE B. FASCELL

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, March 4, 1986

Mr. FASCELL. Mr. Speaker, I know I speak for all our colleagues when I say how pleased I am that Soviet Jewish human rights activist Anatoly Shcharansky has, at long last, been released from Soviet prison and is now reunited with his wife, Avital, in Israel. I commend Avital for her determined and successful efforts to free her husband and to draw worldwide public opinion to the plight of Soviet Jews. I know that both Avital and Anatoly will now direct their efforts toward securing the release of other Soviet Jewish prisoners and refuseniks. We in the Congress should do the same.

In this regard, Mr. Speaker, I would like to call the attention of our colleagues to a recent article by David Harris, the deputy director of the international affairs department of the American Jewish Committee and the former Washington representative of the National Conference on Soviet Jewry. Entitled "After Shcharansky? What's Next for Soviet Jewry?" Mr. Harris' piece appeared in the February 13, 1986, edition of the Washington Jewish Week. The article follows:

AFTER SHCHARANSKY? WHAT'S NEXT FOR SOVIET JEWRY?

(By David A. Harris)

Together with millions of other people around the world, I spent several days holding my breath, praying silently and passing each hour with a radio glued to one ear. Could this latest report, unlike so many previous others, of the imminent release of Anatoly Shcharansky be accurate? Would he, a moral giant of the Jewish people and a name synonymous with the struggle for repatriation to Israel, finally be released almost nine years after his arrest?

Would the unimaginable suffering and agony he endured in Soviet prisons and labor camps be over? Would he finally be permitted to join his wife Avital, whose unstinting devotion to her husband's cause has inspired people everywhere, after 11½ years of separation? Would his elderly mother's courage and perseverance in support of her beleaguered son no longer be necessary? Would the unstinting efforts of President Ronald Reagan and Secretary of State George Shultz, members of Congress, foreign leaders and private citizens everywhere at last yield results?

Would Shcharansky's profound faith, stated so eloquently during his trial in Moscow in July 1978, finally be redeemed? At that time, he said: "For more than 2,000 years the Jewish people, my people, have been dispersed. But wherever they are, wherever Jews are found, every year they have repeated, 'Next year in Jerusalem.' Now, when I am further than ever from my people, from Avital, facing many years of imprisonment, I say, turning to my people, my Avital: Next year in Jerusalem." Would it be this year in Jerusalem?

We rejoice in the news of his release and reunification with Avital. We are humbled by his courage, and inspired by his faith. Yet, at the same time, it is difficult to overlook the fact that his release, as welcome and important as it truly is, is not necessarily the result of an altruistic, humanitarian gesture on the Soviets' part. Rather, it

serves four very concrete purposes for the Kremlin: (1) It is part of an exchange involving spies, hence permitting Moscow to maintain its original contention that Shcharansky was in the employ of the CIA—even though Shcharansky always denied the espionage charge and had he yielded to extreme Soviet pressure to admit to the accusation, he might well have been released years ago. (2) It generates favorable media attention for the Soviets at a time when the battle for Western public opinion being waged fiercely by the Kremlin. (3) It serves to rid Moscow of one of the two preeminent human rights symbols, together with Andrei Sakharov, within its borders. (4) It returns several key east bloc agents.

Is Shcharansky's release, nevertheless, a genuine signal by the Kremlin?

As much as one would like to believe so, the prevailing condition of Soviet Jewry gives serious pause. Consider:

The emigration rate which was inching upwards from a mere 29 in August 1985 to 128 in November, the month of the summit, has now reversed direction. 92 people left in December and only 79 in January.

On Jan. 8, Vladimir Lifshits, a Leningrad refusenik, was arrested on a charge of anti-Soviet propaganda and now faces trial.

On Jan. 17, seven young Jews in the Leningrad area participated in an Oneg Shabbat celebration. The party was disrupted by the local police who accompanied the group to the local police station, beating a few along the way and threatening them with expulsion from university and military conscription. They were interrogated about their Jewish activities and study of Torah, and accused of holding a private religious ceremony.

Inna Melman, the wife of mathematician Naum Melman, has been suffering from a growing tumor on the back of her neck, near her spinal column, for more than two years. The only apparent remaining hope for treatment, after four painful and ultimately unsuccessful operations in Moscow, is at one of a few oncological centers in the West which have the sophisticated equipment to treat the cancerous growth. Despite countless appeals, the Kremlin has adamantly refused the Melmans permission to travel to the West for medical care, citing Professor Melman's classified work—work performed more than 30 years ago!

And despite all the focus on Elena Bonner's visit to the West for medical treatment and a visit with her family in Boston, she will soon rejoin her husband, Andrei Sakharov, in an exile that, in everything but name, is the equivalent of imprisonment in remote Gorky. Sakharov, a non-Jew, is an extraordinarily courageous man dedicated to peace and to human rights, and a righteous Gentile if ever one lives today.

How, then, does one interpret current Kremlin policy?

It is to remain tough at home as a signal that no loosening of the reins is in the offing. On the other hand, for Western consumption, it pursues a two-pronged strategy. First, the staggered release of a few prominent figures, such as long-term refuseniks Mark Naspitz, Yakov Mesh, Eliyahu Essas and Yakov Gorodetsky, succeeds in generating positive publicity for the Soviets at relatively little cost and serves equally to deflect attention from the stark reality facing the Soviet Jewish community. Second, the traditional Soviet campaign of disinformation abroad continues apace. In this regard, events of the last year are revealing:

(1) In January 1985, Soviet State Bank Chairman Alkhimov told U.S. Undersecretary of Commerce Olmer that if good relations with the U.S. were restored, 50,000 Jewish emigrants annually would be "no problem." After a flurry of Western press attention and U.S. interest in studying the apparent opening, the Soviets subsequently denied the story.

(2) Three months later, optimism was again generated when *The New York Times* carried a front-page story from Moscow that as many as 1,000 Jews, including long-term refuseniks, were reportedly being summoned to OVIR (visas, office) and being issued exit visas, but nothing resulted.

(3) In July, at a meeting with the Israeli envoy in Paris, Soviet Ambassador Vorontsov indicated his country's preparedness to move forward on diplomatic relations in exchange for Soviet participation in the Middle East peace process and Israeli flexibility on the Golan Heights issue. Much media attention was given the story, but no real progress has occurred.

(4) Reports, originating in Moscow, of an imminent release of 15-20,000 Soviet Jews and their transfer to Israel via Warsaw, have appeared in many Anglo-Jewish papers this fall. To date, though, nothing has happened.

(5) During his visit to France in October, Soviet leader Gorbachev addressed the emigration question by noting that the Soviet Union "solves" the problem of family reunification, refusing permission "only where state secrets are involved." In such cases, added Gorbachev, applicants can leave after waiting between five and ten years. Despite these well-publicized assertions, the several thousand long-term refuseniks with close relatives in Israel and elsewhere, whose first applications were submitted as long ago as 1970, offer ample proof of the inaccuracy of the claim. And, a shrewd and sophisticated communicator, Gorbachev also used the occasion to speak of Soviet Jews as a "privileged nationality," yet another element of the Soviet disinformation campaign.

(6) Finally, there was *The New York Times* front-page story on Dec. 28, headlined "Russian said to Predict Israeli ties and Increased Jewish Emigration," referring to a Soviet embassy official in Washington. TASS, the Soviet news agency, later denied the story.

If Moscow genuinely seeks to send an unambiguously positive message, it should follow the advice of Anthony Lewis (*The New York Times*, March 14, 1985): "What is needed as a signal is evident: not words but convincing action by the Soviet Union."

What would be convincing action? In my view, it would mean significant progress toward the goals of the institution of an orderly process of repatriation to Israel and reunification of families with a definite time limit on those cases involving previous security clearance, a resolution of the prisoner of conscience and long-term refusenik cases, and end to harassment of Jewish activists and arrests on trumped-up charges, and a guarantee of the religious and cultural rights for Jews (including the right to study Hebrew) given to other Soviet citizens.

If movement can be truly made in these areas, it will doubtless be welcomed in this country and contribute to further progress in other dimensions of the bilateral relationship, not to speak of a more general improvement in the "atmospherics" that can play such an important role in shaping the direction of superpower relations.

In the meantime, welcome Anatoly. We pledge that our efforts will not cease until all in whose name you struggle so valiantly will be able to join you and Avital in Israel.

The following prospectus was sent to the Embassy of Hungary
in accordance with conversations with the Second Secretary

* * * * *

PROJECT: EXCHANGE PROGRAM FOR FUTURE LEADERS IN
HUNGARY AND THE AMERICAN JEWISH COMMUNITY

Recent years have witnessed a growing recognition of the importance of Hungary in world affairs and especially as a bridge country between East and West. This awareness is reflected in the positive development of the relationship between the United States and Hungary. For Jews as well, Hungary is a country of major importance since its Jewish community of 90,000 now constitutes the third largest community in Europe, exclusive of the USSR. Furthermore, the community represents a link with a thriving and creative Jewish cultural history in Hungary going back many hundreds of years.

Accordingly, in cooperation with the Government of Hungary, the American Jewish Committee is proposing to set up an exchange program designed to provide young leaders of the American Jewish community with an objective view of present-day Hungary and, to bring to the United States a representative group from Hungary in order to provide them with insights into the life of the Jewish community in the United States, and to develop an understanding of each other's cultural, socio-economic and political life.

The Hungarian participants in the program would spend several days in New York for general orientation and an introduction to some of the major institutions of the American Jewish community. In addition, there

would be seminars providing the opportunity for discussion regarding religious, cultural, educational and social welfare activities of our community. Specialists in the various fields would brief the participants and would be prepared to answer their questions. The group would then visit Washington, D.C. and two or three other major cities in the United States such as Chicago, Illinois; Cincinnati, Ohio; Atlanta, Georgia and Los Angeles, California. The group would then return to New York for a final evaluation session.

Program participants from the United States would be visiting two or three of the major cities in Hungary where they would have the opportunity to speak with knowledgeable individuals and visit important cultural and educational sites in accordance with arrangements made by the coordinators in Hungary. In both countries participants would also be meeting with political figures. Another aspect of the program would be the provision of home hospitality to give participants a more intimate view of family life in each other's country.

The program envisages an exchange visit once a year. In addition, thought will be given to appropriate follow-up activities.

* * *

David Geller
Director of European Affairs

9397-(IRD-7)
3/12/86 /el

From Henry Siegman

We address this communication to you to express our
consternation and disappointment at your homily of
February 23, 1986.

positions taken
It seems to express a view, foreshadowed in several of
your earlier homilies, that runs profoundly against the
~~teachings~~ ^{Council} of Vatican II and, most particularly, the ~~Guidelines~~ ^{Vatican Council}
for the Implementation of ~~Nostra Aetate~~ of 1975. The
significance of the ~~Guidelines~~ ^{Vatican Council} was its acknowledgement
of the continuing religious vitality of Judaism after the
rise of Christianity. That view seems contradicted and
vitiating by your statement that the "new Israel...presupposes
and transcends the old." The "ancient law" is denigrated
as purveying "knowledge of but not salvation by God." Most
surprisingly, your observation that the Easter event "invites
us not to repeat the sin committed by the Israelites in re-
fusing Jesus" ^{resonates} sensibilities we had hoped were for-
ever laid to rest by Vatican ^{Council} II's Nostra Aetate.

Your latest homily reinforces an impression created in several
of your earlier statements that your view of the religious
significance of Judaism is one that was exhausted by its prepa-
ration for Christianity, which replaced it. It is a view
that we have been led to believe by various recent official
statements of the Church, and by your representatives in
the Commission for Religious Relations with the Jews, has
been abandoned and discredited by the Church. More to the
point, it is a view that effectively removes the basis for
meaningful dialogue between Judaism and the Catholic Church.

If your views have not been misrepresented, then indeed
there would be no justification for continued discussion
between the International Jewish Committee on Interreligious
Consultations and the ^{Vatican} Commission on Religious Relations with
the Jews. In light of what we believe to have been progress
of historic importance, achieved in these conversations over
the past 20 years, that would be a development that will sadden
us profoundly.

Rome - February 25, 1986 - received February 26, 1986

IN RECENT LENGTHY HOMILY, THE POPE AGAIN MADE SEVERAL STATEMENTS THAT RUN COUNTER TO THE ECUMENICAL SPIRIT, JUXTAPOSING PESSACH AND EASTER. HE RESORTED TO THE CLASSICAL THEMES OF THE SO-CALLED APPROPRIATION AND SUBSTITUTION THEOLOGY, SUCH AS: "THE EXPRESSION OF THE NEW COVENANT REPRESENTS THE CONTINUITY OF ISRAEL, WHICH ERRED IN ITS SEARCH FOR SALVATION; SHE (THE CHURCH) IS THE NEW ISRAEL...", AND FURTHER BELOW "THE ANCIENT COVENANT PROVIDED ONLY KNOWLEDGE OF GOD AND NOT SALVATION IN GOD." HE ALSO WARNED NOT TO REPEAT THE SIN OF THE ISRAELITES IN THEIR REFUSAL OF JESUS.

TULLIA ZEVI (president of the Union of Israelite Congregation in Italy) AND I EXPECT TO SEE JOHANNES CARDINAL WILLEBRANDS EARLY IN MARCH -- HE IS AT PRESENT AT A RETREAT IN HOLLAND -- TO IMPRESS NEED FOR CORRECTION OF ABOVE ATTITUDE WHICH ENDANGERS FUTURE DIALOGUE.

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THE
Westchester

JEWISH WEEK

February 28, 1986

Vatican seen to gain more from dialogue

Page 8

Dialogue called beneficial to Vatican

Jewish leaders engaged in inter-religious dialogue with the Catholic church "have had it all wrong when they believe [Jews] are the prime beneficiaries of the dialogue because the Vatican has denounced anti-Semitism," a prominent theologian argued here last week in an address to the annual meeting of the National Jewish Community Relations Advisory Council.

"The truth of the matter is that the Vatican needs dialogue more than we do, because from it the Vatican regains credibility it lost as a result of its inaction in behalf of the Jews during World War II," said Rabbi Arthur Hertzberg, vice president of the World Jewish Congress.

Hertzberg's address was coupled with one by the Rev. Edward Flannery, former executive secretary of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations.

"The Vatican needs Jewish legitimization," Hertzberg said, "and some of our Jewish ecumenicists have been selling it cheap."

Hertzberg went on to score the Vatican for refusing to extend diplomatic recognition to Israel. "My point is elementary," he said. "The matter of diplomatic recognition — or the lack of it — is a matter of legitimization, and he who does not legitimize Israel delegitimizes Israel."

Flannery observed that achieving such recognition through the channels of interreligious dialogue was difficult, at best, because of the Vatican's structure. In the wake of reforms wrought by the Second Vatican Council, the church was no longer organized along strictly

hierarchical lines, he said.

Thus, when leaders engaged in Catholic-Jewish dialogue bring up the question of diplomatic recognition, it is referred to that part of the Vatican's bureaucracy that deals with dialogue with various faiths, not the office dealing with matters of state.

"We are dealing with a bureaucracy," he said. "I don't have to explain what that means. It doesn't mean, however, that we should not continue to raise the issue through those channels that are open and most receptive to us."

Hertzberg concluded his remarks by reiterating that his concern about the importance of Vatican recognition of Israel was directed toward the Vatican, not to the leaders of the Catholic Church in the United States, whose efforts in promoting progress in Catholic-Jewish relations he praised.

Jewish Telegraphic Agency

(*) NACRAC meeting took place in New York, February 19-20, 1986

JEWISH CHRONICLE

מספר 1737

THE ORGAN OF BRITISH JEWRY

ESTABLISHED 1841

No 6097

FEBRUARY 28, 1986

1 ADAR 19, 5746

25p

Chief Rabbi chides Pope

by HYAM CORNEY
Home News Editor
TULLIA ZEVI
Rome

Pope John Paul II has been criticised by Britain's Chief Rabbi, Sir Immanuel Jakobovits, over a homily he gave in a Rome parish church on Sunday.

Sir Immanuel said this week that the Pope had used words "which are bound to revive memories of religious antisemitism, which we, as Jews, had hoped would be permanently behind us."

Expressing regret that Pope John Paul II had used expressions like "the sin committed by the Israelites in refusing Jesus," the Chief Rabbi said that many Jews would regard them as "retrograde and hurtful."

Although Roman Catholics used theological language that was "often unintelligible and unfamiliar to Jews," he would continue with his "efforts aimed at increasing mutual understanding." Sir Immanuel said, "especially having regard to the good relations that exist between Jews and Catholics in many countries."

The Pope's homily gave most authoritative endorsement to what is generally referred to among experts and promoters of Christian-Jewish dialogue as "the theology of appropriation" or of "substitution."

The first part of the homily was devoted entirely to the theme of the "old" and the "new" Israel. The liberation of the Israelites from slavery in Egypt was "at the centre of the Easter of the ancient Covenant," the Pope declared, adding that, at the same time, "it leads us into the very heart of the Easter miracle of the new covenant."

The expression "wandering Aramean" refers to the history of Israel. The term "wandering" recalls the idea of someone seeking a path leading to a safe haven, to a land where he will no longer feel a stranger... but will live in the fullness of longed-for freedom.



Pope John Paul II

"God fulfils this aspiration. He redeems the People of Israel from the slavery of Egypt, leads them into the Promised Land, initiates them into the Covenant and makes them His people."

However, continued the Pope, "because of the numerous transgressions of the Covenant, God promises to the Chosen People a new Covenant, which will be ratified with the blood of his own son, Jesus, on the cross."

"The Church, the expression of the new Covenant, represents the continuity of Israel, wandering in the search for salvation."

"It is the new Israel which presupposes and transcends the old, because it has the necessary strength to live in accordance with all the requirements of the

Divine Covenant..."

The "Easter event" was the cause of "our salvation." It "invites us not to repeat the sin committed by the Israelites in refusing Jesus, but to hope in the justice which comes from him."

Observers have pointed out that this is the fourth time in less than a year that the Pope has quoted from the Gospels to emphasise the alleged role and responsibility of the Jews in the condemnation and crucifixion of Jesus.

His homily also reaffirms the concept that of the "new" Israel, that is to say, the Roman Catholic Church, replacing the "old" Israel — the People of Israel — and defines the role of biblical Israel as merely one of preparation for Christianity.

In a later Lenten homily, the Pope carried this concept a step further. Speaking about "definitive realisation of the truth about the land promised to Abraham and his descendants," he remarked: "This land became for many generations the homeland of the ancient Covenant."

"However, the God of the Covenant does not restrict His promise to any specific terrestrial homeland, to any

Continued back page, column 1

The Pope rebuked

Continued from page 1

temporal dwelling. And no temporal condition of human existence can accomplish God's promise."

A "Jewish Chronicle" reporter writes: A proposed inter-faith theology conference in Birmingham in May involving Anglicans and Jews has been postponed because the Chief Rabbi received the agenda late and was not happy with its "general direction."

A spokesman for the Archbishop of York, said: "It is the Chief Rabbi's decision, and the Archbishop feels it is improper to say anything."

Disclosure of the postponement came from the Rev Kenneth Cracknell, secretary of the British Council of Churches Committee for Relations with People of Other Faiths, who was visiting Israel. He said in Jerusalem that Jews on the conference planning committee had been "very embarrassed" by the situation.

[end]

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FROM RUSSIA
WITH LAUGHS

A class at the Soviet War College.

"Professor, I have a question. How can we, 260 million people, ever rebuff an attack by almost one billion Chinese?"

"Easy. Look at how the three million Jews in Israel have handled 100 million Arabs."

"Yes, you're absolutely right. But where are we going to find three million Jews to fight the Chinese for us?"

Khaimovich applied to emigrate from the USSR. He was called to OVIR, the visa office, and notified that his application had been refused.

"But why?" protested Khaimovich.

"Because you possess state secrets from your place of work," explained the OVIR official.

"State secrets? You must be kidding. In my field, the Americans are at least 20 years ahead of us."

"That's precisely the secret."

"Soviet intellectual development is much more advanced than Israeli intellectual development," said the director of Odessa OVIR to his wife. "For example, in Israel, the debate about who is a Jew has been going on for years but in our office we can decide the question in less than five minutes."

There was a knock at the door of Shapiro's apartment at 3 a.m. He put his head under the pillow and tried to ignore it, but the knocking persisted. Reluctantly, he put on his slippers and robe and went to the door.

"Who is it?" he asked.

"The postman."

Shapiro opened the door and was promptly set on by five hulking KGB agents.

"Tell us, Shapiro, what is the greatest country in the world?"

"Our homeland, of course."

"What is the best political system yet invented?"

"Communism."

"And in what country do the workers enjoy real freedom?"

"The Soviet Union."

"Then tell us, Shapiro, why have you applied to immigrate to Israel?"

"Because at least there the postman doesn't wake you up at 3 a.m."

There are two groups of Jews in the Soviet Union: the brave . . . those who leave the country, and the very brave . . . those who don't!

Khaimovich had a parrot. One day while Khaimovich was at work the neighbors heard the parrot saying: "We are fed up with this socialist paradise. We want to go to Israel." The neighbors promptly called the KGB. Several agents came over and waited for Khaimovich to return

home from work. When he finally arrived, the agents warned him that if the parrot continued to say such anti-Soviet things Khaimovich would be in great trouble and so, too, would the parrot.

But Khaimovich was a wise man and decided to put the parrot in the refrigerator overnight. The next morning, the KGB agents returned and demanded to see the parrot. When Khaimovich opened the refrigerator door, the parrot, without a moment's hesitation, began to shout: "Down with Zionism. Up with Angela Davis. Down with Zionism. Up with Angela Davis . . ." The KGB agents were satisfied and left. Khaimovich turned to his parrot and said: "I'm very glad to see that one night in the fridge made you realize how things would have been for us in Siberia."

Khaimovich is at Moscow's airport going through customs on his way to Israel.

"You," barked the customs official to Khaimovich, "why are you taking this picture of Comrade Gorbachev with you if you are emigrating?"

"Oh that. That's in case I get homesick for the Soviet Union. All I have to do is look at the picture and I'll be cured of homesickness."

Compiled by David A. Harris, deputy director of international relations for the American Jewish Committee, and Dr. Izrail Rabinovich, a Soviet émigré who teaches Russian in Monterey, California.



MAR 05 1986

4/8-9

International Jewish Committee
on
Interreligious Consultations

March 3, 1986

Dear IJCIC Member:

AMERICAN SECRETARIAT:
Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016
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EUROPEAN SECRETARIAT:
World Jewish Congress
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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

The Israel Interfaith
Association
P.O.B. 7739
Jerusalem 91.077, Israel

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

World Jewish Congress
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New York, N.Y. 10016

1. You have received the summary of Prof. Jean Halperin's meeting with Dr. Allan Brockway, WCC Geneva, concerning the WCC/Liaison and Planning Committee on April 8-9, 1986. (dated February 11, 1986). The proposed agenda includes (# 3c) a report of the WCC Commission on the Church and the Jewish People.

Enclosed please find copies of the Resolutions recently adopted at the Consultation on the Church and the Jewish People, which met at Arnoldshain, West Germany, February 10-14, 1986.

Landesrabbiner N. Peter Levinson (Heidelberg) attended as an observer. My participation was prevented at the last minute due to family illness before leaving London for Arnoldshain. As soon as a full report will be available, it will be mailed to you.

2. Enclosed is also a copy of a newsitem from last week's JEWISH WEEK (February 28) which is self-explanatory.
3. Please also find enclosed an item from the WASHINGTON JEWISH WEEK (December 5, 1985) dealing with "Nostra Aetate."
4. Several days ago we received a copy of telex from Fritz Becker, WJC representative in Rome, concerning a recent homily delivered by the Pope which is inimical to our cause. Regrettably, it is the third time that such pronouncements have been made.

In this connection, we are sending you a front-page story which appeared in the JEWISH CHRONICLE (London), dated February 28, 1986 containing a critical statement by the Chief Rabbi, Sir Immanuel Jakobovits.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

RED ELK March 4, 1986 (150 words)

FIRST NATIVE AMERICAN ORDAINED AS PERMANENT DEACON DIES

MANDERSON, S.D. (NC) — Steven Red Elk, the first Native American to be ordained a permanent deacon in the United States, has died at age 68.

A funeral Mass was held Feb. 26 at St. Agnes Church in Manderson. Bishop Harold J. Dimmerling of Rapid City was the principal celebrant.

Burial was in the Black Hills National Cemetery.

Red Elk, who died Feb. 21, was ordained a permanent deacon May 31, 1975, at Holy Rosary Mission on the Pine Ridge Indian Reservation.

The Manderson, S.D., native was a veteran of World War II. Following the war, he worked for the Burlington Northern Railroad. Later he was employed as a custodian by the Bureau of Indian Affairs at Pine Ridge.

He is survived by his wife of 44 years, Mollie, and by a son, Christopher, and a daughter, Gwendolyn Cuny, both of Manderson. He was preceded in death by three sons.

END

GUMBLETON March 4, 1986 (550 words)

RELIGIOUS LEADERS CRITICIZE NICARAGUAN BISHOPS, REAGAN POLICY

By Greg Erlandson

WASHINGTON (NC) — Contrary to statements made by the Nicaraguan bishops' conference and other church leaders, there is no religious persecution in Nicaragua, said Auxillary Bishop Thomas Gumbleton of Detroit.

Bishop Gumbleton joined six other church leaders at a press conference sponsored by Witness for Peace March 4 to criticize U.S. military support for "contra" rebels seeking the overthrow of Nicaragua's Sandinista government.

"All of the Catholic people in Nicaragua are free to practice their faith," Bishop Gumbleton said. "They are not being persecuted."

Bishop Gumbleton's statement contradicted recent statements by the Nicaraguan and Costa Rican bishops' conferences and by Pope John Paul II condemning "harassment" and "persecution" of the church by the Nicaraguan government.

Bishop Gumbleton was one of 200 religious leaders who signed a statement opposing a Reagan administration request for \$100 million in military and non-military aid to the contra forces fighting the Marxist Sandinista government.

Signers of the statement, including seven seminary presidents and the heads of 50 religious orders, charge that the "contras are systematically committing human rights atrocities...."

The statement also alleges that U.S. government "falsehoods" about Nicaragua are "to prepare the American people for further U.S. military action in Nicaragua."

The statement and press conference were organized by Witness for Peace, an organization which sponsors volunteers living in Nicaraguan war zones to promote "continuous non-violent resistance to U.S. covert or overt intervention."

Harshly criticized by a number of participants was Cardinal Miguel Obando Bravo of Managua, Nicaragua.

The Rev. Norman Bent, a Nicaraguan pastor of the Moravian Church in Managua, said that religious persecution in Nicaragua consisted of "some of the Catholic hierarchy persecuting" members of its own church.

Reports of persecution are signs of a split in the Nicaraguan church, said Bishop Gumbleton. Since Vatican II, Catholics have said that the church is the people, he added, "and the people say they are not being persecuted."

"Cardinal Obando (Bravo) doesn't report the same things that the people in the parishes report," Bishop Gumbleton told the National Catholic News Service. "Whether that means he is not in touch with his church, I don't know."

Rabbi Marshall Meyer of New York accused Cardinal Obando Bravo of giving "one of the most violent anti-Semitic speeches in some time." He did not elaborate.

(MORE)

The Anti-Defamation League of B'nai B'rith on Feb. 11, 1985, criticized statements by both Cardinal Obando Bravo and by the Nicaraguan minister of foreign affairs, Maryknoll Father Miguel D'Escoto, whose priestly functions are suspended, for statements alleging that the Jews were responsible for the killing of Christ.

Bishop Gumbleton, while stating that the Sandinistas are democratically elected and that the United States "has no business being in Nicaragua," also said that the Sandinistas have committed some human rights violations, as reported by Amnesty International and other human rights observers.

"But (the Sandinistas) have admitted their mistakes," Bishop Gumbleton said. "Now if the contras admitted their mistakes too, there could be a genuine dialogue."

Also speaking at the press conference was Loretto Sister Maureen Fiedler, co-director of the Quixote Center, a Catholic social justice center; Jim Wallis, editor of Sojourners magazine; and Episcopal Bishop Paul Moore Jr. of New York. The press conference was followed by a march to the U.S. Capitol by 100 marchers bearing crosses with the names of Nicaraguans allegedly killed by contra forces.

END

SCHOOLS March 4, 1986 (340 words)

WHOLE COMMUNITY, NOT JUST PARENTS, SEEN RESPONSIBLE FOR CATHOLIC SCHOOLS

SAN JOSE, Calif. (NC) — The crisis in Catholic education results from a shift in the burden of bearing the costs from the entire Catholic community to the parents of parochial school children, Bishop Pierre DuMaine of San Jose said in a column in his diocesan newspaper.

The whole community has an obligation to the schools "that have been established to serve the needs of the whole church, not just to satisfy the personal preference of a scrupulous or affluent few," the bishop said in a column in The Valley Catholic.

Rising costs have caused pessimism about the survival of Catholic education but "the real crisis of our schools," he said, "lies less in the dramatic escalation of operating costs than in the equally dramatic shift of the burden of bearing these costs from the Catholic community to the fee-paying parents of the present school generation."

"While individuals are intensifying their effort and commitment, the rest of us (no one is exempt) seem less committed to the schools or convinced of the singular benefit they continue to represent for the entire church," the bishop said.

A major reason for this shift away from the parish to the tuition-payers is that the parish itself has faced rising costs, including those represented by new ministries and more lay professional staff members, Bishop DuMaine said.

Also, he said, many pastors see their schools increasingly patronized by parents who do not live in the parish, are not regular contributors and are not involved Catholics.

Pastors of parishes without schools feel even less inclined to help parishioners patronizing schools in other parishes, he added.

"This strictly 'parochial' view sometimes leads to strict limits on school fund raising," with bingo one of the few exceptions, he said.

Catholic education is the only ministry of the church for which the recipient is asked to pay most or all of the cost directly and Catholic schools are the only public service of the church that receives no direct or indirect support from public tax sources, according to Bishop DuMaine.

END

OUSTER March 4, 1986 (860 words)

CATHOLIC LAY GROUP SEEKS OUSTER OF ABORTION AD NUNS

By Jerry Filteau

WASHINGTON (NC) — A group of Catholic lay leaders has called on church authorities to dismiss nuns who still have not reached reconciliation with Rome over their signing of an advertisement on abortion in 1984.

"These women, for their own good and the good of the whole church, should be returned to the world whose principles they have made their own," the group said in a joint letter March 2 to Cardinal Jerome Hamer, head of the Vatican's Congregation for Religious and Secular Institutes.

The letter said the nuns "had let themselves be used by the abortion industry" by signing the 1984 ad, and that some of them had moved into a "new and more dangerous defiance" of the church by signing a follow-up ad on March 2, 1986.

The new ad, it said, seeks to suggest that Catholic teaching authority infringes on freedom of speech and political participation, making Catholics who follow church teaching "a politically suspect class."

Spearheading the campaign to have the Vatican oust the nuns was Michael Schwartz, director of the Catholic Center in Washington, D.C., a project of the Free Congress Foundation, a politically conservative organization not under church auspices.

Of 24 nuns who originally faced threats of dismissal for signing the first ad, two — Sisters of Notre Dame de Namur Patricia Hussey and Barbara Ferraro — also signed the second. Those two and 13 others still faced a threat of expulsion from their communities when the second ad appeared. The cases of nine other nuns have been settled with the Vatican.

The first ad, signed by 97 Catholics, brought sharp church objections because it contended that there is more than one "legitimate Catholic position" on the morality of direct abortion. The second ad, signed by more than 900 Catholics, expressed "solidarity" with those who signed the first ad and protested "reprisals" against them by church officials.

Both ads appeared in Sunday editions of The New York Times. Schwartz said both were funded by Catholics for a Free Choice, which he called "a front for notorious anti-Catholics."

A note in the second ad said it had been "coordinated by the Committee of Concerned Catholics," consisting of 15 individuals.

Frances Kissling, executive director of CFFC and one of the coordinators of the second ad, said that while CFFC sponsored the first ad, its support for the second ad consisted of a loan which it expected to have repaid.

She said that "about \$5,000 to \$8,000" of the \$36,000 for the second ad came as a loan from CFFC, and the rest was paid for by contributions received beforehand from individuals who signed the ad or supported its purpose. CFFC expects to get its loan repaid from contributions generated by the ad, she said.

Among lay leaders joining Schwartz in the appeal were Donald G. McClane, president of Catholics United for the Faith; Helen Hull Hitchcock, founder and head of Women for Faith and Family, a recently formed organization opposing change in church practices or attitudes regarding women; and Philip Lawler, founder and head of the American Catholic Conference, an organization formed in 1983 as a forum for conservative Catholic views. In all, Schwartz said, by March 4 leaders of 10 Catholic lay groups had signed the letter to Cardinal Hamer.

He said that since the new ad's appearance two days earlier, he had also received a favorable initial response to his letter from leaders of some larger lay groups, but some of these could not add their signatures immediately "precisely because they're larger."

Larger organizations usually require consultation with an executive committee or board before their directors can take such actions, while heads of smaller groups can often act more freely on their own, he said.

Meanwhile two nuns in Chicago announced a "Let My People Go" campaign of prayer and fasting "until all of the women Religious have been cleared by CRIS." CRIS is the acronym in Latin of Cardinal Hamer's congregation.

(MORE)

Chicago Catholic Women and the National Coalition of American Nuns, both noted for liberal advocacy positions, backed the campaign. Coordinating it were Dominican Sister Maureen Gallagher and Sister Connie Driscoll, founder of the Missionary Sisters of the Poor, an order without official church status.

Sister Driscoll said in a telephone interview March 4 that she and several others began to fast "at least six weeks ago," but they did not publicize their action immediately.

She said that at a meeting over the March 1-2 weekend "quite a few, probably 70 or 80" people indicated that they were joining in the fasting and prayer for the nuns still under threat of expulsion from their communities.

Schwartz said in his letter to Cardinal Hamer that the real objectives of the advertisements were to "blunt the church's witness" against abortion, to "demolish the church's very right to teach" on the issue, and through such attacks "to ensure that the abortion industry, the killing of infants in the womb, survives and thrives."

He said lack of decisive Vatican action against the signers has been interpreted "as weakness," and "the revolt is spreading" to other countries.

The second ad included signatures from 15 foreign countries and Puerto Rico.

END

RIGHTS March 4, 1986 (340 words)

VATICAN U.N. DELEGATE CALLS FOR ACTION AGAINST RELIGIOUS INTOLERANCE

GENEVA, Switzerland (NC) — The Vatican has urged the United Nations to take "concrete measures" to combat religious intolerance.

Addressing the annual meeting of the U.N.'s human rights commission in Geneva Feb. 24, the Vatican delegate, Archbishop Justo Mullor, said that discrimination based on religion is "a terrible thing." He said that many countries deny religious rights, despite the fact that all U.N. members signed a 1981 General Assembly declaration against such discrimination.

The archbishop declined to name those countries the Vatican says deny religious rights.

He said that it is sad that 40 years after the defeat of Nazism that religious intolerance persists. He called on the United Nations to adopt measures leading to "appropriate conditions for dialogue" aimed at creating respect for peoples' beliefs in countries where such discrimination exists.

Two international Catholic peace organizations also called for religious rights in messages to the commission meeting.

Pax Romana said that the Second Vatican Council had declared that people have a right to religious freedom. It said that this right is based on "very dignity of the human person."

The organization said that church groups have called for dialogue to reduce intolerance and create better relations among religions which promote freedom.

Pax Christi International said it is time for the United Nations to develop a new structure for implementing the 1981 U.N. rights declaration. It said the aim should be to involve "all religions and ideas" and seek "dialogue and cooperation among member states."

The delegate from the Netherlands said there are continuing reports of government persecution of individuals "for the only reason that they manifest their religions or beliefs which happen to be different from their government's."

Switzerland's delegate said that governments have a primary responsibility to guarantee religious freedom "so as to guarantee peace throughout the world."

Representatives of several communist countries advocated a joint Christian-communist effort to eliminate the danger of nuclear war.

East Germany's delegate said that cooperation is needed "among people of different beliefs in the interest of world peace, social justice, and of friendship among all peoples."

END

International Jewish Committee
on
Interreligious Consultations

3/10/86

March 6, 1986

Dear IJCIC Member:

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327 Lexington Avenue
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EUROPEAN SECRETARIAT:
World Jewish Congress
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1211 Geneve 20, Switzerland
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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

The Israel Interfaith
Association
P.O.B. 7739
Jerusalem 91.077, Israel

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

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

1. Enclosed is the background material on the Jewish/Anglican Consultation, originally scheduled to take place in England, May 1986, which has been postponed.

The newspaper items are incorrect and do not reflect the true picture of events, it may warrant a reply to editor and, particularly, to Rev. Kenneth Cracknell.

This item should be added to the agenda of our meeting on Monday, March 10, 1986.

2. In a previous communication, reference was made to the recently held preparatory consultation of the WCC Commission on the Church and the Jewish People.

We have meanwhile received the report from Landesrabbiner Dr. N. Peter Levinson (Heidelberg), which we are making available.

It is important that you become familiar with the contents of all the material which has been mailed to you. It may be useful that you bring all the documents along to be available during the discussions.

Please make every effort to be present at our extra-ordinary meeting on Monday, March 10, at 9.00 a.m.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

International Jewish Committee
on
Interreligious Consultations

memorandum

to: Members of IJCIC
from: Rabbi Mordecai Waxman
subject: Jewish/Anglican Consultation
date: March 6, 1986

You will recall that for some time there have been plans afoot to organize a consultation of Jews and Anglicans, scheduled for May 1986 in England. The proposed agenda could not be implemented for a variety of reasons, all well known, particularly since several of the themes bordered on theological issues.

In one of our caucuses during our recent Rome meetings, we had occasion to discuss the details of the consultation with the representative of Britain's chief rabbi, who was handling the contacts with the Anglicans. We suggested that the program of the consultation be "packaged" differently in order to be acceptable to all parties involved. It was the consensus among the caucus participants, especially among the rabbis, irrespective whether they were orthodox, conservative, or reform, the IJCIC could not agree to co-sponsor the consultation in its present form, even though it may cause discomfort to the Jewish side.

After the Rome meetings, the negotiations continued in which Professor Jean Halperin, Dr. Leon A. Feldman, and Rabbi Mordecai Waxman were involved, however, to our regret little headway was made. In our contact with the British Chief Rabbi, Sir Immanuel Jakobovits, it was ascertained that the details of the proposed agenda for the consultation had not been known to him, while he agreed to being a patron together with the Archbishop of York. He expressed dissatisfaction with the program and shared our reservations. Rabbi Jakobovits promised to do everything in his power to have the program revised in time so that the consultation take place in May as scheduled. Subsequent events, however, made any progress almost impossible because the Jewish representative in the negotiations preferred to resign and there was a change of senior officials in the Anglican bishopric. The scheduled Jewish/Anglican consultation has thus been suspended.

There were newspaper items and recriminations expressed that 'orthodox' circles in the US and abroad brought pressure against holding the consultation are completely unfounded. It was the consensus on the Jewish side that, under the circumstances, the proposed program could not be implemented in its present form, the insistence of the Jewish negotiator with the Anglicans notwithstanding.

The JERUSALEM POST of February 25, 1986, carried the following story which is here reproduced.

Orthodox opposed to Anglo-Jewish meeting

'Pressure' stops inter-faith talks

By HAIM SHAPIRO
Jerusalem Post Reporter

A world conference of Anglicans and Jews scheduled to be held in England in May, has been cancelled because of "pressure from the Orthodox community" in Israel and the U.S., according to Rev. Kenneth Cracknell, secretary of the British Council of Churches Committee for Relations with People of Other Faiths.

Cracknell, who is winding up his first visit to Israel, declined to give details of the "pressure," but told *The Jerusalem Post* that the Jews on the conference planning committee had been very embarrassed by the incident. The incident showed that only a small group in any society were involved in seeking understanding with those of other faiths, he said.

But, said Cracknell, given the tensions of the area, he had been somewhat surprised at the tolerance shown by the Israelis he had met. He said he had found no trace of bigotry among them. "All of those I spoke to

were ready to listen to another point of view," he said, adding that he had expected more anti-Christian feeling.

Cracknell stressed that, in his view, the majority of the religious people of all faiths tend to be somewhat intolerant, "It's true of Moslems in Riyadh, of Hindus and Sikhs in India, and of Christians, too." Perhaps that was why most of his visits were to groups such as Neve Shalom, the Arab-Jewish moshav, and the Israel Interfaith Council and why he made no courtesy calls on the religious establishment.

Cracknell explained that, like the World Council of Churches (WCC) and the U.S. National Council of Churches (NCC), the constituent bodies of the British Council of Churches tended to have closer links with the Arab world. But, he added, even though there was a strong pro-Palestinian tone in the British group, he believed its views were more balanced than those of the WCC and NCC.

The British Council of Churches has

made it "perfectly clear that Israel needs secure borders and should be recognized. We have never said anything else. Then, we contemplate what must be done for the Palestinians."

In the course of his work, Cracknell has visited 33 countries, including many in which there are tensions between the various communities. But wherever he goes, he notes, there are the same sort of people, with the same sort of problems and the same sort of interfaith activities.

In England, he says, his own committee was set up when "people suddenly woke up to the realization" that there were literally millions of non-Christians living in Britain today. The committee tries to help people to reach across what divides them and understand each other.

But he admits that the British know that they can hardly help others to solve their inter-communal problems when the world hears of and sees on its television screens the bitter violence and hatred in Northern Ireland.

Only several days ago, the JEWISH CHRONICLE of London, dated February 28, carried the following newsitem:

"A proposed inter-faith theology conference in Birmingham in May involving Anglicans and Jews has been postponed because the Chief Rabbi received the agenda late and was not happy with its "general direction."

A spokesman for the Archbishop of York feels it is improper to say anything.

Disclosure of the postponement came from the Rev. Kenneth Cracknell, secretary of the British Council of Churches Committee for Relations with People of Other Faiths, who was visiting Israel. He said in Jerusalem that Jews on the conference planning committee had been "very embarrassed" by the situation."

This is sent to you in order to keep you abreast of the state of affairs.

Dr. Leon A. Feldman
Consultant

RELEASE March 11, 1986 (230 words)

PHILIPPINE PRIEST RELEASED AFTER NINE YEARS IN PRISON

MANILA, Philippines (NC) — Divine Word Father Edicio de la Torre's nine years in prison ended March 2 in a tearful reunion with friends and relatives at the gates of Camp Bonifacio in Manila.

Father de la Torre, freed by President Corazon Aquino, was one of many Philippine political detainees held by the government of former President Ferdinand Marcos.

The 42-year-old priest was arrested and charged with subversion in 1972, released in 1980, but rearrested in 1982 and again charged with subversion.

He said Mrs. Aquino had inspired hope in the Philippine people.

"There are limits to what she can do, but I am not cynical about (her government's) chances of becoming a government of the people," he said.

The priest said he would work with poor people's organizations and that Mrs. Aquino gave the poor hope for change.

"My priority is to strengthen urban and rural poor people's organizations," he added. "The spontaneous involvement of the middle class in this past election and revolution also shows they are a strong force that needs to be organized."

He said he believes he can be helpful in the simultaneous organization of the poor and middle classes "to effect a real revolution."

Father de la Torre said he also hopes to continue his study of church social involvement which he began before his 1982 arrest.

END

CURRAN—U.S. ADD March 11, 1986 (420 words)

Add to CURRAN—U.S. of March 11, 1986:

Father Curran said the doctrinal congregation "rejected" a compromise taken to Rome on his behalf by Archbishop James A. Hickey of Washington, chancellor of Catholic University, and Cardinal Joseph L. Bernardin of Chicago, president of the university's board of trustees.

If the compromise had been accepted, Father Curran would have retained his tenured professorship on the university's theology faculty in return for an agreement not to teach any course on sexual ethics.

He said the university president, Jesuit Father William Byron, had already offered him a position in another department of the university, but he found this "unacceptable."

Father Curran said that when he met informally with Cardinal Ratzinger and other congregation officials in Rome March 8, he was accompanied by his former teacher, Redemptorist Father Bernard Haring of the Pontifical Alphonsian University.

One "glimmer of hope I might see" for a satisfactory settlement of the case, Father Curran said, was that Father Haring at the end of the meeting "made an impassioned plea for the congregation to be willing to accept the compromise that had been earlier turned down."

If Father Curran should lose his canonical mission to teach by Vatican order, it would be the first time that has happened since 1979, when the doctrinal congregation withdrew the right of Swiss-born theologian Father Hans Kung to teach as a Catholic theologian. Father Kung lost his post as a Catholic theology professor at the University of Tübingen, West Germany, but he was given another post there as an ecumenical professor.

Father Curran said that "the core of the difference between the congregation and myself concerns the legitimacy of dissent from authoritative, non-infallible church teaching."

"Note clearly," he added, "that I do not disagree with any dogmas or defined truths of the Catholic faith."

He said his basic position — that at times it is "legitimate for a Roman Catholic to dissent in theory and in practice

(MORE)

from non-infallible church teaching" — has been proposed and accepted by "many world-acclaimed Roman Catholic theologians."

Among theologians affirming this position, he cited Father Haring, German Jesuit Father Karl Rahner, French Dominican Father Yves Congar, and American theologians such as Jesuit Fathers Avery Dulles and Richard McCormick and Fathers Richard McBrien and David Tracy.

"Any action taken to prevent the legitimate possibility of dissent from non-infallible teaching by church authority is ultimately detrimental not only to the good of theology but even to the good of the church," Father Curran said.

MORE TO COME

GERMANS March 11, 1986 (550 words)

DACHAU WOULD HAVE BEEN BETTER FOR REAGAN THAN BITBURG, SAYS GERMAN PRIEST

By Tracy Early

NEW YORK (NC) — Dachau would have been a better place than Bitburg for President Reagan and West German Chancellor Helmut Kohl to symbolize the friendship of their nations, said a priest who chairs a West German Catholic-Jewish dialogue group.

"It is necessary to have a symbol, but Bitburg was a symbol difficult to explain," said Father Hanspeter Heinz, professor of pastoral theology in the Catholic faculty of Augsburg University. "If the ceremony had been at Dachau, it would have been in a place that was not ambiguous."

Dachau is the Bavarian town where Hitler established the first Nazi concentration camp, while Bitburg is a cemetery where many German soldiers killed in World War II are buried. Reagan's visit to Bitburg last year was criticized particularly because the German dead included some SS troops.

Father Heinz, in an interview with National Catholic News Service March 10, said that although some members of the SS served as a sort of Nazi elite, others were young conscripts that Germans today consider victims of abuse by their government.

"We see that the soldiers, the ordinary soldiers, were not worse or better than we, but they were abused by a government which did terrible things in the name of our nation," he said. "So we have two feelings, sympathy because they were in many ways the same as we but also a feeling that they cooperated with a system that has done terrible things and we have to distance ourselves from this system."

Father Heinz was one of some 20 members of a delegation, including some Jews, that arrived in the United States March 8 for a one-week study tour. Coordinated by Atonement Brother William Martyn, ecumenical officer of the New York Archdiocese, the visit was focused primarily on Jewish relations.

The delegation was sent by the Central Committee of German Catholics, an independent body that promotes Catholic involvement in social and cultural areas. Predominantly lay, it includes bishops, priests and religious participating on an individual basis. Its most notable activity is holding a week-long congress every two years called Katholikentag, which now draws more than 100,000 Catholics from throughout the nation.

Among the topics with which the Central Committee has involved itself, Father Heinz said, is the controversy over the passion play produced every 10 years at Oberammergau. He said he had seen the play once himself, in 1980, and found that although everything explicitly anti-Semitic had been removed, it remained unsatisfactory because of its overall conception.

He said the new text now being used had been approved by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, when he was archbishop of Munich. Cardinal Ratzinger felt he could not refuse episcopal approval since all explicit anti-Semitism was removed, Father Heinz said.

The basic problem with the play, Father Heinz said, involves not merely the question of offending Jews but the effect

(MORE)

on Christians who watch it. A passion play, he said, should show Christians that the impulses present in the Jews of Jesus' time, good and bad, were the same as those working today in themselves.

END

TEXT RATZINGER March 11, 1986 (1,050 words)

WASHINGTON (NC) — Here is the text of a letter from Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, to Father Charles Curran, professor of moral theology at The Catholic University of America, asking Father Curran to retract views which the congregation said are in dissent with church teaching. The letter, dated Sept. 17, 1985, was released by Father Curran at a press conference in Washington March 11.

Dear Father Curran,

In your letter of Aug. 24, 1984, you forwarded your response to this congregation's critical "Observations" on your work which we had sent to you with our letter of May 10, 1983. We would like to assure you that your responses have been carefully studied and to say that we are now, after a multiple exchange of correspondence, in a position to bring this inquiry to a conclusion. The results of the congregation's inquiry were presented to the sovereign pontiff in an audience granted to the undersigned cardinal prefect on June 28, 1985, and were confirmed by him.

The results of this study make it essential to refer here, however briefly, to some theological and juridical points which give definition to all theological teaching in the Catholic Church. Above all, we must recall the clear doctrine of the Vatican Council II regarding the principles for the assent of faith ("Lumen Gentium," 25). This doctrine was incorporated in the revised Code of Canon Law, which in Canon 752 sums up the thought of the council on this point.

The apostolic constitution "Sapientia Christiana" makes specific application of these principles to the particular requirements of theological instruction and says that Catholic theologians, hence those teaching in ecclesiastical faculties, do not teach on their own authority by virtue of the mission they have received from the church. ("Sap. Chris.," 27, par. 1; cf. 26, par. 2). In order to guarantee this teaching, the church claims the freedom to maintain her own academic institutions in which her doctrine is reflected upon, taught and interpreted in complete fidelity. This freedom of the church to teach her doctrine is in full accord with the students' corresponding right to know what that teaching is and have it properly explained to them. This freedom of the church likewise implies the right to choose for her theological faculties those and only those professors who, in complete intellectual honesty and integrity, recognize themselves to be capable of meeting these requirements.

In the correspondence exchanged between yourself and this congregation, you have clearly affirmed that the positions you have maintained on various important elements of moral doctrine are in open contrast with the teaching of the magisterium, about which the above-mentioned official documents speak. In what follows, we would like to list briefly the points on which this dissent has been verified.

The first area of dissent is with regard to the principle of the church's teaching according to which every marital act must remain open to the transmission of life, and therefore artificial contraception and direct sterilization are forbidden as intrinsically wrong. This is in perfect agreement with the living tradition of the church, made evident in the teaching of recent popes, the documents of the Vatican Council II, and explicitly affirmed by Pope Paul VI in "Humanae Vitae." Since that time, it has been confirmed in "Familiaris Consortio" by Pope John Paul II, and steadily repeated by him on several occasions.

Likewise, regarding the issues of abortion and euthanasia, the teaching of the church, from which you dissent, has been unequivocal and, despite pressure to the contrary, the magisterium has recently reaffirmed the sacred and inviolable character of human life from the moment of conception. Every true Catholic must hold that abortion and euthanasia are unspeakable crimes, that is to say, actions that cannot be approved of for any motive or in any circumstance. No

(MORE)

one can take the life of an innocent human being, whether a fetus or an embryo, child or adult, elderly, incurably ill or near death, without opposing God's love for them, without violating a fundamental right, and therefore without committing a crime of the utmost gravity. ("Gaudium et Spes," 51; CDF "Decree on Abortion," 14; CDF "Decree on Euthanasia," II).

With respect to the third area noted in the "Observations," i.e. masturbation, premarital intercourse and homosexual acts, all the faithful are bound to follow the magisterium, according to which these acts are intrinsically immoral. On this point, the 1975 "Declaration on Certain Questions Concerning Sexual Ethics" is clear. Whatever the motive may be, the deliberate use of the sexual faculty, outside normal and legitimate conjugal relations, essentially contradicts its finality, the purpose intended by the Creator.

Finally, as was again pointed out in the "Observations," the teaching of the Council of Trent on the indissolubility of sacramental and consummated marriage was clearly taught by the Vatican Council II, which described marriage as an indissoluble bond between two persons. A Catholic cannot affirm the contrary (cf. "Gaudium et Spes," 48-51). This truth has likewise been incorporated in the revised code's Canon 1056.

In light of the indispensable requirements for authentic theological instruction, described by the council and by the public law of the Catholic Church (cf. supra), the congregation now invites you to reconsider and to retract those positions which violate the conditions necessary for a professor to be called a Catholic theologian. It must be recognized that the authorities of the church cannot allow the present situation to continue in which the inherent contradiction is prolonged that one who is to teach in the name of the church in fact denies her teaching.

The consignment of this letter to you by the competent authorities is meant to assure a just resolution of this case for yourself and for all the parties involved.

We would ask that you forward your reply to this letter to the most reverend chancellor of the Catholic University as soon as possible in a time period not to exceed two months.

In your letter you indicated that you had not taken the positions you have without "a great deal of prayer, study, consultation and discernment." This fact inspires us to hope that by further application of these means, you will come to that due adherence to the church's doctrine which should characterize all the faithful.

Sincerely yours in Christ,

Joseph Cardinal Ratzinger, prefect

END

CURRAN—U.S. SECOND ADD March 11, 1986 (650 words)

Add to CURRAN—U.S. of March 11, 1986:

Father Curran, who turns 52 at the end of March, was ordained in Rome in 1958 as a priest of the Diocese of Rochester, N.Y. Asked whether Bishop Matthew Clark of Rochester supports him in his stand, he said he would not speak for the bishop except to say that "he sent a very strong letter" to the doctrinal congregation.

Father Curran was at the center of two of the major controversies that erupted in the U.S. Catholic Church in the late 1960s.

In 1967, students and faculty of Catholic University joined to close the university down in a general strike that lasted four days after the board of trustees terminated Father Curran's contract as assistant professor of moral theology with no reasons stated. The university reopened after the board reinstated him, with a promotion to associate professor, and five years later he became a full professor.

In 1968 Father Curran was leader and chief spokesman for more than 600 Catholic theologians who publicly criticized the blanket condemnation of contraception in Pope Paul VI's encyclical "Humanae Vitae."

In a background memorandum distributed to the press March 11, Father Curran summarized his positions on the

(MORE)

International Jewish Committee *on* *Interreligious Consultations*

March 12, 1986

Dear IJCIC Member:

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

The Israel Interfaith
Association
P.O.B. 7739
Jerusalem 91.077, Israel

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

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

1. Enclosed please find Report of the Secretary (Allan R. Brockway) on the recent Consultation on the Church and the Jewish People of the WCC, held in Arnoldshain (FRG) February 10-14, 1986.

The personal report from Dr. N. Peter Levinson has been sent to you several days ago.

2. Please note the attached text (translation into English) of the recent homily of Pope John Paul II, delivered on Sunday, February 15. The Italian text appeared in the OSSERVATORE ROMANO, February 17/18, 1986.
3. For the record, we are sending you copy of letter from Cardinal Willebrands, dated November 22, 1985, which was sent to a very old address of the Synagogue Council of America. It was returned and was a long time en route, and subsequently re-addressed and only received a day ago.

We have notified the Secretariat and Msgr. Jorge Mejia's office of the correct address for communications.
4. It is important that you inform this office as soon as possible concerning your attendance at the IJCIC/WCC Liaison and Program Committee meeting in Geneva, April 8-9, 1986. Flight and hotel reservations have to be made.

Thank you for your cooperation and continued interest.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

Consultation on the Church and the Jewish People

World Council of Churches
Arnoldshain Evangelical Academy
Federal Republic of Germany
10-14 February 1986

RECEIVED
MAR 10 1986

Report of the Secretary

Bishop Stendahl has spoken of the events that transpired between the last meeting of the CCJP at London Colney during June 1981 and the present moment. It is my task to reflect a bit on the significance of those events for the years ahead, and not only the specific events that have taken place in the life of the CCJP and the World Council as such, but also those that have transpired in the world at large.

I am convinced that the relation between the church and the Jewish people is now at a turning point. Crucial decisions, whether conscious or not, are in the process of being taken that will determine for good or ill, perhaps for decades to come, the theological understanding of the church, and in the process condition if not dictate the relationship between the church and the Jewish people. I will suggest that the period during which we could best characterize the relationship between the two faith communities by the term "dialogue" is coming to a close and that a new period is beginning, the proper name for which has yet to emerge. I will attempt to explain this suggestion, first, by a look at the "dialogue" period and, then, by outlining the kind of decisions that would seem to be required if we are to move creatively into the period that lies ahead.

Before doing so, however, I need to make clear that I am speaking about the *World Council of Churches* and the Jewish People, not about the Christian-Jewish dialogue as such. Such a distinction is necessary because the future requirements of the Christian-Jewish dialogue or, better, relations between Christians and Jews, are significantly different than are those for institutional relationships between the WCC and organized expressions of the Jewish people. And both are different from the requirements of the next historical period in the life of the World Council of Churches and the churches that are members of it. The question before us during these next days is simply put and extremely difficult to answer: What is the unique role of the World Council of Churches vis-a-vis the Jewish people, in the first instance and, in the second, relative to the churches that comprise it.

Jewish-Christian dialogue is an important component of Jewish-Christian relations. But we must not collapse "relations" into "dialogue," nor must we assume that "dialogue" is the totality of "relations." Dialogue is a method utilized in the on-going interaction between Jews and Christians, between the Jewish people and the church. As we all know, there are a number of levels for dialogue, ranging all the way from casual conversation on a bus or at the grocery store to deep theological or religious discussion, complete with footnotes. But no

matter what the aegis, dialogue is fundamentally a matter between Christians and Jews as individuals. Seldom are institutions, churches or Jewish organizations, committed to abide by the results of dialogue, although they may well be influenced by them. It is not necessary to rehearse the "rules" for dialogue. We know them well; they are enshrined in the WCC's *Guidelines on Dialogue and Ecumenical Considerations on Jewish-Christian Dialogue*, which you have in your hands for reference.

During the period leading up to the last Assembly, at Vancouver, the CCJP concentrated on developing and securing official WCC approval for what finally became the *Ecumenical Considerations*. This document, which represents the most and best that was possible to say at the time about the churches' understanding of Jews and Judaism, has yet to become a normative text for most churches. Some of them, however, have developed similar statements of their own, occasionally going very far in their willingness to affirm the Jewish people as beloved of the God worshipped by both religions and, thus, declaring the necessary concurrence of Christians and the church in God's choice of the Jewish people as his own.

As far as the CCJP is concerned, the *Ecumenical Considerations* represents the culmination of the dialogue stage in Jewish-Christian relations. When I say that, I mean that the *theory* of Jewish-Christian dialogue has been developed as fully as it needs to be for the moment. Unfortunately, it goes without saying that the practice lags very far behind. As we have sometimes put it, the *Ecumenical Considerations* now needs to be implemented by the churches in their own dialogues with Jews and Jewish groups in their own settings.

In most of Europe and North America such dialogical activity is in full swing. Every year many dialogical conferences and seminars are held at local and national levels. In that sense, the CCJP/WCC document is being implemented indeed (though in no sense is our document directly responsible for the development of these dialogues). As Bishop Standahl has indicated, some initial efforts have been made to extend the implementation to South America and, I am happy to report, a Council of Christians and Jews has now been inaugurated in Melbourne, Australia.

The national Councils of Christians and Jews (the member organizations of the International Council of Christians and Jews, headquartered near here at the Buber House in Heppenheim, of which Dr. J. (Coos) Schoneveld, one of our number, is the general secretary), are primary media for the development and expansion of Jewish-Christian dialogue. Councils of Christians and Jews represent a unique type of organization, in that they are composed of *both* Jews and Christians, largely individuals who are seldom officially representative of either Jewish or Christian bodies. Thus, while the CCJP/WCC, the World Jewish Congress, other Jewish organizations, and the Roman Catholic Church send "official observers" to meetings of the International Council of Christians and Jews, none of them is a member. Their representatives monitor and participate as individuals in ICCJ functions, contributing when they can to the ensuing dialogues.

I mention the Councils of Christians and Jews because they are a significant part of the reason it is possible for me to assert that the period of dialogue for the CCJP and the World Council is coming to a conclusion. Their composition is dialogical by definition, their purpose is dialogue, and frequently they do a very good job of it. But they are not

churches, nor are they representative of Jewish organizations -- they are composed of individuals and it is individuals who, in the last analysis must be engaged in dialogue. The CCJP has a different job to do from that of the Councils of Christians and Jews, though there is a clear relationship.

I am not suggesting, of course, that the CCJP and its parent body, the program on Dialogue with People of Living Faiths of the WCC, must not continue to organize and participate in Jewish-Christian dialogues. Only by so doing is it possible to keep abreast of what is happening in the dialogues and what new trends are emerging. But the *primary* responsibility of the WCC's work in relation to the Jewish people will lie elsewhere in the days to come. It is on that primary responsibility that I would now focus your attention. It has two foci, which often appear to have little relation to one another: institutional relationships and theological change in the church.

II

The structured relationships between the World Council of Churches and the organized Jewish community can be characterized as dialogue only in the broadest sense, but they are a highly important aspect of the WCC's responsibility to and for the Jewish people. As most of you know, a group of Jewish organizations has formed a special committee, the International Jewish Committee for Interreligious Consultations (IJCIC), for the express purpose of relating to the World Council of Churches and the Vatican, plus, more recently, the various confessional bodies, e.g., the Lutheran World Federation, the World Alliance of Reformed Churches, the World Methodist Council, the Orthodox churches, the Anglican Church, etc.

With the IJCIC, the WCC has over the years conducted a series of consultations (significantly, they have never been called dialogues) on various subjects such as the concept of power, modernity, and, most recently, the Harvard consultation in 1984 on religious pluralism (the papers from that consultation are now being published and will soon be available). Apart from the often significant contributions these consultations make to better understanding between the church and the Jewish people, they represent the most *official* encounter between the organized expressions of the two fraternal religions.

But the continuing, day to day, contact between my office and the IJCIC and the annual or semi-annual meetings between representatives of IJCIC and the World Council in the Liaison and Planning Committee (LPC) -- a committee composed of delegates from IJCIC and WCC representatives from the CCJP and the Dialogue sub-unit and also from the General Secretariat, the Churches' Commission on International Affairs (CCIA), and other programs of the World Council -- are probably more crucial for sustaining and deepening the relationship between the Jewish people and the World Council of Churches than are the consultations. It is in these sessions that the Jewish response to what the churches say about Israel, antisemitism, and attempts at conversion are offered and discussed. Not infrequently, these meetings have been the scene for heated exchanges, not all of which have resulted in reconciliation.

Meetings of the LPC are not restricted to Jewish "complaints" about the WCC, however. The agenda always includes discussion of ways we can cooperate in projects that will be mutually beneficial. The most recent of these projects is a forthcoming consultation in Nairobi with participants

from IJCIC and African theologians. Dr. Kofi Opoku will report to us in detail about the plans for that consultation during our time together here.

The significance of the Liaison and Planning Committee extends beyond the discussion that takes place during its meetings and even beyond the projects it develops. Its primary significance lies in its very existence, for that existence signifies the openness of each religious community to the other, an openness that is, tragically, not apparent large parts of the time.

But the continued existence of the LPC is not assured. It is a fragile creation, subject to the good-will of those who participate in it, which is itself contingent on the exigencies of the world situation and the ways in which the various parts of the Jewish community and the various parts of the World Council react to them. It is not for us to judge the Jewish participation in the LPC (I will, however, dare to make some suggestions to our Jewish partners toward the conclusion of this report), but it is within our province to observe that tensions between the WCC and the world-wide Jewish community have been very high during these last years, largely because of statements made by the Assembly, the Central and Executive Committees and by the CCIA, statements that Jews have interpreted, in my judgment correctly, to blame Israel for all the ills of the Middle East. Jews, of course, react strongly against this type of official statement on the part of the Christian community. A large part of my responsibility, as your secretary, is to keep the channels of communication open between the WCC and the Jewish world in the face of challenges such as that. I confess that I have not always been successful, and would have had no success at all had it not been for the willing cooperation of colleagues on the Jewish side who were equally concerned to maintain open and mutually beneficial communication, and those on the Christian side, such as yourselves, who have always been there for guidance and counsel.

For the future, the maintenance of open communication and fraternal good-will between the World Council of Churches and the international Jewish community, represented by the Liaison and Planning Committee, is of critical importance. But, let us be clear about this, it is not dialogue as such. Instead, it is more in the order of diplomacy and requires diplomatic skills that are usually not absolutely necessary in "normal" dialogue.

III

What I have said about Jewish-Christian dialogue and about the diplomacy required for keeping open the communication between the WCC and the IJCIC is relevant to the "age of dialogue." Each of these activities and concerns is highly important and must under no circumstances be diluted or be allocated less time and energy. In particular, organizational diplomacy is requisite to all other activities.

But the next period, which I am going to venture to name, instead of "dialogue," the period of "regrouping," will demand of the CCJP something that has always been incipient in its work, but which has to date not been visible programatically, namely theological study, reflection on the results of that study, and dissemination of what that reflection produces. In order to explain what I mean it will be necessary to go back to the Harvard consultation, if not before.

The discussion on religious pluralism at Harvard was interesting and,

oftimes, exciting. But it did not take us much beyond the stimulation of another meeting between Jews and Christians who are involved in and concerned for Jewish-Christian encounter. In other words, we did not learn very much that we didn't already know, either about each other or the world we jointly live in and confront. We did come to know each other as individuals a little better, and that is, of course, a value. And we learned a few things about what to do and what not to do at the next consultation. My general feeling was that the most significant thing about the consultation was *that it was held*, that Jews and Christians got together and talked about something that concerned them both. The specific subject matter was secondary.

In the dialogue period that was ample justification for having a "dialogue"; the event itself was the object of the enterprise. But in the post-dialogue period, in the "re-grouping" period, it is not enough. In the days to come each of us, Jews and Christians alike, must actually learn something about *ourselves* if we are to be able to benefit most from such meetings together. The period of re-grouping is a period of looking inward, of assessing what we have learned over the past fifty or sixty years of Jewish-Christian dialogue about Christianity in the case of Christians and Judaism in the case of Jews. And that can only be done by Christians talking with Christians, and Jews doing the same thing with Jews. We now need to talk with ourselves to find out what we really have learned from the others.

At this point I would make bold to suggest that the time is ripe for the Jewish community to "regroup" as well. It will have quite different specific items on its agenda than does the Christian community, but they are no less important. For instance, could not Jews profit from a serious reflection on what it means for them to live in a world in which the church is on their side, rather than opposing and persecuting them? I have made this suggestion from time to time to Jews, some of whom have responded, "What makes you think there is, or is likely to be, such a world?" There are many signs, not least among them the fact that virtually all branches of organized Christianity have rejected the deicide charge, affirmed the validity of God's covenant with Israel, and vigorously opposed antisemitism. That the residue of centuries, when precisely the opposite was the case, continues to plague both Jews and Christians is no denial of the basic change in Christian understandings of Jews and Judaism that has taken place in our life-times. Not incidentally, that change in attitude represents a major alteration in Christianity itself, the significance of which has yet to be assimilated by the church.

I grant you that these suggestions are not very "dialogical." But we are now past the "dialogical" period in Jewish-Christian relations (which is not the case, however, with reference to other religions). We can and will continue to engage in dialogue on the basis of the principles we have struggled so long and hard to enunciate; we must not fail to do so -- but we are commanded to go beyond, to examine our own faith, our own religion. We are commanded by the God of history to look toward the re-shaping of Christianity itself in light of what we have learned from our Jewish colleagues.

There are some, many perhaps, who fear that such re-shaping would so alter Christianity that it would no longer be the same religion, the same faith, and that therefore the enterprise should be avoided. But they

should be reminded that Christianity has changed many times during its history, some of those times radically. Moreover, in its most serious intent, theology is most faithful when it works toward changing Christianity into a fuller and more comprehensive understanding of God and what God is doing in the world in and through his people. And what could be more appropriate for the church than to learn about its own faith from encounter with the People of God, the Jewish people?

There are two major areas of Christian theology that are benefiting from the dialogical encounter, but those benefits have not made their way into the life of the churches (another, the impact and significance of the Shoah, has had some, though still too limited, success). These are (1) the meaning of the land and state of Israel for Christians, coupled with the problem of the "peoplehood" of the Palestinians; and (2) beliefs and doctrines surrounding Jesus of Nazareth, called the Christ.

(1) For too long the conflict of Israel with the surrounding Arab states and the Palestinians has been treated by the churches as a political problem with no genuinely religious component, when in fact it presents one of the most serious theological problems facing us today. Since this report is obviously not the place to enter into an extended discussion of the complexities of the problem, I will simply state the issue: How do we reconcile the church's definitive identity with the Jewish people, of whom Israel is today the most tangible and powerful symbol, with the church's conviction that its place is on the side of the poor and dispossessed? I submit that that question cannot be answered with political answers; only careful theology will suffice.

(2) It is in the area of beliefs and doctrines about Jesus and Christ that we will be focusing our attention during these days together as the CCJP. The questions are many; I will mention but a few. What, for instance, is the import for Christianity of the Jewish denial that Jesus was the Messiah promised by the prophets? Do we continue to claim that they are wrong? Or do we take them seriously and ask what their claim might mean for Christian theology? What, for instance, do we make of the Jewish puzzlement, at best, over the Christian claim for the incarnation? Do we ignore it? Or do we take another look at our doctrine? And, then, there's the resurrection. How important is that for Christian faith? How can it be interpreted so as to make sense within a contemporary Jewish world-view, or, for that matter, within a contemporary scientific world-view? What have we learned about *ourselves* from our more than half century of serious and open encounter with Jews and Judaism?

IV

The point I've been making is that we Christians need to stand back and take a look at ourselves, at our own religion, at our own faith and its basic tenets. No longer can we go on acting as though dealing with Jews was only a matter of good interreligious public relations, fighting antisemitism, and trying to get the church to understand why the State of Israel acts the way it does. All of these things are vitally important. But beyond them, time-honored Christian theologies and dogmas are in question. The effort to help the churches toward faithful responses to that question is, I would suggest, the unique role of the Consultation on the Church and the Jewish people as we look to the future.

How should we go about it? What should we do? Clearly the CCJP or

the World Council, as such, cannot attempt to duplicate or replace the work that is being done by professional theologians. That is to say that we are in no position to produce *de novo* a definitive and revolutionary theological statement that will shock the churches into a revision of their faith understandings, that will cause them to pay heed to what we and others in the Jewish-Christian dialogue think we have learned. But it is the role of the CCJP to develop a procedure for distilling the theological learning that is being accumulated and making it available to the churches, their theological institutions, their clergy and laity.

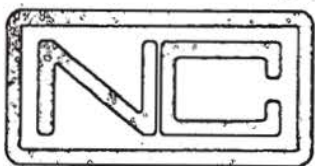
Therefore, I propose that the CCJP now select a small committee to explore the possibility of developing a program, which would extend from now until the next Assembly of the WCC in 1991, that might include bringing together Christian theologians and others to examine what affect the encounter with Jews and Judaism is having, or may have, on the faith understandings of Christianity. The CCJP committee might consider specific areas of Christian thought that should be examined, and make proposals for a time-table and type of results expected. Further I propose that this committee be selected early in our meeting here, that its members listen carefully to our deliberations, and bring a report to the plenary at the end of the week for consideration by all of us.

Such a program would be a major contribution to the "Study on Theological Discoveries in Inter-Faith Dialogue," that will be initiated by the sub-unit on Dialogue with People of Living Faiths later this year. You will hear more about that study during this meeting. Suffice for now to say that it is designed to elicit reflection, theological reflection, on the part of people in various parts of the world, who live among people of many different religions. Dialogue between Christians and Jews has been part of the church's life from its beginning, unlike that with Hindus, Buddhists, and Muslims. We, therefore, are further along, as it were, in the dialogue. What we have to contribute could well become a model for others.

Finally, I want to thank you for the opportunity you and the World Council of Churches give me to work with you in an enterprise whose importance is without parallel in terms of its significance for peace and justice in the world and for the revitalization of Christian faith. May the future bring even greater rewards to us all, Jews and Christians alike.

Allan R. Brockway

Geneva
8 February 1986



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NC NEWS SERVICE REPORT FOR THURSDAY, MARCH 13, 1986

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The Carneys, of Lake Forest, Ill., have four children, all graduates of Notre Dame. Only three other couples are among the 108 recipients of the medal.

END

CURRAN—COURT March 12, 1986 (640 words)

FATHER CURRAN SAYS HE WOULD GO TO COURT TO HOLD THEOLOGY POST

By Jerry Filteau

WASHINGTON (NC) — Father Charles Curran said in an interview March 12 he probably would go to court if necessary to retain his post as professor of moral theology at The Catholic University of America.

"Oh, I think I'd probably have to," he said when asked if he was prepared to file a civil suit to protect his teaching contract. A lawyer friend has already offered legal services free, he said.

Father Curran announced March 11 that, although a Vatican-imposed deadline had passed, he has refused to retract his views on a number of moral issues on which he disagrees with authoritative, non-infallible church teaching. The Vatican Congregation for the Doctrine of the Faith warned him that a failure to retract would put him in violation of "the conditions necessary for a professor to be called a Catholic theologian."

Since Father Curran is a member of pontifical faculty that awards ecclesiastical degrees, a declaration that he can no longer call himself a Catholic theologian would effectively revoke his license, or "canonical mission," to teach on that faculty.

In the interview Father Curran said some church officials have informally told him that in practice such an action would also mean "that I probably could not teach in any Catholic institution."

One of his concerns, he said, is what effect such a ruling might have on Catholic University and on other Catholic colleges and universities which have fought for years to establish their credentials as authentic institutions of higher learning in the United States.

"What bothers me is, you will drive Catholic theologians out of Catholic institutions," he said. "Already you have some of the finest (Catholic theological) minds at non-Catholic institutions."

"I have always maintained I could do theology at a Catholic university," he added. "If this turns out negatively, it's going to have a very negative effect on Catholic theology."

Father Curran was asked what kind of emotions he felt during the nearly seven years of correspondence with Rome which led up to the call for a retraction of some of his views. He cited the five stages of dying outlined by Swiss psychiatrist Dr. Elisabeth Kubler-Ross: denial, anger, bargaining, depression and finally acceptance.

"I've been living with this for years now," he said. "I probably have gone through all of those stages."

"I do think there's an injustice involved here. I do think it's wrong," he continued. But he added that he thinks the church has to be a community in which "there is room for disagreeing without being disagreeable."

At a press conference the previous day Father Curran said he had no idea how long it might be before the Vatican moves to revoke his canonical mission to teach. He also said he still held out a "glimmer of hope" that the doctrinal congregation might reconsider the compromise he offered, under which he would retain his teaching post but agree not to teach sexual ethics, the area in which most of his disagreements with church teaching occur.

When one reporter asked him why he did not leave the priesthood and the church to gain the freedom to teach and write as he wished, he replied that his community of faith in the Catholic Church was "much more important to me."

He said the Catholic tradition in many ways "is the only one that makes any sense to me, because it's a tradition which always said that faith and reason can never contradict one another. It's a faith tradition that has always accepted the goodness of the human and the goodness of the human search for truth."

"And therefore," he said, "both because of my own faith and because of my own theology, I find myself very much at home in that church."

END

SUDANESE March 12, 1986 (330 words)

SUDANESE ARCHBISHOP URGES SOLVING SOCIAL PROBLEMS BEFORE ELECTIONS

KHARTOUM, Sudan (NC) — Sudan's military government must solve problems such as starvation before conducting elections in April, said Archbishop Gabriel Zubeir Wako of Khartoum.

"People are starving and dying, frightened and worried. How can you bring them ballot boxes?" said a statement signed by the archbishop, who is president of the Sudan Episcopal Conference. The statement also was signed by Verona Father Macram Max Gassis, apostolic administrator of the Diocese of El Obeid.

All-Africa Press, a religious news service based in Nairobi, Kenya, reported recently that the statement said that in addition to the "official war" being waged in the south between the government and the Sudanese People's Liberation Army, various tribes have obtained arms from the government and neighboring countries.

"These arms have been turned against people, raiding cattle, pillaging villages and murdering members of other tribes," said the statement.

The church leaders said the situation had become so bad that it had created a state of general insecurity, compounded by hunger, lack of essential commodities, education and health services.

"Fear is everywhere," the statement said.

The statement noted that registration had ended for the April elections, but said to call for elections under current conditions, especially in the south, was inhuman.

"We are silencing the poor and suffering with our cries of unity and democracy," the statement said.

In April 1985, the 15-year-old government of Sudan was overthrown by a military coup, led by the defense minister, Gen. Siwar el-Dahab. The takeover came after more than a week of demonstrations and strikes, touched off by increased food prices and discontent with the government of President Gaafar al-Nimeiry, who was visiting the United States at the time of the coup.

Dahab, leader of the transitional government, agreed to return to civilian rule in April 1986.

Shortly after the coup, Sudan's bishops issued a statement expressing "confidence in the (transitional) government's commitment to healing the wounds of the past and to leading the Sudanese people in peace, justice and unity."

END

LAETARE March 12, 1986 (230 words)

LAETARE MEDAL GOES TO CHAIRMAN OF NOTRE DAME TRUSTEES, WIFE

NOTRE DAME, Ind. (NC) — Thomas P. Carney, chairman of the board of trustees for the University of Notre Dame since 1982, and his wife Mary Elizabeth have been named recipients of the university's Laetare Medal.

The medal has been awarded since 1883 by Notre Dame to distinguished U.S. Catholics. Its recipient is announced traditionally on the fourth Sunday of Lent, Laetare Sunday, which was March 9.

The Carneys will receive the award at the Notre Dame commencement May 18.

Carney, president of Metatech Corp. in Northbrook, Ill., graduated from Notre Dame in 1937. He has a master's degree and doctorate in organic chemistry from Pennsylvania State University and did postdoctoral work in medicinal chemistry at the University of Wisconsin.

He worked for 35 years in the pharmaceutical industry and his research resulted in a number of drugs used today, including antibiotics, antihistamines as well as chemotherapy for cancer.

He has been associated with Notre Dame as "student, alumnus, parent of students, benefactor, counselor, lecturer and trustee," said Holy Cross Theodore Hesburgh, Notre Dame president.

Carney's wife has been active in civic organizations and with her husband has served as hostess to a number of official university functions.

(MORE)

CURRAN—CLARK March 12, 1986 (420 words)

BISHOP SAYS VATICAN ACTION ON THEOLOGIAN COULD BE 'SERIOUS SETBACK'

ROCHESTER, N.Y. (NC) — Father Charles Curran's bishop said he foresees "a serious setback" to U.S. Catholic education and pastoral life if Vatican action against Father Curran alters his status as a Catholic theologian.

Theologians may stop exploring questions of the day "in a creative and healthy way because they fear actions which may prematurely end their teaching careers," said the prelate, Bishop Matthew H. Clark of Rochester.

Father Curran, a professor of moral theology at The Catholic University of America, is a priest of the Diocese of Rochester.

The bishop made his remarks in an 800-word statement issued March 12 in response to a Vatican order to Father Curran to retract his dissenting views on church teachings on birth control.

Father Curran announced March 11 that he has refused the order, which he received last Oct. 10, and could face loss of his right to teach at the university.

Bishop Clark said in his statement he has communicated with Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, which issued the retraction order.

He said if the Vatican acts against Father Curran, "able theologians may abandon Catholic institutions altogether to avoid embarrassing confrontation with church authority."

"Circumstances of this sort would seriously undermine the standing of Catholic scholarship in this nation, isolate our theological community and weaken our Catholic institutions of higher learning," he said.

The bishop said he hoped an agreement would be reached that would allow Father Curran to continue to serve the church as a theologian and that would promote "resolution of theological differences through the normal channels of writing and debate."

As a priest, the bishop said, Father Curran is "deeply committed to the spiritual life" and as a theologian enjoys "considerable respect" in the Rochester Diocese and across the country.

He said he agreed with a perception in the Catholic theological community that Father Curran is "a moral theologian of notable competence whose work locates him very much at the center of that community and not at all on the fringe."

Bishop Clark also said that in instances when Father Curran has expressed theological views "which appear at a variance" with official church statements, he has done so "in a respectful and responsible manner."

The bishop said he hoped that "the Holy See will regard the bishops of our country as ones who can appropriately and ably communicate to the Holy See the shape of and challenges to pastoral life in our particular churches."

END

CANADIAN PORN March 12, 1986 (500 words)

Editors: Language in 3rd paragraph may be offensive to some readers.

CANADIAN CARDINAL URGES PROTESTS AGAINST PORNOGRAPHY PROPOSALS

By Cheryl Agoston

TORONTO (NC) — Cardinal G. Emmett Carter of Toronto has urged Catholics to protest proposed amendments to Canada's obscenity laws which he says are weak and could legalize "the hardest-core pornography."

His call is part of an interfaith effort to push the government into defining the obscenity violations more explicitly and toughening criminal sanctions against them.

The proposed amendments define as pornographic any material depicting "vaginal, oral or anal intercourse, masturbation, lewd touching of the breasts or the genital parts of the body or the lewd exhibition of the genitals." They set a three-tier system of jail terms for offenses ranging from selling pornographic materials to minors to child pornography.

But the cardinal said the proposal's definitions of pornography don't cover unusual and violent acts and "this means

(MORE)

that the hardest-core pornography would be entirely legal."

Under the current Canadian criminal code, it is an offense to publish, distribute or circulate obscene material — that is, anything that unduly exploits sex or sex combined with crime, horror, cruelty or violence.

Undue exploitation is determined by community standards, which vary from city to city.

Cardinal Carter said the "negative effects of the free availability of explicit and degrading pornographic material on both 'normal' ordinary people and on those who already have severe psychological disturbances have been amply demonstrated in research and in the escalation of sexual abuse of women and children."

A special committee on pornography has made the recommendations being used as the basis for the criminal code amendments. The committee, headed by lawyer Paul Fraser of Vancouver, British Columbia, has recommended:

- Jail sentences of up to 10 years for anyone producing child pornography and a \$2,000 fine or six months in jail for anyone possessing pornography depicting a child participating in explicit sexual conduct.

- Sentences of up to five years for people producing sexually violent pornography and up to two years in jail or a fine of up to \$1,000 for distributors.

- Criminal sanctions for those who sell pornography to persons under age 18.

Father Brad Massman, who represents the Catholic Church on the Interchurch Committee on Pornography, has asked all Canadian bishops to follow Cardinal Carter's lead by spurring parishioners to action.

"It is essential that they (members of Parliament) hear from our people in order that the Judeo-Christian tradition of the beauty and sacredness of human sexuality be upheld," he said.

The interchurch group wants stiffer penalties in the new legislation. It also wants amendments to prohibit simulated as well as explicit child pornography and the representation as a sexual object of anyone who is or appears to be a minor.

The group calls for prohibiting explicit "hard-core" pornographic materials.

It argues against allowing a defense based on "artistic merit," instead saying a legitimate defense should be based on "a demonstrable contribution to the public good."

The Fraser recommendations suggest exempting from sanctions sexually violent material produced for artistic purposes.
END

MED SCHOOL LEAD March 12, 1986 (460 words)

New lead for MED SCHOOL of March 10, 1986:

NO CONFLICT SEEN BETWEEN MEDICAL SCHOOL, ARCHDIOCESE ON ABORTION

NEW YORK (NC) — There is no conflict between the Archdiocese of New York and archdiocesan-assisted New York Medical School over the school's connection with hospitals where abortions are performed, an archdiocesan spokesman said March 12.

Following a brief interview with Cardinal John J. O'Connor of New York, The New York Times had reported that the cardinal noted that if Lincoln and Metropolitan hospitals did not stop performing abortions, the Medical School would either have to give up its \$24 million contract with the city to provide medical services to those hospitals or give up its support from the archdiocese.

"The choice for the college is either the church or the two hospitals. If the choice is the two hospitals, that would be it," Cardinal O'Connor was quoted as saying, meaning that financial ties to the school would be severed.

The archdiocese's position was clarified March 12. "Neither the archdiocese nor the city has any problems" with current arrangements, Joseph Zwilling, archdiocesan spokesman, told National Catholic News Service.

Suffering losses in the 1970s, the medical school in 1978 accepted a \$10 million loan from the archdiocese in exchange for giving it a dominant position on the school's board of trustees.

At that time, a special provision was inserted in the college's contract with New York City that requires the city to

(MORE)

hire outside doctors to perform abortions so that the college's medical staff and faculty would not be involved.

"In essence, what we are saying right now is that there's no problem with the contracts as they're set up right now," said Zwilling. "No ultimatums or threats were made."

Cardinal O'Connor has said that "abortions violate Catholic principles and the sacredness of the human person" and that they should not be performed in any hospital affiliated with the church.

Zwilling said the archdiocese was preparing an official statement on the relationship between the archdiocese, Medical School and hospitals.

New York Mayor Ed Koch has said on several occasions that abortion is a valid and necessary medical service of a city hospital. At a dinner March 10, the mayor and cardinal reportedly discussed the situation and found no apparent conflicts to resolve.

With more than 700 students, New York Medical School is the third largest private medical school in the country. It is one of the few schools not affiliated with a university.

The school is located in Valhalla, N.Y., in suburban Westchester County.

The archdiocese, The Times said, has always maintained that the school is independent but faculty members who have resigned have said that the school is in fact run by the hospital division of the archdiocesan Catholic Charities.

NO PICKUP

END

CURRAN—REACT March 12, 1986 (770 words)

THEOLOGIANS, STUDENTS RALLY BEHIND FATHER CURRAN

By Joe Michael Feist

WASHINGTON (NC) — Prominent U.S. Catholic theologians, as well as members of the academic community at The Catholic University of America, have rallied behind Father Charles Curran, whose right to teach at the university may be revoked.

Father Curran revealed March 11 that Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, has ordered him to retract his views on a number of sexual issues or face possible dismissal from his teaching position.

Because Catholic University is a pontifical university, theologians must hold a special mandate from the Vatican to teach there.

In statements released March 12, leading U.S. theologians, fellow faculty members and Catholic University students expressed support for Father Curran and took issue with Cardinal Ratzinger's action.

Five past presidents of the Catholic Theological Society of America and four past presidents of the College Theology Society warned in a statement that there "would be much more than professional distress" if Father Curran was stripped of his right to teach.

The theologians' statement centered on the right of a Catholic to dissent from non-infallible church teachings. Father Curran's views on some of these teachings, such as on contraception, sterilization and premarital intercourse, were cited by Cardinal Ratzinger as violating the conditions necessary for a professor to be called a Catholic theologian.

"Which non-infallible church teachings are serious enough to provoke" a theologian's dismissal from a university faculty, "and how are those teachings determined?" the statement asked.

"If disagreement with any non-infallible teaching of the church is sufficient to provoke this result, on what theological, doctrinal or historical basis is that principle deduced?" it added.

Signers of the statement included Jesuit Fathers Walter Burghardt and Richard A. McCormick, both of Georgetown University; Fathers Richard A. McBrien of the University of Notre Dame, David W. Tracy of the University of Chicago,

(MORE)

and Gerard S. Sloyan of Temple University; Sister Vera Chester, a Sister of St. Joseph of Carondelet and theologian at the College of St. Catherine in St. Paul, Minn.; Christian Brother Luke Salm of Manhattan College; Rodger Van Allen of Villanova University; and Bernard Cooke of Holy Cross College.

The statement said that if Father Curran's views are so "incompatible with Catholic teaching" that he must be dismissed, "justice and fairness would dictate that other Catholic theologians who hold similar views should be treated in exactly the same fashion...."

"The problem is, of course, that there are very many Catholic theologians who do dissent from non-infallible teachings."

The statement also raised the issue of "academic integrity" of Catholic universities.

"For many years," the statement said, "enemies of the Catholic Church in the United States have argued that Catholic colleges are nothing more than educational arms of the official church. If Father Curran were removed from his position,...it would be far more difficult to rebut this charge."

Dominican Father William Cenkner, dean of the School of Religious Studies at Catholic University, which includes the theology department, said in a separate statement that Catholic University "is committed to academic freedom and due process for each member of its faculty."

"The university will not violate its own procedures," Father Cenkner added. "As dean...I am committed to these procedures and the academic freedom accorded to Professor Curran."

Father Cenkner, who said he accompanied Father Curran to Rome early in March for a meeting with the doctrinal congregation, characterized the theologian as "a man who has suffered much over the years and seemingly will have to endure much in the days and weeks ahead."

At a news conference March 12, graduate theology students at Catholic University issued a "call to action" in support of Father Curran.

The students, known as Friends of American Catholic Theology, said they are seeking 20,000 signatures for a statement affirming Father Curran's "positive influence" on U.S. Catholicism.

The statement and signatures will be sent to Cardinal Ratzinger and to Archbishop James Hickey of Washington, chancellor of the university, the students said.

Several prominent graduates of the university, in a letter to fellow alumni, said they "know and trust" Father Curran's "commitment to seeking the truth" and his "integrity in challenging all in the church, including himself, to be faithful to our tradition while maintaining a vision of what...the church may one day be."

Alumni signing the letter included Msgr. George Higgins, a noted labor activist; Monika Hellwig, a Georgetown University theologian and president-elect of the Catholic Theological Society of America; Franciscan Father Regis Duffy, an author and professor at the Washington Theological Union; Sulpician Father Walter Schmitz, former dean of theology at Catholic University; Redemptorist Father Francis X. Murphy; and Benedictine Sister Mary Collins.

END

SENIOR March 13, 1986 (150 words)

ST. ANTHONY MESSENGER PRESS TO PUBLISH SENIOR UPDATE

CINCINNATI (NC) — Senior Update, a new publication for older Catholics, will be published by St. Anthony Messenger Press in Cincinnati.

Franciscan Father Andrew Fox, publisher of St. Anthony Messenger Press, said the first six issues are being offered together and that subscriptions are being solicited.

The publication, four-page issues each on a single topic, will be sold in bulk to parishes and organizations.

Calling older Catholics the parish "mainstay," Father Fox said they are "unsung heroes who paid their dues by having contributed time, money and personal services, even sometimes their entire lives to build up the parish."

(MORE)

Father Fox said Senior Update can "give them the recognition they deserve" as well as provide practical and spiritual help.

St. Anthony Messenger Press, run by the Franciscan Friars, publishes Catholic Update and Youth Update as well as the monthly magazine St. Anthony Messenger.

END

CANADIAN PORN CORRECTION March 13, 1986

In CANADIAN PORN of March 12, 1986, correct the fourth paragraph beginning, But the cardinal..., to read:
...definitions of pornography do not cover unusual acts and "this means..."

END

HIGHLIGHTS March 13, 1986 (240 words)

NEW YORK (NC) — The following religious broadcasting highlights were compiled by Marist Father Joseph Fenton of the U.S. Catholic Conference Department of Communication. Unless otherwise noted, consult local listings for times and stations in your area.

TELEVISION

Sunday, March 23 (CBS) — "For Our Times" — In celebration of the Jewish feast of Purim, CBS presents a program of festive music, including liturgical chants and traditional folk songs.

Sunday, March 30 (CBS) — "For Our Times" — The program presents a tour of the biblical city of Ephesus in Turkey, revered for its importance in St. Paul's writings and in early Christian history.

Sunday, March 30, 12:30-1:30 p.m. EST (ABC) — "Holy Week with Pope John Paul II" — ABC News correspondent David Ensore and Archbishop John P. Foley, president of the Pontifical Commission for Social Communication, present the highlights of the Holy Week ceremonies in Rome with Pope John Paul II.

Sunday, March 30, 10-11 a.m. EST (NBC) — "Easter at the Great Cathedrals" — From the world's great cathedrals, NBC News correspondent Robert Abernathy hosts an Easter program with Cardinal Joseph Bernardin in Chicago and Cardinal Jaime Sin in Manila among the church leaders taking part.

RADIO

Sunday, March 23 (NBC) — "Guideline" — Mary Lee Grisanti discusses her new novel, "Rare Earth," an anti-nuclear love story.

Sunday, March 30 (NBC) — "Guideline" — Jazz composer and pianist Dave Brubeck is interviewed about his religious music.

END

SEAL March 13, 1986 (330 words) With photo sent March 10

SPANISH SEAL FOUND AT EARLY MISSION SITE

By Sister Carol Stovall

AMELIA ISLAND, Fla. (NC) — A brass alloy seal used for embossing wax closures on official correspondence has been found at the recently unearthed Santa Maria mission, a 17th-century Spanish mission on Amelia Island.

The seal was found in January by a Williams College (Massachusetts) student in one of the excavation units believed to be the "convento," or friars' quarters, at the mission.

Kenneth Hardin of Piper Archeological Research Inc., who has been in charge of the excavation, said that with the seal the friars in Florida could have communicated directly with the Spanish crown without having to go through the regional governors.

(MORE)

He said the seal would have been jealously guarded.

The approximately 4-inch-long seal has inscribed on it what is believed to be an image of St. Catherine of Alexandria surrounded by a spiked wheel and a sword — symbols of her martyrdom. Spanish words on the seal are thought to be "St. Catherine, martyr."

Hardin said the seal may be from the Santa Catalina mission, which was located on St. Catherine's Island in Georgia. The seal was possibly brought down to Amelia Island following an Indian uprising in the 1680s in northern Georgia.

Another 17th-century mission called Santa Catalina was located on the Santa Fe River in northern Florida. This mission was destroyed by the Guale Indians in 1685.

In order to validate the seal as that of a specific mission, said Hardin, references to it must be found in official correspondence. This search will involve going through 17th-century archives in Spain or in several state university museums in Florida.

The Santa Maria mission was one of many founded in the 16th and 17th centuries to convert local Indians and to demonstrate a Spanish presence against other colonial powers.

The mission was destroyed in the early 18th century when the British governor of the Carolinas attacked St. Augustine.

The Amelia Island site is owned by George and Dottie Dorion of Jacksonville.

END

PHOTOS CORRECTION March 13, 1986

Kill caption for PRESIDENT WITH CLASS sent March 12, 1986, and substitute the following:

A photo taken in 1941 shows future Philippine President Corazon Aquino, smiling at extreme right in the second row, with her fourth-grade class at St. Scholastica's College in Manila. Later, during World War II, her family sent her to the United States to complete her education. (NC photo) (Horizontal March 12, 1986)

END

NEWS BRIEFS March 13, 1986 (640 words)

NATION

WASHINGTON (NC) — Father Charles Curran said in an interview March 12 he probably would go to court if necessary to retain his post as professor of moral theology at The Catholic University of America. A lawyer friend has already offered legal services free, he said. Father Curran announced March 11 that, although a Vatican-imposed deadline had passed, he has refused to retract his views on a number of moral issues on which he disagrees with authoritative, non-infallible church teaching. The Vatican Congregation for the Doctrine of the Faith warned him that a failure to retract would put him in violation of "the conditions necessary for a professor to be called a Catholic theologian."

ROCHESTER, N.Y. (NC) — Father Charles Curran's bishop said he foresees "a serious setback" to U.S. Catholic education and pastoral life if Vatican action against Father Curran alters his status as a Catholic theologian. Theologians may stop exploring questions of the day "in a creative and healthy way because they fear actions which may prematurely end their teaching careers," said the prelate, Bishop Matthew H. Clark of Rochester. Father Curran, a professor of moral theology at The Catholic University of America, is a priest of the Diocese of Rochester. The bishop made his remarks in an 800-word statement issued March 12 in response to a Vatican order to Father Curran to retract his dissenting views on church teachings on birth control.

(Undated) (NC) — The cases of two School Sisters of Notre Dame who signed a controversial advertisement on abortion in October 1984 "have been brought to closure," according to a March 12 statement by the provincial leader of the order's Baltimore province. The provincial leader, Sister Patricia Flynn, made the announcement concerning the cases of Sisters Jeannine Gramick of the Baltimore province and Sister Margaret Ellen Traxler of the province of Mankato,

(MORE)

Minn., but said she had no further comment. According to the statement, Sister Mary Margaret Johanning, general superior of the order, received word on the closing of the two cases from Cardinal Jean Jerome Hamer, who heads the Vatican Congregation for Religious and Secular Institutes.

WORLD

ROME (NC) — Vatican officials should be open to a compromise which would allow U.S. theologian Father Charles Curran to continue teaching at The Catholic University of America, said Cardinal Joseph Bernardin of Chicago March 12. The cardinal is chairman of the university's board of trustees. He said he has spoken informally to Cardinal Joseph Ratzinger, head of the Vatican doctrinal congregation, about the situation. Cardinal Bernardin supported a compromise that would allow Father Curran to retain his tenured professorship on the theology faculty in exchange for an agreement not to teach a course in sexual ethics. Cardinal Bernardin was in Rome attending meetings of the general secretariat of the world Synod of Bishops, of which he is a member.

(Undated) (NC) — South Korean primate Cardinal Stephen Kim, in a sermon March 9, backed opposition calls for reform, challenging the government to show its practices are different from those of the administration of ousted Philippine President Ferdinand Marcos. "The fundamental way to solve the present crisis and to achieve national reconciliation lies in constitutional revision," Cardinal Kim told an estimated 1,000 people in Seoul's Myongdong Cathedral. On March 12 in Seoul, students at three Korean universities, including one Jesuit institution, fought with police in continued anti-government demonstrations.

OTTAWA (NC) — Canada's Catholic bishops have joined other church groups in a campaign to force Alcan Aluminum Ltd., a major Canadian firm, to divest its holdings in a South African company that sells materials to South Africa's armed forces. The bishops' conference, along with Catholic religious orders and Protestant churches participating in the effort, hold 65,000 of Alcan's nearly 100 million shares of outstanding common stock. They have submitted a shareholders' proposal on the South African holdings for a vote at the company's annual meeting March 27.

END

VICARS March 13, 1986 (400 words)

CARDINAL HAMER PRAISES RELIGIOUS VICARS FOR LOYALTY TO POPE

By Sister Mary Ann Walsh

ROME (NC) — Cardinal Jean Jerome Hamer, head of the Vatican Congregation for Religious and Secular Institutes, has praised 90 U.S. religious vicars for their loyalty to Pope John Paul II and their respect for the church's hierarchy.

The cardinal, who became prominent in the United States when he threatened 24 nuns with expulsion from their orders for signing a pro-choice ad in The New York Times, praised the vicars March 12 at the 20th assembly of the U.S. Conference of Vicars for Religious, in Rome. Most of the vicars were nuns.

The decision to host the meeting in Rome, Cardinal Hamer said, "already shows your attachment to the church in its hierarchy and manifests loyalty toward the Holy Father."

The threat of dismissal, made in the first months of Cardinal Hamer's administration of the congregation, sparked an ongoing controversy.

As of the vicars' meeting with Cardinal Hamer, 11 of the 24 nun-signers had made it known publicly that they have met Vatican demands to support church teaching on abortion, thus avoiding expulsion. Other cases were still unresolved, however, and were highlighted in a second ad in The New York Times.

The second ad, signed by almost 1,000 priests, Religious and laity, voiced solidarity with signers of the first ad who

(MORE)

were being threatened with reprisals.

Cardinal Hamer did not touch on any controversial issues in his address to the vicars, in which he urged them to "promote a broader and deeper understanding" of the Second Vatican Council. He said that a partial reading of the council had led to too much emphasis on the church as an institution and not enough on the church as a mystery and instrument of holiness.

"All of the activities of the church: prayer, apostolate, charitable works, administration, teaching, organization — all of them take their sense from the orientation of the church concerning holiness," Cardinal Hamer said.

"Keep this basic orientation," he added. "It must be your star."

After the talk, Franciscan Brother Kevin Smith, president of the vicars' conference and vicar for Religious from the Diocese of Rockville Centre, N.Y., gave Cardinal Hamer a miniature replica of the Statue of Liberty. He told the cardinal it was a memento "expressing what Religious in our country strive to do, reaching out in love to all, giving hope to the poor and passing on to them Gospel values."

END

WESTERN SAHARA March 13, 1986 (480 words) Backgrounder and analysis

CATHOLIC EXTINCTION SEEMS MATTER OF TIME IN WESTERN SAHARA

By Jeff Endrst

AD-DAKHLA, Western Sahara (NC) — Only 400 Catholics remain in the former Spanish colony of Western Sahara, and extinction now seems just a matter of time in the troubled territory.

Western Sahara is a desert region the size of Nevada, occupied by only 150,000 people. It has been the scene of a fierce but inconclusive guerrilla war against Moroccan troops since 1976, when Spain ended its colonial occupation of what was called Spanish Sahara.

Spain occupied the land since the early 19th century, but Catholicism made little headway in the region, which is 99 percent Moslem. Today Western Sahara's Catholic remnant is steadily shrinking.

In the garrison town of Ad-Dakhla, a Catholic church stands next to a Moroccan army barracks, but the church is locked and guarded by three Moroccan sentries.

In the former Spanish capital of the region, El Aiun, the Spanish cathedral which once served the colonial administration remains open.

According to Father Camilo Gonzalez Riano, only about 20 people attend services regularly in the city of 100,000. He added that 120 Spaniards still live in El Aiun.

In an interview in the magazine Jeune Afrique (Young Africa), Father Gonzalez and his colleague, Father Felix Erbiti, complained that the Moroccans had "destroyed" a Catholic chapel and "razed" a Spanish cemetery to make room for a local school. But the mission priests also criticized Spain for paying attention to the Saharan region only after vast phosphate deposits were discovered under the sand in 1963.

The present Moroccan administration of the disputed territory also criticizes the Spanish for leaving the city bare when they withdrew in the mid-'70s.

Khalid Hanna Deld Errachid, the Moroccan minister for Saharan development and mayor of La'Youn, told National Catholic News Service that when the Spanish pulled out, they left only a few houses, a town hall and some nomad tents.

The minister estimated that there were only 400 Catholics still in the region, including Spanish expatriates and French and Swiss nationals. But "no Arabs," he added.

Today Moroccan troops outnumber the indigenous nomadic tribes, known as the Sahrawis. Because of the war, Morocco has herded the tribes into half a dozen garrison towns protected by a 1,400-mile sand wall bristling with electronic detectors.

(MORE)

Armed with U.S. and French-supplied military hardware, the Moroccans are pitted against the Soviet-equipped Polisario guerrillas. The Polisario Front proclaimed the area independent Feb. 27, 1976, after the Spanish withdrew. Spain had divided the territory between Morocco and Mauritania.

In 1980, when Mauritania signed a treaty with the Polisario Front ceding them its one-third of the territory, Morocco occupied the area instead.

Today, the Polisario movement is backed by Algeria and roams freely throughout vast expanses of the desert. Although armed with tanks, artillery and ground-to-air missiles, the Polisario have been unable to overrun Morocco's defenses, but Morocco has been unable to quell the uprising.

END

HARRISON March 13, 1986 (380 words)

BISHOP SAYS AID TO CONTRAS MORALLY WRONG, AGAINST CHURCH TEACHING

By Jim Murphy

SYRACUSE, N.Y. (NC) — President Reagan's proposed \$100 million in aid to the "contra" rebels in Nicaragua is morally wrong and opposed to church teaching, said Bishop Frank J. Harrison of Syracuse.

In a pastoral letter in the March 12 issue of The Catholic Sun, the diocesan newspaper, Bishop Harrison said the U.S. Catholic bishops believe that "direct military aid to any force attempting to overthrow a government with which we are not at war, and with which we maintain diplomatic relations, is illegal and in our judgment, immoral, and therefore cannot merit our support."

Furthermore, he said, support for the rebels will increase suffering and threaten lives in Nicaragua, including the life of a Syracuse diocesan lay missionary, Martha Swan, working in the Central American nation.

The bishop urged Syracuse Catholics to tell their members of Congress not to approve the Reagan administration's request for \$30 million in non-military aid and \$70 million in military aid for the contras, who are waging a civil war against the Marxist Sandinista government of Nicaragua.

Rep. George Wortley, R-N.Y., a Catholic whose district falls within diocesan boundaries, has co-sponsored legislation to increase Reagan's request from \$100 million to \$180 million.

Citing the U.S. bishops' views, expressed in April 1985 congressional testimony, Bishop Harrison wrote that "there is no acceptable military solution" to the Nicaraguan conflict.

In an interview with The Catholic Sun, he said opponents of military aid "are not supporting the Sandinista government of Nicaragua. That is not the point."

"Our point is that we do not want any more suffering," he said. "What we are trying to do is consistently follow the church's line of non-violence. What we are asking the (U.S.) government to do is find a non-violent way of diplomacy to settle this dispute."

He noted that Pope John Paul II has asked for dialogue, not military efforts, to resolve conflict. Moreover, he said, when Cardinal Jaime Sin of Manila sent people into the streets to prevent armed fighting as the government of then-President Ferdinand Marcos fell in the Philippines, he didn't arm them but merely asked them for their presence.

"So it is a consistent policy of the church to be asking for non-violence," the bishop said.

END

TEACH March 13, 1986 (300 words)

POPE URGES TEACHERS TO STRESS CONNECTION BETWEEN RELIGION, CULTURE

By John Thavis

VATICAN CITY (NC) — Pope John Paul II, criticizing modern societies that "impose silence on God," urged Catholic teachers to stress the connection between religion and culture.

Teachers should help their students begin a dialogue between the real world and the critical conscience, the pope told a group of Italian middle-school teachers in an audience at the Vatican March 13.

(MORE)

"Unfortunately, there are in the contemporary world cultures that impose silence on God or anything tied to him, or even refuse any kind of discussion on the issue," the pope said. Some forms of secularism, he added, do not negate God but "place him in parentheses and in fact exclude him from the living circuit of human culture."

Other modern cultures are so lost in "earthly things" that they are unable to even formulate questions about the meaning of life and human values, he said.

"The school and culture cannot allow themselves to be imprisoned in such narrow visions," the pope said. He said the proof of man's spiritual side is found in the arts, sciences, philosophy, literature and music of our age, which all are expressions of a yearning for truth, beauty and harmony.

The teacher's role, he said, is to recognize the positive values of modern culture and above all to help young people develop confidence in the capacities of intellect and reason.

Quoting St. Augustine, the pope described human reason as the foundation of religious faith. He criticized fideism, the philosophy that holds that faith has no basis in reason but must be accepted on authority.

"Religious adherence based on the quicksands of an irrational and sentimental fideism is not only unworthy of man, but is destined not to hold up against the collisions and corrosive doubts of certain contemporary cultures," he said.
END

CURRAN—ATTITUDE March 13, 1986 (400 words)

CLASSROOM TEACHINGS VS. PUBLIC DISSENT SEEN KEY CURRAN ISSUE

By Agostino Bono

VATICAN CITY (NC) — A key issue in the case of U.S. moral theologian Father Charles Curran is whether a theologian can adequately present church teachings in a university classroom if he publicly dissents from the teachings, said a Vatican official knowledgeable about the situation.

It is a case of "truth in packaging," said the official.

The Vatican has a problem with someone "who has received a mission to teach in the name of the church and has staked out positions opposed to the magisterium," he added.

"It's self-defeating to have a theologian present the church's teachings and then say, 'But I disagree with them,'" the official said.

"The attitude with which you approach the teachings is as important as presenting the teachings accurately," he said.

Father Curran, a tenured moral theology professor at The Catholic University of America, Washington, has said the Vatican Congregation for the Doctrine of the Faith threatened to withdraw his permission to teach as a Catholic theologian unless he retracts his views on euthanasia, abortion and sexual morality issues.

Father Curran said March 11 that he will not retract. Because Catholic University is a pontifical university, Father Curran needs church permission to teach Catholic theology there.

On March 13, doctrinal congregation officials said the congregation has no comment on Father Curran's refusal to retract his views.

Under normal procedures, the congregation would review Father Curran's response, then decide if disciplinary action should be taken.

The threat to withdraw the theologian's permission to teach was contained in a September letter to him by Cardinal Joseph Ratzinger, head of the doctrinal congregation.

Father Curran has criticized the doctrinal congregation's approach in his case. He has said the congregation focused its criticisms on his writings and not the courses he teaches. Father Curran said he has not taught a course in sexual ethics in 15 years, yet the congregation threatens to take away his teaching permission.

Father Curran has added that his dissent is from non-infallible church teachings.

(MORE)

"The congregation assumes that there is a relationship between his writings and what he teaches in the classroom," said the Vatican official, who asked that his name not be used.

Father Curran's position on dissent from non-infallible teachings "needs to be well-nuanced," the official said, because to Vatican officials the point is that he dissents from official church teachings.

END

FAGAN March 13, 1986 (300 words)

'SWIM UPSTREAM' AGAINST SECULAR CULTURE, SPEAKER SAYS

By Daniel Medinger

BALTIMORE (NC) — Social justice workers should follow Christ's example of "swimming upstream" against secular culture, Harry Fagan, associate director of the National Pastoral Life Center, told Baltimore archdiocesan workers.

Recent pastoral letters by the U.S. bishops are an invitation to Catholics to be faithful to the social justice tradition of the church, Fagan said at the seventh annual Social Ministry Convocation in Baltimore. The convocation theme was "The Consumer and the Economy."

A lot of tension is connected to social justice work, Fagan told the 275 archdiocesan workers, because the Christian social justice movement is countercultural and challenging to people, even those who are trying to do the best they can.

"In truth the culture that we live in seems to be going the opposite way our church and our leaders are going," he said at the March 1 convocation. "It's a very difficult task to constantly be swimming upstream."

The church is at odds with the mainstream of society on most major issues such as abortion, capital punishment, sexuality and the military buildup, he said.

"Now comes the pastoral on the economy and again we're countercultural," Fagan said.

The common denominator of the U.S. bishops' leadership on social issues has been the promotion and protection of the sanctity and the dignity of human life, he said.

"The bishops are carving out a new national identity," according to Fagan. "What the pastorals are saying to us is that we will define our membership by our involvement in issues."

The bishops' pastoral letters will either be a source of division or development among U.S. Catholics, Fagan predicted. He applauded their work in the social arena but added, "I'm not just glad they're doing it. I don't think they had a choice. It wouldn't be Christian if they didn't."

END

PHIL—POLITICS March 13, 1986 (760 words) Analysis

POPE 'DISPLEASED' WITH SOME ACTIONS BY PHILIPPINE BISHOPS DURING CRISIS

By Agostino Bono

VATICAN CITY (NC) — When Philippine Cardinal Jaime Sin said that Pope John Paul II is "too concerned" about the political involvement of the bishops in the Philippines, he gave the first solid indication that the pope did not like many actions of the bishops during the Asian country's post-election crisis.

The situation also sheds some light on how the pope applies his complex formula that bishops and priests should provide moral guidelines for political action while not becoming involved in partisan politics.

"The pope was really displeased. He felt some bishops went too far. They passed from the moral plane to that of immediate political action," said a church source in contact with the pope during the Philippine crisis.

"This jump can't be done by the bishops. It must be done by the laity," he said.

"You can't say that the Philippines is a good example of church involvement in politics, even though it turned out well," said the source.

(MORE)

He noted, however, that the pope's criticism concerns the specific actions of some bishops and was not a criticism of the need for church leaders to provide moral principles upon which to base political action.

"It's one thing to provide moral guidelines; it's another to get on Radio Veritas and tell people to take to the streets in support of government opponents," he said.

During the crisis, the actions of many bishops, especially Cardinal Sin, head of the Manila Archdiocese, favored positions taken by Corazon Aquino, rival candidate of then-President Ferdinand Marcos.

After the Feb. 7 presidential elections, both candidates claimed victory and had themselves sworn into office in separate ceremonies. Mrs. Aquino also accused the Marcos government of gross election fraud and called for non-violent demonstrations against the government.

The actions put the country and its predominantly Catholic population on the brink of civil war.

On Feb. 14, shortly after Mrs. Aquino's accusations, a majority of the Philippine bishops issued a statement saying that the elections were "unparalleled in the fraudulence of their conduct" and that the bishops supported "a non-violent struggle for justice."

When Defense Minister Juan Ponce Enrile and deputy armed forces chief of staff Lt. Gen. Fidel Ramos defected from the Marcos government to support Mrs. Aquino, Cardinal Sin broadcast an appeal on the Catholic radio station, Radio Veritas, for Catholics to take to the streets in support of the two men.

The cardinal's broadcast came after Marcos threatened military action against the two men and the soldiers who defected with them. Shortly after the cardinal's call, thousands of people took to the streets surrounding the military base where the rebels were staying.

The fear of widespread bloodshed because of the presence of the non-violent protesters has been credited with preventing the Marcos forces from attacking the rebel base.

The events culminated Feb. 25 with Marcos' flight from the country aboard a U.S. military plane.

Even before the election, Cardinal Sin was a key player in the political scene. He held a meeting with Mrs. Aquino and Salvador Laurel, another opposition leader, urging a united ticket as the best way to defeat Marcos. After the meeting Laurel agreed to be Mrs. Aquino's vice-presidential candidate.

The pope often has been highly critical of specific political situations and during a 1981 trip to the Philippines publicly criticized the Marcos government's human rights record. But he has always coupled these with warnings that bishops and priests should not become political leaders.

Yet drawing the fine line in concrete circumstances is still a controversial issue at high church levels.

After meeting the pope in private March 5, Cardinal Sin defended his actions as being within church guidelines.

The pope "is just too concerned" that the bishops "are engaged in too much politics," he said. "I said it is not politics, but is a moral dimension."

During a series of interviews while in Rome in March, Cardinal Sin said the bishops' actions helped prevent bloodshed by stressing non-violence.

Marcos' ouster was a victory of prayer and non-violence over the "corruption, injustice, falsehoods" of the Marcos regime, he said.

It was "a victory for freedom won with only the weapons of faith and hope; a victory won with hardly a shot fired, hardly a life lost," he said.

During the post-election crisis, the pope issued two public statements on the situation. The first, Feb. 16, supported the bishops in their efforts to seek a non-violent solution. The second, a week later, asked for a non-violent solution, but did not mention the bishops.

END

NUNS ADD March 13, 1986 (100 words)

Add to NUNS of March 12, 1986:

Meanwhile, an official of the Vatican congregation, Sister Mary Linscott, was scheduled to go to the United States March 15 for meetings on the cases of signers of the ad who have not been cleared, a well-placed source at the Vatican said.

Sister Linscott is a former superior general of the Sisters of Notre Dame de Namur and the highest ranking woman at the Vatican. The source said she would be making a pastoral visit for the congregation to discuss the situation but added that other details of the visit were undetermined.

END

CURRAN—CRITICS March 13, 1986 (560 words)

SOME APPLAUD POSSIBLE REVOKING OF FATHER CURRAN'S RIGHT TO TEACH

By Joe Michael Feist

WASHINGTON (NC) — While some U.S. Catholic scholars have come to the defense of Father Charles Curran, who has been threatened with the possible revoking of his right to teach as a Catholic theologian, others applauded the action and said theologians cannot dissent from church teachings.

Father Curran, a moral theologian at The Catholic University of America in Washington, announced March 11 he had rejected a Vatican order to retract his views on several sexual-ethics issues or be stripped of his right to teach at the pontifical university.

Jesuit Father Kenneth Baker, a theologian and editor of The Homiletic and Pastoral Review, said the Vatican action was "long overdue."

"The Vatican has been very patient with (Father Curran). He's in direct conflict with Catholic teaching and I support Cardinal (Joseph) Ratzinger 100 percent," Father Baker told National Catholic News Service March 13.

Cardinal Ratzinger is the head of the Vatican doctrinal congregation, which ordered Father Curran to retract.

Father Baker said Father Curran's argument that a theologian can dissent from non-infallible teaching is "totally new in the history of the church."

Saying that most Catholic teaching is "ordinary" rather than infallibly defined, Father Baker said a "theologian has no right to dissent from the ordinary magisterium (teaching authority) of the church, at least not the way Charlie Curran understands dissent."

Father Baker criticized a group of theologians who released a statement supporting Father Curran.

"Their time will come," he said. "The Vatican should be consistent and discipline them too."

Father Baker was equally critical of the U.S. bishops, who own and operate the university.

It "doesn't reflect well on American bishops that they couldn't handle this on their own. They should have handled it a long time ago," he said.

Msgr. George Kelly, president of the Fellowship of Catholic Scholars, in a separate interview with NC News, called Father Curran's view that dissent is possible on non-infallible teachings "a good Protestant argument."

He said a Catholic theologian does not have the right "to set himself up as a private magisterium."

Msgr. Kelly, who teaches at St. John's University in Jamaica, N.Y., also criticized the theologians who supported Father Curran.

He said Father Curran was typical of a "whole framework of hostility or unwillingness to obey the authority of the church."

"They're all guilty," he said, specifically naming Jesuit Fathers Walter Burghardt and Richard McCormick of Georgetown University. He said the church "is singling out Curran because he made himself singular."

(MORE)

Msgr. Kelly added that "the secular model of a university, to which Curran subscribes, in which there is no such thing as objective truth, is inconsistent with a Catholic university."

Auxiliary Bishop Austin Vaughan of New York, who in the 1960s immediately preceded Father Curran as president of the Catholic Theological Society of America, told NC News, "I welcome the action."

He said that it "simply is not true that if a teaching is not infallible then it's not normative," or binding.

Bishop Vaughan said Catholic teaching "has suffered for the past 20 years from the idea" that some of Father Curran's positions on sexual issues are acceptable.

Because of this, he said, Father Curran's case is "not only an academic issue, it's a pastoral issue."

The bishop added that "academic freedom in a Catholic theology department means that what is taught ought to be Catholic theology."

END



POPE—LIB March 13, 1986 (590 words)

LIBERATION THEOLOGY 'RED-HOT ISSUE,' POPE TELLS BRAZILIAN BISHOPS

By Agostino Bono

VATICAN CITY (NC) — Liberation theology, "purified of elements which can water it down," is a necessary part of the church's social thought and is a "red-hot issue," Pope John Paul II told a group of Brazilian bishops called to the Vatican to discuss church problems in their country.

The pope encouraged the bishops to continue their programs to overcome the South American country's social problems. But he warned that these programs should be based on a Catholic doctrine "without ambiguities nor deformations."

Liberation theology, an effort to apply Christian teachings to concrete socio-economic and political problems, is a popular ideological base for many Brazilian social action programs.

"Purified of elements which can water it down, with grave consequences for the faith, liberation theology is not only orthodox, but necessary," the pope said.

The pope did not say March 13 what were the negative elements in liberation theology, but he referred to a September 1984 Vatican document on the theme.

The document said that some branches of liberation theology which uncritically use Marxist concepts are contrary to Catholic teachings. By uncritically using Marxist concepts, theologians run the risk of accepting the atheistic philosophy upon which Marxism bases its analysis of socio-economic and political problems, the document said.

It specifically criticized the Marxist concept that class warfare, with its recourse to violence, is the driving force of history.

Christian social reforms must be done "without violence which, besides being against the Gospel, almost always ends up generating equal or more cruel injustices," the pope said.

Pope John Paul II had invited the Brazilian church leaders to the Vatican for a March 13-15 meeting to discuss church activities in their country.

The meeting, coinciding with the last in a series of "ad limina" visits with the Brazilian bishops, was to cover not only liberation theology, but other pastoral issues.

The pope said he hoped the meeting would produce "a more lively awareness of the positive elements of a legitimate theology of liberation."

The Vatican is currently working on a document emphasizing the positive aspects of liberation theology, he added. The church "confirms to you that there can and should exist a theological reflection on liberation," the pope said.

Such a reflection "attempts also to give an answer to the grave questions regarding social justice, equality in personal, national and international relations, peace and disarmament, and fundamental human rights," he added.

Specific problems in Brazil include the gap between rich and poor, unemployment, housing, widespread poverty, illiteracy and hunger, the pope said.

There are 110 million Catholics in Brazil, 90 percent of the country's population. Per capita income in Brazil is approximately \$1,500. About 32 percent of the population is illiterate, and about half of the school-age children do not attend school.

Last year a background pamphlet produced by the bishops' conference said 86 million Brazilians eat less than 2,240 calories a day, which is the minimum prescribed by the U.N. Food and Agriculture Organization.

In seeking solutions to Brazil's problems, the bishops should not forget their "specifically religious mission" of caring first of all for the spiritual needs of people, the pope said.

The bishops "should not identify with nor substitute themselves for politicians, economists, sociologists, intellectuals or labor leaders," he added.

(MORE)

Attending the meeting were 21 Brazilian bishops, representing the leadership of the country's national and regional bishops' conferences.

Also attending were Cardinal Agostino Casaroli, papal secretary of state, and the heads of key Vatican congregations, including Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith.

END

ZARAGOZA March 13, 1986 (470 words) With photo to come

NO RELIGIOUS PERSECUTION IN NICARAGUA, SAYS FORMER MISSIONER

By Tracy Early

MARYKNOLL, N.Y. (NC) — Contrary to charges by Cardinal Miguel Obando Bravo of Managua, the Sandinista government of Nicaragua is engaged in nothing that can properly be called religious persecution, according to a nun who recently returned from mission service there.

"The church is very free to have anything they want in the way of processions and Masses," said Maryknoll Sister Beatrice Zaragoza in an interview at her order's headquarters.

"There is harassment in isolated instances," she said, "but the harassment is of individual figures who have riled the government in some way, not of the church."

Such actions as closing the radio station, Radio Catolica, after it failed to broadcast a speech by Nicaraguan President Daniel Ortega, she said, should not even be called harassment but an understandable penalty for violation of a law requiring the broadcast.

Cardinal Obando Bravo made charges of persecution in a meeting Jan. 21 with U.N. Secretary General Javier Perez de Cuellar in New York. On March 9, Cardinal John J. O'Connor of New York, who talked with Cardinal Obando Bravo during his visit to the city, said there could be "no doubt whatsoever" that the church in Nicaragua was undergoing oppression.

Sister Zaragoza, born in California, went to Nicaragua in 1958, and except for a period back in the United States from 1975 to 1980, served there until last October, when she returned for medical treatment.

She also made a brief visit to Nicaragua Feb. 28-March 8.

Sister Zaragoza served on the staff of Cardinal Obando Bravo in the early 1970s as coordinator of catechetical programs. In her last assignment she worked with a basic Christian community in Ciudad Sandino, a barrio on the outskirts of Managua, and that put her at odds with the cardinal.

Sister Zaragoza said she thought Cardinal Obando Bravo was sincere, though wrong, in believing the government was moving toward communist oppression. But her view of President Reagan was more critical. For Reagan to use terms like "moral obligation" to support the guerrillas is "Satanic," she said.

The counterrevolutionaries, or contras, she said, bypass military targets to attack civilians and, contrary to claims of improvement, continue to commit atrocities on a regular basis.

Sister Zaragoza said the Sandinistas are not communists as Reagan charges, but "very beautiful, thoughtful young men trying to do good for the majority, who are the poor."

Nor, she said, is Nicaragua becoming a Soviet base, as Reagan contends. "We never see a Russian person," she said.

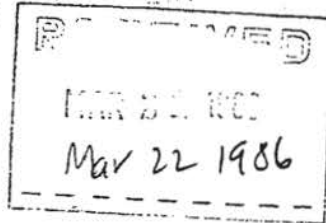
Regarding Sandinista treatment of the Indians, she acknowledged that, through lack of experience, they made "many errors" in the beginning. But she said they were trying to correct these errors now, letting the Indians who were forcibly relocated go back to their homes and granting them a degree of autonomy.

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Appendix C

Report of the Moderator

After listening to, and reading, the Secretary's report, you can understand my judgment that there is relatively little to add -- because it seems to me that he has not only indicated but digested what has happened since our meeting in London Colney in the summer of 1981.

Those events consisted primarily of taking the "Guidelines," as we then called it and piloting it through the various stages of the World Council of Churches' structure so as to give it the status it was finally given by the Executive Committee. It was a process in which, as you have noticed, the name of the document was changed from "Guidelines" to "Ecumenical Considerations." The idea behind this change was that the WCC already had "Guidelines" concerning dialogues in general and that specific documents relating to the separate religions would be more appropriately called "Ecumenical Considerations." Those of us who worked on behalf of the CCJP considered this a step backwards, perhaps, but I think Allan has well described that this was the best that could be done at the time. There were also other changes, which I will not analyze in this context because I think they had to do with the whole problem he has already described.

I would also underline what already has been said by Allan that the consultations, such as the the one at Harvard in 1984, are not sponsored by the CCJP -- which must have puzzled you at times -- but by the World Council and by IJCIC, the planning of which takes place in the Liaison and Planning Committee. This procedure is very much at the urging of the Jewish community because, in all their work with us, representatives of the Jewish organizations are enormously anxious to remain in contact

with both the already converted to dialogue and also to those at the center of the World Council of Churches' structure, and that of the churches at large, not least of those churches where, partly for demographic reasons, there is little or no experience of Jewish-Christian dialogue.

I would like to focus my remarks around three topics, which all hang together. The first is how one needs to look at our work as the Consultation on the Church and the Jewish People within the World Council of Churches. The gain and the necessity for this is the one Allan has already pinpointed, that is to say, it is in the interest of our work, and in the interest of WCIC, for the awareness of the Jewish People in its own right and from its own understanding to become part of the whole church and not merely be a speciality among dialogue-minded, already interested, people -- even if that interest could gradually be extended. Our role as a part of the World Council of Churches, as the network we are, is to assist in that process. It is important that we work with the institutions, both with the World Council of Churches and the churches that have created it.

I read church history this way: there have always been the movements and the institutions. I am a movement person, so I always think that everything good and everything new comes from the movements, that that has always been so. But when the movements have done their work, then the churches start to think that this interest and concern perhaps belongs to the life of the churches. And here, I think, according to Allan's analysis, that the Councils of Christians and Jews, which are primarily built on individual interests, are the movement. What we in the CCJP need now to do is to take our hearts, warmed by the movement, and work on the institutions. And that unless one does that, the joy and warmth and self-admiration grows to wonderful heights but the more it so does, the more the institutions are neglected. This is church history. And now when we work with, in, from, and for the whole church, the *oikoumene*, we

recognize the enormous importance of remaining a leaven in this larger organization. That is why the "Ecumenical Considerations," which at certain points is "weaker" than in the original statement, strikes me as a much stronger document with which to work than the "better" form we had in London Colney. And that is just a fact of life.

Now for the factual report. A multi-lateral meeting was held on the island of Mauritius in preparation for the World Council of Churches' Assembly in 1983. The Mauritius meeting brought together those people of other faiths who were invited as guests to the Assembly in order that they could discuss the study documents that were to come before the Assembly; that they they could have the opportunity to make a joint statement, which they did; and that the WCC should not practice the old Roman rule, "divide and conquer."

The meeting in Buenos Aires of Central Committee members with representatives of the Jewish community in South America was both a "first" and of great importance. Through the work of the Liaison and Planning Committee, especially that of Gerhart Riegner of the IJCIC and Allan Brockway, it was agreed that during the Central Committee's meeting, Emilio Castro, the General Secretary; Hans-Joachim Held, the Moderator of the Central Committee; and the Latin American members of the Central Committee were going to have a meeting with the leaders of the Jewish communities in South America. This was an absolute "first." It was an important meeting in that it was the top leadership of the World Council of Churches, not just those who specialize in Jewish-Christian work, who established this contact. And I now understand that it is the General Secretary's intention to ensure that this model is followed whenever the WCC, in its more formal capacity, goes to a region.

Here we have an example of what it means for us to be part of the World Council of Churches and, through it, the member churches. By being

within the WCC, we have a chance slowly to work on what happens in, through, and with the institutions, which means also to listen to and to be informed by how it really feels in those institutions, including the opportunity to work on the problem of Judaism and Christianity, or Christianity and the Jewish people, among those people who have, for instance, a natural and well-grounded tendency to see the horrors of antisemitism as something to be laid exclusively at the door of northern and western Christianity. And yet we all know that the whole of Christianity is permeated by issues and attitudes that make the Jewish-Christian question a universal Christian question. It is only by *being* in the World Council of Churches that this can and must be our agenda.

The second point is the experience of mine, from Mauritius and elsewhere, that the multilateral mode of dialogue has enormous liberating effects, and perhaps particularly for Jewish-Christian relations. I am not going to speak for the Jewish participants in such multi-lateral conferences, but it is, nevertheless, an experience to which they have testified that to be in a dialogue that is not an over-against-one-another discussion, in a one-to-one dialogue, opens up perspectives and loosens up knots in ways that do not happen otherwise. It's a very impressive experience. And, as many of the people at Mauritius, from many religions, said, whether we like or not, there is no institution other than the World Council of Churches that can call the various faiths together for such a multi-religious dialogue. Therein lies our enlightened self-interest in being a full part of the Dialogue sub-unit.

I now come to my last point. In his report, Allan Brockway pointed out that the dialogue between Christians and Jews is of a specific nature and of a very old history, indeed. I would like to sharpen that up by saying that, due to the nature of our history, it is over against Judaism that

gentile Christian identity was shaped. When we come to theological issues, we become conscious of the fact that, of all the multi-lateral dialogues, *this* dialogue's beginning is the very one that shaped our confessions, and shaped them in a climate of finding identity, which often is the climate of sharpening conflicts. When that historical fact is placed into the multi-lateral dialogue similar awarenesses emerge relative to Buddhism, Islam, Hinduism, etc., which we are able to recognize by analogy. Christianity, we know, was shaped by the *ausanandersetzen*, the encounter in which Christianity defined itself over against Judaism. Here, you could say, things are put in concrete, historically speaking, in a way that they are not when it comes to the dialogue with people of other faiths. And that is what makes our discussion of christology, for example, so important.

I agree with the model that looks to the Councils of Christians and Jews for the movement dimension, that sees the central necessity of a diplomatic mission with the LPC and other things of that kind, but also sees the CCJP, as such, not working so much on "dialogue" as on what the Secretary calls "re-grouping" and I perhaps would call "digestion." We have to get the digestive tract working, lest there be constipation. We have to break down all the food that has been given us for thought so that it can be transformed into new energy and new strength.

It so happens that the overall agenda of the Dialogue sub-unit is exactly to do what has today been proposed, namely a "Study on Theological Discoveries through Interfaith Dialogue." What have we really learned about our own theological development? There is a convergence here. In all dialogue, and especially in ours, the time has come to draw the conclusions and begin to digest what it has done and is doing to our own faith. This will not be easy. There is a special difficulty with the question of Jewish help and participation in our work of digestion. Even if it *our*

task, we would hope to have the assistance of the ears and the hearts and the minds of our Jewish partners. But there is in Orthodox Judaism a serious question whether one can enter into dialogue discussions about matters of faith, matters of theology. How much that is a matter of terminology and how much is a matter of substance remains to be thought out and, presumably, would look different in different parts of the world.

We have come to a point already, partly through the movement, where bold steps have been taken theologically, with much digestion. But it is precisely on this issue, when churches suddenly start to recognize that dialogue might make a difference, that the real tensions will emerge. I feel, having moved from the United States to Europe, that that is a hotter issue in Europe than it is in the States. Continental theology is consciously confessional in a way in which even very dogmatic people are not confessional in the theological world of American pluralism. It is in the theological issues that the heat lies. I hope we will not get stuck on abstract discussions on what a change in theology means and what changeless truths in theological senses are. As an historian, that would strike me as a battle of terminology: the church is the same and the church changes, and some are blind to the one and some are blind to the other. I think the task ahead of us -- growing out of our experiences with the "Ecumenical Considerations," London Colney, Mauritius, the LPC's work with IJCIC -- is rightly placed when the recommendation by the Secretary has been made.

I would like to add a theological observation before I conclude. It seems to me that in large part, not least within the World Council of Churches and its member churches, one must wonder whether the theological model upon which most of us were brought up is true, namely that first one clears up one's doctrine and then questions of ethics flow therefrom, that moral questions are always derivative from a dogmatic

position. That is not so obvious any more, certainly not to any reader of the Sermon on the Mount. It would be interesting to ask whether here is not a convergence far beyond the too facile definitions of the two types of faith enunciated by the great Martin Buber. The relation between doctrine and ethics is one of those that seem to be in the focus of theological attention when the *status confessionis*, in the discussion of many churches, has to do exactly with moral judgment: the question of confession is judged primarily in ethical terms. That's really a new situation, of a somewhat *halakhic* nature. So ends my report.

But I should also add that I have come to the conclusion that, after eleven years as your Moderator, I should tender my resignation, with a rather heavy heart. I have been given, I almost feel by God and Christ, a few years in my native land and I feel compelled to give it all I have. So I am cutting loose from all kinds of international and over-arching jobs. I would therefore suggest that the steering committee recommend names for a nominating committee.

Krister Stendahl

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NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

COMMISSION ON REGIONAL AND LOCAL ECUMENISM

475 Riverside Drive, New York, NY 10115-0050 Room 870 (212) 870-2157

Philip R. Cousin, President

Arie R. Brouwer, General Secretary

Joan B. Campbell
Assistant General Secretary

Donald B. Manworren
Chairperson

April 7, 1986

Dear Christian-Jewish Relations Committee

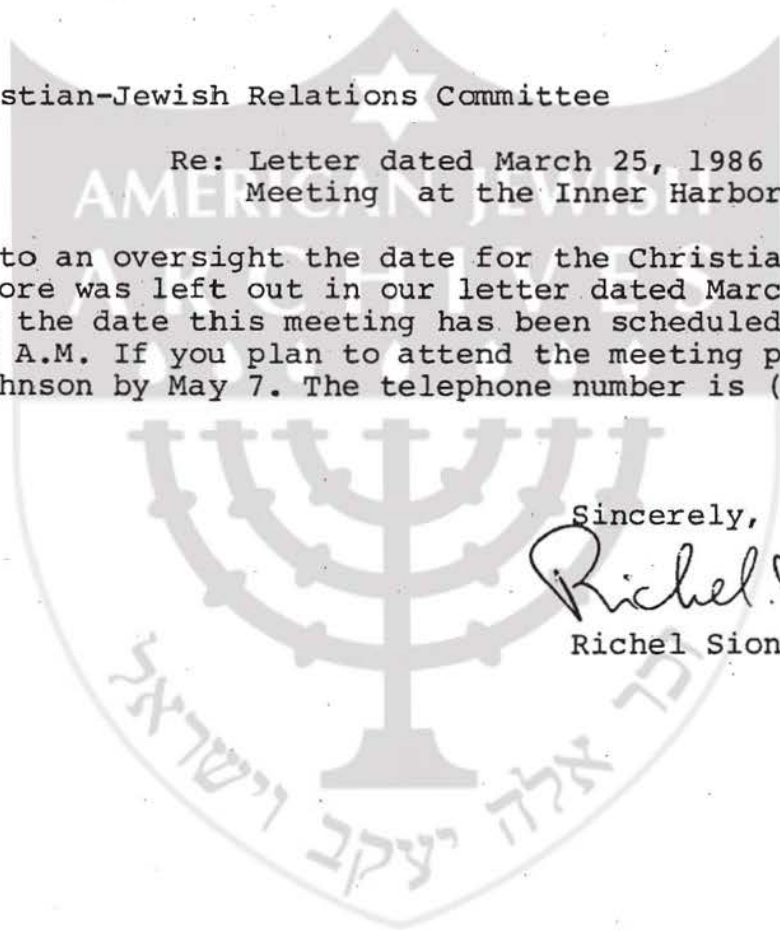
Re: Letter dated March 25, 1986

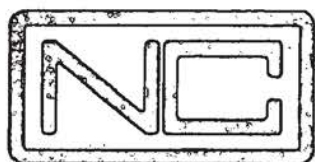
Meeting at the Inner Harbor Hotel in Baltimore

Due to an oversight the date for the Christian-Jewish meeting in Baltimore was left out in our letter dated March 25. Please note that the date this meeting has been scheduled for is May 15, 1986 at 8 A.M. If you plan to attend the meeting please notify Richel Johnson by May 7. The telephone number is (212) 870-2158.

Sincerely,

Richel Johnson
Richel Sion-Johnson





national catholic news service

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NC NEWS SERVICE REPORT FOR TUESDAY, APRIL 8, 1986

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MARRIAGES April 7, 1986 (350 words)

BISHOPS SIGN JOINT GUIDELINES FOR MIXED MARRIAGE CEREMONIES

SAN BERNARDINO, Calif. (NC) — Bishop Phillip F. Straling of San Bernardino and Episcopal Bishop Robert Rusack of Los Angeles have approved joint guidelines for mixed marriage ceremonies which allow couples to choose either a Catholic or Episcopal church for their wedding.

The couple would have as the celebrant the presiding priest of the church they choose with a priest of the other faith to assist, according to the guidelines.

Bishop Straling said the guidelines call on such couples to continue to devoutly follow their respective faiths as well as to work for closer relations between their churches.

Bishop Rusack said the two dioceses are "separate communities, but we are one in the Lord," adding that he hoped the joint guidelines were the beginning of other agreements between the two faiths.

The guidelines call for:

- The priest of the church chosen by the couple to contact the priest of the other parish so together they can arrange for marriage preparation, the nature of the service and the degree of participation.
- The presiding priest to receive the marriage vows and pronounce the nuptial blessing, according to the ritual of his church. The priest who assists may offer prayers, read the Scriptures or preach, as the particular rite allows.
- Such marriages to be recorded in the Catholic parish even if the wedding is in an Episcopal church.
- The Catholic spouse to promise to baptize and educate the children as Catholics.

The guidelines advise against a eucharistic celebration because it "might appear to be a sign of disunity since inter-Communion between the two denominations does not exist."

Bishops Straling called the joint guidelines "historic" and said the local bishops are following the Second Anglican-Roman Catholic International Commission, known as ARCIC II, and bringing about "this part of our work toward unity."

The commission was established in 1982 by Pope John Paul II and the primate of the Anglican Communion, Archbishop Robert Runcie of Canterbury, to follow up on the work of the first commission from 1970 to 1981. The Episcopal Church is the U.S. branch of the Anglican Communion.

END

SAN JOSE April 7, 1986 (320 words)

BISHOP DUMAINE STRESSES PARISH LIFE IN 5-YEAR-OLD DIOCESE

SAN JOSE, Calif. (NC) — Bishop R. Pierre DuMaine of San Jose said he saw great vigor in parish life and hoped his people were developing a new sense of identity after five years as a diocese.

The most important thing in a diocese is its people, he said. "Vatican II defined the church in terms of people, not structure."

Bishop DuMaine, 54, was installed in March 1981 as first bishop of San Jose. In a fifth-anniversary interview with his diocesan newspaper, The Valley Catholic, he emphasized the parish as the place where most people relate to their church.

The San Jose Diocese, which has the same boundaries as Santa Clara County southeast of San Francisco, has some 337,000 Catholics in 49 parishes.

"For most of our people, their personal contact with the church is with the parish, and most especially with the weekend liturgy. To have unhurried, appropriate and meaningful liturgy, especially for diverse people, has many challenges," he said.

With an economic base that ranges from farming and food processing to high-tech computer and defense industries, the diocese's Catholic population reflects a wide range of social and economic groups. At least half the Catholics are

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Hispanics, and many are immigrants.

"In this very diverse population in which we minister, we need to maintain a unity of faith and worship," Bishop Du-Maine said.

Reflecting on how the diocese and its parishes are related, he said, "The parish is where the church happens for people. The parish is the point of personal contact in a very special way....

"But no one parish contains within itself everything it needs" to totally support the parish or church ministries that have to go beyond parish boundaries, he said.

"The diocese is an expression of the universal church that the parish can't be by itself, and the parish is an expression of the sacramental and personal church that the diocese can't be," he said.

END

LIBERATION—ANALYSIS April 7, 1986 (830 words) With photos

TWO DOCUMENTS GIVE CAUTIOUS 'YES' TO LIBERATION THEOLOGY

By Agostino Bono

VATICAN CITY (NC) — In two documents issued over an 18-month period, the Vatican has given a cautious "yes" to liberation theology.

The "yes" is to systematic Catholic action "aimed at the socio-economic liberation of millions of men and women caught in the intolerable situation of economic, social and political oppression."

The caution is a two-fold warning. The first is that Catholic social activism must be rooted in the church's primary mission of freeing people, spiritually, from sin. The second is that theologians cannot uncritically borrow Marxist concepts such as class warfare and the legitimacy of violence in analyzing social structures and means of overcoming injustice.

Cautiousness has been a trademark of the Vatican's official approach toward liberation theology.

The Vatican worries that some branches of the liberation theology movement are headed in the same direction as partisan political movements which see socio-economic and political progress as their primary mission.

At the same time church officials do not want to blunt the renewal of interest and involvement in Catholicism, especially in Third World regions, which has been stimulated by Catholic social activism. The activism is seen by many as an important means of evangelizing people by meeting their immediate needs.

The Vatican Congregation for the Doctrine of the Faith, the church's watchdog agency on theological matters, issued both liberation theology documents, with papal approval: the first in September 1984 and the second in April 1986.

The documents systematize Pope John Paul II's often-expressed concerns that some clergymen, especially in Latin America where liberation theology was born, are trying to commit the church to partisan politics or ideologies. The pope and the Vatican documents reaffirm that this job belongs to the laity, with bishops and priests providing moral guidelines and criticisms of specific injustices.

"The church does not propose any particular system" for ending economic, political and social problems, said the latest document.

The church's aim is to judge "to what extent existing systems conform or do not conform to the demands of human dignity," it said.

The documents contain views which are in sharp contrast to the earlier, harsher assessments of their signer, Cardinal Joseph Ratzinger, head of the doctrinal congregation.

In an August 1984 interview he criticized some liberation theologians for trying to build a theology based on sociological and economic theories.

The problem is not so much the use of Marxist concepts but affirmations "derived from theological speculation and

(MORE)

the mixture of the Bible, Christology, sociology and economics," he said. Such mixing is "an abuse" of theology, he said.

"I should let Christology remain Christology and should treat economic and social questions with all the seriousness that is required," he added.

"I can't deduce from the Gospel of Mark or from the Letter to the Galatians what I should do in South America. This is simply a foolishness," said Cardinal Ratzinger.

In other personal statements, the cardinal criticized specific liberation theologians.

Thus far, however, the Vatican has avoided officially condemning specific liberation theologians. The closest it came was in criticizing a book by Brazilian Franciscan Father Leonardo Boff as dangerous to the faith. It imposed an 11-month period of silence on the priest, barring him from publishing or lecturing on theological issues.

The Vatican criticism, however, did not mention liberation theology nor Father Boff's use of Marxist concepts to describe the functionings of the institutional church. Instead, it criticized his position on church dogma and his view that the church as a hierarchical institution was not part of the thought of the historic Jesus.

The Vatican also has left the door open to incorporation of some Marxist elements into Christian thinking, if theologians can prove that they have divorced those elements from Marxism's atheistic base.

The 1984 document criticizes only "concepts uncritically borrowed from Marxist ideology."

At a news conference to release the 1984 document, Cardinal Ratzinger said this means that some elements of Marxism are suitable if they correspond scientifically to reality and do not have an ideological stamp.

During the doctrinal congregation's evaluation of liberation theology, Vatican and Latin American church officials have said that criticizing individual theologians could be self-defeating.

Vatican officials worried that such criticism could be interpreted as a blanket condemnation of liberation theology and an rejection of its positive aspects. Some Vatican officials are also concerned that the main problems were not so much with the nuanced statements of theologians but the popularizing of their views by others for political ends.

Many Latin American officials were worried that naming specific theologians would have harmful pastoral repercussions in countries where the theologians' works are popular and provide intellectual underpinning to church social action.

The real need is to work with the poor, not debate theological theories, argued Latin American officials.

All are agreed that the church needs to provide spiritual and material aid. That was expressed in the April document.

"It is therefore necessary to work simultaneously for the conversion of hearts and for the improvement of structures," it said.

END

TUITE April 7, 1986 (340 words)

ANOTHER NUN CLEARED IN NEW YORK TIMES ABORTION AD CASE

By NC News Service

Dominican Sister Marjorie Tuite, one of the signers of an abortion-related advertisement in The New York Times in 1984, has "satisfactorily clarified" for the Vatican her position on abortion, according to her superior, Sister Mary Ellen Lynch.

Sister Lynch made the comments in a letter to members of her order dated March 21. The letter was obtained by National Catholic News Service April 7.

In the letter Sister Lynch said she was happy to report that Sister Tuite, one of 24 nuns who faced Vatican threats of expulsion from their religious communities for signing the ad, had clarified her position with the Vatican Congregation for Religious and Secular Institutes.

Sister Tuite, who is on the staff of Church Women United in New York, could not be reached for comment.

"Sister Marjorie holds to the sanctity of human life. She does believe in the right of the church to establish moral

(MORE)

principles regarding abortion, and she adheres to these principles," Sister Lynch said.

The closing of Sister Tuite's case means that at least 20 of the 24 nuns who were threatened with expulsion now have been cleared. The remaining signers whose cases apparently remained unresolved as of April 7 were Dominican Sister Donna Quinn, Sisters of Notre Dame de Namur Barbara Ferraro and Patricia Hussey and Sister of Humility Caridad Inda.

The ad in The New York Times brought condemnation from church officials for saying there is more than one legitimate church position on the morality of abortion.

Sister Lynch expressed her appreciation to the order for its support and prayers "during this time of deliberation."

"With this communication to you, the case is officially closed, according to my letter from Cardinal (Jean Jerome) Hamer," she said.

The letter from Cardinal Hamer, who heads the Vatican congregation, was dated March 12, according to a congregation official.

END

CHINA—MEETING April 7, 1986 (690 words) With photos
CHURCH OFFICIALS FORMULATE GUIDELINES FOR CONTACT WITH CHINA
By John Thavis

ROME (NC) — Church officials met in Rome in March to draw up guidelines for governing church contacts with China and to seek ways of improving Vatican relations with the Asian country, participants in the meeting said.

One participant, who asked to remain anonymous, said the guidelines would warn church visitors to China against giving any impression that the church is abandoning the so-called "underground church" — Chinese Catholics faithful to the Vatican — for accommodation with a government-supported Catholic group.

The meeting discussed possible solutions to the "delicate problem" of the Chinese government's attempts to control the Catholic Church there, said Philippine Bishop Jose T. Sanchez, secretary of the Congregation for the Evangelization of Peoples. The Chinese government supports a Catholic organization, the National Association of Patriotic Catholics which has rejected ties to the Vatican.

The guidelines, Bishop Sanchez said, will be directed to the world's bishops and others who have occasional contacts with China and the Chinese Church. He said he expected them to be published sometime "in the near future."

"We're trying to find a solution that will improve relations" with China, Bishop Sanchez said. He would not elaborate, saying that the meeting was strictly confidential.

"This was only a very limited meeting of China-watchers," he said. Among the participants were Cardinal Jozef Tomko, head of the evangelization congregation; Archbishop Achille Silvestrini, a top church diplomat and secretary of the Council for the Public Affairs of the Church; and about a dozen Chinese experts living in Rome or in Southeast Asia.

There were no bishops from Taiwan, the island-state which claims to be the true government of China, the participants said.

One participant, a priest who asked not to be identified, said the March 4-6 meeting was "a general reassessment of the situation in China."

In this general outlook, he said, two major points were made: first, that Chinese authorities "should be made to realize that the church today is not the same as the church of 20 years ago"; second, that the church will insist on its organizational unity.

"The meeting made clear that, regarding the primacy of Peter and the universality of the church, there would be no compromise," he said. He referred to the current split between the Vatican and the patriotic Catholics.

The priest said the guidelines that come out of the meeting would probably be "semi-official" rules for those who

(MORE)

visit China. The church's concern, he said, is that visitors should keep in mind that there is still an "underground church" in China which remains faithful to the Vatican. Visitors should also avoid "giving the impression that the Vatican is recognizing the patriotic association," he said.

The patriotic association, formed by the Chinese government in 1957, has been condemned by the Vatican. It includes several validly ordained bishops.

In the last year or two, however, Vatican-Chinese relations have improved, and members of the patriotic association have expressed hope for full communion with Rome. The period has seen increasing visits to China by a number of church officials, including Philippine Cardinal Jaime Sin of Manila, Bishop John Wu of Hong Kong and Mother Teresa of Calcutta, India.

Some Chinese Catholics, led by their bishops, were allowed by China's communist authorities to travel outside the country. It was only the third time since 1949 that such visits had been permitted.

In 1985, China released a Catholic bishop loyal to the Vatican after 30 years' imprisonment. The same year saw the reopening of a Catholic school, a seminary and a major church in Peking — under the control of the patriotic association.

The unannounced March meeting, which took place at Rome's Urban College, was an attempt to "help these things along," Bishop Sanchez said. But he said some participants were concerned that the effort could be misinterpreted as a recognition of the patriotic association.

"We're trying to be very careful," he said. "It's a serious problem."

Both participants said the meeting was "consultative" and that no decision was made regarding the patriotic association.

"The Holy Father has always been ready to forgive — if these people show some willingness," said the priest.
END

HURLEY April 7, 1986 (30 words)

SANTA ROSA BISHOP NAMED TO SECRETARIAT FOR NON-BELIEVERS

VATICAN CITY (NC) — Pope John Paul II has named Bishop Mark J. Hurley of Santa Rosa, Calif., a member of the Secretariat for Non-Believers, the Vatican announced April 5.

END

POPE—BIBLE April 7, 1986 (330 words)

POPE VOICES CONCERN ABOUT FUNDAMENTALIST INTERPRETATION OF BIBLE

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Pope John Paul II has warned against "narrow fundamentalism" in Bible teaching, urging scriptural teachers to use church tradition in their work.

"Attention must be given to the literary forms of the various biblical books in order to determine the intention of the sacred writers," the pope said April 7. "And it is most helpful, at times crucial, to be aware of the personal situation of the biblical writer, to the circumstances of culture, time, language and so forth which influenced the way the message was presented."

The pope voiced his concern for fundamentalism — the strictly literal and narrow interpretation of the Scriptures — in an address to the World Catholic Federation for the Biblical Apostolate.

In his address, the pope also said that those who teach Scriptures — priests, deacons, catechists and other laity — must approach the Bible from the context of "the living tradition of the church."

"In this way," Pope John Paul said, "it is possible to avoid a narrow fundamentalism which distorts the whole truth."

Awareness of tradition also enables the teachers "to resist the temptation to place one's personal interpretation

(MORE)

above or even in opposition to the authentic interpretation of God's word which belongs exclusively to the bishops of the church in union with the pope," he said.

The same day, the pope met with the World Union of Catholic Teachers and urged the association to work for freedom of choice in education.

"Catholic teachers should promote freedom of education for parents so that they may choose the school and kind of education which corresponds to their convictions," the pope said.

The pope also told the group that Catholic teachers, in addition to being competent professionals, are called to be "witnesses of their faith" in order to create in their schools "a climate which gives youths the sense and the taste of a way of life which is right, pure, generous and rooted in faith and in prayer."

END

SCULPTURE April 7, 1986 (440 words) With photo sent April 2

WILMINGTON ARTIST CREATING ANOTHER STATUE IN STAINLESS STEEL

By Lizanne Sobolesky

WILMINGTON, Del. (NC) — Outside the Bancroft Mills art studio overlooking the Brandywine River, Christ the King waits to be perfected.

The 21-foot statue of Christ the King is yet another stainless steel creation of Charles Parks, the Wilmington artist renowned for his 32-foot statue of Our Lady of Peace completed in 1982. The earlier statue attracted considerable attention in Wilmington, Philadelphia and Chicago before arriving at its permanent home in a California parish.

The Christ statue, now being assembled, was commissioned by Catholic Cemeteries of the Archdiocese of Chicago and will be erected at Queen of Heaven Cemetery in Hillside, Ill.

The statue will be the focal point of an 11-acre mausoleum, said Donald Massaro, executive director of Catholic Cemeteries in Chicago.

"We wanted something outstanding because it's such a beautiful building," Massaro said.

Parks, 63, said he researched the history of Christ the King to best interpret the figure for the cemetery officials.

"Often, Christ the King in history has been portrayed as the judge," Parks said. "I didn't think a cemetery was the place to remind people of the last judgment. I thought a more inviting, compassionate piece fit better."

Parks designed a welcoming Christ with his arms outstretched showing a cross covering the front of the body and palms showing the wounds of the nails.

He said he designed the face "to be tender and regal. The lips are parted as if he is speaking, which I hope gives it a lifelike presence."

Christ the King will be all stainless steel except for several 4-inch crystals which will be placed on the crown, above a band of thorns.

When the sculpture is completed, Parks will have worked about 10,000 hours on the 3-ton work.

Parks, an Episcopalian, said that with religious pieces he tries to create a "timeless quality" rather than giving the piece a particular age.

He also aims to "witness for the client" by attempting to create an image the way the client would picture it.

Parks begins sculpting huge works such as Christ the King by first designing and building two smaller versions. He molded a 28-inch Christ; then a 7-foot statue before beginning work with the stainless steel.

"The real painful part is first studying the problem," he said. "I work with the problem really hard and then I like to just forget about it for a month or two. (Then) the spirit hits me and...it seems easy."

Parks says his main form of religious devotion is his love and appreciation of nature.

"When I see how beautiful real creation is, I go humbly back to work," he said.

END

CHINA—PROFILE April 7, 1986 (350 words) With map to come
THE WORLD'S LARGEST COMMUNIST COUNTRY CONTINUES TO CHANGE

By NC News Service

Mainland China, or the People's Republic of China, has been under communist control since 1949, when Mao Tse-tung's forces drove the Kuomintang government to Taiwan.

The government is headed by Deng Xiaoping, 81. Deng, an early associate of Mao's who was villified during the 1960s' Cultural Revolution, now is altering the economic policies of the world's most populous communist nation. He was named Time magazine's "Man of the Year" last January because of these far-reaching economic changes.

China's population in 1984 was estimated to be more than 1 billion in a geographic area slightly larger than that of the United States.

China's per capita income was \$566 in 1980 (as compared to \$11,675 for the United States in 1983), but the country hopes to raise this to \$800 by the year 2000.

Deng plans doing this with a combination of state controls and greater economic freedom at the local level, sometimes called "market socialism." The results so far include an increase in agricultural production of about 8 percent a year since 1978, about 2.5 times the rate of the previous 26 years. Industrial output in early 1985 was increasing at a 23 percent rate.

China's major industries include iron, steel and plastics. Agricultural products include rice, cotton and tea. Mining and oil also play important roles.

In 1983 the country had 15 million televisions, 190 million radios and 2.4 million telephones. China has a 75 percent literacy rate.

The government is communist and officially atheist.

After a period of period of consolidating power (1949-1954), which included the execution of at least 800,000 people, according to Mao, the government pursued a program called The Great Leap Forward (1958-1960), which emphasized the growth of heavy industry and the collectivization of agriculture.

Resulting shortages led to unrest, which in turn resulted in a renewed emphasis on revolutionary principles during the Cultural Revolution (1965-1968).

In the ensuing decade, Mao and other established leaders of the Chinese revolution died, paving the way for Deng to begin instituting his economic and, to a much lesser extent, political liberalizations.

END

CHINA—CHURCH April 7, 1986 (520 words) Backgrounder
CHINESE CHURCH MARKED BY A HISTORY OF PERSECUTION

By NC News Service

Christianity first came to China less than 40 years after it was brought to England around 597. In China, however, the Christian faith never attracted more than a small number of adherents, and its history has been marked by numerous persecutions.

Christianity was first introduced in China by Nestorian monks in 635.

The Latin rite was introduced by John of Monte Corvino, who started a Franciscan mission in 1294. The Ming persecutions of 1368 suppressed the church until Jesuit Father Matteo Ricci arrived in 1583. The Jesuits gained many converts among China's educated classes and the church continued to grow despite a change of dynasties.

One element of the church's success was that Chinese liturgies were conducted in the vernacular, while Chinese dress was allowed during liturgical functions.

But in 1645 the Congregation for the Propagation of the Faith condemned the rites, despite an earlier papal approval.

(MORE)

The controversy lasted for nearly 100 years before Pope Benedict XIV issued a final judgment of condemnation.

This controversy in turn provoked the distrust of the heretofore friendly Chinese rulers, who began persecuting the church in 1717. For the next 100 years persecutions continued. With the arrival of the Western colonial powers in the mid-19th century, however, the church began to grow again, though at times suffering from anti-foreign violence.

By 1949, China had 96 bishops, most of them foreign, and 5,700 priests, half of whom were Chinese. The church totaled 3,295,000 Chinese, out of a total population of 460 million. Protestant churches claimed an additional 1 million adherents.

Preceding their victory in 1949, the communists declared their commitment to freedom of conscience, despite earlier acts of violence against Religious.

Shortly after their victory, however, the teaching of atheism in public schools was initiated by "professors of politics" and the government began a crackdown on such religious organizations as the Legion of Mary.

Soon after, more than 5,000 foreign missionaries were expelled and attempts to institute a national church began.

The first, begun in 1950, was known as the Triple Autonomy Movement.

In 1957 the National Association of Patriotic Catholics was established with the government's blessing.

While the association was condemned by the Vatican and its self-elected bishops excommunicated, it has continued to exist. In 1983 an estimated 60 bishops have been consecrated validly but illicitly, that is, without the permission of Rome.

According to Archbishop Dominic Tang, since 1976 more than 200 Catholic buildings have been reopened, but all are controlled by the patriotic association. Archbishop Tang himself was imprisoned for 22 years after refusing to join the Triple Autonomy Movement.

In 1985 Bishop K.H. Ting of the patriotic association said that there are now more than 3 million Catholics in China. He described the patriotic association as a "church of Roman tradition." He said, however, the association has no interest in "subjecting itself to Rome."

Signs of a thaw in Chinese-Vatican relations were seen in the growing number of church-state contacts established in 1985, including a visit to China by Mother Teresa of Calcutta, India, and the freeing of Bishop Ignatius Kung Pin-Mai after 30 years of imprisonment.

END

WEEKLY ROUNDUP April 7, 1986 (850 words)

CATHOLIC EDUCATORS CELEBRATE SUCCESSES AT NCEA CONVENTION

By Stephenie Overman

ANAHEIM, Calif. (NC) — Catholic educators met March 31-April 3 to celebrate the success of their schools, but speakers at the annual National Catholic Educational Association convention gave them no time to rest on their laurels.

Before the organization's 83rd convention in Anaheim, retiring NCEA president Msgr. John F. Meyers called this year's theme — "Mission and Ministries — A Celebration" — appropriate.

"Given all that Catholic education and educators have been through in the last 15 years" of declining enrollment and financial struggles, "they deserve to look back and celebrate their achievements," Msgr. Meyers said in an interview before the convention.

But speakers in Anaheim looked forward — to the problems of preparing students for tomorrow's society, to the challenge of educating the many poor, minority and non-Catholic students coming into parochial schools, and to the necessity of finding new ways of coping with the chronic financial strain.

Educating in a contemporary society marred by crime, violence and the threat of nuclear war requires a new agenda, said Sister Clare Fitzgerald, director of the Catholic School Leadership Program at Boston College.

She led the teachers in songs of celebration but asked, "How can we sing the Lord's song in this strange land?"

(MORE)

"You people must reintroduce the Gospel into a pagan land," she said. "You and I are facing a whole new agenda. We need a new breed of leader. You have to read the times."

Sister Fitzgerald, a member of the School Sisters of Notre Dame, told the educators that Christians must not blend into a society that is so unjust and instead must be countercultural.

Educating for tomorrow's agenda means developing students who have "a passion for justice and peace," she said, and "the Catholic school system is the only place we can really educate for justice."

Archbishop Roger Mahony of Los Angeles praised Catholic schools as "different where it counts" because of their commitment to the mission of the church, while U.S. Secretary of Education William J. Bennett called the schools "rocks of constancy" for poor inner-city schoolchildren.

In a pastoral letter released during the convention Archbishop Mahony said, "We believe that the education provided by our schools is and can continue to be a strong liberating force, a force that prepares and empowers our young people to be strong, active and productive members of their families, parishes, civic, economic and world communities."

"As faith communities, Catholic schools are different from other schools, different where it counts," the archbishop said.

In a separate talk at the convention Archbishop Mahony said solid intellectual leadership is needed for the future mission and ministry of the U.S. church.

"This begins in theological education," he said. "If we do not do this we will not be able to dialogue with the society of which we are a partner, and we will not be effective in sharing the values of our tradition or in responding to the needs of today and tomorrow."

Referring to the NCEA's recently released study on the impact of Catholic schools on low-income students, Bennett said the finding that so many poor inner-city families have turned to parochial schools is a "resounding rebuke to the notion...that Catholic schools are bastions of privilege and elitism."

"When the church reaches out to educate the poor, the disadvantaged, it is acting in the greatest of Christian traditions," he said.

Father Virgil Elizondo, founder and president of the Mexican American Cultural Center in San Antonio, Texas, called on teachers to bring the poorest among them to "the great feast of life."

Ministers today must also become the people they are going to serve, must listen to them and enter into their world, Father Elizondo continued.

Catholic educators should prepare themselves and their students for life in a church that takes an active role in the public policy debate, said Father John Pollard, because "social and economic problems facing the national community have important moral and religious dimensions."

The inclusion of religious perspectives in the policy debate "affirms that religious values are not limited to private concerns, but do indeed affect public concerns as well," said Father Pollard, a religious education consultant for the Chicago Archdiocese.

Many workshops at the convention focused on more sophisticated ways of financing Catholic education. And in his pastoral letter Archbishop Mahony called for new ways to raise money for schools in his archdiocese.

Not all the talks to the nearly 15,000 educators were warnings of challenges to be overcome.

"In your hands you have futures," poet Maya Angelou, a professor of American studies at Wake Forest University, told them in a speech interspersed with poetry and songs.

She urged the educators to remember that "we have incredible power, we touch so many lives.... We have been given so much" and teaching must share "all that glory, all that love, all that persistence, all that charity."

"I hope I've reminded you a little of the power you have," she told the teachers. They responded to her performance and speech with a sustained standing ovation.

Contributing to this story was Rich Goul.

END

TV REVIEWS ADD April 7, 1986 (290 words)

Add to TV REVIEWS of April 3, 1986:

TV Programs of Note

Tuesday, April 22, 4:30-5:30 p.m. EST (CBS) "Contract for Life: The S.A.D.D. Story." A rebroadcast of the award-winning drama about the founding of "Students Against Driving Drunk" starring Stephen Macht.

Tuesday, April 22, 9:30-11 p.m. EST (PBS) "The American Film Institute Salute to Billy Wilder." Jack Lemmon will host the AFI tribute to Oscar-winning director-producer-writer Billy Wilder and to his impressive body of work.

Tuesday, April 22, 10-11 p.m. EST (NBC) "NBC White Paper: The Japan They Don't Think About." The myth surrounding the economic miracle of Japan is examined in the one-hour prime-time show written and reported by Lloyd Dobyns which also delves into the dark side of Japanese life.

TV Film Fare

Sunday, April 20, 9-11 p.m. EST (ABC) "Ordinary People" (1980) — A family is torn apart by the psychological after-shocks that result when the older of two sons dies in a boating accident. Robert Redford directs Donald Sutherland and Mary Tyler Moore as confused and troubled parents trying to cope with the anguish of their surviving son, who has attempted suicide. Though impressive, the film is flawed. The main problem is the dominant role that mental illness and psychiatric therapy have in the film, which lessens the dramatic impact immensely by largely absolving everyone of responsibility. There are hints that the characters' complacent and wholly materialistic environment may have contributed to their instability, but these remain mere hints. Thus the film, though always interesting, remains strangely opaque and rarely involves or moves the viewer. The heaviness of the theme and some rough language makes this mature fare. The U.S. Catholic Conference classified the theatrical version A-III — adults. The Motion Picture Association of America rating was R — restricted.

END

ADVISORY April 7, 1986

Editors: Please KILL story from last Thursday, April 3, slugged MEDIA STAR on Archbishop John Foley's comments on a proposed "media star" for the U.S. bishops. A second reading of the text of Archbishop Foley's remarks reveals that he did not specifically propose that Cardinal Bernard Law of Boston be designated as "media star." He only proposed generally that a "media star" be designated and mentioned in passing that a few years ago he thought Cardinal Law might be a good choice. We will have a new lead for the story tomorrow morning.

END

FLEISCHNER April 8, 1986 (400 words)

CATHOLICS WHO SAVED JEWS SAW THEM AS BODY OF CHRIST, SPEAKER SAYS

INDIANAPOLIS (NC) — Catholics who saved Jews during the Holocaust acted from "simple humanitarianism" or Christian commitment or because they "saw Jews as part of the Body of Christ," said a Catholic specialist on Christian-Jewish relations.

The specialist, Eva Fleischner, a religion professor at Montclair State College in Upper Montclair, N.J., was in Indianapolis to speak at a forum on "Acts of Courage — Stories of Faith" about interviews she had with Catholics in France who aided Jews during World War II.

The interviews were part of her research on how those who helped the Jews "interpreted their religious tradition as mandating that help," she said.

Assisting Jews went against what many Catholics were taught, said Ms. Fleischner.

"Christian teachings have played an often devastating role in the persecution of Jews," she said, but she added

(MORE)

that some of those she interviewed said they had not encountered "the teaching of contempt in their upbringing."

Others were anti-Semitic, she said, but helped because "they felt that one could not be a Christian and allow Jews to be murdered even if one was prejudiced against them."

Ms. Fleischner related a number of stories involving French Catholics, including one about a bishop who wrote a pastoral letter protesting Nazi treatment of Jews.

She said that to send it to parishes without Nazis intercepting it, the bishop relied on a young social worker who rode her bicycle about 60 miles every day to deliver copies of the letter.

She also told of members of a Carmelite monastery who disguised a man as a nun while the convent was searched by Nazis and of a nun who disobeyed orders from her superior to stop housing Jewish children.

Other examples were of Catholics who encouraged the children they saved to remain Jewish, according to Ms. Fleischner. She said such cases are particularly noteworthy in light of Catholic teachings at that time.

Ms. Fleischner said she interviewed a Jesuit priest who helped a Jewish child he sheltered find his way back to his faith although the child had been converted to Catholicism.

He went "against the stream of what was then Catholic practice," she said. "He had a deep sense of respect for the other as other. He felt it would be a violation to take this young boy whose world had been shattered away from his own."

END

DEATH PENALTY April 8, 1986 (380 words)

USCC TELLS SENATE TO REJECT DEATH PENALTY PROPOSALS

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Senate to reject legislation to reinstate the death penalty at the federal level for such crimes as murder and treason.

In an April 4 letter to senators, Msgr. Daniel F. Hoyer, USCC general secretary, expressed "strong opposition to S. 239, a bill to reinstitute the use of the death penalty at the federal level. I urge you to vote against this bill when it comes to the floor of the Senate."

The USCC is the public action agency of the National Conference of Catholic Bishops.

"The USCC is alarmed and saddened at the increasing rate of state executions. We are concerned that S. 239 will lend federal support to a form of punishment we deem unacceptable in our society," he stated.

Sponsored by Sen. Strom Thurmond, R-S.C., and others, the bill would restore the death penalty for such federal crimes as homicide, attempted assassination of the president, treason, and deaths resulting from air hijackings and bombings.

Currently, many states have the death penalty. Military law permits the death penalty for such acts as murder, but there is no federal-level death penalty for crimes outside of military law.

Msgr. Hoyer noted that the Thurmond bill "would provide procedures for the use of the death penalty for non-homicidal crimes; this may accentuate the already troubling efforts to apply capital punishment to an ever-growing number of crimes."

He said the bishops' conference "has clearly gone on the record in opposition to the use of capital punishment."

"While recognizing the right of the state to the use of capital punishment and aware of the need for aggressive measures to deal with violent crime and to assist its victims, the bishops believe that society can and must find better ways of dealing with crime and criminals than by taking human life," he wrote.

He said the need to find alternatives to the death penalty is demonstrated "by two well-known facts: First, the death penalty is imposed disproportionately on the poor and racial minorities; second, there is still no conclusive evidence that it is a significant deterrent to other criminals."

(MORE)

The bill already has been approved by the Senate Judiciary Committee. As of April 8 no date had been set for Senate floor debate on the proposal.

END

MEDIA STAR LEAD April 8, 1986 (600 words)

Editors: Revises lead, adds new sixth paragraph.

New lead for MEDIA STAR of April 3, 1986:

VATICAN OFFICIAL SAYS CHURCH SHOULD DESIGNATE 'MEDIA STAR' FOR TV

MILWAUKEE (NC) — Pope John Paul II and the U.S. bishops should designate a "media star" to present the "saving message of Jesus Christ on television," said the Vatican's top social communications official.

"The Catholic Church needs stars to lead men and women to Christ," said the official, Archbishop John P. Foley, president of the Pontifical Commission for Social Communications.

He cited as an example the late Archbishop Fulton Sheen, a popular radio and television speaker in the 1950s and 1960s.

Archbishop Foley made the proposal in the prepared text of his keynote speech at an April 8 conference at Marquette University in Milwaukee on the future of Catholic media. The conference was one in a series commemorating 75 years of journalism education at the university.

"I hope that such new stars to lead the world to Christ might be designated by those who speak in the name of Christ: the pope and the bishops," said Archbishop Foley, a priest of the Philadelphia Archdiocese and former editor of the Philadelphia archdiocesan newspaper, The Catholic Standard and Times.

Archbishop Foley did not specifically propose anyone as media star for the church in the United States, but he said he had thought personally that Cardinal Bernard Law of Boston might be a candidate.

"My 15 years of listening to the bishops speak during the meetings of the National Conference of Catholic Bishops led me to conclude that Cardinal Law is a man who is learned and articulate and would have a pleasing and powerful manner of presenting the saving message of Jesus Christ on television," he said.

"The Catholic Church in the United States has really not had an effective presence in television since the series so expertly done" by Archbishop Sheen, he said.

Archbishop Foley presented his suggestion as part of an overall plan to increase church evangelization efforts through the press, radio and television. The Catholic Church should develop its own self-sustaining radio and television stations devoted to presenting quality religious programming, he said.

Catholics should follow the lead of the successful radio and television networks developed by Protestant fundamentalists, he said.

Such radio networks "serve a public which desires to have spiritual nourishment, and it is estimated that one-third of the listeners to such stations in many areas are Catholics," said the archbishop.

The church should also be present in the general-interest radio and television stations by helping develop programs supportive of Christian values, he added.

But to be successful on radio and television, programming must be professional and of high quality, he said.

"I am sorry to say that a fault of much of Catholic television production throughout the world is that it is unprofessional and dull," said Archbishop Foley.

"Christ told us to cast fire upon the earth, but many of us are throwing wet blankets on the good will of believers," he added.

Regarding the Catholic press, Archbishop Foley expressed hope that "every bishop in every diocese would insure that every home receive a diocesan newspaper of quality, of substance, of practical service."

"Catholics must have continuing information and formation in their faith through the Catholic press in order to grow

(MORE)

personally, to withstand the challenges of rabid fundamentalism and of systematic atheism and to survive in an atmosphere of materialism and religious indifference," he added.

"In a pluralistic society such as our own, faith needs to be identified, clarified and nourished," he said.

"Reading Catholic publications of quality gives to Catholics a sense of denominational and of diocesan identity," he said.

NO PICKUP

END

SUDAN LEAD April 8, 1986 (230 words)

New lead for SUDAN of April 7, 1986:

JESUITS ORDER MISSIONARIES TO LEAVE SUDANESE TOWN

By Greg Erlandson

NC News Service

Five American Jesuits in that order's "toughest mission" have been ordered to leave southern Sudan "as quickly as possible" because of an imminent battle pitting Ethiopian-supplied rebels against the Libyan-backed government forces.

Jesuit Father Howard J. Gray, head of the order's Detroit province, made the decision to order the Jesuits out of the Sudan region after "repeated insistences" from the U.S. State Department and consultation with the provincials of California and Chicago.

The order was issued April 3 and concerned missionaries in the southern town of Wau.

The Jesuits affected by the order — two secondary teachers and three teachers at a nearby seminary — are Father Richard Cherry and Brother Joe Shubitowski from Detroit; Steve Kelly and Angelo Paiano, Jesuit scholastics from California, and Father Torrens Hecht from Chicago.

Father Gray said that of particular concern were reports that Libyan troops and aircraft are involved in the military buildup.

"Given our present relationship with Libya, I did not think it good to continue simply to wait and see what developed," Father Gray said in his statement.

David Fischer, U.S. State Department director for East Africa, confirmed April 3 that the U.S. Embassy in Khartoum, Sudan, asked the Jesuits to remove their missionaries from Wau.

PICK UP with original fifth paragraph beginning, Others, including Jesuit...

END

LIBERATION—MALONE April 8, 1986 (200 words)

BISHOP MALONE LAUDS NEW LIBERATION DOCUMENT

WASHINGTON (NC) — The president of the National Conference of Catholic Bishops has praised a new Vatican statement on liberation theology, saying it endorses the efforts of U.S. bishops to influence public policy.

Bishop James Malone of Youngstown, Ohio, released a statement in conjunction with the April 5 release of the "Instruction on Christian Freedom and Liberation" by the Vatican Congregation for the Doctrine of the Faith.

The new document, he said, "provides a basis for evaluating various forms of liberation theology — a complex phenomenon whose negative expressions were criticized" in the doctrinal congregation's 1984 document, "Instruction on Certain Aspects of the 'Theology of Liberation.'"

Bishop Malone said the "positive expressions" of liberation theology "are supported in this new statement."

In the United States, the bishop said, the document "gives firm support to Catholic efforts on behalf of justice and

(MORE)

peace.”

Bishop Malone said he finds in the latest document “a solid endorsement of such initiatives of the U.S. bishops as our pastoral letters on peace and economic justice.”

He said that “the statement makes it clear that the church is fulfilling a central part of its mission when it teaches on the moral aspects of politics, economics and social issues.”

END

FEET April 8, 1986 (250 words)

CARDINAL SAYS BISHOP WAS CORRECT TO EXCLUDE WOMEN

By Sister Mary Ann Walsh

VATICAN CITY (NC) — The head of the Vatican office which oversees the liturgy said April 8 that Pittsburgh Bishop Anthony Bevilacqua was correct in excluding women from the Holy Thursday washing of the feet ceremony.

Cardinal Augustin Mayer, head of the Vatican Congregation for Divine Worship, said at a meeting with journalists that Bishop Bevilacqua’s position “was the position of what was in the rite.”

The rite to which he referred is described in the church’s Sacramentary, which presents guidelines for liturgical worship.

Cardinal Mayer, when questioned, refused to say whether or not the position was theologically sound, and instead asked if there must always be “a profound theological reason” for what is included in liturgical rites.

Bishop Bevilacqua provoked protest when he sent a memorandum to priests in his diocese reminding them that women were not to be included in the feet-washing ceremony which commemorates Jesus’s washing of the apostles’ feet at the Last Supper.

According to Scripture, when the apostle Peter sought to be excluded from the rite at the Last Supper, Jesus said, “If I do not wash you, you will have no share of my heritage.”

In the wake of protests against his memorandum, Bishop Bevilacqua said he would ask the U.S. bishops’ liturgy committee to study the issue.

Cardinal Mayer’s remarks came in a question-and-answer period during which he also reiterated the church’s ban on girls serving at the altar.

“Women have many other opportunities to serve the church,” Cardinal Mayer said.

END

NEWS BRIEFS April 8, 1986 (690 words)

NATION

(Undated) (NC) — Dominican Sister Marjorie Tuite, one of the signers of an abortion-related advertisement in The New York Times in 1984, has “satisfactorily clarified” for the Vatican her position on abortion, according to her superior, Sister Mary Ellen Lynch. Sister Lynch commented in a March 21 letter to members of her order. The letter was obtained by National Catholic News Service April 7. In the letter Sister Lynch said she was happy to report that Sister Tuite, one of 24 nuns who faced Vatican threats of expulsion from their religious communities for signing the ad, had clarified her position with the Vatican Congregation for Religious and Secular Institutes. “Sister Marjorie holds to the sanctity of human life. She does believe in the right of the church to establish moral principles regarding abortion, and she adheres to these principles,” Sister Lynch said.

(Undated) (NC) — The real story in the controversy surrounding Father Charles E. Curran may not be “U.S. Catholic theologians against the Vatican,” but “U.S. Catholic bishops against the Vatican,” said Father Richard McBrien, head of the University of Notre Dame theology department. There is “a broad group in the (U.S.) hierarchy who are concern

(MORE)

ed" about the way Rome deals with the U.S. church, Father McBrien said, and "perhaps the Curran case will be the straw that breaks the camel's back." Father Curran, a moral theology professor at The Catholic University of America, has been warned by the Vatican's Congregation for the Doctrine of the Faith that he could lose his mandate or license to teach as a Catholic theologian if he does not retract his dissent from church teachings on certain moral issues.

BROOKLYN, N.Y. (NC) — Auxiliary Bishop Thomas J. Gumbleton of Detroit predicted April 6 that the National Conference of Catholic Bishops would eventually say the United States is not meeting requirements of the bishops' 1983 pastoral letter on war and peace for a "strictly conditioned moral acceptance of nuclear deterrence." Fewer than 100 of the approximately 300 U.S. bishops are ready to make such a statement now, he said, adding that securing general agreement would take time because "the implications are profound." Bishop Gumbleton is president of Pax Christi USA.

WORLD

VATICAN CITY (NC) — Leaders of Christian and non-Christian faiths plan to meet Oct. 27 in Assisi, Italy, to pray for world peace, Pope John Paul II announced April 6. The pope said the encounter will represent "a vast movement of reflection and prayer." Last January, Pope John Paul extended an invitation to religious leaders to join him in Assisi for prayer. The October date was set after consultations with those who accepted the invitation. The meeting in Assisi, the small hill town in central Italy where St. Francis was born, will underline the urgent need for peace in the world today, the pope said.

ROME (NC) — Church officials met in Rome in March to draw up guidelines for governing church contacts with China and to seek ways of improving Vatican relations with the Asian country, participants in the meeting said. One participant, who asked to remain anonymous, said the guidelines would warn church visitors to China against giving any impression that the church is abandoning the so-called "underground church" — Chinese Catholics faithful to the Vatican — for accommodation with a government-supported Catholic group. The meeting discussed possible solutions to the "delicate problem" of the Chinese government's attempts to control the Catholic Church there, said Philippine Bishop Jose T. Sanchez, secretary of the Congregation for the Evangelization of Peoples.

VATICAN CITY (NC) — A new Vatican document on liberation theology is a guideline for theologians and others to use in forming Catholic views of liberation, said the document's chief architect. The Vatican's aim is to provide the tools for fitting liberation theology within the overall Christian search for "freedom in God," said Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. He spoke April 5 at a press conference during which the 59-page "Instruction on Christian Freedom and Liberation" was released. "The theology of liberation is a valid expression, but the magisterium does not formulate specific theologies," the cardinal said. "The magisterium gives common orientations to all types of theologies."

END

KROL—HONORED April 8, 1986 (560 words)

CARDINAL KROL HONORED ON ANNIVERSARY, BERATES SECULAR HUMANISM By David Marble

PHILADELPHIA (NC) — Cardinal John Krol, honored April 6 at a jubilee Mass celebrating his 25th anniversary as archbishop of Philadelphia, denounced the spread of "secular humanist" values in American society over the past 25 years.

He commented in his homily at the Mass, held in the Philadelphia Civic Center Convention Hall and concelebrated by five other cardinals and dozens of other bishops and priests.

Cardinal Krol linked "secular humanism" to "atheistic communism" and such practices as abortion and homosexual

(MORE)

conduct.

"The basic error of secular humanists is the failure to recognize man as a creature and child of God, standing always under God's judgment," the cardinal said. "According to them, right and wrong are regarded as essentially relative to the needs of each individual, and practically anything can be justified according to these subjective needs."

"Take a look at our society the last 20 years — the divorce rate, abortion, homosexuality, pornography, even the drug culture," he said. "It's a rationalization according to the needs of the individual. Nobody has a right to say 'no' to anything."

Cardinal Krol was the principal celebrant at the Mass, which was attended by an estimated 9,500 persons.

Among the more than 100 concelebrants were Cardinals John J. O'Connor of New York, a native of Philadelphia; Joseph L. Bernardin of Chicago; Bernard F. Law of Boston; William Baum, prefect of the Vatican Congregation for Catholic Education, and John F. Dearden, retired archbishop of Detroit.

Other concelebrants included Archbishops Pio Laghi, apostolic pronuncio to the United States; John Foley, president of the Pontifical Commission for Social Communications and a priest of the Philadelphia Archdiocese, and Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia, and Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops.

Cardinal Krol was an auxiliary bishop of Cleveland when he was appointed archbishop of Philadelphia in 1961. He became a cardinal in 1967.

Before delivering his homily, the cardinal surveyed the crowd and joked, "I can say the last 25 years have been interesting — and anything but boring."

The cardinal prefaced his criticism of secular humanism with an explanation of his chosen motto, Deus Rex Meus ("God is my king").

"I chose this motto because of my firm conviction of the verity of the words spoken by Our Lord at the Last Supper: 'Without me you can do nothing,'" he said. "Since our accomplishments are attributable to God's power, and not to our efforts or ability, it is fitting that the theme of this celebration be 'To God alone give glory.'"

After citing scientific and technological breakthroughs over the last quarter century as a backdrop for his condemnation of secular humanism, Cardinal Krol praised the vision of Pope John XXIII in convening the Second Vatican Council, which the cardinal said was "outstanding" among events of the period.

Pope John, he said, "made it clear that the church cannot ignore the temporal order but rather must vivify it with the light of Christ, and help men to discover in themselves their own nature, their own dignity, and their final destiny."

As the ceremonies began, the cardinal was applauded several times, beginning with his appearance at the back of the hall and continuing as he walked toward the altar, where he delayed the beginning of Mass momentarily as the congregation applauded again.

END

RACHAD April 8, 1986 (310 words) Follow-up

CHRISTIAN REFUGEE FEATURED IN LEBANON SERIES KILLED BY SNIPER

By Sister Mary Ann Walsh

NC News Service

A Christian refugee featured in a National Catholic News Service series in late January on the hardships of Lebanon's civil war was killed by a sniper on the campus of the university where he lived, a university official said.

Abu Sulaiman Rachad, who lived with his wife in an office in an unfinished building of the Jesuit-run St. Joseph University in Beirut, Lebanon, was shot March 11, Jesuit Father Martin McDermott said in a letter received by NC News in Rome April 7.

(MORE)

Rachad was found "sprawled face down next to the southwest corner of the library," said Father McDermott. "He took a shortcut he shouldn't have, and a sniper got him."

Father McDermott, a West Hartford, Conn., native living in the Lebanese capital, is an expert on Islamic studies at the university located on the so-called "green line" which separates Christian-dominated east Beirut and Moslem-dominated west Beirut.

Father McDermott, who was wounded by a sniper in the early days of the 11-year-old civil war between Lebanon's Christians and Moslems, said Rachad's body was not found until the day after his murder.

Rachad, whose story was told in the NC News Lebanon series, had survived two Druze assaults on his village of Masser Beit Eddine in the Lebanon Mountains. The first attack, in 1976, left dead 12 of the village's 1,100 inhabitants, among them Rachad's brother, sister-in-law and their children.

In the second attack, in 1983, Druze killed 15 of the inhabitants and razed the village's 400 houses and one church. One of Rachad's sons, Maroun, was captured with his children, but later they were released.

Snipers shooting into east Beirut have killed or wounded several students and staff of the 5,500-student university, including Rachad's other son, who was shot in the foot several months ago.

END

FIRE RALLY April 8, 1986 (240 words) With photo to come

FIRE EVANGELISM RALLY REACHES THOUSANDS VIA SATELLITE

PROVIDENCE, R.I. (NC) — While some 10,000 people gathered in the Providence Civic Center for a Catholic evangelistic rally called FIRE April 5, thousands of others took part in the events via a satellite hook-up to 36 locations throughout North America.

FIRE, an acronym for faith, intercession, repentance and evangelization, is a Catholic charismatic and evangelistic organization with headquarters at the University of Steubenville in Steubenville, Ohio.

Featured speakers included Franciscan Father Michael Scanlan, president of the University of Steubenville; Ralph Martin, founding director of the International Catholic Charismatic Renewal office; Ann Shields, contributing editor of New Covenant magazine; and Father John P. Bertolucci, a priest of the Diocese of Albany, N.Y., and assistant professor of theology at the University of Steubenville.

Don Turbitt, one of the local organizers of the rally, estimated that 40,000 people were reached via satellite over North America. He said 12 large group meetings and 24 smaller parish sites were linked to satellite coverage. Sites included Cleveland, Chicago and Winnipeg, Manitoba, among others.

During the rally, Father Bertolucci said that "all modern inventions...and the latest technology is to be used for the purposes of spreading the Gospel and I think it's about time the Catholic Church moved into using modern means of technology."

Along with talks on faith, the day-long rally included videotape messages from Cardinal Bernard Law of Boston and a taped interview with Mother Teresa of Calcutta.

END

HOSPITALS April 8, 1986 (460 words)

CHURCH-RUN HOSPITALS TO TREAT IRANIAN VICTIMS OF IRAQI CHEMICAL WARFARE

By John Thavis

ROME (NC) — Two church-run hospitals in Rome will offer treatment to several Iranians wounded by chemical weapons in the country's 5-year-old war with Iraq, a Vatican official said April 8.

Archbishop Fiorenzo Angelini said the hospitals, which specialize in burn and skin treatment, could accept up to

(MORE)

five victims each. He said he thought several of the victims would be Iranian soldiers.

Archbishop Angelini is the head of the Vatican's Commission for the Pastoral Care of Health Workers and is expected to organize the treatment of the war victims.

The procedures for transferring the victims to Italy remained to be worked out between Iranian and Italian diplomats, the archbishop said.

The Iranian Embassy to the Holy See, which had formally asked the Vatican to provide the hospital care only a week earlier, said in a statement released April 8 that the Vatican had shown "good will, attention and a humanitarian reaction" to its appeal. The Iranian request came after the Vatican newspaper, L'Osservatore Romano, criticized Iraq for its use of chemical weapons, mainly mustard gas. Iraq's use of the chemicals was verified in a recent United Nations study.

The newspaper article said the chemicals' effect on the human body was "a form of torture" and should prompt "horror and disapproval" among all Christians.

The article prompted Iranian Ambassador Seyed Hadi Khosrovshahian to publically appeal to the Vatican for medical aid for the wounded Iranians.

A few days later, the embassy statement said, Archbishop Achille Silvestrini, secretary of the Vatican's Council for the Public Affairs of the Church, expressed the Holy See's approval of the request in a meeting with the ambassador.

The Vatican press office has had no official comment on the matter.

Archbishop Angelini said the hospitals involved are St. Eugene, which has a burn center, and The Immaculata Dermatology Institute. Both are run by Catholic religious orders.

The Vatican directly administers only one hospital in Rome, which specializes in children's care. That hospital, called Bambino Gesù, also is willing to treat victims of chemical weapons but does not have the special facilities of the other two hospitals, Archbishop Angelini said.

Pope John Paul II frequently has appealed for peace between Iran and Iraq, which have been fighting over rival territorial claims since 1980. In a talk to Iraqi bishops last February, the pope called the war a "ruinous conflict."

Last Christmas, the pope sent a personal envoy, French Cardinal Roger Etchegaray, to visit war prisoners in both countries. Cardinal Etchegaray is head of the Vatican's Justice and Peace Commission.

Catholics number only about 20,000 in Iran, less than 1 percent of the population. In Iraq, about 2.6 percent of the country's 14.6 million people are Catholic. Both are predominantly Moslem countries.

END

REORGANIZATION April 8, 1986 (300 words)

ALEXANDRIA-SHREVEPORT DIOCESE TO REORGANIZE, SUSPEND PAPER

ALEXANDRIA, La. (NC) — The Diocese of Alexandria-Shreveport will undergo a "drastic" reorganization July 1 because of a financial shortfall, Bishop William B. Friend of Alexandria-Shreveport said April 2.

Among other measures, the biweekly diocesan newspaper, The Church Today, is scheduled for suspension.

Bishop Friend, however, is studying a proposal that would allow the newspaper to continue to publish on a subscription basis, said Al Nassif, Church Today's editor. The paper is currently funded exclusively by the diocese.

In view of an anticipated decrease in revenue, the diocese's proposed \$3.2 million budget for the fiscal 1986-1987 year will be cut by more than \$550,000, the bishop said.

More than 20 diocesan employees will lose their jobs because of the restructuring, Nassif said.

Bishop Friend said "the reorganization is a drastic measure, but a necessary one because of the diocesan economy."

He added that the decision "has been a painful one."

Various administrators, departmental directors and coordinators of several offices will be released. The creation of diocesan commissions on ecumenical affairs, education, intercultural affairs and social concerns will be postponed.

(MORE)

A northern and a southern vicariate will be established under the new structure. A "pastoral services team," consisting of specialists in social ministry, Catholic schools, and catechesis and worship, will serve each vicariate.

Other cost-saving measures include a moratorium on diocesan personnel attending meetings outside the diocese, limiting the number of diocesan-sponsored workshops, a reduction in expenditures for the continuing development of the clergy, and a wage freeze for remaining employees.

Diocesan efforts in the electronic media will be suspended.

Special efforts are being made by the diocese for employees whose jobs are being eliminated, Bishop Friend said.

He added that local parish communities will have to continue to assume more of a share in the church's mission and ministry.

END

IRISH April 8, 1986 (350 words)

IRISH BISHOPS ARGUE AGAINST LEGALIZING DIVORCE IN MEETING WITH PRIME MINISTER

By Patrick Nolan

DUBLIN, Ireland (NC) — The Irish bishops have warned their country's prime minister that legalizing divorce would be a blow to Irish society.

Cardinal Tomas O'Fiaich, speaking after the meeting with Prime Minister Garret FitzGerald and Minister of Justice Alan Dukes, said that even a restricted law would open the way to easy and rapid divorce.

The Irish Constitution forbids divorce. But the FitzGerald government is under political and public pressure to hold a referendum on whether the prohibition should be removed. Opinion polls show support for a limited law allowing divorce in the case of irretrievable marital breakdown.

Some observers expect the referendum to be held in the fall.

Cardinal O'Fiaich, who led four other bishops and two lay people to the meeting with FitzGerald, said the Irish hierarchy did not offer advice on whether the referendum should be held, because that is a political question.

The prime minister "will have to make up his own mind," the cardinal said. He described the meeting as a "positive and constructive consultation on a wide range of marriage issues."

A government spokesman also described the meeting as constructive.

The bishops have supported a proposal the government is considering which would establish family tribunals to handle marriage cases. They said, however, that rather than set up a new publicly funded marriage counseling service, the government should give financial aid to established voluntary services.

The hierarchy has rejected arguments made by some liberals and some extremist Protestants that the Catholic Church, by opposing the referendum, wants to make sure civil law reflects its teaching.

In a document presented to the government, the bishops said the church has a right and a responsibility to speak out on moral issues.

They also said in the document that legalizing divorce is not the right response to Ireland's increasing degree of marital breakdown. They said allowing divorce would accelerate the problem.

FitzGerald has met with Anglican, Protestant and Jewish representatives on the divorce question. All reportedly told him divorce should be allowed where there is no chance of reconciliation.

END

TEXAS April 8, 1986 (360 words)

WORK FOR UNITY, BISHOP URGES TEXANS CELEBRATING SESQUICENTENNIAL

SAN ANTONIO, Texas (NC) — Remember diversity and strive for unity, Bishop John McCarthy of Austin, Texas, urged Catholics gathered April 6 for a sesquicentennial celebration of the church's accomplishments since Texas won independence from Mexico.

More than 2,000 people, including 20 bishops representing the 13 dioceses of Texas, attended a pageant in San

(MORE)

Antonio depicting the history of the Catholic Church since formation of the Texas republic in 1836. Texas was annexed by the United States in 1845.

Tribute also was paid to the years before independence when Spanish missionaries laid the foundations of Christianity in the area.

At the Mass following the pageant, homilist Bishop McCarthy noted the large Hispanic Catholic presence in Texas and recalled the historic animosity resulting from the Anglo-American push for the Texas revolution against Mexico.

Given the Catholic Church's unique heritage, church members are called to be agents of greater understanding and healing in society and in political, economic and social institutions, he said.

Appealing for unity in the midst of continued diversity, Bishop McCarthy said, "We're less than honest if we cannot confront the weakness, the past bitterness, the wars, the dislike, the failure of trust."

"We ought to better understand our story, the Texas story, because we have been here longer than anyone else and we've been involved on both sides to a greater degree," he said.

"We have to bring that message which is Texas, that we were born out of war and born out of conflict, and at the same time recognize that we are born out of heroism, courage and generosity and can put those two things together," he said.

"We do it every time we begin the holy sacrifice of the Mass: an admission of our weakness, limitations, failures and sins, and at that same time, a tremendous optimism of what we can accomplish together as a people, what we have accomplished as a church, what we will accomplish within the state by men and women of good will, of every type, working together to build a society built...on truth, justice and love," the bishop said.

Archbishop Patrick Flores of San Antonio was principal concelebrant of the Mass.

END



International Jewish Committee
on
Interreligious Consultations

4/14
IJCIC
==

APR 14 1986

April 11, 1986

Dear IJCIC Member:

REMINDER:

Next meeting will take place on Monday, April 14, 1986
at 4.15 p.m. in the offices of the Synagogue Council of
America.

We would be grateful if you would call this office -
686--8670 to confirm your attendance.

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

B'nai B'rith
823 United Nations Plaza
New York, N.Y. 10017

**The Israel Interfaith
Association**
P.O.B. 7739
Jerusalem 91.077, Israel

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

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

AGENDA:

1. Contents of the Pope's address during his visit to
the Rome Synagogue.
2. IJCIC's position regarding Waldheim affair.
(Please note Synagogue Council's letter to the
Secretary General of the UN and press release).
3. Report on WCC Program and Liaison Committee (which
met in Geneva on April 8-9, 1986)
4. Proposal to reactivate Anglican/Jewish Consultation
(Communication from Dr. Norman Solomon, dated April 4).
5. Miscel.

Thank you for your attendance as well as for your co-
operation and continued interest.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

Apr 1986

Draft Schedule for IJCIC/WCC LPC Meeting

- The meetings will take place in the meeting room, on the ground floor of the building 1, rue de Varembe.
- First meeting, 8 April, 9 a.m. to be chaired by Rabbi Waxman.
A psalm will be read by K. Stenddahl.
- Brockway and Halperin will give a short report on the preparation of the Jewish/African Consultation.
Time allotted to that item: half an hour.
- M. Tenenbaum and Brockway will comment on the Latin American Encounter.
Suggestions for follow-up to be put on the table by both sides.
Time allotted: One hour.
- Stendahl and Brockway will report on the CCJP meeting, following by discussion.
Time allotted: One hour.
- Joint luncheon in the WJC office, upstairs.
- In the afternoon: meeting chaired by Stendahl.
 - WJC Assembly (Riegner)
 - Other important developments (Waxman and others)The greater part of the afternoon would be devoted to the exchange of views for the next WCC/IJCIC Consultation.
- Wednesday morning: Waxman in the chair.
 - East European countries and Orthodox Churches
 - Joint action against fanaticism and violence
 - Koshy's statement on religious liberty.

JUL 17 1986

International Jewish Committee

IJCIC

on

Interreligious Consultations

July 14, 1986

Dear IJCIC Member:

The following information is important for your consideration:

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

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327 Lexington Avenue
New York, N.Y. 10016

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

1. At this moment there are no further details available about the Day of Prayer in Assisi, October 27, 1986. We still do not have the list of Jewish invitees, except Rabbi Mordecai Waxman, as chairman of IJCIC, Chief Rabbi Dr. Elio Toaff (Rome) and Chief Rabbi Dr. Moses Rosen (Bucharest).

We have been given to understand that the information provided by Msgr. Saizmann and Msgr. Zago was not entirely correct as to the number of Jewish invitees. While the invitation to Rabbi Waxman was extended by Cardinal Willebrands in the name of Pope John Paul II, the arrangements and details for the Day of Prayer as well as the related activities, are handled by Cardinal Etchegaray, President of the Pontifical Commission on Justice and Peace, of which Bishop Jorge Mejia is vice president...

Although Cardinal Etchegaray indicated (on June 27) that it was premature to release the names of the participants and that the list was not closed, Dr. G. M. Riegner and/or Professor Jean Halperin will contact him for a frank discussion of the matter of Jewish participation and the concomitant difficulties with the announced date. In the meantime, the Moslem and Buddhist invitees have accepted the invitation to participate. (cf. the enclosed report from Le Monde, dated July 1, 1986).

2. The issue concerning the proposed Carmelite Convent at Auschwitz is very much alive and warrants our urgent attention in opposition thereto. The seriousness has been repeated here many times.

According to information contained in the Paris edition of JTA, of July 3, 1986, nine hundred Belgian Christians have signed a petition addressed to the Polish Church and the Polish government opposing the establishment of the Convent at Auschwitz. (cf. newsitem which is enclosed).

In the meantime it has been announced that the beatification of Edith Stein (known as Sister Theresa Benedicta of the Cross) - in whose memory the Carmelite Convent is to be dedicated - will take place on May 4, 1987 in the Federal Republic of Germany. On that occasion, Pope John Paul II will bestow sainthood also on Rupert Mayer, a Jesuit victim of Nazism.

3. Word has also been received that the Capucin Order has announced plans to erect a chapel at Sobibor (in Poland), in which 250.000 Jews - and only Jews - met their death in that extermination camp. The opposition to this project is being led by Mrs. Chaika Grosman, Knesset member, a heroic leader of the Jewish Resistance in Poland.

4. We have been informed that a top level delegation of French nuns, accompanied by leading Jews, will travel to Cracow and Auschwitz to express their opposition to the convent as presently planned.

5. It may be obvious that the Jewish effort in protest to the establishment of the Carmelite Convent at Auschwitz may not bring about the abandonment of the project, at least we could accomplish that the convent be removed from the extermination camp site and be located a mile or so from it. - In that connection, we offer a quotation from a recent article "A Carmelite Convent at Auschwitz," by Michel Bailly in Christian-Jewish Relations (March 1986, p. 45): "Last May, eight Carmelites were already living in the old theatre of Auschwitz close to the 'Death Wall' and Block 2 of the extermination camp. It was here that the Nazis made a storehouse for the deadly gases of the Final Solution." (cf. copy of complete article which is enclosed).

6. We can only add: "Tempus fugit!" and we will have to blame only ourselves if we continue to sit back and not raise our voices, either in loud protest or through quiet diplomacy to achieve our goals. In either case, we should direct our concerted efforts of pressure on Church and Polish governmental authorities.

7. Enclosed is a communication from the Pontifical Commission on Justice and Peace, dated June 25, 1986, which announces the theme for the twentieth World Day of Peace, which Pope John Paul II will celebrate on January 1, 1987. The theme for this year is "Development and Solidarity: the Key to Peace."

7. In a recent mailing we sent you the New York Times report on Cardinal O'Connor's call for the creation of a Palestinian homeland, and the subsequent Letter to the Editor (July 1, 1986) by Professor Steven M. Cohen of Queens College, CUNY. In order to round out the debate on this subject, we are enclosing Richard Cohen's Letter to the Editor, which appeared on July 9, 1986.

8. Thank you for your cooperation and continued interest.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

RELIGIONS

Des musulmans et des bouddhistes ont accepté l'invitation du pape à Assise

De notre correspondant

Cité du Vatican. — La rencontre de prière pour la paix, qui aura lieu à l'invitation de Jean-Paul II, le 27 octobre prochain à Assise, se prépare activement. Chargé de coordonner la manifestation, le cardinal français Roger Etchegaray, président de la commission pontificale Justice et Paix, a donné quelques indications, le 27 juin, sur son déroulement.

La rencontre aura lieu en deux temps, après l'accueil par le pape des différents invités, dans la basilique Sainte-Marie-des-Anges, au pied de la célèbre colline d'Assise. Les représentants de chacune des grandes religions, d'abord, prieront en des lieux distincts selon leur propre rite, car « prier ensemble ne signifie pas prier dans la prière des

autres », a expliqué l'ancien archevêque de Marseille.

Mais dans un second temps, l'après-midi, tous se retrouveront à la basilique supérieure de Saint-François-d'Assise, où chacun marquera à sa façon, « par quelque geste concret », son engagement de travailler pour la paix.

Le cardinal Etchegaray a estimé prématuré de donner les noms des participants. La liste, en effet, n'est pas close. « Il y aura en toute certitude, a-t-il déclaré, des musulmans, des bouddhistes et, espère-t-on, des juifs. » Le Conseil œcuménique des Eglises de Genève enverra à Assise des représentants de ses Eglises-membres, protestants et orthodoxes. Le patriarcat de Moscou est favorable au projet.

J.-P. C.

LE MONDE — Mardi 1^{er} juillet 1986

• Le pape béatifiera Edith Stein en RFA. — Jean-Paul II se rendra, du 1^{er} au 4 mai 1987 en République fédérale d'Allemagne. L'un des centres d'intérêt de cette visite sera la béatification de deux victimes allemandes du nazisme : le jésuite Rupert Mayer et la philosophe Edith Stein. Celle-ci, d'origine juive, convertie au catholicisme, était carmélite. Elle avait été déportée à Auschwitz. Son nom de religieuse, Bénédicte de la Croix, devait être donné au carmel d'Auschwitz. Sous la pression des juifs polonais, l'archevêque de Cracovie a accepté de nommer autrement ce carmel très contesté.



SIGNE PAR 900 CHRETIENS BELGES

UN APPEL POUR LE DEPLACEMENT DU CARMEL D'AUSCHWITZ

Bruxelles, 2 juillet. Plus de 900 chrétiens belges ont déjà signé une pétition demandant à l'Eglise et aux autorités civiles de Pologne de «prendre toute disposition en vue du déplacement du couvent des Carmélites installé à Auschwitz».

L'initiative de cette pétition revient à un cercle oecuménique de la région de Namur. Les membres de ce cercle veulent contribuer à résoudre un problème qui, disent-ils, «handicape sérieusement les relations judéo-chrétiennes».

La pétition déclare que l'installation du couvent des Carmélites a été ressentie par les Juifs comme «une intrusion injustifiable dans leur domaine intime». Parmi ses signataires figurent des responsables ecclésiastiques de diverses obédiences, des prêtres pasteurs

nonnes et professeurs d'université.

Le texte, qui a été transmis aux autorités polonaises, est actuellement diffusé dans les milieux chrétiens français.

On apprend par ailleurs que, dans une lettre adressée au Pape Jean-Paul II, Mme Chaïka Grosman, député à la Knesseth et héroïne de la Résistance juive en Pologne, fait part au Souverain Pontife de sa profonde émotion à l'annonce de la création d'une chapelle de l'ordre des Capucins à Sobibor. Mme Grossman indique que 250 000 Juifs - et seulement des Juifs (dont quelques milliers provenant de France) - ont été assassinés au camp de Sobibor.

Ajoutons que, tout comme à Auschwitz, il y eut une révolte au camp de Sobibor.

Published by the Institute of Jewish Affairs
in association with the World Jewish Congress

CHRISTIAN JEWISH RELATIONS

AMERICAN JEWISH
ARCHIVES

Volume 19 Number 1

A CARMELITE CONVENT AT AUSCHWITZ

The announcement that a collection has been organized in the Netherlands, Luxembourg and Belgium to finance the establishment of a Carmelite convent on the site of the Auschwitz death camp has troubled many of our Jewish readers, who feel disquiet at the thought of a Catholic presence on the site where several million of their people were murdered by the Nazis. Our correspondents' indignation, in essence, centres on the development, in the Holocaust's major death camp, of a non-Jewish religious community's daily life whose inevitable day-by-day trivialities would disturb the solemn silence of death, while at the same time the nature of the spiritual growth it aims to foster would be alien to the Jewish religion. The enormity of the crimes justifies continued acute sensitivity. We take the view that this may best be met by describing the factual background and the spirit in which the founding of a Carmelite convent at Auschwitz was undertaken.

The plan for the collection was conceived by Father Wilfried van

This article is reprinted from Le Soir (Brussels), 14 October 1985.

March 1986

IJA

Straaten, organizer of the group Aid to the Church in Distress, which was established at the Tongerlo Abbey some thirty-eight years ago. Father van Straaten is a close friend of Pope John Paul II. To mark his visit to the Benelux countries last May, Father van Straaten had the idea of offering the Sovereign Pontiff the means of financing the establishment of a convent of Polish Carmelites at Auschwitz. His appeal was well received. Significant sums of money were collected—322,000 guilders in the Netherlands, 480,000 Luxembourg francs and 8.3 million francs in Belgium.

In memory of Father Kolbe

At the same time as it wished to take account of the Pope's well-known preoccupation with the torments of his native Poland, Church in Distress included, in further justification of its project, the idea of preserving the memory of Father Maximilian Kolbe, a Franciscan who was recently beatified. Father Kolbe took the place of a prisoner, a married man with children, as he was led to his death in Auschwitz.

The choice of Auschwitz for the creation of a new Catholic convent is explained, then, by the area of Europe in which Church in Distress is most active, by the fact that the extermination camp is situated in Polish territory, by the Pope's anxious interest in Poland and his visit to the Benelux countries, by the beatification of Father Kolbe, and by the friendship between Pope John Paul II and Father van Straaten. It is clear that there is no question of provocation on the part of the Catholics who, in that case, could only have the deplorable intention of obliterating the immense sacrifice suffered by the Jews and the permanence of their enormous, tragic witness.

Is this new initiative another demonstration of the militant, indeed triumphant, Church? Certainly it is, provided we see clearly that its militancy is directed against the totalitarian regimes which persecute the Church. In a special issue of its bulletin published at the time of the Pope's visit to Belgium, Church in Distress wrote: 'We may hope that he will raise the siege of the beleaguered City of God and that he will be able to repeat with humility the words of Sobieski after the liberation of Vienna: "We came, we saw and God has conquered."'

On the subject of the convent at Auschwitz we read in the same publication:

After the Pope's visit, we wish to present to him as a gift from our benefactors in the Benelux countries the sum of money necessary to found the convent, which will become a spiritual fortress and a guarantee of the conversion of strayed brothers from

our countries as well as proof of our desire to erase the outrages so often done to the Vicar of Christ.

Former theatre

This, to be sure, is the language of militancy. Its acerbities were softened somewhat in the words of an activist from Church in Distress who said: 'A convent in such a place will bear witness to Christian solidarity with all human suffering and to God's love for all men'. Such is the object of traditional Christian spirituality. In part, present misunderstandings have arisen out of the difference between this and the Jewish tradition which does not provide for permanent institutions of contemplation and prayer.

Last May, eight Carmelites were already living in the old theatre of Auschwitz close to 'Death Wall' and to Block 2 of the extermination camp. It was here that the Nazis made a storehouse for the deadly gases of the Final Solution. The sums of money collected will provide for the founding of a convent which will aim to open itself to the perspectives of mysticism, rather than invite painful controversy.

MICHEL BAILLY

FURORE OVER CONVENT NEAR AUSCHWITZ

The establishment of a Roman Catholic convent near the site of the Auschwitz death camp has caused dismay among some Jewish groups in the United States and Western Europe who call it an affront to the memory of the Jews who were killed there by the Nazis.

A group of Carmelite nuns has been living in an unused theatre just outside the Auschwitz site in southern Poland since late 1984. But the presence of the convent, which was set up as a place of prayer for all who died in the camp, was apparently not widely known until a fund-raising appeal was begun last year in Europe by a Catholic group in an effort to renovate the building in which ten nuns now live.

The group, Aid to the Church in Distress, has also been criticized by some Jewish and Catholic leaders for a statement issued in conjunction with the fund-raising drive, in which it raised \$150,000 in

Luxembourg, Belgium and the Netherlands during Pope John Paul II's visit to these countries last May.

'Not seeking a confrontation'

As news of the drive spread, many Jewish groups in Europe issued statements demanding that Auschwitz be preserved as a monument to the mass killing of the Jews. The establishment of a convent, they said, insulted the memory of the Jews killed in Auschwitz. About 2 million to 2.25 million Jews and 1.25 million to 1.5 million non-Jews, mostly Polish Catholics, died at the camp, according to a spokesman for the Simon Wiesenthal Center.

'We are not seeking a confrontation with the Church', said Israel Singer, Secretary-General of the World Jewish Congress. 'We have no objection to a convent a mile or so from the camp. But we don't want it right there very close and visible. Auschwitz was mainly a Jewish death camp.'

Markus Pardes, the President of the Co-ordinating Committee of Jewish Organizations in Belgium, which has led the protest in Europe, said: 'We want to keep Auschwitz as an eternal memorial to the Holocaust of the Jews. We don't want it being perpetually fought over by rival religions like the holy places in Jerusalem.'

In a telephone interview from the group's headquarters in Königstein, West Germany, the founder of Church in Distress, the Reverend Wilfried van Straaten, defended the decision to raise money for the convent. He noted that the Carmelite nuns founded a convent at the Dachau concentration camp in Germany nearly forty years ago. 'There have never been any objections from Jewish organizations to that convent', he said. Of the one at Auschwitz, he said, 'The sisters are praying for all who died there and doing penance for the act of genocide.'

Protest by Edgar Bronfman

The theatre where the nuns live, which they plan to turn into a permanent convent with the money given them, is situated just outside the camp fence and was used by the Nazis to store poison gas for the extermination chambers. It is clearly visible from inside the camp.

Last month the President of the World Jewish Congress, Edgar M. Bronfman, protested to the Polish Religious Affairs Minister, Adam Lopatka, in Warsaw, according to Dr Singer. He said Mr Bronfman was told that the government would talk to the Catholic Church about the convent and probably try to get it moved farther

away from the camp.

In Warsaw, government and Church officials declined to comment on the Bronfman protest. One government official said the Polish authorities had agreed to the establishment of the convent and 'have no intention to go back on this decision', which, he said, had been made in agreement with the Polish Church.

The Jewish groups said they were also upset by what they regarded as the militantly Christian language of the fund-raising appeal. The statement described the convent as 'a spiritual fortress and guarantee of the conversion of strayed brothers from our countries as well as proof of our desire to erase outrages so often done to the Vicar of Christ.'

Mr Pardes said he believed that the reference to 'the conversion of strayed brothers' was 'an oblique appeal for the conversion of Jewry'. The mention of outrages against the Vicar of Christ, he contended, alluded to 'accusations that Pius XII did not help the Jews as much as he might in the Second World War.' Father van Straaten denied Mr Pardes's assertion. 'We were not thinking of the Jews', he said. 'We were thinking of those in Belgium and Holland who opposed the Pope's visit there because they do not agree with his teaching.'

Catholic leaders in Europe have generally criticized the language of the fund-raising appeal as contrary to the ecumenical spirit of the Second Vatican Council. But they are more divided over the merits of establishing a convent at Auschwitz. Many stressed that the Carmelite nuns—who devote their lives to prayer and contemplation and have little contact with the outside world—will be praying for all the victims. They also took note of the convent at Dachau.

'Disconcerting', Cardinal says

Last month Albert Cardinal Decourtray of Lyons, France, called the Aid to the Church in Distress project 'disconcerting' and said that for world opinion, Auschwitz would always remain 'a reminder of the Shoah, that is to say, the attempt to exterminate Jews because they are Jews.' In Brussels, Canon Wilfried Brieven, a spokesman for the Belgian Primate, Godfried Cardinal Danneels, said the bishops of Belgium and the Netherlands were never consulted about the fund-raising appeal and were 'not very happy' about the effort begun by the group. Canon Brieven said he had less objection to the convent, saying, 'there is never anything wrong with prayer, and the nuns will be praying that it never happens again.' Canon Brieven also recalled

that John Paul had canonized the Reverend Maximilian Kolbe, a Roman Catholic priest starved to death in the Auschwitz punishment block in place of a married prisoner.

Father van Straaten said Franciszek Cardinal Macharski of Cracow got permission to turn the Auschwitz theatre into a convent from the local authorities 'with the encouragement of the Pope'.

What the Vatican says

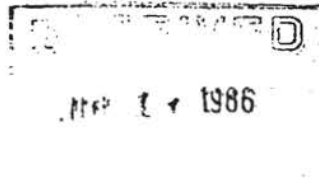
Asked whether John Paul had approved the project, Joaquín Navarro Valls, the chief Vatican spokesman, said that in principle the Pope would sympathize with the idea. But he added, 'It is my impression that he was unaware of the controversy.'

'This is a personal initiative of the Church in Distress', Mr Navarro said. 'They apparently had encouragement from Cardinal Macharski and from the mayor of the city. The Pope was probably informed of the move', Mr Navarro continued, 'but he neither encouraged nor discouraged the initiative. The matter doesn't concern the Vatican one way or the other. The personal line of the Pope is that local bishops have responsibility for the local affairs of the Church.'

PAUL LEWIS



PONTIFICIA COMMISSIO
IUSTITIA ET PAX



COMMISSION. PONTIFICALE « IUSTITIA ET PAX »
PONTIFICAL COMMISSION « IUSTITIA ET PAX »
COMISION PONTIFICIA « IUSTITIA ET PAX »

717/86

25 June 1986

The Pontifical Commission "Iustitia et Pax" is pleased to be able to send to you the Press Release announcing the theme for the XX World Day of Peace which the Holy Father John Paul II will celebrate on 1st January 1987.

The theme for this year, "Development and Solidarity: the Keys to Peace" commemorates the twentieth anniversary of the encyclical of Pope Paul VI "Populorum Progressio" and at the same time will continue the reflection of Pope John Paul II on the relationship between development, solidarity and the universal aspiration for peace. The Message which he will write on this subject will be ready for publication at the beginning of December.

It is the hope of this Commission that the enclosed Press Release might be a help in your own preparations for the observance of the World Day of Peace.

(Enclosure)

The Questions Count As Well as the Answers

To the Editor:

9. VII. 86

In his defense of Cardinal O'Connor's call in Beirut for the creation of a Palestinian homeland, Steven M. Cohen (letter, July 1) cites an opinion poll he took of American Jews to claim that "half the samples actually agreed with the statement, 'Palestinians have a right to a homeland on the West Bank and Gaza, as long as it does not threaten Israel.'"

But it is precisely the likelihood of such a threat that empties Mr. Cohen's finding of any meaning.

If the Soviet Union abandoned Communism, the American people would quickly lose their distaste for the regime in the Kremlin. If the Ayatollah Khomeini turned his back on theocratic fanaticism, Americans might well urge reopening our embassy in Teheran. Does that mean that the well-known United States opposition to Soviet Communism and Khomeini fundamentalism "obscures" — in Mr. Cohen's phrase — "a far more complicated picture"?

Steven Cohen has rendered a disservice to the science of polling by the way he loaded the statement to which he sought responses. And he has falsely reported the opinion of American Jews on the basis of his tainted findings.

RICHARD COHEN
New York, July 2, 1986

JUL 14 1986

CARDINAL'S OFFICE
1011 FIRST AVENUE
NEW YORK, NY 10022

July 11, 1986

Dear Rabbi Tanenbaum:

I enclose a copy of the article attributed to you which we discussed by phone this morning. I think you will agree that in this format and without the qualifications you indicated the Cardinal's position is seriously distorted.

I will share your general concerns with His Eminence as soon as he returns from the retreat he is conducting.

With every good wish, I am

Sincerely yours,



Reverend J. Christopher Maloney
Secretary to the Cardinal

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

P.S. The material you sent by hand has been received. I will make sure the Cardinal sees it. Thanks.

JUL 14 1986

NEW YORK TIMES, FRIDAY, JULY 4, 1986

TEXAS JEWISH POST, JULY 3, 1986

WASHINGTON TALK

Cardinal O'Connor's Baffling Statements

BY RABBI MARC H.
TANENBAUM

John Cardinal O'Connor, Archbishop of New York, just returned from a three-day visit to Lebanon. Cardinal O'Connor made a number of provocative statements that left many people, especially those of us that know him, deeply perplexed.

More than any of his predecessors in this prestigious position, Cardinal O'Connor has repeatedly demonstrated his friendship for the Jewish people. He was the first Cardinal to take part actively in a series of actions supporting the rights of Soviet Jewry. Until last week, he has also sought to be fair-minded in his views toward Israel, seeing the Jewish State as a necessary response to the horrors inflicted on Jews by the Nazi Holocaust.

Since his Lebanon trip, his statements have become contradictory, unreal, and baffling. While he spoke repeatedly of his support of Israel he, in fact, scapegoats Israel for everything that is wrong in the Middle East.

Terrorism Forever?

Even if conflicts in the Middle East should be resolved, Americans should not expect the incidence of terrorism to decline, according to the Georgetown University's Center for Strategic and International Studies. Its new report, "Combating Terrorism: A Matter of Leverage," cautions that terrorism will remain a serious international problem because "it has become too useful a tool to be discarded easily by ethnic groups, nihilists or nation-states seeking political leverage."

CONT.

Israel, the Cardinal said, should solve the Palestinian problem, make peace in Lebanon, and help guarantee the security of Arab Christians throughout the Arab-Moslem world. That message by any reasonable standard should have been addressed to the Arab nations who bear primary responsibility for each of these tragic problems. Singling out Israel verges on the irresponsible, and worse.

The Jewish community needs to know that the Cardinal's trip was orchestrated by the Catholic Near East Welfare Committee which for decades has been a one-sided pro-Arab, pro-PLO support group. We have just asked the Cardinal for an appointment in order to persuade him how badly he has been brainwashed by pro Arab propagandists in his church.



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INSTITUTE OF HUMAN RELATIONS
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in honor of
HIS EMINENCE
JOSEPH CARDINAL BERNARDIN

Tuesday, September 30, 1986

Hyatt Regency Chicago

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REMARKS

AMERICAN JEWISH COMMITTEE DINNER

JOSEPH CARDINAL BERNARDIN

September 30, 1986

My brothers and sisters, I greet you this evening in a spirit of shalom. Peace be with you! I am very honored to receive the American Jewish Committee's Distinguished Interfaith Leadership Award. It means a great deal to me, because it comes from a group whose work I respect very much. It means even more, because I know it is a gesture which comes straight from your hearts. In accepting this honor, I am humbled and re-commit myself to providing interfaith leadership to the best of my ability.

As you know, the Chicago metropolitan area is richly blessed with social, cultural, and religious diversity. This enriches our life as a community and broadens our experience of the wider world. But social or ethnic or religious diversity can also lead to conflict when it becomes the focus of fear and intolerance or is exploited for its potential divisiveness.

Learning to live in peace and harmony -- while maintaining our legitimate diversity -- is a practical necessity for a city like Chicago. The metropolitan area faces many deep-rooted, intractable problems which call for the common concern and collaborative action of all of us. Rapid social and economic change stretches our limited resources, challenges our creativity, and raises questions about our ability to respond wisely and effectively. All sectors of the community -- public and private -- need to work together.

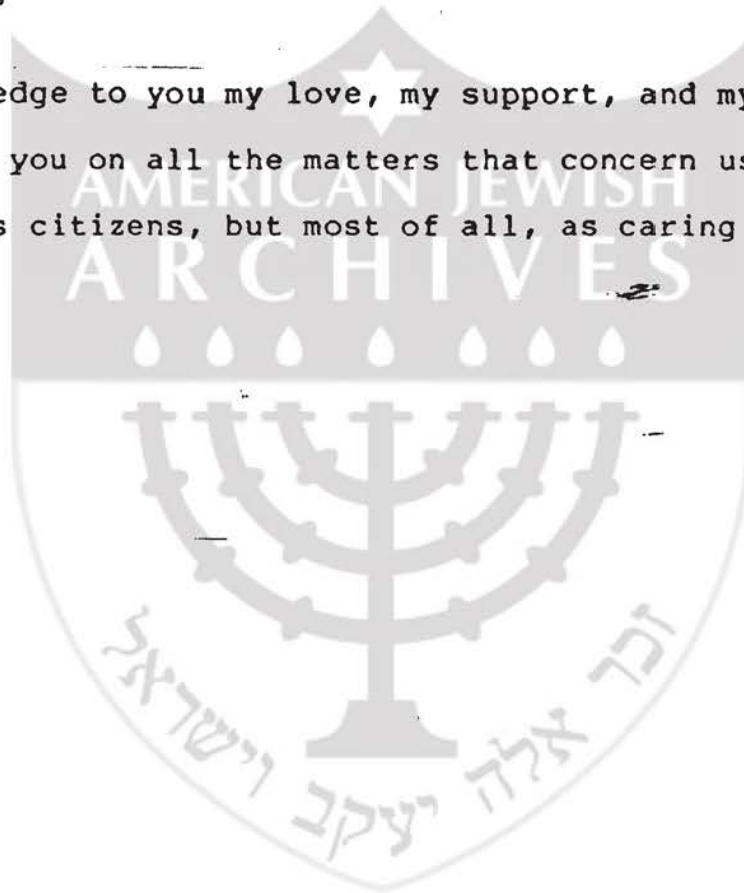
Synagogues and churches must be part of this collaborative effort in working for justice and building the peace and harmony of this community. It is true that our primary responsibility is to worship God -- daily, and especially on sabbaths and feasts. But the prophet Isaiah reminds us that true worship of God also depends upon how we relate to one another, especially to the most vulnerable among us. Isaiah challenges us: "Learn to do good. Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow" (1:16).

The upcoming city and statewide elections may, unfortunately, bring to the fore the ugly face of racism in whatever guise it may manifest itself. Racism is not confined to any one group. We must be vigilant, therefore, and do all we can to convince people that they should focus on the substance of the issues which impact the commonweal so decisively, not the race, ethnic origin, or religion of the office-seekers, whatever those may be. We desperately need people of integrity in the noble profession of politics -- people who will look upon the opportunity to serve their brothers and sisters as their highest calling.

In sum, working together, Jews and Christians and other people of good will can bring justice and peace to the poor and the outcast. But to do so, we must walk and talk together -- both at this level and in our neighborhoods, in our churches and synagogues. We must also remember and stand in solidarity with our brothers and sisters throughout the world who are desperately hungry for food, freedom, and peace.

As you approach the High Holy Days, know that you will be in my heart and in my prayers. We have so much in common. But ultimately, it is our faith in God, who created us in his image and likeness, that unites us. We need to celebrate that unity always, even while we respect our different traditions. We can work with each other, in love, for the betterment of ourselves and the entire human family.

I pledge to you my love, my support, and my determination to work with you on all the matters that concern us as Jews and Catholics, as citizens, but most of all, as caring friends.



Interreligious Affairs Department
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, New York 10022

Date: November 11, 1986

From: Rabbi A. James Rudin

To: Marc Tanenbaum

For Your Information:

CATHOLICS AND JEWS

The New Frontiers

Rabbi A. James Rudin



THE AMERICAN JEWISH COMMITTEE, Institute of Human Relations, 165 East 56 Street, New York, NY 10022-2746

Rabbi A. James Rudin is the National Interreligious Affairs Director of the American Jewish Committee. This publication was adapted from the lecture he delivered upon accepting the Newman Alumni Award from the Newman Alumni Association of the City College of New York on October 23, 1986.



In a world filled with cynicism and pessimism about the possibility of changing human attitudes and human behavior for the better, it is bracing to recount the truly historic changes that have taken place between Roman Catholics and Jews since 1965, when Nostra Aetate was promulgated by the Second Vatican Council.

Last year was the 20th anniversary of that historic document. To mark the event, the American Jewish Committee cosponsored with Roman Catholic bodies nearly 30 public commemorations throughout America. Everywhere I went I was struck by the real sense of solidarity, trust and mutual understanding that is now so much a part of relations between our two communities. There is, I am convinced, an enormous hunger among both Catholics and Jews to overcome the 1900 years of misunderstanding, suspicion, persecution, senseless deaths and cruel murders that marked so much of that tragic history.

Could any two peoples have been further apart in 1965? Alienation, distrust and mutual ignorance were the norm. But since 1965, because of the vision, courage and commitment of many men and women, there have been more positive Catholic-Jewish encounters than there were in the first 1900 years of the Church.

The record of achievement, even in the brief span of some two decades, is quite remarkable. Positive attitudinal change, perhaps the hardest thing to achieve in human life, has actually taken place among many Catholics and Jews, and that "sea change" in belief and in action is not limited to a few professional interreligious affairs specialists. On the contrary, the sense of mutual understanding and the overcoming of past suspicions are occurring among all segments of our two communities. The list of those encounters is growing daily. Let me share only a few of them with you.

Many school textbooks that are used in both communities have been studied and analyzed by experts, and the texts have been purged of prejudicial and stereotypical materials. Religious-school teaching materials must not be the transmitters of bigotry.

Catholic and Jewish seminarians, the men and women who will be the

religious leaders of the 21st century, are gaining mutual respect and understanding for one another as part of their theological training. Just last year, St. Joseph's in Yonkers, the seminary of the Archdiocese of New York, cosponsored with the American Jewish Committee an entire day of study devoted to Jews and Judaism for future priests and rabbis. More interreligious seminary conferences are being planned throughout the country.

What Christian and Jewish seminarians learn about each other will profoundly affect their future ministries. The AJC recently published a detailed analysis of what American rabbinical schools are teaching their students about Christians, Christianity and interreligious relations.

Seminary faculties are growing much more sensitive to the need to teach about the "other." The AJC is pleased to be the cosponsor of various joint seminary programs that will, it is hoped, prepare future priests and rabbis for the religious pluralism and diversity they will encounter after ordination.

Catholic liturgy is constantly being studied by competent scholars to determine if sacred prayers, hymns and scriptural readings convey negative beliefs and attitudes about Jews and Judaism. Religious services must never be a source of prejudice and bigotry.

Everywhere in the United States we observe Catholics and Jews working together on a host of shared concerns, including immigration, refugees, the prevention of nuclear war, aiding the poor and the homeless, human rights, religious liberty, opposing all forms of racism, countering destructive religious cults, and combating world famine.

The recently published Vatican document on religious cults is a major contribution in the battle against the excesses, the deception, and the human destruction caused by those groups. I want to publicly commend our Catholic colleagues who have given their prominent leadership to this crucial effort. They are both clergy and laypeople, and they have been courageous in countering the cults. My wife, Marcia, and I are happy to count many Catholics not only as our allies in this struggle, in which we have been active for over a decade, but as our friends as well.

These extraordinary advances in Catholic-Jewish relations reached a dramatic climax last April when Pope John Paul II made a formal visit to the Grand Synagogue in Rome. The journey from the Vatican to the Synagogue was very short in distance, but it spanned 19 centuries in history and in human emotion. While the Pope's visit was ceremonial, it was substantive as well. Explaining that the Jewish people has an "irrevocable" covenant with God, one that needs no fulfillment or replacement by Christianity, the Pope declared that Judaism is not some archaic, early form of monotheism, but rather the viable religious faith of the Jewish people. The Pope repudiated all forms of anti-Semitism, and he condemned the monstrous evil that was the Nazi Holocaust. The

Pope's remarks at the Rome Synagogue is a benchmark against which all future Catholic-Jewish relations will be judged.

Notwithstanding these many significant achievements, I strongly believe there are some "new frontiers" in Catholic-Jewish relations that must be adequately addressed. Because this exciting, complex, sometimes painful, sometimes joyous relationship between Catholics and Jews takes place between human beings, and not between two-dimensional cardboard cutouts, the story is never concluded, the painting is never finished, the bridge of understanding is never quite spanned.

What are these "new frontiers?" Despite the gains we have made together, the ever-present pathology of anti-Semitism is unfortunately still part of Catholic-Jewish relations. Pope John Paul II, citing the teachings of Nostra Aetate, sharply attacked the evil of anti-Semitism at a meeting with AJC leaders in early 1985: "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."

The Nazi Holocaust is the single most demonic and hideous example of anti-Semitism. The systematic murder of six million Jewish men, women and children in the heart of Christian Europe staggered Jews and Catholics alike. The loss in human terms is beyond our measurement, and many people believe the moral questions raised by the Holocaust are beyond human comprehension or meaning.

That may be true, but the fact that hundreds of thousands of baptized Christians committed murderous acts against the Jews, the kinspeople of Jesus, and that Christian churches and their leaders were mainly silent in face of Nazism compels us to face the Holocaust in an activist way. We cannot be content simply to mourn the losses even in stirring interreligious services of remembrance. Something else is required.

Holocaust education must become a basic part of the curricula of Catholic junior and senior high schools, colleges, universities and seminaries. While the Holocaust is currently being taught in many Catholic classrooms, a more systematic approach is clearly needed.

The 1985 Vatican "Notes on the Teaching of Jews and Judaism" encourage Catholic reflection on the teaching of the Holocaust. To that end, the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops and the Interreligious Affairs Department of the American Jewish Committee recently inaugurated a joint long-term project in Holocaust education. This is potentially one of the most important projects we at the AJC have ever undertaken.

Together as Jews and Catholics we will face all the difficult and painful questions raised by the Holocaust, as we plan to develop appropriate teaching materials for use in the religious schools of our

nation. It is incumbent upon our generation of Catholics and Jews -- the post-Holocaust generation -- to place Holocaust teaching materials permanently and substantively into our classrooms. We are on the road to achieving this goal.

The bitter legacy of the Holocaust continues to bedevil Catholic-Jewish relations, often in unpredictable ways. For example, during World War II the Nazis established a puppet regime in Slovakia under which Jews were murdered with particular brutality. Today few of us remember or even know that the leader of the puppet Slovakian state was Josef Tiso, a Roman Catholic priest. The crimes he committed were so grave that he was executed as a war criminal by the democratic Czechoslovakian government after the war.

Why do I mention Josef Tiso? Because there are efforts under way today, especially within some elements of the Slovakian emigre community in North America, to posthumously "rehabilitate" the reputation of Tiso. As part of this campaign, his anti-Communism is being stressed, not his Nazi activities and sympathies. This attempt to rewrite history must not be allowed to succeed. Historical truth, the integrity of Catholic leadership, and the sacred memories of Tiso's victims compel us to resist these dangerous and dishonest efforts of historical revisionism.

Another painful legacy of the Holocaust that bears on Catholic-Jewish understanding is the current controversy over the establishment of a Carmelite convent at Auschwitz, whose name, more than that of any other, signifies the place of the greatest martyrdom of the Jewish people. Without in any way diminishing the memory of the more than one million non-Jews -- most of them Polish Catholics -- who perished at Auschwitz, most Jews feel that this death camp uniquely embodies the genocidal intentions of the Nazis for Jews. Because of this, Auschwitz is an inappropriate location for a convent. A number of Catholic leaders share this view, so I am not speaking about a Catholic-Jewish conflict, but rather of the need to communicate the unique Jewish dimension of the Holocaust to Christians.

Despite the many gains in advancing mutual understanding, not all Catholics fully grasp the profound meaning of the State of Israel for Jews everywhere. Today Israel is at the center of every serious Catholic-Jewish encounter.

Two Israeli prime ministers officially met with popes -- Golda Meir with Pope Paul VI, and Shimon Peres with John Paul II -- and there is a great deal of ongoing communication between the Vatican and Israel at this time. Some observers have even termed the current situation a kind of de facto recognition of the Jewish State. Nevertheless, the Vatican has not yet established formal diplomatic relations with Israel.

I strongly believe that formal relations would be a major contribution to the Middle East peace process. Formal relations should not be viewed, as some observers have suggested, as a form of Vatican repara-

tions for 1900 years of mainly hostile relations with the Jewish people. Rather, formal relations would be a strong signal to Israel's enemies that the Roman Catholic Church has fully affirmed the permanence and the legitimacy of Israel's membership within the family of nations.

I join with many Catholics and Jews in believing that formal relations will inevitably come. While remaining fully aware of the many obstacles that must be overcome to reach that goal, we must never become discouraged or overwhelmed by those who say, "It won't happen," or "It can't happen." We have come too far as Catholics and Jews to be deterred now.

All of us who seek full and formal Vatican-Israel relations should be urged to use every appropriate means at our disposal to advance that aim, including increased Catholic educational programs about Israel, interreligious visits to Rome and Israel, and, of course, public and private advocacy.

Yet another "frontier" deserves our attention. Catholics and Jews need to address those crucial issues of life and death that affect all of us. We should not focus solely on a single issue, be it abortion, birth control, or capital punishment. A broad interreligious approach will permit us to face awesome bioethical questions together as Catholics and Jews. Should life-sustaining equipment be removed from a terminally ill patient? What do Catholics and Jews believe about embryo transplants? What are the moral implications of medical "triage," that is, the necessity of choosing one patient over another because of scarce medical and human resources?

Such questions, and many others, demand a compassionate and informed response from the religious community. Catholics and Jews should be at the forefront of shaping public policy on these issues.

Let me now turn to the last of my concerns. It is no secret to any of us that our two communities are undergoing enormous internal struggles. Indeed those struggles, debates, divisions and differences are widely reported, both in the religious press and through the general media. What Catholics and Jews do and say seems to make news.

To deny that differences exist within our communities is to deny reality. I see that reality as a sign of enormous vitality and vigor. We would not argue, we would not debate as passionately as we do today within our own communities if we did not care a great deal about the future of the Roman Catholic Church and about the future of the Jewish community. Obviously we care very deeply about being Catholic and about being Jewish.

It would be totally inappropriate for me, a Jew, to comment or to offer an opinion about the debates now taking place within the Roman Catholic Church. Likewise, it would be inappropriate for a Catholic, even a well-informed and well-intentioned Catholic, to comment or to

venture an opinion about the debates within the Jewish community. But there is one thing we can do.

We need to take every action necessary to guarantee that Catholic-Jewish relations do not suffer from our respective internal debates and divisions. To have that happen would be an incalculable loss for both our communities.

As Catholics grapple among themselves with the important questions of religious authority and teaching, the irreversible and positive gains that have been achieved in Catholic-Jewish relations must not become a prisoner or a hostage of that internal Catholic debate. Catholic-Jewish relations should be perceived as a broad-based "Church" issue, one that does not reflect the views or beliefs of any one particular group, but rather of the entire Church. Nostra Aetate, the many forthright statements of Catholic Bishops throughout the world issued after the Second Vatican Council, and the various Vatican statements on Jews and Judaism that have appeared since 1965 are all official Church pronouncements. No adjectives like "moderate" or "conservative" were attached to any of these statements.

So it must be in my own community as well. Constructive Catholic-Jewish relations cannot become a victim of internal divisions among various Jewish groups, either here in the United States or anywhere in the world. The compelling and challenging task of working with our Catholic colleagues to overcome 1900 years of distrust and suspicion is not the exclusive domain of one particular Jewish group or one particular religious outlook. Jews of all ideological and religious views have benefited from improved Catholic-Jewish relations. The work we do, the efforts we expend, the success we achieve, are all done for klal Yisrael, the totality of the Jewish people.

As Catholics and Jews we will, of course, continue to hold different theological beliefs. Although we may disagree on certain contemporary issues and questions, we will do so secure in the knowledge that we are two peoples equally beloved of God. Even our theological and ideological differences are a sign of vitality and strength. It means that we take our beliefs and our commitments most seriously. May it ever be so!

We have reason to feel humble when we realize how crucial is the task of reconciliation that lies before us. But we should also permit ourselves to feel exhilarated, because our generation has the opportunity to chart the course of Catholics-Jewish relations well into the 21st century. "New frontiers" and new issues await us -- but we have traveled too far together to stop or turn back now.

At the end of the reading of the Torah portion in the synagogue, the Torah scroll is held high and the congregation prays, "Hazak hazak ve-nithazak. Let us be strong, very strong, and let us strengthen one another." That, too, should be our prayer and our cry.



THE AMERICAN JEWISH COMMITTEE
165 East 56 Street
New York, NY 10022

November 1986

Single copy \$.75
Quantity prices on request

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Original documents
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Washington JEWISH WEEK

ISSN 0272-7781

USPS 582-840

22 HISLEV, 5746 / DECEMBER 5, 1983

Nostra Aetatae: 20 Years of Progress

BY BRANT COOPERSMITH

The Roman Catholic Church is now marking the twentieth anniversary of the Second Vatican Council declaration on the relationship between the Church and the Jewish people, *Nostra Aetate*. In Rome, the U.S., Brazil and elsewhere celebratory dialogues are taking place. However appropriate the celebration, it must give way to the unfinished agenda of the dialogue.

The history of the first two post-*Nostra Aetate* decades will be usefully studied elsewhere. But the world of Christian-Jewish relations of today is vastly different from that of pre-conciliar times. The situation of today was not and probably could not have been anticipated in 1965. No participant in the dialogue could have predicted the progress.

Interest in the dialogue is beginning to shift from Jewish to Roman Catholic concerns. Roman Catholicism is not only removing anti-Jewish views but is beginning to make understanding of Jewish history and values central to its self-understanding and teaching. Until now, understanding Judaism was perceived by Roman Catholics as an essential instrument to eradicate anti-Semitism. But no longer! Today the Vatican insists that teaching about Jews and Judaism is essential to catechetical content.

Jewish concerns such as anti-Semitism, the Holocaust and Israel are being met. The Roman Catholic Church is coming to grips with the previous Christian understanding of Judaism as the required precursor to Christianity. Roman Catholic teaching now accepts Judaism as a valid religion and source of salvation for Jews.

The Notes Controversy
In anticipation of the 12th meeting of the International

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Catholic-Jewish Liaison Committee at the Vatican, the Roman Catholic component of that committee, the Vatican Commission for Religious Relations with Jews issued last June *Notes On The Correct Way to Present Jews and Judaism In Preaching And Catechesis in the Roman Catholic Church*.

This major document was severely criticized by Jewish leaders and disappointed some Roman Catholics. Jewish leaders saw the Notes as retrogressive. They feared a return to pre-conciliar teaching. But subsequent discussion involving the highest circles in the Roman Catholic Church pushed the Vatican and the dialogue to what is recognized "as very hopeful circumstances" by both Jewish and Catholic leaders.

A principle criticism of the Notes were that they could be interpreted to mean that salvation could be found only in the Church. The Notes said: "Church and Judaism cannot be seen as two parallel ways of salvation and the Church must witness to Christ as the Redeemer for all."

This statement was widely viewed as a step backward from what the Pope John Paul II said in March, 1982. "We shall be able to go by diverse, but in the end, convergent paths with the help of the Lord who has never ceased loving his people, to reach true brotherhood in reconciliation, respect and full accomplishment of God's plan in history."

The disappointing language in the Notes has been clarified by discussions in the dialogue.

The Pope in an audience with the International Catholic-Jewish Liaison Committee on Oct. 28th—the actual anniversary date of *Nostra Aetate*—said that the spiritual link with the Jewish religion "is the real foundation for our relations with the Jewish people, a relationship which could well be called a real parentage, and which we have with that religious community alone. This link can be called a sacred one, stemming as it does

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from the mysterious will of God.”

In addition to the concern over theological retrogression, the Notes' discussion of Israel and the Hol-

ocaust came in for substantial criticism. The relevant paragraphs from part VI *Judaism and Christianity in History* are as follows:

"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,' while preserving the memory of the land of their forefathers at the heart of their hope."

"Christians are invited to understand this religious attachment which finds its roots in Biblical tradition, without however making their own any particular religious interpretation of this relationship."

"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."

"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 on which were grafted the branches of the wild olive which are the gentiles" (John Paul II, 6th March 1982, alluding to Rom. 11:17-24).

"We must remember how much the balance of relations between Jews and Christians over two thousand years has been negative. 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 time, taking its start from a patrimony which we long shared, so much so that 'the faith and religious life of the Jewish people as they are professed and practiced still today, can greatly help us to understand better certain aspects of the life of the Church' (John Paul II, March 6th, 1982). Catechesis on the other hand should help in understanding the meaning for the Jews of the extermination during the years 1939-1945, and its consequences."

These paragraphs provoked consternation among Jews. First, they seemed to say that Israel may not be considered as a religious concern but rather a political one. And second, they contained only one sentence referring to the Holocaust, which was considered inadequate if not gratuitous.

Papal Clarification

The Pope addressed these concerns in his remarks to the Liaison Committee. While the Pope made no reference to Israel, he did say the following about the Holocaust:

"I would even say that for Catholics, as the Notes (No. 25) have asked them to do, fathom the depths of the extermination of many million Jews during the Second World War and the wounds thereby inflicted on the consciousness of the Jewish people, theological reflection is also needed."

The negative reaction of Jewish leaders to the one sentence about the Holocaust in the Notes led to substantial references by both the Pope and Vatican representatives at the Liaison Committee meeting. There can be little doubt that for the first time serious study of the Holocaust will be undertaken by the participants in the dialogue and one of the major concerns of the Jewish community will be met.

The question of Israel still re-

mains a concern. Now however that Israel was included in the Notes—however inadequately—it is on the agenda of the dialogue and, hopefully, progress will be made in that area in the future.

“In interreligious affairs, one must pay attention not only to the words that have been spoken but to the bureaucratic mechanisms that have been established to implement a program. For a bureaucracy, once firmly established, gets work done if only to justify its continuing funding.”

The twelfth meeting of the International Catholic Jewish Liaison Committee in October was considered a success. From the Catholic perspective, the criticism of the Notes seemed to have been offset, and their presentations from the Jewish perspective indicated a "high seriousness" toward the dialogue.

In addition to the program for the Holocaust, the six point action program, the first ever adopted by the Liaison Committee, included the following points: 1) to disseminate and explain the achievements of the past two decades to our two communities; 2) to undertake an effort to overcome the residues of indifference, resistance, and suspicion that may still prevail in some sections of our communities; 3) to work together in combating tendencies toward religious extremism and fanaticism; 4) to promote conceptual and theological reflection in both communities and to create appropriate forums acceptable to both sides, in which this reflection can be deepened; and 5) to foster cooperation and common action for justice and peace.

In interreligious affairs, one must pay attention not only to the words that have been spoken but to the bureaucratic mechanisms that have been established to implement a program. For a bureaucracy, once firmly established, gets work done if only to justify its continuing funding.

A steering committee will be established to work out details of the program. This committee will represent a substantial development. The steering process heretofore only dealt with plans for the next meeting of the committee. But from now on that committee will be responsible for implementation of a substantial program. This marks a major change in the dialogue.

As if to ratify or confirm the progress attained at the Liaison Committee meeting in Rome, a Pan-American Conference on Cath-

That conference also adopted an action program implicit in a series of seven resolutions which were adopted. They are:

1. To review and consequently disseminate the history of the presence, accomplishments and destiny of the Jews in America and all over the world, in scientific terms, without the burden of prejudice which characterized historiography until the present day.

2. To oppose all that which may hinder a positive relationship between Jews and Catholics, using all possible means for an ever-deepening mutual understanding and promoting mutual participation in the experiences of our respective communities.

3. To maintain Church and Synagogue—the Catholic and Jewish communities—as centers from which must radiate the preservation and conclusive ratification of Universal Human Rights, praising the practice of these rights and denouncing their violation.

4. To insure, in the spirit of the Bible, that our dialogue be based not on mere speculations but rather on taking a stand inspired by faith, alongside the oppressed, whatever their ethnic or religious affiliation may be.

5. To study together, in a dialogue of reconciliation, the historical events of the Shoah—the Holocaust, the Nazi attempt to destroy the Jewish people in Europe—and its theological implications. For that purpose, to review,

66 "We must remember how much the balance of relations between Jews and Christians over two thousand years has been negative. We must remind ourselves how the permanence of Israel is accompanied by a continuous spiritual fecundity." 99

develop and implement solid and balanced educational curricula on the Holocaust and its implications for our times.

6. To reaffirm the sacred principle of religious freedom, which insures that every individual has a right to make, in clear conscience, his religious choice, the origin of his cultural identity, with no coercion from any source, be it official or private.

7. To acknowledge that Zionism—as an expression of the everlasting yearning of the Jewish people for its liberation and its return to Zion, the land of its origins—does not carry the stain of despotism or racism, but is rather the motivating force behind the survival of the Jewish people.

Similarly it can be anticipated that the discussions and conclusions of yet another celebratory dialogue—this one in Washington, D.C. at Georgetown University on Dec. 3rd—will reflect the progress in Rome beginning on Oct. 28th the 20th anniversary of *Nostra Aetate*.

The value of the Roman Catholic-Jewish dialogue has never been more clear. The publication of the Notes on June 24 led to apprehension and pain. The dialogue at the Vatican repaired the damage and gave rise to high hopes.

But whatever the agenda of the dialogue holds for the future of Catholic-Jewish relations the challenge of joint study of the Holocaust and increasing consideration of Jewish concerns about Israel creates strain on the Jewish side. Intra-Jewish Politics

Yet the Roman Catholic-Jewish dialogue also fell victim to intra-Jewish politics.

ADL, which historically has played a major role in the dialogue, withdrew just a few short days before the Liaison Committee meeting on Oct. 28th, from the International Jewish Committee for Interreligious Consultations (IJCIC), the Jewish component of the dialogue. IJCIC members are: World Jewish Congress, Israeli Jewish Committee on Interreligious Consultations, American Jewish Committee, Synagogue Council of America, and B'Nai Brith. Despite

the ADL withdrawal from IJCIC no representative of B'Nai Brith attended the Liaison Committee meeting. Aside from institutional concerns, ADL spokesmen stated that the limitation on theological discussions imposed on IJCIC by Orthodox sensitivities made the dialogue unnecessarily difficult.

Yet following the adoption of the six point program in the Vatican which pointed in the direction of theological discussion of the Holocaust, Dr. Joseph Lichten, ADL's long time, highly regarded representative in Rome, said, "Now we can proceed with theological dialogue."

But it will seem to some that if the Pope can be considerate of Orthodox concerns with respect to theological discussion—it is forbidden to discuss "what the Torah means to me" in the dialogue—so might Jewish organizations. How will one be able to dialogue about the meaning of Israel to Jews without theological content? Similarly how do you discuss the Holocaust with other religious communities without theological consideration.

As the dialogue comes closer to these issues, Jewish representatives must face up to theological dialogues which till now have been finessed. Orthodox expressions of disdain for Conservative and Reform Rabbinate will not make the task easier.

Another problem will be how to maintain interest in the dialogue after primary Jewish concerns are met.

What the dialogue will unfold cannot be seen. But this twentieth anniversary of the Second Vatican declaration *Nostra Aetate* will not soon be forgotten by the participants.

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