



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 27, Folder 4, International Jewish Committee for  
Interreligious Consultations, 1988.

JAN - 1989

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Date: January 3, 1988

To: IJCIC MEMBER AGENCIES

From: Rabbi Marc H. Tanenbaum, Chairman

Re: NEXT IJCIC MEETING, FRIDAY, JANUARY 6, 9:30 A.M., AT SCA

I apologize sincerely to each of you who were inconvenienced by my last-minute inability to attend the scheduled IJCIC meeting on Dec. 29, at 3 p.m. I had gotten caught up in presiding at the tragic funeral of a 92-year-old man, father of an AJC colleague. Originally, the funeral was planned for 11 a.m., and even with my going to the cemetery I was sure that I would be back in time for the 3 p.m. meeting. Unfortunately, at the last minute the family found it necessary to change the time to 1 p.m., and by the time I finished presiding at the burial at the cemetery, it became impossible for me to keep my commitment to you. When this became apparent, I did ask my secretary to contact each of you who indicated you were coming to the meeting and explain the reasons for the cancellation.

In any case, a number of important issues remain before us, and I have therefore scheduled a meeting for this Friday morning, January 6, at 9:30 a.m. at SCA. Telephone calls have indicated that that would be a viable time for key IJCIC agency representatives.

Among the issues we need to consider:

- 1) Cardinal Willebrands' letter to me of Dec. 28th proposing a postponement of the Feb. 20-24 consultation on anti-Semitism in Zurich. A copy of his letter is enclosed.
- 2) M. Theo Klein's note and statement regarding the Dec. 20th meeting with the four cardinals in Paris.
- 3) Analysis and evaluation of the effort to remove the Carmelite convent at Auschwitz and exploration of additional ways of bringing about the desired result.

I look forward to seeing you on Friday morning.

MHT:RPR

13th session of the International Liaison Committee

1. Main topic:

"Historical and religious dimensions of antisemitism in relation to the Shoah".

2. Place:

Zurich, Jewish Community Centre, Lavaterstrasse.

40 single rooms have been booked at Hotel Engemattthof, which is around the corner, at the special rate of Sfr. 80.- per room and per day.

3. Participation:

The Catholic side envisages 20 participants (Willebrands, Duprey, Fumagalli, the Archbishop of Panama, Bishop Mahon, Eugene Fisher, Marcel Dubois and Bernard Dupuy, as consultants, plus the speakers and experts (from Germany, Austria, Poland etc...) the list of which is not yet to be made public. Their speakers will include Dujardin, Cazelles, Morley and possibly one other historian (the name of Plannery was suggested).

(Fumagalli strongly recommended that Prof. Levinas be invited as one of the Jewish participants).

4. Tentative agenda:

- Arrival to Zurich: Monday, 20 February 1989  
Meeting of each of the two groups.

- Tuesday, 21 February 1989

9 a.m. Introductions: Willebrands & ...

History of Christian antisemitism:

- Prof. B. Blumenkrantz (?)

- Prof. Frantisek Graus, Professor of medieval history, University of Basle

- Catholic paper (?)

12:30 Lunch in common at the restaurant Shalom (in the community centre)

2 p.m.

Discussion

- Wednesday, 22 February 1989

9 a.m.

Historical features of the Shoah

- Prof. R. Hillberg (to be approached at once)

- Prof. Saul Friedlander, UCLA/Tel-Aviv Universities

- F. Dujardin

- Morley

12:30

Lunch

2 p.m.

Discussion (including on the paper of Graham, circulated but not read: Response by Dr. Gerhart M. Riegner)

9 p.m.

Religious reflections on the Shoah

- Prof. Cazelles

HIST & RELIG DIMENSIONS  
ANTECEDENTS OF ANTI-S & SHOAH

Voices occupied countries

9-9<sup>15</sup>

9<sup>15</sup>-10<sup>00</sup> - Ancient, Patristic  
10-10<sup>20</sup> - Response (Jewish)

10<sup>30</sup> - Break -  
10<sup>30</sup> - Discussion

Lunch

2-2<sup>45</sup> - Medieval (Jewish)

2<sup>45</sup>-3<sup>00</sup> - Response (Catholic)

Break - 3<sup>00</sup>-3<sup>30</sup> pm.

3<sup>30</sup>-5<sup>00</sup> pm. - Discussion

9-9<sup>45</sup> - MODERN

Christian  
Jewish - 10-10<sup>30</sup>

10<sup>30</sup>

5<sup>00</sup> pm. - MODERN SOCIAL



WED 1988-11-16 18:40 WJC/BB1

022 33 39 85 P.03

2pm - ~~IMPACT OF RELIGIOUS IMPACT OF~~ ~~HOLOCAUST~~ (Cagills)  
 Bryan

8pm - Religious Impact of Holocaust GRAHAM -

- Thursday, 23 February 1989

9 a.m. Jewish paper on Religious reflections on the Shoah  
 (Rabbi Albert Friedlander (7))

Discussion

12:30 Lunch

2 p.m. Exchange of information:

- a) Contemporary antisemitism. Racism. Other discriminations.  
Possible cooperation.
- b) Reports on the implementation of the 5 points of the common  
program established in Rome, October 1985. Follow-up.
- c) Recent developments in Eastern Europe.

9 p.m. Drafting Committee

- Friday, 24 February 1989

9 a.m. Adoption of a possible statement  
 Conclusions.

- Auschwitz  
 - Archives (50 yrs later)



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1988-11-16 18:38 WJC/BB1

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AMERICAN JEWISH  
ARCHIVES

5 pages

Geneva, 16th November 1988

To: Prof. Leon A. Yeldman

Please also note and share with all others that it has been decided not, repeat not, to give advance publicity to next ILC meeting. This is the reason why Zurich was chosen as a site. This meeting is going to be an important and serious one and we don't want to jeopardize it by undue exposure.

Regards,

Halperin

FEB 29 1988

# International Jewish Committee

ON

## Interreligious Consultations

February 26, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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- Dr. Leon A. Feldman  
Secretariat

### MEMORANDUM

TO: Members of IJCIC

We are bringing to your attention the following agenda items as the date of the IJCIC-WCC Consultation May 8-12, 1988 is rapidly approaching.

Please refer to the minutes of the IJCIC-WCC Liaison and Planning Committee of May 1987, in New York, as a background.

We are in contact with the Rev. Allan R. Brockway (WCC, Geneva), who is presently in this country, as well as with both Dr. G. M. Riegner and Prof. Jean Halperin (Geneva).

I We are enclosing the proposed program for the May 8-12 consultation in Geneva.

II The following is a summary of the latest exchange with Prof. Halperin:

A) For the opening presentation we need a keynote paper on Jewish understanding of Tikkun Olam -- human responsibility and commitment in this world.

The following names have been put forward:

(i) Dr. Benjamin Ish-Shalom, who teaches "Mahshavah Yehudit" at the Hebrew University and wrote a doctoral dissertation on Rav Kook. He is reputed to be very articulate and would probably set the right tone.

or (ii) Prof. Claude Riveline, who teaches economics and business administration at the Ecole des Mines in Paris and has a thorough Jewish background and knowledge. He is also on the preparatory committee of the Colloques directed by Prof. Jean Halperin.

B) The paper on Social Justice has already been assigned to Mrs. Penina Herzog (who will be in any case in Geneva at taht time to attend the World Health Assembly). She is in charge of foreign relations at the Israel Ministry of Health and is very active in the International Council of Jewish Women.

C) For the session on Economic Justice, we need an economist from the U.S. with a good Jewish background, who is able to present a paper on Jewish ethics and the furtherance of economic progress.

D) For the panel on "Justice in the Middle East" (in addition to two Israelis -- one Jew and one Christian Arab), we need one Jewish and one Christian paper from outside Israel.

This subject which is becoming more difficult every hour, and even more unavoidable in the present circumstances, we need two Jewish participants -- one from Israel and one form the Diaspora.

The following names have been suggested:

(i) Yehezkel Laudau, a graduate of Harvard, who is information secretary of Oz ve-shalom ( Religious Zionists for Strength and Peace, an orthodox Jewish movement in Israel).

or (ii) Dr. Michael Rosenak of the Hebrew University.

(iii) a second speaker (?).

E) We would welcome your reactions and suggestions at your earliest convenience.

F) The following participants has indicated their attendance from Europe:

Dr. G.M. Riegner, Prof. Jean Halperin (Geneva);  
Dr. E.L. Ehrlich (Basel); Dr. G. Wigoder (Jerusalem);  
Rabbi Jordan Pearlson (Toronto); possibly D.r Norman  
Solomon (Birmingham); Rabbi Jeremy Rosen (London).

It would be desirable to include also several additonal participants from Europe and Latin-America -- ten other participants from the Jewish side.

Thnak you for your cooperation and continued interest.



IJCIC-WCC Consultation

Geneva -- 8-12 May 1988

"The Mending of Creation"

Sunday, 8 May

Arrival and informal reception

Monday, 9 May

15.00 -- "Tikkun Olam" (Jew)  
"Redemption of Creation" (Christian)  
19.30 -- Discussion

Tuesday, 10 May

9.00 -- "The Quest for Social Justice" (2 papers)  
11.00 -- Discussion  
14.00 -- "The Quest for Economic Justice" (2 papers) - We  
16.00 -- Discussion  
19.30 -- Panel Discussion: "Justice in the Middle East" (4 persons: 2 Israelis  
(one Jew & one Christian Arab) plus one Jew & one  
Christian from outside Israel)

Wednesday, 11 May

9.00 -- "The Earth is the Lord's" -- (2 papers)  
11.00 -- Discussion  
14.00 -- General Discussion  
Evening -- Free for drafting, etc.

Thursday, 12 May

9.00 -- Concluding discussion: common concerns and joint statement (if  
desired)  
End with lunch

Issue no. 5

II/1986

# MISHKAN

A THEOLOGICAL FORUM ON JEWISH EVANGELISM

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Jerusalem





Allan R. Brockway

The Rev. Allan R. Brockway, who is Secretary of the World Council of Churches Consultation on the Church and the Jewish People (CCJP), offers these reflections with the understanding that they do not necessarily represent formally taken positions of either the World Council of Churches or of the CCJP.

"To the Jew First" is a welcome statement of the position of those Christians and churches who are convinced that the Church has an evangelistic mission to Jews and the Jewish

people. It is, however, a position I do not hold — in fact, I find most of the objections to such a mission listed in the statement's introduction to be biblically and theologically valid — and in fairness I must state this at the outset.

A basic difficulty I have with the statement lies in its failure to take seriously the immense amount of biblical, historical, and theological scholarship that has transpired during the last fifty or so years. I have in mind the work of such people as Moore, van Buren, Parks, Stendahl, Gager, Gaston, Pawlikowski, Osten-Sacken, and E. P. Sanders who have demonstrated convincingly, *inter alia*, that the picture of first-century Judaism found in the New Testament is inaccurate, that Paul's relationship to his people is complex, and that the messianic consciousness of Jesus cannot be taken for granted.

The statement is founded on two fundamental assertions: salvation is only to be found in Jesus the Messiah and it would, therefore, be discrimination against Jews to withhold the Gospel from them. Each of these has been seriously questioned by faithful Christians.

It is debatable whether Jesus actually thought of himself as the Messiah, though it is certain that he was so considered by his followers and by the Church. The title "Messiah" for Jesus, particularly in the form, "Israel's Messiah," is simply inaccurate. We in the Church would do well to acknowledge that "Christ" has come to have a radically different meaning from "Messiah." It is one thing to say that salvation comes through Jesus Christ and quite another to say that it comes through ~~Messiah~~ Jesus, for "Messiah" contains a complex of meanings — ranging from one anointed to be the leader of the people, such as an Israelite king, to the one who will usher in the messianic age, complete with justice, harmony, and peace for the entire world — which ~~do not and cannot~~ <sup>do not</sup> describe Jesus and the effect of his ministry. It is past time for the Church actively to repent of its usurpation of the title, honoring instead Jews' understanding of their own word. In "Christ" Christians have the precise title for the message of salvation, a title that is filled with theological significance far beyond what "Messiah" signifies. Further, for us Christians to try to tell Jews who *their* Messiah is, is a presumption that belies our denials that the Church has taken the place of Israel in the economy of God. Let us preach the Christ, and leave the Messiah to Jews.

It is debatable whether Jesus actually thought of himself as the Messiah.

"To the Jew First" states categorically that "God will never desert or divorce Israel and replace her with the Church". But that categorical and theologically correct statement is immediately followed by qualifications that deny it, defining Israel in terms that limit the people God chose to those who believe in Jesus: "First, part of Israel has always believed in Jesus." Presumably, it is this *part* of Israel that God will not desert. What about the vast majority, the Jewish people itself? And then, "Secondly, God has not abandoned the branches that have been cut off. He has the power to graft them in again. This means that God leads and preserves these, His own people, in a special way. They have not lost their unique place in God's plan of salvation." Apparently, since "Israel has a 'natural' right to salvation due to God's promises," God's faithfulness to Israel amounts to His desire that Jews be grafted back in on Christian terms.



The theology of ~~these~~ ~~quantitative~~ is a direct denial of the assertion that God has not rejected Israel in favor of the Church. It assumes that the "true" remnant of Israel has accepted Jesus as Messiah and that it is through this remnant that continuity with the original people of Israel is maintained. Thus the Church becomes the "new Israel" (despite the statement's denial) by virtue of those Jews who have accepted Jesus as their Messiah, and rabbinic Judaism (that is to say the contemporary Jewish people) is left out and therefore is a legitimate target for Christian evangelization. "Israel" is thus radically redefined, a redefinition that contravenes the most fundamental premise of interreligious dialogue — that partners must be allowed to define themselves in their own terms. This theology appears, to me at least, to be an extremely serious distortion of what must have been Paul's meaning when he used the image of the wild olive branches.

The statement denies that "an unconditional acceptance of rabbinic tradition (can) be considered." Indeed, rabbinic Judaism appears to be a principal target, indeed opponent, of the messianic mission. Whereas Jews who accept Messiah Jesus are called to remain Jews and to be accepted as such, the statement seems to insist that they must reject rabbinic Judaism in favor of a type of second-temple Judaism that does not exist today. But certainly they cannot remain within rabbinic Judaism (the only kind of Judaism that now exists, though in various contemporary forms). Jews (and Christians) today are not in the same situation as were those of Jesus and Paul's time. Too much water has passed beneath the historical bridge for them to become first-century Jews, as though rabbinic Judaism did not now exist as normative.

Rabbinic Judaism appears to be a principal target, indeed opponent, of the messianic mission.

The authors of the statement deny that "mission to the Jews, if successful, would mean the end of the Jewish people." But the document as a whole seems to suggest just that, as, for instance, in the sentence from Ephesians that is quoted with approval: "Christ is to 'reconcile us both (Jews and Gentiles) to God in one body through the cross, thereby bringing the hostility to an end'" (emphasis added). The clear implication is that the "reconciliation" can take place only when Jews become Christian, which today means that they stop being Jews.

While originally the Christian movement was largely composed of Jews who remained faithful to Torah, it can be argued that the spread of Christianity through the Gentile world and the final separation of the Church from the Jewish people was due precisely to Gentile Christians telling Jewish Christians they need no longer be obedient to Torah. In the end it became clear that no Jew could become a Christian and remain a legitimate part of the Jewish people. No longer a Jewish sect, Christianity became a distinct and separate religion from Judaism. Thus, in terms of the statement's own historical analysis, it is today all but impossible to comprehend how Jews could accept Jesus' atoning death (as) their substitution for their offerings" instead of the solution adopted by rabbinic Judaism. Of course

possible and even desirable for Messianic Jews to identify with the Jewish people as people, but I would submit that the attempt to combine the religion *Judaism* with the religion *Christianity* can only produce a syncretism that is neither Judaism nor Christianity.

I would submit that the attempt to combine the religion Judaism with the religion Christianity can only produce a syncretism that is neither Judaism nor Christianity.

The statement is, of course, correct when it reminds us that the New Testament and subsequent Christian theology understood that "keeping the Law (was) unnecessary for salvation." In fact, so far as salvation is concerned, Christ and Torah are opposing concepts. As E. P. Sanders has demonstrated, for Paul the Law was not sufficient for salvation, which was the only thing it lacked; there was nothing wrong with the Law, it just did not do what Christ did. The statement notes that, for rabbinic Judaism, "to live by the Law was less a means of atonement and salvation than a matter of loyalty to Israel and the God of Israel." That was true not only for rabbinic Judaism (after 70 CE) but also for Judaism during the time of Jesus and Paul.

The Christian understanding of "salvation" was no less alien to Jews of the first century than it is to Jews today. "To the Jew First" focuses on belief in Jesus as the Messiah, specifically as the Messiah of Israel. It would seem that the purpose of Christian ministry to the Jewish people is to convince Jews that Jesus is the Messiah because *only* by adherence to that belief will they attain to salvation — but otherwise what "salvation" is for them is left without definition.

An important question before us today (and a question that has been with the Church from the beginning) concerns what we actually mean when we speak of "salvation." Once we have become clear about that, we can speak about the ways it is to be obtained (that is, the means of salvation). Although a single brief statement of purpose cannot be expected to contain a complete theology, it would have been helpful if "To the Jew First" had been more specific about what the salvation is which its authors actually offer. What does "Messiah Jesus" offer that "all people need"? Specifically, what does the salvation available only through Messiah Jesus have to offer Jews?

The statement is correct to use "Gentile" to mean "non-Jew" and to reject the pejorative significance the word has accumulated in some Israeli and other Middle Eastern Christian circles. Christianity is a Gentile religion, but it is a Gentile religion that offers obedience to the God of *Israel*. In that respect it is different from all other Gentile religions. But that Christianity should offer its special way of obedience to the God of Israel to *Israel* as the only way is so preposterous as to be beyond theological justification.

"To the Jew First" commendably renounces antisemitism. Everybody renounces antisemitism, though usually for general human ethical reasons, not theological reasons. In this day and age, prejudice of all kinds and its related action (antisemitism included) is decried by modern societies. But this statement, unfortunately, does not go beyond that; it does not provide a *theological* reason for opposition to antisemitism. Instead, it offers a



rationale for opposition to (rabbinical) Judaism that leaves open the theoretical possibility of antisemitism: if the Gospel is the only way to salvation, then Jews must be convinced of that. But what if they are not convinced? We Christians still love them for the sake of the promises, a position that was held by the early Church fathers and maintained by their descendents through the centuries. But who wants to be loved for the sake of ones fathers? Everyone wants, and needs, to be respected for themselves. Today's Jews — today's Jewish people — demand, and have every right to demand, more than that, far more than that. They have the right — and we Christians owe it to ourselves — to be fully respected for what they can tell us about the God of those same fathers. After all, we have dared to worship the God whom we have come to know and love through the Jewish people. How can we have the audacity to declare that those same Jewish people can only worship their own God if they do it in our way?

But the statement is not about worship of God; it is about salvation and the conviction that there is no salvation apart from belief in Messiah Jesus. But the two cannot be kept separate. "To the Jew First" observes that "confession of the deity of Jesus is also found with the earliest Christian Jews, both within and subsequent to the New Testament." That is true. But the deity of Jesus in the Christian confession does not negate the deity of the God of Abraham, Isaac, and Jacob worshipped by Jews through obedience to Torah. It is *this* God who saves. It is *this* God whom Christians know through Jesus Christ. And it is *this* God whom Jews know through covenant and serve by obedience to Torah. I am convinced that the Christian attempt to cause Jews to believe that Jesus is their Messiah is tantamount to a declaration that deified Messiah Jesus is a different God from that worshipped by Jews.

Jews should be the last people to whom Christians should direct their evangelistic mission.

Christians are called to testify to what God through Jesus Christ has done for them, and to suggest thereby that the same is a possibility for others. But, far from being first, Jews should be the last people to whom Christians should direct their evangelistic mission. We should never lose sight of the genuine possibility that Jews may know at least as much about the God first revealed to them as we do, and be as closely related to Him as we are.



Yehezkel Landau

Yehezkel Landau is Information Secretary for OZ veSHALOM, Religious Zionists for Strength and Peace, an Orthodox Jewish movement located in Jerusalem.

I have been asked by the editors of *MISHKAN* to write a response to the policy statement of the Norwegian Mission to Israel (DNI), entitled "To the Jew First". I hesitated for a long time before consenting. My initial reaction was to dismiss the whole matter as not worthy of comment. But as I weighed the issues more reflectively, I concluded that there was too much at stake to simply let the invitation go by. And when I learned that no other Jew had accepted the offer, I felt it was essential that the editors, sponsors, and readers of *MISHKAN* hear from a faithful Jew why most Jews, here in Israel and elsewhere, consider an undertaking like *MISHKAN* to be the equivalent of a declaration of war against the Jewish people.

Christian "evangelism" towards Jews has left scars on our collective body and traumatic memories in our souls.

Christian "evangelism" towards Jews is nothing new. It has a long and tragic history, which has left scars on our collective body and traumatic memories in our souls. This legacy of forced conversions, and of violence against those who would not submit, is the primary obstacle in the way of "normalized" relations between Jews and Christians. We are, thank God, way beyond the age of disputations and apologetics. The power of the Church has waned, and there is now a reborn Jewish state in Zion. No self-respecting Jew will today engage in theological debate with Christians who avow, as the DNI does, to woo him away from the Covenant of Israel and baptize him into the Body of Christ. My intent here is not to argue the truth or merits of Judaism compared to Christianity. Rather, I feel it my obligation

to insist, in the name of my people, that you leave us alone to define for ourselves, in our homeland, what our own tradition means to us.

One of the positive signs of this post-Holocaust era is the growing number of Christian theologians who repudiate the "teaching of contempt" which characterized Christianity for centuries. In the shadow of Auschwitz, the debate over the proper interpretation of scripture and tradition is now an internal Christian one. Within this debate, the Norwegian Mission, together with the editors of *MISHKAN*, have made their position clear. They reject this new spirit in the churches and reaffirm the classical understanding of the "claims of the Gospel upon Israel." Any moral claims which the Gospel, or human history and conscience, may have upon *them* as Christians are evidently brushed aside in an unabashed reiteration of Christian exclusionism.

Any moral claims which the Gospel may have upon them as Christians are evidently brushed aside in an unabashed reiteration of Christian exclusionism.

Since it is "obvious" to the DNI that "salvation is found only through Jesus," it follows that "mission to Israel has been considered an obvious duty for the Christian congregation." The direct historical ramifications of this absolutist claim are, apparently, less obvious to the Norwegian Mission. The DNI would argue that it was those malicious pseudo-Christians who, time and again, betrayed the true meaning of the Gospel in persecuting Jews. Its statement condemns "ecclesiastical and popular anti-Semitism" and inveighs against "a triumphal arrogance on the part of the Church". But no connection is made between these "wrong, harmful and dangerous" attributes and the ardent attempt by that same Church to convert Jews. "The Church's historical guilt is plain to see," the statement acknowledges, but the DNI declares that the Church must continue "to preach the gospel to the Jewish people and to incorporate those Jews who accept Christ as their Savior into the body of Christ through baptism." With this goal, the DNI operates in the state of Israel and supports financially such activities as *MISHKAN*.<sup>\*</sup> Before explaining why this effort is seen by Jews as belligerent, no less than a military assault, I want to address what I consider to be the basic fallacy in the DNI's analysis.

The DNI thinks it was the Church's arrogance or triumphalistic behavior that caused the Jews to reject Christianity "as being un-Jewish or even anti-Jewish." The Church's failure with respect to the Jewish people is viewed by the DNI as a matter of poor public relations, of a cruel image that betrayed the substance — for the Christian kerygma, in its own terms, must be powerfully persuasive if not contaminated by coercion. The theological incompatibility between Christianity and Biblical-Rabbinic Judaism is not even entertained by the DNI as a possible reason for the Jewish "No thank you!" In fact, the authors of "To

<sup>\*</sup>Editor's Note: Here and on other pages, *MISHKAN* is described as funded by DNI and a vehicle of its policies. *MISHKAN* is directed and edited by three editors, none of whom are associated with DNI. They are solely responsible for its content. *MISHKAN* is not supported by DNI, but by subscriptions and contributions from the evangelical public at large. *MISHKAN* is an official journal of the United Christian Council in Israel (UCCI).



the Jew First" go to great lengths to deny this incompatibility. For the Norwegian evangelists, it is perfectly reasonable and desirable for Jews to "practice" Jewish rituals and use the Hebrew language while entering the Christian fold through baptism. Since a Jewish-Christian movement existed in the first century C.E., why not today? So, together with the almost 2,000-year history of Christian anti-Judaism, the even longer tradition of Rabbinic Judaism is brushed aside as irrelevant to the issue of what constitutes an authentic, fulfilled Jewish identity. It is axiomatic to the vast majority of Jews, even with a minimal grounding in Bible or Talmud, that a "Christian Jew" or a "Hebrew Christian" is a contradiction in terms, a cover for apostasy. Most of the DNI statement aims at negating this contradiction. The definitions and criteria presented are, naturally, Christian ones — so the theological fallacy (denying the incompatibility of the two faiths) is compounded by the psychological presumption that Jews can be led to see, understand, and believe as Christians do.

By trying to redefine Jewish spirituality according to Christian criteria, and then importing this pseudo-Jewishness into Israel, the Norwegian Mission has declared itself an enemy of the Jewish people.

Now to the crux of the matter: inherent in the DNI document, quite explicitly, is a threat to the integrity, the autonomy, and the security of the people of Israel. This threat is posed by the fallacies I just described, which are not merely errors in theology or psychology. By trying to redefine Jewish spirituality according to Christian criteria, and then importing this pseudo-Jewishness into Israel, the Norwegian Mission has declared itself an enemy of the Jewish people. If you think this reaction unduly harsh, consider this parallel: the PLO's famous, or infamous, National Covenant also defines Jewish identity in a self-serving way (i.e., serving the Palestinian claim to all of Palestine). Article 20 of that manifesto states: "Claims of historical or religious ties of Jews with Palestine are incompatible with the facts of history and the true conception of what constitutes statehood. Judaism, being a religion, is not an independent nationality ..." These assertions are patently false, and it is this distortion of the truth which underlies the PLO's war against the state and the people of Israel. The general Palestinian tendency to respect Judaism as a faith-tradition, while denigrating Zionism as a secular, colonialist movement with no religious foundation, has led the PLO to conceptually split the two dimensions of Jewish identity, faith and covenanted peoplehood. This is akin to divorcing the soul from the body. At the heart of Zionism is the integral connection between the land of Israel and the soul of the Jewish people. This connection reflects the fact that Judaism has always been a concretizing, this-worldly discipline of faith, an orthopraxy that requires real, tangible human bodies, Torah scrolls, candles, bread and wine, leather phylacteries, garments with fringes, *mezuzot* on our doorposts, and a land under our collective feet — a land to plow and to leave fallow every seven years, a land to sanctify by righteous living, a land which is the natural habitat of the Jewish people within the Divine ecology of this world. This "true conception of (Jewish) statehood" the PLO cannot see, or refuses to see. So we are at war with the PLO until it revises its own exclusionist view of Jews and Judaism.



Now, I am a religious educator involved in the Israeli peace movement. In that capacity, and as a religious Zionist, I make it my business to reach out to Palestinians and to share with them the classical Jewish understanding of who we are, why we have survived all attempts to assimilate or annihilate us, and why we have come home to Zion in this century. This is a difficult educational task, and I have no illusions about its prospects for success, especially given the tragic history of the Palestinians which has shaped their own collective consciousness. But I believe it is a religious obligation to try to "make of one's enemy a friend" (see ch. 23 of *Avot de Rabbi Natan*, the midrashic commentary on the Mishnaic tractate *Pirkei Avot*).

In the same spirit, I appeal to the *MISHKAN* readership to try to appreciate why most Jews the world over will see in your "Jewish evangelism" a threat to Jewish identity and survival as serious as the threat from those who take up arms against us. In many ways, the threat which you pose is even more dangerous, since it is not a military one that mobilizes an instinctive defensive response. Our Arab enemies have tried to invade our *physical* terrain in order to "de-Zionize" it. You celebrate the Jewish homecoming to the Holy Land, but you come here with no less aggressive intentions. Christian missionaries, or evangelists, operating in the state of Israel today are trying to invade the intimate *spiritual* terrain on

It is on this sacred ground that you wish to plant your Christian flag, even if it features a Star of David.

which a Jew meets God. It is on this sacred ground that you wish to plant your Christian flag, even if it features a Star of David as a sign of our "chosenness" as God's people. Our peoplehood, and our Zionist expression of it, you would affirm. But the spirituality that has always gone together with this physical vessel you still reject, because we have rejected the Messiahship of Jesus. So you split our soul from our body, just as the PLO does — and that is why you are not welcome here. Despite all the claims in the DNI statement about coming "with a new love and a new feeling of kinship with the Jewish people," this professed love and kinship will be rejected — because they are conditional, hence hypocritical. I suggest you direct all that Christian "love" elsewhere, in Christian countries where your hosts will not accuse you of abusing their hospitality.

Lest I be misunderstood, let me declare unequivocally that I am a fervent advocate of pluralism and complete freedom of worship. The state of Israel is trying to live up to its self-assumed task of protecting the religious freedom of its non-Jewish minority communities. I applaud this commitment.

I have nothing against Christians, of all denominations, living and worshipping among us. Moreover, I am tolerant enough to accept Christians "witnessing" to the truth of the Gospel, even in public. This I recognize as an integral part of the Christian calling, or the "Great Commission," as the DNI terms it. But the DNI and *MISHKAN* do not content themselves with this agenda. They seek to redefine Jewishness for us, and this constitutes an attack on pluralism as well as on Judaism. The DNI declares its objective to be the establishment in Israel of "congregations which predominantly consist of Christian Jews. It is only natural that such believers have Hebrew as their main language, and that they

integrate into their worship, services and holidays those elements of the Jewish traditions (*sic*) which they find appropriate."

It so happens that what is "natural" to the DNI is *unnatural* to the average Jew, who knows that baptism and Jewish faithfulness are antithetical; who knows that Hebrew is not just another language; who knows that the "worship, services and holidays" of the Jewish people are not quaint folk customs or purely ritual behaviors that can be transferred over to a Christian setting as though they were gastronomic or esthetic preferences. These Jewish practices, from the liturgical use of Hebrew to the *kiddush* benediction chanted over the wine at a *Shabbat* or festival meal, are integral, inviolable expressions of the covenantal bond between the one God of all Creation and the people of Israel. If you rip these elements out of their sacred, revealed context, you are committing two grave sins. First of all, you are committing a transgression that is tantamount to "spiritual plagiarism." Even worse, you are propagating a colossal fraud on the potential "customers" who may be shopping for some religious meaning and may be tempted to buy this hybrid product called "Christian Judaism". In Jewish terms, it is theological *sha'atnez*, a "garment" woven of irreconcilable materials (like wool and linen, cf. Leviticus 19:19, Deuteronomy 22:11).

You split our soul from our body, just as the PLO does —  
and that is why you are not welcome here.

No one can prevent an individual, or a whole congregation, from defining him/herselves as "Christian Jews". But they, and you, must recognize that the overwhelming majority of Jews, rooted in our tradition, will reject this definition (witness the famous Brother Daniel case here some years ago).<sup>\*</sup> We live in the twentieth century, not the first (To the PLO, I would say: we are living in 1987, not 1947, so let's face reality as it is.) "Confession of the deity of Jesus" or of his saving power to atone for sin and overcome death — this is, normative Jewish terms, apostasy plain and simple. The Church's Christ — within a trinitarian theology, soteriology, and eschatology — is *not* identical with the Jewish political-historical Messiah. Baptism into a Christian fellowship means leaving the covenanted community of Abraham, even though one's mother is still Jewish and one's foreskin is still gone. Only in this technical, halakhic sense does this Christian "believer" remain a Jew — to be welcomed back if she/he repents and returns.

These various confessional and behavioral commitments are too precious to either faith community to be syncretistically blended together under the heading of "Hebrew Christianity".

Affirming also entails renouncing — such is the reality in either direction. One can't have it both ways, unless one creates a new religion altogether, or another limb growing on the

<sup>\*</sup>Editorial Note: Brother Daniel is a Polish Jew (active during WWII in the anti-Nazi resistance) whose efforts led to the rescue of approximately 150 Jews in the Mir area. He later took shelter from the Gestapo in a Carmelite Monastery and came to embrace that faith. After 1948 he came to Israel and sought residency under the Law of Return, as a Jew. The Supreme Court rejected his application, though admitting that Brother Daniel is still a Jew according to Rabbinic law. On this issue, therefore, the Law of Return chose to depart from Rabbinic law. Brother Daniel was subsequently granted permanent residence in Israel and resides at the Carmelite Monastery in Haifa.



Body of Christ that may look anatomically Jewish (being circumcised in infancy) but, in terms of Jewish spirituality, is an offensive misappropriation of the *yarmulke*, or the *tallit* (prayer shawl), or the *tefilin* (phylacteries) which adorn that body (as suggested by the figure on the cover of *MISHKAN*).

History and tradition engender loyalties to an understanding of God and to a community that shares that understanding. In the Jewish or the Christian context, the test of one's loyalty may lie in whether one observes *Yom Kippur* or Easter as the Day of Atonement. It boggles the mind, and the confessing heart, to imaging embracing both; for these are two distinct paradigms of atonement, which cannot be combined. One has to choose, and no theological reconstruction will succeed in squaring the circle.

Only one generation after the Holocaust, you have the audacity to come here and shamelessly intrude into our internal wrestlings over the meaning of Jewish identity, continuity, and destiny.

This choice is for each individual to make. Whatever "Great Commission" you feel you have received, you have no business or right mixing in to tip the scales one way or the other. *MISHKAN*, supported by the DNI, is a particularly noxious attempt to intervene in this private, existential process because the journal appears with a Jerusalem address and under the aegis of the United Christian Council in Israel. Only one generation after the Holocaust, you have the audacity to come here and shamelessly intrude into our internal wrestlings over the meaning of Jewish identity, continuity, and destiny. In the same issue of *MISHKAN* which featured the Norwegian Mission statement, Jan Rantrud, the Immanuel Lutheran Church pastor in Jaffa, prizes the DNI document for "break(ing) new ground in the Lutheran context." Why? Because "a distinct Jewish identity" is acknowledged and encouraged — unlike classical Christian doctrine — but the distinctiveness is defined by Christian claims and expectations. Rantrud writes: "A definition of Jewish identity is as uncertain as is the whole question 'who is a Jew' ... perhaps only Hebrew Christianity in Israel will develop a true Israeli Jewish identity. Rabbinic Judaism cannot." This is presumptuous and perverse — a Christian deciding that he, and not the Jewish sages, is the arbiter of "true" Jewishness, and that only his tiny minority of Hebrew Christians are Jewish "believers". I wonder how Pastor Rantrud would feel if I derogated the Church Fathers and Martin Luther in a similar way, or if I proclaimed that only a radical reformation of Christian tradition could attract the masses of estranged, nominal Christians back to church. I strongly suggest that, instead of working to establish congregations of "Christian Jews" in Israel, the DNI and the *MISHKAN* staff direct their educational energies to wooing back all those disenchanted Christians who do not belong to any congregation or fellowship. In other words, "to the Christian first"! But this requires a greater measure of prophetic self-criticism than the *MISHKAN* fellowship seems prepared to engage in. Perhaps some helpful guidance can be provided by Bishop Krister Stendahl, no less Lutheran or Scandinavian than the DNI members. (Bishop Stendahl, now back in Stockholm, happens to be the teacher with whom I studied New Testament at Harvard Divinity School, and we remain good friends.) In his book *Paul Among Jews and Gentiles* (pp. 32-33), he offers this understanding of the Christian witness called for today:

*A prophetic corrective to too much certainty and a sign of the need for repentance take precedence over any joyful assurance that God's coming in final judgment will be vindication. Such a prophetic corrective runs through the Bible and now seems particularly appropriate in our time of injustice and in our situation when we often need to be prodded by a prophetic voice out of complacency."*

You are attacking not just Judaism and pluralism; you are also undermining all the blessed work in the field of Jewish-Christian relations since the Second World War.

Having tried to explain why Jews will feel offended and threatened by the DNI policy, and by *MISHKAN* as one of its vehicles, I will end this appeal on another note, no less serious but, hopefully, more positive. You are attacking not just Judaism and pluralism; you are also undermining all the blessed work in the field of Jewish-Christian relations since the Second World War. Christians who have taken the Holocaust and the rebirth of Israel as a nation-state to heart, as goads to theological rethinking and repentance, have dedicated themselves, alongside hopeful Jews, to the sacred task of forging a new relationship between our faith communities. You are jeopardizing the continued success of this endeavor, and you have no right to do so. I call on you, also in the name of those Christian allies (if they will permit me), to desist from your "Jewish evangelism" and to join our multilateral explorations of faith. The discoveries are exciting, sometimes painful, always challenging. They demand disciplined silence and the ability to listen without judging, to accept the other's integrity even when one disagrees with the theology. If you can accept this invitation, then by all means stay here and take part. If you cannot, because such a pluralistic stance conflicts with your Christian identity and calling, then take that calling back to Norway, or wherever, and let us live in peace. We will be joined and supported by genuine friends, whose love is demonstrated in the kind of witness that entails sacrifice, not vindication.

James Prasch

Elder of "Beit Tfila" congregation, Haifa.

The title of the statement, "To the Jew First" is a scriptural phrase that is subject to various understandings. DNI's use of the term should be more concisely defined. For instance, there are those who maintain that Jewish evangelism should be given a priority in the Church's mission strategy. Others maintain that it simply means that the Gospel is "to the Jew first" in historical terms. My own view is that the Gospel remains "for the Jew first" because of the covenantal relationship. In terms of evangelistic strategy, Jesus' command still stands. We are to carry the gospel from Jerusalem to Judea, to Samaria and only then



to the ends of the earth (Acts 1:8). The prophecies of Isaiah (2:3) and Micah (4:2) have been fulfilled in the apostolic Church, so that Rom. 1:16 is not a divine command for the body of Messiah, forcing them to give priority to preaching the Gospel to the Jewish people. The time will come when God will again turn back to Israel, but the Gospel is always "to the Jew first" from the aspect of covenant.

Secondly, the Norwegian Mission to Israel is portrayed in the statement as a para-church organization, not a church or a denomination. However unintentional, this misrepresents the reality. DNI is an outreach of the Lutheran Church. I personally favor DNI-type structures because I see them to be more scriptural, but one is not the other. The Norwegian Mission to Israel is at least very close to being a church and the prologue ought to convey this reality.

Thirdly, it seems to me that a document of this type should attempt to deal with Jewish as well as Christian arguments against Jewish evangelism. The statement answers Christian objections from the N.T. Standard Jewish objections ought to have been addressed from the Tenach as well. In section II — "The Church and Israel", for instance, one might add a few sentences dealing with O.T. proselytism and its scriptural basis (Gen. 17:23; Gen. 34:15; Ex. 12:48; Ruth 1:16), indicating the connection between the N.T. missionary mandate and the divine plan of universal redemption (Isa. 11:10; Isa. 42:1, 6; Isa. 56:6-8; Isa. 63:16; Isa. 65:1, 13-15; Mic. 4:2). The teaching of Romans 11 should also be briefly illustrated from the O.T.

Fourth, in II.1. the document draws a correct distinction between biblical and rabbinic Judaism. It then goes on to present Christianity and rabbinic Judaism as sister religions, daughters of pre-70 A.D. Judaism. Theologically and historically the issue is far too complicated to be stated in such concise terms: the N.T. makes it clear that Christianity in its initial apostolic form was true Judaism fulfilled in Yeshua, and as such is very much the daughter of the Torah. However, there are many reasons why it should not be considered the sister of Rabbinic Judaism. Furthermore, the statement centres on the schism between biblical and non-biblical Judaism, yet fails to make a similar contrast between biblical and non-biblical Christianity.

Furthermore, the statement centres on the schism between biblical and non-biblical Judaism, yet fails to make a similar contrast between biblical and non-biblical Christianity.

Fifth, the statement adopts the classical Protestant view of Nicea. Yet in the section of II.3. the document fails to take into account Jewish resistance to the concept of a suffering God-Man — a superlatively critical factor in the Jewish rejection of Yeshua as Messiah. This was not only a problem for Greeks; originally it was very much a Jewish motivation for resistance to the Gospel. In that sense Nicea represented a tendency to "de-apostolise" the Church by relegating its Jewish components to as obscure a corner as the times would allow.

PONTIFICIA UNIVERSITA' GREGORIANA  
PROGRAMMA INTERFACOLTA' DI STUDI GIUDAICI

CORSO INTERDISCIPLINARE  
LA CHIESA E LA RELIGIONE GIUDAICA  
Questioni di teologia e di storia della cultura

Corso T01009  
1° semestre, 1988-1989  
martedì 10.30 - 12.15

- 25 ottobre La genesi della Dichiarazione Conciliare "Nostra Aetate" (n.4). (Prof.Dr. Arij A. Roest Crolius)
- 8 novembre Nozioni fondamentali della religiosità ebraica. (Prof.Dr. Arij A. Roest Crolius)
- 15 novembre Introduzione alla religiosità ebraica. (Prof.Dr. Lea Sestieri-Scazzocchio, Professore di Ebraismo post-biblico nella Pontificia Università S. Tommaso d'Aquino)
- 22 novembre Origini e temi della Kabbalà. (Prof.Dr. Elio Toaff, Rabbino Capo della Comunità Israelitica di Roma)
- 29 novembre Feste ebraiche e liturgia ebraica. (Prof.Dr. Lea Sestieri-Scazzocchio)
- 6 dicembre Natura e funzione del Talmud. (Rabbino Dr. Abramo A. Piattelli, Rabbino della Comunità Israelitica di Roma, Docente presso l'Istituto Superiore di Studi Ebraici, Roma)
- 13 dicembre Il pensiero filosofico nel patrimonio culturale ebraico. (Prof.Dr. Nico Sprokel)
- 20 dicembre Esempi di una lettura ebraica del Nuovo Testamento. (Rabbino Dr. Riccardo Di Segni, Docente presso l'Istituto Superiore di Studi Ebraici, Roma)
- 10 gennaio Presentazione del S.I.D.I.C. (Service International de Documentation Judéo-Chrétienne, Roma)
- 17 gennaio L'eredità ebraica nella cultura cristiana e nella metodologia delle "scienze" moderne. (Prof.Dr. Gian Luigi Prato)
- 24 gennaio "Ebrei e ebraismo nella predicazione e nella catechesi della chiesa cattolica". (Prof.Dr. Arij A. Roest Crolius)



JUL 18 1988

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

8/9

July 11, 1988

Rabbi Marc H. Tanenbaum  
Chairman  
\*\*\*

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Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

Due to a variety of reasons, including the onset of the summer vacation period and several national and international meetings, it has been impossible to schedule a convenient meeting date for the representatives of our constituent agencies.

However, it is of utmost important that we hold an IJCIC meeting as soon as possible.

We have scheduled, therefore, the next meeting for

TUESDAY, AUGUST 9th, at 10.30 a.m.

in the offices of the Synagogue Council (entrance 39th St.)

The proposed agenda will include:

1. Review of the Pope/Waldheim meetings in Austria; including the papal messages delivered and the visit to Mauthausen.
2. Review of the data pertaining to the Lambeth meeting of the Anglican Communion, beginning July 17, 1988.
3. The major part of the meeting will be devoted to a detailed discussion of the preparations for the proposed Liaison Committee consultation on the Shoah (scheduled tentatively for December 1988 or February 1989).
4. Report on the recently held meeting of the International Catholic-Jewish Liaison (Steering) Committee, held in Geneva.  
- The Minutes are enclosed).

Background and other relevant items will be mailed under separate cover.

WE WOULD APPRECIATE YOUR IMMEDIATE COOPERATION - -  
PLEASE ADVISE THIS OFFICE (Linda) WITHOUT FAIL WHETHER THE ABOVE  
MEETING DATE IS CONVENIENT FOR YOU AND INDICATE YOUR ATTENDANCE.

Thank you for your cooperation and continued interest.

.... over ..

The following items are included for your information:

1. "Bitter Memories for Austrian Church after Nazi Annexation"- LI Catholic 4/14/88 .
2. "Autriche: L'ombre du nazisme", Journal de Geneve, 6/26/88.
3. "Jews disappointed by pope's remarks at concentration camp," RNS 6/27/88.
4. Mailgram from newly appointed Cardinal Achille Silvestrini, thanking for IJCIC telex of congratulations 6/27/88.
5. "La Malaise judeo-chretien," Le Monde 6/28/88.
6. English translation of Pope John Paul II (German) talk to the Jewish leaders in Vienna 6/26/88 - GNS 6/30/88.
7. "Autriche: Tout est dans l'ordre," Regards 6/30/88.
8. "Rinasce l'antisemitismo tra I Cattolici," La Civiltà Cattolica 6/4/88 - with JTA report "Jesuits blasted for Article on Uprising 6/30/88.
9. "Pope's visit to death camp angers Jews: Jewish Victims Ignored", Heritage 7/1/88.
10. "Will der Poipst reinwaschen die Kirche" - in Yiddish - by Elie Wiesel, Algemeiner Jorنال 7/1/88.
11. "Why is it Difficult to mention Our Name?" by Rabbi Leon Klenicki, ADL 7/5/88.
12. "Pope says Austrian History bears 'Tragic' imprint of Nazi Annexation", CNS 7/6/88. same issue: English text of Pope John Paul II remarks at his weekly general audience, 7/6/88 CNS 7/6/88.
13. "Der Papst und die Shoah", by Dr. Ernst Ludwig Ehrlich, Jüdische Rundschau Maccabi 7/7/88.
14. "Farwos schweigen unsere Chachomim?" by Elie Wiesel, Algemeiner Jorنال 7/8/88.
15. "Pope walks tightropes during his visit to Austria", Our Sunday Visitor 7/10/88.
16. "Chsristianity and Judaism: A Historical View", by Cardinal Carlo Maria Martini, Explorations vol. 2(2) 1988.





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INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE

Minutes of the Steering Committee meeting  
held in Geneva on 2 June 1988

Present: F. P. Duprey  
F. P.F. Fumagalli

Rabbi W. Kelman  
Dr. G.M. Riegner  
Prof. L.A. Feldman  
Dr. E.L. Ehrlich  
Prof. J. Halperin

In the chair: Rabbi Wolfe Kelman

1. Exchange of views on current developments.

Rabbi Kelman opened the meeting in his capacity as acting chairman of IJCIC, replacing Rabbi Tanenbaum who was very sorry to have been prevented from attending for health reasons.

Everyone was much impressed by the volume Fifteen Years which had already been given wide coverage on the ABC TV program in the USA. Every effort should now be made to actively promote its circulation.

Recent developments pointed to a significant change of atmosphere in the Soviet Union. Similarly, he had been impressed by his visit to Poland a few weeks ago on the occasion of the 45th anniversary of the Warsaw Ghetto uprising.

The Catholic and the Jewish side should keep each other informed about any further developments with a view to sharing information on what was going on in that part of the world.

F. Duprey agreed that it would be useful to exchange information in a discrete way.

He himself had been four times to the USSR during the last 12 months. While one could still sense fear, there have been distinct openings.

In response to an invitation from the Moscow Patriarchate, the Pope has appointed a high-level delegation to participate in the celebration of the millenium of the Russian Church. It will include Cardinal Casaroli, Cardinal Willebrands, Cardinal Etchegaray and himself, as well as a delegation of the Catholic episcopate drawn up on the basis of geographical distribution.

The current events might be seen as a dawn of new history in the relations between state and religion, and one should find the appropriate way to help the evolution and the church there.



Speeches were scheduled by Cardinal Willebrands in Moscow and Kiev, by Cardinal Wetter in Vladimir, by Cardinal Martini in Leningrad, by Cardinal Casaroli in the official ceremony at the Bolshoi Theater, and by Cardinal Montini during a religious ceremony.

Dr. Riegner found this report very interesting. He mentioned a recent meeting in Moscow between leaders of the WJC and the Soviet Foreign Minister and other high Soviet officials. Substantial changes were happening, including the possibility of religious education for people under 18 and the wide admission into the USSR of books, including religious or history books, provided they were not considered as 'subversive'. Progress was also noted with respect to private teaching of Hebrew and to the possible creation of a representative body of Russian Jews. All that constituted very important developments in the offing. Hence, the importance of comparing notes.

Prof. Feldman had been authorized to suggest the holding of a meeting between Cardinal Casaroli and the President of the WJC Edgar Bronfman on East-West relations. This could be a useful follow-up to the meeting at Castelgandolfo last summer.

F. Duprey agreed that one should contribute to creating a new situation. There were at present 6 million Latin Roman Catholics in the USSR with no bishops. Some priests came from Lithuania. They were cut off from Rome. The Roman Catholic church must avoid giving the impression of being against the Orthodox church.

Dr. Riegner stressed that, of all Christian churches, the Orthodox was the most behind theologically in Christian-Jewish relations. Rome should endeavour to exercise some influence on the thinking of Orthodox churches and encourage them to move ahead (including, for instance, in matters such as the Good Friday liturgy).

F. Fumagalli felt that one should see to it that the Uniate church gets access to Fifteen Years.

It should be noted that 15,000-30,000 Russian Bibles were being sent for the Catholic churches in Russia. They were also offered paper to print the Bible.

F. Duprey added that the Lutherans were printing the Russian Bible with commentaries in nine volumes.

He felt that the religious 'revival' had something to do with the general degradation of morality, particularly among the younger generation.

Dr. Riegner raised the question of the attitude of the Russian Orthodox church towards Pamyat.

## 2. Recent developments with regard to the Carmelite convent in Auschwitz.

F. Fumagalli reported that Cardinal Macharski had told him at the end of May that he intended to invite Me Klein and Dr. Riegner to come to Cracow to meet with him and to visit the new site envisaged for the Centre and the Carmelite convent. The Cardinal also stated that he would only chose the new site in agreement with Me Klein and Dr. Riegner.

He had a very good meeting with Cardinal Macharski, Bishop Muszynski and Father Musial, but he also sensed some strong opposition in various circles in Poland.

Dr. Riegner said that the invitation to Me Klein and himself to go to Cracow had reached him through Father Duprey. In the meantime a map of the new site had been brought to Paris by Father Musial. It was, however, essential to go and see by oneself. Me Klein being unable to travel now, had designated to replace him Prof. Schneek, the President of the Belgian Jewish Consistoire.

(At the request of the Steering Committee, F. Fumagalli called immediately - during the meeting - Cardinal Macharski to inform him of the forthcoming visit, and the date of the meeting in Cracow was set for 15 June.) Dr. Riegner stressed that it was vital to move forward, while until major steps would be taken in view of the widespread anxiety in the Jewish community.

F. Duprey recommended discussing with Cardinal Macharski the issue of a public statement.

F. Fumagalli stressed that the Cardinal needed help.

Prof. Halpérin praised Cardinal's Decourtray and Lustiger for having publicly announced that awards which had recently been given to them would be earmarked for the financing of the building of the new Centre. Cardinal Daneels had also pledged the financial help of the Belgian church.

3. Exchange of views on Cardinal Ratzinger's statements and their implications on dialogue.

Rabbi Kelman mentioned recent statements by Cardinal Ratzinger and thought that an occasion should be found to clarify such statements.

F. Duprey referred to a recent important conversation between Cardinal Willebrands and Cardinal Ratzinger. In his opinion, journalists were making a bad reputation to Cardinal Ratzinger. In a way, he was too intellectual to deal with journalists and he did not check carefully enough pronouncements attributed to him.

Dr. Ehrlich noted that the newly appointed Cardinal Urs von Balthasar, who was close to Cardinal Ratzinger, was not friendly to Jews.

F. Fumagalli agreed.

Prof. Feldman thought that Cardinal Ratzinger was a Bible fundamentalist.

Prof. Halpérin wondered whether preventive approaches would not be more useful than denials and clarifications published post factum.

F. Fumagalli mentioned an important study by Prof. Cazelles on Bible et christologie, in a volume published by the Pontifical Biblical Commission (Ed. du Cerf, 1984), as well as a report of the International Theological Commission "In hac relatione" (7 October 1985).



F. Duprey said that Vatican Council II had brought such an upheaval that it would need a lot of pastoral work and of teaching to make it more widely known and accepted. The 1985 Special Synod clearly confirmed the teachings of Vatican II. He was very much aware of the need to work in depth and also discretely.

Dr. Riegner felt that Cardinal Ratzinger should be encouraged to make more positive statements.

Prof. Halpérin remembered that at a previous meeting of the Steering Committee, the issue of the place of Jews and Judaism in the new text of the catechism had been raised. Has any progress been achieved in that area?

F. Duprey replied that the Secretariat was completely left out of this and had no access to the bodies dealing with it.

Dr. Riegner suggested asking for a special meeting with Cardinal Ratzinger on this specific subject.

F. Duprey felt that it would be wiser to ask for a general conversation. He undertook to report personally as soon as possible to Cardinal Ratzinger on this discussion and to tell him that a Jewish group would like to meet with him. This could also have the effect of sensitizing him to those issues.

4. Exchange of views on the forthcoming visit of the Pope to Austria in the light of recent developments.

Rabbi Kelman recalled the great excitement created a year ago by the reception granted to Mr. Waldheim by the Pope. In a way it did also have some positive effects inasmuch as it led to the meeting in Rome and Castelgandolfo last August.

Now, we were again faced with a hidden time-bomb linked to the forthcoming journey of the Pope to Austria. Very much would depend on the nature and content of the statements to be made by the Pope on that occasion.

If the meetings between the Pope and Waldheim were kept to the strict minimum, the event would be better understood. We would certainly hope that the Pope would find the right words to criticize sharply wrong attitudes and behaviours as he had done in Chile, Paraguay, Nicaragua and, more specifically, with regard to Botha and to Stroessner.

He could not underline sufficiently the expectations and anxieties of the Jewish people, particularly at the time of the 50th anniversary of the Anschluss, in connection with the spiritual struggle in the Austrian soul.

F. Duprey said that many had hoped that the Austrian president would resign prior to the Pope's visit.

He reaffirmed that the contacts would be limited to the minimum necessary.

Prof. Feldman stressed that, while we would prefer avoiding a confrontation, the Pope was a leading spiritual leader and that made of the event an important test case.

Rabbi Kelman underscored the great interest which the Pope's visit to Austria arose in the USA at large, in all quarters.

F. Fumagalli said that Mgr. Gatti would try and examine all relevant documents.

Rabbi Kelman remarked that at times one had to choose between being popular or effective.

5. Time, place and set-up of the next Liaison Committee meeting.

Rabbi Kelman explained that, in the present circumstances, it would be preferable to hold the next Liaison Committee meeting in a place other than Washington.

F. Duprey said that the Catholic side would be ready to meet at another place.

Dr. Riegner recalled the exchange of views that had taken place at the Steering Committee meeting in Rome in March 1987. The various events which had happened since having provided for much exposure, what was now needed was a period of quiet, and, hence, a more quiet place as well.

F. Duprey confirmed that the next LPC meeting would serve as a starting point for the document to be prepared by the Church on the Shoah and on anti-semitism.

In the course of a general discussion, places like Zurich, Lucca or Venice were mentioned. Much would depend on the logistics and accommodation available.

Dr. Riegner explained that one should be careful not to mix the intended church document on the Shoah and anti-semitism with the work of the ILC. The discussion of the main topic chosen would stand on itself. To assemble the material in a meaningful fashion, one had to put all subjects on the table. These must of necessity include the background of 1500 years of Christian teaching as well as the 1933-1945 period.

F. Fumagalli reported that six papers had already been prepared on the Catholic side. They were dealing with the Shoah in its historical perspective and in its religious implications. They would also deal with doctrinal aspects.

F. Duprey added that the papers already prepared contained a general exposition, a paper on the historical aspects of the Shoah (by F. Morley), on its religious implications (by Prof. Cazelles), on the Church and modern anti-semitism (by F. Graham), on the general implications of the Shoah, and the history of anti-semitism.



Prof. Halperin stressed that one should avoid the pitfalls of falling into trivialization or banalization of the subject. The six papers already prepared could help considerably in the preparatory stage, so as to make sure that all aspects would indeed be covered.

After further discussion the following statement was adopted:

1. It was agreed that the next meeting of the International Liaison Committee will be first of several meetings on the Shoah in the context of its historical antecedents and its religious implications.
2. IJCIC accepts with appreciation the generous offer made by the Catholic side to share with it the preliminary drafts which have been prepared for this consultation.
3. The Jewish side, with the permission of the authors, is prepared to submit by way of reciprocity their respective preliminary papers in advance of the consultation.
4. It is anticipated that each party may wish to incorporate their respective reactions in the final drafts of the presentations.
5. The meeting will be held in a European setting, preferably Zurich, or in another suitable location, depending on the accommodation available.
6. The delegations shall include representatives of Jewish and Catholic communities from countries directly involved in the Shoah.
7. The dates envisaged are 12-16 December 1988 or as an alternative 20-24 February 1989.

6. Rising anti-semitism fanned by articles in Italian Catholic press.

In response to the strong concern expressed on the Jewish side in view of a series of articles which appeared recently in the Italian press, more specifically also in the Catholic press and in such leading journals as Civiltà Cattolica, F. Duprey and F. Fumagalli explained that very little could be done to control such publications. They also referred in detail to a strong official statement issued by the Italian Bishops explicitly condemning any form of anti-semitism.

7. Other matters

Dr. Riegner wanted to share his and others' concern about the current situation in Latin America, particularly in Argentina, where the democratic forces were rapidly weakening. The critical economic situation seemed to strengthen again the justicialist neo-Peronist movement.

He thought that the Catholic Church may have to play again an important role and he wished to call attention to the dangers of this situation.

He would hope that the message could be relayed to the Secretariat of State, so that they could follow these developments as closely as possible.

TO: RABBI MARC  
TANENBAUM  
SECRETARIAT FOR PROMOTING CHRISTIAN UNITY  
COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

Vatican City - Tel. 698.4386/698.3071

J 356 /88/a

Vatican City, Sept. 2nd, 1988

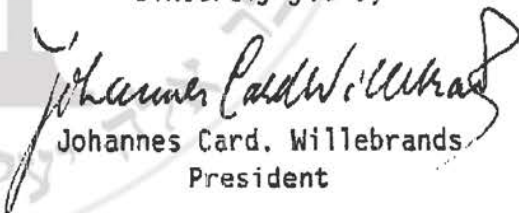
Rabbi Marc A. TANENBAUM  
Chairman, IJCIC  
327 Lexington Ave.  
NEW YORK, NY 10016, USA

Dear Rabbi Tanenbaum,

In these sacred days of Rosh ha-shanah, Kippur and Simhat-Torah 5749, let me express my warmest wishes and prayers for your person, your family and your devoted work for peace and dialogue between Christians and Jews in the world.

With cordial greetings,

Sincerely yours,

  
Johannes Card. Willebrands  
President



[end]

Original documents  
faded and/or illegible





LYNNE IANNIELLO  
Director, Communications Division

FOR IMMEDIATE RELEASE

The Pope and the Jews: One Year Later

by Leon Klenicki

Rabbi Klenicki is director of the Anti-Defamation League's Interfaith Affairs Department.

One year ago, on September 11, the leadership of the American Jewish community met with Pope John Paul II in Miami. The meeting came as a result of a summer of controversy over the Pope's meeting with Kurt Waldheim. Promises were made in Miami. It is time to reflect:

We met first on September 1st with John Paul II. He entered the room alone, smiling, and started shaking hands. He was "informal" according to strict Vatican standards. The Pope was meeting at his summer residence of Castel Gandolfo with a delegation of Jewish leaders to consider the Waldheim incident.

Each one of the Jewish leaders spoke what was in their hearts: the Jewish people's anguish over Waldheim, the apparent tendency of the Pope to universalize the Holocaust, and the lack of diplomatic recognition of the State of Israel by the Vatican. Our criticism was expressed clearly and succinctly. We were committed Jews, defending our honor.

The Pope started slowly, remembering September 1, the 48th anniversary of the Nazi invasion of Poland. He spoke of Jewish martyrdom, the suffering under the Germans. He referred to the Jewish response to Nazi persecution, praising

(more)

Our 75th Year





the present creativity of Judaism. He expressed his admiration for the spiritual growth of the American and European Jewish communities. He also referred to the State of Israel as "central" in Jewish experience. He promised, on the end, that the Vatican would issue a papal document on anti-Semitism and the Holocaust.

The previous day we had met with the officials of the Holy See Commission for Religious Relations with the Jews, and with Cardinal A. Casaroli, Cardinal Secretary of the Vatican Secretariat of State. We discussed the matter of the State of Israel. The Cardinal corrected one of the Jewish delegates, saying that there is no need for recognition. The Vatican "recognizes" the State of Israel by naming it in official documents. The question now is the "normalization" of relations with the State of Israel. We asked him about this new expression and its meaning. He said that the normalization depended on political questions, the future of the Palestinian community and a consensus on Jerusalem and the Holy Places. He did not specify, however, the timing of that normalization. Many of us felt that it was another form of diplomatic rhetoric.

At the end of the discussion, Cardinal Casaroli said that his secretariat would establish a desk devoted to a study and consideration of the situation of Jews in the world. The new desk, according to Casaroli, would collect information from all over the world about the situation of Jews, and would recommend Catholic action to fight anti-Semitism in certain critical areas. It was agreed to hold meetings from time to time with him and his secretariat to discuss problems affecting world Jewry, and also, the Cardinal pointed out, to avoid any crisis such as the "summer crisis."

A year has passed since the meeting in Rome and the Pope's meeting with the American Jewish leadership in Miami. It has been a long year, with meaningful events in the Catholic-Jewish relationship as well as problems, serious problems of misunderstanding. Jews were outraged when the Pope did not mention the Jewish

victims of Manhausen during his visit to the concentration camp. His speech there condemned the danger of totalitarianism and what that ideology has done to civilization. He ended the speech by stressing Christian suffering under the Nazis. John Paul II referred to several Christian victims of Nazism, Sister Edith Stein, a Jewish German philosopher that converted to Catholicism and became a Carmelite, who was gassed in Auschwitz. He also referred to Maximilian Kolbe, the Polish priest who gave his place to save a prisoner in Auschwitz. He was, before the war, the director of a publishing company that published the most anti-Semitic magazine in Poland. A Jewish convert and a man who published anti-Semitic writings are a strange mixture of names exemplifying Christian suffering.

Pope John Paul II is the first pope to ever acknowledge the validity of the Jewish covenant with God, and the first to publicly state the centrality of Israel to Jewish existence. Therefore it is difficult to understand his lack of sensitivity to Jewish concerns, and why, after a year, the Vatican promises have not been kept. There is no indication that a document on the Holocaust is being outlined or prepared. The State Secretary of the Vatican has not appointed a World Jewry Desk or a person to be in charge of that desk. There is no indication of any attempt to "normalize" a relationship with the State of Israel. On the contrary, there has been constant and unfair criticism of the State of Israel in magazines that are known as the spokesmen of the Holy See.

A year has passed by. We were hopeful of certain promises, but nothing has happened. There are those who may be willing to accept this negative reality, but I believe the dialogue is not just an exchange of polite words, it is not just an illusion of goodwill. I believe it can build a reality of mutual acceptance overcoming centuries of distrust and persecution. I believe this, but it is time for those at the Vatican who also believe this to respond.

#



**TELEX**

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## FAX TRANSMISSION

Total pages including cover page: [.5.]

Date: 16 September 1988

TO: Rabbi Leon A Feldman, IJCIC, WJC, New York

From: Rabbi Dr Norman Solomon

Subject: Lambeth Conference

Message:

Greetings! I trust you are well and have had a good summer. Things are coming to life again here after the season of conferences, though we are hampered by the disruption of postal services.

I think you might like to see the notes on the recent Lambeth document. I shall be sending them out shortly as an issue of my newsletter *Ends and Odds*, and a fuller analysis with the complete text will appear in *Christian Jewish Relations*.

גמר חתימה טובה

Yours,

# ENDS and ODDS



No.37 September 1988 ISSN 0950-172X

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Central House Selly Oak Colleges Bristol Road Birmingham B29 6LQ Tel: 021-472 4231

## THE LAMBETH CONFERENCE 1988

The bishops of the world-wide Anglican communion meet once every ten years, at what is known as the Lambeth Conference, under the chairmanship of the Archbishop of Canterbury. Resolutions passed at Lambeth are not binding on member Churches, but carry great influence.

At a meeting of the Anglican Consultative Committee in Singapore in 1987 held in preparation for this year's Conference at Canterbury it was recommended "that the Secretary General of the ACC draw up a set of guide-lines on Jewish-Christian relations, drawing on existing sets, and that these be offered to the 1988 Lambeth Conference for discussion and commendation." A drafting committee was eventually set up under the Rt Revd Richard Harries, Bishop of Oxford, and I was invited to be the Jewish Consultant. Another, more general document on interfaith relations was prepared by another group. In the event, the Bishops in the section on Dogmatic and Pastoral Affairs before whom the draft was placed felt that it would be inopportune to process fully the document on Jewish-Christian relations at a time when no corresponding document had been prepared on Muslim-Christian relations. They therefore quickly produced a new document, Jews, Christians and Muslims: the Way of Dialogue, which combined parts of the earlier two documents and incorporated some sections specifically on Muslim-Christian relations.

The resulting hybrid is the first Lambeth pronouncement on this subject, and so far as Jewish-Christian relations are concerned it is a very constructive one which will serve as a basis for teaching and preaching in the years to come. But as with any document, the mere words on paper are valueless; it is in teaching and preaching, in dialogue and in shared concern for the community that the fruits of the document will ripen and its true interpretation become apparent.

The notes which follow are no more than a guide and appreciation. Readers are urged to study the full text in the official publications; the paragraph numbers may vary slightly from those here. The context of other Lambeth documents should also not be ignored.

September 1988

### TEXT OF THE RESOLUTION

It was unanimously resolved that the Anglican Communion:

- ☐ Endorses the principles of this paper, Jews, Christians and Muslims: the Way of Dialogue, and encourages the churches of the Anglican Communion to engage in dialogue along these lines;
- ☐ Sets up an Inter-Faith committee and that this committee, amongst its other work, establishes a common approach to people of other faiths on a Communion wide basis and appoints working parties to draw up more detailed guide-lines, on a communion-wide basis, for relationships with Judaism and Islam; or with other faiths as appropriate;
- ☐ Initiates talks, wherever possible, on a tripartite basis, involving both Jews and Muslims;
- ☐ Supports those institutions which are helping Christians towards a more informed understanding of Judaism and Islam.



## 1 THE TRILATERAL CONTEXT

The document stresses the tripartite relationship of Jews, Christians and Muslims, monotheistic, "Abrahamic" faiths. The Lambeth fathers hope that this understanding may contribute to reconciliation in the Middle East.

### 1.1 Dialogue Document #1

*Whilst dialogue with all faiths is highly desirable we recognize a special relationship between Christianity, Judaism and Islam. All three of these religions see themselves in a special relationship to Abraham, the father of the faithful, the friend of God. Moreover these faiths, which at times have been antagonistic to one another, have a special responsibility for bringing about a fresh constructive relationship which can contribute to the well-being of the human family, and the peace of the world particularly in the Middle East. Dialogue is ..... an expression of the ministry of reconciliation .....*

## 2 SPECIAL RELATIONSHIP WITH JUDAISM

The tripartite context must not obscure the special nature of each of the bilateral relationships. #13 places the Jewish-Christian relationship at the centre of Christian self-understanding: "A right understanding of the relationship with Judaism is, therefore fundamental to Christianity's self-understanding". ##14-16 spell a specific hope and a belief shared by Jews and Christians.

### 2.1 Dialogue Document ##13-16

13. For Christians, Judaism can never be one religion among others. It has a special bond and affinity with Christianity. Jesus, our Lord and the Christ, was a Jew and the scriptures which informed and guided his life were the books of the Hebrew Bible. These still form part of the Christian scriptures. The God in whom Jesus believed, to whom he totally gave himself, and in whom we believe is "The God of Abraham, Isaac and Jacob". A right understanding of the relationship with Judaism is, therefore, fundamental to Christianity's own self-understanding.

14. Christians and Jews share one hope, which is for the realization of God's kingdom on earth ..... This Kingdom is nothing less than human life and society transformed, transfigured and transparent to the glory of God .....

15. .... if this hope for God's Kingdom was given its central place by both Jews and Christians this would transform their relationship with one another.

16. Christians and Jews share a passionate belief in a God of loving kindness who has called us into relationship with himself.

## 3 ISRAEL

The dialogue document does not deal with political questions as such though, as we have seen, it expresses the hope that tripartite dialogue may contribute to peace in the Middle-East (#1). It does, however (#4), provide a context in which to understand "the religious importance of the land of Israel to the majority of Jews throughout the world"; it recognises that Jewish self-definition comprises peoplehood and civilisation as well as religion.

Resolution LC88/24 of the Conference modifies in significant ways the one-sided resolution passed at Singapore. Like the Singapore resolution, it unequivocally "affirms the existence of the State of Israel and its right to recognised and secure borders" (#3). It avoids focusing full responsibility for Palestinian suffering on the Israelis. Even so, it was strongly attacked by the Israel Embassy in London for its political naivety.

### 3.1 Dialogue Document #4

4. Secondly, Judaism is not only a religion, as many Christians understand the word but a people and a civilisation. Jews know and define themselves as Jews even when they do not fully share the religious beliefs of Judaism. It is against this background that the religious importance of the land of Israel to the majority of Jews throughout the world needs to be understood.



#### 4 THE TEACHING OF CONTEMPT

#17 and #18 acknowledge the role of the "teaching of contempt" in fomenting anti-semitism, and as an enabling factor in allowing the Holocaust to take place with a minimum of Christian protest. One should note that the "Christian guilt" which is acknowledged is not primarily that of direct involvement in the Holocaust (though this would apply to individual Christians, some now living) and not only that of silence, but that of preparation through the dissemination of stereotypes of the Jew and of what is now recognized as a false theology. This is why the Holocaust has to be a matter of significance to all Christians, not just those western Christians directly involved.

##### 4.1 Dialogue Document #17, 18

17. .... Anti-Jewish prejudice promulgated by leaders of the state, and even of the Church, has led to persecution, pogrom and finally, provided the soil in which the evil weed of Nazism was able to take root and spread its poison. The Nazis were driven by a pagan philosophy, which had as its ultimate aim the destruction of Christianity itself. But how did it take hold? Further, although there are, thank God, many examples of Christians who tried to save Jews, the Churches as a whole were characterized by a deafening silence. The systematic extermination of six million Jews and the wiping out of a whole culture must bring about in Christianity a profound and painful re-examination of its relationship with Judaism. 18. Discrimination and persecution of the led to the "teaching of contempt"; the systematic dissemination of anti-Jewish propaganda by Church leaders, teachers and preachers. Through catechism, teaching of school children, and Christian preaching, the Jewish people have been misrepresented and caricatured. Even the Gospels have been used to malign and denigrate the Jewish people. The biblical call for love towards one's neighbour impels us as Christians to self-examination and repentance for our prejudice and persecution of God's covenant people. In order to combat centuries of anti-Jewish teaching and practice, Christians must develop programmes of teaching, preaching, and common social action which eradicate prejudice and promote dialogue and sharing among the biblical peoples. The Christian response to persecution and holocaust must be that of our Jewish neighbours: Never again!

#### 5 JUDAISM AS LIVING RELIGION

#2 and #8 recognize Judaism as a living and developing religion and civilisation. They warn against misrepresentation of Judaism as literal Old Testament interpretation, e.g. 'cyc for an cyc', and acknowledge Jewish impact on the development of Christianity and Western civilisation.

##### 5.1 Dialogue Document #3

3. In relation to Judaism this means, first of all recognising that Judaism is still a living religion, to be respected in its own right. The Judaism of today is not that of any one of the sects of first century Palestine, and certainly not that of the plain text of the Hebrew scriptures. Its definitive works, such as the Mishnah and the Talmud, as well as its current liturgy, were produced by the post-Pharisee rabbis in the same period, the first to fifth centuries, within which the Fathers of the Church were defining the meaning of Christianity. Great care should be taken not to misrepresent Judaism by imputing to it, e.g. the literal implementation of "an eye for an eye," which was repudiated by the rabbis, or the denial of life after death. Judaism is a living and still developing religion, which has shown considerable spiritual and intellectual vitality throughout the medieval and modern periods despite its history of being maligned and persecuted. The Middle Ages saw great Jewish philosophers such as Maimonides, Bible commentators such as Rashi and the ibn Ezras, poets and mystics, as well as scientists and lawgivers. Our modern world is inconceivable without the contribution of Jewish thinkers from Spinoza to Buber, scientists such as Freud and Einstein, as well as musicians, artists and others who have helped shape our cultural life; we are, to our loss, less knowledgeable of the creative vitality of such Jewish spiritual movements of recent times as Hasidism and Musar.



## 6 THE JEWISH CONTEXT OF JESUS

The first-century Jewish context of early Christianity is recognised (#5, 6), as well as the way in which the split with Judaism was contingent on specific historical developments (#6, 7). Modern scholarship is seen to demand a re-assessment of first-century and subsequent rabbinic Judaism and a re-evaluation by theologians of the relationship between the two faiths.

### 6.1 Dialogue Document #5-7

5. .... Renewed study of Jewish sources by Christian scholars has led them to see first-century Judaism in a new and more positive light ....

6. .... The trial and execution of Jesus are now generally recognized to have been brought about to serve the interests of the Roman occupation forces and those Jews who collaborated with them ....

7. This new understanding of events is leading both Jews and Christians also to look at the way in which Judaism and Christianity came to part company and go their separate ways. Since many of the factors in this split were contingent on specific historical developments, and events need not necessarily have turned out the way they did, there would seem to be no reason why a new understanding should not develop, based on a reconsideration of what originally drove Christianity and Judaism apart.

## 7 EDUCATION AND SHARING

The emphasis is on education and sharing. #31 offers possibilities for common action by Jews, Christians and Muslims.

### 7.1 Dialogue Document #31

31. There is also much in the way of common action that Jews, Christians and Muslims can join in; for example: the struggle against racism, apartheid and anti-semitism the work for human rights, particularly the right of people to practice and teach their religion. There is a common witness to God and the dignity of human beings in a world always in danger of becoming godless and dehumanised.

## 8 COMMON MISSION

Theologically, the most contentious issue facing the Lambeth fathers in preparing this document was the problem of how to relate mission and dialogue; how to moderate, even whether to reject altogether, in a pluralistic environment, traditional triumphalist and displacement formulations of Christianity. Understandably, they allow that there are "two main attitudes towards Judaism within Christianity today" (#27). One is that of those Christians "whose prayer is that Jews, without giving up their Jewishness, will find their fulfilment in Jesus the Messiah". But, on the other hand, the document legitimates the opposing view, of those Christians who reject not only action but even prayer for the conversion of Jews, whether on account of the Holocaust or for purely theological reasons.

All "proselytising" is rejected (#28). There is also recognition of the fundamental truth that the Christian mission in its broadest sense is to a large extent one which is shared with Jews and Muslims than directed against them (#28).

### 8.1 Dialogue Document #28

28. Both these approaches, however, share a common concern to be sensitive to Judaism, to reject all proselytising, that is, aggressive and manipulative attempts to convert, and of course, any hint of anti-semitism. Further Jews, Muslims and Christians have a common mission. They share a mission to the world that God's name may be honoured: "Hallowed by your name." They share a common obligation to love God with their whole being and their neighbours as themselves. "Your Kingdom come on earth as it is in heaven." And in the dialogue there will be mutual witness. Through learning from one another each will enter more deeply into their own inheritance. Each will recall the other to God, to trust him more fully and obey him more profoundly. This will be a mutual witness between equal partners.

# WORLD JEWISH CONGRESS

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Geneva, 1st September 1988

To: Prof. Leon A. Feldman

**TELEX**

AMERICAN JEWISH  
ARCHIVES

It would be appropriate for IJCIC (and not only for individual organizations) to issue an official statement - if possible short and meaningful - on the Anglican document.

Regards,

Riegner



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Rabbi Marc H. Tanenbaum  
Chairman

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September 16, 1988

His Eminence  
Cardinal Johannes Willebrands  
President  
Vatican Secretariat on Religious  
Relations with the Jewish People  
1 via del Erbe  
Vatican City

My dear Cardinal Willebrands,

I sincerely trust that this letter finds you in good health and that you have enjoyed a restful summer holiday.

On a personal level, I am pleased to report that, thanks be to God, I have had virtually a complete recovery from my recent unexpected illness and returned to a full schedule.

In the past weeks, we have held several very good meetings of our IJCIC membership, conducted in a positive collegial spirit, during which we have reviewed the present state of our relationship with your Secretariat and the general question of Vatican-Jewish relationships.

We have given much serious thought to the proposed consultation on the Shoah that was agreed upon under my predecessor, Rabbi Mordecai Waxman. In a spirit of friendship and candor, I need to share with you the desire of our IJCIC membership to proceed with a consultation but to reconceptualize it.

Our leadership feels that it would be productive to examine together a theme, such as, "The History of Anti-Semitism - Implications for Jewish-Christian Relations in the Modern World." Such a broad theme would enable us to examine the origins and evolution of the demonological traditions of anti-Jewish hatred as well as those episodes of mutual regard. Within that context, we could analyze respective Catholic and Jewish responses to the Shoah, and the profound moral and spiritual meanings for our faith communities.

Should we concentrate solely on the Shoah, there is the risk that the consultation could become an occasion for confrontation, with charges and counter-charges, apologia and defense. Such an eventuality would serve neither the interests of the Church nor the Jewish people, nor the cause of improving Catholic-Jewish understanding.

September 16, 1988

In behalf of IJCIC, I would very much appreciate having your reaction to this suggestion. Should it be acceptable to you, I have been authorized to suggest that I come to Rome with two or three colleagues with a view toward exploring setting up a consultation with you and members of your staff for discussing and planning the best method for proceeding. I could come to Rome from November 21 through 25, or December 2.

I look forward with anticipation to your response.

With warm and prayerful good wishes to you and your associates, I am,

Respectfully yours,

Rabbi Marc H. Tanenbaum  
Chairman

MHT:RPR





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

September 22, 1988

Rabbi Marc H. Tanenbaum  
Chairman

\*\*\*

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\*\*\*

Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

Enclosed please find the following items for your information:

1. At the last IJCIC meeting of September 15, 1988 it was decided to communicate our position concerning the once proposed consultation on the Shoah to Cardinal Willebrands. Consequently, Rabbi Marc H. Tanenbaum wrote to him on 9/16/88.
2. "Little Improvement seen in Vatican-Jewish Ties," Jewish Week 9/16/88.
3. "The Pope and the Jews: One Year Later," by Rabbi Leon Klenicki of ADL, 9/14/88.
4. John Paul II on the Holocaust, selected and introduced by Eugene J. Fisher (Washington, D.C. 1988).
5. "The Demonization of Jews and Judaism in Western Christian Civilization," by Rabbi Marc H. Tanenbaum (paper presented at a Symposium 11/19/1978).
6. Papers from the Lambeth Conference 1988.  
Telex from Dr. G.M. Riegner, 9/1/88.

Thank you for your continued interest.

All good wishes for a G'mar Tov and Moadim l'simchah!

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

September 23, 1988

Rabbi Marc H. Tanenbaum  
Chairman

TO: Dr. G. M. Riegner

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

EUROPEAN SECRETARIAT:  
World Jewish Congress  
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1211 Geneva 20, Switzerland  
Tel.: (022) 34 13 25

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

B'nai B'rith  
1640 Rhode Island Ave., N.W.  
Washington, DC 20036

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  
501 Madison Avenue  
New York, N.Y. 10022

Dr. Leon A. Feldman  
Consultant

FROM: Leon A. Feldman

1. Please be advised that your proposed meeting dates for in connection with your stay in New York after the Mexico Governing Board, i.e. October 17-18-19 or 20 are not convenient. During that week Israel Singer is scheduled to be in Bonn and East Berlin, while Rabbi Marc H. Tanenbaum is to be out-of-town on the 20th and 21st. I am occupied on the 17th and 19th because of my university schedule.

I will advise about a new date as soon as possible.

2. At the last IJCIC meeting it was decided to accept the WCC invitation to send observers/participants to the Consultation on the Church and the Jewish People.

To date Rabbi Marc H. Tanenbaum and Dr. Leon A. Feldman have been designated.

Please arrange to have all the relevant details as to travel, accomodation (hotel reservation ?) and other relevant information provided as soon as possible. - I would have contacted Rev. Allan R. Brockway myself, however, since he is in Washington, D.C., I do not know whether he is also involved in making arrangements etc. ( I do not have his address or tel. number there).

3. It was also the recommendation to invite two local rabbis from Stockholm to join as observers/participants. Rabbi Aron Katz (orthodox) and Rabbi Morton H. Narrow (conservative).
4. Since the issue of the Palestine situation may come up in the discussions (whether officially or through the back door, the question was raised whether Dr. G. Wigoder should also be invited. The expenses would be borne (shared) by the constituent agencies.



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<b>TELEX 28 98 70</b>				

Geneva, 28th September 1988

To: Prof. Leon A. Feldman

AMERICAN JEWISH  
ARCHIVES

I already informed you several weeks ago that Allan Brockway is in charge of all arrangements for the WJC consultation at Sigtuna, including travel, accommodation and all relevant matters.

He is also the person to whom a formal acceptance of invitation by IJCIC should be addressed.

Gmar Tov,

Halperin

## WORLD JEWISH CONGRESS

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Geneva, 30th September 1988

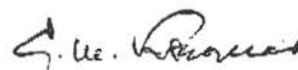
Prof. Leon A. Feldman  
Synagogue Council of America  
327 Lexington Avenue  
New York, N.Y. 10016  
U.S.A.

AMERICAN JEWISH  
ARCHIVES

Dear Prof. Feldman,

As I told you, I felt obliged to settle the accounts with the  
Lateran University. I am sending you enclosed copy of my letter to  
Mgr. Rossano. I think it is very unfair that I had to advance the  
funds from my own pocket but I had no choice.

Sincerely yours,



Gerhart M. Riegner



**WORLD JEWISH CONGRESS****CONGRÈS JUIF MONDIAL****CONGRESO JUDIO MUNDIAL**

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TELEX 289876	GMR/ra 19769			

Genève, le 30 septembre 1988

Mgr. Pietro Rossano  
Recteur  
Pontificia Università Lateranense  
Piazza S. Giovanni in Laterano 4  
00120 Cité du Vatican

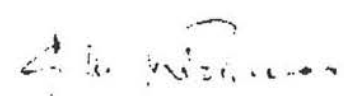
Cher Mgr. Rossano,

Je me réfère à votre lettre du 3 mai et vous envoie ci-joint un chèque sur la Banco di Roma pour le montant de Lit. 18,403,750.-- représentant 50% du montant indiqué dans la facture de la Tipografia Poliglota Vaticana du 28 avril 1988.

Je m'excuse du délai apporté à notre règlement et j'espère que cela ne vous a pas causé d'inconvénient.

J'exprime l'espoir que la vente du livre sera un succès et je vous serais reconnaissant si vous vouliez bien nous faire part de temps à autre du progrès de la vente.

Veuillez agréer, Cher Mgr. Rossano, l'assurance de mes sentiments amicalement dévoués.

  
Gerhart M. Riegner

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

September 30, 1988

Rabbi Marc H. Tanenbaum  
Chairman

Dear IJCIC Member:

We are bringing the following items to your attention:

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New York, N.Y. 10022

Dr. Leon A. Feldman  
Consultant

1. Lambeth-Israel/Palestinians  
Text of the Singapore and Lambeth documents on Israel, on the Palestinians with notes.
2. "Jewish-Catholic relations grow from Grass-roots", Jewish World, Sept. 16-22, 1988.
3. "ADL official says Vatican has not kept promises made to Jews", RNS 9/23/88 (full text sent to you in last IJCIC mailing).
4. Reuters press report, 9/28/88, entitled "Pope reminds pilgrims Jews cannot be blamed for Christ's death."
5. Summary excerpts from report of Sept. 8, 1988, by Professor Giorgio Sacerdoti, president of the Milan Jewish Community, after visit to Auschwitz, Aug. 30, 1988.

"In Auschwitz I could personally witness how the works by the Carmelite nuns at their convent is proceeding actively (a number of workers could be seen at the place), notwithstanding the Geneva agreement, the undertakings of the Cardinal of Cracow and of the Polish government.

The above was confirmed to me, my wife and my Polish-born mother-in-law, who acted as our interpreter, in a discussion we had at the gate of the convent with one of the nuns. She declared aggressively that they had spent money in buying the place from the government and in restructuring it, so that they had no intention to move!

(From enclosed photos) you can see the building is more and more looking like a church overlooking the Auschwitz camp."

P.S. Prof. Sacerdoti made some other, more general comments about the situation in Poland, which will be summarized in another communication.



**TELEX**

# **Centre for the Study of Judaism & Jewish/Christian Relations**

Central House, Selly Oak Colleges, Bristol Road, Birmingham B29 6LQ, UK.

Telephone: (021-) 472 4231

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## FAX TRANSMISSION

Total pages including cover page:

[.4]

Date:

23 September 1988

TO:

Rabbi Leon A Feldman, IJCIC, WJC, New York

From:

Rabbi Dr Norman Solomon

Subject:

Lambeth - Israel/Palestinians

Message:

I enclose a text of the Singapore and Lambeth documents on Israel on the Palestinians with notes on the significance of the modifications made before the final draft was accepted at Lambeth. To this I added the remarks of the Israeli Chargé d'affaires.

חג שמח

(2)

## A COMPARISON OF THE TEXTS.

Paragraphs 1 and 2 of the 1988 document are identical with paragraphs a and b of the 1987 document. That is, on both occasions the Bishops reflected that their "prophetic role" gave them the right to pass comment, and on both occasions they unequivocally affirmed "the existence of the State of Israel and its right to recognised and secure borders".

Whereas paragraph c of the earlier document "rejects the interpretation of Holy Scripture which affirms the special place of the present State of Israel in the light of biblical prophecy", the final document makes no comment on scriptural interpretation - that is, it does not commit itself with regard to Christian theological Zionism.

Whereas paragraph d of the earlier document "calls attention to the injustice done to the Palestinians in consequence of the creation of the State of Israel" the later document carefully avoids singling out Israel for blame.

Whereas paragraph d of the earlier document speaks only of "consideration of the possibility of establishment of" a Palestinian state the later document unequivocally "affirms the right" of Palestinians to the establishment of their own state.

Paragraph e of the earlier document is identical with paragraph 4 of the later one, except that the latter omits the specific reference to the PLO as a participant in the proposed international conference under the auspices of the United Nations.

Paragraph f of the earlier document is identical with paragraph 5 of the later one.

## ISRAEL EMBASSY REACTION

The Israeli Ambassador to Great Britain did not react. However, Mr Moshe Raviv, Chargé d'affaires at the Israeli Embassy in London, expressed amazement at the naive and unhelpful resolution passed at the Lambeth Conference on the Arab/Israeli conflict.

Mr Raviv said it was hard to comprehend how such a distinguished gathering could refer to "all the UN resolutions" and thus implicitly support among others the resolution equating Zionism with racism and explicitly come out in favour of policies advocated by terrorist organisations.



3

The draft was discussed at Canterbury by the section on Christianity and the Social Order (the dialogue document was produced not by this section, but by the section on Dogmatic and Pastoral Affairs). A revised draft was submitted to the plenary session and adopted unanimously. This final Canterbury text (Resolution No. LC88/24) reads as follows:

This Conference, saddened by the present suffering in the West Bank and Gaza Strip:

- 1 affirms the importance of the Church in the exercise of its prophetic role by standing on the side of the oppressed in their struggle for justice, and by promoting justice, peace and reconciliation for all peoples in the region;
- 2 affirms the existence of the State of Israel and its right to recognised and secure borders, as well as the civic and human rights of all those who live within its borders;
- 3 affirms the right of the Palestinians to self-determination, including choice of their own representatives and the establishment of their own state;
- 4 supports the convening of an international conference over Palestine/Israel under the auspices of the UN and based on all the UN resolutions in relation to this conflict, to which all parties of the conflict be invited;
- 5 commits itself to continued prayer for Israelis and Palestinians, for Muslim, Jew and Christian, and for the achievement of justice, peace and reconciliation for all.

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The Reuter Library Report

September 28, 1988, Wednesday, AM cycle

LENGTH: 175 words

HEADLINE: POPE REMINDS PILGRIMS JEWS CANNOT BE BLAMED FOR CHRIST'S DEATH

DATELINE: VATICAN CITY, Sept 28, 1988

KEYWORD: POPE -JEWS

BODY:

Pope John Paul reminded pilgrims on Wednesday that the Jews could not be collectively blamed for Christ's death.

The Pope made his comment in an address during his weekly general audience in which he spoke of Christ's arrest and crucifixion.

"Those historically responsible for this death are the men indicated in the gospels," the Pope said, mentioning the Sanhedrin, the Jewish tribunal in

(c) 1988 Reuters; September 28, 1988

Christ's time.

"Nonetheless, one cannot widen this blame beyond the circle of the people truly responsible," he said.

Quoting from a major document of the 1962-1965 Second Vatican Council, the Pope added: "If Jewish authorities and their followers pressed for the death of Christ, still, what happened during his passion cannot be blamed indiscriminately on all Jews then living or, even less, on the Jews of today."

The Council statement *Nostra Aetate* (In Our Times) began a new era of improved relations between Catholics and Jews, capped by the Pope's historic 1986 visit to Rome's synagogue, where he called Jews "our beloved elder brothers".



09-23-88

8843

**ADL official says Vatican has not kept promises made to Jews****By Religious News Service**

**NEW YORK (RNS)** — A rabbi who has been active in dialogues between American Jewish leaders and Vatican officials says the Holy See has not kept promises it made to Jews last year.

In a commentary distributed by the Anti-Defamation League (ADL) of B'nai B'rith, Rabbi Leon Klenicki, the agency's interfaith affairs director, noted that he and other American Jewish leaders met with Pope John Paul II at his summer residence in Castel Gandolfo Sept. 1, 1987, and 10 days later during the pope's visit to Miami Beach, Fla.

At the end of the Sept. 1 discussion, Rabbi Klenicki recalled, the pope promised that the Vatican would issue a papal document on anti-Semitism and the Holocaust; and Cardinal Agostino Casaroli, the Vatican secretary of state, promised to establish "a desk devoted to a study and consideration of the situation of Jews in the world" that would "recommend Catholic action to fight anti-Semitism in certain critical areas."

The ADL official acknowledged that "Pope John Paul II is the first pope to ever acknowledge the validity of the Jewish covenant with God and the first to publicly state the centrality of Israel to Jewish existence." Therefore, Rabbi Klenicki said, "it is difficult to understand his lack of sensitivity to Jewish concerns, and why, after a year, the Vatican promises have not been kept."

The American Jewish leader pointed out that "there is no indication that a document on the Holocaust is being outlined or prepared. The state secretary of the Vatican has not appointed a World Jewry Desk or a person to be in charge of that desk. There is no indication of any attempt to 'normalize' a relationship with the state of Israel. On the contrary, there has been constant and unfair criticism of the state of Israel in magazines that are known as the spokesmen of the Holy See."

Rabbi Klenicki said he believes that Catholic-Jewish dialogue "can build a reality of mutual acceptance overcoming centuries of distrust and persecution." He added, "I believe this, but it is time for those at the Vatican who also believe this to respond."

## WORLD JEWISH CONGRESS

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TELEX 889876				

Geneva, 29th September 1988

To: Prof. Leon A. Feldman

1. Brockway is in charge of Sigtuna meeting. Approach him on accommodation problems. His address is as follows:

Allan R. Brockway  
9900 Blundon Drive, # 101  
Silver Spring, Maryland 20902  
Tel.: 301-587-50.19

2. Invitation to local rabbis is not in order. IJCIC was invited to send one or two observers. We cannot change the character of our representation.

I do not consider that Wigoder's presence is necessary. There should not be a discussion on the present situation in the territories. But there should be a discussion whether the document should contain a paragraph on the link of the Jewish people with the land of Israel.

This can be well defended by Tanenbaum and yourself.

Regards,

Riegner



MEMO from Gene Fisher

To MARC Tanenbaum

Date 10/28/11

☒ For your information

☐ For necessary action

☐ For your comment

☐ Please return

☐ As per your request

Remarks cf #s 9 & 10.

Popul clarification of  
1987 Custer homicides  
objected to by IJCIC  
at the Rome/Castelgandolfo  
meeting last year (1987).

GENERAL AUDIENCE: 28 SEPTEMBER

## The death of Christ as an historical event

During the general audience in St Peter's Square on 28 September the Holy Father gave the following address.

1. We profess our belief in the central truth of Jesus Christ's messianic mission: he is the Redeemer of the world through his death on the Cross. We profess it in the words of the Nicene-Constantinopolitan Creed, according to which Jesus Christ "for our sake was crucified under Pontius Pilate, suffered death and was buried". In professing this faith we commemorate Christ's death as an historical event, which, like his life, is made known to us by sure and authoritative historical sources. On the basis of these sources we can and we desire to know and understand the historical circumstances of that death, which we believe to have been "the price" of human redemption in all ages.

2. First of all, what were the circumstances that led to the death of Jesus of Nazareth? How does one explain the fact that he was handed over to death by the representatives of his nation, who delivered him to the Roman procurator, whose name, recorded by the Gospels, is mentioned in the Creeds of the faith? For the present let us seek to recall the circumstances which, humanly speaking, explain the death of Jesus. The Evangelist Mark, describing Jesus' trial before Pontius Pilate, notes that he was delivered by the chief priests "out of envy" and that Pilate was aware of the fact: "For he perceived that it was out of envy that the chief priests had delivered him up" (Mk 15:10). We may ask: why this envy? We can find its roots in their resentment not only for what Jesus taught, but also for the manner in which he did so. If, as Mark says, he taught "as one having authority, and not as the scribes" (Mk 1:22), this must have made him appear to the latter as a "threat" to their prestige.

3. In fact, we know that already at the beginning of Jesus' teaching in his native town, there was conflict. The thirty-year-old Nazarene, speaking in the synagogue, indicated that he was the one in whom Isaiah's announcement of the Messiah was fulfilled. This caused a sense of wonder in his hearers, and later provoked them to wrath, so much so that they wished to



throw him down headlong from the brow of the hill "on which their city was built... But passing through the midst of them he went away" (Lk 4:29-30).

4. This incident was only the beginning: it was the first signal of subsequent hostility. Let us recall the principal examples. When Jesus claimed to have the power to forgive sins, the scribes regarded this as blasphemy, because only God has such power (cf. Mk 2:6). When he worked miracles on the sabbath day, asserting that "the Son of man is lord of the sabbath" (Mt 12:8), the reaction was similar. Already from that time their intention to kill Jesus was evident (cf. Mk 3:6): "they sought to kill him... because he not only broke the sabbath, but also called God his Father, making himself equal with God" (Jn 5:18). What else could be the meaning of the words: "Truly, truly, I say to you, before Abraham was, I AM" (Jn 8:58)? His hearers knew very well the meaning of that "I AM". Therefore Jesus again runs the risk of being stoned. This time, however, Jesus "hid himself, and went out of the temple" (Jn 8:59).

5. The fact that eventually brought things to a head and led to the decision to kill Jesus was the raising of Lazarus from the dead in Bethany. John's Gospel informs us that at the subsequent meeting of the Sanhedrin it was stated: "This man performs many signs. If we let him go on thus, every one will believe in him, and the Romans will come and destroy both our holy place and our nation". In view of these forecasts and fears Caiaphas,

the high priest, said to them: "It is evident that one man should die for the people and that the whole nation should not perish" (Jn 11:47-50). The evangelist adds: "He did not say this of his own accord, but being high priest that year he prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who are scattered abroad". And he concludes: "So from that day on they took counsel how to put him to death" (Jn 11:51-53).

In this way John informs us of the twofold aspect of the position adopted by Caiaphas. From the human point of view, which could be more accurately described as opportunist, it was an attempt to justify the elimination of a man regarded as politically dangerous, without caring about his innocence. From a higher point of view, made his own and noted by the evangelist, Caiaphas' words, independently of his intention, had a truly prophetic content regarding the mystery of Christ's death according to God's salvific plan.

6. Here let us consider the human development of the events. In that meeting of the Sanhedrin a decision

was taken to kill Jesus of Nazareth. They took advantage of his presence in Jerusalem during the paschal feasts. Judas, one of the Twelve, betrayed Jesus for thirty pieces of silver, by indicating the place where he could be arrested. They seized Jesus and brought him before the Sanhedrin. To the vital question of the high priest: "I adjure you by the living God, tell us if you are the Christ, the Son of God," Jesus replied: "You have said so" (Mt 26:63-64; cf. Mk 14:62; Lk 22:70). In this statement the Sanhedrin saw an evident blasphemy, and decreed that Jesus was "guilty of death" (Mk 14:64).

7. The Sanhedrin, however, could not carry out the sentence without the consent of the Roman procurator. Pilate is personally convinced that Jesus is innocent and indicates that several times. After having opposed an uncertain resistance to the pressures of the Sanhedrin, he at last gives in for fear of risking the disapproval of Caesar, all the more so because the crowd also, urged on by those in favour of Jesus' elimination, now cry out for his crucifixion. "Crucify him!" Thus Jesus is condemned to death by crucifixion.

### Mystery of the human conscience

8. Historical responsibility for Christ's crucifixion rests with those mentioned in the Gospels, at least in part, by name. Jesus himself says so when he says to Pilate during the trial: "He who delivered me to you has the greater sin" (Jn 19:11). In another passage also: "The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born" (Mk 14:21; Mt 26:24; Lk 22:22). Jesus alludes to various persons who, in different ways, will be responsible for his death: Judas, the representatives of the Sanhedrin, Pilate and the others... Simon Peter, also, in his discourse after Pentecost, will charge the leaders of the Sanhedrin with the killing of Jesus: "You crucified and killed him by the hands of lawless men" (Acts 2:23).

9. However, this accusation cannot be extended beyond the circle of people really responsible. We read in a document of the Second Vatican Council: "Even though the Jewish authorities and those who followed their lead pressed for the death of Christ, neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his passion" (Declaration, *Nostra Aetate*, 4).

As for the consciences of those individuals who were responsible, we must remember Christ's words on the Cross: "Father, forgive them; for they know not what they do" (Lk 23:34). There is an echo of these words in another of Peter's discourses after Pentecost: "And now, brethren, I know that you acted in ignorance, as did also your rulers" (Acts 3:17). What a sense of reserve before the mystery of the human conscience, even in the case of the greatest crime committed in history, the killing of Christ!

10. Following the example of Jesus and Peter, even though it is difficult to deny the responsibility of those who deliberately brought

about the death of Christ, we too shall view things in the light of God's eternal plan, which asked from his beloved Son the offering of himself as a victim for the sins of all mankind. In this higher perspective we realize that, because of our sins, we are all responsible for Christ's death on the cross: all of us, to the extent that through sin we have contributed to causing Christ's death for us as a victim of expiation. In this sense also we can understand Jesus' words: "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day" (Mt 17:22).

11. Christ's Cross is for all, therefore, a realistic reminder of the fact expressed by the Apostle John in the words: "The blood of Jesus, his Son, cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn 1:7-8). Christ's Cross is a call to each one of us that is both merciful and demanding: it is a call to recognize and confess our guilt and to live in the truth.

ANGELUS: 25 SEPTEMBER

## The new Blessed teach us to let Mary take us by the hand

At the conclusion of the Mass in St Peter's Square on Sunday, 25 September, during which the Holy Father beatified six new Blessed, the Pope introduced the Angelus with the following brief meditation.

The hour now invites us to turn our thoughts to the Blessed Virgin in the prayer of the Angelus. The new Blessed are very close to us; in heaven they are now part of the crown of Mary, to whom they generously oriented their lives while they were on this earthly journey here below.

Devotion to Our Lady was a great part of the lives of Francesco Faà di Bruno and of Josefa Naval Girbes who, deprived from childhood of an earthly mother's love, found comfort in totally entrusting themselves to the care of their heavenly Mother. In the face of Mary,

whose statue he always had on his work table, Fr Pro sought the secret of constant serenity in the midst of the many trials and difficulties with which his life was filled. Devotion to Mary was the soul of the apostolate of Fr Jansonne Bollengier, frequent visitor to the shrine of "Notre-Dame-du-Cap". It is well known that Cardinal Domett wanted two Marian sanctuaries, at both the eastern and western parts of Catania, as "advance watchposts" of the city. Fr Impleto Serra, for his part, promoted among the natives of America devotion to the Immaculate Conception long before the Church officially proclaimed that dogma.

May the example of these our brothers and sisters, who have gone before us on the journey of faith, be a stimulus for us to persevere on this same road, letting Mary Most Holy take us by the hand.

### A special message

During the course of the general audience the Pope greeted a group of Italian pilgrims as follows:

I would like to greet the Italian-speaking pilgrims, and especially the faithful of the Diocese of Belluno-Feltre who have come to Rome in memory of the tenth anniversary of the death of my predecessor John Paul I. I am pleased with their gesture of affection and devotion for a Pontiff so dearly loved by all of Christianity, and I exhort them to remember always his brief but essential message, founded on the theological virtues of faith, hope and charity, the first three of the "seven lamps"—as he used to call the Christian virtues.



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

September 30, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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

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

World Jewish Congress  
501 Madison Avenue  
New York, N.Y. 10022

Dr. Leon A. Feldman  
Consultant

Rev. Allan R. Brockway  
9900 Blunden Drive, #101  
Silver Springs, Maryland 20902

Dear Allan:

I did not know that you were back in the U.S. as I had heard from Dr. G. M. Reigner that you are in charge of all arrangements for the WCC consultation at Sigtuna, Sweden, October 30-November 1, 1988. Also, that you are in charge of travel, accommodations and all other relevant matters.

I should like to inform you that at the last IJCIC meeting on September 14, 1988, it was decided to accept the WCC invitation to send observers/participants to the Consultation on the Church and the Jewish People.

To date, Rabbi Marc H. Tanenbaum and Dr. Leon Feldman have been designated as IJCIC's delegates.

Please send me all relevant information, travel arrangements to Sigtuna, accommodations and all other details. My own travel plans are not finalized, and I will inform you in due course, as will Marc Tanenbaum.

Thank you for your cooperation, and best wishes.

Sincerely,

Leon A. Feldman

LAF:m

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

Vatican City - Tel. 698.4386/698.3071

Prot. N. J 371/88/a

Vatican City, October 10, 1988

Rabbi Marc Tanenbaum  
Chairman  
International Jewish Committee  
on Interreligious Consultations  
326 Lexington Ave.  
NEW YORK, NY 10016, USA

Dear Rabbi Tanenbaum,

I was happy to hear in your letter of September 16, 1988, that you have now fully recovered from your illness. I thank you for your kind wishes; thanks be to God, my health is also good, as well as that of my collaborators in the office.

I have carefully examined your suggestions and considerations about the next ILC meeting. However, the risks to which you refer were seriously discussed, beginning with the Steering Committee meeting in March 1987, and every care was taken at the following Steering Committee meeting on June 2, 1988 (see enclosed copy of the memo adopted as operative principles) to avoid the possibility of tension or polemic. I do not think that another delay will be helpful: December 12-16, 1988 now seems to me too soon, but I would like us not to pass over the second proposed date, i.e. February 20-24, 1989. Moreover, the ILC meeting usually provides the best occasion for a complete exchange of general information concerning Jewish-Christian relations, and planning for the future.

In order to solve these difficulties, I suggest that our experts deliver their papers (already submitted to the IJCIC last June) and from your side you could present an overview on Anti-Semitism. Personally I find this topic very interesting. In fact, I shall give some lectures in Aberdeen and in London on October 17-18 on the topic "The Church facing Modern Anti-Semitism". Since it was agreed that several ILC meetings would deal with such a broad topic, i.e. the Shoah and its historical antecedents, we can devote the first day of our next session to your papers on Anti-Semitism, to discussion and exchange of information, and the second day to the Shoah. We will continue to address both subjects after the



SECRETARIAT FOR PROMOTING CHRISTIAN UNITY  
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Prot. N. ....

Vatican City, .....

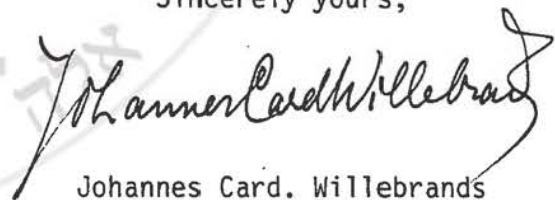
- 2 -

ILC meeting, preparing the following ILC session for 1990. This is not the first time that such a lengthy and careful process was carried out. This was the case at the first three ILC meetings (1971-1973) which were dedicated to "People, Nation and Land".

I would suggest that you discuss this matter, as well as the other questions repeatedly raised by Prof. Feldman, directly with Fr Fumagalli in Sigtuna, on the occasion of the WCC consultation, October 30 - November 4, or in Vienna, at the end of November. If you should decide to visit our Secretariat in Rome, the dates of November 21-23 are preferable for the staff and also for myself.

In a spirit of prayer and commitment, with every good wish,  
I remain,

Sincerely yours,



Johannes Card. Willebrands  
President

encl.

1. It is agreed that the next meeting of the international Liaison Committee will be the first of several meetings on the Shoah in the context of its historical antecedents and on its religious implications.
2. IJCIC accepts with appreciation the generous offer made by the Catholic side to share with it the preliminary drafts which have been prepared for this consultation.
3. The Jewish side, with the permission of the authors, is prepared to submit by a way of reciprocity their respective preliminary papers in advance of the consultation.
4. It is anticipated that each party may wish to incorporate their respective reactions in the final drafts of the presentations.
5. The meeting will be held in a European setting, preferably Zurich or in another suitable location, depending on the available accommodation.
6. The delegations shall include representatives of Jewish and Catholic communities from countries directly involved in the Shoah.
7. The dates envisaged are 12-16 December 1988 or as an alternative 20-24 February 1989.

Geneva, June 2nd, 1988

[ILC Steering Committee]



OCT 18 1988

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

October 14, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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501 Madison Avenue  
New York, N.Y. 10022

Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

We are sending for your information the following items:

1. JTA 10/11/88:  
Pope meets with French Jews, is mute on recognizing Israel.
2. National Catholic News Service (NCNS) 10/11/88:  
Pope links European Democracy to Christian Heritage.
3. same issue and date:  
Pope calls on Europeans to discover 'Common Identity'.
4. Religious News Service (RNS) 10/10/88:  
Barnardin describes new appreciation for Jesus' Jewishness.
5. NCNS 10/5/88:  
Text of Pope John Paul II's remarks at weekly general audience:
6. Jerusalem Post 10/1/88:  
Intifada and Interfaith (Christian-Jewish relations have been affected by the Intifada).
7. NCNS 9/28/88:  
Pope warns against blaming all Jews for Christ's death.
8. same issue and date:  
Text of Pope John Paul II's remarks at weekly audience.

Thank you for your continued interest and cooperation.



OCTOBER 11, 1988

## POPE MEETS WITH FRENCH JEWS, IS MUTE ON RECOGNIZING ISRAEL

By Edwin Eytan

STRASBOURG, France, Oct. 10 (JTA) -- Pope John Paul II strongly reiterated his condemnation of anti-Semitism at a meeting with Jewish leaders here Sunday, but made no response to requests that the Vatican recognize the state of Israel.

The pontiff, on an official visit to Alsace, received a local Jewish delegation at the archbishop's residence, where he spoke briefly on the need for cooperation between Christians and Jews.

He paid tribute to the "roots of European civilization based on the Bible," and to "the contribution of both Christians and Jews to the history and culture of all the nations of the continent."

He avoided answering a plea made by Rene Gutman, the Strasbourg chief rabbi, for Vatican recognition of Israel and the establishment of diplomatic ties.

Gutman stressed the connections between the Holocaust and Israel, and the responsibility Western Europe must bear in the deaths of millions of Jews.

The pope replied by saying, "I join you in formally condemning anti-Semitism and racism in all their forms."

The Jewish delegation included the presidents of various Jewish communities in the region, members of the Alsatian consistory and various French-Jewish personalities.



✓ POPE-PARLIAMENT Oct. 11, 1988 (600 words) With NC photo to come  
POPE LINKS EUROPEAN DEMOCRACY TO CHRISTIAN HERITAGE

By Greg Erlandson

STRASBOURG, France (NC) — Pope John Paul II linked the democratic values of Western Europe with its Christian heritage, warning that the de-Christianization of public life could threaten other freedoms.

If Christianity "should someday be marginalized in its role of inspiring ethics and its social values," the future of all Europeans — believers and unbelievers — "would be seriously compromised," the pope told an assembly of the European Parliament.

The pope addressed the 518-member body Oct. 11, the last day of his visit to Alsace-Lorraine and the international European institutions based in Strasbourg.

In a survey of European political and religious history, the pope said the two are inextricably united.

The pope spoke in the circular assembly hall of the Palace of Europe, against a backdrop of national flags and the European community's own banner — 12 gold stars on a blue field. The European Parliament is primarily a consultative body elected by the citizens of the 12 countries of the European Community.

Pope John Paul's speech was briefly interrupted by a Northern Ireland Protestant hardliner, the Rev. Ian Paisley, an elected member of the assembly who displayed an orange banner calling Pope John Paul the "anti-Christ" and shouted "I renounce you. I renounce you as the anti-Christ." Mr. Paisley was ejected from the hall by parliamentary officials.

In his talk the pope praised the community's efforts to unify Europe.

On the eve of the community's plan to dismantle economic barriers between its members by 1992, the pope said Europe was "on the threshold of a new stage in her growth."

"Signs of the times" include Europe's growing unity, a climate of peace after centuries of continental wars, an appreciation for human rights and democracy, and what the pope described as the continent's new and intense spiritual "search for her soul."

But he warned of a declining religious presence in European culture.

All of "our old continent's" schools of thought "should consider the "dark perspectives" to which the total exclusion of God from public life might lead, he said.

"Wherever man no longer leans on a grandeur which transcends him, he runs the risk" of destroying himself, the pope said.

The most fundamental principle of European public life is drawn from Christianity, the pope said: the biblical distinction between what is owed Caesar and what is owed God.

This essential distinction for religious liberty is opposed to both those who seek the "marginalization" and even "suppression" of religion, and those believers who seek a "return to the ancient order" where the state and the church were one.

"These two antagonistic attitudes bring no solution compatible with the Christian message and the genius of Europe," he said.

"When civil liberty reigns and religious liberty is guaranteed, faith can only gain in vigor," he said.

"After Christ it is no longer possible to idolize society," he said.

"No project of society will ever be able to establish the kingdom of God," he added.

— Instead, "messianic political movements lead most often to the worst tyrannies," he said.

Of European unity, the pope repeated his often-stated hope that a united Europe will include the Slavic nations to the east which share the same Christian culture as the West.

Despite criticism of the community's 1992 plan, the pope said it will "hasten the process of European integration" but without "endangering the identity of the peoples of the community."

Last September, British Prime Minister Margaret Thatcher publicly rejected a frontier-free Europe, despite her country's having signed the 1992 act.



POPE-COUNCIL Oct. 11, 1988 (730 words)

POPE CALLS ON EUROPEANS TO REDISCOVER 'COMMON IDENTITY'

By Greg Erlandson

STRASBOURG, France (NC) — Pope John Paul II told a body established to promote European unity that Europeans should rediscover their "common identity" in their 20 centuries of Christianity.

The Christian heritage makes Europe a "single unit" despite its great variety of languages, nations and cultures, he said. It is also the basis of any true respect for human rights, the pope said.

He made the remarks in an Oct. 8 address to the Parliamentary Assembly of the Council of Europe during his Oct. 8-11 trip to eastern France.

Speaking under the wood-beamed vaults of the Palace of Europe's Assembly Hall, the pope praised the body for its work on behalf of human rights, but challenged it to protect the rights of families.

The Council of Europe was founded in 1949 to promote European unity, parliamentary democracy and human rights. Today 21 nations with 400 million citizens are members.

"If Europe wishes to be true to itself, it must contrive to gather together all the forces of this continent, respecting the character of each region, but finding in its roots a common spirit," he told the Council.

Describing Europe as stretching "from the Atlantic to the Urals," the Polish-born pope said that Central and Eastern Europe also "are linked by a common history" and "hope for a destiny of unity and solidarity" for the entire continent.

"Christianity has helped to form a conception of the world and of humanity which today remains as a fundamental contribution, over and above any divisions, weaknesses and even abandonment by Christians themselves," he said.

This concept includes a respect for physical life, which leads to the development of science and technology, and a respect for the dignity of the individual person, which is the basis for human freedom, he said.

Pope John Paul praised the 1950 Human Rights Convention, saying that "the member states have sought to tighten their union around the highest principles and values of European tradition."

He also raised other issues which, he said, demanded the Council's attention, particularly the fate of the European family.

Economic pressures and a devaluation of familial love weaken the family bond, the pope said.

"Therein lies a real danger, for the family is being destabilized and is disintegrating," he said. "Falling population trends are a sign of a family crisis which gives cause for concern."

Despite government efforts to boost France's birth rate, it continues to be well below the 2.1 babies per woman of childbearing age which is necessary for maintaining the nation's current population levels.

"Europeans must restore to the family its value as the key element in social life" and "create conditions favoring its stability," he said.

The pope also encouraged the council to address the ethical issues raised by new bio-medical technologies.

"In setting limits of an ethical nature on man's action, your institution will fulfill its role of critical conscience in the service of the community," he told them.

The pope recalled Europe's missionary and colonial past and called for a renewed sense of responsibility toward the Third World.

"For centuries Europe played a considerable role in other parts of the world," the pope said. While not always showing "its best side," Europe "did happily share many of its longstanding values," he said.

Today Europe must accept its "responsibility" toward the Third World, as well as welcome those who come from the Third World to the First World as immigrants.

The seriousness of one's "desire for peace and understanding may be seen in the quality of the welcome afforded to anyone arriving from elsewhere, be he a partner from the outset or someone compelled to seek refuge," he told the Council.

He also said Christians must show respect for other religions present in their regions.

In many European countries, resentment toward foreign workers, many of them Moslems, has become a political issue. The rightist National Front Party in France has urged the expulsion of non-nationals and immigration barriers in recent elections.

Following the address to the Council of Europe, he traveled 200 yards to the adjoining Palace of the Rights of Man to address the Human Rights Commission and Court.

He strongly praised the human rights organizations as a "unique judicial reality in international law."

The pope described the court as "the epitome of a juridical system that guarantees the preeminence of the rule of law."

END



**DOMESTIC NEWS**

10-10-88

8940

**Bernardin describes new appreciation for Jesus' Jewishness**

**By Willmar Thorkelson  
RNS Correspondent**

**ST. PAUL, Minn. (RNS) —** A dramatic shift in New Testament scholarship has begun to restore Jesus and his message to its original Jewish milieu, Cardinal Joseph Bernardin said in a lecture here.

The Roman Catholic archbishop of Chicago said this recent transformation regarding Jesus' ties with Judaism "carries far-reaching implications not only for biblical interpretation but also for contemporary theology, religious education, spirituality and worship." On a related topic, the cardinal addressed Jewish fears that the Catholic Church seeks to "universalize" the Holocaust, stating that the church has begun struggling with the fact that prominent Catholics were among the perpetrators of the Holocaust.

The growing consensus, he said, involves these conclusions:

— "The movement begun by Jesus which grew into the Christian church can best be described as a reform movement within Judaism during his own lifetime. There is little evidence during this formative period that Jesus and his disciples wished to break away from their Jewish context.

— "The missionary movement launched by Paul, as Paul himself understood it, was essentially a Jewish mission which intended to include the Gentiles as an integral part of the divine summons to the people of Israel.

— "At the same time, there were conflicts between Jesus and certain Jews. Moreover, the majority of the Jewish people and their leaders did not believe in Jesus, and this strained their relationship with his disciples.

— "Nevertheless, church and synagogue began gradually to walk their separate ways only after the conclusion of the first Jewish war with the Romans. Prior to that, Jesus' disciples did not demonstrate a self-understanding of themselves as members of a religious community standing over against Judaism."

Cardinal Bernardin said that when Catholics read the narrative of the Council of Jerusalem in the Book of Acts, they tend to identify fully with the Apostle Paul in his dispute with Peter, James and the Jewish-spirited Jerusalem church.

"But the enhanced appreciation of Jesus' positive Jewish ties now prompts us to take a second look at the passage and its historical context," the cardinal said. "From the new perspective, it now appears that Peter and James were trying to hold on to something very important, however inadequately they made their case."

Cardinal Bernardin said the severing of all constructive links with Judaism "had the effect of deadening an important dimension of the church's soul. It is this buried heritage that Pope John Paul has brought to our attention on numerous occasions during his pontificate."

In his lecture at the College of St. Thomas, Cardinal Bernardin also discussed the role of Hebrew Scriptures in the Catholic Church; the "sense of a special, deep bonding" between the church and the Jewish people; and the significance of the Holocaust, "about which some tension remains in our relationship."

He said there has been a "gradual but persistent shift in emphasis away from the viewpoint that regarded the Hebrew Scriptures simply as background for understanding the New Testament."

In its place, the cardinal said, "has come an emerging sense that the books of the Hebrew Bible are worth studying in their own right, apart from whatever legitimate insights they may offer us into the meaning of Jesus' life and mission."

Cardinal Bernardin said there is a growing recognition "that without deep immersion into the spirit and texts of the Hebrew Scriptures, Christians experience an emaciated version of Christian spirituality and know but a very truncated version of Jesus' full religious vision."



The cardinal said the Catholic Church's renewed appreciation of "the thoroughly Jewish context of Jesus' preaching and ministry" has led the church to a reconsideration of how it expresses its relationship with Judaism.

"It is no secret that many of our past formulations have seriously distorted the role of the Jewish people in human salvation," he said. "These distortions undoubtedly played a role in the persecutions borne by Jewish communities in so many parts of the world and tragically helped provide a seedbed for Christian collaboration with the fundamentally anti-religious philosophy of Nazism.

"Now all that is beginning to change as individual Christian theologians, church leaders and official ecclesial documents challenge this long-standing theology of total Jewish displacement from the process of salvation after the coming of Jesus. The prevalent 'supercessionist' approach to Judaism on the part of much of classical Christian theology is being replaced by a theology of covenantal partnership."

Cardinal Bernardin credited the impetus given to the new theological understanding of the Christian-Jewish relationship by Pope John Paul II. He cited the pope's stress on a "spiritual bond" linking the church to the people Israel, his focus on the "living heritage" of Judaism in which Christians share by reason of the inherent bond with the Jewish people and his constant insistence on the permanent validity of the original divine covenant with Israel.

Regarding the Holocaust, the cardinal raised two issues:

— The feeling among some within the Jewish community that the Catholic Church, and Pope John Paul II in particular, is "universalizing" the Holocaust or trying to take away Jewish specificity.

— The concern of some within the Jewish community that the Catholic Church is trying to "appropriate the Holocaust, to turn it into a monument to Catholic martyrdom."

Cardinal Bernardin said he was ready to repudiate any effort to "place Christians exclusively within the victim category, glossing over collaboration (with the Nazis) by church members and officials."

He said the church is trying to grapple with the Holocaust in its own unique way "because, unlike the Jewish community, baptized Catholics were not only among its victims but also prominent among its perpetrators."



CNU

TEXT AUDIENCE Oct. 5, 1988 (510 words)

VATICAN CITY (NC) — Here is the text of Pope John Paul II's remarks in English at his weekly general audience Oct. 5.

Continuing our catechesis on Christ's saving death on the cross, the question which we ask ourselves today concerns his personal awareness of the redemptive value of his death. How clearly did Jesus perceive his vocation to offer his life in sacrifice for the sins of the world?

The Gospels show that even before opposition to his ministry grew up around him, Jesus was conscious of the "baptism" of blood that awaited him. On one occasion he said: "the Son of Man has not come to be served but to serve — to give his life in ransom for many." Many other sayings also clearly indicate that Jesus was aware of his impending death, such as when he speaks of the days "when the bridegroom is taken away from them, and then they will fast in that day."

With the disciples, Jesus uses a "pedagogy" that reveals to them little by little the death that awaits him. Precisely at the important moment when the apostles come to recognize him as the Messiah, he speaks to them for the first time of his passion and death (cf. Mk 8:31). When Peter refuses to accept this, Jesus reveals how fully he had identified himself with his sacrificial death. He warns that Peter's way of thinking is not God's way.

We may also add that when Jesus speaks of his passion and death, he also refers to his resurrection, thus underlining the salvific quality of his sacrifice. This is the path which the disciples and the entire church must follow: the passage from death to new life in God. The "sorrows" of those who share the cross of Jesus will "turn to joy."

I extend a special welcome to the new students of both the Pontifical Irish College and the Venerable English College. I am sure that you will make full use of the opportunity that is yours in pursuing your ecclesiastical studies in the city of the apostles Peter and Paul, not only to acquire a profound knowledge of the academic subjects you will study in preparation for your future ordination to the priesthood, but even more importantly to strengthen your Christian faith and your love of the church. I invoke God's special blessings upon you and your superiors, as you work together in the demanding task of your priestly formation.

I welcome the study group from the Church of Sweden, the Lutheran study group from Oslo and parishioners of Tyrva in Finland. I look forward very much to visiting your countries in June of next year, and I pray that my visit will further strengthen the already deep bonds of understanding and ecumenical collaboration that exist between us.

I greet the pilgrims from Erie accompanied by Bishop Murphy, the priests and people of the Diocese of Paterson accompanied by Bishop Rodimer, and the groups from the Diocese of Rochester and the Archdiocese of San Francisco. Upon all the English-speaking visitors I invoke the grace and peace of Christ.

END



THE STATE of relations between Jews and Christians, tenuous at the best of times, is going through a new crisis as a result of the intifada, particularly the way it is reported in the Western world.

This was the view of several of those involved in interfaith work, who attended the recent colloquium of the International Conference of Christians and Jews in Montreal. As if by common consent, the nine-month-long uprising of Arabs in the territories was never discussed in any of the open sessions, but it hung like a spectre over the proceedings.

"I have heard people in church circles state viewpoints that hadn't been heard in 30 to 40 years," Dr. John Berthrong, interfaith dialogue secretary of the United Church of Canada, told *The Jerusalem Post*.

In the late spring, he said, he had begun noticing that the "use or misuse of very legitimate questions of Palestinian rights had become a handle for attacks on the Jewish community and the State of Israel."

Berthrong noted that in an effort to avoid the kind of intra-church conflict in which one group represents Jewish interests and another those of the Arabs, the same committee in his church deals with dialogue with both groups.

But although a resolution on the Middle East passed easily at a recent church conference, another resolution, relating to the Jewish community, did not pass.

"A lot of latent hostility came out on the backs of the Palestinians," he said. He was disturbed, he said, that there was no longer the balance which his committee was to have established. "One voice is heard to the exclusion of others," he said, adding that he was nervous that such issues were being used as attacks on the Jews of Canada.

Dr. Simon Schoon, who heads the Association of Christians and Jews in Holland, told *The Post* that the intifada has affected dialogue, but in ways which are not immediately obvious. For many years, he said, many Dutch Christians had seen Israel as a sort of ideal. "Suddenly all that fell down."

Now, he added, Israelis say that they want to be treated like any other country, but it was Israeli *hasbara* which helped to create the original image of Israel as a country which could do no wrong.

Jews, too, had said in the past that any interfaith discussion with

# Intifada and interfaith

Christian-Jewish relations have been affected by the intifada, Haim Shapiro found at a recent interfaith conference.



Christians had to include the State of Israel, that Christians could not presume to establish a sincere relationship with Jews without taking into account Jewish feelings toward the Jewish state. "Now they say, 'Let's leave Israel out of it,'" Schoon said.

On the Christian side, he described speaking to groups in Germany whose feeling, spoken or implied, seemed to be that "now the Jews are as bad as we are."

The interfaith movement, in which the ICCJ has been in the forefront in the 40 years of its existence, has always faced a certain degree of opposition from Jews who fear that Christians who wish to talk about "interfaith" are really missionaries, or Jews who simply don't believe there is any point in forging links with a non-Jewish

world which has brought so much suffering on the Jews.

In Christian circles, there are indeed those who see any "dialogue" as a means of bringing the message of Jesus to the Jews and who regard any commitment by Christians not to bring such a message as the rejection of a basic tenet of Christianity. Indeed, believers on both sides have often indicated that they regard interfaith discussions as a compromise of their own faith.

The difficulty of such objections was recognized in the choice of the theme of the colloquium: "The One Way and the Many Ways." Speaking from an Orthodox Jewish viewpoint, Rabbi Howard Joseph of Montreal's Spanish and Portuguese Congregation, suggested a view

based upon the admonition to Moses that no man could look upon God's face and live.

Each of us, each tradition, he suggested, had its own spiritual experience.

"Considering that a person may be wrong in describing their encounter with God and the meaning derived from it, there is also the truth that even if one is right, our experience and words are at best incomplete, finite and partial. The mysterious God can never be fully comprehended....The infinite God can be viewed from an infinite amount of perspectives, each of which must be as ultimately correct as the others.

"IF THIS POSITION sounds relativistic...that is because it is. Relativism is not particularly appealing to the faithful of a particular community for it is usually presented in such a manner as to render all religions as the same. However, there is a world of difference between this position and the claim that many religions may be equally valid or true.

"The former position implies that there are no significant differences among religions. The latter maintains that there are....These may have nothing to do with theological truth, but much to do with the foundational events and experiences upon which the tradition is built and the ongoing historical community which celebrates that particular faith."

Within this relativism, Joseph still put forward two criteria for viewing the truth of the religious system. The first, he suggested, might be "theological humility...a self-critical recognition of the finite nature of any human understanding of the divine." The other, he said, could refer to the traits which Judaism recognized as divine - graciousness and compassion. "When we encounter them," he said, "we are encountering the Presence, even if it be outside our community."

Father Bernard Dupuy, former secretary of the Conference of Catholic Bishops of France, startled his listeners by telling a questioner that the time had, perhaps, come for the Catholic Church to take theological recognition of the concept of the establishment of Israel as "the beginning of our redemption."

"If I say that the ingathering is the beginning of redemption, then,

especially after the Shoah, this is a sign not to despair, to have hope," he said. "After the Shoah we have a responsibility to be in solidarity with the Jewish People and the State of Israel."

Referring to relations between Judaism and Christianity, he pointed out that these are not symmetrical, that Christianity was, in a sense, theologically dependent on Judaism, while there was no such dependence on the part of Judaism. Moreover, Christians had to examine their own faith in the light of the Holocaust.

"No longer can Christians claim that Christianity superseded Judaism, for theological, as well as historical reasons," he said. "After the Shoah, we need to recognize Israel and its spiritual existence, as well as its physical existence."

FOR DUPUY, the visit of the Pope to the Rome synagogue had "abolished the controversy in modern times." In the past, he said, the Church had always adopted the way of evangelization, but the percentage of Christians in the world had not increased over the centuries and for that reason alone. Christians had to question such an approach. They also had to recognize that spreading the faith through political means or colonization was "easier than depending on the truth."

The contemporary view was that the grace of God works through all peoples; and, if there was a mission, it was to be present among all peoples and to serve them. For Christians, he suggested, there might be two ways, the Jewish way and the Christian way. This, he suggested wryly, is perhaps "less scandalous in the eyes of God than it is for us."

But for many of those active in the ICCJ, there is an added dimension to the dialogue with the Muslim world. The organization has shown, over the past few years, a certain ambivalence over including Muslims in its discussions, although it has gone on record as wishing to reach out to Islam.

If Jewish-Christian dialogue has been seen as Jewish-Catholic dialogue, it is not without reason. Since Vatican II, the Catholic Church has made such tremendous progress that it has all but left most of the Protestant churches far behind. It is a progress, some

(Continued on Page 12)



## SPOTLIGHT

# INTERFAITH

(Continued from Page 11)

Protestants have noted enviously, that can be achieved by a church which finds it easy to speak with one voice.

IT WAS IN THIS atmosphere that Beatrice Webb, author, Methodist lay-preacher and former director of religious programming for the BBC, spoke of a dialogue "of the heart and not of the head," the balancing of a deep and specific Christian faith with a real desire to reach out beyond her own tradition and share the spirituality of others.

It was a communality of faith, she suggested, in contrast with those of no faith. Describing a joint pilgrimage to Israel which she took with Jews, Christians, Moslems, Hindus, Sikhs and a Rastafarian she noted that, at the end of each day, the participants found themselves apologizing for the hurt that members of their own faiths had caused to the other participants in the pilgrimage.

Webb, who "confessed" that for 27 years she had been engaged by a

missionary organization, seemed to be making a valiant and sustained effort to go beyond an earlier faith which saw a need to bring a particularistic message to mankind. In her call for recognition of the divine in all of us, she seemed to suggest that the "salvation" of dialogue was a social one, "a society where justice and peace will indeed embrace one another and God's Shalom rule on earth."

But the question remains as to, whether such gatherings of good-hearted people are only just that, a spiritual jam session where those who believe in tolerance and goodwill can gather to recharge their spiritual batteries. One indication that, despite the fine sentiments, all is not as it should be came with the disclosure that the Israel Interfaith Association (IIA), the local member group in the ICCJ, is in serious financial difficulty.

Indeed, much of last year the organization was functioning without an office after it lost its lease when it no longer had the funds for the rent. Joseph Emmanuel, director of the IIA, told *The Post* that in the past most of the financial support had come from abroad, but

this had dwindled as a result of the political situation in Israel.

Much of the foreign support had come in the form of grants from foreign churches, especially in Holland, Germany and the U.S. In each such church, there were elements which favoured Israel and others which favoured the Palestinians. When the general climate became unfavourable to Israel, then support for Israeli groups, even those engaged in creating understanding between groups, dried up.

THE FINANCIAL troubles were accompanied by interpersonal difficulties and at least one very prominent figure in the interfaith field had threatened to resign from the organization. An effort was being made to bring new people into the leadership.

Despite these difficulties, and despite the general atmosphere in which it seemed more difficult than ever to establish trust between various groups, the IIA has continued its work. This included a seminar this summer for clergy from Third World countries and seminars for Jewish and Arab educators on

"ways of education for co-existence."

The intifada, Emmanuel said, had not made it harder to hold such seminars. On the contrary, he added, if anything, the Arab educators now viewed it as more important than ever before to find ways of increasing understanding between Jews and Arabs.

Another bright spot in a generally gloomy spectrum was the establishment of a young leadership programme, similar to that set up by member organizations around the world. This initiative had come on a world level as a result of the realization that many of those involved in the interfaith movement were concerned as a result of their own memory of the Holocaust, while those without such memories seemed less concerned.

One of the younger Israelis, who also took part in a special pre-convention programme, was Mohammed Hourani, 34, an educator who is involved in drawing up a curriculum for Moslems in Israeli schools. A student of Moslem culture, who received his BA and MA degrees from the Hebrew University, Hourani told *The Post* that he viewed himself as a religious,

but not a fundamentalist, Moslem.

"I see myself living as a Moslem in this time," he said, adding that in his home he had both a Koran and a television set and that he saw no conflict between the two. He added that his relations with the kadis, or Moslem religious judges, in Israel were good and that he had a common language with the officials of the Waqf, the Moslem religious trust, in East Jerusalem.

As one of the few Moslems present in Montreal, Hourani felt that Islam had not been given the importance accorded Judaism and Christianity. Indeed, he questioned the effectiveness of a three-sided discussion. It would be better, he suggested, to engage in separate dialogues, between Judaism and Islam, Judaism and Christianity and Christianity and Islam.

In his own discussions, Hourani said, the political question had not arisen, and he was happy that it had not. But because of the situation in Israel today, it was necessary for Jews and Arabs to talk, not just about religion, but about a wide range of topics.

"We can't live apart. We have to talk to each other," he said.

OCT 27 1988



The American Jewish  
Committee

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מנהל

Dr. Ronald Kronish  
Director

ד"ר משה ד. רוניקוף  
מנהל אמריטוס

Dr. M. Bernard Resnikoff  
Director Emeritus

October 16, 1988

Father Thomas Stransky  
Director  
Ecumenical Institute for Theological Studies at Tantur  
P.O.B. 19556  
Jerusalem

Dear Friend:

Thank you for all the courtesies shown and insights shared when I made a courtesy call upon you last week. For me, the meeting was not merely useful -- it was enjoyable.

I am glad to confirm the variety of services available to you by this office and we will await your pleasure. Meanwhile, because of your expressed interest in the subject, I enclose a copy of a recent background analysis written by our colleague in the National Office, Gary Wolf, entitled "Religious Conflict Among Jews in Israel". Should you wish to pursue the subject further, I am at your disposal.

Many of us in Jerusalem who knew about you even before you came to this country rejoice over your election and we earnestly hope that Tantur, under your leadership, will enhance its ecumenical services in all directions.

Sincerely yours,

Dr. M. Bernard Resnikoff

bcc: James Rudin  
✓ Marc Tanenbaum/George Gruen



## SYNAGOGUE COUNCIL OF AMERICA



Memorandum

GERHARD RIEGNER  
World Jewish Congress

**TELEX**

OCT 19 '88 10:24

SYNAGOGUE COUNCIL

036 P02

NATIONAL CONFERENCE OF CATHOLIC BISHOPS  
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, N.W.

WASHINGTON, D.C. 20005-4105

202 6 639-4897

RECEIVED

OCT 14 1988

October 11, 1988

MEMORANDUM

TO: Jewish Representatives List  
FROM: Gene Fisher *EF*  
RE: Enclosed Confidential Report

At its September 25-26 meeting, the Advisory Committee to this Secretariat expressed serious concerns about factual distortions in recent Jewish statements regarding the Holy See. They felt we should share these concerns openly and directly with our Jewish friends and partners in the dialogue, asking me to put them together in the attached confidential report.

Any comments or reactions you may have will be welcome.

Attachment

CCS: Mr. Abraham Foxman  
Rabbi Ronald Sobel  
Mr. Elie Wiesel

EJF:mh



**CONFIDENTIAL REPORT ON MISUNDERSTANDINGS  
AND FACTUAL DISTORTIONS OF  
CATHOLIC-JEWISH RELATIONS**

During its annual meeting on September 25-26, 1988, members of the Advisory Committee to the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops expressed concern over several distortions of fact that appear to be increasingly widespread in both the secular media and the Jewish community. The record, it was strongly felt by the Committee, needs to be clarified lest serious damage be done to Catholic-Jewish relations by such misinformation.

The following examples summarizing the Committee's discussion are illustrative only and not meant to be exhaustive of either the distortions or the places where they have appeared. They fall into four major categories.

1. What Did the Holy See Promise?

a. The Distortions: An article in the Miami Herald, reprinted in various local editions of The Jewish Week in mid-September, alleged that "a year later little progress has been made in any of . . . the several promises "made by the Holy See to Jewish representatives at their meeting with the Pope at Castelgandolfo in September, 1987. The article listed three promises:

"a plan to fight anti-Semitism around the world";

"a major statement on the Holocaust and the Church's role in it"; and

"eventual recognition of Israel."

Similar statements have appeared in editorials in Jewish papers. An undated press release issued by the Anti-Defamation League of B'nai B'rith which arrived on the desks of several Advisory Committee members on Rosh-Hashanah, concluded even more boldly that "the Vatican Promises have not been kept." The ADL release intensified the existing confusion by declaring that there had been a Vatican commitment to establish a "World Jewry Desk" in the Secretariat of State.

b. The Record: The official, mutually agreed upon press communique issued in Rome on September 1, 1987, stated the "intention" of the Holy See's Commission for Religious Relations with the Jews "to prepare an official Catholic document on the Shoah, the historical background of antisemitism and its contemporary manifestations." Note that this is one document, not two, and that it is to be a Commission document. No timeline was given, since the understanding was (and is) that in preparation for its drafting the Commission will first engage in a series of consultations on the Shoah with the International Jewish Committee for Interreligious Consultations (IJCIC). The first of these consultations was to have taken place in December of 1987. It was postponed solely at the request of IJCIC and subsequently rescheduled for this coming winter. Since it was the Jewish side that requested the postponement, to accuse the Holy See of footdragging is, at best, disingenuous and a severe distortion of the facts. Nor does the official communique mention anywhere any intention or commitment to establish a "World Jewry Desk," stating only that "future exchanges between IJCIC and the Secretariat of State will be possible from time to time." The putative "Jewry Desk" cited by ADL is a figment of the imagination. Again, to criticize the Holy See for failing to live up to a non-existent promise of which it was never even aware can hardly be said to be conducive to improving understanding.

Regarding the "recognition" issue, it should be clear that the Holy See does recognize the State of Israel under international law, although, in the words of the official communique of September 1, 1987, "diplomatic relations have not been perfected." The communique adds: "There exist no theological reasons in Catholic doctrine that would inhibit such relations, but there do exist some serious and unresolved problems in the area." What transpired, then, was a clarification, not a "promise."

## 2. What Really Happened in Austria?

a. The Distortions: What many in the Jewish community seem to have derived from the various media reports is that the Pope almost totally ignored Jewish



- 3 -

sensitivities and concerns, and failed even "to mention that Jews had died at Mauthausen" (Washington Jewish Week, June 30, 1988). Mr. Abraham Foxman of ADL in a June 24, 1988 press release upped the ante and distorted the context by stating that the Pope "did not mention Jews in his listing of the Nazis' victims." (As the record shows, below, there was no such listing.) Mr. Elie Wiesel, in an article for the New York Post on June 28, 1988, characterized the Pope's visit to Mauthausen concentration camp as a "refusal to acknowledge . . . that Jews were killed" there, and severely criticized the Pope for not inviting a minyan of Jews with him to Mauthausen "to recite the Kaddish for the Jewish victims, even as he said Christian prayers for the others."

b. The Record: The Pope met with Jewish leaders in Vienna just prior to visiting Mauthausen and there spoke movingly of his "memories of the Shoah, the murder of millions of Jews in camps of destruction," of "the suffering and martyrdom of the Jewish people," and of Judaism as a "constant progression in faith and obedience in response to the loving call of God." In point of fact the Jewish leaders declined the opportunity to join with the Pope at Mauthausen, though this was open to them, according to those involved in the pre-visit discussions such as Dr. Lutz Ehrlich of B'nai B'rith Europe, who stated this publicly at a B'nai B'rith International meeting in Washington, D. C. on September 31, 1988. Further, the Pope stopped specifically at the memorial to Mauthausen's Jewish victims, praying there, "Never again! Never again!" as he had in Miami in 1987, and continued the next day also to speak of the Jewish suffering of the Shoah in general and at Mauthausen in particular. The Pope's prayer-meditation at Mauthausen did not single out any one group (Soviet prisoners of war were the largest single group of victims of the camp), but included all victims, Jews no less than Christians. The implicit notion in Mr. Wiesel's allegation, since repeated, that Jews should only pray for Jews and Christians only for Christians is an extremely troubling one to the Advisory Committee. In his own summary of his pastoral visit, the Pope singled out only the Jewish victims: "A visit to Austria . . . could not fail to make reference to the persecution, which claimed so many millions of victims, in particular

among the Jewish people" (General Audience, July 6, 1988).

3. John Paul II on the Holocaust

a. The Distortions: The September ADL release, Elie Wiesel's column, and numerous editorials in Jewish papers purport to find, in Mr. Wiesel's words, a "a pattern of refusal to acknowledge not only that Jews were killed but that they were killed because they were Jews" (New York Post, June 28, 1988). A Jewish Telegraphic Agency (JTA) article similarly stated that the Pope "repeatedly failed to mention Jewish victims during two visits to Auschwitz and a visit to Majdanek" (WJW, June 30, 1988). Again, the factual distortion was quickly carried by the secular media to rhetorical extreme in an editorial in the New York Post for June 30, 1988 under the sensational headline, "Revisionist at the Holy See," accusing the Pope of a "determination to advance a revisionist reading of history . . . first at Auschwitz then at Mauthausen." Since "historical revisionism" is well known as a mask for contemporary neo-Nazi propaganda, this in effect accuses the Pope, himself a victim of Nazi oppression, of being a neo-Nazi. While such a manifestly absurd charge rebuts itself in the making and is clearly beyond the intent of Mr. Wiesel and the J.T.A., it does illustrate where rhetoric, unleashed from the restraints of respect for accuracy, can lead.

b. The Record: In fact, the Pope did explicitly refer to the Jewish victims of Auschwitz during his first visit there on June 7, 1979. At Auschwitz today there is a row of inscriptions in stone in the various languages of the camp's victims. Kneeling before them, the Pope said:

In particular I pause with you, dear participants in this encounter, before the inscription in Hebrew. This inscription awakens the memory of the people whose sons and daughters were intended for total extermination. This people draws its origins from Abraham, our faith in faith (cf. Rom. 4:12), as was expressed by Paul of Tarsus. The very people who received from God the commandment "Thou shalt not kill" itself experienced in a special measure what is meant by killing. It is not permissible for anyone to pass by this inscription with indifference.



Given the Communist government's tendency to universalize the Holocaust, the Pope's trenchant insistence on the particularity of Jewish suffering was rightly perceived at the time as a major challenge to such appropriationist tendencies.

At Majdanek, it is true, the Pope did not mention Jews. But then he did not list any other group either. In fact, he did not make a statement of any kind at all, but only prayed in respectful silence, as has been confirmed from eyewitness accounts.

Along this line, it has also been reported in some journals that a large Church has been built on the site of the Sobibor death camp. In fact, a small chapel desecrated by the Nazis, well away from the site of the Sobibor memorial, was simply rebuilt so as not to allow to Nazism a posthumous victory over its victims.

As for the overall record a book edited by the author and Leon Klenicki of the ADL, John Paul II on Jews and Judaism (USCC Publications Office, 1987), includes profound reflections on the Holocaust too numerous to cite here. Addressing both the Jewish and Catholic communities in Miami on September 11, 1987, the Pope stated: "We must reflect on the catastrophic event of the Shoah, that ruthless and inhuman attempt to exterminate the Jewish people in Europe an attempt that resulted in millions of victims -- including women and children, the elderly and the sick -- exterminated only because they were Jews" (John Paul II on the Holocaust, Secretariat for Catholic-Jewish Relations, 1988). "Never again! Never again!" the Pope said on that occasion.

#### 4. The Holy See and Catholics in America

The final item may be categorized as more a misunderstanding than a factual distortion such as those described above, though it can have a similar effect.

a. The Misunderstanding seems to be that one can set up not only a distinction but even an opposition between the Holy See and Catholics in America, so that one can say the most negative things about the former while maintaining "business as usual" relations with the latter. Elie Wiesel, for example, in his New York Post article, after stating that the Pope's "misunderstanding for living Jews is as limited as his compassion for

- 6 -

dead Jews," a very serious charge, concludes that "the dialogue will continue . . . in spite of the Pope." If the facts in his article had been accurate, this statement might have been construed as admirable. But they were not. And once again, an op-ed piece, this time by C. C. Halevi in the St. Louis Post-Dispatch of June 20, 1988, took this theme to its illogical conclusion, citing an ADL official as speculating on a major breach between the Holy See and "the American Catholic hierarchy" over Catholic-Jewish relations, and concluding, in a burst of rhetoric, that the Pope's action "divides the Vatican not only from Jews, but from many Catholics and Protestants as well."

b. The Reality of Catholicism, however, is somewhat more complex than Mr. Halevi's pronouncement of a virtual schism in the ranks between Rome and the U. S. bishops implies. While we Catholics are no less fractious a group, internally, than any other, as our history amply attests, and while we differ among ourselves on many points, including some related to the Holocaust, we are a community (or, more properly, a communion), and do not lightly split. The most recent, in fact, was the first in almost a century. It came, however, from the opposite direction, with Archbishop Lefebvre of France going into schism, among other matters, because he considers the Pope too much of a Zionist. While such fantasies as Mr. Halevi's may be intended to flatter Catholics in the U. S., the result is a serious misperception of reality. It gives the appearance of tinkering around in what we properly term the internal affairs of another religious community, inventing non-existent divisions to exploit for one's own purposes. It is, to Catholics, extremely distasteful and should, we believe, have no place in the public or private discourse between our two ancient religious traditions.

Respectfully submitted,

Dr. Eugene J. Fisher  
Executive Secretary

Attachment:

List of Members of the Advisory Committee



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Bishop John H. Burt  
Presiding Bishop  
Advisory Committee  
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# THE LUTHERAN WORLD FEDERATION

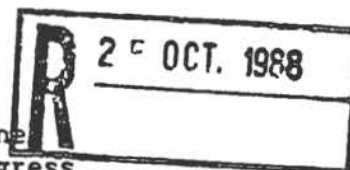
LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

OFFICE OF THE GENERAL SECRETARY

P.O. Box No. 66  
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Telephone 91 61 11 Telex 23 423 OIK CH  
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Dr. Gerhart Riegner  
World Jewish Congress  
P.O. Box 191

1211 Genève 20



October 20, 1988

Dear Dr. Riegner,

Greetings to you on behalf of General Secretary Gunnar Staalsett and colleagues on the LWF staff.

As you know, discussions have gone on in the LWF toward implementation of a concept mentioned between us several times in the past: that a joint group on the "staff" level meet together regularly, perhaps annually, to discuss issues of common concern and how they might best be addressed. From the side of the LWF that would be a newly-constituted staff committee which has been appointed to give us broader scope and greater flexibility in Jewish-Lutheran relationship. The relationship which has existed between IJCIC and the Department of Studies would not be ended; it would rather be amplified. The LWF staff group appointed by the Cabinet consists of: Eugene Brand, Satoru Kishii, Paul Rajashekar, Conny Sjöberg and myself in the chair. The General Secretary is an ex-officio member.

The suggestion had come from the LWF's Advisory Committee for the Church and the Jewish people that staff participation be broadened to reflect the growing number of areas which bring Jewish and Lutheran people into contact. This includes, for example, expressing our mutual concern for security, reconciliation and peace in the Middle East addressing issues of anti-semitism wherever such manifestations appear in the world, and achieving a better understanding of the nature of Zionism and the role of the state of Israel in global affairs. At the heart of our concern is a desire to continue efforts to tap the common biblical and theological heritage as the fundamental point of reference for building better understanding and relationships between Jewish and Christian people. As a wide range of LWF activities increasingly comes into contact with people of the Jewish community and issues of concern to world Judaism we feel that it would be helpful to have a forum where such issues can be discussed on a consistent basis. Our present Advisory Committee of the Church and the Jewish People remains in existence and will be called upon to help plan future international consultations should they be recommended.

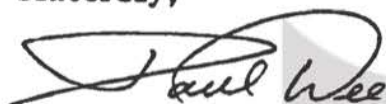
Our question to you is whether IJCIC would be prepared to assemble an appropriate group for such regular meetings with our staff committee.

I will be pleased to hear how you and your colleagues respond to this

proposal. Perhaps we should meet personally to discuss this in greater detail. It remains our hope that we might continue to broaden and deepen the good relationships which have developed through the years.

Please convey special greetings to Professor Halperin.

Sincerely,

  
Paul Vee

cc: Dr. Gunnar Staalsett





11/16/88 12:46

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W J C NY

02

1988-11-16 18:38 WJC/BB1

022 33 39 85 P.01

## WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

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5 pages

AMERICAN JEWISH  
ARCHIVES

Geneva, 16th November 1988

To: Prof. Leon A. Veldman

I must urge you to obtain at to-morrow's meeting of IJCIC a reaction in principle to the offer made by the Lutheran World Federation of which I gave you a copy in Bigtuna, so that we could respond.

Regards,

Halperin

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

October 20, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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Dr. Leon A. Feldman  
Consultant

TO: Fr Pier F. Fumigalli FAX (39-6) 6985378  
Commission for Religious Relations with the Jews  
Vatican City

FROM: Leon A. Feldman

I am pleased to advise you that the letter of His Eminence Cardinal Willebrands, of October 10, 1988 (J 371-88-a) has been received with thanks. A formal reply with details will be forthcoming very soon.

We should like to inform you that we are accepting the dates February 20-24, 1989 for the next meeting of the ILC. The venue, as proposed at the last Steering Committee meeting, would be Zurich?

We are also looking forward to meeting you at Sigtuna and will discuss further details with you. IJCIC will be represented by Prof. Jean Halperin, Rabbi Marc H. Tanenbaum, and myself. Rabbi Dr. Norman Solomon has also been invited.

In discussions with Dr. G.M. Riegner, we are accepting the proposed dates November 21-24 for a visit to the Secretariat when the Cardinal and the Commission's staff will be available to receive us. We will inform you of who will be coming from our side.

Dr. G. M. Riegner will be in touch with you to discuss further details.

Best wishes and warmest regards.

cc Rabbi Marc H. Tanenbaum - FAX (212) 319-0975

cc Dr. G.M. Riegner - FAX 011 (41-22) 333-985





# Centre for the Study of Judaism and Jewish/Christian Relations

Central House, Selly Oak Colleges, Bristol Road, Birmingham B29 6LO. UK

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Fax: (021) 472 3206

## FAX TRANSMISSION

Total pages including cover page: [.2.]

Date: 21 October 1988

TO: Dr Riegner, Professor Halpérin, WJC Geneva  
Rabbi Marc Tanenbaum, Chairman, IJCIC

From: Rabbi Dr Norman Solomon

Subject: WCC Sweden

Message:

I received from Leon Feldman ONLY THIS MORNING the first intimation of an invitation to the meeting with the WCC in Sweden on 30 October. Does IJCIC not believe in advance planning?

Certainly, I will not be able to go. However, I should like you to have a copy of my reply to Feldman.

"Thanks for your fax. I am off to Israel on Sunday, to East Germany on the second week of November, and in between I have numerous engagements to keep and an establishment to run. So I regret it will be quite impossible for me to come to Sweden. It might help in future if longer notice could be given and financial arrangements spelled out.

"The draft document having been "leaked" to me (from more than one source) I append a copy of the "business" part of a letter addressed to one of the leakers.

"Incidentally, you may have received from my office a copy of my newsletter ENDS & ODDS No.37 with comments on the Lambeth document. This was based on an incorrect text, and I have now reprinted it with the correct text. You will receive this in due course, but should you want it soon just ask my secretary for copies."

שלום רב

Director of the Centre:

Rabbi Norman Solomon, M.A., Ph.D.

To: anon

Thank you for writing to me about the statement of the WCC's Consultation on the Church and the Jewish People.

It contains some very fine material indeed. To save time I will not work through it praising its excellent features, but simply make the following critical remarks.

1. There should be clearer acknowledgement of what the Vatican Notes referred to as the "ongoing vitality of Judaism" - a point clearly expressed in #2 and #8 of the Lambeth document. One could indeed subscribe to most of the WCC document whilst still maintaining the fiction of identifying Judaism with Old Testament theology, the so-called "Law of Moses", on which the document harps somewhat. Perhaps lines 77 onwards of p.3 could be developed or made more prominent.
2. I am uncomfortable with the way in which the document appears to lay special responsibilities on Jews as "chosen people". I, as a Jew, may indeed call my own people to respond to what I deem their special responsibilities, as Amos and other Jews did. But an outsider, especially one who in some sense regards himself as versus Israel, can only address such a call to the whole of what he regards as Israel. In other words, I do not believe it legitimate for Christians to address any call to Jews they do not address at least equally to Christians.
3. I feel it essential that any document nowadays on Christian Jewish relations recognise the significance of Israel to a major part of the Jewish people, including the religious dimensions of that significance. Of course there is no reason for the WCC or anyone else to express their own theological views on the State of Israel; indeed I feel it would be damaging if they attempted to do so. What I would love to see would be B:8 opening "We rejoice in the continuing existence of the Jewish people .... and their return to their ancestral homeland". But this may be asking too much. Perhaps the recognition of "asymmetry" in 1.69 on page 3 could be developed, along the lines of the Lambeth document #4 to show that "Jewishness" has a sense of peoplehood, not just religious brotherhood, and this is the root of Jewish attachment to the Land of Israel, which also has a theological dimension etc. This would not be very good, especially bearing in mind the WCC's poor record on Israel, but at least people would not be able to dismiss the document (as many Jews undoubtedly otherwise would) because it ignores the significance of Israel.



NC NEWS SERVICE

-3-

Wednesday, November 2, 1988

TANENBAUM Nov. 2, 1988 (150 words)

**RABBI TANENBAUM TO BE INTERNATIONAL CONSULTANT TO JEWISH COMMITTEE**

NEW YORK (NC) — Rabbi Marc H. Tanenbaum will become the American Jewish Committee's international consultant, leaving his current position as the committee's director of international relations.

A prominent figure in Jewish-Catholic relations, he headed the international relations department for five years. For 23 years prior to that, he was the agency's national director of interreligious affairs.

As international consultant he will continue his involvement in several projects he has initiated, including relations with the Vatican, but he will focus on writing, lecturing, teaching and working on world refugee concerns and hunger and human rights issues.

The American Jewish Committee presented him with a farewell citation Oct. 30, noting his 27 years of "pathbreaking service" to the committee and 35 years of "dedicated leadership on behalf of American Jewry," referring to his involvement in the 1950s with the Synagogue Council of America.

END

11/17

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

November 7, 1988

Rabbi Marc H. Tanenbaum  
Chairman

PLEASE NOTE:    **IMPORTANT**

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

THE NEXT IJCIC MEETING WILL INDEED TAKE PLACE  
THURSDAY, NOVEMBER 17 - 10:30 A.M. - 1:30 P.M.  
Lunch will be served  
SCA Offices

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

The agenda will include the following:

1. Report on WCC consultation on the Church and the Jewish people, held last week in Sigtuna, Sweden. Dr. Leon Feldman and Prof. Jean Halperin represented the SCA and IJCIC, respectively.

2. Preparation for the scheduled informal meeting with Cardinal Johannes Willebrands and the Commission staff at the Vatican on Nov. 21-24, 1988.

The proposed items for discussion are:

- a. Removal of Carmelite Convent from Auschwitz.
- b. Consultation on anti-Semitism and implications for the Shoah - scheduled for Feb. 20-24, 1989 in Zurich (?)
- c. Miscellaneous items.

3. Two historians who are experts on the history of anti-Semitism and the Shoah, will brief us at this meeting.

PLEASE CALL THE SCA OFFICE IMMEDIATELY WITH YOUR ATTENDANCE PLANS. (212) 686-8670

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

B'nai B'rith  
1640 Rhode Island Ave., N.W.  
Washington, DC 20036

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  
501 Madison Avenue  
New York, N.Y. 10022

Dr. Leon A. Feldman  
Consultant



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

Rabbi Marc H. Tanenbaum  
Chairman

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New York, N.Y. 10022

Dr. Leon A. Feldman  
Consultant

To: Members of IJCIC  
From: Leon A. Feldman  
Re: Lambeth Document  
Background to Resolution 21  
Date: November 9, 1988

Enclosed is the full text of Lambeth Document, recently adopted by the Anglican Communion, dealing with "Jews, Christians and Muslims: The Way of Dialogue."

This document has been made available to us by Dr. Norman Solomon of the Centre for the Study of Judaism and Jewish/Christian Relations, Birmingham, U.K., who served as a participant-observer at Lambeth.

Please read it carefully and be prepared to discuss its contents at our forthcoming meeting.

REMINDER

Next IJCIC Meeting  
Thursday, Nov. 17, 1988  
10:30 - 1:30  
Offices of the Synagogue Council

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

November 10, 1988

Rabbi Marc H. Tanenbaum  
Chairman

Dear IJCIC Member:

Enclosed are the following items for your information:

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

EUROPEAN SECRETARIAT:  
World Jewish Congress  
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Dr. Leon A. Feldman  
Consultant

1. Johannes Cardinal Willebrands' lecture delivered at the Malcolm Hay Memorial at Aberdeen University (Oct. 17, 1988) and under the auspices of the Institute for Jewish Affairs-WJC, London (October 18, 1988) respectively, entitled "The Church Facing Modern Anti-Semitism."
2. Johannes Cardinal Willebrands' remarks at the presentation of the book Fifteen Years of Catholic-Jewish Dialogue, in Rome, March 22, 1988, entitled "Relations between the Church and Judaism: History, Themes, Perspectives."
3. Carlo Ma. Martini's paper "Christianity and Judaism: An Overview," (n.d.)
4. News item re Rabbi Marc H. Tanenbaum, culled from NC NEWS SERVICE, November 2, 1988.

**R E M I N D E R !**

NEXT MEETING OF IJCIC ON THURSDAY, NOVEMBER 18, 1030-12.30  
in the offices of the Synagogue Council. Lunch will be served.

Please make every effort to attend this important meeting.

We would appreciate your tel. 686-8670 to indicate your attendance since lunch has to be prepared.



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

Nov. 10, 1988

Fax to: 011-39-6-6985378

Rabbi Marc H. Tanenbaum  
Chairman

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327 Lexington Avenue  
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Dr. Leon A. Feldman  
Consultant

Fr. Pier F. Fumagalli  
Commission for Religious Relations  
with the Jews  
Vatican City

Would appreciate your informing us as soon as possible regarding dates and timetable of meetings with Cardinal Willebrand and with members of Commission and Secretariat as agreed upon in recent exchanges of correspondence and conversation in Sigtuna.

Also would welcome latest information regarding decision on Carmelite convent.

Also would need to know about possibilities of other meetings requested.

Regards,



Leon A. Feldman

cc. Dr. G.M. Riegner Fax: 011-41-22-333-985  
cc. Rabbi Marc H. Tanenbaum Fax: (212) 319-0975

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

November 15, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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

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Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

You have been informed about preparatory activities for the scheduled XIII. Liaison Committee meeting in February 1989. The proposed topic is HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM IN RELATION TO THE SHOAH.

On a previous occasion you have received copies of several papers (drafts) prepared by Catholic scholars and/or representatives of the Vatican.

We are in the process of reviewing the programmatic proposals and you will be informed in due course. In the meantime, however, we are pleased to make available to you a chapter entitled THE VATICAN AND THE JEWS, which is part of a larger study prepared by a responsible scholar who, unfortunately, met an untimely death.

PLEASE, keep this manuscript CONFIDENTIAL as it is NOT FOR DISTRIBUTION (Restricted by author's estate).

Thank you for your cooperation.

P.S. Attached is also recent AJCom press statement concerning Rabbi Marc H. Tanenbaum.



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

November 17, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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New York, N.Y. 10022

Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

Please find enclosed the following items for your information and discussion:

1. Statement by USCBC on the Middle East, issued by Bishop Roger Mahony.

Relevant news item from NC News Service, 11/16/1988

UPI report on same item, 11/15/1988.

2. Communication of Lutheran World Federation, addressed to Dr. G. M. Riegner, dated October 20, 1988.

3. Proposed agenda for 13th session of International Liaison Committee, Zurich, February 20-24, 1989.

4. AjCom press release concerning Rabbi Marc H. Tanenbaum's attendance at meeting of Institute for the Study of Man, Vienna, November 28-30, 1988.

Thank you for your cooperation and continued interest.

*yes*  
*Epstein*  
- Carmelite Crescent - PJB II / Dec. 20 -  
- Martini - Dec. 3 - Julian (Feb. 27, 1989)

# THE AMERICAN JEWISH COMMITTEE

**date** November 21, 1988  
**to** AJC Field Staff  
**from** Judith H. Banki  
**subject** Update on Catholic-Jewish Relations

A recent flurry of charges and counter-charges on the question of whether or not the Vatican has broken "promises" made to the Jewish community has troubled a number of you. You have asked for our clarification of these developments and our evaluation of the present status and future direction of Catholic-Jewish relations.

Jim Rudin has asked me to prepare this report in response. It will address both the factual aspects of the exchange and the underlying loyalties and emotions that get triggered in such situations of tension and misunderstanding. (In our judgment, the feeling-tone aspects of the recent exchange are central. Indeed, the emotions and loyalties have pre-determined the different readings and interpretations of the facts on this occasion.)

Allegations that promises or commitments made to Jewish representatives during their meetings with Vatican officials in Rome and also with the Pope in Castelgondolfo in the summer of 1987 -- just prior to the Pope's visit to Miami -- had not been kept began to surface in mid-September of this year. One article, reprinted in several local Jewish periodicals, claimed that the Church had promised: "a plan to fight anti-Semitism around the world"; "a major statement on the Holocaust and the Church's role in it"; and "eventual recognition of Israel." A separately-issued statement later alleged a commitment by the Church to establish a "World Jewry Desk" in the Vatican Secretariat of State.

The only official public record of the exchange between Jewish and Catholic representatives in Rome and Castelgondolfo is a joint communique issued from Rome on September 1, 1987. What does the text of this mutually agreed-upon communique say on the issues just raised?

## On the question of anti-Semitism and the Holocaust:

*Cardinal John Willebrands, president of the Commission for Religious Relations With the Jews, announced the intentions of the commission to prepare an official Catholic document on the Shoah, the historical background of anti-Semitism and its contemporary manifestations.*

In addition, in his address to Jewish representatives in Miami on September 11, 1987, Pope John Paul II noted:

*The religious and historical implications of the Shoah for Christians and Jews will now be taken up formally by the International*

*issued by the International Jewish Committee for Interreligious Consultations (IJCIC) and the Vatican Secretariat on Religious Relations with the Jews*



*Catholic-Jewish Liaison Committee, meeting later this year in the United States for the first time. And as was affirmed in the important and very cordial meeting I had with Jewish leaders in Castelgandolfo on Sept. 1, a Catholic document on the Shoah and anti-Semitism will be forthcoming, resulting from such serious studies.*

The Catholic document on the Holocaust was intended to follow upon a formal Catholic-Jewish conference. That conference was postponed at the request of the Jewish, not the Catholic, members of the Liaison Committee.

Undoubtedly, Jews and Catholics will approach the Shoah from different historical and theological perspectives. A joint study of this frightful period may indeed engender disagreements between -- as well as disagreements among -- Catholic and Jewish scholars as to the contributory role of Christian teachings of contempt in the Nazi demonologizing of the Jews, as to whether the Church could have spoken or acted more vigorously than it did to protest anti-Semitism and to save Jewish lives. These remain open questions, to be honestly addressed in a spirit of inquiry and an atmosphere free of recrimination. To accuse the Vatican of footdragging on this consultation when it was the Jewish side that requested the postponement, is patently unfair; moreover, it creates an atmosphere of suspicion that may make this painful subject even more difficult to confront together.

The subject has been further beclouded by accusations from some quarters that the Pope has insufficiently recognized the Jews as the primary victims of Nazi persecution, or has not acknowledged that Jews were killed only because they were Jews.

These accusations are challenged by a number of papal references to the particularity of Jewish suffering, including the September 11, 1987 address in Miami, when the Pope specified the Shoah as *that ruthless and inhuman attempt to exterminate the Jewish people in Europe, an attempt that resulted in millions of victims -- including women and children, the elderly and the sick -- exterminated only because they were Jews.* He added "Never again! Never again!"

Given its stubbornness in the face of much evidence to the contrary, we should consider why this impression persists in parts of the Jewish community. (Some have even accused the Pope of a revisionist reading of history.)

The Pope almost invariably stresses the specificity of Jewish suffering under Nazism when he meets with Jewish groups, as he did recently in Vienna; he does not always specify Jews as victims on other occasions (as when he visited Mauthausen). Since it is the Christian world that needs most to be reminded of the particular fate of the Jews in the Shoah, some Jews have felt that the Pope, while clearly empathizing with Jewish suffering, has missed some opportunities to bring that message to his own faithful. Moreover, the canonization of Fr. Maximilian Kolbe and the beatification of Edith Stein were troubling to many Jews because they believed these two individuals killed at Auschwitz -- a priest who gave his life for that of another prisoner but who was also editor of a journal that printed anti-Semitic articles, and a Jewish woman who converted to Catholicism and became a Carmelite nun -- sent the wrong signal to Catholics about who were the primary victims of Nazism. These feelings have been exacerbated by the transformation of a building at Auschwitz into a Carmelite convent--another instance of what Jews see as appropriation (not denial) of the Holocaust. Appropriation is a genuine concern for Jews, and we have every right to raise the question, but not

by falsifying the Pope's record.

**On the question of Israel:**

*Representatives of the Holy See declared that there exist no theological reasons in Catholic doctrine that would inhibit [full diplomatic] relations, but noted that there do exist some serious and unresolved problems in the area.*

*Regarding the state of Israel, the Cardinal [Agostino Casaroli, Secretary of State,] stated that while diplomatic relations have not been "perfected," there do exist good relations on many levels including official visits to the Holy See by Israeli leaders.*

In his Sept. 11 address in Miami, Pope John Paul II stated that the Jewish people

*have a right to a homeland, as does any civil nation, according to international law.*

He added,

*What has been said about the right to a homeland also applies to the Palestinian people, so many of whom remain homeless and refugees.*

This has been a consistent position of the Roman Catholic Church for some years.

Needless to say, most Jews would welcome the establishment of full diplomatic relations between the Vatican and the State of Israel. It is appropriate for Jews to pursue this goal and argue its justice. However, unsubstantiated claims that the goal has been promised are mischievous. We see no evidence of such a promise by the Vatican.

**On a "World Jewry Desk" at the Vatican Secretariat of State:**

*...Cardinal Willebrands envisaged the development of a special mechanism that would more closely follow trends and concerns within the world Jewish community and improve contacts and collaboration where the need arises, including contacts with the Secretariat of State. . .*

*It was agreed that as occasions require, in areas which are of concern to the world Jewish community and where religious and political issues intertwine, future exchanges between IJCIC and the Secretariat of State will be possible from time to time.*

In our judgment, references to "time to time" exchanges do not constitute a promise to open a Jewish Desk in the Vatican Secretariat of State. Such a desk may well be desirable, but unsubstantiated claims that the one has been promised seem an unlikely route to achieving it.

An additional observation. To base Catholic-Jewish relations on the assumption that one can drive a wedge between American Catholics -- or the "American Catholic Church" and the Pope (or Vatican) is a dangerous and self-defeating policy. All analogies are of limited value, but there are some strong parallels between Jewish attitudes toward Israel and Catholic attitudes toward the Pope. Jews may be critical of specific Israeli policies and unhappy about a number



of recent developments; we will debate these matters vigorously -- sometimes vehemently -- among ourselves. But if we sense that Israel is being criticized for the purpose of delegitimizing her as a nation, undermining her security, defaming her, we will rally to her defense. In similar vein, there is a lively internal debate among Roman Catholics about some of the emphases and non-doctrinal positions of the Pope. One need only read the pages of Commonweal, for example, to see that there are faithful Roman Catholics who are not happy with the Pope's attitudes towards women's ordination, loyal dissent or family planning, or his meetings with Kurt Waldheim. But if they believe that the Pope is being criticized by others for the purpose of maligning their Church or undermining its authority, they will close ranks and reject the criticism because of its perceived motives. Jews, who are properly offended by "Jews Yes, Israel No" attitudes should not resort to "Catholics Yes, the Pope No" approaches to issues.

#### **The State of Catholic-Jewish Relations**

Catholic-Jewish relations are alive and well in the United States. As we have previously noted, more progress toward mutual understanding and mutual respect has been made in the past quarter century than in the almost twenty centuries which preceded it. Some genuine trust has developed on both sides. Nevertheless, this is still a fragile relationship. There is a residue of suspicion of the other's motives; there remain stereotypes and pockets of ignorance. We cannot and should not avoid discussion of genuine disagreements on religious, historical or social policy positions. Hasty and unfounded accusations will impede, not advance, the process of honest discussion.

Please inform us if this issue has surfaced in your community, and send us any relevant clippings or publicity.

We will be sharing this memo with national and chapter leadership.

cc: Geri Rozanski

700-88  
Update JB5  
IAD  
11/18/88:EL

NATIONAL CONFERENCE OF CATHOLIC BISHOPS  
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, N.W.

WASHINGTON, D.C. 20005-4105

202 6 659-6857

November 22, 1988

Rabbi Marc H. Tanenbaum  
Chairman  
International Jewish Committee  
on Interreligious Relations  
The American Jewish Committee  
165 East 56th Street  
New York, New York 10022

Dear Marc:

Thanks for your letter of November 16 on our "Confidential Report on Misunderstandings and Factual Distortions of Catholic-Jewish Relations." For the record, we did not intend in any way to accuse IJCIC as such of accusing the Holy See of "footdragging," but only those specifically named in the Report.

Since we agree fundamentally on both the record and the fact that there are widespread distortions of it within the Jewish community, I would suggest we move to the logical second step in the process, which would seem to be for IJCIC in a gracious manner to clarify the public record for the Jewish community, which continues to labor under the misunderstandings cited in the Report.

Perhaps we can discuss this when we meet in Vienna for the international conference there next week.

Yours in Shalom,



Eugene J. Fisher

CCS: Most Rev. William H. Keeler  
Members of the Advisory Committee

EJF:mh



Commission for Religious Relations  
with the Jews

Meeting with IJCIC representatives, at the Secretariat for Promoting Christian Unity, Rome, Novembre 22, h. 10.30 a.m.

Participants: H. Em. J. card. Willebrands, fr. Pierre Duprey, fr. Pier  
Francesco Fumagalli, mons. ~~John Radano~~, Erich Salzman  
Rabbi Marc A. Tannenbaum, Dr. Gerhart M. Riegner, ~~Rabbi~~  
~~Mordecai Waxman~~, Prof. Leon A. Feldman, Rabbi Wolfe Kelman.

List of possible arguments  
=====

- ✓ 1. The Carmelite monastery at Auschwitz-Birkenau.
- ✓ 2. Actual misunderstandings and distortions in relations (see NCCB confidential report).
- 3. XIII ILC Programm on Antisemitism and Shoah (February 1989).
4. Religious situations in East Europe.
5. Possibility for Courses on Judaism in Pontifical Roman Universities.
6. Positive developments:
  - 24/VI/88 Papal meeting in Vienna
  - 9/X/88 Papal meeting in Strasbourg
  - Report of the last Plenaria (February 1988)
  - Responsibility for the death of Jesus (John Paul II, 27/IX/88)
  - Church and Antisemitism (card. Willebrands, 17-18/X/88)
  - John Paul II and the Jews (card. Willebrands, O.R., 11/XI/88).

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

December 8, 1988

Rabbi Marc H. Tanenbaum  
Chairman

DEAR IJCIC MEMBER:

THE NEXT MEETING OF THE CONSTITUENT MEMBERS OF IJCIC  
WILL TAKE PLACE ON

THURSDAY, DECEMBER 15 1988  
9.30 a.m.

IN THE OFFICES OF THE SYNAGOGUE COUNCIL OF AMERICA.

PLEASE NOTE THAT WE HAVE CONTACTED BY TELEPHONE ALL THE  
MEMBER AGENCIES IN ORDER TO ASCERTAIN A MUTUALLY CONVENIENT  
DATE AND HOUR. THE OVERWHELMING MAJORITY HAVE INDICATED  
THEIR PREFERENCE FOR THE ABOVE DATE. BE ASSURED, AT THE SAME  
TIME, THAT IF AGENDA ITEMS WILL REQUIRE A DECISION OR A  
DEFINITIVE COMMITMENT, WE WILL CONTACT YOU IN ORDER TO  
OBTAIN YOUR REACTION, THUS ASSURING THAT YOUR POINT OF VIEW  
WILL BE TAKEN INTO CONSIDERATION BEFORE A CONSENSUS CAN  
BE REACHED.

ENCLOSED YOU WILL FIND A REPORT ON THE RECENTLY HELD MEETING  
OF THE IJCIC/VATICAN STEERING COMMITTEE, WHICH WILL MAKE UP  
THE MAJOR PORTION OF OUR AGENDA.

1. The removal of the Carmelite Convent from the Auschwitz  
campsite report on the current situation.
2. Proposed revised agenda for the Consultation on Anti-Semitism  
and the Shoah, scheduled for February 20-24 1989 in Zurich.

Thank you for your cooperation and continued interest.

AMERICAN SECRETARIAT:  
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Dr. Leon A. Feldman  
Consultant



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

CONFIDENTIAL

Rabbi Marc H. Tanenbaum  
Chairman

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Synagogue Council of America  
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501 Madison Avenue  
New York, NY 10022  
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To: IJCIC MEMBER AGENCIES

FROM: Marc H. Tanenbaum

DATE: December 6, 1988

RE: Meetings at Vatican

On Tuesday, November 22, a four-member IJCIC delegation met in the Vatican offices of Cardinal Willebrands' secretariat. The IJCIC members were: Rabbi Wolfe Kelman, Dr. Gerhardt Riegner, Dr. Leon Feldman, and myself as chairman. Cardinal Willebrands was accompanied by Msgr. duPrey, Msgr. Fumagalli, and Msgr. Salzmann.

In my judgment -- and I think that of the other IJCIC members -- the meeting was conducted in a straightforward, constructive, and friendly spirit.

The first issue we dealt with was that of the removal of the Carmelite convent off the grounds of Auschwitz. Cardinal Willebrands reported that he had written a confidential letter to Cardinal Marcharski in Cracow indicating that the Vatican wanted the "Geneva agreement" implemented. Cardinal Willebrands also told us that the Pope's statement to the Kultusgemeinde in Vienna that "a new center" would be created for study, dialogue and meditation nearby Auschwitz is being taken by the Vatican and now by Cardinal Macharski as Papal support for the removal of the convent to a new place.

That interpretation was confirmed to me by Bishop Mushinsky, chairman of the Polish Catholic hierarchy's commission on Catholic-Jewish relations, when we met at length during the international congress on "Jews and Christians in a Pluralistic World" in Vienna, Nov. 27-Dec. 1. For whatever it means, Bishop Mushinsky informed me that the convent would be removed before the Feb. 22 anniversary of the Geneva agreement.

There were to be two meetings of several cardinals, including Marcharski, in Milan on Dec. 3, with Cardinal Martini, and on Dec. 20 in Paris, with Willebrands also attending. IJCIC will be informed of the outcome of those meetings as the basis for our future actions.

CONFIDENTIAL

Page Two  
December 6, 1988

We then devoted much of the rest of our time to a discussion of the program for the proposed Joint Liaison Committee meeting of IJCIC and the Vatican to be held Feb. 20 - 24 in Zurich. (During our break for luncheon, we were joined by Chief Rabbi Elio Toaff of Italy.)

Enclosed is a copy of the outline that both sides agreed upon. I propose that we meet on Thursday, Dec. 15, 9:30 a.m., at the SCA offices to discuss this program and come to a decision. Please let Dr. Leon Feldman or myself know that you will join us.

Chag Sameach!

MHT:RPR

Attachment





TENTATIVE AGENDA

(From ANTI-JUDAISM To

HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTISEMITISM

(IN RELATION TO THE SHOAH) ?

Monday, Febr. 20, 1989, : Arrival

Tuesday, Febr. 21, 1989 :

9.00 : Introductions : 1. Card. WILLEBRANDS  
2. Rabbi TAMMENBAUM

9.15 Church and Synagogue in the Patristic Period (Sgherri)

10.00 a.m. A Response (20') - Shai Cohen

10.30 a.m. 11.00 Break

11.00 a.m. 12.30 Discussion

12.30 a.m. 2.00 p.m. Luncheon

2.00 p.m. 2.45 Christians and Jews in the Middle Age (Graus)

2.45 A Response (20') David Berger

3.05 3.30 p.m. Break Michael Meyer

3.30 5.30 p.m. Discussion Michael Sigmund

6.00 p.m. Dinner

Social

Wednesday, Febr. 22, 1989

9.00 a.m. 9.45 Christians and Jews in the Modern Period (paper by catholic) Michael Meyer

9.45 a.m. 10.30 Idem (by Jewish) Barbara Rosenzweig - Queens

10.30 a.m. 11.00 Break Robert Seltzer

11.00 a.m. 12.30 Discussion Deborah Lipstadt

12.30 a.m. 2.00 p.m. Luncheon HISTORICAL

2.00 2.45 p.m. Impact of the Shoah on Catholic Religious Thought (By a catholic, Cazelles) Teaching & Preaching

Handelman, Susan

.../...

2.45	3.15 p.m.	Break
3.15	5.30 p.m.	Discussion
6.00	8.00 p.m.	Dinner
8.30	9.15 p.m.	Impact of Shoah on Jewish <sup>Consciousness</sup> Religious Thought
9.15	10.00 p.m.	Discussion

Thursday, Febr. 23, 1989

9.00	9.45 a.m.	Historical aspects of the shoah (R. Hilberg or S. Friedlander)
10.00	10.45 a.m.	Idem (fr. Morley)
11.00	12.30 a.m.	Discussion
12.30	2.00 p.m.	Luncheon
2.00	4.00 p.m.	Complementary <sup>Experiences</sup> reports by national experiences (Jews and Christians) / Eva Fogelman
4.00	4.30 p.m.	Break
4.30	6.00 p.m.	Discussion
		Dinner
9.00		Drafting Committee

Remembrances &  
Yad Vashem Chaima Grossman  
Verdeger

Friday, Febr. 24, 1989

8.30	10.30	Program for continuing study on "shoah-Antisemitism" (Adoption of a possible statement) -
10.30	11.00 a.m.	Break
11.00	12.30	Exchange of informations
		Reports on the implementations of the 5 points of the common program established in Rome on 1985
12.30		Luncheon - Departures

From Anti-Judaism to  
Prospectus for Future



1988-12-09 12:43 WJC/BB1

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**WORLD JEWISH CONGRESS****CONGRÈS JUIF MONDIAL****CONGRESO JUDIO MUNDIAL**

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TELEX 889876				

*Syn. Cal Fax 686.8673*

Geneva, 9th December 1988

To: Prof. Leon A. Feldman

**TELEX**

1. I got your telefax.
2. Klein spoke to me and asked me whether he should invite you. I said he should; it would be important to show that the interest in the Auschwitz convent is as great in America as in Europe.
3. Re Tanenbaum's communication
  - a) the names should be rightly spelled: Duprey. Neither Duprey nor Fumagalli are Mgr.
  - b) I am astonished about Muszinski's statement that "the convent would be removed before February 22", although Fumagalli confirmed that Muszinski was impressed by Willebrands' letter and the reference in it to Pope's speech in Vienna.  
I would however leave Muszinski's quote out.
4. I spoke to Fumagalli last night and told him about my feelings.  
He told me that Willebrands had changed again his mind and intends to go to Auschwitz after Paris.

I told him to insist on his going earlier.

Regards,

Riegner

**CRIIF****CONSEIL REPRÉSENTATIF DES INSTITUTIONS JUIVES DE FRANCE**

Direction Générale : 19, rue de Téhéran • 75008 Paris • Téléphone : 561.00.70 • C. C. P. 2053-34 Paris

**AMERICAN JEWISH  
ARCHIVES**

Paris, le 9 Décembre 1988

A L'ATTENTION DE LEON FELDMAN  
FAX 19.1.212.686.86.73RE : COUVENT DES CARMELITES

Cher Ami,

Je vous informe qu'une réunion est prévue le 20  
Décembre 1988, à 10 heures, au C.R.I.F., 19 rue de Téhéran  
75008 PARIS avec la délégation juive, suivie d'une rencontre  
avec la délégation catholique, qui se tiendra à 11 heures,  
au domicile de Monsieur Philippe Kraemer qui nous prête  
gracieusement ses locaux, 43 rue de Monceau 75008 PARIS,

Je vous demande de bien vouloir me confirmer votre  
présence à ces deux réunions, et souhaiterais que celles-ci  
gardent un caractère confidentiel.

Amicalement.

1/3/82

Th. Klein



DOMESTIC NEWS

12-09-88

9291

**Vatican and Jews to start on anti-Semitism document in February**

By David Crumm  
Special to Religious News Service

DETROIT (RNS) — Preparation of a long-awaited Vatican document on anti-Semitism and the Holocaust will begin in February with a historic gathering of Jewish and Catholic scholars in Zurich, Switzerland.

"This is something that will directly and profoundly challenge the church's teaching on all levels around the world for years to come," said Eugene Fisher, head of Catholic-Jewish relations for the National Conference of Catholic Bishops and the only American Catholic on the Vatican committee planning the new study. Both Mr. Fisher and Rabbi Marc Tanenbaum of the American Jewish Committee heralded the new study, which will rely, in part, on Vatican records from the World War II era.

The final Vatican document, which may take several years to complete, "will establish the tone and style and depth of the church's teaching on this well into the next millennium," said Mr. Fisher. "As people read it and contemplate it, it will have an impact on Catholic textbooks wherever they are used and teaching and preaching."

Pope John Paul II promised a document about anti-Semitism in September 1987 at an unprecedented summit meeting with Jewish leaders. At that time, Jews around the world were outraged that the pope had agreed to permit a visit from Austrian President Kurt Waldheim, who had served during World War II as an officer with a Nazi army unit. The Waldheim visit reignited perennial concerns that the Vatican did not do all it could to help Jews during the war.

"I know some Jewish leaders are asking why we have not seen a document already," said Rabbi Tanenbaum, who heads an international coalition of Jewish leaders conducting an ongoing dialogue with the Vatican. "But I wouldn't trust an encyclical that was produced in a year."

"For this document to be taken seriously and not to be seen as merely a public relations ploy, it needs a meticulous background study and we want this study," the rabbi said. "We don't want a quick fix. This study could result in an apostolic letter that would be of supreme importance."

Cardinal Johannes Willebrands, the 79-year-old head of the Vatican's interfaith activities, has helped plan the series of scholarly meetings, said Mr. Fisher and Rabbi Tanenbaum.

The new study will be sponsored by the International Catholic-Jewish Liaison Committee, a standing group of Jewish and Vatican leaders who promote interfaith dialogue, said Mr. Fisher and Rabbi Tanenbaum. The Zurich meeting will run Feb. 20-24.

Each side in the dialogue will name a panel of scholars and other religious leaders to participate in what is likely to extend through several meetings following the Zurich session before Vatican officials finally draft a document for their church, the men said.

Rabbi Tanenbaum said both Catholics and Jews "will be selecting first-line authoritative academic and religious scholars in these fields to participate. We seek to explore in depth the history of anti-Semitism in the western world over the last 1900 years with particular emphasis on how the Christian teaching of contempt (for the Jews) contributed to the Holocaust."

**"We want to explore the role of the church in the Holocaust, the role of the Vatican in the Holocaust, the role of various other countries and the role of Pius XII," he said.**

**The scholars' research will include a comprehensive examination of 11 volumes of Vatican records from 1939 to 1945 that have been exempted from the normal 70-year waiting period for release of Vatican documents, said Mr. Fisher. The volumes have been released gradually over the past two decades, he said.**

**The subject is vast and the conclusions will be similarly complex, said Mr. Fisher. "Some people say the church was absolutely silent about the Holocaust, but that is false," he declared. "And other people say the church did all it could to help the Jews, and that is false, too."**

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INTERNATIONAL NEWS

12-07-88

9281

**French cardinal advocates condom use to halt spread of AIDS**

By Religious News Service

(RNS) — During a brief television appearance, the head of the Roman Catholic Church in France recently advocated the use of condoms for those who have tested positive for the AIDS virus and who refuse to refrain from sexual relations.

Cardinal Jean-Marie Lustiger, archbishop of Paris, told thousands of viewers here in a two-minute address Dec. 1 that all who have tested HIV positive and continue to have sex should "use the means proposed to them to prevent them from passing on death to others."

Although the cardinal never used the French word for condoms (preservatifs), he was sanctioning their use to stop the spread of the AIDS, said a spokesperson in his office. "AIDS is the most cruel evidence of the way we live and of our society," he began. "Many thousands of people will perhaps be infected. And what terrifies me most at present is not only the seriousness of the disease but its segregation."

In the United States, the Catholic bishops evoked a response from Rome when they issued a controversial statement that sanctions the providing of "accurate information about prophylactic devices" in public educational campaigns to combat AIDS.

The U.S. bishops voted to prepare a new statement on the AIDS crisis after receiving a letter in June from Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, who warned against Catholic educational programs that may "give the impression of trying to condone practices which are immoral, for example, technical instruction in the use of prophylactic devices."

Cardinal Lustiger, a converted Jew and the leader of France's predominantly Catholic population, went on to speak about love and chastity. "I especially want to address the young people," he said. "Love is stronger than desire and more important. Chastity is possible. Pardon me if I offend you, but those of you who are HIV positive and who cannot live in chastity, should use the means that have been proposed to you in respect for yourselves and for others." The cardinal also implored everyone "to pray for and with those who have AIDS, their families and their loved ones."

Arbois Chartier, the press attache for the cardinal, said in a telephone interview from Paris, that there has been no response from the Vatican concerning Cardinal Lustiger's address. When asked if any of the other French bishops have offered responses, she said that many of them have said similar things in the past, but with different words. "It is sound moral theology," she said, "although there are many who don't understand it."



DOMESTIC NEWS**Vatican and Jews to start on anti-Semitism document in February**

By David Crumm

Special to Religious News Service

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XIII International Liaison Committee (ILC)

Meeting: 12-16 December 1988 (ZURICH)

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Members of the ILC, from the Catholic side:

1. Archb. Marcos Mc Grath (PANAMA)
2. Bishop Gerald Mahon (LONDON)
3. Dr. Eugene J. Fisher (WASHINGTON DC)
4. Rev. Jacques-Marcel Dubois (JERUSALEM)
5. Rev. Bernard Dupuy (PARIS)

Relators:

6. Rev. Prof. Henri Cazelles (PARIS)
7. Rev. John Morley (SOUTH ORANGE)
8. Rev. Robert Graham (ROME)
- (+) Rev. Jean Dujardin (PARIS)

Members of the Holy See's Commission:

9. Card. Joh. Willebrands (ROME)
10. Rev. Pierre Duprey (ROME)
11. Rev. Pier Francesco Fumagalli (ROME)

Experts:

12. Prof. Hermann Henrix (AACHEN)
  13. Prof. Kurt Schubert (WIEN)
  14. Prof. Jezry Turowicz (KRAKOW)
  15. Rev. Stanislaw Musiał (KRAKOW)
  16. Rev. p. Franz Bowen (... , BELGIO )
  17. Rev. p. Grosz, sj (Roma)
  18. ... (... , Jugoslavia)
  19. ... (... , Ungheria )
  20. ... (... , Romania )
  21. ... (... , Cecoslovacchia)
-

Proposed Agenda:

1. Report on IJCIC/Vatican Steering Committee meeting in Rome
- ✓ 2. Removal of Carmelite Convent - report on situation
3. Proposed agenda for the February 20-24 Consultation of Anti-Semitism and Shoah
4. Riegner Telex
- ✓ 5. Invitation by Theo Klein extended to Leon Feldman to attend "Geneva III" meeting in Paris, December 20, 1988
- ✓ 6. Statement issued by Marc Tannenbaum and Eugene Fisher re # 3
- ✓ 7. Term of office of chairman expires Dec. 31, 1988
8. Reimbursement of expenses incurred by Riegner in publication of volume "Fifteen Years of Christian/Jewish Dialogue"
9. Misc.

Cassanoli

Delegation

SCA - RCA -  
NA -  
CCAR

WJC - Kelman, Riegner

Bnai Brith - Harris Schenker, Mitz Eluloch

Israel Interfaith - W. Gode

AJC - Rudin, Bauli

L. America - M. Tannenbaum

Beano Melnitzky

UJC  
USA  
UAHC



**JEWS AND VATICAN OFFICIALS  
TO CONVENE ON ANTI-SEMITISM****By Susan Birnbaum**

NEW YORK, Dec. 15 (JTA) -- Jews and Catholics will gather at a conference in February to examine the Christian roots of anti-Semitism, according to Rabbi Marc Tanenbaum, chairman of the International Jewish Committee for Interfaith Consultations.

The conference is expected to initiate work on a Vatican document that would challenge Catholic teachings worldwide.

The conclave, scheduled to take place Feb. 20 through 24 in Zurich, is expected to be the first of several meetings that will discuss the development of Christian thinking from early days to present times, including how it bears on anti-Semitism and its relation to the Holocaust.

The conference is an outgrowth of a meeting held in Miami on Sept. 11, 1987, between Pope John Paul II and 206 Jewish leaders.

Soon after, a joint Jewish-Vatican conference to explore the roots of Christian anti-Semitism was approved by the pope.

The conference is conditional on the removal of a Carmelite convent at Auschwitz to a center away from the Auschwitz grounds.

This was decided Thursday by members of the international committee, the body involved in Vatican-Jewish negotiations. The move must be made before Feb. 20.

Tanenbaum said the upcoming conference would "begin a serious scholarly examination of the history of anti-Semitism in the Western world through the ancient, the medieval and the modern eras, culminating in the Nazi Holocaust."

Talks on the long-awaited document will probably take several years to complete. They will involve careful examination of 11 volumes of Vatican records of the years between 1939 and 1945.

Members of the Jewish group, which meets with Catholics, explained their opposition to a conference centering on the Holocaust.

Rabbi Fabian Schoenfeld, a member of the committee and a past president of the Rabbinical Council of America, explained that the Rabbinical Council position "tends to agree with the Hasidic community," which conducts dialogue with Christians only on social issues and not on theology.

**RUSSIAN EMIGRE CONVICTED OF SPYING,  
SENTENCED TO NINE-YEAR TERM**  
**Hugh Orgel**

TEL AVIV, Dec. 15 (JTA) -- A one-time Russian emigre convicted of espionage was given a nine-year prison sentence by a Tel Aviv district

There have been rumors here and abroad that Kalmanovitch might be released and sent back to the Soviet Union, as part of a three-way exchange between the Pollards in the United States and a third unidentified espionage prisoner who would be returned to the United States.

**ISRAEL'S QUAKE RELIEF HELP  
STILL STALLED BACK HOME****By Hugh Orgel**

TEL AVIV, Dec. 15 (JTA) -- Israel has enlarged its earthquake relief efforts for Soviet Armenia, but it seems to have a problem getting it off the ground.

Three air force Hercules cargo planes loaded with personnel and equipment were scheduled to leave at dawn Thursday, but their takeoff was postponed because of bad weather.

So far, only one Israeli relief airlift has reached Yerevan, the Armenian capital. It arrived there Sunday.

A follow-up flight by two Hercules transports on Monday was recalled halfway to its destination.

Brig. Gen. Aharon Vardi, Israel's civil defense chief who reached Armenia with the first flight, advised the planes by radio that their medical and rescue personnel were not needed in Yerevan or in the stricken Leninakan region.

They were ordered to return to Israel to await further instructions.

It was decided later that supplies were more urgently needed than personnel.

One of the transports was withdrawn Wednesday and the other was equipped to carry cargo only.

But the picture changed on Thursday when the relief fleet was enlarged to three Hercules aircraft, and another 50 medical and rescue personnel were assigned to the mission along with administrative staff.

**DOCTORS AGAIN HIT HOSPITALS  
WITH SELECTIVE WORK SLOWDOWNS****By Hugh Orgel**

TEL AVIV, Dec. 15 (JTA) -- Government hospitals are again the targets of selective work slowdowns by doctors locked in a 2-year-old wage dispute with the Finance Ministry.

Seven general, geriatric and psychiatric hospitals were put on a Sabbath schedule Wednesday. The same sanctions were applied Thursday to six hospitals, including the three largest general and maternity hospitals in Tel Aviv.

The Sabbath schedule means reduced medical staffs in wards and emergency rooms and no elective surgery is performed.



# *International Jewish Committee*

## *ON*

### *Interreligious Consultations*

December 27, 1988

**Rabbi Marc H. Tanenbaum**  
Chairman

**AMERICAN SECRETARIAT:**  
Synagogue Council of America  
2327 Lexington Avenue  
New York, N.Y. 10016  
Tel.: (212) 686-8670

**EUROPEAN SECRETARIAT:**  
World Jewish Congress  
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21211 Geneva 20, Switzerland  
Tel.: (022) 34 13 25

**CONSTITUTENT AGENCIES:**  
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6165 East 56th Street  
New York, N.Y. 10022

**Sh'nei Sh'rit**  
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**The Israel Interfaith**  
Association  
P.O.B. 7739  
Jerusalem 91.077, Israel

**Synagogue Council of America**  
3327 Lexington Avenue  
New York, N.Y. 10016

**World Jewish Congress**  
501 Madison Avenue  
New York, N.Y. 10022

**Dr. Leon A. Feldman**  
Consultant

TO ALL MEMBERS OF IJCIC:

**I M P O R T A N T !**

THERE WILL BE AN URGENT AND EXTRAORDINARY MEETING  
OF THE CONSTITUENT AGENCIES' REPRESENTATIVES ON

THURSDAY AFTERNOON, at 3.00 P.M.

DECEMBER 29, 1988

IN THE OFFICES OF THE SYNAGOGUE COUNCIL OF AMERICA

The agenda will include the following:

1. Report on the recently held meeting in Paris (Dec. 21) concerning the removal of the Carmelite Convent from the Auschwitz camp site. The following participated:  
  
Jewish group: Klein, chair; Steg, Ehrlich, Riegner, Hoffenberg, Pardes, Grand Rabbi R.S. Sirat, Feldman, Schnack.  
  
Catholic group: Cardinals Decourtray, Lustiger, Daneels, Macharski; and Frs. Dupuy, Dujardin, Musial, Fumagalli.
2. Proposed Consultation of IJCIC/Vatican Liaison Committee on "Anti-Semitism and the Shiah" scheduled for February 20-24, 1989 in Zurich.
3. IJCIC position to Pope John Paul II's meeting last week with Arafat.

PLEASE MAKE EVERY EFFORT TO ATTEND. Thank you for your cooperation.



December 28, 1988

His Excellency  
Bishop Henryk Muszynski  
Chairman  
Polish Episcopate's Commission  
for Dialogue with Judaism  
87-800 Wloclawek  
ul. Gdanska 2/4  
Poland

My Dear Bishop Muszynski,

It was a genuine privilege to come to know you during the recent congress in Vienna on "Jews and Christians in a Pluralistic World."

I had heard many positive comments about you from colleagues, and our friendly and open meetings more than justified my anticipation. I sincerely hope that we will have opportunities to deepen and enrich that friendship and understanding.

We have many issues to discuss, but I wish to focus at this moment off the question of the Carmelite convent on the grounds of Auschwitz. I genuinely believe in the good will of Cardinal Macharsky and yourself in seeking to bring about a constructive resolution of this highly symbolic and emotional issue on both sides.

While I think I understand the resistance that has emerged, I fear that unless there is some genuine movement in the coming weeks to take public steps to create the new center off the grounds of Auschwitz, that this issue will become inflamed and will lead to unfortunate and uncontrollable reactions which could undermine much of the progress we have made in improving Catholic-Jewish understanding. X

I have a simple question that might help forestall these negative consequences: Is it not possible for the Cardinal and those associated with him to make a public gesture very soon of placing a spade in the ground of the proposed new center as a sign of commitment and good will? That would become an important gesture that the Geneva agreement is in force. It would then enable Cardinal Macharsky and others to continue their conversations with the Carmelite nuns and others, and at the same time signal the world of Jewish survivors that movement is taking place.

We would do everything possible to inform the Jewish world of survivors of Auschwitz that there is continued good faith on the part of the Polish Catholic church and the Polish people, and that nothing should be done to impede the constructive conversations within the church community.

I fear that if something like that is not done soon, we will lose control of the situation, and irreparable harm would be done to our common cause.

I would be grateful for your confidential response to this idea.

MY warmest good wishes for joyous Holy Days to you, your colleagues and your families, and my prayers for God's richest blessings over you.

Respectfully yours, .

RMHT, DIR



The American Jewish Committee protects the rights and freedoms of Jews world over; combats bigotry and anti-Semitism and promotes human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; defends democratic values and seeks their realization in American public policy; and enhances the creative vitality of the Jewish people. Founded in 1906, it is the pioneer human-relations agency in the U.S.

## FOR IMMEDIATE RELEASE

NEW YORK ... Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee, will address an international conference of scholars on "Jews and Christians in a Pluralistic World", to take place in Vienna, Austria, from November 28-30. The conference is sponsored by the Institute for the Study of Man, a leading interdisciplinary academic research institute.

Rabbi Tanenbaum, who is chairman of the International Jewish Committee for Interreligious Consultations (IJCIC), will share a platform with His Excellency Bishop Pietro Rossano, rector of the Pontifical Lateran University in Rome and a member of the Vatican Commission for Religious Relations with the Jewish People. They will present papers from their respective perspectives on the theme, "Jewish-Christian Relations: Achievements and Unfinished Agenda." Lord Coggan, former archbishop of York and Canterbury, will chair the session.

Among the other prominent participants in the symposium will be His Eminence Franz Cardinal Konig, former archbishop of Vienna; Prof. Zvi Werblowsky of Hebrew University, Jerusalem; Prof. Bernard Lewis, Institute of Advanced Studies, Princeton University, and noted scholar of Islam; Prof. Geza Vermes, New Testament scholar, Oxford University; Prelate Josef Tischner, Pontifical Academy of Theology, Cracow, Poland; Prof. Jacob Katz, historian, Hebrew University, Jerusalem; His Eminence Paul Poupard, President of the Pontifical Council for Culture, Vatican; and Lord George Weidenfeld, president of Weidenfeld and Nicholson publishers.

Dr. Krzysztof Michalski of Cracow, a visiting professor at Harvard University, is director of the Institute for the Study of Man in Vienna.

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

88-960-193  
EJP, REL, Z



## Jews and Vatican Officials To Convene on Anti-Semitism

BY SUSAN BIRNBAUM

NEW YORK (JTA) — Jews and Catholics will gather at a conference in February to examine the Christian roots of anti-Semitism, according to Rabbi Marc Tanenbaum, chairman of the International Jewish Committee for Interfaith Consultations.

The conference is expected to initiate work on a Vatican document that would challenge Catholic teachings worldwide. The conclave, scheduled to take place Feb. 20-24 in Zurich, is expected to be the first of several meetings that will discuss the development of Christian thinking from early days to present times, including how it bears on anti-Semitism and its relation to the Holocaust.

The conference is an outgrowth of a meeting held in Miami on Sept. 11, 1987, between Pope John Paul II and 206 Jewish leaders. Soon after, a joint Jewish-Vatican conference to explore the roots of Christian anti-Semitism was approved by the pope.

The conference is conditional on the removal of a Carmelite convent at Auschwitz to a center away from the Auschwitz grounds.

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