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Interreligious Consultations, 1988.



JAN - 8 1988

**DAILY NEWS BULLETIN**

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PUBLISHED BY JEWISH TELEGRAPHIC AGENCY · 165 WEST 46TH STREET · NEW YORK, NY 10036-2574 · (212) 575-9370

VOL. 66 - 71st YEAR

WEDNESDAY, JANUARY 6, 1988

NO. 3

**POPE JOHN PAUL II MAY MEET  
WITH WALDHEIM IN AUSTRIA**By Andrew Silow Carroll  
and Andrew Muchin

NEW YORK, Jan. 5 (JTA) -- Pope John Paul II will meet with Austrian President Kurt Waldheim during a visit to Austria scheduled for June 23 to 27, according to unconfirmed news reports from the Vatican Tuesday.

The pope also will meet, on June 24, with Austrian Jewish leaders who protested his controversial audience at the Vatican with Waldheim last summer, the reports said.

Arrangements for the visit were apparently made during Waldheim's audience at the Vatican last June. John Paul II first visited Austria as pope in 1983.

Rabbi Marc Tanenbaum, chairman of the International Jewish Committee on Interreligious Consultations (IJCIC) and director of international relations for the American Jewish Committee, said Tuesday evening that a papal meeting with Waldheim is not certain, because Waldheim may face pressure to resign from office before June.

An international commission of historians is studying Waldheim's activities as a lieutenant in the German Army during World War II, when he allegedly was involved in deportations of Greek Jews to Auschwitz, among other crimes.

Waldheim has repeatedly denied that he was involved in war crimes.

"If Waldheim still remains in office, then clearly the Austrian government would expect (the pope) to meet with him," Tannenbaum said.

The Jewish leader said IJCIC will meet Thursday to discuss alternative proposals to a papal-Waldheim meeting, which the group will transmit to Vatican officials.

"We don't want a repetition of the tumultuous events of the summer," he said.

Regarding the upcoming visit, Morris Abram, chairman of the Conference of Presidents of Major American Jewish Organizations, suggested in a statement that the pope use the visit to "give public expression to his views on the Holocaust and its dreadful and continuing lessons to all mankind."

In a separate statement, Rabbi Alexander Schindler, president of the Reform movement's Union of American Hebrew Congregations, said he hoped the pope would "not repeat the overly lavish praise for Mr. Waldheim when they met last summer, and which appeared to absolve the former U.N. official of the charges that have been made against him."

Waldheim is a former secretary general of the United Nations.

Schindler called for a meeting of Austrian Catholic clergy to discuss anti-Semitism. He also said the "best suggestion of all" would be for Waldheim to resign the presidency before the pope arrives, and thus "spare the Austrian people and the pope himself the embarrassment of another meeting" with Waldheim.

In April, the U.S. Justice Department formally barred Waldheim from visiting the United States as a private citizen, saying it had sufficient evidence to suspect him of involvement in Nazi war crimes.

*Jay sent  
1/6*

**FAX TRANSMISSION COVER SHEET**

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DATE JANUARY 6, 1988

NO. OF PAGES 3 (not including cover)

TO: ISRAEL SINGER

LOCATION: 755-5883

FROM: MARC H. TANENBAUM

LOCATION: A J C - NEW YORK HEADQUARTERS

SPECIAL REMARKS: \_\_\_\_\_

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FAX ATTENDANT SIGNATURE: \_\_\_\_\_

FAX RECEIVED BY/SIGNATURE \_\_\_\_\_



His Eminence  
Johannes Cardinal Willebrands  
President  
Vatican Secretariat on Religious Relations  
with the Jews

Vatican City, Italy

Dear Cardinal Willebrands,

A meeting of the official representatives of the member agencies of the International Jewish Committee for Interreligious Consultations (IJCIC) met today, and I have been authorized to communicate the following message to you in their behalf:

There have been persistent reports in recent days that during the planned visit of Pope John Paul II to Austria in June 1988, that he may meet again with Kurt Waldheim. There have also been suggestions, not corroborated, that the Pope would be accompanied by Mr. Waldheim on a visit to the site of the notorious Mauthausen concentration camp.

As we know you well understand, these reports have given rise to widespread and grave concern in many parts of the world Jewish community and, therefore, could have the most serious implications for Vatican-Jewish relations.

We wish to stress that our concern does not relate to the altogether appropriate relationship of the Holy See or the Pope to the Austrian Catholic Church and the Austrian people. We have consistently distinguished between the Austrian nation and people and the role of Kurt Waldheim as an individual with his past as a former officer in the Nazi army.

Your Eminence, you will recall that at the meeting between representatives of IJCIC and the Vatican in Rome during August 31-September 1, 1987, we arrived at an understanding by which we would seek "to avoid future misunderstandings" through "contacts and collaboration where the need arises, including contact with the Secretary of State," Cardinal Agostino



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

January 7, 1988

AMERICAN SECRETARIAT:  
Synagogue Council of America  
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New York, N.Y. 10016  
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165 East 56th Street  
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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

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Johannes Cardinal Willebrands  
President  
Vatican Commission on Religious Relations  
with the Jews  
00120 Vatican City, Italy

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Your Eminence, you will recall that at the meeting between representatives of IJCIC and the Vatican in Rome during August 31 - September 1, 1987, we arrived at an understanding by which we would seek "to avoid future misunderstandings" through "contacts and collaboration where the need arises, including contact with the Secretary of State," Cardinal Agostino Casaroli.

In our joint statement issued then in Vatican City, the text announced that "the Holy See's Commission for Religious Relations with the Jews heard the dismay and concern over the moral problems raised for the Jewish people" by the Papal audience with Kurt Waldheim. The Commission "acknowledged the seriousness of and the Church's sensitivity to those Jewish concerns."

granted \$

At the Rome meeting, you will also recall, it was agreed with Cardinal Casarolli 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." Accordingly, we would be grateful for your bringing this letter to the attention of Cardinal Casarolli, ~~with a view toward arranging an early meeting with a small group of IJCIC leaders.~~

~~We feel the urgent need to discuss with you and Cardinal Casarolli the specific concerns that we believe the world Jewish community has about this possible Papal meeting with Mr. Waldheim, and the details of his Nazi past which we feel strongly must be taken fully into account.~~

It is our sincere hope that by bringing our views and documentation to the attention of the Holy See ~~in a direct meeting that the constructive purposes of genuine dialogue would be strengthened, and we would together~~ seek to avoid another episode of public controversy which might strain severely our ongoing relationship.

We look forward to your response in this matter and thank you for your kind consideration. In behalf of IJCIC and its member agencies, we extend to you our warm good wishes for health and strength for the New Year.

Respectfully yours,

Rabbi Marc H. Tanenbaum, Chairman



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

January 7, 1988

Dear IJCIC Member:

Please find enclosed the official version of IJCIC's communication addressed to Johannes Cardinal Willebrands, which adopted at today's meeting.

Thank you for your cooperation.

Sincerely yours,

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

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AMERICAN JEWISH  
ARCHIVES  
Rabbi Marc H. Tanenbaum  
Chairman  
Dr. Leon A. Feldman  
Consultant

PLEASE NOTE:

The next meeting of IJCIC will take place on  
THURSDAY, FEBRUARY 11, 1988  
at 10 a.m.  
in the offices of the Synagogue Council





## JEWISH GROUP URGES VATICAN TO AVOID 'ANOTHER EPISODE OF CONTROVERSY'

By Andrew Silow Carroll

NEW YORK, Jan. 7 (JTA) -- An international Jewish organization has sent a letter to the Vatican urging Catholic officials to "seek to avoid another episode of controversy" during the pope's announced visit to Austria in June.

The letter, approved Wednesday by member agencies of the International Jewish Committee on Interreligious Consultations (IJCIC), makes no specific reference to a possible second meeting between the pope and Austrian president Kurt Waldheim.

However, it reiterates an agreement reached during a meeting between Jewish representatives and senior Catholic officials at the Vatican last summer, at which the Jews voiced their dismay over the audience the pope gave Waldheim at the Vatican last June.

That agreement laid the groundwork for exchanges between Jewish officials and Cardinal Agostino Casaroli, the Vatican secretary of state, in order to "avoid future misunderstandings."

The letter is addressed to Cardinal Johannes Willebrands, president of the Vatican's Commission for Religious Relations With the Jews.

The letter did not request a meeting with Casaroli about the pope's visit to Austria, because of uncertainty about Waldheim's future as Austria's president, according to Rabbi Marc Tanenbaum, chairman of IJCIC and director of interna-

tional relations for the American Jewish Committee.

Waldheim is under investigation by an international commission concerning his activities as an officer in the German army in World War II, and is facing increasing pressure within Austria to step down as president.

"It would be inappropriate to engage in any discussion that will be speculative about what will happen in June," said Tanenbaum.



JANUARY 8, 1988

-3-

DAILY NEWS BULLETIN

In an unrelated development, an Israeli diplomat was invited, for the first time, to attend a Vatican ceremony in St. Peter's Basilica.

Myron Gordon, who is accredited to the Italian government (the Vatican has no diplomatic relations with Israel), joined representatives from 15 Arab organizations including the Palestine Liberation Organization and the Arab League at the ordination by Pope John Paul II of Michel Sabbah, the first Palestinian to be appointed patriarch of the Latin Rite in Jerusalem.



# Young Israel of Kew Gardens Hills



150th STREET & 70th ROAD, FLUSHING, NEW YORK 11362 9 1988

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{ Boulevard 1-9761

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Rabbi

January 12, 1988

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Rabbi Marc Tannenbaum  
Chairman, IJCIC  
Synagogue Council of America  
327 Lexington Ave.  
New York, N.Y. 10016

Dear Marc:

This letter is a follow-up of the telephone conversation which I had with you on Thursday, January 7th.

If I recall correctly we had made three important decisions at the meeting.

1 - To follow Rabbi Wurzburger's suggestion not to ask for a meeting with the Vatican so that we should not be seen again as "running" to the Pope. We were only to express in a most firm but polite manner our concerns and our frustrations and leave them to suggest the meeting with us.

2 - That the letter should not be released until we are sure that they have received it first.

3 - That no member of the committee should contact the press or speak to the press independently of the committee's decision.

I had called you to tell you that I was distressed to read in the New York Post an almost full report of what we had discussed a few hours earlier. Obviously, since the New York Post went to press before our meeting someone must have leaked it to them including the reference to a meeting which we requested. It seems to me that there is no point in spending time at a meeting and coming to decisions when the substance of those discussions are already in the hands of the press.

My frustration was only strengthened by the article which appeared in the New York Times of Friday and which again had a report of our meeting with special reference to the letter.



( 2 )

As a matter of fact the New York times reported a Senior Vatican official expressing his surprise "that the contents of this letter had made news before we had a chance to receive it".

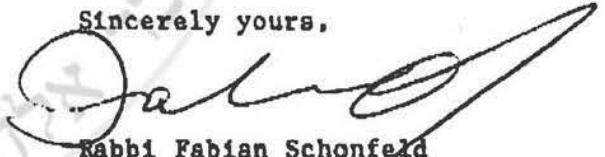
I can only ask what is going on in our own circle? At the end of the last meeting I had expressed our appreciation for the manner in which you conducted the affairs of the committee and the tenor and mood of the meeting under your Chairmanship. I still feel that this is so. Yet I have to urge you to make sure that our meetings together in the future will not prove to be a waste of time and that some measure of discipline can be introduced into our ranks.

. As to our future plans with regard to the conference on the Shoah with the Catholics I wish to express my feelings which I believe are shared by many of my colleagues that in view of the announcement by Bishop Weber that the Pope was likely to see Waldheim three times during his forthcoming visit to Austria that such a conference has absolutely no meaning or value at this time. It is almost as if the Pope was saying to us "You Jews are not going to tell me whom to meet and when to meet him".

The time has come to summon our Jewish dignity and self-respect and let "them" know that there is a limit to how far we are willing to go in order to maintain our relationship. It cannot be a one way street and we are entitled to some honest dealings with us on the part of the Vatican. To have a conference on the Shoah under these circumstances would make a mockery of those whose lives were taken by the very people to whom the Pope is extending a hand of friendship.

I am looking forward to your response.

Sincerely yours,



Rabbi Fabian Schonfeld

FS:ph

P.S. I am sending copies of this letter to other members of our committee.



# Twists and turns of '87 Jewish-Christian relations

By MARC H. TANENBAUM

**I**F ONE were to summarize the state of Jewish-Christian relations during 1987, the most apt metaphor would have to be that of a rollercoaster.

There were strong, steady ascents in overcoming theological misunderstandings and in forging new conceptions of mutual appreciation and respect between Christians and Jews. These were best typified by the serious affirmative declarations issued by the Presbyterian Church U.S.A. and the United Church of Christ, among others.

But there were also deeply upsetting turns that periodically threatened to careen the rollercoaster off the tracks. The last of these turns, amounting to an annoyance, was the regression of Southern Baptist pastor Bailey Smith to his earlier primitive theological utterances that would doom Jews to eternal perdition unless they became his kind of Christian.

The most serious and potentially damaging threat to the future course of Jewish-Christian relations centered around the incomprehensible audience that Pope John Paul II granted to Kurt Waldheim, the man who lied for 40 years about his Nazi past and still became president of Austria.

Many informed Jews finally understood that the pope had to receive Waldheim because Austria is a predominantly Catholic country, and both for internal political and religious reasons, the pope had to yield to Waldheim's official request for an audience.

But it was, and still is, incomprehensible that the head of the Roman Catholic Church would receive an unrepentant Nazi and not utter a syllable about his morally miserable

past. For Jews and many Christians who communicated with us, the danger of that silence was that it was becoming a message to millions of Catholic youth in Germany, Austria, Poland and elsewhere that the Holocaust has apparently become so irrelevant that it does not even deserve a mention by the pope in the presence of the most highly publicized former Nazi in the world today. No wonder Waldheim beamed to the world's press following the audience, "It far exceeded my highest expectations."

The moral damage that emerged from that encounter, (as many Jews and Christians saw it), was that the pope, the embodiment of absolute moral standards of good and evil, right and wrong, was contributing to a moral relativism

*It is incomprehensible that the head of the Church would receive an unrepentant Nazi.*

that he so often condemns. If Waldheim receives the same treatment as Ronald Reagan; if President Botha of South Africa, an architect of apartheid and oppressor of blacks, is equal to Margaret Thatcher, then the ground of moral judgment ultimately collapses.

Clearly that policy, dramatized by the absurdity of the Waldheim visit, needs rethinking in the Holy See. There must be another method for talking with tyrants, brutal dictators and unrepentant Nazis without providing them with a papal cover for their anti-human deeds.

But the good news that emerged during the terribly hot summer of 1987 was the extraordinarily supportive role of the American Catholic hierarchy of the Jewish position. Without the leadership and the regular interventions of Archbishop John May of St. Louis, John Cardinal O'Connor of New York, Bishop William Keeler of Harrisburg, Pa.,

among others, the Waldheim audience could well have resulted in a fundamental rupture in Vatican-world Jewry relationships.

Their sensitive and consistently positive support was another testimony to the strength of Catholic-Jewish solidarity and friendship that has been achieved during the past 22 years since the end of Vatican Council II. That augurs well for the future growth of American Catholic-Jewish relations in the years ahead.

This conflict with the Vatican reveals at the same time that the Jewish community has a good deal of internal homework to do. The Waldheim episode shows that there is a dividing line between those Jews who have been involved in some way in the progress of Catholic-Jewish relations during the past quarter century and those who have had virtually no contact with the fundamental improvement in relations that have taken place on many levels of Catholic-Jewish encounter.

**T**HOSE WHO KNEW little or nothing about the positive ties and the deep changes that have taken place—changes in textbooks, liturgy, teacher training, seminary education, adult dialogues—persist in viewing the Catholic Church through the optic of 1,900 years of pogroms, crusades, inquisitions, teachings of contempt. Hence the rage against two millennia of anti-Semitism.

Those Jews who have experienced the bracing climate of mutual respect and increasing knowledge between Catholics and Jews refused to allow even a Waldheim—more correctly, especially a Waldheim—to jeopardize this extraordinary achievement of 25 years since *Nostra Aetate* was adopted.

Finally, the issue of Israel and diplomatic relations between the Holy See and the Jewish state will undoubtedly undergo a different kind of discussion in the months ahead. It is now clear to many Jews, and growing numbers of Catholics, that if the Vatican intends to be a serious player in the Middle East peace game, it will require full *de jure* diplomatic relations, far more than Israel needs it.

*Rabbi Marc H. Tanenbaum is director of international relations for the American Jewish Committee and has been involved in Jewish-Christian relations for the past 25 years. He was the only rabbi present at Vatican Council II as guest observer.*



# Pope's Austrian Visit Not A New Waldheim Audience

By Andrew Silow Carroll

NEW YORK (JTA)—Pope John Paul II's announced trip to Austria should more properly be viewed as a pastoral visit to that country's Catholics than as a repeat of the controversial papal audience with Austrian President Kurt Waldheim last summer, Catholic and Jewish officials said.

In planning the June 23 to 27 visit, the pope is responding to an invitation extended by Austrian bishops at the beginning of 1987, according to a spokesman at the Apostolic Nunciature, the Vatican Embassy in Washington.

The spokesman said that during such a visit it is a "tradition" that the pope meet in some way with the country's head of state.

"I would assume he'll meet with Waldheim, although I haven't any sure news about this," said the spokesman.

Plans for the pope's visit were discussed before controversy erupted over Waldheim's audience at the Vatican and are "not really a surprise," said Eugene Fisher, secretary of the Secretariat for Catholic-Jewish relations of the National Conference of Catholic Bishops.

"When the pope came (to the United States) it was to visit the Catholic people, but the president met him in Miami," noted Fisher.

Waldheim, a former secretary general of the United Nations who is being investigated about his activities as an officer in the German army during World War II, met with John Paul

II at the Vatican last June. Waldheim has repeatedly denied that he participated in the deportation of Greek Jews to Auschwitz, among other charges.

According to Rabbi Marc Tanenbaum, chairman of the International Jewish Committee on Interreligious Consultations (IJCIC) and director of international relations for the American Jewish Committee, it is "important for the Jewish community to know" that the pope received the Austrian bishops' invitation two weeks before the audience with Waldheim.

## May Not Be President

Tanenbaum said that reactions by IJCIC and other Jewish organizations will depend on whether Waldheim is still Austria's president by the time of the papal visit.

Tanenbaum referred to the international commission, headed by Austrian Hans Kurz, that is investigating Waldheim's wartime activities. The commission's report is expected to be released late this month.

"The report will trigger a significant public debate in Austria, the question being, should Waldheim resign?" said Tanenbaum.

If the Austrian leader does not step down by the time of the papal visit, "then we are concerned about the content and nature of their meeting and hope not to see a repeat of last summer," he said.

If Waldheim does resign, "then this is a normal, pastoral visit to the 87 percent of Austrians who are Catholic," said Tanenbaum.

At an IJCIC meeting, Tanenbaum

will present for approval copies of a letter that is to be forwarded to Cardinal Johannes Willebrands, head of the Vatican Secretariat for Religious Relations with the Jews.

The letter requests a meeting with Willebrands and Vatican Secretary of State Agostino Casaroli to discuss the pope's visit.

Reactions to the announced visit by other American Jewish leaders were mixed, with some more cautious than others.

Seymour Reich, president of B'nai B'rith International, said in a statement that the only useful result of a second meeting between the pope and Waldheim would be "if the pope were to take confession from Mr. Waldheim, and if that act gave Austria's president the moral courage to do what he should have done years ago: publicly admit his Nazi past and withdraw from public life."

Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, said in a statement that he hoped the pope uses the visit as a "new and different opportunity to confront the issues of the Holocaust."

## Will Legitimize Waldheim

The Simon Wiesenthal Center appeared to take a stronger stand, saying that if such a meeting takes place it "will further serve to politically and morally legitimize Kurt Waldheim at a time when he remains shunned by virtually all Western leaders."

Perhaps the sharpest statement was issued by Hadassah President Ruth Popkin, who said the pope's planned meeting with Waldheim is "cause for the gravest concern among all who cherish justice and the blessed memory of those consumed in the flames of the Holocaust."

"Such a meeting gives a hollow ring to the pope's statements on the suffering of Jews at Nazi hands, and seriously erodes the claim to moral authority of his holy office," she added.



Federal President Kurt Waldheim

Popkin said further that speculation about Waldheim's resignation as president of Austria does nothing to "rectify the pope's misplaced compassion in failing to repudiate" the Austrian leader.

She said that if the pope "feels compelled by protocol" to meet with presidents of the nations he visits, "then it is incumbent upon him to postpone his visit to Austria until Kurt Waldheim is no longer its president."

## Jewish Response To Austrian Visit

NEW YORK (JTA)—An international Jewish organization has sent a letter to the Vatican urging Catholic officials to "seek to avoid another episode of controversy" during the pope's announced visit to Austria in June.

The letter, by member agencies of the International Jewish Committee on Interreligious Consultations (IJCIC), makes no specific reference to a possible second meeting between the pope and Austrian president Kurt Waldheim.

However, it reiterates an agreement reached during a meeting between Jewish representatives and senior Catholic officials at the Vatican last summer, at which the Jews voiced their dismay over the audience the pope gave Waldheim at the Vatican last June.

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Waldheim is under investigation by an international commission concerning his activities as an officer in the German army in World War II, and is facing increasing pressure within Austria to step down as president.

"It would be inappropriate to engage in any discussion that will be speculative about what will happen in June," said Tanenbaum.



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

January 19, 1988

Rabbi Marc H. Tanenbaum  
Chairman

Dear IJCIC Member:

AMERICAN SECRETARIAT:  
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327 Lexington Avenue  
New York, N.Y. 10016

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

In connection with recent events, a number of very interesting items have come across my desk which are being sent for your information and possible discussion.

1. "Cardinal Ratzinger on Judaism," Letter to the Editor, Tablet, 21 November 1987.
2. "Catholic-Jewish Relations-Tension and Intension", p. 26ff Christian Jewish Relations, Autumn 1987.
3. Letter from THE MINISTER, CHIEF OF DEPARTMENT OF RELIGIOUS Affairs (Dr. W. Loranc) WARSAW to Dr. G. M. Riegner, dated 31 Dec. 1987 (in Polish with transl. into English), concerning the removal of the Carmelite Convent at Auschwitz.
4. Reference to forthcoming papal visit to Austria, Herder Korrespondenzblatt, December 1987.
5. Memorandum by Bishop Henryk Muszynski on (German) entitled "Die Kommission des Episkopates Polens für den Dialog mit dem Judentum: Grundlagen, Aufgaben, Ziele und Vorhaben," prepared October 1987 (received only now).
6. "The Jews and the Vatican," Ba-Tefutzot, Jerusalem (Nov.-Dec. 1987 (no. 114).
7. "The Vatican and the Holocaust," Congress Weekly, January 1988.
8. "Msgr. Ratzinger dévorant d'amour," Regards no. 197.
9. "Jews urge Pope to use visit to confront Waldheim about Holocaust," Religious News Service, January 6, 1988.
10. "Pope's Austrian Visit A new Waldheim Audience," Foward, 1/13/88.
11. "Pope John Paul II May meet with Waldheim in Austria," JTA 1/6/88.
12. "Leaders Say Pope's Visit to Austria not a Repeat of Waldheim Audience, JTA 1/7/88.
13. "Vorgeplänkel zu einem Papstbesuch in Österreich," Neue Züricher Zeitung, 1/8/88.
14. "Pope Likely to see Waldheim 3 Times," NY Times, 1/8/88.
15. "The Goal of the Vatican is the Dissolution of Judaism (Yiddish), Allgemeiner Journal, 1/8/88.
16. "Jewish Group urges Vatican to avoid 'Another Episode of Controversy'," JTA 1/8/88.

17. Newsitem about Israeli diplomat was present at ordination of the Latin Patriarch in Jerusalem by Pope John Paul II in Rome, JTA 1/8/88.
18. "Pope's Planned Visit with Waldheim seen by Jews as 'Double Blow'," JTA 1/11/88.
19. Rome's Chief Rabbi calls on Pope to Condemn New Antisemitism," JTA 1/11/88.
20. "The Second Apostolic Trip of John Paul II to Austria will take place from June 23-27, 1988," Radiogionarle 1/5/88 (translation from Italian Jan. 11, 1988).
21. "Zionism termed essential issue in Christian-Jewish Dialogue," Religious News Service, Jan. 12, 1988.
22. "Little Hope for Vatican Recognition," JTA 1/13/88.
23. "Twists and Turns of '87 Jewish-Christian Relations," Jewish Week 1/15/88.
24. "Chief Rabbi raps pope's silence on anti-Jewish acts rise in Italy, Jewish Week 1/15/88.
25. Editorial: "Summer Rerun," Jewish Week 1/15/88.
26. "Expected Pope-Waldheim meeting draws strong Jewish Protest," Jewish Week 1/15/88.
27. "Pope speaks out on Holocaust, Israel and Palestinians, JTA 1/20/88.
28. "Polish Government says Convent at Auschwitz will be relocated, JTA 1/20/88.
29. Telex from Dr. Riegner, January 22, 1988 regarding Cardinal Willebrands statement, as reported in JTA 1/13/88 - see no. 22 above.
30. Summary translation of letter by Theo Klein, president of CRIF (Paris) to Cardinal Agostino Casaroli, dated January 27, 1988.
31. Associated Press newsitem, January 27, 1988 concerning Pope Pius XII letter.

# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20  
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78, AV. CHAMPS-ÉLYSÉES  
TELEPH. 389.94.63  
TELEX 650320

JERUSALEM  
P. O. B. 4203  
4, ROTENBERG STREET  
TELEPH. 036546-036544

Geneva, January 22, 1988

Yours 21.J.

I spoke yesterday to Fumagalli and spoke to him of Willebrands statement as reported in JTA. He did not know anything about it. I sent him the text by express last night.

I spoke to him again this morning and referred also to news item in Haaretz. As soon as he has the texts he will show them to Willebrands. I told him that Willebrands' public reaction would be welcome and helpful.

Shabbat shalom

Riegner



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

Date: January 25, 1988

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

To: Leon Feldman

From: Marc Tanenbaum

Subject: Next IJCIC Meeting

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

Dear Leon,

Please arrange to send the following notice to our members:

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  
1 Park Avenue  
New York, N.Y. 10016

"The next meeting of IJCIC will be held on Feb. 10th. Originally we had agreed on the date of Feb. 11th, but a serious conflict requires the change of day. I sincerely hop that each member agency will be represented.

Following are among the issues we will be discussing:

- 1- Admission of new member agencies to IJCIC;
- 2- Criteria for retaining membership in good standing in IJCIC;
- 3- Plans for next meeting with the Vatican Secretariat;
- 4- Plans for next meeting with World Council of Churches.

Marc H. Tanenbaum  
Chairman

MHT:RPR

Summary translation of letter from Theo Klein  
to Cardinal Agostino Casaroli

January 21, 1988

faxed on January 27, 1988.

Remarks that his former letter to the Cardinal remained without reply - but not without repercussion.

Wonders why there is a new visit by the Pope to Austria, while the Pope has not yet found way to go to Jerusalem "where he could speak words of courage, truth and appeasement", in an address to the descendants of Abraham's two sons.

The Pope was in Austria already in 1983. True, this year will be the 50th anniversary of the Anschluss, and the Austrians will therefore remember their experience of Nazism, which some chose to fight against, others served out of their free will or involuntarily. Many Austrians have overcome this experience by assuming their responsibility. The exception is Waldheim.

Why, therefore, does the Pope choose to see Waldheim once more? Although the Pope's role is intemporal, his State makes temporal choices through his relations with other States. The Vatican, through its Nuncii throughout the world, is surely aware of the fact that many heads of governments have abstained from meeting with Waldheim, and Casaroli should realize now better than in June 1987 how sensitive and bitter are the survivors of Nazism and those who struggle against it.

Klein therefore wonders why this new meeting is necessary. At any rate, he recommends that, if the Pope goes to Mauthausen, he makes sure that he is accompanied only by former detainees or people whose past is without blemish.

"Between Sin and Forgiveness, there must at least be Repentance".

Klein expects an answer which he will gladly make public with his present letter.



CH[2JExecutive News Svc.

APn 01/27 1318 Pope-Hitler

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ROME (AP) -- Pope Pius XII had written a letter of resignation to be submitted in the event of his kidnapping by Nazi occupation troops, a senior Italian cardinal was quoted Wednesday as saying.

In an interview with the Roman Catholic monthly magazine 30 Days, Cardinal Pietro Palazzini said the pope was aware of a purported plot by Nazi leader Adolf Hitler to arrest him and take him out of Rome, occupied by the Germans in 1943-44.

Palazzini said the pope feared he would suffer the same fate as Pope Pius VI, who was captured by anti-clerical French troops during the French Revolution in 1799. He was taken to France, where he died in captivity.

The 75-year-old cardinal, a leading prelate at the time of Pius XII's papacy, said the pope had left a resignation letter with a trusted friend.

"If I am taken away, he thought, I will be Eugenio Pacelli (Pius XII's name) and not the pope as prisoner," the magazine quoted Palazzini as saying.

[21H[CJ

Press (CR) for more !

CH[2JExecutive News Svc.

Pius XII's papacy spanned World War II, from 1939 to his death in 1958. The Vatican repeatedly has rejected accusations that Pius XII did not do enough to save European Jews from the Nazis.

[21H[CJ

Last page !

FEBRUARY 4, 1988 12 noon

STATEMENT DICTATED BY RABBI WAXMAN

FEB 10 1988

The initial communication (about) the invitation of Cardinal O'Connor to meet with Cardinal Retzinger is inaccurate so far as the characterization of my role is concerned:

1. I made no arrangement with Cardinal willebrands to have the issue of Cardinal Retzinger's views discussed at a future meeting of IJCIC and the Vatican Commission on Religious Relations.
2. I did not attend the meeting called by Cardinal O'Connor because I had other commitments. I so informed Brother Martyn when I received the invitation 24 hours before the meeting. I indicated that I would try to change those commitments but I was unable to do so. I therefore on the day of the meeting called Brother Martyn and told him I could not come. I sent a letter to the New York Times in which I explained the circumstances. I rejected the notion that I had boycotted the meeting and indicated that I had not been consulted by anyone on why I was not attending and did not authorize anyone to speak for me. I sent a copy of this letter to Cardinal O'Connor, to Bishop Keeler and to Dr. Fisher. I therefore think that the letter that Mark proposes to send must be revised and must revise the references to me.



# International Jewish Committee

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FEB 8 1988

ON

## Interreligious Consultations

February 4, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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

EUROPEAN SECRETARIAT:  
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Jerusalem 91.077, Israel

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

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

Dr. Leon A. Feldman  
Consultant  
Secretariat

Dear IJCIC Member:

THE NEXT MEETING OF IJCIC WILL BE HELD ON

THURSDAY, FEBRUARY 11, 1988  
at 10 a.m.

in the offices of the Synagogue Council.

Please make every effort to attend!

The following are some of the issues on the agenda:

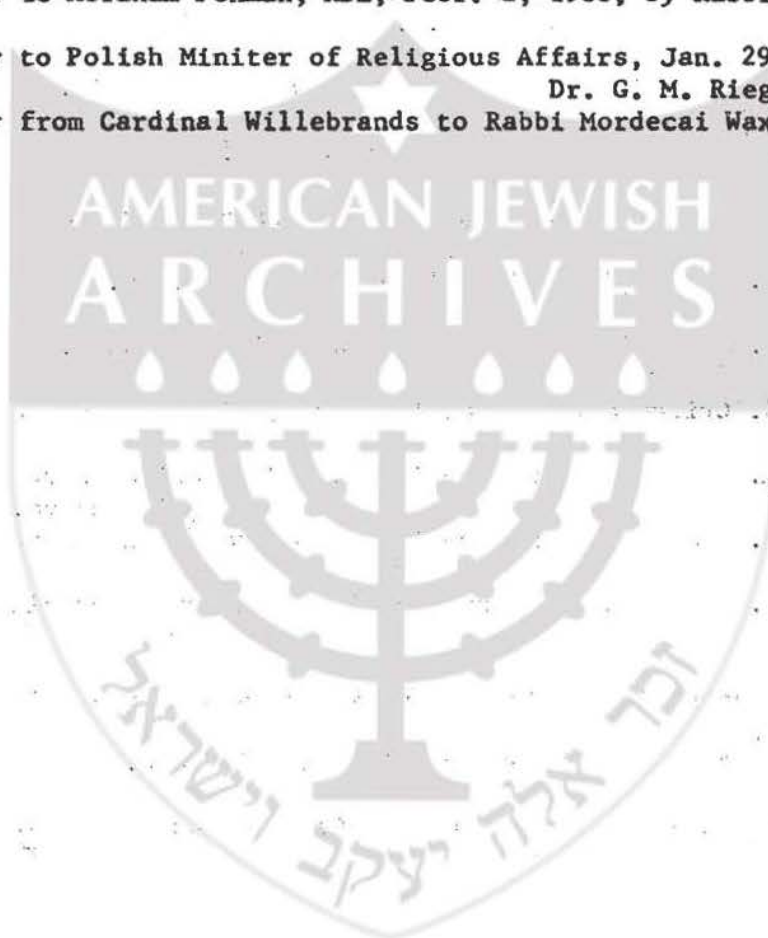
1. Cardinal Ratzinger's visit to New York.
2. Admission of new member agencies to IJCIC.
3. Criteria for retaining membership in good standing in IJCIC.
4. Plans for next meeting of IJCIC/Vatican Steering Committee in Geneva.
5. Plans for next meeting of Vatican/IJCIC Liaison Committee.
6. Plans for the next meeting with World Council of Churches (Geneva).

Please find enclosed several items of current interest.

List is on the reverse side of this page.

Thank you for your cooperation and continued interest.

1. "Ratzinger: Modern biblical scholarship dilutes church teaching," Religious News Service, Jan. 29, 1988.
2. "Six Jewish Personalities meet with Cardinal who attacked Jews," Algemeiner Journal, Jan. 29, 1988. (Yiddish)
3. "Cardinal is seen as kind, if firm, Monitor of Faith," New York Times, Febr. 1, 1988.
4. "Elder Sister Pushed away," Ha'aretz, Febr. 2, 1988. (Hebrew).
5. Letter to Henry Siegman, American Jewish Congress, Febr. 2, 1988, by Rabbi Marc H. Tanenbaum.
6. Letter to Abraham Foxman, ADL, Febr. 2, 1988, by Rabbi Marc H. Tanenbaum.
7. Letter to Polish Minister of Religious Affairs, Jan. 29, 1988, by Dr. G. M. Riegner.
8. Letter from Cardinal Willebrands to Rabbi Mordecai Waxman, Jan. 12, 1988.





JAN. 29, 1988

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## **Ratzinger: modern biblical scholarship dilutes church teaching**

By Charles Austin  
Special to Religious News Service

NEW YORK (RNS) — The Vatican's chief theologian has blamed contemporary biblical scholarship for diluting the teaching of the church, stating that treating the Bible with "natural scientific methods" has "completely relegated God to the incomprehensible, the other worldly and the inexpressible."

In a lecture that marked the beginning of a conference of theologians, Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, chided modern exegetes — scholars of the Bible — for inserting their presuppositions into their study of the scriptures.

In his 50-minute talk at St. Peter's Lutheran church here, Cardinal Ratzinger said modern exegetes claim everything in the Bible needs to be "explained." He argued that in an excessively rational view of scripture studies "what might otherwise seem like a direct proclamation of the divine, can only be myth, whose laws of development can be discovered." Such studies have made important contributions, he said, but some modern exegesis has "ceased being theology."

Unlike Protestant conservatives, who generally reject methods which dissect the historical, literary, and archaeological aspects of the Bible, the cardinal endorsed use of the "historical-critical method" of Bible study. But he said that the method was not as "scientific" as its exponents claimed and that the technique was subject to perversion by the views of those who use it.

### **Wants views submitted for official scrutiny**

Cardinal Ratzinger said that neither a biblical fundamentalism, nor a "rigid ecclesiasticism" would solve the problems presented by the biblical scholars. But the prelate's statement declaring that the exegete "does not stand in some neutral area above or outside history and the church" would suggest that biblical scholars submit their views to official scrutiny before incorporating them in their teaching.

In a news conference held the day after the address, Cardinal Ratzinger said there is a difference between "what scholars can discuss and what can be taught in the name of the church."

Cardinal Ratzinger's views on the state of biblical scholarship, however, were sharply challenged by one of the church's most noted authorities on scripture. The Rev. Raymond E. Brown, a Catholic scholar and a professor at Union Theological Seminary in New York, said that modern biblical studies were not "theologically barren" like some of the earlier movements of biblical criticism.

Father Brown, in a paper prepared for the conference, said that "moderate biblical criticism" served the church well, bolstering the proclamation of the gospel and unifying Protestant, Catholic and Orthodox views.



The American scripture scholar and Lutheran Bishop William H. Lazareth, also a participant in the conference, said Cardinal Ratzinger had misread the contemporary situation. The type of study criticized by Cardinal Ratzinger has "largely passed from the scene" Father Brown said. "People today can hardly even spell 'Dibelius,'" Lazareth said, referring to Martin Dibelius, one of the exegetes criticized by the cardinal.

#### **Priest said modern study has revitalized American Catholicism**

Instead, scripture study has revitalized American Catholicism, Father Brown argued. "Our catechists and people knew nothing about the Bible until after Vatican II," he said. Books on the study of scriptures sell well in American Catholicism, Father Brown pointed out. He noted that the failure of similar books in the European market may have influenced Cardinal Ratzinger's views.

"The number of people leaving the Catholic Church because they are being taught a too liberal view of the Bible are few," according to Father Brown. He said the numbers of people whose limited knowledge of the Bible makes them susceptible to Protestant fundamentalism are much greater.

Cardinal Ratzinger said he was seeking a "new synthesis" that would combine the methods of contemporary biblical scholarship with a broader method neither fully rejecting nor insisting upon the views presented by the early church theologians or the Middle Ages. He said exegetes should be willing to criticize their own methods. "It is not sufficient," he said, "to scan simply the last 150 years."

Cardinal Ratzinger's lecture, at the start of the conference sponsored by the Rockford Institute Center on Religion and Society here, was unique on several points. As chief theologian for the Vatican, whose office is responsible for protecting Catholic doctrine,

Cardinal Ratzinger wields unusual power and has severely disciplined Catholic theologians judged to be too far afield from official church teaching. A former archbishop of Munich, he is a well-trained theologian who has taught at key universities. This scholarly background and a facility with English that rarely fails him, combined with a low-key, genial manner and a willingness to engage in spirited theological discussion equips him for dealing with scholars from around the world.

The cardinal's lecture was briefly interrupted by a dozen gay and lesbian activists who sprang to their feet and shouted, "Facist!" and "Stop the inquisition!" The planned protest was because of a letter on homosexuality which Cardinal Ratzinger wrote last year, referring to homosexuality as "objectively evil." Cardinal Ratzinger paused for a few minutes during the outburst and drew an ovation from the crowd when he said "It is sufficient now. There are persons here who will hear what I have to say; we have heard what you have to say."

In the two-day conference, Cardinal Ratzinger was scheduled to meet with about two dozen scholars, including Protestants and Eastern Orthodox. Those discussions were closed to the press and other outsiders.

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# 6 אידישע טוער פאגעגענען זיך מיט קארדינאל וואס האט אטאקירט אידן

אין דער ווארטונג פון קאדיר  
נאל איקאנער אין ניו יארק איז די  
וואך פארגעקומען א באגעגעניש  
צווישן זעקס אידישע עסקנים מיט  
דעם קאטוילישן קארדינאל  
ראטזינגער. וועלכער האט פריער



קארדינאל ראטזינגער

שארף אנגעריפן די אידן און די  
אידישע אמנה. צווישן די עסקנים  
וואס האבן זיך באגעגנט מיט דעם  
קארדינאל זענען געווען ראבאי  
הענרי סיגמאן פון אמעריקאנער  
אידישן קאנגרעס, ראבאי מרדכי  
וואקסמאן פון די קאנסערוואטיווע,  
ראבאי דזשעיימס ווידן און ראבאי  
מייקלעמאן פון סינאגאג קאטויל

# Cardinal Is Seen as Kind, if Firm, Monitor of Faith

By PETER STEINFELS

"In essence, you are looking at the Grand Inquisitor."

Even for John Cardinal O'Connor, a man known for his love of banter, that was a remarkable way to introduce Joseph Cardinal Ratzinger last week.

After all, the Vatican office that Cardinal Ratzinger heads, the Congregation for the Doctrine of the Faith, does have its origins, centuries ago, in the slightly tamer, Roman version of the infamous Spanish Inquisition.

And to many people who strongly disagree with the unbending stance of Cardinal Ratzinger's office on questions of sexual morality, or with its condemnations of several outspoken theologians, the taint of the Inquisition still lingers.

## 'Gentleness and Compassion'

In fact, Cardinal O'Connor's introduction was very effective. His disarming quip cleared the way for him to praise Cardinal Ratzinger not only for his scholarship but also for his "gentleness and compassion."

In any case, the image of a gaunt and fierce Torquemada hardly seemed to fit the kind-faced, white-haired, soft-spoken, diminutive churchman who then took the podium to deliver a scholarly lecture.

Cardinal Ratzinger also made a distinctly non-inquisitorial impression on an interdenominational group of theologians with whom he met in a closed conference on biblical scholarship Thursday and Friday in New York City.

The Cardinal "never pulled rank," observed Bishop William Lazareth of

## Vatican official earns praise of an interchurch group.

the Evangelical Lutheran Church in America.

"Very impressive," said Dr. David Wells, a Congregational clergyman and professor at Gordon-Conwell Theological Seminary in South Hamilton, Mass.

"There was nothing inquisitorial about this conference," said the Rev. Richard John Neuhaus, director of the Rockford Institute's Center on Religion and Society, which sponsored the meeting.

## Unhappy With Scholarship

"It might not have been that way. Many of the participants came dissatisfied with the contribution of modern biblical scholarship to the life of their churches. For the past century, biblical scholars have sought to uncover, analyze and set into historical context the different oral and written sources that eventually formed the Bible.

For some of those attending the meeting, including Cardinal Ratzinger, that scholarship had had the effect of debunking the Bible and stripping it of what Bishop Lazareth called "life-transforming authority."

Although other participants, led by the Rev. Raymond E. Brown, a Catholic scholar, who teaches at Union Theo-

logical Seminary in New York City, did not agree with Cardinal Ratzinger's criticism, they, too, acknowledged that the technical, changing nature of modern biblical studies had convinced many people, including clergy, that only experts could decipher the Bible's meaning, let alone use it as a guide to life.

Even so, the meeting was not an attack on the achievements of current scholarship, Father Brown said. Instead, he said, it was a search for a new way of using the Bible that would be "authoritative and church-building."

## Some Distrust Research

Father Brown was among the few participants who were specialists in scriptural research. A volume he published in 1977, "The Birth of the Messiah," has been sharply criticized by some Catholics for pointing out the symbolic rather than historical meaning of many components in the Gospel accounts of the birth of Jesus.

At a news conference last Thursday, however, Father Brown came in for high praise from Cardinal Ratzinger. "I wish we had many scholars like Father Brown," the Cardinal said.

Pastor Neuhaus, a Lutheran, has been strongly supportive of Pope John Paul II's effort to tighten discipline in the Catholic church, which he sees as the leader in resisting the secularization of Christianity. Pastor Neuhaus said his first goal in arranging the meeting was to let people encounter Cardinal Ratzinger "as a person and a theologian."

Asked whether the favorable impression made by the Vatican official did

not depend on an absence of sharp disagreement among conference participants, Pastor Neuhaus noted that the meeting included theologians from historically divided Christian groups, the Eastern Orthodox as well as Lutheran, Catholic, Episcopalian and Reformed traditions.

## 'Truly Extraordinary Moment'

"You don't take it too lightly that the Roman Catholic Prefect of the Congregation for the Doctrine of the Faith would speak this way to me, the representative of an excommunicated group," said the Lutheran Bishop Lazareth.

Dr. Wells, too, saw the meeting as "a truly extraordinary moment. I don't think that 10 or 20 years ago, the second-most-powerful Catholic would have sat down and listened and responded in so gentle a way."

But several participants agreed that the greatest theological divisions today often ran through, rather than between, Christian churches, and that most of the participants were rather traditional in their theology and shared a strong emphasis on church structure.

No one represented liberation or feminist theology or other approaches demanding that the churches reorient their internal structures.

Dr. Wells said the presence of participants over whom Cardinal Ratzinger exercised neither power nor responsibility created a more open atmosphere.

A Catholic participant said much the same. "This couldn't have taken place with solely Catholic scholars," he said.



# אחרות בכורה דחוייה

## יחסה של הכנסייה הקתולית אל היהדות מתאפיין עדיין במגמות מנוגדות. חרף הסרת האשמה של רצח ישו וחרף ביקור האפיפיור בבית הכנסת של הקהילה היהודית ברומא

הנטייתם סובייטיים - הברית המסתתרת מאחורי האקטורגיה, ש הביאה לריכוז האכזרי בשטחים: לאלה, כתוב מזה המאמר, יש קשר למסע היהודי נגד ולוחמים להשגת ארצם, והוא אינו שואב כל שני, אלא גם כן יחול. שיטת קיצוני כמיוחד הפוליטי.

הנטייה מתעצב הנה המסורת בעת העצמות בשמים ברובה יחד משפיעה, והנה לביטוי בדיכוי האפיפיור 20-30 ברומא ברומא מכוונת הקודם כמוביל את ראשית לעומת היעדר השלום בארץ הקודש האירופי והכלל הערבים עם באומם בית ראשון 17 בינאר כשצוק את בנית חילי ברל למסגרת בינאליים וברית בין בית עיתונות העם ברומא יום לאחר מכן.

### עיתוני בעיתית

מינוי של ביטל מכה המלך תיאר, ליד ברת, לפטריאך רחשלים לא תרשים לדעת את זה דוח איטליה ואת ישראל. משום שזה עניין קאטולי שני, ומשום ששבו שנים נקטה הבריתית לכנות אנשי

במרכז ובמסגרת, המשתרע על שני עמודים, יש תצלום לא מוכר של יהודי מזוקן עטוף סליה בין שמת האשמים והארגונים המפיעים ב מאמר - נשיא הקונגרס היהודי העולמי ארגו ברומא, אל הנס היהודי אפיפיור האכזרי, ארגון זה סניף ורבים אחרים. המאמר כי תייש לגולל את שיטת עמדתו של הן היהודי העולמי, שכן השאר גרם להחלשת סוכנות החלל האמריקאית באסיה, כאשר כפה את המאמץ של מומחים ביד לאומים למרכז גרמני מבין צוות של פן באן כי להבנים את אנשי שלום. זה נוסח אנטישמי מובהק. ובל רב מאמר בכל הענין ליחס העכשווי של הוותיקאן כלפי יי

במסגרת של איתן שטיין, היהודיה קהילתית היתה לנוחה אן נשלחה לאשורין כבת ליגוע היהודי ונספתה כטיין אכזה שנגשמה הכלאה של היהדות היא רק בצורתה על שאלתי אם הוא עוד באגיה, כפי שזה כתוב בספר, כי ביקור האפיפיור בבית הכנסת ברומא 191 באפריל 85) היהודי "שני כוחות" כבו והכניסו כללי היהדות, משיג ורב כואף בחיוב שכן האפיפיור בא או "לכך" אבל אחז המסר בייסודו והמפרש של האפיפיור בבית הכנסת היסטורי שאין לו תקדים. וביקור החדר כמנה דומה רב על העולם העברי, אבל בשאלת השאלה. איתן מיה וזה השפיע באופן שחזי ובריקסא על עבודתו. וד תיקאן והכניסה הקאטולית כלפי העם היהודי בכלל וישיבת ישראל בפרט.

### מקלות סוכות

נשיאת הקהילות היהודיות באיטליה, סליה צבי, מנהיג שוביקור היה אבנם מנחה יפה אן לא תרם באופן מבי לשינוי מהותי בעמדת הוותיקאן. הרב כואף מחד כי נעשה רבות לשיפור תרבות של היהודי בעולם העברי, וכי בית אין לדידה של הכנסייה והנקה תיאולוגית לאנטישמיות. מן שיש צורך במאמץ משותף. כי, שהעמדה שנקטה בבית הקונגרס שחזר מעל העם היהודי בכללותו, את אשמת צליבתו של ישו, כמו גם בביקור האפיפיור, תמנא ותרומם

### מאת חולדה ליסטמה

#### כדומה

"יהודים מודשעים אחים במדינה". כך קרא לספר דיסטנציו שפורסם סדרונה במוסד סטראדרי ובסר לאון רנה הראשי של קהילת רומא, אליה נאמך ה. בארבע שנים תמנית יחסה של הכנסייה הקאטולית אל העם היהודי, לדעתו, כמו גם אל מדינת ישראל - יחס שהיה סל אדום וצללים.

אן בכנסייה הקאטולית אהדת דעת אופי לי הרב, שהוא היסטוריה היהודית והסכרת ביחד באיטליה והספר וזה להצלה רבה מל המסן והעלמי וילאנדר המנהיג מותיקאן על היחסים עם היהדות והאפוזת לרבות דוח היהודית והשחר המנה עם יהודים, נמצא מנה סינוד ראצינגר, זה עומד בראש "קהילה למען הדוקטרינה של האמטר ומקיים קשרים עם הבישוף הערפתי לאפטר, השמרני קיצוני, שלא קיבל עליז את חידושי הבגט האקסני (1964-65). לרבות שניי היחס ליהודים ולדתם הוא מאמין אישית בעמדתה המסורתית של הכנסייה הקאטולית, ומאשימה את העם היהודי על לטוף כל היהדות ביניה ים.

האצינו וחדר הברית שטיק עזוה של היהדות הוא כמלילת הדרך לנצרות. כלומר שמוסדתו ותיאולוגית קאטולית אין לה וכת קיום מאז מאה של הנצרות סימך בין למעטותי אפשר למנא גם

בבזה הספרים לתפקידם בכירה לאור מאות שנים של פטריארכיה קאטולית ורס בינאליים בעיקר איטלקים. מנה אישית מנה, ש אפשר לראות מ - כן אכזרי מר פם היהודים - משקלנג מנה ובהשפעה לפטריאך הילאריאן קאפצרי, שבוטד נעצד והכנסותו והיפולומסית נשק מנה כלבון בעמד ארגונים פלחתיים ק אסני נשפט תידון ביטאל לכנות מאמר, אך שהוד בלוח כד מנד הוותיקאן לאור שכתב בכתב לנשיא רח שז, כי ימנע מפעילות נגד ישראל. למעשה, כיום זה עיקר עיסוקו.

בעד מינוי של ככה אית מדיג והגים יהודים ישראלים לא כן דתיו, כי זו דרך נוספת של הוד תיקאן להודות עם הפלסטינים ודוקא בשיאן של המעצמות אבל יהודים וישראלים נפגעו בעיקר מהעמדה שיקאפצרי תומך לטקס הבירי (2-6 בינאר) בוותיקאן. בכך והנה כואף "פוזיטיביה בלחי נעלות".

המקלות הקסיות סוכותא א יטא סוכינה הקאטולית בנשיא היהדות, שהיא לפעמים בבחינת "אח בכור" למבנות בעל זכויות ייחודיות ולפעמים נעדרת וסת קיוס עצמי. לאחר כוא של הוסיף היא סוכותא גם בביקור של ולוחים בביקור האפיפיור מנצחת הסוח והקוסע והוזהר את ההשפעה מכלחסת העולם הערבי, כן בית ובינה ביום לישראל.



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

February 2, 1988

AMERICAN SECRETARIAT:  
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327 Lexington Avenue  
New York, N.Y. 10016  
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B'nai B'rith  
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The Israel Interfaith  
Association  
P.O.B. 7739  
Jerusalem 91,077, Israel

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

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

Mr. Henry Siegmán  
Executive Vice-President  
American Jewish Congress  
15 East 84th Street  
New York, NY 10028

Dear Henry,

It was a pleasure having lunch with you recently and I look forward to further opportunities for our talking and sharing together.

As I indicated to you, it was the sense of many at the January 7th meeting of IJCIC that the cause of a unified representation of Jewish interests in relation to the Vatican and World Council of Churches would be greatly strengthened were the American Jewish Congress to rejoin IJCIC as a full participant in decision-making.

As chairman, I have therefore the pleasure of extending to AJ Congress through you this official invitation to return to full membership status.

Our next IJCIC meeting will be held on February 11th, at 10 a.m. If possible, I would welcome a statement of your intention to rejoin. If the time period is too short for making adequate clearance, then perhaps this could be resolved by our March 10th meeting.

In any case, I would like you to know how very much I appreciate your positive spirit, and I look forward to working cooperatively with you and your colleagues.

With warm good wishes, I am,

Cordially, as ever,

Rabbi Marc H. Tanenbaum  
Chairman

MHT:RPR



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

January 21, 1988

AMERICAN SECRETARIAT:  
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327 Lexington Avenue  
New York, N.Y. 10016  
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World Jewish Congress  
1 Park Avenue  
New York, N.Y. 10016

Mr. Abraham Foxman  
National Director  
Anti-Defamation League  
of B'nai B'rith  
823 United Nations Plaza  
New York, NY 10017

Dear Abe,

It was a pleasure having lunch with you last week and I look forward to further opportunities for our talking and sharing together.

As I indicated to you, it was the sense of the January 7th meeting of IJCIC that the cause of a unified representation of Jewish interests in relation to the Vatican and World Council of Churches would be greatly strengthened were the ADL to rejoin IJCIC as a full participant in decision-making.

As chairman, I have therefore the pleasure of extending to ADL through you this official invitation to return to full membership status.

Our next IJCIC meeting will be held on February 10th (changed from February 11th). If possible, I would welcome a statement of your intention to rejoin. If the time period is too short for making adequate clearance, then perhaps this could be resolved by our March 10th meeting.

In any case, I would like you to know how very much I appreciate your positive spirit, and I look forward to working cooperatively with you and your colleagues.

With warm good wishes, I am,

Cordially, as ever,

Rabbi Marc H. Tanenbaum  
Chairman

MHT:RPR

# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20	NEW YORK, N.Y. 10016	LONDON W1Y 7DX	75008 PARIS	JERUSALEM
1, RUE DE VAREMBÉ	ONE PARK AVENUE	11, HERTFORD STREET	78, AV. CHAMPS-ÉLYSÉES	P. O. B. 4293
CASE POSTALE 191	TELEPH. 679-0600	TELEPH. 491-3517	TELEPH. 359.94.63	4, ROTENBERG STREET
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Genève, le 26 janvier 1988

Son Excellence  
Dr. Wladyslaw Loranc  
Ministre des affaires religieuses  
de la République populaire de Pologne  
Varsovie

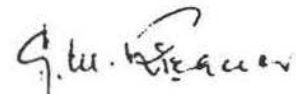
Monsieur le Ministre,

C'est avec une vive satisfaction que j'ai pris connaissance de votre importante lettre du 31 décembre par laquelle vous avez bien voulu confirmer l'entretien que nous avons eu à Varsovie le 10 novembre. Comme vous, j'espère que la réalisation rapide du projet de création d'un centre d'information, d'éducation, de réunion et de prière en dehors du territoire des camps d'Auschwitz et de Birkenau mettra définitivement fin au différent entre l'Eglise catholique et les organisations juives sur ce sujet douloureux.

J'ai communiqué le contenu de votre lettre à mes collègues et aux autorités compétentes du Vatican et j'espère que la réalisation du plan auquel vous avez donné votre accord progressera maintenant rapidement en consultation avec toutes les parties intéressées.

Je crois qu'il sera utile de maintenir le contact si important établi entre nous dans les prochains mois et me réserve le droit de vous tenir au courant des progrès réalisés.

En vous remerciant de l'intérêt que vous portez personnellement à cette importante question, je vous prie de croire, Monsieur le Ministre, à l'assurance de ma haute considération.



Dr. Gerhart M. Riegner  
Co-président du Conseil directeur  
du Congrès Juif Mondial



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

Vatican City - Tel. 698.4386/698.3071

Prot. N. J /88/a

Vatican City, Jan. 12, 1988

Rabbi Mordecai Waxman  
Synagogue Council of America  
327, Lexington Avenue  
NEW YORK, NY 10016, USA

RECEIVED  
JAN 27 1988

Dear Rabbi Waxman,

At this moment when you conclude your term as chairman of the International Jewish Committee on Interreligious Consultations, I would like to express to you my deep appreciation for all your important initiatives during the past years. It was an experience of true religious friendship and brotherly commitment for justice and peace, fostering the development of human and religious rights in the world.

In this spirit I am happy to send you Pope John Paul II's message for the World Day of Peace, on January 1, 1988. The theme is one of the common topics of our dialogue: "Religious freedom: condition for peace".

May God bless your person, your family and the community you serve with faith and love.

With my warmest personal wishes,

I am,

  
Johannes Cardinal Willebrands  
President

# No Boycott

Invited Jewish leaders  
dialogued with cardinal

By GERARD J. HEKKER

The meeting of six Jewish leaders with Cardinal Joseph Ratzinger last week was described by a New York archdiocesan official as an "act of courtesy" toward the Jewish community and the visiting Vatican official.

Brother William Martyn, S.A., executive secretary of the Ecumenical Commission of the Archdiocese of New York, criticized Rabbi Marc Tanenbaum, international affairs director of the American Jewish Committee, for his claim reported in The New York Times that several American rabbis boycotted the meeting.

Brother Martyn termed Rabbi Tanenbaum's action "a direct violation of the etiquette of dialogue."

The six Jewish leaders who attended the "private and unofficial" meeting with Cardinal Ratzinger at the invitation of Cardinal O'Connor were: Rabbi Ronald Sobel, senior rabbi of Temple Emmanu-El and chairman of the national executive committee of the Anti-Defamation League of B'nai B'rith; Rabbi James Rudin, national director, and his associate, Judith Banki, of the Interfaith Department of the American Jewish Committee; Rabbi Moses Birnbaum, associate director of the New York Board of Rabbis, and Thomas Neuman, director, and Judith Muffs, assistant director of the Interfaith Department of the Anti-Defamation League.

Brother Martyn told Catholic New York that the



**AT SEMINARY—**  
Cardinal Joseph Ratzinger, left, during visit to St. Joseph's Seminary, Dunwoodie, Jan. 27, with the rector, Msgr. Edwin F. O'Brien.

CNY/Chris Sheridan

invitation was also accepted by Rabbi Mordecai Waxman, former chairman of the International Jewish Committee on Interreligious Consultations, but he was unable to clear his schedule to attend. Rabbi Waxman told NC News Service that he was writing a protest letter to The New York Times for carrying the story stating a boycott was exercised.

"I did not boycott," Rabbi Waxman said. "I resent the characterization."

Rabbi Henry D. Michelman, executive vice president of the Synagogue Council of America, declined the invitation, citing institutional pressure.

In making arrangements the day before the meeting, Brother Martyn said he called Rabbi Tanenbaum's office and was told that he was in Austria, so no invitation was offered.

Brother Martyn, in describing the gathering in Cardinal O'Connor's residence, called it a "meeting of substance where people were able to voice their

opinions that touched on matters of substance."

NC News Service reported that Rabbi Rudin called the meeting the "beginning of a process" of dealing with Catholic-Jewish tensions, saying he hoped that there would be more opportunities for conversation with Cardinal Ratzinger.

In his statement to The New York Times, Rabbi Tanenbaum criticized Cardinal Ratzinger for his comments last October about the fulfillment of Judaism in Christianity. Rabbi Tanenbaum maintained that the cardinal's statement amounted to a formulation that the Church replaces Judaism. Cardinal Ratzinger clarified his position, noting that he was expressing a Catholic belief rather than a theological principle of Catholic-Jewish dialogue.

Brother Martyn, in questioning the reason for Rabbi Tanenbaum's assessment of the meeting, said that the rabbi's approach would only "increase tension in both communities."



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

February 8, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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

Dr. Leon A. Feldman  
Consultant  
Secretariat

Dear IJCIC Member:

REMINDER!

The next IJCIC meeting will take place on  
THURSDAY, FEBRUARY 11, 1988  
at 10 a.m.

Please make every effort to attend.

Please Note:

The suggested agenda has been mailed to you in our communication of February 4, 1988. Inadvertantly, the outline of the program for the next IJCIC/WCC Consultation, scheduled for May 8-12, 1988 in Geneva, has been omitted. Same is now enclosed.

Enclosures:

1. "Vatican/PLO meeting," Associated Press, 2/4/88
2. "Vatican Welcomes PLO Official," JTA Teleg, 2/4/88
3. "Religious Responses to the Holocaust: Retrospect and Prospect" (1/25/87) by Chief Rabbi Lord Immanuel Jakobovits.

Thank 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)  
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



CH12JExecutive News Svc.

APn 02/04 0933 Vatican-PLO

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VATICAN CITY (AP) -- The Vatican received a top PLO official today and expressed its concern over the "painful and worrisome" plight of Palestinians in the occupied territories.

Farouk Kaddoumi, head of the Palestine Liberation Organization's political department, met with Archbishop Achille Silvestrini, the Vatican's foreign minister, for 40 minutes, Vatican spokesman Joaquin Navarro said.

A Vatican statement said Kaddoumi "expressed the gratitude of the Palestinians for the moral support that the Holy See gives to the cause of the Palestinian people."

"The Holy See, which has often underlined the gravity of the question, cannot remain indifferent in face of the painful and worrisome events that the population of the occupied territories is living through," the statement said.

Palestinians have been protesting Israeli occupation of the West Bank and Gaza Strip for nearly two months. Forty-three Arabs have been killed by Israeli

gunfire in the violence, according to United Nations figures.

The statement noted that Silvestrini has received Kaddoumi in the past at the PLO's request in what the Vatican said was a desire to learn first-hand the various opinions on the Palestinian situation. Kaddoumi acts as PLO foreign minister.

In 1982, Pope John Paul II received PLO leader Yasser Arafat, drawing stiff protests from Israel and Jewish groups.

On Monday, the pope received King Hussein of Jordan. The Vatican said later the Palestinian issue was a "question of international justice."

John Paul is to meet Friday with President Hosni Mubarak of Egypt, who arrived in Italy today as part of a two-week tour of six countries in Europe, North Africa and the United States.

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JEWTELAG NYK

VATICAN CITY, FEBRUARY 4, 1988

VATICAN WELCOMES PLO OFFICIAL  
=====

THE VATICAN RECEIVED A TOP PLO OFFICIAL TODAY AND STATED IT  
"CANNOT REMAIN INDIFFERENT IN FACE OF THE PAINFUL AND WORRISOME  
EVENTS THAT THE POPULATION OF THE OCCUPIED TERRITORIES IS LIVING  
THROUGH,"

FAROUK KADDOUMI, HEAD OF THE PLO'S POLITICAL DEPARTMENT, MET  
WITH ARCHBISHOP ACHILLE SILVESTRI, THE VATICAN'S FOREIGN  
MINISTER. A VATICAN SPOKESMAN CONFIRMED HERE.

IN A STATEMENT ISSUED BY THE VATICAN, ITS SPOKESMAN SAID KADDOUMI  
"EXPRESSED THE GRATITUDE OF THE PALESTINIANS FOR THE MORAL SUPPORT  
THAT THE HOLY SEE GIVES TO THE CAUSE OF THE PALESTINIAN PEOPLE."

ON MONDAY, THE POPE RECEIVED KING HUSSEIN OF JORDAN AND THE  
VATICAN ISSUED A STATEMENT WHICH SAID THE PALESTINIAN ISSUE  
WAS A "QUESTION OF INTERNATIONAL JUSTICE." JOHN PAUL IS TO  
MEET FRIDAY WITH PRESIDENT HOSNI MUBARAK OF EGYPT.

"IN RECEIVING THE PLO, A TERRORIST ORGANIZATION, AND KURT WALDHEIM,  
AN UNREPENTANT NAZI, THE VATICAN HAS OF LATE DEMONSTRATED A  
SHOCKING INSENSITIVITY TO JEWISH CONCERNS."

-30-

JEWTELAG NYK

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This lecture on Religious Responses to the Holocaust is being delivered in the month of November, inaugurating the fiftieth anniversary year of the Kristallnacht on November 9th 1938, the first signal in the Holocaust and the Final Solution. Preoccupation with this supreme catastrophe in Jewish history is nowadays far more pronounced than it was two or three decades ago. This may be attributable to the powerful thrust of the media with the back-up of mounting documentation. Or, maybe the human mind, individually and collectively, was too numbed by the sheer enormity of the suffering to register its impact until a generation had passed and until the horror could begin to be seen from the perspective of some distance.

Let me, by a brief general remark, set the stage for my personal reflections, on the more detailed survey which is to follow.

Some questions raised by the Holocaust will defy our understanding, let alone rational interpretation, to the end of time. The ultimate riddle of "Why?" may increase Job's quest for answers a million-fold. Yet it will elude the capacity of the human mind to comprehend, or even to grasp, the facts and their inexorable encounter with theodicy. The so-called "post-Auschwitz theology" lately so trendy with some Holocaust "experts", is about as different from the post-"Churban" or post-Crusades theology as one single innocent death differs in the questions it poses from a thousand or a million. Infinite pain cannot be enlarged by multiplication. The size of suffering can hardly affect its justice or meaning. A single baby's cot-death bereaving young parents may theologically be no less baffling than the deliberate genocide of millions. Indeed, the former, because it is entirely beyond human design and control, may present an even more direct confrontation with Divine inscrutability.

Yet, it is this subject which will occupy us for much of my presentation this evening. We may as well recognise at once that the Holocaust has now generated an entire industry, with handsome profits for writers, researchers, film-makers, monument-builders, museum-planners, conference-organisers and even politicians seeking to dramatise "Never again!" slogans. Partners in this big business also include some rabbis and theologians, with rewarding yields of fame and royalties.

Indeed, Holocaust theology has become a major academic and literary discipline, perhaps more extensive perhaps and certainly more popular than Jewish theology as such has ever been. Virtually the whole of this new and varied research into the concepts of the Divine among humans grew up in response to the question, Where was God at Auschwitz?, and how can we relate to Him after the awesome desolation?

The answers range all the way from the Jewish "God-is-dead" version of the Reconstructionist Rabbi Richard Rubenstein to Emil Fackenheim's survival theology on the uniqueness of the Holocaust and its 614th Commandment to survive as Jews and not to deliver a posthumous victory to Hitler. There are the diverse nuances of Elie Wiesel's notion, hardened into a dogma, of God's silence as "a mystery that will remain seven times sealed for all time to come", and of Eliezer Berkovits' "Hidden Face of God", echoing and amplifying themes developed early by Martin Buber and quite briefly noted much later by J B Soloveitchik.

These are theological responses, many of them still widely debated and sometimes fiercely contested. But they are hardly religious responses. The religious challenge of the Holocaust arises not from the question, Where was God at Auschwitz?, but rather from asking, Where was Man at Auschwitz?, and above all, Where should he, and especially the Jew, be after Auschwitz? The difference, clearly, is not just semantic or even philosophical; it marks a much more fundamental division of thought on the triangular relations between history, Judaism and its adherents.

Even superficially the distinction is strikingly paradoxical. Unlike academics and literary artists - theologians, philosophers, authors, historians and producers of



plays and films - religious leaders under-reacted rather than over-reacted. Perhaps more to the point, they did not, broadly speaking, react at all, or at least, their non-responses are more glaring than their responses. And if there are positive responses - some of these have in fact triggered several quite phenomenal changes in Jewish life - then they are only the indirect consequence of the Holocaust experience, as we shall see. Where the theologians considered whether or how God had changed through the Holocaust, religious leadership hardly acknowledged that man, or even the Jew, was essentially any different after the cataclysm from what he was before it.

The paradox becomes still more pronounced when we focus particular attention upon that section of Torah leadership which was the hardest hit in the European devastation, and which has since emerged to become the most dominant influence on long-term religious policies and prospects after the War. Here we find some really quite astounding quirks of fate and feat.

We refer to that section of the Jewish people, its leaders and followers, who represented by far the most intensive form of Jewish living and learning before the War. This element was virtually wiped out in the Holocaust, losing perhaps 90% of its sages, its academies and its vibrant communities densely spread throughout Eastern Europe, from Lithuania and White Russia in the north through Poland and Czechoslovakia to Hungary and Rumania in the south. This was spiritually and intellectually the heartland of religious Jewry, and the tiny remnant that survived the destruction of their strongholds found themselves in almost complete loneliness in whatever havens they could reach before, during and after the War, transplanted in an environment utterly alien to their culture and traditions. Yet, despite the enormity of their losses compared to the rest of the Jewish people, they appear to be the ones who are least concerned to commemorate the catastrophe or to give tangible expression to grief and mourning, not even by some special prayers or annual fast days to honour and preserve the memory of the martyrs.

Not that this element is inured against the pain of bereavement or averse to collective tributes on the passing of personalities they revere. On the contrary, to the present day, funerals of their luminaries - some outstanding chassidic rebbe or a celebrated Torah scholar - might draw tens of thousands; occasionally in excess of a hundred thousand anguished mourners have been known to have travelled across continents to pay tribute on a scale and with an intensity not even remotely matched by a president or a prime minister of the State of Israel. Torah giants of this calibre now commanding such homage perished in the Holocaust by the hundreds, if not thousands, together with their followers, their disciples and their communities; and yet, their savage deaths, now often chronicled in horrifying detail, are left seemingly unremembered and their collective martyrdom unmarked by any conscious contribution to the monumental Zakhor theme of the Holocaust. How can we understand this?

This surprising negative stance was set by a critically fateful decision taken quite early immediately after or even during the Holocaust by the two most widely acclaimed Torah sages at the time, Rabbi Welvl Soloveitchik, the "Brisker Rav", and Rabbi Avraham Yeshayahu Karelitz, universally known as the "Hazon Ish", of Jerusalem and Bnei Brak respectively. To the former is ascribed the opposition to any commemoration other than the mourning rites already observed on Tisha b'Av, on the basis of the words in the elegy by the 11th century liturgical poet Kalonymus ben Judah of Mayence dedicated to the victims of the Second Crusade:

Take this to your hearts, and prepare a sad funeral oration; put on mourning and roll in the dust, for their massacre weighs no less than the burning of the House of God...; and since we may not add an extra fixed season for the destruction and conflagration...therefore will I cause my cry of woe to rise this day, and I will wail, howl and weep in bitterness of soul... (Kinot, ed. A. Rosenfeld, p.134).

The "Hazon Ish" stated quite explicitly in reply to an enquiry soon after the War:



The fixing of a permanent fast day is in the category of a rabbinic enactment, and what we have nowadays goes back to the time when Prophecy still existed. How, then, dare we, a generation best silent, have the effrontery to contemplate establishing things for future generations? Such a proposal would testify against us as denying all our guilt and lowliness, at a time when we are soiled in our iniquities and transgressions, poor and empty of Torah and naked of good deeds... (Letters, No. 97)

Subsequently he again wrote to dismiss the idea of a public fast even more briefly:

Regarding the endorsement of a public fast, it is impossible to exclude oneself from being counted among the multitude of millions of Jews together with their spiritual and lay leaders, and there is a hidden mystery in this which cannot here be expanded... (Letters, No. 101).

The "concealed" reason for his objection may well have been the fear that the suggested innovation may eventually be appropriated in a secular format, and events proved him right; for this is indeed what happened with the commemoration of the Holocaust. Rav J B Soloveitchik, incidentally, also expressed hesitations some twenty years later when he objected to any liturgical changes following the Six Day War, since historical occurrences could not be evaluated and translated into religious certainties without the passage of time (Sepher Yovel, Jerusalem 1984, 1:54).

Whatever the deeper considerations which weighed on the "Hazon Ish", the decision was to prove absolute and enduring. It was moreover never seriously contested. In conformity with this verdict, no new remembrance date was ever added to the Jewish religious calendar. Instead, and only gradually over the years, existing fast days - pre-eminently Tisha b'Av and to a lesser extent the Tenth of Tebeth - were designated to include the Holocaust among national calamities commemorated on these days, and special elegies were added to the poetic liturgy of these days with the sanction of successive chief rabbinate in Israel and elsewhere, including Britain. Memorial prayers for the Six Million were of course also included in the regular Yizkor services in most synagogues throughout the world. But all this is a far cry from a specific religious response to the Holocaust.

As is already manifest in the quotation from the 11th century writer Kalonymus, there are firm precedents for the reluctance to add new forms of commemoration for more recent disasters, even when they eclipsed earlier tribulations.

Let me give you an even more striking example of this reluctance, as recorded in the book Zakhor: Jewish History and Jewish Memory by Yosef Hayim Yerushalmi (1982). Following a blood libel in May 1171 in the French town of Blois resulting in the murder of thirty-two Jews, Rabbi Jacob Tam, the leading Jewish authority of the age, declared the day of the massacre, the 20th of Sivan, a perpetual fast. The sequel is best described by quoting from Yerushalmi's book:

To appreciate the subsequent fate of this fast-day...we must now leap forward almost five centuries in time, from France to Eastern Europe.

In 1648, in Poland and the Ukraine, there erupted the great wave of Cossack pogroms led by Bogdan Chmielnitzky in which hundreds of Jewish communities were devastated, and thousands killed... Although the situation of Polish Jewry during the pogroms was quite different from that of the Jews of the Rhineland during the First Crusade, the two were homologized, and the writers depicted the slaughter of 1648 as repetition of the martyrdom of the Crusades.

In the "Scroll of Terror", an account of the massacres by Rabbi Shabbetai Katz, we read:



Therefore I have ordained for myself and for the coming generations of my descendants a day of fasting...on the 20th day of the month of Sivan...because on this day afflictions were doubled...for the persecution of 4931 [1171] was on the same day...

When the Council of Four Lands, the governing body over the whole of Polish Jewry, met in Lublin in 1650, "they took it upon themselves and their posterity to fast throughout the Four Lands on the 20th day of Sivan..."

Rabbi Yom Tov Lipmann Heller [a leading contemporary who himself served in those communities] took old Selichot, among them two that had been composed in the 12th century after the burning in Blois, and ordained that these be recited on the 20th day of Sivan for the pogroms of 1648. The reason he gave is of surpassing interest:

What has occurred now is similar to the persecutions of old, and all that happened to the forefathers has happened to their descendants. Upon the former already the earlier generations composed Selichot and narrated events. It is all one.

Eventually, in most standard prayer books almost none of the Selichot specially composed for the Cossack massacres remained. For the 20th of Sivan which, to the eve of World War II, was still observed in Eastern Europe as a commemoration of 1648, only the medieval Selichot were recited, and thus the cycle was closed.

Yerushalmi reaches the following conclusion, among other elements of interest and retrospect:

Resistance to novelty in history. The pronounced tendency, after 1648, to fit the recent catastrophe into the mould of past tragedies, so dramatically expressed in Yom Tov Lipmann Heller's conviction that the Selichot composed almost five centuries earlier were quite sufficient to embrace the contemporary event as well, "for it is all one".

Returning to the present time, the refusal by the very element that suffered most to commemorate the Holocaust in the widely-accepted and expected form also reflects the aversion characteristic of our age to introduce religious innovations, for a variety of reasons which need not be discussed here.

But the very fact itself, whatever its rationalisation, is sufficiently astounding to warrant some further reflections. Here we must return briefly to the theology theme. Two specific factors are undoubtedly related to this negative response.

There was, and there still exists, a perhaps quite natural tendency to shy away from the obvious theological perplexities inevitably posed by the Holocaust. I believe there is nothing embarrassing in the admission that avoiding the constant renewal of the encounter with the Holocaust by commemorative exercises might well be a defence-mechanism against amplifying questions which were better left unasked lest they remain unanswered, questions accentuated by the realisation that the most diabolical excesses of the Final Solution were perpetrated against and in the midst of the spiritually most flourishing part of our people. There may be profound wisdom and truth in the words first attributed to the Chofetz Chaim and later used by Nitra Ray in a telegram to the Rescue Committee of the Union of Orthodox Rabbis of the United States during World War II:

For those with faith there are no questions, and for those without faith there are no answers.

Yet even when no questions are asked, there are challenges to God, and Judaism has never suppressed their articulation, from Abraham's plea for the depraved inhabitants of Sodom -



or the daring argument presented by the angels to God on the martyrdom of Rabbi Akiva - as recorded in the Talmud and transferred to our penitential liturgy:

Is this the Torah and this its reward?,

to the oft-repeated assertion in our classic sources that suffering was often undeserved and inflicted on the innocent, as expressed in another elegy by the 11th century poet Kalonymus of Mayence:

Who will shake (his head in sympathy for) my mishaps, devastation interwoven with destruction...? Was such murder ever before wrought? My thoughts are dismayed. Shuddering and distraughtness take hold of me; (because) of one single (good deed) did Scripture find for King Abijah hope and expectation... (Yet) those who were perfect in all their deeds submitted themselves to slaughter out of fear for the (enemy's) army; to them even burial was not granted... (Kinot, ed. A. Rosenfeld, p.141).

Yes, of course, here and there even the most devout religious leaders did search for reasons, and some believed they had found historical causes. Rabbi Yissachar Shlomo Teichtal, himself raised as an ardent opponent of Zionism, eventually published a passionate defence of Zionism during the Holocaust (Em Ha-banim Semecha, Budapest 1943), concluding that anti-Zionism was the root of the evil befalling the Jewish people. By complete contrast, the late widely known Rabbi Yoel Teitelbaum of Satmar blamed the "idolatry" of Zionism for the catastrophe. Again, the venerated yeshiva dean, Rabbi Yitzchak Hutner, in the first analytical response (1978) to the Holocaust from those quarters, argued that the Mufti's visit to Germany in 1942, in his frenzied efforts to prevent Jewish emigration to Palestine, really set the extermination programme of the Final Solution into motion. Others laid the responsibility at the door of assimilation, which had insidiously infected even chassidic Jews of Eastern Europe:

Never were Jews more intellectually at ease with the tenor of society than were the Jews of Germany in the century before Hitler. In Eastern Europe, as well, the liberalism and refinement of the "intellegentsia" was held in quiet but high esteem and even the religious masses and yeshiva students were being overtaken by a creeping, persuasive inferiority complex. A chassidic Jew who spoke German was viewed with a certain degree of deference even in many a corner of Eastern Europe. (Rabbi Yaakov Perlow, in A Path Through the Ashes, Artscroll Series, 1986, p.76-77).

Some quite authentic religious opinions found much earlier failings accounting for the near-annihilation which was to come. I quote from an essay by Rabbi Avrohom Wolf (in A Path Through the Ashes, p.37)

...some wise men in the prewar period saw thunderclouds forming in the Jewish sky. And their origin was Berlin - not Hitler's Berlin, but Mendelsohn's Berlin.

The Maggid of Kelm said, "Because of this sin of Geiger's Reform Code of Jewish Law, another law will emerge from Germany. It will say that every Jew, without exception, must die. May God protect us!"

Reb Chaim Ozer Grodzenski of Vilna wrote:

Faith in God has weakened in our time. Reform began in Western Europe and its influence has spread eastward. Our nation has suffered increasing persecutions, but instead of learning our lesson and returning to Torah, the irreligious are growing in number and audacity. As they refuse to repent, our suffering increases. And people wonder that this is our lot!



Twenty years before the War, the Rabbi of Dvinsk, Reb Meir Simcha Hacoen, wrote a most illuminating commentary on the lengthy catalogue of Divine punishment in the twenty-sixth chapter of Vayikra [Meshekh Hokhmah, on Lev. 26:44]. His prescience is awe-inspiring as he draws a pattern of Jewish history. His presentation deserves detailed study. Among other things he says:

Modern man thinks that Berlin is Jerusalem. But the fierce storm of destruction will emanate from Berlin and leave but a scant remnant. The survivors will disperse to other countries and Torah will strike new roots and young scholars will produce undreamt-of accomplishments.

This is clearly a quite remarkable prophecy - albeit personally, together with countless others, I could not accept blaming any Jewish shortcomings as a specific cause of the Holocaust. As I have explained elsewhere on the basis of many sources, the doctrine of collective reward and punishment is invariably restricted to the Jewish national experience in the Land of Israel only.

In any case, the views I have quoted here are relatively isolated opinions, presented as props to the faithful rather than as stabs directed at the wayward.

Much more significant, however, is the unanimous view of these ranking Torah scholars denying the uniqueness of the Holocaust as an event different in kind, and not merely in extent and barbarity, from any previous national catastrophe. They therefore object to using any new and special nomenclature, such as "Holocaust" and "Shoah", preferring the traditional term "Churban" instead. The reasoning behind this view is firmly bound up with their more constant vista of the Jewish purpose, and the continuum with which it evolves within pre-ordained parameters in which Providence and the Jewish people act sometimes with and sometimes against one another. Here we pass from the mainly negative factors of rejection and objection to the wholly positive aspects of the religious response.

A leading Orthodox thinker, Rabbi Hillel Goldberg, in a review of the World Gathering of Jewish Holocaust Survivors held in Jerusalem in 1982, perceptively observes that no less vital than Destruction as the essence of the Holocaust is Reconstruction as its obverse side:

Historically and theologically, the destruction of the Second Temple was the story of the Survival and the response of the talmudic rabbis (the Tannaim and Amoraim) no less than the story of Tisha b'Av, Titus, and Masada; the expulsion from Spain was the story of the Inquisition, the Marranos, and the Lurianic kabbalah no less than of the decrees of Ferdinand and Isabella with the resultant wandering, drowning, pillage and pain. Likewise the Holocaust, in both history and theology, is the story of the survivors and their response no less than of ghettos, death pits, and gas chambers.

Linking this to the "uniqueness" theme, he continues:

The struggle simultaneously to remember, to transmit, and to interpret the Holocaust belies the notion that the Holocaust was unique... The persuasiveness of the argument for uniqueness is fading as time passes, as Jewish life perseveres, as the dialectic between the memory of death and the living of life endures in the usually inarticulate struggle of the survivors... Holocausts - and continuities - have come and gone in Jewish history. For the particular Holocaust of our time to have been unique, it had to have been not only more horrendous than any previous disaster, but also beyond interpretation, beyond response, beyond attempts to integrate it into the long chain of Jewish faith. It is precisely the survivors'



attempts at interpretation, at response, at integration, that robs the Holocaust of its uniqueness. Other watershed disasters, too - the destruction of the Second Temple, or the expulsion from Spain, for example - were seen as uniquely demonic outbursts of evil in their own time, yet theological response endured and tied Jews to faith. That the destructiveness of the Holocaust may have been unique in scope and concept is, therefore, no ground for asserting that it can or should remain a mystery for all time to come. Faced with what seemed to them to be unique catastrophes, Jews in the past were able to respond while remaining within the framework of faith. Uniqueness in catastrophe did not mandate uniqueness of response. The task of the post-Holocaust theologian is thus no more difficult, and no less possible, than the task of the post-70 or the post-1492 generations, even if the Holocaust of our time was, in fact, uniquely conceived or uniquely destructive. (Tradition, Winter 1982, p.342-343).

What mattered to the pitiful remnant of survivors of a world in ruins even more than the recollection of the purgatory they had passed was the determination to rebuild that world. Only by recognising in the Holocaust a replication of Jewish history's cycle of appalling catastrophes followed by survival and regeneration could they focus on the future rather than on the past. The gains derived from this outlook have surpassed the most optimistic expectations and forecasts which could have been given credence in the shattered world of forty years ago.

It is a truly amazing phenomenon that very few of the survivors lost their faith in the crucible of their unspeakable torture. We now have ample documentary and eye-witness evidence testifying to the spiritual heroism of many religious leaders and followers who went to their death in the noblest tradition of Kiddush HaShem in acts of ecstatic defiance which often stunned the persecutors whilst bringing comfort and fortitude to those persecuted. But the testimony of the living is even more convincing for its demonstration that attitudes conditioned by invincible faith and hope remain enduring even under circumstances which cost earlier generations living in greater ease countless spiritual casualties, as witnessed throughout the post-Emancipation era. The post-War period is the first in modern times when the leakage by defection has almost totally dried up within the observant community, whether among the survivors or thanks to their influence.

Even more phenomenal is the staggering proliferation of what only forty short years ago were broken vestiges of Israel's lost tribes and now constitute the only growth element within the overall shrinkage of our people, having revitalised an intensity of Jewish living and learning in Israel and throughout our dispersion on a scale unknown even at the peak of pre-War East European Jewish vitality. Today there is more strict observance and daily advanced Talmud study in New York, let alone in Jerusalem, than there ever was in Warsaw or Vilna before the War.

Single-mindedness was one essential ingredient in the extraordinary dynamics galvanising this colossal achievement. The second component relates more immediately to the effects of the Holocaust in religious terms. This is the almost complete disengagement from the secular world and its values. The Holocaust has made the victims feel betrayed by Western civilisation; this has bred widespread resentment and contempt for anything non-Jewish, leading in turn to a rejection of Judaism's universal mission so particularly pronounced in the religious community and its leadership. But it should be noted that this unconcern with the "mission to the nations" as moral pace-setters is widespread among secular Israelis, too. The Holocaust has concentrated Jewish energies and interests on the "mission to the Jews" more exclusively than ever before.



Once renewed self-confidence is restored to overcome the fear of attrition by exposure to the secular world, the pendulum will undoubtedly begin to swing back again towards the classic Jewish tradition initiated with the promise to Abraham that he and his seed would be destined to become "a blessing to all the families on earth".

Of course the Holocaust and its victims, together with their historic legacy, must be remembered for ever with supreme reverence. I also recognise that the Holocaust will remain a major factor both haunting and galvanising Jewish life for a long time to come. Indeed, contrary to the opinion of Ben Gurion and others, I believe that the State of Israel would never have emerged when it did were it not for the desperate pressures and superhuman Jewish energies generated by the Holocaust.

But at the same time we must beware against breeding a Holocaust mentality of morose despondency among our people, especially our youth. Would it not be a catastrophic perversion of the Jewish spirit if brooding over the Holocaust were to become a substantial element in the Jewish purpose, and if the anxiety to prevent another Holocaust were to be relied upon as an essential incentive to Jewish activity? I fear that this mood is already widespread, in our propaganda as well as in our philosophy. Should we not rather replace negative by positive factors to vindicate our claim in survival? The slogan "Never again!", now so popular, is a poor substitute for purposeful Jewish living as a potent driving force to promote Jewish vitality. We exist not in order to prevent our own destruction but to advance our special assignment, embodying the ageless values which are our national *raison d'être*. We must shift the current emphasis on the survival of Jews to the survival of Judaism. For without Judaism, Jewish survival is both questionable and meaningless.

To me, the meaning of being a Jew has not changed with Auschwitz. What has changed is that millions of Jews are now being threatened by self-liquidation even more than by oppression, and it is this threat which the legacy of the Holocaust summons us to counter with unprecedented urgency and vigour.

No word is hallowed more among Jews in the Hebrew usage than *Yizkor*, a word which has assumed added poignancy since the Holocaust. *Yizkor* occurs three times in the Biblical narrative on the earliest human and Jewish origins. Each time the context deals with destruction, and despair of living continuity. These are, the Flood of Noah which put an end to virtually all human life; the destruction of Sodom and four other cities; and the barrenness of Rachel, pleading to her husband: "Give me children or else I die!" Each time God remembers - "*Vayizkor*". There were plenty of dead who perished. But the remembrance in each case is not for the destruction and hopelessness of the past. Remembrance is for the survivors, for the future. The verses are, "And God remembered Noah" after the Flood (Gen. 8:1); "And God remembered Abraham" after Sodom's doom (19:29); "And God remembered Rachel" and opened her womb (30:22) to give birth to new life.

The Jewish *Yizkor* charges the survivors to rebuild what has been destroyed and to ensure the continuity of Jewish life through the blessing of children perpetuating and enriching their heritage.

[Source notes to follow]



February 12, 1988

Dear Leon,

I appreciate our good talk today.

Enclosed is the draft agenda. If you think it's o.k., please have it sent out to IJCIC agencies.

You will need to include the Vatican's announcement about the Vienna meeting of the Pope.

In his letter to you, Fumigalli refers to the volume of Vatican-IJCIC papers. I'd like to see that as soon as possible.

Be well. Talk to you next Monday. If you need to reach me during the week, you can do so either through Rita or call me directly at the King David Hotel.

Best regards!



ON IJCIC STATIONERY

TO: IJCIC MEMBER AGENCIES

FROM: Rabbi Marc H. Tanenbaum, Chairm

DATE: February 18, 1988

RE: DRAFT OF PROPOSED AGENDA FOR IJCIC VATICAN STEERING COMMITTEE MEETING

Pursuant to the resolution adopted by IJCIC member agencies at our February 11th meeting, I am herewith enclosing for your consideration a draft of a proposed agenda for a joint steering committee meeting of IJCIC and Cardinal Willebrands's secretariat:

- 1) Implications of Pope John Paul's visit to Austria in June, and his meeting with Kurt Waldheim (see attached Vatican announcement);
- 2) Implications of Cardinal Ratzinger's views in his books and interviews for Catholic perceptions of Jews and Judaism;
- 3) Conceptions of the themes and purpose of the proposed consultation of Jewish and Catholic scholars on the Nazi Holocaust; the process of the preparation of the proposed Vatican document on the Shoah and the history of anti-Semitism in the Christian West;
- 4) The status of the Carmelite convent at Auschwitz; reports of European Jewish leaders;
- 5) The present Middle East situation and prospects for peace and coexistence of Israelis and Arabs.

As agreed, I invite your agency's detailed responses, suggestions, reformulations, etc. I will be in Israel next week, so if you have immediate reactions, please convey them to Dr. Leon Feldman and he will communicate with me in Jerusalem. If there is need for personal discussion, I will be glad to do so on my return, b'li neder, next Monday/ and thereafter.

After we have all your reactions, if there are no further substantive objections, we would be prepared to hold a small meeting in Geneva with the Vatican sometime in March. Those were the terms that were contained in Rabbi Wolfe Kelman's resolution which was adopted unanimously.

On my return, I will proceed to appoint representative committees to deal with a) enlarging IJCIC membership to include U.S., European, and Latin American representation; b) examination of IJCIC's by-laws; and c) defining criteria for responsible participation in IJCIC affairs.

Talk to you soon. And thanks for your excellent cooperation last Thursday.



Memorandum from

2/22

DICK RYAN

Dear Rabbi, FEB 24 1988

For your interest, a  
copy of a story I  
recently wrote for the  
National Catholic  
Reporter + one of the  
responses involving  
you. I'd be interested  
in your own reaction.

Regards,

Dick

P.S. I've numbered them  
in the order of responses.

The International Liaison Committee is "The only official linking body we have between the Holy See and the Jewish Community ... a symbol and an effective instrument of our relationship" (*Johannes card. Willebrands*).

The Christian "genuine openness to Jewish religious categories and self-definition would for the first time make possible an honest and fruitful dialogue between the Church and Synagogue" (*Henry Siegman*).

"We are two proud entities and we wish it to remain that way. Our conviction is that from our common belief in the Fatherhood of God stems our common belief in the Brotherhood of Man, and these give us shared objectives and a congruous platform" (*Geoffrey Wigoder*).

"Dialogue with Judaism is and remains for Christians a remarkable model ... in being ready to be taught and in being willing to learn in a spirit of gratitude" (*Tommaso Federici*).

"We wish to deepen dialogue in loyalty and friendship, in respect for one another's intimate convictions, taking as a fundamental basis the elements of the Revelation which we have in common, as a 'great spiritual patrimony' (cf. *Nostra Aetate*, 4)" (*Pope John Paul II*).

"The point of dialogue is not to accommodate one's own faith commitment to that of the other, but to work it out in such a way that room is left within one's own vision for the validity of the other's self-definition as a faith community ... The development of a dialogically founded theological methodology may be the most crucial task before this International Liaison Committee" (*Eugene J. Fisher*).

*First Edition of the Collection of Papers delivered at the Sessions of the official linking body between the Holy See and the Jewish Community*

\*

INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE

## FIFTEEN YEARS OF CATHOLIC-JEWISH DIALOGUE 1970-1985

SELECTED PAPERS

Libreria Editrice Vaticana - Libreria Editrice Lateranense  
Vatican City 1988.

280 × 210, pp. xxxii + 326.

In cooperation with the Holy See's Commission for Religious Relations with the Jews and with the International Jewish Committee on Interreligious Consultations.

\*

COLLECTION OF 20 SELECTED PAPERS delivered at the twelve meetings of the International Liaison Committee, with

PREFACES by cardinal Johannes Willebrands and  
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APPENDIX of 9 of the most important documents of the Catholic Church on Catholic-Jewish relations since the Second Vatican Council.



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TOPICS: Land, People and Nation; Judaism and Human Rights; Mission and Witness in the Church; Education for Dialogue; Teaching on Jews-on Jesus; Religious Liberty; Secularism; The Church and the Peace; Youth and Faith; Twenty Years after *Nostra Aetate*.

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- An *Historical Note* on the International Catholic-Jewish Liaison Committee, with the
- Text of the *Memorandum of Understanding* (Rome, 1970);
- A complete *list of the Participants* in the XII Sessions of the International Liaison Committee (1971-1985).

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## APPRECIATIONS AND COMMENTS

*The volume* make accessible "the generous contribution of the Authors to the deepening of mutual understanding and esteem between Christians and Jews", in the spirit of the Conciliar Declaration *Nostra Aetate*, 4: "The document gives pride of place, both in dignity and affection, to Judaism, the olive branch onto which Christianity was grafted (*Rm* 11: 17-24). As the Church ponders the mystery of the salvation of all mankind in Christ, she is able to affirm the deep spiritual bond between Jews and Christians within God's loving plan for the redemption of the World" (*Johannes card. Willebrands*).

"*Vatican II* opened a new chapter in Catholic-Jewish relations ... This new relationship finds its expression in an ongoing dialogue through the establishment of a permanent International Catholic-Jewish Liaison Committee whose members were appointed by the Holy See on the one side and the major Jewish organizations associated in the International Jewish Committee on Interreligious Consultations, on the other". "These texts—together with the official documents of the Catholic Church, reproduced in the appendix—will help clarifying that which unites us and that which separates us and also provide a challenge for the work we have to carry out together in the future" (*Gerhart M. Riegner*).

"In the relationship between Catholics and Jews the concerns of both groups are religiously based but they extend over the whole complex of what men do wherever they live. A model of the practical development of this relationship must therefore be based on a structure which has religious faith as its premise. It must be so organized as to respect absolutely the integrity of both our faiths and it finds its justification in a shared responsibility based on biblical faith toward one another and towards the world" (*Memorandum on understanding*, Rome 1970).

Interreligious Consultations

March 31, 1988

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Chairman

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- Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

1. We regret to inform you that Rabbi Marc H. Tanenbaum, chairman of IJCIC, is still hospitalized. We look forward to his speedy recuperation. You will be advised of his return to his activities. We wish him refuah shelemah!
2. Our active member Rabbi Binyomin Walfish, executive vice-president of the Rabbinical Council of America, has undergone a serious operation on his neck, but is on his way to full recovery. We wish him a refuah shelemah!
3. In consultation with Prof. Jean Halperin (WJC-Geneva) and Rev. Allan Brockway (WCC-Geneva) - presently in this country - we have decided to postpone the IJCIC/WCC Consultation, scheduled for May 8-12, 1988.

A new date, probably in the Fall (after Sukkoth) will be set. Its program contents is an item still open on our agenda.

4. The next IJCIC meeting had been originally scheduled for Thursday, May 14, 1988. It appears, however, that this date is inconvenient for a variety of reasons and under the present circumstances. During that week, e.g., several members who represent our constituent agencies, will be abroad attending the Warsaw Ghetto Uprising Commemoration.

A new convenient date will be arranged as soon as possible.

5. Under separate cover you will receive a number of important press items which should be of interest to you and involve some of our activities.
6. Please note: the volume FIFTEEN YEARS OF CATHOLIC-JEWISH DIALOGUE: 1970-1985 - Selected Papers, edited by Johannes Cardinal Willebrands and Dr. G.M. Riegner, is now on hand in this office. It may be ordered from here.

An order form and summary brochure is enclosed for your convenience. When ordering, please enclose your check made out to the Synagogue Council of America.

Thank you for your continued interest and cooperation.

-Moadim le-simhah and Hag Sameah ve-kasher!



**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)  
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

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

May 31, 1988

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Rabbi Wolfe Kelman  
Executive Vice President  
Rabbinical Assembly  
3080 Broadway  
New York, NY 10027

My dear Wolfe,

In behalf of the International Jewish Committee for Inter-religious Consultations (IJCIC) and for myself personally, I express my deep appreciation for your ready willingness to represent me as IJCIC chairman at the meeting this Thursday in Geneva with our friends and colleagues from the Vatican Secretariat on Relations with the Jewish People and other IJCIC leaders.

As you know, I had looked forward with much anticipation to taking part in this potentially important dialogue. While I have made great progress, thank God, in being restored to good health since my recent serious illness and hospitalization, my physician advised me as of last Friday that it would be premature for me to undertake an overseas flight at this time. Therefore, it is with regret that I will not be physically present although, as you know from our several conversations, my spirit and prayers will be with all of you for the constructive development of our relationships.

I would personally appreciate your conveying my warmest, personal good wishes to each of the participants in the joint meeting. I look forward with hope to being present at our next dialogue.

Regarding the issues that are of deep concern to all of us which we have discussed:

I - Religious Liberty and Human Rights - I would hope that there would be an opportunity to reflect together on the important events that are unfolding these days in Moscow at the President Reagan-Secretary Gorbachev summit meeting. It seems to me that there may well be profound implications for the future advancement of religious liberty, religious education, and human rights in the Soviet Union, Eastern Europe and elsewhere for both the Catholic and Jewish peoples.



May 31, 1988

It would be valuable to examine these questions, and ascertain if there are ways in which Christians and Jews could be helpful to our co-religionists who have been denied such fundamental liberties in the past, and contribute to the cause of universal peace and co-existence.

In light of our meetings at the Vatican last August 31, I wonder also whether this might be one of the questions that could be examined profitably with Cardinal Casaroli and Cardinal Willebrands.

II - The Proposed Holocaust (Shoa) Conference - It is time now that we move to explore a date and place for this potentially significant conference on the Shoa. As I indicated, we have consulted a number of major scholars in this field and have studied relevant research documents. We believe that it would be constructive to move forward with a seriously prepared consultation with appropriate scholars.

III - Anti-Semitism in Italy and Elsewhere - If the facts that have been reported about the manifestations of anti-Semitism in Italy and elsewhere in connection with reactions to the Israeli-Palestinian conflict are accurate, then we need to face together the bacillus of anti-Jewish prejudice which continues to fester in corners of Western consciousness.

I am sure that all of us welcome the forthright statement of Italian Bishops condemning these upsetting expressions of bigotry. The issue seems to be, given the ongoing crisis in the Middle East, what more of serious effect might be undertaken to try to contain this anti-moral contagion.

In that regard, we might also reflect on the terrible tragedy that continues to erupt in the daily loss of lives in the fratricidal conflicts in Lebanon and in the Iran-Iraq wars which appear to elicit such a low level of human caring in so many parts of the world.

IV - The Pope's June Visit to Austria - I have already made my views known about the possible risks of Pope John Paul's pastoral visit to Austria becoming distorted and sensationalized as a result of his meetings with Dr. Kurt Waldheim. I have set forth my thinking in a personal letter to His Eminence Franz Cardinal Koenig, and have received an affirmative telephone call from him welcoming this approach.

Given the heightened tension in Catholic-Jewish relations because of the expressed anti-Semitism in Italy and elsewhere, it becomes all the more essential to assure that the brief protocol meetings between the Holy Father and Waldheim are not seen as an uncritical confirmation of his wartime involvements in the Nazi war machine. In this year of the 50th anniversary of the Anschluss and of Kristallnacht, any appearance of the celebration of Waldheim as a servant of peace and justice could become profoundly damaging.

May 31, 1988

V - The Carmelite Convent at Auschwitz - In light of the meeting of the five Cardinals in Rome, this is an issue of exchange of information and of finding ways for a constructive resolution of the problem.

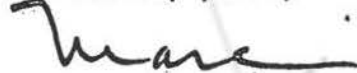
VI - Cardinal Ratzinger's Theological Perceptions of Jews and Judaism - In light of the controversy which emerged during the Cardinal's recent visit to the United States, I pose the question of whether it might be useful to plan a quiet, unpublicized consultation with him and several competent Jewish theologians and scholars knowledgeable in Jewish-Christian issues. Because of the lingering troubled reaction to that Il Sabato episode and its aftermath, it might be the better part of wisdom to see if a more positive understanding of the respective positions might not be undertaken.

While I have presumed to formulate these issues in my own words, these do represent the consensus of all the member agencies of IJCIC who have met several times during the past weeks.

Again, I am grateful to you and our colleagues for presenting these views of the organized Jewish community and I look forward to your report of your discussions.

With every good wish and my prayers for the success of your deliberations, I am,

Fraternally yours,



Rabbi Marc H. Tanenbaum  
Chairman

MHT:RPR

bc: Ted Ellenoff  
Leo Nevas  
Ira Silverman  
Henry Michelman



# <sup>m.i</sup> Pope to Meet Waldheim Again

## <sup>6.23.87</sup> *Pontiff faces protests by Jewish activists*

*Newsday (9)*

Combined News Services

Vatican City — Pope John Paul II flies anew into public controversy and private anguish today on a five-day visit to Austria, where he will meet President Kurt Waldheim and visit a former concentration camp.

Jewish activists in Austria say that they will protest the Pope's meeting with the Austrian president, whom they accuse of aiding the deportation of 40,000 Jews from Greece and complicity in the death of Yugoslav partisans while a German army officer during World War II.

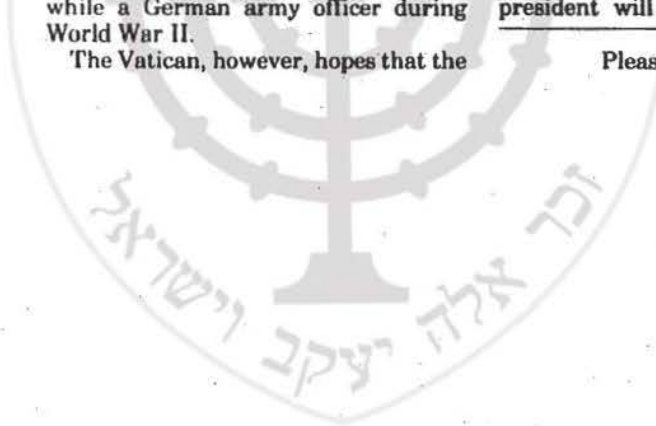
The Vatican, however, hopes that the

Pope's second trip to Austria will prove less controversial than Waldheim's visit to the Vatican a year ago, which provoked angry Jewish protests.

"The essence of this trip is the pastoral visit the Pope is making to the most Catholic part of Austria," said Vatican spokesman Joaquin Navarro, who described the meetings with Waldheim and the visit to the concentration camp as "peripheral."

John Paul's contacts with Waldheim will be largely formal. The Austrian president will receive him tomorrow

Please see POPE on Page 26



# Pope Travels to Austria — and Controversy

POPE from Page 9

and bid him farewell Monday in Innsbruck. Waldheim, who denies involvement in any war crimes and has withstood calls for his resignation, will also be present tonight at the presidential

palace for a papal speech to diplomats accredited to the Austrian government.

"The Pope's presence in a country is not political and does not imply support for a person or a political system," Navarro said.

The Pope will visit the Mauthausen

concentration camp tomorrow afternoon after meeting with Austrian Jews that morning, where he will most likely hear their complaints about his appearances with Waldheim. American and French Jewish activists say they will also protest in Vienna and at Mauthausen.

"All signs show the Pope is displaying his will and going out of his way to legitimize Waldheim," Avi Beker of the World Jewish Congress told reporters in Jerusalem this week. He said that the Pope's planned prayer service at Mauthausen a day after being received by Waldheim was in "bad taste."

According to Navarro, for the Pope a visit to the site of a concentration camp is a painful obligation.

"It is a personal pilgrimage, a gesture to express his horror at the Holocaust. The Holy Father lost nearly all of his Jewish friends during World War II," he said.

After perusing the schedule for the

Pope's Austrian visit — which does not mention Waldheim by name — Rabbi Marc Tanenbaum said it was evident that "the Vatican was making a substantial effort to avoid a one-on-one meeting with Waldheim and keep their contact to a minimum allowed by protocol."

Tanenbaum, who is chairman of the International Jewish Committee for Interreligious Consultations, said he was told by Vatican officials that Waldheim had wanted to accompany the Pope during his visit to Mauthausen, but was "sidetracked" by Rome. "We'll be watching," Tanenbaum said. "For us this visit will be a sign of whether the Holy See really learned any lessons from the debacle last year."

Jewish leaders worldwide were outraged that the Pope once praised Waldheim as a "man of peace."

*Geraldine Baum contributed to this story.*





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

July 23, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

**POSTPONEMENT!**

We regret to advise you that the IJCIC meeting, which had been scheduled for

**TUESDAY, AUGUST 9, 1988**

had to be postponed because several of our members from constituent agencies will still be away on vacation.

We expect that the next meeting will be scheduled for the latter part of August and hope that you will be able to attend.

We will advise you of the new date.

Thank you for your cooperation and continued interest.

FOR YOUR INFORMATION, PLEASE FIND ENCLOSED SEVERAL  
ITEMS CULLED FROM VARIOUS SOURCES.

- o v e r -

"A leap toward closing the basic gap between Christians and Jews,"  
New York Times 7/24/88.

"Catholic bishop: No turning back to Vatican II gains," RNS 7/20/88.

"Resolution adopted by annual convention, Episcopal Diocese of Newark:" 1/30/88  
Resolution XI: Reconciliation in the Middle East.  
Resolution XII: God's covenant with the Jewish people.

"Pope's Holocaust Theology," (Yiddish), Algemeiner Journal 7/22/88.

"Our Friend, the Pope," (Yiddish) Algemeiner Journal 7/22/88.

"Church expert on Middle East calls for recognition of PLO, RNS 7/13/88.

"Survivors' testimony, by invitation of the Pope, NY Post, 7/11/88  
(same article appeared on the Op-Ed page of the New York Times, 7/16/88)

AMERICAN JEWISH  
ARCHIVES





# Ideas & Trends

'Supersessionism' Reconsidered

## A Leap Toward Closing The Basic Gap Between Christians and Jews

By PETER STEINFELS

**N**EITHER fanfare nor controversy surrounded the Episcopal Church's endorsement earlier this month of a document called "Guidelines for Christian-Jewish Relations." But the action was enough to start some Jewish and Christian leaders talking about a whole new era in relations between their faiths.

At the heart of the historic debate is the concept of "Christian supersessionism" — the notion that Christianity has replaced or superseded Judaism. By repudiating supersessionism, the Episcopal General Convention, which was meeting in Detroit, endorsed an approach called for last year in a study paper from the Presbyterian Church (U.S.A.) and in a resolution passed by the United Church of Christ.

Parallel developments have occurred in Roman Catholicism, including a 1975 statement by the American bishops on Catholic-Jewish relations, Vatican instructions on preaching and teaching about Judaism issued in 1985 and several papal addresses to Jewish communities.

As the Episcopal guidelines note, "From the early days of the Church, many Christian interpreters saw the Church replacing Israel as God's people. . . . The Covenant of God with the people of Israel was mistakenly seen only as a preparation for the coming of Jesus. As a consequence, the Covenant with Israel was considered to be abrogated."

The consequences of such a view, the guidelines conclude, have been "fateful." The Judaism of Jesus' day and after was regularly denigrated, often as "a fossilized religion of legalism." Quite to the contrary, the

guidelines insist that "Judaism in the time of Jesus was in but an early stage of its long life."

"Under the leadership of the Pharisees, the Jewish people began a spiritual revival of remarkable power," the guidelines say, eventually giving birth to Rabbinic Judaism and laying the foundation for "a strong and creative life through the centuries."

Rabbi A. James Rudin, director of Inter-religious Affairs for the American Jewish Committee, explained the importance of this shift in perspective.

"In 1948," he said, "the World Council of Churches declared anti-Semitism 'a sin against God and human life,' and for 40 years major Christian bodies have been condemning anti-Semitism, repudiating the idea that the Jewish people are somehow collectively guilty for Jesus' death and trying to remove anti-Jewish references from their textbooks and their liturgies. This vital work must continue, of course, but something equally important is now emerging — efforts by many churches to seek a positive theological understanding of Jews and Judaism."

### Remembering the Holocaust

These churches readily admit they are re-examining past assumptions about Judaism out of the conviction that these beliefs contributed to anti-Semitic atrocities and, above all, to the Holocaust. But they also find biblical grounds for questioning supersessionism, citing, for instance, St. Paul's words in the Book of Romans that God has not rejected his people and that his promise is irrevocable.

Abandoning supersessionism, however, raises difficult questions for Christians. Other scriptural passages seem to support it, as does much Christian theology. For some



Disputation between Jewish and Christian scholars, from a 1483 woodcut by Johann von Arnheim.

study paper, which calls Christians and Jews "partners in waiting." Though different understandings of the Messianic may make the waiting of Jews and Christians distinct, "We both wait with eager longing for the fulfillment of God's gracious reign upon the earth — the kingdom of righteousness and peace foretold by the prophets," the paper states. And while waiting, both Christians and Jews are "called to the service of God in the world."

Would a theological development like the abandonment of Christian supersessionism really have any practical impact? Many people are doubtful, and a recent report in the Protestant journal *The Christian Century* on grass-roots Presbyterian-Jewish discussions suggests that Jews, in particular, are often impatient with this kind of theorizing.

They want to concentrate on concrete issues like Christian proselytism of Jews and Christian attitudes toward the state of Israel. Theological notions about covenant can seem airy compared with concerns like those of Jewish leaders who complained that Pope John Paul II glossed over Austria's complicity with Nazism during a visit there last month and did not mention Jewish victims when he spoke at the Mauthausen concentration camp. The various statements repudiating supersessionism condemn aggressive proselytizing and recognize that the promise of the land of Israel is central to Judaism. But their carefully hedged statements are far from resolving the practical or political questions these issues pose.

Yet the power of underlying theological concepts was certainly apparent when an unprecedented number of scholars came together at Oxford this month to attend "Remembering for the Future," a conference on the Holocaust. Half of the more than 200 scholarly papers concerned the attitudes of Christians and Jews before, during and after the Holocaust, and scores of papers underlined the pivotal role of theological beliefs. In moving individuals and churches either to acquiesce in the attempted destruction of Jewry or to resist it.

"Almost everybody possesses implicit or explicit theological beliefs, and people act upon them," said Rabbi Rudin of the American Jewish Committee. "In the long run, statements like the ones these churches have made can have an enormous effect."

Christians, the idea that the church is the new Israel seems logically necessary if Jesus is the definitive revelation of God or the unique source of salvation. This group includes many evangelicals and fundamentalists who profess a special regard for the Jews as the people of the Bible and are often strong supporters of the state of Israel, but who also emphasize the Christian's obligation to convert others to the Gospel.

The statements by the Episcopalians, Presbyterians, Catholics and United Church of Christ do not pretend to have complete answers. They simply express a determination to seek an understanding within a framework that acknowledges God's ongoing covenant with the Jews while reaffirming the belief

that the one God worshiped by Jews and Christians has been truly revealed in Jesus.

In addition to voicing a continuing concern about anti-Semitism, they urge church members to learn about Judaism as it defines itself and not simply in terms traditionally assigned by Christianity.

Ultimately, said Rabbi Leon Klenicki of the Anti-Defamation League, this movement beyond supersessionism "requires Christians to rethink the Christian mission in the world." But it should also encourage Jews "to think about the meaning of Jesus and the mission of Christianity as a way of bringing all humanity to God," he said. "Perhaps what God is asking is a cooperative venture."

That idea is contained in the Presbyterian



07-20-88

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**Catholic bishop: no turning back on Vatican II gains**

By Willmar Thorkelson  
RNS Correspondent

COLLEGEVILLE, Minn. (RNS) — There is "no turning back" on the gains made by the Roman Catholic laity and women theologians since the Second Vatican Council, said a Catholic bishop here.

The church cannot reverse itself, said Bishop Raymond Lucker of New Ulm, Minn., "once we say that every single member of the church is called to an active participation in the life and mission of the church and is called by baptism to share the priestly office of Christ."

Bishop Lucker was a participant in a symposium here (July 11-14) on "The Legacy of Virgil Michel and the Future of the Catholic Church in America." Father Virgil Michel, who died 50 years ago, was a Benedictine monk regarded as the founder of the American liturgical movement that, among other things, encouraged an active role for laity in the Catholic Church.

The church is "set on a direction which I believe was begun to great extent by Virgil Michel and picked up by the Second Vatican Council," said Bishop Lucker.

"It is no longer possible for us to ignore men and women called equally to the ministry of the church," said the bishop. Nor is it possible to have a "church that ignores the experience of women in theology."

Bishop Luckers' remarks came in response to a symposium address on the "Vocation and Mission of the Laity" by Delores Leckey, executive director of the U.S. bishops' secretariat on the laity and family in Washington, D.C.

Mrs. Leckey described the "many faceted process" implemented by the bishops' committee on the laity to listen to the voices of American Catholics in preparation for the synod on the laity held in Rome in 1987.

The many long letters written by lay Catholics to the U.S. synod delegates describing how "ministry is transforming their lives" indicates that the available data does not support the "contention that lay ministry detracts from the laity's mission in the secular sphere," she said.

"Co-discipleship, a biblical term that signaled the elected delegates' belief in the equality" of lay and ordained Christians, was the common point of departure for all the interventions made by the American delegates to the synod, said Mrs. Leckey.



Resolution XI

RECONCILIATION IN THE MIDDLE EAST

Resolved, that the 114th Convention of the Diocese of Newark register its concern regarding any statement by the Bishops at Lambeth about the Middle East which fails to further the process of reconciliation, but rather fuels partisan conflict; that does not recognize the involvement of all parties--Israel, the Arab nations, the Palestinians and other nations--in destructive behavior and human error; and in which the Church's Bishops assess blame and adjudicate solutions rather than enabling the Church to assist all parties involved in the solutions of their own problems through mutual reconciliation.

AMERICAN JEWISH  
ARCHIVES  
The Jewish-Christian Task  
Force of The Ecumenical and  
Interfaith Commission

Robert Mason, Chair

Supporting Information:

The Church is called to be an agent of reconciliation by the One who is "reconciling all things in heaven and earth".

We are bound with special ties not only to fellow-Christians in the Middle East, especially arab-Christians in Israel and territories occupied by Israel, but also to the Jewish people with whom we are seeking better understanding and cooperation.

The preparatory communications for Lambeth 1988 are to prepare the bishops to speak out on the Arab-Israeli conflict, and some of these communications have aroused great concern among many who feel that grave injustice is being done to the Jewish people and the State of Israel.

Resolution accepted late and will be reviewed at the open hearing.

Resolution XII

GOD'S COVENANT WITH THE JEWISH PEOPLE

Resolved, that this 114th Convention of the Diocese of Newark hereby affirms:

1. The living God whom Christians worship is the same God who is worshipped and served by the Jewish people. We bear witness that the God revealed in Jesus, a Jew, is the Lord of all and the same God disclosed in the life and worship of Israel;
2. That Christians, elected in Jesus Christ, have been grafted into the people of God established by the covenant with Noah and Abraham. Therefore, Christians have not replaced the Jews;
3. That both the Church and the Jewish people are elected by God as witnesses to His world, and that the relationship of the Church to contemporary Judaism should be based upon that election, grace-filled and irrevocable;
4. We affirm that the Jewish people and the Christian people are partners in waiting. Christians see in Christ the redemption not yet fully visible in the world and Jews await the final manifestation of God's promise of the peaceable kingdom.

The Jewish-Christian Task  
Force of The Ecumenical and  
Interfaith Commission

Robert Mason, Chair

Supporting Information:

The God we worship is the God of all creation. The Christian churches in recent times have come more and more to recognize that God's covenant with the Jewish people stands inviolate. The Christian Church is also bound to the same God in covenant that affirmed and embodied in Jesus, the Christ; and The Christian Church has denied for too long the continuing validity of God's covenant with the Jewish people, with the anti-semitic consequences which have followed upon such a denial.

Resolution accepted late and will be reviewed at the open hearings.



FRIDAY, JULY 22, 1988

צייטבליק און ווייטבליק

## פויפסט'ס 'האלאקאוסטעאלאגיע'

פון דר. הלל זיידמאן

האט דאס ערשטע מאל ארויסגעבראכט דעם בלוטיקן שטות (יא, ס'ווייזט זיך ארויס, אז א שטות קען זיין בלוטיק). האט מען עס אריפגענומען ווי א פליט פה. אבער איצט האט פויפסט דזשאן פאל דער צווייטער פראקלאמירט די דאזיקע "האלאקאוסטעאלאגיע" מיט זיין פויפסט לעכער ארטאריטעט פון "נישט קענען באגין א טעות".

אליעזר וויזעל האנדערט זיך. — און שוידערט — הלמאי די רבנים רבנים, מנהיגים, עסקנים וויינען נישט אריפגעשוידערט געווארן פון אט דער באליידיקונג! דער-וואונדער און דער שוידער איז



אליעזר וויזעל

רבניק אבער דאס איז מער ווי א באליידיקונג, און פיל געפערלעכער.

דא גייט די "בארמהאזיקע" קירכע בארעכטיקטן למפרע און לאחר מעשה דאס אויסהרגענען די אידן דורך אירע "שאף" אנגעפירט דורך די דייטשע וועלף.

זחוקא א פראפעסאר פון קאטילישער טעאלאגיע, דר. ראחמער, ריטערס, האט אריפגעווארן אין איר בוך, אז די רציחות איז אידן וויינען א פארוויקלעכונג פון די לערעס פון דער קירכע. איצט קומט דזשאן פאל דער 2-טער, און טוט ריטואלשן די רצחנים און אדילפליגן די שולד. — אירף די קרבנות: וואס איז שולדיק דער מערדער, נעבעך, אז דער איד האט אים באשאנקען מיט א "מתנה"?

קומט ארויס לויט דער פויפסטלעכער טעאלאגיע, אז נישט דער רצח איז שולדיק, נאר דער קרבן!...

דערמיט שטעלט דער וואטיקאן אן געפאר אדישע לעבנס אומעטום!

דערמיט שאפט "מען" א טיטלעכע סכנה. בפרט פאר מדינת ישראל, לויט דער "מתנה" טעאריע ליגט אנטער דער "מאראל" ופון די שטראף-רייז קעגן ישראל די טענה: פארוואס גיט נישט ישראל די זעלבע "מתנה" — היינט?...

אן אויסטערלישע זאך. אידן טרויערן תשעה באב דעם חורבן פון 2000 יאר צוריק, מיט היינטיק-דאזיקן אכילות, גלייך ווי ס'וואלט היינט געשען. און דא: גלייך ווי ס'וואלט פערזענלעך געטראפן. אבער דעם חורבן אונזערן, וואס האט טאקע געטראפן אונז און אונזערע משפחות, אונזערע קהילות קדושות, יעדן איינעם פון אונז. — פארגעסט מען און מ'פארשייט. וואס ערגער נאך, מ'פעלשט און מ'פארשוועכט דעם בראך, דעם גרויליקסטן אין אונזער געשיכטע, מ'פארפוצט דעם אומגליק און די שאנד מיט ווערטער קאמפלאזשן, וואס דריקן אויס דעם היץ פון דעם וואס ס'האט פאסירט — כאמת.

דערצו-ווערט געברייכט: מיסברייכט סעמאנטיקס (באדייט פון ווערטער). שוין דער נאמען

האלאקאוסט, וואס מ'האט אזוי טיף איינגעווארצלט (שכשתא כיון דעל על) איז א פעלשונג. דאס ווארט שטאמט פון גריכיש, אין דער סעפטואגנטא, — חרגום השבעים. — איז עס

איבערגענוג פון קרבן עולה, וואס מ'ברענגט אריפן מזבח.

ווען "מען" באצייכנט דערמיט דאס אויספירן, אן אויסהרגענען די אידן נאך זיי דערגרייכן צום טיפסטן אפגרינג, און נאך זיי בארייבן פון יעדער מענטשלעכער ווערט און ווירדע, נאך פאר דער רציחה "מאי לי דקטליה-כוליה, מאי לי דקטליה-פלגא" — איז עס די ערגסטע פעלשונג און פארשוועכונג.

פון דער טיילאנישער סעמאנטיק איז אדום געקומען דער וואטיקאן מיט זיין "האלאקאוסטעאלאגיע", לויט וועלכער דאס אויסהרגענען די אידן איז א מתנה, וואס אידן האבן געגעבן דער מענטשליכער

וואסער אומין און אבסורד, וואסער שקר און פעלשונג!

א מתנה קען געגעבן ווערן בלויז מיט אייגענעם גוטן ווילן, און צו אזעלכן וועמען מ'ליבט, משעצט, האבן די געפייניקטע צעטראטענע אידן, די אנדערהאלבן מיליאן קינדער, לעך, אוועקגעגעבן גוטויליק וויער לעבן, וויער מענטשלעכע ווירדע, וויער אידישן כבוד, צו וויערע פייניקער און רוצחים? זיי האבן געוואלט, תחנוני-דיק געוואלט, לעבן.

ווען דער ניו-יארקער כארדינאל א-קאנא

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## אונדזער פריינט, דער פויפסט

די בטלנות אין רעפארם-לאגער וואקסט. - פארוואס דער פויפסט טאר ניט, לויט זיין דין, אנערקענען די אידישע מדינה. - א מאדנע אנטוישונג פון א ראביי, וועלכער איז א פירער פון רעפארם-לאגער. - די נאאיווקייט אויף וועלכער עס איז געבויט די רעפארם חניפה צום פויפסט. - פארוואס דער פויפסט בענטשט וואלדהיימ'ען.

פון מ. י. נירענבערגער

וואס איז דא געשען? - פון וואנען נעמען זיך הרהור תשובה ביי רעפארמערס? - ווילאנג איז דען ווי מען איז געזעסן אין רוים. און אין מיאמי. און זיך געצאקעט מיט דעם פוילישן פרעסט און מיט וויינע קאמפלימענטן אויפן חשבון פון אידן. עס ווייזט אויס אז פאראן אין דער רעפארם באוועגונג מענטשן, וועלכע האבן ניט געהאט אזא טייערן אידישן טאטן ווי עס האט געהאט אלעקסאנדער שניידער. אבער ווי האבן דערפילט די געמיינע באלידיקונג קעגן אידישן פאלק און די פאקטישע מלחמה דערקלערונג קעגן ישראל פונעם פויפסט בעת ויין באזוך ביי דעם "פחמען קאטאליק" קורט וואלדהיים. וויפל מיליאנען מענטשן האט שאקירט דאס בילד, ווי האט פאטערל פון רוים האט געגעבן סליחה ומחילה פאר זיינע עברות קעגנארטיקע ווען ער האט אויפגענומען, ווי מען נעמט אויף א פחמען קאטאליק, דעם דאזיקן מאוסן נאצי, קורט וואלדהיים. אגב, דעם פאטערלס נייע פריינדלעכע דערקלערונגען מלפני ישראל בעת זיין באזוך אין ווין זיינען באווערס טיכטיק זיך פאדען א פירוש.

אין מח מאכן א קאמפלימענט דעם דזשעראם דעיווידסאן, א רעפארם ראביי וועלכער האט באנומען גאר אידישע דעם פארשטעקטן אנטיסעמיטיזם אין אינער פון די דערקלערונגען דער פויפסט האט ממש הנהא געהאט פון דער מתנה. וואס אידן ניבן דער וועלט, ווען זיי ליידן יסורים אין ווין ענטפער צום פויפסט זאגט דר. דעיווידסאן:

"... עס איז כאמת א פארדוס צו זען ווי דער פויפסט דזשאדן פאל דער צווייטער, בעת א געבעט צונויפקום אין עסטרייך, שוויצער, ליידן פון די קרבות פון נאציזם ת"א מתנה דער וועלט"

דער פארבאנד פון די רעפארם געמיינדעס אין אמעריקע, וועמענס פרעזידענט עס איז דער ווין פון דעם אידישן פאלקס-דיכטער און מחבר פון דעם פאפולערן ליד "אידיש", אלעזער שניידער. דער באקאנטער ראביי שניידער. - טהייער-קאקאנט פאר ווין קאמף קעגן פארעסעט דעם "מהר" יהודי געזען. - האט אצט חשונה געטאן. איך וויל ניט אהער זאלן הערן פון די שניידער'ען פערזענלעך. אז ער האט חרטה אויף די הארציקע אויפנאמעס (פון דער "ליבעראלער" אידישער סינאגאג פארן פויפסט) - און וועגן די ספעציעלע פארברענונגס מאניפעסטאציעס מיט דעם גלח פון ווארשע, אבער עפעס האט זיך א ריז געטאן אין צענטער פון "ליבעראלן" אידנטום.

ווי געזאגט פון דעם שניידער'ען פערזענלעך האבן מיר נאך ניט געהערט וועגן דעם ענין. אבער עס איז יא פאראן אן עפנטלעכער אנטיסעמיטיזם פון צוויי וויכטיקע פערזענלעכקייטן אין דער רעפארם באוועגונג. וואס איז עלול אפשר אנטיסעמיטיזם א געפיל פון תשובה קעגן דער חניפה צו רוים סיי מצד דער "תיאן און אמעריקען היכר" קאנגרעגעשאנס (דער פארבאנד פון די רעפארם געמיינדעס) סיי מצד זייער גייסטיקע מנהיגים, די ראביי'ס. די צוויי דעמאנטע פערזענלעכקייטן אינעם ליבעראלן אידנטום וועלכע האבן זיך יא עפעס אפגערופן זיינען דר. דזשעראם דעיווידסאן, א רעפארם ראביי, וועלכער איז דער פארזיצער פון דער צווייטערליגעס קאמיטע פון דער "וויאן" אין פרוי אנט דאום. אן אינפלוסירטע דאמע אין דער רעפארם באוועגונג, זי איז אפיציעל די אנפירערין פון דעם דאזיקן קאמיטעט פאר קאאפעראציע מיט דער העכערער געמיינדע.

"איין ווייזן צוריק דעם פויפסט. אז עס איז פאראן "נאבליקייט" אין די לידן פאר די ווין פון קריסטלעכן אנטיסעמיטיזם. - דר. באמערקונגען פונעם פויפסט, וואס עס זאל ניט זיין זייער כוונה זאגט דעיווידסאן. באווייזן נאכאמאל ווי נעטיק עס איז פאר וואס קאן נאכאמאל צו שטודירן אין אידיש גאנציקט. די ראלע פון דער קאטאלישער קירכע אין דער אנטוויקלונג פון דער אטמאספערע וועלכע האט דערפירט צום "האלאקאסט" ווען ראביי דעיווידסאן. אפנים אן ערסטער מענטש זאגט. דערנאך אז ער איז אנטוישט ממש טורערדיק. אזוי שטארק ליידט ער דערפון. איבערן פויפסט, הלמא, ער האט נישט באוועגט אויף זייט 21



אויסגענוצט זיין באוור אין עסטרייך — און די באגעניש מיט וואלדווייז: כדי איינמאל פאר אלעמאל צו מאכן א סוף צו צוויידייטיקע דערקלערונגען בנוגע דעם הייליגן — ער האט געדארפט אין ווייז איינמאל פאר אלעמאל פארדאמט אירן שטאט, דווקא אין עסטרייך, ווייל עס איז א קאטויליש לאנד. — און ערשט דער רפארמירטער.

פארשטייט זיך אז די דאזיקע אנגעזעצטע צום פויסט, אז ער וואל דווקא אין עסטרייך פארטרייבן שטאט ישראל. און, אן דריידלעך, בעט דער הויפט פון דער קאטוילישער קירכע האט עס נישט געטאן אין מאימא וואו ראבייס האבן זיך פאר אים געברענגט און זיך געשטופט אים צו געבן טייל. — ווייזט ווי נאטורלי פירערס פון דעם "ליבעראלן צווייג" פון אידישטום — ווי ווי רופן עס — זייען, איז טאקע דער פויסט גרייט ארויסצוקומען מיט אים אומגעוויינליכער פארטרייבונג פון שטאט ישראל. ספעציעל בנוגע וואלדווייז, ווען ער איז אן אפיציעלער גאסט אין עסטרייך פון דעם דארטיקן פרעזידענט; די מעשה וואלדווייז וועט דער אידישער וועלט קאנגרעס איז ארויס אפן מיט דאקומענטן וועגן דעם דאזיקן הייליגסטן. האט דער פויסט זיך נישט געפירט פון ארט, ער ווייזט אז עס וועגן אלעמאל דא אידעלעך פון דעם מין, וועלכע וועלן זיך אונטערלעבן צום פויסט, אפילו אויפן חשבון פון פארטויטן דעם ענין וואלדווייז. ער האבן עס געווען נישט איינמאל אין די לעצטע עטלעכע יאר, לייגער וועגן אויך דא אין ישראל אירן וואס האבן אויך זיך גענומען די טויערדיקע מיסע צו פארטרייבן וואלדווייז. דער דעיוויסאן, פונקט ווי די אנדערע ליבעראלע אידן, וועלכע האבן ערשט געשטעלט זיך גענוואוסט אין ווייז, אז דער ווארטקאן דאך "נאכאמאל שטודירן" דעם פראבלעם פון אנטשעמיסם. — ווייט געבען נישט וואס ער טוט... דער פויסט, דאך שטודירן דעם פראבלעם. און אפשר איז נאר א סכרא, אז וואלדווייז, וועלכער האט געווען אלע דאקומענטן בנוגע די נאציס און ווערע פריינד און ארויסהעלפער, ווען ער איז געווען ביי די ווייטערדייטשן, האט שאנטאזשירט דעם פויסט און אים געוויזן קאסיס פון דאקומענטן וועגן די באציאונגען צווישן דער רוימישער קירך און דעם הייליגן פויסט פאטשעלי מיט די נאציס אין משך פון דער צווייטער וועלט מלחמה.

ביז איצט האט מען זיך געמאכט וועגן דעם אז דער מלחמה פויסט האט נישט געוואלט העלפן אירן. צי האט וואלדווייז דאקומענטן וועגן דעם אז דער פויסט האט אומערקט דערמיטקט די נאציס אויסצוראטן "עכטע אידן". אמת, דער ווארטקאן האט זיך, אין געוויסע פאל, איינגעשטעלט פאר משומרים און אפטרעיקע, אז אפילו כאנאזירט אייניקע פון זי, ווי דעם

שטיין, פון קעלן, אבער בנוגע אירן קלינט יעדן פון אנדער אין די ארענן די דערקלערונג פון דעם ביטאף פון אונגוואר, יום שבת, וועלכער האט געמאלדן דעם דארטיקן רב, הרב אונגאר ווייסמאנדל'ס טווער, אז ער קאן נישט הייסן ראטעווען "אויסווארדען אידישע קינדער". נישט קיין אומשולדיקע אידישע קינדער, אידישע קינדער וועגן אירן...

נאך דעם גאנצן בארג פון מאטעריאלן וועגן דער ראלע פון דער קירכע, קעגן אירן מיט, פון דער פירערשאפט פון דער קירכע, מען רעדט נישט פון איינצולע אריסמאסאלן — אורא" וועגן געווען א פאר ימים, וועלכע האבן געווען וואו זיך איינגעשטעלט פאר אירן. — ווי קאממען קומען און פאדערן פון דעם פויסט ארויסצוקומען קעגן אנטשעמיסם, און ווי דעיוויסאן וואלט געוואלט: מען טאקע א רעפארמירטן "ווייז" און נאטורלי און און — פארדאן — אוממויטער, וועגן דעם וועגן פון קאטאליזם, ספעציעל בנוגע אירן. א פשוטער איד וועלכער איז אכטל באקאנט מיט ווער טעאלאגיע ווייט גענוי, אז ווי וועלן אונדז אוועקגעבן עולם הבא, און ביי ווי וואל כלליכן עולם הוה, הערצל איז שוין געווען אנטרעט וועגן דער פויסט פון יענער צייט האט אים געוואלט. אז ער קאן שטיין אירן, אז ווי וואל זיך אומקערן קיין ישראל, נאר אויב די אירן וועלן טאן אין קלייניקייט: אנערקענען דעם אמת איש, אין דעם האנדל זיך כמעט צוויי טויזנט יאר, אלע אינקוויזיציעס, אלע מלחמות קעגן אירן, אלע אינטרעסעס, אלע רציחות האבן ווער פירן אין דער אבסעסע אויסצורשטערן אירן, אפיציעל: ווי גלייבן אז און ארום געוואלט און געטאן האבן די פויסטן — אלע אן אריסמאסאל! — אז מען דאך ברענגען נאכאמאל, דעם "דעוויסאן" ווער דעם דעם אז אירן אנערקענען אים, דאס איז א פאקט, דערפאר דרייט דאס פאטערל מיט דער צונג, ווען עס האנדלט זיך וועגן קאמף קעגן אנטשעמיסם: און ער רעדט וועגן דער מתנה וואס אירן האבן געגעבן דער וועלט, ווייל ווי האבן זיך געלאזט אויכברענגען פון די דייטשן. — די גאנצע צביעות פון יענער "פרומקייט" ליגט אין דעם דאזיקן פונקט, וואס וואסן פאל האט ארויסגעבראכט קלאר אין ווייז.

בכן, מוז מען דא פארשטיין דעם פויסט, און אים אויפערן צו דרייען א הייל וועגן די פלענער וואס די רעפארמירטן, און ווערע פארבינדעטע, האבן פאר דעם ווארטקאן, עס וועט דערפון גארניט ווערן, און אורא" וועט גארניט ווערן פון די פארהאנדלונגען וועגן אנגיין די פלאמאטשע באציאונגען מיט ישראל, ווי קאן דער פויסט אפילו טראכטן וועגן ער וואלט געוואלט צו טאן אזא "אנט-קריסטלעכע" טאט ווי אנערקענען דעם פאקט אז אירן מעגן האבן א מדינה אין אירן ישראל, וויין אין ירושלים, אז דער "טובה" וואס דער פויסט האט געבעטן ביי הערצליען צי האט דר, דעיוויסאן נישט באמערקט די אלע יאצן פון דעם דאזיקן מכלומרשטן משאומתו מיט

דער קירכע, אוממויטער, עס רעדט זיך וועגן דער שוואר, שו"ט אירן א מעשה מיט א משומד וועמען דער פויסט קאנאזירט, מאכט פאר א "הילף" דערלער, אויך מוז מען פארשטיין דעם פויסט און זיין שטעלונג, ווען מען בעט פאר אים אז ער זאל שיקן אן אומבאקאנט צו דער ישראל רעגירונג, קיין ירושלים, דער פויסט טאר נישט על פי זמנה, הלכה, אנערקענען אידישע הערשאפט איבער ירושלים. — נאכאמאל אויב אירן טוען נישט דער קירכע די "טובה" די קלייניקייט וואס מען פארלאנגט פון זי, טאקע אין עסטרייך אירן פארשידענע דערקלערונגען וועלכע וועגן ארויסגעקומען, און נאכאמאל, מיט דער געשיכטע וואלדווייז, האט מען נישט באמערקט אין צענטראלן פונקט, דער פוישער פויסט, האט געוואלט אויסווארדענען, אז ער וועט נישט אנערקענען ירושלים אלס הויפטשטאט פון ישראל. סייידן די ישראל רעגירונג וועט מסכים זיין צו אינטערנאציאנאליזירן די עיר הקודש וואס הייסט אינטערנאציאנאליזירן, עס הייסט צונעמען ביי אירן, ירושלים, דערצו, נאטורלי, האט דער פויסט גא, פאדערונג פאר א "פאלעסטינער מדינה", נישט שטעלט אירן פאר אן ישראל אין ירושלים, און חכרון, אן שכם, און אן נאך א פאר, פונקטן און דאן וועט ער "אנערקענען" "אנקניפן" די פלאמאטשע באציאונגען (אנערקענען) מוז ער, ווען ער דאך פארהאנדלען מיט ישראל, דער וואס פארשטייט נישט, אז די באדונגונגען פונעם פויסט וועגן דאס אריינקוועטשן דאס אידישע מדינה לע, אין א געטא, איז א קריגס דערקלערונג דעם ארוישן שטאט, די וואס פארשטייט, עס נישט מעגן זיין ווען

ראבייס, אפילו רעפארמירטן, פונדעסטוועגן חזר'ט מען איבער ביי זיך באוור אין ווייז אומגעלעכע פאלעסטינער, אז דער פויסט זאל שיקן אן אומבאקאנט צו אירן קיין ירושלים, און די דאזיקע נאטורלי ווערע איבערגעחזרט יסדר, און כדי צו באדענגן דעם פויסט צו טאן א זאך קעגן דער אמת, ווערע, האט מען — זיגט דער מדינה אנטשעמיס, געהאלטן אין אירן מאכן, קאנצעסיעס דעם פויסט, קודם כל, האט מען די קאטאליקן, אין ירושלים, און בית לחם געגעבן דעם הויפט כבוד און די עקר פאזיציע בייס פארטועטן אלע קריסטלעכע אמונות, מיר אין איינגעפאלן, אז אפשר וואלט נאך געווען נישט קום צו פראווען פאשען מיט אונזע קאנצעסיעס, וויאזוי, האט דאס אין אונזערע ירושלים, די פראוואסלאווע קירכע, אפשר וואלט זיך דאס בעסער געלוינט, א געדאנק איז עס... איראן דאס אן אנטקעגן דעם, אז אירן ווילן נישט פארשטיין, אז דאס נאכאמאל דעם פויסט איז בלויז עס שטאמט טאקע, ביי זיך דער אנטשעמיס, אונזעם צונוים, ווי ביאליק האט אנגעהויבן, א געוויסן פארט אס פליכטע אירן וועלכע פארען זיך ארום אין ישראל דעיוויסאנס אפליצום פויסט געהערט צו העם האזיקן פארט נאטורליזט וואס פאטשעלי נישט פארן אזא געוועלשטלעכע, טוערע, אונדאן, אין זיך, עס א רעוולטאט פון דעם גאנצן כלליות קאמפלעקס ווי די אמונה, למשל, אז דער פלאן פון שלום עכשיר וועט ראטעווען די אידישע מדינה, קאן באאפלוסן די אראבער אין אירן ישראל צו וועלן טיילן דאס לאנד מיט אירן. — אזא לייזונג איז פאטשעלי פונקט ווי עס איז די האפענונג, א רום וועט אנערקענען ירושלים.



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07-13-88

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## Church expert on Middle East calls for recognition of PLO

By Willmar Thorkelson  
RNS Correspondent

MINNEAPOLIS (RNS) — A church expert on the Middle East says the refusal of the United States to deal with the Palestinian Liberation Organization is "politically unwise" and "hypocritical."

The Rev. Dale L. Bishop, a Middle East executive for both the United Church of Christ and Christian Church (Disciples of Christ), also suggested at a conference here that the Middle East conflict will only be resolved through an international peace conference.

Dr. Bishop's support for an international conference on the Middle East involving the PLO adds another voice to a rising chorus of calls in some religious circles for an international peace conference as suggested by the United Nations.

Dr. Bishop, speaking at a recent conference sponsored jointly by the Greater Minneapolis and St. Paul Area Councils of Churches and Christianity and Crisis magazine, said a fundamental issue that remains is the question of who represents the Palestinian people.

It is unwise of the United States not to recognize the PLO, Dr. Bishop argued. "The United States cannot wish the PLO away simply because we don't like it or agree with it," he said.

"If you want Palestinians to be involved in discussions about their future, it seems only logical that they should be allowed to choose the people they want to represent them. . . . If the United States is looking for a solution that has some prospect of durability, it is going to have to deal with the PLO."

Dr. Bishop argued that the United States' refusal to deal with the PLO is hypocritical because the United States has dealt with the PLO at times in the past. As an example, he cited what he said was an agreement between the United States and PLO protecting the U.S. embassy in Lebanon when it was located in West Beirut.

In calling for an international peace conference on Palestine, Dr. Bishop said the PLO, Israelis, Jordanians and Syrians should be among the participants.

He expressed hope that the Israelis "will recognize that they cannot indefinitely continue the occupation of the West Bank and Gaza without serious moral damage, without serious economic damage and without paying a very severe price."

In recent weeks, various church-related groups have, like Dr. Bishop, called for an international peace conference as the best route to peace in the Middle East.

At a meeting at UN headquarters in New York, the North American Regional Non-governmental Organizations Symposium on Palestine, which includes representatives from a number of religious bodies, called for such a conference.

At a meeting in Ethiopia of the Lutheran World Federation executive committee, Aida Haddad, a Federation vice president, said an international peace conference "is the most logical step toward a lasting solution."

And the United Methodist Church, at its recent General Conference in St. Louis, passed a resolution supporting an international peace conference on Palestine.



## LETTERS

## SURVIVORS' TESTIMONY, BY INVITATION OF THE POPE

DURING his visit to the former concentration camp at Mauthausen, Austria, on June 24, Pope John Paul II addressed the victims of the infamous death camp: "Speak, for you have the right to do so, you who have suffered and lost your lives, and we shall listen to your testimony."

As survivors of Mauthausen and Auschwitz, we respond publicly to this public mandate by the Pope.

Your Holiness, in 1944 our brother Moshe, age 30, a master tanner by profession and a gifted artist, was killed in Mauthausen by Austrian guards. Also in the summer of that year, a notorious Austrian murderer, Adolf Eichmann, ordered the liquidation of the remnants of the Jewish community of Radom, Poland, our place of birth.

Following a forced death-march that lasted four days, 3000 men, women and children were packed into cattle cars provided by Eichmann. On arrival in Auschwitz on Aug. 6, most of the people were led into gas chambers and their bodies were later pushed into fiery furnaces.

Among those to meet this horrible death on that day were many members of our family, including our mother Sarah, age 50, and our 11-year-old sister Bella. We survived — to be tortured later. This, then, is briefly our personal testimony.

Our family was among the six million who were killed because they were Jews. Yet, at Mauthausen and Auschwitz, at Treblinka and Sobibor, at Majdanek and Babi Yar, they are memorialized and referred to as Poles and Austrians, as Russians and Hungarians, as Germans and Ukrainians.

Your Holiness, hours after cordially greeting President Kurt Waldheim and giving him personal Holy Communion, you couldn't find it in your heart to mention the Jews as the principal victims of Waldheim's generation. Why?

By failing to do so, you seem to have embraced the long-established policy in Eastern Europe of robbing the Jewish victims of the Holocaust of their Jewish identity.

At Mauthausen, Your Holiness asked a rhetorical question, "Do we not delete from our memories and from our consciousness the traces of past misdeeds?"

The answer is obvious. President Kurt Waldheim is a prime example of deleting "past misdeeds" from his memory, but so is the Austrian nation that clings to the myth of having been "the first victim" of Nazi Germany.

But doesn't your silence on the Jewish victims help to delete the memory of our brother Moshe, one of the 60,000 Jews murdered in Mauthausen?

Your Holiness, during your Austrian visit you stated, "It would be unjust and not truthful to charge Christianity with these unspeakable crimes."

But weren't the perpetrators and their helpers faithful Christians? What about the Arrow Cross, the rabidly anti-Semitic Nazi units in Hungary, the Romanian Iron Guard killers, the murderous Croatian Ustasas, the Ukrainian and Latvian SS



The Pope at the main entrance gate to Mauthausen concentration camp last month.

units that functioned as Jewish executioners? They were all Christians, but were never restrained in their "work" by church officials.

In addition, there comes to mind the Hlinka Guard, the Catholic anti-Semitic groups under Jozef Tiso, a priest and wartime president of Slovakia. How can one dismiss the guilt of these particularly brutal units, often dominated by Church leaders?

Incidentally, after the war this same Tiso was hidden in a monastery and protected by Cardinal Faulhaber before being executed in Czechoslovakia in 1947.

In the same context, how does one characterize the Catholics of Austria, who contributed more than their share to the Nazi hierarchy and to the SS killing units?

After the collapse of Nazi Germany, many war criminals and murderers of the Jewish people were aided and abetted in their flight from justice and punishment by the Vatican and groups associated with the Church. In South American countries, some top Nazis found shelter and protection among church leaders. They prospered in Christian communities sympathetic to their anti-Semitic ideology.

And lastly, Your Holiness, you ask of us, the victims, to "Tell us which direction Europe and mankind should take after Auschwitz, after Mauthausen."

To begin with, as head of millions of Christians, you could exert your moral authority to strongly condemn anti-Semitism and neo-Nazism in order to prevent another Auschwitz. Your failure to do so in the past is reminiscent of the silence of the wartime Pope Pius XII in the face of the Holocaust in which much of Christian Europe participated.

Furthermore, your refusal to recognize the only Jewish state, born on the ashes of the Holocaust, sends an ominous signal to those bent on Israel's destruction.

A clear-cut and serious attitude on your part on these issues would go a long way towards eliminating anti-Semitism as the scourge of humanity and towards peace in the Middle East.

ALFRED and SAMUEL LIPSON, Queens  
The Polish-born Lipson brothers are survivors of Mauthausen, Auschwitz and Dachau.

Same letter appeared on the OP-ED page of the  
NEW YORK TIMES, July 16, 1988



AUG 26 1988

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

August 22, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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The Israel Interfaith  
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Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

We are bringing the attached material to your attention.

1. "The Church is not Neutral," by Rev. Allan R. Brockway,  
Christian Social Action, July 20, 1988.
2. "WCC Initiatives have had broad impact on US Churches,"  
RNS, August 17, 1988.
3. "Survivor recalls Priests who did Nazis' Work," NY POST,  
August 10, 1988
4. "PLO Official Confers with Vatican on West Bank Situation,"  
NC Service, August 12, 1988 (Jordan).
5. "PLO Representative meets with Vatican Officials," JTA,  
August 16, 1988.

Please consider these items for placing on the agenda for  
forthcoming IJCIC meeting.

P.S.

The following item culled from the Associated Press, Aug. 13,  
13, 1988, deals with a museum established in Bootedale, in  
rural Pennsylvania, in the basement of the St. Thomas Roman  
Catholic Church in memory of Maximilian Kolbe and Edith Stein.

Thank you for your cooperation and continued interest.

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IMPORTANT:

Please let us know without delay the FAX number of your  
organization. This information may help us transmit items  
of interest to you without delay.



Allan R. Brockway  
*Christian Social Action*  
20 July 1988

### **The Church Is Not Neutral**

What should churches say and do about the current phase in the war between Israel and the Arab Palestinians? That may seem a curious question, in light of the fact that churches and councils of churches have regularly issued statements about this tragic situation over the past forty years. Apparently churches have known quite well what they should say and do. A comparison of those church statements reveals that they have, moreover, been extraordinarily repetitive, not simply of each other, but of statements made by organizations that are not churches. In fact, in many cases, only places and dates seem to have been changed to take into account whatever event had taken place most near to the time the ecclesiastical body happened to be meeting.

A case in point is the statement, "The Current Arab-Israeli Crisis," adopted by the United Methodist General conference this year (see page xx). In an attempt not to go over material adopted earlier, the statement reaffirms a resolution adopted by the 1984 General Conference and then proceeds to "call upon" the Israeli government to stop beating up on Palestinian civilians and start acting like any good Western Christian should act by negotiating with its enemy (the PLO) over that enemy's "legitimate demands."

The statement then, even-handedly, calls upon the Palestinians to shape up and fly right by recognizing the State of Israel and stopping terrorist activities. It continues, then, to call upon the United States Government not to move the US embassy to Jerusalem and to support efforts for Palestinian self-determination and to enter into negotiations with the PLO and to oppose new Israeli settlements in the occupied territory.

Finally, fully half of the statement is devoted to commendation of a position taken by the US Interreligious Committee for Peace in the Middle East, which makes "peace" and affirmation of the right to "self-determination" of both Jews and Palestinians the desired goal.

No one, certainly not I, would want to deny that peace is devoutly to be desired. But where is the Church\* in all this? Except for the General Conference signature, there is

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\*Here I use Church (with a capital C) instead of church (with a lower-case c) because the reference is

nothing in this statement to indicate that it came from the Church as such. But wait, perhaps that was taken care of in the 1984 statement. Not so. The 1984 statement attempted a capsule history of the conflict, mentioning the "long history of oppression suffered by Jews - especially in the Western world" and the desire for independence by the Arabs of Palestine as they emerged from centuries-long Ottoman rule. But it missed a golden opportunity to acknowledge (not to say confess) that the churches have been the historic oppressor of Jews in the Western world. Again, it takes the signature for the reader to learn that this is a "church" document.

So the question, What should the churches - as the Church of Jesus Christ - say and do?, is not such a curious question after all. In fact, it is the great unanswered question raised by the Middle East statements offered by the United Methodist Church and other ecclesiastical bodies over these past years. Fortunately, the foundation for an answer is available in what many Christians have learned as a result of their intensive dialogue with Jews since the *Shoah* (Holocaust). And what is that?

First of all, we have come to realize that the Church, by definition, is not neutral, and the churches, including the General Conference, have demonstrated that they are not neutral in practice. All too often, however, the non-neutrality of the Church and that of the churches has placed them in functional opposition, as a quick look at some history should demonstrate.

From its very beginning the Church understood what it means to be the Church in terms of the Jewish people. Jesus - whom the Church came to call Christ, with the profound theological significance that title bears - and all his initial followers were faithful and obedient Jews. As such, they never questioned that God had chosen the people of Israel for a special mission in the world ("among the nations"), a mission to be a light guiding the way for *all* peoples toward service of God. In return, as Jesus and his disciples knew, God promised forever to be their God and give them the Land (Gen. 17:7-8). To put it another way, the founders of the Church, Jews all, lived faithfully within the covenant between God and the people of Israel.

But some of them, notably St. Paul, came to believe that the mission could best be accomplished by accelerating one of the signs of the Messiah (the "ingathering of the Gentiles") by admitting Gentiles to the covenant, thus receiving God's mission and promises as their own, through "participation in the death and resurrection of Christ

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not so much to the United Methodist Church as it is to the Body of Christ, of which denominations, individually and collectively, are a part.



Jesus" instead of through obedience to Torah. When this radical departure from tradition proved unacceptable to the overwhelming majority of Jews, the Church became predominantly Gentile, and the resulting hostility between the Church and the people of Israel grew until, finally, Christianity became a new and different religion. But the mission of the Church was then, and still is, the mission God gave to the Jewish people: to be a light to the nations. Only by fulfilling that mission could it claim the promise that God would forever be its God.

Tragically, the Church came to believe that, because the people of Israel had rejected the apostles' way of fulfilling the mission - through Jesus Christ, our Lord - God's covenant people no longer was a partner in that covenant; the only partner was the Church. And God was no longer the God of Israel, but was solely the God of the Church. The result was nineteen hundred years during which the Church "justified" its own and others' persecution of Jews - because they persisted in remaining the covenant people they had always known themselves to be, refusing to allow the Church to displace them. There was nothing neutral about the Christian stance toward God's chosen people during all those years - it was actively hostile toward them. Though there were periods when the hostility was relatively quiescent, the fundamental hostility remained. It is important to note that this hostility was theologically based: since the Church was the "new people of God," the "old people of God" had either to join the Church or be condemned. And Christians considered themselves to be God's agent for that condemnation.

Only in these latter days, initiated by Vatican II's *Nostra Aetate* ¶ 4 - under the impetus of the realization that Christian animosity toward the Jewish people cultivated the soil and sowed the seed for the systematic murder of European Jewry in this century - has the Church officially begun to acknowledge that the covenant of the people of Israel with the God of Abraham, Isaac, and Jacob had always been in force. Since God had not rejected the people of Israel (Rom. 11:1), the rejection by the Church had made not one whit of difference in the reality. The Church stands with the Jewish people before God or it does not stand before God at all. To oppose the Jewish people is to oppose God, for God is not neutral.\*

Today, however, the churches, by and large, have been somewhat schizophrenic about their relationship to the Jewish people. On the one hand, more and more of them

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\*Although several Protestant churches in the United States and elsewhere have done so, to date the United Methodist General Conference has not considered, much less adopted, a statement affirming the continuing validity of the Jewish People's covenant with God.



are waking up to the fact that God's covenant with the covenant people remains intact and they have been saying so more and more clearly. But on the other hand, they have continued to issue statements condemning the State of Israel for the way it conducts its war with the Arab nations and the Palestinians. There is nothing incompatible, the churches seem to be saying, with affirmation of the Jewish people and opposing what the Israeli army does in Lebanon or the Gaza; many Jews do that themselves.

It has become commonplace for Christians who recognize and affirm the Jewish people's covenant with God to add hastily, "but that doesn't mean I agree with everything the government of Israel does!" The fact that this disclaimer is believed necessary gives evidence of the difficulty Christians and other non-Jews have in comprehending the relationship between the Jewish people and the State of Israel, a relationship that is simple and complex at the same time. The fate of Israel, its triumphs and tribulations, its problems and its achievements - all these play a more central role in the self-understanding of more Jewish people all over the world than any other facet of Jewish life," writes Hebrew University Professor Shlomo Avineri. "Should Israel disappear, or a major catastrophe befall it, practically all Jewish people would conceive it as a major tragedy for their own existence as Jews."<sup>\*</sup> What nonsense! say many in the churches, Israel is not about to disappear; to criticize what the Israeli government does is not to attack the Jewish people. On the contrary, it is to stand with the Hebrew prophets who themselves severely criticized their rulers.

Precisely therein lies a clue to the contradiction into which the churches have now put themselves. Both today's Jewish critics of Israeli policy and the prophets - including Jesus, it should be noted - call their people to renewed faithfulness to the covenant. They do and did so from within the covenant people, never for a moment doubting that that covenant, including the promises of God's favor and of sovereignty in the Land, would always remain valid. In the eighth century before the common era and today, the prophetic Jewish voice is not neutral, it is pro-Israel.

No such assumption may be made for the churches, for, though in some instances they may affirm the covenant's present validity, by their apparent neutrality they effectively place themselves on the side of Israel's opponents, opponents who have never admitted to the legitimacy of the Jewish state. But virtually every Christian statement affirms the "right of all states in the region, including Israel, to peaceful and secure borders"! To that Jews and many Christians might answer with the words of Hamlet's queen, "methinks she doth protest too much." Why single out Israel? Why not Jordan or

<sup>\*</sup> *Patterns of Prejudice*, October 1982, 4-5.



Syria or Egypt or Lebanon? Because Israel is the only state in the region - or anywhere else in the world - whose right to exist is called into question when it has trouble with its neighbors!

The churches have a long and honorable history in support of human rights and in opposition to oppression wherever it may be found. It is a stance that has been credible and effective in societies where Christians constitute a majority, where the churches have standing with governments and populace. But the voice of the churches has not been credible when it speaks about Israeli "oppression" of the Palestinians (though that voice has been more strident about Israel's activity than about many other situations around the globe) simply because the churches have failed to internalize their definitive identity with God's people. They have, in other words, purported to speak with God's voice against the people God chose.

So what should the churches say and do about the *intifada* - the uprising - in the West Bank and the Gaza? Should they be blind to the plight of Palestinians who long for freedom and "self-determination"? By no means! But the "legitimate rights" of the Palestinians will not be achieved by a neutrality that actually arrays the churches against the chosen people of God and therefore against the very God in whose name they would speak. When the churches wholeheartedly affirm the continuing covenant, including the promises, between God and the Jewish people, then, and only then, will they have the right to stand beside the prophets of Israel, both ancient and modern, in calling Israel - people, land, and state - to judgment. The Church is not neutral.

WCC'S 40TH ANNIVERSARY

08-17-88

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**WCC initiatives have had broad impact on U.S. churches**

By Frances S. Smith  
Special to Religious News Service

*(Note to editors: Following is the third article in a four-part series in connection with the 40th anniversary of the World Council of Churches written for Religious News Service by Frances Smith, who edited the council's Ecumenical Press Service in Geneva from 1966 to 1976.)*

(RNS) — The World Council of Churches' 40th birthday year is a good time to recall some of its major initiatives that impacted U.S. churches.

The Rev. Dwain Epps, the former international affairs secretary at the WCC who now holds a similar post at the National Council of Churches, told me, "It's quite intriguing to see how many controversial WCC programs originated in the U.S. churches."

For example, he said, from the late 1930s through the early 1950s, U.S. church leaders pressed their criticism of European colonialism and the right of colonies to self-determination. This spurred the WCC to work of decolonization, Mr. Epps said.

At its Second Assembly in Evanston, Ill., in 1954, the WCC declared segregation based on race, color or ethnic origin "contrary to the gospel" and urged churches to abolish segregation and discrimination within their own lives and within society.

Reflecting the civil rights struggle in the United States, black American novelist James Baldwin electrified the Fourth Assembly in Uppsala, Sweden, in 1968 when he asked whether "there is left in Christian civilization the moral energy, the spiritual daring, to atone, to repent, to be born again?"

Only when the churches began to put money behind their pronouncements did the world take notice. Using funds contributed by individuals and groups in the U.S. and elsewhere, the Special Fund to Combat Racism made grants to a number of African liberation movements. Chief among them were FRELIMO, which threw off the yoke of Portuguese domination in Mozambique; MPLA and UNITA, which did the same in Angola; and ZANU and ZAPU in Rhodesia, which helped blacks create the new state of Zimbabwe.

Grants to movements in South Africa and Namibia have proved less successful in winning majority rule. But thanks to U.S. churches' stockholder actions, most Americans today see the injustice of white rule in those areas, and some support sanctions to end apartheid.

**Evolving concept of human rights**

The evolution of the concept of human rights is another example of U.S.-WCC interaction. In 1948 the Commission of the Churches on International Affairs, which was soon to merge with the WCC, was instrumental in getting religious liberty into the United Nations'



Universal Declaration of Human Rights. While American churches continued to talk primarily of religious liberty and then of civil rights, Third World churches in newly independent nations had other agendas. They said it is useless to talk about religious liberty to a person who is starving. Therefore the WCC began to insist on human rights, including the rights to food, shelter and life itself.

Through the years human rights violations created special problems for the WCC. Dwain Epps recalled that despite the Cold War vogue of "Commie-bashing," the WCC decided to hold churches in each place responsible for rights violations in their own countries. Instead of making public rhetorical attacks on Eastern European countries, the council worked quietly with churches behind the scenes. Today the United States has a chance to follow a similar pattern of giving critical support to the Soviet Union. History will judge whether the WCC provided the model, Mr. Epps mused.

In the mid-1970s, African churches proposed a moratorium on financial support from rich countries in an effort to stop paternalism and foreign control. The WCC's Nairobi Assembly in 1975 insisted that resources to be shared included spiritual experience, theological insight and cultural heritage, as well as money and personnel. Ecumenical sharing has been an especially hard concept to implement. One U.S. mission board which embraced the idea earlier is currently besieged by those wanting to turn the clock back and send more white missionaries "over there," despite the growth of Third World churches eager to send their own missionaries.

#### Development a major agenda item

Ever since Third World churches came in large numbers to the 1966 Church and Society Conference in Geneva and made their voices heard, development has been a major agenda item for the WCC. The council pioneered the idea that development is not simply economic growth but must include liberation. Development requires structural change, in affluent as well as poor countries, and involves the cultural and social aspirations of people. The churches are called to be in solidarity with the poor, awakening and giving expression to this new consciousness.

To make solidarity concrete, the WCC called on churches to make 2 percent of their income available for development. Only a few churches responded, but the vision of a global community based on equality, justice and solidarity continues to motivate the council.

Even before the moratorium proposal, the WCC initiated a reassessment of the role of medical missions. Struck by the number of large, expensive hospitals the newly independent churches could not maintain, the Christian Medical Commission sketched elements of a basic health care delivery system. It suggested that paramedics from the community could teach preventive medicine and treat common diseases. Simultaneously the churches' role in health and healing was explored.

The churches were among the first international groups to challenge nuclear deterrence as an adequate means of guaranteeing security. At a public hearing on nuclear weapons and disarmament 1981, 12 theologians, church leaders and knowledgeable laypeople received statements from 40 expert witnesses reflecting various technical, political and ethical views. Almost as important as the hearings were private talks between such people as McGeorge Bundy, President Kennedy's national security adviser, and Alexei Arbatov, son of Georgi Arbatov, the Soviet Union's chief authority on the United States.

The report of the conference said the churches "must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity ... and must be condemned on ethical and theological grounds." Leading U.S. churches, including the Roman Catholics and United Methodists, have now followed the council's lead.



N.Y. Post Aug 10, 1988

## SURVIVOR RECALLS PRIESTS WHO DID NAZIS' WORK

IT is not surprising that Pope John Paul II in his meetings with Kurt Waldheim never once confronted him with his war-time record. How could he do otherwise, when neither the Pope nor the Vatican has taken any action against the Catholic priests who collaborated with the Nazis and directly contributed and were a part of the extermination of Jewish men, women and children?

One of the most notorious was Dr. Josef Tiso, a Catholic priest who headed the war-time Nazi puppet regime of Slovakia in Bratislava, only a few miles from Vienna. Tiso was directly responsible for the murder of 57,628 Slovakian Jewish men, women and children, including over 100 members of my family.

Hitler himself ("Hitler's Table Talk," Oxford University Press) said: "It is interesting to note the way in which this little Catholic priest who calls himself Tiso sends the Jews into our hands."

Tiso was awarded a medal by Hitler for his solution of the Jewish problem. Shortly after the war he was hanged as a war criminal by the (pre-1948) democratic regime of Czechoslovakia.

The Slovakian parliament, which included 16 bishops and priests, was the only European parliament that actually voted for the expulsion of the Jews and paid the Germans 500 marks for every Jewish man, woman and child removed

with the proviso that they never return. Only two monsignors, Filicorn and Ferencik (L. Lipsker, "Die Juden in Slovakischen Stadt, 1939-1945," Oldenburg Verlag) walked out of parliament in protest.

The mayor of Bratislava (1941-44) was Msgr. Kovac, who first drew up the plan for a Jewish ghetto in that city.

At the time of deportation, I was 12 years old and living in Bardejov, Slovakia, only some kilometers across from the town in Poland where the present John Paul II was parish priest at the time. A Catholic priest was a member of the deportation commission in my town, as they were in many towns in Slovakia.

On the other hand, when the Jews of Bardejov were herded into the square, Bishop Zebratsky insisted on joining his Jewish brethren. He was forcibly dragged back and put under house arrest. I was taken to Auschwitz and liberated at Bergen-Belsen at age 14, weighing 48 pounds. I was the only survivor of my family.

Not only has the church failed to take action against the collaborationist priests, it has not even honored the two bishops who walked out of the parliament or recognized the true Christianity of Bishop Zebratsky.

Pope John Paul II may embrace Waldheim, be photographed praying in Auschwitz and Mauthausen, but nothing will obliterate the truth from God's eyes. Even for the Pope, there is no "shuffling" in heaven.

JACK GARFEIN, Manhattan Stage and film director Garfein today is artistic director of the Harold Chapman Theater on West 122 Street.



Garfein



Monday, August 15, 1988

JORDAN Aug. 12, 1988 (860 words)

## PLO OFFICIAL CONFERS WITH VATICAN ON WEST BANK SITUATION

By Agostino Bono

VATICAN CITY (NC) — An official of the Palestine Liberation Organization has consulted with the Vatican over the decision of Jordan's King Hussein to cut administrative ties to the Israeli-occupied West Bank.

"After the decision of King Hussein there exists a great need to consult and talk with all responsible parties," said Nemer Hammad, director of the PLO Rome office, after his Aug. 11 meeting with Vatican officials.

The Vatican confirmed the meeting Aug. 12 and stressed its support for homelands for Jews and Palestinians. It also drew attention to a document issued by the Latin Patriarchate of Jerusalem strongly criticizing "Israeli repression" in occupied territories. The document asked for direct negotiations between Israel and the PLO for an end to the occupation and the establishment of a Palestinian state.

The Jerusalem document said the PLO is the legitimate representative of the Palestinian people.

In drawing attention to the document the Vatican did not issue its own opinion regarding direct negotiations or the PLO's role.

The Vatican meeting was "very useful for us," said Hammad in an Aug. 12 press statement.

The PLO is "for a Jerusalem and a Palestine open to all believers," he said.

The meeting came several weeks after King Hussein announced Jordan would no longer pay salaries of teachers and other Arab civil servants in the West Bank because the PLO was the legitimate representative of the Palestinian people.

The king's decision was a direct challenge to the PLO to find the money and administrative skills to maintain the Arab infrastructure of the West Bank, which Israel captured from Jordan in 1967.

Father Giovanni D'Ercole, Vatican press spokesman, would not say what was discussed at the Aug. 12 meeting, but confirmed that Hammad visited the Vatican for talks with officials of the Council for the Public Affairs of the Church, which handles relations with governments and political organizations.

"The Holy See has held, for some time, contacts with the interested parties in the Arab-Israeli conflict, particularly on the Palestinian problem," said Father D'Ercole.

The aim is "to encourage as much as possible, attitudes inspired by moderation and realism," the Vatican spokesman said.

Father D'Ercole added that any solution must be based on support for Israeli and Palestinian homelands. He cited a Jan. 17 statement by Pope John Paul II.

"The Holy See supports the right of the Jewish people to have their homeland, but at the same time supports the same right for the Palestinian people," the pope said last Jan. 17.

Father D'Ercole also drew attention to a June report on the Palestinian uprising in Israeli-occupied territories issued by the justice and peace commission of the Jerusalem Patriarchate.

"The document indicates the sensibility and participation of the Catholic churches of the Holy Land in the drama and suffering of the people there," said the Vatican spokesman.

"The special interest of the Vatican in this problem is well-known," he said. But the spokesman added that the patriar

(MORE)

chate's commission is independent of the Vatican's Pontifical Commission for Justice and Peace.

Also on Aug. 12, L'Osservatore Romano, the Vatican newspaper, and Vatican Radio issued reports on the Jerusalem document and church sources in Rome made a copy of it available to journalists. But neither the Vatican newspaper nor Vatican Radio mentioned the document's support of the PLO as the legitimate representative of the Palestinian people.

The nine-page document assessed the first six months of the Palestinian uprising which began last December.

"The entire unfolding of the uprising has shown that, on the whole, the Palestinian people recognize the PLO as their sole legitimate representative," said the document.

"Israel should accept negotiations with the Palestine Liberation Organization," it said.

Political negotiations should lead to "mutual recognition, including territorial, the right to self-determination, creation of a Palestinian state," it added.

The document said the PLO is "disposed to negotiation" but Israel remains "negative regarding this possibility."

The Palestinian uprising "is a truly popular movement" and has shown that "a good or sweet military occupation does not exist," the document said.

Palestinians have become more united through the uprising and more aware that they are "occupied and humiliated" by Israel, it added.

"Human rights are constantly violated in the occupied territories," the document said. It cited "violent repression causing injuries, mutilations and deaths," arbitrary arrests, deportations and "a judiciary double standard for Palestinians in occupied territories and Jewish colonist residents."

The uprising, while violent, rejects use of firearms and the violence is "intentionally at a low level," said the document.

Firearms have been rejected because "it is a field where for the moment the Israeli army is unbeatable," it said.

This rejection of firearms "in the face of many military and police provocations" is a "noteworthy thing" by a population "treated as terrorists," it added.

The uprising has "consolidated the ties among Moslem and Christian Palestinians," it said.

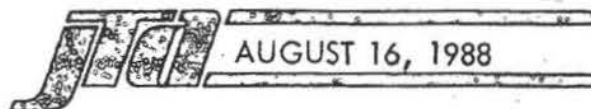
"They form a single people and are committed together in a sole national cause," it added.

"Christians and Moslems find themselves together in resistance and in jails," the document said.

The Jerusalem Patriarchate is headed by Palestine-born Patriarch Michel Sabbah, the first Arab to head the Latin-rite patriarchate.

END





## **PLO REPRESENTATIVE MEETS WITH VATICAN OFFICIALS**

**By Ruth E. Gruber**

ROME, Aug. 15 (JTA) -- Senior Vatican officials met here last Thursday with a representative of the Palestine Liberation Organization, Nemer Hammad, to discuss recent Middle East developments, including Jordanian King Hussein's decision to sever its ties with the West Bank.

A Vatican spokesman said the half-hour meeting was a "working session." He quoted Pope John Paul II, who said earlier this year, "The Holy See supports the right of the Jewish people to have their own homeland, but at the same time supports the same right for another people, the Palestinian Arabs, to have theirs."

After the meeting, Hammad said that he "furnished all the information and political evaluations concerning the new situation that has been created. According to us, Israel cannot pretend to resolve the question of the Palestinian people with King Hussein of Jordan."

Furthermore, the PLO official added, "At this point, time has to be given to the Vatican to bring to maturity its own evaluation."

"The PLO has always had contacts with the Vatican, because of the special character of the Palestinian and the Palestine question. That is, of the Holy Land."

The newspaper *Corriere della Sera* said the meeting between Hammad and Vatican officials "is destined to irritate Israel and the Italian Jewish community."

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APR 08/13 1937 HOLOCAUST MUSEUM

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By MARCIA DUMN Associated Press Writer

FOOTDALE, Pa. (AP) -- Amid the hills of rural Pennsylvania, where the Holocaust's horrors seem long ago and far away, a Polish parish is converting a church basement into a museum evoking the concentration camp where the "Saint of Auschwitz" died 47 years ago Sunday.

"I lived through the cruelties and atrocities of World War II, and I would like the people in this country to have some idea what transpired," said Stanislaw Dzied, 35, an engineer from Krakow, Poland.

He and another visitor from Poland are transforming the basement of St. Thomas Roman Catholic Church into a museum made to look and feel like the concentration camp where St. Maximilian Kolbe died.

While honoring all those killed by the Nazis, the museum spotlights the Polish victims, especially Kolbe, a Franciscan friar who volunteered to die so a fellow prisoner at Auschwitz might live.

THE JEWISH PRESS (JEP) FOR MORE:

THE JEWISH EXECUTIVE NEWS SVC.

The 47-year-old priest, No. 16670 to his Nazi torturers, died by lethal injection on Aug. 14, 1941. He was declared a saint by Pope John Paul II on Oct. 10, 1982. A week later, a shrine to the saint was dedicated in the shadow of St. Thomas, an anchor of this ethnic, former coal mining town 50 miles south of Pittsburgh.

"So often in the United States, people speak of the extermination of 6 million Jews, quite forgetting the extermination of (millions of) Poles," Dzied said, speaking softly in Polish. Many of the Jews killed by the Nazis were Poles as well.

Busloads of Roman Catholics from Pennsylvania and neighboring states, most of them Polish-Americans, regularly descend on the shrine, a small, stone structure topped with barbed wire and holding the ashes of Holocaust victims.

Many visitors are moved to tears when they hear the church's pastor, the Rev. Lawrence Hoppe, tell of the supreme sacrifice made by the frail, tubercular priest from Zounska Wola, Poland.

Even though it is incomplete, visitors also can visit the museum. Its dedication is planned for Aug. 14, 1989. Unlike the shrine, the museum is meant to reach beyond religion, according to Hoppe.

THE JEWISH PRESS (JEP) FOR MORE:

THE JEWISH EXECUTIVE NEWS SVC.

"I see the shrine as a place to come and pray, to develop some piety and some closer relationship with God," said Hoppe, 34, who is of Polish descent and translated for his Polish visitors. "The museum I see as more intellectual, academic."

Built in six cubicles lining two walls of the dimly lit basement, the museum is also more brutal to the senses. To lessen the shock, Hoppe and others plan to increase the intensity of the exhibits over time.

"We would not shock the public too much at once, (rather) prepare them, bring people into a theme of suffering, a theme of the terribly horrendous effects of war," said Wacław Rybotycki, 42, an artist and architect at the Academy of Fine Arts in Krakow.

It is called the Expo Museum -- "expo" meaning to expose the cruelty of the Nazis -- and has the blessing of Francis Gajowniczek, 66, the Pole whose life was spared by Kolbe's martyrdom.

Dzied and Rybotycki, who began planning the museum with Hoppe's predecessor,

arrived last month from Poland.

They brought with them 70 items for a display depicting the life of St. Maximilian and the atrocities at Auschwitz in Poland, the most notorious death camp (CR) for more :  
THE Executive News Svc.

concentration camp. They received help in compiling the collection from the National Museum in Krakow, the museum at Auschwitz and the Franciscan community founded by Kolbe in 1927 outside Warsaw.

The displays will include recreations of death-camp cells, photographs, tombstone-shaped plaques, an eternal flame and an oil painting by Rybicki showing St. Maximilian about to die.

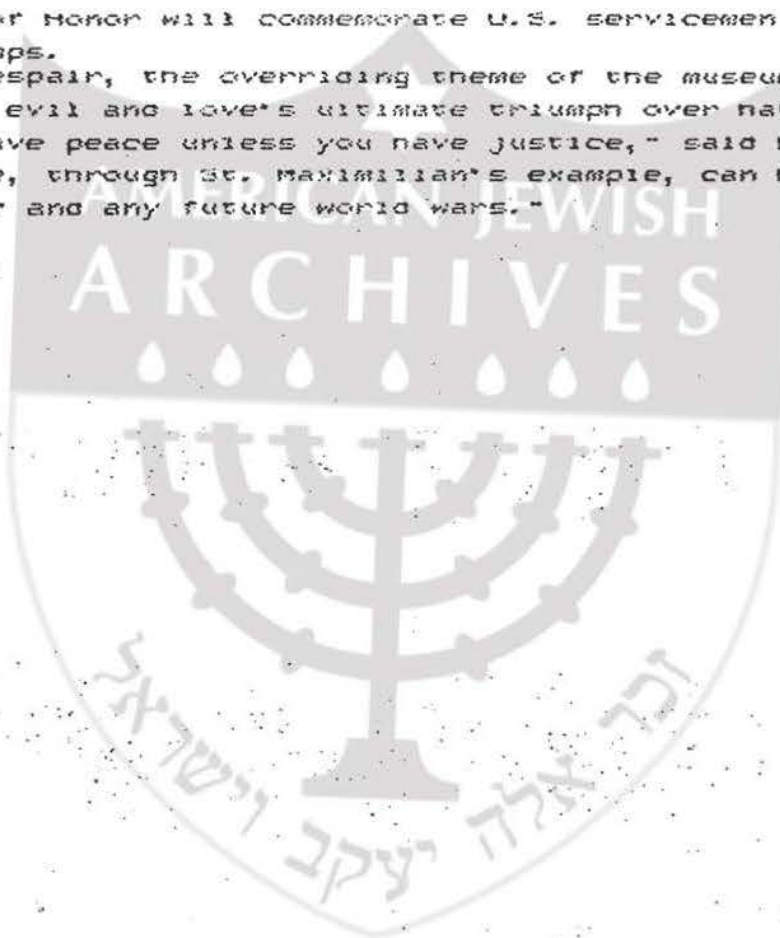
Edith Stein, a Jewish-born Carmelite nun from Poland who died in 1942 in Auschwitz's gas chambers, will be honored, and there will be scenes from the Nuremberg trials of Nazi war criminals.

A stone wall of honor will commemorate U.S. servicemen who liberated the concentration camps.

Despite the despair, the overriding theme of the museum is the struggle between good and evil and love's ultimate triumph over hate.

"You cannot have peace unless you have justice," said Hoppe, who hopes the museum and shrine, through St. Maximilian's example, can help "prevent world war III, world war IV and any future world wars."

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

August 29, 1988

Rabbi Marc H. Tanenbaum  
Chairman

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Dr. Leon A. Feldman  
Consultant

Dear IJCIC Member:

After consultation with members of the IJCIC constituent agencies, we have set the next meeting date for

THURSDAY, SEPTEMBER 15, 1988 at 9.30 a.m.

in the offices of the Synagogue Council, 327 Lexington Avenue  
(entrance on 39th Street)

The proposed agenda will include the following items:

1. Review of present state of relationship with Vatican.
2. Proposed revision of program for consultation with Vatican on anti-semitism and holocaust.
3. Followup discussion of the suggested private and internal IJCIC consultation on the Shoah.
4. Invitation received from WCC to IJCIC to send observers/ participants to the Consultation on the Church and the Jewish People, Oct. 30-Nov. 4, 1988 in Sweden.
5. Report on the Lambeth Conference of the Anglican Communion.
6. Report on the status of the Carmelite Convent at Auschwitz.

We also expect to set regular meeting dates for IJCIC for the coming three months (until the end of 1988).

Please make every effort to attend.

\*\*\*\*\* We would appreciate your telephoning this office (Linda or Marjorie) to indicate your attendance.

Thank you for your cooperation and continued interest.

All good wishes for a Shanah Tovah!



Please find enclosed the following items which are relevant for our discussions:

1. "Jews and Christians during and after the Shoah," paper delivered by Dr. G.M. Riegner at Oxford Conference on the Holocaust, July 11, 1988.
2. "The Silence of Pope Pius XII and the Beginnings of the 'Jewish Document'," by A.L. Kubovy, from the Proceedings of the Yad Vashem Annual Conference, 1961 (made available by WJC).
3. WCC Consultation on the Church and the Jewish People, Oct. 30-Nov. 4, 1988 in Sweden:
  - a) Tentative Agenda
  - b) Proposed Statement prepared by CCJP Task Force (CONFIDENTIAL-NOT FOR PUBLICATION)
4. Lambeth (Anglican Communion) documents:
  - a) Jews, Christians and Muslims
  - b) Resolution on Palestine/Israel
  - c) Jewish Chronicle London (Aug. 5, 1988) article by Chief Rabbi Lord Jakobovits and Dr. Norman Solomon

Also - the following miscel. items for your information:

1. Text of Pope John Paul II's remarks at weekly general audience, Aug. 17 (NCNS 8/18/88).  
"Pope says Christ's suffering was model for all people," (CNNS 8/18/88)
2. "Despite Controversies, WCC programs seek to unite churches," (RNS 8/19/88).
3. "Calendar Watching gives clues to future curial changes," - items on Cardinals Willebrands, Casaroli, and Ratzinger (CNNS 8/19/88).
4. "WCC revises theme for 1991 Assembly," (RNS 8/22/88).
5. "Is the Pope a Catholic?", (RNS 8/24/88).
6. "The Partition Resolution Challenge," by Avi Beker (Jerusalem Post 8/24/88).

JEWS AND CHRISTIANS DURING AND AFTER THE SHOAH

Mr. Chairman,

Ladies and gentlemen,

I am most grateful for your invitation to address this remarkable gathering on "Jews and Christians during and after the Holocaust". I believe this conference has a very important role to play and I wish to express my deep appreciation to all those who had the vision to take this initiative, and particularly to Mrs. Maxwell.

My friends, I belong to that tragic generation that saw the catastrophe coming and tried to stem the tide, but because of lack of foresight, the moral insensitivity and the political expediency of the world that surrounded us, was unable to prevent it. I have lived, as a close witness, the unfolding drama of Jewish existence in all its phases from destruction to renaissance of the last five decades.

I have spoken on another occasion of my and my organization's efforts to mobilize the Christian Churches against the final solution\*). My relations with the leaders of the World Council of Churches (in formation) in Geneva go back to November 1940; my first visit to the Papal Nuncio in Bern took place in March 1942. I have put on record how we worked together and what we tried to do. But you know how little was finally achieved.

How can I express our loneliness, our isolation and our sense of helplessness which dominated our thoughts and acts in those frightful days?

We have never really understood how it was possible that the world looked on when the final solution was implemented, without reacting, without intervening decisively. How it was possible that the normal ethical and moral reflexes did not function? How it was possible that thousands of people who participated in the process of extermination - with few exceptions - cooperated silently without resisting and became thus accomplices by their silence?

We have never understood how it was possible that neither in 1933 when the anti-Jewish discrimination started in Germany, nor in 1935 when the Nuremberg Laws were promulgated, nor in 1938 on the occasion of the

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\*) Gerhart M. Riegner, A Warning to the World. The Inaugural Stephen S. Wise Lecture. Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio, November 17, 1983.



November pogroms, nor when the mass deportations and the policy of total extermination started, the official Church bodies in Germany, both Protestant and Catholic, remained silent and avoided taking a public stand, and left it to some individual daring priests to criticize these measures.

And we have not understood how it was possible that even in the most courageous and most effective act of Church protest against the Nazis, in the Declaration of the Synod of the Confessing Church of May 1934, the Declaration of Barmen, and even after the war in the Declaration of Stuttgart of the Council of Protestant Churches of 19 October 1945, the so-called "confession of guilt", there was not one word on the Jews.

It is true, we have not forgotten that there were courageous voices. They were in these frightful years the only signs of light in the darkness that surrounded us.

Let me evoke with gratitude the memory of Dr. Willem Visser't Hooft, the first General Secretary of the World Council of Churches who tried to help me as far as possible with the International Red Cross and with the Swiss government, who mobilized his British and American friends on behalf of our cause and who submitted together with me a memorandum on rescue measures to the Allied governments, the only official document of this kind ever signed jointly by a representative of a Christian world organization and a representative of a Jewish world body.

Let me pay tribute, here in this country, to the courageous stand taken by the Archbishop of Canterbury, Dr. William Temple, to Cardinal Hinsley, to the Bishop of Chichester, Dr. Bell, who constantly supported our appeal to the British and Allied governments. They too did not succeed.

Let me gratefully acknowledge the action of Pastor Marc Boegner and of Cardinal Saliège against the anti-Jewish legislation in France and against the deportations ordered by Vichy.

And let us not forget some of the real Christian heroes in Nazi Germany, notably Prelate Lichtenberg, Pastor Maass, Pastor Gruber.

My friends,

We Jews still live under the frightful trauma of the Shoah. We wrestle with ourselves and with God, to understand the sense of this unique tragedy: 6 million men, women and children whose only guilt was

to belong to the Jewish people. How could it happen? Why did it happen? Where was God when it happened?

There is no Jewish reply to these questions.

But at the same time we ask ourselves: does what has happened in the Shoah not address an equally compelling question to the conscience of the non-Jewish world, and particularly to the Christian world? How can the world live on after this unique devastating experience?

The awakening came slowly.

When in the summer of 1945, shortly after the war ended, my predecessor as Secretary General of the World Jewish Congress, Dr. A. Leon Kubowitzki (Kubovy) suggested to Pius XII that he issue an encyclical on the Jewish question - an initiative that was supported by very respected Catholic theologians such as Jacques Maritain, Abbé Journet (who was to become a Cardinal), le Père Jean de Menasce and others - the Pope did not respond. It took another 20 years until Vatican II adopted its famous statement on the Jews.

Another experience illustrates that the extent of the tragedy that had befallen the Jewish people was understood very late in the leading diplomatic circles of the Vatican and that the Shoah had certainly not a high priority in their thinking: In a long personal conversation with Mgr. Montini, subsequently to become Pope Paul VI, in October 1945, during which I pleaded with him to help us obtain the return of Jewish children who had been saved by Catholics and by Catholic institutions, I was shocked when the Catholic prelate challenged the accuracy of my statement that at least one and a half million Jewish children had perished in the Holocaust, and it took me more than half an hour to explain and justify my statement and for him to accept it.

But finally a new awareness broke through.

Some Christian scholars and theologians served as pioneers. The writings of James Parkes, Karl Thieme, Malcolm Hay, Paul Démann and finally Jules Isaac's books and his call to action were of decisive influence in changing traditional ways of thinking which had dominated Christian thought for 1500 years. The Conferences of Oxford and Seelisberg and their practical proposals showed the way. And thus a new Christian theology on Jews and Judaism gradually emerged.



The decisive breakthrough came with the deliberations of the Second Vatican Council, although the Assembly of the World Council of Churches of New Delhi in 1961 had already made an important contribution.

The promulgation of the Declaration on the Relationship of the Church to Non-Christian Religions of October 28, 1965, *Nostra Aetate*, defines in its most important chapter No. 4 the relations of the Catholic Church with the Jewish people. After centuries of misunderstanding, contempt and even hatred and persecution, a new relationship was born. This historic change was inspired by the vision of the charismatic personality of Pope John XXIII and those responsible for translating it into reality: Cardinal Bea, and later Cardinal Willebrands.

This was truly a revolutionary development as was demonstrated by the stormy and tumultuous series of events which preceded the final adoption of the text, but also by the fact that, of all the documents promulgated by the Second Vatican Council, this was the only one which contains no reference whatsoever to any of the Church's teachings - patristic, conciliar or pontifical.

It is true that already the Founding Assembly of the World Council of Churches in Amsterdam in 1948 had made an attempt to deal with the problem. They had movingly acknowledged "that too often we - Christians - have failed to manifest Christian love towards our Jewish neighbours and even a resolute will for common social justice. We have failed to fight with all our strength the age-old disorder of man which anti-semitism represents." They admitted that "the Churches in the past have helped to foster an image of the Jews as the sole enemy of Christ, which has contributed to anti-semitism in the secular world." And they proclaimed that anti-semitism "as absolutely irreconcilable with the profession and practice of the Christian faith", is "sin against God and man".

But when Jews read these statements and saw that they were followed by long passages in which the continuance of the traditional Church mission to the Jews was proclaimed, they asked themselves how could Christians after all that had happened in a society which considered itself Christian in essence, have the boldness to address them in this fashion - and they walked away.

The Conciliar Declaration of Vatican II was followed by other important texts, notably the two statements by the Holy See's Commission for Religious Relations with the Jews, known as "Guidelines" of 1974 and "Notes on Preaching and Catechesis" of 1985. On the Protestant side, the statements of the World Council of Churches Assemblies of 1948 and 1961 led to the Report of the WCC Commission on Faith and Order on "The Church and the Jewish People" (Bristol 1967) and to the "Ecumenical Considerations on Christian-Jewish Dialogue" approved by the Executive Committee of the WCC (July 1982).

In addition, there exist now a great number of important statements by the Pope, by international, national and local Church bodies, which complete and develop these basic statements.

All these texts thus constitute the beginning of a new Christian theology.

Two major principles stand out as decisive landmarks in the new approach: The recognition of the Jewish people as a living and creative reality and the affirmation that to understand the Jews, Christians must strive to learn by what essential traits the Jews define themselves.

The new texts stress the spiritual bond between the Church and the Jewish people.

They underline the judaic roots of Christianity, starting with the Jewish origin of Jesus himself, of the Virgin Mary and of all the apostles.

They do away with old teachings in which the Jewish people was depicted as a people of deicides, a rejected and cursed people.

They proclaim that God does not repent of the gifts he makes and that consequently the "old" covenant with Israel has not been abolished.

They recognize that the history of Judaism did not end with the destruction of Jerusalem, but developed a religious tradition of its own, rich in religious values.

They condemn anti-semitism at any time and by anyone.

They proclaim the necessity to present an objective image of Jews and Judaism free from prejudice and offence.

They admit that a false religious vision of the Jewish people was in part responsible for misjudgments and persecutions in the course of history.



And they envisage mutual understanding and respect and fraternal dialogue in our future relationship.

Each of these statements is of very great importance and each has to be read against the classical attitudes of Christian theology towards the Jews. It seems to me however that the last principle is perhaps the most important: mutual understanding and respect. That is indeed the message of the society of our time. Not simple tolerance - that was the watchword of 18th century enlightenment.

I have tried to summarize the most significant features of the new doctrine as they result from the official Catholic and Protestant documents.

Perhaps I should stress one particular striking development in view of the use and abuse the Nazis have constantly made of Luther's teachings.

In a very important consultation organized with the Lutheran World Federation in the Luther year in Stockholm in 1983, the teachings of Luther concerning the Jews were strongly and unanimously repudiated by twenty of the most prominent Lutheran theologians: "The sins of Luther's anti-Jewish remarks, the violence of his attacks on the Jews must be acknowledged with deep distress. And all occasions for similar sins in the present or the future must be removed from our churches. Lutherans of today refuse to be bound by all of Luther's utterances on the Jews. We hope we have learned from the tragedies of the past..." This declaration was endorsed by the Lutheran World Assembly in Budapest in 1984 which commended it to the member churches for study and consideration.

But we have not only witnessed the beginnings of a new theology. We have also institutionalized our relations with the central bodies of the Christian Churches. We have set up a representative Jewish group for this purpose and we have established international Liaison Committees with most of them, which meet regularly and at which we discuss common concerns. This has not always been possible without turbulence. But the crises and turbulences which have occurred show only that our relationship is challenging and that it is taken seriously by both sides.

A recently published book on "Fifteen Years of Catholic-Jewish Dialogue (1970-1985)" renders account of some of these important encounters.

One should also mention that these organizational developments have been followed by the creation of special organs on the national and regional levels whose aim is the implementation of the new doctrine.

These doctrinal developments have not been without practical consequences.

In the field of liturgy they have led to very important changes in the Good Friday prayers, both in the Catholic and in Protestant Churches. Some of the popular cults venerating alleged victims of medieval ritual murder accusations have been abolished.

In some countries efforts have been undertaken to improve religious textbooks and to prepare guidelines for teaching material in religious institutions.

Considerable progress has been made in introducing teaching on Jews and Judaism and of Jewish religious and historical subjects in the curriculum of students at seminaries and at theological faculties.

All this has stimulated a new and serious theological reflection such as has not been seen for decades. Outstanding theologians whose list is steadily growing have made important contributions to the new doctrine and an oecumenical cross-fertilization of ideas related to a new Christian concept of Jews and Judaism has come about and continues to produce stimulating effects.

The progress that has been made in this field is thus considerable. When I started to be involved in these issues I thought it would take at least three or four generations before tangible results would be achieved. Yet, basic doctrinal changes have been reached in a much shorter period.

Nearly all Christian Churches have been affected by these changes. In some parts of the world they have taken place relatively quickly; in others it took more time. The only exception is the Orthodox Churches which, due to the political situation prevailing in Eastern Europe and in the Middle East, have been left out from this development although we have to acknowledge that some consultations have also taken place with Orthodox representatives in recent years. Perhaps there is some hope that in the new atmosphere of perestroika and in view of the changing attitude towards religion in the Communist world, some advance will also be made in this direction.

But who is aware of these important changes? Who knows about them? The knowledge of these achievements is still confined to a small intellectual elite in our communities.



Am I exaggerating if I affirm that 80% of the faithful have never heard of the new theological approaches and that they still hear year after year and week after week the old teachings? Of course education is a slow and gradual process. Writing new handbooks which will serve as a basis for those who produce the popular publications for religious instruction or preparing the priests and teachers at the seminaries takes a long time.

But I think we have to acknowledge that we have so far failed to ensure the popularization and widespread dissemination of the new ideas among the large masses of the faithful.

This conference which is the first of its kind and which aims at sending out its message to the public at large, is uniquely suited to help in devising methods by which these new attitudes can be conveyed to the active consciousness of the public and become an essential part of our popular culture.

The voluminous and impressive compilation of Conference papers of high quality on every aspect of the story of the Shoah is a rich source of excellent material which can be constructively used for public information and education programs through the most up-to-date media techniques.

One other observation is in order. In witnessing the slow emergence of a new Christian theology on the Jews - and we are still at the beginning of such a theology which has to be developed and expanded in many directions - we are often struck by the great timidity, the overcautiousness, the extreme prudence, the lack of daring and boldness with which the major issues are faced by the official organs of the Churches.

Rarely do we hear on these subjects prophetic voices that truly shake the quietude and the imagination of the faithful. We came nearest to sensing such an attitude when the Pope visited the Rome Synagogue or when he addressed the remnants of the Jews in Warsaw last summer. But these are exceptional moments.

What I said about timidity is certainly true with regard to dealing with our common history, with some of the political problems we are facing, as well as with some theological issues.

When it comes to facing our common unfortunate history, why is it that in most discussions we observe so often defensive attitudes instead of one that squarely faces the real issue. Why, when the fateful influence

of Christian anti-Judaic teaching throughout the centuries on the Nazi doctrine is exposed, do we hear only the absolutely true affirmation that Nazism was a pagan aberration and was as anti-Christian as anti-Jewish? But why is one silent on the fact that without this anti-Judaic background Nazism would never have been able to implement the totality of its anti-semitic program and that "the racial anti-semites, despite their antagonism towards traditional Christianity, learned much from it and succeeded in producing a well prepared systematic ideology with a logic of its own". (Uriel Tal).

Why is it that in evaluating the action of the Church during the Shoah we hear mostly only defensive statements: that everything that could be done was done and that the great restraint at the highest levels of the hierarchy was justified as any other attitude would have rendered the situation only worse? Does such an evaluation really stand up to our knowledge 40 years later? Do we really have to defend everything our predecessors have done? It may be that a bolder action would have produced some reprisals and some additional victims. But would not a clear call from the highest authority to the faithful have motivated hundreds of thousands to help and assist the victims and thus have saved a great number of them? Are these "balance sheets" really so clear and irrefutable?

And why, let me ask finally, was there never a follow-up to the memorable intervention of Cardinal Etchegaray at the Synod of Bishops in 1983, in which he spoke of the "mission of reconciliation of the Church with the Jewish people and of the Church's mission of penitence and repentance" for its attitude toward the Jewish people?

I believe also that in their position towards the State of Israel the Christian Churches are observing an attitude which lack warmth and boldness. How can one affirm constantly in theological statements that the destiny of the people of Israel is of deep concern to Christians and then forget about this concern when it comes to delicate political problems? We have often stressed that if the knowledge of Jewish self-understanding is a key to a significant mutual relationship, the Churches cannot ignore the close bonds of the Jewish people with the land as an essential dimension of its self-understanding.

I am fully aware of the tragedy which is happening in the Middle East where two peoples confront each other, where right stands against right and where there is no solution in sight.



But it is not by avoiding recognition, it is not by condemnations - which only stiffen the resistance - or by taking one-sided positions that the situation will be eased. It is only by breaking through the walls of fear on both sides, by showing compassion and understanding, by supporting the moderates on each side, those who are ready for compromise and for taking risks on behalf of peace, and by building bridges between them, that some progress can be achieved.

And finally, I would hope that also on some of the theological issues greater clarity and greater boldness would prevail so as to make the progress achieved so far really irreversible.

We have seen that in the major texts which define the new theology it is clearly stated that the "old" covenant with Israel has not been abolished, that it is still valid. God's gifts are not revocable. We read this in "Nostra Aetate", in the Vatican "Guidelines", in the "Ecumenical Considerations" of the World Council of Churches and this constitutes indeed a revolutionary development from long held older concepts. But we have never heard what are the theological consequences of this statement. What is in reality the relationship between the "old" and the "new" promises? What does it mean for a Christian that the "old" covenant is not abolished? Without such clarification the statement hangs in the air and remains without consequences - hence the risk of returning to the doctrines of substitution or of typology. But I doubt that this has been the intention of those who formulated the new theology.

The other basic issue which arises very often in the discussions is the question of the anti-Jewish references in the New Testament. It is one of the most difficult subjects with which Christians have to grapple and there is a profound and soul searching debate going on in Christian theological circles. Here too greater courage would seem to be required. Has the time not come to give stronger guidance to all the faithful as to how these texts should be read and interpreted?

Let me reassure you: It is not a judaisation of Christianity that I have in mind. The dialogue can only be conducted in the full respect of the identity of the other. But we should overcome the past and learn its lessons. That is the purpose of "remembering for the future".

And we should, inspired by both our great traditions, draw the conclusions from our new relationship and try to work together for Tikkun Olam, for the mending of the world: to make our planet a more just, a more beautiful, a more hospitable place to dwell in.

This, I believe, my friends, is the other perennial message of the Shoah.

Oxford, July 11, 1988



Gerhart M. Riegner



## *The Silence of Pope Pius XII and the Beginnings of the "Jewish Document"*

ARYEH L. KUBOVY

FROM:

PROCEEDINGS OF THE YAD VASHEM ANNUAL  
CONFERENCE

1961

FOR A LONG TIME I have been wanting to write about these subjects, especially in view of the controversy created by my attitude towards the play "The Deputy,"<sup>1</sup> but there were various reasons which prevented me from so doing. My files were in disorder and I could not put my hand on the required documents, and I had other urgent business which took up all my time and could not be deferred.

As chance would have it, however, a few weeks ago I found a file containing documents, particularly pages from a diary, which are able to cast some additional light on these matters.

What were my two contentions in this controversy?

First, I claimed that the judgment of the period of the Holocaust must not be turned into a judgment against Pius XII. We do not have one single account to settle, but quite a number of different accounts: first of all with Germany, and not with Nazi Germany alone; with the Allies who knew about the extermination of Jews, and although they did not hush the matter up and issued various declarations and pronouncements did not allow our tragedy to affect the strategy of the War; with the International Red Cross which was afraid that its intervention on our behalf might jeopardize their activities on behalf of the prisoners of war; and last but not least, with ourselves, for our shortness of vision and lack of preparedness.

On the other hand we also have a serious, blood-stained account with Christianity, but less so with the Church at the time of the extermination, for just at that period the Christian clergy did

<sup>1</sup> See my lecture at the Brenner House, published in *Davar* of February 17, 1964 under the title "The Deputy" of Ralph Hochhuth and the "Jewish account of the Holocaust" (Hebrew).

try to help us, than with the Christian teachings during the fifteen centuries preceding the Nazi movement. This weighty and urgent historic difference should not be reduced to the proportions of a dispute with the position adopted by Pope Pius XII.

I shall deal with each of the two subjects separately.

#### (1) THE SILENCE OF PIUS XII

The special value of the documents and the diary quoted here lies in the fact that they were actually written during the War. The main difficulty in ascertaining the truth about this period of horrors is that we are unable, after the lapse of some twenty years, to reconstruct the life and spirit of those days and to understand the emotions and mentality of those who were faced with the unprecedented barbarity of the Nazi regime.

To explain the sense of impotence which Nazi tyranny managed to instil both in individuals and in institutions I would refer to a conversation I had in New York with one of the representatives of the International Red Cross at the beginning of 1944. There were many differences of opinion between the Red Cross and the World Jewish Congress, but one particular point of difference was the cause of unbearable tension between the two institutions. The Jewish Congress demanded that the International Red Cross confer the status of *civilian internees* on the Jews held in the ghettos and the labour and concentration camps, so that its representatives might be able to carry out local inspection visits, send food parcels and obtain various other forms of relief. This might have saved hundreds of thousands of Jews. Our argument ran as follows: Nazi Germany had ratified the Geneva Prisoners of War Convention, and the Reich had declared its readiness to extend it by implication also to civilian internees. Although later on a distinction was made between *detained civilians* and *civilian internees*, it was up to the Red Cross to call upon the Germans to show good cause in justification of this distinction. On December 10, 1943, Prof. Tartakower and I<sup>2</sup> sent a sharply worded letter in the matter to Dr. Marc Peter, the U.S. representative of the International Red

<sup>2</sup> At the time members of the Congress executive. Prof. Tartakower was in charge of the Relief Department and I was the head of the Department for European Jewish Affairs. In 1944 all rescue operations were centralized in one department, of which I was put in charge.

Cross. In pursuance of this letter the following talk took place on January 5, 1944 between Dr. Peter and myself at his Washington office. I immediately made notes of this talk which I circulated among the executive of the World Jewish Congress.

#### *Report on a Conversation with Dr. Marc Peter of the International Red Cross in January 5, 1944 in Washington*

*Dr. Kubovy (then Kubowitzki):* I understand that you were not very satisfied with our letter.

*Dr. Peter:* I would prefer not to have sent it (to Geneva—Ed.).

*Dr. K.:* One of the reasons for our writing the letter is that we would like to know how the International Red Cross stands in this matter. Its attitude is not entirely clear to us. Does the International Red Cross accept the distinction made by the Germans between "civilian internees" and "detained civilians"?

*Dr. P.:* What is important is what we are doing. I just received from our headquarters a new letter, dated October 12th, on various matters of Jewish interest. We are making serious efforts.

*Dr. K.:* Believe me, Dr. Peter, we are not ungrateful. We understand the difficulties of the International Red Cross but you must realize that the paramount question in our minds is, how can we save the remnants of the Jewish people? Their recognition as civilian internees could save them.

*Dr. P.:* We are but a committee of goodwill. We are only private individuals. What can we do with a great power which is determined to exterminate a race?

*Dr. K.:* We have a very high opinion of the influence and possibilities of the International Red Cross. Although, it is not a party to the Convention relative to the Treatment of Prisoners of War, the Convention is the result of preparatory work done by the International Red Cross, and your organization is expressly referred to in it.

Would you like to tell me whether the International Red Cross asked the Germans for a justification of the difference they are making between "civilian internees" and "detained civilians"?

*Dr. P.:* I do not know. Who are we to ask a government to justify its policy? What are we able to accomplish if a government decides, these are my enemies, I want to arrest them, they are my prisoners, you will not see them, you will not assist them?

*Dr. K.:* You cannot prevent this government from arresting civilians but they fall within your competence according to a decision made by this government itself. In 1941, the German Ministry of Foreign Affairs announced that the Convention on the Treatment of Prisoners of War was made applicable to all civilian internees in Germany.



I believe a great step forward would be made if the International Red Cross would state publicly that it considers the Jews in the ghettos and in the camps as civilian internees to whom the benefits of the Convention should be extended and that it is ready to assist them along the lines determined by this Convention.

Dr. P.: How do you know that this has not been done?

Dr. K.: If the International Red Cross had taken such a stand publicly, you and I would have heard about it.

Dr. P.: I did not investigate. I can inquire but I can only repeat that if a government is determined to exterminate a race, it is in a position to do so. It is up to the protecting power to make the appropriate representations. We cannot tell the German Government: If you don't behave we will withdraw our protection and our assistance from the prisoners of war and civilian internees belonging to your nationality.

Dr. K.: We cannot resign ourselves to the idea that the International Red Cross is powerless to stop the total extermination of our people.

If the International Red Cross would be authorized to visit the camps where Jews are interned they would be saved. The Germans do not want witnesses of their crimes.

To sum up, may I ask you whether the International Red Cross would be prepared (1) to ask the German Government to justify the distinction between "civilian internees" and "detained civilians"; (2) to state publicly that in its opinion the Jews in the ghettos and in the camps have to be considered as civilian internees to whom the benefits of the Convention should be extended and that it is ready to assist them along these lines.

Dr. P.: I am prepared to convey these questions to our Geneva headquarters. I will also inform them of this conversation.

Nine months passed after this conversation and only then, on October 2, 1944, when the forthcoming defeat of Germany was evident to all, the International Red Cross sent an official note to the German Foreign Ministry demanding the status of civilian prisoners of war for all foreigners detained in Germany and the occupied countries. But by that time it was very late, for the state of anarchy which had started to break out in the German Reich made it virtually impossible to mend matters to any significant extent. In fact the International Red Cross had been aroused to action already in July 1944, following the horrible events which were taking place at that time in Hungary, but again only under the incessant pressure of the World Jewish Congress and other bodies. Fear and lack of confidence in its own powers acted to

the detriment of this great institution, and of those it might have saved from perdition.

#### *Catholic opinion during the war concerning the Pope's attitude*

To my mind—a view repeatedly stated by me—Pius XII committed a grievous fault in abstaining from a public proclamation against the destruction of the Jews. My colleagues and I on the executive of the World Jewish Congress made numerous efforts, through prominent Catholics and other channels, to bring about an open declaration to that effect, but in vain. In this context it should be stated that during the War, Catholic public opinion was not averse to the Pope's silence (which does not mean complete inactivity), rather on the contrary. To be sure, after the War, especially following Hochhut's play, quite a number of Catholics expressed their disappointment with Pius XII for his exaggerated diplomatic caution. But at the time, apart from the French theologist Jaques Maritain,<sup>5</sup> I could find no Catholics in responsible positions who condemned his behaviour.

#### *(a) Meeting with the former Belgian prime minister*

Some time during the War (I cannot remember the exact date) a delegation of Jewish leaders from Belgium was received by Edouard Theunis, a Catholic and former Belgian prime minister, in New York where he represented the Belgian government-in-exile. We told him the terrible news we had received and asked him to intervene with the Vatican to speak out against the extermination of the Jewish people and threaten Hitler with excommunication. Theunis, who was certainly not known as an anti-Semite, refused. He said he was deeply grieved by the sad news, but had no intention to appeal to the Vatican either directly or indirectly because he was convinced Pope Pius XII was doing everything possible; if we heard nothing about it, that was because His Holiness had serious reasons for not making his stand public. There were over twenty million Catholics in Germany, and Hitler would not hesitate to take vengeance upon them, and so forth.

<sup>5</sup> One of the major Catholic philosophers and an original interpreter of Thomas Aquinas. He spent the War as an exile in the U.S., and remained connected with Princeton University. During 1945-48 he served as the French Ambassador to the Vatican. His wife was of Jewish origin.



(b) *Letter from Dom Luigi Sturzo*<sup>4</sup>

The most typical reaction was that of Dom Luigi Sturzo, who stood at the head of the Italian and International Christian Democratic movement. A member of the clergy and one of the leaders of the Catholic left, he detested Fascists and Nazis alike. Sturzo had to leave Italy in 1924 when under Mussolini's pressure the Vatican dissociated itself from the popular party he had set up.

During the very year I applied to him, in 1943, he published a book bearing the title, "Italy and the New World Order" in which he clearly stated that the Pope's neutrality was merely a political measure but certainly could not imply a moral attitude. "The Pope cannot be neutral to the moral implications of the War, nor to the characters of justice that distinguish the victim of aggression from the aggressor."<sup>5</sup> Yet this man of definite and daring views came to the Pope's defence in a letter he wrote to me on May 30, 1943. He was unable to meet me at the time because he was in hospital in Florida. I therefore wrote him on May 6, 1943, to which he replied as follows:

Dr. A. Leon Kubowitzki  
330 West 42nd St., New York City

St. Vincent's Hospital  
Jacksonville, Florida  
May 30, 1943

Dear Dr. Kubowitzki,

I have thought about what you have written me in your interesting letter of May 26.

I am not entitled for to give an answer to your suggestion about what is opportune to be done by the Pope in favour of the Jewish people. My opinion, in this matter, would count nothing. But I submit to you what I think in this connection, to be a practical way.

As a matter of fact the last nominal excommunication of a chief of State was that of Napoleon. Before that we must go back to Elizabeth of England. Neither Napoleon nor Elizabeth, after the excommunication, changed their policy. I am afraid that Hitler as responsible to the threat of excommunication, will execute as many Jewish persons as possible, and nobody could prevent him to do so. I am sure that Pius XII has made every effort, through diplomatic and personal channels, to influence Hitler and his staff.

<sup>4</sup> Dom Luigi Sturzo left the United States after the War, returned to Italy and was appointed life-time senator.

<sup>5</sup> *Italy and the New World Order*, London 1943, p. 162.

What I think it is possible to do and what is our duty, it will be to make more confident appeals to the Pope, as the International Christian Democratic Union has done. Many Catholics, especial American Catholics, are timid and do not take such a step because they are in doubt if it is or not opportune. But when they know that Catholics of other countries or an important body such as the I.C.D.U. take some initiatives on that line, I think they will do the same. For the public opinion, this will be very good.

My impression is that the main press of U.S. of America, England, Latin America, Canada and Australia do not give attention to the Christian Democratic Movement. The London Correspondent of the N.Y. Times has made no mention of those three resolutions in favour of the persecuted Jews. Perhaps, the fault is of the press-secretary of that Union. I will write, about that, to the Editor of People and Freedom (which is a paper founded by me).

Believe me

Sincerely yours

(—)

Luigi Sturzo

At least one contradiction in this letter is striking: he says that Pius XII was certainly making every effort, but adds that American Catholics ought to have exerted pressure on him—if they could find the necessary courage. The wavering attitude of American public opinion clearly emanates also from the two pages of the journal quoted below:

(c) *Talks with Jaques Maritain and Father Morlecon*

When we received the shocking reports of the Nazi invasion of Hungary, and of their stepped-up annihilation programme (news of the Germans' intentions to exterminate Hungarian Jewry within six months was received from Geneva as early as April 4, 1944, but the Allies failed to believe us) increased pressure was put on the Pope to address the rulers of Hungary and the Hungarian people openly rather than by indirect means. Indeed, at that time the Pope despatched numerous secret missives to his representative, Nuncius Angelo Rotta, but neither the U.S. Government nor the World Jewish Congress were convinced that conversations between the Papal Nuncius and the Hungarian Government would lead to the desired results. On May 26, 1944 Lawrence S. Lesser, the assistant of John W. Pehle who stood at the head of the War Refugee Board established by President Roosevelt, informed me that a sharply



worded note had been forwarded to the Vatican, requesting the Pope among others to remind the murderers that their deeds might incur "religious consequences"—in other words: excommunication. As the reply was delayed I went to see a number of people, including the famous French theologist, Jaques Maritain, and Father Morleón, the representative of the Catholic Information Bureau. The following are the entries I made in my journal concerning these meetings:

June 8, 1944

Jaques Maritain received me in his flat in a room furnished in modern style and in the best of taste. His desk was heaped with letters and documents. He looked very tired. His speech was slow and ponderous. I asked whether he thought that if a number of distinguished Catholic laymen were to petition the Pope he might be persuaded to make a broadcast to the Hungarian nation.

He was not sure. To his mind the decision depended less on the Pope than on his cabinet council of prelates, but he was in favour of the petition as such. He was even prepared to draft the address, but could not undertake to collect signatures—and American signatures were essential to obtain results.

I mentioned the names of Alfred Emanuel Smith,<sup>6</sup> Loren Edgar Murphy, then Judge of the Supreme Court of the State of Illinois, and Myron Charles Taylor,<sup>7</sup> though the latter was no Catholic. Jaques Maritain was unable to recall the names of any distinguished American Catholics.

Several times during our talk he expressed his disappointment with Vatican policy. The Pope could have used the sanction of excommunication years ago, but now it was too late. It was impossible to excommunicate the Hungarians after not having even lifted a finger against the Germans.

Our conversation was briefly interrupted by a telephone call from Prof. Abbady who was due to proceed to Algeria on the following day. Mrs. Maritain came in to apologise on behalf of her husband. She looked very Jewish, with sad, apologetic eyes. It occurred to me that most painters were mistaken in their conception of Mary: she obviously must have resembled Raissa Maritain—a real Jewess, with a sad, helpless look.

<sup>6</sup> The Governor of New York in 1918–20 and 1922–28; Democratic candidate for the presidency in 1928; according to some he lost to Herbert Hoover because he was a Catholic.

<sup>7</sup> From 1939 President Roosevelt's personal emissary to the Pope, holding the rank of ambassador; chairman of the Political Prisoners' Commission at Evian in 1938.

June 9, 1944

Father Morleón received me at the office of the Pro Deo Information Bureau at 5 Beckman Street, close to City Hall. His physical appearance left no doubt of his Belgian origin: almost undersized, warm-hearted, unyielding, but slightly restrained.

He admitted that he was about to proceed to Europe but claimed that it would take three to four weeks until he would obtain the necessary papers. He intended to reopen information centres in Europe after the liberation to gather and disseminate news and progressive Catholic ideas.

He had never heard of the World Jewish Congress but was familiar with the name of Dr. Wise. He knew very little about rescue matters and I therefore directed the conversation to the potential effects of a broadcast appeal by the Pope to the Hungarian people.

According to him Maritain's suggestion would not be of much use. He knew the Pope well: a kind-hearted man, deeply affected and disturbed by the slaughter let loose in Europe, but intimidated by his entourage and by the rules of protocol. In any public diplomatic act of this kind he would be influenced by the inner circle of his advisers, unless a specific request would be forthcoming from the top American clergy. Therefore he thought that Dr. Wise should see Edward Mooney, the Archbishop of Detroit,<sup>8</sup> who was also president of the Board of the National Catholic Relief Committee. Mooney, a man of progressive views, might be persuaded to act in the desired sense.

Finally Father Morleón asked me to let him have the documents in our possession and promised to do everything he could to help us.

The conversation was conducted in French.

Finally, on June 25, 1944, the Pope gave in to the many requests. Though he did not agree to broadcast to the Hungarian people, he sent an open telegram to Admiral Horthy, the Hungarian Regent, asking him to put an end to the "painful suffering which for a long time has been inflicted on a large number of unfortunates by reason of their nationality or race." The word "Jew" was never expressly mentioned.

On the following day a severe warning note of the United States was delivered to the Hungarian government, demanding a clear declaration of its plans concerning the Jewish population. I had raised the idea of a note of this kind as early as May 31 before the War Refugee Board, but though it was accepted immediately three weeks were wasted because of the difficulties of procedure.

<sup>8</sup> Appointed Archbishop in 1937 and Cardinal in 1946.



arising from the severance of diplomatic relations between the two countries. Gustav V, the King of Sweden, also sent a telegram to the Hungarian Regent on June 30, 1944, requesting him "in the name of humanity" to save those Jews who still could be rescued. Horthy afterwards dared to claim that he learned the truth about the state of Hungarian Jewry only from this communication. Prof. Max Huber, the president of the International Red Cross,<sup>9</sup> likewise sent a personal letter to Horthy, delivered on July 6 by a personal emissary. These interventions instigated by the World Jewish Congress caused Horthy to give temporary respite to the Jews still left in Hungary. On July 18 he announced that the deportations would be stopped and that every Jew having valid entry papers to any other country would be allowed to leave Hungary undisturbed. After a bitter exchange of notes between the United States and Great Britain for over three weeks, the United States declared on August 17 that the two countries would undertake to find a country of immigration for the Jews of Hungary. (This is a simplified version of a complex series of events, particulars on which may be found in my report to the Congress Committee of 1948.)<sup>10</sup>

On July 1, 1944 Horthy answered the Pope in the same way, by open telegram,<sup>11</sup> and promised to do everything in his power. To my mind, however, his decision was brought about mainly by the U.S. note which contained the threat of tangible sanctions—the bombardment of Budapest and the prosecution of war criminals—which the United States was well able to enforce.

(d) *Letter of the Apostolic Envoy in Washington, dated December 16, 1944*

What was the effective influence the Pope was able to exert over the forces locked in this tremendous struggle? I do not refer to the good deeds the Church could do through its countless institutions, but to direct means of affecting the course of the gigantic battle which was going on. I venture to say that very much depended on local conditions and on the status of the papal envoy on the spot. The Vatican had no real influence on a higher international level.

<sup>9</sup> President of the International Red Cross from 1928; President of the International Court 1925–1928.

<sup>10</sup> See my book *Unity in Dispersion*, World Jewish Congress, New York 1948, p. 184 ff.

<sup>11</sup> See the text of the two telegrams in Jenő Levai, *L'Eglise ne s'est pas tuée*, Paris, Editions du Seuil, 1966, pp. 33.

We have already noted the grave doubts expressed by Dom Luigi Sturzo. Now let us refer to a letter sent to me on December 16, 1944 by Archbishop Amleto Giovanni Cicognani, later appointed Cardinal and now acting as the Secretary of State of Paul VI, who at that time was the apostolic delegate to Washington.<sup>12</sup> We had heard of the starvation reigning in the Bergen Belsen camp, where 28,000 people died after the liberation. Hillel Storch, the representative of the World Jewish Congress in Stockholm, was making untiring efforts to send food supplies to Bergen Belsen, and asked us to obtain permission to send rations at least to the holders of Latin American passports imprisoned in this camp. The Vatican intervened, with the following results:

December 16, 1944

Apostolic Delegation  
United States of America  
No. 581/42

Mr. A. Leon Kubowitzki  
World Jewish Congress  
1834 Broadway  
New York 23, N.Y.

Dear Mr. Kubowitzki:

I am enclosing herewith two memorandums relative to activities of the Holy See in favor of Jews in Europe.

With sentiments of esteem and every best wish, I remain

Sincerely yours,

(—)

A. G. Cicognani  
Archbishop of Laodicea  
Apostolic Delegate

One of these memoranda reads as follows (I am not quoting the second one which related to Slovakia):

Strictly Confidential

#### MEMORANDUM

On request the Apostolic Delegation brought to the attention of the Holy See the condition of certain Polish Jews in Belsen Bergen possessing South American passports, and asked that permission be sought for them to re-

<sup>12</sup> From 1933 until 1958.



ceive packages of food and clothing. The Secretariate of State, Vatican City, replied that the Apostolic Nuncio in Berlin took up this matter with the German Government authorities and received a reply to the effect that these Jews, as American citizens, were represented by their own proper protecting powers.

Washington, D.C.  
December 16, 1944.

In other words, the answer was: Pope, what business is it of yours? This rude reply was given less than five months before the German surrender, when the Nazis were casting about to woo all and sundry for forgiveness.

## (2) THE BEGINNING OF THE "JEWISH DOCUMENT"

Those few who were engaged in rescue operations in the free world knew that the Allies were chiefly to blame for their failure, because they shunned the slightest difficulty and involvement on behalf of the Jews. In this they were guided by the declaration of the British Embassy in Washington of March 6, 1941, which clearly stated that "no real help is conceivable which would not directly or indirectly help the enemy in his war effort."

During those terrible times, when we realized the impotence of a people which in its hour of stress remained at the mercy of other nations, one question constantly preoccupied our minds: How could human beings sink so low as to commit these horrible murders? What was the source of this abysmal hate, this disdain for human life, this boundless cruelty? And our conclusion was that the breeding ground of anti-Semitism lay in some of the dogmas and doctrines of Christianity which had been responsible for the slaughter of our people over many centuries past. Unless the Church were to abandon its teaching that the Jews were cursed to all eternity for having crucified Christ, hostility towards the Jews was bound to recur through all subsequent generations in all the lands of Christianity.

This shocking conclusion was courageously confirmed by Cardinal Augustin Bea, who on November 19, 1963 declared at the Ecumenical Council that the Nazis in their propaganda relied on arguments which frequently might seem to be based on the New Testament and the teachings of the Catholic Church, and that these ideas which have taken root in Christian consciousness must be eradicated.

In summer 1945, during the general meetings of the World Zionist Organization and the World Jewish Congress in London, I made friends with Raffaele Cantoni, an ex-member of the underground and a man of ardent spirit, who was at that time the uncrowned leader of Italian Jewry. With him I discussed the possibility of being received by the Pope to ask him for an encyclical concerning the position of the Church on the Jewish question. At the same time I proposed to ask for the return of Jewish children by the Catholic monasteries. Cantoni encouraged me to come to Italy and promised to make the necessary preparations for my meeting with Pope Pius XII as soon as he would receive my cable "Désire voir Pierre."

## *Interview with Pope Pius XII of September 21, 1945*

I arrived in Rome on September 18, 1945, the day after the Day of Atonement which I spent in Naples with the members of the Jewish Brigade. The presidency of the Jewish community of the Italian capital was held by a temporary incumbent, Advocate Giuseppe Natan, the son of Ernesto Natan, the Mayor of Rome before the First World War. During my first meeting with the members of the community council it appeared that I had good prospects of being received for a personal interview by the Pope, but they insisted that I should also represent the Union of Italian Communities to convey its thanks for the Pope's activities on behalf of the Jews. After some hesitation I agreed, not only because I realized that these people were truly grateful to the Church, but also because I could not miss the chance of bringing my requests before the Pope.

This is how I described the subsequent interview in my diary:

September 21, 1945:

Last night, on coming home from dinner with Chief Chaplain Rabbi Berman at his hotel, I found a letter from Franklin Crosbie Gowen, Myron Taylor's<sup>18</sup> assistant, inviting me to a personal interview with Pope Pius XII for to-day at 12.15 p.m.

I must admit that I was very excited to hold the printed form in my hands. I was satisfied that the invitation has come so soon, but was worried about the responsibility of the mission I had undertaken.

<sup>18</sup> See note No. 7.



This morning at 10.30 a.m. Raffaele Cantoni and I set out in the small car of Delasem (Delegazione Assistenza Emigranti Ebrei), first to the telegram office and then to the Vatican City. Passing through the series of gates leading into the Papal State, and near the Swiss Guard in their ancient uniforms, seemed like a journey into a world of anachronisms. We stopped in front of the Pope's personal palace and asked whether that was where the meeting was to take place. Upon being answered in the affirmative, and since it was only 11.30, we decided to visit St. Peter's Cathedral.

For a long time we stood at the top of the stairs leading to the Church, and despite the blinding sun we were unable to detach our eyes from the marvellous Piazza di San Pietro, from Bernini's colonnade with its sculptured saints and fountains, the figures of St. Peter and St. Paul and the "Via Pii" built and dedicated by the Fascist regime. It was an unbelievable sight, a wonderful site for a triumphal monument. I could hardly contain myself from asking "How did they deserve all this beauty, this copious splendour?"

We entered a huge building which according to my guide is nine times the size of Notre Dame of Paris. It had greatness and power and majesty, but till I lifted my eyes to the ceiling painted by Michelangelo I found little to inspire me or prepare my mind for the forthcoming interview.

We returned to the Papal palace where we were received with the same respect and lavish dignity, first by the liftmen and then by a number of gatekeepers and priests in priestly garb or wearing robes of different colours. We entered a series of entrance halls in one of which unfortunately I had to give up my invitation form. Cantoni also stayed there to wait for me. In the last of these halls I was met by a very distinguished gentleman wearing a red robe—the chief of protocol, I think—who launched into a lively but extremely boring conversation as to my origins, the organization I represented, etc. A reporter of the Vatican press also came to interview me—and suddenly I saw Gowen. He took me into a corner and told me that he had been called to the Vatican this morning to obtain information. From his hesitant manner I realized immediately that either he had asked or had been asked to be present at the interview.

We went into another room where a chair covered with red velvet was standing against one of the walls. Gowen told me that the Pope was now in conference with Monsignore Giovanni Battista Montini,<sup>14</sup> the acting Secretary of State concerning the visit paid this morning by Field Marshal Sir Harold Alexander<sup>15</sup> and added, not without pride, that he had twice been consulted in the matter.

It was almost 12.30. Suddenly there was a commotion. Monsignore Mon-

tini appeared in the door of the Pope's study, made a sign with his hand and left. We entered the room. The man in the red robe fell on his knees, and Gowen behind him. The first man then went out and we remained the three of us. Gowen kissed the Pope's ring and then Pius XII extended his hand to me and I took it with a deep bow. He asked me to sit down at his left, and when Gowen sat behind me the Pope said in hesitant English that he was very pleased that I had come, and that he was aware of the suffering of my people whose fate he had followed with much love.

I was astonished at the resemblance between him and one of my acquaintances, although the Pope was the more spiritual of the two. His eyes were shining and a smile full of kindness weaved round his lips. I shall try to give the contents of the conversation which followed:

K. I am very grateful to Your Holiness for the honour granted to me in being received so soon after my arrival. I was asked by my organization during my stay in Rome to convey to you the thanks of our communities for the things the Church has attempted to do and has done on behalf of our persecuted people.

P. We have done it with all our affection.

K. Our losses are great. About six million civilian victims have fallen from amongst our people.

P. It is a terrible thing. And how cruelly they found their death.

K. We have no statistics about the children who were killed but we think their numbers reach at least a million.

P. (repeating some of my words as I was speaking, with great compassion) But now everything is over; the persecutions have come to an end.

K. Now we have the heavy duty of reconstruction. We have to repair many a broken life.

P. Yes. Many lives were destroyed.

K. I have two requests to make of Your Holiness and I apologize in advance if my words should overreach my thoughts.

P. Two requests?

K. Your predecessor has left an indelible impression on us by saying one day: Spiritually we are all descended from Abraham. We permit ourselves to ask whether the time has not come for the Church to enlarge upon this idea and to express its attitude towards the Jews. It seems to me that recently there has been no pronouncement on this matter. There still are many Catholics who are not sure as to the position of the Church.

P. Your intention is that the Church should publish a declaration on the Jews?

K. I said declaration, but the Church will choose the form it will find most useful for stating its opinion in the matter. But perhaps I may elucidate my idea, and I apologize in advance if I should be too daring in my words. For many Catholics the Jews of today are still responsible for the death of Jesus. I have a number of very dear Catholic friends in Belgium...

<sup>14</sup> Now Pope Paul VI.

<sup>15</sup> Governor-General of Canada 1946-1952



P. Yes, Catholic friends, dear friends—but you are American, are you not?

K. No. I am a Belgian citizen; it is my organization which is American. These friends told me of their first encounter with the Jewish problem: at one time or another in childhood they asked "What is a Jew?" and were told: "The Jews were the people who killed little Jesus." This conception is bound to affect little minds and later on interfere with Jew and Christian living together as friendly neighbours. Therefore I take the liberty of suggesting that the public declaration of the Church concerning the Jews should also refer to this concept.

P. (appearing to weigh the idea in his mind) You are referring to a proclamation? We shall no doubt consider the matter with good will, with all our sympathy; we shall consider the matter.

K. I have a second request to make.

P. A second request?

K. The church has saved a number of our children; a few, very few compared to the numbers who were murdered, but to us they are many. We should like to have them returned to the Jewish community.

P. (obviously astonished) But are they many?

K. They have been returned to us in most cases. I myself spoke with two Belgian priests, Fathers Bruno and André, who really showed much courage in their efforts to rescue Jewish children (the Pope nods his head as a sign of consent). I have no doubt that these people understand us. But we have met up with difficulties in certain cases in France, Belgium and Holland. Our feeling is that the Jewish community has certain duties towards these children which it alone can fulfil. Now that their parents are no longer alive these children are but broken souls. We believe that only we are able to provide them with the necessary psychological climate to restore them to normal health and to a normal conception of life.

P. Could I obtain a memorandum on this matter? And also some statistics? We should like to study the problem. We shall devote our full attention to it.

K. It will be a privilege for me to submit a memorandum of this kind to Your Holiness. I am very thankful to Your Holiness.

P. Where is your family—are they all well?

K. They are in America and in Belgium. I am grateful to your Holiness. I stood up to leave.

P. I was glad to see you. May God bless you.

Gowen stood up and asked the Pope in Italian: "Shall I go?" and the Pope replied something which might have meant: "Why? There is nothing to add." He held out his hand which I took while Gowen knelt and kissed the Pope's ring.

We went out.

Gowen (behind me, in a very excited whisper): "Wonderful. I am very happy."

Raffaele Cantoni was waiting for me in the room where we had parted, and together we went to deliver to Monsignore Montini a cheque for 2 million Italian Lire (according to the official rate equivalent to 20,000 dollars) for the Pope's charities, as a nominal participation in the expenses incurred by the Vatican by its assistance to the Jews.

I have not yet found my notes on the conversation with Monsignore Montini. If I am not mistaken I repeated my proposal concerning the encyclical, and found him much more restrained than Pius XII.

A notice of my visit appeared on the following day in the Osservatore Romano according to the agreed version: I had called on Pope Pius XII as the secretary of the World Jewish Congress and tendered him thanks on behalf of the Union of Italian Jewish Communities.

As to what followed—I had promised the Pope a memorandum on the question of the children. Ever since I left New York at the end of December 1944 for my first visit in liberated Europe and during my following trips I received many complaints about Jewish children kept in monasteries without anyone coming to their rescue. Now I started sending cables to all those who had submitted complaints of this kind asking for names, addresses and particulars. Had I been over zealous in my statements to the Pope? Or had the children been returned in the meantime? At any rate, except in a few isolated and rather complex cases, the complaints all referred to individuals who had become attached to a particular child placed with them and refused to hand it back. This material provided no basis for a memorandum to the Pope, and the children were recovered by other means.

By the way, Dr. Cantoni told me in August 1946 that the Chief Rabbi of Palestine, the late Rabbi Isaac Herzog, had been received by the Pope on February 10, 1946 and in the matter of the children had received the same reply: "Let me have statistics."

Now—as to the encyclical:



### *The efforts of Jaques Maritain*

On consulting various members of the clergy among my friends I was told not to take any further steps without having a well-founded and reasoned memorandum to submit, based on the rules of Catholic theology.

I also met with the Dominican monk Jean de Menaché, a descendant of the noble Jewish Egyptian family of Menaché who was converted to Christianity, who also gave me good advice. His first question, by the way, was: "I hear that a new edition of the Babylonian Talmud has appeared. Where can one get it?"

On August 11, 1946 I again saw Jacques Maritain who in the previous year had been appointed French Ambassador to the Vatican. My relevant dairy entry reads as follows:

August 11, 1946

In the early evening I met Jacques Maritain at a pleasant hotel, the Hôtel du Pont Royal. His appearance had gained in distinction, as also his singular spirituality. I told him of my interview with the Pope and my ideas about an encyclical on the Jewish question. He smiled and told me that he had urged a similar proposal on the Pope and on Monsignore Montini. Both had been very friendly though his impression was that they were afraid to carry out the idea. He reminded me how much he had been saddened by the Pope's silence during the war concerning the persecution of the Jews and by his attempts to evade any direct mention of the matter, confining himself to roundabout statements. I asked Maritain whether the Pope would not be interested to have his name connected with such an important document which undoubtedly would have a deep and lasting influence and would be of considerable historic significance. He replied: "I would not hesitate to answer in the affirmative, if we were speaking about his predecessor." He went on to say that he also thought that a detailed memorandum should be submitted to the Vatican, leaving the choice to the Pope whether to issue an encyclical or some other brief declaration. He further said that the Pope's attention should be drawn to the dangers threatening the Christian conscience which had been corrupted by anti-Semitism, and that in this context it would be permissible to quote the declaration of Cardinal Hlond.<sup>16</sup> The story of the crucifixion should be referred to within the spirit of his own article which appeared in the Jewish

<sup>16</sup> Cardinal Hlond, the Primate of Poland, refused in 1946 to issue a warning against anti-Semitic defamation and propaganda. Following the pogroms at Kielce on July 4, 1946, he proclaimed that they were caused by the fact that "the Jews" were now holding key positions in the Polish Govern-

Frontier.<sup>17</sup> Finally he gave me some advice concerning certain people it would be desirable for me to meet in Switzerland.

### *Meeting with Abbé Charles Journet*

About my meetings in Switzerland I shall confine myself to a few lines concerning Abbé (now Cardinal) Charles Journet, the head of the large Catholic Seminary in Freiburg. The interview took place at his Seminary on December 27, 1946. I had been previously acquainted with his personality through his book *Destinées d'Israël* which was full of love for our people.

I explained to him that I did not possess the required information to compose a memorandum for the Pope and that I felt that only a Catholic scholar would be able to find the proper approach and adduce convincing theological arguments.

We had a long talk and he promised to prepare a draft. On January 2, 1947 he indeed sent me two sheets full of reasons and arguments, in his clear, microscopic handwriting. I was deeply moved, but realized that they were too Catholic in spirit for a representative of the Jewish public. To my letter of thanks I received the following answer:

Freiburg, January 31, 1947  
Seminary

Dear Sir,

I was very glad to learn that my modest draft testified to my desire for the success of the steps you discussed with me.

From M. (Maritain) I received word saying that he should like to receive copy of your proposal, which would give him an opportunity to take further steps. Father de Menaché has not yet returned from Egypt.

With deepest appreciation,  
Abbé Journet

Two years later I heard that Maritain had been conducting a courageous fight on behalf of the encyclical, but that the conservative elements in the Curia had won the upper hand. In spite of many attempts on my part I have not yet succeeded in obtaining any details about the course of this internal political struggle.

(All rights reserved)

ment and were imposing upon the country a regime which the majority of the people were opposed to.

<sup>17</sup> The monthly of the Poale Zion Zeire Zion Workers Party of the United States whose editor at that time was Haim Greenberg.



[start]

Original documents  
faded and/or illegible



Dr. A. Leon Kubowitzky  
330 West 42nd St.  
New York City

St. Vincent's Hospital  
Jamaica, N.Y.

May 30, 1943

Dear Dr. Kubowitzky,

I have thought about what you have written and your interesting letter of May 25. I am not entitled for to give an answer to your suggestion about what is opportune to be done by the Pope in favour of the Jewish people of opinion, in this matter, would count as a practical way. you what I think, in this connection, to be a practical way.

As a matter of fact, the excommunication of a chief of state was that of England. Before that we must go back to Elizabeth of England. Whether Elizabeth or Elizabeth, after the excommunication, changed their policy. I am afraid that Hitler as opposed to the threat of excommunication, would execute as many Jewish people as possible, and nobody would prevent him to do so. I am sure that Roosevelt has made every effort, through diplomatic and personal channels, to influence Hitler in his staff.

What I think it is possible to do, and that is our duty, it will be to make more confident appeals to the Pope, as the International Christian Democratic Union has done. Many Catholics, Jewish and non-Jewish, are timid and do not take such a step because they are afraid if it is or not opportune. But when they know that Catholics of other countries, or an important body such as the J.C.D.U. take some initiative on that line, I think they will do the same. For the public opinion this will be very good.

My impression is that the Jewish Press of U.S. of America, England, Latin America, Canada and Australia do not give attention to the Christian Democratic Movement. The London Correspondent of the N.Y. Times has ... the ...

of those three resolutions in favour of the proposed Luigi Sturzo. Perhaps, the faculty of the ... of that line. I will write about this to the editor of People and Freedom (which is a paper founded by me).

Believe me

Sincerely yours  
Luigi Sturzo

Continuation of letter from Luigi Sturzo



STRICTLY CONFIDENTIAL.

MEMORANDUM (1)

On request the Apostolic Delegation brought to the attention of the Holy See the condition of certain Polish Jews in Nelsen Bergen possessing South American passports, and asked that permission be sought for them to receive packages of food and clothing. The Secretariate of State, Vatican City, replied that the Apostolic Nuncio in Berlin took up this matter with the German Government authorities and received a reply to the effect that these Jews, as American citizens, were represented by their own proper protecting powers.

Washington, D. C.

December 16, 1944.

Memorandum No. 1, dated December 16, 1944 (See p. 17-18)



No. 681/42.

THIS NO. SHOULD BE PREFIXED TO THE ADDRESS

1117 MASSACHUSETTS AVENUE  
WASHINGTON, D. C.

December 16, 1944.

Mr. A. Leon Kubowitzki  
World Jewish Congress  
1834 Broadway  
New York 23, N. Y.

Dear Mr. Kubowitzki:

I am enclosing herewith two memorandums relative to activities of the Holy See in favor of Jews in Europe.

With sentiments of esteem and every best wish, I remain

Sincerely yours,

*A. G. Cicognani*  
Archbishop of Laodicea  
Apostolic Delegate

Letter dated December 16, 1944 from Archbishop Cicognani (See p. 17)

96

Paris, 31 Jan 42

Cher Monsieur,

Je suis très heureux  
que vous ayez voulu me faire  
partir un télégramme de bienvenue  
et de votre amitié la dernière fois que  
nous nous sommes vus.

En fait, j'ai une très bonne  
impression de vous et de votre travail pour la  
cause juive. Une lettre de votre part  
et une telle bienveillance d'attention de  
votre part me sont très précieuses.

Je vous remercie de tout cœur  
pour votre lettre.

Je vous prie, cher Monsieur, de  
pardonner à mon fils de ne pas vous  
avoir écrit plus tôt.

avec confiance

AMERICAN JEWISH  
ARCHIVES



Il Santo Padre ha ricevuto, alle ore 12.15 di oggi venerdì, il Signor Dott. A. Leo Kubowitzki, Segretario Generale del « World Jewish Congress » in New York.

Egli, che è stato accolto dal Sommo Pontefice con amabile bontà, ha presentato al Santo Padre, a nome della Unione delle Comunità Israelitiche, i più sentiti ringraziamenti per l'opera svolta dalla Chiesa Cattolica a favore della popolazione ebraica in tutta l'Europa durante la guerra.

Report in the "Osservatore Romano" of visit of the late A. L. Kubovy to the Pope



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World Council of Churches  
Consultation on the Church and the Jewish People  
Sigtuna, Sweden  
30 October — 4 November 1988

**Tentative Agenda**

Sunday, 30 October

Arrival & informal meetings

Monday, 31 October

8.30 Morning Prayers

9.00 Plenary Session

Roll Call

Welcome by the Swedish Church

Secretary's Report

Moderator's Report

Discussion

10.15 Coffee

10.45 Presentation of *The Theology of the Churches and the Jewish People*: Rolf Rendtorff

Introduction of draft statement on "The Church and the Jewish People": Tod Stylianopoulos

Discussion

12.30 Lunch

15.30 Tea

16.00 Plenary Session

Discussion on the draft statement

Appointment of working groups to study and consider revisions of draft statement

Tuesday, 1 November

8.30 Morning Prayers

9.00 Plenary Session

"People and Covenant" — paper by Rolf Rendtorff

Response: Kofi Opoku

Mary Edwardsen

10.15 Coffee

10.45 Plenary discussion on "People and Covenant"

12.30 Lunch

15.30 Tea

16.00 Working Groups meet to consider draft statement in light of "People and Covenant"

Wednesday, 2 November

8.30 Morning Prayers

9.00 Plenary Session

"People and Land" — paper by Martin Stöhr

Response: Ole Kvarme

Sami Gersay

10.15 Coffee

10.45 Plenary discussion on "People and Land"

12.30 Lunch

15.30 Tea

16.00 Working Groups meet to consider draft statement in light of "People and Land"

Swedish Church evening



Thursday, 3 November

8.30 Morning Prayers

9.00 Plenary Session

Working Groups report and discussion

10.15 Coffee

10.45 Plenary Session

Discussion, continued

12.30 Lunch

15.30 Tea

16.00 Business Session:

Strategy for statement adoption

Future of CCIP

Evening: Final Drafting of Statement

Friday, 4 November

8.30 Morning Prayers

9.00 Plenary Session

Adoption of Statement

12.30 Lunch and Departure



Confidential

World Council of Churches  
Consultation on the Church and the Jewish People  
Sigtuna, Sweden  
30 October - 4 November 1988

A Proposed Statement  
"The Churches and the Jewish People"

A. Historical Note

In an age of worldwide struggle for survival and liberation, the goals of "breaking down of barriers between people and the promotion of one human family in justice and peace," as listed under the Basis of the World Council of Churches, constitute priorities among all people of living faiths, Christians, Jews, Moslems, Buddhists, Hindus, and others. Through the "Guidelines on Dialogue with People of Living Faiths and Ideologies," adopted by the Central Committee in 1977 and 1979, the World Council of Churches has encouraged the growth of mutual respect and understanding between religions as an important basis for human cooperation and harmony. Christians confess that the God whom they have come to know in Jesus Christ has created all human beings in his image and that God desires that all people live in love and righteousness. The search for community in a pluralistic world necessarily involves a positive acceptance of the existence and value of distinct historical communities of faith relating to one another on the basis of mutual trust and respect for the integrity of each other's identities. Given the diversity of living faiths, their adherents should be free to "define themselves," as well as to witness to their respective gifts, in respectful dialogue with others.

While the promotion of mutual respect and understanding among people of all living faiths is essential to the entire human community, we as Christians recognize a special relationship between Jews and Christians because of our common roots in biblical revelation. Paradoxically this special relationship has been a source of age-long alienation in history, which has often had destructive consequences for our Jewish neighbors. We believe that an honest and prayerful consideration of the ties and divergences between Jewish and Christian faiths today, leading to better understanding and mutual respect in our own days, is in harmony with the will of the one living God to whom both faith communities confess obedience.

Since the end of World War II the WCC and its various agencies have shown serious, albeit periodic, concern regarding Jewish-Christian relations. The First Assembly



in Amsterdam (1948) acknowledged "the special meaning of the Jewish people for Christian faith" and denounced antisemitism "as absolutely irreconcilable with the profession and practice of the Christian faith" and "a sin against God and man." The Third Assembly in New Delhi (1961) reaffirmed the WCC's previous repudiation of antisemitism and also rejected the notion that Jews today share in the guilt for the death of Christ:

In Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community.

In 1967 the Commission on Faith and Order at its Bristol meeting accepted and commended for further theological study a lengthy report which called for a systematic rethinking of the Church's theological understanding of Judaism. This important proposal was based on the following points:

(1) affirmation of the continuity between the Church and Israel, "Christ himself [being] the ground and substance of this continuity";

(2) affirmation that God in his faithfulness has never abandoned nor will ever abandon the Jewish people as evidenced "by their very existence in spite of all attempts to destroy them";

(3) affirmation of the position significance of the continuing existence of the Jewish people as "a living and visible sign" of God's faithfulness and love;

(4) rejection of the notion that the sufferings of the Jews is proof of any special guilt before God;

(5) admission of guilt on the part of Christians who have persecuted Jews or have often stood on the side of the persecutors;

(6) acknowledgement that disobedience before God has in various ways marked Christians as well as Jews and that therefore both "can live only by the forgiveness of sin, and by God's mercy";

(7) recognition that Christians honestly disagree among themselves regarding "the continued election of the Jewish people alongside the Church" and also regarding the nature of Christian witness to the Jews, whereas arrogance, paternalism, and proselytism are by common agreement rejectable;

(8) recommendation that misconceptions of Jewish teaching and practices in Christian instruction, preaching, and prayers, or anything which may foster prejudice and discrimination against Jews, should be properly corrected.

Although the Bristol report's call for the renewal of Christian thinking on Judaism did not receive wide attention within the WCC, constructive work continued dur-

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ing the 1970's through the Consultation on the Church and the Jewish People (CCJP), resulting in the "Ecumenical Consideration on Jewish-Christian Dialogue," a document received and commended for study and action by the Executive Committee of the WCC (1982). These "Ecumenical Considerations" pointed out the "asymmetry" of Jewish-Christian relations, especially in that the Church, in the process of defining its own theological identity, traditionally assigned to Judaism negative roles and images in the history of salvation, including:

- (1) the abrogation of the Sinai Covenant,
- (2) the replacement of Israel as God's people by the Church,
- (3) the destruction of the Temple as proof of divine rejection of the Jewish people,
- (4) understanding surviving Judaism to be a fossilized religion of legalism.

The "Ecumenical Considerations" urged a renewed study of Judaism in historical context and appreciation of the fact that Rabbinic Judaism, the Mishnah, and the Talmud have given the Jewish people spiritual power and structures for creative life through the centuries. While recognizing the diversity and differences between Jews and Christians, as well as among themselves, the "Ecumenical Considerations" also pointed out basic commonalities rooted in biblical revelation and called upon Christians (1) to see that "for Judaism the survival of the Jewish people is inseparable from its obedience to God and God's covenant" and (2) to learn "so to preach and teach the Gospel as to make sure that it cannot be used towards contempt for Judaism and against the Jewish people."

Important also to note is the position of Vatican II (1963-65) regarding non-Christian religions, including Hinduism, Buddhism, Islam, and Judaism, on the basis of the solidarity of humankind under God and for the purpose of fostering unity and love among all people. With respect to the Jewish people, Vatican II stated that "the Jews still remain most dear to God because of their fathers, for He does not repent of the gifts He makes nor of the call He issues (cf. Rom. 11:28-29)," thus affirming the theological value of the witness of Judaism. While Vatican II held that "the Church is the new people of God," it also clearly rejected the notion that "the Jews should be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures." Vatican II expressed a note of gratitude for the Church's spiritual heritage received from and shared with Jews. Furthermore Vatican II condemned all "displays of antisemitism" and admonished that

all should take pains, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ.



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In the years after World War II and up to recent times, a number of member churches of the WCC and/or church conferences to which they belong, following a similar direction, have issued separate official statements dealing with such topics as (1) antisemitism and the Holocaust, (2) covenant and election, (3) the Scriptures, (4) Jesus and Torah, (5) mission, and (6) common responsibility of Jews and Christians in today's world. When examined in their totality, these statements significantly advance the Christian understanding of Judaism and Jewish-Christian relations on the basis of key points:

- (1) that the covenant of God with the Jewish people remains valid;
- (2) that antisemitism and all forms of the teaching of contempt for Judaism are to be repudiated;
- (3) that the living legacy of Judaism is a gift of God;
- (4) that coercive proselytism directed toward Jews is incompatible with Christian faith;
- (5) that Jews and Christians bear a common responsibility as witnesses to God's righteousness and peace in the world.

A selection of these official statements, including commentary are to be found in *The Theology of the Churches and the Jewish People* (Geneva: 1988). Here one may find the fruits of Jewish-Christian dialogue in our generation and fundamental convergences that deserve wide hearing on the part of the churches.

## **B. Affirmations**

In the light of the growth in the Christian understanding of Judaism in the past several decades, we welcome the new appreciation of the faith and life of the Jewish people as manifesting God's will and truth. While we as Christians firmly hold to our confession of faith in the uniqueness and abiding truths of the gospel of Christ and the saving work of the triune God, we feel free in Christ to make the following affirmations:

1. We affirm that "salvation is from the Jews" (Jn 4:22). God is the God of all people but he elected Israel as a special people in order to bless all the nations. Israel's call, therefore, finds its fulness in its mission to be a light to all peoples. In God's love for the Jewish people, his love for all humanity is shown.
2. We give thanks to God for the spiritual legacy we have received from the Jewish people: faith in the living God of Abraham, Isaac, and Jacob; knowledge of the name of God and of his commandments; the prophetic proclamation of judgment and grace; the Hebrew Scriptures; and, above all, the promise of the coming of the Messiah. In all



these we find common roots in biblical revelation and see spiritual ties that link us with the Jewish people forever.

3. We recognize that Jesus Christ both binds together and divides us as Christians and Jews. Jesus in his ministry primarily addressed himself to Jews, affirmed the divine authority of the Hebrew Scriptures and the temple, and thus showed his solidarity with his own people. He came fundamentally to fulfil, not to abrogate, the Jewish life of faith based on the Law and the Prophets (cf Mt. 5:17). Yet we also confess that Jesus, by his proclamation of the dawn of the eschatological kingdom, messianic claims, call of disciples, distinct interpretation of the Law, and above all his death and resurrection, inaugurated a renewal of the covenant resulting in the new movement of the early Church, which in important ways proved also discontinuous with Judaism.

4. We affirm that, in the words of Vatican II, "what happened in his [Jesus'] passion cannot be blamed on all the Jews then living, without distinction, nor upon the Jews of today" (IV.4). We reject the view that the sufferings of Jews in history are due to any corporate complicity in the death of Christ as unworthy of and contrary to the will of God.

5. We acknowledge that the Christ event gave birth to a new community of faith within the Jewish community, a fact that eventually led to tensions and polemics between the two over the issues of the manner of the incorporation of Gentiles into the elect people of God and the role of the Mosaic Law as a criterion of salvation. In faithfulness to the Jewish way of life based on the Law the majority of Jews did not accept the apostolic proclamation of the gospel of Christ. For its own part the early Church, as a renewal movement, opened its door to Gentiles and moved beyond the community of Judaism. Herein lie the crucial factors behind the emergence of two communities of faith sharing spiritual bonds, yet divided by different fundamental claims, which fostered mutual hostility and polemics.

6. We deeply regret that, contrary to the spirit of Christ, many Christians have used the claims of faith as weapons against the Jewish people and we confess sins of word and deed against Jews through the centuries. Although not all Christians in all times and all lands have been guilty of persecution of Jews, we recognize that deep in the Christian tradition and its use of Scripture and liturgy there are still ideas and attitudes toward Judaism and Jews that consciously or unconsciously translate into prejudice and discrimination against Jews.

7. We acknowledge with the Apostle Paul that the Jewish people have by no means been rejected by God (Rom. 11:1,11). Even after Christ, "they are [present tense] the Israelites, and to them belong [present tense] the kingdom, the glory, the covenants, the



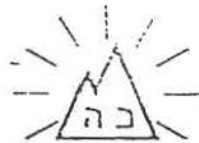
giving of the Law, the worship, and the promises" (Rom. 9:4). In God's design their unbelief in Christ had the positive purpose of the salvation of Gentiles until in God's good time and wisdom God will have mercy on all (Rom. 11:11,25-26,32). Although disobedient regarding the gospel, the Jews are still God's beloved, elect people on account of God's faithfulness to the irrevocable promises given to their forefathers (Rom. 11:28-29). Gentile Christians, engrafted as wild olive shoots on the tree of the spiritual legacy of Judaism, are therefore admonished not to be boastful or self-righteous toward Jews but rather to stand in awe before the mystery of God (Rom. 11:18,20,25,33).

8. We rejoice in the continuing existence of the Jewish people, despite demonic efforts to eradicate them, as a witness to God's love and faithfulness toward them. This fact does not call into question the truth of the Christian faith. We see not one covenant displacing another, but two communities of faith, each called into existence by God, each holding to its respective covenant and gifts from God, and each accountable to God in obedience or disobedience.

9. We affirm that the Jewish people today is in continuation with ancient Israel and that Jews and Christians together <sup>with</sup> all peoples of living faiths, are God's partners for justice, peace, and the integrity of creation.

Draft by CCJP Task Force members:

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5 August 1988

Lambeth documents enclosed:

1. JEWS, CHRISTIANS AND MUSLIMS: The Way of Dialogue Draft 3.  
This ends with the Resolution accepted by the Plenary Session when it endorsed the document on 3 August 1988.
2. Resolution on Palestine/Israel passed unanimously 4 August 1988.
3. *Jewish Chronicle* article of 5 August 1988 with reactions from Chief Rabbi and myself.

Please note: the "official" texts await publication, but there will be no alteration of substance.

Rabbi Dr Norman Solomon



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JEWS, CHRISTIANS AND MUSLIMS: The Way of Dialogue

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 the work of patient love and an expression of the ministry of reconciliation. It involves understanding, affirmation and sharing.

The Way of Understanding

2 The essential condition of any true dialogue is a willingness to listen to the partner; to try to see with their eyes and feel with their heart. For understanding is more than intellectual apprehension. It involves the imagination and results in a sensitivity to the fears and hopes of the other. Understanding another means allowing them to define themselves in their terms rather than ours, and certainly not in terms of our inherited stereotypes. This means that in dialogue we may have to face some strange and even alien understandings of religion, as well as attractive ones.

3 In relation to Judaism this means, first of all recognizing 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 Ezra, 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 Hassidism and Musar.



Secondly, Judaism is not only a religion, as many Christians understand the word but a people and a civilization. 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.

5 Thirdly, it is necessary for Christians, as well as Jews, to understand the profound changes and potential for good in modern scholarly understanding of the Bible. Modern biblical scholarship is increasingly becoming a joint enterprise between Jews and Christians. Recent Jewish research has shed much light on the complex and varied religious and social situation in Palestine during the first century of the Common Era (i.e. the era common to Jews and Christians). Some Jews have become very aware of Jesus as part of their own history, and their writings have brought home to Christians his Jewishness. Renewed study of Jewish sources by Christian scholars has led them to see first-century Judaism in a new and more positive light, and to recognize that some negative assessments of Judaism in the early Church are far from being the whole story. There were many different groups within Judaism at the time of Jesus and 'the scribes and Pharisees' reported in the New Testament should be seen as part of a wider discussion within Judaism. The New Testament picture of Judaism, written in specific historical conditions, needs to be supplemented by expressions of faith by Jews of the time if first-century Judaism is to be properly understood.

6 We now have a far better appreciation than ever before of first century Judaism, and not least of political factors which led events to take the course they did. 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. It was Rome, too, by its destruction of Jerusalem at the end of the Jewish War in 70 CE which forced a reconstruction of Judaism along much narrower and more rigorous lines than had prevailed earlier. And because with the fall of Jerusalem Jewish Christianity was greatly weakened, opposition between Jews and Christians became much more intense.

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.

8 Islam, like Christianity, is a living, world religion. Dialogue with Muslims needs to take into account the fact



that it has taken root in and shaped a wide range of countries and cultures. Contrary to popular opinion, for example, the largest Muslim country in the world is not in the Middle East. It is Indonesia in Southeast Asia. Over the last 14 centuries, Muslims have developed a rich and varied mosaic of cultural patterns, theological schools, mystics and philosophers. Its impact on the development of both Jewish and Christian thought and civilization has been profound. Medieval Jewish thinkers like Maimonides and Ibn Ezra wrote many of their most influential works in Arabic. The philosophy of Aristotle and the Neo-Platonists came to western Europe largely in translations from Arabic, the translators being in many cases Christians living in the Muslim World. If geometry is a Greek word algebra, alchemy and chemistry are Arabic. We call our number system Arabic because the Arabs brought it to us from India. The astrolabe and the architectural arch both came from Muslim scientists. We are sadly unaware of much of Islamic history and thought. So rich and varied is it, that many Muslims are not familiar themselves with some of the thinkers and movements which are historically, geographically or theologically remote from their own experience: just as many Western Christians are unaware of Byzantine Orthodox thought or of the life of the Oriental Churches and vice versa. One of the values of an informed dialogue is that it can help both partners become more aware of some of the riches of their own respective traditions.

9 In understanding Islam it is necessary for Christians to grasp the central place of Islamic law in Muslim life. Islamic Law, shari'ah, is based on the belief that God has, as a gracious act of mercy, revealed to humanity basic guidelines to live both individually and in society. Whereas Christians today tend to think of Christian faith as a personal commitment which can be expressed quite happily in a secular society, many Muslims believe that God has revealed his will on how the whole of society is to be ordered, from details of banking to matters of public health. Although based on the Qur'an, the sources of Islamic law are much wider. The picture becomes even more complex if one attempts to include the Shi'ites who are the majority in Iran. A long development independent from the majority Muslim community (Sunni) has resulted in a very different ethos and theology, making blanket statements about Islam almost impossible when Iranian and other Shi'ite thinkers are taken into account.

10 Islam, no less than Judaism, has suffered from Christian stereotyping. This is especially true of the notion that Islam is a religion committed to spreading its faith by the sword. History belies such a conception. It is true that the communities of the Middle East, North Africa and the northern half of the Indian subcontinent were originally brought under Islamic rule by military expansion. In many cases, however, they were aided by indigenous Jewish and Christian communities suffering under the yoke of the Byzantine Christian Empire. It was the grandfather of John



of Damascus who as mayor, opened the gates of Damascus to the Muslim armies without a fight and Muslims were the first to invite Jews to live again in the holy city of Jerusalem after Christians had forbidden it for centuries. Much of the part of the world which is now predominantly Muslim did not receive its Islam through military conquest. In fact, the majority of the territory won by Islam in its early advance was taken from it by the Mongols, who already numbered Christians among them, including the wife of Genghis Khan. Yet Islam converted its Mongol conquerors and central Asia remains Islamic to this day.

11 In fact, jihād, usually mistranslated "holy war," is a complex notion that needs to be seriously explored by Christians in dialogue with Muslims. The problem for many Christians is with jihād not in the sense of spiritual struggle (the greater jihād) but in the sense of armed struggle (the lesser jihād). Muslim views on the lesser jihād range from those who say it is a constant duty against all non-Muslims to those who argue that it is permissible only in self-defense, with myriad shades of grey in between. Even apart from the legal complexities, however, it is difficult for Christians to understand its place in Islamic thought. The Qur'ān speaks often about zulm (oppression or tyranny) and about fasād fil'ard (corruption or evil doing in the earth). It speaks of the need for God's people to oppose these things, by armed struggle if necessary. Classical, and especially contemporary, Muslim views about jihād cannot be divorced from an understanding of this aspect of Islamic ethics.

#### The Way of Affirmation.

12 If Christians wish their own faith to be affirmed by others they themselves must be open to the full force of the attraction of the partner in the dialogue and be willing to affirm all they can affirm, not least when it resonates to the Gospel.

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 realisation of God's Kingdom on earth. Together they wait for it, pray for it and prepare for it. This Kingdom is nothing less than human life and society transformed, transfigured and transparent to the glory of God. Christians believe that this glory has already shone in the face of Jesus Christ. In His life, death and resurrection



the Kingdom of God, God's just rule, has already broken into the affairs of this world. Jews are not able to accept this. However, both Jews and Christians share a common frame of reference, in which Christian belief in Jesus Christ is set. For it is as a result of incorporation into Jesus Christ that Christians share the Jewish hope for the coming of God's Kingdom.

15 Christian faith focuses quite naturally on Jesus the Christ and his Church. However, both these realities can and should be seen within the hope for, and the horizon of, the Kingdom of God. The presence and the hope for the Kingdom of God were central to the preaching and mission of Jesus. Moreover, Christians continue to pray daily "thy Kingdom come". Christian faith in Jesus the Christ and his Church have not superceded hope for God's Kingdom. On the contrary, it is through incorporation into Christ through membership of the Christian Church that Christians come to share in the hope for the Kingdom. We believe that 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. God is faithful and he does not abandon those he calls. We firmly reject any view of Judaism which sees it as a living fossil, superceded by Christianity. As Paul, who believed Jesus to be the Messiah, put it:

God has not rejected the people which he acknowledged of old as his own. (Romans 11:2)

Again, he wrote:

God's choice stands and they are his friends for the sake of the patriarchs. For the gracious gifts of God and his calling are irrevocable. (Romans 11:28-29)

17 However, with some honourable exceptions, as when Jews and Christians lived at peace with one another in the Middle East for many centuries, their relationship has too often 0 been marked by antagonism. 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 Jews 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 toward 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!

19 The Second Vatican Council affirmed Islamic monotheism and spoke approvingly of Islamic devotion to Jesus and to Mary, his virgin mother. Islam stands in a particular relationship to Christianity because of its acceptance of Jesus as the promised Messiah of Hebrew scripture. At the same time, however, we note that Muslims do not understand this affirmation to imply a doctrine of the person and work of Christ which would be acceptable to most Christians. Nonetheless this affirmation of Jesus as the fulfillment of the Messianic promise is unique to Christians and Muslims. The same is true of the Islamic affirmation of Jesus as the Word of God, although Islamic Christology does not accept this as implying the Christian doctrine of the Incarnation. At the same time, Islam affirms the Hebrew Scriptures and of the special relationship which God had established with the Jewish people "to whom he had shown his special favour."

20 On the other hand, it has been the almost unanimous Islamic tradition to reject the crucifixion of Jesus as either historical fact or as theologically significant. The Qur'anic material relating to the crucifixion is highly ambiguous and there is the possibility of theological dialogue with Muslims on the interpretation and significance of the Qur'anic material on Jesus. We need not, however, totally reject the Islamic affirmation of Jesus, even as we challenge it in its rejection of his atoning work upon the cross. It is important to note that the Islamic rejection of the crucifixion is not ultimately based on a rejection of the concept of the suffering of God's righteous prophets. God's power is not perverted in Islam as a magical talisman against unjust suffering and persecution. The Qur'an often refers, as does the NT, to prophets of God which have been killed at various times in Jewish history. It accepts not only the possibility but the fact of prophets' death at the hands of the wicked. Nor can we say that Islam automatically rejects the positive value of suffering for others or in the cause of God. This it affirms strongly and in the Shi'ite tradition the concept of vicarious suffering is of fundamental importance.

21 The Second Vatican Council spoke also of the Islamic struggle to be faithful to the example of Abraham. The Bible, no less than Islamic tradition, traces the descent of



the Arabs, and so of Muhammad, to Abraham through Ishmael. This is important for Muslims in their understanding of the prophetic mission of Muhammad and of their relationship with Judaism and Christianity as religions which also have a special connection with the faith of Abraham. Even though most Muslims today are not Arabs, they feel, like Christians, that they are Children of Abraham by faith because of the message of Muhammad, descendent of Ishmael, son of Abraham.

22 Although Luther had already spoken positively about the faith of Ishmael, few Christians have given much thought to this child of Abraham, about whom the Bible says "God was with the lad and he grew up" (Gen 21:20). Although rejected from the line of the covenant, there is no Biblical evidence that this child, miraculously saved by God in the wilderness, ever abandoned his faith in the God of his father Abraham. The figure of Ishmael is theologically challenging for, although rejected from the covenant, he and his mother were the object of particular and miraculous attention on the part of God. Perhaps we need to challenge the negative assumptions that surround our reaction to this biblical character.

23 Christians also often feel challenged to affirm the devotion which Muslims display towards God in their prayers. This is clear not only in their ritual prayers but in their own personal prayers such as have been gathered together with Christian prayers by Kenneth Cragg, former Anglican Bishop in Cairo in his book Alive to God.

24 Christians may also affirm the sense of fellowship which Muslims often show to each other, regardless of language, race or national origin. They can also affirm early Islamic ideals of religious tolerance. At the same time they would want to challenge Muslims to develop those aspects of their tradition which imply a broader understanding of the unity of all people.

25 Christians would also want to affirm the deep Islamic reliance on the grace and mercy of God. Although often misunderstood and misrepresented by Christian theologians as teaching salvation by works, all schools of Islamic thought are marked by a deep sense of the gratuitous Mercy of God. This mercy cannot be earned by anyone because, in Islamic thought, no one can have any claims against God. All that God gives, he gives not because we deserve it but gratuitously. And yet, Islamic thought does not reject the importance of human cooperation with God in working his revealed will here on earth. In this respect the Qur'ân speaks of humanity as God's viceregent (khalifah) on earth, and this line of thought is developed by many Islamic thinkers. Although some forms of popular Islam may seem to have degenerated into legalism and fatalism, the normative Islamic emphasis on grace and human co-operation should always be born in mind.



26 Dialogue does not require people to relinquish or alter their beliefs before entering into it; on the contrary, genuine dialogue demands that each partner brings to it the fullness of themselves and the tradition in which they stand. As they grow in mutual understanding they will be able to share more and more of what they bring with the other. Inevitably, both partners to the dialogue will be affected and changed by this process, for it is a mutual sharing.

27 Within this sharing there are two main attitudes towards Judaism within Christianity today. There are those Christians whose prayer is that Jews, without giving up their Jewishness, will find their fulfilment in Jesus the Messiah. Indeed some regard it as their particular responsibility to share their faith with Jews. Other Christians, however, are unable to make this prayer. Sometimes the reason is theological. Whilst Jesus called his people to the heart of their religion, he opened the way to God for gentiles; a way which was already open for Jews. For others, the main reason is the holocaust. This lays upon them a divine obligation to help affirm Judaism. Their prayer is that Jews may be faithful to God within their own tradition.

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.

29 Genuine sharing requires of Christians that they correct all distorted forms of Judaism and Islam as it requires of Jews and Muslims that they correct distorted forms of Christian faith. For Christians this will include careful selection and explanation of Biblical passages, particularly during Holy Week.

30 In this process it is important to remember also the damage that has been done to Christian-Muslim relations by a distorted view of Islam and by outright animosity. Both Jews and Muslims often shared a common fate at the hands of Christians in the Middle Ages and the centuries of warfare known collectively as the Crusades was directed primarily against the Muslims, although both Jews and Eastern Christians shared in the suffering inflicted by the Western



Christian armies as they advanced to and through the Middle East. Christians have upon occasion seen Islam as a Christian heresy and at other times as the mere product of human imagination. Scholars have always stressed the influence of Jewish-Christian monotheism on Islam; for it was born in an area where both Judaism and Christianity were practiced. We should always be careful about how we characterize another person's faith and try to avoid hurtful language. This is especially the case when, as with both Judaism and Islam, the unquestioningly negative characterizations of the past have resulted in much pain and suffering inflicted by Christians in the name of religion or where it has left a legacy of bitterness and division.

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 dehumanized.

32 Understanding and affirming are already ways of sharing. However, if we are truly to share our faith we must not only affirm what we can but share our own deep convictions, even when these appear irreconcilably opposed to our partner's faith and practice. In the case of Islam particularly, Christians must first understand Islam if this witness is to be effective. Islam is a missionary religion, in some ways and in some areas more active and effective in spreading the faith than Christianity. This missionary zeal is not confined to the Middle East but is fervent in Africa, Southeast Asia and is apparent in the intellectual centers of the West. Muslims are often confidently superior to Christians in much the same way that Christians have often been towards Jews. Many Muslims would simply dismiss views which diverge from Islamic faith and practice with the conviction that if their partner only understood Islam they would be a Muslim. Christianity will only get a hearing by informed Muslims when it is clear that the Christian who is speaking understands Islam and yet remains a Christian by choice, not, as it were by default.

33 Many Muslims feel that Islam has superceded Christianity the way many Christians have traditionally felt that Christianity superceded Judaism (a view which the same Muslims would share). Just as Christian polemicists have often seized upon the writings of Jewish scholars to try to undermine the faith of the Jewish community, some Muslim intellectuals and propogandists rejoice when they feel able to use some pronouncement of a Western theologian to undermine Christianity and underscore the truth of Islam. Such pronouncements, tossed off easily in liberal societies, are pounced upon and used to damage small Christian churches in Islamic societies.



34 One pressing concern—that Christians will want to share with Muslims is the need for clear, strong safeguards for adherents of minority religions in Muslim societies. Any interpretation of Islamic law that seems to deny basic human rights, including the right of people to practice and teach their own faith, must be challenged. We recognize that here there is positive ground for dialogue because Muslim thinkers of the Middle Ages were among the first to actually incorporate ideas of tolerance and safeguards for minorities within their legal systems; centuries before such ideas were advocated by the European Enlightenment. However, Muslim thinkers of today must be challenged to develop even more positive understandings of the role of minorities in society. In particular, the law of apostasy is undergoing considerable discussion today by Muslim thinkers and jurists and is an area where Christians versed in Islamic law must enter into dialogue with Muslims. In matters such as this the sometimes tiny, struggling churches set in Islamic societies need the support of the wider church.

35 It is quite clear that there can be no genuine understanding, affirmation or sharing with Islam without quite detailed study by at least some experts. In this respect Jewish-Christian dialogue is better served. Most of the important works of traditional and contemporary Jewish thought are available in English, French, Spanish or German translations (if indeed these are not the language of the original). Most of the basic works of traditional Islamic thought have not been translated into these languages and are accessible only to those with a knowledge of Arabic. Even today, although more Muslims are writing in these languages, most of the contemporary intellectual activity within the world of Islam is being conducted in Arabic, Urdu, Persian and Bahasa Malaysia/Indonesia. Valuable work is being done by Christian institutions, in which Anglicans play a part, such as the Centre for the Study of Islam and Christian-Muslim Relations at the Selly Oak Colleges (Birmingham, U.K.), the Henry Martin Institute (Hyderabad, India), the Duncan Black MacDonald Center (Hartford, U.S.A.) and the Christian-Muslim Study Centre (Rawalpindi, Pakistan). There is also the new study center recently established in the Gulf by the Bishop of Cyprus. Such work needs to be extended and supported by the Churches of the Anglican Communion.

Resolution 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 guidelines, on a communion-wide basis, for relationships with Judaism and Islam; *and 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."





RESOLUTION NO:

LC28/24

TITLE/SUBJECT: Palestine/Israel

SUBMITTED FROM: Christianity and the Social Order

TEXT OF PROPOSED RESOLUTION:

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, for the achievement of justice, peace and reconciliation for all.

PROPOSED BY:

SECONDED BY:

(Any amendments to the above Resolution must be submitted to the Chairman of the Resolutions Committee not later than 1.00 pm, Tuesday, 2 August 1988.)

*Best wishes*

*[Signature]*



# Bishops admit Christian role in antisemitism

From DAVID WINNER  
Canterbury

The Chief Rabbi, Lord Jakobovits, has warmly welcomed a resolution on inter-faith relations which the 500 bishops from all over the world attending the Lambeth conference approved on Wednesday.

He said that he hoped it would lead to "a new era in Jewish-Christian relations, centred on what we have in common, as well as on respect for our differences."

He expressed particular gratification at "the acknowledgement of the Jewish roots of their faith, the appreciation that a distortion of Jewish teaching had often led to persecution in the past, acknowledgement of the centrality of Israel in contemporary Jewish life, the rejection of all forms of antisemitism,

and the recognition that religious teaching provided the basis for traditional antisemitism culminating in the Holocaust."

Lord Jakobovits described the "qualified rejection" of evangelism directed at converting Jews as "an advance," but said that the "Jewish community would have welcomed an outright condemnation of all forms of missionary activity."

The resolution, proposed by the Rt Rev Richard Harries, Bishop of Oxford and adviser to the Archbishops of Canterbury and York on inter-faith relations, recommended delegates to "initiate talks, wherever possible, on a tripartite basis with both Jews and Muslims."

A document issued as a background to the resolution said that Christians today were being called into "a fresh, more fruitful relationship with Judaism." There was 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 antisemitism."

"Genuine sharing," the document added, "requires of Christians that they correct all distorted images of Judaism and Islam."

Even the gospels, the document conceded, "have at times been used to malign and denigrate the Jewish people. Anti-Jewish prejudice promulgated by leaders of church and state has led to persecution, pogrom and finally provided the soil in which the evil of Nazism was able to take root and spread its poison."

Rabbi Dr Norman Solomon, director of the centre for Jewish-Christian relations at Selly Oak Colleges, Birmingham, and a member of the committee which

drew up the document, described it as "an historic step which is going to provide a basis for our educational work and for working out a constructive definition of the Christian-Jewish relationship."

But he said it was "disappointing that several topics in the draft document had been cut out from the final paper."

The Bishop of Bristol, the Rt Rev Barry Rogerson, said on Wednesday that evangelism would continue and would not be "undermined by dialogue."

A resolution on "Palestine-Israel" was expected to be passed yesterday. It called, *inter alia*, for the establishment of a Palestinian state, while affirming the right of Israel to "recognised and secure borders."

The bishops expressed their sadness at "the present suffering in the West Bank and Gaza Strip."



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Original documents  
faded and/or illegible



TEXT AUDIENCE Aug. 17, 1988 (460 words)

VATICAN CITY (NC) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Aug. 17.

✓ Dear brothers and sisters,

In Jesus Christ, the Son of God and Son of Mary, we find the perfect model for Christian living. In his earthly life Jesus was the "perfect image of the invisible God" and by what he did and said, above all by his sacrifice on the cross, he became a visible model for all people. Consequently, the Christian spiritual life is basically an "imitation of Christ." Jesus himself tells us: "If any one serves me, he must follow me; and where I am, there shall my servant be also."

We read in St. John's Gospel that Jesus washed the feet of his disciples and then said to them: "I have given you an example, that you also should do as I have done to you." These words refer not only to that one gesture but to his whole life, which was one of service. In brief, Jesus did not merely leave his followers with a magnificent theory of how to act. Rather, he put into practice what he taught: "The Son of Man came not to be served but to serve, and to give his life as a ransom for many."

Even more important than his being the perfect model of the Christian life, Jesus also makes it possible for us to imitate him. He gives us the grace we need through his gift of the redemption, making us sharers in the life of God. Hence, Jesus is both the perfect model as well as the efficacious model for each of us. This is what St. Paul is referring to when he exhorts the early Christians: "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant." And again, this is why St. Paul could say with confident conviction: "I can do all things in him who strengthens me."

The Christian life, then, is a gradual transformation, a spiritual process which begins with baptism, through which we are joined to Christ in his death and resurrection, and which continues throughout our earthly lives until we attain to "the measure of the stature of the fullness of Christ."

✓ POPE-AUDIENCE Aug. 17, 1988 (250 words)

POPE SAYS CHRIST'S SUFFERING WAS MODEL FOR ALL PEOPLE

By John Thavis

VATICAN CITY (NC) — Christ's life and suffering was a visible model for all people and illustrated how he put his own teachings into practice, Pope John Paul II said.

Speaking at a weekly general audience at the Vatican Aug. 17, the pope described Christian spiritual progress as a "gradual transformation" undertaken in imitation of Christ.

"Jesus did not merely leave his followers with a magnificent theory of how to act. Rather, he put into practice what he taught," the pope told several thousand visitors.

The supreme example of this was Christ's death on the cross, the pope said. He said Christians should see their own suffering as a "moral trial" and use hardships as occasions of "interior purification."

The pope offered special greetings to pilgrims who visited Rome for ceremonies marking the close of the Marian year.

"This great ecclesial event should signify for each and every one a very deep call to feel ourselves true sons of holy Mary and to express it each day by the example of our Christian life," he said.

"May the spiritual fruits of the Marian year endure in your lands," the pope said.



**WCC'S 40TH ANNIVERSARY**

08-19-88

8630

**Despite controversies, WCC programs seek to unite churches**

By Frances S. Smith  
Special to Religious News Service

*(Note to editors: Following is the final article in a four-part series in connection with the 40th anniversary of the World Council of Churches written for Religious News Service by Frances Smith, who edited the council's Ecumenical Press Service in Geneva from 1966 to 1976.)*

The Rev. Jesse Jackson told WCC staffers during a visit to the Geneva headquarters, "You're doing some great things. Why don't you tell people about them?" General Secretary Emilio Castro concedes that the World Council fails to dramatize the good things it does. The Rev. Joan Campbell, head of the council's U.S. office, believes the body should make more use of modern communication techniques, including video.

**WCC will always be controversial**

However, Ms. Campbell said the WCC will always be controversial because it pushes Christians to relate to people across national boundaries in countries with different ideologies and cultures.

Dr. Castro, assessing the organization's current status, said, "The churches know they belong together. At the same time they have devised so many ways and means of living

side by side, of cooperating sporadically, that the anguish for church union is not operating at the level of power and passion I would like to see." When he visits WCC member churches, Dr. Castro said, he tries to "infect our churches with a holy impatience for unity."

Ms. Campbell said, "This is a low time for the churches' commitment to ecumenical life. Yet we never needed global partnership more than now. The world is a risky place, with great potential for destruction."

"Third World churches gain financial resources from the council," she added. "U.S. and European churches need it to keep connected to churches in the rest of the world. They need to hear the enthusiasm of fast-growing African churches, their deep spirituality. They need the continuity of Orthodox churches in the Middle East with a totally different concept of time. Rather than spend all their energies on internal matters like moving, American churches require help in focusing on the external world — secular and religious."

Some people feel the ecumenical movement's leadership is not what it used to be. Ms. Campbell thinks there may still be "giants among us," but the competition for leadership roles and the pressure for shared leadership make it hard for strong leaders to emerge. She said she would like the U.S. denominations to give their "best and brightest" to the ecumenical movement and to offer them security when they come home.

Pointing to the scarcity of youth in WCC meetings, the U.S. executive said a new Visser 't Hooft Endowment Fund, named after the council's first general secretary, has been started to train young people as future ecumenical leaders.

#### Two new program emphases

Two new emphases that may bring fresh luster to the council are "Justice, Peace and Integrity of Creation" and the "Ecumenical Decade — Churches in Solidarity with Women (1988-98)." The WCC has already worked on justice and peace; the new element is ecology and the linking of the three.

Integrity of Creation recognizes that the whole of creation is God's — plants, animals, human beings, water, the atmosphere, all. Stewardship of nature rather than mastery and exploitation is one of the goals. Women's groups see an "interlinkage" between the exploitation of women and the exploitation of nature and the environment. Orthodox Christians appreciate the emphasis on God's creation because, according to Ms. Campbell, they believe everything that's wrong with the world is due to the fall from creation. Native Americans give creation a major place in their worship, she noted.

A world convocation on Integrity of Creation, slated for March 1990, will give the churches a chance to give a common witness on these three contemporary issues. Meanwhile Geneva hopes churches at local, national and regional levels will hold their own consultations and bring their findings to the international gathering.

The Decade for Women is to get churches to work on better conditions for women in both church and world. A U.S. committee, composed of two representatives from each member church, will meet in September in Chicago. These are not people who normally do women's work; some churches have named bishops. The group will set U.S. priorities and programs. "We need a plumb line by which to measure progress," Ms. Campbell said.

The Conference on Mission and Evangelism will be held in San Antonio, Texas, in May 1989. Parallel to the delegated meeting will be an open educational event — "Encuentro '89" — on the Trinity University campus May 21-25, utilizing speakers, worship and discussion leaders from the official meeting.

Local congregations and ecumenical groups can receive visits from a team of three to five delegates before or after the world conference. They can also study an 88-page booklet titled "Your Will Be Done: Mission in Christ's Way."

Those who like to plan ahead can start saving for a trip to Australia. The Seventh Assembly of the WCC will take place in Canberra Feb. 6-21, 1991. Two hundred accredited visitors from the United States will be admitted.



VATICAN LETTER Aug. 19, 1988 (700 words) Backgrounder

## CALENDAR WATCHING GIVES CLUES TO FUTURE CURIAL CHANGES

By Agostino Bono

VATICAN CITY (NC) — If Pope John Paul II wants to change Vatican policy, he does not need a sweeping reform of the Roman Curia, the church's central administrative offices.

All he has to do is replace heads of curial agencies, substituting people more to his ideological liking.

There are two ways the pope can smoothly shift horses without appearing to change policy in midstream:

1. He can accept a curial head's retirement at the legally stipulated age of 75. All are required to submit resignations at age 75, but the pope is not obliged to accept them.

2. He can replace a curial head at the end of the person's five-year term. This is rarely done, and often an official's term is automatically renewed if he is under retirement age, without even a public announcement of the decision.

The pope has retained these two conditions in his June decree, "Pastor Bonus" (The Good Pastor), which mildly reformed the Curia.

Normally, popes wait for an official to reach retirement age before replacing him.

But the decision to keep or replace a top curial official does not automatically mean approval or disapproval, as other factors such as health or availability of qualified substitutes are often more important.

Sometimes popes find it necessary to keep people in place beyond normal retirement age just to prove that the church is still rowing in the same direction.

Even though there is no hard and fast rule regarding papal retirement decisions, calendar gazing has become a part of Vatican watching. An important clue is if a curial head's retirement age and end of five-year term come close together. This could enhance the possibilities of replacement.

Among the current heads of Vatican agencies, the longest survivor is Dutch Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, who has steered the church's often controversial ecumenical course for almost 20 years.

The cardinal turns 79 Sept. 4. He was named to his post April 12, 1969, meaning his current five-year term has another eight months to go. Pope John Paul has already renewed his term twice, the last time when the well-respected cardinal was 74 years old.

Next year will mark double retirement dates for the Vatican's most influential official after the pope, Italian Cardinal Agostino Casaroli, papal secretary of state. The secretary of state functions as a prime minister, coordinating the work of the other curial agencies. Cardinal Casaroli is also in charge of relations with governments and national hierarchies.

Cardinal Casaroli's term expires July 1, 1989, and he turns 75 Nov. 24, 1989. He was appointed by the current pope in 1979, and his term was renewed in 1984.

Other major Curia officials are years away from retirement age.

German Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, ends his current five-year term in 1991 when he will be 64.

08-22-88

8643

## World Council of Churches revises theme for 1991 assembly

By Religious News Service

(RNS) — The World Council of Churches Central Committee, meeting in Hannover, West Germany, has adopted the theme of "Come, Holy Spirit — Renew the Whole Creation" for the ecumenical organization's Seventh Assembly, to be held in Canberra, Australia, in February 1991.

The theme represents a slight modification from that recommended by the Central Committee's Assembly Planning Committee, which had suggested the theme "Come, Holy Spirit — Renew the Face of the Earth."

During discussion in an Aug. 16 plenary session, several Central Committee members cautioned that the recommended theme could create difficulties and potential misunderstanding when translated into other languages — primarily by being viewed as having a strictly ecological focus.

The committee also adopted four sub-themes centered around the major theme: "Giver of Life — Sustain your Creation!" "Spirit of Truth — Set us Free!" "Spirit of Unity — Reconcile your People!" and "Holy Spirit — Transform and Sanctify Us!"

The Rev. Avery Post, president of the United Church of Christ and moderator of the assembly planning committee, introduced the recommended theme by saying it "expresses the passionate commitment of the church to the world."

In discussions of the theme, said Dr. Post, the assembly planning committee came to a new sense of "gratitude for the trinitarian faith and for the richness of the biblical material about the Spirit."

But a number of criticisms of the proposed theme were offered in the plenary discussion. Diana Eck of the United Methodist Church said it was odd that themes and sub-themes in prayer form said nothing about prayer itself and the Holy Spirit's role in prayer.



Presbyterian Noah Dzobo of Ghana suggested that the theme speak more to "gifts of the Spirit," in particular the gift of healing. And a Lutheran from Hungary, Gyula Nagy, said the sub-themes speak of the work of the Spirit but not who the Spirit is.

The World Council's Ecumenical Press Service reported that "vigorous debate" took place regarding percentages of women, youth, and victims of racism or casteism to be among the 950 delegates who will attend the Canberra assembly.

Each member church has an unrestricted right to name its own delegate under World Council rules, and some Central Committee members warned against turning the assembly into a federation of interest groups.

In other actions, the Central Committee passed a measure asking the secretary general of the United Nations to hold an international peace conference on the Middle East.

The committee strongly protested the December expulsion of the Christian Conference of Asia from its Singapore headquarters, calling attention to "new disturbing trends regarding religious liberty and human rights in several Asian countries."

The Central Committee extended the term of General Secretary Emilio Castro to the end of 1992. His current five-year term expires at the end of 1989. The committee also authorized Dr. Castro to appoint three new directors in the World Council's 14 program sub-units:

— The Rev. Wesley Granberg-Michaelson, a minister with the Reformed Church in America and current president of the New Creation Institute in Missoula, Montana, to the sub-unit on Church and Society.

— The Rev. Dan C. O. Kaseje, a doctor and ordained minister of the Anglican Church of the Province of Kenya and current project manager of the Kisumu Primary Health Care Project in Kenya, to the Christian Medical Commission.

— Christopher Duraisingh, a presbyter in the United Church of South India and current general secretary of the London-based Council for World Mission, to the Commission on World Mission and Evangelism.

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08-24-88

8663

**Is the pope Catholic? Book answers this and other questions**

By Darrell Turner  
RNS Associate Editor

NEW YORK (RNS) — Is the pope Catholic?

Think twice before you ask — or answer — that seemingly rhetorical question. It is one of several questions regarding popes and the papacy in a new book that uses cartoons and seemingly silly questions to provide easy-to-digest information about the Holy See. Sources include several works of history and the Vatican's daily newspaper, L'Osservatore Romano.

Titled "Is the Pope Catholic? and other amazing papal facts," the book was written by Mary Ann Hogan, Kathleen Lowenthal and Lynda Seaver and is published by Price Stern Sloan. Among other things, it reveals:

— Pope Pius XII (1939-58) was a papal "speed demon" who would chide his chauffeur if he took more than 18 minutes to drive the 17.4 miles from the Vatican to the papal summer retreat in Castel Gandolfo.

— Pope Benedict IX (1032-48) temporarily sold his papacy to his own godfather, who became Pope Gregory VI (1045-1046), in order to pursue marriage.

— Pope John XXIII (1958-1963) was nicknamed "Johnnie Walker" by Vatican staffers because of his fondness for taking off unannounced on walks, to the dismay of his security forces.

— Pope Leo XIII (1878-1903) wrote a testimonial for a French chemist who created a wine cooler called Vin Mariani.

But is the pope Catholic? According to the book, "Pope Clement, who reigned from 88 to 97 A.D., was the last Jewish pope. He converted after ascending the throne. The first was St. Peter, who was also the first pope. Catholicism, as a word, wasn't really used until the 4th Century. So the entire motley crew of popes from the first three centuries technically were not Catholic."



# The partition resolution challenge

**THE DRAFT OF THE PLO's "Declaration of Independence,"** a copy of which was shown in the office of Faisal Husseini in East Jerusalem, brought to the fore in Israel and the international media UN Resolution 181 of November 1947, better known as the "Partition Resolution."

In a peculiar manner, the parties to the conflict have changed their roles in the unfolding drama: The Arab side, which violently rejected the resolution in 1947 and sent its armies to invade Mandatory Palestine, is now trying to resurrect the resolution from oblivion into a viable political document. On the other hand, the Israeli side is caught in confusion and almost helplessness in the face of the "return" of Resolution 181, and because of its internal political strife and polarization cannot devise a clear-cut campaign against it.

That November 1947 General Assembly has become a landmark in the annals of the restoration of Jewish sovereignty in the Land of Israel. The strange juxtaposition of Kaf-Tet (29 in the Hebrew alphabet) and the month of November of the Gregorian calendar is unprecedented, and highlights the attitude of "holiness" which Jews attached to the resolution - almost as a religious holiday.

The famous radio and movie clips of the UN vote on partition have long become a must in every sound-and-light-show or documentary film which deals with modern Jewish history and the establishment of the State of Israel. Moshe Sharett (then Shertok) wrote in his book *In the Gate of the Nations*:

"That sleepless night, multitudes of Jews in Palestine and in the Diaspora sat glued to their radios and counted each of the votes of the different nations that were going to decide the fate of their nation, either for freedom or for continued slavery. A wave of exhilaration swept Palestine as the vote ended. The defects of the plan and the harm implicit in it were forgotten. The nation heard the sound of the blowing of the shofar - the ritual ram's horn - which brought tidings of its redemption with approval of the organized world."

The euphoria described by Sharett is understandable since "the blowing of the shofar" meant the first time that the organized world gave formal approval to the concept of a Jewish state. Indeed, the his-

181 lies in the fact that it provided legitimacy, under international law, to the ongoing process of the creation of a Jewish state in the Land of Israel and, at the same time, dissolved the legitimacy of the Mandate and directly affected the British withdrawal from Palestine.

**IN A RARE VOTE** in the divided and disputatious United Nations, in the midst of the Cold War, East and West acted in concert to support the partition of Palestine into Jewish and Arab states. The spontaneous burst of happiness mitigated the fact that the designated Jewish state was an indefensible piece of land: without Jerusalem, most of the Galilee and parts of the northern Negev, and with a narrow strip of land along the coastline from Nitzanim to Haifa, without Jaffa, Lod and Ramla.

In recent years, Arab spokesmen have made a concerted effort to revive the resolution, in a legally-dubious and distorted attempt, given political reality, to imbue it with renewed validity and status in terms of international law. This attempt is meant to freeze all developments in the Middle East for the past decades, and to set the clock back in an attempt to restore the validity of the very document the Arabs rejected out of hand and trampled under the feet of their invading armies in the Israeli War of Independence.

Using the automatic majority that the Arabs command in the General Assembly, the UN apparatus has been exploited since the 1970s in a complex and widespread attempt to rewrite the history of the Arab-Israeli conflict.

This rewriting was done under the full supervision of PLO personnel at the UN headquarters in New York, and within the framework of a committee known as the Committee on the Exercise of the Inalienable Rights of the Palestinian People, which was established by General Assembly Resolution 3376 of November 10, 1975.

Under the guise of "research papers" on the Arab-Israeli conflict put out by the special unit for Palestinian rights within the UN Secretariat, the PLO disseminated its propaganda throughout the world under the UN emblem. According to these papers, Resolution 181 is legally

el to permit the establishment of an Arab state within the boundaries of the British Mandate west of the Jordan River. (The authors of these papers conveniently forget that, according to the original British Mandate, Transjordan - now the Hashemite Kingdom of Jordan - was an inseparable part of the Palestine Mandate).

According to this tendentious interpretation, the members of the United Nations are legally required to guarantee the implementation and execution of the resolution so as to ensure that a third state, in addition to Israel and Jordan, will be established in the Mandatory territory of Palestine.

The Arab claim that the United Nations established the State of Israel by the partition plan has no political and legal validity. The real meaning of the famous saying of Chaim Weizmann that "a state is not given on a silver platter" is that the partition resolution was just another link, among many others, in a long chain of events that brought about the establishment of the state.

**AS A MATTER** of fact the British government decided to send the question to the United Nations in the expectation that there would be a stalemate in the General Assembly and they would continue to function as the mandatory power. His Majesty's Government did not have the political strength in 1947 to continue on its own and resist growing domestic pressure against the military losses in Palestine.

To begin with, General Assembly resolutions are not legally binding upon any member-nation and are no more than recommendations. It is especially absurd for the Arabs to attempt to revive a resolution of the General Assembly which they themselves did everything possible to thwart and destroy. All the members of the Arab League in 1947 rejected the resolution outright and stressed at the United Nations that they reserved for themselves total freedom to take whatever steps they felt necessary to annul it, and this was exactly the way they acted when they sent their troops into Palestine as invaders.

At the same time, the Arabs rejected the calls by the United Na-

of the Security Council of July 15, 1948, clearly notes - and while the provisional government of Israel had agreed to a cease-fire, the Arabs rejected requests by the UN mediator and the Security Council.

According to Trygve Lie, the first secretary-general of the United Nations, the Arab invasion of Palestine was the first armed aggression in the world since the end of World War II. In spite of the seriousness of the Arab invasion, the international organization was unable to intervene, and it thus lost the opportunity to influence events in Palestine. When it was clear to all that the British Mandatory authorities were ignoring the UN resolutions and were doing everything possible to prevent an orderly transition of power to the representatives of the Jewish community in Palestine, the United Nations buried its head in the sand.

One should also note that, had the implementation of Resolution 181 been delegated to the United Nations, there would never have been a Jewish state. Even before the end of the War of Independence it was apparent that for all practical purposes the United Nations had totally abandoned the Jewish settlement in Palestine, and in a series of steps had even undermined Resolution 181. One can claim that in practice the State of Israel became a reality despite the fact that many member states of the United Nations were opposed to it.

The "Declaration of Independence" of Faisal Husseini does not introduce new revelations of PLO tactics and arguments; these are already documented at the UN. Its significance lies in the fact that it brought to public awareness the threat of the current stage in the PLO's political campaign, particularly after King Hussein's disengagement from the West Bank. The PLO and its political allies are not waiting for the election results both in Israel and the U.S. Israel cannot afford to desert the political battlefield, even in a period of complete deadlock in decision-making when the notion of consensus or bipartisan foreign policy appears inconceivable.

It is of critical importance that those in charge of foreign policy make more efforts to resist the re-emergence of the partition resolution today, in 1988.

(The writer is the executive director of the World Jewish Congress in Israel and was a member of the Israeli





# ENDS and ODDS

No.37 September 1988 ISSN 0950-172X

Published in the U.K. at:  
Centre for the Study of Judaism and Jewish/Christian Relations  
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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.

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- ☐ 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;
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- ☐ 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.*

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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.

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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.

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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. 'eye for an eye', 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.

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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.

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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).

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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.



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### FAX TRANSMISSION

Total pages including cover page: [.5.]

Date: 16 September 1988

TO: Rabbi Marc Tanenbaum, Chairman, IJCTC  
AJC, 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,

President of the Colleges:  
Martin Conway MA

Director of the Centre:  
Rabbi Norman Solomon MA PhD



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### FAX TRANSMISSION

Total pages including cover page: [4]

Date: 23 September 1988

TO: Rabbi Marc Tanenbaum, Chairman, IJCIC,  
AJC, 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

President of the Colleges:  
Martin Conway MA

Director of the Centre:  
Rabbi Norman Solomon MA PhD

①

THE ANGLICAN BISHOPS ON ISRAEL AND THE PALESTINIANS

At a meeting of the ACC (Anglican Consultative Committee) held in Singapore in 1987, the following resolution was recommended by the Peace and Justice Network for consideration at Lambeth.

The Peace and Justice Network just prior to ACC-7 spent time reflecting on the terrible difficulties still being experienced by Christians and by other communities in the Middle East.

Particular notice was given to the Palestine/Israel situation. Section IV recommends the following resolution.

## RESOLUTION 25: Palestine/Israel

THAT this Council:

- a. 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;
- b. 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;
- c. rejects the interpretation of Holy Scripture which affirms the special place of the present State of Israel in the light of biblical prophecy, finds it detrimental to peace and justice, and damaging to Jews, Christians and Muslims;
- d. calls attention to the injustice done to the Palestinians in consequence of the creation of the State of Israel, and therefore affirms the right of the Palestinians to self-determination, including consideration of the possibility of establishment of their own state;
- e. 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 including the PLO;
- f. 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.



(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.



WORLD COUNCIL OF CHURCHES  
Geneva - Switzerland

CONSEIL OECUMENIQUE DES EGLISES  
Genève - Suisse

**TELEFAX** N°(41) 22/91 03 61

DATE: 21 Oct. 1988

PRIX:

COMPTE: Dialogue

N° de télex (212) 319-0975

Signature de l'expéditeur A.Smith

Attn. Rabbi Marc Tanenbaum

Herewith agenda and work paper for CCJP meeting in Sigtuna.

You should plan to arrive in Sigtuna on 30 Oct. and leave on 4 Nov.

Attached are instructions on how to proceed from Stockholm airport (Arlanda) to conference centre in Sigtuna. No one will be met.

Hope this information is sufficient.

*A. Smith*  
Audrey Smith

**World Council of Churches  
Consultation on the Church and the Jewish People  
Sigtuna, Sweden  
30 October - 4 November 1988**

**Tentative Agenda**

**Sunday, 30 October**

**Arrival & informal meetings**

**Monday, 31 October**

**8.30 Morning Prayers - William Weiler**

**9.00 Plenary Session**

**Roll Call**

**Welcome by the Swedish Church**

**Secretary's Report**

**Moderator's Report**

**Discussion**

**10.15 Coffee**

**10.45 Presentation of project on "The Theology of the Churches and the Jewish People:**

**Rolf Rendtorff**

**Introduction of draft statement on "The Church and the Jewish People": Theodore**

**Styllinopoulos**

**Discussion**

**12.30 Lunch**

**15.30 Tea**

**16.00 Plenary Session**

**Discussion on the draft statement**

**Appointment of working groups to study and consider revisions of draft statement**

**Tuesday, 1 November**

**8.30 Morning Prayers - Ulrike Berger\***

**9.00 Plenary Session**

**"People and Covenant" - paper by Rolf Rendtorff**

**Response: Kofi Opolku\***

**Mary Edwardson**

**10.15 Coffee**

**10.45 Plenary discussion on "People and Covenant"**

**12.30 Lunch**

**15.30 Tea**

**16.00 Working Groups meet to consider draft statement in light of "People and Covenant"**



**Wednesday, 2 November****8.30 Morning Prayers – Frances Manson\*****9.00 Plenary Session****"People and Land" – paper by Martin Stohr****Response: Ole Kvarme\*****Sami Geraisy\*****10.15 Coffee****10.45 Plenary discussion on "People and Land"****12.30 Lunch****15.30 Tea****16.00 Working Groups meet to consider draft statement in light of "People and Land"****Thursday, 3 November****8.30 Morning Prayers – Ulrich Trinks\*****9.00 Plenary Session****Working Groups report and discussion****10.15 Coffee****10.45 Plenary Session****Discussion, continued****12.30 Lunch****15.30 Tea****16.00 Business Session:****Strategy for statement adoption****Future of CCJP****Evening with the Swedish Jewish community: Chief Rabbi Morton Narwe****Friday, 4 November****8.30 Morning Prayers****9.00 Plenary Session****Adoption of Statement****12.30 Lunch and Departure****\* No response yet from invitation**



WELCOME TO US!

We hope that your stay in Sweden will be nice and that you will enjoy your visit at our education center in Sigtuna.

Some information:

## Address:

Manfred Björkquist alle\* 12

Box 92, 193 00 SIGTUNA

## Telephone:

0760/501 75

You will find pay telephones at the reception and in the guest houses.

## Keys:

Your room key can also be used to unlock the front door of the guest house and the entrance of the main building.

## Reception:

Open Monday - Friday 8.00 am - 7.00 pm.

## Post:

The letterbox in the reception will be emptied at 3.00 pm.

## Trains and buses:

There are timetables on the notice board at the reception.

## Taxi:

Dial 222 50

## Smoking:

Many people are allergic to smoke, thus smoking is only allowed in the smoking-room, first floor.

Means of communication:

## From Stockholm:

Commuter train (SL) or the Swedish State railway trains (SJ) to Märsta. The trains connect with bus 570 or 575 from Märsta or Sigtuna. Bus Arlanda - Märsta every half hour. \* Bus from the education center to the center of Sigtuna every hour.

## At your service:

Ingrid, Maria, Monica and Pia.

\* Change of bus in Märsta to bus No 570 or 575 to Sigtuna. Of course there is also taxi services available from and to the Arlanda airport.



**World Council of Churches  
Consultation on the Church and the Jewish People**

**Sigtuna, Sweden**

**30 October - 4 November 1988**

**A Proposed Statement  
"The Churches and the Jewish People"**

**1 A. Historical Note**

2 In an age of worldwide struggle for survival and liberation, the goals of  
3 "breaking down of barriers between people and the promotion of one human family in  
4 justice and peace," as listed under the Basis of the World Council of Churches, constitute  
5 priorities among all people of living faiths, Christians, Jews, Moslems, Buddhists, Hin-  
6 dus, and others. Through the "Guidelines on Dialogue with People of Living Faiths and  
7 Ideologies," adopted by the Central Committee in 1977 and 1979, the World Council of  
8 Churches has encouraged the growth of mutual respect and understanding between  
9 religions as an important basis for human cooperation and harmony. Christians con-  
10 fess that the God whom they have come to know in Jesus Christ has created all human  
11 beings in his image and that God desires that all people live in love and righteousness.  
12 The search for community in a pluralistic world necessarily involves a positive accep-  
13 tance of the existence and value of distinct historical communities of faith relating to  
14 one another on the basis of mutual trust and respect for the integrity of each other's  
15 identities. Given the diversity of living faiths, their adherents should be free to "define  
16 themselves," as well as to witness to their respective gifts, in respectful dialogue with  
17 others.

18 While the promotion of mutual respect and understanding among people of all  
19 living faiths is essential to the entire human community, we as Christians recognize a  
20 special relationship between Jews and Christians because of our common roots in bibli-  
21 cal revelation. Paradoxically this special relationship has been a source of age-long  
22 alienation in history, which has often had destructive consequences for our Jewish  
23 neighbors. We believe that an honest and prayerful consideration of the ties and di-  
24 vergences between Jewish and Christian faiths today, leading to better understanding  
25 and mutual respect in our own days, is in harmony with the will of the one living God  
26 to whom both faith communities confess obedience.

27 Since the end of World War II the WCC and its various agencies have shown seri-  
28 ous, albeit periodic, concern regarding Jewish-Christian relations. The First Assembly

29 in Amsterdam (1948) acknowledged "the special meaning of the Jewish people for  
30 Christian faith" and denounced antisemitism "as absolutely irreconcilable with the pro-  
31 fession and practice of the Christian faith" and "a sin against God and man." The Third  
32 Assembly in New Delhi (1961) reaffirmed the WCC's previous repudiation of anti-  
33 semitism and also rejected the notion that Jews today share in the guilt for the death of  
34 Christ:

35 In Christian teaching the historic events which led to the Cruci-  
36 fixation should not be so presented as to fasten upon the Jewish  
37 people of today responsibilities which belong to our corporate  
38 humanity and not to one race or community.

39 In 1967 the Commission on Faith and Order at its Bristol meeting accepted and  
40 commended for further theological study a lengthy report which called for a system-  
41 atic rethinking of the Church's theological understanding of Judaism. This important  
42 proposal was based on the following points:

43 (1) affirmation of the continuity between the Church and Israel. "Christ himself  
44 [being] the ground and substance of this continuity";

45 (2) affirmation that God in his faithfulness has never abandoned nor will ever  
46 abandon the Jewish people as evidenced "by their very existence in spite of all attempts  
47 to destroy them";

48 (3) affirmation of the positive significance of the continuing existence of the  
49 Jewish people as "a living and visible sign" of God's faithfulness and love;

50 (4) rejection of the notion that the sufferings of the Jews is proof of any special  
51 guilt before God;

52 (5) admission of guilt on the part of Christians who have persecuted Jews or have  
53 often stood on the side of the persecutors;

54 (6) acknowledgement that disobedience before God has in various ways marked  
55 Christians as well as Jews and that therefore both "can live only by the forgiveness of  
56 sin, and by God's mercy";

57 (7) recognition that Christians honestly disagree among themselves regarding  
58 "the continued election of the Jewish people alongside the Church" and also regarding  
59 the Christian mission to Jews. The Christian mission to Jews, the Christian mission to non-  
60 Christian instruction, preaching, and prayers, or anything which may foster prejudice  
61 and discrimination against Jews, should be properly corrected.

62 Although the Bristol report's call for the renewal of Christian thinking on Ju-  
63 daism did not receive wide attention within the WCC, constructive work continued dur-  
64  
65



ing the 1970's through the Consultation on the Church and the Jewish People (CCJP), resulting in the "Ecumenical Consideration on Jewish-Christian Dialogue," a document received and commended for study and action by the Executive Committee of the WCC (1982). These "Ecumenical Considerations" pointed out the "asymmetry" of Jewish-Christian relations, especially in that the Church, in the process of defining its own theological identity, traditionally assigned to Judaism negative roles and images in the history of salvation, including:

- (1) the abrogation of the Sinai Covenant,
- (2) the replacement of Israel as God's people by the Church,
- (3) the destruction of the Temple as proof of divine rejection of the Jewish people,
- (4) understanding surviving Judaism to be a fossilized religion of legalism.

The "Ecumenical Considerations" urged a renewed study of Judaism in historical context and appreciation of the fact that Rabbinic Judaism, the Mishnah, and the Talmud have given the Jewish people spiritual power and structures for creative life through the centuries. While recognizing the diversity and differences between Jews and Christians, as well as among themselves, the "Ecumenical Considerations" also pointed out basic commonalities rooted in biblical revelation and called upon Christians (1) to see that: "for Judaism the survival of the Jewish people is inseparable from its obedience to God and God's covenant" and (2) to learn "so to preach and teach the Gospel as to make sure that it cannot be used towards contempt for Judaism and against the Jewish people."

Important also to note is the position of Vatican II (1963-65) regarding non-Christian religions, including Hinduism, Buddhism, Islam, and Judaism, on the basis of the solidarity of humankind under God and for the purpose of fostering unity and love among all people. With respect to the Jewish people, Vatican II stated that "the Jews still remain most dear to God because of their fathers, for He does not repent of the gifts He makes nor of the call He issues (cf. Rom. 11:28-29)," thus affirming the theological value of the witness of Judaism. While Vatican II held that "the Church is the new people of God," it also clearly rejected the notion that "the Jews should... be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures." Vatican II expressed a note of gratitude for the Church's spiritual heritage received from and shared with Jews. Furthermore Vatican II condemned all "displays of antisemitism" and admonished that

all should take pains, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ.

103 In the years after World War II and up to recent times, a number of member  
104 churches of the WCC and/or church conferences to which they belong, following a  
105 similar direction, have issued separate official statements dealing with such topics as  
106 (1) antisemitism and the Holocaust, (2) covenant and election, (3) the Scriptures, (4) Je-  
107 sus and Torah, (5) mission, and (6) common responsibility of Jews and Christians in to-  
108 day's world. When examined in their totality, these statements significantly advance  
109 the Christian understanding of Judaism and Jewish-Christian relations on the basis of  
110 key points:

- 111 — (1) that the covenant of God with the Jewish people remains valid;
- 112 — (2) that antisemitism and all forms of the teaching of contempt for Judaism are to  
113 be repudiated;
- 114 — (3) that the living legacy of Judaism is a gift of God;
- 115 — (4) that coercive proselytism directed toward Jews is incompatible with Christian  
116 faith;
- 117 — (5) that Jews and Christians bear a common responsibility as witnesses to God's  
118 righteousness and peace in the world.

119 A selection of these official statements, including commentary are to be found in  
120 *The Theology of the Churches and the Jewish People* (Geneva: 1988). Here one may find  
121 the fruits of Jewish-Christian dialogue in our generation and fundamental conver-  
122 gences that deserve wide hearing on the part of the churches.

#### 124 B. Affirmations

125 In the light of the growth in the Christian understanding of Judaism in the past  
126 several decades, we welcome the new appreciation of the faith and life of the Jewish  
127 people as manifesting God's will and truth. While we as Christians firmly hold to our  
128 confession of faith in the uniqueness and abiding truths of the gospel of Christ and the  
129 saving work of the triune God, we feel free in Christ to make the following affirma-  
130 tions:

131 1. We affirm that "salvation is from the Jews" (Jn 4:22). God is the God of all people  
132 but he elected Israel as a special people in order to bless all the nations. Israel's call,  
133 therefore, finds its fulness in its mission to be a light to all peoples. In God's love for the  
134 Jewish people, his love for all humanity is shown.

135 2. We give thanks to God for the spiritual legacy we have received from the Jewish  
136 people: faith in the living God of Abraham, Isaac, and Jacob; knowledge of the name of  
137 God and of his commandments; the prophetic proclamation of judgment and grace; the  
138 Hebrew Scriptures; and, above all, the promise of the coming of the Messiah. In all



139 these we find common roots in biblical revelation and see spiritual ties that link us  
140 with the Jewish people forever.

141 3. We recognize that Jesus Christ both binds together and divides us as Christians  
142 and Jews. Jesus in his ministry primarily addressed himself to Jews, affirmed the divine  
143 authority of the Hebrew Scriptures and the temple, and thus showed his solidarity with  
144 his own people. He came fundamentally to fulfill, not to abrogate, the Jewish life of faith  
145 based on the Law and the Prophets (cf Mt. 5:17). Yet we also confess that Jesus, by his  
146 proclamation of the dawn of the eschatological kingdom, messianic claims, call of disci-  
147 ples, distinct interpretation of the Law, and above all his death and resurrection, inau-  
148 gurated a renewal of the covenant resulting in the new movement of the early Church,  
149 which in important ways proved also discontinuous with Judaism.

150 4. We affirm that, in the words of Vatican II, "what happened in his (Jesus') pas-  
151 sion cannot be blamed on all the Jews then living, without distinction, nor upon the  
152 Jews of today" (IV.4). We reject the view that the sufferings of Jews in history are due  
153 to any corporate complicity in the death of Christ as unworthy of and contrary to the  
154 will of God.

155 5. We acknowledge that the Christ event gave birth to a new community of faith  
156 within the Jewish community, a fact that eventually led to tensions and polemics be-  
157 tween the two over the issues of the manner of the incorporation of Gentiles into the  
158 elect people of God and the role of the Mosaic Law as a criterion of salvation. In faith-  
159 fulness to the Jewish way of life based on the Law the majority of Jews did not accept  
160 the apostolic proclamation of the gospel of Christ. For its own part the early Church, as  
161 a renewal movement, opened its door to Gentiles and moved beyond the community of  
162 Judaism. Herein lie the crucial factors behind the emergence of two communities of  
163 faith sharing spiritual bonds, yet divided by different fundamental claims, which fos-  
164 tered mutual hostility and polemics.

165 6. We deeply regret that, contrary to the spirit of Christ, many Christians have  
166 used the claims of faith as weapons against the Jewish people and we confess sins of  
167 word and deed against Jews through the centuries. Although not all Christians in all  
168 times and all lands have been guilty of persecution of Jews, we recognize that deep in  
169 the Christian tradition and its use of Scripture and liturgy there are still ideas and atti-  
170 tudes toward Judaism and Jews that consciously or unconsciously translate into preju-  
171 dice and discrimination against Jews.

172 7. We acknowledge with the Apostle Paul that the Jewish people have by no means  
173 been rejected by God (Rom. 11:1,11). Even after Christ, "they are present tense" the Is-  
174 raelites, and to them belong [present tense] the sonship, the glory, the covenants, the

175 giving of the Law, the worship, and the promises" (Rom. 9:4). In God's design their un-  
176 belief in Christ had the positive purpose of the salvation of Gentiles until in God's good  
177 time and wisdom God will have mercy on all (Rom. 11:11,23-26,32). Although disobedient  
178 regarding the gospel, the Jews are still God's beloved, elect people on account of God's  
179 faithfulness to the irrevocable promises given to their forefathers (Rom. 11:28-29).  
180 Gentile Christians, engrafted as wild olive shoots on the tree of the spiritual legacy of  
181 Judaism, are therefore admonished not to be boastful or self-righteous toward Jews but  
182 rather to stand in awe before the mystery of God (Rom. 11:18,20,23,33).

183 8. We rejoice in the continuing existence of the Jewish people, despite demonic ef-  
184 forts to eradicate them, as a witness to God's love and faithfulness toward them. This fact  
185 does not call into question the truth of the Christian faith. We see not one covenant dis-  
186 placing another, but two communities of faith, each called into existence by God, each  
187 holding to its respective covenant and gifts from God, and each accountable to God in  
188 obedience or disobedience.

189 9. We affirm that the Jewish people today is in continuation with ancient Israel  
190 and that Jews and Christians, together with all peoples of living faiths, are God's part-  
191 ners for justice, peace, and the integrity of creation.

Draft by CCJP Task Force members:

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