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Interreligious Consultations, Undated.

Is Pat Buchanan getting ready to claim the Holocaust never happened?

BY ALAN
DERSHOWITZ

OPINION

PAT Buchanan has finally gone off the deep end. After years of flirting with the dark forces of anti-Semitism and pro-fascism, Buchanan has apparently become a full-fledged, card-carrying member of the "revisionist" school that denies or minimizes Hitler's genocide against 6,000,000 European Jews.

In his column of March 17, Buchanan solemnly declares that people who claim to be survivors of Hitler's death camps suffer from "Holocaust survivor syndrome" and are afflicted with "group fantasies of martyrdom."

He argues that the survivors are not quite guilty of "collective perjury," but rather "something else," namely a pathological need to fantasize about their "heroics."

Buchanan even suggests that the weapons of mass murder used at Treblinka are incapable of killing human beings. His "evidence" is the following vignette: "In 1988, 97 kids, trapped 400 feet underground in a Washington, D.C., tunnel while two locomotives spewed diesel exhaust into the car,

emerged unharmed after 45 minutes."

This is the kind of unmitigated nonsense I frequently read in crank newsletters published by professional Holocaust deniers and neo-Nazis.

There is a vast difference, as all historians of the Holocaust understand, between a machine carefully designed for mass murder and the accidental spewing of exhaust into a train tunnel.

I doubt that Buchanan would be willing to test his revisionist hypothesis by standing in a gas chamber designed to asphyxiate him.

But it is easy to denigrate the memories of the millions who died in Hitler's death camps by devising clever arguments about how the machines of genocide were incapable of doing what they tragically managed to do.

Pat Buchanan offers these, and other, tired falsehoods in the service of Nazi war criminal John Demjanjuk, whose conviction and death sentence are currently on appeal before the Supreme Court of Israel.

Demjanjuk was stripped

of his fraudulently obtained American citizenship by a U.S. federal court and extradited to Israel, where he was convicted of being "Ivan the Terrible" of Treblinka, a death-camp guard of extreme cruelty and sadism.

Demjanjuk was picked

has ever seen the original — confidently declares it to be a "patent forgery."

Finally, there are Demjanjuk's repeated attempts to cover up his war crimes.

He had surgically removed a tattoo which was located precisely where the SS tattooed its identifica-

'I doubt that Buchanan would want to test his revisionist hypothesis by standing in a gas chamber designed to asphyxiate him'

tion mark for death-camp guards.

He had repeatedly lied to immigration authorities and other investigators about where he had spent the war years.

Of course, there can never be absolute certainty about participants in events that took place nearly 50 years ago. Demjanjuk's battery of lawyers — Israelis, Americans and Canadians — have challenged the eyewitnesses and the documents.

They are scheduled to argue his appeal before the

Supreme Court of Israel this May, having been granted several delays in order to continue their investigation.

But even some of Demjanjuk's own lawyers seem to acknowledge that if John Demjanjuk was not "Ivan the Terrible," he was Ivan the very bad — a Nazi death-camp guard who actively participated in the genocidal killings conducted in Sobibor or other extermination camps.

But Pat Buchanan goes well beyond Demjanjuk's own lawyers. Buchanan — who has obviously not read the 400-page verdict of the Israeli trial court and the thousands of pages of evidence on which they relied — declares him to be absolutely "innocent."

He wants Demjanjuk to have his American citizenship restored, despite Demjanjuk's own admission that he lied to immigration authorities when he first entered the United States, pretending to be a victim of war crimes.

Buchanan analogizes Demjanjuk to the witches hanged by the "Salem judges." Buchanan's choice of analogy is telling. We know there was no such

thing as a witch. Is Buchanan trying to tell us there was also no such thing as the Holocaust?

The real question Buchanan has never answered is, why does he limit his compassion to those who helped Hitler conduct his genocidal program?

Demjanjuk is not Buchanan's only "client." He has also spoken out on behalf of Klaus Barbie, the "Butcher of Lyons," Karl Linnas, who ran a Nazi death camp in Estonia, and other assorted Nazi criminals.

As Alan A. Ryan Jr., a former Justice Department prosecutor, has put it: "Pat Buchanan is going to bat for any Nazi war criminal in the United States."

In evaluating Buchanan's selective outrage, it is important to remember that this defender of Nazi war criminals is not a civil libertarian. He attacks those who seek to reopen cases of possibly innocent American defendants on America's death rows as "bleeding hearts."

Why does Buchanan's heart seem to bleed only for criminals convicted of Nazi genocide?

Alan Dershowitz is a professor of law at Harvard and a syndicated columnist.

AUTHORIZED IJCIC STATEMENT

We are moving forward with preparations for the joint conference with the Vatican Secretariat on Religious Relations with the Jews on the subject of "~~The History of Anti-Semitism~~ "From Anti-Judaism to Anti-Semitism" scheduled for Feb. 20-24 in Zurich. The decision to take part in that conference is conditioned by the removal of the Carmelite convent from Auschwitz to a new center away from ~~the~~ the Auschwitz grounds/ before Feb. 20th as agreed upon by Catholic and Jewish representatives last year in Geneva.



STATEMENT: HIS EMINENCE, JOZEF CARDINAL GLEMP, PRIMATE OF POLAND

Today is my last full day here in your country. My short visit began in Washington, D.C., where on September 20th I had an opportunity to meet and discuss matters of mutual interest with United States' Jewish and Catholic leaders. I have had opportunities in many of the cities I have visited here in your vast country to continue these discussions. It is in this spirit of mutual understanding that these discussions continued today here in New York City.

As you are aware, Archbishop William Keeler of Baltimore, the Chairman of the National Council of Catholic Bishops' Secretariat for Catholic-Jewish Relations, and the Jewish leaders of the Catholic-Jewish dialogue have graciously offered their assistance in future discussions which will take place in Warsaw in early 1992. John Cardinal O'Connor, Archbishop of New York, supports these offers and adds his own offer to assist the dialogue in any way possible.

I am personally grateful for such offers. Bishop Henryk Muszynski, Chairman of the Polish Conference of Bishops' Secretariat for Catholic-Jewish Relations will work closely with Archbishop Keeler and the Jewish leaders in this regard. As I return to Poland, I look forward to continued cooperation of all parties in these vital discussions, particularly in our efforts in Warsaw next year.



RABBIS DENY CARDINAL REFUSED TO REPEAT APOLOGY IN POLAND

NEW YORK, Oct. 8 (JTA) -- Three American rabbis who met here Sunday with Cardinal Jozef Glemp have emphatically denied a Jewish Telegraphic Agency report that the Polish primate "would not agree" to express regret in Poland for remarks about Jews he made there two years ago.

"At no time" during Sunday's meeting did Glemp say that he would not repeat a statement he made last month in Washington acknowledging that his August 1989 homily in the Polish city of Czestochowa was based on "mistaken information," the rabbis said.

"In point of fact, Cardinal Glemp's several statements of retraction and regret," the rabbis said, "were published widely in both the secular and Catholic media in Poland."

It was signed by Rabbi Marc Tanenbaum, Jack Bemporad and Mordechai Waxman, who were among the 11 American Jewish leaders who took part in the Sunday meeting.

They accused unnamed "others" of trying to "undermine" efforts to improve Catholic-Jewish relations in Poland.

"We believe that we have an historic opportunity to start a new and constructive chapter in Polish-Jewish relations, and we sincerely regret that others seem determined to undermine these positive efforts which we are convinced are in the best interests of the Jewish people, Israel and Catholic-Jewish relations," the statement said.

Rabbi Leon Klenicki, director of interreligious affairs for the Anti-Defamation League, was quoted in a JTA story Monday as expressing disappointment with Glemp's silent response when the cardinal was asked at Sunday's meeting to repeat his Washington statement of regret after his return to Poland.

"I expected something more concrete," Klenicki was quoted as saying. "Whatever he says condemning anti-Semitism here must be said in Poland, in Polish."

Klenicki stood by that statement Tuesday. He said that when he asked Glemp to repeat the Washington statement in Poland, "he was just cold. He did not nod."

"He didn't commit himself at all," Klenicki said. "If he was really interested" in making an apology in Poland, the cardinal "would have said, 'It will be the first thing I do when I get back.' "



Polish Cardinal Josef Glemp, second from left, talks with Rabbi Mark Tanenbaum, right, in Washington. Archbishop Adam Malde of Detroit, left, and Archbishop William Keeler look on.

Photo/Associated Press

'Exchange and change'

Meeting with American Jewish leaders an education for Glemp

By MARC H. TANENBAUM

Cardinal Josef Glemp, primate of the Polish Catholic Church, looked around the large conference table at 25 American Jewish leaders, who were joined by leaders of the American Catholic Church, and said: "This is the largest group of Jewish people I have ever met."

His statement was a telling revelation early in an historic meeting in Washington. It left the clear feeling that the cardinal — center of a controversy in the Jewish community — can be educated, or re-educated, about Jews and Judaism.

Both his biography and his remarks made it evident that the primate of Poland was ignorant about the elementary facts of Jewish history, religion and culture in his own country.

In that vacuum, the vicious stereotypes of Polish folk-

Rabbi Marc H. Tanenbaum, for 30 years director of interreligious relations for the American Jewish Committee, was the only rabbi present as a guest observer at Vatican Council II between 1962 and 1965. He is also a former chairman of the International Jewish Committee for Interreligious Consultations.

lore have filled his mind and his vocabulary. And having had virtually no contact with any living Jewish community, there had never been a serious challenge to his caricatures and gross misinformation.

The meeting on Sept. 20 at the offices of the National Conference of Catholic Bishops was a fundamental encounter. As Rabbi Mordecai Waxman of Great Neck,

News analysis

Glemp served subpoena. Page 9.

L.I., put it: "There was an exchange and there was change."

The more scholarly of our colleagues reviewed both "the grandeur and the misery" of Jewish existence in Poland since the 13th century:

- How Polish kings — Boleslav V in 1264 and Casimir the Great in 1364 — invited the Jews of Germany and Central Europe to come to the impoverished peasant land and help build an urban, commercial and industrial economy.

- How, by the first census in 1765, Polish Jews had

(Continued on Page 35)

Glemp

(Continued from Page 3)

already made up 10 percent of the population, practiced all trades and were prominent in many aspects of urban life. From the 16th century until the Holocaust, Poland was the chief world center of Judaism.

- How the Christian bourgeoisie came to envy and resent the Jewish merchants, and how the Catholic clergy, particularly the Jesuits in the 17th century, became the chief architects of slander and riots that later degenerated into bloody pogroms, with the oppressed and illiterate peasants rallying to the cause.

Glemp was confronted by that survey of the glory and the tragedy of Jewish history in Poland. He was asked how the primate of the Polish Catholic Church could reduce that complex, noble and terrible history to three or four slogans that mirror

the worst stereotypes of peasant lore. He was told that Jews have a right to expect the head of the Polish church not to bear false witness.

Cardinal Bernard Law, archbishop of Boston, described his experience with the American Jewish community as a great blessing in his life. He said he wished that the experience could be implemented in time in Poland, given the realities of the Catholic majority and the small surviving Jewish community.

The importance of the conversation, in which some Jewish organizations had declined to take part, was that Cardinal Glemp emerged determined to change.

He said: "I have learned that certain of my own statements have caused pain to the Jewish community... but were... based on mistaken information.... I regret sincerely that this unfortunate situation occurred, and recommit myself to working

with you now and in the future... in combating anti-Semitism at its very roots."

He said that the "pastoral letter that was read [in January 1991] in all the parishes of Poland... was written in the spirit of repentance, *teshuvah*, on the part of Polish Catholics and reconciliation [with] the Jewish people."

He added, in his official statement: "In our pastoral [letter], my fellow bishops and I unanimously condemned anti-Semitism in all its insidious forms, and expressed our sincere regret for all the incidents of anti-Semitism which were committed at any time or by anyone on Polish soil, as well as our sorrow for all the injustices and harm done to Jews."

We felt it was both wise and responsible to receive his "teshuvah" as such, and not seek foolishly, in the prudent comment of Rabbi Jack

POPE LIKELY TO SEE WALDHEIM 3 TIMES

Aides Deny Reports Austrian
Will Join Him on Visit to
Site of a Nazi Camp

By ROBERTOSURO

Special to The New York Times

ROME, Jan. 7.— Pope John Paul II is likely to meet President Kurt Waldheim as many as three times during a papal visit to Austria this June in keeping with protocol, Roman Catholic officials said today.

Jewish groups have already expressed concern that the encounters could damage their relations with the Vatican. They expressed particular worry about reports that Mr. Waldheim would accompany the Pope on a visit to the site of the Mauthausen concentration camp.

Officials at the Vatican and in Austria today denied those reports, which a Jewish group cited in a draft of a letter to the Vatican that was disclosed in New York on Wednesday. "There are no plans of any kind for them to go to the camp together," said the chief Vatican spokesman, Joaquín Navarro-Valls.

In Austria today, Bishop Johann Weber of Graz, a member of the church committee organizing the papal visit, told reporters that John Paul might meet Mr. Waldheim as many as three times on the trip. He said that following usual practice, Mr. Waldheim was likely to greet the Pope on his arrival at Vienna airport and bid him farewell when he left Austria from Innsbruck, in addition to meeting him at a reception at the Hofburg Palace.

[In New York, Rabbi Marc Tanenbaum, chairman of the group that wrote the letter, welcomed the clarification regarding the visit to the Mauthausen camp. "We have sought to present our views to the Holy See in the hope that we could together avoid another episode of public controversy which might strain our ongoing relationship with the Vatican," he said.]

June Visit to Vatican

The Pope was one of the first world leaders to receive Mr. Waldheim, the former United Nations Secretary General, after his election as Austrian President in June 1988. Mr. Waldheim's state visit to the Vatican in June 1987 was denounced by Jewish organizations because of the Austrian's service with a German Army unit that has been implicated in the deportation of Jews from Greece and other war crimes.

Mr. Navarro, the Vatican spokesman, said today that the Pope's plans to visit Austria this summer had been public knowledge for more than a year. He said it had been assumed all along that he would see Mr. Waldheim then because the Pope for protocol reasons always meets the heads of state of the countries he visits.

"I am surprised by all this because I am not sure why this is a matter of controversy now," said a senior Vatican official, who asked not to be identified. "I am also surprised that the contents of this letter have made the news before we had a chance to receive it."

A Meeting Is Asked

The letter, directed to Johannes Cardinal Willebrands, the Vatican official who oversees contacts with Jewish groups, was written by the International Jewish Committee for Interreligious Consultations, an umbrella group of Jewish organizations set up to maintain discussions with the Vatican. The letter was drafted this week after the Vatican radio reported the schedule for the Pope's Austrian tour June 23-27. John Paul last visited Austria in 1983, before Mr. Waldheim was elected President.

Referring to the announcement that John Paul would meet Mr. Waldheim in the Hofburg Palace in Vienna on the first day of the trip and to the rumors that they would go to the concentration camp together, the letter said, "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."

Members of the same Jewish group came to see the Pope in September in an effort to overcome tensions arising from Mr. Waldheim's visit to the Vatican. Initiatives intended to improve relations between the Vatican and Jews were announced after the papal audience, but neither the Pope nor Vatican officials offered any apologies then for the reception afforded Mr. Waldheim.

Bishop Tutu On Jews, Apartheid And Israel

BALTIMORE JEWISH TIMES

BY EDWIN BLACK

Bishop Desmond Tutu has singled out Jews in South Africa as the leaders of the anti-apartheid movement, but at the same time escalated his rhetoric against Israel, calling it a "collaborator" with the racist regime. The comments came during exclusive interviews with Tutu and Jesse Jackson during the South African Nobellaureate's whirlwind 17 hour visit to Chicago.

Asked whether Jews in South Africa were doing their part to oppose Apartheid, Tutu answered, "Most of the outstanding whites in South Africa who have been in the forefront of the struggle for justice and peace have been Jews. You have Helen Suzman [Member of Parliament who, with Harry Schwartz, founded the opposition Pro-

Israel, as a government, has been known to collaborate with the South African government."

Asked specifically what Israel should be doing, Tutu acknowledged, "I am not worried about Israel's economic involvement with South Africa. That doesn't concern me so much because I don't think it is significant. It is their collaboration over military and security things... so that South Africa is able to carry out such activities as hot pursuit." Tutu's reference was the training of the South African police.

Jesse Jackson accompanied Tutu on various legs of his American tour. During the Chicago visit, the only individuals at Tutu's side were Chicago Mayor Harold Washington and Jesse Jack-

son. This was prior to the UN's 1979 arm embargo. The volume of this trade is dwarfed by South Africa's main western arms supplier, France, and South Africa's own now almost self-sufficient arms industry. Asked whether Israel's military connection was not minuscule compared to others, Jackson retorted, "It's really irrelevant. I don't think any African nation should sell Israel's enemy even a .22 pistol. [Likewise, I don't think Israel should sell, as a matter of principle and practice, to South Africa even a .22 pistol.]"

Tutu's comments about Jews per se were the most positive he has made to date. Despite continuing Jewish and Israeli commitment to racial equality in South Africa, Tutu has in the past repeatedly made inflammatory remarks, according to Rabbi Marc Tanenbaum, international relations director of the American Jewish Committee. Tanenbaum cited a November 1984 Tutu appearance before 300 students at the Jewish Theological Seminary. According to press accounts, Tutu told the audience, "Whenever the Jews have tried to be like other nations, they have I think lost direction and been untrue to their calling."

In a reference to Palestinians, Tutu added, "I am myself sad that Israel, with the kind of history and traditions her people have experienced, should make refugees of others. It is totally inconsistent with who she is as a people." He also castigated Israel for "conniving" in the massacre of Palestinians at the Sabra and Chatilla refugee camps in Beirut.

But during that same Jewish Theological Seminary speech, Tutu criticized Arab nations for being "totally unrealistic" in not recognizing Israel, which he insisted must have her territorial integrity maintained.

On another occasion, Tutu proffered a simile between the ancient Jewish Temple and Apartheid, asserting that "the wall of separation" was "a kind of model which reflects the racial separation in South Africa." Rabbi Tanenbaum asserted, "He is not accurate. The ancient temple Tutu refers to had several courtyards — one for priestly men, levite assistants to the priests, the lewd women and men,

tiles. The fact that Jews incorporated a court for gentiles was a revolution for equality in the ancient world. Earlier religions would have never allowed a foreigner to take part in their sacred rites."

Shortly after making the offensive simile, Tutu acknowledged, "I was immediately accused of being anti-Semitic. I am sad... That comes from an arrogance — the arrogance of power because Jews are a powerful lobby in this land and all kinds of people woo their support. I don't have a single anti-Semitic bone in my body."

Tutu's inconsistent "carrot and stick" rhetoric are part of a "slippery game he is playing with the Jewish community," declares Tanenbaum, who has recently completed a fact-finding tour of South Africa. Tanenbaum reports that Jews in South Africa are indeed duplicating the performance of Jews in the civil rights movement in America.

"The general consensus among Jews and always has been outrage over Apartheid," explains Tanenbaum. "I know an Orthodox rabbi who has operated a black daycare center in his synagogue for 25 years. The South African Board of Deputies has consistently condemned Apartheid, and some time ago adopted a stern statement calling on the government to dismantle Apartheid totally."

However, Tanenbaum warned that South African Jewry, established only during the 20th century, is in a precarious position. "The Marxist groups there advocating bloody revolution will not discriminate between white Afrikaans and Jews," suggests Tanenbaum. "Yet the right wing Afrikaans Party, which sided with Hitler during the War, still maintains a strong anti-Semitic ideology."

Tanenbaum called for more "responsible rhetoric" from Bishop Tutu, but asserted nonetheless, "America's Jewish community must be wholeheartedly behind the movement to bring all pressures on the Botha government to dismantle Apartheid." He added a warning to Pretoria: "If this regime does not move fast enough in dismantling Apartheid they bring upon themselves a

great tragedy of bloodshed."

Referring to Israeli cooperation with South African police, Tanenbaum explained, "Because Israel has developed extraordinary skills in containing terrorism, there are many governments who turn to Israel for training of their police for riot control. This includes Costa Rica, Panama, the Ivory Coast, Togo and South Africa. The South African contracts were originally training for police working to contain crime in white areas such as Johannesburg, Capetown, Durbin. Not black townships."

Tanenbaum continued, "If anything Israel has helped civilize these cops. I have seen these kids. They come out of the Dutch communities, believe that blacks are accursed by God, and that killing them is doing the nation a favor. Israel was trying to teach them that responsible riot control police use force as a last resort not a first resort. The tragedy is that their riot control training has not gotten very far."

Today, South Africa's riot police have been by-passed in favor of military units. Tanenbaum revealed that while he was in South Africa, "We told [Foreign Minister] Pik Botha that it was unconscionable to send green soldiers with rifles against rioters. The first thing they'll want to do is shoot. Had Israel trained those military units, they would have ended up using water cannons and tear gas instead of hot bullets killing people."

Israel's involvement with the South African police has been relatively minor, according to Tanenbaum. "But I wish to God they would stop for all the obvious moral and political reasons," asserted Tanenbaum. "Israel does not even need to give a minor pretext to people to be scapegoated. They would be wise to put a moratorium on any cooperation with South Africa."

Bishop Tutu in the interview took a similar stance. "The trade is almost symbolic," said Tutu. "But we are saying isolate South Africa as much as possible, militarily and in all other ways."

Tutu acknowledged, "One does understand Israel of course, because she too has suffered a measure of isolation and must try to find friends where she can. But I...

The Nobel Peace Prize winner appears inconsistent in his criticism of the Jewish State

gressive Federal Party] and many other outstanding lawyers, doctors and professional people who have been committed to the struggle."

Bishop Tutu cited as one of many recent examples, "[When] our own Council of Churches...[was] being harassed by the government and being investigated, our chief counsel were Jews: Sidney Kentridge, one of the outstanding legal brains of the English speaking world, and Jack Unterhalter."

However, Tutu applied a double standard referring to the involvement of Israel and Arab states in South Africa. Tutu was asked about the fact that some 70 percent of South Africa's oil emanates from Arab and Moslem oil states. He replied ambiguously, "I would hope that if we are looking for nonviolent, for peaceful strategies and one of these is economic pressure, it goes without saying that anything that gives comfort or support to a racist regime...ought not to be happening."

In a follow-up question, Tutu was asked what Israel could do to further that anti-Apartheid movement. He answered that both he and the Jews of South Africa "share this one distress: that

son. In private Jackson continually coached Tutu on "issues to be sensitive about" in his public statements.

During his interviews, Jackson exhibited the same double standard regarding Arab and Israeli trade links to South Africa. Responding to South Africa's dependence on Arab oil, Jackson revealed, "I met with Arab ambassadors in Britain, Washington and the UN. Each time I was advised that they have a policy position against their oil going to South Africa. But if there is any evidence of oil being diverted [to South Africa] on the high seas, they will take punitive action against those corporations."

Advised that Arab oil and precious commodity transactions exceed even that of South Africa's greatest trading partners, Jackson remarked, "All that we can do is to make the appeal." But that our country is so generous in selling arms to Israel and that Israel would then be collaborating militarily with South Africa. Of course, it is very distasteful."

Israel's weapons sales to South Africa have been mainly naval patrol boats designed to protect international shipping lanes — and

Israel And South Africa: U.S. And Israeli Views

ISRAEL PRESS HIGHLIGHTS

Edited By Harry Milkman

With the spread of rioting in South Africa and of heightened world interest in the black-Afrikaner confrontation in that state, the question of Israel's relations with South Africa and its attitude toward the policy of apartheid became a prominent issue in the editorial and opinion columns of Israel's press. Press comment on the issue was given greater prominence with the visit to Israel of Chief Gatsha Buthelezi, Chief Minister of the Kwazulu region of South Africa's six million member Zulu nation. Buthelezi, a staunch opponent of apartheid is also an opponent of the African National Congress policy of violent opposition to the Afrikaner regime and of proposals for economic sanctions against South Africa, both of which he believes will hurt South Africa's blacks more than whites.

In an interview in *Ha'aretz* (Aug. 9) Dr. Naomi Hazan, Professor of African Studies at Hebrew University, who recently returned from the Nairobi conference on the decade of women where she declared that Israel was unalterably opposed to apartheid, expressed her feelings about Israeli-South African relations:

"If Israel has an interest in the future of South African Jewry, she must understand the changes that are occurring there and act accordingly. Identification with the Black struggle can help the Jewish community there. The Jewish establishment itself has come out openly against the regime...Israel is lagging behind the Jewish community, which is trying to save itself, and which is giving serious thought to what will happen to the Jewish community after the abolition of the apartheid regime...."

"We must ask ourselves, now more than ever before, why we are fostering ties that are so opposed to the ideals and wishes of many states in the world, and especially in the Third World? In 1962, in a gesture to our African friends, we lowered our representation in South Africa to the consular level, and that's how it remained until 1974. What harm did that cause us?"

In a letter to *Ha'aretz* on Aug. 16, former Likud Knesset Member Yedidya Be'eri gives the standard *realpolitik* response to Dr. Hazan's position "...In reality the picture is somewhat different. Why did Israel again raise the level of its representation to embassy status in 1974? Because in October 1973, the Black African states 'thanked us' for our gesture by severing their relations with us in the heat of the Yom Kippur War.

"Six years earlier, on the eve of the Six Day War, when the Arabs were ostensibly poised to annihilate us, the Black African states turned their backs on us. This was their thanks for our economic, technical, agricultural, medical and military aid we had given them for years, and for our staunch stand against apartheid in every international forum."

Ha'aretz columnist Avraham Schweitzer, commenting on the castigation of Israel at the Nairobi conference for her supposed support of apartheid, wrote on August 6 that relations with South Africa which are based on *realpolitik* and Jewish interests "were not established or even tightened under Likud Governments. From the Israeli side these relations are totally devoid of ideological motivations...The common interest shared by both countries remains relevant until today. It is compatible with overt and repeated Israeli castigation of the internal regime in South Africa...."

"The Third World, with Soviet guidance and Arab financial backing, have for years conducted an attack on two countries associated with the West: Israel and South Africa. The combination is unpleasant, and in many senses distorted. But there is a measure of similarity between the two in the intentions of their enemies and their identity. Anyone who has eyes in his head should realize that the fall of one will prove an incentive for an all-out onslaught on the other. We would not do well by ourselves if we hastened to eulogize South Africa or to speed her demise by any acts of our own."

South African President Botha's speech—in which many expected the announcement of reform—was received with deep disappointment by the entire Israeli press. The Labor Party's *Davar* was typical and wrote in an editorial on Aug. 18: "The prognosis is therefore for continued revolutionary ferment and also international pressure. It is doubtful, however, whether there will be dramatic developments such as the severing of relations on the part of the Western democracies who maintain ramified economic ties with South Africa...Israel is no exception in this regard, and will continue to maintain relations with South Africa, a situation that also derives from the needs of the large Jewish community of that country. There is justification, however, for delaying the departure of the new Israeli ambassador to that country, as a further expression of our dissociation

from Apartheid. Such a step is needed not only because of our desire to negate the 'Zionism equals Racism' formula that is being encouraged by a hostile coalition in the U.N., and not even by Israel's interest in reestablishing relations with the countries of the Black Continent...but because our opposition to the policy of apartheid derives primarily from the duty of a Jewish state to categorically reject any expression of racism...."

Davar columnist Nathan Ra'anani added on Aug. 20: "It is not merely that the Jewish people, who were so profoundly injured by the racism of the Holocaust, should identify with other victims of racism. The government of Israel would be naive indeed if it sent a new ambassador [to South Africa] and undo the delicate fabric of relations being woven with the countries of Black Africa."

Commenting in *The Jerusalem Post* (Aug. 16) on the visit of Zulu Chief Buthelezi, Prof. Daniel Elazar, President of the Jerusalem Center for Public Affairs writes: "Buthelezi and his followers understand that the simple defeat of the whites is likely to be a costly process that would destroy South Africa and rob the blacks of an economic position better than that in any independent black African state...The government of Kwazulu established a constitutional commission of Natal State whites and Kwazulu blacks which developed a power-sharing plan for the territory where the two entities are intertwined. Under the plan, Natal and Kwazulu would be equal, which in itself is worth a try...."

"Western support for simple-minded solutions a la Bishop Tutu, is likely to lead to more radical ones such as that which occurred in Zimbabwe, to the detriment of everyone's interests, Western democracies as well as all South Africans. Western pressure on the present South African regime is indeed justified and can be useful, provided it is directed to the right ends."

In *Ma'ariv* (Aug. 12) Raphael Mann added the following thought concerning Chief Buthelezi's visit: "In any case, Israel stands to make a public relations gain from Buthelezi's visit, as Western television stations bring the Zulu leader's reactions

THE FORWARD

Israel, S. Africa as "allies"

New study hits myth

NEW YORK —

American media commentators are trying increasingly to portray Israel and South Africa as "allies," says a new study released by the American Jewish Committee.

The study, entitled *Media Myths: Fallacies About Israel's Ties with*

South Africa, prepared by AJC International Organizations policy analyst Allan Kagedan, disputes the claims that the two countries resemble each other in their foreign relations or internal conditions, and have uncommonly close trade and military relations.

Leo Nevas, chairman of the International Relations Commission of the American Jewish Committee, said that the study would "help to frustrate the efforts of those who seek to use the South African tragedy to further their own narrow political ends."

CANADIAN JEWISH NEWS

Rabbi Backs Libya Raid, Blasts Media 'Overkill'

By JON DIETZ
Staff Writer

The national news media has made Libya appear a victim rather than a perpetrator of terrorism by its recent coverage of the U.S. air raid on Tripoli and Benghazi, a nationally known rabbi said Sunday night.

Marc H. Tanenbaum, director of international relations of the American Jewish Committee, said: "Suddenly the victim has become the victimizer. Many of my liberal friends have asked me, 'Why was there such overkill?' The media showed pictures of people in hospital beds and kept mentioning Khadafy's child."

Libya's state-controlled media have reported that Col. Moammar Khadafy's 15-month-old adopted daughter died in the April 14 U.S. attack.

Tanenbaum spoke to a large crowd at Temple Beth Shalom-Conservative in Sarasota on the subject of international terrorism. Tanenbaum served as a consultant to the NBC-TV miniseries "Holocaust" and was a consultant for another television miniseries, "Jesus of Nazareth."



Tanenbaum

Tanenbaum said the media, after first praising the air raid on Libya, began blaming Israel for creating conditions that fostered international terrorism.

"The media says the 'root cause' of terrorism is the Palestinian problem," Tanenbaum said. "But in 1985 most of the 926 terrorist attacks worldwide originated in Latin America against U.S. personnel and businesses."

"If Israel were to disappear and become a Palestinian state, Armenians would still slaughter Turks, Serbs would kill Croatsians, and so on."

According to Tanenbaum, an American diplomat or installation was attacked every 17 days during 1985.

He said the centers of state-sponsored terrorism are Libya, Syria, Iraq and Iran. Shiite Moslems pose the greatest threat to the western democracies, he added. He said Shiites are intolerant of Christians, Jews and even other Moslems.

And the Shiite religion guarantees a place in heaven for any believer who dies in an attack on unbelievers, he said.

With the air raid on Libya, "We are approaching a period similar to the Middle Ages, when Crusaders invaded Islamic lands. This resulted in Moslems launching Jihads, or holy wars, against the west," Tanenbaum said.

PALESTRA

La Amenaza del Terrorismo

El presidente del Comité Judío Americano Howard Friedman advirtió que el terrorismo es hoy la amenaza más peligrosa para la sociedad civilizada.

Por su parte el vicepresidente ejecutivo del Comité, David M. Gordis urgió que el terrorismo sea declarado "un crimen internacional", no importa cuál sea su motivación política.

Ambos hablaron ante la reunión del Comité Ejecutivo Nacional del Comité, que sesionó en Miami.

Friedman criticó los esfuerzos para presentar a los terroristas como luchadores por la libertad indicando que "los luchadores por la libertad no matan a turistas paralizados en sillas de ruedas, eso lo hacen terroristas y asesinos". Añadió que quienes colocaron una bomba en el Comité Árabe-Americano Antidiscriminación en Santa Ana, California, matando a su director, también son terroristas y asesinos.

Friedman pidió vigilancia frente "a los esfuerzos de políticos de extrema derecha para explotar las condiciones trágicas de los agricultores estadounidenses, afirmando que banqueros judíos y el sistema del este de los Estados Unidos han sido asociados a una conspiración para despojar de la tierra a las familias de agricultores".

Destacó **Friedman** que el Comité se opone a las cuotas pero subrayó su creencia de que "se necesita acción afirmativa para asegurarse de que no se niega a las víctimas de privaciones históricas la movilidad inherente al sistema estadounidense".

Friedman, señalando que "el sentimiento de que los valores se están deteriorando alimenta mucho el esfuerzo para afectar la separación de la iglesia y el estado", anunció que el Comité acaba de establecer el Instituto Skirbal sobre Valores Humanos para identificar valores básicos que instituciones privadas pueden ayudar a apoyar y propagar.

En el plano internacional **Friedman** pidió una determinación firme de los

Estados Unidos para proteger y mantener el balance de poder en el mundo y que sea un guardián de las sociedades libres. Señaló que:

*La paz en el Medio Oriente incluye la aceptación de la legitimidad de Israel y la realización de negociaciones directas con él sobre fronteras e identidad palestina.

* Es posible lograr la paz entre Israel y Jordania, sin la participación de la OLP sobre la base de "un acuerdo territorial".

Manifestó que cuando el gobernador soviético **Mikail Gorbachev** dice "que los judíos soviéticos están mejor que los judíos en cualquier otra sociedad revela el oscuro aislamiento que ha caracterizado a la Unión Soviética a lo largo de su historia moderna".

Indicó **Friedman** que "nuestro país es realmente la mejor cultura en la cual han vivido los judíos. Es un medio cultural que refleja valores totalmente consonantes con la experiencia judía en la historia. Y, por sobre todo, es un medio ambiente en que alienta a cada uno de los grupos en su seno a aportar a la sociedad sus propias perspectivas y experiencias".

Por su parte **Gordis** dijo que se garantiza éxito al terrorismo cuando el mundo coloca "en el centro del panorama" su agenda política en lugar de sus actos criminales.

Gordis mencionó el acto de piratería contra la nave italiana **Achille Lauro** y la acción israelí contra el cuartel general de la OLP en Tunes, como reacción ante un acto terrorista.

Gordis dijo que "la OLP dice que su meta es la destrucción de Israel y

declara que tiene derecho a atacar a judíos y sionistas en cualquier parte del mundo. Pero cuando Israel devuelve un ataque terrorista atacando el cuartel general de la OLP en Tunes, es condenado, incluso por sus amigos, que argumentan que la acción violó la soberanía de Tunes.

"Esas respuestas son peligrosas no solo debido a que alientan a los terroristas a ultrajes cada vez mayores, sino que desplazan el centro precario y llevan hacia el extremismo a los moderados y a los moderados potenciales".

Gordis explicó que "el sentimiento de vulnerabilidad económica y social" ha crecido entre los desfavorecidos: negros, hispanos, mujeres, los ancianos, los agricultores y esto ha alentado a "aquellos que siempre explotan esa vulnerabilidad" a predicar el odio y fomentar la violencia".

Así "esos profetas del odio" han culpado a los judíos y a los bancos y "han logrado nuevo apoyo para una campaña para 'cristianizar a América'. Junto con esto está la acción política renovada de los ideólogos religiosos y nos encontramos con un esquema para la polarización y una dificultad creciente para mantener el balance esencial para el funcionamiento de una sociedad pluralista".

Indicó que la comunidad judía no es inmune, señalando que en ella hay quienes "dan excusas para la intolerancia y aún para el terrorismo de ortodoxos extremistas", un extremismo reforzado por "el monopolio de legitimidad concedido por el Estado Judío de Israel a un solo...

ROLE OF RELIGION IN CONFLICTS

(Preparation of a Study Document)

1. The Executive Committee of the WCC in its February 1984 meeting adopted the following minute:

"That a preliminary study document be prepared by CCIA in collaboration with the sub-unit on Dialogue with People of other Living Faiths, for consideration by the Executive Committee in July 1984, on the problems posed by the recurrent and often violent eruption of conflicts between religious communities in many parts of the world. Special attention should also be paid to the implications for people of different religions where the law of the land is drawn from the tenets of one particular religion."

2. The Executive Committee had in mind a number of situations of conflict including violent conflicts where apparently religious factors played a role. Several conflicts around the world are described as religious in popular and media presentation. Among them are 'classical' situations like Northern Ireland and Lebanon and new situations like Punjab (India). There are also situations like Sri Lanka where the religious dimension is present in the conflict. However it is incorrect to say that all such conflicts are conflicts between religious communities. All these situations are complex and the conflicts are the result of a variety of socio-economic and political factors. Religion adds a volatile component to many of them.
3. In the preliminary outline for the study document given to the Executive in July 1984, some of the ways in which religion plays a role in conflicts were identified:
 - Religion as a component of nationalism, especially ethno-nationalism.
 - Religious factors exacerbating tensions or conflicts whose root causes are socio-political and economic.
 - Religious factors and sentiments being deliberately used to heighten tensions.
 - Religious notions of state transforming political institutions and leading to conflicts.
 - Religious fundamentalism or fanaticism influencing state policies substantially.
4. The Executive has proposed that the following aspects also should receive special attention:
 - Erosion of the secular and the identification of the secular with the west.
 - Use of religion in political processes and in influencing policies of governments.

- Growing lack of confidence in governments in many parts of the world by minorities, leading opposition and conflict making use of religion.
 - Tensions resulting from new financial power acquired (from outside) by previously marginalised sections.
 - Religious conflicts used by outside forces to destabilize countries.
5. Some aspects of the following also have to be dealt with in developing the study document:
- Religious pluralism
 - Religious liberty
 - Church, state, community relations
 - Role of religion in reconciliation and peace
 - Role of the churches.



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HIS EMINENCE JAN GRADIMIR WILLEBRANDS

RESIDENT, VATICAN COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

— via a/c Erbe

Vatican City, Italy

YOUR EXCELLENCE, ON MAY 27TH, YOUR COMMISSION SHARED WITH
JICC AND ITS MEMBER AGENCIES TEXT OF PROPOSED NOTES OF
PREFACING AND CATECHESIS REGARDING JEWS AND JUDAISM IN ROMAN
CATHOLIC CHURCHES. THE UNDERSIGNED JICC BODIES HAVE STUDIED
THIS
~~THE~~ TEXT CAREFULLY. WE APPRECIATE FACT THAT THESE NOTES
ARE INTENDED FOR INTERNAL GUIDANCE OF CATHOLIC FAITHFUL.

AT SAME TIME, IT CANNOT BUT HAVE IMPORTANT CONSEQUENCES
FOR CATHOLIC-JEWISH RELATIONS AS DID NOSTRA AETATE AND
1975 VATICAN GUIDELINES.

— IN SPIRIT OF CANDOR AND MUTUAL RESPECT THAT HAS CHARACTERIZED
OUR RELATIONS SINCE VATICAN COUNCIL II, WE MUST INFORM
YOU OF OUR COLLECTIVE DISAPPOINTMENT ~~AND DISMAY~~ OVER
WHAT WE ~~BEHAVE~~ ^{PERCEIVE} TO BE THE ^(AGGRESSIVE) ~~REGRESSIVE~~ SPIRIT AND
~~UNACCEPTABLE~~ FORMULATIONS ABOUT JEWS, JUDAISM, THE NAZI
HOLOCAUST, AND THE ~~MEANING~~ ^{WE ARE} MEANING OF ISRAEL, ^{AND CONCERNED}

— FOLLOWING PRECEDENTS ESTABLISHED BETWEEN US SINCE VATICAN
COUNCIL II, WE ARE SENDING YOU A LETTER REINFORCING THE
UNIFORM CONSENSUS OF ALL OUR JEWISH AGENCIES SETTING
FORTH OUR SPECIFIC OBJECTIONS TO THIS DOCUMENT.

— WE REGRET SINCELY THAT CONTRARY TO ALL PREVIOUS

PERCEIVING THAT THESE NOTES WILL BE PUBLISHED IN
L'ESSEUVITORE ROMANO ON JUNE 24 WITHOUT THE
COURTESY OF ANY CONSULTATION WITH YOUR JEWISH
PARTNERS IN DIALOGUE

RESPECTFULLY,

RABBI MORDECAI WITKMAN, CHAIRMAN, JFIC

RABBI MORDECAI WITKMAN
2 ACHTHILIT SPUSZER
AJC

SYNAGOGUE CAMPUS

AMERICAN JEWISH
ARCHIVES

ADL

WORLD JEWISH CONGRESS

ISRAELI INDEPENDENT ORGANIZATION

Concerned

We are ~~apprehensive~~ that the document
may be ~~constructed~~ ^{construed} as a regressive document
compared to earlier basic Vatican declarations.

Index A-p.1

We are concerned that this document may be
construed as a ~~regressive~~ ^{withdrawing} document ~~compared~~ from
earlier basic Vatican ~~declarations~~ ^{affirmations}.

Reservations / Questions

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FAITH AND THE YOUNGER GENERATION -

HOW THEY CONTEND WITH THE PROBLEMS OF OUR TIME

Reality and Crisis

Israeli society is still at the stage of forming and crystallizing its identity and the crisis is a complex one, for we do not as yet have a precise definition of our identity, nor have we resolved the question of our character from among several possibilities.

There are several focuses of indecision which characterize Israel in 1984, and each one of them offers at least two alternatives, two poles that Israeli society might be drawn to, while it remains irresolute as to which of them it should choose. Each of these focuses produces at one and the same time a sense of crisis and despair and a promise of hope and change. On the face of present events, we appear to be in an insoluble crisis, but an examination of the past roots of the situation and its future possibilities shows that there may be far more optimistic prognoses than would appear at first sight.

Social Tension

An alien coming from another world and observing Israeli society might easily be led to the conclusion that it is an ethnic fortuity. For surely it is inconceivable that a single social structure should accomodate people from East and West, North and South, products of European culture with products of Islamic culture. Yet in the State of Israel this has been an existing reality for the past generation or so.

Outwardly the society manifests social cohesion and the beginnings of common cultural creativity. Everyone grows up, is educated and

serves in the same frameworks and in accordance with the same social principles. All are apparently Israeli, yet in times of economic, political and personal distress submerged frustrations ^{and} cultural conflicts emerge and threaten the delicate and intricate fabric of relationships. To understand the meaning of the social dissent we must go back to the previous historical phase. At that time all the Jewish communities in the world lived in two cultural spheres at one and the same time - that of the local culture, which affected the Jews as it did the rest of the population, involving language, values, way of life, occupations and preoccupations; and that of their Jewishness. Regardless of everyday reality around him, the Jew was always bound by a sense of solidarity with the rest of the Jewish people. All Jews accepted Divine authority and obeyed the Law, and this fact provided the broad common denominator of all Jews everywhere.

The process of realization of the Zionist idea/^{was} entailed in the secularization of the Jewish people. The leaders and ideologists of Jewish national revival rejected, to a lesser or greater degree, the obligations of the ancient Jewish tradition, electing secular national values. The standards of the new Jewish society in the Land of Israel required that the immigrants give up their Jewish traditional modes and adapt themselves to a secular scheme of values which had/^{hitherto} been alien to them.

The outcome was paradoxical - in the name of the common Jewish denominator we forgathered in one land, yet as soon as we settled in the Land of Israel we were obliged to give up precisely that common denominator, namely, the principles of the Jewish religion. Consequently, there are today in Israel communities of people who are ethnically Jews but whose Jewish identity is unclear or non-existent. It is against this background that we have to observe the problems of cultural and communal gaps in Israel.

It would appear to be a hopeless state of affairs, yet in reality the problematic experience itself offers a solution. It forces us to contend with the questions of being and identity, such as: who are we, what are we doing and where are we heading? This means that we have a singular historical opportunity to attempt to reformulate the essentials of Jewish national identity and to create a multi-faceted synthesis out of all the components of the Jewish people, with its many different backgrounds and concepts. This opportunity could only have arisen in the State of Israel, under Israeli sovereignty, with all parts of the Jewish people being represented and active/in this place.

The challenge facing the Jewish people today is immense and obligatory. We have to create a pluralistic synthesis, such as cannot be achieved without the hardships of integration undergone by the first generation to enjoy social and political independence.

The Existential Tension

At the height of the Zionist struggle it appeared as if the end of the Jewish dispersal was imminent. Many believed that before long the whole Jewish people would be concentrated in the State of Israel and return to the historical cycle, as a normal nation in the world.

Today, one hundred years after the beginning of Jewish resettlement in the Land of Israel, reality has a very different cast. Though the existence of the State of Israel is a solid undeniable fact, it is not the only mode of existence open to contemporary Jews. The Diaspora, and especially the one in the United States, exists as an independent and creative Jewish entity, drawing upon its inner resources and offering as good an alternative as Israel.

The Holocaust put an end to the classical Exile, to the Judaic centres of Europe, against which Zionist had rebelled and proposed a different

model for existence. It left the Jewish people concentrated around two poles - Israel and the United States, (Soviet Jewry is a separate subject which does not belong in this scheme - but it is noteworthy that the Jews who leave the USSR choose one of the above alternatives). These two centres are not excessively dissimilar with regard to their character and culture, it is in fact to and/the United States that most emigrants from Israel gravitate. The exilic alternative indicates a partial failure of Zionism as a national Jewish movement, and the failure of Israel as the only country for the Jewish masses. The Diaspora is, therefore, a constant existential threat hanging over Israeli society. It is not only a threat of an alternative existence in another place, but a daily challenge to the justification of Israel represented by the fact that for part of the Jewish people there are other viable alternatives.

In this tension, as in the one discussed earlier, the crisis itself holds a potential of hope. There are, indeed, two poles, Israel and the Diaspora, and the latter appears to challenge the justification of Israel. Yet the very existence of a Jewish alternative to Israel feeds the hope of an existential alternative in Israel. For many centuries Jews had only one possible mode of existence, that of the exile. Now, when it is possible to choose between the exilic Jewish identity and Israeli sovereignty, the horizons of Jewish life have opened to an extent never known before. All the forces struggling in this country to change the face of the nation and its society draw their strength from the fact that there is an alternative existence, and that just as there is a possible life for Jews abroad, there must be a possible life for Jews at home, in their own country.

The presence of an external alternative is the principal barrier that prevents Israel from succumbing to a destructive kind of fatalism deriving from a sense of there being no other way.

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The presence of an external alternative is the principal barrier that prevents Israel from succumbing to a destructive kind of fatalism deriving from a sense of there being no other way.

The Diaspora provides the inspiration^{for} and the encouragement of pluralistic qualities in Israeli society, based on Western humanism and Jewish morality. The Jewish Diaspora symbolizes Jewish universalism, the cultural openness of the Jewish people in its inter-relations with the rest of the world. Without this universalist quality the ~~isolationist~~ and Spartan self-sufficiency tendencies of the independent Jewish state would be /greatly aggravated.

Ideological Tension

The Jewish people, which appeared to be in a degenerative state at the end of a very long existence, suddenly revived about a century ago. It gave birth to a revolution which radically altered its direction and its way of life. The Zionist movement burst into its tradition^{al} world and awakened the dormant desires of the people for a political definition and an independent national entity.

Zionism expressed the will of the Jewish people to cease to be weak. The young rebels sought to acquire the power needed for Jews to cease to be the eternal victims of history. Since the inception of the idea of power for the Jewish people, the image of the ideal Jewish man altered rapidly, and so did the conception of the loyalty of the Jew to his people. Whereas in the past the ideal image that served to educate generations of Jews was that of the rabbi, the righteous man, the traditional scholar, under the impact of Zionism it gave way to the image of the Jewish pioneer, the labourer and the Israeli soldier triumphant in the battle for survival. Whereas in the past it was the Jewish community and its institutions, its rabbinate and rabbinical schools which served as the focus of Jewish identification, in time they came to be replaced by the State and its instruments, ^{specifically,} the Israel Army.

The significance of this change reaches further than its external, semantic

expression, It is essential and profound. The process of Zionist power development accelerated until today Israeli society is threatened by the idealization of power, which may get out of hand and begin to dominate its creators, instead of being their instrument. What was once a legitimate force developed for the purpose of self-protection, has gradually, under the stress of recurring warfare, grown to be an end in itself. There is grave danger that the Zionist society will lose its Jewish character, which was never accustomed to power and its prerogatives.

And yet the nature of the Zionist revolution from its earliest days contains the potential of change. Unlike other cultural and social revolutions, Zionism has not rejected its predecessors. On the contrary, it is a revolution of restoration, a return to the land of origin, to the language of origin, to the way of life and cultural symbols of the nation prior to the exile. It is a return to the people's point of departure, and it links the rebel Zionist child and its Jewish parent. This common point of departure will in the not-too-distant future form the main element of the synthesis between Zionism and Judaism. In this synthesis Zionism will provide the power the Jewish people badly need to secure their existence and to end the historical condition of being persecuted, while Judaism will provide the inner barrier, moral and practical, that would prevent Zionist power from overreaching itself and turning us into persecutors of others.

In this survey of focuses I have deliberately left out the most urgent political issue, namely, the chances of peace and the practical solutions to the continuous stress of war. The reason I do not deal with it here is that not all the elements of the problem and its solution lie in the hands of the Jewish people or Israeli society. Some are in other hands and we have no control over them. But in this situation, as in the others previously dealt with, there are concurrently elements of crisis and

despair and sources of encouragement and hope for those who seek change. At any rate, for us/ ⁱⁿ the Israeli peace camp the bitter reality further emphasizes the urgent need for a different solution, namely, peace.

The Evolution of Faith and the Solution of the Crisis

This heading may suggest two completely different approaches. The first is peaceable, calm, free from inner conflict; the second is agonized, struggling and anxious. The first is naive and tensionless faith, the faith that ^{religion} /is a source of tranquillity and that the believer's portion on earth is "He leadeth me beside the still waters." This approach is popular among those newly returned to religion and faith, who seek mental peace in the face of stresses of the times. In fact, it is an escape from reality and a shirking of responsibility.

The other approach views belief and the believer and the evolution of faith as a continuous inner struggle, constant striving with reality and its problems. In this belief there are three cycles linked together into one whole that is a natural being.

The first cycle is that of knowledge - we learn and seek to know the real world in which we live, we search and study the phenomena that make up our life. The more we broaden our knowledge of the world around us, the greater the eventual domain of our faith.

The second cycle is that of comprehension. We seek to comprehend the hidden nature of the apparent reality. We try to grasp the significance of the phenomena beyond their external appearance, so as to understand the causes and factors which turn the wheels of reality so as to derive from them lessons for the future.

The third cycle is that of connections and contexts. Here we look for the common elements which link together all the facts of life into a single whole of universal meaning. This is the highest phase which

connects the phenomena of the first phase with the meanings of the second phase and combines them with the sum of human existence.

The very search for a complete scheme, for a wholeness, for an all-comprehensive connection, is in fact the search for the Prime Cause which inspires the world we live in. The finer the definition of the factor which would provide an explanation and a connection for the greatest number of phenomena, the closer our search for the one and only - and this is the heart of the monotheistic belief in a Prime Cause.

The entire process, from the beginning of the acquisition of knowledge to the end of making the connections, is an ongoing confrontation of the problems of life, ^{together} with an unceasing self-examination and a thorough-going examination of the questions of the times.

This kind of believer is always anxious. He is anxious about the questions and fearful of the answers. Above all, he is anxious that his way of seeking the Prime Cause may not be the right way. And yet this is the only way for a believer to deal with the problems of his age.

To understand the Israeli reality we have to go through the entire process, to get to know its component parts, to comprehend their significances and find the connections that link them. The elements of the crisis described above are in fact the components of the Israeli social identity. Each of the three focuses contains, as we have seen, both the crisis and the hope for its solution, like two opposites which sustain and complement one another. Israeli society is still ^{at} ~~in~~ the hesitant stage which is a critical one, and has not yet learned to turn the hopeful elements in the crisis to productive use.

Every person in Israel today who works to change it for the better and to form its future character is as anxious as a ~~be~~liever. He is anxious for fear that his way to the wholeness may not be the right one,

yet knows that only by trying to isolate the causes of the crisis, to comprehend them and to integrate them in a whole and meaningful picture can a solution to the problems be found.

Reality, Society and the Directions of Change

There is no doubt in my mind that the forces which will bring about the changes in Israel will come from within the society and derive from the condition of crisis and the elements of healing which are potentially embedded in it. The dialectics of the Israeli crisis will eventually compel the members of its society to undertake personal and collective obligations to solve the conflict and to form the national identity.

With this end in mind we must set ourselves social goals, for this and for future generations, to be attained chiefly through long-term education based on a single principle. That principle must be that all the criteria by which we measure our lives will be independent and will be our own.

Such externally-derived definitions, as "anti-Semitism determines who is a Jew", or "it is imperative to immigrate to Israel because it is the only refuge from persecution", suggest that we have no objective criteria for our existence, but only the opinions of others which determine our own definitions for us. (In a sense this was a long-term triumph of Hitler's. He succeeded, through the Holocaust in Europe, in turning Israel from being the chosen land which attracts all that is best in the spiritual and mental reserves of the Jewish people, into a safe haven for Jewish refugees from lands of oppression.)

Therefore, before we initiate any change - or as the goal of the change itself - we must define ourselves in terms deriving from our own inner resources and ^{the} spiritual powers inherent in the people itself.

Such a change will enable every Israeli to alter his values and attitudes

towards all the focuses of tension described above.

The realization that the Diaspora has not ended though the exile mentality has come to an end will enable everyone to re-examine the relationship between Israel and the Diaspora. Not only will the Diaspora be an alternative place to live, but also a source from which we shall draw such values as democracy, tolerance and religious pluralism. At the same time every Israeli will have to view himself as being voluntarily in his own country, and therefore obliged to give of himself to his society and country, making the same personal or communal sacrifices which ^{are} at present demanded of those who immigrate to Israel but not of ourselves.

The liberation from external criteria entails ^{an} unprecedented historical commitment. The Judaism which will arise in Israel will seek to combine East and West, tradition and progress, morality and realism. In other words, the new Judaism will have to be worthy of its predecessors.

If we succeed in carrying out these formidable undertakings of an inner national liberation, we shall create, for the first time in Jewish history, a reasonable prospect for breaking the circles of anti-Semitism and misunderstanding that still surround us. Once we have shown ourselves a normal nation among nations, yet committed to higher contents and meanings, derived from Judaism yet valid for the whole world, we shall succeed in improving our relations with the other religions on a basis of equality. We shall no longer be a national entity which is both cosmopolitan and isolationist and which unwittingly threatens the world's conscious and unconscious mind.

Youth and Faith in Ecclesial Communities
A Challenge Between Hopes and Problems

Riccardo Tonelli
Pontifical Salesian Univ., Rome

0. By Way of A Premise: The Limits of My Reflection

The title of this paper is very presumptuous. Its development could get bogged down in a sterile and inconclusive generic statement were I to try to remain true to the very wide range of problems that the title evokes.

I therefore prefer to adopt precise options which will circumscribe my reflections and thereby make them, I hope, more to the point.

When analysing a situation each person bears within himself his own set of expectations; problems, hopes, and challenges abound precisely because some of these expectations are to be fulfilled and others will be frustrated. Therefore, the individual does not respond to all the appeals launched by reality, but only to those screened and selected by his own position.

My personal position is bound to that relationship of faith and culture indicated by the IV Assembly of the Synod of Bishops as the key point of evangelisation. I consider this to be a determining element in dialogue between youth and the Church.

If faith assumes human flesh in the various cultures, its every expression is affected by the event and the culture in which it assumes historical form and cultural being-hood. The ^{indispensable} function of culture is to make the event an encounter experience and render it understandable: only in a culture is the faith voiced, proclaimed, and lived. In constructing the plurality of the expressions of faith, the aculturation process underscores and motivates their relativity as well. In fact, no single formulation suitably coincides with the faith insofar as that formulation is only one of the historical and cultural manifestations of the faith. In the process of aculturation, however, the decisive and discriminating criteria ^{are} entrusted to the event for expression. Only when the formula mirrors and respects this datum is it a 'formula of faith'.

I therefore advance the question (and this is the first limiting factor): which challenges do the youth of today address to a Church which sees itself called to evangelize in the very heart of the present culture? In analyzing the youth-faith relationship from the Church's point of view it is evident that I only consider youth baptized in the Church and that I interpret their situation on the basis of those expectations which should characterize the very presence of the Church.

I must then decide which youth to consider among those baptized. It is impossible to pursue concrete things when thinking about the entire universe of youth. I have placed the

emphasis on young people in the western world. Documentary support for all the information submitted is contained in recent surveys conducted in Italy. I sincerely believe that their generalisation is legitimate for those nations which, like ours, ^{are} affected by the structural and cultural crisis triggered by the downfall of the great messianic narrations.

Among these young people (this is the third limiting factor) I have mostly considered not so much those fortunate exceptions that belong to an elite, as the more general trends which encompass youth as a 'condition', as a category. In this global consideration I bring together, in the challenges, young baptized people who live an intense ecclesial experience and those who remain on the fringes of that reality.

For this reason I analyse the youth-faith relationship from the point of view of the process of evangelisation.

1. The Context: The 'New Youth Culture' as a Fragmented Demand of Life

The crisis underway and the substantial structural changes we have experienced are producing a 'new culture'. Young people often represent the condensation point of whatever is new and emerging on the global level. In relation to this 'new culture' I intend to highlight that aspect which can most easily condition the Christian experience of baptized youth.

1.1. The Crisis of Rationalisation

Many elements of the 'new culture' cluster around the issues of secularisation: the discovery of the independence of profane values and the reduction of hallowed attitudes. Many young people have enthusiastically espoused these causes and have moved from the theoretical justification of secularisation to its practical and global acceptance as a fact of life. This enthusiasm, however, soon clashed with a factual awareness as to the unilateral nature of the process, the existential frustrations triggered by it, and the crumbling away of the myth of progress and technology. It is not so much the logic of secularisation that has entered into crisis as it is the premises that sustained and motivated the phenomenon.

The secularized culture is deeply bound to the industrial society and the emphasis on rationality and progress. There is very marked support for the principle whereby the technological and demiurgic dimension of man is the important factor. Knowledge as such is reduced to the level of a technical tool. Worth is embodied in a knowledge of the world in scientific terms in order to dominate and manipulate that world. Fostered against the logic of gratuity, spontaneity, and creative relations is the primacy of efficiency and rationalisation which is the process wherein many social sectors are subject to rational decision-making criteria.

Man has claimed the achievement of adulthood in the

power and strength of his own reason. He believes that he is self-sufficient because there is no evil from which he cannot be delivered by the technological and ideological means at his disposal. Yet, facts illustrate just the opposite: the emancipation of man does not coincide with his liberation. Especially among young people there is a spreading awareness of the radical insufficiency on the part of rational man to resolve the dramas of mankind. Impending are the negative results of unchained and uncontrollable technology.

1.2. The Rediscovery of 'Daily Life'

These facts induce many young people to live, in more or less reflexive terms, a new demand of life. We can quite justifiably speak about a search for a new quality of life. The search in itself is confused, fragmentary, and disjointed. It is easier to identify its basic trends than to describe the phenomenon in its entirety.

There is a widespread and intense need to redeem one's own subjectivity from the webs of objectivism and collectivism. The subject of each proposal and each gesture is to remain the person, in his inalienable subjectivity. On the basis of this strictly personal measure each person strives to assess everything that passes through his existence.

This need 'to redeem selfhood' produces a strong tendency that is pragmatic, non-institutional, non-ideological,

and bereft of mediation elements. Many disappointed and frustrated youth no longer tolerate deferment and are incapable of delegating the solution of their problems to factors independent from their subjectivity. What comes to the surface is a demand for new values, particularly polarized around the quest for interior sense and change. However, these values as well are expressed in terms of intense subjective reappropriation. They thereby become a need for identity, self-fulfillment, and self-evaluation.

All the rest seems to filter through this highly selective lens. The reasons which orient and justify ethical attitudes and behavior are involved as well. The impression is therefore that we are now at the divide between an environmental and natural ethic based on the normative force of things, and an independent ethic linked to self-consciousness and whose normative force is based entirely on subjective consent.

The widespread crisis and the disappointment which emerged from the ruins of the great hopes generate a profound realism. Many young people are unable to project their dreams beyond day to day existence: ideals, values, projects, and expectations of sense are relentlessly marked by this short term and strongly selective perspective.

The attention to the present is not lived in a closed and desparate way. On the contrary, there is a tendency to look ahead with courageous presumption, at least on the part of those young people who do not want to let themselves be entrapped

on the shoals of consumerism, desperate and suicidal political violence, and self-annihilation through drugs.

This future-oriented attention is lived, however, as a serious wager. For some it is merely a wager, as necessary as it is irrational. For others it is a gesture of active involvement. For the latter, however, the tones used are no longer the enthusiastic ones of the first political discovery. Realism and the reality of daily routine now weigh upon them.

The commitment as such is lived more around interior rather than structural values and the voluntaristic dimension is filigreed with irrationalism. The common denominator can be identified in an intense demand of life. This demand is not an all-encompassing reality. Nonetheless, it is very much alive, intense, and suffered. It is marked by extensive interior fragmentation which brings down to the level of personal identity the contradictions of ideological pluralism and structural complexity which characterize the final and uncontrollable outcome of the absurd pretense advanced by scientific and technological rationality.

The impression is that many young people feel they are enclosed in an atmosphere of cultural and structural, collective and personal death. They strive to live through refuge in the small womb of their own subjectivity in order to avoid creating too many illusions. Their desire to live emerges in a forthright way beyond the dense fog of death.

1.3. A Fragmented and Subjectivized 'Religions Demand'

The rediscovery of subjectivity which flourished on the crisis of rationalisation is lived with attitudes that most certainly entail a religious element. However, it is expressed in such an irregular panorama that it is difficult to give it a unified and universal direction.

The new demand for sense has produced rather interesting experiences of 'religious reawakening'. Together with the most exasperated forms (for example, the proliferation of religious sects), young people are involved in ecclesial communities which seek an authentic religious experience in prayer, meditation, active participation in community life, and frequent periods at places with deep religious significance.

On the other hand, however, closer research sounds a warning against facile and unjustified generalisations. The religiousness of many young people is a short term phenomenon which only renders legitimate those superficial experiences which strive to discover anew a plausible reason for living in a qualitatively different way. Where this religiousness does exist, it will most probably subside as soon as circumstances enable the individual to organize his own life as an adult in the wake of models dictated by the secular middle-class mentality.

The research conducted also indicated that many young people are living the quest for the reasons of life in an insistent attitude of distrust (and at times criticism) with

respect to churches and their proposals.

There are young people who affirm that life can have no other sense than the one they give it personally by living it. For them the quest for sense is a false and useless problem. The non-sense of life must be accepted with resigned passion.

This is undoubtedly an initial religious demand and by many people it is lived in terms of extensive interior fragmentation: the situation of cultural and structural crisis affects and penetrates this demand reality. Then there are the many young people who are disappointed with what religion offers as mediated by the various ecclesial institutions and are aware that they are no longer forced to seek out the explicitly religious realm in order to satisfy their demand of life. In that way this unanswered invocation often dies out. It breaks up and fades away in a religious experience which only expresses the survival of a guaranteed social model. Even worse, it wilts in the breathless quest for compensation experiences which are so discordant with respect to the demand of life at their origin that they are impossible to decipher.

2. A Fortunate Time For The Youth-Church Dialogue: The Signs of Hope

Let us shift our approach.

My comments at the end of the analysis on the new youth condition have brought me inside the ecclesial community

to determine its responsibility and evangelisation capacity with respect to the emerging demand of life.

Especially in this exercise am I compelled to remain within the realm of interpretation: the same facts speak different languages on the basis of the diverse problem resonance they evoke in those conducting the analysis.

I will highlight three major 'signs of hope' and they constitute the reason why I am able to voice the positive assessment in the title to this section: this is a fortunate time for the dialogue between young people and the Church.

2.1. The Demand of Life as an Initial Religious Demand

This for us is a fortunate moment because there is a youth condition open to religious experience, a youth condition that is launching an appeal, an entreaty. Within the fragments of their daily life young people ask anyone who knows how to generate signs of hope to advance proposals and projects to live life in this time which in many ways is a time of death.

At least in a tacit way, young people thereby challenge the churches on the very terrain where these same churches base the most intimate reasons behind their evangelising presence.

The ecclesial community is aware that it has a 'gospel' which is a source of life. It knows that its Lord is life. He gave His life so that all would have life in abundance, and

there is no other name in which life is to be achieved. Today more than ever before this community sees that the cry which comes forth from young people is a much suffered 'demand of life'.

Certainly, this demand still calls for a long process of maturation in order to become an authentic religious invocation. However, every believer knows that no demand of life is extraneous to the Lord of life.

Many ecclesial communities have accepted the challenge of young people and have rediscovered the joyful claim of having the demanding response to the youth provocation in the reformulation of the Gospel around the Lord of life.

2.2. Places of Christian Experience

A second sign of hope is the multiplication of experiences in intense Christian life. Here I am referring to the youth groups and many ecclesial grassroots communities, the upsurge in the associations now underway, the spreading of movements with a strong Christian resonance, and the centers of prayer and encounter.

On the basis of the facts at hand, I consider these places, sites, and fora as a privileged ambit in terms of ensuring an intense ecclesial experience and therefore a profound as well as meaningful Christian experience at a time of crisis for the ordinary institutions of formation and the limited practical incidence of the rational identification model,

especially as far as young people are concerned.

When I say they are a privileged environment I mean to stress the fact that they constitute an interesting space for the communication of the Christian experience. They do have a direct effect from the point of view of the linguistic process employed and are innovative (and correct) from a theological point of view.

Now let me delve into these statements, highlight the reasons, and underscore the process.

The communication model lived in these experiences represents an interesting and timely approach of 'religious language': it is able to speak of God and religious experience, adapting the individual in question and producing expressive symbolic systems.

As we know, the ecclesial community is in the very throes of this problem today and is committed to respecting the ineffable nature of the evangelical event and the absolute need to voice this 'ineffable' with the words of man in order to be the word of salvation for man.

In these privileged environments the linguistic instrument used is the experience of the generation of life and sense which becomes message.

Herein lies the newness of their proposal. Let me explain this in greater detail.

For those who frequent these environments, they represent an urgent experience of reassurance, a new quality of life, personal identity reconstruction, a proposal of sense. This same experience is interpreted and understood anew in the individual's most intimate and pressing reasons. It thereby becomes a religious message: a word on God.

We must also add the fact that the proposal resounds with a very special communicative force because it consists of the loving experiences of witnesses who expand their experiences to offer the reasons of their presence and their work.

As indicated earlier, this linguistic model is of particular interest from a communicative as well as theological point of view. In this linguistic scheme evangelisation rediscovers one of its constituent dimensions: it is not a message transmitted verbally, but the living experience of witnesses which becomes message in an endless chain of 'narrators' who fill collective history with their experiences of Jesus the Lord.

In the identification of these witnesses and in their global proposal, young people encounter the Church as an event of salvation which becomes both proclamation and project.

The very strong communitarian resonance comes across as a structure of reliability relative to doctrinal content, practice, and leadership. Moreover, youth are reassured and bolstered in terms of the ethical question that spontaneously

crises. In the intense experience of 'belonging', the question 'how to be part of the Church' is answered in a concrete and convincing way. Through the life models incarnated in the norms and the leaders and through the control over dissent, these sites, places, fora, and environments emerge as privileged ambits of a new quality of life.

2.3. Reconstruction(at least partial) of The 'System of Meaning'

A third element of hope is the capacity in Christian life environments endowed with strong identification potential to provide space for at least the partial reconstruction of a personal system of meaning in a period of disgregation such as the present one.

The research conducted reveals a rather interesting fact. The comparison between young people who belong to groups and those without group bonds highlights how this 'belonging' is the most influential variable in the formation of attitudes and in identity reconstruction. This variable is influenced in its own way by the type of group, community, or association to which the individual belongs.

That is not all there is in this point.

There is something more that takes place in these ecclesial groups.

The marked Christian experience lived in these groups helps young people to reconstruct their own personal

system of meaning on the basis of this very experience. The faith is thereby restored to its function as a 'demanding function': it operates within the personality structure as a central element of all-encompassing reorganization and meaning renewal.

This process is enhanced by the recovery, within the Christian experience itself, of requirements linked to 'modernization' according to integration or conflict modules with respect to emerging cultural data.

3. A Serious and Problematic Moment: The Challenges

Young baptized people and ecclesial communities are concentrated in different ways around daily life in order to seek and offer a reason for life in this time of crisis, resignation, and death.

Nonetheless, the dream of establishing dialogue seems to have vanished to a great extent if we look beyond the few and fortunate exceptions to the youth condition in general: that dialogue which could appear easy and almost something to be taken for granted is a reality we see every day to be limited, inadequate, and very disturbed.

For that reason we are living in a fortunate time that is also difficult, serious, and problematic. The undeniable religious demand does not evolve into a demand for religion and does not take the form of an authentic religious reality. The reformulation of this faith experience into an ethical experience

is affected in a substantial way by the limits of the fragmentation and subjectivistic reduction to the private sphere, thereby further expanding that dangerous disintegration between faith and life that has been denounced so many times.

The more attentive ecclesial communities see this problem in dramatic terms. They realize that by now we have reached the point of no return. Their suffered demand of life opens to outcomes that often upset those who want a new quality of life in order to offer everyone a life that is more human. It is a direct concern for those who know they cannot speak about the Lord of life except within a united passion for life which can bring youth towards the kingdom of their identity.

This point leads us to consider the quality of the 'religious offer' expressed by the ecclesial community, that 'offer' whose basic role is the correct channeling of the religious experience. The current process of evangelisation is affected by three serious problems. In my interpretive model they represent the key points of the youth-Church dialogue: since they are unresolved, these problems inhibit, disturb, and render futile that dialogue.

I call these problems 'challenges' in order to stress their urgency in a provocative way.

3.1. The Problem of The Message

We all know that evangelisation is communication: someone wants to speak to someone else about something important.

In order to do this, a subject takes a system of signs placed at his disposal and through them communicates something to another subject. Communication, like evangelisation, involves an intersubjectivity, a reciprocal exchange in both directions.

The message for the sender is what he thinks, feels, imagines, and remembers as transmitted through given symbolic codes drawn from his cultural reality.

The message for the receiver is only what he is able to decipher out of the message transmitted to him, because only what is subjectively deciphered can be truly received and accepted.

It is easy to think about dialogue between ecclesial communities and youth on the basis of these basic elements.

The Christian experience is always incarnated in a culture. Expressed in the symbolic codes of a culture is the proposal of the event of God which becomes a call and man's response to this demanding gift.

At a time of cultural transition and widespread pluralism such as our present day and age, we can advance the hypothesis that for many young people evangelisation is communication without a message since it is unidirectional communication in both directions. On one hand, many symbolic codes used to incarnate the Gospel in a culture were composed in a culture other than the present one and are therefore indecipherable for youth today, as confirmed in the research on

religious experience. Young people have the impression of being in a foreign country where people speak an unknown language.

On the other hand, many of those who have accepted the message react to the information and translate the experience of faith into an ethical experience and a life project by using their customary symbolic codes (for example, subjectivization and fragmentation). This inhibits an exact perception of their response on the part of the leaders of ecclesial communities.

3.2. The Problem of The Reinstatement of The Faith in Relationship to Sense

The second problem which renders youth-addressed evangelisation difficult today is the position of the faith with respect to the personal generation of sense.

Evangelisation is a proposal of sense to human existence because the Gospel proclaimed offers a critical orientation and a project which endows human existence with substance and with a horizon.

Its position is therefore in the very heart of the human quest and generation of sense.

The problem arises from the difficult relationship between the sense offered and the sense sought. Sense generation is always a strictly personal reality. Each individual develops his own system of meanings and therein exercises his independent project capacity. If we compare this radical need with the

ordinary praxis of evangelisation we can perceive the terms of the problem.

The traditional model was very much deductive and objective: the project of God is the fundamental 'situ' of sense generation; only those who accept Him in faith possess the true sense of things and life.

When the first buds of secularization came to the surface it marked the beginning of the crisis for this model.

In evangelisation it was deemed necessary to change to a dialogue-oriented model that was more respectful with regard to individual human responsibility in sense generation.

By all means, this was not an easy exercise. Present were the risks of reducing the faith to a simple ultimate horizon of sense, as a focal point for the sense generated by independent human efforts. Deprived of its own prophetic expression, the faith has lost its demanding force and has been reduced to a simple and acritical global significance endowment of a project that man has developed with conceited presumption within the hallowed enclosure of his own independence.

Divested of its radical nature, evangelical hope has left us with our anguish. Moreover, many young people have abandoned the Christian experience, fascinated as they are by the doomsday prophets.

The ecclesial communities today feel the responsibility to produce an evangelisation wherein the faith is able to come

across as a rereading, interpretation, and re-expression (institutional as well) of the independent quest of sense in the sign of the cross.

This choice is anything but self-evident or easy to put into practice.

The independent generation of sense is expressed today in fragmentary and temporary terms, bereft of mediation. Does this include room for an organic, sure, and structured project as called for by the faith of the ecclesial communities? Is it possible that this exercise is already a lost cause from the very outset and open only to those young people who forego being men of a society and a complex as well as pluralistic culture?

3.3. The Problem of The Linguistic Structure of Evangelisation

The third problem calls for more detailed reflection than the preceding ones in order to be grasped in its full problematic scope.

We begin once again from the requirements for a correct communication in order to grasp this central dimension in the evangelisation process.

In communication, the two parties produce 'signs'; these are the 'something' which is said. They are 'signs' because they render present a deeper and hidden reality that can only be manipulated through representation in symbolic terms.

Not all the signs are necessarily useful with respect to a given point; evocative signs are those which do possess the capacity to evoke that point. The question therefore arises: which signs can the ecclesial community produce to evangelize young people today?

Apart from a few exceptions that further highlight the logical-argumentative function of the Christian proclamation, I feel that today there is a widespread consensus relative to the awareness that the sign to produce in order to evangelize is not a message, but the living experience of a person in the community of believers that becomes a message. Suffice it to read #21 and #22 of Evangelii nuntiandi which define the dimensions of the evangelisation process: the proclamation of Jesus Christ is lived as 'giving the reasons' for the acts of hope performed; and these acts are bound to the fact that the believers in their daily lives "show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good". As we can see, the experience that becomes message is a profane experience, an experience in the generation of new life.

The religious dimension is its interpretation of truth which, as indicated in the text quoted, gives the reasons for the acts of hope performed when the space of life expands and the borders of death contract. I do not exclude the fact that thematically religious experiences can accomplish this

evocative function. However, I am not able to consider them as the sole or even determining ones, especially with respect to the present youth condition.

However, we are dealing with a 'reason' which has its precise cultural expression and its own codification settled in the documents of the faith of the Christian communities. This doctrinal accumulation makes it possible to voice the same faith in its fundamental orthodoxy in different places and with the passing of time.

How can young people bereft of a cultural memory be helped to reconstruct, from the fragment of an experience of life, the global context which justifies that life?

How is it possible to ensure the objectivity and historicity of the Christian event when using such a disorganic approach?

Moreover, for many young people the experience of new life generation already embodies its own good reasons: why wonder about the more profound reasons if those developed independently already suffice?

The overlapping of these questions indicates that the problem under consideration arises as an immediate consequence of the decision to stress the experience over the message in the evangelisation of youth. On the other hand, facts at hand show that the opposite hypothesis would not be feasible: in the present cultural context it is very difficult for a message

alone to produce that vital decision to allow oneself to be encountered by the evangelical Event in obedience to the message it embodies, which is what we acknowledge to be the only correct outcome of the evangelisation process.

The experience-oriented approach strikes me as a definitive option. However, it does evoke substantial and serious problems as illustrated by many ecclesial practices. Instead of opening itself up to the message, the experience remains locked in its initial phase of phenomenological sensation; it becomes an object of consumption able to expand to an even further degree that interior fragmentation and that disintegration between faith and life that we would like to help overcome.

3.4. And The Institutional Problems?

As you have noticed, I have not referred to institutional problems in a direct and explicit way. They most certainly do exist in the dialogue between young baptized persons and the Catholic Church. However, I am convinced that they can be tackled in concrete terms if solutions are forthcoming to the problems of intercourse on the level of contents and relations which I underscored in the three challenges.

Our awareness of them, the solutions pursued, and the degree of dynamism with which the whole process is activated already manifest a precise and concrete institutional model.

This is where the solution to the difficulties is decided.

In which direction?

Between the lines of my analysis, a perspective of mine emerged quite often. It indicates the path I consider it necessary to travel today.

4. Conclusions

At the root of the challenges there is the need to develop an organic 'culture of life' which helps us to emerge courageously from the crisis in which many anthropological, theological, political, cultural, and existential models are fast sinking.

'Culture of life' means a commitment to make life emerge where people still breathe the depressing savour of death as well as to promote the capacity alone, in reflexive and developed terms, what is life and what is death.

Only in this 'wager for man' can young people live their quest for life in a profound and aware experience of transcendence; and only in this word can the ecclesial community voice the Gospel as the Good News 'in the center of the village'.

This objective can become a 'situ' of communion, of encounter, and collaboration; in the necessary contribution of every faith, experience, and vision of the world and history it is possible to tackle in correct terms a task which is so serious and urgent, theoretical and practical at one and the same time.

Twice a year all possible information about this work is published in a bulletin by this committee; the response from various sides ~~is~~ ^{has been} extremely positive.

Last but not least I have to mention the organisation of the 'FRIENDS of OJEC', equally founded in march 1983.

I am very happy to be able to tell you, that today, only one year later we are counting between three and four hundred of these friends.

Who are they? Ordinary people of all over the country, jews and christians alike; proving by their friendship, which means moral as well as financial support, that OJEC, and I do hope this doesn't sound too pretentious, this is said in all modesty, has taken an important place in the world of jewish-christian relations.

So much is expected for the future from both the jewish and christian partners in this - for Holland anyway - unique organisation, where Roman Catholic, protestant, and reformed christians ~~are working~~ together

with orthodox, portugese and liberal jews, ^{are working for the improvement of J. ch. rel.} May the report of our involvement and enthusiasm for this work, as well as the the above mentioned results also be a slight contribution to this week's conference of christians and jews! ^{We wish you a blessed conference.} Thank you very much.



Telex signed SINGER transmitted through WJC Paris:
Text of draft letter dictated to me for agreement.
ADL, SCA and WJC are all prepared to sign this draft. ~~and~~
Serge Cweigenbaum (WJC Paris) waits for your answer and ready to
transmit it back. tel: 353 94 63.

Eminence,

On behalf of the IJCIC* we must express our concern at the implications of the recent conference in Lucerne (Switzerland) arranged "in consultation and collaboration with the Vatican Commission for Religious Relations with the Jews and the American Jewish Congress" and which involved the official participation of a representative of the Commission.

We believe that more significant advantages will be achieved in the international relationship between the Jewish community and the Catholic community through the mechanism developed through the IJCIC.

In the best interest of our shared objectives we would respectfully urge that the "special relationship" that has grown between the Vatican Commission for Religious Relations with the Jews and IJCIC should be more fully utilized in the future to the mutual benefit of both parties.

* IJCIC spelled in full in original.

IJCIC

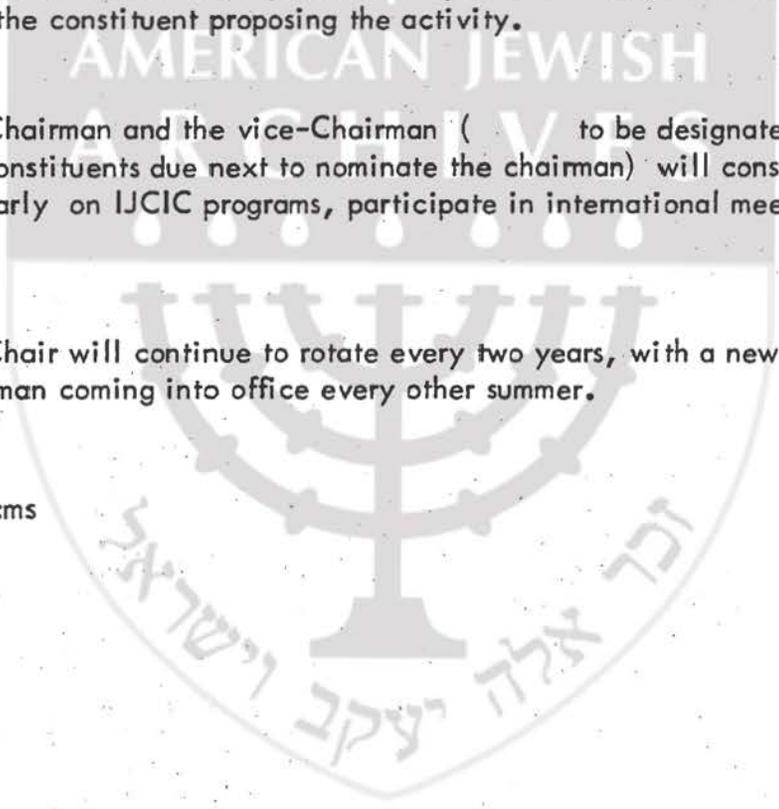
IJCIC has no intention of impinging on the right of its constituents to individual actions. However, it insists on coordination of contacts with major international church bodies so as to maintain a united Jewish front and prevent unwarranted duplications. To this end, constituents proposing to initiate programs or activities with the international church bodies will inform the chairman of IJCIC prior to making new contacts with the church bodies; the church body will be informed that such activity has been initiated in coordination with IJCIC. Should the chairman of IJCIC receive any problem with the proposed activity, clarifications will be held with the constituent proposing the activity.

receive

The Chairman and the vice-Chairman (to be designated by the constituents due next to nominate the chairman) will consult regularly on IJCIC programs, participate in international meetings, etc.

The Chair will continue to rotate every two years, with a new chairman coming into office every other summer.

HDM:ms



TO: Members of IJCIC
FROM: Mark Friedman
RE: WCC Guidelines for Jewish-Christian Dialogue

The drafting of Guidelines for Jewish-Christian Dialogue by the World Council of Churches began in 1977. In 1979 IJCIC submitted comments on the draft version by Hammerstein. The present draft was prepared last year and will be considered at the CCJP meeting in London, 22-26 June.

From the IJCIC perspective more has been gained than lost in the current draft. But as there are both gains and losses that must be taken into account, a detailed analysis is in order.

1. Preface.

The current draft shows how well the IJCIC comments of 1979 were received. This section describes the nature of the dialogue, the principle of self-definition and the unavoidable incongruity of the dialogue.

1.6. In his draft memo last year Rabbi Mandelbaum raised a valid point concerning the sources of Judaism. The text says, "that what is The Bible for the Jews is also the Bible to Christians - but not the whole Bible." The Bible is not the whole Torah for the Jews. The sources of Judaism are both the written and the oral Torah or tradition. The text makes it appear that Christianity took what the Jews had and added to it. In fact Christianity selected from among the sources of Judaism.

2. Antisemitism

2.1, 2.2, and 2.3. These paragraphs condemn antisemitism but omit certain ideas which were in the earlier draft. The sentence "It is a lamentable fact that the Western world including Eastern Europe has been most guilty of antisemitic attitudes" has been changed to "... large parts of Christendom ..." possibly in response to the Orthodox.

A more significant omission is that Christians are no longer called upon to fight antisemitism "even under the guise of antizionism". Attacks on Zionism have been in the forefront of recent antisemitism as in the 'Zionism equals racism' resolution and this phrase should be put back into the Guidelines. The statement that antisemitism has more than just theological roots has been omitted from the current draft.

One statement that has been kept concerns Jews and Jesus "Jews were the first to accept Jesus, and Jews are not the only ones who do not yet recognize him". I emphasize the word 'yet' because its implications are wholly inappropriate to such Guidelines.

2.4 This is an improved condensation of para. 2.2. in the earlier draft.

2.5 This is very close to the earlier 2.3. and 2.4. A paragraph on Christology

was dropped, as IJCIC requested. The final sentence in the earlier draft calling on those churches which have not yet reviewed their teachings and preachings on Judaism to do so was also dropped.

3. Understanding of Judaism

This section is little changed with occasional phrases having been dropped. These phrases generally came at the ends of paragraphs and emphasized injustices done to Jews. Para 3.4. is a new and a welcome addition. Paras 3.5, 3.6, 3.7, and 3.8. are all at least as good as in the previous version. Para 3.9 is a vastly improved statement on the differences between Judaism and Christianity.

4. Authentic Christian Witness

The later versions of 4.1, 4.2, and 4.3 are exactly the same as the earlier version, with the single exception of the phrase "Christian antisemitism" being changed to "antisemitism among Christians".

4.4 This paragraph, concerning Christian witness to the Jews, has remained unchanged despite a number of questions raised in 1979. The key question remains that in view of the realities of the Western world, is any form of mission, even in the form of "giving witness" possible without some element of coercion?

4.5 This problematic paragraph has been improved but the basic questions of whether Jewish Christians should be included in this document remain. Is it indeed important for our dialogue that such views be recognized as part of the Christian spectrum?

5. The Land/State of Israel

This section has undergone substantial change. The earlier version was more political, citing WCC statements on the right to existence of the State of Israel and concern over the 1975 Zionism equals racism resolution. On the other hand, the rights of the Palestinian Arabs to self-determination was asserted in two paragraphs. This has been removed in an attempt to depoliticize this section. The State of Israel is not presented in the context of the self-understanding of the Jewish people. Within such a context statements supporting the importance of the security and vitality of Israel to the Jewish people and to our dialogue might be added.

5.2 This paragraph deals with the significance of Israel for both Christians and Jews. It is the only paragraph which raises the issue of disagreement among the Jews, specifically on the significance of the State of Israel. We should respond that there is general agreement among the Jews on the significance of the State. We should take issue with their emphasis on the need to have "serious dialogue with representatives of all shades of opinion in contemporary Jewish life". Is the WCC to decide who represents the Jews? Is this not a slap in the face of IJCIC?

6. Future Work

This section has undergone relatively little change. References to the Chiang Mae consultation in the earlier version have been dropped.

6.3 In 1979, IJCIC recommended that the last sentence of this paragraph be shortened. Are we trying to reach "a common understanding of the nature of divine revelation?" The phrase "healing the breach which exists between the Jewish People and the Church" remains a source of possible misunderstanding.

Mr. President, ladies & gentlemen,

Before giving my report on the OJEC-activities, I would like to express my feelings of joy as well as regret about the fact, that I am standing here. To begin with the latter: the reason for my presence here at this very moment lies in the illness of our second president Rabbi Rodrigues Pereira. His absence fills us with sadness and it is by no means exaggerated to state, that he is missing badly in the OJEC-board. His participation in the Dutch Council of Christians and Jews, as representative, together with Mr. Glaser, of the orthodox Jewish community in the Netherlands, is of great value to our work, the improvement of Jewish-Christian relationship. On behalf of the daily board of our Council I hereby want to express our sincere feelings of gratitude for his deep involvement in this work and also our best wishes for a 'refoua sjlema', a speedy recovery. A bit contradictory perhaps, but - as you all know a good Jewish habit - there is also reason for joy. It is a simcha to stand here and to ascertain, that, hardly two years after its official start, OJEC has acquired a clear and firm position within the area of Jewish-Christian relationship in the Netherlands. As the secretary general of the daily board of OJEC and as a member of the liberal Jewish community, I will try now to give a short survey of the most important activities, that have been taking place during these two years.

The international conference, held last summer in Amersfoort, about 'the search for peace in a threatened world, our responsibility as Christians and Jews' has been by far the most important and also impressive event in the field of Jewish-Christian encounters. Apart from the fact, that this was the best attended conference until now - approximately two hundred and fifty people from at least fifteen countries -, this conference attained an extremely high level, which was due especially to the workshops, where the general issue of the conference was subdivided in subjects, concerning Bible and Jewish as well as Christian tradition, like for example: biblical views on peace; peace between humanity and nature; education for peace. But also to day's main issues, dealing with peace, like: peace between East and West; peace in the Middle-East were dealt with. The enthusiasm for this workshops was overwhelming, which meant, that most workshops had to be doubled. The fact, that people from Eastern Germany, Prague and even from Budapest were participating was of great importance and gave a deepening to the discussions. Of great interest to all the participants was certainly the ^{possibility} of meeting Jews and Christians from different backgrounds and also meeting Jews and Palestinians from Israel, all of them united around one of the world's most essential problems: the search for peace.

This conference was - so to say - a co-production of ICCJ and OJEC, while OJEC functioned as 'hostess' organisation.

Much publicity has been given to this conference: at least ten radio-programmes ~~broadcastings~~ and many papers of various political opinion, have paid serious attention to this international colloquium. It may be said, that this conference has given a strong impulse and, in the same time, a consolidation of the work OJEC has taken up.

Apart from all kind of activities, like seminars, 'panel-discussions', or as we call it in Holland 'Open evenings', dealing with notorious prejudices, evenings, that are attended to by 500-800 people, OJEC is also engaged in a research project on anti-Judaistic stereotypes in schoolbooks and in catechetical material, mainly by coordinating, as well as in publishing an educational series, in which already two booklets have appeared. But apart from all this I would like to dwell on for a moment on the so called 'Houses of learning', the Baté Midrasj, which, in this setting may well be a unique phenomenon. The 'Beth-ha-Midrasj' I am talking of is mostly based on the model of Franz Rozenzweigs 'Freies Jüdisches Lehrhaus'. All over this country you can find mostly large groups of Roman Catholics, Protestants and - Baruch Ha Sjem - some Jews, joining in the study of subjects from the Jewish tradition, not on a theological, but on a grass roots-level. At this moment we know about the existence of at least hundred groups, seriously working on Jewish and biblical subjects. Jewish teachers, rabbis, but also non-Jewish, but extremely well-informed teachers, Christian travel throughout this small country (which by the way ^{is} a lot bigger, when you have to stroll from north to south and from west to east four times a week!) to give lectures, lessons, to accompany discussions, in short: to give information about Judaism, Jewish tradition and its link to Christianity and Christian tradition. Since March 1983, OJEC is coordinating the data of these 'Baté-Midrasj' and a special committee has been set up to inform people about when and where they can take a course, or rather start 'lernen'.

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EMINENCES, EXCELLENCIES, ESTEEMED COLLEAGUES!

It is a great honour indeed to bring to this illustrious gathering of religious leaders the cordial and brotherly greetings of the International Jewish Committee on Interreligious Consultations (IJCIC). This Committee is constituted of representatives of major Jewish organizations: World Jewish Congress, Anti-Defamation League -- B'nai B'rith, Israel Jewish Council for Interreligious Consultations, American Jewish Committee, Synagogue Council of America. Speaking for Jewry worldwide, our Committee aims at opening up a meaningful dialogue between Jews and men and women of other faiths, at deepening already existing channels of communication between religious communities and the Jewish people, and thus to take an active part in promoting the brotherhood of mankind to which all religions and ethical philosophies aspire.

These endeavours indeed have borne fruit. For historical and existential reasons, the results of our labor mostly become visible in the improved relations of Judaism with the other 'biblical religions', foremost with various denominations of Christianity whose Sacred Scriptures encompass the Holy Book of Judaism, the Hebrew Bible. We hope for an intensification of the incipient dialogue with Islam, some of whose fundamental teachings were inspired by the Hebrew Scriptures.

The shared biblical tradition, and the fact that the vast majority of Jews, in the past as in the present, lived in the orbit of Christianity or Islam, caused that the willingness of the Jewish people to become partners with other faith communities in the quest for mutual understanding and respect, predominantly directed itself to those parts of the world in which Judaism, Christianity and Islam emerged and took root -- the Middle East and the Western Hemisphere altogether.

This trend was enhanced by events of our own time. The experience of the Holocaust -- the genocide of European Jewry -- alerted humanity to the threat which racial hatred, political overhearing and religious prejudice pose to the very existence of mankind.

The resolve of men and women imbued with ethos and responsibility to prevent the possible recurrence of such diabolical events, brought about an increased readiness to meet with 'the other' -- as person with person, and on the institutional level. This new spirit promoted dialogue, between Jews and Christians, Christians and Muslims, and now also between Muslims and Jews.

So far, contacts between Judaism and the non-biblical religions in the Far East have been sporadic and unstructured, again for obvious historical and existential reasons. Jewish theologians and philosophers have not encountered far-eastern thinking in any meaningful way. The teachings of Judaism hardly came to

the attention of far-eastern religionists, and if at all, via the medium of Christian, or for that matter, Muslim theology. This absence of direct contact has left its impression on the key-note addresses concerning the topics which are to be the warp and woof of our deliberations. When reference is made to 'biblical' thinking on the 'Relationship of Man and Nature', the mentions seldom, if ever, refer to the Hebrew Bible and its continuing development in later Jewish thought, but rather reflect the forms and formulations which the biblical universe of discourse took on in the Christian and Muslim spiritual traditions.

We have great hope that this Congress will mark a new beginning of a direct dialogue between the Jewish and the non-biblical religions. This is the more desirable in view of the emergence of a Jewish 'corporate personality' in the State of Israel that is faced most concretely with problems of the 'Relationship Between Religion and Culture', and that of 'Man and Culture'. While in the past, Jews had to deal with this issues within the framework of the surrounding societies among whom they lived, as individuals and as communities, now we must try to find answers to these questions in our own spiritual tradition, and apply the findings to the shaping of our society.

More than ever before can Jews and Judaism benefit from the friendly exchange of views with other religionists and learn from them.

More than in the past can Jews tap their religious-cultural sources to derive from them values for our own benefit and to offer them for consideration to adherents of other religions. Settings like this Congress in which we are privileged to participate are eminently suited for facilitating such a fruitful exchange.



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RABBI MARC TANENBAUM

AMERICAN JEWISH COMMITTEE

165 EAST 56 STREET

NEW YORK (10022)



HAVE DESIGNATED YOU TOGETHER WITH PROFESSOR TALMON AND PROFESSOR
HALPERIN AS MEMBER JEWISH DELEGATION TO WORLD RELIGIONISTS ETHICS
CONGRESS IN TOKYO KYOTO CONSIDER VERY IMPORTANT YOUR PARTICIPATION
PLEASE DO EVERYTHING POSSIBLE ATTEND HAVE MAILED YOU PAPERS WARM
REGARDS

RIEGNER

COL 165 EAST 56 STREET NEW YORK (10022)

Annex II

Text on the question of Jerusalem published by the
Osservatore Romano (30 June 1980)

JERUSALEM

In his speech to the President of the United States of America, Mr. Jimmy Carter, on Saturday 21 June 1980, the Holy Father spoke of Jerusalem in these terms: "The question of Jerusalem, which during these very days attracts the attention of the world in a special way, is pivotal to a just peace in those parts of the world, since this Holy City embodies interests and aspirations that are shared by different peoples in different ways. It is my hope that a common monotheistic tradition of faith will help to promote harmony among all those who call upon God."

In His Holiness's words we find references to permanent historical features (the "common monotheistic tradition of faith"), to present facts (the "interests and aspirations that are shared by different peoples") and to a "hope" for Jerusalem (that "harmony among all those who call upon God" may be promoted in Jerusalem, in the Middle East and throughout the world).

History and contemporary reality

Throughout the centuries Jerusalem has been endowed with deep religious significance and spiritual value for Christians, Jews and Moslems.

The Holy City is the object of fervent love and has exercised a constant appeal for the Jewish people, ever since David chose it as his capital and Solomon built the temple there. Within it much of the history of Judaism took place, and the thoughts of the Jews were directed to it down the centuries, even when scattered in the "diaspora" of the past and the present.

There is no ignoring either the deep attachment of the Moslems to Jerusalem "the Holy", as they call it. This attachment was already explicit in the life and thoughts of the founder of Islam. It has been reinforced by an almost unbroken Islamic presence in Jerusalem since 638 A.D., and it is attested by outstanding monuments such as the Aksa Mosque and the Mosque of Omar.

There is no need to point out that Jerusalem also belongs spiritually to all Christians. There the voice of Christ was heard many times. The great events of the redemption, the passion, death and resurrection of the Lord, took place there. It was there that the first Christian community sprang up, and there has been, even if at times with great difficulty, a continuous ecclesiastical presence. Numerous shrines indicate the places connected with Christ's life and, ever since the beginnings of christianity, there has been a constant flow of pilgrims to them. Saint Jerome is one of the most illustrious witnesses to the Christian presence. In the picture of the world presented by Dante Alighieri in his Divina Commedia Jerusalem is seen as the centre of the earth.

At present all three communities, the Christian, the Jewish and the Moslem, are part of the Holy City's population and are closely linked with its life and sacred character. Each community is the "guardian" of its shrines and holy places. Jerusalem has a whole network of organizations, reception centres for pilgrims, educational and research institutes and welfare bodies. These organizations have great importance for the community they belong to and also for the followers of the same religion throughout the world.

In short, the history and contemporary reality of Jerusalem present a unique case of a city that is in itself deeply united by nature but is at the same time characterized by a closely intertwined religious plurality. Preservation of the treasures of the significance of Jerusalem requires that this plurality be recognized and safeguarded in a stable concrete manner and therefore publicly and juridically, so as to ensure for all three religions a level of parity, without any of them feeling subordinate with regard to the others.

The religious communities of Jerusalem and the international community

The three religious communities of Jerusalem, the Christian, the Jewish and the Moslem, are the primary subjects interested in the preservation of the sacred character of the city and should be partners in deciding their own future. No less than the monuments and holy places, the situation of these communities cannot fail to be a matter of concern for all. As regards the presence of the Christians, everyone is aware of the importance, both in the past and still today, not only of the Catholic community with its various rites, but also of the Greek Orthodox, the Armenian and the other eastern communities, not forgetting the Anglican groups and others springing from the Reformation.

In short, the Jerusalem question cannot be reduced to mere "free access for all to the holy places." Concretely it is also required: (1) that the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate measures; (2) that the religious freedom in all its aspects be safeguarded for them; (3) that the complex of rights acquired by the various communities over the shrines and the centres for spirituality, study and welfare be protected; (4) that the continuance and development of religious, educational and social activity by each community be ensured; (5) that this be actuated with equality of treatment for all three religions; (6) that this be achieved through an "appropriate juridical safeguard" that does not derive from the will of only one of the parties interested.

This "juridical safeguard" corresponds, in substance, to the "special statute" that the Holy See desires for Jerusalem: "this Holy City embodies interests and aspirations that are shared by different peoples". The very universalism of the three monotheistic religions, which constitute the faith of many hundreds of millions of believers in every continent, calls for a responsibility that goes well beyond the limits of the States of the regions. The significance and value of Jerusalem are such as to surpass the interests of any single State or bilateral agreements between one State and others.

Furthermore, the international community has already dealt with the Jerusalem question; for instance, UNESCO very recently made an important intervention with the aim of safeguarding the artistic and religious riches represented by Jerusalem as a whole, as the "common heritage of humanity".

THE UNITED NATIONS ORGANIZATION AND JERUSALEM

As early as its second session, the General Assembly of the United Nations approved on 29 November 1947 a resolution on Palestine of which the third part was devoted to Jerusalem. The resolution was confirmed in the next two sessions, on 11 December 1948 and 9 December 1949 while on 14 April 1950 the Trusteeship Council approved a "special statute" for the city on the basis of the Assembly's decisions. The solution proposed by the United Nations envisaged the setting up of a "corpus separatum" for "Jerusalem and the surrounding area", administered by the Trusteeship Council of the United Nations.

This "territorial internationalization" of Jerusalem was not of course put into effect, because in the 1948 conflict the Arab side occupied the eastern zone of the city and the Israeli side, the western. The position of the United Nations does not appear at least as yet to have been formally revoked. The General Assembly, as well as the Security Council, has repeatedly, beginning with the resolution of 4 July 1967, insisted on the invalidity of any measure taken to change the status of the city.

The Holy See considers the safeguarding of the Sacred and Universal character of Jerusalem to be of such primary importance as to require any Power that comes to exercise sovereignty over the Holy Land to assume the obligation, to the three religious confessions spread throughout the world, to protect not only the special character of the City, but also the rights connected, on the basis of an appropriate juridical system guaranteed by a higher international body.

HOPES FOR JERUSALEM

In his address to President Carter, the Holy Father referred to the fact that the question of Jerusalem "during these very days attracts the attention of the world in a special way".

The positions of the two sides on the question of sovereignty over Jerusalem are known to be very far apart; any unilateral act tending to modify the status of the Holy City would be very serious. The Holy Father's hope is that the representatives of the nations will keep in mind the "common monotheistic tradition of faith" and succeed in finding the historical and present day reality of Jerusalem reasons for softening the bitterness of confrontation and for promoting "harmony among all those who call upon God". The aim will be to ensure that Jerusalem will no longer be an object of contention but a place of encounter and brotherhood between the peoples and believers of the three religions and a pledge of friendship between the peoples who see in Jerusalem something that is part of their very soul.

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MARC TANENBAUM

AMERICAN JEWISH COMMITTEE

165 EAST 56 STREET

NEW YORK (10022)



RE TOKYO CONFERENCE I PREFER TO TALK ON RELATIONSHIP BETWEEN RELIGION
AND CULTURE IN THE DIFFERENT RELIGIOUS TRADITIONS OF THE WORLD WOULD
BE GRATEFUL FOR YOUR TAKING THE SECOND SUBJECT REGARDS

JEAN HALPERIN

COL 165 EAST 56 STREET NEW YORK (10022)

From the desk of

57

RABBI BERNARD MANDELBAUM

For your review
and discussion
at next session of
IJCIC

BM

International Jewish Committee
ON
Interreligious Consultations

IJCIC

D R A F T

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

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

CONSTITUENT AGENCIES:

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

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

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

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

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

Dear Bishop Mejia:

We are all aware of the repeated attacks recently perpetrated against Christian persons, institutions and even Holy places in Israel, and very specially in the city of Jerusalem. We are also aware of the healthy reaction to such facts of the leading Israeli personalities and government officials, notably the mayor of Jerusalem, Mr. Teddy Kollek. We are also informed of the official measures so far taken to prevent the repetition of such acts. It is also a source of strength to know that major Jewish Orthodox groups in Jerusalem have condemned this behavior of a small band of zealots.

Such a situation, as you will readily understand, is of great concern to us in the Commission for Religious Relations with Judaism, a concern we feel is our duty to share with you, with the same frankness and openness which have always characterized our relations.

We know that Israel, in keeping with its heritage, will remain a pluralistic society, open to people of all faiths, with equal rights and freedom, particularly in the religious field. Especially in Jerusalem, as a city sacred to the three monotheistic religions, and therefore one in which their members and institutions can live freely and in peace, such pluralism must be carefully preserved.

We are sure that you, as our partner to the international liaison committee between the IJCIC and the Roman Catholic Church, will sympa-

(2)

thize with our concerns and hopes. (We are also sure that the organizations you represent, in Israel and elsewhere, will do everything in their power to prevent any violation of the rights of all religious groups.)

With sincere friendship, yours,

Professor Shemaryahu Talmon

Chairman, International Jewish Committee on
Interreligious Consultations



THE VATICAN AND THE JEWISH COMMUNITY

A Statement by the International Jewish Committee on Interreligious Consultations

Rabbi Joseph H. Lookstein, Chairman

In an article published in the Anglo-Jewish press in the United States the week of Passover, Rabbi Marc Tanenbaum of American Jewish Committee makes a number of accusations against major Jewish organizations and their representatives on the International Jewish Committee on Interreligious Consultations (IJCIC).

IJCIC is comprised of World Jewish Congress, Synagogue Council of America, American Jewish Committee, The Israel Council for Interreligious Relations, and B'nai B'rith-Anti-Defamation League, and has been carrying on discussions with the World Council of Churches and the Vatican since 1970.

The burden of Tanenbaum's article is that Guidelines on Catholic-Jewish Relations recently issued by the Roman Catholic Church were a disaster, and were actually intended as reassurance from the Vatican Secretariat of State to the "Arab-Muslim-Communist world."

Tanenbaum makes the following charges:

1. The Vatican Guidelines were intended as a "clear and unambiguous message to the Arab world" that there will be no concessions to the Jews or to the State of Israel. They communicated "a reassuring message to Arab Christians, such as Patriarch Maximos Hakim, defender of gun-running Archbishop Capucci."
2. The Pope's statement to the Jewish delegation "conformed entirely to the Secretariat of State policy of total silence on Israel, even in spiritual terms."
3. Representatives of the Jewish organizations that comprise IJCIC served as "defenders of and apologists for anti-Jewish forces in the Vatican." The reason for their betrayal is "institutional needs and personal careerist publicity."

The facts are the following:

1. Last month, Tanenbaum wrote a letter to Pope Paul (which he apparently believed neither his own agency nor his colleagues on IJCIC would know about), in which he expressed warm personal appreciation for the Guidelines and for the Pope's address to the Jewish Committee at the audience.

2. In his own statement on the Guidelines issued in December, Tanenbaum declared that "in their entirety they represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Christian-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish-Christian understanding and cooperation."

If the assessment by Tanenbaum of the Guidelines and of the Pope's remarks to the Jewish delegation is even remotely correct, then he is playing one game with the American Jewish community and a totally different game with the Christian world.

It is precisely such acts of dishonesty and irresponsibility that led representatives of the major Jewish organizations that comprise IJCIC to the painful conclusion last month that Tanenbaum's continued participation in the work of IJCIC is destructive of the work of this committee and profoundly harmful to Jewish interests. His own organization, American Jewish Committee, decided to replace him with another representative on IJCIC.

Tanenbaum's article also makes the following charges:

1. "...representatives of World Jewish Congress and the Synagogue Council of America have found it necessary repeatedly to explain why the Vatican has not found it possible to adopt enlightened views toward those issues which count most to Jews today."
2. The Guidelines contained "a contrived reference to the Catholics' need to 'witness' their Christian faith to Jews."
3. "...bureaucrats of World Jewish Congress and Synagogue Council of America who - truth to tell - are actually theological illiterates, ganged up to silence the objections of the American Jewish Committee and cravenly issued a press release in Rome denying that there was any proselytizing intent."

These charges bear no relationship whatever to the truth. The facts are as follows:

1. Neither World Jewish Congress nor Synagogue Council of America ever offered explanations for omissions in the Vatican Guidelines. The Synagogue Council of America drafted the statement which became the official IJCIC response to the Vatican document. That statement criticized the Vatican for its failure to refer to the inseparable connection between land, faith, and people in Jewish tradition.
2. The press release issued in Rome contained a statement by the Catholic side disavowing proselytism - in response to a demand by the Jewish Committee that they do so! That press release was drawn up with the participation of Dr. Zachariah Shuster, Director of AJC's European office, representing Rabbi Marc Tanenbaum, and bore Tanenbaum's signature, as well as the

signature of Rabbi Joseph H. Lookstein, as Chairman of IJCIC, who represented AJC at the Rome meeting.

3. The IJCIC response was based on a statement first adopted by the Committee on Interreligious Affairs of the Synagogue Council of America, which is chaired by Rabbi Walter Wurzburger, a leading Orthodox Jewish theologian, and comprised of representatives of the three branches of American Judaism - including theologians on the faculties of our major seminaries. It is the position of this committee - a position endorsed by other major Jewish organizations that comprise IJCIC - that it is undignified, demeaning and dangerous for Jews to demand that the Catholic Church "recognize" the legitimacy of Judaism. The legitimacy of Judaism is totally independent of Catholic doctrine. We do not seek such legitimation, nor are we prepared to offer such legitimation in Jewish theology to Christianity. That is why we reject Tanenbaum's position that we request such legitimation from the Vatican. On the other hand, the Synagogue Council of America pressed for the inclusion in the IJCIC response of a sentence which affirms "the incommensurability of Jewish and Christian theology." It was Tanenbaum who vetoed the stronger statement and watered it down to "the theological distinctiveness of the two faiths."
4. The Synagogue Council's original statement which became the formal IJCIC response raised the issue of Catholic "witness" and challenged the Catholic Church to explain the compatibility of such "witness" with the admonition contained in the Guidelines that "dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions."
5. IJCIC did not silence any objections by American Jewish Committee. It did decide to silence Tanenbaum, and to bar his participation in the January meeting with the Vatican. (He attended as an observed without floor privileges.) The reason for that decision was the grave damage done by Tanenbaum to IJCIC and to Jewish interests when he issued a personal response to the Vatican Guidelines - without informing any of the member organizations of IJCIC - at the very time that he was sitting with these organizations to work out a united Jewish response - to which he had put his signature.

The reckless exploitation of sensitive relationships with the Roman Catholic Church by Tanenbaum constitutes a dreadful abuse of public trust. It is difficult to assess the damage that Tanenbaum has done to vital Jewish interests.

For too many years, Tanenbaum has posed as a religious spokesman for American Jewry when in fact he received no such mandate from any religious organization in American Jewish life. For his attempted defamation of colleagues, for the damage to Jewish interests and the chillul hashem created by the article, Tanenbaum must answer to his own conscience. But the matter does not end there. The illusion of his religious "spokesmanship" has been fostered by the public relations machinery of American Jewish Committee. It should now be abundantly clear that this is an extravagance which the moral economy of American Jewish life can no longer sustain.

MEMORANDUM

TO: Msgr. C. J. Rijk

FROM: Jewish Consultative Committee on Interreligious Relations

In accordance with conversations that some of us had with you in London last June, we are pleased to submit to you the following proposal for exploring possible relationships between the Jewish community and the Catholic Church.

1. We believe that the time has come to improve the present state of Catholic-Jewish relations and to replace their often accidental and haphazard character by an orderly and systematic approach from which both sides would greatly benefit and which may open new avenues for Catholic-Jewish understanding and co-operation.

It is therefore desirable in our view to establish a framework for an ongoing relationship on a permanent basis between representatives of the Catholic and Jewish communities by providing for them a forum available at all times for consultation on long-range concerns and policies, as well as on specific situations as they may arise from time to time.

2. We believe that this relationship should concern itself with the following major areas:
 - a) Common humanitarian and social concerns: international justice and peace; relationship to bodies such as SODAPAX.
 - b) Welfare and security of Catholic and Jewish communities throughout the world, especially promotion and protection of human rights and religious freedoms; modes of understanding between Jewish and Catholic communities throughout the world.
 - c) exploring points of friction in our respective traditions.
 - d) The State of Israel: historical and religious implications.

The last three items are specifically Christian-Jewish concerns; the first is broadly humanitarian. (We believe that it is important that we confront together the problems that impede understanding between Catholics and Jews). We also believe that it is essential for a constructive relationship between the two faiths that we explore together the contributions that our respective faith commitments and historical traditions can make to the great issues of international justice and peace of our day.

3. We think it would be premature at this point to define more precisely the four areas outlined above, or the structure of a relationship that will enable us to deal on an ongoing basis with these issues. We propose that this be the purpose of a first consultation to be held either in the Summer or the Fall of 1970.

This consultation would be an "inventory session" at which we would try to ascertain where we stand in relation to each other in regard to these various issues. We would seek not only to define the problems and possibilities that exist in each of these areas, but also, in the light of such an assessment, to determine what we can most fruitfully do together and the structures to be formed to make such a working relationship possible.

4. It is intended on our side that the framework of the consultation be as widely representative as possible.

The Jewish Consultative Committee, presently comprised of American Jewish Committee, Synagogue Council of America (whose constituent agencies are Central Conference of American Rabbis, Rabbinical Assembly, Rabbinical Council of America, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, United Synagogue of America) and World Jewish Congress, will include representatives of major Jewish communities and of all significant trends of present day Judaism.

We are discussing with B'nai B'rith-ADL the possibility of their participation in the Committee.

We trust at the same time that the Catholic delegation will include representatives of departments of the Catholic Church dealing with the areas of major concern outlined above.

5. In our view, each side should be responsible for the composition of its own delegation which should comprise about 12 to 15 persons. Each side will send out the invitations to the members of its own group.

6. Each side will be responsible for the financial arrangements to cover travel and maintenance expenditure of its members and will provide secretarial assistance at meetings. All other cost - such as hiring of the meeting place, tape recording, simultaneous translation if necessary - should be shared by both sides on an equal basis.
7. If these general formulations are acceptable we can proceed to elaborate the agenda of the first consultation and to decide upon the date and the meeting place and on all other necessary arrangements. These decisions could be taken in the course of a preparatory meeting at which each side would be represented by three or four persons, to be held not later than during the first months of 1970.



Draft letter for IJCIC

Rabbi Mordecai Waxman, Chairman
Interreligious Affairs Commission
Synagogue Council of America

New York, N. Y.

Dear Mordecai,

In response to your recent telephone call in which you requested a clarification of my present views regarding the relationship of the American Jewish Committee and of myself to IJCIC, I am pleased to share with you - and through you with the constituent members of IJCIC - the following:

After extended discussion with the head of our agency, Bertram Gold, I am authorized to reflect to you and to IJCIC his gratification - in which I share - that the constituent members of IJCIC have reaffirmed their understanding that the member agencies retain their autonomous right to designate their own official representatives to IJCIC. Agency representatives, we further concur, are ultimately accountable to their sending bodies.

We also welcome the decision of IJCIC's constituent bodies to authorize the preparation of a set of guidelines by Zachariah Shuster which, hopefully, will lead to a clarification of IJCIC to its member groups, and of their rights and responsibilities to one another.

I have particular reasons, both professional and personal, to welcome these actions in light of the unfortunate misunderstandings which arose some two years ago, whose occurrence I sincerely regret. It is my genuine hope that a clearly defined set of ground-rules which will be accepted and abided by everyone will prevent future breakdown of communications, and will contribute to an improved atmosphere of trust and cooperation which can only benefit not only all of us, but the Jewish community in whose interests we profess to speak.

Sincerely,

Rabbi Marc H. Tanenbaum
National Interreligious Affairs Director

cc: Bertram H. Gold
IJCIC member agencies

JUDAISM IN CHRISTIAN EDUCATION : ITALY

"The obligation of teaching religion in the state schools of Italy and the privileged position of the Catholic tradition are now greatly contested."

There is a growing recognition of the existence and value of traditions other than the Catholic, and a desire for a catechesis that respects pluralism.

These observations are based on recent articles in the TABLET. Such a recognition and such a desire are bound to affect attitudes to Judaism as well as to other faiths.

This changed outlook is reflected in many outstanding catechetical publications, such as those of the Salesian Publishing House at Leamann near Turin. The study "Scuola e Religione" examined both the Italian and the international situations. "Dibattito sull' insegnamento della religione" is a collection of speeches on the same subject by people of many schools of thought who are involved in education, catechesis, psychology and theology. There is also the series: "Quaderni Di Pedagogia Catechistica". The Episcopal Commission for the Doctrine of the Faith and Catechesis published the "Catechismo dei Bambini" in 1973; "Il Catechismo dei Fanciulli" Volume 1 "Io Sono con Voi" in 1974; Volume 2 "Venite con Me" in 1975; Volume 3 "Sarete Mei Testimoni" in 1976. These three volumes place Jesus of Nazareth in the context of his everyday life. They speak of the Sabbath, the Jewish feasts (particularly the Passover), pilgrimage, the synagogue, the Shemah, the Pharisees, and Auschwitz. However, this series, though interested in Judaism and appreciative of it does not face up to such basic questions as the crucifixion of Jesus.

This appreciative interest in other faiths is not confined to books; it also expresses itself in institutions such as the International Catechetical Institute of the Salesian Pontifical University of Rome, whose aim is much broader than the transmission of religious knowledge. Its courses are concerned with the whole person and with his environment. A very important development in the diocese of Rome is the commission for ecumenism in catechesis which has the approval of the vicariate and is attached to the diocesan catechetical centre.

In preaching, teaching and religious publications the old attitude to Jews and Judaism is still sometimes evident, a fact due, above all, to ignorance. The ignorance is however gradually diminishing, thanks, above all, to the renewed interest in the Bible and the increasing importance and seriousness of biblical studies at all levels. Some religious institutions and parishes have, for example, arranged Seder meals on Holy Thursday so as to make the institution of the Eucharist better understood.

A study of the content of catholic religious textbooks in Italy and Spain -- "Religione e Pregiudizio" --English translation -- "Religion and Prejudice" was made in Rome in 1967 by the Sperry Centre for intergroup co-operation at the Pro Deo University. This study is well done but, as its aim was to detect negative attitudes towards Judaism and other religions, it gives no positive indications. Unfortunately it was not sufficiently promulgated at the time of its publication. There has undoubtedly been a considerable change of attitude since the Second Vatican Council and since the publication of this study. It is time for another such analysis and this as well as other initiatives will be undertaken by the department for relations with Judaism of the newly created diocesan Commission for Ecumenism in Catechesis.

March 7, 1961 [Signature]

F. IJCIC

OPERATING BYLAWS

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

I. Functions

The International Jewish Committee on Interreligious Consultations (IJCIC) shall serve as an instrument of its constituent agencies to maintain and develop relations with the World Council of Churches, the Roman Catholic Church, the Orthodox Church and other international central religious bodies.

II. Composition

IJCIC shall be composed of the American Jewish Committee, the B'nai B'rith Anti-Defamation League, The Jewish Council on Interfaith of the Committee in Israel, the Synagogue Council of America and the World Jewish Congress.

III. The Chair

a) The chairperson of IJCIC shall be named in rotation by each of the constituent agencies and shall serve for a two year period. Any organization whose turn it is to name a chairperson and prefers not to do so will be placed at the head of the list for the next rotation.

b) The organization naming a chairperson shall consult with the other constituent agencies before an official designation is made.

c) The chairperson will preside at all meetings of the IJCIC board and will serve as Jewish co-chairperson at the joint consultations with other religious bodies.

IV. Structure

a) There shall be a Governing Board to which each constituent agency may name up to three members. However, each agency shall have only one vote on the Governing Board.

b) The Governing Board shall serve as the policy-making body of IJCIC and shall be responsible for all policy decisions made in the name of IJCIC.

c) There shall be an Executive Committee, to which each constituent agency will designate one person, which shall be authorized, in the event of special emergency situations when the Executive Board cannot be readily convened, to act on behalf of IJCIC. Actions of the Executive Committee shall be ratified at a subsequent meeting of the Governing Board.

d) There shall be two permanent Secretariats of IJCIC, one in the United States staffed by the Synagogue Council of America, and the other in Europe, staffed by the World Jewish Congress.

e) The Secretariat of IJCIC shall be responsible for implementing decisions both at the internal meetings of IJCIC and by the joint consultations with other international central religious bodies. It shall also communicate to the member organizations developments within the general field of Christian-Jewish relations on the international scene and of situations which might need speedy demarches.

V. Communications

Communications from IJCIC are to be sent on the letterhead of IJCIC and not on that of any constituent agency. Wherever possible communications should bear the signature of the IJCIC chairperson.

VI. International Consultations and Conferences

a) Attendance at conferences and consultations with central international religious bodies will be shared by the constituent organizations with each naming one or more representatives.

b) So long as the Union of American Hebrew Congregations conducts inter-religious programs with full time and permanent staff it shall name a delegate to conferences and consultations referred to above and shall be identified as part of the Synagogue Council delegation in all public references made by IJCIC to such meetings.

c) The designation of attendees to international conferences and consultations other than organizational designees shall be made by the Governing Board.

VII. Budget

a) The annual budget will be prepared by the Secretariat and approved by the Executive Board.

b) Each constituent agency of IJCIC shall bear whatever expenses it incurs in connection with the normal administration of IJCIC and shall be responsible for the expenses of their own representatives to all meetings of IJCIC.

c) Constituent agencies shall share equally in all common expenses, such as travel costs and honorariums for speakers and specialists, translations and clerical services at international conferences.

d) The expenses of the chairperson of IJCIC will be assumed by the agency who designates that person.

VIII. Meeting Times

a) The Governing Board shall meet regularly but no less than four times per year.

b) From time to time, as determined by the Governing Board, special meetings shall be called for the purpose of assessing achievements and progress in the area of international relations with other religious bodies as well as to consider directions for the near future.

IX. Official Statements and Actions

a) Official statements on the part of IJCIC outlining positions on specific issues should be made only by the chairperson on behalf of the entire membership. The chairperson's statement should be first discussed and agreed upon by the Governing Board or the Executive Committee.

b) In the event there is no agreement on a statement to be issued the Governing Board shall, if possible, refrain from issuing any statement at all. Should it be necessary to issue a statement, such a statement should indicate both the majority and minority opinion.

c) No statement shall be made, nor action taken, by IJCIC if any constituent agency expresses disagreement on the grounds of religious opinion.

X. Bylaw Changes

Changes in the bylaws of IJCIC may be initiated at the request of any of its constituent agencies, made in writing, at least 60 days before a meeting of the Governing Board of IJCIC and submitted by the initiating organization to the other constituent groups. Such requests shall then be considered by the Governing Board and will require a majority vote of IJCIC membership for passage.



WORLD COUNCIL OF CHURCHES

BECOMING OPERATIONAL IN A WORLD OF CITIES

A Strategy for Urban and Industrial Mission

Paper for the Uppsala Assembly Sub-Committee on Urban and Industrial Mission

I. INTRODUCTION: THE SITUATION OF MISSION

- A. Two key descriptive words for our world are: urbanization and industrialization. Both these forces are spreading rapidly throughout the world, transforming traditional societies and affecting the life and future of every human being.
1. These forces are associated with a new secular spirit vis-a-vis the old religions, and on the other hand give a new motivation to new forms of nationalism, new ideologies, new political movements and new forms of social control.
 2. These forces create societies which are highly mobile, technologically oriented, socially planned, and pluralistic. The old organizing centres are losing vitality and the individual, family, and society live in a context of competition, complexity and diverse organizational structures (1).
- B. In response to this situation the churches have begun to seek for new expressions of their life, service and witness. New forms of missionary presence have emerged. An important group of such ministries and projects are engaged with different aspects of the urban-industrial society. They are described here as 'urban and industrial mission'. Over the last decades these ministries have multiplied around the world, using different styles of work and pursuing a variety of objectives(2). Most of them are still in a pioneering stage. Some have gone on for 20 years or longer and are already widely known. Some urban ministries in particular represent a massive involvement of churches and have undergone significant development from a narrow 'inner city' approach to a concern for all aspects of metropolitan life and from charity to the poor to community organization. Others in Korea, India, the Cameroun or Argentina are comparatively new, striving to develop their own style and image relevant to their different cultural and social situations. In many important areas there still does not exist even a modest beginning of pioneering action by the churches. Yet as a result of experimentation and involvement there are now available:

(1)The Section Drafts, in particular those for Sections II, III, IV and VI, offer a fuller analysis of modern society.

(2)There are at least three major types:- those focusing on industry, the world of the worker, management, the new technological elite, industrial relations; those focusing on poverty as a ministry with the new poor and deprived, the marginal groups of urban society, the ghetto dwellers, etc.; those focusing on social and political structures, the world of organization, city planning, etc.

1. Models of engagement and response which can be evaluated for wider use in the mission of the Church in modern society.
2. A steadily increasing number of informed knowledgeable Christians who can help the churches to understand modern society and to fulfil their role in it.
3. An accumulating amount of information in depth on the issues and questions with which the Church is confronted in modern society.
4. Guidelines for action and criteria for a strategy of mission in a world of cities.

Christians are already deeply involved in many areas of society. It is the Church's task to back them up and 'organize' them into more effective agents of reconciliation.

C. Since the New Delhi Assembly ecumenical contacts in this field of work have rapidly and dramatically increased. The need to cooperate beyond local and national boundaries, the importance of exchanging experience at an ecumenical level and of giving aid to newly developing ministries, have led to the creation of regional working groups, continental liaison networks and the involvement of the Division of World Mission and Evangelism, WCC(3). However, the most significant development has been that churches begin to realize that these ministries, which so far have been peripheral enterprises, must become the key part of a total strategy for mission in the modern society. At the same time it is quite obvious that such a strategy can only be conceived ecumenically and must be carried out through joint action for mission. Thus we have come to the end of a period. Isolated pioneering action must be replaced by common planning. This paper is offered in that situation with a threefold objective in mind:

1. to arouse the churches' interest in and commitment to urban and industrial mission;
2. to indicate criteria for priorities in the future development of urban and industrial ministries by the churches;
3. to prepare the way for a common ecumenical strategy based on joint action in a given area, metropolitan zone or among a particular group of people.

II. PRIORITIES FOR THE CHURCH IN URBAN AND INDUSTRIAL MISSION

D. An analysis of the state of the Church in today's society reveals:

1. Its strength generally has been and still lies in the rural and suburban areas or small towns. Its forms of life and worship, its operational and organizational structures as well as the orientation and mentality of church leaders and ordinary Christians have been deeply influenced by the centuries of existence in an agricultural society.
2. Sociologically the Christian constituency is usually identified primarily with middle class, 'white collar', management or commercial strata of

populations. The Church's relationship to people is notably weak among the workers, the new decision-makers, planners, and in the scientific-technological world; in short, among the new groups created by industrialization.

3. Structurally the churches are still mainly organized in the form of parishes/congregations patterned on the village life. These draw their membership from a confined residential area which does not correspond to larger units or zones of modern society. It assumes that people 'come' to the church rather than that Christians move out into the society for service and witness in the world.
4. The large disproportionate percentage of all Christians are from among those who are secure and not suffering and not from among the poor. This is equally true of churches in the West as it is of churches in Asia, Africa and Latin America, with some notable exceptions. Besides, most Christians are restricted to particular cultural milieux. The Church has lost touch with and lacks ways of expression in modern cultures.

If the churches and the ecumenical movement want to continue as a constructive instrument of God's mission, they must break out of these limitations and overcome their cultural and sociological captivities. Positively, they must learn to speak relevantly to the issues and events of a new urban-industrial society by relating to the forces and structures of modern society. Through deeper involvement with the new groups, the workers and marginal peoples, the new poor as well as the new decision-makers, planners and technocrats, the Christian community must identify with them and become a servant Church among them.

- E. The biblical goal is to participate in God's mission in history so that the love, power and justice of Jesus Christ work for humanization among man(4). Section II defines: "Our goal, our objective, is mature manhood, when the fulness of Christ is attained. God has told us what our objective is to be: the new humanity already born in Jesus which forms part of the promise, 'Behold, I make all things new!'" The Church's mission is to hold before men and institutions Christian hope(5). In order to make it understood and realized, there must be offered in word and action specific goals and specific programmes to accomplish these goals. Hope is not real unless it finds expression in new communities and changed lives. From this goal follow some clear priorities:

(4)Others would use in place of 'humanization' words like 'reconciliation'.

- (5)"The Church is predicated as (among other things) that central reality in God's world which, through the Incarnation and the continuous presence of the Spirit, already now makes manifest what the whole world will become. The Church celebrates in worship this divine decision and vicariously prays and acts, loves and suffers on behalf of all men, showing forth God's love in word and deed ..."
 "The Church is understood as the people of God, as an agent of reconciliation, receiving and fulfilling the promises and obligations given to Israel. She is a community of believers, authorized by the Spirit to proclaim the good news in whatever form is appropriate to the cultural and historical situation, and to support actions and institutions which seem in harmony with this proclamation of reconciliation - or to bring judgement upon those who contradict or hinder it...".
 (From the Statement of an Ecumenical Consultation at Zagorsk, March 1968.)

1. Christ's ministry of humanization led him in the first instance among the poor. Therefore the Church has the priority mission of identification with those most victimized and dehumanized by present society. The voices of the poor and the weak are important agencies of God's work. The victims are essential contributions to the making whole and sound of the total society.
 - a. The sequence of the incarnation began with the poor and powerless, and the modern Church dare not leave out that first step of identification.
 - b. A primary task of the Church is to assist that voice to be expressed in particular vis-a-vis the new groups of decision-makers and those who control the structures of society.
 - c. The Church itself desperately needs the participation of the poor. The profound shortage of poor people in the life and leadership of the Church means that the Church's ministries among them will remain on the edges of its life.
2. Mission must take into account people in the new emerging urban-technological world. The Church needs to engage with workers, union leaders, managers, government executives, scientists and teachers for:
 - a. the humanization of work and leisure in technological society;
 - b. the humanization of long range planning, of technological and political solutions;
 - c. a more human distribution of the world's resources and the correction of injustice.
3. In the modern, highly organized world mission has not only to deal with people but with the secular structures which determine in part the goals and values of society, as well as the fate and future of people.
 - a. The Church must create ministries which are oriented on the different power structures of modern society.
 - b. The Church must develop structures of its own by which it can relate to total metropolitan areas and can interrelate its own different ministries to form a more comprehensive presence.

III. CRITERIA FOR LOCAL STRATEGY

F. The Local Base

1. Specific programmes of humanization require a local base. The highest priority is for an authentic Christian presence in each situation, among every group of people in relation to each of the new structures.
2. Programmes of humanization mean the presence of the Christian community at the points of need and tension, as well as of creativity and decision so that that community can engage in issues, events, and structures for the sake of humanization from the gospel.

- a. The core of Christian mission is Christian community, not isolated individuals or institutional ministries. New Christian communities need to be created which coincide with secular structures and form part of the new groups.
- b. The base of Christian mission is people. Christian mission is therefore best accomplished by people indigenous to a situation, a locality, or a structure and unless the churches recruit and commit Christians within these areas, any 'missionary' effort from the outsider will soon fail.
- c. At the same time, the churches and individual Christians must always recognize and be thankful that many of God's agents of humanization are not a part of the Church. Christian participation in humanizing programmes usually means to cooperate with others more competent and equally dedicated together in the 'action of God'.

G. Guidelines for Organization

1. Mission in the context of the modern urbanized-organizational world must have an adequate organizational base. The purpose of organization must not be to honour or protect the institution of the churches but to link strategy, personnel, resources, and evaluation with ever-changing needs and opportunities.
2. Mission must utilize power consciously by methods and for goals consistent with the biblical spirit(6). Power is the ability to accomplish specific goals. Power requires the existence of organization and systems adequate to move and work. The use of power means timing (kairos), concentration, adequacy, responsibility and accountability. This also includes the utilization of the power of institutions and agencies of the Church.
3. Industrialization and urban organization demand and make possible specialization and differentiation. As ministries develop in their engagement in the urban and industrial world there is need for strategic separation between different specialities, e.g. ministries with workers, with marginal groups, with planners, etc.
4. However, all these ministries must also be structurally and strategically related in alliances for exchange of information, in mutual evaluation and correction and inter-discipline. Given metropolitan zones provide the framework for comprehensive planning and interaction(7).
5. Evaluation and reorganization are a constant necessity in a world of rapid change with rapidly changing social structures. In a true sense all strategy and structures in the foreseeable future are interim.

H. Priorities for Strategy

1. The particular place, need; issues, opportunity of a locality means that the most effective agents of mission are persons, groups and structures

(6)The New Testament speaks consistently about the 'dethronement' of the powers and forces by Christ. Mission participates in the manifestation of that victory. At the same time the cross of Christ also points to a different power of humility and suffering.

(7)See Draft for Section II, point 12, p 31 and Commentary.

with familiarity with the scene. The task is to find and prepare such indigenous agents.

2. The whole Church in a given locale, must be involved. It is not enough to provide some special and specialized services. Mission is expression of the total being of the Church. It therefore involves above all the laity of the Church which makes up 99% of it.
3. Ecumenical cooperation and planning which will lead to joint action for mission are not optional extras but a basic necessity.
 - a. to avoid duplication and competition between ministries;
 - b. to make the fullest use of scant resources.

However, the ecumenical orientation of urban and industrial mission is much more than a question of method. It is the only way in which secular society accepts Christian service and in which the 'gospel of reconciliation' can be expressed today.

IV. A REGIONAL AND INTERNATIONAL STRATEGY

- I. The previous section has heavily stressed the priority to create authentic and effective forms of Christian presence in each locale. But it is of equal importance to build up wider linkages for the following reasons(8):
 1. There is in fact an international interdependence which is recognized by the linkages being developed by the groups and structures to which urban and industrial mission are attempting to relate. For example, the fate of the poor in developing countries depends on developed nations and on the fact whether the latter will manage to solve the problem of poverty and the participation of the poor within their own societies.
 2. The effectiveness and relevance of our ministries to contemporary society depend on the degree to which the linkages we develop correlate with the facts in our technological interdependent society.
 3. Unless our organizational and communication linkages express the greatest potential for Christian mission by linking authentic indigenous engagement in localities with ecumenical presence beyond local, denominational and national frontiers, our message for a divided world will indeed be hollow.
 4. The organization of the majority weight and operation of the total Church for the mission of God depends on the possibility of existing local ministries and projects to learn from one another and to expand beyond the limits of their various specialities, interests and charisma across the lines of denomination and nationality.
- J. Regional and international strategy, therefore, is imperative for industrial and urban mission to be truly effective at all levels everywhere in the world.

(8)By 'linkage' we mean ongoing functional contacts which are not necessarily patterns of organization.

The following are specific recommendations to develop such a strategy and to guide DWME in its development of the Urban and Industrial Mission programme:

1. The decisive level for many issues, events and structures of modern society is regional; realistic, change-oriented strategy can, therefore, only be formulated in the context of each particular situation. A region may be one large nation or a grouping of nations, e.g. a large unit like the United States and Canada, or India, or a group of nations like Western Europe, East Africa, the Caribbean and Brazil, etc.
2. In consequence, the priority over the next period will be to develop such regional cooperation and coordination; this means in particular:
 - a. to create regular regional contact groups which will bring together representatives of the projects/ministries involved, with the particular objective of bringing together representatives of the different types of ministries, e.g. oriented on the powerless and poor, industry, the urban/metropolitan structures, etc.;
 - b. to make available a coordinator for each region on a full-time or part-time basis(9);
 - c. to create a platform for regular policy-strategy discussions with the decision-makers in the churches of the region.

K. International Strategy

Beyond the regional level several international tasks continue:

1. The development of an international leadership is imperative to:
 - a. make use of the best resources of specialization and experience;
 - b. gradually develop an internationally oriented leadership group which will match the increasingly universal context of urbanization and industrialization;
 - c. begin to realize the ecumenical-universal linkage between each place through the participation of non-nationals in local teams.
2. The study of specific underlying issues like cybernetics, participation in decision-making, community organization, will be strengthened and carried further by providing cross-fertilization between those centres and groups which undertake such studies and by disseminating the findings more widely.
3. The long-term job of evaluating the existing pioneering ministries and projects needs to be at least started. This evaluation is required to help to avoid mistakes and to learn for new ministries. It is a precondition for the wider reproduction of ministries.

(9)At present there are three Continental Coordinators, related to or employed by regional or continental councils of churches. These three also serve on the (international) Advisory Group mentioned in Section V.

4. Discussion of the goals of urban and industrial mission: there is a need to scrutinize constantly and to correct the 'presuppositions', theological, sociological and technological, of this work which can be helped by a (self) critical, ecumenical, international, as well as inter-traditional dialogue.

V. IMMEDIATE NEXT STEPS

- L. The implications of the strategy paper for the DWME programme on Urban and Industrial Mission and the tasks for its Advisory Group are spelled out in the Work Book, pages 67-69. In addition, we see the need for a series of strategy conferences to prepare for the implementation of the aims set out in this paper.

In the period before the Uppsala Assembly, DWME was associated with a series of continental consultations to build up links between those engaged in urban and industrial ministries(10). They played an important role in initiating a process of strategy formulation. After the Uppsala Assembly this process must be carried further. It is, therefore, proposed that DWME sponsor in cooperation with regional councils a series of strategy conferences in select areas:

1. To survey in a given area the existing forms of the Church's engagement in urban and industrial mission and available resources.
2. To bring about a face to face meeting between those who represent urban and industrial mission ministries, those who decide on the use of resources in a given area and the leadership of the churches (clerical and lay) in general to evaluate the survey.
3. To prepare a first strategy plan for joint action, including a reallocation of resources.

While some strategy conferences of this kind have already taken place in a few countries (USA, India), we believe that there is an urgent need to organize others which would be:

- a. more fully ecumenical (including, if possible, Roman Catholic participants);
- b. based on given sociological and technological zones, rather than ecclesiastical or geographical areas.

This proposal is an application of the concept of Joint Action for Mission, approved by the New Delhi Assembly.

(10) Such consultations took place: Dar-es-Salaam (1964), Lagos (1965), Kyoto, Japan (1966), Bad Boll, Germany (1966), Buenos Aires (1966).

PROJECT RESPONSE

"Project Response" was initiated as a part of the "Crisis in the Nation" program. During two years several dozen "missionaries" were sent from a number of churches in other countries to share in National Missions programs responding to the critical issues in U.S. cities, with particular emphasis on supporting demands for racial justice and attacking racism. Since then, during the past two years, a smaller number of international personnel have continued to serve in a variety of assignments lasting anywhere from a few weeks to a year in National Missions situations. During 1971 Mr. Yong-Bok Kim assisted in the administration of Project Response. He is a doctoral student in Christian Ethics at Princeton Seminary. At the same time he has been actively involved in programs aimed to make voices from the Third World heard more forcefully in the United States concerning the ways U.S. power is exercised in the Third World. The attached paper expresses some of his thoughts on a definition for Project Response and on some of the ways Project Response should be carried out. It is a contribution toward developing policies on internationalization of personnel.

The Board of National Missions and the Commission on Ecumenical Mission and Relations continue to cooperate, with a limited budget, to make available personnel from outside the United States for short term assignments within United Presbyterian Church USA judicatories. National Missions Committees are invited to submit requests for such personnel. Mr. Kim's paper suggests some of the kinds of issues such "missionaries" might help to raise. Inquiries about Project Response should be addressed to Mr. Jovelino Ramos, Joint Office of Urban and Industrial Ministries, Room 1244, 475 Riverside Drive, New York, New York 10027.

PROJECT RESPONSE

Some thoughts on definition and policy for Project Response (with a theological preface).

Theological Assumptions of Project Response:

No man dare to put man's wisdom in divine cloak. No Christian should rationalize any mission policy in the mantle of theological language. Christians should only answer His call and obey His will. Thus, theological method in this paper is not to camouflage any man's hidden agenda, but it is a natural, yet reflective response to the compelling reality of God and His Gospel. This compelling reality of Gospel generates theological impulses, perceptions, and reflections in the faithful and listening man's heart.

God of righteousness and justice is the God Moses encountered in the Old Testament. Moses encountered the King of Egypt, the World Empire of that time, and God stood on his side commanding him to create history of Exodus -- deliverance of the people of Israel from the bondage of Egypt. God of justice and liberation was dealing with the power of the Egyptian world power for its oppression, injustice, and arrogance. The people of Israel struggled for the Exodus and for the creation of a new community in which a new possibility of humane relations were possible. The significance of the Exodus lies in the fact that God of justice encountered the King of Egyptian world power, who claimed himself to be a god, and who oppressed the weak and the poor. The history of the people of Israel is determined by the experience of the Exodus and guided by their God of justice. Experiences of prophets, political experiences of Israel under their kings, and their experiences of exiles -- all these invoke God of justice and their faith in God of the Exodus to new humanity and to new community.

In the New Testament Jesus encountered most dramatically Pontius Pilate, the representative of the Roman world empire, which colonized the people of Israel. God, who acted for the rescue of the oppressed people at the event of Exodus, encountered the world power of the Roman Empire. The saving event of the Cross cannot be understood without the fact that the agent of crucifixion was the Roman Empire, which was ordained to do justice and yet took the justice in his own hands; thereby committing evils of arrogant injustice and oppression. The Roman Empire, with the help of Jewish religious (authority), condemned the innocent man Jesus and thereby exposed its injustice and its arrogance. This was only the beginning of the encounter of the Christian community with the Roman world power, which eventually claimed to be a god. Furthermore, Jesus was not merely sympathetic to the independent fighters of Israel, but he struggled to free people from the shackles of religious and spiritual bondage of Judaism, and to create a new community and set it in motion toward the kingdom of justice and love. This dynamic movement of Christian community, for Paul, meant liberation from the power of sin and law, and participation in new creation. Thus, the central question in the Gospel is the justice of God and his encounter with power. Dramatically, the central event of Exodus in the Old Testament and the central event in the New Testament deal with the world power of world empire at their times. God of justice acts to free man from the shackles of the oppressive and arrogant power and to set man free to create a new community in history. This is the God who is just over all powers.

From our human experiential wisdom, one can also conclude that power -- political power -- is the one single most important issue to mankind today. In the

past history of man, moral sins, disease, natural disaster, and other social and natural evils are considered to be most evil and destructive to man. However, in this 20th century man is experiencing that political power can be far more evil and destructive than any of the previous evils man has experienced. Man has learned that political power is capable of causing not merely total destruction of mankind, but it is capable of causing an ultimate destruction of man -- that is, self-destruction of man. Man has learned that political power exercises and unleashes infinite physical force to cause brutal destruction such as the atomic bomb. It is so subtle and cunning that it can create ugly conditions of oppression and slavery, and it is even capable of turning itself into a demonic god rebelling against the God of justice.

Throughout Christian history, the best theological formulation of the concern of the relation between church and state is expressed by Augustine. In his book, Civitas Dei, Augustine unfolds the dramatic struggle between the kingdom of self-love and mutual destruction, and the kingdom of justice and peace. One need not elaborate particular historical cases of past Christian encounters with injustices and oppression of the power. One is only reminded of recent Christian socialist struggles against dehumanization in the industrialization of the world.

Today, the one single most paramount fact is the dominance of American power over the world. The Christian Church as the western religion has long been associated with this power, and it did not develop sufficient critical and prophetic sense of justice to relate itself to the power realities of the "American Empire." Although there is a great awareness of past errors in colonial association of the mission enterprise of the western churches, it is too much tied to the power realities of the western nations; particularly, American power -- both socio-economically and spiritually.

Whenever God's faithful community encountered political oppression and political power, she invoked the God of justice and righteousness (Theodicy). It remembered the God of Exodus, marched forward to confront the evil forces of this jungle world and created a new foundation for a new community in which justice flows like a stream.

Project Response is an attempt to help the U.S. Christian community in responding to the God of Justice and Exodus in the face of American power domination of the world people.

In this context, two distinct experiences are pertinent. The one is the experiences of minority and the poor in their struggle for justice in the U.S., and the experiences of Christian aliens who are sensitive to American power domination in the world. Particularly when we deal with the question of international justice, the role of aliens in this country is very significant in a theological sense as well as in practical sense. "Alien," from which the word "alienation" comes, has a prophetic status by the fact that he is a victim of the injustice and, therefore, exposes the injustice of the dominant power. This is true in the Bible. Aliens, as well as the poor and the weak, were objects of divine special favor -- for the justice must be measured by the welfare, just treatment, and the protection of the alien, the powerless, and the poor.

In a theological sense, Project Response is intended to be a witness to God

of justice in vindication of the powerless and the oppressed. It is designed to be a living, catalytic force to create people's movement toward a new community of justice and peace in the world.

Some Praxis Assumptions of Project Response

Project Response is intended for overseas Christians to help Americans in responding to the crisis of power in U.S. society, especially on the issue of international justice and U.S. imperial domination. Here the crisis of U.S. power is understood as an outcome of ambiguity, contradiction, and dilemmas of U.S. power which dominates people of the world internationally and minority people in the U.S.A.

Project Response is a short-term project (from three to six months). Its primary objective is to strengthen and create a process of people's movements for international justice by injecting international personnel and international perspectives into potential or actual ongoing movements with clear focus and concrete goals for international justice. This means that Project Response would deal with political structures and institutions of U.S. international domination as well as of economic power groups (such as oil and car companies, universities, etc.). This also means, as far as possible, involving local church structures or their constituencies.

Furthermore, the most vital implication of the above is that the primary role in dealing with the issue of international justice in the U.S. lies with the people of the U.S. who are particularly concerned with this issue. The international personnel function in this context is catalytic agents by challenging people in the U.S. to be involved, and by providing direct liaison to their own people who are vitally affected in the third world.

The Project Response recognizes that power issues cannot be dealt with through mere cultural education by overseas personnel or fraternal workers. New definition of Project Response should imply, and include, the counterpart of the idea of Black Power; that is, a people's power movement as the principle of self-determination and as the instrument of change.

The decision-making process for Project Response should somehow include those who have international constituency. International constituency refers to movements and organized people who are already involved in U.S. power domination issues. They could be leaders of overseas churches, who are residing in the U.S., or U.S. persons who are working in relation to international power issues.

Project Response should be related to emerging and militant local groups who are involved in issues and processes that are related to international power and justice.

In the past, Project Response was much diffused and lacked clear focus and strategy. In the future, there should be a coordinated strategy and focus in dealing with the international power issue, and Project Response should be implemented in correlation with various internationalization projects, which deal with various aspects of international injustice and American power domination. Further, it should be noted that personnel recruitment process must be focused on the question of whether a person is qualified and prepared for the task. This implies that, in addition to the use of fraternal workers and

overseas churchmen, there should be wider search for personnel, including increased use of international students and scholars already residing in the U.S. Emphasis is made on talent and witness-commitment of people as an important point.

The sponsors of Project Response are the Board of National Missions (BNM) and the Commission on Ecumenical Mission and Relations (COEMAR) of the United Presbyterian Church in the U.S.A.

Here are some of the questions we believe should be answered by groups wishing to get "Project Response" assignments:

1. Describe an instance of international injustice and explain who or what caused it. What local power structure was involved?
2. Describe history and context of an unjust power structure at the local level which is involved in international dimensions.
3. How does this power structure affect local people in your community? Are there victims of injustice, or ill effects, due to the given power structure? How does it affect minority groups in your community?
4. What kind of set-up does the given power structure have overseas (name specific country)? What are its international extensions or subsidiaries?
5. What would be your strategy in dealing with the structure of injustice generated by the particular economic, political, cultural, or religious institutions?
6. What would be your objective in using such a strategy?
7. Is there a local group already concerned about the injustice or ill effects generated by the power structure?
8. What is the attitude to the injustice on the part of the church at the local level (Presbytery, Synod, local churches, or any church-related constituency)? If feasible, how do you propose to get the church involved in dealing with the injustice and the unjust power structure? Describe concretely a strategy.
9. Who should be the main person(s) or group for this project? Do you envision any committee or group structure to deal with this problem and to execute the strategy?
10. What kind of overseas person or U.S. person with overseas experience (missionaries, etc.) do you think would make a distinctive contribution in dealing with the structure of injustice at your local level? Describe desirable qualifications (academic, special training, experience, church affiliation, home country, theological and political positions).
11. Describe as concretely as possible how the international person can make distinct contributions in dealing with your local problem of injustice. How does he fit in your strategy?
12. How long will you require the international person to be involved in your situation (usual term is three to six months)?

OPERATING BYLAWS

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

I. Functions

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II. Composition

IJCIC shall be composed of the American Jewish Committee, the B'nai B'rith Anti-Defamation League, The Jewish Council on Interfaith of the Committee in Israel, the Synagogue Council of America and the World Jewish Congress.

III. The Chair

a) The chairperson of IJCIC shall be named in rotation by each of the constituent agencies and shall serve for a two year period. Any organization whose turn it is to name a chairperson and prefers not to do so will be placed at the head of the list for the next rotation.

b) The organization naming a chairperson shall consult with the other constituent agencies before an official designation is made.

c) The chairperson will preside at all meetings of the IJCIC board and will serve as Jewish co-chairperson at the joint consultations with other religious bodies.

IV. Structure

a) There shall be a Governing Board to which each constituent agency may name up to three members. However, each agency shall have only one vote on the Governing Board.

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d) There shall be two permanent Secretariats of IJCIC, one in the United States staffed by the Synagogue Council of America, and the other in Europe, staffed by the World Jewish Congress.

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IX. Official Statements and Actions

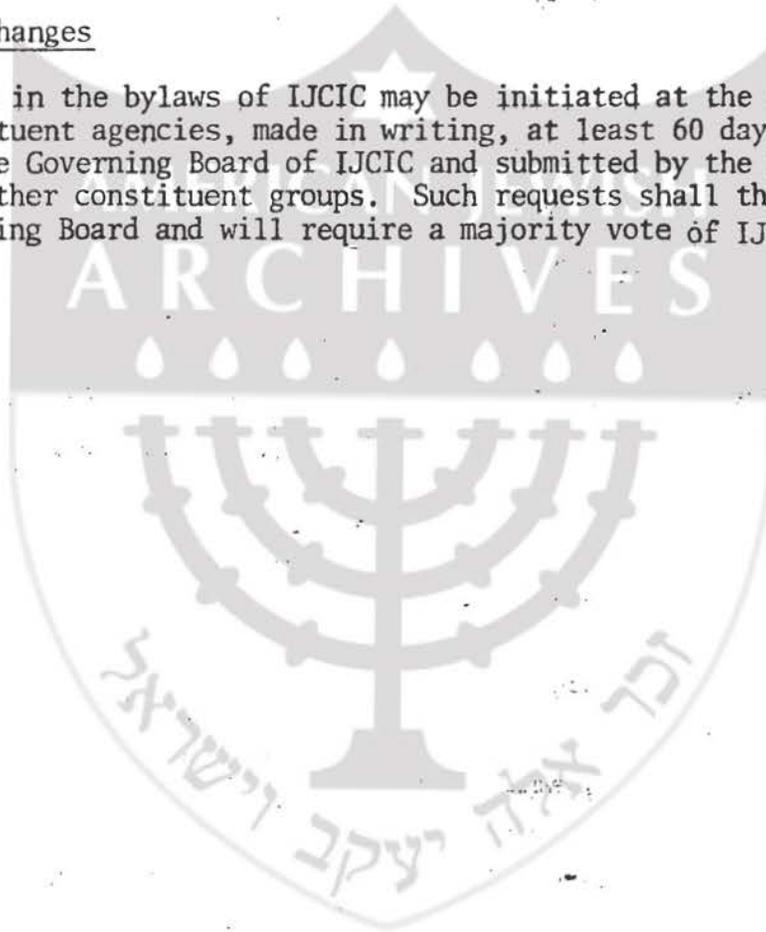
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Bert Gold

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Bishop Flugel then reported on ~~another~~ significant programs and activities in promoting Christian-Jewish understanding in Germany - the Katholiktag, the Protestant Kirchentag assembly of thousands which had a "moving" liturgy and lectures on Jewish-Christian relations; a youth symposium in Fribourg; the publication of the Freiburger Rundbrief with a circulation of 15,000 copies; the removal of ugly anti-Jewish pictures and windows in Deggendorf churches dealing with ritual blood libel charges against Jews; a forthcoming book of the Evangelical church (protestant) collecting all Christian-Jewish statements.

He also reported that the German Catholic Bishops and the Catholic Central lay committee, in cooperation with the government, are putting up 500,000 DM to provide improved teaching about Jews, Judaism, the Nazi holocaust and Israel in German religious textbooks. (Dr. Heinz later called this a concrete sign of commitment, not just sympathy.)

In summary, Bishop Flugel said that "the German Catholic bishops are ready to devote themselves to the task of fighting seriously against all forms of anti-Semitism," adding that "our priests are also ready to implement the Vatican Declaration and Guidelines on Catholic-Jewish relations and the Wurzburg statement."



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JUDAISM IN CHRISTIAN EDUCATION : ITALY

"The obligation of teaching religion in the state schools of Italy and the privileged position of the Catholic tradition are now greatly contested."

There is a growing recognition of the existence and value of traditions other than the Catholic, and a desire for a catechesis that respects pluralism. These observations are based on recent articles in the TABLET. Such a recognition and such a desire are bound to affect attitudes to Judaism as well as to other faiths.



This changed outlook is reflected in many outstanding catechetical publications, such as those of the Salesian Publishing House at Leumann near Turin. The study "Scuola e Religione" examined both the Italian and the international situations. "Dibattito sull' insegnamento della religione" is a collection of speeches on the same subject by people of many schools of thought who are involved in education, catechesis, psychology and theology. There is also the series: "Quaderni Di Pedagogia Catechistica". The Episcopal Commission for the Doctrine of the Faith and Catechesis published the "Catechismo dei Bambini" in 1973; "Il Catechismo dei Fanciulli" Volume 1 "Io Sono con Voi" in 1974; Volume 2 "Venite con Me" in 1975; Volume 3 "Sarete Mei Testimoni" in 1976. These three volumes place Jesus of Nazareth in the context of his everyday life. They speak of the Sabbath, the Jewish feasts (particularly the Passover), pilgrimage, the synagogue, the Shemah, the Pharisees, and Auschwitz. However, this series, though interested in Judaism and appreciative of it does not face up to such basic questions as the crucifixion of Jesus.

This appreciative interest in other faiths is not confined to books; it also expresses itself in institutions such as the International Catechetical Institute of the Salesian Pontifical University of Rome, whose aim is much broader than the transmission of religious knowledge. Its courses are concerned with the whole person and with his environment. A very important development in the diocese of Rome is the commission for ecumenism in catechesis which has the approval of the vicariate and is attached to the diocesan catechetical centre.

In preaching, teaching and religious publications the old attitude to Jews and Judaism is still sometimes evident, a fact due, above all, to ignorance. The ignorance is however gradually diminishing, thanks, above all, to the renewed interest in the Bible and the increasing importance and seriousness of biblical studies at all levels. Some religious institutions and parishes have, for example, arranged Seder meals on Holy Thursday so as to make the institution of the Eucharist better understood.

A study of the content of catholic religious textbooks in Italy and Spain -- "Religione e Pregiudizio" --English translation -- "Religion and Prejudice" was made in Rome in 1967 by the Sperry Centre for intergroup co-operation at the Pro Deo University. This study is well done but, as its aim was to detect negative attitudes towards Judaism and other religions, it gives no positive indications. Unfortunately it was not sufficiently promulgated at the time of its publication. There has undoubtedly been a considerable change of attitude since the Second Vatican Council and since the publication of this study. It is time for another such analysis and this as well as other initiatives will be undertaken by the department for relations with Judaism of the newly created diocesan Commission for Ecumenism in Catechesis.

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JOB DESCRIPTION

Associate for Christian-Jewish Relations

1. The position in the DFI is especially responsible for relations between the Church and the Jewish People.
2. The position is an integral part of the DFI and its holder is expected to share fully in the planning, thinking and execution of the total and comprehensive DFI operation. This broader responsibility should not be seen as a diminution of attention to Christian-Jewish concerns. While distinct, this special concern suffers if not integrated in the total DFI work to which it contributes and from which it draws inspiration and receives a broader global and methodological vision.
3. The position requires knowledge of Judaism together with experience of and commitment to dialogue with Jews.
4. The holder of the position should develop imaginative relations to other agencies and units within the World Council and should have a commitment to the Church in all its expressions.
5. The holder should give leadership and coordination to the significant network of Consultants on Church and the Jewish People.

NOMINEES FOR IJCIC ACADEMIC
RESOURCE COMMITTEE

Alexander Altmann - U.S.A.
Zevi Ankori - Israel
Shelomo Avineri - Israel
David Berger - U.S.A.
Saul Berman - U.S.A.
David Bleich - U.S.A.
Gerald Blidstein - Israel
B. Blumenkrantz - France
Ben Zion Bokser - U.S.A.
Gerson Cohen - U.S.A.
Jack Cohen - Israel
Martin A. Cohen - U.S.A.
Michael Cook - U.S.A.
David Daiches - U.S.A.
Emil Fackenheim - Canada
Zeev Falk - Israel
Asher Finkel - U.S.A.
Marvin Fox - U.S.A.
Amos Funkenstein - U.S.A.
Robert Gordis - U.S.A.
Irving Greenberg - U.S.A.
David Weiss Halivni - U.S.A.
Havid Hartman - Israel
Arthur Hertzberg - U.S.A. ,
Sidney Hoenig - U.S.A.

Chava Lazarus-Jaffe - Israel

Charles Liebman - Israel

I. Jakobovits - Great Britain

Jacob Katz - Israel

Steven T. Katz - U.S.A.

Rabbi Leonard S. Kravitz - U.S.A.

Daniel Lasker - U.S.A.

Sidney Leiman - U.S.A.

Nehemiah Levzion - Israel

H. Merhavva - Israel

Jacob Petuchowski - U.S.A.

Charles Primus - U.S.A.

N. Rabinovitch - Israel

Joel Rembaum - U.S.A.

Norman Roth - U.S.A.

Fritz Rothschild - U.S.A.

Samuel Sandmel - U.S.A.

Seymour Siegel - U.S.A.

Michael A. Signer - U.S.A.

Marcel Simon - France

Uri Simon - Israel

Shlomo Simonsohn - Israel

Marshall Sklare - U.S.A.

Ezra Spicehandler - Israel

Adin Steinsalz - Israel

Kenneth Stowe - Israel

Uriel Tal - Israel

Frank Talmage - U.S.A.

Shmaryahu Talman - Israel

Zevi Werblowsky - Israel

Michael Wyschogrod - U.S.A.



Comments of IJCIC on "CCJP Contribution to DFI
Guidelines" (expanded Hammerstein version)

1. Preface

1.1 and 1.2 of this section explain the origins of the document and refer to the statement "Dialogue in Community" adopted by the Theological Consultation held at Chiang Mai, Thailand, April 18-27, 1977, Group Report A, which deals with "Christian-Jewish Relations." The document before us deals with questions raised in section 3 of Group Report A.

The "Semantic Note" of 1.2 raises the "Who is a Jew?" issue and without resolving it asserts that "we recognize that both ethnic elements and religious traditions play a role". Since this is a rather fundamental theological issue as it attempts to define "Israel" in its various senses, it might be better not to raise it at all than to touch on it in such a tentative way. If reference to the question must be made, a footnote referring to election in Abraham, historical and cultural continuity as well as ethnic and religious traditions might be satisfactory.

1.3. Details the unique relationship between the Church and the Jewish people. Christianity developed out of Judaism and its early history cannot be understood except through an understanding of Judaism.

1.4. Summarizes beliefs Jews and Christians hold in common. Such a summary is important lest differences obscure areas of profound agreement.

1.5. Asserts that differences between the two faiths have in the past led to tensions and hostile attitudes.

1.6. This paragraph seems to fit more properly in a document dealing with Christian attitudes to religions other than Judaism. If this paragraph is to be retained, it should be redrafted to deal with past Christian attitudes to Judaism.

1.7. Recognizes that most African and Asian Christians do not feel burdened by the tragic history of Jewish-Christian relations in the West. This paragraph should be phrased more positively, stressing the actual and potential identification of African and Asian Churches with fundamental liberation themes in the Hebrew Bible. The remark about the diversity of views with regard to Israel "according to a variety of political convictions" seems to imply that there is no theological but only a political dimension to views about Israel. This is dubious with respect to an issue as directly Biblical as the relationship of the Jewish people to the land of the covenant.

2. Antisemitism

2.1. This section is very clear in condemning antisemitism in all its forms. It does not hesitate to mention "the Crusades, the Inquisition and the Holocaust" as lamentable manifestations of European antisemitism. Non-Western Christians are urged to study the history of Western antisemitism so as not to fall victim to the same disease. It is also pointed out that in many countries antisemitism appears in the guise of anti-Zionism.

2.2. Devotes itself to rejecting a number of theological propositions which have served as the foundation of Christian antisemitism. Among these are the view that the Jewish people is

collectively guilty of the death of Jesus, that Judaism has been superseded by Christianity and that the Jewish people is rejected by God. "The Jewish people," the statement asserts, "continues to be the [emphasis not in the original] People of God, as regards divine election beloved by Him, for God is not unfaithful to those whom he has chosen."

The word "just" in line 8 of 2.2 should be deleted.

The words "of today" in line 14 of 2.2 should be deleted since otherwise the implication is that the Jewish people of old were responsible for the crucifixion of Jesus. Since this is a quotation, it might be best to insert three dots to indicate omission.

2.3. Deals with the Holocaust very appropriately. The reference to a "Christology of suffering" and its relation to the Holocaust is not clear and should probably be omitted.

3. Understanding and Positive Presentation of Judaism

This section is a welcome addition by von Hammerstein to the shorter, Jerusalem version of the guidelines.

3.2, 3.3 and 3.4 are most significant. IJCIC can only express its deep appreciation of the thoughts expressed.

3.5 and 3.6 start with sentences that are incomplete. They are probably meant as headings.

3.7 is largely a repetition of 1.4. They should not both be included.

3.8 is problematic. It can be read as claiming growing acceptance, in some sense, of Jesus among Jews. Potential critics of the document might even point to it as revealing a missionary purpose. If a

delineation of differences between Christianity and Judaism is necessary (itself dubious), it should be done in a less problematic way.

4. Authentic Christian Witness

This section distinguishes between proselytism and witness. Proselytism, whether gross or refined, is the application of some form of coercion to the human person and is therefore rejected. The statement emphasizes that with respect to Jews proselytism is particularly objectionable because of the unique relationship between Christianity and Judaism and of the history of forced baptism from which Jews have suffered.

4.4 takes up the question of witness. Unlike proselytism, the document seems to reserve the word "witness" for non-coercive ways of spreading the gospel. Here the document reports a disagreement within the Christian community. Some believe that Christians must also bear witness to Jews while others believe that Jews are faithful to God even if they do not accept Jesus as their saviour.

We welcome the abjuration of coercive forms of proselytism. We furthermore realize that an abjuration of all preaching of the gospel to Jews is not a decision that Christianity can lightly take. We therefore deeply appreciate that Christians find it possible to take this step. In so doing, such Christians demonstrate their understanding of the seriousness of the continuing election of Israel and of God's desire that this people remain a participant in redemptive history. With respect to Christians who find it necessary to advocate

continued Christian witness to Jews, a number of questions come to mind with some of which a revised version of the document might wish to deal.

1. In view of the social, political and economic realities of the Western world, is any form of mission even in the form of "giving witness," possible without some element of coercion?

2. Is not the proper form of witnessing the living of such an exemplary Christian life that the name of God is sanctified in the world (kiddush hashem)? Since the sanctification of God's name in the world is Israel's mission and comes about when men are drawn to the God of Israel by the loving, holy and faithful conduct of Israel, a return to kiddush hashem as the proper task of the people of God might help deepen understanding between Christians and Jews rather than further divide them.

4.5 is another problematic paragraph, especially in view of its concluding sentence. Is Paul's statement intended to assert that Jews who accept Jesus should disappear as a distinct people? If the answer is yes and since Paul surely thought that all Jews should accept Jesus, it would follow that Paul thought it was God's will that the Jewish people should disappear. This is highly dubious and therefore one or more of our premises must be false. It is doubtful that a paragraph on "Jewish Christians" is needed in this document.

5. The State of Israel

5.1 affirms Israel's right to existence and to international guarantees for the territorial integrity of all nations in the

area, including Israel. While not affirming the Jewish right to the land on Biblical grounds, this paragraph speaks of an "indissoluble bond between the people and the land" in the self-definition of the great majority of Jews. In view of the limited success international guarantees have had in protecting the security of small states, mention of secure and defensible borders would be most desirable.

5.2 asserts that acceptance of Israel is not to be interpreted as "unqualified approval of all which the State does" and adds: "Just as we respect the identity and the right of self-determination of the Jews, we respect also the identity and the right of the Palestinian Arabs to self-determination."

We suggest that "unqualified approval of all which the State does" be amended to read "unqualified approval of all which either Israel or any of its neighboring States does."

The matter of self-determination of the Palestinians is a complicated issue which cannot be included in the document without reference to the history of Arab aggression against Israel and the continuing threat to its very existence which could be significantly enhanced by the creation of an inimical Palestinian entity.

5.3 once again records a Christian disagreement. Some of the document's writers wish to affirm a Biblical, God-given relationship between Israel and the land while others are apparently not prepared to do so. In view of the sheer mass of Hebrew Biblical reiteration of this bond the Jewish reader finds it difficult to refrain from speculating why, according to some Christians, all these hundreds

of passages are no longer operative? We would also prefer the deletion of "Under present conditions" with which this paragraph starts.

5.4. The call for greater WCC efforts toward reconciliation in the Middle East is welcome. The issue of self-determination is repeated here and our comments to 5.2 are applicable.

5.5. The call for pilgrimages to the Holy Land is welcome. However, this paragraph should be connected with 3.1 which calls for a presentation of Judaism "in accordance with its self-understanding.

6. Future Work

6.2. We welcome the recognition that "in our thinking about Israel and the Jews very important and vital tenets of our Christian faith are at stake."

6.3 might wish to take into account that many Orthodox Jews are reluctant to enter into purely theological discussions. The first word of this paragraph could be dropped without damage to its meaning. The last sentence should end after "divine revelation" since "healing the break which exists between the synagogue and the church" might be misunderstood.

It is doubtful that the specific questions raised in 6.6 belong in a document that is intended as Guidelines in Jewish-Christian relations. There are many possible topics for future discussions. Why mention particularly these three? Furthermore, it detracts from the propitious tone of 6.5 which is more appropriate as an ending.

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1.5. Asserts that differences between the two faiths have in the past led to tensions and hostile attitudes.

1.6. This paragraph seems to fit more properly in a document dealing with Christian attitudes to religions other than Judaism. If this paragraph is to be retained, it should be redrafted to deal with past Christian attitudes to Judaism.

1.7. Recognizes that most African and Asian Christians do not feel burdened by the tragic history of Jewish-Christian relations in the West. This paragraph should be phrased more positively, stressing the actual and potential identification of African and Asian Churches with fundamental liberation themes

in the Hebrew Bible. The remark about the diversity of views with regard to Israel "according to a variety of political convictions" seems to imply that there is only a political and no theological dimension to views about Israel.

2. Antisemitism

2.1. This section is very clear in condemning antisemitism in all its forms. It does not hesitate to mention "the Crusades, the Inquisition and the Holocaust" as lamentable manifestations of European antisemitism. Non-Western Christians are urged to study the history of Western antisemitism so as not to fall victims to the same disease. It is also pointed out that in many countries antisemitism appears in the guise of anti-Zionism.

2.2. Devotes itself to rejecting a number of theological propositions which have served as the foundation of Christian antisemitism. Among these are the view that the Jewish people is collectively guilty of the death of Jesus, that Judaism has been superseded by Christianity and that the Jewish people is rejected by God. "The Jewish people," the statement asserts, "continues to be the (emphasis not in the original) People of God, as regards divine election beloved by Him, for God is not unfaithful to those whom he has chosen."

The word "just" in line 8 of 2.2 should be deleted.

The words "of today" in line 14 of 2.2 should be deleted since otherwise the implication is that the Jewish people of old were responsible for the crucifixion of Jesus. Since this is a quotation, it might be best to insert three dots to indicate omission.

2.3. Deals with the Holocaust very appropriately. The reference to a "Christology of suffering" and its relation to the Holocaust is not clear and should be omitted.

3. Understanding and Positive Presentation of Judaism

This section is a welcome addition by von Hammerstein to the shorter, Jerusalem version of the guidelines.

3.2, 3.3 and 3.4 are most significant. IJCIC can only express its deep appreciation of the thoughts expressed.

3.5 and 3.6 start with sentences that are incomplete. They are probably meant as headings.

3.7 is largely a repetition of 1.4. They should not both be included.

3.8 is problematic. It can be read as claiming growing religious acceptance, in some sense, of Jesus among Jews. If a delineation of differences between Christianity and Judaism is necessary (itself dubious), it should be done in a less problematic way.

4. Authentic Christian Witness

This section distinguishes between proselytism and witness. Proselytism, whether gross or refined, is the application of some forms of coercion to the human person and is therefore rejected. We welcome the rejection of coercive forms of proselytism. The statement emphasizes that with respect to Jews proselytism is particularly objectionable because of the unique relationship between Christianity and Judaism and of the history of forced baptism from which Jews have suffered.

4.4. Takes up the question of witness. Unlike proselytism, the document seems to reserve the word "witness" for non-coercive ways of spreading the gospel. Here the document reports a disagreement within the Christian community. Some believe that Christians must also bear witness to Jews while others believe that Jews are faithful to God even if they do not accept Jesus as their saviour.

In so doing, such Christians demonstrate their understanding of the seriousness of the continuing election of Israel and of God's desire that this people remain a participant in redemptive history. *That position conforms with Jewish self-understanding and* With respect to ^{those} Christians who find it necessary to advocate continued Christian witness to Jews, a number of questions come to mind with some of which a revised version of the document might wish to deal.

1. In view of the social, political and economic realities of the Western world, is any form of mission even in the form of "giving witness," possible without some element of coercion?

In Jewish tradition,
2. Is not the proper form of witnessing the living of such an exemplary Christian life that the name of God is sanctified in the world (*kiddush hashem*)? Since the sanctification of God's name in the world is Israel's mission and comes about when men are drawn to the God of Israel by the loving, holy and faithful conduct of Israel, a return to *kiddush hashem* as the proper task of the people of God might help deepen understanding between Christians and Jews rather than further divide them.

4.5 is another problematic paragraph, especially in view of its concluding sentence. Is Paul's statement intended to assert that Jews who accept Jesus should disappear as a distinct people? This is highly dubious. It is doubtful that a paragraph on "Jewish Christians" is needed in this document.

- *Special missions to the Jews presupposes the spiritual liquidation of the Jewish people and Judaism, and therefore the abrogation of such special missions is a precondition for relationships between Christians and Jews that are based on genuine mutual respect.*

5. The State of Israel

5.1 affirms Israel's right to existence and to international guarantees for the territorial integrity of all nations in the area, including Israel. While not affirming the Jewish right to the land on Biblical grounds, this paragraph speaks of an "indissoluble bond between the people and the land" in the self-definition of the great majority of Jews. In view of the limited success international guarantees have had in protecting the security of small states, mention of secure and defensible borders would be most desirable.

5.2 asserts that acceptance of Israel is not to be interpreted as "unqualified approval of all which the State does" and adds: "Just as we respect the identity and the right of self-determination of the Jews, we respect also the identity and the right of the Palestinian Arabs to self-determination."

We suggest that "unqualified approval of all which the State does" be amended to read "unqualified approval of all which either Israel or any of its neighboring States does."

The matter of self-determination of the Palestinians is a complicated issue which cannot be included in the document without reference to the history of Arab aggression against Israel and the continuing threat to its very existence which could be significantly increased by the creation of an inimical Palestinian entity.

5.3 once again records a Christian disagreement. Some of the document's writers wish to affirm a Biblical, God-given relationship between Israel and the land while others are apparently not prepared to do so. The Jewish reader finds it difficult to refrain from inquiring why, according to some Christians, the numerous Biblical promises of the land to the Jewish people are without significance.

5.4. The call for greater WCC efforts toward reconciliation in the Middle East is welcome. The issue of self-determination is repeated here and our comments to 5.2 are applicable.

5.5. The call for pilgrimages to the Holy Land is welcome. However, this paragraph should be connected with 3.1 which calls for a presentation of Judaism "in accordance with its self-understanding."

6. Future Work

6.2. We welcome the recognition that "in our thinking about Israel and the Jews very important and vital tenets of our Christian faith are at stake."

6.3. might wish to take into account that many Orthodox Jews are reluctant to enter into purely theological discussions. The first word of this paragraph could be dropped without damage to its meaning. The last sentence should end after "divine revelation" since "healing the break which exists between the synagogue and the church" might be misunderstood.

It is doubtful that the specific questions raised in 6.6 belong in a document that is intended as Guidelines in Jewish-Christian relations. There are many possible topics for future discussions. Why mention particularly these three? Furthermore, it detracts from the propitious tone of 6.5 which is more appropriate as an ending.

