



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 31, Folder 7, Jewish-Christian relations, 1982.

THE AMERICAN JEWISH COMMITTEE

DALLAS CHAPTER • 1809 TOWER BUILDING • DALLAS, TEXAS 75201-4596 • (214) 747-3531

date February 8, 1982 **cc:** Rabbi Jim Rudin
to Marc Tannenbaum Judy Banki
from Milton Tobian Inge Gibel
Mort Yarmon
Harold Applebaum
subject Statement on Jewish-Christian Relations
by the Texas Conference of Churches Zeke Palnick
Ellen Cohen
Field Staff
Bert Gold

On February 5, 1982 the Texas Conference of Churches adopted the attached statement on Jewish-Christian Relations without amendment. It represents the culmination of almost two years of negotiation and was presented to the Texas Conference of Churches for adoption by its Special Commission on Christian-Jewish Relations on which AJC is well represented. One of its members, Msgr. William D. Steele, is the principal author and has patiently nursed it through the long process of negotiation and editing the text.

To my knowledge the rejection of triumphalist sentiments and the acknowledgement of the continuing validity of the Hebrew covenant has not previously been embraced by such a broad ecumenical body of Christian denominations as are represented in the Texas Conference of Churches. The conclusions that they draw from this admission leads them to list a set of guidelines relating to Jews and Judaism. The guidelines are, it seems, very much in consonance with AJC's views and thrust.

My friend, Rabbi Elijah Palnick of Little Rock, has told me that if Texas could bring itself to adopt such a statement, that he would certainly like to see that Arkansas does the same. It occurred to me that there might be other areas of the country which might replicate and even improve on what was done in Houston last Friday.

Best wishes,

Milton
Milton Tobian

MT:lrg

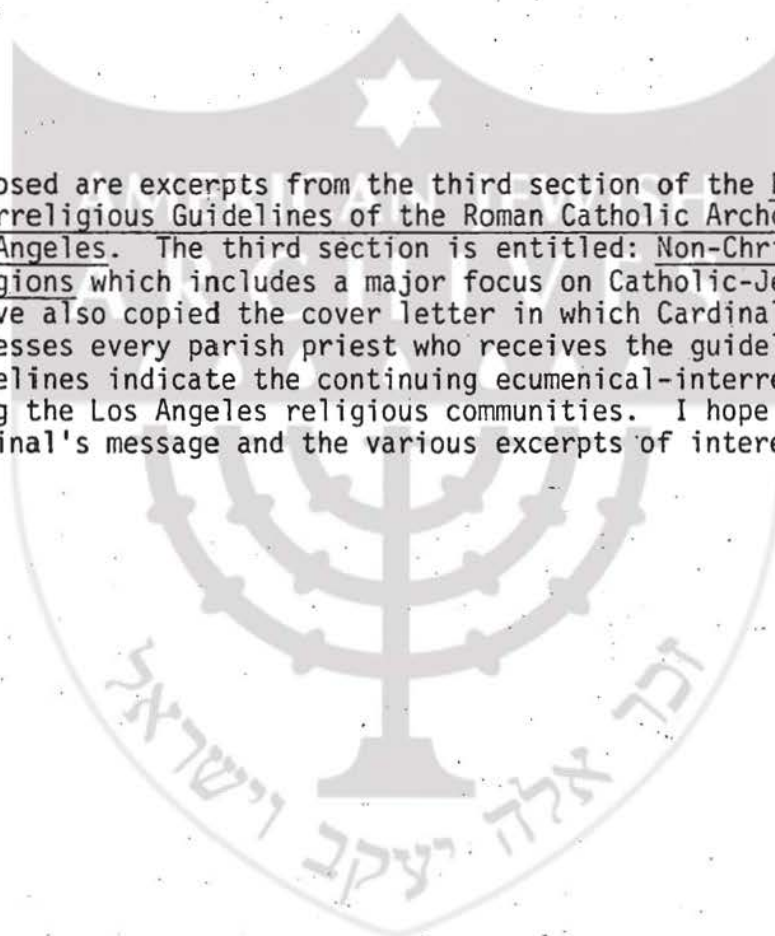
encl.

bc: Carole Shlipak
Leon Rabin
Jack Lapin

THE AMERICAN JEWISH COMMITTEE

date May 5, 1982
to Jim Rudin; Marc Tanenbaum; Harold Applebaum
from Rabbi Sandra Shiryon

Enclosed are excerpts from the third section of the Ecumenical Interreligious Guidelines of the Roman Catholic Archdiocese of Los Angeles. The third section is entitled: Non-Christian World Religions which includes a major focus on Catholic-Jewish relations. I have also copied the cover letter in which Cardinal Manning addresses every parish priest who receives the guidelines. These guidelines indicate the continuing ecumenical-interreligious growth among the Los Angeles religious communities. I hope you find the Cardinal's message and the various excerpts of interest.



WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20	NEW YORK, N.Y. 10016	LONDON W1Y 7DX	75008 PARIS	JERUSALEM
1, RUE DE VAREMBE	ONE PARK AVENUE	11, HERTFORD STREET	78, AV. CHAMPS-ÉLYSÉES	P. O. B. 4293
CASE POSTALE 191	TELEPH. 679-0600	TELEPH. 491.3517	TELEPH. 359.94.63	4, ROTENBERG STREET
TELEPH. 341325	TELEX 236129	TELEX 21633	TELEX 650320	TELEPH. 635546-635544
TELEX 289876				

Geneva, February 5, 1982

To: Members of IJCIC

From: Gerhart M. Riegner

I am sending you herewith enclosed the new text of the Guidelines for Jewish-Christian Dialogue, as adopted by the sub-unit on Dialogue with People of Living Faiths and Ideologies of the World Council of Churches, on January 2nd, 1982, in Bali.

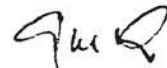
Only minor changes have been made in Bali. I found them in paragraphs 4.2., 5.1., 5.2., and 5.3. The most important -- although it does not really change the meaning -- is the omission of the word "indissoluble" before the words "bond between the Land of Israel and the Jewish people" in paragraph 5.1.

Thus, in my opinion, we can be quite satisfied with the text.

I see from the memo of Bernie Mandelbaum, of January 25, that it is intended to review and discuss the utilization of the WCC new Guidelines at the New York IJCIC meeting on February 18.

I would suggest that at this stage we should not take any decisions concerning the utilization of the new document. We should first wait and see how the WCC itself will deal with the matter and what publicity it will give it. After all, it is their document and it is much more important that they give it the utmost publicity.

Best regards.



GUIDELINES FOR JEWISH-CHRISTIAN DIALOGUE

Adopted by the sub-unit on Dialogue with People of Living Faiths and Ideologies, World Council of Churches, on 2nd January, 1982, at Bali, Indonesia

PREFACE

- 1.1 "One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours' self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours, whether those neighbours be of long established religious, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows."
(WCC Guidelines on Dialogue, III.4)
- 1.2 In giving such guidelines the World Council of Churches speaks primarily for and to its member churches as it defines the need for and gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue, and their expectations as to how dialogue with Christians may affect their own traditions and attitudes and may lead to a better understanding of Christianity.
- 1.3 In Jewish-Christian dialogue it is of special importance to allow for a certain asymmetry between these two communities of faith. For example, an understanding of Judaism in New Testament times becomes an integral and indispensable part of any Christian theology. For Jews, a "theological" understanding of Christianity is of a less than essential or integral significance, although neither community of faith has developed without awareness of the other.
- 1.4 The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity over against Judaism, the Church developed its own understandings, definitions and terms for what it had inherited from Jewish traditions, and for what it read in the Scriptures common to Jews and Christians. In the process of defining its own identity the Church defined Judaism, and assigned to the Jews definite roles in its understanding of God's acts of salvation. It should not be surprising that Jews resent those Christian theologies in which they as a people are assigned to play a negative role. History has demonstrated over and again how short the step is from such patterns of thought in Christianity to overt acts of condescension, persecutions and worse.

- 1.5 Bible-reading and worshipping Christians often believe that they "know Judaism" since they have the Old Testament, the records of Jesus' debates with Jewish teachers and the early Christian reflections on the Judaism of their times. Furthermore, no other religious tradition has been as thoroughly "defined" by preachers and teachers in the Church as has Judaism. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity.
- 1.6 For these reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history and their traditions, their faith and their obedience "in their own terms". Furthermore, a mutual listening to how each is perceived by the other may be a step toward overcoming fears and correcting misunderstandings that have thrived on isolation.
- 1.7 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue becomes the more significant by aiming at as full as possible a representation of views within the two communities of faith.

2. TOWARD A CHRISTIAN UNDERSTANDING OF JUDAISM

- 2.1 Through dialogue with Jews, many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understanding of God and the divine will for all creatures.

In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experience does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

- 2.2 In the understanding of many Christians, Judaism as a living tradition came to an end with the coming of Christ and with the destruction of the second temple of Jerusalem; the Church replaced the Jews as God's people, and the Judaism that survived is a fossilized religion of legalism.

In this view the covenant of God with the people of Israel was only a preparation for the coming of Christ, after which it was abrogated. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism". The Pharisees were considered to represent the acme of legalism, Jews and Jewish groups were portrayed as negative models, and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly.

- 2.3 Through a renewed study of Judaism and in dialogue with Jews, Christians become aware that Judaism in the time of Christ was in an early stage of its long life. Under the leadership of the Pharisees the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the destruction of the temple. It gave birth to Rabbinic Judaism which produced the Mishnah and Talmud and built the structure for a strong and creative life through the centuries.

- 2.4 Jesus was born a Jew, born into this Jewish tradition. In this setting he was nurtured by the Hebrew Scriptures, which he accepted as authoritative and to which he gave a new interpretation in his life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.

Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" find parallels within Pharisaism itself and its heir, Rabbinic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to understand passages in the New Testament that seem to contain anti-Jewish references.

- 2.5 Judaism, with its rich history of spiritual life, produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works and poetry of spiritual depth have been added. For Jews the Talmud is as central and authoritative as the New Testament is for Christians. Judaism, like Christianity, is more than the religion of the Scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writings interpretations which for Jewish tradition share in the authority of Moses.

- 2.6 Christians as well as Jews look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with this people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to be heirs by grace of this same story. The unique relationship between the two communities, both worshipping the God of Abraham, Isaac and Jacob, is a given historical fact, but how it is to be understood theologically is a matter of internal dialogue among Christians, which takes on increased seriousness as a result of dialogue with Jews.

- 2.7 Both commonalities and differences between the two faiths need to be examined carefully. In finding in the Scriptures of the Old and New Testaments the sole and ultimate authority sufficient for salvation, the Christian Church shares Israel's faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship that God with a trinitarian confession of the incarnate presence, liturgical language foreign to Jewish worship.

Christians and Jews both believe that God has created men and women as the crown of creation and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures to know themselves responsible to their neighbours, especially to those who are weak, poor and oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews many Christians come to a more profound appreciation of the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.

- 2.8 As more and more Christians of different traditions enter into dialogue with Jews in local, national and international situations, they will come to express their growing understanding of Judaism in other language, style and ways than has been done in these guidelines. Such understandings are to be shared among the churches for the enrichment of all.

3. AUTHENTIC CHRISTIAN WITNESS

- 3.1 Christians are called to witness to their faith in word and deed. The Church has a mission and it cannot be otherwise.
- 3.2 Christians have often distorted their witness by coercive proselytism - conscious and unconscious, overt and subtle. Referring to proselytism between Christian churches, the Joint Working Group of the Roman Catholic Church and the World Council of Churches stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian to be free from external coercion in religious matters." (Ecumenical Review, 1/1971, p.11)
- 3.3 Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians. Steps toward assuring non-coercive practices are of highest importance. In dialogue ways should be found for the exchange of concerns, perceptions and safeguards in these matters.
- 3.4 While Christians agree that there can be no place for coercion of any kind they do disagree - on the basis of their understandings of the Scriptures - as to what constitutes authentic forms of mission.

There is a wide spectrum, from those who see the very presence of the Church in the world as the witness called for, to those who see mission as the explicit and organized proclamation of the gospel to all who have not accepted Jesus as their Saviour.

There is further disagreement where Jews are concerned. There are Christians who view a mission to the Jews as having a very special salvific significance, and those who believe the conversion of the Jews to be the eschatological event that will climax the history of the world. There are those who would place no special emphasis on a mission to the Jews, but would include them in the one mission to all who have not accepted Christ as their Saviour. There are those who believe that a mission to the Jews is not part of an authentic Christian witness, since the Jewish people finds its fulfilment in faithfulness to God's covenant of old.

Dialogue can rightly be described as a mutual witness, but only when the intention is to hear the others in order better to understand their faith, hopes, insights and concerns, and to give, to the best of one's ability, one's own understanding of one's own faith. The spirit of dialogue is to be fully present to one another in full openness and human vulnerability.

- 3.5 In dialogue with Jews it should be remembered that, according to rabbinic law, Jews who confess Jesus as the Messiah are considered apostate Jews. But for many Christians of Jewish origin, their identification with the Jewish people is a deep spiritual reality to which they seek to give expression in various ways, some by observing parts of Jewish tradition in worship and life style, many by a special commitment to the well-being of the Jewish people and the State of Israel.

Among Christians of Jewish origin there is the same wide spectrum of attitudes toward mission as among other Christians, and the same guidelines for dialogue and against coercion apply.

4. ANTISEMITISM - A CONTINUING CONCERN IN THE JEWISH-CHRISTIAN DIALOGUE

- 4.1 Christians cannot enter into dialogue with Jews without the awareness of antisemitism and its long persistent history, especially in countries where Jews constitute a minority among Christians. The World Council of Churches Assembly at its first meeting in Amsterdam 1948 condemned antisemitism: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man." This appeal has been reiterated many times.
- 4.2 Christians must face honestly the tragic history of antisemitism, which includes the massacre of Jews in Europe and the Middle East during the Crusades, the Inquisition, pogroms and the Holocaust. It is only by facing this history that Christians can understand the deep-rooted suspicion that many Jews even today have of Christians and Christianity. Christians are called upon to fight antisemitism with all the resources at their disposal, the more so since there are disturbing signs of new and increased antisemitism in many parts of the world. Those who live in parts of the world where there is a record of antisemitic acts are duty bound to unmask for all Christians the ever-present danger they have come to recognize in anti-Judaism and antisemitism.

- 4.3 One Christian response to the Holocaust must be a resolve that it will never happen again. Teachings of contempt for Jews and Judaism in certain Christian traditions were a spawning ground for the evil of the Nazi Holocaust. The Church must learn so to preach and teach the Gospel as to make sure that it cannot be used against the Jewish people. The Christian churches must be in the forefront of any efforts to prevent conditions which might lead to further persecution and another slaughter of the Jewish people.
- 4.4. Discrimination against and persecution of the Jewish people have deep-rooted socio-economic and political aspects. Religious differences are magnified to justify racial hatred in support of vested interests. Similar phenomena are evident in many inter-racial conflicts. Christians should oppose all such religious prejudices, whereby people are made scapegoats for the failures and problems of societies and political regimes.
- 4.5 Christians in parts of the world with little or no Jewish presence do not wish to be conditioned by the experience and shortcoming of those who brought the Gospel to them; rather, they explore in their own ways the significance of Christian-Jewish relations from the earliest times to the present, for their life and witness.

5. THE LAND

- 5.1 The words from the World Council of Churches' Guidelines on Dialogue that one of the functions of dialogue is to allow participants to describe and witness to their faith "in their own terms" are of particular significance for the understanding of the bond between the Land of Israel and the Jewish people. This bond has, after many centuries of dispersion, found expression in the State of Israel. The need for the State of Israel to exist in security and peace is fundamental to Jewish consciousness and therefore is of paramount importance in any dialogue with Jews.
- 5.2 When Christians enter into dialogue with Jews they also recognize the need of Palestinians for self-determination and expression of their national identity. It is necessary to hear Palestinians - Christian and Muslim - express, "in their own terms", their bond with the Land. There must be a place in God's plan for all to live in security and peace.
- 5.3 The Land is holy for the three monotheistic religions - yet understood in different ways. They have all maintained a presence in the Land from their beginnings.

For Muslims the Land has special significance and, with its holy places, has been an integral part of the Muslim world, symbolic of God's universal promises to all the children of Abraham.

For countless Christians the Land has special significance. It is the Land of the Bible. It was in this Land that the Lord Jesus Christ was born, worked and taught, suffered, died and was raised from the dead.

For Jews the relation to the Land is of an essential nature. It is the Land of the Fathers and the Land of promise.

- 5.4 Many Christians find it difficult to grasp this essential nature of the Jewish attachment to the Land. They find it "particularistic", contrasting it with the "universalistic" thrust of the Christian message. Such a view does justice neither to the particular nor to the universal elements in Jewish, no less than in Christian understandings of the Land. Christians are therefore called to examine their theology and the history of their own faith on this point in any dialogue with Jews concerning the meaning of the Land.
- 5.5 Different understandings among Christians of the distinctions between faith and nationality, church and state, religion and politics, often hinder a genuine understanding of the significance of the Land for Jews, both in Israel and the diaspora. They also hinder an understanding of the significance of the Land for Palestinian Christians and Muslims.
- 5.6 These attachments to the Land only emphasize the need for sustained dialogue with Jews. In such dialogue, consideration should be given to finding ways to promote mutual respect and reconciliation among Jews, Christians and Muslims in the Middle East and elsewhere as a contribution to the common welfare of all members of God's human family.

No. 18

DIALOGUE: A CONTEMPORARY
ALTERNATIVE TO PROSELYTIZATION

A Statement on Jewish-Christian Relations
by the Texas Conference of Churches

*Accepted
11:42 AM Feb 5, 1962
Wm. H. ...*

Preamble: A New Awareness

From the very beginning God's Spirit has moved over the waters of creation, bringing order out of chaos, light out of darkness, life out of death (unity out of division).

It was indeed this same Spirit of God which (who) inspired the ecumenical movement among the Churches of Jesus Christ. In our time we have seen the effects of this movement. Today Christians of diverse traditions enjoy increased understanding among themselves because they have responded to this gift of God's Holy Spirit. Through dialogue we have eliminated much ignorance and prejudice. We share a common mission of witness and service to the world. We have rejected proselytism as unworthy of our relationship to each other.

There is little doubt that the Spirit of God is once again moving over the waters. From every direction there are reports of a new awareness, a new consciousness, a new understanding between Jews and Christians. In this statement we wish to respond to this newest movement of the Spirit of God and even claim it as our own.

The task of ecumenism is far from completed. The movement toward greater unity is still a task of the Christian churches. We believe, however, that today the interfaith movement is summoning us into a renewed relationship with the Jewish people.

The Spirit of God moves among us through the events of our day. The Holocaust, the systematic and deliberate killing of six million Jews by the Third Reich, is the most singular event of our time summoning the Christian churches to reexamine (and reform) their traditional understanding of Judaism and the Jewish people. Biblical scholars and theologians of both Jewish and Christian traditions are affording us new insights into our common origins. Vatican Council II in its 1965 document, "Nostra Aetate," encouraged and called for "mutual understanding and appreciation" between Christians and Jews (paragraph 4).

In issuing this statement, it is the hope of the Texas Conference of Churches to encourage and promote this latest movement of the Spirit of God in our times. This statement is intended as a basis of discussion between Christians and Jews. We hope, too, that it will lead us into a renewed relationship with the Jews, one characterized by both dialogue and shared witness to the world.

I. Judaism as a Living Faith

- A. We acknowledge with both respect and reverence that Judaism is a living faith and that Israel's call and covenant are still valid and operative

today. We reject the position that the covenant between the Jews and God was dissolved with the coming of Christ. Our conviction is grounded in the teaching of Paul in Romans, chapters 9-11, that God's gift and call are irrevocable.

- B. The Jewish people today possess their own unique call and mission before God and their covenant. They are called to faithfulness in fulfilling the command to witness to the world of the holiness of God's Name (Exodus 3:15, 9:16).

II. Relationship Between the Two Covenants (Old and New Testaments)

- A. The Christian covenant grew out of and is an extension of the Hebrew covenant (Sinai, Ancient). We Christians cannot understand ourselves or our relationship to God without a thorough knowledge of Judaism. "Thou bearest not the root, but the root thee" (Romans 11:18).
- B. Jews and Christians share a common calling as God's covenanted people. While we differ as to the precise nature of the covenant, we share a common history and experience of God's redemptive presence in history. Both Jews and Christians are called to faithfulness to the covenant as they understand it.
- C. We believe that the interfaith movement is one toward greater understanding and unity among all major religions of the world, especially among Judaism, Christianity and Islam. The kinship of Jews and Christians, however, is unique because of the special relationship between the two covenants.
- D. We confess thankfully the Scriptures of the Jewish people, the Old Testament of our Bible, to be the common foundation for the faith and work of Jews and Christians. By referring to the Hebrew Scriptures as the "Old Testament" it is not our intention to imply that these Scriptures are not timelessly new for both Jew and Christian today.

III. Dialogue, the Road to Understanding

- A. In response to the movement of the Holy Spirit today, we believe that the desired and most appropriate posture between Christians and Jews today is one of dialogue.
- B. Dialogue is the road to understanding between the two faiths and leads us to enlightenment and enrichment. We believe that dialogue will reduce misunderstanding and prejudice (on both sides).
- C. In a dialogical relationship we dedicate ourselves to the observance of the following principles:
 - 1. The strictest respect for religious liberty.
 - 2. Respect for others as they define themselves in light of their own experience and tradition.
 - 3. Avoidance of any conversionary intent or proselytism in the relationship. This does not exclude Jews and Christians from affirming to each other their respective beliefs and values.

4. An assumption of good will on both sides and a willingness to listen and learn from each other.

IV. Witnesses Before Each Other and to the World

- A. In the face of the growing secularizing and profaning of human life today, we believe that in their calling Jews and Christians are always witnesses of God in the presence of the world and before each other.
- B. We acknowledge the universal nature of the mission¹ of Christian churches, and the need to witness² to all nations. However, because of our unique relationship to Jews and Judaism, we believe that a posture of dialogue and shared mission is the one appropriate to this singular relationship.
- C. In particular, it is our belief that Jews and Christians share a common mission to work together in the accomplishment of these tasks:
 1. The hallowing (sanctification) of God's Name in the world.
 2. Respect for the dignity and importance of the individual person as created in the image and likeness of God.
 3. The active pursuit of justice and peace among and within the nations of the world.
 4. To be a sign of hope in the future as promised by God.
- D. In view of this shared mission, we eschew (reject) all forms of unwarranted proselytism³ between Christians and Jews. In particular, we as Christian leaders, reject the following:
 1. Anything which infringes upon or violates the right of every human person or community not to be subjected to external or internal constraints in religious matters.
 2. Ways of preaching the gospel which are not in harmony with the ways of God, who invites us to respond freely to his call and serve him in spirit and truth.
 3. Any kind of witness or preaching which in any way constitutes a physical, moral, psychological or cultural constraint on Jews.
 4. Every sort of judgment expressive of discrimination, contempt, or restriction against individual Jews or against their faith, worship or culture.
 5. Untrue and hateful forms of comparison which exalt the religion of Christianity by throwing discredit on the religion of Judaism.
 6. Actions which, on educational, social or other pretexts, aim to change the religious faith of Jews by offering more or less overt protection and legal, material, cultural, political and other advantages.
 7. Attempts to set up organization of any sort for the conversion of Jews.⁴

V. Conclusion: A Messianic Hope

Jews and Christians share a great common hope in a future and final coming of God's reign in the world, a messianic age. While we differ in our understanding of whether and to what extent that promised age arrived in the person of Jesus Christ, we stand on common ground in hoping that one day there will be "a new heaven and a new earth" (Revelation, Isaiah). We believe that God's Spirit is moving over the waters once again. This statement is offered by the Texas Conference of Churches with the hope that it will facilitate the coming of that great day of righteousness and peace.

Footnotes

¹This part of the statement is intended to acknowledge the universal scope of the mission of the Christian churches. The Church must evangelize all nations, in keeping with the command of Christ. While acknowledging this, the statement then goes on to address the special relationship between Christians and Jews and how this special relationship calls for dialogue and shared witness, rather than "unwarranted proselytism."

It is of interest that Professor Tomaso Federici, in a paper presented at a meeting in Venice of Catholic-Jewish Liaison Committee, expressed the Church's mission, in reference to the Jews, in these words:

"... renewed examination of Paul's text (in Romans) allows the conclusion that the church's mission to Israel consists rather in living a Christian life in total fidelity to the one God and his revealed word."

²The word "witness" is an important one in defining the desired relationship between Jews and Christians. The word itself can mean many things. In this statement we, as Christians, use the word to mean the permanent activity whereby the Christian or the Christian community proclaims God's actions in history and seeks to show how in Christ has come "the light that enlightens every man" (May 1970 report of the Joint Working Group between the Roman Catholic Church and the World Council of Churches). Witnessing in this sense can take three forms:

- (a) The witness of a life lived in justice, love and peace.
- (b) The witness of a more formal proclamation of God's Word to the world, to society (includes liturgical gatherings of the community).
- (c) The witness of social action on behalf of justice.

This statement recommends that such witnessing by Christians be done with due consideration of the rights of human persons to religious liberty. It also recommends that, in view of the special relationship between Christians and Jews, a common or shared witness is most appropriate.

³"Unwarranted proselytism" is a deliberately chosen expression, which defines proselytism in its pejorative sense, i.e., zeal for converting others to faith which infringes upon the rights of human beings.

⁴The section of the statement on principles of dialogue is based on a paper presented by Professor Tomaso Federici, professor of biblical theology at San Anselmo at Rome, during a meeting of the Catholic-Jewish Liaison Committee in 1977.

Documentation and Key Passages

Guidelines for Christian-Jewish Relations, Commission on Regional and Local Ecumenism of the National Council of Churches. While strong in content, this paper apparently lacks any official approval of the Council.

"Proselytism is an abuse of Christian witness that must be scrupulously avoided and rejected."

Guidelines for Jewish-Christian Dialogue, document of the Consultation on the Church and the Jewish People of the sub-unit on Dialogue with People of Living Faiths and Ideologies, World Council of Churches, June 1981.

"The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise" (paragraph 1.4).

Christians and Anti-Semitism, 1968 General Conference of the United Methodist Church.

"Christianity is to Judaism as is a younger to an elder brother. The New Testament presupposes Hebrew Scripture. Christ was a Jew, and the first Christians were Jews. Profound revelations of faith came to Christianity from Judaism. We Christians and our brethren, the Jews, should not be threatened by the equally profound differences centering around the name, nature and work of Jesus as the Christ--differences which crucially distinguish our beliefs. We can only be true to our respective traditions of faith, if we are true together as elder and younger brothers.

"Therefore, we recognize our relationship to and our concern for our brothers--our elder brothers--in this relationship which embodies a family responsibility. Such concern and relationship grow out of a tradition which represents a priceless heritage in which we find ourselves together as members of the household of God."

Nostra Aetate, Vatican II Document on Relation of the Church to Non-Christian Religions, 1965.

"Since Christians and Jews have a common spiritual heritage, this sacred Council wishes to encourage and further mutual understanding and appreciation. This can be obtained, especially, by way of biblical and theological inquiry and through friendly discussions" (paragraph 4).

Guidelines and Suggestions for Implementing the Conciliar Declaration, "Nostra Aetate," Commission for Religious Relations with the Jews.

"To tell the truth, such relations as there have been between Jew and Christian have scarcely ever risen above the level of monologue. From now on, real dialogue must be established.

"In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world. Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the II Vatican Council" (Declaration Dignitatis Humanae).

Mission and Witness of the Church: Catholic-Jewish Relations Today, Paper presented at March 1977 Venice meeting of Catholic-Jewish Liaison Committee, the official international dialogue group of the two communities, by Professor Tomaso Federici, professor of biblical theology at San Anselmo, Rome.

"Therefore, the church clearly rejects every form of undue proselytism" (section II, paragraph 13).

Toward Renovation of the Relationship of Christians and Jews, Statement by the Synod of the Protestant Church of the Rheinland.

"We believe that in their calling Jews and Christians are always witnesses of God in the presence of the world and before each other" (6).

Dialogue: The Road to Understanding, Address of Pope John Paul II to representatives of the German Jewish community, November 17, 1980, Mainz, West Germany.

"A second dimension of our dialogue--the real, central consideration--is the encounter between today's Christian churches and today's people of the covenant concluded with Moses."

Speaking of God Today: Jews and Lutherans in Conversation. Philadelphia: Fortress, 1974.

Submitted by:

Special Commission for Jewish-Christian Relations

The Board of Directors concurs with item number 18, a statement on Jewish-Christian Relations, "Dialogue: A Contemporary Alternative to Proselytization."

THE AMERICAN JEWISH COMMITTEE
INTERRELIGIOUS AFFAIRS DEPARTMENT

Year Ahead Program Plan

September 1982 - August 1983

I - COMBATting ANTI-SEMITISM THROUGH CHRISTIAN CHURCHES

Given the growing concern in the Jewish community in the United States and abroad over the rise in vandalism and anti-Semitic episodes, IAD plans to intensify its efforts with allies in the Christian communities -- Roman Catholic, mainline Protestant, evangelical Christian, Greek Orthodox, Hispanic and black churches -- in uprooting the sources of anti-Jewish attitudes in the entire Christian educational systems and in Christian culture generally. Our program will be based on a number of recent developments which have potentially far-reaching impact in advancing our objectives. These include the following:

a) The March 6th meeting in the Vatican of Catholic experts from throughout the world who have drafted a Universal Catechetical Directory on Catholic Jewish Relations that calls for systematic revision of anti-Jewish attitudes in Catholic teaching, preaching, and liturgy throughout the entire Catholic world. That document, plus an important address of Pope John Paul II repudiating anti-Semitism, provides the basis for major systematic programming for combatting anti-Semitism throughout the United States, Latin America, Europe, Asia, and Africa.

In the United States, we will publish jointly in the Fall (as a Nathan Appleman Institute publication) together with the National Conference of Catholic Bishops a "Guidebook on Catholic-Jewish Relations" for use by all Catholic seminaries, colleges and universities. We have planned a series of regional seminary institutes with the NCCB and the National Catholic Educational Association beginning in the Fall. The institutes will deal not only with anti-Semitism, but with positive teachings about Jews, Judaism, the Nazi holocaust and Israel.

As a result of a grant from a Catholic foundation in Detroit, IAD also plans to hire the services of a Catholic nun who will carry out teacher training institutes in Catholic parochial schools throughout the country (an educational version of Sister Ann Gillen for Soviet Jewry.)

b) The World Council of Churches has adopted a far-reaching set of "Guidelines on Jewish-Christian Dialogue" which condemns anti-Semitism and calls for education and social justice cooperation on many levels. This statement is also in the process of being adopted by the National Council of Churches. Both actions will provide the basis for significant program opportunities with the entire liberal Protestant community, as well as the Greek Orthodox.

In this connection, we have launched in cooperation with the NCC a five-course institute for Protestant Sunday School teachers and Christian educators in Danbury, Conn. This will be a pilot project which will be replicated in the six regions of the country during the coming year and thereafter.

Similarly, we are conducting an ecumenical-interreligious Seminary training program in cooperation with the Texas Conference of Churches at the Perkins School of Theology at Southern Methodist University in Dallas, Texas. We plan to develop a model curriculum and syllabi which will be used in Protestant seminaries throughout the United States.

We also plan to use radio, TV, pamphlets, and press conferences to dramatize this Christian movement against anti-Semitism among youth, teen-agers, and adults as a counter to the rise in anti-Semitism in the society at large.

In addition, as a consequence of our February '82 conference with the Southern Baptist Convention, we plan to conduct a series of regional institutes of Baptist pastors and rabbis and Jewish leaders. There are also plans for similar meetings with Southern Baptist and Jewish women leaders as an effort to teach homes and family attitudes toward Jews and Judaism.

As background for this entire program, we are publishing a compendium entitled, "Christians Combat Anti-Semitism," which summarizes the major statements adopted by world and national Christian bodies during the past several years repudiating anti-Semitism. The document will also survey major Christian educational programs undertaken to uproot anti-Semitic teachings, replacing them with positive historical and religious interpretations of Jews and Judaism. (The document will also have value in informing the Jewish community of what our Christian allies are doing to stand against anti-Semitism, thus hopefully easing some of the pervasive anxiety about an imminent pogrom in America.)

II - INTERPRETING ISRAEL TO THE CHRISTIAN COMMUNITY

Recent developments in Seattle and Denver have revealed that we will be facing during the coming months an intensified, systematic effort on the part of the PLO and its several front organizations to mobilize liberal Christian leaders in support of the legitimatization of the PLO. IAD has learned that there will be about 100 meetings planned by PLO around the country using the Seattle model of sending liberal Christians, particularly Protestants, to meet with Yasir Arafat.

We developed a successful strategy with TAV Evangelicals in countering the pro-PLO campaign in both Seattle and Denver and will be coordinating a program with TAV and other sympathetic Christians wherever we encounter the PLO efforts.

IAD will be conducting this year a series of national conferences and institutes with major liberal Protestant denominations -- Methodists, Lutherans,

Episcopalians, Baptists, as well as the National Council of Churches. Our conferences thus far with the mainline Protestants have demonstrated that we have been able to influence them from going overboard in support of PLO positions, and we will need to make this a major effort in 1982-83.

We will also be conducting preview showings of the "Genocide" film in co-operation with Simon Wiesenthal to major Christian leaders around the country in order to sensitize them to Jewish commitments to Israel's security.

We will be conducting institutes on foreign and domestic concerns with Catholics and Evangelicals. There will be a major concentration on local community interreligious meetings where we have had substantial success in influencing local Christian leaders from following the line taken by national missionary leaders with vested interests in the Arab world.

We will be using Jim Rudin's forthcoming book on Israel for Christians, as well as articles, pamphlets, press conferences, radio and TV as part of our media approach to the Christian world for interpreting Israel in a positive light.

III - COUNTERING THE RADICAL RIGHT

The November 1982 elections will find the coalition of political and religious new right evangelicals concentrating on state legislatures with a view toward dominating them with their moral-social agenda. We will continue to organize on a local community level interreligious coalitions to counter these moves to elect "born again" political candidates and to impose the Moral Majority agenda through the "new federalism" on the state levels.

Our strongest allies in this program will continue to be the mainstream evangelical Christians whose historic commitments to religious liberty and separation of church and state makes them natural allies in standing against fundamentalist extremists. We plan joint programs in several regions of the country with Southern Baptists prior to November.

This effort will also involve cooperative efforts with liberal Protestants who share these concerns with us together with social justice and human rights commitments.

IV - SOVIET JEWRY AND HUMAN RIGHTS

In September 1982, we will hold a major national tenth anniversary observance of the founding of the National Interreligious Task Force on Soviet Jewry. The key observance will be held at the Capitol and the State Department and will be used to demonstrate the support of Christians for the human rights of Soviet Jewry. There will also be local task force observances based on the national model.

The May 9th visit of Dr. Billy Graham to Moscow during which we will arrange for him to meet with Russian Jewish leaders and dissidents may also open some opportunities for program follow-up.

V - DEFENSE AND DISARMAMENT

The issue of universal simultaneous disarmament has emerged as one of the major concerns of the Catholic, Protestant, and Evangelical communities. IAD has become involved with key Christian leaders in seeking to assure that this movement defines its purposes and strategies within the context of maintaining a strong national American defense while pursuing universal disarmament objectives.

There is need to integrate the special AJC Task Force on Defense and Disarmament with the interreligious program, since religious groups are a central force in this national movement.

VI - IMMIGRATION AND REFUGEES

IAD will continue to play a pivotal role with key Catholic and Protestant groups in shaping public understanding and support for a just and humane immigration and refugee policy. IAD is presently involved in organizing a national interfaith committee on Haitian refugees, support of Polish refugees, Southeast Asian, Central American, among other world refugee problems. We will continue to be centrally involved with the International Rescue Committee and the VOLAGs, in cooperation with Irving Levine and Gary Rubin.

VII - HISPANIC-JEWISH RELATIONS

IAD is preparing a kit on Hispanic Church teachings about Jews and Judaism in textbooks and liturgies as a counter to anti-Semitism in the Hispanic communities. We will use the findings of our Pro-Deo studies in Spain and in Latin America as the basis for bringing about revisions in the Catholic Spanish-language teaching materials.

VIII - GERMAN TEXTBOOKS

As a result of the impressive progress we have made at the Universities of Duisburg, Freiburg, and at Arnoldshain, we plan to intensify our entire program of teaching about Jews, Judaism, the Nazi holocaust and Israel throughout Germany. New books and teacher training institutes will be planned in Germany throughout 1982 and 1983.

There will be parallel work on the Nazi holocaust among Christian groups in the U.S. as another critical means of dealing with the religious sources of anti-Semitism.

IX - JEWISH ATTITUDES TOWARDS CHRISTIANS AND CHRISTIANITY

We have started a study of Jewish seminary curricula of what Jews teach about Christians and Christianity, and about Islam. We plan a consultation of Jewish scholars on this important theme and hope in time to develop a Jewish consensus statement on this issue.

X - CULTS

IAD will continue program of raising consciousness about the threats of cults to Jewish youth as part of our cooperation with the AJC Task Force on Cults.

THE AMERICAN JEWISH COMMITTEE

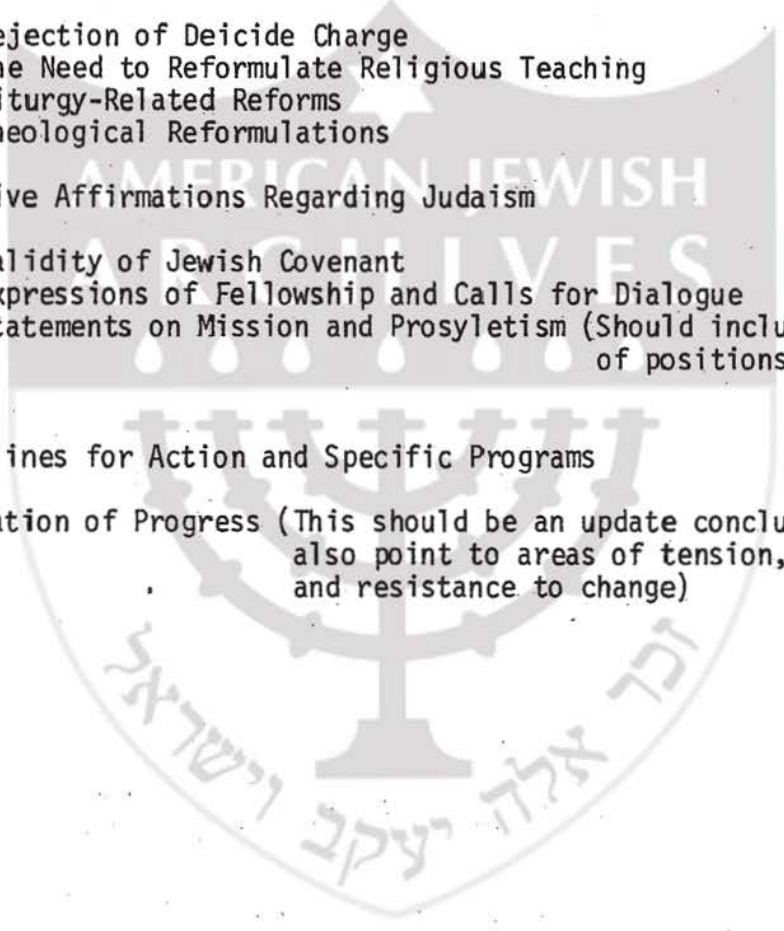
date May 12, 1982
to Marc H. Tanenbaum
from Judith H. Banki
subject Document on Christian Responses to Anti-Semitism

In accordance with our discussion, I believe the IAD survey of Christian church responses to anti-Semitism should be reorganized by theme.

Attached is a suggested outline in skeletal form for reorganizing the contents of the document.

Judy

JHB:fs

- 
- I. Introduction (Explaining scope and organization of the study)
 - II. Statements Condemning Anti-Semitism
 - A. References to Holocaust
 - B. References to Christian Silence ~~for~~ Complicity
 - III. Addressing Christian Roots of Anti-Semitism
 - A. Rejection of Deicide Charge
 - B. The Need to Reformulate Religious Teaching
 - C. Liturgy-Related Reforms
 - D. Theological Reformulations
 - IV. Positive Affirmations Regarding Judaism
 - A. Validity of Jewish Covenant
 - B. Expressions of Fellowship and Calls for Dialogue
 - C. Statements on Mission and Proselytism (Should include the range of positions)
 - V. Guidelines for Action and Specific Programs
 - VI. Evaluation of Progress (This should be an update conclusion, but should also point to areas of tension, misunderstanding and resistance to change)



ARCHDIOCESE OF LOS ANGELES
1531 WEST NINTH STREET
LOS ANGELES, CALIFORNIA 90015
388-8101

January, 1982

Reverend and dear Father:

On September 1, 1976, revised Ecumenical and Interreligious Guidelines were promulgated for the Archdiocese. In February, 1978, there was promulgated The Eastern Churches: Los Angeles Pastoral Directory.

In the intervening years there have been exchanges, programs and agreed statements - internationally, nationally and locally. These have grown out of the Conciliar documents of The Second Vatican Council, which continue to act as the foundational principles for ecumenical and interreligious activity in the universal Church.

I have asked the Archdiocesan Commission on Ecumenical and Interreligious Affairs to prepare an updated set of guidelines, reflecting the authentic universal principles and local practice in ecumenical and interreligious issues.

I am happy to promulgate officially these updated guidelines to the priests, religious and laity of the Archdiocese. As all guidelines, they are simply aids. The implementation of these must involve ourselves actively and creatively in responding to the promptings of the Holy Spirit. Pope John Paul II certainly offers us a vital witness to ecumenical and interreligious concerns, as he has tirelessly involved himself in the search for Christian Unity and understanding among the great non-Christian religions of the world.

May these guidelines assist the clergy and people of the Archdiocese to strengthen the ministry of ecumenical and interreligious life which has been so rich and strong in the history of the Church in Los Angeles.

With every best wish, I am

Very sincerely yours,

Timothy Cardinal Manning
Archbishop of Los Angeles



ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET
LOS ANGELES, CALIFORNIA 90015

388-8101

COMMISSION ON ECUMENICAL
AND INTERRELIGIOUS AFFAIRS

Our Brothers and Sisters: Priests, Deacons, Religious and Laity of The Church at Los Angeles

For over a decade the Roman Catholic Church has been involved in serious theological discussions with other Christian Churches and Ecclesial Communities. These bilateral discussions have as their goal the unity which the Lord wills for His Church. The Vatican Secretariat for Promoting Christian Unity has encouraged churches on the national and local levels to engage in theological discussions and programs which promote Christian Unity.

During these years the Vatican's Commission on Catholic - Jewish Relations and the Vatican Secretariat For Non-Christian Religions have sought to implement the Vatican II Decree Nostra Aetate, promoting greater understanding among various world religions.

Since the close of the Second Vatican Council and even since the publication of Guidelines for Ecumenical and Interreligious Affairs by this Commission in 1976, much has happened in ecumenical and interreligious exchanges. Because of these realities and as well as Cardinal Manning's request, we have revised our guidelines for the Archdiocese of Los Angeles. They are neither definitive nor exhaustive. We present them with the hope that they will be convincing witness that the attainment of union is the concern of the whole Church, faithful and clergy alike (Decree on Ecumenism n. 6).

We have designed our revised guidelines in a new and more practical manner. They are printed in three parts: 1) The Eastern Churches; 2) The Churches and Ecclesial Communities in the West; and 3) Interreligious Guidelines. While each part is distinct they are presented in one book. We hope you will find them to be a practical guide for pastoral care and parish involvement.

We also would like to share with you the following principles which have guided us in revising these guidelines:

1. These guidelines are precisely that - guidelines; they are not a complete theological presentation of the scope of ecumenical and interfaith life.
2. They are oriented toward parish life; that is they are pastoral; designed to facilitate parish involvement in ecumenical and interreligious activities; and they provide resources to acquaint you with the growing religious plurality of the Los Angeles area.
3. In order to be pastorally practical, they deal in specific detail with the sacramental life of the Church. We have considered specifically the Sacraments of Baptism, Confirmation, Eucharist and Marriage.

4. In order to be parish oriented, they suggest ways in which parish communities might cooperate with other Christians and religions on the local level.
5. In order to provide resources, they contain ecumenical and inter-faith agencies and persons, so that you may make direct contact with local religious leaders in connection with pastoral and educational concerns. A number of appendices have been included which make available in this one handbook items of related interest that have been produced separately over the years.
6. These guidelines are being sent to Bishops, denominational executives of Christian churches and World Religions present here in Los Angeles. In a spirit of mutual trust and cooperation we are most anxious that the guidelines be fully known by those with whom we work in a spirit of mutual respect.

As a Commission we offer our services in the following ways:

1. to be consulted on specific questions not covered in the guidelines;
2. to assist in personal contact with clergy and leaders of other faith communities;
3. to speak individually, or in a small group, to parish organizations concerning ecumenical and interfaith topics.

We have listed the individual members of the Commission in the final section of these guidelines. Since the Commission consists of individuals with specific areas of expertise, it will be advisable and practical to initially contact the Commission Chairperson or Executive Secretary for any of the above mentioned services.

With personal best wishes,

Sincerely,

Archdiocesan Commission on
Ecumenical and Interreligious
Affairs

Commission Chairperson;
The Reverend Royale M. Vadakin
St. Paul's Rectory
4112 W. Washington Blvd.
Los Angeles, CA 90018
(213) 734-6066

Executive Secretary:
The Reverend Arthur M. Johnson, S.A.
Atonement Friars
1925 N. Berendo St.
Los Angeles, CA 90027
(213) 660-7734

INTERRELIGIOUS GUIDELINES

INTRODUCTION

106. The term "interreligious" specifically refers to our relationship as Christians with those who are not part of the Christian tradition. These relationships are developed theologically in Conciliar documents such as the Declaration on the Relationship of the Church to Non-Christian Religions.

107. The motive and ultimate aim of interreligious dialogue is to foster a deeper understanding and respect for the richness and integrity of other traditions and faiths. Another hoped-for aim is increased awareness of the life principles which are the common heritage of each of the world's great religions. However, true interreligious dialogue repudiates homogenization which is the blending of diverse traditions into a uniform experience.

108. In the document cited above, the Fathers of the Council made a momentous declaration regarding Judaism and Islam, Hinduism and Buddhism: no longer is our attitude to be one of superior toleration; instead, we are urged to recognize these religions as positive forces with which the Church can and should enter into dialogue. Some of the reasons which underlay this change are enumerated in the second paragraph of the Declaration:

The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though different in many particulars from what she holds and sets forth, nevertheless often reflect a ray of truth which enlightens all men.

Thus, the Church in dialogue is sensitive to the concrete forms in which man is seeking God. The quest for the Absolute and man's experience of the Absolute are manifold. Through our sensitivity to this diverse richness we can also come to appreciate the special relation of Judaism and Islam to Christianity and the History of Salvation, based on the uniqueness of God's self-revelation through the Law, the Prophets, and his Son.

109. For pastoral reasons, we shall now elaborate our relationships with these religions. Since much in those relationships rests on dialogue, it is well to remind ourselves that dialogue involves two parties. In any local dialogue, there are certain sensitivities which are priority concerns of each partner. Ignorance of these sensitivities, or lack of appreciation for them, can greatly inhibit true communication.

110. The Archdiocesan commitment to interreligious activities has been strongly expressed through the Commission on Ecumenical and Interreligious Affairs' involvement in on-going dialogues with both the Jewish and Islamic communities, programs with other World Religions and membership in the Interreligious Council of Southern California.

111. Delegates representing seven World Religions belong to the Interreligious Council. Its purpose is to promote mutual understanding and respect among member faiths; to deal with issues which affect the total religious com-

munity and to share the members' concerns for the problems of the community, the nation and the world.

112. The uniqueness of Los Angeles with its relatively large representation of World Religions presents many opportunities for parishes to cooperate with other religions. There are many local interfaith councils which facilitate this. Parishes may belong to these interfaith councils. There are also many interfaith coalitions which address themselves to specific concerns and issues which face our society today.

113. Some of the concerns we bring to interreligious dialogue are the issues centering on the respect for life - including but not restricted to the abortion question; private education and schools; the needs of the Spanish-speaking and other ethnic groups in Los Angeles.

JEWISH-CATHOLIC RELATIONS

114. Los Angeles has one of the major Jewish communities of the world in terms of size and influence. The Archdiocese of Los Angeles has enjoyed a long and deep sense of mutual respect with this community. For several years the Archdiocese has been involved in two local dialogues with the Jewish community: the Priest/Rabbi Dialogue* and the Catholic Jewish Respect Life Committee.* In these dialogues Catholics and Jews explore areas of mutual concern and sensitivity.

115. With our scriptural heritage having such a mutuality, it is highly recommended that joint scripture exploration between scholars and clergy of both faiths be encouraged. The Council reminds us that "since the spiritual patrimony common to Christians and Jews is great, this sacred Synod wishes to foster and recommend that mutual understanding and respect which is the fruit above all of biblical and theological studies, and of brotherly dialogue" (Declaration On the Relationship of the Church to Non-Christian Religions n. 4).

116. We acknowledge that the Jewish community has its own sensitivities and concerns. Catholics in dialogue with Jews should be mindful of the following sensitivities which seem to be growing concerns in many portions of the Jewish community:

- a. The Holocaust: The mass murder of 6 million Jews by the Nazis is a painful memory to many American Jews;
- b. The State of Israel: To American Jews, Israel is not "their country" but the Israelis are part of "their people";
- c. Anti-Semitism: "Indeed, the Church reproves every form of persecution...she deplores all hatreds, persecutions, displays of anti-Semitism leveled at any time or from any source against the Jews" (Declaration On the Relationship of the Church to Non-Christian Religions n. 4).
- b. Proselytizing: Efforts to convert Jews to Christianity; or views of Judaism as an "incomplete faith" are considered unacceptable;
- e. Interfaith Marriage: As a small minority, Jews are concerned with preserving a distinct living faith.

117. While these are not intended to be all-inclusive, they are agenda concerns we must sensitively consider. As Catholics we ought to be aware that these issues will influence all dialogue in which the Jewish community becomes involved.

* Please refer to appendices 6 & 7 on pages 73 & 74 respectively.

118. The Commission on Ecumenical and Interreligious Affairs has published Lenten Pastoral Reflections (cf. Appendix n. 1) to counteract a sometimes anti-Semitic Gospel interpretation. Priests and deacons are urged to consult these for homily preparations during Lent.

119. Dialogue is a reality that looks both to the present and to the future for a measure of success. The well developed parochial and secondary religious education systems of the Jewish and Catholic communities in Los Angeles offer a unique opportunity to continue the positive achievements of the Jewish Catholic dialogue. By exposing students to the religions and by elaborating on the sources common to both, the success of today's dialogue may be assured for the future.

Parish and Synagogue Interaction

120. If the dialogue between Catholics and Jews is to be thorough and significant, it must also include a grassroots exchange between Catholic and Jewish congregations. Certainly the Easter-Passover liturgical convergence, while presenting some inherent difficulties, does offer an opportune time for interchange. Times such as Thanksgiving present another excellent opportunity for mutual sharing. However, as in any other dialogue, great care, patience and understanding are required. It is suggested that priests and rabbis participate in dialogues on their own level as preparation for a congregational dialogue.

121. In exploring such parish - synagogue interactions, priests and rabbis might find it beneficial to seek suggestions from the Archdiocesan Commission on Ecumenical and Interreligious Affairs and the Committee on Interreligious Affairs of the Board of Rabbis. There are basic pastoral needs which need careful attention to properly implement the goals of these dialogues:

- a. Selectivity in Scripture texts: While the entire Hebrew Scripture or Old Testament is part of Catholic tradition, the New Testament is not part of the Jewish Testament. To avoid offense and mutual misunderstanding, texts for liturgical services or joint scripture study must be selected very carefully.
- b. Liturgical Interchange: Such an interchange could consist of attendance at a Catholic or Jewish worship service or a joint prayer service cooperatively and sensitively developed by both traditions.
- c. Trinitarian Formulas: While a prayer to the God of Abraham, Isaac and Jacob, the One God of Creation and the Universe, is part of the Catholic experience, the Catholic formulas referring to the Trinity or Jesus as Lord are foreign to the Jewish expression.
- d. Correct Use of the Seder Service: The Seder Service can be an enriching experience for the Catholic if it is conducted in accordance with authentic Jewish Tradition. We must avoid turning it into a bogus Last Supper meal.
- e. Correct Awareness of Holy Days: To insure a clear understanding of the meaning of Holy Days and Sacred Seasons in the context of the respective faiths. Hanukkah must be understood in the light of Jewish history: it is not a Jewish Christmas. Easter must be understood in the light of the Christian belief in the Resurrection: it is not a Christian Passover.
- f. Centrality of the Person of Christ: Because of the centrality of Christ in our faith Catholics may experience a sense of shock

when exposed to Judaism, in which Christ plays no role. Conversely, the centrality of Christ can be a shock to Jewish observers. Priests and rabbis should be aware of this possibility and should prepare their congregations for these differences.

- g. Christian Call to Witness: The obligation to witness our faith may be interpreted by non-Christians as an attempt to denigrate their religious beliefs. In our manifestations of witness, we must be particularly sensitive to avoid any semblance of proselytism. Jews are disturbed when members of so-called "Jesus Movements" (such as "Jews for Jesus") invade their privacy in the name of Christianity. The Archdiocese is not connected with these movements and recognizes the animosity they may cause.

122. The religious experience connected with the pastoral sacraments and rites of Baptism, Marriage, Confirmation, Bar Mitzvah and Burial should be explored. The ability to express appropriate sentiments on these occasions is one of the basic signs of authentic understanding and respect. Because of its many ecumenical dimensions, we shall explore in detail the official Catholic and Jewish positions regarding marriage.

Catholic - Jewish Marriages

123. When a Catholic and a Jew decide to enter into marriage, the priest who is helping them prepare a marriage ceremony should be sensitive to the religious conviction and customs of both parties. Neither party to the marriage should be asked to violate the integrity of his or her faith.

124. Priests of the Archdiocese should be aware that the Jewish community is officially in opposition to mixed marriages; they are a prime area of concern and sensitivity within the Jewish community.

125. The official statement of the Board of Rabbis of Southern California, made in response to an inquiry from the Archdiocesan Commission on Ecumenical and Interreligious Affairs, highlights this concern:

Our Board of Rabbis has issued a statement, as of February 28, 1974,* in which we called upon members to refrain from officiating at mixed marriages. This is in accordance with the decision and guidelines established by each of our three rabbinical associations and is in keeping with our on-going Jewish tradition.

Similarly, all of our rabbinical bodies have reaffirmed the historic view of Judaism that Rabbis should not participate with clergymen of other faiths in the performance of marriage ceremonies.

Hence Rabbis who do participate with ministers of other faiths in such ceremonies are violating Jewish doctrine and practice and are doing so without the sanction of tradition or the approval of their rabbinic bodies.

*The Board of Rabbis indicated on September 10, 1981 that this same policy on inter-marriage remains in effect.

DIRECTORY

THE SECRETARIAT FOR PROMOTING CHRISTIAN UNITY

Cardinal President: His Eminence Cardinal Jan Willebrands
Vice President: Most Reverend Ramon Torella Caseante
Secretary: Rev. Msgr. Charles Moeller
Deputy Secretary for Catholic-Jewish Dialogue: Rev. Msgr. Jorge Mejia

1 via dell'Erba
Rome, Italy 00120

SECRETARIAT FOR NON-CHRISTIANS

President: Archbishop Jean Jadot
Secretary: Rev. Msgr. Pietro Rossano

Palazzo S. Calisto
Vatican City, 00153

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

Ecumenical and Interreligious Affairs Committee:
Chairman: Most Rev. John F. Whealon
Director: Rev. John F. Hotchkin
Associate Director: Rev. Joseph W. Witmer
Secretariat for Catholic-Jewish Relations:
Episcopal Moderator: Most Rev. Francis J. Mugavero
Executive Secretary: Dr. Eugene Fisher
1312 Massachusetts Ave. N. W.
Washington, DC. 20005

(202) 659-6655 Ecumenism
(202) 659-6859 Catholic-Jewish Relations

NATIONAL COUNCIL OF CHURCHES

465 Riverside Dr.
New York, N. Y. 10027

AMERICAN JEWISH COMMITTEE

165 E. 56th St.
New York, N.Y. 10022

SYNAGOGUE COUNCIL OF AMERICA

432 Park Ave.
New York, N.Y. 10016

INTERRELIGIOUS COUNCIL OF SOUTHERN CALIFORNIA

Baha'i Communities of Los Angeles County
Board of Rabbis of Southern California
Los Angeles (Japanese) Buddhist Church Federation
Episcopal Diocese of Los Angeles
Greek Orthodox Church of Los Angeles
Islamic Center of Southern California
Los Angeles Council of Churches
Roman Catholic Archdiocese of Los Angeles
Sikh Dharma
Southern California Ecumenical Council
Vedanta Society of Southern California
American Jewish Committee
National Conference of Christians & Jews

Baha'i Communities of Los Angeles County
Anthony Lee, Secretary
9701 West Pico Blvd.
Los Angeles, CA 90035
879-3178

Board of Rabbis of Southern California
Rabbi Paul Dubin, Executive Vice President
6505 Wilshire Blvd., Room 901
Los Angeles, CA 90048
852-1234

Los Angeles (Japanese) Buddhist Church Federation
The Rev. Ryosho Roy Kokuzo
2360 Santa Fe Ave.
Long Beach, CA 90810

Episcopal Diocese of Los Angeles
Canon Harold Hultgren, Ecumenical Officer
416 N. Garfield Ave.
Alhambra, CA 91801
282-9118

Greek Orthodox Church of Los Angeles
The Rev. George Venetos, Dean
St. Sophia's Cathedral
1324 S. Normandie Ave.
Los Angeles, CA 90006
737-2424

Islamic Center of Southern California
Dr. Maher Hathout, President
434 S. Vermont Ave.
Los Angeles, CA 90005
384-5783

Los Angeles Council of Churches
760 S. Westmoreland Ave.
Los Angeles, CA 90005
384-3148

Sikh Dharma
MSS Krishna Kaur Khalsa
P. O. Box 35906
Los Angeles, CA 90035
553-9935

Southern California Ecumenical Council
(formerly the Council of Churches in Southern California)
The Rev. Eugene Boutilier, Executive Director
813 S. Hope St.
Los Angeles, CA 90017
622-5191

Vedanta Society of Southern California
Swami Aparananda/David Stump
1946 Vedanta Plance
Hollywood, CA 90069
465-7114

American Jewish Committee
Dr. Neil Sandberg/Rabbi Sandra Shiryon
6505 Wilshire Blvd., Room 315
Los Angeles, CA 90048
655-7071

National Conference of Christians and Jews
Mr. Robert Jones/Mr. Glen Poling
3650 Wilshire Blvd. Ste. 1414
Los Angeles, CA 90010
385-0491



SELECTED RESOURCES

DOCUMENTS:

"Declaration on the Relation of the Church to Non-Christian Religions"
(Nostra Aetate), Vatican II, October 28, 1965

Guidelines on Religious Relations with the Jews, December 1, 1965

Guidelines for Jewish-Catholic Relations, Bishops' Committee for
Ecumenical and Interreligious Affairs

Guidelines and Suggestions for Implementing the Conciliar Declaration
"Nostra Aetate", January 1975

BOOKS:

McGarry, Michael B. Christology After Auschwitz, Paulist Press, 1977.

Pawlikowski, John T. Catechetics and Prejudice, Paulist Press, 1973.

_____. What Are They Saying About Christian-Jewish Relations?, Paulist
Press, 1980.

Pickthall, Mohammed Marmaduke. The Meaning of the Glorious Koran (An
Explanatory Translation) Mentor Books.

The Religious Heritage of Southern California, Interreligious Council,
1976.

OTHER MATERIALS:

"WITHIN THE CIRCLE" - a filmstrip by the Interreligious Council

Appendix 6

THE LOS ANGELES PRIEST-RABBI COMMITTEE

The dialogue formally began on June 15, 1973 when Cardinal Manning officially approved the proposal for this on-going dialogue. The committee meets six times a year under the sponsorship of the Archdiocesan Commission on Ecumenical and Interreligious Affairs and the Southern California Board of Rabbis. Membership consists of ten priests and ten rabbis with the Orthodox, Conservative and Reform rabbinates represented.

At most of the meetings an exploration is made of areas involving growth and challenge. The format in such cases involves a presentation by a priest and by a rabbi. Some of the topics to date have been:

- a) Midrash in Judaeo-Christian Dialogue
- b) Phariseeism in Light of Actuality and New Testament Emphasis
- c) How do we Transmit the Moral and Spiritual Value of our Tradition to the next Generation of Priest and Rabbis?
- d) Interfaith Marriages
- e) The Church as a Source of Reconciliation in the Middle East
- f) Vatican Guidelines on Catholic-Jewish Relations
- g) Homiletic Sensitivity and the Passion Account.

The Priest/Rabbi Committee has been responsible for the preparation of Lenten and Holy Week homiletic guides and pastoral aids. The priests of the committee authored these small texts and the rabbis acted as consultants. These Lenten Pastoral Reflections were distributed in 1977, 1978, 1979 and 1980.

Following the publication of Lenten Pastoral Reflections in 1977, the committee decided to enter a new phase of its dialogue - a sustained, systematic, in-depth theological dialogue on a particular topic. The first topic chosen was covenant. Covenant or Covenants? An Historical Reflection On the Notion of Covenant was published in March, 1979. At present the committee is discussing "The Notion of Kingdom in Our Traditions."

A substantial outgrowth of the dialogue has been a Seminary exchange between faculty members of Hebrew Union College and St. John's Major Seminary. Continuing since 1975 a professor from St. John's addresses students at H.U.C. and meets with them for informal discussion on various topics. The visiting rabbi from H.U.S. spends two days at St. John's acting as guest lecturer in New Testament classes and talking with the students.

A second outgrowth of the dialogue was the Institute in Jewish Studies at Hebrew Union College in 1981. Sponsored by H. U. C., the Archdiocesan Office for Continuing Education and the Archdiocesan Commission on Ecumenical and Interreligious Affairs, this program enabled priests and interested persons from the Catholic community to spend a week at H.U.C. studying the history of Jewish exegesis on Isaiah 53 and attending lectures on topics of interest to the American Jewish Community.

In the academic year 1981-1982, the visiting rabbi is teaching one full course each semester on the Hebrew Scriptures at the seminary.

Appendix 7

THE LOS ANGELES CATHOLIC - JEWISH RESPECT LIFE COMMITTEE

On November 3, 1975, the Archdiocese of Los Angeles, the board of Rabbis of Southern California and the American Jewish Committee sponsored a major conference celebrating the 10th anniversary of Vatican II's Declaration on the Relationship of the Church to Non-Christian Religions ("Nostra Aetate"). The conference identified ongoing concerns for the Catholic and Jewish communities.

One of these concerns was the Respect for Life question, with particular, yet not exclusive focus on the abortion issue. From this November conference grew an ongoing core group intent on exploring the respect life question in general and the abortion question in specific. A wide cross-sectional representation makes up the committee - medical, legal, theological, activist and pastoral. Among the Jewish participants there are Orthodox, Conservative and Reform presences.

Following a frank and open dialogue on the abortion question, the committee published in September, 1977 Jewish and Roman Catholic Reflections On Abortion and Related Issues.

After the publication of this initial statement, the committee decided to pursue these goals:

The committee will continue in exploration of the larger respect-life issue, while maintaining a continuing voice in Catholic - Jewish Abortion issues.

Eventually our deliberations will embrace broader areas, including biomedical ethics and society's control over the individual's life at the end as well as the beginning of the cycle.

The committee published Caring For the Dying Person in September 1979 and The Single Parent Family in October 1981. Presently the committee is studying and discussing the ethical implications of the entire nuclear issue.

NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE.....

NEW YORK, Nov. 1... The American Jewish Committee today urged that differences between the Jewish and Catholic communities over the recent audience granted the PLO's Yasir Arafat by Pope John Paul II not be allowed to "impede the advances in understanding and mutual esteem which have marked the relations between our communities for the past several decades."

That view was expressed today by Maynard I. Wishner, president of the American Jewish Committee, in a letter to His Eminence Johannes Cardinal Willebrands, President of the Vatican Commission on Religious Relations with the Jews. In a letter addressed to Mr. Wishner, Cardinal Willebrands recently sought to explain the reasons why the Pope agreed to receive Mr. Arafat. Among other explanations, Cardinal Willebrands said that "the fact that the Holy Father receives someone in audience is in no way a sign of approval of all the ideas and actions attributed to that person."

The Cardinal also wrote that "the Holy Father did not fail to express to Mr. Arafat 'the hope that an equitable and lasting solution of the Middle East conflict should be reached,' a solution which, as he said during the audience, 'should exclude recourse to arms and violence of all kinds, especially terrorism and reprisals.'"

In his response, Mr. Wishner stated that the American Jewish Committee did not question "the honorable and pacific intentions of the Pope."

"The Pope's hope," Mr. Wishner continued, "for an 'equitable and lasting solution of the Middle East conflict' as his stated position that such a solution should 'exclude recourse to arms and violence of all kinds, especially terrorism and reprisals,' are shared by all persons of good will seeking peace in that troubled region."

However, Mr. Wishner added, "We do strongly disagree regarding the impact of the audience with Mr. Arafat on popular opinion and its widespread interpretation as an act of legitimization for the organization which he heads -- an organization which has claimed credit for the murder of innocent civilians, including Christians, Muslims, and Jews, and which has never departed from its stated aim of destroying the sovereign State of Israel."

- more -

Maynard I. Wishner, President; Howard I. Friedman, Chairman, Board of Governors; Theodore Ellenoff, Chairman, National Executive Council; Robert L. Pelz, Chairman, Board of Trustees.
Donald Feldstein, Executive Vice President

Washington Office, 2027 Massachusetts Ave., N.W., Washington, D.C. 20036 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem, 95149, Israel
South America hq.: (temporary office) 165 E. 56 St., New York, N.Y. 10022 • Mexico-Central America hq.: Av. Ejercito Nacional 533, Mexico 5, D.F.

CSAE 1707

Mr. Wishner took the occasion of his letter to Cardinal Willebrands to repeat calls for recognition of the State of Israel -- both by the Arabs and by the Holy See.

"We fervently share the Pope's hope," Mr. Wishner wrote, "that an equitable and lasting solution of the Middle East conflict will soon be reached and his affirmation that the recognition of Israel by the Arabs is a basic condition for the construction of that peace. The logic of that important affirmation by the Pope does argue, in our judgment, that the recognition of Israel by the Holy See would constitute a model of moral courage and leadership that would advance the cause of peace and co-existence between the Arab nations and Israel."

"We sincerely hope that such Vatican recognition of Israel would be forthcoming in the not too distant future," he added.

Mr. Wishner pointed out that the American Jewish Committee, which he said was "an organization which has been in the forefront of Catholic-Jewish dialogue in the United States and many other parts of the world," acknowledged "the historic importance of Pope John Paul II's affirmative statements on the relations of the Catholic Church with Judaism, and his emphasis on the common spiritual heritage of Christians and Jews."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad and seeks improved human relations for all people everywhere.

(Attached are copies of the original cable to the Vatican sent by Mr. Wishner, of the letter of response from Cardinal Willebrands, and of Mr. Wishner's response to that letter.)

* * * *

10-29-82
82-960-350
A; CP; EJP; PP; REL

NEWS COMMITTEE

FROM THE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, September 14...Maynard I. Wishner, President of the American Jewish Committee, today sent the following telegram to the Vatican:

"American Jewish Committee deeply distressed over reports Pope John Paul II will grant audience PLO terrorist chief Yasir Arafat. It is incomprehensible that Holy Father who was nearly murdered by terrorist fanatic trained by PLO in Beirut would reward terrorists by giving them implied sanction through privilege of audience in Vatican City. Pope himself decried terrorists in his February 18 address to Christian Democratic World Union saying 'Terrorism is antithesis of everything that you try to promote as Democrats and as Christians.' Holy Father then appealed for 'solidarity among states so that every act of terrorism may be unanimously unmasked, denounced, condemned and penalized with sanctions, whatever pretext for it may be offered.' Terrorism, he added, is a 'savage inhuman method to be absolutely banned. A state that encourages such a method and makes itself the accomplice of its perpetrators disqualifies itself from speaking to the world about justice.' Holy Father's audience with the architect of international terrorism is irreconcilable these moral positions. American Jewish Committee respectfully urges that Holy See reverse its decision and demonstrate to world its unambiguous rejection of Arafat's role in violating sacred image of human person over past decades."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

* * * * *

82-960-286
9/14/82
A, CP, EJP, REL
RTV-E, ED, JL, R, US

Maynard I. Wishner, President; Howard I. Friedman, Chairman, Board of Governors; Theodore Ellenoff, Chairman, National Executive Council; Robert L. Pelz, Chairman, Board of Trustees.
Donald Feldstein, Executive Vice President

Washington Office, 818 18th St., N.W., Washington, D.C. 20006 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem, 95149, Israel
South America hq.: (temporary office) 165 E. 56 St., New York, N.Y. 10022 • Mexico-Central America hq.: Av. Ejercito Nacional 533, Mexico 5, D.F.

PEASE 1707

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

Vatican City - Tel. 698.4386/698.3071

Prot. N.

J 548/82/a

Vatican City, Oct 7, 1982

Mr Maynard I. WISHNER
President, American Jewish Committee
165 East 56 Street
NEW YORK, NY 10022, USA

Dear Sir,

The Holy Father has duly received the cable you sent on the occasion of the audience which he decided to grant in response to the request of Mr Yasser Arafat.

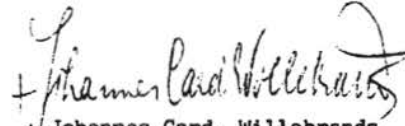
As you know, in the exercise of his high pastoral office, the Holy Father is prepared to receive all men and women who ask for it, intending in this way to manifest his concern for all people, to further the aims of peace and to promote understanding among nations. Many encounters of this kind take place, as did this one, on Wednesdays, the day reserved for the general audience and various meetings.

I am sure that it is clear that the fact that the Holy Father receives someone in audience is in no way a sign of approval of all the ideas and actions attributed to that person. - As was clearly stated in the press release published after Mr Arafat's visit by the Press Service of the Holy See, the Holy Father wished "to show his good will towards the Palestinian People and his participation in their protracted sufferings". On this occasion the Holy Father did not fail to express to Mr Arafat "the hope that an equitable and lasting solution of the Middle East conflict should be reached", a solution which, as he said during the audience, "should exclude recourse to arms and violence of all kinds, especially terrorism and reprisals" and "should involve the recognition of the rights of all peoples, particularly those of the Palestinian people for a homeland of its own and of Israel for its own security". With this last reference the Holy Father wished to affirm that the recognition of Israel by the Arabs is a basic condition for the construction of peace.

I earnestly hope that you will understand the considerations that led to the granting of this audience, and also its meaning. Such considerations and meaning cannot in any way be interpreted as hostile to Israel and the Jewish people around the world; on the contrary, they are a positive development in the sense that they promote dialogue and the prospects for peace in the Middle East. Besides, the attitude of the Holy See towards the Jewish people and its strong opposition to all forms of antisemitism have in no way been changed by this audience.

With sincere appreciation and all good wishes, I remain,

Yours sincerely,


+ Johannes Card. Willebrands
The President



The American Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

October 28, 1982

His Eminence
Johannes Cardinal Willebrands
The President
Secretariat for Promoting Christian Unity
Commission for Religious Relations with the Jews
Vatican City

Your Eminence,

I acknowledge with appreciation your letter to me as President of the American Jewish Committee and your explanation of the reasons for the Papal audience granted Mr. Arafat. The Pope's hope for an "equitable and lasting solution of the Middle East conflict" and his stated position that such a solution should "exclude recourse to arms and violence of all kinds, especially terrorism and reprisals," are shared by all persons of good will seeking peace in that troubled region.

We do not question the honorable and pacific intentions of the Pope. We do strongly disagree regarding the impact of the audience with Mr. Arafat on popular opinion and its widespread interpretation as an act of legitimization for the organization which he heads — an organization which has claimed credit for the murder of innocent civilians, including Christians, Muslims, and Jews, and which has never departed from its stated aim of destroying the sovereign State of Israel. We can understand the Pope's desire "to show his good will toward the Palestinian people and his participation in their protracted sufferings," but surely you can understand the depth of feeling in the Jewish community over the world-wide dissemination of a photograph of the spiritual leader of the Roman Catholic Church shaking hands with the world's foremost terrorist.

As an organization which has been in the forefront of Catholic-Jewish dialogue in the United States and many other parts of the world, and remains committed to that dialogue despite the strain of recent events, we have acknowledged the historic importance of Pope John Paul II's affirmative statements on the relations of the Catholic Church with Judaism, and his emphasis on the common spiritual heritage of Christians and Jews.

We join you in hoping that the very genuine differences with which we view the decision to grant a Papal audience to Mr. Arafat will not impede the advances in understanding and mutual esteem which have marked the relations between our communities for the past several decades. Needless to say, we fervently share the Pope's hope that an equitable and lasting solution of the Middle East conflict will soon be reached and his affirmation that the recognition of Israel by the Arabs is a basic condition for the construction of that peace.

The logic of that important affirmation by the Pope does argue, in our judgment, that the recognition of Israel by the Holy See would constitute a model of moral courage and leadership that would advance the cause of peace and co-existence between the Arab nations and Israel. We sincerely trust that such Vatican recognition of Israel would be forthcoming in the not too distant future.

With sincere wishes for a healing and constructive continuation of our relationships, I am,

Sincerely yours,

Maynard I. Wishner

Maynard I. Wishner
President

Hyman Bookbinder

For Your
Information



To: M. Javensbaum

FROM...

Hyman Bookbinder 10/5/82

To: Rev. John Paulikowski

I have just returned to my desk to find the copy of your 9/24 letter to Gideon Shammur at the Israeli Embassy.

John, I know how hard it must have been for you to write that letter. But your honesty and integrity -- and anguish -- come through, and I want you to know that I fully understand where you are, and where you are coming from. Your letter will make a useful contribution to Israel's re-examination of some recent events.

I hope you will agree that in the days following your letter, Israel did indeed demonstrate that it is a vibrant democracy, and that its high moral standards do indeed motivate the great masses of Israelis. So your -- and my -- basic faith in Israel should not be destroyed by the recent events.

Sincerely,
Bookie

Washington Representative, American Jewish Committee
2027 Massachusetts Ave. NW, Wash. DC -- AC(202) 265-2000

[start]

Original documents
faded and/or illegible





Office of the M.A. Director

RECEIVED SEP 29 1982

24 September 1982

Mr. Gideon Shomron
Embassy of Israel
3514 International Drive, NW
Washington, DC 20008

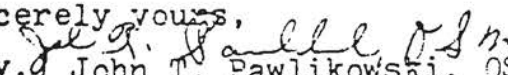
Dear Gideon:

This is certainly a letter I wish I did not have to write. But as a longstanding supporter of the People Israel I must tell you of the extremely serious deterioration of support for your government as the result of the massacre in Beirut. Let me emphasize that only significant and far-reaching action by your government can begin to turn the tide. Ill-advised advertisements about "blood libels" will convince no one. Your government must assume responsibility for what took place. Of necessity this will involve changes in government personnel at the highest levels with equally significant shifts in the military leadership. It is also vital that your government reverse its decision and accept President Navon's call for a judicial inquiry into the events in Beirut.

What has happened in Beirut will not deter me from continuing my public support for Israel's legitimate security needs and critiquing the strong "rejectionist" mentality in the Arab world. But persons like myself can have little impact in the Christian and larger American community after the Beirut massacre unless your government is willing to acknowledge its responsibility, even if only indirect, and take appropriate steps to restore Israeli and international confidence in Israeli political leadership. Your government stands in danger of having its gains in Lebanon reduced to a serious political setback if Prime Minister Begin allows the present response to continue.

With a special greeting of peace at this difficult hour,

Sincerely yours,


(Rev.) John T. Pawlikowski, OSM, Ph.DProfessor of Social Ethics
Member, U.S. Holocaust Memorial Council

[end]

Original documents
faded and/or illegible



Re: Pope John Paul II's audience to Yasir Arafat on September 15

From: the Catholic-Jewish Relations Committees of
the Archdiocese of New York and
the Diocese of Brooklyn

The Catholic-Jewish Relations Committees of the Archdiocese of New York and the Diocese of Brooklyn are extremely concerned with the perception of the meeting between Pope John Paul II and Yasir Arafat.

These Committees understand that this meeting has caused great pain and anguish in the Jewish community and that many Catholics feel that same pain and anguish.

While these Committees are deeply troubled by this meeting between the Pope and Yasir Arafat, we do not question the motivation and good faith of the Pope.

We believe the decision of the Holy Father to meet with Yasir Arafat does not necessarily reflect the sentiments of all Catholics throughout New York City or elsewhere.

Therefore we trust that the good faith engendered between Catholics and Jews since the 1965 promulgation of the conciliar declaration Nostra Aetate and the windows which it opened towards greater understanding and reconciliation between our two faith communities and the 1975 Vatican Guidelines regarding the implementation of Nostra Aetate should not be jeopardized but should be pursued with even greater vigor.

September 22, 1982

Statement released September 24 to all wire services, the Anglo-Jewish papers, the Catholic press and religious papers.

THE AMERICAN JEWISH COMMITTEE

date October 7, 1982
to Marc H. Tanenbaum
from David Geller *DG*
subject Syracuse Delegation in Rome

A Jewish delegation from Syracuse visiting Israel stopped off in Rome. They were invited by Father Mejaia for a meeting, and during the meeting they were invited to the canonization of the Polish priest who was killed at Auschwitz (I forgot his name). The canonization will take place tomorrow. The delegation was informed that in his remarks the Pope would say something about anti-Semitism.

After the above-mentioned meeting, the delegation met with the leadership of the Jewish community in Italy. The community leaders felt strongly that given the Pope's recent meeting with Arafat, the delegation should decline the invitation to the canonization ceremony and some suggested that the delegation ought to make a statement indicating why they are declining.

The delegation called Charney to ask his opinion. Charney would like to discuss it with you. In the meantime, I shared with Charney my own inclination which is that it would not be wise to go against the strong feelings of the Jewish community and, therefore, I felt the delegation should decline the invitation but they should make no statement.

Would you please get in touch with Charney as soon as you can.

DG/es