

Preserving American Jewish History

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

- Series C: Interreligious Activities. 1952-1992
- Box 47, Folder 7, Vatican, January-July 1990.

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Gratton Road London NW5 4BD Telephone 071-485 2538 Facsimile 071-485 4512

#### Cardinal Glemp Poland

Date

Our ref

Your ref

# AMERICAN JEWISH

#### Your Eminence

A little over a year ago we met in London and you gave me a letter in which you stressed your commitment to moving the Carmelite Convent in Auschwitz Concentration Camp to the new Centre for Dialogue Faith and Study to be established outside the camp. This was an important stage in resolving a painful and unnecessary conflict which had caused great harm, to both Poles and Jews and which threatened to undermine the enormous improvement in Catholic/Jewish relations which has occurred since the Second World War. Since then I have helped to organise in Oxford a gathering of Jewish intellectuals and community leaders which issued the Yarnton Declaration (enclosed) which carried on the process of reconciliation.

I have just been at a meeting in Belgium where I met several Jewish leaders. Critical voices were raised there about the progress in building an interfaith centre. There were indeed calls for the organisation of protests at the slowness with which the centre is being built. I am concerned, as I am sure you are too, that the process of reconciliation and the achievement of mutual understanding should continue. I should be very grateful if you could provide me with concrete information on the progress of the building of the centre so that I can answer those who claim that little is being done to build the centre. I would be grateful if you could let me have this report before 14 October, the date when a protest meeting is planned, to enable me to release it to the press beforehand.

I would like to renew to you my invitation to visit London.

Kindest regards

Yours sincerely

SIR SIGMUND STERNBERG

### OXFORD CENTRE FOR POSTGRADUATE HEBREW STUDIES

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5 March 1990

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Acar Tr Felenan.

#### Symposium of Jewish Intellectuals on the Future of Auschwitz Oxford, 6-8 May 1990

A unique and historic opportunity has recently opened up for Jews to advise the Polish government on the future of Auschwitz. The Polish government has established an official Commission which is now seriously considering substantial changes at Auschwitz, and it proposes to call an international meeting later this year to take the matter further.

There is therefore an urgent need for Jewish intellectuals to articulate considered Jewish reflections and responses to the whole question of the future of the former concentration camps in Auschwitz-Birkenau. This must be done before any international meeting takes place, so that Jewish participants at such a meeting can be adequately prepared. There are no specialists who can offer incontrovertible advice on such a matter - and yet Jews today, particularly in the context of the new political realities of Poland, must begin to approach the problem. The question is, how?

To answer this, we are inviting a small working group of Jewish academics and intellectuals (rather than representatives of particular organisations) to sit down together for three days to work out concrete proposals. A draft programme and a background paper are attached. There are two non-Jewish invitees who will be attending: Krystyna Marszalek-Mlynczyk (Vice-Minister of Culture, Poland, and Chairman of the government's Auschwitz Commission) and Stefan Wilkanowicz (secretary of the Commission). The Symposium will be held under the academic auspices of the Centre for the Study of Judaism and Jewish/Christian Relations (Birmingham), the Institute of Jewish Affairs (London), the Institute for Polish-Jewish Studies (Oxford), and the Oxford Centre for Hebrew Studies.

Given the importance of the subject, we do hope that you will be free to attend. We are able to cover travel expenses (within the United Kingdom), and of course board and lodging (all food served will be kosher under supervision). Please confirm as soon as possible whether you will be able to come.

Yours sincerely,

JONATHAN WEBBER Symposium Co-ordinator

On behalf of the convenors:

Mr Antony Lerman, Professor Antony Polonsky Rabbi Dr Norman Solomon, Dr Jonathan Webber

### SYMPOSIUM OF JEWISH INTELLECTUALS ON

#### THE FUTURE OF AUSCHWITZ

#### Oxford, 6-8 May 1990

#### 1. Background

#### (a) The Polish State Commission for the Future of Auschwitz

Since coming into office in September 1989 the new post-communist government of Poland has taken a positive interest in reconsidering the structure, format and content of the State Museum at Auschwitz. The Prime Minister, Mr Tadeusz Mazowiecki, personally requested the formation of a new Commission specifically to advise on this. The intention is to find ways whereby Auschwitz can convey moral, ethical and religious values, rather than the present heavy dose of political propaganda. The Commission has been set up, under the chairmanship of the Vice-Minister of Culture (as a State Museum the responsibility for Auschwitz falls to the Ministry of Culture), with Mr Stefan Wilkanowicz, editor of the influential Catholic monthly Znak, as secretary. Ordinary members (all Polish) include the top civil servants responsible for museums, including the Director of the State Museum at Majdanek, the country's top conservation specialists, Catholic theologians and local specialists in Judaism. Two Polish Jews are also members. To date, three meetings of this new Commission have taken place, one on site in Auschwitz itself.

#### (b) Report on the Commission's meeting held in Auschwitz (December 1989)

This meeting of the Commission was attended by Dr Jonathan Webber, at the personal invitation of the Vice-Minister. He was the only foreigner, and the only Jew, present (neither of the Polish Jewish members of the Commission was able to attend on that occasion), and reports the following:

1. The press communiqué released at the end of the meeting, which showed that the Commission has a considerable receptiveness to Jewish views, indicated a wide measure of agreement that substantial changes be made at Auschwitz. Suggestions included, in particular, modifying the scope and content of the existing exhibitions so as to underline moral, ethical and religious issues and their relationship to the Holocaust; and the preparation of a series of official guide-books so as to cater to visitors of different ethnic/national backgrounds. (Dr Webber was subsequently invited by the Ministry to undertake the responsibility for the Jewish guide-book).

2. The Commission, having undertaken its preparatory work and submitted its initial reports and discussion papers, now wishes to call an international conference in Poland, in October or November of this year, to consider the future of Auschwitz. It is proposed that major Jewish organisations (the American Jewish Congress, for example) would participate, and it is likely that invitations would also be sent to representatives of Gypsies, Jehovah's Witnesses, and other relevant parties.

#### 2. The Purposes of the Symposium

#### (a) Overall purpose

The Symposium's overall purpose will be the articulation of Jewish reflections and responses, both religious and secular, to the general question of the future of the Polish State Museum of Auschwitz-Birkenau, including the implications for its educational goals and conservation policy. It needs to be grasped that the Museum, which for practical purposes covers the entire land area of both the former concentration camps, currently attracts 600,000 visitors a year, of whom 400,000 are Poles and 200,000 foreigners (principally Russians and Germans). What would be a considered Jewish view on what is to be done with this vast area - the land itself, the structures on it, and the exhibitions and monuments there - given that the Polish authorities are now actively considering changes?

#### (b) Preparation of guidelines

The Symposium will prepare a set of suggested guidelines that would then be brought to the attention of leaders of Jewish organisations active in Polish-Jewish relations.

#### (c) Long-term involvement of Jewish intellectuals

The Symposium will consider the possibility of creating a group of Jewish intellectuals and academics to concern themselves with the long-term issues, and the identification of Jewish individuals who would be available to provide guidance and briefing if required to participants in any international conference concerned with the future of Auschwitz.

#### (d) Publication of the proceedings

It is intended that the proceedings of the Symposium will be edited and published, so that the subject reaches a wide intellectual Jewish readership.

#### 3. Proposed Agenda

The Symposium is provisionally entitled 'Return to *Parole:* The Future of Auschwitz'. It would be held over three days, starting after lunch on Day One and finishing after lunch on Day Three (i.e. just over 48 hours in all). The format would be as follows: a general briefing for all participants, followed by general discussion; then a workshop arrangement, for groups of no more than 4-5 persons, ending with a discussion for all participants.

#### (a) Day One (afternoon): Briefings

1. Historical overview.

2. Video presentations showing the full present nature of the Museum, which comprises the territory of the former concentration camps at Auschwitz-Birkenau.

3. Stefan Wilkanowicz, on (i) the scale and complexity of the empirical problems of the Museum and (ii) the intellectual and educational issues they pose within the context of a new Polish understanding of the nature and significance of Auschwitz.

4. Norman Solomon and Jonathan Webber, on the Jewish aspects of these problems, and introducing the following suggestions for workshop discussions:

- a. Suggesting guidelines for the proposed Jewish guide-book to Auschwitz and identifying suitable people to collaborate in the preparation of it.
- b. Identifying the intellectual, educational and religious activities that would need to be accommodated in any future Jewish centre of some kind in or near Auschwitz.
- c. Considering how the existing Jewish exhibition in Block 27 at Auschwitz should be revamped.
- d. Proposing intellectual and religious criteria for any future Jewish monuments in Auschwitz-Birkenau.
- e. Suggesting programmes for proper study visits to Auschwitz for Jewish youth and Jewish leaders (and also Jewish journalists, artists and intellectuals) in order to ensure that they have reliable and up-to-date knowledge of the current realities of the Auschwitz-Birkenau Museum.
- f. Formulating concrete proposals for the future of the building currently occupied by the Carmelite convent once the nuns have moved to their new site.
- g. Developing Jewish educational material to meet the needs of any future youth encounters in which Jewish youth organisations may be invited to participate in Auschwitz together with young Poles and Germans.
- h. Developing appropriate liturgies and acts of commemoration for both Jewish and interfaith occasions in Auschwitz-Birkenau.
- Considering proposals for the future of other major concentration-camp sites of Jewish importance in Poland, viz. Treblinka, Belzec, Majdanek, Chelmno and Sobibór.

#### (b) Day One (evening): Initial Plenary Discussion

- (c) Day Two (all day): Workshop Discussions
- (d) Day Two (evening): Reports of Workshop Discussions

(e) Day Three (morning): Final Plenary Discussion

#### ANNEXE

#### NOTES ON THE CONVENORS

ANTONY LERMAN: Director of Research at the Institute of Jewish Affairs, London. Editor of *The Jewish Communities of the World* (1989, 4th edition) and editor of *Patterns of Prejudice*, a quarterly journal on antisemitism and racism. Currently working on a study of representations of the Holocaust in contemporary Western culture.

ANTONY POLONSKY: Professor in the Department of International History at the London School of Economics and chairman of the Institute for Polish-Jewish Studies, Oxford. Author of a number of books on the politics and history of contemporary Poland, editor of *Polin: A Journal of Polish-Jewish Studies*, and editor (with Chimen Abramsky and Maciej Jachimczyk) of *The Jews of Poland* (1986).

NORMAN SOLOMON: Director of the Centre for the Study of Judaism and Jewish/Christian Relations, Birmingham, and editor of *Christian Jewish Relations* for the Institute of Jewish Affairs, London. Member of the steering committee of the Oxford Conference on Holocaust and Genocide, 1988. Participant in conferences with Polish theologians in Cracow and Warsaw.

JONATHAN WEBBER: Research Associate, Institute of Social Anthropology, Oxford University, and senior editor of its journal. Fellow in Jewish Social Studies, Oxford Centre for Postgraduate Hebrew Studies. Senior Research Fellow of the Jewish Research Centre, University of Cracow, in which capacity he has conducted extensive fieldwork in Auschwitz and Polish Galicia. Participated in the December 1989 meeting of the Polish Commission for the Future of Auschwitz.

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| . (          | (GENERAL TOPIC: "HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM") |  |                       |                  |
|              | PRAGE   | E, September 3-6, 1990                       | ۵                     |                  |
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|              | aturday, Sept. 1/<br>Sunday, Sept. 2                                    | ARRIVAL                                      |                       | ν.               |
| M            | onday, Sept. 3:   | (Morning)                                    | *                     |                  |
| 680          | A/  | VISIT TO THERESIENSTADT                      | V(i)SH                | 3                |
|              |   | (Afternoon)                                  |                       |                  |
|              |   | PRELIMINARY WORDS                            | V C S                 |                  |
|              |   | Fr. Lawrence FRIZZELL,                       |                       |                  |
|              |   | - "Attitudes of the Chu<br>Patristic Period" | urch to the Synagogue | in the           |
|              |   | (Jewish Peper)                               |                       |                  |
| (            | private meeting;)   | DISCUSSION                                   |                       |                  |
| 8 A          | Y.  | Dinner                                       | 2                     |                  |
| X ·          | 1/3   | Fr. Pier Francesco FUMA                      | GALLI                 | 2                |
| #)           | Ŀ   | - "Christian Attitude t                      | oward Jews in the Mi  | iddle Age"       |
| *            |   |  | 25/1                  |                  |
| Ţ            | uesday, Sept. 4:  | Fr. Jean DUJARDIN<br>- "Racines de l'Antisém | nitisme moderne"      |                  |
| -            |   | (Jewish Paper)                               | ,                     | 12               |
| 5            | ÷   | DISCUSSION                                   | 2 0                   |                  |
|              |   | (Afternoon)                                  |                       |                  |
| 2            | <b>x</b> * 4  | Fr. John MORLEY<br>- "Historical Reflectio   | ons on the Shosh"     | 12               |
|              |   | (Jawish Paper)                               |                       |                  |
|              |   | DISCUSSION                                   |                       |                  |
|              | _ ~   | (Evening)                                    | 21 - 22<br>44<br>44   | •                |
|              |   | SOCIAL (?)                                   |                       |                  |
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Wednesday, Sept. 5:

- "Jewish Reflections on the Shoah"

Fr. Henry CAZELLES

- "Spiritual Reflections on the Shoah"

DISCUSSION

(Afternoon)

COMPLEMENTARY REPORTS from various Countries

(evening)

DISCUSSION/ Meeting of the DRAFTING COMMITTEE

Thursday, Sept. S:

REPORTS on the implementation of the 5 POINTS of the common program established in Rome on

PERSONAL WITNESSES from various Countries Exchange of INFORMATIONS

(Afternoon)

Program for continuing study

Adoption of a possible PRESS-RELEASE Communique

Friday, Sept. 7:

DEPARTURES

Rome, March 23, 1990

Sent to Prof. Leon Feldman for confidential information, May 11,1990, with kind regards,

SENT BY: CONSEIL PONT. UNITE' ;11- 5-90 ;11:20AM ;

003966985365→

Attention : Prof. FELDMAN Fax : 686 8673

Tentative Program

Pages : 3

As per March 24, 1990

#### COMMEMORATION

OF THE XXV ANNIVERSARY OF "NOSTRA AETATE"

(Rome, November 14-15, 1990) at: Pontifical Lateran University (?)

Wednesday, November 14 Private Session on the theme:

"Post-Conciliar Efforts to improve Christian-Jewish Relations: Realizations, Difficulties and Prospectives"

REPORTS FROM:

- The Commission together with the Congregation for Education

- Center for Jewish Teaching and Civilisation

- Episcopal Conferences (USA, Europe, Latin America)

- Some Jewish Universities/Union of Catholic Universities

DISCUSSION

#### (Afternoon)

Continuing Discussion (Private)

17:00 PUBLIC LECTURES:

1. " Teaching of the II Vatican Council on Christian Jewish Relations"

2. "..." (Jewish Lecturer)

Thursday, November 15

PRIVATE PAPAL AUDIENCE could be foreseen To Catholic and Jewish Leaders

#### INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

#### Seymour Reich

Chairman

American Secretariat Synagogue Council of America 327 Lexington Avenue New York, NY 10015 (212) 686-8670

European Secretariat World Jewish Congress 1 Rue de Varembe 1211 Geneve 20, Switzerland (022) 34-13-25

**Constituent Agencies** 

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The Israel Interfaith Association P.O.B. 7739 Jerusalem 91.077, Israel (02) 63-52-12

Synagogue Council of America 327 Lexington Avenue New York, NY 10016 (212) 686-8670

World Jewish Congress 501 Madison Avenue New York, NY 10022 (212) 755-5770

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Leon A. Feldman Consultant

#### April 2, 1990

TO: Members of IJCIC (who did not attend today's meeting)

#### From: Leon A. Feldman

Please be advised that the final approval of the IJCIC Vatican Liaison Committee meeting, scheduled to take place in Prague early in September (On the Historical and Religions Dimensions on Anti-Semitism) and the commemoration/assessment of 25 Years of <u>Nostra</u> <u>Aetate</u>, scheduled for November in Rome, will be made after we see the outcome of the Pope's meeting with Arafat this week.

Attached is an IJCIC's letter by Seymour Reich, chairman, addressed to Archbishop Edward J. Cassidy (cc to Cardinal Casasroli) responding to the news of the Pope/Arafat meet<sup>2</sup> ing.

It was agreed at this morning's meeting to comment at this time only on the fact of the meeting.

P.S. We are sending you copy of article 'Wecannot Hide You from Jesus" by Emanuel D. Thorne, from COMMONWEAL, March 9, 1990.

#### INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

Chairman

-

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The Israel Interfaith Association P.O.B. 7739 Jerusalem 91.077, Israel (02) 63-52-12

Synagogue Council of America 327 Lexington Avenue New York, NY 10016 (212) 685-8570

World Jewish Congress 501 Madison Avenue New York, NY 10022 (212) 755-5770 April 2, 1990

His Excellency Archbishop Edward Cassidy President Commission on Religious Relations with the Jews I-00120 Vatican City

Dear Archbishop Cassidy,

According to reports reaching us from the media, a meeting is to be held during the first week of April at the Vatican City between Pope John Paul II and Yasir Arafat, the PLO chief.

As you are undoubtedly aware, given our clearly stated position in the past, such a meeting raises the most profound concerns within the Jewish community worldwide and constitutes a serious setback to the cause of mutual understanding and respect which we have both sought to achieve through our common dialogue.

Beyond our substantive objection to this meeting -- which we view as undermining the moral stature of the Pope -it raises the most serious procedural questions.

It will be recalled that the crisis provoked by the meeting between the Pope and Kurt Waldheim in 1987 resulted in a joint communique issued in Rome by IJCIC and the Commission for Religious Relations with the Jews following their meeting on August 31, 1987.

The Commission noted that "the Catholic delegation acknowledged the seriousness of the Church's sensitivity to those Jewish concerns" regarding the Waldheim meeting.

Accordingly, agreement was reached so that future misunderstandings would be avoided and that neither side would be taken by surprise in areas of obvious concern. We refer specifically to the so-called "special mechanism" provision of the communique:

"In view of recent controversies and to avoid future misunderstandings, Cardinal Willebrands envisaged the development of a special mechanism that would more closely follow trends and concerns within the world Jewish community and improve contacts and collaboration where the need arises, including contacts with the Secretariat of State. The Jewish delegation in turn committed itself to adapt its own structures as appropriate."

We must therefore, candidly state that we view this development as not only substantively harmful to the cause of dialogue but wholly inconsistent with the agreed upon procedural mechanism designed to avoid such tensions.

We look forward to your response and hope you share our sense of urgency.

Yours very sincerely,

Seymour Reich Chairman

cc: His Eminence Cardinal Casaroli Secretary of State Vatican City

### EMANUEL D. THORNE

**WE CANNOT HIDE YOU FROM JESUS'** IEWISH FUGITIVES AMONG POLISH CATHOLICS

> y father, Leon Thome, was a Jew from Galicia in southern Poland. When the Germans invaded his part of the world in June 1941, he and his family were rounded up by the Gestapo. My father and his brother were sent initially

to work camps and later to concentration camps; his first wife, sister, and elderly father were murdered.

By mid-1943, my father had managed to escape from Janover Camp, a notorious extermination center, and to join four other Jews who were being hidden by two Polish Catholic families in a cellar. Just before Christmas 1943, their Polish caretakers, Stanislaw Nendza and Franz Janiewski, announced that they had a proposition to present. Naturally, my father and the other Jews hiding with him were very anxious about what this proposition might be. Their lives could depend on it.

In his memoirs, my father writes:

On Christmas Eve, we had our answer. All four of them—two married couples—came down into the cellar in their holiday finery, their faces solemn. We held our breaths. One of the women was first to speak. Her voice was hoarse and nervous:

"Listen carefully, my dear friends," she said. "I don't have to tell you that outside there are no more Jews. They have all been killed and we are the only friends you haveleft in the world. We have been hiding you from the Germans these last few months and we can go on hiding you until this war is over. But we cannot hide you from our Lord Jesus. He knows you are here, and if it is his will to annihilate the Jews, he will find a way to have you discovered by the Germans. And if Jesus wishes that you should die, we will not be able to help you."

How were we to escape the wrath of Jesus, who our Polish caretakers thought was using the German Gestapo as his agents? Simply by converting to Catholicism.

One may believe that the church under Pope Pius XII actively saved some Jews in secret (and there is evidence of this); or that the church was indifferent to their fate (and there is evidence

EMANUEL D. THORNE is a member of the department of economics at Brooklyn College and a visiting fellow at the Kennedy Institute of Ethics at Georgetown University. He is author of the forthcoming book Of Life and Limb: The Humane Use of the Human Body (Free Press). of this, too); or that the church would have liked to help Jews but was constrained from doing so for geopolitical reasons. What is undeniable, however, is that honest, humane, simple Polish peasants could believe, based on the teachings and actions of their church, that Jesus might want the Jews to die, and that by saving Jews they might be acting against the wishes of God, and therefore sinning.

This year will mark the twenty-fifth anniversary of Vatican Council II's historic declaration absolving Jews of the murder of Christ, and affirming that the rise of Christianity did not nullify the special covenant Jews had with God. The document, *Nostra aetate* ("In Our Time"), proclaimed on October 15, 1965, was supposed to have put an end to official Catholic anti-Semitism, in word, tone, and deed.

However, recent events, such as the Auschwitz incident last summer, permit a glimpse of how much more still needs to be done. While the threats and admonishments from Poland's primate, Cardinal Joseph Glemp, seemed archaic—"Dear Jews, do not talk to us from a position of a nation raised beyond all others and do not dictate..." and "Esteemed Jews...if there is no anti-



polonism there will be no anti-Semitism"—they also seemed to find resonance among some Catholics here and abroad. When New York's Cardinal John O'Connor condemned Cardinal Glemp's statement on the Jews and acknowledged that many Catholics are anti-Semitic, he was roundly criticized by some influential Catholics.

Even more distressing to me was a series of homilies on the theme of Pentecost offered by Pope John Paul II while the Auschwitz incident was in the news. In two of these homilies, the pope chose to advance a theological position that has served as the traditional Christian rationalization for the persecution of Jews. In an August 2 discourse on the beginnings of Christianity, the pontiff stated that God had covenanted with the ancient Israelites to be "his special people...on condition that they remained faithful to his law. But the history of the Old Testament," the pontiff continued. "shows many instances of Israel's infidelity to God. Hence, God sent the prophets as his messengers to call the people to conversion, to warn them of their hardness of heart, and to foretell a new covenant still to come, [a covenant that] was established through Christ's redemptive sacrifice and through the power of the Holy Spirit." The pope returned to the "broken covenant" theme in his homily a week later.

Since the earliest days of the church, Christian believers have drawn a whole range of practical conclusions from that ancient premise. To them, it meant, in the words of Malachi Martin, "that the sufferings of the Jews were to be understood as part of their punishment for the crime of having rejected Christ and their original destiny; and that Judaism was a useless thing, an invalid ethic, an invalid way of life, an invalid method of worship, which had been rendered pointless by the advent of Christ."

The concurrence of the pope's homilies with the Auschwitz affair may have been no more than an unfortunate coincidence. However, it is important for the church not to appear to be yielding to forces for retrenchment. The message of *Nostra aetate*, therefore, bears recalling. On the theme of the broken covenant, the



document acknowledges that, despite the rejection of the Gospel by large members of Jews, "now as before, God holds them most dear, for the sake of the patriarchs; for *irrevocable are his* gifts and calling—such is the witness of the apostle." And regarding the crime of deicide, it states, "True, the Jewish authorities and those who sided with them pressed for the death of Christ; still, what happened in his Passion cannot be attributed indiscriminately to all Jews then alive, nor can it be attributed to the Jews of today....The church's being the new people of God notwithstanding, *the Jews may not be presented as rejected or* accursed by God...." (Emphasis added.)

The new course set by *Nostra aetate* for Jewish-Catholic relations was prompted largely by a recognition of Christian complicity in the murder of Jews during World War II. Pope John XXIII, who called Vatican Council II and set its agenda against great internal opposition, was reported to have composed, three months before his death, the following prayer of reparation that he intended to be read aloud in all Roman Catholic churches on Good Friday:

We are conscious today that many many centuries of blindness have cloaked our eyes so that we can no longer either see the beauty of thy chosen people nor recognize in them the features of our privileged brethren.

We realize that the mark of Cain stands upon our foreheads. Across the centuries our brother Abel has lain in the blood which we drew or shed the tears we caused by forgetting thy love.

Forgive us for the curse we falsely attached to their names as Jews. Forgive us for crucifying thee a second time in their flesh. For we knew not what we did.

I, a Jew, exist at all because of the courage and humanity of Catholics. Not only my father but also my mother was saved by a Catholic. After her mother, two younger sisters, and a brother were taken by the Germans and killed, she managed to escape and find refuge with a Lithuanian priest, Father Paukshtis. She reports, as others have, that, in her desperate search for refuge. she perceived all persons and institutions clearly identified as Catholic—priests, nuns, churches, and monasteries—as potential sources of sanctuary.

But surely this does not surprise. Jews hold Christians to high moral standards precisely because they accept Christ's moral teachings. Thus fifty years after the war, it remains incomprehensible that the Holocaust was committed, not by pagan Mongols, but by Christians in Christian societies.

Jews as well as Catholics must hold onto the vision expressed in the prayer of John XXIII. Jews must remember that when Catholics, such as those who saved my parents, acted heroically and humanely, it was because, whatever else they had been taught about Jews, they also had absorbed Christ's teaching. "love thy neighbor." A renascent Jewry with its own state of lwael must not turn inward with bitterness and give up on dialogue with Catholics. At the same time, while a Jew may not tell a Catholic what to believe, it is proper to remind Catholics of their history and of the consequences of their beliefs, in the hope that they will be vigilant against the revisionist tendencies that have recently found official expression in some church circles.

142: Commonweal



#### WORLD JEWISH CONGRESS

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Geneva, 4th April 1990

Dr. Desider Galsky President Council of the Jewish Communities in Czechoslovakia Maiselova 18 - Stare Mesto <u>11010 Prague 1</u> Czechoslovakia

Dear Dr. Galsky,

1. I am referring to our telephone conversation of yesterday and would like to confirm that the International Liaison Committee between the Catholic Church and the Jewish people will hold its next meeting in Prague, from September 3 to 6, 1990.

2. The Liaison Committee is the official body in which representatives of the Catholic Church and of the Jewish community meet from time to time and discuss common problems. The Liaison Committee was established in 1970 and has held 12 meetings. During the last few years, because of some political problems (the Waldheim affair, Carmelite convent in Auschwitz) the Committee did not meet. The meeting in Prague will thus resume the regular meetings.

I am sending you with the same mail a book: "Fifteen Years of Catholic-\_Jewish Dialogue 1970-1985" which will give you all necessary information about the Liaison Committee.

3. The partners in the Liaison Committee are on the one side the Holy See's Commission for Religious Relations with the Jews, and on the other side the International Jewish Committee on Interreligious Consultations (IJCIC) which is composed of the World Jewish Congress, the Synagogue Council of America, B'nai B'rith International and the Jewish Council for Interreligious Consultations in Israel. At each meeting about 40 to 50 persons participate, half of them Jewish and acting as delegates for IJCIC, and half of them Catholic and appointed by the Holy See's Commission. The Catholic participants will include Cardinal Willebrands, Archbishop Cassidy, Bishop Duprey and Father Pier Francesco Fumagalli who is the secretary of the Vatican's Commission in Rome, with whom all technical problems are being arranged. I give you therefore his address: Father Pier Franceso Fumagalli Secretary Commission for Religious Relations with the Jews 00120 Vatican City Telephone: 39-6-698-4386 fax: 39-6-698-5365

I should add that the meetings are closed and not open to the press. At the end of the meeting a press communique is usually released.

4. The responsibility for the organization of the meetings alternates between the two partners. It is this time our turn to make the technical arrangements. This is why we would like to hold the meeting in the Jewish Rathaus which is a very dignified place and which has very fine representative rooms. We need in fact one large room where we can seat at a large table 40-50 people. We might need one other small room for technical work with a typewriter and a photocopy machine.

5. We also need 40-50 rooms (mostly single) for the participants. It was my understanding that you could make arrangements at the University centre, but in our telephone conversation you told me that this was not possible in September. I hope you can find other accommodation somewhere else. It should be decent, but must not be luxurious. We would, of course, like to be all together, but if this is not possible, the Catholic authorities may find some place for their participants and the Jews would be ready to go to a hotel. We need accommodation from September 3 through 6 inclusive. Some people may already arrive on September 2nd. We fixed the opening session for September 3rd in the early afternoon because the Americans who observe the Shabbat will not be able to reach Prague before that.

6. We have also to provide kosher food. I hope it will be possible to arrange for meals for the whole group in the restaurant of the community, both at noon and in the evening.

7. There will be a morning and afternoos sessions, and sometimes also an evening session. The discussions will be in English.

8. As I said, the respective participants will be invited by each of the two sides. I hereby extend a cordial invitation to you to participate as a representative of the Czechoslovakian Jewish Community in these proceedings.

9. The major subject of the meeting will be "Historical and Religious Dimensions of Antisemitism". The programme has been worked out at a recent meeting in Geneva and I shall shortly send you a copy of it. A number of well-known scholars will introduce the various topics. As part of the discussions will deal with the Shoah, there will be one afternoon a series of short reports on national experiences of the Shoah by Catholic and Jewish experts or witnesses. We intend to invite Dr. Miroslav Kárný as a Czech Jewish expert and we would be interested if you could bring some Jewish representative of Slovakia either as an expert or as a witness of the Shoah period in your country. Each of the experts or witnesses will have about 15 minutes to report.

-2-

10. We believe that one evening there should be a social reception jointly organized by the Jewish and Catholic authorities of Czechoslovakia. This will have to be discussed by you with your Catholic partners.

11. We also would like to pay a short visit to President Havel. Since I understand he is very interested in these matters, I suppose this will be easy to arrange.

12. There is also interest to organize a tour to Theresienstadt. I understand this will take at least 4 hours and we will have to see how this can be fit into the programme.

13. I understand that Archbishop Cassidy, the President of the Holy See's Commission, has written a letter to Cardinal Tomasek, has informed him about the meeting and has invited him to open the meeting in Prague. I understand that in this letter he has also suggested that the Cardinal or his assistant should be in touch with you in all matters which concern the organization of the meeting.

I hope I have dealt with the major problems. If you have any further questions please do not hesitate to phone me. I thank you for all the help you will give us in this matter. It goes without saying that we will reimburse you for all the expenses incurred in connection with you cooperation.

With all good wishes,

Yours sincerely,

Gerhart M. Riegner

cc.: Prof. Leon A. Feldman



## SYNAGOGUE COUNCIL OF AMERICA

memorandum

to: SCA Constituent Agencies, Board of Governors and Congregational Leaders

from: Rabbi Henry D. Michelman

subject: MIDDLE EAST COUNCIL OF CHURCHES "Prayer From Jerusalem" date: <u>ACTION - ADVISORY</u>

April 9, 1990

The enclosed "PRAYER FROM JERUSALEM" was composed by the Christian communities of Jerusalem (representing Greek Orthodox, Latin Catholic, Armenian Orthodox, Episcopal, Lutheran, Greek Catholic, Coptic Orthodox and Syrian Orthodox) -- adopted by the Middle East Council of churches -- and distributed in this country by the National Council of Churches..

The MECC comprises more than 20 Middle Eastern Churches and has been anti-Israel since its inception.

A number of Christian church bodies (Dutch, Swedish, German and some American) have repudiated this prayer and its use because of its thinly veiled anti-Semitic and anti-Israel bias, its "Theological Imperialism", the very fact that a "prayer" is being used as a vehicle for political action and its timing -during Holy week -- historically a time of increased Christian antagonism toward Jews. The fact that the National Council of Churches decided to distribute the prayer, giving its imprimatur -- raises another set of questions.

These were some of the concerns raised by Rabbi Mordecai Waxman, SCA International Affairs Chairman and myself with the President and the Associate General Secretary of the NCC and at a meeting with the Christian-Jewish Relations Committee of the NCC last Thursday where we were joined by Rabbi Gary Bretton-Granatoor, Director, Interreligious Affairs, UAHC.

We direct your attention especially to some of the language in the prayer:

".... Your people divided .... people in agony and suffering .... deprived of their rights .... free them from oppression .... and to independence in their own land .... those who live in fear .... free them from the illusion (i.e. Israeli fears for security) .... then will Jerusalem become .... (i.e. a Christian city?) ...."

327 LEXINGTON AVENUE, NEW YORK, N.Y. 10016 . Telephone: (212) 686-8670

We do not know the extent to which the prayer and statement was distributed by individual U.S. church bodies to their local churches. You may wish to be in touch with ministers and ecumenical officers in your community regarding Jewish sensitivities--especially since the MECC is preparing yet another prayer for use on Pentecost.

While we have no wish to intrude into Christian religious observances, or to criticize Christian prayer set in its own theological framework -- a true prayer for true peace would have been written quite differently.

For further information, please feel free to contact us at the SCA. HAG KASHER V'SAMEACH to you and your dear ones.

Thank you for your concern and cooperation.

PRAYER FROM JERUSALEM



On the day you entered Jerusalem, O Lord, fulfilling what had been written in the Scriptures, we go forth from our homes and from ourselves, bearing our palm branches and beseeching you to answer our prayers.

We join the great crowd that came out to meet you crying "Hosanna! Blessed is the One who comes in the name of the Lord!" Open our eyes and enlighten our minds so that we will see you as you are in the Gospel — in the midst of the community of the faithful and among all those who thirst for you, wherever they may be.

We come to Jerusalem with you, and we see there your people divided, yet longing to be united in you, as branches of the one vine. Grant us the courage to go beyond ourselves, to transcend the burden of history so that we may recover our unity in you and through you.

We come to Jerusalem with you, and we see that there is no peace, and that people remain in agony and suffering. Strengthen those who thirst for mercy and justice, but have been deprived of the rights to live in dignity. For such are those you have loved, reminding us that they are our neighbours. Free them from oppression: restore to them the right to life and to independence in their own land, just as other nations enjoy this right.

We come to Jerusalem with you, and we see that there are those who live in fear. Grant them inner peace. Free them from the illusion that depriving others of their rights, or even eliminating them, will provide security or reaffirm self-identity. Send your Spirit, who spoke through the prophets, to lead all of us to reach out to the other in a recognition of the common dignity possessed by all human beings. In the sharing of our deepest aspirations is found the way of liberation from fear, doubts and anxiety and the way toward security, fullness and creativity.

When we meet in you as one body, and you send us forth, carrying the Good News, and when we bring to realization your justice on earth, then will Jerusalem become the community of all believers, the wellspring of Peace in the Holy Land and in the whole world.

We come to Jerusalem, O Holy One, with you seated on the throne of our hearts, our minds, our lives. We walk the road to Golgotha with you and partake of your passion. Seeing you nailed to the Cross, we bow down before your suffering. Show us the glory of your Resurrection.

Palm Sunday 1990





**General Secretariat** 

February 2, 1990

#### "CHRISTIANS FOR PEACE IN THE HOLY LAND"

Dear Friends:

As the Palestinian people enter their third year of struggle against the Israeli occupation of the West Bank and Gaza, injustice and suffering continue unabated. Indeed, it has intensified over the past year.

In January of 1988, the heads of the churches in Jerusalem issued an unprecendented joint statement, calling upon churches throughout the world to join them in a search for "a real peace based on justice" for all the people of the region. In April of 1989 they reiterated their appeal, adding a request to the international community and the United Nations "to give urgent attention to the plight of the Palestinian people, and to work for a speedy and just resolution of the Palestinian problem." The Middle East Council of Churches has given its unequivocal support to these pleas from the churches in Jerusalem.

Many churches throughout the world have responded with statements and actions demonstrating their support of the churches in Jerusalem and the Middle East. The urgency of the current situation, however, both its dangers and its kairos of opportunity, leads me to invite the international Christian community to further manifestations of solidarity with the churches in the Holy Land. The Gospel of our Lord Jesus Christ requires that we seek constantly to incarnate His love for all people, not least in the land where He was born, where He suffered and died on the Cross, and yet gave us new hope through the power of His resurrection.

In November of 1989 the MECC convened an international meeting in Geneva, Switzerland, which had as its result the initiation of "Christians for Peace in the Holy Land". That gathering proposed that between Palm Sunday and Pentecost, dates that are this year shared by both the "Eastern" and "Western" churches, churches throughout the world should join the churches of Jerusalem in prayers for peace in the Holy Land. We have enclosed the text of a prayer that we invite you to have read in your churches on Palm Sunday.

The Palm Sunday prayer, then, will initiate a period of action and reflection which could include prayers and fasting, public events, representations to governments or any other activities that would be appropriate both for the urgency of the situation and for your own particular context. We also expect that there will be events in Jerusalem itself which representatives of the international churches may wish to join or We will keep you informed of the planning of events support. Jerusalem and in particular countries or regions both 1 л throughout the world.

This period of reflection and action will culminate with Pentecost, on which occasion a second prayer will be issued by the churches in Jerusalem invoking the Holy Spirit, whose unifying power should enable people in the Holy Land to break down the walls of separation and make God's peace prevail in the City of Peace, Jerusalem. We hope that the solidarity in prayer we are inviting you to join will emphasize both the tragedy of the situation -- the denial of the rights and dignity of the Palestinian people -- and the faith that with God's grace the most grievous wrongs can be righted, the most painful divisions healed. Although authorities seem to be paralyzed in stalemate and timidity, we share the hope that prayers for peace will be answered, that Jerusalem will become a community of all believers and the wellspring of peace in the Holy Land and the whole world.

Yours in Christ Jesus,

Gabriel Habib General Secretary

## SYNAGOGUE COUNCIL OF AMERICA



## memorandum

to:

Members of the SCA Interre; igious Affairs Committee

from:

subject: National Council of Churches' Circulation of "Prayer From Jerusalem" date: Meeting of Christian-Jewish Relations Committee of the NCC

April 20, 1990

You have already received a brief summary of some of the points Rabbi Waxman and I stressed at this meeting and before that, to the President and Associate General Secretary of the NCC.

I enclose now the fuller record of the meeting, prepared by Jay Rock.

It is important to note how vigorously the Christian members spoke out in criticism of the prayer and its circulation by the NCC. It does not reflect my own strong advisement to the NCC Committee -- where I objected to the suggestion that this committee of Christians and Jews prepare another prayer to counter, "polemically", the prayer from Jerusalem. I underscored the point that issue at stake cannot be addressed by using prayer as a political vehicle -- that hurling prayers back and forth would demean good intentions and would distract from the real problems which the NCC must confront -- why did this American church body do this? Why didn't the NCC discuss this with us in advance, in consideration of along standing relationship with the SCA and its other Jewish dialogical partners?

You will note that these concerns were initially pressed by Rabbi Waxman.

On the other hand, Jay Rock's summary shows how seriously the <u>Christians</u> on the NCC Committee took this matter. It was somewhat encouraging for us to hear them criticize the NCC and articulate explicitly what are also Jewish criticisms.

Please see page 2, item 4 through page 5 and page 6, bottom through page 7 Rabbi Waxman is speaking to the NCC President about the need for a meeting with the SCA immediately -- above and beyond our working with the NCC Committee. Our decisions regarding the SCA/NCC relationship must be fashioned after we have had ample opportunities to discuss this matter with <u>them</u>.

Jay Rock's record of the meeting has not yet been approved by myself and others for official distribution. Therefore I ask you to consider it confidential and <u>not</u> for circulation to others. I will appreciate your cooperation.

AMERICAN

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## NATIONAL COUNCIL OF THE CHURCHES OF CHRISTIN THE U.S.A.



Leonid Kishkovsky, President

**OFFICE ON CHRISTIAN-JEWISH RELATIONS** 

James A. Hamilton, General Secretary

Rev. Matthew R. Guiffrida, Chair

475 Riverside Drive, New York, NY 10115-0050, Room 870

Jay T. Rock, Director

(212) 870-2560

#### OFFICE MEMORANDUM

Office on Christian-Jewish Relations National Council of the Churches of Christ

DATE: April 12, 1990

TO: Christian-Jewish Relations Committee members

FROM:

RE: Minutes of our last meeting

Jay T. Rock

We will officially act to approve the attached minutes at our next meeting in November, as is our custom. Many thanks to Bruce W. Robbins for so quickly producing them.

However, as those of you who were at the last meeting will be aware, we felt that our discussion of the "Prayer from Jerusalem" and the issues it raises could be most helpful if communicated to the Middle East Council of Churches, and to other groups in our constituencies involved in considering the issues of Middle East Peace and interreligious relations. This calls for sharing our conversation more immediately.

Please take a look at the minutes of this conversation. If your comments are not presented accurately, please take a minute to write a paragraph (and no more)that can be sent along with the minutes, and send it to me by April 30th.

Our respectful exploration of the issues around this prayer was heartening to me. I look forward to keeping our commitment to share the content of our conversation, and also to having the fuller consultation on the Middle East and interreligious concerns we discussed.

#### Christian Jewish Relations Standing Committee April 5, 1990

Leon Klenicki, Anti-Defamation League Judith Banki, American Jewish Committee Clark Lobenstine, Nat. Assoc. of Ecumenical and Interreligious Staff Henry Michaelman, Synagogue Council of America Okma Postma, Reformed Church of America Elliot Wright, National Conference of Christians and Jews John Pawlikowski, Nation Conference of Catholic Bishops Chris Agnew, Episcopal Church, USA Gary Bretton-Granatoor, Union of American Hebrew Congregations Bruce W. Robbins, United Methodist Church Mordechai Waxman, Synagogue Council of America Elizabeth Zarelli Turner, Member-at-Large Matthew Giuffrida, American Baptist Churches Margaret Orr Thomas, Presbyterian Church (USA)

#### **Regrets:**

George Sheridan, Member-at-Large Robert Dockhorn, Philadelphia Yearly Meeting Dale Bishop, United Church of Christ and Christian Church/Disciples Daniel Martensen, Evangelical Lutheran Church of America John Koenig, Evangelical Lutheran Church of America

#### Staff:

Jay T. Rock, Office on Christian-Jewish Relations Charles Kimball, Middle East Office

#### Guests:

Bill Harter, National Christian Leadership Conference for Israel Judith Hershlag Muffs, Anti-Defamation League

#### **Director's Report**

1. Report on the changes in the National Council of the Churches of Christ. Mr. Rock described the new structure and the names of the new units. Interfaith Relations will be one of three working Groups in the Unit on Unity and Relationships: Ecumenical Networks, Dialogue on Faith and Order, and Interfaith Relations. Within Interfaith Relations there will be specific work on Christian-Jewish Relations and Christian-Muslim Relations. There will be a variety of relationships between the committees, working groups and the denominations. There is no intention to dissolve the integrity of the specific work in Christian-Jewish and Christian-Muslim relations.

Ms. Thomas commented about the ongoing work of the Unit Transition Committee. She read the section from the staff portfolio for Interfaith Relations.

Mr. Rock was asked to comment on the financial implications for Christian-Jewish relations. He noted that funding this work will most likely continue to come as designated "cognate" funding, so that Christian-Jewish work will probably not be dependent on fluctuations in the Ecumenical Commitment Fund. Mr. Robbins noted that the Interfaith Relations will maintain certain budget lines on Jewish

 and Muslim relations so that designated funding for those purposes could continue. Ms. Thomas described the use of seconded funding for Interfaith Relations.

Mr. Lobenstine pointed to the possibility that the two seconded persons would be asked to work in Interfaith Relations outside of particular, Jewish and Muslim relations.

2. Mr. Rock presented the budget. He was asked whether there would be a new budget for Christian-Jewish relations in the new structure. He mentioned that there would be an identifiable place for Christian-Jewish monies but that it would be within another budgetary structure. Mr. Rock indicated that the new structure would cost more money because there would be another layer of committees. He was encouraged to seek honoraria and ask that travel for public speaking be covered.

3. Mr. Rock outlined the comments in the written Director's Report (attached). He spoke of the curriculum project in Seattle. He also pointed out the new time of the next meeting of the Standing Committee on Christian- Jewish Relations which will be from 12:30 to 5:30 on Sunday, Nov. 4 immediately preceding the 12th National Workshop on Christian-Jewish Relations in Chicago.

4. The issue of the Palm Sunday Prayer of the Middle East Council of Churches (MECC) was brought to the floor. Mr. Rock discussed how the prayer was distributed to the heads of communions and to the local and regional ecumenical network. This was done without making a judgment about whether the NCCC agreed with the prayer. The accompanying letter from the NCCC Middle East and CORLE Offices tried to put the prayer in some context (see top of p. 2). Mr. Rock indicated that the prayer was susceptible to a variety of readings, depending on the eyes with which one reads the prayer. The letter asked that the cry of pain from Middle Eastern Christians be heard. The NCCC tried to include not only the prayer but other suggestions about how people could try to work towards peace in the Middle East. Various brochures and other items were included from both Jewish and Christian communities. Mr. Rock indicated that Gabriel Habib, MECC General Secretary, would be interested in responses from Jews and others throughout the world. Finally, Mr. Rock added that we might have been guided to consult with our Jewish dialogue partners.

Ms. Banki wished to shift the discussion from the procedural to the substantive. She saw it as an extremely unbalanced, political statement which abused liturgical language. It also seemed "sanctimonious." She asked what was intended by the statement "then will Jerusalem become a community of all believers." As for process, she questioned whether any MECC prayer should be passed on uncritically to the American community by the NCCC regardless of relationship with Jews.

Mr. Klenicki was concerned with the timing of the prayer. It is recommended to be used during Holy Week. Jews have suffered from the teaching of contempt during this week for many years. The churches have attempted to address teaching during Holy Week. This prayer once again, despite 40 or 50 years of attempts of change, denies Jews a place of history in a land promised by God. Perhaps the NCCC could have sat down and prepared a joint prayer instead of a prayer such as this. Otherwise we are repeating the Middle Ages.

Mr. Bretton-Granatoor spoke of our attempts to have open channels of

communication. To have the channels and not have used them is sadder than if they were not there at all. Even with existing channels Jews did not know about this and were caught. Our hand was called. It dictated a type of shock reaction. The reactions would have been far more helpful had consultation occurred. The prayer is an unfortunate use of liturgy and it denigrates liturgy in the end.

Mr. Waxman said the question is "why did the NCCC distribute the prayer?" It is fundamental to Jewish concern. The prayer creates negative impacts no matter how it is explained. Prayers are supposed to include presumed truths. Regardless of the top of page two in the NCCC letter, the distribution gives an imprimatur. Look at the impact upon the Jewish community. The average Jew does not quite believe the improvement in Christian-Jewish relations. Are we totally unconcerned about the attitudes toward Jews that are developed? Injury is done as well to the cause of peace.

Mr. Pawlikowski stated that the theological issueftrouble him. But a good Muslim would be troubled by parts of the document also. It moves in the direction of suggesting restoration of the crusader flag as the ultimate source of peace and harmony. Christians are a minority in that area. There is an implied theology that is very troubling.

Regarding the Interreligious Committee for Peace in the Middle East, he indicated his strong support. But he does feel that, if the goal is to promote Middle East. Christians are best to be seen as minor actors. Peace will only come if Jews and Muslims can come together and make peace. This kind of statement does not enhance the goal of bringing more Jews to be open to the peace process. It will stiffen the resistance.

Thirdly, Mr. Pawlikowski felt that to single out Holy Week for this type of critique is very tenuous, especially for churches that have given little indication to change attitudes toward Judaism. There are fifty-one other weeks of the year.

Ms. Muffs expressed concern for the action of the NCCC and the conclusions Mr. Rock drew. She believed the NCCC would indicate some degree of approval by sending out the prayer. Either we are here on such a committee for consultation or for no purpose.

Mr. Wright commented on the discussions which are happening at a regional and local level. It is unknown how extensively the prayer has been distributed to the local churches. The ICCJ has been very helpful in distributing information.

Mr. Harter spoke as a parish pastor as well as one who works on the national level on these issues. First, he believed that the prayer has very dangerous components: classical anti-semitic motifs. For example, "We come to Jerusalem with you, and we see there your people divided... branches of the one vine" (to which the Jews do not really belong); "to transcend the burden of history" (flags that Jews have always been recalcitrant); "Free them from the illusion..." (subtext that Jews are blind); allusions to persecution of Jesus at the end.

Second, the prayer uses a limited theological perspective that we try to move beyond. Difficult for me to understand how when other European churches are turning this prayer down, we could go ahead and use it. We are out of sync with those churches with which we hope to be attuned.

Mr. Agnew and Mr. Robbins said that this was the first time that they had seen this prayer.

Ms. Zarelli-Turner asked whether the Pentecost prayer had been written. Is there a chance of dialogue with the drafters of that prayer?

Mr. Kimball indicated that there is still much to learn. This can be an occasion to learn and talk with those who wrote this prayer and whose heartfelt concerns are located in the prayer. Rather than just view MECC as an "anti-Israel organization" (as the AJC press release indicated), there could be dialogue with that organization. He had been impressed by the condescension within this discussion- calling it "denigrating liturgy," etc.- he expressed hope that people would be bold enough to say that to those who wrote the prayer. Clearly this is hitting a nerve. We can facilitate this dialogue to take place.

Re context. He shares concerns that have been raised and takes seriously the deep sensitivities. His understanding is that Middle Eastern Christians have selected the prayer for Palm Sunday because traditionally persons read texts of Jesus entering Jerusalem and praying for peace. Perhaps they were naive in choosing this day for the prayer. He does not believe a more devious message was intended although the fact that it has hit a nerve indicates that there may be deeper realities of which the Middle Eastern Christians were not aware.

As important as all in this group feel Jewish-Christian relations are, the NCCC has a very important connection to other councils and does not dismiss their concerns. The NCCC tried to meet its ecumenical responsibilities in that regard. The WCC did endorse this prayer at it March, 1989, Central Committee meeting.

The issue is that church persons in the Middle East wrote this prayer and asked others to pray this in solidarity with them. Mr. Kimball does not believe it appropriate to tell them that this is not good enough.

Re European churches: the picture there may not be as clear-cut as was indicated in the Jerusalem Post.

There are places where there is reaching out in the prayer, especially in -paragraph five. This has not ever been mentioned. This would have been very difficult for Middle East Christians to say five years ago.

Mr. Kimball indicated that he is not speaking to personal feeling, but is trying to be a voice for those who wrote it. In paragraph four, he hears them expressing in the phrase "restore to them the right to life and to independence in their own land, just as other nations enjoy this right" their seeing freedom in so many parts of the world. They too want the fullness that other people have increasingly found.

Re AJC press release: Mr. Kimball found it very problematic. It uses declarative sentences to make interpretations sound as if they are statements of fact. For example, it makes a link between the NCCC and an "anti-Israel bias." He also challenged how the AJC quoted (wrongly) the "very right to life." Regarding consultation, Mr. Kimball noted that James Rudin had come to his office saying "we need more information" in a very casual way and then this press release emerges the next working day. Consultation needs to be a two-way street.

Mr. Kimball was asked what we can do next. He said the issues involved are serious and need to be addressed both within the NCCC and with Middle East Christians. Let a forum be found to engage appropriately on these issues. Conversation with Bishop Kaffiti in New York would be a possibility, for example.

Mr. Rock considered two other ways to respond to the issue. First, make available a summary of the conversation and second, organize some sort of joint Christian-Jewish prayer for peace in the Middle East. He also suggested a fullfledged consultation on the Middle East situation.

Mr. Kimball believes the theological issues raised here are very substantial. All the communities have theological challenges and difficulties. Could this moment be seized to put this agenda forward?

Ms. Turner raised the issue of a difficult balance of consistency in

statements and concerns. The issue comes when a request from one dialogue challenges or conflicts with another dialogue. It is a question of obligation to various partners that sometimes conflict.

Mr. Giuffrida asked whether we wish to develop a Jewish-Christian prayer for peace in the Middle East. Mr. Pawlikowski added that Roman Catholics should be included. Mr. Lobenstine asked how such a prayer developed here would relate to the MECC prayer. This would be an issue for consideration.

Mr. Michaelman sees a joint prayer in response to the issues here as far off-target. There are questions about the efficacy of a joint prayer.

Ms. Banki responded to Mr. Kimball. She regretted the incorrect quotation mentioned by Mr. Kimball. She believes that one's understanding of the prayer's intention depends on how the statement is parsed. It can imply that the right to life is denied to the Palestinians. By whom? That is implied.

The NCCC could very well have said that it was inappropriate to distribute this prayer. That would not have been condescending. She also agreed that the positive sentence referred to by Mr. Kimball is good but that it is sandwiched between very negative statements.

Mr. Waxman said that our minds have been deflected from the fundamental question- that it is a prayer with negative implications. Why did the NCCC chose to distribute this prayer?

[Discussion of this agenda item was continued later in the meeting.]

Anti-Semitism in Eastern Europe by Rabbi Leon Klenicki (explicit focus upon the Soviet Union)

There are ironies within the democracies of Eastern Europe. The Eastern European countries are coming to have democracy as a process. So it is not surprising that there is an open manifestation of anti-semitism because of the openness in these societies. A study of anti-semitism in the Soviet Union showed that 18% of the people liked Jews, 18% said they disliked Jews and 65% were neutral. This sixty-five percent is vulnerable to being influenced by those who hate Jews. History has shown that neutrality is not sufficient for Jewish security. There is also a religious factor to this. There have been changes on national level, but not at level of the people.

Situation of Russian Orthodox Church and the Uniate church (Ukranian Catholic Church united with Rome). The separation of the Orthodox church from the Ukranian church is an issue and there is now increasing cooperation between those churches. But Jews are being labelled as the creators of the chaos in the Soviet Union and the language of the anti-Christ has been used.

The problem facing the Vatican is updating the Uniate churches to the Vatican II reality. Those documents were not even translated and distributed in countries such as Poland and Czechoslovakia. The church can serve an important role in explaining anti-semitism and the teaching of contempt. It would be important to translate the US Roman Catholic Bishop's statement.

We need to have thought and reflection about the religious realities outside of the U.S. Here we have a clear separation of church and state. But elsewhere the text in Luke about two swords in front of you (Luke 22:38) has been used to describe the intimate relationship of church and state.

Desire for joint work with Soviet Jews. Both the AJC and the ADL have set up agreements for joint work and analysis about anti-semitism.

Mr. Pawlikowski: In terms of Ukranian situation, one of the encouraging

things is that the main freedom movement shows very little anti-semitism. It has even gone on record opposing it. This is a good sign and in contrast to antisemitism in Nazi period.

What could be done in NCCC to help the situation? Mr. Klenicki suggested that the WCC could be an appropriate forum for expressing the American concerns.

Mr. Wright offered information on other places in Eastern Europe. ICCJ will hold a consultation in Czechoslovakia this summer. And in Hungary a council on Christians and Jews is formally launched. The situation in Roumania is very unclear. The small Jewish populations in Poland and East Germany mean that the situation is less developed.

#### Report of Gary Bretton-Granatoor

Mr. Bretton-Granatoor began by saying that the main agenda for Interfaith Relations is for persons to work together through action, and through that action to bring better understanding and cooperation. The UAHC has a program underway with the Presbyterian Church to develop action/reflection projects to be done on a clergy and lay level in order to bring the community closer together. Then, after action, the persons would dialogue about why they are doing this, why together, and how their actions reflect the understanding in their traditions.

We are also in a new state of development in interfaith relations. We need to discuss tough questions. We want to arrive at a deeper understanding of what mission means for the Christian community. We need to also vocalize Jewish concerns about the concept of mission.

Area of church/state is another increasingly critical area. The wall that Jefferson spoke about has become narrow in the eyes of those elected to office. People can become Humpty-Dumpties who fall over trying to straddle the wall.

Another issue is that of abortion. We need to talk frankly about that. What are theological arguments undergirding us?

Two more issues under rubric of "tough questions" are the question of Israel and the degree of communication back and forth between us. How open are the lines between us?

Finally, Mr. Bretton-Granatoor made two proposals for us together: (1) Helping us as a nation rechannel our resources, we could develop a moral agenda for public policy and social action. It could be an ongoing but timebound project. (2) Confronting the tremendous lack of understanding of Judaism among church leaders: a summer VAHC institute to begin to address this problem is one way to begin.

Mr. Harter commented on the Churches for Middle East Peace Action Day. It is focused on special issues without touching upon the situation in the Soviet Union. Along with concerns re: placing immigrants in West Bank settlements. etc., he does not hear enough coming out of the Christian community relating this problem to an understanding of Soviet Union and the situation of the Jews.

Prayer from Jerusalems

Summary of Action-Suggestions Before Us:

1. Work with Middle East Office to establish contact between people here and Middle East Christians.

2. Summarize conversation of this morning. Make the point of view available to the constituency. Could be material for further conversations.

3. Have a day of consultation that would bring together people from member communions including NCCB participants, and Jewish community, Middle East Committee, people from Christian Muslim discussions.

4. Develop a joint prayer for use in the churches.

Discussion of the Action-Suggestions:

\* The joint prayer is trying to say things in a prayer that belong in a different forum and on a different agenda. Mr. Wright suggested that instead of a joint prayer, the NCCC could develop a prayer with appropriate consultation. Mr. Rock said that a joint prayer could address, the problems created by the distribution of the prayer. The NCCC created numerous tension spots across the country. But it does not have to be a joint prayer. The whole question of the second prayer will come before the NCCC. What kind of letter could accompany that prayer, if sent?

\* Regarding a consultation: Mr. Wright thought that Christian theology was anti-Jewish at many points- liturgical, theological, and ecclesiastical. Some good Christian scholarship is addressing those issue, e.g. Paul Van Buren. A consultation could discuss those issues. Mr. Robbins responded that the challenge to Christian theology is deep and reflects kerygmatic elements of the faith. Great care must be taken in that type of reconstruction. He indicated preference for a consultation on the Middle East situation as suggested earlier.

Various other suggestions were made concerning future programming regarding long term examination of anti-semitism, the distinction between anti-zionism and anti-semitism, and interfaith work in the United States.

It was concluded that the Office and Committee would pursue the first three options listed above.

Members of the committee ended by sharing some of their ongoing projects with each other. The meeting adjourned shortly before 3:00.

Respectfully submitted by Bruce W. Robbins

#### INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

#### April 20, 1990

Chairman

American Secretariat Synagogue Council of America 327 Lexington Avenue New York, NY 10016 (212) 686-6570

European Secretariat World Jewish Congress 1 Rue de Varembe 1211 Geneve 20, Switzerland (022) 34-13-25

Constituent Agencies

B'nai B'rith International 1640 Rhode Island Ave., N.W. Washington, DC 20036 (202) 857-6600

The Israel Interfaith Association P.O.B. 7739 Jerusatem 91.077, Israel (02) 63-52-12

Synagogue Council of America 327 Lexington Avenue New York, NY 10016 (212) 686-8670

World Jewish Congress 501 Madison Avenue New York, NY 10022 (212) 755-5770

#### TO: ALL MEMBERS OF THE IJCIC CONSTITUENT AGENCIES

FROM: Seymour Reich, chairman, IJCIC Leon A. Feldman, consultant, SCA Interreligious Affairs

RE: IMPORTANT MEETING, Thursday, May 3, 1990

There will be a very important meeting of the IJCIC members on THURSDAY, MAY 3, 1990 12.30 p.m. (luncheon will be served)

in the offices of the Synagogue Council of America.

Please make every effort to attend as we need your counsel regarding several important issues which will be on the agenda.

1. Report and assessment of 'progress' in the removal on the Carmelite convent at Auschwitz.

- 2. Discussion of the implications of the recent meeting of Pope John Paul II with Arafat.
- 3. Relationship with WCC. <u>Prayer from Jerusalem</u> which has been distributed by the Middle East Council of Churches.
- 4. Miscel. items

Please note especially items #1 and #2 ofr our discussions of the affects on the preparations for the September meeting of the IJCIC/Vatican Liaison Committee in Prague and the planned meeting on 25 Years of Nostra Aetate in November in Rome.

THANK YOU FOR YOUR COOPERATION AND CONTINUED INTEREST.

1: 41.

P.S. Background and supporting materials will be mailed to you next week.

•••

04-24-1990 16:57



## CONFERENCE OF EUROPEAN RABBIS



ADLER HOUSE TAVISTOCK SQUARE LONDON WCIN 9HN

#### PRESIDIUM:

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Honorary Vice Presidents Grand Rabbin Jacob Kaplan

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DIRECTOR:

Rahbi Moshe Rose. P.O.Box 5324. Jonusolan 91052. Phone 02-812859

EUROPEAN COORDINATOR:

Rabbi H.I. Grunewald. 36 Monarch Court, 1. yttelton Rd. London NZ. Phone 01-455-0811

Rabbi Dr Leon Feldman 215 East Soth St New York NY 10021

Sent by Fax to 212-686-8673 Fy Fax 810080

Dear Rabbi Feldman

We are very pleased that you will be participating in the 17th Conference of European Rabbis due to convene in Brussells Belgium from Sunday May 13 to Wednesday May16.

I wish to confirm that you will make a presentation to the Rabbis on the work of the IJCIC and our possible involvement.

All sessions of the Conference will be held in the headquarters of the European Economic Community and we will be staying at the FALACE HOTEL , rue Gineste 3, Brussels Tel 217 6200; FAX: 218 7651.

Looking forward to the pleasure of your company in Brussels and with all good wishes,

Sincerely

Rabbi Mushe Rose

4.20

in a few days time

24 April 1990

|  | WORLD JEWISH CO   | NGRESS   |
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| DATE :   | FAX MESSAGE   | NO. 20536  |
| NUMBER   | TREAGES (INCLUDING COVER SHEET) :<br>ROT. Leon A. Feldman FROM :  | Jean Halpérin  |

MESSAGE A working meeting with Biorn Fjärstedt, Wesley Ariarajah and Hans Ucko will take place here on Monday 21 May starting 10 a.m. It would be much appreciated if you could attend in your capacity as IJCIC consultant.

On the other hand, we do not wish to upgrade this meeting more than is warranted.

Shabbat shalom,

Jean Halpérin

Young Israel of Kew Gardens Hills



150-05 70th ROAD, FLUSHING, NEW YORK 11367

Telephones: (718) 261-9723 (718) 261-9761

Mrs. Pearl Hametz EXECUTIVE SECRETARY



FABIAN SCHONFELD Rabbi

April 25, 1990

resident<br/>chwartz<br/>e President<br/>in Glatt<br/>eldonDr. Eugene Fisher<br/>Secretariat For Catholic-Jewish Relations<br/>1312 Massachusetts Ave. N.W.<br/>Washington, D. C. 20005imilover<br/>Secretary<br/>ThalerDear Dr. Fisher:<br/>Secretary<br/>nolar<br/>dents<br/>er<br/>dents<br/>nderMichel Sabbah the Latin Patriarch of Jerusalem predicted<br/>ay Grossman<br/>manderMichel Sabbah the Latin Patriarch of Jerusalem predicted<br/>revery violent reactions". I believe that such expressions are<br/>not only provocative but are aimed to create bad blood between

the Christian and Jewish population in Jerusalem.

I thought that you should be made aware of the above facts.

With all good wishes,

Sincerely yours,

FS:ph

Rabbi Fabian Schonfeld

Delegates to National Council: Herbert Amster – Jacob Applebaum – Marvin Aschendorf – Stanley Berger – Rabbi Reuven Bernstein – Avrom Borenstein – Fred Halberstadt – Sidney Katzoff – Larry Levine – Alex Lowinger – Milton Nordlicht – Maishe Orlanski – Yosef Poplack – Ludwig Rapp – Arthur Reich – Jack Segall – Alvin Silver – Marvin Teicher – Dr. Bernard Zazula

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Dr. Bernard Rimler Alex Schechter Al Scheinfeld Zev Wilon

President

### National Conference of Catholic Bishops

Secretariat for Ecumenical and Interreligious Affairs 3211 4th Street N.E. Washington, DC 20017-1194 FAX (202)541-3322 TELEX 7400424 Ecumenical Affairs (202)541-3020 Catholic Jewish Relations (202)541-3005 Interreligious Relations (202)541-3025

May 2, 1990

Rabbi Fabian Schonfeld Young Israel of Kew Gardens Hills 150-05 - 70th Road Flushing, New York 11367

#### Dear Rabbi Schonfeld:

Thank you for your letter of April 25 regarding Archbishop Sabbah's response to the Jewish settlers attempted take-over of St. John's Hospice near the Church of the Holy Sepulcher in the Christian Quarter on Jerusalem's "Old City." I believe we know each other well enough at this stage to speak frankly.

In that spirit, I must try to communicate to you how seriously, in my opinion, you are underestimating and, indeed, miscasting the present situation by focusing on Patriarch Sabbah's response rather than on the problem, which is the provocation incited by the takeover. If there has been any intent on anyone's part "to create bad blood between the Christian and Jewish population in Jerusalem," to use your phrasing, it is clearly on the part of the settlers, not on the part of the tiny Christian minority of Israel which wishes only to live and to pray in the areas around our ancient Christian holy sites, a right we thought had been guaranteed by Israel until challenged by the settlers' unprovoked assault on the spirit of the delicate set of understandings known as the "Status Quo."

As of this writing, the government of Israel has responded only through the Foreign Ministry, which makes the claim that Jews have a right to live anywhere in Israel. No one would dispute such a claim, of course, but it must be realized that this assertion is entirely irrelevant to the present situation and the present question which the settlers have posed: that is, for the first time since 1948, whether the State of Israel will live up to its public commitments to ensure the traditional rights of Israel's religious minorities, particularly those of Christians. That and that alone, I would submit, is the issue at hand, as the mayor of Jerusalem, Teddy Kolleck, has rightly and forthrightly stated, and as many Jewish organizations in this country as well have also stated.

Thanking you again for your letter, and trusting you will accept my own views in the spirit of fraternal dialogue in which they are intended, I remain,

Yours in Shalom. Dr. Eugene J. Fisher

EJF:mh

Young Israel of Kew Gardens Hills

Mrs. Pearl Hametz

**EXECUTIVE SECRETARY** 



150-05 70th ROAD, FLUSHING, NEW YORK 11367

Telephones: (718) 261-9723 (718) 261-9761



FABIAN SCHONFELD Rabbi

May 10, 1990

Dr. Eugene Fisher Secretariat For Catholic-Jewish Relations 1312 Massachesetts Ave. N.W. Washington, D. C. 20005

Dear Dr. Fisher:

Thank you for your letter of May 2nd which was in response to my letter to you of April 25th regarding Archbishop Sabbah's statement in which he predicted "very violent reactions" to the recent events in Jerusalem when a number of Seminary students moved into the Hospice which is owned by the Greek Orthodox Church.

I can only repeat what you said to me, namely, "I belefve we know each other well enough at this stage to speak frankly". I certainly intend to do the same.

While I myself have made statements to the press which questioned the timing involved, I continue to believe that there has been a rather unusual over-reaction by Christendom to an event which was deplored in varying degrees by all major Jewish organizations.

It seems to me that that event did not call for the kind of anger and almost hateful reaction by Christian and Moslem denominations. The action of a few, which has also been held to be in violation of existing law by Israel's Supreme Court, should have called for quiet diplomacy and perhaps some public criticism on the part of church authorities, but certainly it did not call for, in my own humble opinion, the kind of reaction that we witnessed.

For example, to tell the world that the Church of the Holy Seputche was closed for the first time in 800 years as a result of a precipitous act on the part of some Jewish Seminary students was certainly an overreaction which can only serve to arouse and spur on anti-Semitic feelings in the world at large.

You yourself said that Israel made a public commitment to insure the traditional rights of its religious minorities and you then proceed to question whether Israel will live up to that commitment. That, my

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dear Dr. Fisher, is not the issue at hand because no right of the Christian minority or any other had been restricted and no right of any minority has been curtailed.

This reaction certainly would entitle some of us to ask where these voices were when the Jordanian Army occupied the Old City and destroyed Jewish houses of worship. In 1967 I went to Israel and saw with my own eyes burnt out synagogues in the Jewish quarter and places of worship turned into stables. I saw tombstones on the Mt. Olives vandalized and used as latrines by the socalled "moderate" Jordanian Army. I read very carefully the statement by the Pope that appeared in the New York Times last week, but I do not recall any statement by the Vatican during the time when Jews were not permitted to pray at the Western Wall, or one that would condemn the attempt to obliterate any vestige of Jewish homes and houses of worship while King Hussein ruled over Jerusalem.

My original letter to you made reference only to Archbishop Sabbah's prediction of violence and that is the one point to which you did not respond as I had wished you would have.

Recently we were informed that Archbishop Cassidy had suggested that the proposed Conference in Prague that is to deal with the roots of anti-Semitism should also address itself to the problem in Jerusalem. I must say that I find equating those two subjects impossible to accept. Altogether I have a feeling that the events in Jerusalem gave some the opportunity to express their views on Jews and Judaism which they may have tried to hide over the years.

Finally, my dear friend, I wish to point out that these feelings are purely my own and do not in any way represent the Synagogue Council or IJCIC or any other organization with which I am affiliated.

I certainly hope that we will be able to put this behind us and work together for the peace of mankind and of Jerusalem.

Sincerely yours,

FS:ph

Rabbi Fabian Schonfeld

### INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

#### April 26, 1990

Chairman

American Secretariat Synagogue Council of America 327 Lexington Avenue New York, NY 10016 (212) 686-8570

European Secretariat World Jewish Congress 1 Rue de Varembe 1211 Geneve 20, Switzerland (022) 34-13-25

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Synagogue Council of America 327 Lexington Avenue New York, NY 10016 (212) 686-8670

World Jewish Congress 501 Madison Avenue New York, NY 10022 (212) 755-5770 TO: ALL MEMBERS OF THE IJCIC CONSTITUENT AGENCIES FROM; Seymour Reich, chairman of IJCIC Leon A. Feldman

REMINDER!

IMPORTANT MEETING OF THE IJCIC MEMBERS T H U R S D A Y, M A Y 3rd, 1990 at 12.30 (luncheon) in the Offices of the Synagogue Council

In the previous communication, the proposed agenda was mailed.

Attached please find background and supporting materials for discussion:

- Letters exchanged between IJCIC (Seymour Reich, chairman) and Archbishop Cassidy, president of the Commission for Religious Relations with the Jews.
- 29 Various news items and prass releases concerning the meeting of Pope John Paul II and Aratfat.
- 3. Bishops ask Vatican for more Consultations on Catechisms.
- Letter of Dr. G.M. Riegner to Dr. D. Galsky in Prague re details for proposed ILC meeting in Prague from September 3-6, 1990
- 5. Nostra Aetate 25th anniversary at Fordham University, Sept. 11, 1990

6.Symposium on the Future of Auschwitz, Oxford 6-8 May, 1990

- 7. Conference of European Rabbis, Brussels, May 13-16, 1990.
- Memorandum from SCA re Middle East Council of Churches PRAYER FROM JERSUALEM, dated April 9, 1990 and April 20, 1990 with relevant source material from National Council of Churches (USA)

9. Excerpted material from MEEC News Report, March 1990.

#### March 1990

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Vol. 3/3

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### Campaign of Prayer and Action for Peace in the Holy Land To Start Palm Sunday

Jerusalem - In a letter to churches and ecumenical organizations around the world dated 2 February 1990, the MECC General Secretary, Gabriel Habib announced the launching of an initiative under the title "Christians for Peace in the Holy Land." The programme is to promote "a period of action and reflection" beginning on Palm Sunday (8 April 1990) and concluding on the day of Pentecost (3 June 1990), which would give support to the call by the Jerusalem churches, included in their January 1988 and April 1989 appeals, that churches around the world join them in a search for "a real peace based on justice" for all the people of the region, and "to work for a speedy and just resolution to the Palestinian problem."

The initiative arose following an international consultation in Geneva in November 1989 at which the MECC brought together church and ecumenical representatives together to consider concrete ways of showing active support for this appeal from the churches in Jerusalem (see article in Oct./Nov. 1989 issue of

NewsReport). The result was "Christians for Peace in the Holy Land," and the proposal that the period between Palm Sunday and Pentecost, dates that are this year shared by of the Eastern and Western churches, be set aside as a time for churches throughout the world to "join the churches of Jerusalem in prayers for peace in the Holy Land."

The consultation also recommended that, together with prayer and fasting, churches be encouraged to initiate public events focusing on education and advocacy for peace, representations to governments, "or any other activities that would be appropriate both for the urgency of the situation and for your own particular context." There will also be events in Ierusalem itself, which representatives of churches outside the region may wish to join or support. The MECC, which will be coordinating the campaign throughout, will keep people in different parts of the world informed of events both in Jerusalem and elsewhere in order to encourage a sense of common purpose and cooperative action in diverse communities worldwide.

A <u>Palm Sunday prayer from the churches in</u> Jerusalem was circulated with Habib's letter, with the suggestion that churches may want to make use of it <u>during their Palm Sunday services</u>. The prayer reflects the <u>non-partisan</u> nature of the quest for peace that the campaign is promoting. "We come to Jerusalem with you," he prayer reads, "and we see there your people divided, yet longing to be united in you as branches of the one vine. Grant us the courage to go beyond ourselves, to transcend the burden of history so that we may recover our unity in you and through you."

"... and we see there your people divided, yet longing to be united in you as branches of the one vine. Grant us the courage to go beyond ourselves, to transcend the burden of history so that we may recover our unity in you and through you."

At the same time, the prayer reflects concern at the situation of injustice in the Holy Land loday. "We come to Jerusalem with you," it states, "and see that there is no peace, and that people remain in agony and suffering. Strengthen those who thirst for mercy and justice, but have been deprived of the right to live in dignity," the prayer asks, "Free them from oppression; restore to them the right to life and to independence in their own land, just as other nations enjoy this right." The prayer petitions God to "Send your Spirit, who spoke through the prophets, to lead all of us to reach out to the other in a recognition of the common dignity possessed by all human beings. In the sharing of our deepest aspirations is found the way of liberation from fear, doubts and anxiety and the way toward security, fullness and creativity."



### Christians for Peace in the Holy Land

Palm Sunday to Pentecost 8 April 1990 - 3 June 1990 With the culmination of this period of action and "reflection on Pentecost a second prayer will be issued by the churches in Jerusalem, "invoking the Holy Spirit, whose unifying power should enable people in the Holy Land to break down the walls of separation and make God's peace prevail in the City of Peace, Jerusalem."

"Although authorities seem to be paralyzed in stalemate and timidity, we share the hope that prayers for peace will be answered, that Jerusalem will become a community of all believers and the wellspring of peace in the Holy Land and the whole world."

In his letter, Habib expresses the hope that "the solidarity in prayer we are inviting you to join will emphasize both the tragedy of the situation - the denial of the rights and dignity of the Palestinian people - and the faith that with God's grace the most grievous wrongs can be righted, the most painful divisions healed." Habib concludes by saying that "Although authorities seem to be paralyzed in stalemate and timidity, we share the hope that prayers for peace will be answered, that Jerusalem will become a community of all believers and the wellspring of peace in the Holy Land and the whole world."  $\Box$ 

(For further information on this initiative, contact the MECC Liaison Office, P.O. Box 4259, Limassol, Cyprus. Mark the envelope "Christians for Peace in the Holy I and ")

### Episcopal Church in Jerusalem and the Middle East Meets - Holds Clergy Conference

Larnaca, Cyprus - In an eleven day period, 23 January - 2 February 1990, the Episcopal Church in Jerusalem and the Middle East held meetings of a Diocesan Synod, the Standing Committee of its Provincial Synod, and sponsored a Provincial Clergy Conference.

The Diocese of Cyprus and the Gulf held its annual meeting 23-26 January, bringing together all the clergy from the diocese along with two lay representatives from each chaplaincy. The Diocese covers Cyprus, Iraq, and the Arabian Peninsula. Bishop John Brown chaired the meetings, which discussed issues related to the consecration of women to the episcopate, and the Decade of Evangelism which is currently underway in the Anglican communion worldwide. Dr. Kenneth Bailey of the Tantur Ecumenical Centre near Jerusalem led the devotions.

The Standing Committee of the Provincial Synod met 28-29 January and was chaired by the President Bishop, His Grace Samir Kafity, the Episcopal Bishop of Jerusalem. The Standing Committee meets every other year and acts as an Executive of the Synod. Apart from Bishop Kafity the meeting was attended by Bishop John Brown (Cyprus and the Gulf), Bishop Hasssan Deqani-Tafi (Iran), and Bishop Ghais Abdel-Malik (Egypt). Two clergy, and two lay representatives also attended. The meeting heard reports on the issue of the consecration of women to the episcopate from each of the four dioceses, and discussed in that light the Synod's response to the report tabled at the last Lambeth Conference on this issue. In other business, the various projects of the church in the region were evaluated, and Bishop Hassan Deqani-Tafi formally announced his intention to retire.

Every three years the Synod holds a clergy conference to bring all the clergy from across the Synod together for learning, fellowship, and exchange. This year the clergy conference was held 29 January - 2 February, and brought together about forty clergy members from Cyprus, Palestine, Egypt, Algeria, Iran, Iraq, and the Gulf. The devotional speaker was Archbishop Robin Eames, the head of the Anglican church in Ireland. Also addressing the conference were Dr. Tariq Mitri, Director of the MECC's Unit on Faith and Unity, and Archbishop Michael Peers, the head of the Anglican church in Canada. Also present was the Middle East secretary of the Church Missionary Society, Bob Wilkes.

The Episcopal Province of Jerusalem and the Middle East was formed in 1976. Its four dioceses are served by 78 priests. The President Bishop of the Province, Bishop Samir Kafity, is also a President of the MECC.

### LWF Assembly Passes Resolution on Palestine - Supports MECC Initiative on Prayer for Peace in the Holy Land

Curitiba, Brazil - Nearly one thousand Lutherans from the 105 member churches of the Lutheran World Federation gathered here 30 January - 8 February 1990 for the Eight Assembly of the LWF. Official delegates numbered 370, of which 40% were women, and nearly 20% young people under thirty years of age. Among the delegates were representatives of the Evangelical Lutheran Church in Jordan, and MECC member church.

The theme chosen for the Assembly was "I Have Heard the Cry of My People," which was supplemented by four sub-themes "... for Life in Communion," "... for Salvation," "... for Peace with Justice," and "... for a Liberated Creation." This was the first Assembly to be held in Latin America, and the Assembly focussed much of its attention on the situation in Brazil, and other parts of the region.

The Assembly also passed a resolution on Palestine.
 The resolution noted that as the Palestinian people enter

conflict, Israel's Palestinians have passed through three distinct stages: shock (1948-1955);/ resignation (1956-67); and awakening (1968-1988).

Atcek assesses the role of the Christian churches in the state of Israel. Until the late 1980's the churches remained quiet, opting to stay out of politics.

The church was itself a victim of the Palestine tragedy, and most members of the church's hierarchy in Israel were, and remain foreigners. For example, the leadership of the Greek Orthodox church is Greek; the Latin church had an Italian patriarch until December 1987, when, for the first time, a Palestinian was appointed as Latin patriarch of Jerusalem.

For Ateek, God is a God of justice and hope. "Although the adversary may be ungodly, deceitful, and unjust, he or she will not have the final word. God will inevitably vindicate what is right and just." Ateek bases his theology of liberation on an understanding of God which is universal and inclusive. Such a vision has always stood in tension with nationalists' conceptions of the deity. Ateek is strongly critical of both Christian Zionists and their Israeli friends, who, he believes, shamelessly interpret the Bible for propagandistic purposes.

The main theme of the book is that "Palestine is a country for both the Jews and the Palestinians," but that there can be no peace without justice for the Palestinians and security for the Israelis." Ateek pleads that Israelis and world Jewry in general hear the cry of the Palestinians. In light of the intifadah and the dramatic impact it has had on Israel's image and body politic, Ateek argues that it "is for the security and well-being of Israel that a Palestinian state should be established."

But Palestinians will have to honour and accept Israel as a Jewish state. Ateck calls on the Palestinians to acknowledge the significance of the Holocaust. "The new attitude would make us Palestinians face Israel quite candidly and state that the only justification that the Palestinians will accept for the creation of a Jewish state in Palestine is the Holocaust." This is quite a courageous statement coming from a Christian, Palestinian, Arab, Israeli clergyman. So far, Christians in the Arab East have not tackled the thorny issue of anti-Semitism and Christian responsibilities during the Holocaust.

The new attitude the Israelis will have to adopt is to acknowledge that the Palestinians were wronged, their land usurped, and their human rights trampled. Ateck wants the Israelis to tell the Palestinians: "We are willing to negotiate with your representatives, the PLO, and we choose to live in peace with you." Regarding Jerusalem, Ateck believes that the Holy City must be shared on an equal basis among Christians, Muslims, and Jews, and could later become the capital of a federation he proposes which would include Jordan, Lebanon, Israel and Palestine.

Canon Ateek concludes his book with a call to the leadership of the Christian churches in Israel-Palestine to unite their efforts and work for peace. The challenges they face are daunting: they must liberate themselves from centuries of division among themselves, from the Israelis, and from the historic yoke of distrust between Christians and Muslims."

### Documents

### Christians for Peace in the Holy Land - Palm Sunday Prayer From Jerusalem

On the day you entered Jerusalem, O Lord, fulfilling what had been written in the Scriptures, we go forth from our homes and from ourselves, bearing our palm branches and beseeching you to answer our prayers.

We join the great crowd that came out to meet you crying "Hosanna! Blessed is He who comes in the name of the Lord!" Open our eyes and enlighten our minds so that we will see you as you are in the Gospel -- in the midst of the community of the faithful and among all those who thirst for you, wherever they may be.

We come to Jerusalem with you, and we see there your people divided, yet longing to be united in you, as branches of the one vine. Grant us the courage to go beyond ourselves, to transcend the burden of history so that we may recover our unity in you and through you.

We come to Jerusalem with you, and we see that there is no peace, and that people remain in agony and suffering. Strengthen those who thirst for mercy and justice, but have been deprived of the right to live in dignity. For such are those you have loved, reminding us that they are our neighbours. Free them from oppression; restore to them the right to life and to independence in their own land, just as other nations enjoy this right.

We come to Jerusalem with you, and we see that there are those who live in fear. Grant them inner peace. Free them from the illusion that depriving others of their rights, or even eliminating them, will provide security or reaffirm self-identity. Send your Spirit, who spoke through the prophets, to lead all of us to reach out to the the third year of their uprising against the Israeli occupation of the West Bank and Gaza "injustice and suffering continuc unabated," and has in fact "intensified over the past year."

The resolution took note of the recent statements by the heads of churches in Jerusalem "calling upon churches throughout the world to join them in a search for a real peace based on justice for all the people of the region," and for a "speedy and just resolution of the conflict between Israel and the Palestinian people."

"History has repeatedly shown that no amount of physical force or repression is sufficient to silence people who have reached the stage of not having anything to lose in a struggle for liberation from oppression."

Churches throughout the world have responded with statements and actions demonstrating their support of the churches, the Assembly stated, including the LWF through its statement on the Palestinian-Israeli issue in 1987, and its special fund for peace-making in the Middle East, which confirms that the search for peace is one of the highest priorities of the organization.

The resolution also indicated that "Together with the Middle East Council of Churches, the World Council of Churches and other ecumenical partners, and with the support of the Evangelical Lutheran Church in Jordan, the LWF has responded positively to an initiative of the leaders of the Christian communities of Jerusalem for a special programme "Christians for Peace in the Holy Land," which would be carried out from Palm Sunday to Pentecost 1990." It encouraged member churches to participate in prayer, fasting, educational programmes, public events, representation to governments, visits to the Middle East and other activities "which support efforts to achieve a just peace in the Holy Land." The resolution also encouraged congregations to use the special "Palm Sunday Prayer from Jerusalem" which has been prepared and circulated for use on that day in worship services around the world.

In a message of greeting sent to the Assembly, MECC General Secretary Gabriel Habib raised some of the concerns of the churches in the Middle East in these days. On the Palestinian-Israeli conflict he wrote, "History has repeatedly shown that no amount of physical force or repression is sufficient to silence people who have reached the stage of not having anything to lose in a struggle for liberation from oppression. Unless this fact is realized and corresponding steps toward a just solution are taken, the current tragedy will become a

Brief MIECC News im

mere prelude to a cycle of violence and political and religious extremism which may engulf the region in even more disastrous "holy wars" that no human power would be able to control. Any view that under-estimates these dangers will be proven irresponsible and short-sighted."

Nevertheless, Habib stated, "I find it necessary to stress that our Christian hope calls us not only to emphasize the dangers of the conflict, but also to seize the opportunities which this "kairos" offers. We, therefore, have to take courage to become instruments of the peace that our Lord made manifest through the incarnation of His love to all creation regardless of race and creed, and through the challenge of His cross to the oppressive power and injustice prevailing in the Jerusalem of His time."

"I find it necessary to stress that our Christian hope calls us not only to emphasize the dangers of the conflict, but also to seize the opportunities which this "kairos" offers. We, therefore, have to take courage to become instruments of the peace that our Lord made manifest through the incarnation of His love to all creation"

On Lebanon, Habib said that "The dynamics of Lebanon have a central bearing on the future of Christian presence and witness in the Middle East. They are crucial as well in inspiring or offering challenges to future models of society in the Middle East, appropriate to foster or sustain pluralism, democracy and equality in a multi-religious region." Therefore, Habib urged, "Let us also turn our thoughts to the people of Lebanon, whom the prevailing circumstances have condemned to silence, unable to articulate their will and who are being held hostage in their own land."

Member of MECC Commission on Falth and Unity Naim Ateek, Co-Moderator of the MECC's Commission on Faith and Unity from 1985-1990, has written a book Justice and Only Justice - A Palestinian Theology of of Ateck's research towards his doctoral dissertation at San Francisco's Graduate Theological Union. It was theologians look at the Middle East conflict. The book Commonweal by Dr. George Irani, an Arab-American Catholic scholar, and author of The Papacy and the George's way churches an This book is an original attempt by an Arab to define a theology of liberation 봌 focuses on Israel's Palestinian Christlans and dresses his theology of liberation to them. Today staeli . Arab Palestinians are divided into three main ps: Muslims comprise 70 percent of the total Aral is at once Liberation" (Maryknoll: Orbis Books, 1989), arose, the 15 December 1989 issue personal background gives a sense of the complexity task he sees facing Arab Christians in Israel-Palesti about 600,000; Christians 13 percent. .5 Israeli. and Publishes Book on Palestinian Theology SI. Israel 10 percent. and an 5 º Middle East. We reprint his review here: is Canon living inside is rapidly revising the Anglican Cathedral in Jerusalem. Christian, a Palestinian, an Arab Druze and others Naim Stifan Ateck Christian clergyman for the Palestinians Middle East Occupied Territories, reviewed in lation. in the l Ateek which

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conflict, Israel's Palestinians have passed through three distinct stages: shock (1948-1955); resignation (1956-67); and awakening (1968-1988).

Ateck assesses the role of the Christian churches in the state of Israel. Until the late 1980's the churches remained quiet, opting to stay out of politics.

The church was itself a victim of the Palestine tragedy, and most members of the church's hierarchy in Israel were, and remain foreigners. For example, the leadership of the Greek Orthodox church is Greek; the Latin church had an Italian patriarch until December 1987, when, for the first time, a Palestinian was appointed as Latin patriarch of Jerusalem.

For Ateek, God is a God of justice and hope. "Although the adversary may be ungodly, deceitful, and unjust, he or she will not have the final word. God will inevitably vindicate what is right and just." Ateek bases his theology of liberation on an understanding of God which is universal and inclusive. Such a vision has always stood in tension with nationalists' conceptions of the deity. Ateek is strongly critical of both Christian Zionists and their Israeli friends, who, he believes, shamelessly interpret the Bible for propagandistic purposes.

The main theme of the book is that "Palestine is a country for both the Jews and the Palestinians," but that there can be no peace without *justice* for the Palestinians and *security* for the Israelis." Ateek pleads that Israelis and world Jewry in general hear the cry of the Palestinians. In light of the intifadah and the dramatic impact it has had on Israel's image and body politic, Ateek argues that it "is for the security and well-being of Israel that a Palestinian state should be established."

But Palestinians will have to honour and accept Israel as a Jewish state. Ateck calls on the Palestinians to acknowledge the significance of the Holocaust: "The new attitude would make us Palestinians face Israel quite candidly and state that the only justification that the Palestinians will accept for the creation of a Jewish state in Palestine is the Holocaust." This is quite a courageous statement coming from a Christian, Palestinian, Arab, Israeli clergyman. So far, Christians in the Arab East have not tackled the thorny issue of anti-Semitism and Christian responsibilities during the Holocaust.

The new attitude the Israelis will have to adopt is to acknowledge that the Palestinians were wronged, their land usurped, and their human rights trampled. Ateck wants the Israelis to tell the Palestinians: "We are willing to negotiate with your representatives, the PLO, and we choose to live in peace with you." Regarding Jerusalem, Ateck believes that the Holy City must be shared on an equal basis among Christians, Muslims, and Jews, and could later become the capital of a federation he proposes which would include Jordan, Lebanon, Israel and Palestine.

Canon Ateck concludes his book with a call to the leadership of the Christian churches in Israel-Palestine to unite their efforts and work for peace. The challenges they face are daunting: they must liberate themselves from centuries of division among themselves, from the Israelis, and from the historic yoke of distrust between Christians and Muslims."

Documents

### Christians for Peace in the Holy Land - Palm Sunday Prayer From Jerusalem

On the day you entered Jerusalem, O Lord, fulfilling what had been written in the Scriptures, we go forth from our homes and from ourselves, bearing our palm branches and beseeching you to answer our prayers.

We join the great crowd that came out to meet you crying "Hosanna! Blessed is He who comes in the name of the Lord!" Open our eyes and enlighten our minds so that we will see you as you are in the Gospel -- in the midst of the community of the faithful and among all those who thirst for you, wherever they may be.

We come to Jerusalem with you, and we see there your people divided, yet longing to be united in you, as branches of the one vine. Grant us the courage to go beyond ourselves, to transcend the burden of history so that we may recover our unity in you and through you.

We come to Jerusalem with you, and we see that there is no peace, and that people remain in agony and suffering. Strengthen those who thirst for mercy and justice, but have been deprived of the right to live in dignity. For such are those you have loved, reminding us that they are our neighbours. Free them from oppression; restore to them the right to life and to independence in their own land, just as other nations enjoy this right.

We come to Jerusalem with you, and we see that there are those who live in fear. Grant them inner peace. Free them from the illusion that depriving others of their rights, or even eliminating them, will provide security or reaffirm self-identity. Send your Spirit, who spoke through the prophets, to lead all of us to reach out to the other in a recognition of the common dignity possessed by all human beings. In the sharing of our deepest aspirations is found the way of liberation from fear, doubts and anxiety and the way toward security, fullness and creativity.

When we meet in you as one body, and you send us forth, carrying the Good News, and when we bring to realization your justice on earth, then will Jerusalem become the community of all believers, the wellspring of Peace in the Holy Land and in the whole world.

We come to Jerusalem, O King, with you seated on the throne of our hearts, our minds, our lives. We walk the road to Golgotha with you and partake of your passion. Seeing you nailed to the Cross, we bow down before your suffering. Show us the glory of your Resurrection.

> Palm Sunday 1990 Christians for Peace in the Holy Land

### "Christians for Peace in the Holy Land" - A Letter From the MECC General Secretary

#### Dear Friends,

As the Palestinian people enter their third year of struggle against the Israeli occupation of the West Bank and Gaza, injustice and suffering continue unabated. Indeed, it has intensified over the past year.

In January of 1988, the heads of the churches in Jerusalem issued an unprecedented joint statement, calling upon churches throughout the world to join them in a search for "a real peace based on justice" for all the people of the region. In April of 1989 they reiterated their appeal, adding a request to the international community and the United Nations "to give urgent attention to the plight of the Palestinian people, and to work for a speedy and just resolution of the Palestinian problem." The Middle East Council of Churches has given its unequivocal support to these pleas from the churches in Jerusalem.

Many churches throughout the world have responded with statements and actions demonstrating their support of the churches in Jerusalem and the Middle East. The urgency of the current situation, however, both its dangers and its kairos of opportunity, leads me to invite the international Christian community to further manifestations of solidarity with the churches in the Holy Land. The Gospel of our Lord Jesus Christ requires that we seek constantly to incarnate His love for all people, not least in the land where He was born where He suffered and died on the Cross, and yet gave us new hope through the power of His resurrection.

In November of 1989 the MECC convened an international meeting in Geneva, Switzerland, which had as its result the initiation of "Christians for Peace in the Holy Land." That gathering proposed that between Palm Sunday and Pentecost, dates that are this year shared by both the "Eastern" and "Western" churches, churches throughout the world should join the churches of Jerusalem in prayers for peace in the Holy Land. We have enclosed the text of a prayer that we invite you to have read in your churches on Palm Sunday.

The Palm Sunday prayer, then, will initiate a period of action and reflection which could include in prayers and fasting, public events, representations to governments or any other activities that would be appropriate both for the urgency of the situation and for your own particular context. We also expect that there will be events in Jerusalem itself which representatives of the international churches may wish to join or support. We will keep you informed of the planning of events both in Jerusalem and in particular countries or regions throughout the world.

This period of reflection and action will culminate with Pentecost, and on which occasion a second prayer will be issued by the churches in Jerusalem invoking the Holy Spirit, whose unifying power should enable people in the Holy Land to break down the walls os separation and make God's peace prevail in the City of Peace, Jerusalem. We hope that the solidarity in prayer we are inviting you to have join will be emphasize both the tragedy of the situation - the denial of the rights and dignity of the Palestinian people - and the faster that with God's grace the most grievous wrongs can be righted, the most painful divisions healed. Although authorities seem to be paralyzed in stalemate and timidity, we share the hope that prayers for peace will be answered, that Jerusalem will become a community of all believers and the wellspring of peace in the Holy Land and the whole world.

Yours in Christ Jesus,

Gabriel Habib General Secretary 2 February 1990

### FAX COVER SHEET

MARC H. TANENBAUM International Consultant American Jewish Committee

45 East 89th Street New York, NY 10128

212-831-2952 FAX: 212-876-8351

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#### PROPOSED AGENDA ITEMS

- Report and review of 'progress" in the removal of the Carmelite Convent at Auschwitz.
- Report on the Pope's meeting with Arafat press coverage.

   exchange of letters between Seymour Reich and Archbishop Cassidy.
   implications for the preparation of the ILC meeting, scheduled in Prague early in September.
  - -Letter from Dr. G.M. Riegner to Dr. D. Galsky (Prague)
- Proposed agenda for the commemoration and assessment of 25 Years Nostra Aetate, scheduled for November in Rome.
   -implications in relation to strains with Vatican.
   -program auggestions.
- 4. 25th Anniversary activities sponsored by Fordham University and American Jewish Committee, September 1990.
- 5. Symposium on the Future of Auschwitz, Oxford.
- 6. Conference of European Rabbis, Brussels, May 13-16, 1990 Participation of Rabbi Leon A. Feldman. Question of this body joining IJCIC is on the agenda
- 7. Bishops ask Vatican for more consultations on 'Catechisms".
- Middle East Council of Churches PRAYER FROM JERUSALEM.
   SCA memorandum of April 9 and 20 with relevant source material
  - from NCC (USA).
     Relations with World Council of Churches (Geneva)
  - proposed meeting of several IJCIC representatives with Rev. Hans Ucko (5/21)
  - proposed meeting of several focie representatives with kev. hans beke (5/2
  - Materials distributed by MEEC.

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St. 20, 2057

Il Santo Padre ha guidato leri sera. Venerdi Santo, la pia pratica della Via Crucis al Colosseo. Al termine, raggiunta la sommità del Colle Palatino, Giovanni Paolo II ha pronunciato il seguente discorso:

1. Venerdi Santo.

Presso il Colosseo romano abbiamo seguito la «Via Crucis » di Gesù Cristo.

Stazione dopo Stazione.

Questa via conduce dal pretorio di Pilato, per le strade di Gerusalemme, verso il luogo del Golgota.

Dalla sentenza di morte fino al «Tutto è compiuto! » (Gv 19, 30) sulla Croce.

Ed abbiamo poi assistito anche alla deposizione nel sepolcro — perché quello era il giorno prima del sabato.

Hanno rotolato una gran pietra davanti all'ingresso del sepolcro, e ri hanno messo i sigilli.

Così si è compiuta a Gerusalemme la Via Crucis di Gesù di Nazareth. E così essa finisce anche qui al Colosseo romano.

2. Ecco le parole della Lettera cgli Ebrei:

« Cristo, …venuto come sommo sacerdote dei beni futuri... entrò una volta per sempre nel santuario... con il proprio sangue. dopo averci ottenuto una redenzione eterna » (9, 11-12).

Ecco dove conduce la «Via Crucis» di Gesù Cristo: crocifisso, deposto nel sepoloro. « entro una volta per sempre nel sontucrio, dopo averci ottenuto una redenzione eterna».

Come sommo sacerdote dei beni juturi.

Con il proprio sangue.

Questo è il sangue di Cristo, il quale con uno Spirito eterno offri se stesso senza macchia a Dio.

Questo è « il sangue di Cristo che purificherà la nostra coscienza dalle opere di morte, per servire il Dio vivente » (cfr. Eb 9, 14).

E « per questo egli è mediatore di una nuova alleanza, perché, essendo ormai intervenuta la sua morte in redenzione delle colpe... coloro che sono stati chiamati ricevano l'eredità eterna che è stata promessa » (Eb 9, 15).

3. Cristo — unico Mediatore tra Dio e gli uomini. Cristo — sommo sacerdote. Unico sacerdote.

4. Oggi, Venerdi Santo, tacciono gli altari nelle chiese di tutto il mondo. Non si celebra su di essi il sacrificio incruento sotto le specie del pane e del vino.

Noi tutti, che apparteniamo al popolo sacerdotale della nuova alleanza, con raccoglimento pieno di venerazione, fissiamo gli occhi sulla Croce.

Ci nutriamo dell'impenetrabile Mistero, per il quale l'uomo non trova parole adeguate.

Nel linguaggio silenzioso dell'amore, adoriamo.

US BISHOPS HIGHLY CRITICAL OF VATICAN CATECHISM PROPOSAL

Would alufamile. Henewa, Switz. Ago 12, 1990

WASHINGTON, United States, April 12 (rns) -- The US Roman Catholic bishops have issued a lengthy and strong criticism of a worldwide catechism proposed by the Vatican. The catechism, or summary of religious doctrine, is the first of its kind since the 16th century. In an extensive critique of the Vatican's "Catechism for " the Universal Church," the bishops say the 434-page draft document elevates peripheral doctrines to the status of central truths.

They also say the proposed catechism quotes Scripture out of context, relegates the laity to a passive role in the church, emphasizes "disunity" rather than ecumenism toward other Christian churches, overlooks the need for "dialogue and respect" toward non-Christian religions, sets up a "false separation" between science and raith and needs to use more "inclusive," or non-sexist, language.

The points are made in a 51-page assessment of the catechism point to Rome by the (US) National Conference of Catholic Bishops. The time set aside by the Vatican for consultation on the catechism is "insufficient," the bishops say, urging that the May 31 deadline for comments "be extended to engage the whole church in the most effective manner possible."

Although catechisms have been published in different countries throughout history, the most recent Vatican proposal would be the first universal catechism prepared by

### (MORE)

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Rome since the aftermath of the <u>Council of Trent in 1566</u>. The first draft of the new document was sent in December to the world's bishops, who will eventually use the catechism as a basis for development of religious teaching materials in their diocesses. The document has not been made public, by orders of the Holy See.

The draft of the universal catechism was produced by a commission or Dishops headed by Cardinal Joseph Ratzinger, head of Rome's Sacred Congregation for the Doctrine of the Faith. (William Bole)

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What further worries church leaders of all denominations is that the Christians leaving are among the best educated young profesionals. Recognizing the loss of personnel, the growing shortage of pastors and the general loss of confidence among all citizens over the future of Hong Kong, the manifesto predicts the next 10 years will be "a very difficult trial period" for the local churches.

The churches affirmed their commitment to stay in Hong Kong and described their role as that "of a model in exemplifying . . . long-term commitment and responsibility in Hong Kong."

The churches will continue their role in providing social services and education and will seek to "cultivate a spirit of democracy" in the people.

In the manifesto, church leaders were called on to speak "with responsibility about social and political issues" and to ensure that the Basic Law will build a society that will have "justice, equality and love" and in which human rights will be respected. The Basic Law will govern Hong Kong after 1997 when it comes under the rule of the People's Republic of China.

The 10-year plan also urges churches in Hong Kong to develop fellowship relationships with churches in mainland China.

### 04-30-90 Pope, World Council leader voice dismay over settlers in Jerusalem

### By Religious News Service

(RNS) — Pope John Paul II and the general secretary of the World Council of Churches have added their voices to the outpouring of dismay by Christian leaders at the presence of Jewish settlers in the Christian Quarter of Jerusalem.

Christian leaders closed their holy sites for a day-long protest April 27 to show their disapproval at the establishment 16 days earlier of a Jewish settlement in the St. John's Hospice complex owned by the Greek Orthodox Church. The Israeli Supreme Court ordered the 150 settlers to leave by May 1 but gave permission for 20 guards and maintenance workers to remain past that date while a lower court heard testimony on the validity of the lease that they had obtained through an intermediary.

Addressing a group of Spanish pilgrims in St. Peter's Square April 29, the pope said, "I want to invite you now to be, along with me, spiritually close to our brothers in East Jerusalem, especially those responsible for the venerable Christian churches."

John Paul said that "the grave incidents that have occurred recently in the Holy City and that led to the sorrowful decision to close holy places temporarily, and particularly the Church of the Holy Sepulcher, are a cause also for me of suffering and profound concern. Let us pray that everyone will have at heart the search for solutions inspired by justice and respect for human rights."

The Rev. Emilio Castro, general secretary of the World Council of Churches, said the ecumenical organization "deplores the open encouragement and support given to the occupation by the Israeli authorities, clearly violating international agreements."

At the same time, he said the World Council "notes with appreciation that a large number of Jews and several Jewish organizations, out of concern for justice and peace, have opposed the occupation." Dr. Castro-welcomed the ruling of the Israeli Supreme Court and asked Israeli authorities to "ensure that all settlers are removed forthwith and the property returned to the Greek Orthodox Patriarchate."

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### **CNS** - Catholic News Service

Archbishop Volodymyr Sterniuk of Lvov walked out in protest, in part because the commission refused to acknowledge the Ukrainian Catholics' status as a particular church united with Rome but having its own hierarchy, liturgies and traditions.

Aleksandr Gusev, who works in the council's section for relations with Catholics and Armenians, said the Ukrainian Catholic community is not considered a church, "because a church must have bishops."

The 10 bishops in western Ukraine were consecrated secretly at a time when public acknowledgement of their identities would have landed them in prison.

Milovanov said his office wants "to contribute to the peaceful resolution" of problems related to the emergence of the Ukrainian Catholic Church.

"Believers in the Soviet Union, without condition, should have the possibility of expressing their faith," he said.

### POPE-TALKS April 26, 1990 (280 words)

### INTERFAITH RESPECT HINGES ON UNDERSTANDING, POPE SAYS

By Cindy Wooden

END

### Catholic News Service

VATICAN CITY (CNS) -- Understanding the religious beliefs and practices of others is necessary for resolving conflict and increasing mutual respect, Pope John Paul II said.

Modern life has created situations where "peoples who previously would never have met or known one another must now discover how to build a harmonious and peaceful life in societies that are racially, ethnically, linguistically and religiously pluralistic," the pope said.

The pope spoke about the importance of relations with members of non-Christian religions during an April 26 address to the Pontifical Council for Interreligious Dialogue.

In addition to promoting understanding and tolerance, the church's interreligious dialogues can help "make God's name and his will known, loved and lived throughout the world," he said.

"There are other believers who, in their own ways and according to their own convictions, believe in God and pray to him, look to him for guidance and solace, and try to live according to his will and build society according to the values which he teaches," the pope said.

Christians and members of other religions also have found cooperation helpful when addressing social issues, he said.

All who believe in God promote "human rights and responsibilities; ways to support the struggle of the poor, the hungry, the sick and the homeless for a dignified life; preservation of God's creation, his original gift to humanity; the search for peace; the call to justice."

"Dialogue is not so much an idea to be studied as a way of living in positive relationship with others," the pope said. "It is important that you come to know and understand, through personal contact and experience, the religious convictions of others." 4

Aug (Cor vc on Kutz-S) HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITIC

PRAGUE

September 3-4-5-6-1990 (Monday-Thursd.)

Introduction

Church and Synagogue in the Patristic Period First Session David Daube (U of Cal., formerly Oxford) Fr. Lawrence Fizzel (Seaten Hall David Flusser (HU, Jerusalem Christian Attitudes towards Jews - Patristic Medieval Second Session David Berger (Brooklyn College) Fr. P.F. Fumagalli (Vatican) Kenneth Stowe Poliakoff (Paris) THERE HAS BEEN A SUGGESTION TO COMBINE THESE TWO SESSIONS - OR TO LIMIT THE FIRST SESSION TO A BRIEF PRESENTATION, WHILE SESSION TWO SHOULD EMPHASIZE, FROM THE JEWISH POINT OF VIEW, THE BASIS FOR THE "TEACHING OF CONTEMPT." Third Christian Attitudes to Jews in the Modern Period -Session Jacob Katz (HU, Jerusalem) Wistrich Chimen Abramsky (Oxford) Fourth Historical Reflections on the Shoah Session Raoul Hillberg Morley Saul Friedlander Fifth Personal Witnesses Session Jewish survivors, from countries occupied Christian experiences by Nazis, bear witness of their experiences The Shoah as reflected in Jewish (Religious) Thought Sixth Session Geoffrey Wigoder (Jerusalem Gazelles Motzkin (Boston) Récommendations for ament responses - Work groups In addition to the sessions, the following additional activities are under consideration: 1. Reception tendered by Jewish Community of Prague 2. President of Czech Republic to participate in the opening session, or to - proffer a reception for the participants 3. Reception and visit by the senior Catholic cler: - Requirem for Hitler - Rev. Schüller - 45 - Continp handerbeten - Nordy- Waxmen- - Arifi-Zionis-. Finday - 1000 an

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CNS - Catholic News Service

Bishop Gomez has been compared to the late Archbishop Oscar A. Romero, the murdered Salvadoran archbishop

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for whom the award was named.

"When they compare me to him, I also think I might end up the same way," said Bishop Gomez, adding that "martyrdom is fearsome."

"In spite of all this fear, there is a spirit that allows one to go on and not to run away," he said.

KEELER-JEWS April 25, 1990 (1,020 words)

ARCHBISHOP KEELER LAYS OUT AGENDA FOR CATHOLIC-JEWISH DIALOGUE

By Jerry Filteau

Catholic News Service

WASHINGTON (CNS) -- For fruitful dialogue Catholics and Jews must learn to share "what pains us," Archbishop William H. Keeler of Baltimore told an audience of Catholics and Jews at The Catholic University of America April 24.

He laid out an agenda for Catholic-Jewish dialogue that included a wide range of issues which cause pain on one or both sides.

Among these are the <u>Holocaust and reviving East European anti-Semitism on the Jewish side</u>, he said, and abortion parochial school aid and U.S. anti-Catholicism on the Catholic side.

'He also cited Jewish concerns about the Vatican stance toward Israel and Catholic concerns about the future of a Christian presence in Jerusalem.

Archbishop Keeler is episcopal moderator of Catholic-Jewish relations for the National Conference of Catholic Bishops. He gave the opening address for a two-day colloquium, "Jewish-Christian Dialogue: 25 Years After 'Nostra Aetate," the first in what local and national sponsors plan to make an annual dialogue event. "Nostra Aetate," the Second Vatican Council's declaration on non-Christian religions, condemned anti-Semitism and marked the entry of the Catholic Church into substantive dialogue with Jews.

"In dialogue truly we seek to see the other party's point of view as the other party sees and feels it. But we try to do so in a way which is faithful to our belief, to what the Lord calls us to be," Archbishop Keeler said.

He said the "rapid developments" of the past three years have highlighted the need for more dialogue and cooperation between Catholics and Jews.

Among those developments, "some of them painful, some pleasantly surprising," he cited:

- Jewish protests in 1987 over a meeting of Pope John Paul II with Austrian President Kurt Waldheim shortly after revelations that he was an officer in the German army during World War II.

- An international Catholic-Jewish meeting at the pope's summer home in Castel Gandolfo, Italy, at which the Vatican promised a study on anti-Semitism and the Holocaust.

- A meeting of U.S. Jews with the pope in Miami in September 1987.

-- A long and complex controversy over the presence of a Carmelite convent at the entrance to the World War II Nazi death camp of Auschwitz in Poland.

-- Rising concerns of both Catholics and Jews over the side effects of democratization in Eastern Europe, including a rise in anti-Semitism and turmoil among Catholic populations trying to rebuild long-suppressed church structures.

Archbishop Keeler said that at the 1987 Castel Gandolfo meeting "our Jewish friends told us, 'You cannot truly love us until you understand what pains us, what hurts us.' And we learned to say the same in return."



### **CNS - Catholic News Service**

He said he learned from that and other dialogues to understand the Holocaust, Hitler's "uniquely genocidal" campaign to exterminate all Jews, as "a sacred sign" for Jews -- the equivalent of a "sacrament" for Catholics.

7. "Whatever detracts from its significance, whatever seems to obscure its evil or honor those who did the evil screams of sacrilege, and there will be pain," he said.

He said the "flashpoint of the Auschwitz Carmel, which was center stage in the world news last summer, was almost averted" by a "positive and forward-looking" solution reached earlier by a high-level meeting of Catholic and Jewish leaders.

"Then came complications." When those were resolved by dialogue, "the matter moved from the front pages," he said, and in February work began on a new convent, which is to be an interfaith study, dialogue and prayer center.

Archbishop Keeler said the "massive changes in Eastern and Central Europe" in recent months touch concerns of Catholics and Jews in different ways, but both share the same underlying concern "for the religious freedom of individuals."

"Catholics should understand a crisis the Jews feel intensely -- the immense pain caused by the unleashing of anti-Semitism, especially in the Soviet Union, and the resultant exodus of Jews to the West," he said.

"Jews should know that Pope John Paul II is keenly sensitive to the dangers of anti-Semitism" and has spoken out against it in "major statements widely publicized in Eastern Europe," he said.

At the same time he asked Jews to "realize that the Catholic Church is faced with the huge task of trying to rebuild a shattered infrastructure ... throughout the region." He also asked them to recognize how this task is complicated by issues such as the Catholic-Orthodox friction in the Ukraine over ownership of Catholic churches, all of which were turned over to the Orthodox by communist authorities when the Ukrainian Catholic rite was suppressed in 1946.

On the U.S. scene, he called for Jews and Catholics to engage in a constructive dialogue on public policies regarding abortion and public aid to religiously-run schools and day care centers.

He asked Jews to become aware of the religious commitment Catholic schools represent for many Catholics concerned about the integrity of faith and life in a "secular and consumerist" society.

For them, he said, the role of Catholic schools in "our identity as people of faith" is "akin to the feelings of many Jews for the State of Israel."

He said it has pained U.S. Catholics to see "the classic, anti-Catholic rhetoric of the last century" used in legal briefs and public discussion by Jewish organizations opposed to public aid for religiously-run schools.

He noted extensive Catholic efforts since Vatican II to promote positive understandings of Judaism in educational texts.

He cited the recent Jewish occupation of a building near the Church of the Holy Sepulchre in Jerusalem's Christian sector during Holy Week as another source of tension. Christian feelings around the world were "inflamed" by the occupation and Israel's handling of Christian protests against it, he said.

He added, however, that the public responses by a number of Jewish leaders "have helped Christians to see that some Jews do understand how seriously Christians are reacting to this effort to change the neighborhood of our holiest shrine in the holiest of days."

END

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### INTERNATIONAL JEWISH COMMUTTLE ON INTERRELIGIOUS CONSULTATIONS

American Secretarie: Synagogus Council of America 327 Lexington Avenue New York, NY 10015 4212 684-0570

European Socretariat World Jewish Congruss 1 Rus de Varenthe 1211 Congres 70, Switzerland (022) 24, 13-25

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Synagogue Council of America 327 Loxington Avenue New York, NY 10218 (217) 586-3570

Morid Jewish Congress SDT Medison Avenue New York, NY 70022 (212) 755-5770 Seymour Reich, Chairman Rabbi Jack Bemporad, Chair SCA Mr. Herbert Berman Rabbi Fabian Schonfeld, Co-Chair SCA Rabbi Joseph Karasick Rabbi Wolfe Kelman Mr. Israel Singer Mr. Elan Steinberg Rabbi Marc Tanenbaum Rabbi Mordecai Waxman

From: Dr. Leon A. Feldman

Rabbi Henry Michelman Dr. G. M. Rieger

The attached material is the result of a conference call between the members of the sub-committee on Wednesday evening to discuss the latest progress in the preparation for the ILC meeting in Prague, September 3-6, 1990. Also discussed were the various comments brought forth by severat of the constituent agencies of IJCIC and every effort was expended to bring about a consensus.

The attached memorandum has been prepared by Leon Feldman and the summary by Rabbi Tanenbaum. The contents is selfexplanatory.

Please review this material very carefully and be prepared to discuss it at the next IJCIC meeting.

We urgently need your opinion and decisions so that the proposed draft may be submitted to the Vatican and Wa May begin implementing same.

Thank you for your comments without delay

107NL 9.32

The enclosed draft outline of the program for the Prague conference seeks to incoporate the various points of view of all the participants in the committee meetings chaired by Rabbi Jack Bemporad. It also includes the several suggestions that have come from Dr. Gerhardt Riegner and Prof. Jean Habprin in Geneva.

It is as close to a concensus statement that we have been in able to achieve after months of consultations and discussions between the pepresentatives of all the member organizations of IJCIC.

As you will see, the historic sections on the rise and evolution of anti-Semitism in the Christian West is to establish how profound and pervasive are the anti-Semial images in Western Christian culture. That is a precondition for understanding how central is the responsibility of the Vatican (and other, Christian bodies) for continuing to confront that baleful legacy and how primary is the obligation to continue to uproot its poisonous sources.

The sections of the program dealing with the modern period and contemporary outbreaks of anti-Semitism in the Western world is to enable a serious examination of the interpenetration of religious, nationalist, and recial anti-Semitism, especially as they manifest themselves in differing guises on the present turbulent European scene, the Middle East, and elsewhere.

We see this conference as a delayed implementation of a commitments made at previous meetings of the International Liasion Committee of the Vatican Secretariat and IJCIC to examine the history of anti-Semitism over the past 1,900 years culminating so tragically in the Shoah.

From those earlier Lission meetings and the communiques issued, we look foregrato whis Prague conference as the basis for the Vatican's promulgating a declaration on the highest levels that will declaively repudiate all forms of anti-Semitism and commit the church to a sustained, comprehensive effort of remove that the taproots of anti-Jewish attitudes and behavior and their anti-human consequences in Europe, both East andWest, the Middle East, the North American continent, and elsewhere throughout the world. In such a serious undertaking, we would pledge our constructive cooperation in every appropriate way.

### DRAFT

### FINAL AGENDA 13TH SESSION OF THE INTERNATIONAL LIAISON COMMITTEE "Historical and Religious Dimensions of Anti-Semitism" Prague, September 3-6, 1990

Monday afternoon September 3

"Attitudes of the Church to the Synagogue in the Patristic Period"

Catholic Speaker: Father Lawrence Frizzell Jewish Speaker: Professor David Berger

Monday evening September 3

"Christian Attitudes Toward Jews in the Middle Ages"

Catholic Speaker: Father Pier Francesco Fumagalli Jewish Speaker: Prof. Gilbert Dahan, Paris

JOINT WORKING GROUP BEGINS PREPARING POLICY STATEMENT AND ACTION PROPOSALS

Tuesday morning September 4

"Sources of Modern Anti-Semitism"

Catholic Speaker: Father Jean Dujardin Jewish Speaker: Prof. Jacob Katz, Jerusalem (will advise next week)

Tuesday afternoon September 4

"Historical Reflections on the Shoah"

Catholic Speaker: Father John Morley Jewish Speaker: Prof. Raoul Hillberg, (will advise next week) or Prof. Saul Friedlander

Tuesday evening September 4

Social event; or receptions

Wednesday morning September 5

"Christian Spiritual Reflections on the Shoah" Catholic speaker: Prof. Henry Cazelles

"The Shoah as Reflected in Jewish Thought" Jewish Speaker: Dr. Geoffrey Wigoder

Wednesday afternoon September 5

Reports of witnesses and experts on the Shoah in various countries

Wednesday evening September 5

Reports continued

Thursday morning September 6

"Current Upsurge of Anti-Semitism in Eastern Europe (USSR, Poland, Hungary, Rumania, GDR, CSR); and Western Europe (Germany, France, Italy, Spain, England)"

AMERICAN JEWISH

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Jewish Speaker: Dr. Lukasz Hirszowicz and/or Dr. Howard Spier and/or Prof. Antony Polonsky, London

Country by Country Survey of Present Manifestations of Anti-Semitism and Social Responses

Thursday afternoon September 6

Congrete proposals on action to be undertaken:

- to further education and public information about the history of anti-Semitism;
- to counteract present manifestations of anti-Semitism in their various forms - religious, racial, political;
- to combat anti-Semitism in Eastern Europe with special reference to the role of the Church and governments in post-totalitarian societies.

ursday evening

Future work and adoption of statement on Catholic and Jewish responsibilities.

Wednesday morning September 5

"Christian Spiritual Reflections on the Shoah" Catholic speaker: Prof. Henry Cazelles

"The Shoah as Reflected in Jewish Thought" Jewish Speaker: Dr. Geoffrey Wigoder

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Thursday evening September 6

Future work and adoption of statement on Catholic and Jewish responsibilities.

MAY 25 '90 11:33 SYNAGOGUE COUNCIL

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Note 1. The morning of Monday, September 3, should be reserved for a visat to Theresienstadt for all those who would be able to join. The excursion takes <u>four hours</u> and there will be no other possibility to arrange it.

- Note 2. We cannot combine the Patristic and the Medieval period in one topic. This would mean to cut out the paper by Fumagalli and we should not antagonize him.
- Note 3. The Jewish speaker on Patristics is not absolutely necessary unless we have a good candidate. It would be sufficient if one of the historians could respond.

Note 4. The idea of establish working groups <u>is in my opinion not</u> <u>suitable</u>. This is not a conference, but a meeting of the International Liaison Committee and we cannot change this character. We are <u>interested that everybody should listen to</u> <u>everything</u>.

> In order to meet the purpose of the proposal it is suggested that <u>3 Jewish participants prepare beforehand concrete proposals</u> <u>concerning</u> the three subjects and present at the beginning of the meeting a one page series of proposals.

Note 5. The witnesses and experts should include also one or two non-Jewish experts who are close to us, such as Professor Eberhard Jackel who is one of the outstanding German historians of the Shoah.

> Other persons to be invited on our side should include Prof. Yisrael Gutman for Poland. Professor Rita Thalmann for France and Western Europe, Mr. Miroslav Karny for Czechoslovakia, possibly one for Slovakia, and possible one Jewish representative from Croatia (I have asked Dr. Kadelburg to recommend one).

Note 6. It would be a good idea to invite also as an expert on modern anti-Semitism Professor Herbert Strauss, now in New York, ever if we do not ask him to prepare a special paper. He could userally contribute to the discussion.

Note 7. The drafting group could possibly begin masting on the first evening and it should present its draft to the meeting of Thursday evening. JUN 06 '90 14:25

SYNAGOGUE COUNCIL

Fax



### SYNAGOGUE COUNCIL OF AMERICA

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Synugague Council of America 207 Lexington Avenue New York, NY 10018 (212) 555-5570

Vijorid Jawish Congress Si)1 Madison Avenue Naw York, NY 10022 (212) 753-5770 To:

Mr. Seymour Reich Rabbi Jack Bemporad Mr. Herbert Berman Rabbi Fabian Schonfeld Rabbi Joseph Karasick Rabbi Wolfe Kelman Mr. Israel Singer Mr. Elan Steinberg Rabbi Marc Tanenbaum Rabbi Mordecai Waxman

From: Dr. Leon Feldman

Date: June 6, 1990

cc:

Dr. G. Riegner Rabbi Henry Michelman

The attached provisional draft for the ILC meeting in Prague was received this morning from Fr. P.F., Fumagalli. It is self-explanatory.

For your convenience, I am sending you for comparison a copy of the previous IJCIC draft for the ILC agenda.

Subsequently, I had a long telephone discussion with Dr. G.M. Riegner, who had already received the material and was able to review it with Fumagalli.

On the basis of this information, I am attaching the following:

Fumagalli's response/agenda.

II. IJCIC's agenda sent to Fumagalli.

III. \_Fumagalli's proposed schedule for the agenda -as conveyed to Dr. Riegner.

Please study the agenda carefully and be prepared to discuss it so that we may transmit our reactions to Dr. Riegner and the Vatican Commission. \_\_\_\_

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FAX : (212) 686 8673 From : Father FUMAGALLI to : Leon Feldman

> 13th SESSION OF THE ILC - PRAGUE September 3 - 5 , 1990

Draft June 4, 1990 Provisory CONFIDENTIAL

- VISIT TO THERESIENSTADT (? / to be confirmed)

SESSION I "Church and Synagogue in the Patristic Period"

SESSION II "Jews and Christians in the Middle Age"

SESSION III "Roots of Modern Anti-Semitism"

SESSION IV "The Shoah"

SEGSION V "Current upsurge of Anti-Semitism"

SESSION VI "Reports on the Implementation of the 5 points of the Common Program established in Rome on 1985"

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The above are only general indications of the topic of second second the scholars or experts can give a more appropriate and final target to their lecture and papers.

Besides to the main session 1-6 a Joint Warking Group will be estab . . . . .

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### CERSION IV

"Historical Reflectrons on the Shoah

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Catholic Speaker: Futher John Horley Jewish Speaker: Prof. Rich. M. De

Prof. Racia valitaty, (Vill advise next weak) Pris. Saul Friedlander

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### SESSION VI

"Christian Spiritual Reflections on the Shoah" Catholic speaker: Prof. Henry Case .....

"The Shoah as Reflected in Jawish Thought" Jewish Speaker: Dr. Gaotfrey Wigoder

#### SESSION VII

Reports of witnesses and experts on the Shoah in various countries

### BEBSICH VIII

Reports continued

#### SESSION IX

"Current Upsurge of Anti-Semitism in Eastern Europe (USSR, Foland, Hungary, Rumania, GDR, CSR); and Western Europe (Germany, France, Italy, Spain, England)"

Jewish Speaker: Dr. Lukass Hirssowicz and/or Dr. Howard Spier and/or Prof. Antony Polonsky, London

### Country by Country Survey of Present Manifestations of Anti-Semitism and Social Responses

#### STABION X

Congrete proposals on action to be undertaken:

- to further education and public information about the history of anti-Semitism; 1.
- to counteract present manifestations of anti-Semitian in their various forms religious, radial, political; 2.
- to combat anti-Semitism in Rastern Europe with special reference to the role of the Church and governments in post-totalitarian societies. 3.

### BESSION XI

Puture work and adoption of statement on Catholic and Jawish responsibilities.

### FUMAGALLI'S PROPOSED SCHEDULE FOR AGENDA AS CONVEYED TO DR. RIEGNER

### Monday, September 3

Opening - in the afternoon.

Session I - in the afternoon. "Church and Synagogue in the Patristic Period"

Session II - in the evening. "Jews and Christians in the Middle Ages"

### Tuesday, September 4

Session III - in the morning "Roots of Modern Anti-Semitism"

Session IV (1) - in the afternoon.

Session IV (2) - in the evening. Reception - Social Begin working group - Steering Committee

Wednesday, September 5

Session IV (3) - in the morning. "The Shoah as Reflected in Christian and Jewish Thought"

Session IV (4) - Witnesses Continue working group-Steering Committee

Thursday, September 6

Session V (1) - in the morning. "Current Upsurge of Anti-Semitism"

Session V (2) - in the afternoon. Continue "Current Upsurge of Anti-Semitism"

Session VI - in the evening. Implementation and Conclusion

III

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SYNAGOGUE COUNCIL

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# SYNAGOGUE COUNCIL OF AMERICA

### memorandum

10: Rabbis Semporad, SWalfish, Kelman, Karesick, Bretton-Granatooor Fax: ? Mssrs. Singer/Steinberg, Reich, Berman, Ungar Rabbi Schonfeld - c/o Ratbi Walfish From: A. Char Fellman Rabbi Schonfeld - Correnbacon

**AMERICAN JEWISH** 

### subject:

date Letter to Vatican

2 April 1990

Following for your information is a draft of a letter based on the IJCIC meeting of this morning.

ARCHI

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World Jewish Congrais SDI Madison Avenue New York, NY 10022 (212) 755-5770

Compromising

April 2, 1990

His Excellency Archbishop Edward Cassidy President Commission on Religious Relations with the Jews I-00120 Vatican City

Dear Archbishop Cassidy,

According to reports reaching us from the media, a meeting is to be held during the first week of April at the Vatican City between Pope John Paul II and Yasir Arafat, the PLO chief.

As you are undoubtedly awars, given our clearly stated position in the past, such a meeting raises the most profound concerns within the Jewish community worldwide and constitutes a serious setback to the cause of mutual understanding and respect which we have both sought to achieve through our common dialogue.

Beyond our substantive objection to this meeting -- which we view as <del>indermining</del> the moral stature of the Pope -it raises the most serious procedural questions.

It will be recalled that the crisis provoked by the hyper meeting between the Pope and Kurt Waldheim in 1987 resulted in a joint communique issued in Rome by IJCLC and the Commission for Religious Relations with the Jews following their meeting on August 31, 1987.

The Commission noted that "the Catholic delegation acknowledged the seriousness of the Church's sensitivity to those Jewish concerns" regarding the Waldheim meeting.

Accordingly, agreement was reached so that future misunderstandings would be avoided and that neither side would be taken by surprise in areas of obvious concern. We refer specifically to the so-called

"special mechanism" provision of the communique:

"In view of recent controversies and to avoid future misunderstandings, Cardinal Willebrands envisaged the development os a special mechanism that would more closely follow trends and concerns within the world Jewish community and improve contacts and collaboration where the need arises, including contacts with the Secretariat of State. The Jewish delegation in turn committed itself to adapt its own structures as appropriate."

We must therefore, ardially state that we view this development as not only substantively harmful to the cause of dialogue but wholly inconsistent with the agreed upon procedural mechanics designed to avoid such tensions.

We look forward to your response and hope you share our sense of urgency.

Yours very sincerely

Seymour Reich Chairman

cc: His Eminence Cardinal Casaroli Secretary of State Vatican City

OUNCIL OF AMERICA YI memorandum to: from: subject date: Pages sent: sheet. If there are any proglems with this transmission, please call 212-686-8670. The Synagogue Council Astron 2-686-8673. 2. 327 LEXINGTON AVENUE, NEW YORK, M.Y. 10010 . Telepho et (212) 844-8670 325 b01 NUX 18, 30 03:50 SANGODENAS

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Seymour Reich Chairman

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World Jewish Congress 501 Madiaon Avenus New York, NY 10022 (212) 755-5770 To: Rabhis; Jack Bemporad, Joseph Karasick, Henry D. Michalman, Fabian Schonfeld, Marc Tanenbaum, Mordecai Waxman, Mr. Herbert Berman, Mr. Seymour Reich, Mr. Israel Singer and Mr. Ilan Steinberg

DR. LEON A. FELDMAN

Consultant

Leon A, Feldman

Attached please find the following items:

 Minutes of Sub-Committee on the ILC Program in Prague meeting on 5/11/90.

 Fax by Seymour Reich to Archbishop E.J. Cassidy, 5/3/20

1) Memo from Professor Jean Malperin, 5/10/90

5) Revised IJCIC program suggestion.

Please respond with your comments as soon as possible.

Thank you for your cooperation

cc: Dr. Gerhard Riegner

IJCIC EXTRAORDINARY MEETING FRIDAY, MAY 11, 1990

PRESENT: Rabbis:

Bemporad Feldman Karasick Michelman Schonfeld Tanenbaum Waxman Mr. Herbert Berman

ABSENT:

Mr. Singer Mr. SteinbargRICAN JEWISH

This meeting was called because of important developments subsequent to the sub-committee meeting (held on Tuesday, May 8, attended by Rabbis Tanenbaum, Waxman and Feldman) and the receipt of a memorandum from Prof. Jean Halperin of May 10, 1990 materials enclosed.

Rabbi Bemporad chaired the meeting because of Seymour Reich's unforeseen absence.

After a brief summary, of the purpose of this extraordinary meeting, to review the program revision submitted by Rabbis Tanenbaum and Waxman, as well as the names of suggested Jewish speakers in light of those names proposed by the Catholic side, Herbert Berman on behalf of his Sydney Kwestel and Rabbi Karasick, stated his dissatisfaction and concern of his organization about the present proposals. He implied a possible veto by the OU.

Rabbi Schonfeld reviewed the events leading to the "urgency" of the present meeting, and asked for clarification of the background for Rabbi Michelman's memos dated may 7 and 10 respectively. Rabbi Michelman responded that originally a conference call about the revised program proposal would have sufficed, however, to due Prof. Halperin's memo and telephone conversations by Dr. Feldman with Dr. Riegner and Fr. Fumagalli, it became necessary to hold an urgent meeting of the subcommittee. Rabbi Schonfeld also expressed concern about the present structure, but emphasized that the RCA as well as OU would want to agree to the ILC meeting in Prague, however certain preconditions exist. Unless those are met, he would object in the name of the RCA to the Prague meeting.

Herbert Berman, after further discussion in which Rabbi Karasick participated, stated that the OU agreed to the RCA formulation.

Rabbi Bemporad reiterated the conditions:

- a. that the ILC meeting in Prague should not be a strictly academic meeting.
- b. IJCIC expects from the Vatican a statement on the Church's responsibility in the Shoah.
- C. a strong condemnation by the Pople on anti-Semitism in general and particularly, in Fastern Europe's emerging countries, and

that these statements in whatever form should be issued prior to the Prague meeting.

The above was reflected in Seymour Reich's faxed memorandum to Archbishop Edward Cassidy.

In light of the above developments, he felt that Rabbi Schonfeld and Herbert Berman's pression at this meeting was warranted, although they were ex officio.

Rabbi Schonfeld addressed himself to the Tanenbaum and Waxman revision of the program and in particular pages 2, 4 and 5 in the Halperin memo, Ho said if these points stand, then the ILC meeting is under question.

It was the concensus that Rabbis Bemportd and celdmar, and/or a small group be empowered to go to Rome to discuss the engendered difficulties before a final decision regarding the ILC meeting is reached.

It was agreed that, if the Vatican Commission accepts our proposal, IJCIC would proceed with preparations to participate; on the other hand, if our efforts fail, IJCIC would cancel its participation.

Rabbi Tanenbaum, while sharing Rabbi Schonfeld s reservations and concerns, emphasized the point that we must engage in this sensitive process with the Vatican, and pursue only what is good for the Jevs.

Rabbi Waxman reviewed the background of previous contacts of IJCIC with the Vatican Commission, the discussions about a Vatican statement emerging from our joint consultations, all of which had been committed in previous outlines, but for a variet of logical or not logical reasons, the meeting has been twice postponed.

Now, Rabbi Waxman contended, IJCIC is introducing several new elements,

a. personal testimony and

b. anti-Semitism in Eastern Europe.

He felt that, if the Catholic side accepts IJCIC's demands and will be reflected in the Catholic side's presentations, the Jewish papers must then respond to the Catholics.

Dr. Feldman briefly reported on his telephone conversation Fr. Fumagalli, in which the latler confirmed the summary a presented by Prof. Halperin. He noted that, while Archbishop Cassidy would be inclined to accept the proposal regarding the inclusion of anti-Semitism in Eastern Europe as a "separate item" in the agenda, he was not in agreement to change the entire format of the ILC program. Furthermore, he indicated that his commission would discuss some of the points with the Secretariat of State, especially the statement "in whatever form" by the Pope on anti-Semitism, which we should not expect so soon as a pastoral letter or encyclical, but may be included, if consented by the Pope, in a homily.

Herbert Berman again speaking in the name of the OU, reserved right to make a decision for his organization only after the program for Prague would be presented in its entirety. He also wanted to know the names of and the respective backgrounds, of the Jewish speakers proposed. He also emphasized that it is not the "a priori" intention of the OU to veto the conference. He reiterated his organization's position about the efforts of the Vatican to have some of the Jewish concerns placed on the back burner, while the Catholics push their own of interest vis-a-vis the Jews.

Herbert Berman also supported the motion to send a delegation to Rome to clarify and work out the program in place of exchanges by fax.

Rabbi Karasick also expressed agreement to send a delegation to Rome to save time.

He added that in the present situation, we Jews sit on a powder keg (eg, U.S. condemnation of Israel); the Vatican's position regarding Jerusalem; the rise of anti-Semitism all over the world, etc. We Jews need friends not new enemies. Thus a threat of cancellation of the Prague meeting, demanding as a

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pre-condition the Church's admission of guilt in the Shoah and the condemnation of anti-Semitism, may virtually endanger our position and not improve it.

He urged that we seriously review whether our position would create more enemies of the Jews.

Rabbi Waxman remarked that if the OU-RCA offer a veto, the Reform and Conservative group would go on alone. He also noted that these groups could also veto proposals made here by the Orthodox side. Herbert Berman responded that the OU and RCA are operating under the assumption that IJCIC would go to Prague but that the organization should be aware of the reservations and concerns of his organization and that a veto may need to be applied.

Rabbi Tannenbaum proposed certain changes in the Famualli agenda.

- Combing the two session of Patristic and and Medieval into one session.
- 2. To stress racial anti-Semitism,
- Church must get involved in facing these issues.

He also urged that the revised program be transmitted to Archbishop Cassidy and Fr. Fumagalli.

Rabbi Schonfeld observed that the was in agreement with Rabbi Karasick's position. he pointed out, however, that the RCA had a different problem to face in this matter than the OU, although both organizations agree on the principle points.

He stated emphatically, that the RCA would <u>not</u> go to Prague unless the Catholic Church

a. Admits its guilt in the Shoah, and

b. Issues a statement on anti-Semitism prior to the ILC meeting date.

Rabbi Schonfeld would also approve of Rabbi Tahenbaum's proposed agenda for the Prague meeting if it meets RCA goals. Furthermore, if the program would discuss the issue of <u>current</u> anti-Semitism, the RCA would look favorably on going to Prague, adding that obviously the other conditions would have to be met.

He also expressed deep concern on the contents of Prof. Halperin's memo. He cited, eg., that the Pope is presently in Mexico where he alloted only fifteen minutes to a meeting with the Jewish representatives. The rabbis boycotted this meeting. Rabbi Tanenbaum explained that the ILC meeting is the beginning of a process and the goals may not be achieved at this first encounter. It may have to take 3 meetings of consultations, but here is the first step as suggested by the Fumagalli agenda, but which need revisions.

Rabbi Schonfeld asked that the Church be requested to indicate what it expects to come out of the ILC meeting and then IJCIC could respond. He noted categorically that these concerns be a "joint" statement at the outset.

Rabbi Schonfeld reiterated the following points:

agreed to Tanenbaum-Waxman proposed agenda

Vatican statement on anti-Semitism prior to conference.

3. Vatican to announce IIC meeting separately on its own.

4. IJCIC make separate announcement.

5. Objected to the length of the ILC meeting; a schedule from Monday - Thursday was too long.

He also endorsed the proposal to combine the Patristic and Medieval periods, and that the second session immediately address itself to the Early Modern Period, leading into the Modern Period.

Rabbi Bemporad agreed that if IJCIC's agenda proposals are accepted by the Vatican Commission, there would be no need to go to Rome; if there is no agreement, a trip to Rome would be necessary.

Rabbi Waxman proposed the following schedule for the ILC meeting: a. First and second sessions to be combined.

b. Third and fourth sessions to deal with early modern (from 1492-1789) period and then with the Modern period.

c. Fifth session - Personal Witness

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d. Sixth session - current upsurge of Anti-Semitism.

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### INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

American Secretariat Synagogue Council of America 327 Lexington Avenue New York, NY 20016 12121 616-5570

European Secretariat World Jewish Congress 1 Rue da Varamba 1211 Ganave 20, Switzerland (022) 34-13-25

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World Jewish Congraze 501 Madison Avenue New York, NY 10022 (212) 755-5770

May 3, 1990

DR. LZON A. FELCHAS Consultant

His Excellency Archbishop Edward J. Cassidy President Commission for Religious Relations With the Jews I-00120 Vatican City

Your Excellency:

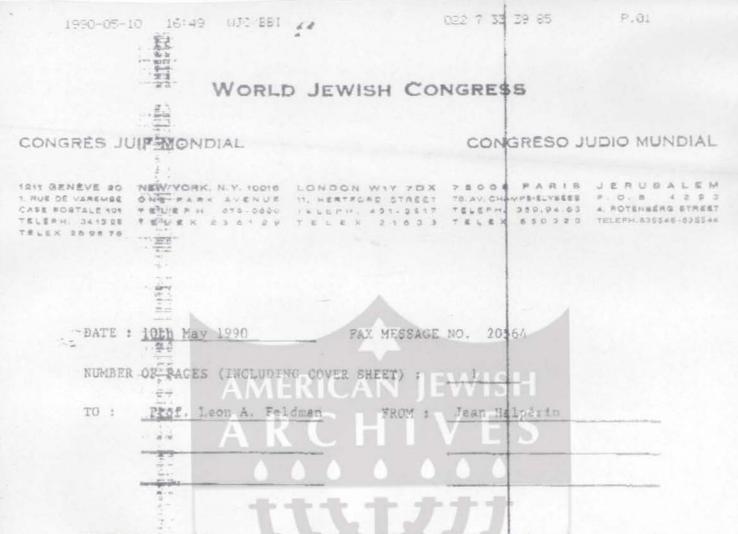
I plan to telephone you tomorrow morning, to suggest the following: .

- 1. Modification for the agenda of the ILC which has been scheduled to take place in Prague, to include current anti-Semitism in Eastern Europe and ways of addressing that concern, and
- With the aim of having Pope John Paul II 2. at the earliest opportunity publicly state his concerns about recent manifestations of anti-Semitism in Eastern Europe.

I look forward to your continued interest and cooperation.

Very sincerely yours,

Seymour Reich Chairman



MESSAGE it Riegner informed Fumagalli that LICIC wishes the issue of present antisemitic trends, particularly in Eastern Europe, to be included on the agenda of the forthcoming ILC meeting in Prague. He asked him to convey this request to Cassidy and to the Secretarist of State so that the latter could prepare their position for a possible statement on this subject.

Funagelli thought that this could best be handled under the topic of current issues within the general framework of the topic selected for the ILC meeting.

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Funagaili expects a formal communication in writing from IJCIC explaining that the general topic "Historical and religious dimensions of anti-semitism" should indiade a special discussion of antisemitic trends at the present time, particularly in the light of recent developments in some Eastern European countries? This would be in accordance with the "established practice of ILC to serve as a forum for the exchange of information and general discussion of important topical issues of common concern raised by either side".

Funagalii also requested to be supplied with factual information to serve as a background for this particular item and we shall provide him with such information from here, the more so that a report on that matter has just been prepared at the IJA.

There is thus no need to change the title of the main topic since this hadditional item fits well within the general topic.

I am still waiting to receive from you the information requested yesterday. It is indeed urgent to start contacting the speakers chosen on our side so that they could be properly briefed.

| SENT           | BY:CO       | NSEIL PONT. UNITE :1                  | 1- 5-90 :11:20AM :   | 003966965365-                | 212 686 8673           |
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| 9              | ÷           | Monday, Sept. 31                      | (Morning)  | EVALUE                       |                        |
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|                | с. <i>2</i> |                                       | PRELIMINARY WORDS  |                              | 10<br>10               |
| e<br>X         |             | * <sup>2</sup>                        | Fr. Lawrence FRIZZELL<br>- "Attitudes of the (<br>Patristic Period"  | - S<br>Church to the Syr     | agogue in the          |
| 50             |             |                                       | (Jewish Paper)   |                              | ľ                      |
| 9              |             | (private meeting:)                    | DISCUSSION   | 5.5                          |                        |
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### HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM SEPTEMBER 3-4-5-6, 1990 (Monday-Thrugday) PRAGUE

REVISED AGENDA

First Session

sources of Anti-Jewish Attitudes in Western Christian Traditions

(Patristic period; Medieval Traditions)

#### Jewish Speakers

#### David Berger Jeremiah Cohen

Second Session -

Christian Attitudes and Behavior Towards Jews in the Early Modern (1492-1769) period and in the Modern Period (18th cent, 19th cent. to Hitler)

#### Jewish Speaker

#### Jacob Katz

Third Session -

Historical Reflections on the Shoah

Jewish Speaker

#### Raoul Hillberg Saul Friedlander

Fourth Session -Personal Witnesses

Jewish Surviviors from countries occupied by Nazis witness to their experiences

Fifth Session -

Current upsurge of anti-Semitism in Eastern Europe (USSR, Poland, Hungary, Rumania, GDR, CSR): Western Eruope (German, France, Italy, Spain, England. Exploring note of church and State in combatting alliance of fervid nationalisms with anti-Jewish threats and behavior.

The Shoah as reflected in Jewish Thought

Jewish Speaker

Anton Polnsky

Sixth Session -

Jewish Speaker

Geoffrey Wigoder

Workgroup Session - three workgroups will be established at the outset of the conference to focus and deepen discussion of issues, and to propose concrete programs for follow-up:

- Workgroup on furthering education and public information about the history of anti-Semitism in Western culture; 1)
- Workgroup reviewing present manifestions of anti-Semitism in their various forms -2) religious, racial, political, proposing steps for counteraction. and
- Workgroup focusing on special features of Eastern European anti-Jewish upsurga, examining special role of church and governments in uprooting anti-Semitism in post-totalitarian, newly "democratic 3) societies.

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## YIVAGOGUE COUNCIL OF AMERICA

memorandum 10: Pabbi Tanenbaum 110m: DR. Feldman subject: IJCIC date: 5/10/90

Pages sent:

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### AMERICAN JEWISH

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### SYNAGOGUE COUNCIL OF AMERICA

### memorandum

10:

from:

Mr. Seymour Reich, Rabbi Bemporad, Karasick, Kelman, Schonfeld, Tanenbaum, Waxman, Messrs. Singer/Steinberg. Dr. Leon Feldman

subject

IJCIC/Vatican Prague Conference

date:

10 May 1990

Please note that because of important developments subsequent to the sub-committee meeting of Tuesday last, (attended by Rabbis Waxman, Tanenbaum and Feldman) - the memo just received from Professor Jean Halperin requires an urgent meeting to discuss the next steps to be taken in preparation of the ILC program for Prague.

Therefore, we will meet tomorrow, Friday, May 11 at 10 A.M. in the offices of the Synagogue Council .

Please note, THAT THIS COMMUNICATION CANCELS THE TWO PREVIOUS MEMOS SENT BY FAX (DATED MAY 7 AND 8).

This meeting tomorrow is urgent because several of our colleagues will be out of town next week attending conventions, thus we cannot afford to wait almost until the end of next week for a meeting.

Thank you for your cooperation and continued interest.

cc: Rabbi Henry D. Michelman Dr. Leon Feldman

### IJCIC SUB-COMMITTEE WORKING COMMITTEE MEETING TUESDAY, MAY 8, 1990

Present: Rabbis Mordecai Waxman, Marc H. Tanenbaum, Leon A. Feldman

Execused Absence: Rabbis Jack Bemporad, Wolfe Kelman

- 1. Rabbi Tanenbaum submitted a revised program suggestion for the ILC in Prague, which is attached.
- It was also discussed that the opening of the ILC could not take place before Monday afternoon, September 3 as Shabbat ends too late to make flight connections.
- 3. Consideration should also be given to rearrange the sessions to make time for:
  - a. Visit to Theresienstadt, and
  - b. Reception by Jewish Community President of CSR
  - c. Visit to historic sights of Jewish interest
- It was suggested that the visit to Theresienstadt should take place before the session entitled "Personal Witness".
- 5. Re: Speakers
  - a. It was suggested to involve the IJA in London to find specialists on the East European situation.
  - b. To consult Dr. Riegner and Professor Jean Halperin to find specialists for the issues in various sessions.
- 6. Additional names were considered for some of the sessions:

Patristic: Professor Michael J. Cook, Hebrew University Dr. Norman Solomon

Medieval: Professor Jeremy Cohen Professor Michael Signer

Shoa: ..... Minervi

7. In a telephone call in the absence of Yehuda Bauer, Dr. Geoffrey Wigoder provided the following names from Hebrew University for consideration:

Patristic: Dr. Gedalyah Struma Dr. Yeshayahu Gafni

Early Modern: Dr. Dov Kulka Dr. Steve Asheim Prof. S. Simonson, Tel Aviv Prof. Simon Schwarzfuchs, Bar Ilan HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM

- AN INTERDISCIPLINARY EXAMINATION

5 2

September 3-4-5-6, 1990 (Monthay-Thursday), Progue

...........

Introduction

and and a top

First Session - Sources of Anti-Jewish Attitudes in Western Christian Tradition's

(Patristic period, Mediaval Traditions, Early Modern Period) -

Spor. Michael Gook (Hur), Prof. Jareniah Coher, Prof. Devid Bargar,

Dr. D. wid Novack (?);

Rev. Lawronce Frizzell (Seton Hall)

Msgr. P. F. Fumagalli (Rome)

Second Session - Christian Attitudes and Behavior Toward Jews in the Modern Period

(Post-French Revolution to Vatican Council II)

Robert Watruh (Hebr M. Prof. Peter Gey (?), Prof. Fritz Stern (Columbia), Prof.

Prof. Jacob Katz, Prof Pulzer (Oxford), Ernest Pavel (Herzl authout) Dr. George Serkley (Univ Of Mass., author, "Vienno and its Jawa")

Third Session - Historical Reflections on the shosh

Raoul Hillberg, Gaul Friedlander, David Byman (7), Luck Davidovicz (?)

Robert Jay Lifton (Psychohistorian)

Fourth Session - Personal Witnesses

Jewish Survivors from Countries occupied by Nazis witness Christian experiences to their experiences

Fifth Session - Current upaurge of anti-Semitism in Eastern Europe (SSSR, Polami, Hungary, Rumania, GDR, Czechoslovakia), Wastern Burope (Germany, France, Eng'and, Spain, Italy, etc.), exploring role of Church and State in combatting alliance of fervid nationalisms with anti-Jewish threats and behaving -Prof. Antony Folonsky (intrasfx Lonion School of Economics) Preparation of strategy to uproat religious and racial sources of no. 1 Semi

Simth Session - The Shoah as reflected in Jewish ..... ... Thought Geoofrey Wigoder (Jerusales), Motzkin (Boston)

- WORKGROUPS - three workgroups will be established at the outset of the conference

to focus and deepen discussion of issues, and to propose concerns programs

for follow-ups

1) Workgroup on furthering education and public information about the bistory of anti-Semtiam in Western culture;

2) Workgroup reviewing present manifestionstions of anth-Semitian in their various forms - religious, regisl, political, and proposing steps for counteraction

3) Workgroup focusing on special features of Eastern European anti- Tanta upsurge, examining special role of church and governments in uproci. anti-Semitism in post-totalitarian, newly "democratic" sociaities:

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European Secretariat World Jewish Cangress 1 Rue de Verembe 1211 Geneve 20, Switzerland 1022) 33-13-14

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Synogogue Council of America 327 Lexington Avenue New York, NY 12018 (212) 336-8570

World Lowish Congress 501 Madson Avenue New York, NY 10022 (212) 75555778

May 9, 1990

Fax:

Professor Jean Halperin

FROM: Dr. Leon Feldman

Pursuant to our conversation this morning, I would apreciate it if you would summarize for me by fax th high points of Dr. Reigner's conversation with Fumagalli and also indicate exactly what the letter communication should contain concerning the change o the emphasis of the ILC program and related activiti

I have to submit this to Seymour Reich and to our subcommittee detailing the program preparation.

I am sending you in return, the suggestions submitted by Rabbi Tanenbaum subsequent to our Thursday meeting in which Dr. Reigner participated. We urgently need names of specialists to be invited as speakers for th various subjects.

Thank you for your cooperation .:

Dr. Leon Feldman

PS: I am sorry I could not provide you with the request for information, as I am today at Rutgers. However, I will be at the Synagogue Council tomorrow, Thursday, Mau 10. MAY 25 '90 14:27

SYMAGOGUE COUNCIL

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Fax:



SYNAGOGUE COUNCIL OF AMERICA

memorandum ti glace Tenentourn leon Feldman to: 1/0-1 from:

subject:

dore 25 May 1990

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Dr.

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DR LEON FELOMAN. Consultant international Afters DR GILBERT'N KAHN. Consultant Domesico Afters

Mr. Seymour Reich Rabbi Jack Bemporad Mr. Herbert Berman Rabbi Fabian Schonfeld Rabbi Joseph Karasick Rabbi Wolfe Kelman Mr. Israel Singer Mr. Elan Steinberg Rabbi Marc Tanenbaum Rabbi Mordecai Waxman Prom: Rabbi Henry D. Michelman ISH Date: May 25 1990 VES

The revised agenda was sent to you prematurely earlier today before it was reviewed by the Chairman of the Synagogue Council Interreligious Affairs committee.

It does not include the final corrections and emendations. Therefore, please do not consider it the final version.

Also parts of the old agenda were mistakenly included.

A new, completed agenda will be send to you as soon as possible.

JUN 07 '90 16:14 SYNAGOGUE COUNCIL

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### SYNAGOGUE COUNCIL OF AMERICA

memorandum

10: Rabbi Marc Tanenbaum 1000: Seymour Reich.

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subject:

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### INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

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Synagogne Council of America 327 Lexington Avenus New York, NY 30015 (212) 638-8870

World Jewish Congress 501 Madison Avenue New York, NY 18022 (212) 755-5770 Rabbi Jack Bemporad Mr. Herbert Berman Rabbi Fabian Schonfeld Rabbi Joseph Karasick Rabbi Wolfe Kelman Mr. Israel Singer Mr. Elan Steinberg Rabbi Marc Tanenbaum Rabbi Mordecai Waxman

From: Mr. Seymour Reich, Chairman Leon A. Feldman

Date: June 7, 1990

( SYNAGOGUE COUNCIL

Dr. G. Riegner Rabbi Henry D. Michelman

There will be a very important meeting of the Sub-Committee for the ILC meeting agenda in Prague on THURSDAY, JUNE 14 at 10:00 A.M. IN THE OFFICES OF THE SYNAGOGUE COUNCIL.

The agenda will be devoted primarily to a review of the draft proposal submitted by Father P.F. Fumagalli and the other relevant materials which have been sent to you on June 6, 1990.

It is of utmost importance that you study the material and become familiar with the suggested program so that we may arrive at a clear position vis-a-vis the Vatican Commission in preparation for the Prague meeting. Once we reach a definitive position, we will be able to convey our decision to Dr. Riegner and to Archbishop Edward J. Cassidy, President of the Vatican Commission for Religious Relations with the Jews.

Thank you for your cooperation.

P.S. We have received several inquires as to the details pertaining to session VI (cf. Fumagalli's draft of June 4), which is entitled "Reports on the Implementations of the Five Points of the Common Program Established in Rome in 1985."

I am enclosing herewith copy of the above five points, culled from the volume <u>Fifteen Years of Catholic-Jewish</u> <u>Dialogue: 1970-1985</u> (p. XIX).

### AMERICAN JEWISH

### Historical Note

At the end of its 12th meeting in Rome in 1985, the ILC committed itself to a programme of action for the immediate future. The six main points of this programme are:

1. to disseminate and explain the achievements of the past two decades to our two communities;

2. to undertake an effort to overcome the residues of indifference, resistance and suspicion that may still prevail in some sections of our communities;

3. to work together in combatting tendencies toward religious extremism and fanaticistn;

4. to promote conceptual clarifications and theological reflection in both communities and to create appropriate forums acceptable to both sides, in which this reflection can be deepened;

5. to foster cooperation and common action for justice and peace;

6. to undertake a joint study of the historical events and theological implications of the extermination of the Jews of Europe during World Was II (frequently called the "Holocaust" or, in Hebrew, Shoab).

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distante alla site i i i i i **GUE COUNCIL OF AMERICA** Sunther Lawrence **AMERICAN JEWISH** The attached merally depresents a first draft on the press release. Unfortunately I had to leave today for an urgent ----outside meeting. they is no rush to shad anything to the Vatican ince filmageliew Since I will be in New Jersey to Thursday and get any connel

DRAFT DRAFT New York, NY -The Vatican - A high level conference of international Catholic and Jewish religious leaders and scholars will convene in Prague, September 3-6 to discuss both historic and contemporary anti-Semitism including the holocaust and past church teachings. MERICAN JEWISH of the Vatican Tews and the International Jewish Committee on Interreligious Consultations (IJCIC) includes: The Synagooue Council of America, World Jewish Congress, B'nai B'rith International and the Israel Interfaith -Committee. The Catholic and Jewish participants will come from North and South America, Europe, Eastern Europe and Israel. Special emphasis during the four day meeting will be on

current out breaks of anti-Semitism in the Soviet Union on other eastern European countries. The meeting will also hear first hand testimony from Jewish holocaust survivors and Catholics who helped Jews in their escape from the Nazis and Nazism. JUL 17 190 15:20

"Jews and Catholics must work closely together stamping out all hatreds in the world but especially anti-Semitism" asserted Seymour Reich, chairman of IJCIC from Great Neck, NY. He believed that this gathering of Vatican and Jewish experts marks an important step "meeting the tremendous challenge of re-educating the thousands of Catholics behind the iron curtain and Catholics AMERICAN HEWISH all over the world on the evils of anti-Semitism." He believed that international Jewry and Catholicism can do

much together in addressing some of the world's great issues in areas of health, poverty and bigotry.

(insert statement from Vatican official)

Speaker at the Prague meeting on Monday, September 3 include: Father Lawrence Frizzell, Assistant Professor, Jewish-Christian Studies Department, Seaton Hall University, South Orange, NJ, who will introduce the discussion on the Church and Synagogue in the Patristee Period followed by a presentation on "Jews and Secretary of the Vatican Commission for Religious Relations with the Jews and a commentary by Professor Leon Feldman \_\_\_\_ and the Synagogue Council of America Interreligious Consultant to IJCIC. In the evening Professor J Dujardin\_ AMERICAN and Rabbi Marc Tannenbaum will analyze "Roots of Modern anti-Semitism." On Tuesday, September 4 Professor Saul Friedlander\_\_\_\_ Tel Aviv University and Father John Morley present "Historical Reflections on the Shoah". In the afternoon "The Shoah in Christian and Jewish Thought"

Christians in the Middle Ages " by Father Pier Francisco Fumagalli,

will be presented by Dr. Geoffrey Wigoder\_

and Professor Gazelles

UL 17 '90 15:21 SYNAGOGUE COLNOTL

833 P05

The final two days will be devoted to the holocaust witness from Eastern Europe and other countries, a current report on the new upsurges of anti-Semitism in Eastern Europe from Jewish experts and discussion on action guidelines.

The meetings will include a special greeting by AMERICAN JEWISH Czechoslovakia's president Howel, a reception for the Catholic and Jewish delegates by the local Jewish community and a visit to the former concentration camp at Theresienstadt.

Final preparations for the meeting were concluded recently in the Vatican with Rabbi Jack Bemporad, Lawrence, NY, chairman of Interreligious Affairs of the Synagogue Council of America, Dr. Gerhardt Riegner, Geneva,

World Jewish Congress and Professor Leon A. Feldman, SCA-IJCIC Consultant, representing IJCIC and Cardinal Johannes Willebrands, president emeritus of the Vatican Commission, Bishop Pierre Duprey, (title), and Rev. Dr. R. G. Robeson (title) representing the Vatican.

Meetings and private consultations between IJCIC and the Vatican Commission have been held on a regular basis for the past twenty three years to discuss problems of mutual concern.

# AMERICAN JEWISH A R C H I V E S

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| SYNAGOGUE COUNCIL OF AMERICA                                   |  | ī     |
| memorandum   | 76-8351                                      |       |
| ro: Rabbi Marc Tanenbaum                                       | <u>,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,</u> |       |
| from: DR. Leon feldman   |  |       |
| date: 6/11/90 AMERICAN JEWISH                                  | $\sim$                                       |       |
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SYNAGOGUE COUNCIL

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### INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

### Saymour Reich

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Vorld Jewish Congress 901 Madison Averue New York, NY 10022 1(21) 765-5770 TO: Seymour Reich, chairman Rabbi Jack Bemporad Herbert Berman Rabbi Fabian Schonfeld Rabbi Joseph Karasik Rabbi Wolfe Kelman Israel Singer Elan Steinberg Rabbi Marc H. Tanenbaum Rabbi Mordecai Waxman

FROM: Leon A. Feldman

CC: Rabbi Henry D. Michelman Dr. G.M. Riegner

REMINDER: A very important meeting of the Sub-Committee for the ILC meeting in Prague THURSDAY morning, JUNE 14, at 10 o'clock in the offices of the Synagogue Council of America

June 11, 1990

AGENDA :

BUDGET :

 (The final draft is enclosed).
 T: The three constituent agencies will have to share the expenses for the invited lecturers, discussants, witnesses, etc. travel, housing, and meals. Each agency is expected to cover the costs

Review of the program for the ILC and, hopefully, to reach a final agreement pertaining to the Prague meeting agenda.

- housing, and meals. Each agency is expected to cover the costs of its own delegates/participants. (An estimated budget is in preparation);
- NEW ITEM: In Fr. P.F. Fumagalli's recent for the lated June 4, he added the following P.S. CONCERNING THE CC. AGRATION OF "NOSTRA AETATE, NEXT NOVEMBER 14-15, 1990. IT WOULD BE HELPFUL FOR ME TO KNOW YOUR AGREEMENT, AT LEAST IN GENERAL (PRINCIPLE); TO THE PROPOS-ED SCHEDULE, BEFORE MAKING FURTHER STEPS. Thank you. (A copy of Fumagalli's program proposal is enclosed).

### SYNAGOGUE COUNCIL

PROPOSED SCHEDULE FOR INTERNATIONAL LIAISON COMMITTEE - PRAGUE, SEPTEMBER 3-6, 1990

#### Monday, September ?

Visit to Theresienstadt (for those present)

Opening - in the afternoon.

Session I - in the afternoon. "Church and Synagogue in the Patristic Period" Fr. L. Frizzell/Prof. David Berger

Session II - in the evening. "Jews and Christians in the Middle Ages" Fr. P.F. Fumagalli/Prof. G. Dahan

Tuesday, September 4

Session III - in the morning "Roots of Modern Anti-Semitism" Fr. J. Dujardin/Prof. Jacob Katz

Session IV (1) - in the afternoon. "Historical Reflections on the Shoah" Fr. J. Morley/Prof. R. Hillberg

Session IV (2) - in the evening. Continue "Historical Reflections on the Shoah"

Social Event

1. Working Groups: Steering Committee to work on proposals for action and draft of a possible final statement.

2. Joint working group for a program of continuing study.

Wednesday, September 5

Session IV (3) - in the morning. "The Shoah as Reflected in Christian and Jewish Thought" Prof. H. Gazelles/Dr. G. Wigoder

Session IV (4) - Report of Witnesses from various countries

Reports continue (if necessary) from working group Steering Committee continues

Thursday, September 6

Session V (1) - in the morning. "Current Upsurge of Anti-Semitism" - particularly in Eastern Europe.

Session V (2) - in the afternoon. Continue, "Current Upsurge of Anti-Semitism"

Session VI - in the evening.

Reports on the implementation if the "Five Points of the Common Program, established in Rome 1985."

Session VII -

Concrete proposals for action Final Statement

### Session VI

### Historical Note

At the end of its 12th meeting in Rome in 1985, the ILC committed itself to a programme of action for the immediate future. The six main points of this programme are:

1, to disseminate and explain the achievements of the past two decades to our two communities:

2. to undertake an effort to overcome the residues of indifference, resistance and suspicion that may still prevail in some sections of our communities;

3. to work together in combatting tendencies toward religious extremism and fanaticism:

4, to promote conceptual clarifications and theological reflection in both communities and to create appropriate forums acceptable to both sides, in which this reflection can be deepened;

5. to foster cooperation and common action for justice and peace;

6. to undertake a joint study of the historical events and theological implications of the extermination of the Jews of Europe during World War II (frequently called the "Holocaust" or, in Hebrew, Shoah).

RCHIVE

**AERICAN** 

### We the fax of june 7.

Emplease inform the others that the addition of session VI by Fimagelli will not hasically change the agenda. He wanted manchis point to be included to confirm the continuity of our will recall the decisions of the last ILC meeting and see what - thoould be done on these points.

Ton

Riegner

SYNAGOGUE COUNCIL JUN 11 '90 13:52 :11- 5-90 :11:20AM : SENT 3Y: CONSEIL PONT. UNITE

> Attention : Prof. FELDMAN Fax : 686 8673

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As per March 24, 1990

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Tentative Program

# [end]

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