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Box 48, Folder 6, Vatican - International Jewish Committee for
Interreligious Consultations, 1972-1974.

THE AMERICAN JEWISH COMMITTEE

date December 21, 1972
 to Bert Gold
 from Marc H. Tanenbaum
 subject Europe and Israel Meetings: Highlights and Recommendations

CONFIDENTIAL

Not for Circulation

The following is a summary of the major features that emerged out of a series of meetings and institutes during the past two weeks in Europe and Israel which I attended, together with Zach Shuster, Abe Karlikowe, and Bernie Resnikoff. Also included are several recommendations which, I believe, deserve the agency's serious consideration for possible action and follow-up.

The schedule involved the following: (1) a series of four lectures that I gave at the Graduate Ecumenical Institute of the World Council of Churches at the Chateau de Bossey in Celigny, Switzerland (nearby Geneva), from December 6-8; (2) a joint consultation between the World Council of Churches and IJCIC in Geneva (at the Hotel Mediterraneo), December 10-14; (3) a weekend of meetings in Israel with Foreign Ministry officials to review interreligious developments in America and elsewhere; talks with Ambassador Simcha Dinitz and Nehemoah Levanon, from December 15-17; and (4) a joint consultation between the Vatican and IJCIC in Marseilles, from December 18-21.

I am going to begin with the Vatican meeting because that has some immediate program implications for us (it is also freshest in my mind):

Vatican-IJCIC:

This meeting took place in the Chancery of Archbishop Roger Etchegey of Marseilles, who is president of the European Council of Catholic Bishops and who served as co-president of our meeting. Etchegey, a Basque, is a youthful (as bishops go, in his early 50's), direct, open, and warm-spirited man who helped create an excellent spirit for frankness and

and cooperation. At his side was a Vatican functionary, Rev. Jerome Hamer, Secretary General of the Secretariat of Christian Unity headed by Cardinal Willebrands. He evidently was instructed by the Vatican Secretariat of State to allow certain things to happen and to prevent other things from happening. (The list of Vatican and IJCIC delegates is attached).

While the agenda covered a number of interesting and important subjects, the most important net result of this meeting--in my judgment--was the discussion of anti-Semitism and its various manifestations in Italy, France, Germany, Latin America, and the role of the Soviet Union, the Communist parties, and the Arab propaganda centers. The IJCIC group asked me to make the initial presentation, to be followed by WJC's Gerhardt Riegner. Using extensively the reports and exhibits made available to us by our Paris office, I cited chapter and verse of anti-Semitic episodes, as did Riegner. It was evident that this came as new information, certainly in this systematic form, to Archbishop Etchegey and Rev. Hamer, and they responded with great understanding and even deep feeling. Etchegey said that based on the commitments of Vatican Council II, the Catholic Church has an obligation to intervene and to combat anti-Semitism. He indicated that he would do everything he could to activate Catholic bishops and the Vatican in this regard. Father Hamer responded in a similar (but less emotional fashion), and asked quite directly that we submit to his office specific details of anti-Semitic episodes and the Vatican would make appropriate interventions where necessary.

MHT:isg

International Jewish Committee on Interreligious Consultations

432 Park Avenue South / New York, N.Y. 10016 / Tel. 686-8670
1 Rue de Varembe / Geneva, Switzerland / Tel. 341-325

CONSTITUENT AGENCIES:
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

IJCIC MEETING

Rabbi Joseph H. Lookstein, Chairman

November 27, 1974

AGENDA

I Rome

1. Makeup of Delegation
2. Review of Agenda and Assignment of Topics
3. Proposed Visits to Other Commissions
4. Reception at CIDIC Center
5. Publication of Antwerp Papers
6. Information re Antisemitism

II London

1. Sunday Evening Steering Committee Meeting
2. Makeup of Delegation
3. Review of Agenda and Assignment of Topics
4. Proposed Invitation to Archbishop and Chief Rabbi to Opening Session and/or Reception
5. WCC Publication (Werblowsky Draft)
6. WCC Central Committee Statements on the Middle East and Jerusalem



3339 MASSACHUSETTS AVENUE
WASHINGTON, D.C. 20008

UNITED STATES OF AMERICA

No. 2987/74
.....

December 17, 1974

This No. Should Be Prefixed to the Answer

Dear Rabbi Tanenbaum:

For your information I am enclosing a copy of the text of the Holy Father's address on the occasion of the awarding to UNESCO of the John XXIII International Peace Prize on November 30, 1974.

I believe that the remarks of the Holy Father, especially those on page 2 of the text, clearly explain the position of the Holy See towards the recent regrettable decision of this International Agency.

With cordial regards and all good wishes,
I remain

Sincerely yours,

Apostolic Delegate

Rabbi Marc Tanenbaum
National Director
Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Your Eminences,
Monsignori,
Ladies and Gentlemen,

We are all the more happy and honoured by your presence, and appreciative to have you not only as spectators but as participants in the act that we have just performed, inasmuch as this audience takes on for us a particular significance, in our opinion far more valuable than the prize, which in truth is more of a symbolic than economic value. In the memory and spirit of our venerated and lamented Predecessor Pope John XXIII, we have presented this prize, dedicated to the promotion of Peace, to UNESCO, that is the United Nations Educational, Scientific and Cultural Organization, in the illustrious persons of the two Directors of that now celebrated and worthy world institution, the outgoing Director and his successor. The former is well known to us, Mr René Maheu. During the twelve years of the exercise of his high office we had the occasion to meet him personally, to listen to him in interesting conversation on themes of common interest, and to admire him for the breadth and noble inspiration of his activity. The latter is most welcome, Mr M'Bow, former Minister of Public Instruction in his own Country, Senegal. Here then we have a pleasing and not unexpected testimony, in the context of international civilization, of the indigenous originality and already consolidated cultural maturity of the great and young continent of Africa.

The particular significance of the presentation of this prize seems to us to spring from the meeting of two bodies, namely the Apostolic See and UNESCO, along the road to Peace. Each travelling along the path proper to it, here they are, as though at a meeting point, to celebrate together this lofty ideal, which ever more resembles a lighthouse guiding civilization - Peace.

That this Apostolic See should be in an original, fitting and constitutional way dedicated to the promotion of Peace in the world will surprise no one, we think, if one remembers whence the Catholic Church and this centre, "the perpetual and visible principle and foundation" of her unity, take their origin. They take it from that Christ whose coming into the world was greeted by the heavenly announcement of Peace. A new Peace this, linked to the fruitful and inexhaustible relationship with a transcendent divine Fatherhood; established upon the messianic, paradoxical but henceforth invincible principle of a universal Brotherhood, and always actively affirming and regenerating itself in the mysterious and inexpressible but most benign animation of a Spirit that permits the most diverse tongues of men to express themselves and understand one another in a friendly and harmonious colloquy. This of course is the epiphany of the Catholic Church in the world - an ancient and dynamic reality, which experiences within itself a double stimulus to manifest itself as living and present. In the first place there is the stimulus of its own history. In the recent Ecumenical Council the Church became more urgently aware of her native vocation to be the teacher of universal Peace: there must be no delay in proclaiming that Peace among men, for they are men, that is members all of one same family - mankind. In the second place, there is the stimulus of the anxiety that men themselves manifest to solve the dominant problem of their living together in the world in harmonious and organic concord. This living together by men has all the more need of being untiringly actuated to the extent that the maturing of its progress shows how, on one hand, Peace is logical and necessary and how war is criminal and absurd, and on the other hand, how always unstable and fragile is that "tranquillity of order" that precisely defines it.

Peace, we said, is necessary; Peace is possible; human dogmas these, that finally appear as clearly deriving from that Religion which the Church finds the reason for her existence.

Peace therefore, especially after the Christmas Messages of Pope Pius XII and after Pacem in Terris of Pope John XXIII, has become the programme of our apostolic presence in the world; and the voice with which we proclaim it intends to be all the more limpid and persuasive to the extent that it is more free and unhampered in its regard, and also in the ever rising, fevered and contrasting play of human interests. Since we are and must be strangers to the temporal and political kingdom, therefore we dare, as humble prophets and persuasive poets, to make Peace our customary and cordial greeting, to all of you, the people of the earth: Peace!

And so here is the meeting. It is a meeting at the highest level of ideas. And it is precisely on this level of ideas that we have met UNESCO - met it with our support and with our admiration for the principle on which it is founded and from which it derives its many-sided and provident activity, the principle that "peace must be built on the foundation of the intellectual and moral solidarity of mankind". But let us say straight away that when today's meeting was arranged the episode which has recently upset such a large part of the world of culture was not foreseen. We are speaking of certain deliberations of the recent General Conference of UNESCO.

We are hence unexpectedly faced with a fact which upsets in public opinion the serenity of this happy moment. Thus all the more we express the wish that this unforeseen case may find a speedy solution, trusting as we do in the common desire for justice and peace of the parties concerned. And we hope for this with the thought that the first to rejoice at it will be the illustrious guests whom we have the honour to have present here today, the Directors and exponents, that is, of UNESCO, by reason of the universal and peaceful character and - as it has been said - the spirit of tolerance which characterizes it, extraneous as it is to political rivalries and always consistent in its own educational, scientific and cultural aims, as witness its concern for the values of history, of art and of religion of a territory which is most dear and sacred to all of us.

Here we are thus brought back again by this memory - to which similar ones should be associated by special mention, such as those for instance of the interventions of UNESCO in favour of Nubia and of Venice - brought back again, we say, to the proven merits of the peacemaking activity of UNESCO itself, activities linked not only with geographical places but even more to moral situations, where the needs of humanity hail and greet as wise and providential the work of this great institution, dedicated, as we know, to the advancement of education, of science and of culture. It suffices to recall the worldwide campaign in favour of literacy.

But an ample account of these merits of UNESCO, which typify it also in our eyes, eager as they are to find in the human panorama signs of forces working for peace, has already been given by our diligent collaborator, Archbishop Giovanni Benelli, a former Observer of the Holy See to UNESCO, who a short time ago went to Paris to announce to the General Conference of UNESCO, meeting in plenary session, the awarding of the Peace prize named after Pope John to UNESCO in recognition of its work. You will certainly all have heard the echoes of this.

One could therefore think that, at least for the chief leaders, everything that suffices to justify this friendly gesture of ours has already been said: what you are in regard to peace, illustrious and valiant members of UNESCO, and what you are doing and have already accomplished for its cause deserves from us the recognition represented by the prize named after our great and venerated Predecessor, Pope John XXIII. But it is precisely his name that authorizes us not only to look at your past and your present to find it worthy of this significant award, but likewise this blessed name impels us to look forward to your future, which for us and for all who know you is a promise no less meritorious of applause and encouragement than the years already passed. You are a hope for peace in the future of mankind and civilization: this is said in the charter setting up your Organization. You are sent forward, as harbingers of peace, into future history. You make of education, science and culture powerful and wonderful factors for the universal spiritual fusion of peoples. Politics, which you leave to other bodies to promote, especially the United Nations Organization, from which you take inspiration and strength, will succeed, we trust, in establishing a peaceful cohesion, an organic juridical and economic relationship, a balanced and ordered harmony between the Nations; yes, but you work to form a communion, you strive for the brotherhood of the peoples of the earth. You seek to give mankind a common thought; you promote a uniform sociology of culture; you render possible an identical civil language among men. "UNESCO", writes Mr Maheu, "is an undertaking for the organization of international relationships concerning the activities of the mind with a view to promoting the rights of man and collaborating for the establishment of a regime of just and lasting peace" (cf. Dans l'Esprit des hommes, UNESCO, 1971, p.313). In doing this, you carry out a work of silent but prodigious mobilization of minds, which on the contrary seem by the very progress of civilization to be arming themselves psychologically and technically for a terrible and apocalyptic war, which should never happen, but, alas, becomes still possible and horribly easier. For your part you dissipate the nightmare of such a deplorable and unthinkable fate. You make once more serene the horizon of future history; today you restore Peace once more to the world, making it safe for tomorrow.

Is there anything at all more deserving among the community of the Peoples? And is there any better title for bringing your Organization close to ours, which is called the assembly of men who are brothers? Such in fact is the name "Church" etymologically, and we trust and strive to our utmost that it may be so in reality. Is the road we travel parallel to yours? Yes, on different levels, at this moment we see that it is. Parallel in the sense of reciprocal independence, of the respective common end, and we can also say, in the happy possibility of being associated with one another at certain times, without losing our individual identities. Ours is a religion of Peace. Yours is a work on behalf of Peace.

And may this concluding observation serve to explain the reason for this Prize, which despite its smallness in comparison with the cause for which it is destined aims to take on a deep significance, as it were a Biblical echo, that of the celebration of an idea which is a light, of an idea which is strength - Peace; that of the proclamation of an urgent and universal duty - Peace; that of the announcement of a positive and inexpressible hope - Peace.

Allow us then to leave the last word to him whose good and prophetic name this prize bears, Pope John XXIII, who in his Encyclical Pacem in Terris, as though in his last testament, thus

admonishes us: "There is an immense task incumbent on all men of good will, namely the task of restoring the relations of the human family in truth, in justice, in love and in freedom: the relations between individual human beings; between citizens and their respective political Communities; between political Communities themselves; between individuals, families, intermediate associations and political Communities on the one hand, and the world Community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God" (AAS, 1963, pp.301-302).





THE AMERICAN JEWISH COMMITTEE

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

December 4, 1974

To: Members of IJCIC
From: Rabbi Marc H. Tanenbaum
Subject: Pope Paul's Statement on UNESCO

The November 27th meeting of the IJCIC Steering Committee requested that I draft a cable to the Vatican regarding the Pope John XXIII peace prize that was to be awarded to UNESCO on Saturday, November 30.

In view of the lateness of time and the fact that the next day was Thanksgiving Day, which would have made the clearance of a statement difficult if not impossible, I took it upon myself to telephone on Wednesday evening the Apostolic Delegate to the United States, Archbishop Jean Jadot.

I explained to him our concerns regarding the Vatican prize to UNESCO and requested that he make an intervention in Rome along the following lines:

a) It would be an important gesture if the Vatican could make a decision to withdraw the prize from UNESCO;

b) If that would not be possible, we think it would be both morally appropriate and necessary that the Pope make a strong critical statement of the politicization of UNESCO by the Arab-Communist bloc.

In response Archbishop Jadot said that he understood clearly our concerns and sympathized with our point of view. He promised that he would contact the Vatican immediately and communicate our protest and would let me know what action would be taken. On Friday he informed me that the Pope would make a statement criticizing the UNESCO action.

Subsequently the Archbishop sent me the text of the Pope's statement, a copy of which I enclose. Under the circumstances, I think we can regard this as a constructive and conciliatory response on the part of the Vatican, and certainly on the part of Archbishop Jadot toward the Jewish community and Israel.

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JEROME L. GREENE, New York; LEONARD KAPLAN, Boston; EMERY E. KLINEMAN, New York; ARNOLD H. UNGERMAN, Tulsa ■ BERTRAM H. GOLD, Executive Vice-President

ROME - EXCERPTS FROM STATEMENT OF POPE PAUL VI ON OCCASION OF THE
AWARD OF POPE JOHN PEACE PRIZE TO UNESCO

"It is a meeting at the highest level of ideas and it is precisely on this level of ideas that we have met UNESCO - met it with our support and with our admiration for the principle on which it is founded and from which it services its many sided and provident activity, the principle that "peace must be built on the foundation of the intellectual and moral solidarity of mankind." But let us say straightaway that when today's meeting was arranged the episode which has recently upset such a large part of the world of culture was not foreseen. We are speaking of certain deliberations of the recent General Conference of UNESCO. We are hence unexpectedly faced with which upsets in public opinion the serenity of this happy moment. Thus all the more we express the wish that this unforeseen case may find a speedy solution, trusting as we do in the common desire for justice and peace of the parties concerned, and we hope for this with the thought that the first to rejoice at it will be the illustrious guests whom we have the honor to have present here today, the directors and exponents of UNESCO by reason of the universal and peaceful character and - as it has been said - the spirit of tolerance which characterizes it, extraneous as it is to political rivalries and always consistent in its own educational scientific and cultural aims as witness its concern for the values of history, of art, and of religion of a territory which is most dear and sacred to all of us."

RIGHTS OF JEWS AND PALESTINIANS STRESSED

Geneva (EPS) - The search for equal justice for both the Palestinian people and the Jewish people remains a primary concern of the World Council of Churches, according to Dr. Philip A. Potter, its general secretary.

Responding to a journalist's query following the UN General Assembly's recent recognition of the Palestine Liberation Organization, Dr. Potter said: "We must not give up the hope that both peoples will find the way to live together in a situation in which self-determination, independence and national sovereignty are obtained and guaranteed for both.

"More than ever before, it should be kept in mind that, as the WCC Executive Committee said last February at Bad Saarow (German Democratic Republic), 'It is of the first importance that the rights of the Israeli Jews and implementation of the rights of the Palestinians should not lead to injustice to either people'".

EPS

UNITED CHURCH'S MIDDLE EAST RESOLUTION

Des Moines, Iowa (EPS) - Some 225 members of the United Church of Christ attending the 165th annual meeting of its overseas service arm have adopted a resolution calling on both Palestinians and Israelis to recognize "the need and the right of these respective peoples to full nationhood, including political statehood within secure and mutually accepted borders".

The resolution also urged all parties to the conflict to pursue the difficult dialogue on political rights proposed by the UN General Assembly "with the determination to achieve agreement rather than partisan victory".

A copy of the resolution was sent to President Gerald Ford with a note explaining that the United Church's Board for World Ministries has worked in the Middle East since 1819, seeking to promote the welfare of all the peoples in the area through a variety of educational, medical and social services. President Ford and other top US officials were asked to "exert every effort to facilitate this dialogue of hope and to reduce the danger of a new outbreak of war".

EPS

From Marc H. Tanenbaum, AJC



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December 4, 1974

His Excellency Archbishop Jean Jadot
Apostolic Delegate
3339 Massachusetts Avenue
Washington, D. C. 20008

My dear Archbishop Jadot:

I appreciate very much your warm and thoughtful response to my telephone call last Wednesday regarding the UNESCO award.

From our European office in Paris I have learned that Pope Paul VI did make a critical statement regarding the recent politicization of UNESCO. I want you to know of our deep appreciation for your willingness to intervene in this important issue about which there is so much concern in the Jewish community.

With my warmest personal good wishes for a joyous and enriching holy season, I am

Faithfully yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:MSB

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EPS

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EPS

From Marc H. Tanenbaum, AJC

International Jewish Committee on Interreligious Consultations

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Constituent Agencies: —

WORLD JEWISH CONGRESS

SYNAGOGUE COUNCIL OF AMERICA

AMERICAN JEWISH COMMITTEE

To: Members of IJCIC

From: Rabbi Henry Siegman

Subject: Vatican Commission on Relations with the Jews

Date: December 3, 1974

Gerhart Riegner informed me this morning that Reverend Peter deContenson conveyed the following information to Fritz Becker:

1. Guidelines for the newly established Commission on Relations with the Jews are to be issued on January 3. They will be announced by Cardinal Willebrands at a Vatican press conference to be held on that day.
2. In his remarks to UNESCO representatives on the occasion of the Vatican award, Pope Paul expressed himself even more strongly on the subject of the action taken against Israel than was reported in the press. A copy of his remarks is being sent to us.
3. deContenson suggested the following two items to be added to the agenda proposed by IJCIC:
 - a. A report on his recent trip to Israel
 - b. A discussion of the Commission's new guidelines and future activity

Kindest regards.

Dear Marc:

I came across the enclosed summary of a presentation by S. L. Parmar at a consultation of the SCA and WCC in 1965. Since he is reading one of the two Protestant papers in London, I thought it would be of some interest to you.

International Jewish Committee on Interreligious Consultations

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CONSTITUENT AGENCIES:
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AMERICAN JEWISH COMMITTEE

Summary of IJCIC Meeting

November 27, 1974

In attendance were: Rabbi Saul Bernards; Rabbi Leon Kelenicki; Rabbi Alan Langner; Morris Laub; Rabbi Joseph H. Lookstein; Michael Pragai, Israeli Consulate; Joachim Prinz; Gerhart Riegner; Rabbi Henry Siegman; Dr. Israel Singer; Rabbi Marc Tanenbaum; and Rabbi Walter Wurzbarger.

- I. The representatives of IJCIC who are to be listed officially as part of the Liaison Committee that is to meet with the Vatican Committee are: Rabbi Joseph H. Lookstein, Chairman; Gerhart Riegner (WJC); Rabbi Henry Siegman (SCA); Rabbi Marc Tanenbaum (AJC); Dr. Joseph Lichten (BB-ADL); Professor Shemaryahu Talmon (Israel).

In addition, the Jewish Committee will include: Rabbi Balfour Brickner (SCA); Dr. E. L. Ehrlich (BB-ADL); Dr. Zachariah Schuster (AJC); Fritz Becker (WJC); and Professor Lou Henkin, who will present the paper on human rights.

- II. The IJCIC Steering Committee will meet Monday afternoon, January 6, at 2 p.m., at the Hotel Bristol Bernini, where the delegation will stay. We will also meet with the Israeli Ambassador in Italy.
- III. In addition to the scholarly papers on human rights, the agenda will include the following:
- a. The Middle East situation, to be presented by Rabbi Henry Siegman
 - b. World Hunger, to be presented by Rabbi Marc Tanenbaum
 - c. Human Rights problems, including Soviet Jewry, Syrian Jewry, and the treatment of minorities in African and Asian countries, to be presented by Gerhart Riegner
 - d. Update on Antisemitism in various parts of the world
 - e. The new Vatican Commission on Catholic Jewish Relations

- IV It was agreed that it is important that we take advantage of the Catholic offer to meet with representatives of various Vatican secretariats. The most important, from our point of view, would be a meeting with the Secretariat of State. A strong preference was expressed for a distribution of these meetings during the course of our three days in Rome, rather than having them take place on Friday morning.
- V It was agreed that Chief Rabbi Toaf should be invited to give words of greeting at the reception planned in the CIDIC Center Thursday evening.
- VI We will strongly urge the joint publication of the papers on "Land, People, and Faith" that were presented and discussed at the Antwerp meeting.
- VII There will be a joint meeting of IJCIC and WCC Steering Committees, Sunday evening, January 12, in London at the Piccadilly Hotel.
- The IJCIC delegation to the London meeting will be made up of: Rabbi Joseph H. Lookstein, Chairman, Gerhart Riegner, Dr. S. J. Roth, Rabbi Wolfe Kelman (WJC); Rabbi Henry Siegman, Rabbi Irwin M. Blank, Rabbi Balfour Brickner (SCA); Dr. E. L. Ehrlich, Dr. Joseph Lichten (BB-ADL); Rabbi Marc Tanenbaum, Dr. Zachariah Schuster, Abraham Karlikow (AJC); Professor Shemaryahu Talmon, Professor Shlomo Avineri, Professor Adin Steinsaltz, Professor Hava Lazarus-Yafeh (Israel-WJC); Rabbi Louis Jacobs, Dr. Immanuel Jakobovits, Dr. Gaon, Rabbi Nahum Rabinovitch, Rabbi Hugo Gryn (England-WJC); Rabbi Alain Goldman, Dr. Lazare Landau (France-WJC); Rabbi Peter Levinson (Germany-WJC); a representative from Canada.
- VIII The agenda, in addition to the presentation of scholarly papers by Rabbi Louis Jacobs and Professor Shlomo Avineri, will include:
- a. The Middle East situation, to be presented by Professor Shemaryahu Talmon
 - b. World Hunger, to be presented by Rabbi Marc Tanenbaum
 - c. Human Rights problems, including Soviet Jewry, Syrian Jewry, and the treatment of minorities in African and Asian countries, to be presented by Gerhart Riegner
- IX It was agreed that those who will be leading off discussions on the various agenda items will share their presentations in advance with other members of our Committee in order to give them an opportunity to suggest the inclusion of information pertaining to the activities of their own agencies.
- X Rabbi Henry Siegman and Gerhart Riegner agreed to work together on a revision of the Werblowsky draft for the WCC publication.

- XI Rabbi Marc Tanenbaum agreed to prepare a draft of a cable to deContenson on the subject of the Vatican prize that will be awarded to UNESCO.
- XII Gerhart Riegner again urged IJCIC representatives to correct the minutes of the Antwerp meeting that had been sent to them.





SYNAGOGUE COUNCIL OF AMERICA • 432 PARK AVENUE SOUTH, NEW YORK, N.Y. 10016 • (212) 686-8670

memorandum

to: Members of IJCIC
from: Rabbi Henry Siegman
subject: Summary of October 29 Meeting
date: November 7, 1974

In attendance were: Rabbi Joseph H. Lookstein, Chairman, (AJC); Rabbi Balfour Brickner, (UAHC); Professor Louis Henkin, Columbia University; Rabbi Alan Langner, (WJC); Dr. Max Melamet, (WJC); Judith Muffs, (BB-ADL); Rabbi Henry Siegman, (SCA); Dr. Alan Singer, (WJC); Rabbi Marc Tanenbaum, (AJC); Rabbi Walter Wurzbarger, (SCA)

The following is a brief summary of our meeting on October 29.

1. It was agreed that we would invite Dr. Louis Finkelstein to present the theoretical paper on "Power and the State" at the WCC consultation. Other alternatives were suggested.

Among the items on the agenda of current concern for the WCC were the following:

- a. The Palestinian Situation
- b. World Hunger
- c. Human Rights Problems, including Soviet Jewry

There was some discussion, and difference of opinion, as to whether and how the subject of evangelization should be treated.

2. Professor Louis Henkin discussed the outline of his paper on human rights for the consultation with Vatican representatives. It was agreed that among the agenda items on issues of current concern for the Vatican meeting would be:
 - a. The Middle East
 - b. World Hunger
 - c. Human Rights Problems, including Soviet Jewry
 - d. The New Vatican Commission on Catholic-Jewish Relations
 - e. Vatican follow-up on our reports of Antisemitism in various parts of the world

3. It was agreed that our next meeting would be held Wednesday, November 27, at noon, with the participation of Dr. Gerhart Riegner.

In a letter from Riegner, the following points were made:

1. The Catholics wish to discuss the disposition of the papers that were presented at our last consultation (on Land and People).
2. The Catholics consider 5 participants on each side a "sacred" number.
3. Moeller and de Contenson suggested visits to several Vatican offices following our meeting. I think we should discuss whether a more appropriate procedure might be for representatives of these offices to meet with us.
4. In a telephone conversation, Riegner pointed out that we have not submitted the final document to the Vatican on the subject of Antisemitism.
5. We need the corrections of the minutes of our last meeting, which were sent by Becker to the participants in the Antwerp consultation.

With regard to the London meeting, Riegner informed me that he met with Snoek of the World Council of Churches, who suggested the following:

1. The Steering Committee should meet Sunday evening, January 12.
2. The consultation will open Monday morning, January 13, 10:00 a.m., with opening greetings by Archbishop Ramsey and Chief Rabbi Jakobovits.

The rest of Monday and all of Tuesday will be devoted to a presentation and discussion of the four papers (two Jewish, two Christian). A discussion of the several items on our current agenda is scheduled for all day Wednesday, and Thursday morning is reserved for a continuation of that discussion and the preparation of joint texts. Our Steering Committee is to meet again on Thursday afternoon to plan for the future.

Riegner suggested the following breakdown of our delegation to the WCC:

From the U. S. there would presumably be Rabbi Joseph H. Lookstein and Rabbi Marc Tanenbaum, (representing AJC); Rabbi Irwin M. Blank, Rabbi Henry Siegman, and Rabbi Balfour Brickner, (representing SCA); Rabbi Wolfe Kelman, (representing WJC); four persons from Great Britain, (Chief Rabbi Jakobovits, Chacham Gaon, Nahum Rabinovitch, and Hugo Gryn); four from Israel, (Talmon, Avineri, an oriental Jew, Rabbi Adin Steinsaltz); one from France, (in consultation with Chief Rabbi Kaplan); one from Canada, (representing WJC); perhaps one from Germany; the European representatives of B'nai Brith and Committee.

The final makeup of the delegation will depend on the several agencies and decisions to be taken by our Committee at its next meeting on November 27.



THE AMERICAN JEWISH COMMITTEE

PARIS OFFICE: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris

Abraham Karlikow, European Director

FO: Eur
October 24th, 1974

MEMORANDUM

To: Rabbi Marc H. Tanenbaum
From: Z. Shuster

The Vatican announcement that the Pope has established a commission for the relations between the Catholic church and Judaism, signifies a further step in the process of rapprochement between the Catholics and the Jews which was inaugurated with the declaration on the Jews adopted by Vatican Concil II in October 1965.

The major importance of this commission is that it will give a more formal status to the contacts between the Vatican and Jews than hitherto. Up to now Vatican-Jewish relations were handled by an individual attached to the Secretariat for Christian Unity but without any official recognition. The first head of the unofficial office for Catholic-Jewish relations was Father Cornelius Rijk who was succeeded by Father de Contenson, now in charge of this office.

It should be pointed out that the commission is officially described as a distinct organism but attached to the Secretariat for Christian Unity, the president of which is Cardinal Willebrands and the secretary is Monsignor Charle Moeller. The commission will consist of a number of "consultore" or "experts", who will be designated by the Vatican. The Vatican announcement also reveals an awareness that the declaration of Vatican Concil II needs ^{implementation} implication on various levels. This is expressed in the part of the statement describing the duties of the newly established commission. It says that it "was created with the view of promoting and stimulating the religious relationship between Jews and Catholics." The qualification "religious" is in line with the general position taken on a number of occasions by the Secretariat for Christian Unity that relations with the Jews must be non-political and only deal with matters of a general social and humanitarian nature. Political matters, particularly those relating to the Arab-Israel conflict, are among the prerogatives of the Secretariat of State.

2/...

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LEWIS S. GROSSMAN, Detroit; EMERY E. KLINEMAN, New York; ARNOLD H. UNGERMAN, Tulsa ■ BERTRAM H. GOLD, Executive Vice-President

The Vatican statement then says explicitly that the commission will not only deal with Jewry on a world scale but "be at the disposition of all organisms interested in Christian-Jewish relations for the purpose of informing them and be informed by them and to help them to pursue their tasks in conformity with the directives of the Holy See."

In another passage it is said that the commission will have to develop its activities in order to give "a just and effective implementation of the Vatican Concil Declaration."

The problem of implementing the Vatican declaration on Jews has been on the agenda for quite some time. As a matter of fact this is the only major resolution of the Vatican Concil which has not been followed up by any directives as to the manner to put it into operation. A draft of an implementation document was prepared several years ago by Father Rijk, but was shelved by the Secretariat of State for the reason that it contained elements pertaining to Israel, and was considered as justifying the existence of the State of Israel on theological grounds. The only document stating this thesis, issued by a prominent Christian body, was the pastoral letter of the French episcopate a few years ago, a document which was not supported by any other Catholic Ecclesiastic group.

It is no coincidence that the announcement about the establishment of the commission on relations with Judaism was linked with the announcement that a similar commission is being established for relations between the Vatican and Islam. It is reasonable to assume that both announcements were in the nature of a balancing operation. The Vatican was certainly eager to give a special status to its relationship with the Moslem and particularly the Arab world, and felt that it shouldn't be covered by the overall umbrella of the Secretariat for non-Christian religions. The Vatican therefore decided to have a special commission for relations with Islam which would be "distinct" but attached to the Secretariat for non-Christians. It was therefore natural that a similar commission be established for relations with the Jews, but in view of the special character of the Jewish religion and the common patrimony of Judaism and Christianity as was proclaimed in the declaration of Vatican Concil II, that this commission remains within the general frame of the Secretariat for Christian Unity."

The functional relations between the Vatican and Jewish bodies have been maintained since 1970 by the International liaison committee which was established in Rome in December 1970 and which up to now has held three annual meetings, in Paris in 1971, Marseilles 1972 and Antwerp 1973. With regard to the Moslems the Secretariat for non-Christians established the custom of sending wishes for the Ramadan holiday. The pontifical Institut for Arab studies has been established in Rome in 1964. The Supreme Council of Islamic Affairs sent a delegation to Rome in 1970 and the Secretariat for non-Christians reciprocated with a visit in 1974.

I spoke with Father de Contenson after the announcement of the establishment of the commission for relations with Jews and he expressed his satisfaction of this action which would in his opinion strengthen his efforts. I also have been in contact with the expert on Catholic-Jewish Affairs in the Israel embassy in Rome and he too felt that the establishment of the commission represents a positive step forward.

In conclusion I should like to emphasize that the tenor of the announcement indicates a clear desire on the part of Vatican authorities to make known their serious attitudes towards Catholic-Jewish relations and to put it on the same level as Catholic-Islam relations.

cc: B. Gold
M. Fine



December 30, 1974

Abraham Karlikow
David Geller

I've enclosed a copy of an article that appeared in yesterday's N.Y. Times. We are hoping to discuss this with Archbishop Iakovos and/or the Greek Ambassador. In the meantime it would be helpful if you could send us a brief update regarding the status of the Jewish community in Greece, especially in terms of their feelings and reactions to these types of statements.

Also, in your September 13 memo you included a number of examples of anti-Semitic statements in the Greek press. Can you evaluate the newspapers in terms of their importance, if possible mentioning the following:

- 1) Which newspaper is most widely read?
- 2) Which newspaper is in a sense the mouthpiece of the Greek Government?
- 3) The position of the newspaper on the political spectrum.

(Also, though not directly related to this issue, I would be interested in which newspaper most Jews in Athens read.)

On another matter, in your report on blood libel, you mentioned a study of anti-Semitism in Spain by a Sister Marie Despina, which was in preparation. What is the current status of that study? I received an inquiry from the Department of Religious Studies at the University of Dayton, Dayton, Ohio. Apparently, a study tour group from this University will be visiting Spain this summer, and they are collecting materials they feel will be helpful to them.

Finally, I hope you and Monique and family are well.

cc: Morris Fine
Bertram Gold

DG:ah

Kissinger's Role in Mideast Evokes Anti-Israeli Mood Among Greeks

12/29/74

By HENRY KAMM

Special to The New York Times

ATHENS — "The German Jewish Secretary of State of America is making suspicious trips throughout the world for the purpose of destroying Cyprus. Someone should be found to put a violent end to his attempts."

One day recently, Athens newspapers carried this declaration by Bishop Chrysostomos of Pireaus.

In the present mood in Greece and Cyprus, the view of the Greek Orthodox metropolitan caused surprise only by its open invitation to do bodily harm to Henry A. Kissinger. In less violent terms, the Bishop's sentiments find their echo in cocktail party chatter in Nicosia and Athens and come up easily in conversations between Americans and Greek and Cypriote acquaintances.

Anti-American feeling here has its roots in the common belief that the United States was responsible for the military coup in Greece seven years ago. That sentiment grew strong under the military junta and weighed heavily on Cyprus. Now a new element has been added.

The element is Israel, depicted as the chief motivating force of American foreign policy in this region. American bases in Greece are presented as intended primarily to support Israel, and the United States is said to have fomented strife in Cyprus to extend its bases to that non-aligned island.

The Greeks' traditional tendency to consider their nation a helpless victim of sinister foreign machinations has now been buttressed by the Arab-Israeli conflict. It has supplied the motivation that was so far lacking for the conviction that the United States alone was responsible for the 1967 coup and all that followed.

Comparisons between the plight of the Palestinian refugees and the 150,000 to 200,000 Greek Cypriotes driven from their homes by the Turkish invasion add an emotional increment of identification with the Arab position, in the past based largely on Greece's commercial interests.

Secretary of State Kissinger serves as a natural focus for the new blend of antagonisms. References to his Jewishness are injected into conversations and newspaper articles.

"Kissinger — Murderer" is

the most popular war cry at public demonstrations in Nicosia and Athens.

The gift shops of Nicosia, which in happier times sold stacks of picture postcards, are overstocked now. But they have found a brisk trade in a new series of cartoon postcards.

The cards depict Mr. Kissinger in venomous caricatures, often wearing a Turkish fez, as the butcher of Cyprus, dancing in joy over a bleeding island. Cypriotes are urged to mail them to their American relatives.

A shy Cypriote girl who brought a selection to an American acquaintance handed them over with a sweet smile and no apology for the bitter sentiment.

Some officials, perhaps for reasons of a conscious grin-and-bear-it policy, play down the depth and extent of the antagonism. Other American officials, Israeli diplomats and Greek Jews express concern.

They attribute greater long-range significance to what they view as a marked change in Greek and Cypriote society than to occasional upsurges of anti-American demonstrations.

An assumption that American

policy in the eastern Mediterranean is based on Israel's military needs is now accepted among most Greeks and Cypriotes.

The most active centers of opposition to an American-Israeli alliance are the young socialist parties of Greece and Cyprus. They have captured the adherence of those who subscribe to the beliefs of the New Left in the West.

Their leaders—Andreas Papandreou in Greece and Dr. Vasso Lyssarides in Cyprus—are the principal spokesmen of both the pro-Palestinian and the anti-American trends, urging support for Arab demands on Israel and the removal of American bases from Greece.

Conservative leaders like Premier Constantine Caramanlis of Greece and President Makarios of Cyprus are believed to have adopted certain positions toward the United States, in large measure as a result of these attitudes.

Mr. Caramanlis has demanded revision of the treaties covering American bases. It is expected to leave the major installations where they are but the act of negotiation may assuage demands from the left for a reduction of American influence in Greece.

Similarly, Archbishop Makarios declined at a news conference following his return from political exile earlier this month to comment on a question about whether he shared his supporters' belief that the North Atlantic Treaty Organization and the Central Intelligence Agency were responsible for the troubles of Cyprus.

"NATO — C.I.A. — Betrayal" and "Kissinger-Murderer" were the most prominent slogans at the public events surrounding the Archbishop's return. Young followers of Dr. Lyssarides were the principal cheerleaders, often drowning out more conservative followers of the President.



AN ATTILA FOR ALL SEASONS



Secretary of State Kissinger, as he appears in cartoon postcards sold in Nicosia, Cyprus.

FROM

KURT J. HEILBRONNER

12-5-1977

Dear Rabbi Tannenbaum,
I do not know whether
you get the Jerusalem Post -
it is good to see at least
some letters of support. We
have to be modest these
days. Since the writers may
be people you are in contact
with, I thought these
letters could be of
interest to you.

I did not call you
knowing that you must be
occupied with many pressing
matters. I hope trashell,
as promised, is keeping
you informed.

We are making
good progress. Like any
new program, the going is
slow, but this was to
be expected. I had a
call from the Federation
in Pittsburgh yesterday
who would like to
cooperate in some fashion,
so we may "break through"
faster than I thought.

Hope all is well
at home. Best regards to Herta
and the children and
Happy Chanukah to all
Hurt

OPEN LETTER TO Dr. WALDHEIM

Sir, — May I ask you to spare a few moments to read this letter from an Israeli Christian theologian who has been living in Jerusalem since 1962 and for whom the recent happenings at the U.N. General Assembly have been even more appalling than the contemptible Munich diplomacy of 1938.

It is quite clear that Arafat and Co. would not have enjoyed such a monstrous success had they not murdered women and children, hijacked and destroyed civilian aircraft, had they not practised that most despicable of crimes: the murder of hostages.

In short, crime does pay at the so-called United Nations.

Anti-Semitism, too. For it is sheer anti-Semitism to proclaim, for instance, that the Jews are desecrating the beauty and character of Jerusalem, their Biblical capital. It is sheer anti-Semitism to assert that they are harming Christian and Moslem institutions and interests. It is only since June 1967 that the three Abrahamic religions are for the first time enjoying equality of respect and rights, with free access to all the Holy Places.

Look around this ancient city while you are here, Sir, and see for yourself. What mars her beauty? The reconstruction of the Jewish Quarter fully respects the character and beauty of the Old City.

But when the Jewish Quarter was destroyed by the Arab Legion, after the 1948 fighting, not a single voice of protest was raised by diplomats, Church leaders or UN personnel. All the synagogues of the Quarter were razed and turned into stables for donkeys. No one protested.

Who is desecrating the Old City today? I would ask you to go and look at the marvellous Golden Gate, which means so much to Jews and Christians alike, and see how the Moslem authorities have turned it into the junk-yard of the Mosque.

To suggest that archaeological excavations along the Wall are being carried out in order to destroy the places holy to Islam is lunacy. But that is what Unesco has decided.

There is in Jerusalem a beautiful Garden, with a unique Tomb — the Hill of Golgotha venerated by the entire Protestant world. Under the Hashemite regime, this hallowed ground was desecrated by the construction of a bus station. Who cared? Who protested?

A few days ago, some 40 nations had the elementary courage and dignity to refrain from supporting the murderous claims of the Arafat-Faisal-Gaddafi-Amin gang. May I humbly suggest that these same democracies quit the "Manhattan Circus," establish themselves in less polluted surroundings and leave the

murderers and their backers to themselves.

You could take the initiative in this, Dr. Waldheim, or at least resign. As an Austrian, you cannot possibly wish to remain with an institution which bows to the orders and desires of the heirs of the Nazis.

Yours respectfully,

The Rev. Claude Duvernoy, D.D.

Christian solidarity

To the Editor of The Jerusalem Post

Sir, — In this hour of renewed crisis and danger threatening the State of Israel, I wish to express my deep feeling of solidarity with the people of Israel. In October, I joined in Washington a group of Christian theologians of all denominations in sending a telegram of protest to the U.N. on the occasion of the incredible decision to accord the honours of a head of state to a terrorist determined to destroy a member state of the U.N. I am about to formulate a similar protest, with some very knowledgeable people, addressed to the UNESCO meeting in Paris which, in contradiction and utter disregard of the report of the UNESCO representative Professor Lemaire and in utter disregard for the real facts, condemned Israel for activities in Jerusalem.

My only hope and prayer is that the people of Israel will present to the world the image of being united. There lies the real danger which I sometimes fear. If and when the people of Israel are united, no external enemy can constitute a real and serious danger.

(ABBOT) LEO A. RUDLOFF
O.S.B.

Retired Abbot of the Dormition Abbey on Mount Zion, Jerusalem.
Weston, Vermont, November 16.

Support from Norway

To the Editor of The Jerusalem Post

Sir, — Just as Pastor Claude Duvernoy condemns the present French Government's official recognition of Arab terrorism personified by Yasser Arafat (October 31), so 750,000 Norwegian voters — the Christian People's Party, mostly Protestant, have sharply rebuked our present Government for having voted in favour of the admission of the P.L.O. to the U.N.

We are thankful for Pastor Duvernoy's message and address his prophetic warning to the Government of Norway also.

K. RINHOLM

NOMINATION

To the Editor of The Jerusalem Post

Sir, — I hereby wish to suggest that the three Palestinian hijackers in Tunis be nominated to the governing body of UNESCO.

DR. BERTHOLD WYLER
Jerusalem, November 25.

Inexperienced country

To the Editor of The Jerusalem Post

Sir, — It is alarming to see how a country like Israel is able to endanger world peace because of its inexperience as a country. As a matter of fact, there is too much emotion in your policy at a time when rationalism is needed. History teaches that problems cannot be solved by ignoring them. You cannot ignore the fact that people lived in Israel before you arrived, had lived there for such a long time that they could consider Palestine their own country, and had to leave it because strange people were settling down there.

You must realize that at the moment, there is a chance for peace. Neighbouring countries are willing to acknowledge you if you leave their lands. I think it is reasonable. Of course, the Jews have the right to their country after all their suffering, but there must be no suffering for any people, including the Palestinians. They are people like you and me. HANS VAN BEEK
Suiklo, Holland, November 14.

Abu Rodeis

To the Editor of The Jerusalem Post

Sir, — How can Dr. Kissinger expect Israel to continue to surrender territory and receive nothing in return from Egypt? Israel must have a cessation of hostilities, open borders, an end to the boycott and the other concessions asked for.

It is suggested that Israel will now be asked to give up Abu Rodeis and the oil. The U.S. tries to pacify Israel by offering to supply oil. How can Israel be sure, and leave herself at the mercy of the Arabs? What if the Arabs stop selling oil to the U.S. — where will the U.S. get oil for Israel? If the U.S. wishes to be generous, they should say to Egypt: "Let Israel keep Abu Rodeis and we will pay you your net loss on the oil." The U.S. will always have the money. It might not always have the oil. HENRY S. ROSENBERG
Tucson, November 16.

The ideal Israeli woman

To the Editor of The Jerusalem Post

Sir, — I read with dismay the letter by Mrs. Maxwell Albach (September 30). Her criticism of Shulamit Aloni is unfounded and untrue. Mrs. Aloni's image abroad is one of integrity, courage, brilliance and service.

I first met Mrs. Aloni at an international women's conference in Cyprus at which she was the sole representative of Israel and in which she had to respond to many many delegates from Arab nations. The women representing the other nations that were Arab far outnumbered Shulamit Aloni, but she behaved with such dignity and logic, with fidelity to her country and people that all of the Western and African nations looked up to Mrs. Aloni and knew that her response

was cogent and well-spoken.

I have visited Israel several times and I have also visited many Arab nations as recently as one year ago, and I say unequivocally that Shulamit Aloni represents to me, and to many Christian women whom I know, the ideal Israeli woman whose sympathy and understanding makes the cause of Israel credible and valid. If, as I read in the "New York Times," it be true that Shulamit has resigned her position, the loss is Israel's.

SISTER MARGARET ELLEN
TRAXLER,

Sister of Notre Dame
Executive Officer,
National Coalition of American
Nuns

Chicago, November 4.

Dr. Reigner called from Geneva: 10/23/74 1:25 P.M.

This is pretty much verbatim:

Announcement of the Special Commission for Jews by ~~KMX~~ the Vatican came out yesterday. ~~XX~~
Perhaps it was published this morning in the New York Times. I think some declaration has to be made by IJCIC.

Following is exact text which appeared in L'Osservatore Romano on the first page this morning: [This is translated by Dr. Reigner]

"Taking into ~~KMX~~ account the development of religious relationships of the Catholic Church with Judaism and Islam and in line with the Vatican Council Declaration 'Nostra Aetate', the Holy Father has decided to create two commissions for the relations with each of the above-mentioned religions. The two commissions come under ~~as per Dr. Reigner, this is not exact translation; the Latin word used was probably chosen intentionally so as to be more vague rather than positive~~ the Secretariat for Christian Unity and the Secretariat for Non-Christians respectively. Each commission will consist of eight Consultors and will have as president and as vice-president the Cardinal president and the secretary of the respective secretariats. Each commission, moreover, will have its own secretary who will be a member of the office of the corresponding Secretariat."

On the next page, there appeared two long articles: one on the Jewish Commission and one on the Commission on Islam.

In the article on Jewish Commission, a long description of the development on the local level and then a description of the establishment of the Liaison Committee for IJCIC and IJCIC is mentioned and then then mentioned the ~~KMXMX~~ four meetings which have been held in Rome, Paris, Marseilles and Antwerp, and then it continues in the following way:

"It is principally from this committee (the Liaison Committee) that the suggestion came to create in the Vatican a 'Commission for Relations with Judaism'. Having been joined to the Secretariat for Promoting Christian Unity, this Commission was created by the Holy Father with a goal of promoting and fostering relations of a religious nature between Jews and Catholics.

"Besides having ~~KMX~~ true and proper relations with Judaism on a world-wide plain, this Commission has had the disposal -- within the limits of its competence -- of all the ~~KMX~~ interested bodies or those concerned with Jewish-Christian relations in order to supply them with information and receive information from them and in order to help them to pursue their goals in conformity with the Directors of the Holy See.

"The Commission must endeavor to develop these activities for the effective and just realization of the orientations given by the Second Vatican Council, particularly in Section 4 of the Declaration Nostra Aetate of October 28, 1965.

~~SECRET~~ OFFICE
FOR CATHOLIC-JEWISH RELATIONS

~~XX~~
SECRETARIATE FOR PROMOTING CHRISTIAN UNITY
VATICAN CITY

Ref. No. 80 /74

Rome, January 5, 1974
TEL. 698.45.52

Rabbi Marc TANENBAUM
The American Jewish Committee
165 East 56 Street
NEW YORK N.Y. 10022

Dear Rabbi Tanenbaum,

Monsignor Charles Moeller and myself, we have both received yesterday the sets of documents sent by you with your kind letters.

Ch. Moeller has asked me to express to you his gratitude. We were happy to hear about your positive appreciation of the Antwerp meeting. For us, this was a first experience but we came back equally delighted.

It is now the responsibility of all of us to put in application and keep in permanent life what we experienced together during these blessed three days in Antwerp.

Of course, we have not yet studied the documents but we shall consider them carefully and make the best of them. I shall always be glad to receive from you any useful information and will try to make a good use of it for the development of better understanding and cooperation between Catholics and Jews.

I heard you have been greatly upset by some kind of statement recently made by Prof. Alessandrini. It seems to me that events having on the spot no real significance are sometimes emphasized in a quite disproportionate way by some news agencies and considered abroad as very important facts, in any case it was impossible for me in Rome to obtain a text or a true report of this supposed recent declaration of Prof. Alessandrini.

By contrast with this event considered by me as almost unimportant, it is my duty to point out to you the very significant words of Pope Paul himself speaking to the Cardinals assembled in a Consistorio on Friday December 21, and mentioning about the Holy Places his happy contacts on this question with the authorities of Israel. A declaration by the Pope in an official meeting of the Catholic Church ought to receive more attention than some vague opinion expressed by an employee of the Holy See and impossible to find in any serious paper.

This being said, I expect you to share with me in the future any problem of this kind and I remain fully ready to cooperate within the limits of my possibilities.

7-
15c1e-Vatican

.../..

~~VIA DEL CORRIDORI, 64 - 00193 ROME (ITALY)~~ OFFICE
FOR CATHOLIC-JEWISH RELATIONS

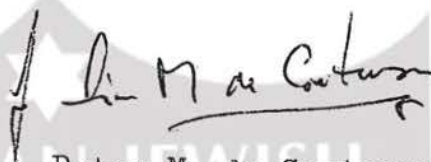
~~VIA DEL CORRIDORI, 64 - 00193 ROME (ITALY)~~

Rome,
TEL. 698.45.52

Ref. No.

Thank you again for your recent letter,

sincerely yours,



Peter M. de Contenson

P.S. Please send all messages, letters, information etc., for
me or for Msgr. Moeller to the following address :

SECRETARIATE FOR PROMOTING CHRISTIAN UNITY
VATICAN CITY

any mention of Rome or Italy being excluded.

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P Y

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
165 EAST 56TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie

Paris VIII*

FO: Eur

November 27, 1974.

MEMORANDUM

To: Bertram Gold

From: Z. Shuster

Subject: Meeting of the International Council of Christians and Jews.

The last meeting of the International Council of Christians and Jews which took place in Cologne on November 19-21 1974, represented to some extent a turning point in the development of this organization whose major objective has been to promote Christian-Jewish cooperation in various parts of the world.

The most significant change has been the proposed plan that while this organization would continue to be primarily a consultative body and serve as a channel for the exchange of information on Christian-Jewish relations, it would in the future try to develop an active working program to deal with major issues in areas within the scope of the general objective.

Another development was that while up to now the membership of this organization consisted primarily of Christian-Jewish groups in Western Europe it is now being enlarged by the accession of two North American organizations: the National Conference of Christians and Jews in the U.S. and the League of Human Rights (D'nai Brith) in Canada.

Also, Reverend W.W. Simpson, who until recently acted both as Secretary General of the Council of Christians and Jews in Great Britain and the International Council will from now on, after his retirement of the British Council, act solely as Secretary of the International Council.

The chairman of the Cologne meeting was Mrs. Claire Eucher Bishop who was designated by the Amitie Judeo-Chrétienne and will act in this capacity for the next two years. She conducted the sessions in a dynamic and brilliant fashion and to the satisfaction of all participants.

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The major subjects of discussion was the situation in the Middle East and recent developments at the U.N. General Assembly in New York and Unesco in Paris. There is no need to report on the substance of these discussions but I should like to make two observations on the general tenor of these discussions. I felt that while all those present were in sympathy with Israel, some of the Christian representatives displayed a certain hesitancy in taking a straight-forward political position on such specific matters as Jerusalem and the attitude towards the PLO. This hesitancy was particularly visible in the expressions of Christian clergymen. One felt as though some of the participants are reluctant to get involved into what they consider purely political issues, while on the other hand the Jewish representative strongly took the position that the problem of Israel and the present crisis inevitably brings together all major aspects into religious, social and political into one inseparable problem. A resolution on the present Israeli situation was adopted and copy of it is enclosed herewith.

Mr. David Hyatt of the Conference of Christians and Jews who attended the meeting announced that the Conference is planning to hold in the summer of 1975 a symposium on the Nazi Holocaust on the occasion of the 30th anniversary of the end of World War II. He said that the Conference has put aside the sum of \$5,000 to cover the budget of this Conference and asked the International Council of Christians and Jews to be a co-sponsor. While in Cologne, Mr. Hyatt arranged with the representatives of the coordinating council of Christians and Jews in Germany that the symposium take place in Hamburg in June 1975. Hyatt's proposal was approved, although no clear definition was given of the nature of the co-sponsorship. Mr. Hyatt indicated that the symposium would be modeled along the lines of the Conference "on the Church struggle and Holocaust" that was organized in New York on March 17-20, 1974 (it might be worthwhile for you to discuss further with Mrs. Bishop the participation of the International Conference).

Finally it should be pointed out that the future program of the International Council envisages the calling of an International conference in 1976 for the purpose of taking stock of all major developments in the field of Christian-Jewish relations during the last 30 years. It is my intention to discuss this matter further with Reverend Simpson during my next meeting with him in London in January.

cc: Marc Tanenbaum
Morris Fine

PRESSINFORMATION of the International Council of Christians and Jews

The International Council of Christians and Jews representing organisations in twelve countries for promoting mutual respect and understanding between Jews and Christians met in Köln, November 19-21, 1974. After thorough consideration of recent developments on the international scene especially in the UN assembly and in UNESCO, the Council expresses its profound concern at the steps taken which implicitly call into question the right to a political expression of the Jewish identity in the state of Israel.

In endeavouring to do justice to the Arab Palestinians, international political bodies in effect do injustice to the state of Israel threatening the very existence of an independent member state of UN.

The Council wishes strongly to remind Christians and others of the essential and permanent bond between the Jewish people and its ancestral land. The Council is deeply disturbed by the absence of authoritative Christian voices and reactions.

Only thirty years ago widespread ignorance and indifference largely contributed to the destruction of one third of the Jewish people.

In the present dangerous situation, the Council addresses an urgent appeal to Christians and others to act according to their moral responsibility in doing everything possible to forestall another tragedy and in working to establish a lasting peace among all peoples of the Middle East.

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THE AMERICAN JEWISH COMMITTEE

NOV 4 1974

October 31, 1974

To: S.A.C. Members & I. Terman

From: Marc Tanenbaum

Attached is the text of the
IJCIC statement (which I drafted
for the group) in response to the
Vatican announcement of the new
Vatican Catholic-Jewish office.

Marc

MHT:MSB

Att.

74-700-93

11/6 - Thanks, Marc.

Seems a little late to
distribute to Area Dir. since Jewish
members have arrived. What do you
think?
If wish.

International Jewish Committee on Interreligious Consultations

432 Park Avenue South / New York, N.Y. 10016 / Tel. 686-8670

1 Rue de Varembe / Geneva, Switzerland / Tel. 341-325

CONSTITUENT AGENCIES:
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

For further information contact:
Rabbi Henry Siegman
686-8670

FOR IMMEDIATE RELEASE

JEWS WELCOME NEW VATICAN COMMISSION

The establishment of a new Vatican Commission for Relations with the Jews was welcomed by the 5 major Jewish organizations which make up the International Jewish Committee on Interreligious Consultations (IJCIC).

In a joint statement the co-secretaries of IJCIC noted that the new Vatican Commission grew out of a series of annual consultations between representatives of the Roman Catholic Church and their organizations.

"These consultations have been marked increasingly by a spirit of friendship and candor, by a desire for mutual helpfulness in areas of common concern," the co-secretaries said.

Signing the statement were Dr. Gerhart Riegner, Secretary General, World Jewish Congress; Rabbi Henry Siegman, Executive Vice President, Synagogue Council of America; Rabbi Marc Tanenbaum, Director of Interreligious Affairs, American Jewish Committee; Rabbi Solomon Bernards, Director of Interreligious Affairs, Anti-Defamation League of B'nai B'rith; and Professor Shmeryahu Talmon, Chairman, Israel Interfaith Committee.

Rabbi Joseph H. Lookstein, Congregation Kehillath Jeshurun, New York, serves as chairman of the Committee.

The next meeting between representatives of IJCIC and the newly established Vatican Commission for Relations with the Jews will take place in Rome, January 14-16, 1975.

The co-secretaries expressed the hope that the new Commission and the forthcoming deliberations in January 1975 "will further advance that movement toward mutual trust and cooperation in the interests of our respective communities and of the entire human family."

The complete text of the statement follows:

IJCIC and its constituent agencies welcome the announcement of the establishment of a Vatican Commission for Relations with Judaism.

This development has grown out of a series of recent annual consultations between representatives of the Roman Catholic Church and the Jewish people. These consultations have been marked increasingly by a spirit of friendship and candor, and by a desire for mutual helpfulness in areas of common concern.

We trust that this new Commission and our forthcoming deliberations in January will further advance that movement toward mutual trust and cooperation in the interests of our respective communities and of the entire human family.

Dr. Gerhart Riegner, World Jewish Congress (Geneva)
 Rabbi Henry Siegman, Synagogue Council of America (New York)
 Rabbi Marc Tanenbaum, American Jewish Committee (New York)
 Rabbi Solomon Bernards, Anti-Defamation League, B'nai Brith (New York)
 Professor Shmaryahu Talmon, Israel Interfaith Committee (Jerusalem)

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Memorandum from

AMERICAN SECTION OF THE
WORLD JEWISH CONGRESS
15 East 84th Street, New York, N. Y. 10028 • TRafalgar 9-4500

November 3, 1974
Vol. 2, #5

From: Jacques Torczyner, Chairman
Max Melamet, Executive Director

The announcement of the formation by the Vatican of a Commission for Relations with Judaism attached to the Secretariat for Christian Unity, appears to have caused misunderstanding and even resentment in some Jewish minds because the Commission for Islam, formed at the same time, is attached not to this Secretariat, but to the Secretariat for Non-Christians.

Historically, all matters affecting relations between the Vatican and Jews were dealt with, to the extent that they were dealt with systematically at all, by the Secretariat for Christian Unity. After the Second Vatican Council ended in October 1965, the World Jewish Congress, especially its Secretary-General, Dr. Gerhart M. Riegner, continued to urge that there should be a separate commission for such matters, which at that time were dealt with by Cardinal Bea, a great friend of the Jewish people. In 1969 a separate desk was set up within Cardinal Bea's Secretariat to deal with Jewish matters. It was headed by Father Rijk.

In December 1970, after a meeting between Catholics and Jews in Rome, it was decided to set up an International Liaison Committee between the Catholic Church and Judaism. The Jewish members of this Committee and their alternates were named or approved by the International Jewish Committee for Interreligious Consultations, or IJCIC as it is generally referred to within the Jewish community.

IJCIC had been formed the previous year, and at that time consisted of the WJC and the Synagogue Council of America. The American Jewish Committee and the ADL had observer status. In 1971 the American Jewish Committee became a member, and in 1972 the ADL followed suit. The Israelis, who at the beginning had formed part of the WJC representation, later established the Israel Interfaith Committee, which became the fifth constituent of IJCIC.

IJCIC from the beginning has endeavored to persuade the Vatican to establish a separate commission for its relations with the Jewish people. Accordingly, it welcomed the establishment of the new Commission for Relations with Judaism as an achievement.

The Commission for Relations with Judaism is autonomous, except administratively. Since the Vatican did not wish to create a

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separate administration, with everything this entails, for the new Commission, it had to be attached for administrative purposes to an existing Secretariat. The leaders of IJCIC are very happy that the attachment is to the Secretariat for Christian Unity which is headed by Cardinal Willebrands and Monsignor Moeller, both of them men in the tradition of the never-to-be-forgotten Cardinal Bea. If something were to happen to cause Jewish leaders to want a different administrative arrangement, they would not hesitate to make new proposals to the Vatican.

International Jewish Committee on Interreligious Consultations

432 Park Avenue South / New York, N.Y. 10016 / Tel. 686-8670

1 Rue de Varembe / Geneva, Switzerland / Tel. 341-325

CONSTITUENT AGENCIES:
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

Summary of IJCIC Meeting

November 27, 1974

In attendance were: Rabbi Saul Bernards; Rabbi Leon Kelenicki; Rabbi Alan Langner; Morris Laub; Rabbi Joseph H. Lookstein; Michael Pragai, Israeli Consulate; Joachim Prinz; Gerhart Riegner; Rabbi Henry Siegman; Dr. Israel Singer; Rabbi Marc Tanenbaum; and Rabbi Walter Wurzbarger.

- I The representatives of IJCIC who are to be listed officially as part of the Liaison Committee that is to meet with the Vatican Committee are: Rabbi Joseph H. Lookstein, Chairman; Gerhart Riegner (WJC); Rabbi Henry Siegman (SCA); Rabbi Marc Tanenbaum (AJC); Dr. Joseph Lichten (BB-ADL); Professor Shemaryahu Talmon (Israel).

In addition, the Jewish Committee will include: Rabbi Balfour Brickner (SCA); Dr. E. L. Ehrlich (BB-ADL); Dr. Zachariah Schuster (AJC); Fritz Becker (WJC); and Professor Lou Henkin, who will present the paper on human rights.

- II The IJCIC Steering Committee will meet Monday afternoon, January 6, at 2 p.m., at the Hotel Bristol Bernini, where the delegation will stay. We will also meet with the Israeli Ambassador in Italy.
- III In addition to the scholarly papers on human rights, the agenda will include the following:
 - a. The Middle East situation, to be presented by Rabbi Henry Siegman
 - b. World Hunger, to be presented by Rabbi Marc Tanenbaum
 - c. Human Rights problems, including Soviet Jewry, Syrian Jewry, and the treatment of minorities in African and Asian countries, to be presented by Gerhart Riegner
 - d. Update on Antisemitism in various parts of the world
 - e. The new Vatican Commission on Catholic Jewish Relations

- IV It was agreed that it is important that we take advantage of the Catholic offer to meet with representatives of various Vatican secretariats. The most important, from our point of view, would be a meeting with the Secretariat of State. A strong preference was expressed for a distribution of these meetings during the course of our three days in Rome, rather than having them take place on Friday morning.
- V It was agreed that Chief Rabbi Toaf should be invited to give words of greeting at the reception planned in the CIDIC Center Thursday evening.
- VI We will strongly urge the joint publication of the papers on "Land, People, and Faith" that were presented and discussed at the Antwerp meeting.
- VII There will be a joint meeting of IJCIC and WCC Steering Committees, Sunday evening, January 12, in London at the Piccadilly Hotel.
- The IJCIC delegation to the London meeting will be made up of: Rabbi Joseph H. Lookstein, Chairman, Gerhart Riegner, Dr. S. J. Roth, Rabbi Wolfe Kelman (WJC); Rabbi Henry Siegman, Rabbi Irwin M. Blank, Rabbi Balfour Brickner (SCA); Dr. E. L. Ehrlich, Dr. Joseph Lichten (BB-ADL); Rabbi Marc Tanenbaum, Dr. Zachariah Schuster, Abraham Karlikow (AJC); Professor Shemaryahu Talmon, Professor Shlomo Avineri, Professor Adin Steinsaltz, Professor Hava Lazarus-Yafeh (Israel-WJC); Rabbi Louis Jacobs, Dr. Immanuel Jakobovits, Dr. Gaon, Rabbi Nahum Rabinovitch, Rabbi Hugo Gryn (England-WJC); Rabbi Alain Goldman, Dr. Lazare Landau (France-WJC); Rabbi Peter Levinson (Germany-WJC); a representative from Canada.
- VIII The agenda, in addition to the presentation of scholarly papers by Rabbi Louis Jacobs and Professor Shlomo Avineri, will include:
- a. The Middle East situation, to be presented by Professor Shemaryahu Talmon
 - b. World Hunger, to be presented by Rabbi Marc Tanenbaum
 - c. Human Rights problems, including Soviet Jewry, Syrian Jewry, and the treatment of minorities in African and Asian countries, to be presented by Gerhart Riegner
- IX It was agreed that those who will be leading off discussions on the various agenda items will share their presentations in advance with other members of our Committee in order to give them an opportunity to suggest the inclusion of information pertaining to the activities of their own agencies.
- X Rabbi Henry Siegman and Gerhart Riegner agreed to work together on a revision of the Werblowsky draft for the WCC publication.

- XI Rabbi Marc Tanenbaum agreed to prepare a draft of a cable to deContenson on the subject of the Vatican prize that will be awarded to UNESCO.
- XII Gerhart Riegner again urged IJCIC representatives to correct the minutes of the Antwerp meeting that had been sent to them.





THE AMERICAN JEWISH COMMITTEE

PARIS OFFICE: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris

Abraham Karlikow, European Director

FO: Eur
October 24th, 1974

MEMORANDUM

To: Rabbi Marc H. Tanenbaum

From: Z. Shuster

The Vatican announcement that the Pope has established a commission for the relations between the Catholic church and Judaism, signifies a further step in the process of rapprochement between the Catholics and the Jews which was inaugurated with the declaration on the Jews adopted by Vatican Concil II in October 1965.

The major importance of this commission is that it will give a more formal status to the contacts between the Vatican and Jews than hitherto. Up to now Vatican-Jewish relations were handled by an individual attached to the Secretariat for Christian Unity but without any official recognition. The first head of the unofficial office for Catholic-Jewish relations was Father Cornelius Rijk who was succeeded by Father de Contenson, now in charge of this office.

It should be pointed out that the commission is officially described as a distinct organism but attached to the Secretariat for Christian Unity, the president of which is Cardinal Willebrands and the secretary is Monsignor Charle Moeller. The commission will consist of a number of "consultore" or "experts", who will be designated by the Vatican. The Vatican announcement also reveals an awareness that the declaration of Vatican Concil II needs ^{implication} on various levels. This is expressed in the part of the statement describing the duties of the newly established commission. It says that it "was created with the view of promoting and stimulating the religious relationship between Jews and Catholics." The qualification "religious" is in line with the general position taken on a number of occasions by the Secretariat for Christian Unity that relations with the Jews must be non-political and only deal with matters of a general social and humanitarian nature. Political matters, particularly those relating to the Arab-Israel conflict, are among the prerogatives of the Secretariat of State.

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ELMER L. WINTER, President ■

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The Vatican statement then says explicitly that the commission will not only deal with Jewry on a world scale but "be at the disposition of all organisms interested in Christian-Jewish relations for the purpose of informing them and be informed by them and to help them to pursue their tasks in conformity with the directives of the Holy See."

In another passage it is said that the commission will have to develop its activities in order to give "a just and effective implementation of the Vatican Concil Declaration."

The problem of implementing the Vatican declaration on Jews has been on the agenda for quite some time. As a matter of fact this is the only major resolution of the Vatican Concil which has not been followed up by any directives as to the manner to put it into operation. A draft of an implementation document was prepared several years ago by Father Rijk, but was shelved by the Secretariat of State for the reason that it contained elements pertaining to Israel, and was considered as justifying the existence of the State of Israel on theological grounds. The only document stating this thesis, issued by a prominent Christian body, was the pastoral letter of the French episcopate a few years ago, a document which was not supported by any other Catholic Ecclesiastic group.

It is no coincidence that the announcement about the establishment of the commission on relations with Judaism was linked with the announcement that a similar commission is being established for relations between the Vatican and Islam. It is reasonable to assume that both announcements were in the nature of a balancing operation. The Vatican was certainly eager to give a special status to its relationship with the Moslem and particularly the Arab world, and felt that it shouldn't be covered by the overall umbrella of the Secretariat for non-Christian religions. The Vatican therefore decided to have a special commission for relations with Islam which would be "distinct" but attached to the Secretariat for non-Christians. It was therefore natural that a similar commission be established for relations with the Jews, but in view of the special character of the Jewish religion and the common patrimony of Judaism and Christianity as was proclaimed in the declaration of Vatican Concil II, that this commission remains within the general frame of the Secretariat for Christian Unity."

The functional relations between the Vatican and Jewish bodies have been maintained since 1970 by the International liaison committee which was established in Rome in December 1970 and which up to now has held three annual meetings, in Paris in 1971, Marseilles 1972 and Antwerp 1973. With regard to the Moslems the Secretariat for non-Christians established the custom of sending wishes for the Ramadan holiday. The pontifical Institut for Arab studies has been established in Rome in 1964. The Supreme Council of Islamic Affairs sent a delegation to Rome in 1970 and the Secretariat for non-Christians reciprocated with a visit in 1974.

I spoke with Father de Contenson after the announcement of the establishment of the commission for relations with Jews and he expressed his satisfaction of this action which would in his opinion strengthen his efforts. I also have been in contact with the expert on Catholic-Jewish Affairs in the Israel embassy in Rome and he too felt that the establishment of the commission represents a positive step forward.

In conclusion I should like to emphasize that the tenor of the announcement indicates a clear desire on the part of Vatican authorities to make known their serious attitudes towards Catholic-Jewish relations and to put it on the same level as Catholic-Islam relations.

cc: B. Gold
M. Fine



THE COUNCIL AND THE JEWS

By Rabbi Marc H. Tanenbaum*

NEW YORK (RNS)—In terms of Catholic-Jewish relations, Vatican Council II continues to merit the judgment that I offered in Rome on Oct. 28, 1965, at the time of the adoption of the Declaration on Non-Christian Religions: the Council was an historic milestone, a decisive turning point in the 1,900 years of relationships between Jews and Christians in the Western World.

The most important net effect of the deliberations and actions taken by the 2,500 Council Fathers is that these have resulted in a profound change of Christian mentality toward Jews and Judaism on many levels in the Catholic Church during the past decade. That alteration in Christian consciousness was a fundamental precondition to taking the first steps in creating a new Christian tradition incipiently characterized by a clear-cut repudiation of anti-Semitism, and a growing respect for Judaism as a living religion of permanent value to its adherents.

To the historian of ideas, there are two "facts of life" that are self-evident; first, that great, seminal ideas that have changed the course of history have been invariably the creation of a small group, usually an intellectual elite; second, that it takes decades for such formative ideas to percolate through an entire society and to change its worldview and behavior patterns.

Thus, one of the more significant achievements of Vatican Council II was that its adoption by an overwhelming vote of *Nostra Aetate* (Declaration on Non-Christian Religions)—as well as other progressive declarations on Religious Liberty and the Church and the Modern World—gave strong impetus and provided a sanction for small groups of prestigious Catholic scholars and churchmen to begin the serious process of removing the sources of anti-Jewish attitudes in Christian teaching and liturgy and to lay the foundations of a Christian theology of Judaism that is congruent with the vital realities of Jewish existence.

That there exists today, a decade later, a network of scholars in Scripture studies, theology, church history, liturgy, and sociology in the United States, Europe, the Middle East, Latin America, and even in Africa and Asia, engaged



* Rabbi Tanenbaum is the national interreligious affairs director of the American Jewish Committee, and is widely regarded as a leading figure in the advancement of Jewish-Christian understanding. He was the only rabbi present at the Vatican Council during the deliberations that led to the adoption of the Conciliar Declaration on Non-Christian Religions. Rabbi Tanenbaum is presently co-secretary of a joint Vatican-International Jewish Committee, and of a similar liaison body with the World Council of Churches.

in creating a new Christian culture that is sympathetic toward Jews and Judaism is itself the most telling commentary on the long-range historic value of the Council.

After 1,900 years of by-and-large tragic experience with Christian tradition and Christian society whose momentum moved horrendously in an anti-Jewish direction, the present reversal of field is simply inconceivable without taking into account the decisions of Vatican Council II.

And continuing for a moment on this positive side of the ledger, the search for a new understanding between Catholics and Jews was not altogether confined to scholars during the past decade. In a study which Dominican Sister Rose Albert Thering and I conducted together in 1970, it was evident that Catholics were making serious efforts to improve teaching about Jews and Judaism in Catholic seminaries, colleges, universities and high schools.

(Our study, prepared for a colloquium on "The Theology of Israel," held at Seton Hall University in collaboration with Msgr. John M. Oesterreicher, disclosed that "40 per cent of Catholic seminaries and colleges provided courses in Jewish studies; 41.3 per cent of the seminaries and 75 per cent of the colleges treated Judaism in comparative religion courses; and 82.7 per cent of the seminaries and 68.9 per cent of the colleges offered Scripture courses which specifically dealt with the relationship of Christianity to Judaism. Almost 70 per cent of the Catholic high schools that responded to our questionnaire reported that local rabbis were invited into the classrooms when Judaism was being discussed.")

These developments, too, are inconceivable without giving due account to the impact of Vatican Council II.

Parenthetically, our study also revealed that "no similar structural reform took place among the mainstream Protestant denominations"—a negative affirmation of the value of the Council, and perhaps a positive suggestion to the Protestant leadership, "Go thou and do likewise."

A balanced evaluation requires that we look also at the negative side of the Catholic-Jewish ledger and at unresolved issues that call for far more serious attention than has been given thus far since Vatican II. These issues have been stated forthrightly by the Rev. Edward Flannery, executive secretary of the Secretariat for Catholic-Jewish Relations in his Nov. 1970 report to the National Conference of Catholic Bishops. These problems still exist:

"1) Anti-Semitism, though mostly low-toned and unconscious, is still widespread and requires constant effort to detect and unmask its many disguises.

"2) Catholic scholars have not yet sufficiently pursued research into the renewal of theology regarding the place of Judaism in the divine plan, though the Vatican Council's statement on the Jews showed the way.

"3) The State of Israel has become a serious stumbling block in Jewish-Christian relations. Since 'Jews have in the vast majority identified with that state' and 'see Zionism as central to Judaism itself and essential not only to Israeli but also Jewish survival,' they consider it 'as an ecumenical and a religious consideration which should be included in the dialogue.' "

The need to speed up the process of closing the gap between advances made by the scholarly elite and the people in the pew in relation to anti-Semitism, and for a more adequate theology of Judaism and of Israel has assumed especial urgency for the Jewish community in light of troublesome developments in recent months. The calculated exploitation of anti-Semitism, including the use of theological anti-Semitism, by the Soviet Union and some Arab propagandists has impelled many Jews to look to the Catholic community as an ally and countervailing force in combating this new wave of hatred toward the Jewish people.

The forthcoming nationwide evangelistic drive of "Key '73"—paralleled by intensified mission-to-the-Jews programs whose conversionary efforts presuppose a denigration of Judaism as an "incomplete religion"—have also underscored the importance of Catholic and other Christian efforts to put an end once and for all to proselytizing the Jewish people.

And finally, the recent dastardly acts of murder and terrorism against Israelis, accompanied by the growing penetration of anti-Jewish Arab propaganda in Catholic and other church circles, have lent a sense of urgency in the Jewish community for Catholics to assume a more vigorous role in combating appeals of extremism and polarization. Catholics and Jews need to engage together in effective works of reconciliation between Jews, Christians, and Muslims in the Middle East, and among all peoples everywhere.

For in the last analysis reconciliation was what Vatican Council II was all about in its ultimate meaning.

TO: Members of the International Jewish Committee for
Interreligious Consultations (IJCIC)

FROM: Rabbi Marc H. Tanenbaum, IJCIC Co-Secretary
representing the American Jewish Committee

DATE: Dec. 26, 1974

RE: VATICAN GUIDELINES TO BE ISSUED ON JAN. 3, 1975: A JEWISH CRITIQUE

Following is my critique of the proposed Vatican "Guidelines" which I propose as a basis for discussion with members of the Vatican Office for Catholic-Jewish Relations when we meet in Rome from Jan. 7 through 9:

The Guidelines for implementing the Vatican Council Declaration dealing with Catholic-Jewish relations have been promulgated as an internal document for the guidance of the Catholic community, and, as such, it would normally be inappropriate for us to comment on an interior Catholic matter - especially since its contents have not been formally shared with IJCIC prior to their publication.

On other levels, however, it is not only appropriate but obligatory that we clarify our views regarding critical aspects of this document: first, the guidelines make a number of explicit references which constitute value judgments regarding the validity and legitimacy of Judaism and the Jewish people. Insofar as we have accepted the responsibility of representing the interests of large segments of world Jewry, we are morally obligated to assure that the dignity and honor of the Synagogue and the Jewish people are defended and ^{upheld} ~~secured~~. Second, Cardinal Willebrands in his introductory note to the Guidelines characterizes this document as "the charter of the (Vatican) Commission for relations with Judaism." The contents of the guidelines are therefore of crucial significance for the future of Catholic-Jewish relations in our lifetime, since it provides authoritative orientation for the Catholic people throughout the ~~the~~ world in both their official institutional and interpersonal daily relationships with Jewish agencies and Jewish persons as neighbors and fellow-citizens.

Viewed in their entirety, the Guidelines represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Catholic-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish-Christian understanding and cooperation.

At the same time, it contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience, since these ~~formax~~ formulations imply a religious "second class" status in the family of faith communities.

The positive features of the Guidelines which we welcome include the following:



We welcome the publication of the "Guidelines" for the application of the decisions of the second Vatican Council in the area of Catholic-Jewish relations.

We believe these Guidelines, as well as the recently-announced establishment of a Commission on Relations with Judaism, will serve to encourage better understanding and improved relations between Catholics and Jews. The urgent condemnation of antisemitism and discrimination could not be more timely.

We wish to note that in certain countries, particularly in France and the United States, Catholic-Jewish relations have progressed beyond the level envisioned in these Guidelines. In these two countries, as in several others, Catholic leadership has recognized that the admonition contained in these Guidelines "to learn by what essential traits the Jews define themselves in the light of their own religious experience" requires at the very least an acknowledgment of the central role of peoplehood in Jewish religious thought and of the consequent religious character of the historic attachment of the Jewish people to the land of Israel.

While these new Guidelines fail to take note of this important aspect of Jewish self understanding, we are nevertheless encouraged by the suggestion in Cardinal Willebrands' introductory note that the "sobriety" of the Guidelines is not intended to put a brake on the more advanced manifestations of Catholic-Jewish relations.

It must be borne in mind that the Guidelines constitute a document addressed not to the Jewish people but to the Catholic faithful. It should not be surprising, therefore, to find in this document affirmations of Christian belief and perceptions of salvation

Israel

history that contradict central Jewish affirmations. For the same reason, it should also not be surprising to find that the document advocates certain interreligious activities – such as common prayer – which are religiously unobjectionable to Catholics, but which may be religiously unacceptable to certain segments of the Jewish community. This, however, in no way lessens the positive response that is to be expected from every segment of the Jewish community to this new effort at comprehension of Judaism and cooperation between these two major faiths that is represented by the Guidelines.



GUIDELINES AND SUGGESTIONS FOR IMPLEMENTING THE CONCILIAR
DECLARATION "NOSTRA AETATE" (n. 4)

The Declaration Nostra Aetate, issued by the Second Vatican Council on October 28, 1965, "on the relationship of the Church to non-Christian religions" (n. 4), marks an important milestone in the history of Jewish-Christian relations.

Moreover, the step taken by the Council finds its historical setting in circumstances deeply affected by the memory of the persecution and massacre of Jews which took place in Europe just before and during the Second World War.

Although Christianity sprang from Judaism, taking from it certain essential elements of its faith and divine cult, the gap dividing them was deepened more and more, to such an extent that Christian and Jew hardly knew each other.

After two thousand years, too often marked by mutual ignorance and frequent confrontation, the Declaration Nostra Aetate provides an opportunity to open or to continue a dialogue with a view to better mutual understanding. Over the past nine years, many steps in this direction have been taken in various countries. As a result, it is easier to distinguish the conditions under which a new relationship between Jews and Christians may be worked out and developed. This seems the right moment to propose, following the guidelines of the Council, some concrete suggestions born of experience, hoping that they will help to bring into actual existence in the life of the Church the intentions expressed in the conciliar document.

While referring the reader back to this document, we may simply restate here that the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn. Further still, these links and relationships render obligatory a better mutual understanding and renewed mutual esteem. On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.

With due respect for such matters of principle, we simply propose some first practical applications in different essential areas of the Church's life, with a view to launching or developing sound relations between Catholics and their Jewish brothers.

I. DIALOGUE

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

Dialogue presupposes that each side wishes to know the other, and wishes to increase and deepen its knowledge of the other. It constitutes a particularly suitable means of favouring a better mutual knowledge and, especially in the case of dialogue between Jews and Christians, of probing the riches of one's own tradition. Dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions.

In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world (Ad Gentes, 2). Lest the witness of Catholics to Jesus Christ should give offence to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Declaration Dignitatis Humanae). They will likewise strive to understand the difficulties which arise for the Jewish soul - rightly imbued with an extremely high, pure notion of the divine transcendence - when faced with the mystery of the incarnate Word.

While it is true that a widespread air of suspicion, inspired by an unfortunate past, is still dominant in this particular area, Christians, for their part, will be able to see to what extent the responsibility is theirs and deduce practical conclusions for the future.

In addition to friendly talks, competent people will be encouraged to meet and to study together the many problems deriving from the fundamental convictions of Judaism and of Christianity. In order not to hurt (even involuntarily) those taking part, it will be vital to guarantee, not only tact, but a great openness of spirit and diffidence with respect to one's own prejudices.

In whatever circumstances as shall prove possible and mutually acceptable, one might encourage a common meeting in the presence of God, in prayer and silent meditation, a highly efficacious way of finding that humility, that openness of heart and mind, necessary prerequisites for a deep knowledge of oneself and of others. In particular, that will be done in connection with great causes such as the struggle for peace and justice.

II. LITURGY

The existing links between the Christian liturgy and the Jewish liturgy will be borne in mind. The idea of a living community in the service of God, and in the service of men for the love of God, such as it is realized in the liturgy, is just as characteristic of the Jewish liturgy as it is of the Christian one. To improve Jewish-Christian relations, it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place.

An effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value (cf. Dei Verbum, 14-15), since that has not been cancelled by the later interpretation of the New Testament. Rather, the New Testament brings out the full meaning of the Old, while both Old and New illumine and explain each other (cf. ibid. 16). This is all the more important since liturgical reform is now bringing the text of the Old Testament ever more frequently to the attention of Christians.

When commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier Covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original. We believe that those promises were fulfilled with the

first coming of Christ. But it is none the less true that we still await their perfect fulfilment in his glorious return at the end of time.

With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavourable light. Efforts will be made so to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer.

Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice. Obviously, one cannot alter the text of the Bible. The point is that, with a version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of a text,⁽¹⁾ while taking scriptural studies into account.

The preceding remarks also apply to introductions to biblical readings, to the Prayer of the Faithful, and to commentaries printed in Missals used by the laity.

III. TEACHING AND EDUCATION

Although there is still a great deal of work to be done, a better understanding of Judaism itself and its relationship to Christianity has been achieved in recent years thanks to the teaching of the Church, the study and research of scholars, as also to the beginning of dialogue. In this respect, the following facts deserve to be recalled.

- It is the same God, "inspirer and author of the books of both Testaments," (Dei Verbum, 16), who speaks both in the old and new Covenants.
- Judaism in the time of Christ and the Apostles was a complex reality, embracing many different trends, many spiritual, religious, social and cultural values.
- The Old Testament and the Jewish tradition founded upon it must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism, with no appeal to the love of God and neighbour. (cf. Deut. 6:5, Lev. 19:18, Matt. 22:34-40).
- Jesus was born of the Jewish people, as were his Apostles and a large number of his first disciples. When he revealed himself as the Messiah and Son of God (cf. Matt. 16:16), the bearer of the new Gospel message, he did so as the fulfilment and perfection of the earlier Revelation. And, although his teaching had a ^{profoundly} new character, Christ, nevertheless, in many instances, took his stand on the teaching of the Old Testament.

(1) Thus the formula "the Jews", in St. John, sometimes according to the context means "the leaders of the Jews", or "the adversaries of Jesus", terms which express better the thought of the evangelist and avoid appearing to arraign the Jewish people as such. Another example is the use of the words "pharisee" and "pharisaism" which have taken on a largely pejorative meaning.

The New Testament is profoundly marked by its relation to the Old. As the Second Vatican Council declared: "God, the inspirer and author of the books of both testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New" (Dei Verbum, 16). Jesus also used teaching methods similar to those employed by the rabbis of his time.

- With regard to the trial and death of Jesus, the Council recalled that: "what happened in his passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today" (Nostra Aetate, 4).
- The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. And, although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ, it is still nonetheless rich in religious values.
- With the prophets and the apostle Paul, "the Church awaits the day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve him with one accord' (Soph. 3:9)". (Nostra Aetate, 4).

Information concerning these questions is important at all levels of Christian instruction and education. Among sources of information, special attention should be paid to the following:

- catechisms and religious textbooks
- history books
- the mass-media (press, radio, cinema, television).

The effective use of these means presupposes the thorough formation of instructors and educators in training schools, seminaries and universities.

Research into the problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology. Higher institutions of Catholic research, in association if possible with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. Wherever possible, chairs of Jewish studies will be created, and collaboration with Jewish scholars encouraged.

IV. JOINT SOCIAL ACTION

Jewish and Christian tradition, founded on the Word of God, is aware of the value of the human person, the image of God. Love of the same God must show itself in effective action for the good of mankind. In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level - local, national and international.

At the same time, such collaboration can do much to foster mutual understanding and esteem.

CONCLUSION

The Second Vatican Council has pointed out the path to follow in promoting deep fellowship between Jews and Christians. But there is still a long road ahead.

The problem of Jewish-Christian relations concerns the Church as such, since it is when "pondering her own mystery" that she comes up against the mystery of Israel. Therefore, even in areas where no Jewish communities exist, this remains an important problem. There is also an ecumenical aspect to the question: the very return of Christians to the sources and origins of their faith, grafted onto the earlier Covenant helps the search for unity in Christ, the corner-stone.

In this field, the bishops will know what best to do on the pastoral level, within the general disciplinary framework of the Church and in line with the common teaching of her magisterium. For example, they will create some suitable commissions or secretariats on a national or regional level, or appoint some competent person to promote the implementation of the conciliar directives and the suggestions made above.

On October 22, 1974, the Holy Father instituted for the universal Church a Commission for Religious Relations with Judaism, ~~attached~~ joined to the Secretariat for Promoting Christian Unity. This special commission, created to encourage and foster religious relations between Jews and Catholics -- and to do so eventually in collaboration with other Christians -- will be, within the limits of its competence, at the service of all interested organizations, providing information for them, and helping them to pursue their task in conformity with the instructions of the Holy See.

The commission wishes to develop this collaboration in order to implement, correctly and effectively, the express intentions of the Council