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COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

To: Dr. Eugene C. Blake

Strictly Confidential

From: Dr. Elfan Rees

MISSION TO JERUSALEM

15 - 21 June, 1967

1. In company with Father George Tssetsis of DICARWS I was asked by the General Secretary of the World Council of Churches to proceed forthwith to Israel on a fact-finding mission. The purposes of our mission were:

- a) to ascertain where the World Council of Churches could best direct its relief activities to both Arabs and Israelis;
- b) to attempt to find out how best the World Council of Churches can act to make use of the new situation to try and find now a solution to the long-standing refugee problem and avoid the perpetuation of a new one;
- c) to remove the other obstacles to the establishment of a just peace; and
- d) to help achieve a proper solution of the care of and access to the Holy Places in Jerusalem.

We left together on 15th June and I returned on 21st June.

2. Father Tssetsis and I agreed on a division of duties in which we dealt with the heads of churches together and thereafter he assumed primary concern for the problems of human suffering while I assumed responsibility for the main contacts with the Israeli government on all the four items of our remit. There was obviously a little overlapping but the major report on human need will be submitted by Father Tssetsis.

3. People Seen (in chronological order)

Monsignor Rodhain -	Caritas Internationalis
Archbishop MacInnes	
Dr. Kalbian -	Augusta Victoria Hospital
Heads of churches -	for full list see Appendix I
Ambassador Arthur Lourie -	Deputy Director General, Ministry of Foreign Affairs
Mordecai Gazit -	Assistant Director General, Ministry of Foreign Affairs
Ambassador Aria Elan -	Ministry of Foreign Affairs
Ambassador Ilsar -	Ministry of Foreign Affairs

Ambassador Michael Comay -	Ministry of Foreign Affairs
Mr. Chelousse -	Director, Economic Division, Ministry of Foreign Affairs
Ambassador Isador Lubin -	(USA) on mission for the United Jewish Appeal
Harold Trobe -	Director General of AJDC in Israel
Dr. Zorach Warhashtig -	Minister of Religious Affairs

4. First Impressions

My first impression of Israel was the extraordinary tranquility of the country. The absence of any obvious war-damage, the people pre-occupied with their normal occupations and the total absence of boastful jubilation made me wonder whether anything had happened at all. There is a deep sense of relief at the feeling that for another decade, and many hope for longer, they may live without threat. There were no post-war shortages and it is quite clear that Israel can cope with any need problems that arise by itself.

Movement between new Jerusalem and the Old City was very restricted, for although the old barriers were down, there were frequent military check-points and only those with special permits were allowed through. There was a certain amount of looting going on, but quite as much by Arabs as Israelis and sometimes by both together.

5. Meeting with Heads of Churches

Archbishop MacInnes had arranged that we should attend, as our first appointment on the Friday morning, a meeting of the heads of churches in Jerusalem. The list of those present is attached as Appendix I.

Before proceeding there we had visited St. George's Cathedral and the Augusta Victoria Hospital. St. George's had suffered very minimal damage, but the third storey of the hospital had been destroyed by fire. Miraculously there had been no casualties either amongst staff or patients.

We tried to drive to the Greek Orthodox Patriarchate in a convoy of two cars - 1. with His Beatitude himself and 2. with Archbishop MacInnes. After trying several points of entry where we, in common with everybody else, were denied admittance - on the grounds that only garbage trucks were moving that day - we left our car at the Damascus Gate and walked through the Souk to the Patriarchate. It was a fascinating walk because the Souk was as normal as ever I had known it, with the exception that perhaps one third of the shops were closed. Bread was evident and children were busy selling cigarettes on the black market.

The meeting itself was a confusion. His beatitude is not a forceful Chairman and everybody there seemed distressingly parochial, voicing concern only for his own particular flock. Nor did His beatitude seem to be really informed about the relief needs of the city or the supply situation. There was a curious sequel to this meeting. On Friday evening we received a message from Archbishop MacInnes that the office of the Military Governor had

telephoned the Patriarch roundly reprimanding him for holding an illegal meeting and informing him that those present were liable to arrest. I found an opportunity at 4 p.m. on Saturday to complain about this to Arthur Lourie of the Foreign Ministry. He was very reluctant to believe in the substance of the charge, but informed me on Sunday morning that it was true, and that the officer in the military government who had made the call had been removed from office at 8 p.m. on the Saturday night.

6. Human Need

There was surprisingly little evidence of massive post-war human need. Father Tsetsis will report on this separately, but Miss van Hoogevest, already in Jerusalem on a similar mission from the World YWCA confirmed the impressions which I gathered for myself. The Israeli Government is quite clearly determined to be a model Occupying Power, and was hastily improvising the adequate supply of its occupied territory. I fear, however, that too optimistic a judgment may be premature. It seems to me that in a few weeks time certain categories of people will be in need of assistance, not because of lack of supplies, but because of lack of purchasing power. I would list these categories as:

- a) widows and dependents of Jordanian war casualties;
- b) older people normally maintained by pensions from Amman;
- c) remittance-men maintained by regular allowances from their children in Kuwait or elsewhere.

The banks were closed, and had they been open they could only have met ten per cent of deposits as all their reserves are in Amman. It is therefore my belief that a stepped-up programme of individual relief by the churches will become increasingly necessary as time passes. Arrangements to organise this have already been made at a joint meeting of Caritas Jerusalem and the Near East Christian Council.

7. Refugees and Evacuees

I must warn that it is difficult to be statistically precise about refugees and evacuees as there were such conflicting opinions between responsible authorities. UNRWA and the Israeli government estimated that one hundred thousand people had crossed the Jordan and a little later the International Red Cross estimated a figure of one hundred and fifty thousand. Let me say first that I found no evidence of forced expatriation. Indeed, it was the former Arab Governor of Jerusalem who first approached the Israeli Governor with a plea that people might be able to leave in order to join their relatives in Amman. It seems to be true, however, that once an Arab had indicated in writing his wish to leave, he was given every assistance by way of transportation to the river by the Occupying Power. A few cases were reported to me of Israeli officers calling on well-to-do Arabs and offering them every assistance to leave, but on confirming that they did not desire to leave, the Arabs were not further molested.

The flight was greatest from Jericho and the surrounding refugee camps. At the start of hostilities the more mobile Arabs in Jerusalem made for the

Allenby bridge in convoys of cars, and this caused a panic in Jericho, almost half of whose population followed. The UNRWA refugees followed suit on a massive scale, partly because they were afraid that they would not get their rations. Some eighty thousand refugees fled the UNRWA camps and are now in Trans-Jordan. A further thirty thousand have been moved across the river by UNRWA itself into one large camp "for administrative convenience" - a very curious procedure indeed. On the maximum figures it would seem that a further forty thousand new refugees have arrived in Trans-Jordan. Flight from Gaza was geographically impossible.

The present position seems to be, therefore, that there are still some six hundred thousand UNRWA refugees in occupied territory, more than half in Gaza; and slightly more than four hundred thousand in Trans-Jordan. The Occupying Power has signed an agreement with UNRWA enabling the agency to carry on its operations in all occupied territories. There will be some discussion between them about the re-registration of refugees. There has been for years a long wrangle in the United Nations about black market traffic in UNRWA ration cards, and Michael Comay told me that they had seized tens of thousands of these cards in the illegal possession of Arab merchants. The promise of "rectification of the roles" does not seem to have borne much fruit.

I raised the question of the native population of Gaza, much the minority there, and was informed that the Occupying Power had signed an agreement with CARE to look after them. With regard to the traditional activities of voluntary agencies amongst the refugees and others in need, Mr. Chelousse informed us that agencies which had established work in the areas before the outbreak of hostilities would be allowed to carry on with every facility from the government, but it was not anticipated that new agencies would be allowed to operate.

On the political and planning aspect of the long-term Arab refugee problem, I found a determination on the Israeli side to arrive at a quick solution by re-establishment, so that they could come to the peace-table with proof positive that this problem, the possibility of whose solution no Arab would admit, could in fact be solved. Their plans were vague and immature, but I think the main thrust will be the re-settlement of the refugees, including those from Gaza, in productive colonies in the Jordan valley. I should recall that after 1948 UNRWA looked after the Arab refugees in Israel for a short period, after which the government informed UNRWA that it would assume total responsibility itself and has long since absorbed these people. I believe the same procedure is in mind now. I have agreed to keep in touch with the planners on this issue and it must, of course, be given the most serious consideration in World Council circles.

8. Holy Places

I had an opportunity of seeing some of the Holy Places during my visit and had good reports on the others. (Although one never quite knows how to define a Holy Place in Jerusalem - is it exclusively a place of Biblical tradition, or does it include any 18th century church or monastery?) In any case it was quite clear that, in the most inclusive sense, the damage was minimal, broken windows, bullet holes in the walls, a hole in the roof of the Church of the Nativity and a badly damaged door of a famous Mosque.

However, the Roman Catholic church of St. Anne's was practically destroyed.

I gathered that the Israeli battle orders were that the Old City was to be taken by hand to hand fighting to avoid all danger of bombardment of the Holy Places. Very shortly after the cease-fire large notices were posted on every church and monastery stating "This is a Holy Place, do not enter without permit." Very shortly thereafter Israeli government officials came to assess the damage for they have accepted responsibility for the cost of repairs. So much for the present situation.

I was more concerned about the future and for this purpose had arranged an interview with the Minister of Religious Affairs (Warhashtig). Before I met him I had been made acutely aware of the conviction in Israel that no Israeli government could survive the return of the Old City into Arab hands, and that there is a total determination that "a city that was divided by war and re-united by war must never be divided again." Since I left Israel the unity of the city has become, by Israeli legislation, a fait accompli. The Minister was very cordial and pleased to accept my expressions of gratitude for the care his government had taken. As to the future, he authorised me officially to bring you three guarantees:

1. The security of the Holy Places - Here I gathered that he meant that measures would be taken to ensure that there should be no desecration.
2. The accessibility of the Holy Places - On this point he was very specific, emphasising that a Copt from Cairo or a Moslem from Amman would have free access. Archbishop MacInnes had especially asked me to enquire about Moslem accessibility, and in giving me this assurance the Minister quietly remarked that he was gratified that the World Council of Churches was concerned with Moslem access, he had not noticed in the last 19 years any particular concern expressed by the World Council for Jewish access to the Wailing Wall.
3. Self-administration of the Holy Places - He had already decreed that the Chief Rabbi was the custodian and governor of the Jewish Holy Places. He had informed the Moslems that they were totally responsible for the administration of the Mosque of Omar et al. The week after our interview he was hoping to meet with Christian church leaders to hear what their proposals were. He said, "There are so many of them it may be a bit confusing, but I do not propose to impose any particular plan upon them. The initiative for their machinery of self-administration must come from them."

9. Prospects for the Future

I was very fortunate that, because of past contacts and friendships made at the United Nations, I had ready access to anybody I wanted to see, and a long interview with Michael Comay, who is in charge of planning, was perhaps the most helpful of all. The first point that ought to be made is that no-one was more taken by surprise by the speed and extent of their victory than the Israeli government. They had never expected to be an Occupying Power and they had no occupation plans. Everything was being improvised, everybody was

submitting plans, some of which contradicted one another, and they all pleaded with me for patience, even if they made initial mistakes. Their primary concern was the future security of Israel: "We have been living in the twilight for 19 years and we will never go back there, however many resolutions the United Nations passes." The four crucial points here were:

1. freedom of navigation in the Gulf of Aquaba;
2. a demilitarised Sinai, possibly under United Nations supervision;
3. control of the Syrian hills to ensure that there should be no further bombardment of Israeli settlements in Gallilee;
4. a viable frontier with Jordan.

I found no inclination on their part to hang on indefinitely to occupied territory. Officials pointed out that they now had 1,500,000 Arabs under their control and they did not want a bi-national state like Belgium or Canada. For them it was a problem of demography versus geography.

With regard to the West Bank there is no disposition to retain it, and they were contemplating either a peace treaty with King Hussein which would restore it, or failing that, the establishment of a new state with Palestinians in power and some form of economic federation with Israel.

They themselves were completely astonished that Jordan joined in the war because at the very last moment they had sent a message to Hussein, by the U.N. General Odd Bull, assuring the King that there would be no invasion of Jordan if he held back. Unfortunately by this time the Jordanian army was under the command of Egyptian officers.

With regard to Gaza, a headache which nobody wants, they had no plans at all, except for those for the refugees referred to in my paragraph 7. As I have stated in paragraph 8 there was no question of the re-division of Jerusalem. They were prepared to grant Israeli citizenship to the 70,000 Arabs living there and that was that.

When I raised the question of the Corpus Separatum, they said that what had failed in 1948 was even less likely to succeed today. They indicated that through their diplomatic sources they had found that even the Pope was less likely to press this matter than had at first appeared. When I suggested that the Pope represented only a small minority of the Christians concerned with Jerusalem, they agreed but said that he influenced the whole of the Latin American vote in the General Assembly. I believe that their long-term plans will involve:

- a) political arrangements which guarantee their security;
- b) economic development which they hopefully believe might lead to a Middle East Common Market; and
- c) a final solution of the Arab refugee problem.

They all, of course, depend upon the possibility of their sitting down at a peace conference.

FOOTNOTE

As a footnote to this report I should say that, on June 29th, I saw Bishop Samuel who did not seem to me to be making the usual passport speech which I expected. He was very unpolitical and his concern was for the whole future of the Christian churches in the Arab lands. By their identification with the ecumenical movement and by the ecumenical movement's identification with the rights of the Jews, they are, by implication, enemies of the Moslems. Moreover, confusion between Christian references to the Israel of the Old Testament and modern Israel is being deliberately encouraged by misrepresentation by the Moslem Brothers. Bishop Samuel is therefore most anxious that something should be said ecumenically about justice for the Arab world which will help the churches in the Arab lands with their governments. He ventured the opinion that the West having so completely lost face in the Middle East, the choice for them seems to many to lie between Israeli domination and Russian domination, and that they would choose the latter as the lesser of two evils.



A P P E N D I X I

People present at the meeting of heads of churches.

Patriarch Benedictos	Greek Orthodox
Patriarch Alberto Gori	Latin
Most Rev. Lino Capillo	Superior of the Franciscans
Archbishop MacInnes	Anglican
Bishop Cubain	Anglican
Bishop Dioscorus Luca	Syrian Orthodox
Propst Kohler	Lutheran
Rev. D. Haddod	Lutheran
Father George Harb	Latin
Father Albert Rock	Franciscan order
Bishop H. Cappouchi	Greek catholic
Bishop Baltrecti	Latin
Rev. Faik Haddod	Anglican
Rev. Refig Farah	Anglican
Archbishop Basilios	Greek Orthodox
Archbishop Germanos	Greek Orthodox (part-time)
Archimandrite Constantine	Greek Orthodox
Dr. Elfan Rees	World Council of Churches
Father George Tssetsis	World Council of Churches

WORLD COUNCIL OF CHURCHES

Evacuation of Jewish Minorities from Arab States

Statement to be issued from the General Secretariat of the World Council of Churches not publically, but only in reply to inquiries

On February 14, 1969, the General Secretary of the World Council of Churches, Dr. Eugene Carson Blake, addressed the Secretary-General of the United Nations on the question of evacuation of the Jewish minorities in Iraq, Syria and the United Arab Republic. In the course of his letter he said:

"While the World Council of Churches is constantly concerned with the situation of minorities of whatever faith in whatever country, we wish to let you know that we would welcome any initiative you may see fit to take in this particular connection. It seems to us that any measure that would facilitate such emigration would be consonant with the provision of Article 13, Paragraph 2, of the Universal Declaration of Human Rights which states that everyone has the right to leave any country including his own and to return to his country".

During an extended visit to the Middle East, when he saw not only Heads of Churches but Heads of State, Dr. Blake himself raised this question. In Cairo, he was informed by high government officials that as the Government of the U.A.R. was now planning a general emigration programme, there should be no difficulty in the departure of such members of the Jewish minority in the U.A.R. who wished to leave. There has been some delay in the fulfilment of this undertaking but we are officially informed that the exodus of Jews is now underway and that the first batch of seventeen who were formerly in prison have now left the country and there is every reason to believe that this process will continue.

Geneva, 28 April 1969

WORLD COUNCIL OF CHURCHES

M I D D L E E A S T

Statement adopted by the Central Committee meeting at Heraklion,
Crete, 15-26 August, 1967

The deep conflict which for over twenty years has divided the Middle East and troubled the whole world and which this year has broken out in new and bitter fighting, must be of profound concern to all Christians. The countries involved in it have been the birthplace of some of the earliest developed human civilizations and of three of the world's greatest religions, Jewish, Christian and Muslim.

The present crisis has developed in part because the rest of the world has been insensitive to the fears of people in the Middle East; the fears of the people of the Arab nations because of the dynamism and possible expansion of Israel, and the fears of the people of Israel who have escaped from persecution on other continents only to be threatened, at least by word, with expulsion from their new home.

We recognise the urgency of seeking creative solutions to this problem lest the acceptance of a cease-fire without a just political settlement result in a fait accompli which can only increase antagonism and encourage preparation for the next attempt at a solution by armed force.

Since the beginning of the present crisis the World Council of Churches has called for a peaceful and just solution. After the outbreak of war, it urged a speedy cessation of hostilities and insisted that both the peoples directly involved in the conflict and the great powers were responsible for the establishment of a just and durable peace.

We believe there are strong spiritual and moral forces that exist below the surface and can be released to end the cycle of enmity and suspicion. The situation now emphasises the necessity and presents an opportunity to move towards a brighter future for all people concerned. We do not consider it our task to enter into all the details of a political settlement. We do hold, however, that the following elements are essential to any peace founded upon justice and recognition of the equality of all peoples in the region.

- (1) No nation should be allowed to keep or annexe the territory of another by armed force. This applies to the present situation. National boundaries should rest upon international agreements freely reached between or accepted by the people directly concerned.
- (2) Effective international guarantees should be given for the political independence and territorial integrity of all nations in the area, including both Israel and the Arab nations.
- (3) There can be neither reconciliation nor significant development in the area unless, in the general settlement, a proper and permanent solution is found to the problem of the Arab refugees, both old and new. We therefore urge:

a) that all persons who have been displaced in recent months should be permitted to exercise their right to return to their former places of residence. In the case of those from the West Bank of the Jordan this will involve action:

- i) to extend substantially the period for application to return, and
- ii) to provide a form of application that carries no political implications.

We are glad to learn that on both these points some progress has been made.

b) that the United Nations should be increasingly involved in the short and long-term aspects of the problem of all displaced persons. The expanding services of UNRWA are essential and urgently need the generous support of all governments. The World Council should continue in its search for a satisfactory solution to the whole refugee problem. The current operations of the churches and the Near East Council of Churches should be reinforced.

- (4) In the meantime until a just and peaceful settlement is reached, we are particularly concerned about the religious aspect of the situation. In a region where communities of three religions met and lived together for long centuries, full religious freedom must be assured to all persons and communities. The continued presence and witness of these faiths and their respective communities must be guaranteed by international agreement including free access to the holy places in a land of unique importance for every one of them.
 - (5) While the needs of national security in each case must be adequately met, a new armament race must be avoided by the agreed limitation of national armaments to the lowest level consistent with a balanced security in the area.
 - (6) The great powers have played a role in shaping the political and economic structure of the Middle East. For this reason and because peace in this most sensitive and central area affects the peace of the world, these nations must be prepared to co-operate with leadership in the Middle East and in the stabilisation of the region and refrain from selfishly pursuing their own political, economic and commercial interests.
 - (7) The legitimate hope of all the people of the Middle East for development should be encouraged based upon the talents and resources of all the nations involved. This assumes international and financial support by all possible sources including the commitment already made by the United Nations and its Specialized Agencies.
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WORLD COUNCIL OF CHURCHES

Central Committee
Canterbury, England

August 12 - 23, 1969

STATEMENT ON THE MIDDLE EAST

The Central Committee of the World Council of Churches reviewing the situation in the Middle East in the light of the resolution of the Uppsala Assembly and later events in the area, notes with deep concern the constant deterioration of the situation and the increasing threat of an explosion which could affect the peace of the world, adopts as its own the principles which the former Central Committee of the World Council of churches set forth in its statement on the Middle East at Heraklion in August, 1967.

1. Recognises that no lasting peace is possible without respecting the legitimate rights of the Palestinian and Jewish people presently living in the area and without effective international guarantee for the political independence and territorial integrity of all nations in the area, including Israel;
2. Recognises that the great powers have special responsibility for creating the political climate and the external circumstances in which peace can be restored on the basis of the implementation of the U.N. Security Council Resolution of 22 November 1967;
3. Believes that, in supporting the establishment of the State of Israel without protecting the rights of Palestinians, injustice has been done to Palestinian Arabs by the great powers, which should be redressed;
4. Re-affirms that the World Council of Churches should continue to fulfill its responsibility to serve the needs of all refugees, and requests it to include in this concern both Arabs and Jews and the basic idea of legitimate free movement;
5. Welcomes the plans to convene in Cyprus in September next a consultation on "The Middle East Refugee Programme" and prays that our churches will have a renewed sense of the continuing and increasing tragedy of the Palestinian refugees and other displaced persons, and of the imperative obligations of the churches to minister to their needs and support their basic demand for justice;
6. States again its concern that basic internationally recognised human rights be observed for all people and urges the General Secretary of the United Nations to intensify his actions towards this end;
7. Suggests that the subject of biblical interpretation be studied in order to avoid the misuse of the Bible in support of partisan political views and to clarify the bearing of faith upon critical

8. Recommends that serious consideration be given by the appropriate department of the World Council of Churches to initiating discussions with Christians, Jews and Moslems as to the guardianship of the Holy Places, the status of Jerusalem and the people of the city.

CCIA/21/69



COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

M I D D L E E A S T C R I S I S

Text of a letter communicated by the Director of the C.C.I.A. to Secretary-General U Thant, Monday 5th June, 1967:

"At this moment when intensified military conflict in the Middle East awakens deep anxiety everywhere, I write to assure you of our prayers that action by the United Nations may yet avert catastrophe. We were grateful for your efforts to ease the situation by consultations in Cairo and elsewhere and we appreciated the wisdom of your proposal for a breathing spell to allow diplomacy to attempt a resolution of the Arab-Israeli dispute.

"As matters have now developed it seems imperative that the Security Council should take more forthright action in calling for an immediate cease-fire.

"Our Commission has supported the operations of the United Nations Emergency Force over the years and on this background, I feel confident, would support the prompt establishment of an effective United Nations presence in the area. The General Secretary of the World Council of Churches, Dr. Eugene Carson Blake, in an address at the opening of Pacem in Terris II in Geneva on 28 May, 1967, stated in relation to the Middle East crisis:

"I can only reiterate what I have said about the indispensability of the United Nations and add that it should be a United Nations with enlarged peace-keeping powers which should override national sovereignties and conflicting interests to the end that peace may be patiently but finally established."

"You will understand, Mr. Secretary-General, why I take the liberty of promptly communicating the text of this letter to the governments directly concerned and to members of the Security Council."

Text of a letter from the Director of the C.C.I.A. transmitted by hand to all major parties to the conflict and members of the Security Council:

"In face of critical developments in the Middle East, permit me to make available to you a letter which I, in my capacity as Director of the Commission of the Churches on International Affairs, have addressed to the Secretary-General of the United Nations. We continue to hope that reason may prevail in the exercise of restraint and in the effort to achieve the greatest possible justice through peaceful means."

Geneva, 6th June, 1967



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WORLD COUNCIL OF CHURCHES INFORMATION

Nb/17-67
7th June, 1967

FOR RELEASE WEDNESDAY, JUNE 7, 16:00 CET

W.C.C. OFFICERS BACK SECURITY COUNCIL'S CALL FOR CEASE-FIRE IN MIDDLE EAST

(Geneva) - Support for the U.N. Security Council's efforts to bring about a cease-fire in the Middle East is contained in a statement issued today by officers of the World Council of Churches' Central Committee.

In a message addressed to the 223 member churches of the W.C.C. and released to the press, the Council's officers also urge that the four Great Powers act as mediators and "proponents of restraint."

Full text of the officers' statement follows:

"As officers of the World Council of Churches we express our anxiety and deep concern at the new outbreak of hostilities in the Middle East.

"We urge support of the United Nations action in order that a prompt and equitable cease-fire under international supervision may be effective. The role of the four Great Powers as mediators and proponents of restraint should at this moment be used to the maximum, whether within or outside the Security Council.

"The human hardship and suffering resulting from the present conflict and from the long unresolved tensions in the Middle East, and particularly the fate of refugees of various nationalities in the area are ever in our mind and prayers.

"We therefore urge our member churches to make the strongest representation to their governments to do all in their power to bring about a cessation of hostilities and to lay the foundations of a just and durable peace. We also ask that they should especially remember in their prayers churches in the area of conflict and all those who are suffering as a result of hostilities."

(Signed) Dr. Franklin Clark Fry, New York, N.Y.
Chairman, Central Committee

Dr. J.R. Chandran, Bangalore, India
Vice Chairman

Dr. Ernest A. Payne, London, England
Vice Chairman

Dr. Eugene Carson Blake, Geneva
General Secretary

RESOLUTION ON MIDDLE EAST

adopted by the Fourth Assembly of the World Council of Churches
Uppsala, Sweden, 4 - 19 July, 1968

1. We are deeply concerned that the menace of the situation in the Middle East shows no present sign of abating. The resolutions of the United Nations have not been implemented, the territorial integrity of the nations involved is not respected, occupation continues, no settlement is in sight and a new armament race is being mounted.

In these circumstances we reaffirm the statement of the Heraklion Central Committee in August 1967, and make the following points based upon it:

- (a) The independence, territorial integrity and security of all nations in the area must be guaranteed. Annexation by force must not be condoned.
 - (b) The World Council of Churches must continue to joint with all who search for a solution of the refugee and displaced person problems.
 - (c) Full religious freedom and access to holy places must continue to be guaranteed to the communities of all three historic religions preferably by international agreement.
 - (d) National armaments should be limited to the lowest level consistent with national security.
 - (e) The great world powers must refrain from pursuing their own exclusive interests in the area.
2. The forthcoming report of the Special Representative of the United Nations Secretary General is urgently awaited, and the Assembly earnestly hopes that it may open the way to a settlement.
 3. It is the special responsibility of the World Council of Churches and its member churches to discern the ways in which religious factors affect the situation.

COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

MIDDLE EAST

Statement adopted by the Executive Committee
Geneva,

7th August, 1967.

The deep conflict which for over twenty years has divided the Middle East and troubled the whole world and which this year has broken out in new and bitter fighting, must be of profound concern to all Christians. The countries involved in it have been the birthplace of some of the earliest developed human civilizations and of three of the world's greatest religions, Jewish, Christian and Muslim.

Since the beginning of the present crisis the W.C.C. has called for a peaceful and just solution. After the outbreak of war, it urged a speedy cessation of hostilities and insisted that both the peoples directly involved in the conflict and the great powers were responsible for the establishment of a just and durable peace.

In view of the vast accumulation of human need and suffering, of destruction and frustration, and of fears for the future, we are convinced that only a fundamental change of mind on the part of all concerned and a release of new and strong spiritual and moral forces can end the cycle of enmity and suspicion. These forces, we believe, exist below the surface: the problem is to have them liberated and set to work on the spiritual and material regeneration of the whole region.

One result of the events of this year has been to render the situation in the Middle East so fluid that there is in view, perhaps for the first time, a major opportunity to reshape a brighter future for all peoples concerned. At this time we do not consider it our task to enter into all the details of a political settlement. We do hold, however, that the following elements are essential to any peace founded upon justice and recognition of the equality of all peoples in the region.

1. Effective international guarantees should be given for the political independence and territorial integrity of all nations in the area.
2. Territorial changes or related political measures in the area should rest upon international agreements freely reached between or accepted by the peoples directly concerned.

3. There can be neither reconciliation nor significant reconstruction in the area unless, in the general settlement, a proper and permanent solution is found to the problem of the Arab refugees, both old and new. We therefore urge:

a) That all persons who have been displaced in recent months, especially those from the West Bank of the Jordan, should be allowed to return to their former places of residence as soon as possible. In our view this will involve an agreement by the occupying power:

- i) to extend substantially the period for application to return, and
- ii) to provide a form of application that carries no political implications.

We are glad to learn that on both these points some progress has been made.

b) That the United Nations should be increasingly involved in both the short-term and long-term aspects of this problem. With regard to the short-term aspects, we emphasise that the continuing and expanding services of UNRWA as a purely humanitarian organisation are essential. The tendency of major contributing governments, even before the present crisis, to reduce their contributions to the UNRWA budget was alarming; and failure at this time to meet the whole budget of the agency would be disastrous. We believe that the refugees must not be abandoned by the international community before a proper solution has been found.

4. We are particularly concerned about the religious aspects of the total situation. In a region where communities of three religions met and lived together for long centuries, full religious freedom must be assured to all persons and communities. The continued presence and witness of these faiths and their respective communities must be guaranteed, including free access to the holy places in a land of unique importance for every one of them.

5. While the needs of national security in each case must be adequately met, a new armament race must be avoided by the agreed limitation of national armaments to the lowest level consistent with a balanced security in the area.

6. The Great Powers and the European nations have played a great role in shaping the political, economic and cultural fate of the Middle East. For this reason and because peace in this most sensitive and central area affects the peace of the world, the powers and nations must be prepared to co-operate in the stabilisation and reconstruction of the region by not exploiting their political and commercial interests and by lending economic and technical assistance to its development.

In mentioning these points, we feel bound to stress that political arrangements and economic contributions cannot by themselves secure peace and justice. This can only spring from a sincere change of heart and mind in the peoples of the region. The basic conditions for a better future are not merely the co-existence but the active and fruitful co-operation of all these peoples.

Resting firmly on the rock of reconciliation between man and God, and man and man, in Jesus Christ, we look forward confidently to the time of creative and joyful reconciliation between Israeli and Arab, and between Jew, Christian and Muslim, which all men of good-will should help to hasten, on the basis of complete mutual respect and equality, so that the Near East, in perfect dignity for all its peoples, shall once again make its unique contribution to the peace and civilisation of the world.



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TELEPH. 34 13 25 TEL TRAFALGAR 9-4800 TELEPH. WELBECK 0385 TELEPH. ÉLYSÉES 9483 TELEPH. 29139

GMR/mdt

Geneva, January 30, 1970.

MEMO

To : Dr. Joachim Prinz
Rabbi Henry Siegman ✓
From: Gerhart M. Riegner.

1. I am enclosing herewith the Tentative Agenda for the meeting with the World Council of Churches as it has been communicated to me by Mr. Clément Barbey, Assistant to Dr. Carson Blake. Please share this document with all those who will participate in the Geneva meeting.

2. I had a long conversation with Mr. Barbey at the beginning of the week, in which we discussed some of the details of the arrangements for the meeting. The following is worthwhile mentioning :

a) Dr. Blake will unfortunately not be able to be with us on the first day as he has an important previous engagement in Germany. He will however be with us on the second and third day. We cannot complain about this as it was on our request that the meeting was advanced by one day. One of his assistants will take the chair the first day.

b) Under the item "Development and Race", the people of the WCC will ask us questions about our position and the position of the South African Jewish community with regard to the problem of Apartheid.

c) Under the item "Looking toward the Future", a number of aspects have been combined :

i. Under the first sub-item, we should discuss our plans with regard to future meetings and this refers both to the holding of the next general Consultation in fall (date and subject) and to the smaller meetings with the WCC leadership which we would like to arrange in the future.

ii. Under the sub-item "Men of other Faiths", the WCC wishes to discuss with us their plans of co-operation with other religions. The projected meeting of the WCC with representatives of Islam and Buddhism in Beirut will come up. They are aware of our criticism both with regard to the exclusion of Judaism from this meeting and with regard to the place of the meeting. They consider it is their right to hold meetings with

a selected group of religions. There seems to be, however, considerable criticism inside the WCC as to the choice of the place.

iii. Under the sub-item "Relations with the Roman Catholic Church", the activities of "Sodapax" will certainly come up.

iv. Item 4) was included in case we would like to raise the problem of the Jewish community in Soviet Russia ~~and~~ in the Arab countries. *and*

anti-Semitism v. I was also informed that under the general item "Looking toward the Future" we should bring up the problem of our relationship with the Orthodox Churches (in Soviet Russia, etc). They have not put this as a special point on the Agenda because of the susceptibilities of the Orthodox people, but it is understood that the matter will be raised.

d) During the first 1 1/2 day, we will meet mainly with the people of the staff of the WCC, but may be that one or the other Commission Chairman will be present. I was especially assured that the Chairman of the Commission on International Affairs, Professor Ulrich Scheuner, will attend.

For the rest of the meeting, which means on February 12 in the afternoon and February 13 in the morning, a number of Church leaders have been invited to join. I do not have the full list and it is not yet clear who is accepting the invitation but I have been informed that the list includes the following :

Mr. M.M. Thomas (India), Chairman of the Executive and Central Committees of the WCC
Dr. John Coventry Smith (U.S.A.)
Metropolit Méliton (Istanbul)
Prof. J.M. Lochman (C.S.R.)
Rev. Dr. Jacques Rossel (Switzerland) Member of the Central Committee
General T. Simatupang (Indonesia)
Rt. Rev. D.S. Tomkins (U.K.) Bishop of Bristol
Pastor Jacques Maury (France).

I understand they have also invited Metropolit Nikodim of the Russian Church, but they have been informed that he cannot come two days earlier to attend our meeting (it is obvious that he has not received the authorisation).

e) It is foreseen that all participants will have lunch together at the headquarters of the WCC. Arrangements will be made with the Kosher Restaurant Galil to this effect. There is also the possibility that on February 12 in the evening we will have dinner together.

3. I need as soon as possible your communication as to who from America is definitely participating and when all of you are arriving. I have to make the necessary hotel bookings and I need this information as precisely as possible.

It would also help us if we could have a preliminary meeting, at least of some of us, in the evening of February 10, to concert our action.

As to European participation, I have secured the participation of Chief Rabbi Kaplan (France) at least for one day and a half. He has unfortunately many other commitments at the same time. I understand that Rabbi Goldman will again come from London. I am also trying to get one of the German Rabbis to this meeting. I have been in contact with Israel to secure Israel's participation.

AMERICAN JEWISH
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AGENDA FOR THE MEETING AT THE ECUMENICAL CENTRE
OF THE WORLD COUNCIL OF CHURCHES' STAFF MEMBERS
AND CHURCH LEADERS WITH WORLD JEWISH LEADERS

A - World Council of Churches' participation : Staff

February 11th.

a.m. 09.00 - 12.30

Discussion of problems related
to the work of the :
Commission of the Church on In-
ternational Affairs and,
the Division of Inter-Church Aid
Refugee and World Service.

12.00 Lunch

p.m. 02.00 - 03.30 id.

04.00 - 06.00 Development - Race

February 12th.

a.m. 09.30 - 12.30

"Looking toward the Future"

- 1) plans for other meetings
- 2) Men of other Faiths
- 3) relations with the Roman
Catholic Church
- 4) Human Rights and problems
of Minorities
- 5) other matters.

12.30 Lunch

B - World Council of Churches' participation : Staff and Church Leaders.

The discussions engaged with the Staff will be
pursued with Church Leaders.

p.m. 02.00 - 03.30

Commission of the Church on In-
ternational Affairs.
Division of Inter-Church Aid,
Refugee and World Service
Development
Race

Tea

04.00 - 06.00

id.

07.30 Diner

February 13th.

09.30 - 12.30

"Looking toward the Future"



SYNAGOGUE COUNCIL OF AMERICA

235 FIFTH AVENUE • NEW YORK, N. Y. 10016 • MURRAY HILL 6-8670

מועצת בתי הכנסיות באמריקה

January 30, 1970

1926-5686

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TO: Members of Geneva Delegation

FYI, Committee on Relations with World Council
of Churches

FROM: Rabbi Henry Siegman

Enclosed please find a summary of the January 23 meeting
of the Sub-Committee planning the Geneva Agenda.

In regard to the composition of the delegation, Gerhart
Riegner is inviting Chief Rabbi Kaplan of France and
Chief Rabbi Jacobowitz of England. The name of Rabbi
Gaon has also been suggested as an alternative to Rabbi
Jacobowitz. We are still awaiting word regarding Uri
Tal from Israel.

This is to remind you that the U.S. members of the
delegation are to meet for a briefing:

Date: Thursday, February 5

Time: 1:00 p.m. (a sandwich lunch will be served)

Place: Synagogue Council of America

235 Fifth Avenue

New York, N.Y.

Would you also please note that there will be a final
briefing in Geneva on Tuesday, February 10. It will
be the only occasion when we will be able to meet with
members of the delegations from other countries in ad-
vance of the WCC consultation.

I am also enclosing a final draft of the proposed
memorandum to Msgr. Rijk incorporating the latest
changes suggested by our agencies.

Warmest regards.

Summary of Meeting of Special Sub-Committee
of the Committee of Relations with
the World Council of Churches

January 23, 1970

In attendance were Rabbis Balfour Brickner, Arthur Hertzberg, Joachim Prinz, James Rudin, and Henry Siegman. Also Zvi Caspi and Jacob Aviad of the Israel Consulate.

It was agreed that it would be helpful if we were supplied with factual background papers on five major areas: 1) the two- and four-power talks, 2) Arab refugees, 3) the administration of the occupied areas, 4) Israel's development efforts in the "third world," and 5) the claims for a Palestinian nationalism. We agreed that members of the delegation would meet for lunch Thursday, February 5 through the afternoon to discuss the Geneva agenda and to be briefed by members of the Israeli delegation to the United Nations, particularly on the subject of third world involvement.

It was further agreed that the U. S. delegates to the Geneva consultation would meet in Geneva with the Jewish delegates from other countries one day prior to the consultation, that is, on Tuesday, February 10. Ambassador Kidron in Geneva, and Hava Areli, who is apparently extremely knowledgeable about the third world problems, will participate in that briefing.

In a discussion of who would participate in the U. S. delegation, it was agreed that the participants should include Rabbi Joachim Prinz for World Jewish Congress, Rabbi Arthur Hertzberg for Synagogue Council, Rabbi Henry Siegman for Synagogue Council, Rabbi Balfour Brickner for UAHC, Rabbi Wolfe Kelman for the RA, and hopefully Rabbi Israel Klavan for the RCA and Rabbi Marc Tannenbaum for the American Jewish Committee.

B'nai B'rith-ADL representatives had raised some questions about their participation in our committee at the last meeting. Dr. Benjamin Epstein

was to have attended this meeting but called to say he could not make it.

With regard to additional Jewish participation, these would probably include Dr. Gerhart Riegner for the World Jewish Congress, Dr. Z. Schuster for American Jewish Committee, either Chief Rabbi Kaplan of France or Prof. Neher (I subsequently learned from Dr. Riegner that Neher was invited but was unable to attend, and he is now exploring the possibility of Kaplan's attendance). For England, the names of Rabbi Isaac Levy, presently associated with the Jewish National Fund, and William Frankel of the London Jewish Chronicle were suggested. Also Rabbi Rosen from Romania, and Abe Munk, presently in the United States, to represent Latin America. The names of Professors Urbach and Katz of the Hebrew University were suggested for Israel.

(In a subsequent conversation with Riegner, he expressed the feeling that neither Urbach nor Katz have the proper background for participation in a working session with the World Council of Churches. He suggested instead that we invite Uri Tal of Israel, a man with considerable experience in interreligious relations.)

It was reported that American Jewish Committee had proposed that we call our committee the "Jewish Consultative Committee for Interreligious Affairs." American Jewish Committee also proposed that there be a rotating secretariat in three or four places, including the U. S., Rome, Geneva, and Latin America. It was agreed that these suggestions be explored following the Geneva consultation.

With regard to the question of B'nai B'rith-ADL participation, it was pointed out that that organization seems to object to a permanent structure and would rather see the entire enterprise on a completely ad hoc basis. It was agreed that this is not possible since the relationship of Synagogue Council and World Jewish Congress is an established one and not ad hoc. Rabbi

Rudin indicated, on behalf of American Jewish Committee, that his agency is interested in working out a relationship with this committee also on a permanent rather than an ad hoc basis. We will therefore inform B'nai B'rith-ADL that we would welcome their participation with the understanding that they are dealing with an established structure. If they choose, they may wish to consider their own participation in the Geneva consultation as being of an ad hoc character.

It was agreed that our objective, in terms of our relationships with the World Council of Churches, would be on-going consultation, on a small, working-party level, between a Jewish Secretariat comprised of three or four people, and a peer group in the World Council of Churches, to meet three or four times a year. In addition, there would be a larger annual plenum whose agenda would be prepared by the smaller Secretariat. The implication of such a structured, on-going relationship is that neither community should take any major action affecting the interests of the other without first discussing such action in advance with the other party through these newly established structures.

Rabbi James Rudin volunteered to prepare brief summaries for each of the major agenda items a) of the issues involved and b) of specific policy recommendations we wish to advance. He hoped to have this available by this coming Monday.

WORLD JEWISH CONGRESS

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TELEPH. 34 18 26 TEL. TRAFALGAR 9-4500 TELEPH. WELBECK 0395 TELEPH. ÉLYSÉES 9463 TELEPH. 29139

Geneva, September 15, 1969.

CONFIDENTIAL

MEMO

To : Rabbi Henry Siegman
From : Gerhart M. Riegner

Re : World Council of Churches' Statement on the Middle East

Following my memo of September 4, I wish to report that I had last week a long conversation with Dr. Elfan Rees, the Secretary of the Commission of the Churches on International Affairs of the WCC. Present at the conversation was also Mr. Leopoldo Juan Nilus, the new Director of the New York Office of the Commission of the Churches on International Affairs, who succeeded Dr. Frederick Nolde in this position.

The conversation was entirely devoted to an exchange of views on the meaning of the statement on the Middle East adopted at the recent meeting of the Central Committee of the WCC in Canterbury.

I conveyed to Dr. Rees the disappointment felt in many Jewish circles about the contents of the statement and the discouragement which many may feel with regard to the usefulness of our Consultations. I stated that I did not share that view and was on the contrary of the opinion that the situation called for even more intense confrontations on all levels, notably on the national level. I would, however, be grateful if he would give me his interpretation of the statement and would also inform me of what had happened in Canterbury during the discussions. I shall summarize some of the main points of Dr. Rees' reply.

1. Dr. Rees started by saying that the situation had been quite well interpreted by Rev. Simpson in his recent statement to the "Jewish Chronicle". There had been very violent Arab pressure, but there had been nevertheless an effort towards arriving at a balanced statement. The Arab pressure had made itself felt already in the preliminary meeting of the Commission of the Churches on International Affairs which had taken place in March and to whose deliberations he had referred when reporting to us during the Consultation at the end of May.

There were only 4 or 5 representatives of the Middle Eastern Churches on the Central Committee which consisted of 120 persons, but these few had been very vocal and combative. One should also not forget

that there was a considerable amount of sympathy for them on the part of the delegates from Eastern Europe. Rees added, however, that the Eastern European support had been much more outspoken at the preliminary meeting in March than during the meeting in Canterbury. Actually, during the discussions on the Middle East situation in Canterbury, none of the Eastern European delegates (including Metropolit Nicodem) had opened his mouth.

2. Dr. Rees analyzed in detail the various points of the statement and said that Points 1. and 3. had to be read together.

a) As to point 1, he stressed that it was indeed the first time that they had in any of their resolutions spoken about "the political independence and territorial integrity of all nations in the area, including Israel". The words "including Israel" had been inserted clearly in order to force the Arabs to accept that idea expressly. He considered this as important.

b) He emphasized that point 3 did not declare that the State of Israel had done an injustice to the Palestinian Arabs, but referred to the injustice done to the Palestinian Arabs by the great Powers ("in supporting the establishment of the State without protecting the rights of the Palestinians"). When I tried to argue that the point 3 was, from a historical point of view as a whole nonsensical and explained the real development of events as they had happened after the partition decision, Dr. Rees remarked that one of the American representatives had argued in the same way in the discussion of Canterbury, but had been then immediately interrupted by Bishop Samuel, the spokesman of the Middle Eastern churches, who stated that the Arabs would not accept point 1. unless point 3 was maintained and they would even oppose the whole statement.

It became clear that the Committee had accepted point 3 as a compromise under Arab pressure, obviously in order to obtain some agreement at all.

c) Dr. Rees underlined the importance of the reference in point 4 to the needs of all refugees and of the specific mentioning of both Arabs and Jews in this connection. The reference to the Jews was meant to cover their efforts to help the Jews in Iraq, Syria and Egypt and the mention of "the basic idea of legitimate free movement" had been inserted with an unequivocal reference to that situation.

d) Dr. Rees also commented on point 7 which asks "to avoid the misuse of the Bible in support of partisan political views". He mentioned that the original formulation of this clause had been even wider to cover the misuse of the Koran, threats of holy war, etc. It had been felt later that they should not comment on non-Christian documents and therefore the point had been limited to the misuse of the Bible. I understood that the main intention had been to prevent the misuse of the New Testament for political purposes, although this point can of course also be understood to be directed against the Jews and their use of the Bible. (Generally speaking, however, when a Christian document speaks of the Bible, it usually means the New Testament.)

e) We had a long discussion on the significance of point 8, which speaks of initiating discussions with Christians, Jews and Moslems "as to the guardianship of the Holy Places, the status of Jerusalem and the people of the city". I asked Dr. Rees whether this formulation and the inclusion of the words "the status of Jerusalem" was a departure from the previous stand taken by the WCC. I reminded him of his statement at our Consultation in May, in which he had stressed that the concern of the WCC was limited to the guardianship of the Holy Places and the wellbeing of the people of Jerusalem, and that the political status of the city was a political question which was of no concern to them. Dr. Rees first denied that there was a fundamental departure from their previous stand. He reminded me that already in the declaration adopted at their meeting in Heraklion two years ago, they had refused to recognise territorial changes brought about by military conquest and this had been a clear reference to the status of the old city of Jerusalem. I argued that there was a considerable difference between these formulas.

I feel personally that though point 8 speaks only of "initiating discussions" on these various problems and does not speak in any way of "internationalisation of Jerusalem", the formula is apt to be interpreted by various people in various ways and it seems to imply that it does not exclude a discussion on internationalisation.

Dr. Rees stressed in this connection that the declaration had been adopted before the El-Aqsah Mosque fire. The formula had therefore nothing to do with the excitement which has occurred afterwards. He added that he regretted that Israel had not accepted the idea of an international inquiry commission. He could not understand why this line was taken in this case as obviously Israel had no responsibility whatsoever for that fire and had such excellent cards in her hands.

3. Dr. Rees told me that the WCC had received a number of letters of protest in connection with the statement on the Middle East. These protests originated mainly from individuals. There had, however, been also, between the meeting of the Commission of the Churches on International Affairs and the Canterbury meeting, a letter from the Chairman of the American Jewish Committee (not a telegram as I was told in another conversation). This had met with considerable resentment in their own circles as it was considered as an outside interference and Dr. Blake had sent a rather sharp reply.

They were unwilling to reply to all the individual letters but he was preparing a statement which would explain their attitude and which would be sent to all those who had written to them. I suggested that this explanatory note should also be sent by him to all those who had taken part in the Consultation in May. He agreed and suggested that this should be done by the joint secretaries of the Consultation.

4. In this connection he said that he had done his best in Canterbury "to hold our brief", but he was the servant of the Central Committee and there were certain limits to his action. He could not criticize its

decisions publicly even if on some points he did not share entirely the views which were expressed in these decisions. He confirmed in this connection that the new Central Committee had shown a tendency towards greater independence than its predecessor. There were also certain limits to what he - Dr. Rees - could put in writing. He suggested, however, in view of the fact that he would be in New York in the second half of October, in connection with the UN General Assembly, to meet with the American participants of the Consultation and have a frank discussion with them on the Canterbury decisions. I mentioned that I would also be in New York at the time and could be present at such a meeting. He was delighted about this prospect and asked me definitely to arrange for such a meeting to take place in New York in the last week of October. Dr. Niilus also expressed the desire to participate in this meeting as he would also be in New York at the time.

I believe this is an excellent idea and appropriate arrangements should be made to hold this meeting at the end of October.

5. I raised with Dr. Rees also the role Professor Scheuner had played in the discussions on the Middle Eastern question. I told him that Scheuner had been mentioned in some press reports and this had made a very bad impression on some Jewish circles who were aware that Scheuner's behaviour during the National-Socialist period had not been beyond reproach. Rees said that Professor Scheuner was at present the Chairman of the Commission of the Churches on International Affairs but had not taken any part at all in the debate on the Middle Eastern situation. He had only reported to the Central Committee the decisions of the Commission and the views which were reported were not his own but those of the Commission. In general, Dr. Rees confirmed my impression that the German delegates on the Central Committee were usually taking a very positive attitude in all questions regarding the Jews or Israel. He also remarked that at the Canterbury meeting one of the German delegates had spoken on these lines.

6. Finally, Dr. Rees told me that a conference called by the WCC on the Arab refugee problem would take place in Nicosia at the end of September, and he hoped that in view of the fact that the political discussion had taken place in Canterbury, this conference would not deal with the political issues but with practical problems of aid and assistance to the Arab refugees.

He also told me that he had written a letter to Ambassador Comay commenting on the Canterbury decisions and announcing his intention to go to Israel after the Conference of Nicosia, i.e. in the beginning of October. He expressed the hope that this visit would be welcome and that he would have an opportunity of continuing his discussions with high Israeli officials at this occasion.

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1926 - 5886

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235 FIFTH AVENUE . NEW YORK, N. Y. 10016 . MURRAY HILL 6-8670

מועצת בתי הכנסיות באמריקה

MEMORANDUM

January 9, 1970

FROM: Rabbi Henry Siegman

TO: Interagency Committee re: Israel and the
Christian Community

Under separate cover you have received a notice for
the next meeting of the Committee which is to take
place:

DATE: Thursday, January 15, 1970

TIME: 3:00 P.M.

PLACE: Synagogue Council of America
235 Fifth Avenue
New York, N.Y. (corner 27th Street)

I wish to inform you that I have asked three of our
colleagues on our Committee to assume the following
responsibilities:

- 1) Rabbi Solomon Bernards of ADL to make an
inventory of Jewish organization programs
directed at Christian newspapers, periodicals
and other Church media.
- 2) Rabbi Balfour Brickner of UAHC to make an
inventory of programs on the local level,
such as clergy seminars, institutes in
collaboration with seminaries, etc.
- 3) Rabbi Marc Tanenbaum of the American Jewish
Committee to make an inventory of relations
with national denominational and ecumenical
bodies.

On the basis of their findings, Rabbis Bernards, Brickner and Tanenbaum will submit their own assessments of weaknesses and strengths in each of these areas, and their recommendations for the guidance of our Committee.

I am informing you of this development in the hope that you will see to it that your agency will cooperate fully with Sol Bernards, Balfour Brickner and Marc Tanenbaum when they contact you in connection with the assignments they have undertaken.

It will, of course, take some time to complete these reports. I hope however that we will be able to receive interim reports when we meet next Thursday.

Kindest regards.



CONFERENCE OF PRESIDENTS OF MAJOR AMERICAN JEWISH ORGANIZATIONS

515 PARK AVENUE
NEW YORK, NEW YORK 10022
PLaza 2-1616
Cable Address: COJOGRA

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AFFAIRS COMMITTEE

AMERICAN JEWISH CONGRESS

AMERICAN TRADE UNION
COUNCIL for HISTADRUT

AMERICAN ZIONIST COUNCIL

B'NAI B'RITH

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COUNCIL OF JEWISH FEDERATIONS
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UNITED SYNAGOGUE OF AMERICA

ZIONIST ORGANIZATION OF AMERICA

AMERICAN JEWISH ARCHIVES


January 7, 1970.

Dear Committee Member:

The next meeting of the sub-committee on church matters will meet on January 15 at 3:00 o'clock in the offices of the Synagogue Council of America, 235 Fifth Avenue.

If I can be of further assistance to you in this matter please do not hesitate to call upon me.

Sincerely,


Artan Stromberg, Co-ordinator,
Conference of Presidents
of Major
American Jewish Organizations.

as;gt



SYNAGOGUE COUNCIL OF AMERICA

235 FIFTH AVENUE • NEW YORK, N. Y. 10016 • MURRAY HILL 6-8670

מועצת בתי הכנסיות באמריקה

1926-5686

January 5, 1970

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CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

Rabbi Marc H. Tanenbaum
American Jewish Committee
165 East 56th Street
New York, N. Y.

Dear Marc:

At the last meeting of the Interagency Committee that is dealing with the problem of Arab propaganda in the Churches, it was suggested (I think you were the one who made the suggestion) that we compile an inventory of contacts and programs that the participating agencies have (1) in local communities and with local institutions, (2) with national denominational bodies and ecumenical agencies.

I would like to ask you to undertake such an inventory in the second category on behalf of the Interagency Committee. I would hope that you will be able to include not only the contacts and programs that exist, but also the areas that presently go uncovered, e. g. annual conventions, denominational commissions dealing with the Middle East with which we have no contacts, etc. Such a report, along with your own recommendations as to what can and should be done to fill unmet needs, would constitute a basic working document for the Committee.

I trust this is something you will agree to undertake, and that you will be able to submit at least an interim report the next time the Committee meets.

Many thanks and best wishes.

Sincerely yours,

Rabbi Henry Siegmán
Executive Vice President

HS/jv



SYNAGOGUE COUNCIL OF AMERICA

235 FIFTH AVENUE • NEW YORK, N. Y. 10016 • MURRAY HILL 6-8670

מועצת בתי הכנסיות באמריקה

October 2, 1969

M E M O R A N D U M

1926-5686

PRESIDENT
RABBI JACOB PHILIP RUDIN

1ST VICE-PRESIDENT
RABBI SOLOMON J. SHARFMAN

2ND VICE-PRESIDENT
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RABBINICAL COUNCIL OF AMERICA

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UNION OF ORTHODOX JEWISH

CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

TO: Consul Yakov Aviad Rabbi Israel Klavan
Minister Avraham Avidar Mr. Morris Laub
Mr. Julius Berman Dr. Joseph Lichten
Rabbi Solomon Bernards Rabbi A. James Rudin
Rabbi Balfour Brickner Dr. Avraham Saltes
Rabbi Arthur Hertzberg Rabbi Fabian Schonfeld
Mr. Philip Jacobson Dr. Seymour Siegel
Rabbi Wolfe Kelman Rabbi Marc Tanenbaum

FROM: Rabbi Henry Siegmans

SUBJECT: October 9th All-Day Conference

Following up earlier memoranda on the subject, this will confirm arrangements for an all-day conference on Thursday, October 9th, to be devoted to an assessment of our respective approaches and programs in interpreting Israel to the Christian community.

The conference will be held in the T.I. Building - Room 301, Jewish Theological Seminary, 3080 Broadway, New York City. We will begin promptly at 10:00 a.m., and conclude at 4:30 p.m.

Rabbi Balfour Brickner, Rabbi Marc Tanenbaum, and Rabbi Solomon Bernards have agreed to serve on a committee that will arrange the agenda for the day's consultations.

You will recall that we had decided on this consultation because we agreed to the need for a number of hours of uninterrupted study of the difficult problems we face in this work. I trust, therefore, that you will plan to spend that entire period with us, without interruptions.

If there are one or more individuals whose participation in this consultation in your judgement would be beneficial, please call me so that we can extend an invitation to them.

Kindest regards.

HS/gp

MEMORANDUM

Date October 3, 1969From Rabbi Balfour BricknerTo Rabbi Henry SiegmanCopy for information of Rabbi Tanenbaum, Dr. Lichten, Rabbi BernardsSubject October 9, 1969 Meeting

Attached is the fruit of our labors! Okay?

/njb
Attachment

B.B.

AMERICAN JEWISH
ARCHIVES

Outline for Meeting on
ISRAEL AND THE CHRISTIAN COMMUNITY

October 9, 1969

10:00 a.m. What is the Image of Israel in the Christian Community? -
Rabbi Marc Tanenbaum to start.

- A) Prior assumptions -
Christian ignorance
- B) Changed assumptions -
From neutrality to negativism
Distinction between national and local
Distinction between organizational and local
common man attitudes
- C) How programs reflected earlier assumptions and reflect now
changed assumptions.

Discussion

12:15 p.m. Lunch (After lunch, Session II)

What Do We Need? -

Dr. Joe Lichten and Rabbi Sol Bernards to initiate.

- A) Use of new techniques -
Mass media
Women's groups
Etc.
- B) New audiences -
Youth, Christian and Jew, and their attitudes
toward Israel/Middle East
- C) New Initiatives: Political analysis of the American
community -- Christian and Jewish
- D) Problem of American Council for Judaism and its impact on
Christian bodies.

(continued)

III. What Shall We Do? -
Rabbi Brickner to initiate.

- A) Bring rabbis together.
- B) Work with seminaries
- C) Work with radical youth
- D) Offer assistance to local communities
- E) Use mass media.

IV. How? -

- A) Relating individual organizations to over-all effort and goal.

Prepared and submitted by:

Rabbi Balfour Brickner
Rabbi Marc Tanenbaum
Dr. Joseph Lichten

October 3, 1969



SYNAGOGUE COUNCIL OF AMERICA

235 FIFTH AVENUE . NEW YORK, N. Y. 10016 . MURRAY HILL 6-8670

מועצת כתי הכנסיות באמריקה

September 12, 1969

1926-5886

MEMORANDUM

PRESIDENT
RABBI JACOB PHILIP PUDIN

1ST VICE-PRESIDENT
RABBI SOLOMON J. SHARFMAN

2ND VICE-PRESIDENT
RABBI IRVING LEHRMAN

NATIONAL SECRETARY
HON. HERBERT TENZER

CORRESPONDING SECRETARY
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RABBI HENRY SIEGMAN

NATIONAL ADVISORY COUNCIL

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AMERICAN HEBREW CONGREGATIONS

UNION OF ORTHODOX JEWISH
CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

TO: Rabbi Solomon Bernards Morris Laub
Rabbi Balfour Brickner Dr. Joseph Lichten
Rabbi Arthur Hertzberg Dr. Abraham Saltes
Philip Jacobson Rabbi Fabian Schonfeld
Rabbi Wolfe Kelman Dr. Seymour Siegel
Rabbi Israel Klavan Rabbi Marc Tanenbaum ✓

FROM: Rabbi Henry Siegmán

SUBJECT: October 9th All-Day Conference

This is to inform you that at the meeting of the committee that was held on September 9th, it was agreed that we devote an entire day - preferably at a hotel, removed from telephones and other distractions - to assess our respective approaches and programs in interpreting Israel to the Christian community.

This will confirm that such an all-day conference will be held on Thursday, October 9th. I hope to be able to send you an agenda and the location of the meeting next week.

In the meantime, kindly clear the date on your calendar, and please let me know the names of individuals who you feel should be invited to join us at this meeting.

Kind regards.

Call - will leave for London 12:30 - 2, will return after that
Am Lordin
227
done 9/18

HS/gp

Approved by Siegmán



SYNAGOGUE COUNCIL OF AMERICA
235 FIFTH AVENUE . NEW YORK, N. Y. 10016 . MURRAY HILL 6-8670

מועצת בתי הכנסיות באמריקה

October 27, 1969

1926-5886

MEMORANDUM

PRESIDENT
RABBI JACOB PHILIP RUDIN

1ST VICE-PRESIDENT
RABBI SOLOMON J. SHARFMAN

2ND VICE-PRESIDENT
RABBI IRVING LEHRMAN

NATIONAL SECRETARY
HON. HERBERT TENZER

CORRESPONDING SECRETARY
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CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

FROM: Rabbi Henry Siegman

TO: Synagogue Council of America Committee
on Relations with World Council of
Churches and the Vatican

SUBJECT: Meeting with Dr. Eugene Carson Blake

On Tuesday morning, October 21, a delegation of Synagogue Council of America and World Jewish Congress representatives met with Dr. Eugene Carson Blake at the U.S. office of the World Council of Churches. The meeting resulted from a conversation I had with Dr. Eugene L. Smith, Executive Secretary of the New York office of the World Council of Churches.

The following attended the meeting: Rabbi Solomon J. Sharfman, President, Synagogue Council of America; Rabbi Arthur Hertzberg, Chairman of the Committee on Relations with World Council of Churches and the Vatican; Dr. Joachim Prinz and Dr. Gerhart Riegner of the World Jewish Congress, and I. For the U.S. Conference of World Council of Churches, in addition to Dr. Blake and Dr. Smith were Dr. Robert Dodds (of the National Council of Churches) and Rev. Charles Lutz, an associate of Dr. Smith.

Dr. Prinz opened the meeting and expressed our concern about recent developments within the World Council of Churches re: the Middle East, particularly the August meeting in Canterbury and the more recent consultation

in Cyprus. These developments seem to suggest a trend that we find disturbing. At the same time, he commended Dr. Blake for his courageous remarks at the Cyprus meeting. Dr. Prinz indicated that in light of these and other concerns, the annual Jewish-Christian consultation that takes place in Geneva is entirely inadequate for the flow of information and communication that should take place on a year-round basis. What is indicated is a more structured relationship that will enable us to consult with one another during the course of the year as these issues arise.

Dr. Blake pointed to the growing strength of the Orthodox churches within the World Council of Churches in explanation of some of the recent developments to which we referred. He stressed, however, that the Cyprus consultation, which was attended largely by Arab churches, and which adopted a resolution calling on the World Council of Churches to assume a political role in support of the Arab refugees, had no binding force of the World Council of Churches. He said that should this recommendation be presented publicly, at the U.N. or elsewhere, as a policy of the World Council of Churches, WCC officials (and particularly Dr. Elfan Rees) have been officially instructed to deny such allegations.

Dr. Blake expressed strong objections to the role some Israelis have played at the conferences of the World Council of Churches. He said that they come with press credentials but in fact serve as lobbyists who inject themselves improperly into the internal affairs of his organization. He made it clear that this is something he would no longer permit.

Rabbi Hertzberg picked up on this point and suggested that these activities, as well as cables that are sent by various Jewish organizations to influence WCC decisions (and with which WCC officials have expressed annoyance), are the result of our having failed to establish a satisfactory relationship. He observed "we have been meeting as if we were carrying on an illicit affair in back rooms of international motels." It would be far more desirable if we developed a structure for official, ongoing consultation so that matters of concern to the Jewish community

can be fully discussed before they are taken up by the World Council of Churches, with the confidence that our positions are well known and understood.

Rabbi Hertzberg also reiterated our concern that the Protestant Churches seem increasingly to see themselves as propagandists for the Arab cause.

Dr. Blake replied affirmatively to the issue of ongoing relations and pointed out that the problem for the WCC has always been one of finding an appropriate parallel Jewish international structure to relate to. He referred to the first consultation with World Jewish Congress, to which officials of the NCC objected strenuously on the grounds that the SCA had not been involved. He was pleased, therefore, with the new relationship that was established between SCA and the World Jewish Congress, for this now solves the issue of "relationships" for the WCC. He indicated that he and his associate would meet with Dr. Riegner in Geneva to work out the structure for an ongoing consultative relationship that will enable the Jewish and Protestant communities to discuss significant issues during the course of the year.

He also informed us that he is in the process of recommending a complete restructuring of the WCC. The new structure, to be implemented in 1972, will hopefully reflect the understanding of the WCC that a Committee on Relations with the Jews cannot be located in its missionary division.

HS: me

REPORT ON CONSULTATION BETWEEN WORLD COUNCIL OF CHURCHES AND REPRESENTATIVES OF WORLD JEWISH BODIES - HELD AT THE ECUMENICAL CENTER OF THE WCC, GENEVA, SWITZERLAND, FEBRUARY 11 - 13, 1970

A three-day consultation between officers and key staff of the World Council of Churches and a delegation of representatives of world Jewish bodies was held at the WCC headquarters in Geneva from February 11-13. Dr. Eugene Carson Blake, WCC General Secretary, was chairman of the consultation. Dr. Joachim Prinz of the World Jewish Congress, was chairman of the Jewish delegation, completing his two years of service in this position. The Jewish delegation designated as their spokesmen Dr. Shmaryahu Talmon, Professor of the Bible, Hebrew University, Jerusalem, and Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of The American Jewish Committee.

On Middle East Issues

This consultation was the most significant and far reaching, in my judgment, of the three that have been convened thus far, and for the following reasons:

1) This marked the first time that the World Council and representative Jewish bodies met on an official basis. The official character of the consultation was underscored by the fact that invitations were extended by the head of the WCC, Dr. Blake, to Jewish representatives, and also by the fact that the consultation was held at the WCC headquarters in Geneva. In addition, there was a ready agreement on the part of the WCC officials to issue a joint communique at the close of the consultation for issuance to the general and religious press, as well as through the official Ecumenical Press Service.

The significance of this development is that it lifts the relationship between the WCC and representatives of the world Jewish community on to a new level of public and formal relationships. The previous two consultations were convened on an informal level and were held in hotel rooms in Geneva, giving the impression that there was some embarrassment and need for withholding information about the meeting of world Protestantism and world Jewry. There was no publicity attending the prior two consultations and there was no report of any kind in the Ecumenical Press Service.

In March 1969 the WCC held a meeting with a group of Muslim representatives near Geneva. Although that consultation was regarded as unofficial, it was reported by the WCC in its press media. The time had come for the WCC and the Jewish community to cease acting as though they were carrying on an illicit relationship in the bedrooms of international motels. (As one Jewish delegate put it). The willingness

with which Dr. Blake, the officers and staff of the WCC agreed to go public and honest in their relationships with the Jewish community was an encouraging sign to the Jewish delegation and indicated that the possibility of creative new relationship between Christians and Jews was now developing.

2) The seriousness with which the Jewish community has begun to view its relationship with the WCC and its 242 member denominations is reflected in the fact that representatives of Jewish organizations, both religious and communal, undertook to organize a new instrument that would enable them to relate on a cooperative basis with the WCC. The instrument is still being formed and its working title for the moment is "The World Jewish Consultative Committee for Interreligious Affairs." At present this consultative committee consists of the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Synagogue Council of America and its constituent Orthodox, Conservative, Reform and rabbinic and congregational bodies, and the World Jewish Congress, which claims memberships in some 52 countries. This coordinating body, operating on an ad hoc and somewhat exploratory basis, arranged for the agreement with the WCC on a common agenda for the consultation and also agreed on the delegates from various countries. Among the countries from which Jewish representatives came were Great Britain, France, Germany, Israel, Switzerland and the United States of America.

While the organization of this consultative committee has proven to be useful for the purposes of organizing these past three consultations with the WCC, its present status and future development are far from clear and for the following reasons:

(a) During a meeting of the Jewish delegation in Geneva, representatives from various European countries, and especially from Israel and the United States, were deeply disturbed by the presumption of the World Jewish Congress and others to seek to "organize" Jewish communities around the world without adequate consultation with the appropriate representative bodies in these communities. For example, a representative from Israel said that he resented that the WCC undertook either to represent Israel or unilaterally to designate an Israeli representative without prior consultation with at least such groups as the Israel Interfaith Committee or the Academic Interfaith Rainbow Group, not to speak of representative non-political Israeli bodies. An American representative indicated that the two major Jewish communities in the world today reside in Israel and the United States of America and they should provide the primary foci for the organization of any truly representative worldwide Jewish body. Representatives of the Chief Rabbinate of the United Kingdom and of France were also disturbed over

a move toward establishing such a worldwide body without their chief rabbis and Jewish lay leadership having an opportunity to deliberate and make their own decisions as to their official participation. There was also a question raised regarding adequate representation from Eastern European countries as well as from Latin America and from some Jewish communities in Asia and Africa. There are major Jewish institutions, namely, for example, in Latin America that are not member bodies of the World Jewish Congress.

While the debate was vigorous and feelings were strong about these issues, there was common consent that such a world Jewish consultative body on interreligious affairs was essential, but that if it is to be effective its internal relationships must be worked out in a responsible way and that any effort at manipulation or gerrymandering for institutional purposes would prove counter productive to the cause of Israel and the Jewish people. For those reasons the report in The New York Times of February 14, 1970 in which the World Jewish Congress took institutional credit for "organizing the Jewish delegation" and made no mention of the fact that the Jewish consultative body had in fact been responsible for organizing this consultation was viewed with great resentment on the part of the majority of the members of the Jewish delegation. The distress of the Jewish representatives was deepened by the fact that WJC representatives joined with other Jewish agency representatives in a special committee, together with WCC designated representatives, to draft a joint communique for issuance to the press. The Jewish representatives, including Drs. Prinz and Riegner, agreed on exact language, especially with reference to the identification of the member agencies of the Jewish community. The story that the WJC gave to the New York Times violated the agreement, both in spirit and in language, what the Jewish delegation had agreed upon.

Representatives of U. S. Jewish bodies are meeting this week to work out a formula that will put an end to this institutional triumphalism. In addition, the practice of the WJC to designate only its representatives to the follow-up committee left a bad impression on the other Jewish delegates. The Jewish delegates from the non WJC agencies have consulted over the weekend and have determined that the Jewish Steering Committee which will meet twice a year with WCC representatives to plan further joint programming will include on its five member steering committee representatives from non WJC agencies who have substantial programming in Jewish-Christian relations in the United States and abroad. Should the relationship with the WJC not work out, the Jewish agencies with the most substantial experience and investment in Jewish-Christian programming will move to create their own structure to relate effectively and responsibly to the WCC and the Vatican. However, every effort will be made to work out first a viable relationship

with the WJC before other alternatives are developed.

3) THE WCC-JEWISH CONSULTATION

The most important insight that emerged out of this consultation, for this observer, was that the Jewish community is now engaged in two separate dialogues with the World Council of Churches. The first dialogue involves Jews in depth relationships with Western Christians, especially European Christians, whose relationship to the Jewish people, Judaism, and the people and state of Israel is decisively shaped by the experience of both Christians and Jews with the Nazi holocaust. Both the alienation and the reconciliation cannot be understood apart from that reality which dominated every aspect of Western Christian and Jewish relationships at Geneva. The second level of dialogue - and this is altogether new for the majority of the Jewish representatives - took place with Christian leaders from the Third World - African and Asian countries. The primary preoccupations of the Asian and African Christians are with their own problems, namely, development, race relations, liberation movements, nation building. In that perspective Jewish-Christian relations are not a central concern, and the Nazi holocaust appears to be of little more consequence than a footnote in Western history textbooks. The tendency of most of the Asian and African Christians at the opening of this consultation was to view the state of Israel as a creation of nineteenth century European nationalism, with the implicit judgment that this was reactionary or bad nationalism in contrast to Third World nationalism which they perceive as progressive or good nationalism, indeed, the wave of the future.

One of the most important intellectual and emotional perceptions that began to take shape at this consultation was the assertion by Prof. Talmon and myself that Israel must be preserved as part and parcel of third world movements of national self-determination and nation building. Both of us made the point that (a) Israel's population is presently close to 60 percent Oriental and that given the higher rate of population growth among Oriental Jews Israel will become by the end of the decade a predominately Oriental and Asiatic country indigenous to the third world; (b) despite its preoccupation with military defense and physical survival, Israel has carried out a development and technical assistance program in 65 countries of Asia and Africa and Latin America. Some 11,000 black Africans and colored Asians have been trained in Israel since 1948 in technical assistance, development, and

nation building skills; (c) Israel stands at the crossroads of the Western world and the third world and its experience as an Asian nation appropriating Western technological skills has the deepest implications as a model for third world nations; (d) the emerging dominance of Oriental Jewry is already having far reaching implications for the religious, cultural, and intellectual life of Israel which contributes toward a deepening affinity for Asian and African culture.

This detailed discussion in terms of reconceptualizing Israel as part and parcel of the third world seemed to come as much as a novelty if not revelation to some of the Jewish representatives as it quite clearly did to many of the Western Christians and certainly did to the Asian and African Christians. The latter had perceived Israel overwhelmingly in terms of its Western origins. Indications of how this discussion led to shifts in perspective on the part of Asian and African Christians of the WCC were seen in two episodes. During the discussion of the WCC Canterbury resolution of August 1969 and the Cyprus declaration of September 29-October 1969, adopted by the Near East Council of Churches, Dr. M. M. Thomas of India, chairman of the WCC Executive Committee, expressed very strong feelings against the "religious nationalism" of Israel. He described at length and with much feeling his opposition to Hindu nationalism and his struggle against Islamic nationalism in India. He said that he has given his life to building a secular national state in India. In the debate that followed Jewish representatives acknowledged the complexity of the Jewish identity problem in Israel but indicated that heretofore Christians who had taken strongly critical positions against the relationship of religion to nation-state in Israel appear to do so selectively because at no time were similar concerns expressed regarding the 14 Islamic states surrounding Israel in which the constitutions establish Islam as the official state religion. This question grows out of the special histories and semitic cultures of the Middle East and while the demands of the twentieth century may well require transformations along Western models of democratic, pluralist societies, those expectations should be expressed appropriately in relation to the total situation in the Middle East and not selectively and on a double standard with regard to Israel alone. Incidentally, the frankness of that discussion led to an acknowledgment on the part of Dr. Thomas that he needed more first hand information about the situation in Israel. When Prof. Talmon publicly extended to him an invitation to visit Israel as the guest of the Hebrew University, Dr. Thomas spontaneously accepted to visit Israel.

Another crucial illustration of this shift of the WCC to a third world orientation and its profound implications for Jews and Judaism was reflected in a discussion of a report by Dr. Stanley Samartha, also of India. As Associate Director of the Department on Studies in Mission and Evangelism Dr. Samartha is in charge of organizing a consultation in March 1970 in Beirut, Lebanon, on the theme "The WCC in Dialogue with Men of Living Faiths." The consultation will involve 40 men and women who represent the faiths of Christianity, Hinduism, Buddhism, and Islam. There will be no representatives of Judaism. Prior to this consultation I wrote to Dr. Blake expressing my consternation at such a development. He replied that he expected Dr. Samartha to explain this matter at this consultation. Dr. Samartha, who is a very impressive Professor of Philosophy and Comparative Religion, made a very skillful presentation in which he sought to mollify the obvious Jewish pique. In sum, his explanation as to why Judaism and the Jews were to be omitted from the March consultation was that the WCC has carried on a separate dialogue with the Jewish people and that there was a special relationship with Judaism. He also sought to assure the Jewish representatives that political issues were not to be raised at this conference, even though several Middle East Muslims have been invited to take part.

In my intervention, I suggested that carried to its logical consequences, this development could lead the WCC to institutionalized Marcionism (a second century heresy that urged the early church to repudiate its ties with Judaism and the Old Testament). In addition, I pointed out, this Beirut consultation holds the possibility of developing, perhaps for the first time, the basis of a theology of world pluralism and in such an intellectual and religious effort it is simply inconceivable that the potential contribution of Judaism should be ignored. What made this omission of Judaism from this dialogue with living faiths of even greater importance was that the Beirut consultation is intended to inaugurate a long range process of the WCC with the world's major living ~~faiths~~ religious communities. The March consultation is to be followed by a conference in May of Christian theologians to evaluate the implications of Beirut. In January 1971 the Central Committee of the WCC will meet in Addis Ababa at which time the proposals for dialogue with the world's major religions will be acted on officially by the highest governing body of the WCC.

In light of the strong concerns reflected by the Jewish delegates, Dr. Lukas Vischer of Switzerland, Director of the Secretariat of the Commission on Faith and Order, responded by supporting Dr. Samartha

on the argument that the WCC seeks a special relationship with Judaism. He made clear that a planned consultation with the World Jewish Consultative Committee on Interreligious Affairs in the Fall of 1970 should be planned in such a way that its substance and recommendations should also be fed into the conference planning of the Addis Ababa meeting. Dr. Vischer said that he regarded the Fall conference with the Jewish community as important for Addis Ababa as the dialogue with other living faiths.

In addition, Dr. Vischer indicated that together with others he was not too satisfied with the present status of the Committee on the Church and the Jewish People which continues to operate in the WCC Division of World Mission and Evangelism. While Jewish delegates expressed great satisfaction with the designation of Dr. J. M. Snoek of Holland (for 15 years a minister in Tiberias, Israel, who speaks fluent Hebrew), they share a desire to see that committee relocated in a new context that would free it from its evangelism setting, perhaps as a special committee relating directly to the WCC general secretary. It is also important that this committee be given some power to wield in the WCC, especially since the emergence of Arab Christians and Eastern Orthodox Churches have become increasingly pervasive influences hostile to Israel and negatively oriented to other Jewish interests.

Another illustration of third world implications for world Jewry emerged during a discussion on South Africa. Canon Burgess Carr of Liberia, co-secretary for Africa of the Division of Interchurch Aid, Refugee and World Service, made a series of sharp charges against Israel and the Jewish people that appeared to be little else but an incorporation into the third world rhetoric of anti-Semitic themes that have been nurtured across the centuries in the Christian West. Carr, who took Biblical and Hebraic studies at Harvard, made the following attack: (a) Israel is supplying military aid to South Africa; (b) Jews are supporting apartheid in South Africa for their commercial interests; (c) Jews like Oppenheimer and Rothschild control the international monetary system and thereby manipulate the fate of black Africans in South Africa and elsewhere to their manifest disadvantage. After reacting with shock at both the substance and the rhetoric of the charges, Dr. Joachim Prinz of the WJC asked Canon Carr for his evidence. He replied that he had none on hand, but that the Institute on Race Relations in South Africa was the source of his information. Dr. Riegner indicated that Oppenheimer was not a Jew although he was born of Jewish antecedents. Both Riegner and Talmon said that there was no knowledge at all regard-

ing Israel's military aid to South Africa, which was quite unlikely in light of Israel's own urgent military needs. Other Jews noted that both Jews in Africa and in the United States had been in the forefront of the struggle against apartheid. Finally, Talmon made clear that Israel had voted against South Africa on several occasions in the United Nations, while being mindful that this could endanger the security and wellbeing of the Jewish community in South Africa. Several WCC leaders, including Dr. Blake, indicated that it was important that Canon Carr obtain accurate information about that situation.

THE MIDDLE EAST: CANTERBURY AND CYPRUS

At least half of the conference time was devoted to a detailed discussion of the text of the Canterbury resolution of August 1969 and of the Cyprus document of September-October 1969. Prof. Talmon, as a Biblical scholar, did a textual exegesis of the Canterbury statement and I was asked to express the views of the delegation on the Cyprus document. The substance of Dr. Talmon's argument was: (a) The reference in paragraph one to "the Palestinian and Jewish people" was ambiguous and contributed to misunderstanding regarding the historic connections of Jews to Palestine and to Israel; (b) The reference to "the great powers having special responsibility" for "the establishment of the state of Israel without protecting the rights of Palestinians" to whom "injustice has been done...by the great powers which should be redressed" left the impression that Israel was the result of great power contrivance rather than the creation of the United Nations, and also that Israel is, therefore, a creature of Western imperialist, colonist powers. There was also a concern expressed about ambiguous language that omitted specific reference to Jews in Arab countries, although Dr. Elfan Rees, who framed the initial document, clearly had intended that reference to refer to the Jewish plight.

Lengthy discussion took place around item seven which ironically was intended by Dr. Rees as a criticism as much of Arabs who use the Bible for anti-Semitic purposes and to deny the legitimacy of Israel, as it was intended to be a criticism of Jews who use the Bible to make the case for Israel as Messianic fulfillment. The conclusion of this discussion was that perhaps no reference should be made to the Bible unless something definite and clear-cut could be said that would be helpful and reconciling rather than alienating.

(c) While the Jewish delegates welcomed the reference in item eight to the WCC undertaking to arrange for discussions between Christians, Jews and Muslims, there was strong negative reaction to specifying as the agenda for that discussion such issues as "the guardianship of the

Holy Places, the status of Jerusalem, and the people of the city." Dr. Talmon said that in these terms the reunification of Jerusalem is not open to negotiation, although he and other Israelis were prepared to discuss any matter that would improve relationships between Jews and Arabs in Jerusalem and elsewhere.

In my critique of the Cyprus document I made the following points, in summary:

- 1) The Cyprus declaration of the Near East Council of Churches is a public confession that political and propaganda concerns hold higher priority among the Arab representatives than do the humanitarian relief and rehabilitation concerns. This is clear from the fact that the document appeals first to the WCC and its member agencies for financial support, for political action and public information, and assigns a much lower priority for relief and rehabilitation work.
- 2) The consultation went on record as endorsing "the Palestine liberation movement." While I indicated that many Jews, both in Israel and elsewhere, recognize the emergence of a Palestine national identity and believe that Israel will need to work out some relationship with a Palestinian national body that becomes viable, it is impossible to understand how Christian institutions and Christian leaders can endorse a movement whose primary expression thus far has been the waging of terror and murder against innocent men, women and children. We deplore the murder of innocent Arab civilians as we ask Christian leaders to disassociate themselves from Arab terrorist movements. The moral obligation of Christians and Jews is to seek to de-escalate the tensions and depolarize political extremism on all sides, and not to feed extremist movements whose present policies can only lead to further shedding of blood.

In a subsequent intervention, Bishop K. Sarkissian of Lebanon, a youthful Armenian Orthodox bishop who is reported to have played a dominant role in the Cyprus consultation, said that he too deplored terror but that Arabs were in favor of liberation for the Palestinians.

- 3) I expressed serious concern regarding the public information program called for by the Cyprus resolution, based on the documentation we have of much of the Arab propaganda in this country and abroad, which has been not only anti-Israel but in a number of cases anti-Jewish and anti-Semitic as well. I quoted from the articles by several Christian editors, who returned from our United Church tour, and their experience with Arab Catholic, Coptic and Orthodox bishops who use the decide charge as the basis for an attack on Israel, Judaism and the Jewish people.

There were several important consequences that resulted from this discussion. Dr. Blake and other WCC leaders agreed on the following:

- (a) In the drafting of future WCC statements on the Middle East the WCC will seek to be more sensitive to the views expressed by the Jewish delegations on each of the key points raised;
- (b) An effort will be made to involve Israeli Christians who will serve as a counter balance to the growing influence of Arab Christians in the drafting of such statements;
- (c) Dr. Christopher King, Director of the WCC Refugee Program, who is in charge of the public information programs that are to be implemented as a result of the Cyprus action asked if he could keep in touch with me relative to assuring that the propaganda program does not get out of hand in promoting anti-Jewish, anti-Semitic, or anti-Israel attitudes among Christians;
- (d) Positive consideration was given to holding a scholarly workshop on the interpretation of the Bible in relation to the Middle East crisis.

Prof. Talmon expressed the hope that a future WCC-world Jewish meeting would be held in Jerusalem. Interest was expressed cautiously by several WCC persons but no decision was made (the problem of costs was referred to).

In general, my impression is that the Jewish delegation communicated in an effective way on these issues and appeared to elicit a sensitive and understanding response on the part of Dr. Blake as well as from the third world Christians. The central issue is that the WCC feels obligated to be responsive to its constituency in the Middle East while at the same time being sensitive to its relationship with the Jewish community. It was agreed that increased and formal contact between the WCC and the world Jewish community was essential in order to help sustain such a balance in the WCC perspective on the Middle East.

Dr. Riegner raised the problem of the World Student Christian Federation which has been carrying out strong anti-Israel programs. Rev. Rex Davis of Australia, Associate Secretary of the WCC Youth Department, gave a lengthy report on "The Calculus of Radicality" of Christian youth which was a vague justification for not only anti-Israel attitudes but for anti-establishment attitudes generally. After lengthy discussion, Dr. M. M. Thomas said there was need for dialogue between

the WSCF and WCC Youth Department and Israeli and Jewish youth. Dr. Talmon said that he welcomed contact between students because he feared a new isolationism might set in among Israeli youth if they do not communicate with their counterparts in the Christian community. Dr. Lockman of Czechoslovakia said that Czech youth were overwhelmingly pro-Jewish and pro-Israel. Dr. Davis in his response indicated that he had recently met with a Jewish Agency official to explore the setting up of an Israeli-WCC youth dialogue.

ROMAN CATHOLIC-PROTESTANT-JEWISH RELATIONS

WCC officials reported on their relationships with the Vatican and the possibility of a Catholic Church joining the WCC. Jewish representatives reported on their programs and relationships with the Catholic community in respective national situations. The issue was raised as to whether it would be helpful for the Vatican and the WCC to join together in a common program in Jewish-Christian relations. The sentiments of the Jewish delegates was that for the time being it is better to operate on parallel lines since there are so many sensitive questions involved which are unique to each relationship. (Dr. Talmon reported in passing that the Catholic bishop of Augsburg has requested Hebrew University to prepare a course of Jewish studies for his priests.) Father Borovoi of the Russian Orthodox Church cautioned the Jewish delegates not to become over optimistic about their relationship with the Roman Catholics. "It is easy now to be good," said Borovoi.

Dr. Vischer reported that the Vatican and WCC are working on a joint statement on proselytizing, common witness and religious liberty. He suggested that it might be useful if the document could be shared in advance with the Jewish representatives in order to have the benefit of their thinking.

OBERAMMERGAU

Dr. Prinz raised the question of the Oberammergau Passion Play and indicated the Jewish frustration over the little progress that has been made in revision of the text.

DEVELOPMENT AND RACE

An extensive report was given by WCC officials on their program of development and technical assistance in the third world in the next decade in cooperation with the Roman Catholic Church through the instrument of SODEPAX. There was a mixed reaction in the Jewish delegation toward possible Jewish cooperation. Dr. Riegner felt that it was

premature for the Jewish community to become involved. Others, including Henry Siegman, Balfour Brickner, Wolfe Kelman and I felt that the Jewish community had a contribution to make, especially since so many Jews were centrally involved in the United States government, and the United Nations and its auxiliary agencies in development programs in the third world. In addition, Israel's involvement raised the question of its meaning for the world Jewish community and the need therefore to face cooperative Jewish enterprise now rather than later.

There was a lengthy discussion of race relations and the involvement of Jewish leaders and institutions in the United States in pursuing racial justice. There was a general positive response to the reports on the part of the Christians, although it appeared that the American experience does not provide a basis for parallel activity on the international scene. Again, it was felt that Israel's role may emerge as quite special in this field with eventual implications for the total Jewish community.

The consultation closed with the presentation of a report on proposed follow-up, a copy of which is attached as an "Aide - Memoire". Also attached is a list of the WCC and Jewish delegations.

Rabbi Marc H. Tanenbaum

MHT:MSB
2/17/70



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WORLD COUNCIL OF CHURCHES

GENERAL SECRETARIAT

GENERAL SECRETARY:
REV. DR. EUGENE C. BLAKE
ASSISTANT GENERAL SECRETARIES:
MR. A. DOMINIQUE MICHELI
PASTOR JENS J. THOMSEN

ECB/gs

10th October 1969

Rabbi Marc H. Tanenbaum,
The American Jewish Committee,
Institute of Human Relations,
165 East 56th Street,
New York, N.Y. 10022
U.S.A.

AMERICAN JEWISH
ARCHIVES

Dear Marc,

It was good to see you at the Consultation. I am enclosing the report of the Consultation on the Palestine Refugee Problem also with a list of participants. You will note that this is not an official World Council statement but ~~our~~ requests to the World Council.

Elfan Rees will be in New York soon and others of the C.C.I.A., if you wish to discuss any of this with them.

C ordially,

Eugene C. Blake

Encs.



Joint Middle East Churches and
World Council of Churches Consultation
on Middle East Refugee Programme
Nicosia, Cyprus
September 29 - October 4, 1969

<u>Name</u>	<u>Organization</u>	<u>Designation</u>	<u>Room No.</u>
Miss Mary Aghaby	Y.W.C.A. of Amman, Jordan	Consultant	135
Archbp. George Appleton	Anglican Archdiocese in Jerusalem	Delegate	321
Rev. Edmund Arblaster	Australian Council of Churches	Delegate	151
Rev. Hovannes Aharonian	Armenian Evangelical Union	Delegate	356
Dr. Charles Arbuthnot	United Presbyterian Church USA	Delegate	311
Rev. Na'em Ateek	Anglican Archdiocese in Jerusalem	Delegate	127
Rev. Farid Audeh	NECC Committee for Social Work, Lebanon	Delegate	105
Fr. Arsen Avedikian	Armenian Catholicosate of Cilicia	Delegate	-
Fr. Houssig Bagdasian	Armenian Patriarchate of Jerusalem	Delegate	410
Rev. Fuad Bahnan	National Evangelical Church of Beirut	Delegate	146
Mr. Eberhard Bartke	Bread for the World, Germany	Delegate	250
Mr. J.E.A. Bazalgette	World Council of Churches Refugee Programme, Beirut	Staff	412
Dr. Reginald Bennett	Canadian Council of Churches	Delegate	151
Dr. Eugene C. Blake	World Council of Churches, Geneva	Speaker	335
Mr. Jacques Blanc	Christian Committee for Service, Algeria	Consultant	108
Mr. Malcolm Blaymires	Oxford Committee for Famine Relief, U.K.	Consultant	356
Dr. Sadeek Boktor	Coptic Orthodox Church	Delegate	109
Mr. John W. Bowman	Christian Aid, U.K.	Delegate	431
Obk. Ulrich von Brück	Bread for the World, DDR	Delegate	141
Mr. J. Richard Butler	NECCDRW/DICARWS, WCC	Staff	405
Mr. Virgil Claassen	Mennonite Central Committee	Consultant	452
Archimandrite Constantine	Greek Orthodox Patriarchate of Jerusalem	Delegate	318
Bishop Najib Cuba'in	Evangelical Episcopal Church	Co-Chairman	316
Mr. Constantine Dabbagh	NECCRW, Gaza	Staff	351
Rev. Ibrahim Dagher	National Evangelical Synod of Syria & Lebanon	Delegate	451

<u>Name</u>	<u>Organization</u>	<u>Designation</u>	<u>Room No.</u>
Rev. Rex Davis	WCC, Division of Ecumenical Action	Staff	146
Mr. John Defrates	UNRWA, Beirut	Consultant	341
Bishop Eirinaios	Church of Crete	Delegate	343
Mr. Fuad Farah	Greek Orthodox Diocese of Nazareth	Delegate at large	204
Rev. Shafik Farah	Evangelical Episcopal Church	Delegate	352
Mr. Fuad Farradj	Greek Orthodox Diocese of Amman	Delegate at large	247
Msgr. Foster	Pontifical Mission for Palestine	Consultant	256
Mr. George Geha	Christian Committee for Service in Algeria	Staff	356
Fr. Gelan	CARITAS, Jerusalem	Consultant	246
Mr. Sami Geraisy	Greek Orthodox Diocese of Nazareth	Delegate at large	353
Mr. Aaldert van Goor	NECCDRW/DICARWS, WCC	Staff	351
Rev. Anker Gjerding	WCC, Division of World Mission and Evangelism	Staff	127
Bishop Gregorius	Coptic Orthodox Church	Delegate	249
Mr. Gabriel Habib	World Student Christian Federation	Consultant	409
Rev. Samuel Habib	Coptic Evangelical Church	Delegate	150
Mr. Sami Habiby	NECCCRW, East Jordan	Delegate	245
Msgr. Gregoire Haddad	Greek Catholic Archbishopric, Beirut	Consultant	241
Mr. Sami Halaby	Greek Orthodox Diocese of Amman	Delegate at large	245
Dr. J. Harry Haines	United Methodist Committee for Overseas Relief	Delegate	354
Bishop Ignatius Hazim	Greek Orthodox Patriarchate of Antioch	Delegate	341
Miss Rud van Hoogevest	World YWCA	Consultant	304
Dr. Harry Howard	American University, Washington D.C.	Speaker	205
Mr. Michael Iskander	United Nations Economic and Social Office, Beirut	Consultant	353
Mr. Paul Issid	-	Staff	252
Mr. Albert Isteero	Near East Council of Churches	Consultant	334

Name	Organization	Designation	Room No.
Mr. Paul B. Johnson	Friends World Committee	Consultant	254
Rev. Samir Kafity	Evangelical Episcopal Church	Delegate	112
Rev. Ake Kastlund	Lutherhjälpen, Sweden	Delegate	144
Mr. George Khadder	Evangelical Episcopal Diocese of Jordan, Lebanon & Syria	Delegate	243
Fr. George Khodr	Greek Orthodox Patriarchate of Antioch	Speaker	145
Elias Ibrahim Khoury	International Christian Committee, West Jordan	Staff	355
Mr. Christopher King	World Council of Churches, DICARWS	Staff	405
Archbp. Ilyas Kurban	Greek Orthodox Patriarchate of Antioch	Co-Chairman	406
Mr. Albert Laham	Greek Orthodox Patriarchate of Antioch	Delegate	403
Mr. Yoon Gu Lee	NECCDRW/DICARWS, WCC	Staff	411
Rev. Livingston Lomas	National Council of Churches, USA	Staff	233
Mr. James MacCraacken	National Council of Churches, USA	Delegate	136
Mr. Adil Madanat	Greek Orthodox Diocese of Amman	Delegate at large	104
Rev. Isbir Makdisi	National Evangelical Synod of Syria and Lebanon	Delegate	451
Miss Frances Martin	WCC, DICARWS	Staff	456
Rev. Raymond E. Maxwell	Protestant Episcopal Church, USA	Delegate	234
Miss Lois Meyhoffer	WCC, DICARWS	Staff	456
Mr. Herbert Minard	International Christian Committee, Israel	Delegate	305
Mr. George Mistkawi	NECCCRW, Gaza	Delegate	352
Mr. Andreas Mitsides	Church of Cyprus	Delegate	-
Mr. Geoffrey Murray	WCC, DICARWS	Staff	412
Canon Ishaq Musaad	Episcopal Church in Egypt	Delegate	255
Mr. Lâbib Nasir	YMCA of Jerusalem (Old City)	Consultant	207
Mr. Musa Nasir	NECCCRW, West Bank Jordan	Delegate	306
Mr. Jan Ørner	WCC, DICARWS	Staff	110
Dr. Selwa Otaqui	NECCCRW, Jerusalem	Staff	242
Mr. Andreas Papavassilio	Church of Cyprus	Consultant	-

<u>Name</u>	<u>Organization</u>	<u>Designation</u>	<u>Room No.</u>
Miss Sheila Ray		Staff	404
Mr. Tadeusz Packowski	World Alliance of YMCA's	Consultant	308
Dr. Elfan Rees	Commission of the Churches on International Affairs, WCC	Staff	309
Sir John Rennie	UNRWA, Beirut	Consultant	403
Mr. Fayez Riad	Ecumenical Advisory Council for Church Service, Egypt	Delegate	150
Mr. Halim Saba	Orthodox Diocese of Amman	Delegate at large	206
Prof. Todor Sabev	Bulgarian Orthodox Church	Delegate	140
Mr. Shukri Saleh	NECCDRW, East Jordan	Staff	429
Bishop Saliba	Syrian Orthodox Patriarchate	Delegate	229
Miss Sahar Sancel		Staff	437
Bishop Karakin Sarkissian	Armenian Catholicosate of Cilicia	Delegate	257
Prof. Yusif Sayigh	American University, Beirut	Speaker	258
Miss Sonia Spathopoulou		Staff	120
Dr. Robbins Strong	WCC, Division of World Mission and Evangelism	Staff	354
Mr. Sami Suz	International Christian Committee	Delegate	408
Mr. John Taylor	WCC, Department of Communications	Staff	409
Dr. John Tleel	Greek Orthodox Patriarchate of Jerusalem	Delegate	410
Mr. Valdemar Törner	Lutheran World Federation	Consultant	123
Mr. Coustandi Touma	International Christian Committee in Israel	Delegate	430
Fr. George Tsetsis	WCC, DICARWS	Staff	111
Miss Elizabeth Urbig	Evangelical Church in Germany	Delegate	312
Archbp. Vassilios	Greek Orthodox Patriarchate of Jerusalem	Delegate	226
Mr. Constantine Vlachopoulos	Pontifical Mission for Palestine	Consultant	126
Mr. Michel Wagner	CIMADE, France	Delegate	108
Mr. Tallat Younan	Coptic Orthodox Church	Delegate	109
Prof. Heikki Waris	WCC, DICARWS	Co-Chairman	310
Mr. Daoud Yousef	NECC Committee for Social Work Lebanon	Staff	333
Rev. Kenneth Ziebell	NECCDRW/DICARWS, WCC	Staff	411

MAJORITY STATEMENT OF THE WORLD COUNCIL OF CHURCHES COMMITTEE ON
THE CHURCH AND THE JEWISH PEOPLE PASSED AT THEIR MEETING AT
WINGSPREAD IN RACINE, WISCONSIN, ON MONDAY, SEPTEMBER 22, 1969 -

As a committee on the Church and the Jewish People, we have examined the statements of the Central Committee of the World Council of Churches on the crisis in the Middle East and similar statements by other church bodies. We feel that these frequently overlook issues which we know to bulk largely in the minds of many people throughout the world and we think it our duty to draw attention to them : -

1. The refusal by many to accept the right of existence of the State of Israel creates a very real fear that the continued conflict is a struggle for survival; this fear is heightened by memories of the holocaust, the traumatic effects of which cannot be ignored.
2. We realize that part of the difficulty in understanding the right of the existence of the State of Israel is the failure to grasp the significance of the historical link and the ongoing and continuous presence of Jews in "Palestine".
3. If it is right, as we affirm, that the plight of the Arab refugees must be taken seriously, then the reality of Jewish refugees from Middle Eastern countries, the plight of Jews who are not permitted to leave them and the Israeli civilian victims of the present conflict cannot be ignored.

We confess that we fully share in the lack of humility with which the churches of the West have approached the problems of this area and that we have been indifferent to the past involvement of Western nations in the affairs of both Jews and Arabs. However, we affirm that it is for the welfare of both parties to the conflict in the Middle East that no preconditions or unnegotiable issues be laid down by any involved which impede the way to peace.

CONSULTATION ON THE PALESTINE REFUGEE PROBLEM

Held at Nicosia, Cyprus

September 29 - October 4, 1969

AMERICAN JEWISH
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Jointly convened by the member churches of
the World Council of Churches in the Middle
East and the Council's Division of Inter-Church
Aid, Refugee and World Service.



CONSULTATION STATEMENT AND RECOMMENDATIONS

"As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

I Peter 4:10

"Anything that happens anywhere is the affair of the total congregation." Saint Ignatius of Antioch

It is in this spirit of service and oneness that for 21 years, Christians of the Middle East supported by their brethren all over the world have been carrying on a ministry of relief and rehabilitation to the Palestinian refugees.

Ecumenical Conferences on the Arab refugee problems were held in Beirut in 1951 and 1956. On September 29, 1969 - a little more than two years after the 1967 war, we assembled in Cyprus for a third Consultation on the Palestine refugee problem and the challenge it presents to the Churches of the Middle East and the world. We are grateful to our host Church, the Orthodox Church of Cyprus, and to the President and people of Cyprus, for their hospitality. Many of us have come straight from visits to Jordan, Lebanon, Syria, U.A.R. or Israel and the Israeli-occupied lands, where we had been able to see the plight of the Palestinian refugees and displaced persons for ourselves and talk with representatives of churches and governments in the countries we visited. The majority of delegates are members of the Middle Eastern churches, some of us Palestinians. The other delegates represent churches and church agencies in twelve countries outside the Middle East. We are happy to have with us as consultants, representatives of UNRWA and many Church (both Catholic and Protestant) and non-Church Voluntary Agencies engaged in refugee work in the Middle East.

The purpose of our Consultation has been:

- a) to learn for ourselves the situation of Palestine refugees since 1948;
 - the great aggravation of the situation by the War of June 1967,
 - the increased displacement of Palestinians and the displacement and evacuation of hundreds of thousands of other Arabs from their homes;
- b) to review the work of rehabilitation and relief which was entrusted to the Near East Council of Churches (then Near East Christian Council) by the first Beirut Conference and which has been carried out faithfully and effectively by the NECC and its associates through the recurring crises of the last eighteen years;
- c) to find ways for a greater involvement of the Churches of the Middle East in this work, and
- d) to define the priorities called for by the present situation.

His Beatitude the President of Cyprus, Archbishop Makarios, opened our Consultation and the General Secretary of the World Council of Churches, Dr. Eugene Carson Blake, gave the opening address. We have heard reports of the work and problems of the U.N. Relief and Works Agency (UNRWA) and of the Palestine Refugee Programme of the Near East Council of Churches. We have reviewed the statements of the World Council of Churches on the Palestine refugee problem and especially the statement of its Central Committee in Canterbury, August 1969. We have studied the social and political dimensions of this problem.

As we look back on the First and Second Beirut Conferences which had expressed their shock at the plight of the refugees from Palestine, and re-read the words of the 1951 Conference Statement:

"More than three-quarters of a million Palestinian refugees have been subjected to terrible privations, lasting in many cases for a period of three years. They have suffered grievous physical and material losses, but their mental, moral and spiritual hurt has perhaps been even greater. Furthermore there is no end in sight."

we realize that in 1969 the plight of the Palestinian refugees is even worse; there has been no progress in their return to their homeland - on the contrary, hundreds of thousands more have lost their homes and so far there has been no restoration of justice and peace in the Middle East.

Through two decades the relief and rehabilitation agencies of the churches have sought to be wise stewards of the resources provided by church people in many countries for relieving the plight of the refugees and for helping them to maintain human dignity. Our work for refugees has been in close cooperation with the United Nations Relief and Works Agency (UNRWA). The experiences of the years have deepened our awareness of the enormity of the tasks faced by UNRWA, and the competence and dedication with which it has dealt with the complex problems of the refugees.

GUIDE LINES SUGGESTED TO THE CHURCHES

Essential as programmes of relief and rehabilitation are, however, we are convinced that in themselves they are not an adequate Christian response to the injustice and misery under which the great majority of the Palestinian refugees continue to suffer, despite all the efforts of the United Nations. Nor is relief and rehabilitation alone a response to the aspirations for self-determination and nationhood of the Palestinians. We consider it our duty to call upon the churches of the world to use all their influence towards a just solution involving necessarily the recognition of the rights of the Palestinians from which alone a lasting peace could come to the Middle East. Towards this end, we suggest to the Churches the following guide lines:

There is growing awareness of the reality of a Palestinian community, and manifestation of a Palestinian identity as shown, for example, in the Palestine liberation movement. Awareness of this Palestinian identity may be a first step

towards the redress of the injustices done to the Palestinians. This means specifically that all of our work, both in humanitarian fields and in the preparation of educational and informational material, must be done not only for the Palestinians but with them.

While the statement of the Central Committee of the World Council of Churches in Canterbury in August 1969 is not regarded as, in every respect, acceptable to all the members of the Consultation, we welcome it as a step forward in building understanding among the Churches of the need to work for justice to the Palestinian people.

In particular we believe, in line with the Canterbury Statement (Point 3), that in supporting the establishment of a Jewish State in Palestine, without recognizing the rights of the Palestinians to self-determination, injustice has been done to the Palestinian Arabs by the Great Powers, and this injustice should be redressed.

In line with the Canterbury Statement (Point 8), we are concerned about the guardianship of the Holy Places, the status of Jerusalem, and the people of the city, and we welcome the proposal that the World Council of Churches should initiate discussions on the point.

Concerning the subject of biblical interpretation, we note with satisfaction that the Canterbury Statement (Point 7) has warned against "the misuse of the Bible in support of partisan political views."

We recognize the difficulties to be expected in any effort to vitalize the churches' work, both in the field of humanitarian service, and in the struggle for the fundamental rights of the Palestinian refugees. And with the Canterbury Statement, we pray "that our Churches will have a renewed sense of the continuing and increasing tragedy of the Palestinian refugees and other displaced persons, and of the imperative obligation of the Churches to minister to their needs and support their basic demand for justice." (Point 5)

All our work of compassion should be done in the context of the struggle for a just solution.

The Consultation requests the World Council of Churches to ask its member churches to use all their influence on their governments towards the redress of the injustice done to Palestine refugees; such redress to be based upon the principles of the UN Charter and the Universal Declaration of Human Rights.

The Consultation welcomes the actions of the Churches' Commission on International Affairs (CCIA) in convening consultations on the Palestine problem. It recommends that further consultations be held in which Palestinians should be included and that the conclusions of such consultations be communicated to the United Nations Secretary General and to the member churches of the World Council of Churches.

The Consultation requests CCIA, working in consultation with the churches of the Middle East, and with due regard to the

guidelines stated above, to intensify regular discussions at the United Nations and with all governments concerned with influencing a political solution. It suggests that the exchanges which take place should not always remain unpublished.

The Consultation suggests that the various Divisions of the World Council of Churches should be requested to examine their programmes in order to ensure that the ramifications of the Palestine refugee question are not overlooked. For instance, the Division of Ecumenical Action could be asked to see how far it can involve itself in aspects of leadership training and appropriate youth work in the light of the specific needs of the Palestine refugees."

INFORMATION ON THE PALESTINE REFUGEE PROBLEM

We found that one obstacle to the action of the Churches throughout the world was the lack of responsible information on the Palestine refugee problem. We make therefore two recommendations:

1. We consider it an imperative obligation of all Christian Churches to use their utmost efforts through their organizations, conferences and publications, and in cooperation with the sister Churches of the Middle East, to bring out, responsibly, the facts about the Palestinian refugees and other displaced persons, and the grave injustices done to the Palestinian people, so as to help create the conditions conducive to a just solution.
2. We call upon the churches of the world, at all levels from the local congregations to national and regional councils, to promote an informed Christian discussion of the Palestine question. There must be deep understanding of the inalienable nature of the fundamental rights of the Palestinian people. Our concern for justice must go forward concurrently with renewed humanitarian efforts.

REFUGEE PROGRAMMES

We have reviewed the programmes carried on at the present time through the Near East Council of Churches in the light of present needs and we have considered what further contribution the churches of the world should now be called upon to make through the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches. We have reached the following conclusions:

This Consultation calls upon the World Council of Churches, Division of Inter-Church Aid, Refugee and World Service to ask the member churches to reorder their priorities so as to provide \$ 2,000,000 for new programmes over the coming two years in support of the self-respect and individual dignity of the Palestinian refugees and displaced persons through the following urgent priority activities, listed in order of immediate need:

1. A major interpretation programme to Churches outside of the Middle East shaped and led by the Churches and people within the Middle East is urgently needed.

2. The Consultation calls upon the Near East Council of Churches Division for Refugee Work, and the proposed successor body, to establish an information office, and a fund raising appeal to the Churches and related agencies of the Middle East in support of the Palestinian refugee programme.
3. Expansion must be given immediately to vocational school training, maternity and child welfare training, and more organized youth activity within and without the refugee camps. Special efforts are needed to train Palestinian refugees to lead and administer the Churches' Middle East refugee programme.
4. Programmes and projects must be more selective and provide increased depth of individual assistance leading to real self-help goals. Such activities would include loan programmes (for education, establishment of business and help for individual housing), employment placement, development projects (for agriculture, marketing and small industry and handicrafts).
5. More family service centres are required which will serve mothers and pre-school children, offer medical clinical services where otherwise totally lacking and which will include concern for mental health, the handicapped, the aged, and social work services.
6. There will be exceptional instances of need for a short term emergency food and material assistance programme.
7. There will be needs related to the individual urgent situations of the areas or countries concerned which will require exceptional attention, e.g. the donation of life saving medicaments which a country cannot otherwise obtain.
8. Particular attention is to be given to the especial needs of the people in the occupied territories.
9. Meanwhile programmes and projects should be studied by existing staff, or new survey reviews should be requested of government and specialized agencies (such as UN) and of university expertise.

As governments and UNRWA carry the primary responsibility for mass housing, mass feeding and public health for the Palestinian refugees, the Churches should take care not to duplicate what governments and UNRWA do.

The responsibilities placed upon UNRWA by its mandate have always far exceeded the budgetary resources placed at its disposal by the member governments of the United Nations. UNRWA now faces once again a very serious budgetary crisis which - unless it is speedily resolved by the member governments of the United Nations - will still further reduce the possibilities of UNRWA providing even a bare minimum of feeding, medical and school services for hundreds of thousands of Palestinian refugees and their children.

We call upon the World Council of Churches and its member churches around the world to urge the member governments of the United Nations to strengthen the hands of UNRWA and provide, without further delay, resources needed for guaranteeing UNRWA's basic programme.

PROPOSAL FOR THE FUTURE STRUCTURE OF THE WORK FOR PALESTINE
REFUGEES AND DISPLACED PERSONS

In a comprehensive review of the refugee work, the Consultation has noted that since the Beirut Conferences of 1951 and 1956 many changes have occurred in the life and situation of the Palestinian refugees as well as in the life and witness of the Middle Eastern Churches themselves, particularly in the realm of ecumenical relations and commitments, as well as in their involvement in refugee work and the new insights and experiences gained thereby.

In view of all these changes, the Consultation became aware of the need for:

- 1) An overall planning and administrative committee;
- 2) Increased ecumenical involvement of the churches and Christian agencies in the Near East;
- 3) Representation of area committees on the overall planning committee;
- 4) Greater participation by the churches in the rest of the world in the refugee programme which makes claims upon the conscience of all men;
- 5) Closer collaboration with other service agencies working with the Palestinian refugees.

Therefore the Consultation recommends:

- 1 The establishment of a Near East Ecumenical Committee for Refugee Work (NEECRW), which would be composed of:
 - the membership of the existing Near East Council of Churches Division of Refugee Work (consisting of five members appointed by the Near East Council of Churches and five members appointed by the Area Committees respectively), plus one representative of any area committee not already represented in the NECCDRW;
 - two members from each of those member churches of the World Council of Churches in the area, (i.e. the "host countries" of the Palestinian refugees) which are not members of the NECC and which are willing to become members of the NEECRW.

The Near East Ecumenical Committee for Refugee Work (NEECRW) should have the authority and functions which have up till now been exercised by the NECCDRW, plus authority for the appointment of executive staff.

- 2 Continuance of the present system of working through the Area Committees.
- 3 In the composition of the NEECRW and the Area Committees the following considerations should be taken into account:
 - wider representation of Churches in the area, taking into consideration the size of the communities represented on the committees;
 - inclusion of women;
 - inclusion of youth;
 - inclusion of Palestinians;
 - attention to the appointment of persons with specialised skills and qualifications for the refugee work programme.

4. Closer collaboration with Catholic Churches and Catholic refugee service agencies, other Churches and other Christian agencies involved in refugee work in the area, through consultation and participation in committees and joint operations to whatever extent may be possible.
5. A stronger and continued support of and closer collaboration with local, international, voluntary, and inter-governmental agencies engaged in refugee work in the area.
6. A search for means of possible cooperation with Service Agencies of other faiths.

CONTINUATION PROCEDURES AND PROCEDURES FOR THE FORMATION OF THE
NEAR EAST ECUMENICAL COMMITTEE FOR REFUGEE WORK (NEECRW)

The Consultation agreed to recommend that:

1. The Near East Council of Churches Division for Refugee Work (NECCDRW) should continue operations of the refugee programme until such time as the Near East Ecumenical Committee for Refugee Work (NEECRW) is formed;
2. The NECCDRW should proceed immediately, in association with the area committees, to prepare the 1970 budget;
3. It be suggested to the NECCDRW and the area committees that additional persons be invited to participate in the 1970 budget planning for refugee work;
4. A Continuation Committee be appointed by this Consultation to plan the formation of the Near East Ecumenical Committee for Refugee Work, this Continuation Committee to consist of the following persons:

Mrs. Mary Aghaby
Bishop Najib Cuba'in
Mr. Fuad Farah
Mr. Sami Habiby
Metropolitan Elias Kurban
Archimandrite Constantine Michaelides
Rev. Isbir Makdisi
Mr. George Mistkawi
Mr. Labib Nasir
Bishop Karakin Sarkissian
Bishop Saliba Shamoun
One Coptic Orthodox member from Egypt to be
appointed by EACCS

and with the Rev. Albert Isteero as Executive Secretary, Mr. Gabriel Habib as Assistant Executive Secretary and Mr. J. Richard Butler as Administrative Secretary and Convenor. (It was noted that if a member cannot attend a meeting he should name a substitute for that meeting.)

5. A target time-table be adopted as follows:
 - a) a Constitution to be drafted and proposed no later than 31 December 1969, in order that it may be studied by the Churches concerned, by the Area Committees and by the Central Committee of NECC (which meets in January 1970);

- b) further meetings as needed for review of the draft Constitution in the light of comments received, in readiness for the Triennial meeting of the NECC in April 1970, and for submission to the Churches;
 - c) early summer of 1970 be set as target date for the beginning of operations of the NEECRW.
6. The Continuation Committee in drawing up the Constitution should provide for an agency for fund-raising among Churches of the Near East for refugee work.
 7. The Continuation Committee give consideration to the procedure to be followed in communicating with the Churches on the plans for the Near East Ecumenical Committee on Refugee Work, and responsibilities of membership.
 8. The Continuation Committee in drafting the Constitution, make provision for the dissemination of information on refugees and refugee service programme and for the setting-up of an information bureau.
 9. The Continuation Committee should give attention at an early date to the location of the central office of the Near East Ecumenical Committee for Refugee Work.

+ + + + +

Out of its deliberations on the refugee question, the Consultation felt the need for a regional conference of Churches in the Middle East, which would enable them to give wider expression to their common task in the region. While this subject is not strictly within the scope of the Consultation, we would express a strong hope that negotiations be carried forward as soon as possible towards the establishment of such a regional conference of Churches.

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CONCLUSION

As we conclude the findings of our Consultation, we are reminded that all of our concerns for justice and peace have their beginning and ending in God. God's judgement is on all systems of men and God's grace accompanies all.

In the world of our time, which is in need of and searches for justice, the task of the church is to manifest its dynamic and committed action for "peace on earth and good will among men."

This is a time when the cause of justice is particularly at stake for the Palestinian people.

We, as Christians, commit ourselves, in obedience to God's judgement and under His merciful grace, to the full recovery of their human dignity and legitimate rights and to the redress of the injustice done to them.

We pray that God will lead the Middle East to peace in justice for the manifestation of His will for all mankind.

+ + + + +

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS
Suite 1000 432 Park Avenue South
New York, N. Y. 10016

May 20, 1975

Mr. Elmer Winter
President
American Jewish Committee
165 East 56 Street
New York, New York

Dear Mr. Winter:

I am writing to you in my capacity as chairman of the International Jewish Committee on Interreligious Consultations (IJCIC) which, as you know, coordinates the activities of several major Jewish organizations in their relations with the Roman Catholic Church and the World Council of Churches.

I personally serve on this committee as the representative of American Jewish Committee.

All of us who have been involved in the work of IJCIC were shocked by an article by Rabbi Marc Tanenbaum which appeared in a number of Anglo-Jewish publications in the United States, in which he makes a number of irresponsible and even libelous accusations against responsible Jewish organizations and respected colleagues.

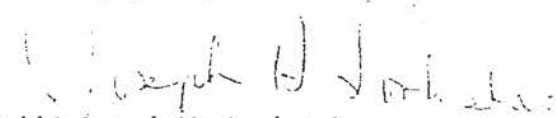
It would be a great disservice to truth and to the interests of world Jewry to permit Rabbi Tanenbaum's distorted version of IJCIC's relations with the Roman Catholic Church to stand unchallenged. However, because of our concern for the good name of American Jewish Committee and of the larger Jewish community, the organizations that comprise IJCIC have decided not to respond to Rabbi Tanenbaum's article in the public press. Instead, we are sending the enclosed communication to you, as President of American Jewish Committee, and to the several Jewish organizations that have been following these developments with understandable concern.

2.

We would appreciate your sharing this information with the responsible officers and board members of American Jewish Committee.

With warm good wishes, I am,

Sincerely yours,


Rabbi Joseph H. Lookstein

cc: Dr. Bertram Gold



THE VATICAN AND THE JEWISH COMMUNITY

A Statement by the International Jewish Committee on Interreligious Consultations

Rabbi Joseph H. Lookstein, Chairman

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

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

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

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

What the article does not report is that following the IJCIC meeting with the Vatican in Rome in January, Tanenbaum wrote a letter to Pope Paul which was highly laudatory, expressed warm appreciation to the Pope for his statement to the Jewish delegation during the audience, and did not contain a word of criticism or reservation.

In a personal statement on the Guidelines issued by Tanenbaum in December, he declared that "in their entirety they represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Christian-Jewish relations which we welcome as a constructive and timely

contribution to the advancement of Jewish-Christian understanding and co-operation."

Tanenbaum is therefore saying one thing to the American Jewish community and a totally different thing to the Roman Catholic Church, misleading both the Jewish community and the Vatican.

It is such irresponsible behavior which led representatives of the major Jewish organizations that comprise IJCIC to the conclusion that Tanenbaum's continued participation in the work of IJCIC has become impossible. (He is no longer the American Jewish Committee representative on IJCIC.)

The article makes the following charges:

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

These charges are false. The facts are as follows:

1. None of the organizations that comprise IJCIC ever offered explanations for omissions in the Vatican Guidelines. Indeed, the official IJCIC response to the Vatican document criticized the Vatican for its failure to refer to the inseparable connection between land, faith, and people in Jewish tradition.
2. The press release issued in Rome contained a statement by the Catholic side, not the Jewish side, disavowing proselytism - in response to a demand by the Jewish Committee that they do so! That press release was drawn up with the participation of Dr. Zachariah Shuster of American Jewish Committee and bore Tanenbaum's name, as well as the name of Rabbi Joseph H. Lookstein, as Chairman of IJCIC, who attended the Rome meeting as American Jewish

Committee's representative.

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

The irresponsible treatment of sensitive relationships with the Roman Catholic Church by Tanenbaum constitutes a terrible abuse of public trust. It is difficult to assess the damage that his behavior has done to vital Jewish interests.

not for publication

CONSULTATION ON THE PALESTINE REFUGEE PROBLEM

Held at Nicosia, Cyprus

September 29 - October 4, 1969

Jointly convened by the member churches of the
World Council of Churches in the Middle East
and the Council's Division of Inter-Church Aid,
Refugee and World Service.

AMERICAN JEWISH
ARCHIVES

The printed Report of this Consultation is in the press and is expected to be available by the end of the year. A list of participants and the Consultation Statement and Recommendations are attached. As an Appendix is attached for information the Middle East Statement of the World Council of Churches governing body, its Central Committee, approved at its session in Canterbury, England, 13 - 23 August, 1969, as the Cyprus Consultation Statement makes reference to it. The Statement and Recommendations of the Cyprus Consultation are addressed to the World Council of Churches and especially its Division of Inter-Church Aid, Refugee and World Service for their consideration.

Division of Inter-Church Aid,
Refugee and World Service,
World Council of Churches
150 route de Ferney
1211 Geneva 20

15 October, 1969
Geneva, Switzerland

Joint Middle East Churches and DICARWS,
World Council of Churches Consultation
on the Palestine Refugee Problem
Nicosia, Cyprus
September 29 - October 4, 1969

LIST OF PARTICIPANTS

<u>N A M E</u>	<u>ORGANIZATION</u>	<u>DESIGNATION</u>
Mrs. Mary Aghaby	Y.W.C.A. of Amman, Jordan	Consultant
Archbp. George Appleton	Anglican Archdiocese in Jerusalem	Delegate
Rev. Edmund Arblaster	Australian Council of Churches	Delegate
Dr. Charles Arbuthnot	United Presbyterian Church USA	Delegate
Rev. Na'em Ateek	Anglican Archdiocese in Jerusalem	Delegate
Rev. Farid Audeh	NECC Committee for Social Work, Lebanon	Delegate
Fr. Arsen Avedikian	Armenian Catholicosate of Cilicia	Delegate
Fr. Houssig Bagdasian	Armenian Patriarchate of Jerusalem	Delegate
Rev. Fuad Bahnan	National Evangelical Church of Beirut	Delegate
Mr. Bernhard Bartke	Bread for the World, Germany	Delegate
Mr. J.E.A. Bazalgette	World Council of Churches Refugee Programme, Beirut	Staff
Dr. Reginald Bennett	Canadian Council of Churches	Delegate
Dr. Eugene C. Blake	World Council of Churches Geneva	Speaker
Mr. Jacques Blanc	Christian Committee for Service, Algeria	Consultant
Mr. Malcolm Blaymires	Oxford Committee for Famine Relief, U.K.	Consultant
Dr. Sadeek Boktor	Coptic Orthodox Church	Delegate
Mr. John W. Bowman	Christian Aid, U.K.	Delegate
Obk. Ulrich von Brück	Bread for the World, DDR	Delegate
Mr. J. Richard Butler	NECCDRW/DICARWS, WCC	Staff

<u>N A M E</u>	<u>ORGANIZATION</u>	<u>DESIGNATION</u>
Mr. Henry Cattani	Greek Orth. Patriarchate of Antioch	Delegate-at-Large
Mr. Virgil Claassen	Mennonite Central Committee	Consultant
Archimandrite Constantine	Greek Orthodox Patriarchate of Jerusalem	Delegate
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Mr. Constantine Dabbagh	NECCORW Gaza	Staff
Rev. Ibrahim Dagher	National Evangelical Synod of Syria & Lebanon	Delegate
Rev. Rex Davis	WCC, Division of Ecumenical Action	Staff
Mr. John Debrates	UNRWA, Beirut	Consultant
Father Xavier Eid	EACCS	Delegate
Bishop Eirinaios	Church of Crete	Delegate
Mr. Fuad Farah	Greek Orthodox Diocese of Nazareth	Delegate-at-Large
Rev. Shafik Farah	Evangelical Episcopal Church	Delegate
Mr. Fuad Farradj	Greek Orthodox Diocese of Amman	Delegate-at-Large
Msgr. Edward Foster	Pontifical Mission for Palestine	Consultant
Mr. George Geha	Christian Committee for Service in Algeria	Staff
Fr. Joseph Gelin	CARITAS, Jerusalem	Consultant
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Rev. Anker Gjerding	WCC, Division of World Mission and Evangelism	Staff
Bishop Gregorius	Coptic Orthodox Church	Delegate
Mr. Gabriel Habib	World Student Christian Federation	Consultant
Rev. Samuel Habib	Coptic Evangelical Church	Delegate
Mr. Sami Habiby	NECCORW, East Jordan	Delegate
Msgr. Gregoire Haddad	Greek Catholic Archbishopric Beirut	Consultant
Mr. Sami Halaby	Greek Orthodox Diocese of Amman	Delegate-at-Large
Dr. J. Harry Haines	United Methodist Committee for Overseas Relief	Delegate
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Miss Rud van Hoogevest	World YVCA	Consultant

<u>N A M E</u>	<u>ORGANIZATION</u>	<u>DESIGNATION</u>
Dr. Harry Howard	American University Washington D.C.	Speaker
Mr. Michael Iskander	United Nations Economic and Social Office, Beirut	Consultant
Mr. Paul Issid	-	Staff
Rev. Albert Isteero	Near East Council of Churches	Consultant
Mr. Mihran Jizmejian	Armenian Evangl. Union	Delegate
Mr. Paul B. Johnson	Friends World Comittee	Consultant
Rev. Samir Kafity	Evangelical Episcopal Church	Delegate
Rev. Ake Kastlund	Lutherhjälpen, Sweden	Delegate
Mr. George Khadder	Evangelical Episcopal Church	Delegate
Fr. George Khodr	Greek Orthodox Patriarchate of Antioch	Speaker
Mr. Elias Khoury	International Christian Committee, West Jordan	Staff
Mr. Christopher King	World Council of Churches, DICARMS	Staff
Archbp. Ilyas Kurban	Greek Orthodox Patriarchate of Antioch	Co-Chairman
Mr. Albert Laham	Greek Orthodox Patriarchate of Antioch	Delegate
Mr. Yoon Gu Lee	NECCDRW/DICARMS, WCC	Staff
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Mr. James MacCracken	National Council of Churches USA	Delegate
Mr. Adil Madanat	Greek Orthodox Diocese of Amman	Delegate-at-Large
Rev. Isbir Makdisi	National Evangelical Synod of Syria and Lebanon	Delegate
Miss Frances L. Martin	WCC, DICARMS	Staff
Rev. Raymond E. Maxwell	Protestant Episcopal Church USA	Delegate
Miss Lois Meyhoffer	WCC, DICARMS	Staff
Mr. Herbert Minard	International Christian Committee, Israel	Delegate
Mr. George Mistkawi	NECCCRW, Gaza	Delegate
Mr. Andreas Mitsides	Church of Cyprus	Delegate
Mr. Geoffrey Murray	WCC, DICARMS	Staff
Canon Ishaq Musaad	Episcopal Church in Egypt	Delegate

<u>N A M E</u>	<u>ORGANIZATION</u>	<u>DESIGNATION</u>
Mr. Labib Nasir	YMCA of Jerusalem (Old City)	Consultant
Mr. Jan Ørner	WCC, DICARUS	Staff
Dr. Salwa Otaqui	NECCCRW, Jerusalem	Staff
Mr. Andreas Papavassilio	Church of Cyprus	Consultant
Miss Sheila Ray		Staff
Mr. Tadeusz Paczkowski	World Alliance of YMCA's	Consultant
Dr. Elfan Rees	Commission of the Churches on International Affairs, WCC	Staff
Sir John Rennie	UNRWA, Beirut	Consultant
Mr. Fayez Riad	Ecumenical Advisory Council for Church Service, Egypt	Delegate
Mr. Halim Saba	Orthodox Diocese of Amman	Delegate-at-Large
Prof. Todor Sabev	Bulgarian Orthodox Church	Delegate
Mr. Shukri Saleh	NECCDRW, East Jordan	Staff
Bishop Saliba Shamoun	Syrian Orthodox Patriarchate	Delegate
Miss Sahar Sencil		Staff
Bishop Karakin Sarkissian	Armenian Catholicosate of Cilicia	Delegate
Mr. Aram Sarkissian	Armenian Evangelical Union	Delegate
Prof. Yusif Sayigh	American University, Beirut	Speaker
Miss Sonia Spathopoulou		Staff
Mr. Robbins Strong	WCC, Division of World Mission and Evangelism	Staff
Mr. Sami Suz	International Christian Committee	Delegate
Mr. John Taylor	WCC, Departement of Communications	Staff
Dr. John Tleel	Greek Orthodox Patriarchate of Jerusalem	Delegate
Mr. Valdemar Törner	Lutheran World Federation	Consultant
Mr. Coustandi Touma	International Christian Committee in Israel	Delegate
Fr. George Tsetsis	WCC, DICARUS	Staff
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Mr. Michel Wagner	CIMADE, France	Delegate
Mr. Tallat Younan	Coptic Orthodox Church	Delegate
Prof. Heikki Varis	WCC, DICARUS	Co-Chairman
Mr. Daoud Yousef	NECC Committee for Social Work, Lebanon	Staff

CONSULTATION STATEMENT AND RECOMMENDATIONS

"As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

I Peter 4:10

"Anything that happens anywhere is the affair of the total congregation." Saint Ignatius of Antioch

It is in this spirit of service and oneness that for 21 years, Christians of the Middle East supported by their brethren all over the world have been carrying on a ministry of relief and rehabilitation to the Palestinian refugees.

Ecumenical Conferences on the Arab refugee problems were held in Beirut in 1951 and 1956. On September 29, 1969 - a little more than two years after the 1967 war, we assembled in Cyprus for a third Consultation on the Palestine refugee problem and the challenge it presents to the Churches of the Middle East and the world. We are grateful to our host Church, the Orthodox Church of Cyprus, and to the President and people of Cyprus, for their hospitality. Many of us have come straight from visits to Jordan, Lebanon, Syria, U.A.R. or Israel and the Israeli-occupied lands, where we had been able to see the plight of the Palestinian refugees and displaced persons for ourselves and talk with representatives of churches and governments in the countries we visited. The majority of delegates are members of the Middle Eastern churches, some of us Palestinians. The other delegates represent churches and church agencies in twelve countries outside the Middle East. We are happy to have with us as consultants, representatives of UNRWA and many Church (both Catholic and Protestant) and non-Church Voluntary Agencies engaged in refugee work in the Middle East.

The purpose of our Consultation has been:

- a) to learn for ourselves the situation of Palestine refugees since 1948;
 - the great aggravation of the situation by the War of June 1967,
 - the increased displacement of Palestinians and the displacement and evacuation of hundreds of thousands of other Arabs from their homes;
- b) to review the work of rehabilitation and relief which was entrusted to the Near East Council of Churches (then Near East Christian Council) by the first Beirut Conference and which has been carried out faithfully and effectively by the NECC and its associates through the recurring crises of the last eighteen years;
- c) to find ways for a greater involvement of the Churches of the Middle East in this work, and
- d) to define the priorities called for by the present situation.

His Beatitude the President of Cyprus, Archbishop Makarios, opened our Consultation and the General Secretary of the World Council of Churches, Dr. Eugene Carson Blake, gave the opening address. We have heard reports of the work and problems of the U.N. Relief and Works Agency (UNRWA) and of the Palestine Refugee Programme of the Near East Council of Churches. We have reviewed the statements of the World Council of Churches on the Palestine refugee problem and especially the statement of its Central Committee in Canterbury, August 1969. We have studied the social and political dimensions of this problem.

As we look back on the First and Second Beirut Conferences which had expressed their shock at the plight of the refugees from Palestine, and re-read the words of the 1951 Conference Statement:

"More than three-quarters of a million Palestinian refugees have been subjected to terrible privations, lasting in many cases for a period of three years. They have suffered grievous physical and material losses, but their mental, moral and spiritual hurt has perhaps been even greater. Furthermore there is no end in sight."

we realize that in 1969 the plight of the Palestinian refugees is even worse; there has been no progress in their return to their homeland - on the contrary, hundreds of thousands more have lost their homes and so far there has been no restoration of justice and peace in the Middle East.

Through two decades the relief and rehabilitation agencies of the churches have sought to be wise stewards of the resources provided by church people in many countries for relieving the plight of the refugees and for helping them to maintain human dignity. Our work for refugees has been in close cooperation with the United Nations Relief and Works Agency (UNRWA). The experiences of the years have deepened our awareness of the enormity of the tasks faced by UNRWA, and the competence and dedication with which it has dealt with the complex problems of the refugees.

GUIDE LINES SUGGESTED TO THE CHURCHES

Essential as programmes of relief and rehabilitation are, however, we are convinced that in themselves they are not an adequate Christian response to the injustice and misery under which the great majority of the Palestinian refugees continue to suffer, despite all the efforts of the United Nations. Nor is relief and rehabilitation alone a response to the aspirations for self-determination and nationhood of the Palestinians. We consider it our duty to call upon the churches of the world to use all their influence towards a just solution involving necessarily the recognition of the rights of the Palestinians from which alone a lasting peace could come to the Middle East. Towards this end, we suggest to the Churches the following guide lines:

There is growing awareness of the reality of a Palestinian community, and manifestation of a Palestinian identity as shown, for example, in the Palestine liberation movement. Awareness of this Palestinian identity may be a first step

towards the redress of the injustices done to the Palestinians. This means specifically that all of our work, both in humanitarian fields and in the preparation of educational and informational material, must be done not only for the Palestinians but with them.

While the statement of the Central Committee of the World Council of Churches in Canterbury in August 1969 is not regarded as, in every respect, acceptable to all the members of the Consultation, we welcome it as a step forward in building understanding among the Churches of the need to work for justice to the Palestinian people.

In particular we believe, in line with the Canterbury Statement (Point 3), that in supporting the establishment of a Jewish State in Palestine, without recognizing the rights of the Palestinians to self-determination, injustice has been done to the Palestinian Arabs by the Great Powers, and this injustice should be redressed.

In line with the Canterbury Statement (Point 8), we are concerned about the guardianship of the Holy Places, the status of Jerusalem, and the people of the city, and we welcome the proposal that the World Council of Churches should initiate discussions on the point.

Concerning the subject of biblical interpretation, we note with satisfaction that the Canterbury Statement (Point 7) has warned against "the misuse of the Bible in support of partisan political views."

We recognize the difficulties to be expected in any effort to vitalize the churches' work, both in the field of humanitarian service, and in the struggle for the fundamental rights of the Palestinian refugees. And with the Canterbury Statement, we pray "that our Churches will have a renewed sense of the continuing and increasing tragedy of the Palestinian refugees and other displaced persons, and of the imperative obligation of the Churches to minister to their needs and support their basic demand for justice." (Point 5)

All our work of compassion should be done in the context of the struggle for a just solution.

The Consultation requests the World Council of Churches to ask its member churches to use all their influence on their governments towards the redress of the injustice done to Palestine refugees; such redress to be based upon the principles of the UN Charter and the Universal Declaration of Human Rights.

The Consultation welcomes the actions of the Churches' Commission on International Affairs (CCIA) in convening consultations on the Palestine problem. It recommends that further consultations be held in which Palestinians should be included and that the conclusions of such consultations be communicated to the United Nations Secretary General and to the member churches of the World Council of Churches.

The Consultation requests CCIA, working in consultation with the churches of the Middle East, and with due regard to the

guidelines stated above, to intensify regular discussions at the United Nations and with all governments concerned with influencing a political solution. It suggests that the exchanges which take place should not always remain unpublished.

The Consultation suggests that the various Divisions of the World Council of Churches should be requested to examine their programmes in order to ensure that the ramifications of the Palestine refugee question are not overlooked. For instance, the Division of Ecumenical Action could be asked to see how far it can involve itself in aspects of leadership training and appropriate youth work in the light of the specific needs of the Palestine refugees."

INFORMATION ON THE PALESTINE REFUGEE PROBLEM

We found that one obstacle to the action of the Churches throughout the world was the lack of responsible information on the Palestine refugee problem. We make therefore two recommendations:

1. We consider it an imperative obligation of all Christian Churches to use their utmost efforts through their organizations, conferences and publications, and in cooperation with the sister Churches of the Middle East, to bring out, responsibly, the facts about the Palestinian refugees and other displaced persons, and the grave injustices done to the Palestinian people, so as to help create the conditions conducive to a just solution.
2. We call upon the churches of the world, at all levels from the local congregations to national and regional councils, to promote an informed Christian discussion of the Palestine question. There must be deep understanding of the inalienable nature of the fundamental rights of the Palestinian people. Our concern for justice must go forward concurrently with renewed humanitarian efforts.

REFUGEE PROGRAMMES

We have reviewed the programmes carried on at the present time through the Near East Council of Churches in the light of present needs and we have considered what further contribution the churches of the world should now be called upon to make through the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches. We have reached the following conclusions:

This Consultation calls upon the World Council of Churches, Division of Inter-Church Aid, Refugee and World Service to ask the member churches to reorder their priorities so as to provide \$ 2,000,000 for new programmes over the coming two years in support of the self-respect and individual dignity of the Palestinian refugees and displaced persons through the following urgent priority activities, listed in order of immediate need:

1. A major interpretation programme to Churches outside of the Middle East shaped and led by the Churches and people within the Middle East is urgently needed.

2. The Consultation calls upon the Near East Council of Churches Division for Refugee Work, and the proposed successor body, to establish an information office, and a fund raising appeal to the Churches and related agencies of the Middle East in support of the Palestinian refugee programme.
3. Expansion must be given immediately to vocational school training, maternity and child welfare training, and more organized youth activity within and without the refugee camps. Special efforts are needed to train Palestinian refugees to lead and administer the Churches' Middle East refugee programme.
4. Programmes and projects must be more selective and provide increased depth of individual assistance leading to real self-help goals. Such activities would include loan programmes (for education, establishment of business and help for individual housing), employment placement, development projects (for agriculture, marketing and small industry and handicrafts).
5. More family service centres are required which will serve mothers and pre-school children, offer medical clinical services where otherwise totally lacking and which will include concern for mental health, the handicapped, the aged, and social work services.
6. There will be exceptional instances of need for a short term emergency food and material assistance programme.
7. There will be needs related to the individual urgent situations of the areas or countries concerned which will require exceptional attention, e.g. the donation of life saving medicaments which a country cannot otherwise obtain.
8. Particular attention is to be given to the especial needs of the people in the occupied territories.
9. Meanwhile programmes and projects should be studied by existing staff, or new survey reviews should be requested of government and specialized agencies (such as UN) and of university expertise.

As governments and UNRWA carry the primary responsibility for mass housing, mass feeding and public health for the Palestinian refugees, the Churches should take care not to duplicate what governments and UNRWA do.

The responsibilities placed upon UNRWA by its mandate have always far exceeded the budgetary resources placed at its disposal by the member governments of the United Nations. UNRWA now faces once again a very serious budgetary crisis which - unless it is speedily resolved by the member governments of the United Nations - will still further reduce the possibilities of UNRWA providing even a bare minimum of feeding, medical and school services for hundreds of thousands of Palestinian refugees and their children.

We call upon the World Council of Churches and its member churches around the world to urge the member governments of the United Nations to strengthen the hands of UNRWA and provide, without further delay, resources needed for guaranteeing UNRWA's basic programme.

PROPOSAL FOR THE FUTURE STRUCTURE OF THE WORK FOR PALESTINE
REFUGEES AND DISPLACED PERSONS

In a comprehensive review of the refugee work, the Consultation has noted that since the Beirut Conferences of 1951 and 1956 many changes have occurred in the life and situation of the Palestinian refugees as well as in the life and witness of the Middle Eastern Churches themselves, particularly in the realm of ecumenical relations and commitments, as well as in their involvement in refugee work and the new insights and experiences gained thereby.

In view of all these changes, the Consultation became aware of the need for:

- 1) An overall planning and administrative committee;
- 2) Increased ecumenical involvement of the churches and Christian agencies in the Near East;
- 3) Representation of area committees on the overall planning committee;
- 4) Greater participation by the churches in the rest of the world in the refugee programme which makes claims upon the conscience of all men;
- 5) Closer collaboration with other service agencies working with the Palestinian refugees.

Therefore the Consultation recommends:

- 1 The establishment of a Near East Ecumenical Committee for Refugee Work (NEECRW), which would be composed of:

- the membership of the existing Near East Council of Churches Division of Refugee Work (consisting of five members appointed by the Near East Council of Churches and five members appointed by the Area Committees respectively), plus one representative of any area committee not already represented in the NECCDRW;
- two members from each of those member churches of the World Council of Churches in the area, (i.e. the "host countries" of the Palestinian refugees) which are not members of the NECC and which are willing to become members of the NEECRW.

The Near East Ecumenical Committee for Refugee Work (NEECRW) should have the authority and functions which have up till now been exercised by the NECCDRW, plus authority for the appointment of executive staff.

- 2 Continuance of the present system of working through the Area Committees.
- 3 In the composition of the NEECRW and the Area Committees the following considerations should be taken into account:
 - wider representation of Churches in the area, taking into consideration the size of the communities represented on the committees;
 - inclusion of women;
 - inclusion of youth;
 - inclusion of Palestinians;
 - attention to the appointment of persons with specialised skills and qualifications for the refugee work programme.

4. Closer collaboration with Catholic Churches and Catholic refugee service agencies, other Churches and other Christian agencies involved in refugee work in the area, through consultation and participation in committees and joint operations to whatever extent may be possible.
5. A stronger and continued support of and closer collaboration with local, international, voluntary, and inter-governmental agencies engaged in refugee work in the area.
6. A search for means of possible cooperation with Service Agencies of other faiths.

CONTINUATION PROCEDURES AND PROCEDURES FOR THE FORMATION OF THE
NEAR EAST ECUMENICAL COMMITTEE FOR REFUGEE WORK (NEECRW)

The Consultation agrees to recommend that:

1. The Near East Council of Churches Division for Refugee Work (NECCDRW) should continue operations of the refugee programme until such time as the Near East Ecumenical Committee for Refugee Work (NEECRW) is formed;
2. The NECCDRW should proceed immediately, in association with the area committees, to prepare the 1970 budget;
3. It be suggested to the NECCDRW and the area committees that additional persons be invited to participate in the 1970 budget planning for refugee work;
4. A Continuation Committee be appointed by this Consultation to plan the formation of the Near East Ecumenical Committee for Refugee Work, this Continuation Committee to consist of the following persons:

Mrs. Mary Aghaby
Bishop Najib Cuba'in
Mr. Fuad Farah
Mr. Sami Habiby
Metropolitan Elias Kurban
Archimandrite Constantine Michaelides
Rev. Isbir Makdisi
Mr. George Mistkawi
Mr. Labib Nasir
Bishop Karakin Sarkissian
Bishop Saliba Shamoun
One Coptic Orthodox member from Egypt to be
appointed by EACCS.

and with the Rev. Albert Isteero as Executive Secretary, Mr. Gabriel Habib as Assistant Executive Secretary and Mr. J. Richard Butler as Administrative Secretary and Convenor. (It was noted that if a member cannot attend a meeting he should name a substitute for that meeting.)

5. A target time-table be adopted as follows:
 - a) a Constitution to be drafted and proposed no later than 31 December 1969, in order that it may be studied by the Churches concerned, by the Area Committees and by the Central Committee of NECC (which meets in January 1970);

- b) further meetings as needed for review of the draft Constitution in the light of comments received, in readiness for the Triennial meeting of the NECC in April 1970, and for submission to the Churches;
 - c) early summer of 1970 be set as target date for the beginning of operations of the NEECRW.
6. The Continuation Committee in drawing up the Constitution should provide for an agency for fund-raising among Churches of the Near East for refugee work.
 7. The Continuation Committee give consideration to the procedure to be followed in communicating with the Churches on the plans for the Near East Ecumenical Committee on Refugee Work, and responsibilities of membership.
 8. The Continuation Committee in drafting the Constitution, make provision for the dissemination of information on refugees and refugee service programme and for the setting-up of an information bureau.
 9. The Continuation Committee should give attention at an early date to the location of the central office of the Near East Ecumenical Committee for Refugee Work.

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Out of its deliberations on the refugee question, the Consultation felt the need for a regional conference of Churches in the Middle East, which would enable them to give wider expression to their common task in the region. While this subject is not strictly within the scope of the Consultation, we would express a strong hope that negotiations be carried forward as soon as possible towards the establishment of such a regional conference of Churches.

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CONCLUSION

As we conclude the findings of our Consultation, we are reminded that all of our concerns for justice and peace have their beginning and ending in God. God's judgement is on all systems of men and God's grace accompanies all.

In the world of our time, which is in need of and searches for justice, the task of the church is to manifest its dynamic and committed action for "peace on earth and good will among men."

This is a time when the cause of justice is particularly at stake for the Palestinian people.

We, as Christians, commit ourselves, in obedience to God's judgement and under His merciful grace, to the full recovery of their human dignity and legitimate rights and to the redress of the injustice done to them.

We pray that God will lead the Middle East to peace in justice for the manifestation of His will for all mankind.

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APPENDIX

MIDDLE EAST STATEMENT

adopted by the Central Committee of the
World Council of Churches, Canterbury, August 1969

"The Central Committee of the World Council of Churches reviewing the situation in the Middle East in the light of the resolution of the Uppsala Assembly and later events in the area, notes with deep concern the constant deterioration of the situation and the increasing threat of an explosion which could affect the peace of the world, adopts as its own the principles which the former Central Committee of the World Council of Churches set forth in its statement on the Middle East at Heraklion in August, 1967.

1. Recognizes that no lasting peace is possible without respecting the legitimate rights of the Palestinian and Jewish people presently living in the area and without effective international guarantee for the political independence and territorial integrity of all nations in the area, including Israel;
 2. Recognizes that the great powers have special responsibility for creating the political climate and the external circumstances in which peace can be restored on the basis of the implementation of the UN Security Council Resolution of November 22, 1967;
 3. Believes that in supporting the establishment of the State of Israel without protecting the rights of Palestinians injustice has been done to Palestinian Arabs by the great powers which should be redressed.
 4. Re-affirms that the World Council of Churches should continue to fulfil its responsibility to serve the needs of all refugees, and requests it to include in this concern both Arabs and Jews and the basic idea of legitimate free movement;
 5. Welcomes the plans to convene in Cyprus in September next a consultation on "The Middle East Refugee Programme", and prays that our churches will have a renewed sense of the continuing and increasing tragedy of the Palestinian refugees and other displaced persons, and of the imperative obligations of the churches to minister to their needs and support their basic demand for justice;
 6. States again its concern that basic internationally recognized human rights be observed for all people and urges the General Secretary of the United Nations to intensify his actions towards this end;
 7. Suggests that the subject of biblical interpretation be studied in order to avoid the misuse of the Bible in support of partisan political views and to clarify the bearing of faith upon critical political questions.
 8. Recommends that serious consideration be given by the appropriate department of the World Council of Churches to initiating discussions with Christians, Jews and Moslems as to the guardianship of the Holy Places, the status of Jerusalem and the people of the city.
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