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

Series C: Interreligious Activities. 1952-1992

Box 24, Folder 11, International Council of Christians & Jews,  
1981.

# The American Jewish Committee



European Office · 4, rue de la Bienfaisance, 75008 Paris · Tel. 522-9243 and 387-3839

June 11, 1981

Marc Tanenbaum  
The AJCommittee  
165 E 56 Street  
New York, N.Y. 10022

Dear Marc,

After our conversation this morning I have contacted Dr. Schonenveld's office and arranged that two rooms be reserved for you and myself for June 22. We shall be notified about it either through me or directly.

I was pleased to discuss with you various matters of importance and am looking forward to our discussions in London and Heppenheim.

Meanwhile, I should like you to inform me the exact spelling of the name mentioned in your cable to me. Is it "Alschurer" or "Altschurer"?

As you must have realized from our conversation there are many important things to consider at the present stage of developments within the AJC for which we should find time to deal with in a more fundamental way during our conversations.

With warmest wishes,

Sincerely yours

*Zach*  
Zachariah Shuster

*Rita,  
Give me  
this info  
in Fri.*

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ELISE D. WATERMAN, New York ■



# The American Jewish Committee

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

*Schoneveld*

*→ ICCJ - 12/2/81*

March 3, 1981

Dr. J. Schoneveld  
General Secretary  
International Council  
of Christians and Jews  
Martin-Buber-Haus  
Werlestrasse 2  
D-6148 Heppenheim

My dear Coos,

Thank you very much for your warm and thoughtful letter of February 18th. Owing to a rather heavy lecture and conference schedule it has not been possible for me to respond before this and I apologize for the delay.

Let me respond seriatim to the several items that you raise in your helpful letter:

- 1) I have arranged for a check to be made out in the amount of \$2,000 which constitutes the payment of our membership fee in the ICCJ. It will take a little time for it to clear through our Accounting Office procedures but you will receive it shortly.
- 2) Owing to the enormous financial demands that are made almost weekly on the AJC for support of significant projects, I could not in conscience recommend that we divert funds from these serious efforts to support the travel expenses of the several people you refer to in your letter. I regret that in the face of the tightened economy we simply do not have the luxury of spending funds that in more affluent times might conceivably have been possible. In fact, we have a rigorous procedure of evaluating program priorities which requires that our funds be spent for concrete programs, projects, publications that justify financial support.
- 3) I wish to make a serious request that you invite one of my associates, Ms. Judith Hershcovf Banki, to make a presentation at the Colloquium regarding "The Image of Christians and Christianity in Jewish Textbooks and Teaching Materials in the United States." Ms. Banki is a recognized authority in the religious textbook field and has been pioneering in this area with Catholic, Protestant, and Jewish textbook writers, editors, and preparers of related teaching materials.

I enclose her vitae which will give you a concrete idea of the depth and extent of her knowledge in this field.

MAYNARD I. WISNER, President ■  
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HARRIS L. KEMPNER, JR., Galveston; HAMILTON M. LOEB, JR., Chicago; JOHN H. STEINHART, San Francisco; EMILY W. SUNSTEIN, Philadelphia; GEORGE M. SZABAD, Westchester;  
ELISE D. WATERMAN, New York ■



Not only has she worked in the area of examining Jewish teaching materials but is a recognized expert in her collaboration with Catholic and Protestant textbook writers and played a central role in cooperating with the major Catholic and Protestant publishing houses in the revision of textbooks and teaching materials insofar as the image of Jews and Judaism have been concerned.

Another reason for urging that you give serious consideration to including her in the program is that I observe that you have invited Catholic and Protestant friends to speak about the teaching process in the Christian community in the United States. You do not have anyone from the United States speaking about the Jewish teaching process.

I have the greatest regard for Dr. David Hartman and I know that he will make an important contribution regarding the Jewish teaching system in Israel. But there have been so many developments in this country that it is essential for any balanced view to provide an opportunity for some systematic reporting from the first-rate authority in this field from the U.S. We would of course cover the travel expenses of Ms. Banki since we feel that she would make a vital substantive contribution to your program.

We have had contact with Dr. David Hyatt and he enthusiastically supports this idea of inviting Judy Banki to the Colloquium.

4) Regarding the provision of didactical materials on Judaism and the Jewish people in your exhibits: we are looking into this actively now and hope to be able to make some proposal to you about creative works that are available to us. If they meet with your approval we will cover the cost of sending them to you for display purposes.

5) Regarding further collaboration, Zach Shuster and other colleagues here will have to examine that further. As I indicated, the question of budget and available funds is an extremely serious one for us in the period of economic recession in America but we will give the most serious and constructive attention to this concern.

As for my own participation in the Colloquium, it appears that I will have a conflict growing out of our meeting with the WCC in London which takes place about that time. There are still some matters of schedule that need to be examined and if there is some opportunity for coming in if even for a brief time I would certainly try. But as of the moment it is a large question mark. In any case I will let you know as soon as this matter becomes clearer.

With warmest personal good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

CC: Dr. David Hyatt, Mr. Zachariah Shuster, Ms. Judith H. Banki



INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS  
AMITIÉ INTERNATIONALE JUDÉO-CHRÉTIENNE  
INTERNATIONALER RAT DER CHRISTEN UND JUDEN

ICCJ Postfach 305 D-6148 Heppenheim

Rabbi Marc Tanenbaum  
American Jewish Committee  
165 East 56 Street  
New York N.Y. 10022  
U.S.A.

Martin-Buber-Haus  
Werlestraße 2  
D-6148 Heppenheim  
Telephone (06252) 5041

Dresdner Bank, Heppenheim  
0223 277 700 (BLZ 50880050)

Creditanstalt - Bankverein  
Vienna 66-01306

Heppenheim, 18 February 1981

Dear Rabbi Tanenbaum,

Herewith I am sending you a copy of the programme of the ICCJ International Colloquium which will be held in Heppenheim from 28 to 30 June 1981 to be followed by the General Annual Meeting (1-3 July 1981). If you would be able to attend the colloquium that would be excellent, and very much appreciated by all of us.

I have been in touch with Prof. Paul van Buren, whom I have invited to moderate the Round Table on Tuesday 30 June and to give a summation of the colloquium. From Prof. Günter Biemer in Freiburg, who is one of the resource persons in the colloquium I had heard of Ms. Ellen Charry and Ms. Nancy Fuchs-Kreimer, who had made a very good impression on him when they were with the group of doctoral students of Temple University last year. In my correspondence with Prof. van Buren I mentioned these names and asked if there was a possibility for them to attend the colloquium. He replied that they would love to come but cannot afford the costs and that their participation would depend on payment for their round-trip transportation from Philadelphia to Heppenheim. He further mentioned that both persons are known to you and suggested that I write to you if the American Jewish Committee could give a scholarship to them to attend the colloquium. May I take the liberty of asking you this?

From Mr. Shuster I understood that my proposal for a joint research project of the ICCJ and the AJC is still being considered. I should be grateful to you if you could let me know what decisions have been made in this regard.

There is still another point concerning the colloquium in which I would like to ask for your assistance. In the framework of the colloquium an exhibition is planned on didactical materials on Judaism and the Jewish People, among other things audiovisual aids but also other items like religious objects, text books, methodical aids, games etc. Would you be able to give advise on this or bring me into touch with someone in the American Jewish Committee who could give assistance? It should be an international exhibition showing materials from many parts of the world. As the time is getting short, I should be grateful if materials which are considered worth while could be sent to the Martin Buber House, either on a complimentary basis or against payment.

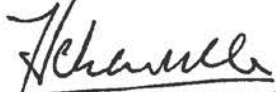
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Hoping for a close cooperation between the International Council of Christians and Jews and the American Jewish Committee, with warm regards,

Yours sincerely,



Dr. J. Schoneveld  
General Secretary

cc. Dr. David Hyatt  
Dr. Bernard Resnikoff  
Mr. Zachariah Shuster  
Prof. Paul van Buren





International Colloquium on:

IMAGES OF THE OTHER

Presenting Judaism in Christian Education, and Christianity in Jewish Education, in the Light of Contemporary Jewish-Christian Relations

Heppenheim, Federal Republic of Germany, 28 - 30 June 1981

WORKSHOPS AND STUDY GROUPS

Each study group will be served by a moderator and a resource person, of whom one will be Jewish (J) and the other Christian (C).

I. Workshop on Jewish Law, with two study groups:

- A. A new Christian understanding of the meaning of Jewish Law and its implications for education.

Moderator: (to be announced)

Resource person: Prof. Günter Biemer (C), Paedagogisch-theologische Seminar, Albert Ludwigs University, Freiburg, West-Germany.

- B. Jewish isolation throughout history as a result of faithfulness to the Law, and its presentation in education.

Moderator: Prof. Luc Dequeker (C), Department of Judaic Studies, University of Louvain, Belgium.

Resource person: Prof. Ze'ev W. Falk (J), Faculty of Law, The Hebrew University of Jerusalem, Israel.

II. Workshop on "Old" and "New", dealing with Christian distinctions between Old and New Testament, Old and New Israel, Old and New Covenant, etc., and the Church's claim of being the fulfilment of Judaism. Two study groups:

- A. Recent Exegetical and Theological Insights and their meaning for education.

Moderator: (to be announced)

Resource person: Prof. John T. Pawlikowski (C), Catholic Theological Union, Chicago, U. S. A.

- B. Socio-political expressions of Christian fulfilment claims in history and their presentation in education.

Moderator: Dr. Rudolf Boon (C), Pastor and Historian, Landsmeer, Netherlands.

Resource person: Prof. Marianne Averbuch (J), Department of Judaic Studies, Free University of West-Berlin, Germany.

III. Workshop on the Holocaust and the State of Israel

Two study groups dealing with the presentation of these crucial modern events in education:

- A. On the Holocaust

Moderator: (to be announced)

Resource person: Dr. Pesach Schindler (J), Director, United Synagogue of America, Jerusalem, Israel

- B. On the State of Israel

Moderator: (to be announced)

Resource person: Fr. Dr. Bernard Dupuy (C), Secretary, French Episcopal Committee for the Relations with Judaism; Director, Istina Study Centre, Paris, France.

IV. Workshop on Christianity and Jewish Education

One study group dealing with: Jesus, Paul and Christianity in Jewish Thought Today: a challenge for Jewish (and also Christian) Education.

Moderator: Ulrich Trinks (C), Director, Evangelical Academy; Albert Schweitzer House, Vienna, Austria (invited)

Resource person: Dr. Pnina Navé Levinson (J), Department of Religion of Heidelberg University and Teachers College of Heidelberg.

The resource person will provide position papers on their subjects and give an introduction at the study groups sessions. Special attention will be paid in the study groups to the various documents of churches and ecumenical bodies issued since the Second Vatican Council (1965) on the relationship between the Church and the Jewish People. Their implications as well as their value for education will be considered in the study groups.

Moderator of the study group I A is:

Rabbi Dr. Allen Podet (J), State University College at Buffalo, New York, U.S.A.

Moderator of the study group II A is:

Rabbi Zvi Marx (J), Shalom Hartman Institute, Jerusalem, Israel

Moderator of the study group III A is:

Dr. Erich Geldbach (C), Konfessionskundliches Institut, Bensheim, W.-Germany

Moderator of the study group III B is:

Dr. Victor C. Goldbloom (J), President, Canadian Council of Christians and Jews, Toronto, Canada.

The study group II B will be conducted in German

The study group III B will be conducted in French

The other study groups will predominantly be conducted in English



**ICCJ**

**INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS  
AMITIE INTERNATIONALE JUDEO-CHRETIENNE  
INTERNATIONALER RAT DER CHRISTEN UND JUDEN e. V.**

**MARTIN BUBER HOUSE**

Werléstraße 2, 6148 Heppenheim, P. O. Box 305 · Telefon 06252/5041  
Federal Republic of Germany  
General Secretary: Rev. Dr. J. Schoneveld

Martin Buber House, Werléstraße 2, D-6148 Heppenheim

To the Participants in the meeting on  
Wednesday 1 July 1981 in the Martin Buber House  
on the Role of the ICCJ in the International  
Network of Jewish-Christian Relations

Heppenheim, 16 June 1981

Dear Friends,

Thank you very much for your readiness to participate in the meeting in the Martin Buber House in Heppenheim on Wednesday 1 July 1981 at 12.30 in which we will discuss the role which the ICCJ should and could play in the developing network of Jewish-Christian relations on the international level.

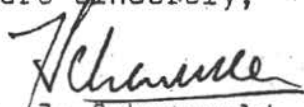
Dr. Gerhart Riegner has very kindly prepared a lucid memorandum on this question which will be without doubt a great help to us to come to some concrete conclusions. We will start with having lunch together and continue our discussions until 7 p.m. If we need more time, there may be a possibility during the evening to go on with our deliberations.

This meeting coincides with the annual general meeting of the ICCJ. In the evening there is a light program on Jewish folklore presented by the singer Dany Bober for the inhabitants of Heppenheim and the participants in the ICCJ general meeting. If necessary, we could continue our discussions after having attended a part of the program.

Dr. Riegner's memorandum is enclosed.

Hoping for a fruitful meeting,

Yours sincerely,

  
Dr. J. Schoneveld  
General Secretary

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MEMORANDUM

1) The International Council of Christians and Jews and the Christian-Jewish friendship Leagues affiliated with the Council have over the years done a truly pioneering job in improving Christian-Jewish relations. The activities undertaken by some of the friendship leagues on the national level during the years between the First and the Second World War, including some highly important publications, contributed immensely to clarifying some of the basic problems affecting the relations between the two communities, and it can be stated that the international conferences held in Oxford in 1946 and in Seelisberg in 1947 had a decisive influence on later developments.

2) A new relationship between the Christian and Jewish communities thus slowly began to emerge. The official pronouncements by the Third Assembly of the World Council of Churches in New Delhi in November 1961 and of the Catholic Church on the occasion of Vatican Council II in 1965 were the most important expressions of a new attitude of the Christian Churches toward the Jewish community. These declarations have been followed by a series of important statements issued by church bodies on the national level.

3) In the wake of these developments, a network of official relations has been created between the world Jewish community and the official organs of the Christian Churches, both on the international and national levels. The official Church bodies have established internationally, but often also on the national and sometimes on the regional level, institutions (secretariats, commissions, committees) whose task it is to maintain relations with the Jewish community, with a view of implementing the official church pronouncements and of developing and improving the mutual relationship. For the first time, the world Jewish community meets regularly, on an institutionalized basis, with representatives of the Vatican, and of the World Council of Churches, as well as with representatives of various Christian confessional bodies. At the same time, on the national level, ongoing relations have been established between many representative Church bodies, both Catholic and Protestant, and the Jewish communities.

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4) This network of new direct relationships that has emerged in the last 10 or 15 years constitutes an important development. While in the past the Christian-Jewish friendship leagues and the International Council were in fact the only instruments through which the official Church bodies were approached in these matters, now the Jewish communities speak directly to the official Church bodies. It follows that the International Council and its national branches will in the future have to play a different role from the one they have played in the past; the new situation poses the question of the particular role and function they are called upon to fill under these changed circumstances and of the priorities in the work to which they are dedicated.

5) The initiative to discuss these questions at a special meeting in which personalities in charge of Christian-Jewish relations in various official Church bodies will participate, is therefore to be greatly welcomed. It is hoped that through a frank and open exchange of views among all concerned a new impetus can be given to our work, duplications avoided in the future and a more efficient division of work envisaged.

The tentative ideas that follow are meant only to serve as a basis for discussion. It is not my intention, and it would be presumptuous on my part, to make definite recommendations without having heard the points of view of all concerned.

6) It seems to me that the guiding principle for a division of work should be that every group active in this field dedicate itself to those tasks which it can best fulfill without duplicating or imitating what others can do better.

7) Applying this principle, it seems to me that the International Council of Christians and Jews and its national branches should concentrate in the future on two major issues:

(1) to undertake tasks which the official dialogue between representatives of the Jewish communities and of the Church bodies is unable to meet and

(2) to undertake specific tasks in areas in which the official Christian-Jewish dialogue is unable to make progress.



8) The official Christian-Jewish consultations between representatives of the Jewish communities and representatives of the official Church bodies provide for regular exchanges of view between senior officials of the two communities in which the positions of the two communities on basic problems affecting both groups are presented, the respective points of view expressed and clarified and attempts made to underline convergencies and improve further the relationship, while fully respecting the differences that exist between the two faith communities. These exchanges have in many ways furthered mutual understanding and have often led to new initiatives, taken either separately or jointly. In important instances, these encounters have enabled consultation with the representatives of the Jewish community before decisions affecting it are taken. The encounters have also from time to time brought out clearly and sharply the differences which exist in certain areas.

9) However, the official encounters are restricted to a very limited number of top officials of the two communities. And while important pronouncements are made from time to time at these gatherings and reach the public through their publication in the press, these encounters are basically designed to inform and influence the leadership of the two faith communities.

10) These encounters are by their nature unable to reach a wider public and particularly the grass roots of the two communities. This is one of the basic tasks which the official encounters cannot perform and which nobody attends to today: the dissemination and popular diffusion and interpretation of the new concepts that have arisen from the official relations between the two communities and that have found expression in the statements of official Church bodies. This seems to me one of the tasks to which the International Council and its national branches should dedicate themselves in the future.

11) The task here is twofold:

a) to inform the broader public on these new concepts and their consequences and to create instruments of information that are easily accessible and whose language can easily be understood by a larger public

(as distinguished from publications destined for limited groups of specialists). What is needed are popular publications and information sheets, with a wide circulation among the wider public and systematic distribution amongst various sectors of the population;

b) to create educational facilities for the dissemination of these new concepts and their consequences, particularly through the institution of courses, colloquia, seminars for educators, teachers, religious personnel, leaders of trade-unions, of women's organizations, of youth movements and other multipliers of public opinion. What is contemplated here is not the establishment of an occasional seminar, organized internationally or nationally by one of the national branches, but a systematic effort to hold simultaneously, in the various countries and in various parts of the countries, a series of educational activities which would spread the new concepts to a larger public and affect thousands of people every year.

These educational activities should lead at the same time to the initiation and elaboration of guidelines for education on Christian-Jewish issues for various regions and their dissemination to the appropriate bodies.

In suggesting these activities, we are well aware that some of the national organizations have undertaken similar projects in the past. What is envisaged here is to make these activities one of the central points of the program of action simultaneously in a great number of countries and to concentrate the efforts on these tasks over a period of several years.

12) Another area that deserves special attention in this respect, it seems to me, is the revision of textbooks for primary and secondary schools, teachers' seminars and universities. Textbooks for religious instruction and teaching material on history, literature, and arts and languages deserve particular examination. While the official encounters between representatives of the Jewish community and of the Church bodies have discussed and can continue to discuss the importance of this work for improving the Christian-Jewish relationship and can envisage guidelines along which these activities should proceed, the official Christian-Jewish consultations cannot themselves organize the implementation of these ideas on the national level, as they do not possess the necessary organs to do so.



It seems to me that this task which was considered of the highest importance in the immediate postwar period, has been neglected subsequently, except in one or two countries, and no systematic effort has been made during the last decade, as far as I know, to improve the textbooks in use in various countries and published in different languages.

Here again is an area in which the International Council of Christians and Jews and its national branches can play an enormous role, if they undertook a systematic effort to have these textbooks examined in various countries with a view to making recommendations to those responsible for their publication. This task, which I consider one of the most important for the future of Christian-Jewish relations, has to be carried out in the context of general efforts for textbook revision undertaken by educational institutions in general.

13) Another important field of activities that I see for the International Council and its national branches is undertaking specific tasks in areas where the official Christian-Jewish dialogue is unable to make progress. In such areas, an unofficial body like the International Council or one of its national branches can be much more flexible than the official bodies and can take initiatives which the official bodies cannot. In brief, they are able to experiment in such areas and establish unofficial groups of experts, speaking only on their own behalf, in order to examine some of the difficult problems in the relationship and find ways and means to overcome the difficulties.

There will probably be no immediate agreement as to the areas to which this should apply. But it seems to me that the problem of mission and witness for instance, where the views of the official communities are still very far apart -- particularly with regard to some of the Protestant communities -- could constitute an area to which the International Council or some of its branches could try to devote their special attention with the view of narrowing the basic differences.

14) The above suggestions as to the areas to which priority attention should be given are of course being made in the present context of Christian-Jewish relations, and should be reviewed from time to time. It is obvious that priorities may change as a result of new developments.

On the other hand, it seems to me doubtful whether some of the activities currently undertaken by the International Council and its national branches deserve first priority. This refers notably to political statements which are made from time to time on their behalf with regard to the situation in the Middle East, Soviet Jewry, or similar issues. These statements are usually repetitive of statements by Jewish organizations and have no great effect, as there is no follow-up and no apparatus available for ongoing political action in support of these declarations.

I also have some doubts whether it is at this stage a priority task for the International Council to organize international colloquia, as there are a good number of such colloquia going on in various places under the auspices of universities and of official Jewish and Church bodies. This does not, of course, refer to the specific tasks mentioned under 13) above.

15) It has been said from time to time that it is very difficult to map out a general plan of priorities for the International Council and its national branches, as the activities of the national branches vary from country to country and the strength and influence of the national groups differ very much. This may well be so. On the other hand, it seems to me that if the movement wants to exercise influence in the future, it has to adapt itself to the new circumstances. It may well be that what has been suggested here will make it necessary to pursue a new policy with regard to the membership of the branches. The International Council may have to become a less loose organization in the future and may have to pursue an active membership policy which would bring into its ranks those people necessary to pursue a more active and consistent general policy.

Geneva, June 3, 1981

Gerhart M. Riegner



INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

International Colloquium on:

IMAGES OF THE OTHER

Presenting Judaism in Christian Education, and Christianity in Jewish Education, in the Light of Contemporary Jewish-Christian Relations

Heppenheim, Federal Republic of Germany, 28 - 30 June 1981

PROGRAM:

SUNDAY 28 June 1981

14.00 - 16.00 Registration in the Martin Buber House  
Werléstraße 2, Heppenheim

16.30 - 18.00 Reception in the Garden of the Martin Buber House  
(in case of bad weather in the Martin Buber School,  
Gräffstraße, Heppenheim)

19.00 Dinner in Hotel-Restaurant "Halber Mond", Ludwigstraße 5,  
Heppenheim, for participants and invited guests.

Greetings by civil and religious leaders

Opening of the Colloquium by Dr. David Hyatt, President of  
the International Council of Christians and Jews

Key Note Address by His Excellency Mr. Hans Krollmann,  
Minister of Culture of the Land of Hessen, Federal  
Republic of Germany

MONDAY 29 June 1981

09.00 - 10.00 Plenary Session in Hotel-Restaurant "Halber Mond"  
Lecture on: "Creating Space for the Integrity of the Other;  
an Educational Challenge for Christians and Jews"  
Speaker: Dr. David Hartman, Department of Jewish Philo-  
sophy and School of Education, The Hebrew University of  
Jerusalem; Director, Shalom Hartman Institute, Jerusalem,  
Israel.

10.30 - 12.30 Workshops - See separate sheet

13.00 Luncheon in Hotel-Restaurant "Halber Mond"

14.00 - 16.00 Free time

16.00 - 18.00 Continuation of Workshops

18.30 Supper in Hotel-Restaurant "Halber Mond"

20.00 Plenary Session: Lecture by Mrs. Judith Hershcovf Banki,  
Assistant National Director, Interreligious Affairs,  
The American Jewish Committee, on:  
Jewish Textbooks on Christians and Christianity

21.00 Introduction and Demonstration concerning the  
Exhibition on Didactical Aids for the presentation on  
Judaism and the Jewish People, by Mr. Wolfgang Wirth,  
University of Duisburg, Federal Republic of Germany.

Place of the evening session: Hotel-Rest. "Halber Mond"

Tuesday 30 June 1981

- 09.00 - 10.00 Plenary Session in Hotel-Restaurant "Halber Mond"  
Lecture on: "From Theory to Praxis; Past Achievements and Future Tasks in Bringing New Insights, gained in the Jewish-Christian Encounter, to bear on the Educational Process"  
Speaker: Dr. Eugene Fisher, Director, Secretariat on Catholic-Jewish Relations, U.S. National Conference of Catholic Bishops, Washington, D.C., U.S.A.
- 10.30 - 12.30 Continuation and Conclusion of the Workshops
- 13.00 Luncheon at Hotel-Restaurant "Halber Mond"
- 14.00 - 16.00 Free time
- 16.00 - 18.00 Plenary Session in Hotel-Restaurant "Halber Mond"
1. Round Table on: "What are the Crucial Issues" by the Moderators of the Study Groups
  2. Responses by Dr. Hartman, Mrs. Herschopf Banki and Dr. Eugene Fisher to questions and comments on their lectures.
- 18.30 Supper in Hotel-Restaurant "Halber Mond"
- Guests of Honour: Mnqr. Jean-Marie Lustiger, Archbishop of Paris, France, and Rev. Dr. Helmuth Hild, President of the "Evangelische Kirche in Hessen und Nassau", Federal Republic of Germany
- 20.00 Plenary Session in Hotel-Restaurant "Halber Mond"
- Round Table on: "How to deal with the Issues?" by the Resource Persons of the Study Groups
- Summing-up of the Colloquium: Prof. Paul van Buren, Department of Religion, Temple University, Philadelphia, Penn., U.S.A.



INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

International Colloquium on:

IMAGES OF THE OTHER

Presenting Judaism in Christian Education, and Christianity in Jewish Education, in the Light of Contemporary Jewish-Christian Relations

Heppenheim, 28 - 30 June 1981

Workshop I : JEWISH LAW

Study Group I A: A new Christian understanding of the meaning of Jewish Law and its implications for education.

Moderator: Rabbi Dr. Allen Podet, State University College at Buffalo, New York, U.S.A.

Resource-person: Prof. Dr. Günter Biemer, Albert-Ludwigs-Universität, Freiburg i.Br., Federal Republic of Germany

THESES submitted by Prof. Biemer:

A. Previous descriptions of the Jewish Law in Religious Education and the Theology and Exegesis referring hereto.

1. One can proceed from the assumption that the Torah has never had a positive assessment in the literature of religious education.
2. Usually, the ethical demands of Judaism are used in the literature as a dark background to highlight the ethical postulates of Jesus and to furnish evidence of his uniqueness.
3. The difference between the inferior piety of spirit and the exterior Law-abiding piety is of special significance. The pharisees are usually quoted as an example for the latter. They are described as typical representatives of the Jewish piety.
4. It seems to be theologically fundamental that the loyalty to the Covenant is expressed by the faith in the Torah on the Jewish side and the belief in Jesus Christ on the Christian side. But belief in this second sense does not exclude a life according to the commands of God but includes a life according to the "Law of Christ". (Gal 3,2)
5. Frequently, the Christians consider themselves to have a superior religious observance because their belief is personal through Jesus Christ whereas Jewish belief is held to be merely factual through the Torah. But on the Jewish side, the prophets

already maintained that the significance of cultic observance lies not within itself but in the relation to God. (Hos 6,6).

Both Christian and Jewish belief bear the danger of an alienated, legalistic realisation.

6. A source of Christian misunderstandings is the assumption that Jesus was the only one to concentrate the multiplicity of instructions of the Torah on the one and important commandment that of loving God and one's neighbour above all else. That this tendency already existed with contemporary rabbis, too, is rarely mentioned in Christian texts of religious education.

It is rarely made clear that the "613 rules" of the Torah are not an expression of quantitative unsurveyability but rather of deep symbolic significance for the complex sanctification of the whole human being and for all the time (of a year).

#### B. New Approaches in Theology and in the Teaching Office of the Roman Catholic Church.

7. Further inquiries about the relationship between the earthly Jesus and the Torah are answered differently in exegesis and the religious education:
  - 7.1. Jesus opposed the Torah in order to free mankind from restricting directions (e.g. the healing on Sabbath).
  - 7.2. Jesus was a loyal observer of the Torah but he was critical of certain interpretations of the Torah. As Jesus was the only teacher in Christianity in comparison to a multitude of rabbis in Judaism, the Christians soon forgot the fact that there was a plurality of teachers and doctrines in the days of Jesus. So <sup>they</sup> mistook Jesus' criticism of interpretations of the Torah for a criticism of God's Torah itself.
8. Regarding the common ground and the differences in attitude towards the Torah between Jesus and other interpreters of the Law we submit the following outline:



- 8.1. Jesus did not "annul" the Law but he "fulfilled" it (cf. Mt 5,17).
- 8.2. Jesus knew and accepted the decalogue form of the Torah of Moses (cf. Mt 5,21ff and par.).
- 8.3. Jesus emphasized the double commandment of love and concentrated the Tradition of the Patriarchs on it.
- 8.4. Jesus substantiated his instructions with the Co<sup>v</sup>enant-motivation which demand that the members of the Co<sup>v</sup>enant-people apply their standards to their "Father in Heaven", the Co<sup>v</sup>enant-God (Mt 5,48 par; Lk 6,36; cf. Lev 19,2).

The specific way of interpreting the Law in which Jesus differed from other interpreters becomes obvious:

- 8.5. in the announcement that the Kingdom of God has begun already through him (Lk 11,28 par.). It is therefore time for men to change their conduct,
- 8.6. in the special emphasis on the ethical aspect of the Torah,
- 8.7. in the simplification of the Tradition of the Patriarchs for the ordinary people, the so called "Am-Ha-Arez". (cf. Mk 7,15)
9. In view of the distorting misrepresentations of Judaism which can be found rather too often in the Roman Church (especially in sermons and catechesis) the German Bishops-Conference has proposed corrections for a new and more correct understanding of the Torah: "The Jewish understanding of life according to the Torah, which retains its validity today, must be understood by three basic elements: faith, realization in works, sanctification of everyday life."

#### C. Possibilities of Describing the Jewish Law in Future in Religious Education.

Even if the new plans effect some topical changes in the present teaching of religion in school we can assume

that the old, "classical" places of ethical instruction will be maintained: the introduction to attitude and sacrament of conversion and penance, at the age of 8/9, the continuation of the education of conscience by covering Jesus' commandment of love and the decalogue, at the age of 13/14, an extensive discussion of the reasons for the ethical instruction - of the Church - at the age of 18/19 in Secondary Schools. Therefore:

10. The decalogue and Jesus' commandment of love should be taught within the context of their historical origin in the history of Israel (rabbinical tradition) at primary school age in the catechesis of sacraments in the parish, as well as in religious instruction in school. The fact that the Jewish youth is bound by oath to the covenant-orders (Bar-Mitzvah) should be used to illustrate the universal importance of the decalogue. Thus, ever from their childhood, Christian children should become aware of the solidarity with their Jewish "brothers and sisters in belief".
11. A reflected consideration of Christian ethical norms is necessary in secondary school age. Here the decalogue tradition (Zielfelder Plan IV 1) as well as Jesus' commandment of love become thematic (ibid. II 1). - The interpretation of the Sermon on the Mount is of special significance. Here Jesus' special quality as an interpreter of the Torah can only be understood within the context of Law-interpretation in Judaism. It can, therefore, only be considered in this context if one wants to prevent anti-semitic tendencies.(cf. above 8.)

Of special importance is the differentiation of the fields of ethical and cultic norms. It is important for the understanding of the cultic part of the Torah that "norms and rules" (Zielfelderplan II,1) are not restricted to the ethical field alone but gain in meaning in the cultic context, as well as being opposed to the New-Testament tendency in the Church.



In any case, young Christians should be taught in religious instruction that there are various attitudes towards the cultic-ritual part of the Torah in Judaism.

12. In the 'Sekundarstufe II' (5<sup>th</sup> and 6<sup>th</sup> year Secondary School) it should be observed that commonness and difference of the tradition in Christianity and Judaism is worked out in the context of ethical topics (such as social justice, freedom, responsibility, guilt, war and peace, etc.). A consciousness of the common responsibility of Jews and Christians for future society can only be transmitted if it is shown that Torah and the Law of Christ are not diametrically opposed but belong together, both as to their tradition and as the theological quality of God's Covenant.
13. To date there is no example in current Religious Education texts which successfully describes Christian instructions for life in their historical and present context of the Jewish Torah. However, there are first adequate positive descriptions of the Torah in connection with proposals for teaching on Judaism in Catholic religious instruction.
14. Instruction on the Torah in Adult Education of the Church  
One can assume that lack of information and prejudices obstruct the access of Catholic Christians to a correct understanding of the Torah and its significance for Jews. The complete misunderstanding of the term "Pharisee" in Christian literature may be an example for this. - The correction of this deficit combined with the realization that the conduct of life (Torah) may be of fundamental significance for the Christian practise as well, might lead to identity-problems for Christians. Jesus' sovereign and critical attitude towards the Torah has even been used in Catholic Fundamental Theology to prove his divine origin.

15. Consequences of a Positively Treated Understanding of the Torah for Catholic Theology

To make an effective change in Christian instruction and Adult Education concerning the Torah this concept will have to be considered by other theological disciplines much more distinctly than has been done so far. This is true, first of all, for exegesis where effective work has been done in this context (F. Mußner). The integration of the Jewish roots of Christian doctrine is still missing in moral theology. Christian sociology could gain from a discussion of Torah-interpretations a broader and more solid basis for Christian postulates concerning questions of economy, society, and state. Canon-law, liturgy, and pastoral theology each deal in their own way with the perpetuation of the Law of Christ in various fields of Church practise. They are in this respect related to certain aspects of Torah-interpretation. A comparison of the celebration of the Sabbath and Sunday and an exchange of ideas concerning this day as due to God the Creator and Redeemer, could lead theologians and the people of God to necessary and fruitful discoveries and actions. - In dogmatics a comparison of Torah-theology and Christology could reveal a deeper understanding of the significance of life of christological doctrines.



May 22, 1981

Dr. Coos Schoneveld  
General Secretary of the  
International Council of Christians and Jews  
Martin Buber House  
Werlestrasse 2  
Postfach 305  
6148 Heppenheim  
Federal Republic of Germany

Dear Dr. Schoneveld:

Since the mails appear to be so slow, I hasten to answer your kind letter of May 13th. I will be happy to participate in the study group about Christianity and Jewish Education, and also to undertake the presentation at the plenary session on Monday, June 29th at 8 p.m.

At present, I am scheduled to take a late-night flight on Saturday, June 27th, arriving in Frankfurt 11:30 on the 28th. I am trying to move that flight forward a day, in order to arrive a day earlier and give myself some time to relax and prepare for the conference. At present, the airlines are booked solidly. If I am able to get on an earlier flight, I shall notify you by cable.

I shall follow up with Rabbi Tanenbaum regarding his offer to provide some "didactical materials" for display. I really do not know what he had in mind, but if it is a small selection, I shall try to bring it along with me.

I am hoping to be met at the Frankfurt airport. If there is any difficulty about this and I must make my own way to Heppenheim, please let me know how to get there.

Yours sincerely,

Judith H. Banki  
Assistant National Director  
Interreligious Affairs

JHB:mr

cc  
✓ M.H. Tanenbaum  
David Hyatt

744  
3/2/81

**ICCCJ**

**INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS  
AMITIE INTERNATIONALE JUDEO-CHRETIENNE  
INTERNATIONALER RAT DER CHRISTEN UND JUDEN e. V.**

**MARTIN BUBER HOUSE**

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Federal Republic of Germany  
General Secretary: Rev. Dr. J. Schoneveld

Martin Buber House, Werléstraße 2, D-6148 Heppenheim

To the Participants in the  
International Colloquium of the  
International Council of Christians and Jews  
on: "Images of the Other"  
Heppenheim, 28 - 30 June 1981

Heppenheim, 9 June 1981

Dear Mr. Tannenbaum,

Herewith I am confirming your registration as a participant in the ICCJ International Colloquium to be held in Heppenheim from 28 through 30 June 1981.

Insofar as you have expressed the wish to be met at Frankfurt Airport and have communicated to us your time of arrival and flight number, we are making arrangements for your transfer from the airport to Heppenheim. Please look for an "ICCCJ" sign to be held by one of our helpers.

Enclosed you are finding a confirmation of your hotel reservation issued by the "Verkehrsbüro" (tourist office) in Heppenheim. Those staying at an hotel or at a private house are asked to pay directly to the owner or the host. Only the reservations of those staying at "Haus am Maiberg" are handled by us, and they are asked to pay to us when you register.

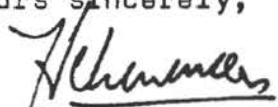
The conference fee (including the opening dinner on Sunday evening, lunch and supper on Monday and Tuesday) is DM 125, to be paid on registration.

You are kindly asked to join study group No: IA. We have taken your preference into account as expressed on your registration card, but it has not always been possible to place you in the group of your first choice.

Further enclosures are an updated program and material made available by the resource person of your study group, in case this is group IA, I B, II A, III A or IV. The material for the other groups will be distributed at the colloquium.

Looking forward to meeting you in Heppenheim,

Yours sincerely,

  
Dr. J. Schoneveld  
General Secretary

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AMITIE JUDEO-CHRETIENNE DE FRANCE

PAUL TEITGEN

Born at Essernay (Haute Saône) 2/6/19. First, lawyer at Lunéville after he was discharged from the Army. He joined the Résistance, first as a local clandestine diffuser of Témoignage Chrétien -initial manner- headed by the group gathered around R.F. Chaillet, then as the agent P2 for the Darius section of Fighting France. Arrested 7/6/44, tortured, he was deported at Struthof, then at Dachau. His father, bâtonnier Henri Teitgen (chairman of the Lawyers' Order), had been arrested in 1942 and deported at Buchenwald.

After the War, Paul Teitgen completed his studies at the Ecole Normale d'Administration (School for Highest Administrative Studies). Then, after several successive appointments as auxiliary préfet (governmental delegate) in various cities, he was named Secretary Général of the Police at Alger. He resigned in 1957 as a protest against the widespread use of the torture, following a letter he sent to the President and the members of the Commission for the Défense of Liberties and Individual Rights (letter reprinted in P. Vidal-Naquet's book, Raison d'Etat, Ed. de Minuit, 1961, p.167)

Arrested and expelled from Alger a few days later, 5/13/58, he remained without any further appointment, and without any salary until 1960. Then the Foreign Office sent him to Brasil on a mission for technic cooperation. Upon his return he was appointed Maitre des Requêtes (Head of the Demands Department) by General de Gaulle, at the prestigious Conseil d'Etat (Consultative Assembly to the French Government in Administrative Matters).

As a member of the Social Commission of the Conseil d'Etat, Paul Teitgen was chosen for several missions in the social and cultural political domain, including, in 1973, a UNESCO mission in Lebanon.

Further more, the report he presented in connection with judiciary matters at Chrysler firm, was hailed as outstanding, and his conclusion were adopted by the Court of Cassation (Court of Nullity).

Now Honorary member of the Conseil d'Etat, Paul Teitgen is married and father of five children. He is Officer of the Legion of Honor, bearer of the Croix de Guerre (War Cross) and the Medal of the Resistance.

Memo to Marc H. Tanenbaum - Page 2

February 27, 1981

It might also be an excellent idea to include some descriptive material regarding the Academy for Jewish Studies Without Walls; they may even have some booklists available.

I suggest we offer to provide one copy of the filmstrip "Christians and Jews: A Troubled Brotherhood" for showing at the conference. (But I think we should review this filmstrip ourselves, to see how it stands up.)

If, on the other hand, what Schoneveld wants is simple textbook materials explaining Jews and Judaism (he mentioned aides, games, etc.), you would need to get some suggestions from the AAJE or the JBE.

JHB:mr

AMERICAN JEWISH  
ARCHIVES





J. Hartman

captive woman. Soldier

creator

- founding, sustaining experience - dignity of other or humiliation / shame
- experience of dignity - dependency on other / or manipulation
- hunger for control or distancing

~~creator~~

ER  
TEACHING

- a) parental sustainer / learning experience - move toward school contact w. culture/history. I need you  
distancing to develop imagination - drama in classroom
- address all potential abuses
  - oneness in embryo - process dignity, self-worth, not to be embarrassed to need, illusion of self-sufficiency - be whole alone
  - fear of child fear to expose vulnerability - not perfect
  - make room for dignity of others
- b) Cognitive - erotic, sensual, sexual
- sexual interdependency - merge w. love
  - full distancing - mortality & freedom - tool of affirming other - distance & intimacy
  - love - totally naked, <sup>yet</sup> distance which regards personal in

a) ra

Talmudic to Biblical - creates space for critical

[ 4/10 file -> p1313 - self-contradiction of infinite father

- c) God the Lover - Song of Songs - yearning to be in each other's presence  
overcome terror of founding dependency / transcend incestuous -  
cling to his wife

- how to work with terror, never speak of ethos of love
- H. Cohen - love thy neighbor / love thy stranger = 1 command, 2 stages
- 77: like each other - Fatherhood of God, Brotherhood of Man
- (you're a mystery -
- neighbor turns into a stranger - 77 -> 7d (mysterious)
- 7777 - via negativa - God 77 -> 7d (radical otherness, not absorbed in other passion of Kty, of Judaism)
- walk as stranger - In Am I love.