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

Series C: Interreligious Activities. 1952-1992

Box 25, Folder 3, International Jewish Committee for
Interreligious Consultations, 1970-1976.

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS
CONSULTATIONS

The following proposal for the organization of an International Jewish Committee on Interreligious Consultations, hereinafter referred to as the joint committee, was approved by representatives of the participating agencies at a meeting held at the Synagogue Council of America on May 20, 1970.

- 1) The joint committee is to be composed of World Jewish Congress, Synagogue Council of America and its constituent agencies, and American Jewish Committee. Additional members can be added to the joint committee with the approval of its present membership.
- 2) The joint committee is to serve as an instrument of its constituent agencies in relations with the World Council of Churches and with Vatican agencies in consultations and conferences.
- 3) The policies and programs of the joint committee are to be determined by the full committee, each of its member agencies having an equal voice. It is understood that the programs of the joint committee require the consensus of the entire committee.
- 4) Communications from the joint committee are to be sent on the letterhead of the joint committee and not on that of any of its constituent agencies.

Staff responsibilities in New York are to be served by a person designated by the Synagogue Council of America and a person designated by American Jewish Committee.

Staff responsibilities in Geneva are to be served by a person designated by World Jewish Congress, who will work in closest cooperation with a person designated by American Jewish Committee and with persons designated by other members of the joint committee.

- 5) The joint committee will elect a chairman from one of its constituent agencies. The chairmanship is to be rotated on an ~~annual~~ ^{two - annual year} basis.
- 6) Responsibility for the arrangement for the participation of representatives from Israel and from other countries will be that of the joint committee, with recognition of the special competence and resources of World Jewish Congress in this area. The joint committee will seek to facilitate and improve the process of international participation.

Le Comité Provisoire d'Organisation

Beyrouth: Nabil Abboud
Marie-Rose Boulos
Père Jean Corbon
Gabriel Habib
Docteur Eugène Makhlouf
Sélim Nasr

Paris: Père François Biot
Claude Gault
Pasteur Jacques Lochard
Georges Montaron
Pasteur Michel Wagner

II.

- Abbé Esposito (Algérien); prêtre-responsable de la Communauté Saint-Hubert d'Oran; professeur dans l'enseignement public.
- Père Paul Gauthier (Français); Fondateur des Compagnons et Compagnes de Jésus Charpentier; auteurs de nombreux ouvrages; travaille actuellement avec les réfugiés palestiniens près de Husn (Jordanie)
- Père Gonzales-Ruiz (Espagnol); théologien de renommée mondiale.
- Georges Hourdin (Français); journaliste; président du groupe de presse "La Vie catholique", "Télérama", "Croissance des jeunes nations", "Le Cri", "Informations catholiques internationales", "Images du mois" (plus d'un million d'exemplaires de tirage global)
- Gabriel Matznef (Français) écrivain, membre du Comité de coordination de la jeunesse orthodoxe de France.
- Georges Montaron (Français) militant de la Résistance; journaliste, directeur de l'hebdomadaire français "Témoignage Chrétien"; vice-président du Centre national de presse catholique français.
- Abbé Pierre (Français) ancien aumônier de la Marine française; héros de la Résistance française; fondateur de l'Association Emmaüs; ancien député.
- Abbé Jean Scotto (Algérien) ancien curé de Bab-el-Oued; curé de Belcourt; conseiller municipal du Grand-Alger.
- Père Imre Timko (Hongrois) prêtre de l'Eglise grecque-catholique; professeur de théologie à la Faculté de théologie de Budapest.
- Louis Vandavelde (Algérien) expert-comptable de la Constantine; a animé, pendant la guerre d'Algérie, l'Association d'aide aux enfants algériens au Maroc et en Tunisie.
- Mgr. Vitanyi (hongrois) curé de la Paroisse Saint-Eméric de Budapest; responsable des relations extérieures de l'Episcopat hongrois.
- Pasteur Michel Wagner (Français) pasteur de l'Eglise réformée de France; secrétaire général de la Cimade.

III.

- M. Louis Terrenoire (Français) député U.D.R., ancien ministre, président de l'Association de solidarité franco-arabe.
- M. Janus Makowski (Polonais) député catholique à la Diète; secrétaire général de la Conférence chrétienne pour la ~~Excellence~~ Paix.
- M. Robert Buron (Français) président du mouvement "Objectif 72", ancien ministre.
- M. Gabriel Bergougnoux (Français) secrétaire général adjoint de la Convention des Institutions Républicaines (groupe politique dont l'animateur principal est François Mitterand).
- Père Robert Vandergucht (Belge) théologien de l'Université de Louvain.
- M. Félix Rodes (Guadeloupéen) avocat à la Cour d'Appel de Basses-Terre.
- Me. Charles Verny (Français) avocat à la Cour d'Appel de Paris; ancien déporté de la Résistance; ancien responsable des Jeunes de l'Organisation civile et militaire OCMJ.
- M. Jean-Marie Lambert (Tunisien) pasteur; représentant de la Division d'entraide du Conseil oecuménique des Eglises.
- M. Giorgio Girardier (Italien) de l'Eglise vaudoise d'Italie; directeur de "Nuovi Tempi".
- Père Luis Sena (Brésilien) aumônier de la Jeunesse estudiantine internationale.
- Me Juan-Evangelista Penaloza-Plascencia; (Mexicain) avocat
- Père John Chisholm (Irlandais) Docteur en Divinité; membre du Holy Ghost Fathers.
- M. Antoine Wessels théologien de l'Eglise réformée de Hollande

Un groupe de chrétiens français formule des réserves à propos de la conférence de Beyrouth

A la suite de la réunion, à Beyrouth, de la conférence mondiale des chrétiens pour la Palestine (1), un groupe de chrétiens français nous a adressé une déclaration dans laquelle on lit :

« Un certain nombre de chrétiens proches du monde arabe ont organisé ces jours-ci, à Beyrouth, une rencontre intitulée par eux : conférence mondiale des chrétiens pour la Palestine. L'un des buts de cette rencontre était de soutenir les organisations palestiniennes qui luttent pour la destruction des structures de l'Etat d'Israël en leur apportant une caution chrétienne, et une tentative de justification théologique. Cette initiative appelle de notre part de sérieuses réserves.

» Il y a, à l'origine du mouvement pro-palestinien, un souci de justice qui nous paraît incontestable, mais qui s'exerce malheureusement à sens unique. Nous ne sommes pas des admirateurs inconditionnels de l'Etat d'Israël et de sa politique actuelle. Nous connaissons les souffrances des Palestiniens et des Arabes, mais nous savons aussi les souffrances des juifs et des Israéliens, venus du monde chrétien et du monde islamique. Nous connaissons la part de responsabilité des puissances européennes dans la genèse de ce drame, mais nous savons aussi que les fautes commises ne seront pas rachetées par une politique unilatérale. Les revendications légitimes des Israéliens ne peuvent faire oublier celles des Palestiniens. Mais les revendications légitimes des Palestiniens ne peuvent non plus faire oublier celles des Israéliens.

» Aussi ne pouvons-nous taire notre inquiétude, car, depuis juin 1967, ceux qui ont organisé aujourd'hui cette conférence refu-

sent obstinément de prêter la moindre attention au judaïsme dans toute sa réalité. Les organisations palestiniennes et les divers milieux arabes ont été invités à s'exprimer librement à Beyrouth. Les Israéliens et les juifs, eux, n'ont pas été invités du tout, à l'exception de quelques rares juifs anti-sionistes, qui ne constituent qu'une infime minorité, nullement représentative du judaïsme. Une attitude aussi unilatérale ne peut aboutir qu'à exciter les passions et à retarder d'autant l'heure de la paix.

» Nombre de chrétiens, dans le monde entier, n'approuvent pas cette politique d'alignement inconditionnel sur les thèses palestiniennes. Ils souhaitent plutôt un rapprochement des points de vue, afin de préparer une paix accordant des garanties d'existence aux uns et aux autres, dans toute la mesure du possible (avec bien des nuances, comme il est naturel, selon les préférences politiques de chacun). Mais les défenseurs de ces positions plus équilibrées n'ont pas eu, eux non plus, le moyen de faire entendre leur voix à Beyrouth. Cette rencontre ne représente donc nullement l'opinion générale des chrétiens, mais seulement une opinion parmi d'autres. Elle est, certes, répandue chez les chrétiens arabes ; nous comprenons bien leurs difficultés et leurs aspirations, mais nous devons les mettre en garde contre les vieux préjugés à l'égard des juifs et contre la tentation d'une surenchère anti-israélienne.

» La justification de l'antisémitisme par de douteuses considérations théologiques est d'autant plus dangereuse que de nouvelles manifestations d'antisémitisme se font jour un peu partout dans le monde. C'est ainsi que certains prétendent refuser, aux

juifs, et aux juifs seuls, le droit à l'existence nationale, en invoquant tel texte sacré ou telle tradition, arbitrairement séparés de leur contexte. Cet ostracisme ressemble fort au vieux antisémitisme, dont il découle en partie, malgré les protestations des antisionistes, même de bonne foi. Cela équivaut à perpétuer la discrimination qui a fait des juifs, pendant des siècles, une minorité pourchassée. Rien, en effet, absolument rien ne permet de justifier une affirmation aussi évidemment contraire aux droits de la personne humaine et à l'esprit de la déclaration conciliaire *Nostra Aetate*.

» Dans une note pastorale récente, le comité épiscopal français pour les relations avec le judaïsme a dénoncé « l'ambiguïté » de certaines campagnes qui mé-
« lent indûment des arguments
« religieux à des positions pure-
« ment politiques ».

» Certains ont prétendu bien légèrement qu'il y avait là une ingérence de la hiérarchie dans le domaine temporel. Mais le rôle des responsables ecclésiastiques consiste bel et bien à rappeler, quand c'est nécessaire, les exigences évangéliques et leur portée universelle. Or il s'agissait, en l'occurrence, d'un rappel particulièrement opportun. S'il est évident que les options politiques relèvent du libre choix des consciences individuelles, comme le rappelait d'ailleurs cette note pastorale, les chrétiens ne doivent pas céder devant les excès de la passion partisane, encore moins les cautionner par des arguments prétendument théologiques. Même dans une situation de guerre, ils doivent tendre à devenir des artisans de paix et de justice pour tous, sans aucune exclusivité. En ce sens, nous sommes profondément d'accord avec l'évêque de Stras-

bourg, qui a précisé que « des chrétiens ne devraient pas inci-
« ter à la lutte, mais à la récon-
« ciliation entre juifs et Arabes ».

» Nous estimons donc qu'il convient de mettre l'opinion en garde contre ce qui nous paraît constituer une utilisation abusive du christianisme à des fins partisans. Nous appelons les chrétiens et tous les hommes de bonne volonté à se délier des propagandes simplistes et à tenter de comprendre toutes les parties en présence, les Israéliens comme les Palestiniens, et les Palestiniens comme les Israéliens. Nous ne prétendons pas apporter de solution politique, car la paix ne peut sortir que des intéressés eux-mêmes. Evitons au moins d'envenimer la situation en cédant à la passion génératrice de haine, sous quelque forme que cette passion se présente.

(1) Voir *le Monde* daté 9 et 10-11 mai 1970.

Une quarantaine de personnes ont signé cette déclaration. Parmi elles figurent : MM. Pierre Dabosville, A. Latreille, K. Léon-Dufour, P. Lovsky, J. Madaule, I. Marrou, R. Mehl.

« Le Conseil national de l'antité judéo-chrétienne de France (1) a publié de son côté une mise en garde qui indique notamment : « Aujourd'hui l'antitéisme resurgit et prend parfois la forme de l'antisémitisme. L'A.J.C.F. ne serait pas fidèle à sa mission si elle ne dénonçait pas à temps les prodromes du mal. Or, dans l'antisémitisme militant, l'A.J.C.F. voit réapparaître sous cette nouvelle forme, tantôt un antisémitisme religieux traditionnel, tantôt un antisémitisme passionnel. »

(1) 88, rue de Babylone, Paris (7^e).

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DRAFT

BACKGROUND MEMORANDUM ON AJC'S PARTICIPATION IN THE INTERNATIONAL
JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

At the June 24, 1970 meeting of the Board of Governors it was voted unanimously to approve in principle the recommendation of the Interreligious Affairs Commission that for one year, on a trial basis, AJC join with the Synagogue Council of America and the World Jewish Congress to form the International Jewish Committee on Interreligious Consultations (IJCIC). At the same time the staff was authorized to work out details that were still unclear and to present to the Board of Governors the completed agreement for final approval. The unclear details included the setting up of procedures for designating a chairman and other officers, a voting procedure, a policy regarding the issuance of joint statements, the drafting of a budget, and such guarantees as would assure the preservation of AJC's autonomy in programming with the Vatican and the World Council of Churches.

Since the June 24th Board meeting a consultation was held between IJCIC and the World Council of Churches in Lugano, Switzerland, from October 27-30. Another consultation was held between IJCIC and the Vatican Office for Catholic-Jewish Relations in Vatican City, December 20-22. AJC took part in both meetings.

The WCC meeting was called for the purpose of anticipating certain pressures that were expected to be exerted against the WCC

General Assembly in Addis Ababa, January 10-21 by anti-Israel forces from Arab and Afro-Asian representatives. It also was held as a preliminary conversation ~~in~~ with Arab Christians to ascertain whether the WCC could become a forum for establishing communication between Arabs and Jews. The Vatican meeting was regarded as of major importance for at least two reasons: (1) the Vatican Office on Catholic-Jewish Relations brought to the consultation for the first time representatives from five major Pontifical Offices and Congregations, two of which were in regular communication with the Muslim world and third world representatives; (2) the Vatican proposed the setting up of a permanent Vatican-world Jewish steering committee for the purpose of improving relationships between the Catholic Church and the Jewish people throughout the world and also to ^{enable} ~~enable~~ Catholics and Jews to work together in facing common human problems. A memorandum of agreement was drafted by the Vatican and Jewish representatives which reflected the consensus of that meeting. The Vatican ~~representative~~ representatives indicated that they were prepared to accept the terms of that agreement as drafted. (The Jewish representatives, while indicating their support in principle for acceptance of the document, suggested that they would have to submit the memorandum for approval by their organizations).

It should be noted that the Jewish representatives felt that the proposal for setting up such a Vatican-Jewish steering committee

on a permanent basis was a historic development unprecedented in the relationships between both communities. The Jewish consensus was that this afforded a unique instrument for communication of Jewish concerns on a very high level to the Vatican and because it represented a range of Jewish religious and communal bodies both in Israel and in ~~in~~ other parts of the world would be taken seriously.

A test of the value of this joint steering committee came about when two days after the meeting the death sentences of two Jews were announced by the Soviet Union. The Jewish representatives drafted a telegram to the Pope asking for Papal and Vatican intervention. Zach Shuster, who stayed behind in Rome for several days, informed us that the cable was brought directly to the Pope's attention and that interventions were made immediately on a number of levels with the Soviet Union. Since the setting up of the Vatican-Jewish instrumentality received a great deal of publicity, including a front page story in The New York Times, the Interreligious Affairs Commission felt that it would be useful to make this interim report to the Board of Governors as a matter of information. It is the present sense of the IAC that the vote in principle to take part in IJCIC on a one year basis continues to have merit. The instruction to the staff to work out the various details referred to above are being carried out. No proposals are being submitted at this time

in view of the fact that another national Jewish agency is seriously considering joining IJCIC. Should it do so within the next period of weeks all of these procedures will have to be considered anew and therefore it is thought unwise to develop further procedures now. Should the other Jewish body determine not to join by the end of January or early February, AJC will move to have these procedures clarified in writing and will then submit them to the Board of Governors for its approval.



INTERNATIONAL COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

The following is a proposal for the organization of the International Committee on Interreligious Consultations, for the consideration and approval of the participating agencies.

- 1) The joint committee is to be composed of World Jewish Congress, Synagogue Council and its constituent agencies, and American Jewish Committee. Additional members can be added to the joint committee with the approval of its present membership.
- 2) The purpose of the joint committee is to represent its constituent agencies in relations with the World Council of Churches and with Vatican agencies in consultations and conferences.
- 3) The policies and programs of the joint committee are to be determined by the full committee, each of its member agencies having an equal voice.
- 4) The joint committee is to operate through two offices - one to be located at the headquarters of World Jewish Congress in Geneva, the other at the Synagogue Council of America in New York.

All communications from the joint committee relative to the consultations are to be sent on the letterhead of the joint committee and not on that of any of its constituent agencies.

Staff responsibilities for the New York office are to be served by a staff person designated by the Synagogue Council of America and a second staff person designated by the American Jewish Committee.

The staff responsibilities for the Geneva office are to be served by a staff person designated by World Jewish Congress. It is understood that he is to work in closest cooperation with an overseas staff person designated by the American Jewish Committee, and in the event B'nai B'rith-Anti Defamation League joins the joint committee, with an overseas person designated by B'nai B'rith-Anti Defamation League.

- 5) The joint committee will elect a chairman from one of its constituent agencies. The chairmanship is to be rotated on an annual basis.
- 6) Responsibility for the arrangement for the participation of representatives from countries other than the United States will be that of the joint committee, with recognition of the special competence and resources of World Jewish Congress in this area. The joint committee will seek to facilitate and improve the process of international participation.



Memo From

1501C
RABBI HENRY SIEGMAN
EXECUTIVE VICE-PRESIDENT

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

July 1975

Dear Marc:

Enclosed are the materials I promised you along
with the final version of the agreement.

Warmest regards,



PERSONS ATTENDING JULY 25TH MEETING
AT CARDINAL O'CONNOR'S

Bishop George W. Bashore
Bishop of Boston
United Methodist Church

5

Dr. Harold Bennett
Pres. and Treas. of Executive Committee
Southern Baptist Convention

His Eminence
Joseph Cardinal Bernardin
Archbishop of Chicago

Bishop Philip of Daphnousia
Greek Orthodox Archdiocese

Bishop Paul A. Duffey
Secretary
Council of Bishops

Rev. Dr. Miltiades B. Efthimiou
Greek Orthodox Archdiocese of
of N. & S. America

Bishop William Frey
Episcopal Diocese of Colorado

His Eminence, Archbishop Iakovos
Greek Orthodox Archdiocese of N.
& S. America

Rabbi Henry D. Michelman
Synagogue Council of America

Ms. Candice Mueller
The Lutheran Church -Missouri Synod

Most Reverend Francis J. Mugavero
Bishop of Brooklyn

His Eminence
John Cardinal O'Connor
Archbishop of New York

Dr. B. Edgar Johnson
General Secretary
Church of the Nazarene

Rev. Dean M. Kelly
National Council of Churches

Dr. Jerry R. Kirk, President
National Coalition Against
Pornography

His Eminence
John Cardinal Krol
Archbishop of Philadelphia

Robert Banks representative of
His Eminence, Bernard Cardinal Law
Archbishop of Boston

Dr. Richard P. Lindsey
Church of Jesus Christ of Latter
Day Saints

Most Reverend James W. Malone
Bishop of Youngstown

Dr. Billy A. Melvin,
Executive Director
National Association of Evangelicals

Dr. John H. White, Vice President
National Association of
Evangelicals

Bishop Clyde E. Van Valin
Free Methodist Church of North
America

Rabbi Walter Wurzbarger
Synagogue Council of America

Dr. Jack Stanton, First Vice Pres.
Southern Baptist Convention

As religious leaders, we believe in the inherent dignity of each human being. Created in God's image and likeness, the human person is the clearest reflection of God's presence among us. Because human life is sacred we all have a duty to develop the kind of societal environment that protects and fosters its development. This is why we address a broad range of life-threatening and life-diminishing issues. These assaults on human life and dignity are all distinct, each requiring its own moral analysis and solution. But they must be confronted as elements of a larger picture.

The particular purpose of today's meeting is to bring into clear focus a major factor in the assault on human dignity and the consequent dehumanization that it promotes: hardcore and child pornography. The occasion of our gathering is the recently released Report of the Attorney General's Commission on Pornography. We are in unanimous agreement that hardcore and child pornography, which is not protected by the Constitution, is an evil which must be eliminated.

As religious leaders, our primary responsibility is to teach and motivate. We can and must help people understand the moral dimensions of the problem of hardcore and child pornography and what their responsibility is in this regard, while fully respecting freedom of expression guaranteed by the First Amendment. In particular, we wish to make it clear that we do not and will not advocate "censorship". Our understanding of censorship implies actions being taken against materials which are protected by the First Amendment. Given the information and motivation, people will do what is necessary to affect public policy.

As teachers, we will do all in our power to proclaim the truth of human dignity and freedom, and to promote the God-given human values needed for the moral health of our society.

The large gathering of religious leaders representing a broad spectrum of the religious community at today's meeting is an indication of the seriousness of the problem and our commitment to addressing it. Today's meeting is the beginning of an ongoing process which will facilitate greater cooperation on this vital issue among religious bodies.

We hereby subscribe to this communique as responsible individuals and religious leaders with the understanding that we do not necessarily speak for our entire constituencies.

International Jewish Committee on Int

432 Park Avenue South / New York, N.Y. 10016 / Tel. (212) 686-8670

1 Rue de Varembe / 1211 Geneva 20, Switzerland / Tel. (022) 34 13 25

Constituent Agencies: —
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

MEMORANDUM

March 23, 1972

TO: Members of IJCIC

FROM: Rabbi Henry Siegman

SUBJECT: Proposed Revised Procedures for IJCIC

- 1) The International Jewish Committee on Interreligious Consultations (IJCIC) is to be composed of World Jewish Congress, Synagogue Council of America and its constituent agencies, American Jewish Committee and B'nai B'rith-Anti Defamation League.
- 2) IJCIC is to serve as an instrument of its constituent agencies in relations with the World Council of Churches and with Vatican agencies in consultations and conferences.
- 3) The chairmanship of IJCIC is to be rotated among the constituent agencies, and will be held for a two-year period. This arrangement is to be reviewed in four years. The next rotation is to occur on September 1, 1972.
- 4) IJCIC is to have two official addresses. The U.S.A. address is to be the Synagogue Council of America, and the European address is to be the Geneva office of World Jewish Congress.
- 5) The co-secretaries of IJCIC in the U.S.A. are to be one person each from SCA, AJC and ADL. The co-secretaries in Europe are to be one person each from WJC, AJC and B'nai B'rith-ADL.
- 6) The policies and programs of IJCIC are to be determined by a body comprised of representatives of each of the constituent agencies. This body is to be designated as the Steering Committee of IJCIC. Each of the four constituent agencies will determine for itself the number of persons who will serve as its representatives on the Steering Committee. Each of the constituent agencies will have but one vote, and the policies and programs of IJCIC require the consensus of its constituent agencies.

- 7) Communications from IJCIC are to be sent on the letterhead of IJCIC and not on that of any of its constituent agencies. Internal communications to member agencies of IJCIC can go over the signature of the SCA or the WJC staff person in charge. All other communications must bear the signature of the chairman of IJCIC or of the co-secretaries.

The letterhead of IJCIC should carry the U.S.A. and Geneva addresses, the names of the constituent organizations and the name of the chairman.

- 8) A staff Liaison Committee will have the responsibility of meeting with parallel committees of the World Council of Churches and of the Roman Catholic Church for the purpose of planning joint activities, which require the approval of the Steering Committee. The Liaison Committee will be composed of one person each of WJC, SCA, B'nai B'rith-ADL, AJC and the Israel Jewish Council for Interreligious Contacts.
- 9) Budget. The Synagogue Council of America will itself bear all expenses incurred in connection with the administration of the U.S.A. office of IJCIC, and World Jewish Congress will itself bear all expenses occurred in the European office of IJCIC. The constituent agencies of IJCIC will be responsible for the expenses of their own representatives to all meetings of IJCIC. The constituent agencies of IJCIC will share equally in all common expenses, such as travel costs and honorariums of specialists and speakers, translation and secretarial services at international conferences, etc.

International Jewish Committee on Interreligious Consultations

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

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

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

March 29, 1972

MINUTES OF IJCIC MEETING

March 23, 1972

PRESENT:

Rabbi Arthur Hertzberg, Chairman
Rabbi Balfour Brickner
Dr. Benjamin Epstein
Rabbi Israel Klavan
Max Melamet
Rabbi Elkanah Schwartz
Rabbi Fabian Schonfeld
Rabbi Henry Siegman
Rabbi Marc Tanenbaum

I JOINT STUDY WITH THE WORLD COUNCIL OF CHURCHES

Rabbi Henry Siegman reported that two of the four members of the Jewish Study Committee, Prof. Emil Fackenheim and Prof. Uriel Tal have indicated that they are unable to attend the meeting in Geneva scheduled for the week of April 24. Following consultations with the Chairman, Rabbi Arthur Hertzberg and Rabbi Marc Tanenbaum, he invited Prof. Shemaryahu Talmon and Rabbi Daniel Silver of Cleveland, who agreed to serve on the committee and to attend the Geneva meeting.

Rabbi Tanenbaum indicated that in his conversations with Rabbi Siegman he had approved the names of Prof. Talmon and Dr. Lou Silberman. The name of Rabbi Silver had not been mentioned. He indicated that while he had no objections to Rabbi Silver, and does not now propose any changes, he wishes to stress the principle that clearance with all the participating agencies on such matters is essential, and that in the future no such action be taken without full clearance.

Rabbi Hertzberg explained that the action was taken under great pressure because Dr. Gerhart Riegner called from Geneva and pressed for an immediate commitment. Both he and Rabbi Siegman agreed that no exceptions should be made in the clearance policy.

Rabbi Balfour Brickner requested that the invitations be withdrawn, since they were not cleared with his agency, and proposed the following names: Prof. Shemaryahu Talmon, Prof. Lou Silberman of

Vanderbilt University, Rabbi Levy Olan of Dallas, and Prof. Ellis Rivkin of the Jewish Institute of Religion, in that order. His suggestions were accepted by the committee.

It was agreed that the Jewish Committee should meet at least once in the United States before the Committee convenes in Geneva. They would meet shortly with members of our committee, and then by themselves.

II JOINT COMMITTEES WITH THE ROMAN CATHOLIC CHURCH

Rabbi Hertzberg reported on our earlier agreement to staff the study on the role of people, land and faith with Prof. Zvi Werblowsky and a person to be designated by Rabbi Joseph B. Soloveitchick, and the Committee on Human Rights with Dr. Gerhart Riegner, Rabbi Marc Tanenbaum and Professor Lou Henkin. If Prof. Henkin cannot accept, the invitation would be extended to Prof. Milton Konvitz.

It was agreed that these committees should be formally constituted without further delay, and that we notify the Vatican Office on Catholic-Jewish Relations of these appointments.

III IJCIC PROCEDURES

Dr. Benjamin Epstein reported that B'nai B'rith-ADL has formally decided to apply for membership in IJCIC, and that a letter to this effect would be sent to IJCIC shortly.

Rabbi Siegman reported that an informal meeting of the heads of agencies was held earlier in the week, at which the structure and procedures of IJCIC were discussed. Rabbi Siegman was asked to put these in writing and to circulate them to the constituency of IJCIC.

Rabbi Balfour Brickner said that he considered this to be an appropriate time to place before the committee a request that the UAHF be given a seat on the Steering Committee. It was agreed that this was a matter that should first be decided within the Synagogue Council of America, and then submitted to IJCIC.

F-IJCIC

April 3, 1972

Rabbi Henry Siegman
International Jewish Committee
on Interreligious Consultations
432 Park Avenue South
New York, New York

Dear Henry:

Thank you very much for your prompt remission of the proposed revised procedures for IJCIC. I believe that the first six points accurately reflect our understanding. However, I have some questions about the last three points.

In phrasing point seven the way you did, I believe you missed the entire thrust of our discussion. At our meeting, we recognized that on a de jure basis, all members of the secretariat will be co-equal even though on a de facto basis the co-secretary housed in the official "address" of IJCIC would bear the greatest burden of work. We also agreed that we should make every effort to have as much of the correspondence sent under the name of the Chairman rather than the secretariat. In view of this, I would suggest that item seven read as follows:

7) Communications from IJCIC are to be sent on the letterhead of IJCIC and not that of any of its constituent agencies. Wherever possible, communications should bear the signature of the Chairman of IJCIC. Where this is not possible, the communication shall bear the signature of the co-secretaries. However, when any member of the secretariat communicates to member agencies of IJCIC, it need carry only his signature.

While we were inclined to agree that the IJCIC letterhead should carry only the USA and Geneva addresses, the names of the constituent organizations and the name of the Chairman, it was my impression that we decided to hold off final judgement until we could examine what other alternatives were available.

Rabbi Henry Siegman

(2)

April 3, 1972

Point eight represents our present understanding but we did, as I recall, agree to explore the possibility of adding the European secretariat. Perhaps this should be stated. In any event, I assume that in addition to the five you mention, the Chairman of IJCIC would also be a member of the liaison committee. This should be made clear.

Finally, I would suggest - for the same reasoning expressed with regard to point seven - that point nine read as follows:

9) Budget. Each constituent agency of IJCIC will bear whatever expenses it incurs in connection with normal office administration for IJCIC. They will also each be responsible for the expenses of their own representative to all meetings of IJCIC. They will share equally in all common expenses, such as travel costs and honorariums of specialists and speakers, translation and secretarial services at international conferences, etc.

I trust these changes meet with your approval.

Best regards.

Cordially,

Bertram H. Gold
Executive Vice President

BHG:kh

cc: Rabbi Irwin Blank
Ben Epstein
Rabbi Arthur Herzberg
Max Melamet
Rabbi Joachim Prinz
Rabbi Marc Tanenbaum ✓

האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM

THE FACULTY OF HUMANITIES



17 April, 1972

Dear Henry,

Thank you for your letter of March 28 cum Memo of March 23.

I read and re-read the memo containing the proposed revised procedures for IJCIC and feel that they are reasonable and fair enough, except for one point which I am afraid I have to raise at this juncture, insisting that a decision be taken on the subject.

According to §8 a representative of the Israel Jewish Council etc. will be a member of the Liaison Committee. This paragraph formalizes the de facto situation. It was a situation which I accepted as long as IJCIC was, as it were, in statu gestationis viz. (to change my metaphor) "running in". Now that our procedures are being revised and put on a regular basis, I feel that the Israel group should have the regular status of a "constituent agency" as envisaged by §§1 and 2 of your memo. The argument that the admission of the Israeli Group would open the door to other national (as distinct from international) organizations doesn't hold water since everybody agrees that Israel and the problems regarding Israel have a special status in what is called "World Jewry". To have meetings where over 50% of the discussion is devoted to Israel or Israel-related problem (Jerusalem, Arab refugees, People and Land, WCC and their ~~Fath~~-contacts etc. etc.) and then to have the Israel representative as a kind of fifth wheel to the cart is simply inadmissible. According to the present draft the rotating chairmanship could never come to the Israeli member because -although member of the Liaison Committee- he does not represent one of the constituent agencies of IJCIC. (No personal ambitions involved: by the time the chairmanship will ~~come~~ come to the Israeli member my place will -hopefully- have been taken by someone else). I have no strong feelings on the subject of an Israeli "co-secretary", but the time has now come to formalize our status as a constituent agency.

Best regards and all good wishes,

Yours sincerely

R.J.Zwi Werblowsky

Rabbi Henry Siegman,
IJCIC. New York.

NATIONAL OFFICERS

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Moses Hornstein

April 18, 1972

Dr. Bertram H. Gold
Executive Vice President
The American Jewish Committee
165 East 56th Street
New York, N.Y.

Dear Bert:

Many thanks for your letter of April 3.

While I do not object in principle to your suggestion for paragraph #7, I think we would be happier with wording that would incorporate one of your own sentences: "At our meeting, we recognized that on a de jure basis, all members of the secretariat will be co-equal even though on a de facto basis the co-secretary housed in the official 'address' of IJCIC would bear the greatest burden of work." It is a matter we will have to discuss further.

NATIONAL ADVISORY COUNCIL

Honorary Chairman
Arthur J. Goldberg

Chairman
Jack A. Goldfarb

CONSTITUENT ORGANIZATIONS

Honorable of American Rabbis
Rabbinical Assembly

Local Council of America
of American Hebrew
Congregations

Orthodox Jewish Congregations
of America

Synagogue of America

I agree that point 8 represents our present understanding.

I accept your rewording of paragraph #9.

Finally, a matter we will still have to consider is the addition of the UAHC to the Liaison Committee.

Warm personal regards.

Sincerely yours,

Rabbi Henry Siegman
Executive Vice President

WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20 NEW-YORK N.Y. LONDON W.1 PARIS 8. TEL-AVIV
1, RUE DE VAREMBÉ 15 EAST 84TH STREET 55, NEW CAVENDISH STREET 78, AV. CHAMPS-ÉLYSÉES 123, YEHUDA HALEVI STR.
TELEPH. 34 13 25 TEL TRAFALGAR 9-4600 TELEPH. WELBECK 0335 TELEPH. ELYSÉES 9463 TELEPH. 29159

GHR/mdt 1659

Geneva, April 21, 1972.

Rabbi Henry SIEGMAN
Synagogue Council of America
432 Park Avenue South
New York
===== N.Y. 10016

Dear Henry,

Re : Proposed Revised Procedure for IJCIC

I wish to acknowledge receipt of your memorandum of March 23. I would like to present some remarks concerning Point 5. of your memo. We have never agreed in the past that there should be a group of co-Secretaries of IJCIC in the United States and another group of co-Secretaries in Europe. Our agreement in the past was that each of the constituent agencies was entitled to appoint one co-Secretary. I believe this principle should be maintained, as it is the only one which can secure that we act as one group.

If we would establish two groups, one in the United States and one in Europe, the WJC would have to ask to have one co-Secretary as a member of the American group. I believe however that such a change is not the right solution for the situation. Any establishment of two groups of co-Secretaries would create the question of who is to decide what, and who has to have the last word, and in my opinion it would endlessly complicate our procedures.

I have not found any difficulty in the arrangements which we have had until now and I think they should be maintained. This does of course not prevent at all that I, for instance, should keep in close touch with the representatives of the other constituent agencies in Europe.

Please convey these views to the other constituent members.

With kind regards,

Sincerely yours,

Gerhart M. Riegner

International Jewish Committee on Interreligious Consultations

432 Park Avenue South | New York, N.Y. 10016 | Tel. (212) 686-8670
1 Rue de Varembe | 1211 Geneva 20, Switzerland | Tel. (022) 34 13 25

Constituent Agencies: —
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

May 26, 1972

IJCIC MEETING

May 17, 1972

10:00 A.M.

Synagogue Council of America

PRESENT:

Rabbi Arthur Hertzberg - Presiding

Rabbi Solomon Bernards

Rabbi Balfour Brickner

Dr. Norman Lamm

Morris Laub

Rabbi Elkanah Schwartz

Rabbi Henry Siegmán

Rabbi Solomon J. Sharfman

Rabbi Marc Tanenbaum

Dr. Shemaryahu Talmon

Rabbi Walter Wurzbürger

Dr. Norman Lamm and Dr. Shemaryahu Talmon reported on the meetings of the Scholars Committee that were held in Geneva the week of April 24.

There were two points that received special emphasis. Some of the Christians, particularly Lucas Vischer, wished to single out the State of Israel as an example of the ambivalence of nations. The position taken by the Jewish committee was that within the context of a study of world community, Israel may not be singled out in this manner. Its existence should not be considered more problematic than that of Bangladesh or any of the other third world nationalisms. This is not to say, however, that the Jewish understanding of Israel's nationhood is not a legitimate issue for discussion between IJCIC and the World Council of Churches.

The second point that was made was that one member of the Jewish committee was prepared to take up the issue of a Jewish theology of Christianity, a question the Christian side is very much interested in.

In regard to this second point, Rabbi Arthur Hertzberg reaffirmed for the record our formal opposition to any consideration of a Jewish theology of Christianity. He stressed that with respect to the question of what is and what is not discussable with the World Council of Churches, the Scholars Committee is subject to the discipline of IJCIC. He thanked the members of the Scholars Committee for respecting this understanding.

With regard to the first point, Rabbi Henry Siegman observed that the insistence by Lucas Vischer to give special attention to the case of Israel should not be seen in a negative light. Indeed, it was IJCIC that had taken the initiative in suggesting that an understanding of Israel in the light of Jewish history and tradition be an important subject of our conversations.

Rabbi Marc Tanenbaum urged that the Scholars Committee not avoid the issue of Israel. He felt this was particularly important for political reasons, since there are enormous pressures on the World Council of Churches, as a result of its Third World orientation and the insistent claims of Arab Christians and its Orthodox constituency.

Drs. Lamm and Talmon agreed. They pointed out that they only objected to the singling out of Israel as representing a very special problem in the context of "Quest for World Community."

The following schedule of meetings with the World Council of Churches was proposed and approved:

- a) Jewish Study Group to meet the evening of December 9 and the day of December 10.
- b) The Joint IJCIC-World Council of Churches Study Groups to meet the evening of December 10 and the day of December 11.
- c) The larger consultation of IJCIC and World Council of Churches to begin the evening of December 11 and run through December 14.

Rabbi Hertzberg proposed that he designate the following to serve on the Jewish Study Group: Prof. Emil Fackenheim, Prof. Norman Lamm, Prof. Uri Tal, Prof. Shemaryahu Talmon, Prof. Lou Silberman. The suggestion was moved by Rabbi Tanenbaum and approved by the committee.

It was agreed that of the four subjects requiring further investigation by the Jewish Study Group, as described on page three of the "Joint Proposals" document, we would invite Dr. Uri Tal to undertake the first, Dr. Shemaryahu Talmon the second, Dr. Norman Lamm, the third, and a committee composed of Prof. Lou Henkin, Dr. Gerhart Riegner and Rabbi Marc Tanenbaum the fourth.

Rabbi Siegman informed the committee that he had been called by Kurt Naylor of the NCC asking that SCA host a meeting with Archbishop George Appleton of Jerusalem and Dr. Johan Snoek, Director of the WCC Committee on the Church and the Jewish People. Archbishop Appleton is visiting the United States in his capacity as Chairman of the WCC Committee. Rabbi Siegman suggested that since they are coming on behalf of the World Council of Churches, the meeting should be arranged by IJCIC rather than SCA. The date on which Appleton and Snoek are available for such a meeting is Wednesday, May 31.

Rabbi Marc Tanenbaum suggested that a telegram be sent to Archbishop Appleton inviting him to suggest an agenda. It was agreed that such a telegram be sent over the signature of the chairman. It was also suggested that, if possible, arrangements be made to enable Archbishop Appleton to visit Jewish institutions in New York so that he may get some impression of the vitality and character of American Jewish life. Morris Laub agreed to try to set up such visits.



International Jewish Committee on Interreligious Consultations

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

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

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

June 1, 1972

MEMORANDUM

TO: Members of IJCIC
FROM: Rabbi Henry Siegmán
SUBJECT: Next Meeting

Enclosed please find the minutes of the March 23 and May 17 meetings of IJCIC.

The next meeting of IJCIC will take place on:

DATE: Thursday, June 22

TIME: 3:00 P.M.

PLACE: Synagogue Council of America
432 Park Avenue South

The first and major part of the agenda will be devoted to a discussion of the proposed organization and procedures of IJCIC. We will also discuss the organization of studies with the World Council of Churches and the Roman Catholic church.

Kindest regards.



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

memorandum

to: SCA Component of IJCIC
from: Rabbi Henry Siegman
subject: Proposed Revised Procedures for IJCIC

June 1, 1972

You received a memorandum from me, dated March 23, 1972, containing proposals for revised procedures for IJCIC. We have since received a number of comments, suggestions and criticisms. We are now required to take a formal SCA position vis-a-vis our partners in IJCIC (World Jewish Congress, American Jewish Committee, B'nai B'rith-Anti Defamation League and the Israel component) with regard to the suggested procedures.

I should like to make the following proposals for your consideration and approval:

- 1) Prof. Zvi Werblowsky from Israel has requested that the Israel component be considered a formal constituent of IJCIC. I suggest that we support that request.
- 2) Paragraph #5 of the March 23 memo calls for three secretaries of IJCIC in the U.S.A. (representing SCA, AJC and B'nai B'rith-ADL) and three secretaries in Europe (representing WJC, AJC and B'nai B'rith-ADL). On the basis of suggestions received from Gerhart Riegner and Zvi Werblowsky I suggest this be revised so that there be five secretaries, one each for the five constituent bodies.
- 3) I suggest that we support the UAHC recommendation that a UAHC representative sit as a permanent member of the Staff Liaison Committee (paragraph #8 in the memo of March 23).
- 4) I suggest that we amend what is paragraph number 7 in the memo of March 23 so that the letterhead of IJCIC carry the names of the constituent agencies of the Synagogue Council of America.

Please let me have your reactions to these proposals as soon as possible. As you will see from the enclosed notice, we have scheduled a meeting of IJCIC on June 22 which will be devoted to a discussion of these procedures.

Kindest regards.



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JOINT PROPOSALS

In accordance with a decision made by the Jewish-Christian Consultation held in Lugano in October 1970, whose major theme was "The quest for a world community - Jewish and Christian perspectives", Jewish and Christian Study Groups have been established and met jointly in Geneva in April 1972. They have agreed upon the following proposals and present them as agenda for the plenary meeting in the autumn of 1972.

I.

The present world situation is characterized by increasing interdependence. Mass communication from continent to continent bring close to us the concerns of millions of people of whose existence we were hardly aware before. Mass travel helps us to become acquainted first hand with ways of life and thinking which in the past were hardly known to us. Economic, technological and political developments draw the people of this world more closely to one another. This development raises acutely the question whether mankind will be able to create a world community which allows for life in justice and peace.

The realization of such a new order is not optional. It is decisive for the future of the human race. "One world..., or none" is more than a slogan. However, the concept of interdependence of mankind is ambivalent. It may hold out the promise of new community but we also know from bitter experience that human institutions are not always unmixed blessings, no matter how noble the intentions of their founders, and may even lead to new conflicts of unprecedented dimensions. Groups can overreach themselves and destroy others. Nations can and do make war, and one world may be dictatorial or soulless.

When speaking of world community we do not think of an imposed uniformity throughout the world - ideological, cultural, political and religious. We feel that world community needs to be understood as community of communities. The identity of each group must not be extinguished, but each must find its place in the wider community of communities. Only such a concept provides the hope for the development of a human future in which individuals and groups will have their rights respected and their dignity inviolate.

The way to the realization of world community is barred by many obstacles. We mention only a few factors which need realistically be taken into account :

1. The abdication of social responsibility by individuals.
2. The loss of a sense of history and continuity by contemporary man.
3. The traumatic diminution of the sense of human dignity - man's meaning and worth - in this technological era, with the resultant breakdown in interpersonal and intercommunal relationships.
4. The division of the world by racism, competing power blocs and antagonistic classes of the advantaged and the disadvantaged, such that the latter are permanently frozen in their deprivation with the only recourse being revolution and social upheaval.

It is imperative that our two faith communities apply themselves in common to devising the ways and means of remedying these problems. The Jewish and Christian communities both are aware of this challenge. They have in the past not been sufficiently sensitive and open to those outside their own circles. Yet we feel that our world-views are such that our communities have to respond sympathetically and creatively at this moment of history if they are to be true to their respective heritage.

These traditions are specific for each faith community. Judaism reverences the Hebrew Bible, but it is by no means restricted to it. In its long history, it drew upon the Bible and creatively applied its teachings to each generation and its problems within a developing tradition. The matrix of Christianity is the Christ event, which is witnessed in the New Testament and cannot be understood without the Old Testament. In the course of time, each tradition has learned to reinterpret itself and reformulate its world view in critical response to new phenomena, conditions and challenges.

Starting from different points of origin, the two heritages have yielded certain understandings and insights that are of the most crucial significance for human history. These concepts, not adequately realized heretofore, include the dignity of man and his freedom, which issue from his creation in the divine image, and his responsibility for his fellow-man under God. It is our conviction that such ideals which our communities share are deserving of renewed commitment and implementation by the two of us as part of the human family for the betterment of all mankind.

It is up to us to create an atmosphere in our communities conducive to the implementation of these principles in concert with other faith communities.

Wcd

II.

The two study groups agreed that the following are some of the subjects requiring further investigation by the constituent groups and the plenary conference. The first, third and fourth subjects have not been considered in depth because of lack of time. The second has been discussed but the groups have not been able to reach agreement on a common statement.

Am. Sikerman
Tal
Siegmund
Talman
Bernard
Lamm
Siegmund

MT
Bregman
Hankin
(Kovitz)
ADLO

1. We have used the terms "world community" and "community of communities" in this paper. These terms must be properly defined and conceptually analyzed before they are used in a final statement.
2. The dialectic relation of universality and particularity is differently conceived by the two groups. These differences must be spelled out and clarified.
3. How can we understand and work together with communities of other religions and ideologies in their quest for a world community based on their own resources ?
4. How can we contribute to the actualizing of the biblical teaching of social justice in cooperation with communities of other religions and ideologies, and in addition to, or in conjunction with, governmental and international agencies ?

Geneva, May 1972.

1) Factor, band, people - Weinblau, Warghizer - Melamet

2) Human Rights = } Sept - Kovitz, Hankin

- 15-20 pages

MT
draft by
Oct. 15

final draft
Nov. 15

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July 11, 1972

CCIA/27X/14

WORLD COUNCIL OF CHURCHES
Churches' Commission on
International Affairs

A Background Paper on the Situation in
the Middle East

Introduction

Both Arabs and Israelis speak of justice and peace. However, they use the words in different ways. Whilst the Arabs see peace in terms of justice (according to their concepts) the Israelis see peace in terms of security (according to their concepts).

We should realise that, with the possible exception of the small number who have managed to integrate into Israel, the Palestinian Arabs feel a burning sense of loss. They believe that the Israelis, supported by the Western powers, have deprived them of their home land, and made them either refugees, or a subject people to alien colonists. The fact that this is a gross over-simplification of the Palestine/Israel problem does not negate the fact that this is their feeling - and their feeling is one important factor in the situation. In this feeling, they are supported by the public pronouncement of all Arab States, and most Muslim non-Arab States, although in fact it is rare for an Arab State to put the interest of the Palestinians on the same level as its own natural interests. Indeed, when these conflicted as they did in 1970 and 1971 in Jordan, the Jordanian government ruthlessly put down the Palestine Liberation Organisation, and Egypt's principal interest lies, not in liberating Palestine, but in reopening the Suez Canal and in reconquering the Sinai peninsula.

Nevertheless, this sense of grievance, and indeed, dishonour make the Arab governments unwilling to entertain direct talks with the Israelis to find a peaceful solution. A second result is that in the U.N., the large number of Arab and Muslim States always ensure that U.N. actions appear to favour the Arab cause and show lack of understanding of the Israeli point of view (in most Middle East debates, Israel is supported only the USA and occasionally by the United Kingdom). This has the result of a disillusionment of Israel in the U.N., including the possibility of achieving peaceful terms through the United Nations Mediator, Ambassador Jarring.

On the other hand, there are still a great number of Jews in Israel who personally went through the holocaust of the Nazi period. This is, for them, naturally unforgettable, and the more threatening statements of Palestinian and other Arab leaders are to them reminiscent of statements made by those responsible for the holocaust 30 years ago. The military equipment and other support given by the Soviet Union to Egypt heightens this fear. Thus it is understandable that most Jews in Israel put security as number one objective, and equate security with military dominance. Besides the Israelis who have openly expansionist aims, it is possible that others are unconsciously rationalizing expansionist aims with these strong motivations for security.

The Arabs also have their deep feelings of insecurity; they fear Israeli's "imperialism" and consider the very existence of the State of Israel as a symbol of Western colonialism, especially as, to them, the United States seems the main support of Israel.

There is practically no communication between the opposing parties, the significant exception being the co-existence between Jews and Arabs in pre-1967 Israel, which is now gradually spreading in the "administered territories" - since August 1971 in Gaza as well as the West Bank and East Jerusalem.

It is important to assess the situation realistically and to avoid white as well as black myths. On the one hand, Israel is probably as enlightened an occupying power as any such power in the world that is trying to control a reluctant population. Yet, it remains a foreign dominating regime to the Arabs, who feel that they are at best treated as second class citizens.

While the Palestinians under Israel control have to face a great increase in taxation (the level of taxation in Israel is one of the highest in the world) yet the standard of living, particularly for agricultural and construction workers, and more recently for those involved in the pilgrim-tourist trade, more than offsets this increase.

Militarily speaking the Israeli army is now able to control the "administered" areas, including the Gaza Strip, without serious difficulty, using a military pass system going back to the days of the British Mandate to restrain the movement of suspect Palestinians. Israel has kept the Allenby Bridge open and commerce between Jordan and the West Bank and Gaza is encouraged. It is expected that not less than 150,000 Arabs from the outside will come to visit their relatives in the West Bank during this summer.

Yet feelings of frustration and resentment in the heart of the Palestinian population in the occupied territory remain deep, and find a new focus each time an Israeli settlement is established in the occupied areas - which is taking place not only in West Bank and at the south end of the Gaza Strip, but also in the Sinai peninsula on the route to Sharam es Sharif. Moreover, Israeli officials have not always shown sufficient understanding for sensitivity on the part of those who lack freedom and self-determination and whose dignity is hurt.

What concrete steps and processes within our realistic possibilities could be promoted? (c.f. CCIA efforts to assist member churches in the field of human rights;.... "To act in concrete ways on specific aspects of human rights contributes to change in the direction of their implementation.")

a) We should try to improve - wherever and whenever possible - the cultural educational and economic position of Arabs under Israeli rule. Therefore, we should see what can be done regarding the educational system for Arabs within Israel; we should investigate whether Arabs are permitted to settle in Jerusalem; we should press for more housing facilities for the Arab population in Jerusalem; we should watch the situation in the Gaza Strip for example, the rights of the Bedouin.

b) We should continue to be on the alert regarding any possible contribution to reconciliation. We should support any steps or proposals which seem to have any possibility of leading to settlement.

c) We must realise that a major obstacle towards beginning negotiations on settlement lies in the fact that the Israelis want direct negotiations with the Arab governments, while the Arab governments are unwilling to negotiate except through a mediator. As long as the U.N. persists in the Jarring Mission we should give it our support.

We should, however, try to open, in an informal way, lines of communication between persons of both conflicting parties.

At present the Arabs are in general prepared to meet only with those Israelis who are in principle willing to dismantle the present "Zionist structure of the State of Israel". This amounts to preaching to the already converted. Moreover, despite the fact that the Palestinian organisations have moved greatly in the direction of recognising the rights of all Israelis at present in the country to be there, it is still not clear whether there is a real intention on the part of the Palestinians to grant the Israelis the same right of self-determination that they claim for themselves. We should continue to try to bring together individuals who are trusted by their own establishment, yet are able to look critically at the policy of their own country. Perhaps it is possible to organise confidential meetings between Jewish and Arab socialists or "educationalists". (We hope that Christian Arabs will meet Jewish Israelis at the WCC/Jewish leaders consultation in December of this year. Though we should not over-estimate the importance of such a meeting, every meeting is of value in the present situation.)

d) We should try to overcome the ongoing polarization between Christians regarding the Middle East situation; we can make little contribution to reconciliation unless we are reconciled between ourselves, hence attempts should be made to bring Christians of different viewpoints on the Middle East situation together so that we may discuss between ourselves and come to understand the different standpoints of Christians - those outside the Middle East as well as those of the Middle East.

HOW should we keep in touch with the situation so as to know when and in what way we can act?

First of all we should strengthen our communication with people on the spot who can do some investigation and keep us informed. After they and others have given us all the information necessary to present a certain case strongly, we should raise it in the context of dialogue/information/questions, rather than by raising an accusing finger. We should be particularly careful to avoid overstating the case of either side.

WHEN should we consider action?

When we have sufficiently complete information on an issue of principal importance, and when action on our part might improve the situation. (e.g. the unilateral "unification" of Jerusalem under Israeli rule is a matter of principal importance, condemned by the

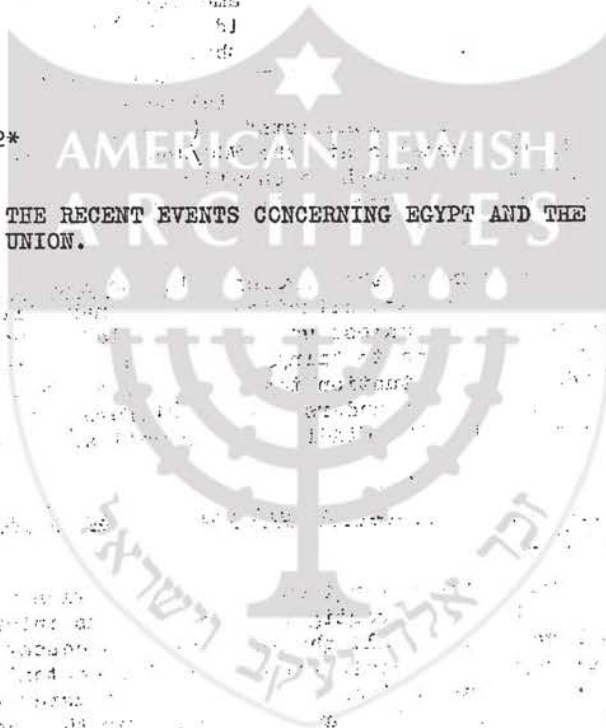
United Nations and bitterly resented by international Christian bodies as well as by most of the local Christians. Nevertheless, it is not an issue that it would be helpful to raise at this time, since the possibility of any action of the Churches changing that situation is nil, and the resentment on the Israeli side at our raising it would be great. The provision of housing, education, permits to reside, to non-Jews in East Jerusalem, is however a matter of great importance, and an issue that we might raise with some success.)

BY WHOM and WITH WHOM should we act?

1. General issues can sometimes be raised in the context of both Jewish-Christian and Moslem-Christian dialogue.
2. Specific minor cases can be discussed by CCIA with the relevant ambassador in Geneva.
3. Eventual specific major cases should be raised by a WCC delegation to the relevant government and country.

11th July 1972*

* i.e. BEFORE THE RECENT EVENTS CONCERNING EGYPT AND THE SOVIET UNION.





משרד הדתות

MINISTRY OF RELIGIOUS AFFAIRS

MINISTERE DES AFFAIRES RELIGIEUSES

12-1

Jerusalem
17 July, 1972

Rabbi Marc Tannenbaum
American Jewish Committee
165 E. 56th Street
New York, New York
U.S.A.

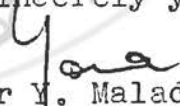
Dear Marc,

I have not heard from you for some time but trust that all goes well.

Enclosed please find the text of a letter by the Catholic Bishops of the Holy Land to the Catholic Bishops of the United States, for your perusal. You may well have seen by now.

I would be most interested to know your reaction.
With best regards,

Sincerely yours,


Dr Y. Malachy
Director - Dept. of
Information to Christians

LETTER ADDRESSED BY THE CATHOLIC BISHOPS OF THE HOLY
LAND TO THE CATHOLIC BISHOPS OF THE UNITED STATES

On the eve of the International Day for Peace, aided through the charity of Christ, and affected by the unhappy condition of so many men and women in the Holy Land, who, for many years, have suffered in soul and body, we, the Catholic Bishops of this country consider ourselves in a situation which leads us to share in a very special fashion, the feelings of those who, around the world, suffer similarly and cry out their hunger and thirst for justice and peace. This is why we feel the right and the obligation to address ourselves to our Christian brothers and to all men of good will.

In particular, we appeal to you, our brothers the Bishops of the United States of America, and, through your intermediary to your compatriots, for the power that your country holds, and its influence in our region, impose upon you (the task) of working without delay and in a direct fashion, to ensure justice and peace in the Holy Land.

In accordance with the teaching of the Second Vatican Council we firmly reject the recourse to war as a means of resolving conflicts. Because of our tragic experience we wish, more than any others, to see realised the appeal directed by the Holy Father to the United Nations; " No more war". This is why our cry comes to you as the voice of our conscience and from the depth of our distressed hearts.

1. Our people has already suffered too much from the results of the war. The continual and unhappy conflicts which have destroyed and once again threaten to destroy our country have caused the sacrifice of too many lives; the dispossession of too many families from their homes and lands, living without hope. The lack of peace and ever present threat of war are an obstacle to the peace which we all desire and keep us in continual anxiety. From the bottom of our hearts we beg of you to understand our situation and to work without relaxation for a just and honourable solution which may safeguard the rights and legitimate aspirations - and in consequence the human dignity- of all those involved in this conflict.

In particular, we strongly demand that the rights of the Palestine refugees be effectively recognised; that is to say that they have the possibility of returning to their homes and recovering their properties, or, if they prefer, of receiving compensation.

2. We are firmly convinced that in our country, as in yours, where different communities make up the whole, that an efficacious solution can not be obtained by a unilateral conception leading necessarily to the domination of one single ethnic group. Only a sane pluralism in the political, cultural, economic, and religious fields favouring full understanding and harmonious collaboration between ethnic groups, will give to each one of us, and to all the minorities, the possibility of a fully human development allowing each one to make his own contribution in a country shared by all. Only a pluralism thus experienced can avoid the intolerance which renders coexistence impossible in the political and cultural fields, and in the field of religion, puts a stop to any ecumenic relationship.
3. We, Catholic Bishops of the land of Christ, draw your particular attention to the situation in Jerusalem. This town, with its sacred character, and filled with an undying significance, dear to the hearts of Christians, Muslims and Jews, should be the spiritual summit for their encounter with God. Jerusalem is a sign of hope, of unity, and of peace. As a meeting point for the multiplicity of rights and conflicting interests it should be the Town of Reconciliation.

In order that this idea may be realised we earnestly request that the Holy City be granted an international status, in conformity with the resolutions of the United Nations and in fulfillment the declarations of Pope Paul VI. Only in this way can Jerusalem preserve its sacred supra-national, and universal character.

For this reason the settlement of population and urbanisation plans can not be imposed as is done at present. This upsets the equilibrium of ethnic groups and of three religions.

4. The continual injustices imposed upon the people and the unstable situation of Jerusalem and the Holy Land constitute a constant threat to peace not only in this region but in the entire world.

"If you wish for peace work for justice". This theme, chosen by Pope Paul VI for the Fifth International Day for Peace sums up and explains our call.

We have no other aim and we search for nothing but peace in justice for the inhabitants of the Holy Land, whether they be Christians, Moslems, or Jews, for all are children of the One Father and equal in his love.

Giacomo Giuseppe Beltritti
Latin Patriarch of Jerusalem

Milareon Capucy
Greek Catholic Patriarchal Vicar - Jerusalem

Youssef Raya
Archbishop of Galilee (Greek Catholic)

Hanna Kaldany
Auxiliary Bishop (Latin)

P. Erminio Roncari O.F.M.
Custodian of the Holy Land.

(Text published in Arabic in "Saout al
Ard al Moukaddas", Amman - February 1972.)

Spring 1972

International Jewish Committee on Interreligious Consultations

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

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

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

August 7, 1972

MEMORANDUM

TO: Members of IJCIC

FROM: Rabbi Henry Siegman

SUBJECT: IJCIC Meeting

I convened a meeting of key IJCIC staff people in my office on Friday: Marc Tanenbaum for American Jewish Committee and Solomon Bernards for B'nai B'rith-ADL. Max Melamet is out of the country.

The purpose of the meeting was to follow up on the plans that were made for joint studies with the World Council of Churches and the Vatican at the last meeting of IJCIC on May 17, 1972. (I refer you to a memo containing the minutes of that meeting dated June 1).

With regard to the World Council of Churches Joint Study, our Committee of Scholars had delineated four subjects which require further investigation. At the May 17 meeting it was agreed that Uri Tal would be asked to work on the first subject, a definition and conceptual analysis of the terms "world community" and "community of communities"; Shemaryahu Talmon on a clarification of the dialectic relation of universality and particularity and the difference between Jewish and Christian conceptions; Norman Lamm on how we can understand and work with communities with other religions and ideologies in our quest for world community; and a committee composed of Gerhart Riegner, Marc Tanenbaum and Dr. Lou Henkin on actualizing the biblical teaching of social justice.

We agreed that Lou Silberman, who attended the April meeting in Geneva, be asked to join with Uri Tal in collecting information needed for the first subject.

IJCIC
August 7, 1972
page 2

We agreed that staff people should undertake responsibility for seeing to it that each of these four investigations be completed in time. Henry Siegmán assumed responsibility for the first and third; Solomon Bernards for the second and Marc Tanenbaum for the fourth.

Max Melamet will be asked to assume responsibility for the Joint Study with the Vatican on "Land, Faith and People" to be prepared by Zvi Werblowsky and Walter Wurzbürger, and Marc Tanenbaum agreed to assume responsibility for the Vatican Study on Human Rights.

We agreed that the scholars should be informed that the committee will reimburse whatever expenses they will incur in connection with the work they have agreed to do for us.

For each of these studies, the target date for the first draft is October 15, and for the final draft November. 15.

Gerhart Riegner has suggested that the meeting with the World Council of Churches (December 9-14) be held in Nice, and the meeting with the Vatican (December 18-20) be held in Marseilles, primarily because the weather in Amsterdam, the location originally suggested for these meetings, can be very unpleasant at that time of year. We agreed to accept Dr. Riegner's suggestion.

U. Tal. - World Community (Jewish, Christian, Muslim)

WORLD COUNCIL OF CHURCHES
Policy Reference II
Utrecht, Netherlands
August 13-23, 1972

Document No. 14

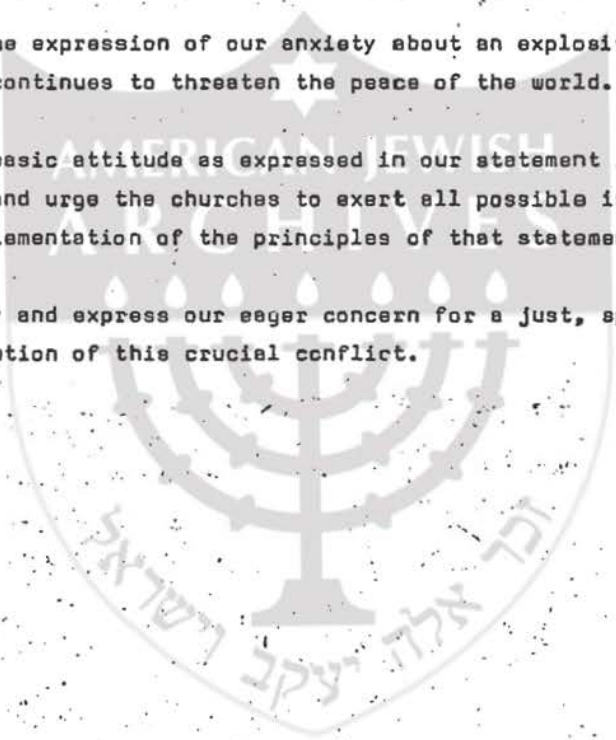
THE MIDDLE EAST

The Central Committee of the World Council of Churches continues to express its deep concern for the unsettled situation in the Middle East.

We would renew the expression of our anxiety about an explosive situation which continues to threaten the peace of the world.

We reaffirm our basic attitude as expressed in our statement in Canterbury 1969 and urge the churches to exert all possible influence for the implementation of the principles of that statement.

We once more pray and express our eager concern for a just, speedy and peaceful solution of this crucial conflict.



International Jewish Committee on Interreligious Consultations

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CONSTITUENT AGENCIES:

WORLD JEWISH CONGRESS

SYNAGOGUE COUNCIL OF AMERICA

AMERICAN JEWISH COMMITTEE

August 16, 1972

MEMORANDUM

TO: Rabbi Marc Tanenbaum
Rabbi Solomon Bernards
Max Melamet

FROM: Rabbi Henry Siegman

SUBJECT: Next Meeting

At our last meeting we agreed to meet on September 13 at 2:30 P.M. to review the progress we will have made by then with our various assignments. It turns out that the 13th is not a good day for me. A meeting of our Executive Committee has been rescheduled for that day. I could make it on the 12th or the 14th at 2:30, if one of these two days are convenient for the rest of you.

My secretary will call you to clear the date.

Kindest regards.

OK

not good
Hester reception

9/12/72

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

315 LEXINGTON AVENUE, NEW YORK, N.Y. 10016, TEL. 689-7400

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Organization and Planning

August 16, 1972

Rabbi Henry Siegman
Synagogue Council of America
432 Park Avenue South
New York, New York 10016

Dear Henry:

In connection with your memorandum dated August 7th concerning the August 4th IJCIC meeting, the minutes should be amplified to include the following considerations:

(1) It was suggested by Marc Tanenbaum, to which you agreed, that B'nai B'rith-ADL be asked to become a partner in both the World Council of Churches joint study of the fourth subject, i.e., "actualizing the Biblical teaching of social justice," and the Vatican joint study on human rights. I agreed to take this up with B'nai B'rith-ADL and to come up with the necessary recommendations.

(2) The third paragraph on page 2, dealing with the reimbursement of expenses by scholars, should have been much more specific. You reported that Doctor Talmon has asked for a five hundred dollar (\$500) allocation for secretarial expenses, and indicated that in fairness to the other scholars, who like Doctor Talmon, were not receiving any honoraria for their work, would need secretarial help in drafting their papers, that IJCIC partners bear the expenses incurred by each scholar up to the amount of five hundred dollars. This may run into \$3,000-\$4,000, and it seems to me that all of the participants to this venture should be clear as to the financial implications of this undertaking.

With all good wishes,

Sincerely,

Rabbi Solomon S. Bernards
Director
Department of Interreligious
Cooperation

SSB:ms

cc: Benjamin R. Epstein
Rabbi Benjamin Kahn
Rabbi Marc Tanenbaum ✓

International Jewish Committee on Interreligious Consultations

432 Park Avenue South / New York, N.Y. 10016 / Tel. (212) 686-8670

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Constituent Agencies: —

WORLD JEWISH CONGRESS

SYNAGOGUE COUNCIL OF AMERICA

AMERICAN JEWISH COMMITTEE

August 18, 1972

MEMORANDUM

TO: Members of IJCIC

FROM: Rabbi Henry Siegman

SUBJECT: Addendum to Memorandum of August 7

The report of the meeting of August 4 inadvertently omitted our agreement that B'nai B'rith-ADL be asked to designate a person to work on the fourth subject in the World Council of Churches joint study, i.e., "actualizing the Biblical teaching of social justice." We also discussed the desirability of a B'nai B'rith-ADL person joining in the Vatican study on human rights. However, this will require further consideration, since the number of appointments to the two Vatican studies (two Jewish scholars and two Christian scholars for the "land, faith and people" study; three Jewish scholars and three Christian scholars for the human rights study) were the result of a specific agreement with Vatican representatives.

With regard to the reimbursement of expenses incurred by the scholars, I reported at the August 4 meeting that Shemaryahu Talmon had asked for a \$500.00 allocation to cover his expenses. We, of course, have no way of knowing what the expenses of the other participating scholars will be, but they may run into several thousand dollars.

Kindest regards.

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

315 LEXINGTON AVENUE, NEW YORK, N.Y. 10016, TEL. 689-7400

NATIONAL COMMISSION

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LESTER J. WALDMAN
Organization and Planning

August 25, 1972

Dr. Shmaryahu Talmon
Department of Biblical Studies
Hebrew University of Jerusalem
Jerusalem, Israel

Dear Shmaryahu:

I trust that your return trip to Israel via the Orient was a wonderful experience for you and your family, and that by now you are more or less settled in your home environment.

I attended a meeting of the IJCIC planning committee, where we discussed the forthcoming IJCIC-World Council of Churches meeting, and plans for the papers to be presented at the joint conference in December.

I undertook to be the person who would be in touch with you concerning your drafting a paper on "The dialectic relation of universality and particularity as differently conceived by Jews and Christians". I am of course quoting from the Joint Proposal paper on page 3.

The time table for the development of your draft, as well as the others, is as follows: the first draft should be ready by October 15, and the final draft by November 15. It is suggested that the manuscript should be from 12 to 15 pages in length.

For your information, the meeting with the World Council of Churches will be held in Nice on December 9-14; and the meeting with the Vatican will take place in Marseilles on December 18-20.

If I can be of any further help to you, please keep in touch.

All the best for a Shanah Tovah to you and your family,

Sincerely,

Rabbi Solomon S. Bernards, Director
Department of Interreligious Cooperation

SSB/jg

cc: Rabbi Benjamin Kahn
Benjamin R. Epstein
Rabbi Marc Tannenbaum
Rabbi Henry Siegman

International Jewish Committee on Interreligious Consultations

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Constituent Agencies: —
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

Nov. 15
October 9, 1972

MEMORANDUM

TO: Members of IJCIC
FROM: Rabbi Henry Siegman
SUBJECT: Enclosed Materials and Next Meeting

At the last meeting of IJCIC, I was asked to distribute to all members of the committee copies of all correspondence relating to the proposed revision of IJCIC.

Enclosed please find:

- 1) A memo dated March 23 containing proposals that were made at a meeting of heads of agencies.
- 2) An exchange of correspondence between myself and Bert Gold, pertaining to the March 23 memo.
- 3) Letters from Zvi Werblowky and Gerhart Riegner
- 4) An SCA memo to its own representatives on IJCIC.

Please be advised that the next meeting of IJCIC will take place:

DATE: *Weds. Nov. 15*
~~Monday, November 13, 1972~~

TIME: ~~2:30 P.M.~~ *12 noon*

PLACE: Synagogue Council of America
432 Park Avenue South (between 29th and 30th Streets)

The major subject of this meeting will be the proposals for the restructuring of IJCIC.

Kindest regards.

AGENDA (Tentative)

Joint Consultation of the
International Jewish Committee on Interreligious Consultations
and the World Council of Churches

Monday, December 11, 1972 (Mont Blanc Room)

Co-Chairmen: Stanley Samartha and Marc Tanenbaum

9.30 a.m. I. Presentation by Lou Silberman of Precis Jewish Papers

- a) Particularity and Universality -
by Shmaryahu Talmon
- b) Fellowship and Community - by Uri Tal

II. Presentation of WCC Precis

- a) The Concept of Community by Aaron Tolen
- b) Particularity and Universality by Rudolph Weth

III. Presentation of Precis of

- a) The Quest for World Community by Norman Lamm
- b) Working Together with Other Religions
by Kristar Stendahl

12.30 - 2.30 p.m. - Luncheon

2.30 - 5.00 p.m. Precis of WCC Papers

- a) The Biblical Doctrine of Social Justice
by R. Martin-Achard
- b) The Biblical Matrix and Social Responsibility
by André Dumas

6.00 p.m. JOINT STEERING COMMITTEE MEETING

8.30 p.m. PLENARY SESSION

Opening by two Chairmen: Archbishop Appleton
Zwi Werblowsky

Roll Call

Welcome by Philip Potter, General Secretary of WCC

PARTICULARITY AND UNIVERSALITY

Paper by Shmaryahu Talmon
Paper by Rudolph Weth
Discussion

Tuesday, December 12, 1972

9.30 a.m.

SECOND SESSION - THE CONCEPT OF COMMUNITY

Paper by Uri Tal
Paper by Aaron Tolen
Discussion

12.30 p.m.

Luncheon

2.30 p.m.

THIRD SESSION - THE QUEST FOR WORLD COMMUNITY
WITH OTHER RELIGIONS

Paper by Kristar Stendahl
Paper by Norman Lamm

3,45 - 5.30 p.m.

Discussion

6.00 p.m.

Dinner

8.30 p.m.

FOURTH SESSION - SOCIAL JUSTICE

Paper by Robert Martin-Achard
Paper by André Dumas
Discussion

Wednesday, December 13, 1972

9.30 a.m.

FIFTH SESSION - CURRENT ISSUES AND INFORMATION

Presentation by Gerhart M. Riegner
Presentation by Johan Snoek

FUTURE PLANS FOR STUDY

12.30 p.m.

Luncheon

2.30 p.m.

SIX SESSION - CURRENT ISSUES AND INFORMATION

to 5.30 p.m.

Discussion

6.00 p.m.

Dinner

8.30 p.m.

SEVENTH SESSION - CURRENT ISSUES AND INFORMATION

Discussion

Thursday, December 14, 1972

EIGHTH SESSION - JOINT CONSENSUS DOCUMENT

9.30 a.m.

Further discussion of current issues (if necessary)

12.00 noon

Luncheon

2.30 - 4.00 p.m.

JOINT CONSENSUS DOCUMENT

4.00 p.m.

Adjournment

International Jewish Committee on Interreligious Consultations

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

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

May 2, 1973

MEMORANDUM

TO: Rabbi Solomon Bernards
Rabbi Balfour Brickner
Rabbi Marc Tanenbaum
Prof. Zvi Werblowsky

FROM: Rabbi Henry Siegman

SUBJECT: Proposed Letter to Msgr. Moeller

I received a call from Gerhart Riegner in Geneva this afternoon, and conveyed to him the various suggestions that I had received for changes in the letter drafted by Balfour Brickner. Riegner told me that the letter, incorporating the changes, would be delivered in Rome by hand tomorrow, the last day Contenson will be in Rome before he leaves for a trip abroad.

Gerhart asked me to convey to you that he had been in touch with Zvi Werblowsky, who fully supported the communication to Moeller.

Kindest regards.

International Jewish Committee on Interreligious Consultations

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Constituent Agencies: —
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

May 3, 1973

CONFIDENTIAL

TO: Rabbi Balfour Brickner
Rabbi Solomon Bernards
Rabbi Marc Tanenbaum

FROM: Rabbi Henry Siegman

I received the following information from Gerhart Riegner by transatlantic telephone this afternoon.

Fritz Becker showed a draft of the proposed letter to Moeller to Fr. Contenson. Contenson suggested the following relatively minor changes: (1) that the letter be addressed to Cardinal Willebrands rather than to Moeller; (2) in the third paragraph, page 2, the word "independent" be changed either to "separate" or "distinct." (Since Marc Tanenbaum had objected to "separate," which was contained in the original, Gerhart opted for "distinct"); (3) remove the word "only" from the fourth paragraph, page 2.

Riegner told me that from what Contenson told Becker, it would seem that Contenson has been severely reprimanded for having divulged to Becker the existence of a letter from Cardinal Villot approving the proposed Guidelines on Catholic-Jewish Relations. Apparently, Contenson's superiors were terribly upset about this, fearing the possibility of a scandal. (They seemed to be particularly afraid that the information get to Rijk). Becker assured Contenson of the absolute confidentiality of the information, and that it had not been shared with anyone. This means neither Contenson nor any other official of the Christian Unity Secretariat may know that we have in fact been given this information.

Gerhart was terribly concerned that there be no slip-ups on this, particularly when Contenson will visit the United States later this month.

Kindest regards.

International Jewish Committee on Interreligious Consultations

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Constituent Agencies: —
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

May 4, 1973.

His Eminence
Cardinal Jan WILLEBRANDS
President
Secretariat for Promoting Christian Unity
Città del Vaticano

Your Eminence,

In earlier conversations with Father Jerome Hamer, Mgr. Moeller and other members of the Catholic-Jewish Liaison Committee, we discussed a needed re-structuring of the formal relationship between the Catholic Church and representatives of world Jewry. You and your colleagues already know of our satisfaction with the recent progress made toward establishing an organized framework for this on-going relationship. However, we have also repeatedly pointed out the one aspect of this relationship which has troubled us and concerning which we hope some remedy might be found.

According to the Apostolic Constitution "Regimini Ecclesiae" Art. 94, the Secretariat for Promoting Christian Unity is described as being competent with regard to questions relating to the Jews under the religious aspect.

It is this categorization with which we have some difficulty. As you know, the Jewish community does not consider itself as belonging to the Christian Oecumene. To the contrary, we see ourselves as a unique people with a distinctive historic and religious character. This self perception does not allow us to be included in the categories of Christian Unity. We feel most strongly that any formal structure developed by and for our two communities must allow for this distinctive character of the Jewish community.

We therefore feel that an arrangement suggested by the above Constitution placing our relationship with the Catholic Church under the Secretariat for Promoting Christian Unity, would not properly reflect our real position and would, if continued, create unnecessary misunderstandings and undue difficulties.

International Jewish Committee on Interreligious Consultations

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Constituent Agencies: —
WORLD JEWISH CONGRESS
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AMERICAN JEWISH COMMITTEE

Page 2

The Jewish organizations we represent are highly appreciative of the warm spirit in which Catholic-Jewish relations have developed in recent years. We know that this is due in large measure to the deep understanding that the responsible leaders of the Secretariat for Promoting Christian Unity have shown to the problems of our common concern. Indeed, we are as much concerned about the continued interest and involvement of that competent leadership in these matters as we are for the maintenance of the principle of separate status.

To go even further, we feel that the viability of any new arrangement which might be worked out will depend as much on the continued presence and interest of the President of the Secretariat for Promoting Christian Unity and his associates, as it will on any new formulation.

As to a possible new structure, may we suggest for your consideration that these relations be entrusted to a special office of the Holy See whose competence would be clearly distinct from that of the Secretariat for Promoting Christian Unity. Such an office should be headed - in a personal union - by the President and Secretary of the Secretariat for Promoting Christian Unity.

We realize that administrative needs may require that this special office be attached to the Secretariat for Promoting Christian Unity. We would respectfully suggest that any legal text governing these bodies stress the separate competence of the special Office, and state that the special Office is administratively attached to the Unity Secretariat.

A solution along these lines would take into consideration our difficulties while ensuring the continued involvement of those who have guided this activity so far.

We hope that these observations will be helpful.

With kindest regards, we remain

Respectfully yours,

The co-secretaries

Rabbi Solomon Bernards

Rabbi Balfour Brickner

Dr. Gerhart M. Riegner

Rabbi Henry Siegman

Rabbi Marc Tanenbaum

MEETING OF CATHOLIC-JEWISH LIAISON COMMITTEE

Antwerp, Dec. 4-6 1973

Sessions

: begin on Tuesday December 4 at 9.30 a.m.

Place

: Romi Goldmuntz Centrum, Nervierstraat 12, Antwerp.

Programme

1. Minutes of Marseille Meeting, Dec. 1972.

✓ 2. Discussion of Study Paper I. "Community, People, Land in the Christian and Jewish Tradition".

[Preliminary discussion of Study Paper II., "Promotion of Human Rights and Religious Freedom".]

3. Exchange of Information

Questions from Catholic Side :

✓ a) Situation of Christians in Israel, with special consideration of statement made in London on Sept. 18, 1973 by Chief Rabbi Goren.

✓ b) Problems of defining religious and political matters in our relationship. [

✓ c) Number of Jewish members of Liaison Committee.

Questions from Jewish Side

✓ a) Information on present state of our relationship.

-- status of proposed Curial Commission and its guidelines;

-- status of Liaison Committee;

-- information on "Orientations" issued by French Bishops' Committee.

✓ b) Middle East Situation.

✓ c) Relations with Middle Eastern Churches.

d) Recrudescence of anti-Semitism and appropriate Catholic counter-action. F. Alen.

e) Co-operation with Catholic Church and its agencies at U.N. with special emphasis on Declaration on Religious Freedom.

f) Situation of Jews in the USSR.

(I)

Tues. P.m.
Wed. a.m.

Tues. a.m.

II

Wed. P.m.
Thurs. a.m.

SYNAGOGUE COUNCIL OF AMERICA

432 PARK AVENUE SOUTH • NEW YORK, N. Y. 10016 • MURRAY HILL 6-8670

January 18, 1974

AMERICAN JEWISH
ARCHIVES

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

AJC's share of expenses
re: LJCIC - Flight and
expenses - Werblovsky
Paris - May 1973

\$154.29

Please make checks payable to **Synagogue Council of America**
If you have already mailed your check, please disregard this notice.

TOTAL BALANCE DUE \$ 154.29

International Jewish Committee on Interreligious Consultations

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

MEMORANDUM

TO: Members of IJCIC

FROM: Rabbi Henry Siegman

SUBJECT: Meeting on Wednesday, February 27th

DATE: February 4, 1974

Please be advised that the next meeting of IJCIC will be held:

DATE: Wednesday, February 27, 1974

TIME: 12:00 noon (A light luncheon will be served.)

PLACE: Conference Room, Synagogue Council of America
432 Park Avenue South (between 29th & 30th Streets)

The primary purpose of this meeting is to consider what action is required at this time in follow-up of agreements that were made with the World Council of Churches and with the Vatican Steering Committee. Among the questions that require resolution are the following:

- 1) Date of our next meeting with the World Council of Churches.
- 2) Publication containing a summary of our relations with the World Council of Churches, and the papers on "World Community" presented at the December, 1972 meeting.
- 3) Agreement on one or more scholars to prepare a study on the "Religious Implications of Power" for the next consultation with the World Council of Churches.
- 4) Designation of scholars for the "Human Rights" study for the Vatican Steering Committee.
- 5) Plans for publication of the "Land, People and Faith" papers, and summary and evaluation of the discussions at the December, 1973 Antwerp meeting.

m/47
As per planning
to add
ph. advice

[Signature]

AMERICAN JEWISH
ARCHIVES

It is important that you give advance thought to these matters, so that decisions can be made when we meet on February 27th. Our tendency in the past to delay these decisions until the very last moment has seriously impaired the effectiveness of this enterprise. It is important that we be able to commission the several papers virtually immediately if we expect to have them in acceptable form before the end of the year.

Kindly indicate on the enclosed card if you plan to be with us for this meeting.

Kindest regards.

/r
enclosure



February 7, 1974

File
1501C

Dr. Joseph H. Lookstein
125 East 85th Street
New York, N. Y. 10028

Dear Joe:

I hope you are feeling much better.

Will you be able to attend this meeting? If so, let me know
and we can shmoos beforehand.

Best regards.

Cordially,

Rabbi Marc H. Tanenbaum

MHT:MSB
Encl.



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OFFICE OF THE SECRETARY GENERAL



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Geneva, February 21, 1974.

Special Delivery

MEMORANDUM

To : Rabbi H. Siegman
Rabbi B. Brickner
Rabbi S. Bernards
Rabbi M. Tanenbaum ✓
Professor Sh. Talmon
from : Gerhart M. Riegner

AMERICAN JEWISH

I have seen your memorandum concerning the meeting on February 27 and would like to make a few comments on the points on the agenda, based on discussions with Snoek and information which reached me from Rome :

1. Date of our next meeting with the WCC. Mr. Snoek informed me that in principle they would prefer a meeting in January 1975 to a meeting in October 1974 and they propose the dates of January 14 to 16 or 17.
2. We discussed the publication of a summary of our relations with the WCC and the papers on World Community. I understand that Snoek has now dropped the idea of a special introduction on "Where are we now in the Christian-Jewish Dialogue ?". Instead there will be a very innocent factual introduction which he thinks he and I should write.

Stendahl

On the other hand there is definitely a need for one Jewish paper on the history of the Consultations with the WCC and in agreement with our decision in December I have recently reminded Zwi Werblowsky that he should write this paper. I believe this should be really an account of what we have discussed at the various meetings and it should end with a kind of evaluation of these meetings from our side. I think that this evaluation should be shown to all of us so that we could make some suggestions before it is printed. Snoek suggests the date-line of May 1st for the manuscript. We also discussed the question of how to publish this brochure. He suggested several alternatives which are enumerated in the enclosed letter. What would be your preference ? Are we ready to take responsibility for half of the costs ?

3. We have also to appoint two scholars to prepare a study on the religious implication of power. Snoek was of the opinion that there should be on both sides 2 papers, one on the concept of power in the Jewish and Christian traditions, and one on their

[end]

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application to the social order, and both papers should be oriented towards the third phrase of the general scheme ("How should these concepts inform us in the shared quest for world community?"). The WCC have not yet made up their mind whom they will ask to write these papers from their side. They have in mind for the first paper somebody like Antony Blum (an Orthodox Bishop) or Günther Wagner (a Baptist) or Professor Lochmann from Basle (I indicate only the type of people) and for the second subject Professor Farmer (India) or Professor Moltman, or Dr. Constam, or some politician from the Third World.

This will give you an idea what kind of people we should appoint. They are interested to know our people very soon so that there could be a relation between the appointees from both sides.

With regard to our relations with the Catholics, I have to inform you that there seems to be difficulties for the publication of the papers on Land, People and Faith as an official publication. I shall hear about this probably more details.

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Shur





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WORLD COUNCIL OF CHURCHES

PROGRAMME UNIT ON FAITH AND WITNESS

Dialogue with People of Living Faiths and Ideologies

Dr. Gerhard M. Riegner
General Secretary
World Jewish Congress
1 rue de Varembe
1211 Genève

21st February, 1974.

Dear Dr. Riegner,

This morning you and I discussed the following issues:

I. Next Consultation

We propose to hold the next consultation from Monday, 13th January to Thursday 16th or Friday 17th January, 1975.

It was agreed at our Liaison Committee meeting that "the next consultation be held in Israel subject to the political situation and the consequent participation prospects. Ultimate decision to be taken by the two secretaries". If we would come to the conclusion that we cannot yet have the next consultation in Israel, we agreed that we should have it in a place where Jewish and Christian local leaders/communities can be involved.

We agreed on two topics (according to the general theme as defined by the Liaison Committee):

- a. "The conceptions of power in the Jewish and Christian tradition";
- b. "Their application to the social order".

Both of these topics should be treated in the light of the third sentence of the general theme: "How should these concepts inform us in the shared quest for world community?"

The World Council of Churches will invite a theologian (biblical studies or church history) for the first topic and a scholar qualified regarding questions of "church and society" for the second. It would be helpful if both sides could take their decisions regarding lecturers as soon as possible so that the lecturers can prepare their contributions sufficiently early to make possible an exchange of their different papers between the scholars and - ultimately - the papers could be sent out to participants well before the consultation.

II. Publication

We suggest that a brief introduction will be written by you and I. Further, the contents of the brochure will be as decided by the Liaison Committee. The historical account of WCC/Jewish relations over the last ten years should include an evaluation of the present situation of our relations. The deadline for this contribution is the 1st May, 1974; the brochure should be published in August. You and I will further discuss cover, title, etc.

Regarding publishing there are several possibilities:

- a. the WCC publishes
- b. the brochure is published under the auspices of WCC and IJCIC
- c. we ask a commercial publisher (of theological works) to publish.

The last proposal might be the most attractive one. At any rate, both IJCIC and the WCC should equally commit themselves regarding finance and distribution; we mentioned an edition of 3,000 copies. You and I will be responsible for editing.

I hope that this is a reliable record of what we discussed and that I did not forget any point of importance.

With warm regards,

Yours sincerely,


Johan M. Snoek

International Jewish Committee on Interreligious Consultations

F - IJCIC

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

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

MEMORANDUM

To: Members of IJCIC

From: Rabbi Henry Siegman

Subject: Summary of Meeting on Wednesday, February 27, 1974

Date: March 6, 1974

Present at the meeting were Rabbi Joseph Lookstein, Chairman; Rabbi Solomon Bernards; Rabbi Balfour Brickner; Rabbi Emanuel Holzer; Mr. Max Melamet; Rabbi Joachim Prinz; Rabbi Henry Siegman; Rabbi Marc Tannenbaum; and Rabbi Mordecai Waxman.

1. The committee discussed several possibilities with regard to the joint IJCIC-WCC publication of the 1972 papers (i.e., commercial publisher; WCC publishers; or joint auspices of WCC and IJCIC). It was agreed that this entails technical questions which should be left to the discretion of Gerhart Riegner and Johan Snoek. It was also suggested that WCC consider including Krister Stendahl's paper, which he has developed more fully since the 1972 meeting.

2. The following scholars were recommended for the study on power that is to be the theme of our next consultation with the WCC: Shlomo Avineri, Walter Laqueur, Ellis Rivkin, Amitai Etzioni - in that order - to deal with the contemporary aspects. The following were recommended for the part of the study dealing with Jewish sources: Dr. David Daube (Great Britain), Alexander Altman (Brandeis University), Louis Rabinowitz (Israel) - in that order. (Other names mentioned in the discussion were Louis Jacobs, Robert Gordis, Emanuel Rackman, Jacob August.)

3. It was agreed that we recommend to the World Council of Churches that our consultation be scheduled for January 13th, 14th and 15th, 1975, and that we recommend to the Vatican Committee that our next meeting with them be scheduled for January 7th, 8th and 9th.

4. It was agreed that Lou Henkin or Milton Konvitz be asked to do the study on Human Rights for our next meeting with the Vatican Committee.

Kindest regards.

/r

F-ITUC



SYNAGOGUE COUNCIL OF AMERICA 412 PARK AVENUE, SUITE 1202, NEW YORK, N.Y. 10022

NATIONAL OFFICERS

March 19, 1974

Professor Shlomo Avineri
c/o American Friends of
The Hebrew University
11 East 69th Street
New York, New York 10021

Dear Shlomo:

I am delighted that you have agreed to do the "contemporary" part of the paper for our next consultation with the World Council of Churches.

The exact wording of the theme is as follows: "Conceptions of Power in Jewish and Christian Traditions: Their Application to the Social Order. How should these concepts inform us in the shared quest for world community?"

Amongst ourselves, it was agreed that the theme offers an opportunity for the denythologization of certain Christian notions of power. At the same time, given the WCC focus on the "empowerment" of the "powerless" there is a danger of falling into the trap of arguing for the status quo.

As I indicated to you, we intend to invite David Daube to deal with classical aspects of the problem.

The contemplated date of the consultation is January 13-15, 1975. A possible location is Nice.

It is our hope that the Jewish and Christian scholars will exchange preliminary outlines by mail, and then meet for half a day or so in the Spring. The completed papers should be distributed to the participants by November of 1974.

I hope to have word about Daube's participation in time for the two of you to be able to arrange to get together while you are in London.

Shemaryahu Talmon participated in our discussions with the World Council of Churches, and will be able to give you background information that I am sure you will find most helpful in developing a focus for your paper. I am informing him by copy of this letter of our discussions.

NATIONAL ADVISORY COUNCIL

CONSTITUENT ORGANIZATIONS

Professor Shlomo Avineri
March 19, 1974
Page 2...

With warm regards,

Sincerely,

HS/r

Rabbi Henry Siegman
Executive Vice President

xc: Shemaryahu Talmon
Dr. Gerhart Riegner
Rabbi Marc Tannenbaum
Rabbi Solomon Bernards
Rabbi Balfour Brickner



F- IJAC



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United Synagogue of America

March 20, 1974

Professor Louis Henkin
Columbia University
Broadway & West 116th Street
New York, New York 10027

Dear Louis:

I am delighted that you have agreed to undertake the preparation of a paper for our next consultation with representatives of the Vatican.

The theme of our next consultation is formally defined as follows: "Promotion of Human Rights and Religious Freedom; Examination of our Spiritual Sources and Formulation of General Principles of Action." Our protocols indicate that the following "guidance" is to be given to the Jewish and Christian scholars:

"The studies should concern themselves with the following three points:

- 1) Which are the human rights that Jews and Christians consider should be promoted at the present time (civil and political rights; economic, social and cultural rights; equality and non-discrimination, etc.).
- 2) What are the sources of these rights in our respective spiritual traditions.
- 3) The methods by which the sources may be brought into relation with the specific rights whose promotion is intended."

Our next consultation with the Vatican has been scheduled for January 7-9. It is hoped that the Jewish and Christian scholars will exchange preliminary outlines of the work they intend to do and, if possible, spend part of a day together discussing their papers. Since the Catholics are likely to designate an American scholar for their paper, this should not involve a trip out of the country.

Professor Louis Henkin
March 20, 1974
Page 2...

As promised, I am enclosing a copy of the Jewish and Christian papers that were discussed at last December's meeting.

Please let me know if you have any questions.

With warm personal regards,

Sincerely,

HS/r
enclosures

Rabbi Henry Siegman
Executive Vice President

xc: Prof. Shemaryahu Talmon
Dr. Gerhart Riegner
Rabbi Marc Tannenbaum
Rabbi Solomon Bernards
Rabbi Balfour Brickner



האוניברסיטה העברית בירושלים

THE HEBREW UNIVERSITY OF JERUSALEM

FACULTY OF HUMANITIES

הפקולטה למדעי הרוח

12 April 1974

TO: Members of IJCIC

FROM: S. Talmon

I wish to react to some of the matters dealt with in the communications received.

1. Gerhard Riegner's memorandum of 31 January.

a) I would urge that we insist that the next consultation should be held in Israel, as was tentatively proposed at the Geneva meeting.

b) We should go ahead with the publication of the brochure as planned. I understand that Zvi Werblowsky is about to finish his "Historical Account of the Committee's consultations over the last ten years", so that on our side everything is ready for publication.

c) I would like to have further information with regard to the publication of the two study papers read at the meeting in Antwerp, in view of F. Becker's letter of 22 February. It seems to me to be appropriate that if these papers are published, under whatever auspices, the discussion should be included, and that the discussants should have an opportunity to have another look at the text before it is published.

d) In this context, I wish to enquire whether any steps have been taken towards the implementation of the suggestion that a Jewish-Catholic meeting should be set up to discuss "Methods of Exegesis of the Old Testament". You will remember that the suggestion came up at Antwerp and was endorsed by Msgr. Moeller.

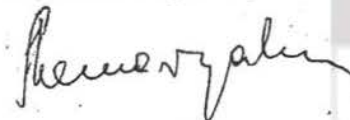
2. Henry Siegman's memorandum of 6 March

I endorse the selection of Shlomo Avineri and David Dauber to write the papers for the forthcoming consultation with the WCC on "Conceptions of Power in the Jewish and the Christian Tradition; their application to the social order, etc.". I further endorse the appointment of Professor Louis Hinkin to write the paper for the consultation with the Catholic Committee on "Promotion of Human Rights and Religious Freedom, etc.".

3. To bring you up to date on the multilateral dialogue in Colombo: three Israelis will participate; S. Avineri, Ze'ev Falk (Professor of Jewish Law at the Hebrew University) and myself. Last weekend it seemed that the consultation would be transferred to Geneva, but yesterday I was informed by phone that it has been retransferred to Colombo.

4. During my visit in the United States in January I met with representatives of the United Presbyterian Church for a preliminary discussion of the projected publication of a new version of "Conflict and Peace in the Middle East" which is to serve as guideline for the members and congregations of that Church. I have reviewed the proposed new version against the background of the published one and have sent my comments to the Head Office of the UPC. Balfour Brickner has a copy of my letter, and was asked to share its contents with you. I feel that we should not let this issue out of our sight.

Kindest regards,



Shemaryahu Talmon.



Dr. Gerhard Riegner, WJC, Geneva
Rabbi Henry Siegmán, SCA, New York
Rabbi Solomon Bernards, ADL, New York
Rabbi Balfour Brickner, UAHC, New York
Rabbi Marc Tanenbaum, AJC, New York

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WORLD JEWISH CONGRESS

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AMERICAN JEWISH COMMITTEE

MEMORANDUM

To: Members of IJCIC
From: Rabbi Henry Siegman
Subject: Progress Report
Date: April 18, 1974

I am pleased to inform you of the following progress that has been made since the last meeting of our committee.

1) Professor Shlomo Avineri has agreed to do the contemporary part of the paper on Power for the consultation with the World Council of Churches.

2) I have had a difficult time communicating with Dr. David Daube with regard to the first part of the paper on Power. I hope to have word from him by next week. If he cannot do it, I will turn to the second man on our list, Alexander Altman at Brandeis.

3) Professor Louis Henkin has agreed to do the paper on Human Rights for our consultation with the Vatican Committee.

My office will be in touch with you shortly to arrange for a follow-up meeting of the committee.

Kindest regards.

/r

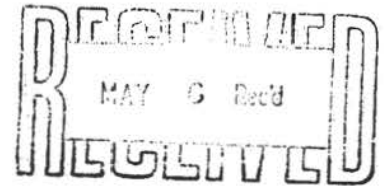
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PHILIP W. LOWN SCHOOL
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DEPARTMENT OF
NEAR EASTERN AND JUDAIC STUDIES
617 - 647-2647

May 3, 1974

Alexander Altmann
126 Glen Ave.
Newton Center, Mass. 02159

Rabbi Henry Siegman
Executive Vice-President
Synagogue Council of America
432 Park Ave. South
New York, N.Y. 10016



Dear Rabbi Siegman:

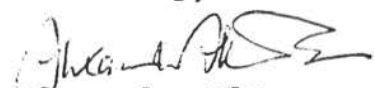
Thank you for your letter of April 30 and your prior telephone call. I appreciate the invitation extended to me and am well aware of the importance of the study you would like me to undertake. Yesterday I took the opportunity of discussing the matter with my friend Professor R.J.Z. Werblowsky, who, I understand, is a member of the Steering Committee.

After due deliberation I have reached the conclusion that your interests would be better served if you asked some scholar specializing in Biblical and/or Talmudic history rather than a medievalist and eighteenth century historian to deal with classical Judaism. Notwithstanding the fact that in addition to my areas of specialization I am at home in the entire range of Judaism, what you require is an expert in the history of the classical periods. I am too much engaged in ongoing research in my own fields to take the time necessary to do full justice - as I understand it - to the job you invited me to do. Regretfully I must therefore decline.

I propose Dr. Michael Fishbane, Associate Professor in Bible at Brandeis University, as a suitable choice for this assignment. Dr. Fishbane is not only a fine scholar but has also the spiritual wherewithall to fill the position admirably. He will spend the summer and the next academic year at the Hebrew University. His address here is: 60 East Palmer Drive, Palmer, Mass. 01069. Tel.: 413-283-9289.

With best wishes,

Sincerely,



Alexander Altmann

8 121C



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United Synagogue of America

AIR MAIL

May 9, 1974

Dr. Gerhart Riegner
Secretary General
World Jewish Congress
1 Rue de Varembe
Geneva, Switzerland

Dear Gerry:

I thought I would bring you up to date on IJCIC developments.

As you know, I had great difficulty establishing contact with David Daube at Berkeley. It turns out that he was very sick. Apparently he is better now, but again inaccessible to me, since he is in Europe. I therefore went to our number two man on the list, Professor Alexander Altmann at Brandeis University. Enclosed is his reply.

As you will see, he proposes a Dr. Michael Fishbane in his stead. I know nothing about him, and will consult with Marc, Balfour and Sol Bernards. In the meantime, however, perhaps you can check with your people in London to determine if Daube is there, since he is still the best man for the job. In my memo of March 6, 1974 (summarizing the February 27, 1974 meeting of IJCIC), Louis Rabinowitz from England is listed after Altmann. However, questions have been raised about his competence in this area. Among the other names listed in that memo is Louis Jacobs. I think he would do a good job, and wonder if we could not consider him.

You have undoubtedly received a copy of the letter to me from Shlomo Avineri, inquiring if there still exists a possibility of a preliminary meeting sometime in the spring in Europe. Have you heard from our friends at the WCC about this? Also, is there any word from de Contenson about a spring meeting with his people? Has there been any progress with regard to the publication projects? I am particularly interested in what response, if any, you have sent to Shemaryahu Talmon's memorandum of April 12th.

I received last week a letter from J. Emanuel, Executive Director of the Jewish Council in Israel for Interreligious Consultations, asking IJCIC to repay the expenses of Werblovsky and Talmon incurred at the December meetings in Geneva and Antwerp. Since Werblovsky and Talmon attended as representatives of the Israel Committee, and not as invited scholars, I see no reason why IJCIC should be charged for their

Dr. Gerhart Riegner .
May 9, 1974
Page 2...

expenses. Do you agree?

Looking forward to hearing from you, and with warm personal
regards,

Sincerely,

HS/r
enclosure

Rabbi Henry Siegman
Executive Vice President

xc: Rabbi Joseph Lookstein
Rabbi Marc Tannenbaum ✓
Rabbi Balfour Brickner
Rabbi Solomon Bernards
Professor Shemaryahu Talmon



F-ITUC

The American Jewish Committee
Institute of Human Relations
165 East 56th Street
New York 22, New York

Date June 17, 74

FROM: RABBI MARC H. TANENBAUM
TO: Francis Rosenberg

 Please circulate to:

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 Your Comments, Please

REMARKS:

From: You may want to share a
Copy with Bill Rohrer, Hank Schnitzer

Sent to Marc
Hank + Bill Rohrer

*From Encounter Today - Vol. VIII, No. 4 1973
Paris, France*

THE VATICAN-JEWISH MEETING IN ANTWERP.

THE PRESS-RELEASE

The International Catholic-Jewish Liaison Committee held its third annual meeting in Antwerp (Belgium) from December 4-6, 1973.

The Liaison Committee was formed in 1971, the Roman Catholic delegation having been appointed by Cardinal Willebrands with the approval of Pope Paul VI, the Jewish delegation representing major organizations. The aims of the Liaison Committee are the fostering of mutual understanding, the exchange of information, and co-operation in areas of common concern and responsibility.

The meeting was presided over by Msgr. Charles Moeller, General Secretary of the Vatican Secretariat for Promoting Christian Unity (Rome), and by Professor R.J. Zwi Werblowsky of Jerusalem, Chairman of the Jewish Council for Interreligious Contacts in Israel.

The Committee discussed two study papers presented by Catholic and Jewish scholars on the concepts of People, Nation and Land in their respective religious traditions. It was decided to pursue this study in the light of questions and insights that emerged during the discussion. It was also agreed to undertake a study of the moral and spiritual foundations of Human Rights and Religious Freedom in the two religious traditions for discussion at a subsequent meeting.

Among the topics discussed in a religious perspective were: The Middle East situation and its implications for Jewish-Christian relations; co-operation between Catholic and Jewish agencies at the U.N. in relation to Human Rights and Religious Freedom, and in particular with regard to the proposed Declaration and Convention on the "Elimination of all forms of Religious Intolerance"; the situation of Christians in Israel and the proselytising activities of some missionary groups there; the situation of the Jews in the USSR; the recrudescence of anti-semitism and concerned action in combating it.

A strong recommendation was made to continue and develop the work of the Liaison Committee.

The discussions took place in an atmosphere of cordiality and friendship and were seen by both delegations as an important step forward in their mutual understanding and cooperation.

The two delegations consisted of the following representatives: H.E. Msgr. ROGER ETCHEGARAY, Archbishop of Marseille, Chairman of the Council of Episcopal Conferences of Europe; Msgr. CHARLES MOELLER, General Secretary of the Secretariat for Promoting Christian Unity, Rome. Rev. Fr. BERNARD DUPUY, Secretary of the

Episcopal Commission for Relations with Judaism in France, Paris; Rev. Fr. PIERRE DE-CONTENSON, in charge of the Office for Catholic-Jewish Relations, attached to the Secretariat for Promoting Christian Unity, Rome; Rev. EDWARD FLANNERY, Executive Secretary of the Secretariat for Catholic-Jewish Relations of the American Catholic Bishops' Conference. Dr. JOSEPH LICHTEN, Consultant, B'nai B'rith Anti-Defamation League, Rome; Dr. GERHART RIEGNER, Secretary General of the World Jewish Congress, Geneva; Rabbi HENRY SIEGMAN, Executive vice-president of the Synagogue Council of America, New York; Rabbi MARC TANENBAUM, National Director of Inter-religious Affairs of the American Jewish Committee, New York; Prof. ZWI WERBLOWSKY, Chairman of the Jewish Council for Inter-religious Contacts in Israel, Jerusalem.

Speaking over the WINS—Westinghouse Broadcasting System, Rabbi Marc Tanenbaum, one of the members of this Liaison Committee, made some comments saying this was by far the most constructive and mutually helpful meeting. He added that the press-release did not reflect perhaps the most valuable aspect of the meeting, "that is the growth in genuine friendship and reciprocal understanding between the Catholic and Jewish representatives". That spirit, he thought, was epitomized in several moments of the consultation. He quoted Msgr. Charles Moeller, who headed the Vatican delegation as saying that "Christians and Jews have two different ways of expressing their universalism, but we can never forget that Christian universalism proceeds from the universalism of the synagogue. There is, therefore, not division, but diversity. We, Catholics, need your existence, we need your point of view, and that gives me hope for the future". In that and many other ways, Rabbi Tanenbaum concluded, the Vatican Jewish meeting in Antwerp was "a significant step forward in translating that future hope into present reality".

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WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE

June 27, 1974

Dr. Gerhart M. Riegner
World Jewish Congress
1, Rue de Varembe
1211 Geneva 20
Switzerland

Dear Gerry:

Thank you for your letter of June 21.

The meeting dates suggested in your letter (January 7-9 for the WCC and January 13-16 for the Vatican) are okay. They were approved by the overall committee of IJCIC at the meeting on Wednesday, February 27th.

Werblowsky was at Harvard, but has now returned to: N.I.A.S., Meyboomlaan 1, Wassenaar, Netherlands; and you can reach him there.

I have no strong objections to England as a meeting place. However, I seem to recall that Nice was suggested as the location of our next meeting, and I think the climate there is far pleasanter that time of year than it would be in England.

Warmest regards.

Sincerely,

HS/r

Rabbi Henry Siegman

XC: Rabbi Solomon Bernards
Rabbi Balfour Brickner
Rabbi Joseph Lookstein
Professor Shemaryahu Talmon
Rabbi Marc Tanenbaum

International Jewish Committee on Interreligious Consultations

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

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

To: Members of IJCIC
From: Rabbi Henry Siegman
Subject: Meeting on October 29
Date: October 14, 1974

This is to inform you that the next meeting of our Committee will take place:

Date: Tuesday, October 29

Time: Noon (lunch will be served)

Place: Synagogue Council of America
Conference Room
432 Park Avenue South
New York, New York

The following matters will be discussed:

1. Agenda for the January 7-9 consultation with the World Council of Churches (in London.)
2. Agenda for the January 13-16 consultation with the Roman Catholic Church (in Rome.)
3. Joint publication with the World Council of Churches.

We will meet only once more in preparation for the London and Rome consultations (the week of November 25, when Gerhart Riegner from Geneva will be with us.) I hope that you will attend both meetings.

Please return the enclosed postcard for the October 29 meeting.

Best regards.

f.u.
10/28

See JJC
file
man.
10/28

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

This is pretty much verbatim:

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

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

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

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

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

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

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

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

DINITZ SAYS ACCORD ON EMIGRATION IS OF REVOLUTIONARY IMPORTANCE

NEW YORK, Oct. 24 (JTA)--Israeli Ambassador Simcha Dinitz said yesterday that the agreement between the Administration and Congress which is expected to lead to large numbers of Soviet Jews emigrating to Israel is of "revolutionary importance" if it is realized. The Israeli envoy to Washington spoke at an off-the-record meeting of the Conference of Presidents of Major American Jewish Organizations presided over by Rabbi Israel Miller, Conference chairman.

Dinitz reportedly said that Soviet emigration is necessary for Israel's survival since the Jewish State could not exist with only three million Jews. He had warm praise for Sens. Henry M. Jackson (D.Wash.), Jacob K. Javits (R.N.Y.) and Abraham Ribicoff (R.Conn.) for their efforts in reaching the agreement. Dinitz also praised the Ford Administration.

According to sources, Dinitz also said that the U.S. agrees with Israel that the Palestine issue must be settled in the context of negotiations with Jordan and that a third state between Israel and Jordan would be harmful to the U.S., Israel and Jordan because it would fall under Soviet influence.

He said Israel wants to negotiate with Egypt next but the forthcoming Arab summit conference in Rabat will determine whether this is possible. In an apparent reference to the debate over Jewish settlement on the West Bank, Dinitz urged American Jewish organizations to be unified. He reportedly said the importance of unity among American Jews transcends any difference over particular issues.

Miller Denies Press Reports

Rabbi Miller issued a statement afterwards denying certain press reports of what Dinitz told the Presidents Conference at their closed briefing session about his meeting with Secretary of State Henry A. Kissinger shortly before the latter's departure for Moscow.

Rabbi Miller said, "Ambassador Dinitz at no point in his talk suggested that Israel would be prepared to accept or be satisfied with a de facto agreement on non-belligerency with Egypt." He said that the Israeli envoy had in fact "reiterated and emphasized that the period of military arrangements was over and that any negotiations with Egypt must be based on a meaningful and substantive political return. The Ambassador did not go into any details with regard to possible future agreements and stressed that Secretary Kissinger did not bring with him any concrete Egyptian proposal. At the same time, he (Dinitz) said, Israel was not asked to detail her proposal or to draw lines or maps," Rabbi Miller added.

TOP DIPLOMAT FOR CHICAGO

JERUSALEM, Oct. 24 (JTA)--One of Israel's top diplomats, Ehud Avriel, has been appointed Consul-General to Chicago and is due to take up the post shortly. Officials said his appointment was the first of a series intended to boost the strength and status of Israel's representation to major American Jewish communities. Both Premier Yitzhak Rabin and Defense Minister Yigal Allon have spoken of their desire to upgrade the levels and status of the Consulates-General in some major U.S. cities.

Avriel's last ambassadorship was to Italy in the late 1960s. Most recently he has served as

special advisor to the Foreign Minister. He entered the foreign service in 1948, having been a key figure earlier in the "Bricha" illegal immigration, and in major arms purchases from Czechoslovakia during the War of Independence. He has served as minister to Prague, Budapest and Bucharest, and later as Ambassador to Liberia and the Congo.

BERNARD LAUFER DEAD AT 63

TORONTO, Oct. 24 (JTA)--Funeral services were held this week for Bernard (Berl) Laufer, president for many years of the Toronto branch of the World Federation of Bergen-Belsen Associations and member of the national executive committee of the Canadian Jewish Congress, who died here at the age of 63. Mr. Laufer was born in Bendin, Poland and was active in the Zionist youth movement there before World War II. With most other Polish Jews, he was deported to Nazi concentration camps and was among the survivors at Bergen-Belsen when it was liberated by Allied forces.

Subsequently, Mr. Laufer helped organize the Central Committee of Liberated Jews in Bergen-Belsen which served as a representative body to the military government and control commission in the British zone of occupied Germany. Later he became a member of the presidium of the World Federation of Bergen-Belsen Associations. He was co-chairman of the CJC's central region's annual Holocaust Memorial Assembly held last April and was associated with various publication ventures of the World Federation and its annual awards.

JEWS WELCOME NEW VATICAN COMMISSION

NEW YORK, Oct. 24 (JTA)--The establishment of a new Vatican Commission for Relations with the Jews was welcomed by the five major Jewish organizations which make up the International Jewish Committee on Interreligious Consultations (IJCIC). In a joint statement, the co-secretaries of IJCIC noted that the new Vatican Commission grew out of a series of annual consultations between representatives of the Roman Catholic Church and their organizations. "These consultations have been marked increasingly by a spirit of friendship and candor, by a desire for mutual helpfulness in areas of common concern," the co-secretaries said.

Signing the statement were Dr. Gerhart Riegner, secretary general, World Jewish Congress; Rabbi Henry Siegman, executive vice-president, Synagogue Council of America; Rabbi Marc Tanenbaum, director of interreligious affairs, American Jewish Committee; Rabbi Solomon Bernards, director of interreligious affairs, Anti-Defamation League of B'nai B'rith; and Prof. Shmaryahu Talmon, chairman, Israel Interfaith Committee. Rabbi Joseph H. Lookstein, Congregation Kehillath Jeshurun, New York, serves as chairman of the Committee.

The next meeting between representatives of IJCIC and the newly established Vatican Commission for Relations with the Jews will take place in Rome, Jan. 14-16, 1975. The co-secretaries expressed the hope that the new Commission and the forthcoming deliberations in Jan. "will further advance that movement toward mutual trust and cooperation in the interests of our respective communities and of the entire human family."

JERUSALEM (JTA)--A mission of Toronto UIA supporters, led by Eddie Creed, arrived here Wednesday pledging to equal the record-breaking campaign figures this year achieved after the Yom Kippur War.

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האוניברסיטה העברית בירושלים

THE HEBREW UNIVERSITY OF JERUSALEM

FACULTY OF HUMANITIES

הפקולטה למדעי הרוח

R-ITC

30 October 1974

MEMO

To: Dr. G. Riegner
Rabbi H. Zisgman
Rabbi S. Bernard
Rabbi B. Brickner
Rabbi J. Lockstein
Rabbi M. Fanebaum

From: Shmaryahu Talmon

1. I am extremely sorry to have been so tardy in my reaction to Zvi Werblovsky's piece which was supposed to present a critical appreciation of the work of IJCIC from our point of view. I fully concur with the opinions of Gerhard and Henry that the way Zvi structured his article is not suited for our purpose. I must, though, stress that in my view Zvi's analysis of developments within the WCC, and to a large degree beyond the WCC, hits the nail on the head. I would urge him to publish this analysis in a suitable form.

I understand that Zvi himself realized the discrepancy between his paper and the survey which he was expected to provide. He is probably correct in saying that the task should be undertaken by somebody who has attended all the meetings and could utilize insights and criticisms which can be pulled out of his paper and be worked into the aimed for survey.

2. I am sorry to report that in spite of my efforts here, I have not been able to come up with a proposal with regard to the second "scholar" to read a paper on "The Use of Power in the Jewish Tradition" at the forthcoming conference with the WCC. The proposed candidate, David Hartman, has finally apprised me that he will not be able to participate in the conference. One aspect of the problem is caused by the fact that our academic year has been shifted, and as a result the second term at the Hebrew University will begin on January 12, that is to say, a day before we are expected to convene in London. Avineri, who has as you know agreed to do the modern part of the Jewish presentation, and I myself will have to make great efforts to obtain special leave. I have proposed several names of prospective candidates to replace David Hartman: in the United States - Gershon Cohen (though I doubt that he will accept); Irving Greenberg!! In this country there are several possible candidates: Professor Uri Simon or Dr. Eliezer Goldmann, both of Bar Ilan University. He also tried Charles Liebmann, but he would not consent. One other possibility which I have not yet investigated is Dr. Yehuda Elum, Professor of International Law at the Hebrew University. I am waiting for affirmation to proceed in this matter.

3. Do we have any information with regard to the format of the consultation in Rome? Will the establishment of a special secretariat have any influence on IJCIC business? I understand that de Costerem is expected to come to Jerusalem in early November and I will talk to him about this and other matters.

STENOGRAPHY

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Secretary, National Student Relays



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THE AMERICAN JEWISH COMMITTEE

October 31, 1974

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

From: Marc Tanenbaum

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

MHT:MSB

Att.

74-700-93

International Jewish Committee on Interreligious Consultations

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

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

CONSTITUENT AGENCIES:

WORLD JEWISH CONGRESS

SYNAGOGUE COUNCIL OF AMERICA

AMERICAN JEWISH COMMITTEE

For further information contact:

Rabbi Henry Siegman

686-8670

FOR IMMEDIATE RELEASE

JEWS WELCOME NEW VATICAN COMMISSION

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

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

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

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

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

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

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

The complete text of the statement follows:

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

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

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

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

WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

GENÈVE NEW-YORK N.Y. LONDON W.1 PARIS 8^e TEL-AVIV
1, RUE DE VAREMBÉ 15 EAST 84th STREET 55, NEW CAVENDISH STREET 78, AV. CHAMPS-ÉLYSÉES 123, YEHUDA HALEVI STR.
TELEPH. 3418 25 TEL TRAFALGAR 9-4500 TELEPH. WELBECK 0335 TELEPH. ÉLYSÉES 9463 TELEPH. 29130

Rome, November 1974,
Piazza Scanderbeg 85.

To : Fr.P.M.de Contenson , Rome
Mr. R.Etchegaray ; Marseille
Fr. B.Depuy , Paris
Fr. E.Flannery , Washington
Mr. Ch.Moeller , Rome
Rabbi B.Brickner , New York
Dr. E.L.Ehrlich , Bale
Dr. J.Lichten , Rome
Dr.G. M.Riegner , Geneva
Rabbi H.Siegman , New York
Prof. S.Talmon , Jerusalem
Rabbi M.Tanenbaum , New York
Prof. Z.Werblowski , Jerusalem
Rabbi Wurzbürger , New York

From : F.Becker , Rome

About two months ago I sent you a copy of the draft minutes of the meeting of the Catholic - Jewish Liaison Committee held in Antwerp on December 4-6, 1973.

I would greatly appreciate it if you could return to me your copy of the draft minutes, with your corrections, at your earliest convenience to enable me to prepare the final version of the minutes which have to be submitted to our forthcoming meeting in Rome.

Yours sincerely,

F. Becker
F.Becker

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see letter
file*

Burke
Baruch
Tennenbaum
Loeb

WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

CASE postale 191
1211 GENEVE 20 NEW-YORK N.Y. LONDON W.1 PARIS 8e TEL- AVIV
1, RUE DE VAREMBE 15 EAST 84th STREET 55, NEW CAVENDISH STREET 78, AV. CHAMPS-ÉLYSÉES 129, YEHUDA HALEVI STR.
TELEPH. 3418 25 TEL. TRAFALGAR 9-4500 TELEPH. WELBECK 0335 TELEPH. ÉLYSÉES 9463 TELEPH. 29139

GMR/mdt 4732

Geneva, November 1, 1974.

Rabbi Henry SIEGMAN
Executive Vice-President
Synagogue Council of America
432 Park Avenue South
New York

N.Y.10016

Dear Henry,

I received copy of your statement on the establishment of the Vatican Commission and wish to thank you for it. I have not yet received the minutes of the meeting of last week.

I am writing today to inform you of a discussion which Becker had two days ago with Msgr. Moeller and Father de Contenson in Rome.

1. Becker expressed our satisfaction on the establishment of the Commission and, on my request, asked the question what relations this Commission will establish with other congregations or departments of the Curia and whether some representatives of these departments would be included among the "Consultori". You may remember that this is what Hamer told us at several occasions in the past.

Moeller and de Contenson however stated that they did not intend to have representatives of other Curia departments nominated as "Consultori". They think that this would be counter-productive and they would get a Trojan Horse into their own outfit. They consider that the way to involve other Curia departments in our work is to invite representatives of these departments (such as the Commission Pax & Justitia, or the Congregation on Education) to discussions of particular points at meetings of the Catholic-Jewish Liaison Committee whenever this would appear useful and necessary. This attitude is quite interesting and I have no intention to press the point any further at this moment.

2. Becker raised the question of the composition of the Liaison Committee. You will remember that we asked at the last meeting for a re-consideration of the rules and pleaded for an enlargement of the group. The reply was that it would be very difficult at this moment to formally enlarge the Liaison Committee and it is very improbable that we could get at this

Rabbi Henry Siegman - New York

November 1, 1974

Page 2

stage a positive reply. One of the major reasons is apparently financial. Moeller and Contenson said that the only possibility is at this stage to invite some local leaders when and where the Liaison Committee meets.

On the other hand they have no objection if we are again appearing at 10 or so as the last time, but the official number of 5 is still sacred. This of course presents some problems for us with regard to the press release but perhaps we could omit this year the names of the individuals and just mention the organisations.

3. Moeller and Contenson informed Becker that their study paper on human rights will be ready by November 15. I have the impression that they want to exchange the papers at that time. Will our paper also be ready?

4. With regard to the agenda, the following transpired: Willebrands will be present for the opening of the meeting. The first point on the agenda should then be an explanation on the establishment and competence of the new Commission. In addition to this, Contenson would like to make a report of his activities since the last meeting. Then the study papers of the last meeting of the Liaison Committee should be taken up again and one should discuss what should be further done with these papers and discussions. In this connection it seems that our Catholic friends also want to discuss again whether the Liaison Committee should be action directed or just limited to studies. The next point would then be the discussion of the study papers on human rights.

As to the part mutual information and mutual concerns, they have at this stage no special points to suggest for discussion and expect our suggestions.

They intend to organise a reception at the Sidic Centre on the last day of the meeting and to invite a number of people to it.

What is more important is that they have reserved the day after our meeting for visits to several Vatican Offices. This may be quite interesting.

I am seeing Snoek again on Tuesday and hope to have until then some information about your meeting. I would be grateful if you would let me know as soon as possible the name of the scholar who will undertake the study on the Jewish concept of power and if you would let me have your suggestions who should be invited to the larger meeting with the World Council.

I would be grateful if you would inform the other colleagues in New York of the contents of this letter. I am sending myself a copy to Shemaryahu Talmon.

With best regards,

Sincerely yours,

Gerhart
Gerhart M. Riegner

Cc. Prof. Sh. Talmon



memorandum

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

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

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

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

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

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

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

2. Professor Louis Henkin discussed the outline of his paper on human rights for the consultation with Vatican representatives. It was agreed that among the agenda items on issues of current concern for the Vatican meeting would be:

- a. The Middle East -
- b. World Hunger
- c. Human Rights Problems, including Soviet Jewry
- d. The New Vatican Commission on Catholic-Jewish Relations
- e. Vatican follow-up on our reports of Antisemitism in various parts of the world

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

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

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

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

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

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

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

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

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

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20 November 1974

MEMO

To: Dr. G. Hegerer

Rabbi R. Siegan

Rabbi S. Bermanis

Rabbi A. Reikover

Rabbi J. Leuchstein

Rabbi M. Tennenbaum

AMERICAN JEWISH
ARCHIVES
From: Shmuelson Talmon

Subject: Meetings in Rome and London

1. I wish to clarify several points that seem to have caused misunderstandings, mainly due to the cumbersome communication by post.

a) In view of the fact that Rabbi Jacob has agreed to read one of the two papers at the London meeting, I have asked Rabbi Steinbohl to agree to participate without reading a paper. He has accepted in principle. However, his attendance is not quite certain since his wife expects to give birth somewhere at the beginning of January, and this event may prevent Adin's travelling to London. - I wish to emphasize that I invited Steinbohl to read the paper as a desperate last attempt to find an author for the second paper. Ideally I felt that only one paper should be given by an Israeli, and I am very glad about the present arrangement.

b) Avrami and I shall be at the meeting as planned, as long as our decision will not be affected by developing adverse circumstances. I understand that verbally will not attend.

c) I have not been able to locate a fourth Israeli representative, especially not an Oriental Jew. Therefore I suggest that Professor Hava Lasarow-Tafel be invited. I shall await your agreement on this matter. - I suggest three further names of people whom I would like to involve in our meetings with the WCC, for all three are Oriental Jews and are women: Mrs. Sylvia Calk (the wife of Professor Eli Kadouri, ILL, London), Albert HENRI and Robert KIZNACHT of Paris. I suggest that if one or more of these proposals is accepted by the Committee steps be undertaken, possibly by Gerhard Hegerer, to contact them.

2. I feel very strongly about two recent statements published in the WCC OCPJ Newsletter giving the facts of resolutions taken by the Central Committee on (a) the Middle East, and (b) Jerusalem. I want to draw your attention to these statements

/ and urge . . .

and urge that these matters be discussed at our meeting. The statement on the Middle East contains a full endorsement of the PLO as the only legitimate representative of the Palestinians, not an unexpected development. The statement on Jerusalem should, in my opinion, be countered by a "Jewish" statement to be issued by us.

3. The proposed agenda appears to me to be acceptable. I take exception, though, to the discussion of "World Hunger" since I do not see any sense in our spending time on a subject on which we have no influence whatsoever.

4. May I ask that reservations be made for Steinsels, Avineri and myself at the Piccadilly Hotel for the nights of Sunday 12 to Wednesday 15 January, and in addition for myself only for Thursday 16. Steinsels and Avineri intend to return to Israel on Thursday, I shall return on Friday.

5.a) Rome: To reiterate, I shall need accommodation at the Barberini from Tuesday 7 January until Friday morning 10 January.

b) Pierre de Contenson is at present in Jerusalem. I have had already two meetings with him and will see him at least once more. I put him in contact with almost all the people he was interested in seeing, Teddy Kellek, Arthur Lourie and Pratte at the Foreign Ministry, the Chief Rabbinate, the Ministry of Religion and the Interfaith Committee. The visit has been briefly reported in the Jerusalem Post and I expect a write-up to be published in "Christian News". - We discussed the forthcoming meeting, especially against the background of the recent establishment of the new Commission. I share with you his feelings that this is a positive development. - In this connection also the matter of our visiting with officials of other commissions and offices in the Vatican came up. I would have nothing against our visiting with these men instead of asking them to come and meet with us.

c) de Contenson mentioned to me his intention to organize a reception at the civic centre. I think that the idea is good. It will have some special importance for Nijk. I feel that we should make sure that the Jewish community in Rome is adequately represented at this function.

d) The suggested agenda is acceptable to me, but again I would delete the item on "World Hunger". Instead of that I would like to take up in a more formal way the suggestion made at the Antwerp meeting, viz that we should investigate the possibility of organizing study groups on such issues of common concern as "Biblical Interpretation". de Contenson has already expressed his agreement. - I further would suggest including in the agenda, and the same goes for the WCC meeting, the issue of "Byzian Jewry". This could be subsumed under "Human Rights Problems", in addition to "Soviet Jewry". I would like to have this matter be spelled out in the printed agenda.

e) I confess that I am not quite clear about the present situation of the "studies on antisemitism". I expect that this matter will be worked out before we convene in Rome.

Kindest regards,

Shmeryahu Talmon

cc. Professor Z. Werblewsky
Mr. J. Sarnel

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International Jewish Committee on Interreligious Consultations

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

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

11/27

To: Members of IJCIC
From: Rabbi Henry Siegman
Subject: Meeting on November 27
Date: November 5, 1974

This is to inform you that the next meeting of our Committee will take place:

Date: Wednesday, November 27

Time: Noon (lunch will be served)

Place: Synagogue Council of America
Conference Room
432 Park Avenue South
New York, New York

We expect to have Dr. Gerhart Riegner from Geneva with us.

Our agenda for the consultations with representatives of the Vatican and the World Council of Churches should be finalized during the meeting. We also will have to determine the composition of our delegations that will attend the two meetings.

Please return the enclosed postcard.

Kindest regards.

International Jewish Committee on Interreligious Consultations

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

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

IJCIC MEETING

Rabbi Joseph H. Lookstein, Chairman

November 27, 1974

AGENDA

I Rome

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

II London

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



THE AMERICAN JEWISH COMMITTEE

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

December 4, 1974

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

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

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

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

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

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

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

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

MHT:MSB
Encls.
74-700-111

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

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

RIGHTS OF JEWS AND PALESTINIANS STRESSED

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

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

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

EPS

UNITED CHURCH'S MIDDLE EAST RESOLUTION

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

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

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

EPS



THE AMERICAN JEWISH COMMITTEE

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

December 4, 1974

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

My dear Archbishop Jadot:

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

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

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

Faithfully yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:MSB

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

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

DATE: December 26, 1974

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

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

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

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

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

At the same time, it contains regrettably certain formulations that

no self-respecting Jewish person can live with in good conscience, since these formulations imply a religious "second class" status in the family of faith communities.

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

a) A reiteration of the explicit condemnation by the Roman Catholic Church of anti-Semitism and discrimination which was first contained in the Vatican Council Declaration on Non-Christian Religions. The re-commitment to the cause of combatting anti-Semitism assumes heightened importance today in light of current international conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people, and therefore this action is most timely.

b) The appeal to Catholics to recognize that "dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions." In respect of Judaism and the Jewish people that implies, as the Guidelines state, that Catholics seek "to learn by what essential traits the Jews define themselves in the light of their own religious experience." A declaration, if taken seriously, would logically and morally necessitate a coming to terms with the fact that the Jewish people's self definition centers on the critical conviction that God's Covenant with Israel is ever-lasting and is not subject to termination or substitution by the claims of another faith community. As the Bible declares in Deuteronomy 7: 6-9: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be His own treasure, out of all peoples that are upon the face of the earth.

"The Lord did not set his love upon you, nor choose you, because you were more in number than any people - for you were the fewest of all peoples - but because the Lord loved you, and because He would keep the oath which He swore unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of Bondage, from the land of Pharoah King of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, who keepeth Covenant and mercy with them that love Him and keep His Commandments to a thousand generations."

The free election by God of His people explicitly involves not only the Sinaitic Covenant, but the Covenant with our Father Abraham by which the Holy Land was promised to him and to his seed, the people of Israel, until eternity. Any definition of contemporary Jewish religious experience that does not provide for due comprehension and acceptance of the inextricable bonds of God, People, Torah, and Promised Land risks distortion of the essential nature of Judaism and

the Jewish people, and would constitute a regression in Jewish-Christian understanding.

c) The charge to implement new understandings in scholarship through the various methods of "teaching and education" is a valuable and needed reinforcement in these vital areas. The abandonment of the false and polemical teachings regarding the alleged collective guilt of the Jewish people for the death of Jesus, of the stereotypes of the Pharisees as the corporate enemies of Jesus, and the so called spiritual decline of Judaism after the first century - all these historic falsehoods which have constituted an incitement to anti-Semitism - must continue to be uprooted as the weeds of prejudice and discrimination. The systematic incorporation of these new insights of contemporary scholarship which have come to a fresh discovery of Judaism as a living reality into all areas of Catholic Education, liturgy, and mass media would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere.

d) The call to joint social action is particularly welcomed at this time when such pressing national and international problems involving so much human suffering require maximum cooperation.

As to the negative features of the Guidelines we wish to make clear the following: While acknowledging the right of Christians to evangelize, the assertion of a conversionary intention within the framework of Guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivations of the entire program. Presupposed in a conversionary approach to the Jewish people is a clear assumption that Judaism is inadequate as the source of truth and value to the Jewish people, and that the election of Israel as a covenanted people has somehow been terminated. Such an assertion, either implied or explicit, contradicts in fundamental ways other positive statements in the Guidelines that appear to recognize the integrity of Judaism in its own terms.

To welcome these Guidelines without making clear that these negations or unresolved ambiguities toward Judaism and the Jewish people are totally unacceptable to the Jewish conscience would be nothing less than a betrayal of God's revelation to Israel and to truth itself. Beyond that, such anachronistic claims, if uncontested, would undermine the authority and credibility of all those great Christian scholars in all denominations, and in a variety of scholarly disciplines, who have been formulating a systematic new theology of Israel that is congruent with the actual religious realities of Judaism and the Jewish people. This theological development, the most hopeful sign of Jewish-Christian relations in 1900 years, provides the only basis for genuine mutual acceptance and mutual trust between Christians and Jews. We feel strongly that the Guidelines

must seek to encourage this development and not contribute to its weakening or dissolution.

We therefore take seriously Cardinal Willebrand's instruction in the introductory note that "the text does not give a Christian theology of Judaism" which requires further study before a position can be developed that will be acceptable to various schools of thought, Jewish as well as Christian. We pledge our every cooperation in that vital study and learning process that hopefully will lead to a new positive era in Jewish-Christian relationships.



The consultation of the World Council of Churches and the International Jewish Committee on Interreligious Consultations in London early this year was a significant meeting, with some Arab Christians and Jews from Israel also taking part. The Jewish participants represented all shades of outlook from very orthodox to liberal, and geographically a wide area of the world. This is a report of their thinking and discussions from which political issues were not excluded.

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STUDY ENCOUNTER
Vol. XI / No. 4 / 1975

The Concept of Power in Jewish and Christian Traditions

Introduction

A joint consultation devoted to an examination of Jewish-Christian relations was held January 13-16, 1975 in London. The sixth of its kind, it was sponsored jointly by the World Council of Churches and the International Jewish Committee on Interreligious Consultations (IJCIC). The Jewish body is composed of the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the B'nai B'rith Anti-Defamation League, and the Israel Council for Interreligious Relations. The World Council of Churches' delegation included this time Christian Arab participants also.

Co-chairmen of the consultation were Bishop George Appleton, former Archbishop in Jerusalem, and Rabbi Joseph H. Lookstein of New York, representing the American Jewish Committee as chairman of IJCIC.

The consultation was greeted by the Chief Rabbi of the United Hebrew Congregations of the British Commonwealth, Dr Immanuel Jacobovits, and by the Rev. Arnold Bellwood for the British Council of Churches.

The main theme of the meeting was "The Concept of Power in Jewish and Christian Traditions, its application to the contemporary social order; how does this inform us in our joint search for world community?"

Members of the consultation shared with one another their experiences as participants in the Multilateral Dialogue with Men of Living Faiths, representing Hinduism, Judaism, Buddhism, Christianity and Islam (Colombo, April 1974); the consultation on Biblical Interpretation and the Middle East (Cartigny, January 1974); the Christian-Muslim Dialogues in Africa (July 1974) and in South-East Asia (January 1975), and a meeting of the Catholic-Jewish Liaison Committee (Rome, January 1975). Information was also shared about the forthcoming World Council of Churches' Assembly at Nairobi (November 1975), which would include a discussion on the topic "The Search for Community".

Aspects of the present Middle East situation were also discussed, and views were exchanged reemphasizing the respective rights to national self-determination for the Jewish people in Israel and the Palestinian Arab people. In spite of the

variety of views expressed, hopes were articulated by the participants that mutual recognition could eventually be achieved, and they indicated a desire to contribute to that result.

The following four areas were recommended for further exploration:

1. What models of society and of international community would respond best to the requirements of transformation and redistribution of power?
2. The role of the state in exercising power.
3. How can change be brought about in society with a minimum of violence? The role of non-violence.
4. The relation between power, justice and love.

An aide-mémoire

"The concept of power in the Jewish and Christian traditions and its application to the social order."

At earlier meetings the discussion centred on "the search for world community". Broad agreement was reached on certain fundamental issues. In particular, the encounter led to the recognition that world community was to be understood as a "community of communities". Human beings belong to communities and can be part of world community only through their communities. World community must respect the integrity of communities. Quite naturally this discussion raised the issue of power and its role in building up community. Thus the theme "The concept of power in the Jewish and Christian traditions and its application to the social order" was chosen for further investigation at the meeting in London.

The discussion helped to understand the approaches to the problems involved on both sides. Both convergences and differing emphases became apparent. The group decided to summarize a few of the main considerations in an *aide-mémoire* and to suggest some major issues for further debate.

1. Problems of interpretation

a) When we speak about power what are we talking about? The term can be used in many different shades of meaning. The discussion at the consultation confined its attention to the role and exercise of power in ordering society. Other meanings were touched upon but not pursued in discussion.

b) The discussion soon showed that in the biblical sources the issue of power is not dealt with in a conceptional way. No defined notion is readily available. The biblical tradition consists of accounts of responses to actual situations in which power was used or misused. These stories are the material which must inspire our response today. No direct deduction from biblical sources is possible. Rather the present historical situation must be understood and judged in the light of and in analogy to the responses transmitted in the Bible. Law and commandments have to be interpreted.

c) In the ongoing process of interpretation, the basic principles of our tradition can be adapted to answering problems arising out of the modern situation.

d) It is important to recognize that the needs of the present situation inevitably lead to underlining, among the responses found in the tradition, those which illuminate best the way to be followed.

e) Most texts in the Bible refer to the role and exercise of power within one people or community. The exercise of power in the international community is not central within the horizon of the biblical authors. Theological reflection on the basis of international community requires, therefore, the conscious transposition of biblical indications into that new context.

2. Points of broad agreement

a) Power has its ultimate source in God. Power exercised in society is essentially derivative and must be understood as a gift entrusted to man. He would trespass his role if he regarded himself as the source of power. This recognition of God as ultimate source excludes any absolute claims of man over man. Both traditions oppose with equal emphasis every tendency towards totalitarianism or exploitative oppression.

b) Power should be exercised for the freedom and benefit of all. This concern entails the concern over the adequate balance of power in society. Power has the inherent tendency to maintain itself over and against others. Power is often used to justify the *status quo*. Excessive concentration of power must therefore be resisted. Transfer of power is needed to achieve justice and wide participation. But more than mere transfer of power is required. The real task is the transformation of power in the process of its redistribution. Readiness to transfer, redistribution and transformation are the preconditions to make this process effective.

3. Differing emphases

Though no fundamental difference emerged in the understanding of the role and exercise of power in society the discussion made manifest that the Jewish and Christian traditions place the emphasis somewhat differently at least in some respects.

a) On the whole the Jewish tradition views power as being neutral. Power is God's and everything depends on the use which is made of it. Use or abuse make power good or evil. Christians stressed more the corrupting effects of power. Power, by its very nature, is a temptation. Power exists only where the human being exists and since human beings are sinful, power does not exist apart from sin. There is need for a constant struggle against the destructive aspects of power.

b) On the whole the Jewish tradition is concerned with the exercise of power in the realm of history. Christians had a stronger tendency to refer to the ultimate, the exercise of power in the realm of the penultimate. A major concern of the Jewish tradition is the maintenance of a just and viable society. Christians stressed more the need of measuring society on the ground of ultimate criteria of justice and love.

c) There is another difference of emphasis concerning the place of weakness and powerlessness in God's action. Jewish tradition, basing itself on justice and God's love, insists on the proper exercise of power for the protection and the benefit of the weak and the powerless. While sharing this concern, Christian thinking places greater emphasis on the values of chosen powerlessness and poverty. God's might becomes manifest in man's chosen powerlessness. He elects and makes man his instrument. The Christian tradition tends therefore to regard powerlessness as especially conducive to true spiritual life.

4. *Different contexts of theologizing*

How can these differences of emphasis be explained? They may have their reasons partly in the different contexts which determined the development of the two traditions. Jewish tradition arose out of and reflects the comprehensive concern for the life of a specific *people*. Christian tradition, from its early history, presupposes a distinction between *church* and *society*. The Jewish thinking reflects the responsibility for the order of society as a whole while Christian thinking looks to society from the standpoint of a distinct religious community.

5. *Issues for further exploration*

a) *What models of society and of international community would respond best to the requirements of transformation and redistribution of power?* The consultation only dealt with the preliminaries of this issue. Agreement could be reached on some general principles. But how are these principles to be applied? What models of society are called for?

b) *The role of the state in exercising power:* For the maintenance of order in any society the exercise of authority by the state is required. What power should legitimately be given to the state? What is the role of the state in securing the distribution of power? What are the elements in the two traditions which challenge us to rethink the concept of the state?

c) *How can change be brought about in society with a minimum of violence?* *The role of non-violence:* The pace of changes and development in the present period of history requires rapid adaptations, often more rapid than human consciousness is able creatively to adjust to in a smooth process. Often changes occur through pressure and violence because there is no readiness to advance according to the needs of a just and solidary society. *Status quo* power tends to provoke counterpower, violence and even terrorism. Governmental and revolutionary violence tend to provoke lasting disorder and deterioration of human relations. How can the necessary changes be achieved with a minimal use of violence? What are the most effective methods that can be used to bring about necessary changes in the social order in different situations?

d) *The relation between power, justice and love:* Is there a tension between power and justice on the one hand, and love on the other? Some Christians made the attempt to use the revelation of God's love for man as the starting point for their reflection on the political and social order which is required today. Can this starting point be used? And if yes, how can concrete conclusions be derived? The relationship between the three notions is in need of further clarification.

The concept of power in the Jewish tradition

Summary of the paper presented by Rabbi Louis Jacobs

The concept of power implies a capacity to achieve ends by exerting control over something or someone. The man of power is able to manipulate things or persons so as to make them serve his interests or those of the causes in which he believes or for the sheer joy the heady experience of dominion gives him. Since power is self-serving, many moralists have tended to see it as intrinsically evil, liable, as in Lord Acton's famous dictum, to corrupt and in its absolute form to corrupt absolutely. It should be said right away that this is not the Jewish attitude to power, in so far as we can speak of a Jewish attitude having in mind

our previous reservations. A perusal of the Jewish sources seems to demonstrate that they see power either as morally neutral or occasionally even as good, certainly not as an evil, provided that power is exercised to control nature, not to coerce other human beings, and provided that no attempt is made by man to imagine that he can achieve without divine aid the power to which he is entitled.

"Dominion" or "power" is not given to man unconditionally. He is obliged to acknowledge his indebtedness to God for the capacity with which he has been endowed of exercising control over God's world. His position in life is that of steward not of owner. In later Judaism, the sabbath, on which "work" is forbidden, was interpreted as a weekly reminder to man that God alone has absolute control of His universe, man enjoying his privileges as of permission not as of right. We read in the Babylonian Talmud (Sabbath 119b): "Rabbi Hamnuna said: 'He who prays on the eve of the sabbath and recites *and the heaven and the earth were finished* (Genesis 2:1) Scripture treats of him as though he had become a partner with the Holy One, blessed be He, in the work of creation'." In another passage (Sanhedrin 10a) it is said that when a judge gives a true and fair decision Scripture treats it as if he had become a partner with the Holy One, blessed be He, in the work of creation. This idea of man's co-partnership with God was extended by the Kabbalists so as to make the flow of divine grace through all creation dependent on the prior efforts of man. Every deed of man has cosmic significance. "The impulse from below awakens the impulse from above." God has given man the power to empower God himself as it were.

Yet, according to the classical sources of Judaism, for all the power man has, he is obliged to acknowledge that without God he is nothing.

The use of power to manipulate nature so as to serve human needs is, then, perfectly legitimate and is seen as one of God's gifts to man. If such is needed, this is the Biblical warrant, the religious justification, for the advancement of science and technology and the development of human culture. "The heavens are the heavens of the Lord; But the earth hath He given to the children of men" (Psalms 115:16). On the other hand, the use of power by humans to bend other humans to their will is the oppression that is so ruthlessly condemned in all the classical sources of Judaism. The problem is posed in its most extreme form when a man can only preserve his own life by using his power to deprive another man of his life. This question is discussed in the Talmud and the conclusions codified as authoritative in the standard Codes of Jewish law. Here the principle of self-defence is accepted. "If someone comes to kill thee get in first and kill him" is the rule as stated in the Talmud (Sanhedrin 72a). The victim of a potential murderer is not obliged to remain passive and allow himself to be killed. He must take up arms in his own defence to slay the aggressor (if there is no other way of escape) who, as the initiator, forfeits his claim to life. But otherwise than in self-defence a man is not allowed to purchase his life by depriving another man of his.

That the use of power by an individual or group to exploit other individuals or groups is an intolerable evil is implied throughout the Hebrew Bible. The biblical villains such as Pharaoh, Nebuchadnezzar and Haman are chiefly condemned because of their tyrannical abuse of power to enslave and destroy. It is true that in these instances the victims of aggression are Israelites, yet it would be a complete distortion of the biblical record to read the biblical authors as disapproving of aggression only when it was directed against their own people by its enemies. The prophets condemn with equal vehemence the powerful among their own folk who take advantage of the weak, the poor and the stranger and they are sufficiently interested in the moral quality of the life of the other nations around

them to castigate these nations for the crimes and atrocities they perpetrate against one another. Such is the constant burden of the prophet and is referred to repeatedly by the law-giver.

One of the conclusions which seems inescapable is that, according to the Jewish sources, power exercised for the realization of legitimate ends, one of which is the enrichment of human life, is a God-given right. There is nowhere any suggestion that power is evil in itself. It is not unknown in the history of religion for power to be relegated to the sphere of the demonic. The danger of such an approach is that it leads men to argue; since power is in any event evil but requires to be embraced for the sake of survival, logic dictates that it be given its place come what may. It is hard to appeal to ethical standards in an area acknowledged to be intrinsically unethical. Once, however, the legitimacy of power is acknowledged, ethics can step in to make the distinction between its lawful and unlawful exercise. It can then be declared that power is unlawful when it is exercised at the expense of the rights and ambitions, the property and life, of others.

On the practical level, it hardly needs saying, the real problem is to define when power is being used to frustrate aggression and when it is being used as a means of aggression. So far as individuals are concerned, the man of integrity can generally recognize whether or not he is the initiator of the aggression and so whether the use of power against it is justified and even when he is in doubt he may prefer to err in favour of others. In relations between groups or nations or federations the problem becomes far more complicated, both because the demarcation line between illegal aggression and legitimate self-defence is far more finely drawn and because in relations between groups excessive altruism is at the expense of the individual members of the group. A saintly individual can well be praised for a voluntary surrender of his power, for enriching another at the expense of himself. In the language of the Rabbinic book *Ethics of the Fathers* (5:10), the man who says: "What is mine is thine and what is thine is mine" is a saint. For the leaders of a group to say to the leaders of another group: "What is ours is yours and what is yours is ours" is far more questionable since those leaders would then be engaged in the extremely dubious activity of being saintly at the expense of those to whom their greatest loyalty is due. It is perhaps unlikely but not entirely impossible that this is the meaning of the much discussed verse 34 of the 14th chapter of the book of Proverbs, the Hebrew of which can be rendered: "Righteousness exalteth a nation; But the practice of *hesed* (i.e. excessive generosity) by a people is sinful."

A final word needs to be said on the wider question, with which we began our investigation, of the use of the classical sources for guidance with regard to a moral question such as this. In addition to the factors to which we have already called attention are the compositeness and lack of systematic thought in the sources and the difficulty of distinguishing between aggression and self-defence, one of which is condemned in the sources, the other advocated; new conditions, not envisaged in the classical literature render some of the problems more acute. The problem of the emergent nations and their use of power in order to achieve self-determination, for instance, is one that could only have arisen in a world made much more sophisticated by the advance of technology, more divided by a variety of social and political theories, and made much smaller by the increase of communications. To be sure the principles are there in the sources. How they are to be applied is another matter.

Our investigation has, consequently, remained within the realm of pure theory. But in a religion like Judaism, which, for all its stress on activism, knows of the

idea of Midrash, of searching the Torah in order to discover the truth, theory is far from unimportant. The practical Jew is less than practical unless he has a sound Jewish philosophy to guide and inspire him. In *Ethics of the Fathers* (1 : 17) Rabban Simeon ben Gamaliel sounds a cautionary note: "All my days I have grown up among the wise and yet I have found nothing of better service than silence. Not Midrash in itself but doing is the main thing. And whoever is profuse of words causes sin." Yes, Midrash may not be in itself "the main thing" yet it is through Midrash that the eyes of the blind are opened. In the area we are considering, especially, theory counts. It is the theoreticians, for good or ill, who have moved men to action.

We are the music makers,
We are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams; —
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world for ever, it seems.

The concept of power in the Christian tradition

by Prof. Charles West

Theses in the light of the discussion

1. Human power is not neutral
 - a) As response to God's calling and part of the promise of the created world it is good for human beings to have and seek power.
 - b) As expression of human drive to "be as gods", to make self and its desires — individual or collective — absolute, power is demonic and destructive.
2. All human power is thus ambivalent. Collective expressions of it gain a super-human status (principalities and powers in the New Testament) of which we are agents and victims.
3. The theological task is to discern and bear witness to the way in which God turns human power despite human sin to his creative purposes. He does not do so by: a) subjecting it to an eternal order which essentially negates power; b) making human power itself the only expression of his work on earth.

Both of these absolutize in fact something less than God.

4. God's power is expressed in covenant with his people. It is a function of the relation. Power therefore only has meaning as the means by which the promise of this relation is realized, in justice, love and peace (shalom).
5. This means that creation-nature is to be respected not as an unchanging structure set by eternal law but as a sphere wherein human beings are to discern the divine work and bring forth its fruits themselves. It is a medium through which divine judgment happens when we misuse this stewardship.
6. The deepest character of divine power is realized in the love whereby He emptied himself and took the form of a servant in Jesus Christ, suffered at the hands of human power and rose again from the dead to reign over the powers of this world. In this Christians discover a power which can save them from their own self-centred misuse of power, and give them hope of new life. This redemption operates in the world, not just in individuals.

7. We are called therefore to be stewards of the *oikonomia* of Christ in this world — the whole plan of God. This is a call to exercise and take responsibility for the power given us, as witnesses to and not as substitutes for the power of God. This will involve:

- a) bringing restraining or transforming (revolutionary) power against the demonic and selfish powers of this world, but always as witness to a new covenant with those against whom we struggle or whom we restrain;
- b) enabling, liberating others to a free relationship with us in which power will be shared and human possibilities opened up in community.

8. We are called to practice *metanoia* — change of mind and heart — from our constant tendency to look at and judge from our own anxieties and fears and to use power for our own purposes. To discern God's power is always to be changed in our relations with others by the challenge of hearing them and thus discovering new possibilities which we can trust and realize.

9. This means that coercive, political power has a limited function. It may create a rough balance of power, a rough justice, but it cannot create community. It is always in tension with the power of the servant, the power of love and of the finer aspects of justice.

- a) This may legitimate, but limits, the role of violence in maintaining or changing social order.
- b) This calls for a distribution of power in society so that all may make their influence felt and none may override the humanity of others.
- c) It calls for a careful legitimation and limitation of political and economic power and a constant review of the terms of this legitimation in the interests of a proper governing, serving and liberating function.

Power and powerlessness: a Jewish perspective

Summary of the paper presented by Prof. Shlomo Avineri

1. One of the symbolic acts following the destruction of the Temple in Jerusalem was the decree of Emperor Vespasian which stipulated that the voluntary contribution formerly paid by Jews all over the world for the maintenance of the Temple, half a *shekel* annually per person, would henceforward have to be paid by all Jews as a tax into the Imperial *fiscus*. The focus of Jewish self-government was thus being destroyed not only physically but normatively as well, and its very symbol was made into a mark of Jewish subjugation to the Roman yoke. The period of Jewish powerlessness was inaugurated.

2. It would, however, be a mistake to imagine that the period of lack of political power — the Exile — also meant a period of social atomization and lack of internal mechanisms of integration for the Jews. It was not the individual Jewish person who had to confront the generally hostile world and contend with it, but the Jewish *community*, which integrated the powerless individual Jew into a cohesive and meaningful unity. It was this unity which through its voluntary institutions gave content and value to Jewish identity. A person who preferred to remain Jewish under Christian or Muslim persecution had a community to fall back upon: to be Jewish meant to be a member in a Jewish *kehila*, a Jewish community, a congregation.

3. It is to the medieval, pre-emancipation Jewish community, the *kehila*, that we have to look for an explanation for Jewish survival under conditions of political

powerlessness. It is in it that we may also try to find a model for a sort of voluntary, socially-oriented structure of power which might serve us in our contemporary quest for a possible answer to the dilemma of power and its abuses in our own societies.

4. The internal authority of Jewish communal institutions rested solely on free, consensual acceptance, since every individual Jew could, if he so wished, opt out of the reach of this communal authority by embracing the majority religion.

Jews were not only a minority, but a *voluntary* minority: in pre-modern times, nobody was forced to be a Jew; it was the contrary.

5. The legitimacy of communal institutions rested ultimately not on necessity ("we have to stick together") or even rational self-interest ("united we stand, divided we fall") but on the channelling of communal resources towards the preservation of those values and the institutions necessary for their survival which enhanced the further existence and development of the social cohesion clustered around the elements of self-consciousness which the individual Jewish person wished to preserve. In other words, those institutions were developed which were thought to be instrumental in the preservation of Jewish values. Service to others — to the members of the community — rather than power over them was thus the rationale of these institutions. Since the *kehila* did not and could not wage war, more of the voluntary taxation was used for welfare than in any other comparable institution.

Within the feudal and absolutist European societies, Jewish *kehillot* were nuclei not only of autonomous, self-governing republics, but also forerunners of modern conceptions of welfare. It was for this reason that Moses Hess, one of the founders of modern socialist Zionism and a close friend of Karl Marx, said that Jewish religion has been historically "social democratic". What he meant was not a reference to the dogma, but to the social and historical praxis of Judaism.

6. It is obvious that it was the specific conditions within which Jews lived in Christian and Muslim societies that determined the historical characteristics of the structure of Jewish institutions and therefore these institutions cannot be easily duplicated; nor are they universally applicable. Yet it might be worthwhile to reflect that these institutions determined to a large extent the mode of Jewish political revival expressed in Israel and their traces can be found in present-day Israeli institutions. This may suggest that their scope is possibly wider than the rather narrow and specific conditions of Jewish *kehila* life.

Because of the voluntaristic, socially-oriented and consensual nature of Jewish historical communal institutions, the Jewish renaissance in the Land of Israel was also heavily tilted towards the social, not the political. Every Jewish new village or new town had an internally democratic constitution; each *kibbutz* was a *polis*, self-governing, legislating for itself, through its General Assembly, its social and communistic goals; land and industry were cooperatively and collectively owned, with the trade unions becoming the major owners of the commanding heights of the economy. A Jewish self-governing *society* in the Land of Israel emerged decades before the formal establishment of the *state*; the pluralistic, voluntaristic and socialistically-oriented nature of contemporary Israeli society owes its origins and dynamism to this tradition going back to the Jewish voluntary *kehila* of the Diaspora.

7. The just struggle for liberation unfortunately has been often too narrowly conceived, as if it dealt merely with the *transfer* of power, while power itself remained a constant factor. Such a purely political conception of liberation, historically understandable as it may be, can become self-defeating and may

result in the mere substitution of one class of masters by another: that this substitution may mean a change in the racial background of the masters may perhaps enhance the legitimacy of the new rulers; nevertheless it does not and cannot solve the dilemma of power, since society has not yet created new structures that should themselves be free from the dichotomy between masters and slaves.

8. The *transformation* of power from an exploitative to a cooperative and enriching relationship has thus to emerge in the wake of the merely political form of liberation. New social relationships have to be evolved and encouraged, cutting across the traditional concepts of national sovereignty as well as through the vertical structures of political power within states. Participatory democracy, a truly consensual form of government, a leadership geared to service and not towards domination have to become the postulate for countries liberated from foreign domination. One of the difficulties of the present era is that very little of this transformation is actually taking place.

There are few examples to the contrary: the voluntaristic and truly participatory nature of TANU in Tanzania or many aspects of the voluntary land-reform movement in India, stand out as noble exceptions. They do at least show that an alternative approach to power is feasible and may become viable.

In our deliberations, one should beware of letting a justifiable feeling of guilt on the part of the Western Christian world towards the Third World transform itself into an acceptance of every enormity and outburst of new injustice just because they happen to be perpetrated by people who are non-white. We strive towards a common humanity, and a mere reversal of the distribution of power still leaves power where it always was: at the centre of human affairs, demanding its sacrifices from the universality of mankind. The task is to attempt a redefinition of social authority in terms devoid of power, welding social organizations for service and not domination. The Jewish *kehila* has shown that such a system is possible.

Application of the Christian concept of power to the social order in the light of our shared quest for world community

Summary of the paper presented by Prof. S. L. Parmar

I

The quest for world community expresses a longing for a new social order. The obvious implication is that we are dissatisfied, perhaps even disillusioned, with the existing order. As such, those engaged in this quest have a twofold task. Firstly, to identify the nature of the malaise in the prevailing situation and secondly, to be willing to struggle to change what is, in order to lay the foundation of what should be.

Due to my special inclinations this paper focuses only on some economic aspects of a social order reflective of world community. An attempt is made to suggest certain essential elements of a truly communitarian economy. These stand in striking contrast to the major determinants of the socio-economic systems that hold sway.

II

One assumes that the "shared quest for world community" is not limited to the two partners in our dialogue: Jews and Christians. "Ecumenical" refers to the whole inhabited earth. Therefore, all nations and peoples, all religions and

Ideologies, should be within the purview of the "community" we visualize. Short of such comprehensiveness, a narrow Jewish-Christian prescription for community would reflect separatism, arrogance and dubious neo-triumphalism.

The term "community" refers to some social organization. To establish and manage any social organization, some degree of power is essential. One of the most significant developments of our times is the quest for world community: a social organization that will move beyond the narrow frame of reference of tribe, ethnic or linguistic group, nation and region, to encompass the whole human family.

A new social order with such idealistic dimensions must be more than just a new kind of organizational entity. For instance, a few powerful nations could band together to force the rest of the world into a single frame more amenable to their manipulations and lust for domination. That, however, would be a negation of community, though it would be an efficient world organization. More important than the organizational aspect is the underlying ethos. Our view of world community predicates that justice, equality and mutually supportive interdependence would provide the underpinnings of the social order. This requires a new spirit; the spirit of goodwill towards all men. What is the nature of power for the attainment of such a society?

III AMERICAN JEWISH

The Christian basis of power is LOVE. Love-generated power overcomes divisiveness and mutual distrust. But there is often an aura of sentimentalism around the ethics of love. "A new heaven and a new earth" such as the concept of world community implies, are not established by pious exhortations to human goodness and wisdom. Structures of injustice are immune to sentimental invocations. If power is to express love, it must promote justice. That means that the first step in building up such power is to oppose injustice. "Love your neighbour as yourself" and "Let justice flow down like waters" are integral parts of the power that is needed.

As a theologically inept layman I have often wondered why an apparently harmless person like Jesus was crucified. He did not openly threaten the power structure. There must have been more dangerous opponents of the system, like Barabbas. But while the latter was viewed as a minor irritant, Jesus appeared to be a major threat—because his ethics of love represented a potential force that would shake and overthrow "principalities and powers". Those of us who suggest love as the basis of power are automatically committing ourselves to oppose structures of injustice. This is an unnerving thought and makes one conscious of one's inadequacy. From the very outset, therefore, the advocates of a Christian basis of power must realize their own inadequacy and yet proceed in the faith that the spirit of God will use us despite our limitations.

IV

From a Christian perspective we could identify three characteristics of power for building world community.

First, such power must have moral moorings, that is, a transcendental element.

Second, it must be built upon sharing and solidarity with others.

Third, the quality of sharing would be such that it builds rather than stunts the potential of those who are helped.

Moral moorings: The power we need for community is not an outcome of human ability alone. It can even use human disability for creative purposes. God is the

source of such power, hence it has a transcendental dimension. Without this divine attribute power will inevitably corrupt and divide people. Our present social ethos has a tendency to love things and use men.

Implications of sharing: If power is to promote justice it must be "others-oriented" rather than "self-oriented". Who are these "others"? According to the teachings of Jesus, they include "the least of these my brethren". Primacy has, therefore, to be given to the so-called weaker sections of the human family, both within and between nations.

The quality of sharing: The application of power to promote social justice would enable the weak to acquire strength through a flowering of their potential. In economic terminology, social justice increases both productive capacity and savings capacity and empowers the beneficiaries to become effective participants in the process of development. The poor are not to be permanent charges on society, to be "looked after" by others. Power to the powerless would give them the economic and political ability to do something for all.

Promotion of social justice enhances the possibilities of self-reliance. Alms-giving and sporadic acts of charity have existed since time immemorial. But they have failed to eradicate poverty and injustice.

AMERICAN JEWISH

The "one-world" approach which has been a polestar of social progressive thought since the mid-forties, represents a projection of the welfare-state idea to the whole world. It implies that resources of the world should be used for the wellbeing of all mankind; that, therefore, the strong should bear greater burdens to support the weak, by a transfer of resources to the latter; and that, as a consequence, all will gain since the erstwhile weak will be enabled to contribute more effectively to the social product and there will also be a defusing of conflict conditions.

However, it would be hasty to conclude that a modern welfare state provides the right model for world community. The welfare state is, without doubt, a great improvement on the iniquitous competitive system that prevailed earlier. It contains a number of positive elements which subscribe to a communitarian approach. But certain potent threats to community continue to survive within the welfare state. Production for private profit, stimulus to irrational consumerism, glaring social and economic inequalities, exploitation by dominant groups, pursuit of militarism to enhance national prestige and bargaining power, and so on, still prevail. We cannot build world community on such shaky foundations.

VI

Towards a communitarian economic order: It has been suggested that sharing in a spirit of solidarity is a cardinal element of a communitarian economic order. That would require a responsible use of society's resources in the corporate interest. Such a viewpoint corresponds to Christian norms of stewardship. Unfortunately, stewardship has sometimes been misconstrued as a directive from God to dominate and exploit nature and other human beings for the benefit of those who are able to do so. Hence in the name of stewardship and dominion over God's creation, believers have justified selfish action by so-called Christian people to subjugate others on the ground that the latter had failed to make good use of the God-given resources. Such apologetics for imperialism and inhuman treatment of people under colonialism have tarnished Christian social thought in the past. The ethics of love, with its emphasis on justice, helps us to rediscover the deeper significance of stewardship.

The great Indian leader, Mahatma Gandhi, developed a concept of *trusteeship*, which seems to be more in line with the concern for justice. According to him: "Everything belonged to God and was from God. Therefore, it was for His people as a whole, not for a particular individual. When an individual had more than his proportional portion he became a trustee of that portion for God's people."

Trusteeship represents a new property relation. Gandhiji did not think of property in its traditional form. To him property was not personal possession to be utilized for the satisfaction of the owner's unbridled wants. It was something which the owner was to keep in trust for the needs of society. The emphasis was not on ownership but on stewardship. This is an approach that subverts the very basis of private property and profit. Emphasis is placed on the communitarian nature of individual wealth. One could enlarge the idea to signify that the wealth of each nation should be used for the wellbeing of the global human community. The basic criterion for apportioning resources becomes distributive justice on a world scale.

Briefly, this would imply the following:

One: a change from private ownership to corporate ownership.

Two: production for private profit must give way to socially useful production. The former often represents greed; the latter, need.

Three: in the light of the suggestions about private ownership and profit it is necessary to evolve a new concept of incentives. The traditional view is that relatively scarce factors of production, like capital and enterprise, should be given special incentives to draw them into the production process. This tends to favour more privileged sections of society. A communitarian approach requires that higher priority be given to the needs and aspirations of the less privileged. These days there is considerable emphasis placed upon people's participation in development.

Four: our focus should shift from quantitative to qualitative growth. All increases in production add to quantity, but not necessarily to the ingredients for building community. For instance, production of luxuries widens social and economic disparities, while that of essentials strengthens a levelling process. The former weakens community, the latter promotes it. The same kind of conclusion would obtain if one considers the production of armaments *vis-à-vis* goods and services that ameliorate deprivation.

Five: it is essential to introduce a desirable minimum and permissible maximum into an economic system. There would be wide agreement on having a desirable minimum for all. But this would be incomplete unless it is linked up with a permissible maximum. Firstly, because the global shortage of resources means that to provide the minimum it would be necessary to withdraw resources that are used to sustain an ever-rising maximum. Secondly, because reduction of inequality is a prerequisite of world community. Therefore, together with a floor we must have a ceiling as well. Thirdly, because continuance of growing affluence for a few alongside sub-marginal existence for the many is not possible without exploitation.

Six: it is generally suggested that the rich should be trustees for the poor. The Christian view of stewardship is more comprehensive. It implies responsibility for sharing in the corporate interest even on those who have very little. Such sharing becomes the basis for self-reliance. Instead of expecting help from others, those who are weak should begin by helping themselves, despite the paucity of the resources at their command.

VII

All this might sound unrealistic, even utopian. In terms of the values and structures that determine power and relations between nations and peoples today, it is indeed so. But since we have the courage to talk about world community at a time when fragmentation, aggressive groupings and a variety of tensions between nations is the normal pattern, we are not thinking of what is feasible but of what is desirable. Without a vision the people perish. The vision of a world community is indeed a noble one which is vital for the salvation of mankind.

How do we act in order to move towards world community? There are two broad suggestions that could be considered:

First, we have to begin by opposing structures of injustice.

Second, the mode of struggle requires careful exploration. So far both the forces of oppression and liberation rely mainly on violence. This is understandable as it is part of the human legacy. But violence destroys many important components of "community". If we are to learn from history it would appear that we need to discover non-violent forms of struggle as the rational mode of the future. Violence does lead to important social change, to eradication of injustice. But it has failed to eliminate the poison of hatred from society. On the contrary it tends to intensify it. In the interest of world community we need a new weapon which will draw out the poison from society and help in the process of beating swords into ploughshares.

Power is seldom relinquished without the use of a counterpower. Therefore, our quest for world community leaves no choice but to generate such a counterpower. The question is: "What kind of counterpower is in harmony with the Christian ethics of love?"

Participants

Christian participants

The Rt Rev. George Appleton
(Anglican) formerly Archbishop
in Jerusalem
England

Mrs Ulrike Berger
Institute Kirche und Judentum, Berlin
F. R. Germany

Father Elias Chacour
Greek Catholic, Ibillin
Israel

Mrs Dr Ellen Flesseman-van Leer
Netherlands

Mr Gabriel Habib
Ecumenical Youth and Student Secretary
of the Middle East, Beirut
Lebanon

Rev. Dr Franz von Hammerstein
Aktion Sühnezeichen Friedensdienste
Berlin
F. R. Germany

The Rev. Peter Jennings
Council of Christians and Jews, London
England

Mr Leopoldo Nilus (WCC)
Director of the Commission
of the Churches on International Affairs
Argentina

Dr Elfan Rees (WCC)
Consultant of the Commission
of the Churches on International Affairs
England

Prof. Magne Saebø
Professor in the Old Testament
Norway

Dr Stanley J. Samartha (WCC)
Director, Dialogue with People
of Living Faiths and Ideologies
India

Rev. Johan M. Snoek (WCC)
Executive Secretary, Consultation
on the Church and the Jewish People
Netherlands

Dr Nadim Tarazi
Professor in the New Testament, Beirut
Lebanon

Dr John B. Taylor (WCC)
Assistant Director
Dialogue with People of Living Faiths
and Ideologies
England

Ms. Pauline Webb (WCC)
Vice-President of the WCC
Central Committee
England

Dr William Weiler
Office on Christian-Jewish Relations
National Council of Churches, New York
USA

Prof. Charles West
Christian Ethics, Princeton Theological
Seminary, New Jersey
USA

Jewish participants

Prof. Shlomo Avineri
Professor of Political Science
Hebrew University, Jerusalem
Israel

Dr E. L. Ehrlich
European Director
International Council of B'nai B'rith
Switzerland

Rabbi Alain Goldmann
Director of Religious Education
France

Rabbi Hugo Gryn
Convenor, Consultative Committee
on Jewish-Christian Relations, London
England

Prof. Lou Henkin
Professor, Columbia University
School of International Affairs, New York
USA

Rabbi Louis Jacobs
New London Synagogue
England

The Very Rev. the Chief-Rabbi
Dr Immanuel Jacobovits
Chief Rabbi of the United Hebrew
Congregations of the British
Commonwealth, London
England

Mr Abraham Karlikow
Director, European Office
American Jewish Committee, Paris
France

Rabbi Wolfe Kelman
Executive Vice-President
Rabbinical Assembly, New York
USA

Rabbi Alan Langner
Chairman of the National Religious
Affairs Committee, Canadian Jewish
Congress
Canada

Mrs Hava Lazarus Yafeh
Professor of Islamic Civilisation
Hebrew University, Jerusalem
Israel

Rabbi N. Peter Levinson
Landesrabbiner of Baden, Heidelberg
F. R. Germany

Rabbi Joseph H. Lookstein
Chairman, International Jewish Committee
on Interreligious Consultations, New York
USA

Rabbi Jordan Pearson
Temple Sinai Congregations
Representative
Canadian Jewish Congress, Toronto
Canada

Dr N. L. Rabinovitch
Principal, Jews' College, London
England

Dr Gerhart M. Riegner
Secretary General
World Jewish Congress, Geneva
Switzerland

Dr S. J. Roth
Executive Director, World Jewish
Congress, European Division, Director
Institute of Jewish Affairs, London
England

Mr Zachariah Schuster
Consultant, International Affairs
Department, American Jewish Committee
Paris
France

Rabbi Henry Siegman
Executive Vice-President
Synagogue Council of America, New York
USA

Prof. Shemaryahu Talmon
Professor of Bible Studies, Hebrew Univer-
sity, Chairman
Jewish Council for Interreligious
Relations in Israel, Jerusalem
Israel

Rabbi Marc H. Tanenbaum
National Director, Interreligious
Department, American Jewish Committee
New York
USA

SYNAGOGUE COUNCIL OF AMERICA
432 PARK AVENUE SOUTH
NEW YORK, NEW YORK 10016

MINUTES
SCA Board of Directors Meeting
February 5, 1975

Chairman: Rabbi Irwin M. Blank, President

CCAR: Rabbi Irwin M. Blank, Rabbi Martin Freedman, Rabbi Joseph Glaser, Rabbi Harold D. Hahn, Rabbi Robert Marx, Rabbi Joel Zion

RA: Rabbi Ezra Finkelstein, Rabbi Saul Teplitz, Rabbi Malcolm Thomson

RCA: Rabbi Morris Gorelik, Rabbi Emanuel Holzer, Rabbi Israel Klavan, Rabbi Paul Levovitz, Rabbi Fabian Schonfeld, Rabbi Walter Wurzbarger

UAHC: Rabbi Balfour Brickner, Dr. William Groisser, Earl Morse

US: Morris Laub, Arthur Levine, Samuel Rothstein, Dr. Ruth Waxman, David Zucker

Guests: Professor Louis Henkin, Mrs. Harold Kamsler, Rabbi Allan Langner, Dr. Samuel Lewin

Staff: Rabbi Henry Siegman, Gwenn Rosenfeld, Ira Silverman, Jonathan Wolf

Rabbi Irwin M. Blank welcomed Rabbi Allan Langner and Dr. Samuel Lewin, representing the National Religious Affairs Committee of the Canadian Jewish Congress, and Mrs. Harold Kamsler, Women's League of Conservative Judaism.

Rabbi Blank expressed his warm appreciation to Rabbi Irving Lehrman and Moses Harnstein for their efforts in organizing a dinner in honor of Senator Richard B. Stone in Miami Beach on January 19.

I SYNAGOGUE-FEDERATION RELATIONS

Rabbi Blank invited Rabbi Fabian Schonfeld, President of the Rabbinical Council of America, to comment on the consultation of the SCA Committee on Synagogue-Federation Relations and the CJFWF Task Force on Synagogue-Federation Relations, held in Chicago on January 28, which Rabbi Schonfeld attended. He said that our participants could have been more carefully briefed, and that there probably should have been a larger representation from communities outside New York. He was impressed with some of the things that the federations are doing in the area of leadership training and urged that we involve on our side people with expertise in this area.

Rabbi Henry Siegman augmented Rabbi Schonfeld's report and stressed that the specific purpose of the consultation was a discussion of synagogue and federation leadership development programs. It was agreed that the two committees would

issue a joint statement urging cooperation between synagogues and federations in developing leadership training programs in local communities, and that SCA and CJFWF would seek jointly to encourage model programs in three or four local communities. It was pointed out during the course of the discussion that a major problem with some federation-sponsored programs is that they offer "peak experiences" which are not followed up afterwards, and often tend by design to bypass the established religious institutions in the local community.

Rabbi Balfour Brickner noted that the CFJWF representatives at the Chicago meeting - although very young - were impressive in the sense of commitment to Judaism that they projected.

Arthur Levine, President of the United Synagogue, informed the Plenum that his organization adopted a formal policy statement which sees federations as a direct threat to the synagogues, specifically in their encouragement of "community schools," which undermines denominational religious education. As important as leadership development may be, he felt that the Council should give its attention to the problem of Jewish education. Rabbi Fabian Schonfeld agreed with Mr. Levine.

Rabbi Paul Levovitz said that there were other serious problems as well, including the role of Jewish community centers.

Rabbi Blank stated that the matter raised by Mr. Levine would be referred to the SCA Committee on Synagogue-Federation Relations, and that its members would be asked to work out a Synagogue Council position on the subject before raising the matter with CJFWF.

II SOCIAL POLICY

Rabbi Robert Marx reported on an important consultation to be held by the Committee on Social Policy and a number of Black leaders on February 6. This is a follow-up of efforts by the Committee to reestablish a Black-Jewish coalition, which included a consultation in Chicago on November 11-12 with representatives of Reverend Jesse Jackson's organization, Operation PUSH.

Rabbi Marx submitted to the Plenum a resolution on internal surveillance, adopted by his committee, and moved the adoption. Following several minor changes in the text, the resolution was adopted unanimously. (The text is attached.)

III INTERNATIONAL AFFAIRS

Rabbi Saul Teplitz submitted a resolution on the Soviet Union's abrogation of the 1972 trade agreement with the U. S. and moved the adoption. Following several minor changes in the text, the resolution was adopted unanimously. (The text is attached.)

Rabbi Saul Teplitz proposed a second resolution on the trial and imprisonment by Soviet authorities of a Baptist minister. The resolution was adopted unanimously. (The text is attached.)

Rabbi Teplitz reported that his committee discussed the organization of a special national religious consultation on changing American attitudes toward Israel. He reported that the Presidents Conference had been asked by our President to sponsor a meeting, but they declined to do so at this time.

Rabbi Fabian Schonfeld expressed surprise that the suggestion had even been made to the Presidents Conference. He felt that the sponsorship of such a

meeting was particularly appropriate to the SCA, since it should deal with the moral and religious aspects of the issue.

Rabbi Balfour Brickner stated that the UAHC was not prepared to endorse the proposal at this time, since it might generate more fear than understanding.

Rabbi Joseph Glaser reported that the Israel Commission of the UAHC and CCAR had called for the convening of a National Assembly which would seek the greatest degree of consultation, planning, and action in support of Israel. He urged that SCA undertake sponsorship of the project.

Rabbi Blank suggested that in view of the disagreements, the committee reconsider the project and seek to define its purposes more sharply.

IV INTERRELIGIOUS AFFAIRS

Rabbi Henry Siegman reported briefly on the recent meetings of IJCIC with representatives of the Vatican in Rome and the World Council of Churches in London. With the establishment of a new Commission on Relations with the Jews and with the issuance of Guidelines for the implementation of the Conciliar Declaration (Vatican II), the Vatican has for the first time created instrumentalities which enable it to begin dealing seriously with the question of its relations with Judaism. This is an important development in itself, quite apart from whatever deficiencies exist in the Vatican Guidelines.

Rabbi Siegman reported on a serious internal institutional problem that was created when Rabbi Marc Tanenbaum released his own reply to the Vatican Guidelines in violation of the ground rules of IJCIC and without informing the other members of IJCIC, with whom he worked on an official IJCIC response. His statement was also issued prior to the embargo placed on the Catholic Guidelines by the Vatican, and the Director of the Vatican Commission on Relations with Judaism formally expressed his distress that our committee violated this confidence.

When IJCIC met in Rome, four of the five components (World Jewish Congress; Israel Council for Interreligious Relations; B'nai B'rith-Anti Defamation League; and Synagogue Council of America) introduced a formal resolution expelling AJC from IJCIC. Because of Rabbi Joseph Lookstein's efforts, representatives of the four agencies agreed to withdraw their resolution and to accept an offer from Rabbi Tanenbaum that he would attend the meeting not as a principal but as an observer without floor privileges. It was agreed that the matter of AJC's participation would be examined after the Rome meeting.

The sessions in Rome with the Catholic Liaison Committee were the most poorly prepared of any meetings held with them since 1970. In spite of this, they turned out to be the most significant of the meetings to date, primarily because the new Guidelines and the newly-created Commission on Relations with the Jews were the focus of our discussions.

We spoke frankly about what we consider to be the Guidelines' shortcomings. Rabbi Joseph Lookstein spoke at considerable length and movingly about the religious and emotional attachment that Jews have to the land of Israel. Professor Louis Henkin presented a paper on human rights and their origins in Jewish religious thought. Professor Henkin's paper and his accompanying remarks greatly impressed the Catholic Committee and representatives of the Pontifical Commission on Peace and Justice who participated in this session.

A political statement on the Middle East was made by Rabbi Henry Siegman. Professor Henkin said that the two most important statements at the Rome and London meetings were the political statements by Rabbi Siegman.

Rabbi Siegman stressed that whatever the shortcomings of the Guidelines, their real significance lies in the fact that they serve as a charter for the new Commission on Relations with the Jews, enabling it to take important initiatives with other Vatican commissions (i.e., Catholic education, training for the clergy, etc.) and national Episcopal conferences throughout the world. It is not so much the Guidelines but what the new Commission will do in the months and years ahead with the new authority it has been given that will determine the character of Catholic-Jewish relations.

An indication of the seriousness attached to this new development by the Catholic Church is the fact that L'Osservatore Romano, the semi-official Vatican publication, reported the Jewish meeting with the Pope in boldface front page headlines, and reprinted on the front page the complete text of the Jewish statement and the Pope's statement.

The meeting with the World Council of Churches took place the following week in London. An unusual feature of this meeting was the official participation - for the first time - of three Arab representatives. The problem with the WCC, Rabbi Siegman said, is that they seem to be in hot pursuit of the third world. It is often easier to reach an understanding with third-worlders than with their western apologists within the World Council of Churches. Because of the Arab participation, much of the meeting focused on the Arab-Israel issue, and the meeting ended with the issuance of a joint statement, signed by the Arabs, calling for mutual acceptance by both Israelis and Palestinians of the legitimacy of their respective drives for self-determination and political sovereignty.

Professor Henkin, commenting on the Rome meeting, observed that there is a certain asymmetry in that situation. The Catholic representation is highly centralized and its authority is clear, which is not the case with the Jewish representation. And the agendas of the two sides do not coincide. The Jews seem constantly to be asking something of the Catholics, while Catholics are not making parallel demands on the Jews. The Catholics want to talk theology while Jews insist on talking politics. He thought it is important that the Jewish representation more clearly project religious interests and a religious presence. The Jewish representation is comprised overwhelmingly of civil servants rather than of religious authorities.

Rabbi Walter Wurzburger said that he could not accept the judgment that it is difficult for Catholics to understand the Jewish attachment to land. Last year's meeting with Vatican representatives in Antwerp was devoted completely to the subject, and at that time the Catholics said that if Israel is not

recognized by the Vatican the problem is a political one.

Rabbi Allan Langner stressed the importance of our relationship with the WCC as a channel of communication with the third world. Dr. Samuel Lewin stated that it is not sufficient or even necessary to respond to the Guidelines issued by the Catholic Church. Instead, the Synagogue Council of America should issue a positive statement, outlining its own perception of the purposes and goals of its relationship with the Catholic Church.

Rabbi Blank reacted positively to Dr. Lewin's suggestion, and said it would be referred to our Committee for Interreligious Affairs.





THE AMERICAN JEWISH COMMITTEE

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

Abraham Karlikow, European Director

FAD: Eur

October 7, 1975.

Memorandum

To: Marc Tanenbaum
From: Zachariah Shuster

The Vatican secretariat for non-Christians issued a message to the Moslems on the occasion of the end of the Ramadan. A full translation of this message is enclosed herewith.

What is noteworthy about this message is:

- 1) That to my knowledge this is the first time the Vatican addresses such a lengthy message to another religious group on the occasion of a central feast of that religious group.
- 2) The association made in this message between the Holy Year proclaimed by the Vatican and the Holy month of the Ramadan celebrated by the Moslems.
- 3) The last passage of this message contains the only practical note by expressing the wish for a "just solution of the settlement of the great problem of Palestine" without reference to any other aspect of the Middle East situation or to the existence of Israel.

At our meeting in Geneva with representatives of the Vatican Commission on relations with Jews I shall try to ascertain the actual significance of this message.

cc: M. Fine
B. Gold

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Vatican message to Moslem communities

On the occasion of the Feast of Fitr (or Aid-el-Seghir) which marks the end of the fast of Ramadan -- this year it was due on October 6 -- the Vatican secretariat for non-Christians issued a message addressed to the Moslem communities. The text of the message is as follows:

"You know, without doubt, that this year 1975 has been proclaimed by us as a Holy Year and that it was our wish that this be a year of spiritual renewal and reconciliation. In the course of this Holy Year for Christians, the moment which coincides with the blessed month of Ramadan acquires a particular significance, since this month is consecrated to fasting, to prayer and to charity in accordance with God's will. We also have the impression that from one end of the world to the other the peoples of this earth, in their overwhelming majority, and in face of the rapid progress of civilisation, proclaim that if man builds a civilisation without God he is building against man, against his brother and that no just civilisation can hold if man is not founding it on the faith in God.

It is this profound faith in God which urges us in this feast of Fitr to experience reconciliation in its most profound sense and to share the fundamental joy which is felt by every person who encounters God, and who in this encounter discover the grandeur of man and the fraternity among man.

For certain of our contemporaries our profound faith in God is only a flight from the struggle for human welfare; for others it is opposed to the efficacious rules of science and for still others it is only a means of sustaining social injustices by projecting men in the realities of an invisible world.

We affirm, however, that our faith in God brings a continued enrichment to every human effort; it leads to spiritual values which surpass all rules of science; it urges man to seek God's will which refuses injustice in all its aspects.

We can say that this sacred period -- whether it is the Holy Year for one or the month of Ramadan for others -- enables us to discover these essential verities in their most profound sense, with the exigencies that this entails. We can say that our faith in God is an efficacious faith, that the best bread that man can eat is the one which is shared with his brother, and that civilisation reaches its summit only in the impregnable justice of charity;

/...

that is what we derive of the best of the Holy feasts, which are the coronations of the sacred times of our religions and the tranquility in seeing peace and concord established in our world.

This is an ideal occasion to unite our effort and raise our prayers to the lord so that he should extend peace among men, that he alleviate the misery of the expatriates, that he inspire a just solution for the settlement of the big problem of Palestine. Thus, in the years to come our feast will be more beautiful, our encounter more profound and our joy more intense.





Abraham Karlikow, European Director

November 12, 1976.

Mark Tanenbaum
American Jewish Committee
165 East 56th Street
New York - N.Y. 10022

Dear Mark,
I am sending you herewith the report on the interreligious meetings which were held in Geneva a short while ago. As you will see, a number of consultations are planned to be held with all three Christian bodies in the course of the coming year. Some will be on a scholarly level, and others will deal with current affairs. Any reactions to the various aspects of these meetings and also suggestions for the forthcoming consultations will be highly appreciated.

I should like to call your attention to the wish expressed by the Vatican representatives to obtain detailed informations on the educational efforts made in the US and particularly with regards to the revision of textbooks. If you would make such material available to me I would be glad to transmit it to the Office on Catholic-Jewish relations at the Vatican.

Hoping that you have been well and with warm regards.

Sincerely yours,

Zachariah Shuster.

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THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations

165 EAST 56 TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie

Paris VIII^e

November 10, 1976.

Memorandum

To: Bert Gold

From: Zachariah Shuster

Subj: Interreligious meetings in Geneva.

The three Christian-Jewish consultations that were held in Geneva on October 19-22, 1976, were of genuine significance, each one in its own way, but the common characteristic of all three was a desire on both sides and particularly on the Christian side to embark on deeper levels in the dialogue and to come to grips with basic concepts in order to achieve a better understanding of each other's religious thought and also with regard to the application of religious thinking to major human problems.

It should be pointed out that the Geneva meetings are annual affairs, the chief purpose of which is to exchange information and views on current problems and to agree on the agenda for the larger bi-annual consultations.

An entirely new development was the inauguration of relationships with representatives of the Orthodox Center of the Eucumenical Patriarcat, which has its headquarters at Chambesy in Geneva, and is under the authority of the Church of Constantinople. This encounter was arranged by the WCC and it is gratifying to observe that the Greek Orthodox representatives were glad of the opportunity to come in direct contact with representatives of Jewish groups. It should be emphasized that the Greek Orthodox Church is far behind the Protestant and Catholic Churches in the general Eucumenical direction and particularly with respect to the attitude towards Jews. The pace of this new effort will therefore have to be different from the other churches.

I shall limit this report to the practical aspects of the consultations and leave out the theoretical discussions which were really preliminary to the consultations scheduled to take place in 1977.

/...

Meeting with the WCC

The meeting with the WCC took place at their headquarters and lasted a day and a half. Participants from the WCC were: Lukas Visscher, S. Samatha, Mrs. E. Flesseman van-Leer, and Leopold Nillus. The Jewish representatives were the members of IJCIC who usually come to these meetings although not all were present at all the meetings.

The WCC representatives were deeply concerned in having a Christian-Jewish consultation on the "Creation in Relationship to Science and Technology." This subject was already suggested by them at the meeting in Jerusalem in January 1976, and originated at the Fifth WCC Assembly at Nairobi.

The underlying objective of this proposed consultation is to define the involvement of the Jewish and Christian traditions in relation to these topics. The main questions posed are:

-- Does our understanding of creation help us or hinder us in the relationship to nature?

-- Are Christians and Jews responsible for irresponsible exploitations of natural resources?

The desire was expressed that during the consultation the following steps will have to be taken:

- 1)-- Re-evaluation of the biblical interpretation of creation and nature, including natural resources.
- 2)-- What has happened in Jewish and Christian tradition with this issue?

The proposal was made to invite a planning group of three Christian and three Jewish scholars to look at the problem and draft a plan for further study. This group should include a biblical scholar, an historian of tradition and a scientist open for religious questions. After this initial study a larger consultation will then be necessary either in 1977 or 1978.

The following candidates for the scholarly group were then presented from each side. For the Jews, Professor David Weiss of the Hadassah Hebrew University Medical School, Rabbi J. Magonet of the Leo Baeck School in London, Old Testament scholar and physician, and Dr. Manfred Eggel of the Northwestern University, expert on comparative religion. The WCC on their side proposed the following: Professor Christian Ling, Professor Hannes Steck and Professor Bunting. This group will meet at the end of February 1977 in Zurich.

It was also agreed to have an encounter on the subject "The concept, meaning and interpretation of Scriptures (or Hebrew Bible) in Christian and Jewish tradition." This encounter is to take place in the vicinity of Goettingen in Germany. Six or seven scholars from both sides will participate in it. Immediately afterwards a liaison committee meeting consisting of IJCIC members and WCC representatives will take place in Geneva on August 30-31st with the following agenda:

- a) A discussion of the report proposed at the Gottingen conference.
- b) The practical implications for the consultation in 1978 and all that that entails.
- c) Discussion of the possible venues for 1978.
- d) Evaluation of the last meeting with a look into how we can do better in the future.

With respect to current affairs among the subjects discussed was the attitude of Jews and Israel to South Africa. The question was bluntly put to us in the following manner: In view of developments in Rhodesia and South Africa, which will probably gain in momentum in the foreseeable future, what will be the position taken by Jewish communities throughout the world and by the State of Israel?

The answer was given along the following lines. Jews throughout the world abhor in the principles of apartheid and have expressed it in various forms. The basic tenets of Judaism are irreconcilable with any form of racism and discrimination.

With regard to Israel the reply was given along the lines taken by Mr. Wigal Allan in his address to the 31st General Assembly of the UN on October 7th, 1976. In this address he said: "According to the latest available statistics the foreign trade of South Africa totalled over \$12 billion in 1974. Of this huge sum the share of Israel was less than 2/5 of 1% - infinitely smaller than the share of many Arab and some African countries. The armed forces of the Republic are large and equipped with modern weapons - tanks, artillery, aircraft, destroyers and submarines. It is not Israel that supplied them."

Concerning the situation in Lebanon, the WCC representatives stated to us that in their view the conflict is primarily not a religious one and that the victims on both sides are both Moslems and Christians. The only thing that can be done by a religious body is to extend aid to all the victims on humanitarian grounds and without taking any political stand. This is, they said, what the WCC has been doing.

/...

The WCC also informed us about the "World Conference of Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations." This conference is being organized by the Russian Orthodox Church and will take place in Moscow next June 6-10. At a three-day preparatory meeting that was held in Moscow on September 28-30 this year 50 representatives from various religious groups have taken part including observers from the WCC. The conference is expected to bring together 500 representatives of five major faiths from various parts of the world.

It was obvious that the WCC representatives were fully aware of the political motivations behind this plan but they felt that they cannot dissociate themselves from it, particularly in view of the fact that the Russian Church is affiliated with the WCC. It seems that thus far no Jewish religious group was approached by the initiators of the conference, but some individual Jewish personalities were contacted. Rabbi J.L. Fishman of the Moscow synagogue took part in the preparatory meeting in September.

The subject of religious liberty, which was a central issue at the WCC Assembly at Nairobi and subsequently at a meeting of the Central Committee of the WCC, was touched upon also at our consultation in Geneva. This topic is of great importance for it involves a clash between two major trends in the WCC. While the Western Churches affiliated insist on a greater concentration on the restrictions imposed upon religious liberty, in non-democratic countries, the churches in dictatorial regimes and particularly the Russian Orthodox, try to minimize the issue, and have blocked efforts to have the central bodies of the WCC deal with it. At the recent meeting of the WCC Central Committee a device was found to by-pass a direct solution, authorizing the establishment of regional advisory groups to follow developments in areas concerning religious freedom and report to the General Secretary.

I proposed that we need a joint exploration to define in concrete terms the scope and expression of religious exercise in various geographic and cultural regions. I said that the concept of religious practice is in many respects not as clear-cut as it might seem. I took as an example the problem of the teaching of Hebrew and Jewish history in the USSR, which has been prohibited for many decades on the ground that they are synonymous with religious practices which are not allowed by the government. Now, the knowledge of Hebrew has one kind of significance for a religious Jew, for this has been the language of prayer and religious devotion since the beginning of Jewish history, and for an orthodox Jew no religious observation is possible without the use of the Hebrew language. On the other hand the knowledge of Hebrew for a secular Jew is primarily a recognition of this language as the original tongue of the Jewish people, which has been revived as a national language in the State of Israel. The Soviet regime permits the use of Hebrew in synagogue services, but allows no possibility for the acquisition of this language and for its use in another way. Now the question is how to consider this problem in terms of the self-understanding of particular ethnic and religious groups.

/...

I pointed out that there are many other border-line cases like this among other groups and it might therefore be of extreme importance to get away from the general proclamation of the principles of religious liberty, which is recognized in diverse international accords, and to get down to specific areas.

While this general proposition was received with interest the WCC representatives were reluctant to take action on this matter now.

In this connection it should be noted that in general the WCC showed a disinclination at the gathering to deal with acute issues. The Arab-Israel conflict which has been always a bone of contention at most of our consultations with the WCC, has been almost entirely ignored at this meeting. The ostensible reason was that the Lebanese situation has been overshadowing the Arab-Israel problem, but underneath there was a feeling on both sides and primarily on the part of the WCC that a discussion of this subject will serve no useful purpose.

Meeting with the Vatican

As reported in a previous memo the situation in Latin-America was given serious consideration at our meeting with the two Vatican representatives, Bishop R. Torrella and Msgr. Charles Moeller. The understanding reached on this matter was reported in that memo.

An elaborate discussion took place with regard to the agenda of the forthcoming meeting with the Vatican representatives which is scheduled to take place in Venice at the Cardinal Piazza House on March 28-30, 1977. It was agreed that the Catholic side will present a study paper on the subject of "Mission and Witness of the Church." The major stress of this paper will be an attempt on the part of the Catholics to clarify the essential meanings of mission and witnessing of the Church among non-Catholics. This subject is of importance, first, from a theoretical point of view. The dogma that the Church has the task of converting non-Catholics to its beliefs has cast a shadow over the relations between Catholics (and all other Christians for that matter) with non-Christians. One of the serious problems concerning the text of the declaration on Jews by the Vatican Council II involved the passage implying the hope that Jews will be finally converted in Christianity. In the eucumenical enterprise which has been going on since the declaration was adopted, the Catholics were made aware of this difficulty and therefore this present attempt at clarification,

We were informed that Professor Federici, a consultant of the Vatican Commission on Relations with Jews, was authorized to write the text of the study-paper which will be presented at the Venice meeting. It was understood that the document will be sent to Jewish members of the liaison committee at least 4-6 weeks before the meeting. (Professor Federici is an Italian layman who has been specializing in the study of Christian-Jewish relations and has written several books on the subject which are recognized as being most favorable from our point of view.)

It was also agreed that another major topic at the Venice meeting will be Exchange of Information on the following topics:

- a) Catholic-Jewish study programs in various parts of the world.
- b) Present state of Christian-Jewish national and regional activities.
- c) Dissemination and information on the Christian-Jewish dialogue.
- d) Preliminary exchange of views on the presentation of Judaism and Christianity in the respective educational systems.

Msgr. Moeller emphasized the need for a program of studies on the academic level and of the importance of establishing seminaries in Jerusalem for studies of Judaism by Catholic clergymen.

Both Dr. Joseph Lichten of the ADL and myself have called attention to the work done in the US with regard to the revision of textbooks. We were asked to assemble informations on the subject and submit it to the Vatican Office on Catholic-Jewish Relations in the near future.

Meeting with the Greek-Orthodox.

The consultation with the representatives of the Orthodox Center of the Eucumenical Patriarchat in Geneva was a new experience on both sides, for the Greek Orthodox Church is actually in a pre-Eucumenical stage and has not made the great theoretical and practical strides that the other Christians Churches have made in recent decades. It was obvious, however, that the leaders of this Church are willing to take cautious steps to review relations with other religions, including Judaism. The head of the Orthodox Center in Geneva is Msgr. Damaskinos Papandreou, who is also professor at the Catholic faculty in Lucern Academy. The other participants on their side were Professor Dr. Demetrios Theraios, R. Pere Jean Renneteau, a French Orthodox, Mr. Anastasios Mavrofridis and Miss Xanthia Fitzpatrick.

The only subject of current affairs that was taken up at his encounter was the recent outbreak of anti-Semitic attacks by members of the hierarchy of the Greek Orthodox Church. One example is the article by the Apostolic Deaconship of Athens in which it is said that Jehovah's Witnesses "are nothing but camouflage for Judaism." It was also pointed out that local Greek newspapers took a violent anti-Semitic stand in connection with the popular dissatisfaction with the American position over the conflict with Turkey. A new edition of the Protocols of the Elders of Zion has recently been published by the editor of the Greek newspaper, Christian Democratie.

Msgr. Damaskinos reported that when his attention was called to these attacks he got in touch both with religious and governmental authorities in Greece and he hopes to see an improvement in this respect in the near future.

The major discussion, however, involved the method of the initial form of encounter between representatives of Jewish groups and the Greek-Orthodox Church. It was felt that both intellectually and

organizationally the Greek Orthodox are not yet ready for establishing formal and permanent relationships with Jewish bodies. It was agreed that the beginning ought to be made on the academic level where competent personalities on both sides will exchange views on basic concepts.

It was agreed that the first such symposium of experts be held in Lucern on March 18-20 under the Catholic faculty. The subject of this symposium will be "The concept and meaning of the Hebrew Bible and the new Testament by Jews and Christians."

Participants will be three experts on both sides. Although some names were suggested there was no formal accord on it. The meeting, however, is definitely fixed.

A major part of the discussion was around ~~around~~ a lecture on Christian Jewish dialogue presented by Msgr. Damaskinos a short while ago at the Lucern Academy. The theme of this lecture was "The claim of absolute truth on the part of both religions; Christianity and Judaism and the necessity for dialogue." This lecture was delivered in German. A more detailed report of the substance of this lecture will be forwarded to you shortly.

note:

The important aspect of the three meetings was obviously the planning of the consultations scheduled to take place next year. It is also evident that all three Christian bodies are bent on joint exploration of the deeper structures of Jewish and Christian religious thought. This does not mean, however, a loss of interest in acute and urgent matters which will continue to be brought up by both sides at all the encounters. On the Catholic side, in particular, there was expressed a clear desire for enlarging programmatic activities on international and regional levels.

With regard to the WCC it must be realized that their internal difficulties sometimes complicate approaches to them on matters of interest to us, but there can be no doubt that they are attentive and even alert to Jewish concerns. With the Greek Orthodox, I believe that we have reasons to hope to get slowly but surely involved in a pioneering effort which promises to have an impact on basic understandings and on developments which might have a favorable effect upon the solution of concrete social and political issues.

The Jewish participants at these meetings were G. Riegner and F. Becker from the World Jewish Congress; E.L. Ehrlich for the International Bnai Brith; J. Lichten for ADL, Henry Siegman for the Synagogue Council of America, Professor Shm. Haiman for the Israel Interfaith Committee, Abe Karlikow and myself for the AJC.

/....

It might be useful to bring together the various meetings planned for next year in the form of a short time-table:

- February 20-23, symposium on creation, probably in Zurich. Participants will be experts designated by WCC and IJCIC.
- March 18-19, encounter with representatives of Greek Orthodox at Lucerne
- March 28, meeting of IJCIC with Vatican representatives at Venice.
- August 27, 28 and 29 - encounter between Protestant and Jewish Old Testament scholars near Goettingen in Germany.
- August 30, 31, meeting of the liaison committee of IJCIC and WCC in Geneva to hear reports of the above meetings and discuss possible venues for 1978.

cc: M. Tanenbaum
M. Fine



International Jewish Committee on Interreligious Consultations

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

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

For further information contact:
Rabbi Henry Siegman
686-8670

FOR IMMEDIATE RELEASE

JEWS WELCOME NEW VATICAN COMMISSION

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

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

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

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

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

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

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

The complete text of the statement follows:

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

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

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

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