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February 2, 1977

Rabbi Marc H. Tannenbaum
Director, Interreligious Affairs
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

Regarding the forthcoming IJCIC Catholic Conference scheduled for Venice March 28-30, I am sending you a copy of the study outline on "The Mission and Witness of the Church" prepared by the Catholics. The paper has been made available to us in advance through Dr. Joseph Lichten for study purposes and is to be treated as confidential at the request of our Catholic colleagues, and not to be published or released in any form until the conclusion of the March meeting.

If you have any questions regarding the document I will be glad to talk with you about it.

Regards.

Sincerely,


Theodore Freedman

TF/mj

Attachment (For Rabbi Tannenbaum
only)

cc: Bertram Gold

Dr. Joseph Lichten



THE AMERICAN JEWISH COMMITTEE

PARIS OFFICE: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 63-65 • Cable: Westcom, Paris

Abraham Karlikow, European Director
FEB 10 1977

February 7, 1977.

Memorandum

To: Bert Gold and

Marc Tanenbaum

From: Zachariah Shuster

Subj: Jewish-Catholic Liaison Committee Meeting at Venice.

As you know from previous communications the next regular meeting of the Catholic-Jewish Liaison Committee is scheduled to take place at Venice on March 28-30, 1977.

The major substantive item for discussion will be a study paper presented by a member of the Vatican Commission for Religious Relations with the Jews on the subject "The Mission and Witness of the Church." The object of this study is to clarify the present-day Catholic position on the problem of mission and dissemination of the Gospel among non-Christians, a matter which was always of deep concern to Jews. The other items will primarily deal with exchange of information on pertinent activities both on the Catholic and Jewish side.

Specifically the representatives of the Interfaith Committee in Jerusalem agreed to submit information on joint academic programs undertaken at the Hebrew university involving studies of Judaism and Christianity. It was also agreed to exchange information on joint programs carried on in other countries and particularly the U.S. based on the premises of the dialogue that developed since Vatican Council II. This last point is somewhat vague but what it really amounts to is that we familiarize our Catholic counterparts on major activities with educational purposes in ongoing implementation of the dialogue. This would include symposia, seminars, study groups in the field of Catholic-Jewish relations. Even a summary report of such activities would be of great interest to the Catholic side, which knows very little about what has been going on on national levels.

The ADL and the AJC are the only participants at this meetings which would be in a position to supply this information. It is therefore urgent that such a summary report be prepared as soon as possible.

I shall be in touch with you again about the Venice meeting within the next few days.

encl: The Mission and Witness of the Church.

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March 14, 1977

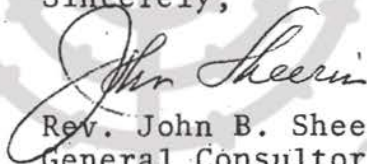
Rabbi Marc H. Tanenbaum
American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Marc:

Enclosed is a copy of the talk I gave at
Notre Dame of Maryland, June 23, 1976.

I enjoyed reading about the termination
of the Greeley - Tanenbaum controversy. It
will be interesting to see how Andy treats the
question at issue in his forthcoming remarks
about Catholic-Jewish relations.

Sincerely,



Rev. John B. Sheerin, CSP
General Consultor

JBS:lm
Enclosure

THE VATICAN GUIDELINES OF 1975

Rev. John B. Sheerin, C.S.P.

To measure how far we have progressed in Catholic-Jewish relations we might take a quick look at the instructions to be found in our Catholic liturgical books twenty years ago. We were directed not to kneel when we say the prayer for "the perfidious Jews." It was in 1959 that Pope John, in the words of a Catholic editor, "broke the back of anti-Semitism in the Church's liturgical prayer" by ordering a revision *of this prayer* ~~of the prayer~~. Then in ~~October, 1962~~ *July, 1960* the Jewish scholar, Jules Isaac, approached Pope John and outlined for him a history of the long centuries of Christian ^{teaching of} contempt for the Jews, expressed in sermons and catechetical materials. This teaching of contempt had spawned monstrous persecutions of the Jewish people in Europe. Isaac presented the Pope with a dossier containing corrections of Christian teachings concerning the Jews and an account of the theological myths that had bedevilled Christian history (such as the fables about the curses imposed by God on the Jewish people,) as well as extracts from documents of the Council of Trent showing that the charge of deicide laid against the Jewish people contradicts the teaching of that Council.

Suffice it to say that Pope John told Cardinal Bea to prepare a statement designed to combat anti-Semitism, and this statement was eventually approved by the Second Vatican Council in 1965 and called Nostra Aetate, popularly called

The Declaration on the Jews. The final vote was 2,221 bishops for, 88 against. Nostra Aetate launched the Catholic Church on a campaign to improve Catholic-Jewish relations that met with a modest degree of success but suffered a temporary breakdown at the time of the Christian silence over the six-day war in 1967. But it was only a temporary setback, dialogue was resumed and on January 3, 1975 the Vatican issued the document called Guidelines for the Implementation of Nostra Aetate. It is this document we are discussing today. It is an advance over Nostra Aetate. The experience of the previous ten years in Catholic-Jewish dialogue had brought many new insights into Catholic-Jewish relations with the result that the Guidelines contain many concrete suggestions emerging from real life experiences in the dialogue.

I think it is important to remember that the Guidelines is a Catholic document addressed to Catholics and therefore it does not anticipate all possible objections from our Jewish partners in dialogue but I would like to face up immediately to certain Jewish objections. First, it does not express any contrition for Catholic sins against the Jews down the centuries. As the British Catholic journal, The Tablet, commented, the Guidelines is not exactly an act of penance in sackcloth and ashes. I think it is regrettable that the document neglects to voice an official act of contrition for Catholic sins and crimes against Jews. Pope Paul did express to the Protestant observers at the end of the Second Vatican Council in 1965 his

sorrow for Catholic sins against Christian unity committed at the time of the Reformation. It is true that the Guidelines condemn all forms of anti-Semitism but, after all, even the foes of Israel in the UN claim they ^{condemn anti-Semitism} ~~are not anti-Semitic~~.

Secondly, the document fails to acknowledge the significance of the state of Israel for Jews everywhere. It says nothing whatever about Israel. I think I am safe in summarizing the significance of Israel in one word - "Zionism." It seems to me that the Vatican document is curiously inconsistent when it ignores Israel but says: "On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the religious tradition of Judaism: they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience." We Christians have previously looked at Jews largely through Christian eyes but the document urges us to see and define them in the way they define themselves "in the light of their own religious experience." When we do this, we can see that one of their deepest religious experiences is their yearning for Zion, their homeland; we see them not as a church or denomination but as a people with an immemorial tie to the land given them by God in the Hebrew Scriptures. If there is any outstanding feature of Jewish religion it is this yearning for a homeland. The Conference of Presidents of Major Jewish Organizations last January said that this yearning is a fundamental element of Jewish religion. "From the cradle

to the grave, Jewish ritual expresses the fervent hope for return to Zion and restoration of the Jewish Commonwealth."

The American Bishops in their Statement on Catholic-Jewish Relations (November 20, 1975) said that Christians should

"strive to understand this link between land and people which Jews have expressed in their writings and worship throughout two millennia as a longing for the homeland, holy Zion."

The Holocaust did not create Zionism: it merely lent a tragic urgency to the return of the Jewish people to their holy land, especially Jerusalem.

The omission of any reference to Israel is a glaring omission moreover in view of the fact that an earlier draft of the Guidelines in 1969 did contain a reference to Israel.

A third feature of the Guidelines that raised some Jewish eyebrows was the section dealing with the right of the Church to evangelize. In the chapter of the text dealing with dialogue, it is stated that both sides in dialogue should listen with an open mind and respect each other's traditions: then it goes on to say that the Church in virtue of her divine mission and her very nature must preach Christ to the world. "Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council."

A few Jewish leaders felt this might have conversionary overtones. Others said there was nothing wrong with this section on evangelization but regretted the amount of space given to it.

Still others felt that the text urging Christians to witness to their faith implies that Christianity is vastly superior to Judaism. It seems to me that Rabbi Henry Siegman, Executive Vice President of the Synagogue Council of America, takes a reasonable approach when he ^{discusses this in} ~~says~~ in "Jews and Christians Beyond Brotherhood Week" in Worldview, December, 1975: "As a believing Jew I affirm that Judaism is the 'truest' religion. That affirmation is part of what makes me a believing Jew, and I do not expect Christians to be offended by it. Conversely, I cannot be offended by parallel affirmations of faith made by Christians-or by Muslims, Hindus or Buddhists for that matter." So this reference to evangelization seems to me unobjectionable but at the same time we should remember that in Jewish memory there is the spectre of thousands of coerced conversions to Christianity in mediaeval Europe.

I feel quite confident that if the Vatican Commission had been promoting here a high pressure crusade to convert Jews, it would have spoken loud and clear on the Christian duty to convert Jews. I do not find any indication on the parish level or in theological writing of an organized campaign to convert Jews. However I might say that the Vatican Commission would have been wise to borrow a paragraph from the American Bishops' Guidelines of 1967 for Catholic-Jewish dialogue which explicitly reprobated any attempt to make converts through dialogue with Jews.

There is one part of the text, in the chapter on dialogue, which has often been misinterpreted. It states that it is advisable "to encourage a common meeting in the presence of God in prayer

and silent meditation." This is not an invitation to Jews to collaborate with Catholics in joint liturgical services: this would be most unwelcome to some Jews, and quite improper for Catholics. It does not refer to liturgical services at all but to ordinary prayer and meditation in streets or homes or public halls or parks, perhaps for prayers for world peace or for peace in Israel. In fact, the reference is contained in the section on dialogue, not in the section on liturgy.

In the section that does deal with Liturgy we find a recognition of the liturgical heritage Christians have received from Jewish liturgy. "To improve Jewish-Christian relations" says the text, "it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.,) in which the Bible holds an essential place." In Catholic liturgy there are countless examples of our debt to Jewish liturgical forms. Our liturgy had its origin in the first century world of Judaism and this Jewishness has continued to be obvious to the perceptive observer. Many Christian scholars have pointed out that the Last Supper was a Passover celebration. The first part of the mass goes back to the worship^{Service} of the Synagogue and after all it was in the Synagogue that Jesus frequently preached. Often Christians and Jews meditate on the same scriptural theme in their services. For instance, on the third sabbath of preparation for the Jewish Passover, the readings are on purification by water and during the third week of Lent, the Catholic mass has readings about Moses striking water from the rock and Christ's promise to

the Samaritan woman about the waters of everlasting life. In short, the Eucharistic liturgy bears many resemblances to the Jewish service.

The Guidelines point out that the perpetual values of the Old Testament have been retained in the New and are to be received with devotion by the Christian people. The document here cites Ch. 14-15 of the Vatican Declaration on Divine Revelation which states that the books of the Old Testament "express a true awareness of God. Splendid teachings about him, a healthy wisdom on matters of human life and admirable treasures of prayers are also stored up in them. Finally the mystery of our salvation is enfolded in them." This reads almost like an echo of St. John's words, "Salvation is from the Jews."

Again, the Guidelines say: "The New Testament brings out the full meaning of the Old while both Old and New illumine and explain each other." The text goes on to say that Catholic liturgical reform is now bringing the text of the Old Testament ever more frequently to the attention of Catholics. As a result of Vatican II, for instance, the excerpts from the Old Testament are now read daily in English rather than in Latin, and perhaps for the first time many Catholics are coming to realize the basic Jewishness of their religion.

From a practical standpoint, one of the most significant passages in the Guidelines is that which warns preachers of homilies of the need of due care in preparing homilies lest they seem to show the Jewish people in an unfavorable light.

They must be sure to clarify interpretations of all texts for contemporary believers. That Catholic preachers in the past did misinterpret texts relating to the Jews we readily admit to our sorrow, and unfortunately some of the most vituperative anti-Jewish tirades were delivered by holy men. I believe it was Rabbi Fackenheim who said that in the matter of anti-Semitism it is not so much Catholic sinners that cause concern as Catholic saints. I remember one of the earliest Catholic-Jewish dialogues, ^{held} ten years ago ^{at a monastery. Some} ~~some~~ rabbis present were anxious to see the ceremony of the mass and it so happened that by oversight the readings were taken from the writings of St. John Chrysostom, an anti-Semite of the first magnitude. Today fortunately we have a new generation of priests who are more discriminating in their selections.

Moreover the Guidelines say: "Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice." It cites several examples such as the use of the term "Pharisees" and the term "The Jews" as used in St. John. These remarks in the text ^{of the Guidelines} also pertain to introductions to biblical readings, prayers of the faithful and commentaries in missals for the Laity. (Also cf. Catholics and Prejudice by John T. Pawlikowski, OSM, describing how Catholic teaching materials view Jews, Protestants and Racial Minorities and the book How Catholics Look at Jews by Claire

Huchet Bishop, telling of her investigation of Italian, Spanish and French Teaching Materials.)

In the chapter on Teaching and Education, Ch. III, the text speaks of progress in recent years in regard to understanding the Jews thanks to the efforts of educators and research scholars. The text refers especially to certain important themes that deserve special study: the truth that it is the same God who speaks in both the Old and the New Testaments: the fact that Judaism in the time of Christ was a complex reality, not at all monolithic but embracing many spiritual and cultural values. Other themes it suggests for study are: that the impression must not be given that the Old Testament was the expression of a religion of fear, justice and legalism in contrast to the love of the New Testament: the theme of Christ's Jewishness, his Jewish origin and the origin of so many of his disciples, (although Christ insisted he was the Son of God, he made clear that the basis of his claim was the Old Testament prophecies, and from the New Testament it is clear that he used teaching methods employed by the rabbis of his time.)

The Guidelines reiterate in Chapter III what Vatican II said, namely, "What happened in Christ's Passion cannot be blamed upon all Jews then living nor upon the Jews of today." The document also encourages research in the matter of the continuing validity of Judaism and states that the Jewish religion did not end with the destruction of Jerusalem but continued as a living tradition. (One rabbi said to me after Vatican II, "all this praise of the religion of ancient Israel

without any advertence to modern Judaism is like saying that the only good Jews are the dead Jews.) Today even at lower levels in the church there is a new approach to Judaism: I met a priest in New York City who said that he told the children in his parochial school to remember when passing a synagogue that this was a house of God.

The Guidelines urge the proper authorities to encourage research on Judaism and Catholic-Jewish relations among specialists, especially in exegesis, theology, history and sociology. Wherever possible, chairs of Jewish studies should be created and collaboration with Jewish scholars encouraged. Collaboration with Jews in social action is also recommended. Finally, and this was good news to our Catholic-Jewish Secretariat, the text nudges bishops to take the Guidelines seriously and to create commissions to do the work on a national or regional level or at least appoint some competent person to help implement the suggestions made by the Vatican Commission in the Guidelines.

COPY

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*

MAR 30 1977

March 23, 1977.

Memorandum

To: Bertram Gold

From: Zachariah Shuster

Subj: Jewish-Christian-Greek Orthodox Encounter in Lucerne

The first encounter between representatives of Jewish groups and leading personalities of the Greek Orthodox Church which took place in Lucerne, Switzerland, on March 16-18, 1977, was conducted in a most friendly spirit and inspired by a real desire of both groups to get to know each other's views on basic tenets of both religions. The discussions were held on a high academic level and without any reference to current affairs. In effect, it was a tri-partite symposium, for the discussions were arranged under the auspices of the Catholic Theological Faculty of Lucerne University, and with the active participation of major Catholic scholars teaching at the University.

The two subjects on the agenda were "The Law in the Old Testament" in the understanding of Jews, Greek Orthodox and Catholics and the "Law in the New Testament."

In essence, the discussions revolved around the age-old division in Jewish and Christian interpretations of the meaning and nature of the Biblical laws. The major exponents of the Jewish point of view were Professor Shemaryahu Talmon of the Hebrew University of Jerusalem, Rabbi Nachum Rabinovitch, Principal of Jew's College, London, and Dr. Ludwig Ehrlich. The position of the Orthodox Church was presented by Prof. Dr. Damaskinos Papandreou, Head of the Orthodox Center in Geneva and Dr. Basilios Stoyiannos of Saloniki.

The Orthodox presentation revealed that the attitude of their Church has remained stationary as compared with the progress made in Catholic and Protestant theology with regard to the Jewish religion and as a matter of fact is still embracing the old Christian belief that the Old Testament represents a system of legal structures and prescriptions, while the New Testament is inspired by the spirit of mercy and love.

It is gratifying to note that the Jewish presentations were very effective in demonstrating the Jewish conception of law in a different spirit than is accepted by conservative Christians.

/....

The two Catholic personalities who participated in the discussions were Professor Rudolf Schmid and Professor Clement Thoma. It should be emphasized that both Catholic scholars came very close to the Jewish point of view and interpreted the Old Testament law not as pure legalisms, but as expressions of divine purpose and related to the central conceptions of Judaism.

The significance of this encounter is that it opens the way for contacts at various levels with the Orthodox Church which has many geographic and cultural ramifications in the Eastern countries, in the Middle East and in North and South America.

Although, as indicated, the nature of the discussions were purely academic, they must be considered as a first rate educational experience and deserve to be made known among wider circles of the Orthodox Church. (A detailed report will be forthcoming soon.) It is also interesting to know that one of the Jewish participants was Rabbi Elie Sabetai, a young Rabbi of Greece, who is a graduate of Jew's College in London.

It was agreed that the next meeting between Jewish representatives and the Orthodox Church will take place in 1978 in Greece, probably in Salonika. The subject proposed by the Orthodox is "God and man."

The Orthodox representatives to this meeting were:

Professor Dr. Damaskinos Papandreou, Metropolitan of Tranoupolis
Bishop Serephim, Zurich
Pere Jean Renneteau, Paris
Prof. Emanuel Simontirakis, Zurich
Prof. Dr. Demetrios Theraios, Chambésy
Prof. Dr. Basilios Stoyiannos, Saloniki
Georges Lemopoulos, Chambésy

On the Jewish side the participants were:

Rabbi Balfour Brickner - Synagogue Council of America
Dr. E.L. Ehrlich - B'nai B'rith Anti-Defamation League
Mr. Michael J. Klein - World Jewish Congress
Rabbi Nachum Rabinovitch - Jew's College, London
Dr. Gerhart M. Riegner - World Jewish Congress
Rabbi Elie Sabetai - Central Board of Jewish Communities of Greece
Prof. Shmaryahu Talmon - Jewish Council for Interreligious Consultations in Israel
Mr. A. Karlikow - American Jewish Committee
Mr. Z. Shuster - American Jewish Committee

cc: M. Fine
M. Tanenbaum

Gold / Tannenbaum
Please share

LIAISON COMMITTEE MEETING, Venice, March 28-30, 1977

AGENDA

1. Mission and Witness of the Church

- Catholic study paper
- Discussion

2. Exchange of information

- a) Information on Catholic/Jewish study programmes.
- b) Development of national and regional programmes.
- c) "Dissemination" and information on the dialogue.
- d) Preliminary exchange of views on presentation of Judaism and Christianity in respective education systems.
(This could be considered as a possible theme for the 1978 meeting).

3. Others

COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

Study outline

on

THE MISSION AND WITNESS OF THE CHURCH

Introduction

A. Present-day renewal in the Catholic Church

1. Noone can still be unaware that the Catholic Church is going through an irreversible phase of deep renewal.

The various factors responsible for this historic transition include, in God's providence, the so-called "modern movements of renewal". We can speak of a genuine "return to the sources".

2. The first and most important of these movements to note is the biblical movement, which is bringing to the fore once again the study and living out of Scripture as the necessary condition for the life and activity of the Church in the world. The liturgical movement stresses the biblical "history of salvation" which the community of faith must live, and points back to the central meaning of worship of the One God as "memorial" and as offering of thanks for all his wonderful works in the history of his people, and "blessing" Him who has performed them and of praise and glory to Him in so far as he is who He is. The patristic movement is helping us to recover the living, global and pastoral way in which the Fathers of the Church nurtured the people on the continuous reading of Scripture and its application to the liturgy of the community and to life. The pastoral movement is concerned with study and activity for the daily life of the communities. The catechetical movement deals in particular with the content and techniques of the ongoing teaching of the Church and its necessary scriptural bases. The missionary movement is bringing about a renewal of evangelisation by the Church among the peoples and cultures of the earth, preceded by a careful study of the many different questions involved. The spirituality movement is deepening and disseminating the vital biblical content of every-day faith. The ecumenical movement is uncovering aspects of the centuries-old divisions between groups of Christians and studying the causes and the remedies to be applied; it is moving towards the toilsome path of the rediscovery of unity and is making us discover again that there is no ecumenism without genuine ongoing renewal (Unitatis Redintegratio 6-8). Dialogue with other religions and new ideologies calls Christians to give a hearing to the deep questionings of men today and to offer them their own experience as men and as believers, for the upbuilding of the "society of love", illuminated by the "light of God". Finally a new sense of history, read in the light of Scripture, is bringing about a deeper understanding of the origins and vicissitudes of the Church; of her place in the world in relation to different peoples and cultures; and of the biblical plan of salvation and its unfolding in the lives of men of every age.

3. The Second Vatican Ecumenical Council (1962-1965), met at a time when all these movements were happily converging, as well as other complementary movements, which had been started and pursued by various pioneers with increasing fruitfulness. The Council gave its blessing to the insights, desires, studies and efforts of preceding decades; it analysed and synthesised their provisional results and finally endorsed their essential main content. The effect of the Council, in response to the pressing demands of renewal, was to provide a powerful incentive towards rethinking and deepening the whole life of the Catholic Church, both internally and in so far as this life is lived in the world among different men and cultures and in the flow of world history. All this was put down in the 16 official Documents of the Council, which will be the necessary basis of the modern activity of the Church in the future.
4. However, this basis is not closed, as has been shown by the numerous "Documents of implementation" which have concentrated on various urgent points in the Council Documents or have answered new need arising from recent events. They provide for the full and coherent implementation of the programme laid down by the Council itself. Thus, approximately 10 years after the close of the Council it is possible to record the stages not only of the Council's implementation, but also of the real advances achieved to date as well as the large amount which still remains to be done either in the immediate future or by future generations.
5. What has been brought about, then is a series of irreversible new achievements as a result of the peaceful work of the Catholic Church, both internally and in her relations with other Churches or with other world religions or with other human groups.
6. It should not be concealed that the work, while steady, has necessarily been gradual; it has had to face numerous difficulties both internal and external, but it is nevertheless moving forward irreversibly with hope and trust in God's will.

B. The return to biblical sources

Characteristic of the present stage of renewal in the Catholic Church is a definite and daily expanding return to the biblical Sources .

1. This movement by Christians is due both to the work of pioneers, at first Protestant and then also Catholic, and also to the official efforts of the Catholic Church, with the establishment of specialised institutions for biblical training at an advanced level. The present liturgical reform has been the occasion of one particular aspect of this "return to the Sources". Not only has the reform involved - and still involves - studying the Jewish biblical origins of Christian liturgy, but in the new "Roman Lectionary" for the Mass and other celebrations, it has restored in full the precious literature of the Old Testament and the consequent vital sense of the historical dimension both of the worship of the One God and of the salvation of men in history.

Furthermore a number of Papal directive documents followed by those of the Council (specially Sacrosanctum Concilium, the Constitution on Sacred Liturgy and Dei Verbum, the Constitution on Divine Revelation), and finally the documents implementing these have ensured that this "return" has now become general both in extension and in depth.

2. Study and continuous contact with the Sources has gradually accelerated the total rediscovery of God's revelation contained in Scripture as "sacred history". This is the history of God's salvation continually at work among men, the divine plan of universal salvation in the world and (*) The plan began to become a reality with the choice of a historical people, Israel, and from that people spreads through the whole universe. There is a better understanding of the definitive saving power of God's Word. This was once given to the Fathers (Genesis 12, 1-3, to take the example of Abraham) in the form of an irreversible and trustworthy Promise; it was continually proclaimed to the people in worship, so that it could also be lived in every-day life; it was confirmed by the prophets - but in its essence it "abides for ever" (Isaiah 40, 8). There is a better understanding of the way Christ urgently insisted for his disciples of every age on the need to search the Scriptures, in his personal teaching with which he started them on their way. (Cf., for example Luke 24, 25-27, 44-47, quoted by Dei Verbum 14-17 on the Old Testament in the life of the Church today). Scripture at that time meant, in practice, the Old Testament with its enduring value for every-day life.

This meant and still means today difficult problems of interpretation, comparison and application, which justify the Second Vatican Council's appeal for the Church as a whole first of all to evangelise itself with the word (cf., in particular, Sacrosanctum Concilium and Dei Verbum). This deeper study of Scripture is leading to a better and better understanding of the Passover theme in salvation history. As a result, as the Church comes to recognise that she is a "pilgrim on this earth" (cf., e.g., Sacrosanctum Concilium 2;8; Lumen Gentium 48;68; Dei Verbum 7; Unitatis Redintegratio 2;6; Ad Gentes 2; Christus Dominus 16), in the sense that her "passover exodus" is still happening, her prayer and her activity are again and again directed towards the paschal dimension of existence. The whole life of faith is thus better seen as a continual living of the paschal event, and a continual "memorial" of the Passover, by giving constant blessing, thanks and praise to the Lord. Indeed it has rightly been said by authorities that the major Christian rediscovery of our day is that of the Passover; Christian life will be more and more characterised by a distinctively Paschal spirituality. It may be noted that these same official documents make more frequent and apt use of quotations from the Bible to give the best expression to the thought of the Church on the various questions they deal with.

3. In a relatively short space of time, and in particular since the Second Vatican Council there has been a change of mentality within the Catholic Church on the part of leaders and faithful alike, though not without some delay and reluctance. Facts can no longer be ignored, nor can they be interpreted in a "closed" and so reductionist way; the internal and external relations of the Church must henceforward be based on full and realistic inductive analyses which take into account situations, other men and their needs and mutual relations - with a firmer adherence to God's will expressed in revelation to men in history, and specifically to the people God chose for himself.

4. It is therefore possible to predict that in the not too distant future the Catholic Church's relations with other human cultural and religious groups will enter a better phase of greater openness and readiness to collaborate.
5. In all this ecumenical experience in the recent and more distant past has been of great service in teaching and perfecting a new method of analysing facts and subsequent relations.

I. THE BIBLICAL COMMAND OF MISSION TO THE PEOPLES OF THE EARTH

The Catholic Church does not conceal the fact that the basis of her mission in the world, in history among the peoples of the world and their different cultures is to be found exclusively in the revealed Will of God, not in any human motive of power, domination or conquest: on the contrary she claims a two-fold mission of service of the One God and of brotherly service of the peoples of the earth.

This binding command is already present in the pages of both testaments of the Bible. And the Church feels herself called and addressed directly and continually by the Old Testament as much as by the New Testament; the former is something real and concrete which she feels to be her own, not something external and as it were accidental and distant, though it has to be explored on the basis of the fulfilment brought to it by the New Testament. For this reason the Church has always stressed and stresses again her links with the Jewish people.

A. The specific command of mission

1. The Church emphatically takes as belonging to her the sublime command of the Old Testament, incorporated and delivered again in the New Testament, of making known the name of the One God among all peoples of the earth in every age (cf. *infra*). The Lord in his infinite majesty and in his goodness, has himself revealed his one true Name, the only authentic name (Exodus 3, 15), alone to be adored and called upon with fear and faith, but also with love (Exodus 23, 13); it is this which will distinguish the people whom he has chosen for his own from all other peoples as they call upon and remember the Name. The Name is "terrible" (Deuteronomy 28, 5), eternal (Psalms 135, 13), all-holy (Psalms 99, 3. 5. 9.), sanctified (Isaiah 29, 3), praised, thanked and invoked (Psalms 7, 18) and loved (Psalms 5, 12). To call upon the Name of God and not in vain (Exodus 20, 7; Deuteronomy 5, 11) marks the attainment of salvation (Joel 3, 5).

2. The people God himself has chosen for his plans of goodness is thus obliged to bring other peoples, though only through the grace of the One Lord, to "invoke the Name of the Lord and serve him under the same yoke (adoration)" (Zephaniah 3, 9). This is the universalist opening which echoes through the whole Old Testament, in the Tôrâh of Moses (e.g. the "brotherhood covenant" of Abraham, our common Father: Genesis 12, 1-3), in the Prophets (cf. e.g. Isaiah 1, 10).

3. But the Lord himself has also given warning with clear and severe threats that he in no way tolerates his people "making his name blasphemed" among the nations (cf., e.g., Ezekiel 36, 16-32; cf. also Deuteronomy; other Prophets; similarly in the New Testament, Christ, e.g. in Luke 6; Paul, e.g. in 1 Timothy 6, 1; Peter).
4. The mission, then, of the people of God over the ages and throughout the earth is always the "sanctification of the Name, qiddūš ha-šēm" in the world and among the peoples (Exodus 9, 16 ; Isaiah 29, 23; cf. Numbers 20, 12; Isaiah 8, 13; Ezekiel 20, 41; 28, 22, 25; 36, 23; 38, 16, 23; Malachy 1, 11, 14).
5. In the New Testament the person of Christ is presented both as the continuation of the Old Testament prophetic line and as something new; he thus stands as the centre and source of this complex process so rich in historical and spiritual consequences. Christ himself, following in the footsteps of the Old Testament first gives us the command to "sanctify the Name" in the "Lord's Prayer" or "Our Father", which he taught his disciples (Matthew 6, 9; Luke 11, 2; cf. also the synagogue parallel in the liturgical Qaddis); this was then spelled out by apostolic men (as in Hebrews 13, 15; cf. also Romans 9, 17, in the difficult context of the "question of Israel", which specifically quotes Exodus 9, 16). Christ reveals in a new way to his disciples of every age the fulness of the divine Name, which is "God and Father of our Lord Jesus Christ", the ineffable and awesome object of adoration and love (cf., e.g., John 17; similarly the opening of the Pauline epistles).
6. The person of Christ, therefore, together with his own and his apostles' teaching means that Christians of every age are committed to seeing themselves in the historical and prophetic line of the biblical covenant and, in a supranational sense, as a "chosen race, a royal priesthood, a holy nation, the people God chose to proclaim his own wonderful deeds" (1 Peter 2, 8, which picks up Exodus 19, 5-6, with its Old Testament parallels).
7. Christ commanded his faithful disciples to carry on his own mission of proclaiming the Name of God and Father, and all the saving realities which spring from it as from a single wonderful source: his mercy and justice, his Kingdom of salvation through love, the brotherhood of all men, the return to the House of the Father of all men in a spirit of conversion of heart (tesūbāh, epistrophē; niḥām, metānoia), and as the recipients of the ever-present reality of divine grace, according to the Promise made to the Fathers (cf. Mark 1, 14-15; Matthew 28, 16-20; Mark 16, 15-20; Acts 1, 8 and other texts).
8. Modern methods of analysis of the New Testament texts authorise the assertion that the earliest missionary activity was based on the fact that Christ himself and therefore the Apostles with him intended from the outset to involve and associate Israel with the universal mission of salvation to the gentiles, a mission seen as one and the same in God's plan. The Church has never wanted to work on her own. It was therefore necessary to turn to the House of Israel (Matthew 9, 35 - 11, 1; Christ's messianic mission and the "missionary discourse" to the apostles, cf., particularly 10, 5-10;

Acts 2, 13-40; 3, 16-26; 7, 1-53; 13, 14-41 and 44-47; 18, 4-9; 22, 1-21; 28, 17-28 and other texts). It was only afterwards that they turned to the pagan nations who were outside the covenant with the Fathers, in the renewal brought about by Christ (cf. Matthew 28, 16-20; Acts 10, 34-48; 13, 46-52; 14, 15-17; 17, 16-34; 19; 20; 26, 1-23; 28, 30-31).

9. The best documented missionary experience in the New Testament is that of Paul. The experience enabled him to reflect in depth on the difficult question of the relationship between the new community of believers, the Church, and the historic Israel, a question which from the start posed itself in dramatic terms. The fundamental text for Paul's treatment of the question is Romans 9, 1 - 11, 36 (which should however be read in the wider context of numerous other New Testament texts). The question has often not been examined adequately in its premises, its vital substance and its ultimate consequences. While carefully recognising the possibility of our knowledge being further extended and deepened, we may venture to say this: that renewed examination of Paul's text allows the conclusion that the Church's mission to Israel consists rather in living a Christian life in total fidelity to the One God and his revealed Word. This should lead to a competitiveness having saving value between Jews and Christians in relation to God (cf., e.g., Romans 11, 1.14). It is this which comprises the universal salvation of Jews and gentiles. The core of Paul's admonition to his Churches is that in virtue of the divine election made once and for all to the Fathers by God's faithful and living Word (cf. Romans 9, 4-5), the Israelites are God's "beloved" (Romans, 11, 28). This is because God-unlike men who are always sinful - never ceases to be He who is faithful to himself and "the gifts and the call of God" to Israel "are irrevocable" (Romans 11, 29). This is why the Church over the centuries and especially today with the emergence of various fresh lines of research, has held and holds various concrete attitudes in relation to the Jews: respect for their mission; a desire to find common forms of witness to the Divine Name before the world, particularly the world of today which is losing all sense of the supernatural; for a long time in earlier periods there was also the desire to absorb Israel by means of actual conversion to Christianity. Today, however, there is emerging in the Church once again the realisation that the people God chose for himself is "the people dedicated to the praise of God" (cf., e.g. Ad Gentes 2, on mission to non-Christian peoples).

10. A further conviction has been expressed in a number of different contexts (cf. Lumen Gentium 16; Dei Verbum 14-16; Nostra Aetate 4; "Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate (no. 4)", especially para III) and has been being studied more seriously within the Church and needs to be expressed here, namely the conviction that none of the inspired Christian sources justifies the notion that the old Covenant of the Lord with his people Israel has been abrogated or in any sense nullified (cf. supra B 2). This is true despite the fact that the Christian Passover and Pentecost as vividly described for example by Luke have meant for the Church, which for Luke is Israel, a profound awareness of having received from God in a real, if still inchoative way, the object of Israel's messianic expectation.

B. Mission to peoples and cultures in history

1. In obedience, then, to the Lord's compelling command to his people, the Church has proclaimed the name of the One God to the world and its peoples down to the present day. It has been a colossal task over 2,000 years; adverse historical conditions notwithstanding, this work has never been interrupted.
2. The Church has always proclaimed to the world the God she prays to, the God of Israel, the God of Abraham, the God of Isaac, the God of Jacob (Exodus 3, 6; cf. Jesus' quotation of this passage, Mark 12, 26-27 and parallels), the God of David, the God of the suffering Servant, the God of Jesus Christ. He is the hidden Lord, the Lord of Israel, the Saviour (Isaiah 45, 15). He is the Lord who is Creator, Provider, Father, tender and gracious (Exodus 35, 5-8; Psalms 103, 8), "who gives food to all creatures - for his love is everlasting" (Psalms 136, 25, the great Paschal Hallel), who keeps his Promise to the Fathers (Psalms 105, 42-45; 106, 45-47) in a perpetual divine "memorial", and continually makes it real and spreads it in Jesus Christ, his poor, humble and gentle servant (Acts 10, 34-43; 13, 16-41).
3. Over the centuries the Church has thus brought countless peoples, kingdoms and cultures to faith in and love for the One Living Lord, continually showing how he has acted, acts through great and terrible deeds in the history of his people, "with powerful actions and by his words" (thus Dei Verbum 2). And how the Lord has also acted and still acts in this way in the history of the same nations of the earth in the periods of the Old and New Testaments and in the course of world history, according to the plan of his inscrutable wisdom. Then there are his powerful acts of goodness and mercy, of forgiveness and call, of winning back what was once lost, and of the entry into the messianic kingdom of what God himself has saved; then again there are those hard, but just "signs" whereby he calls man back to the necessary conversion of heart. The Church would have been even more widely active in the world had not her missionary zeal and effort been constantly retarded and often frustrated by repeated different historical obstacles, particularly in the East, but also and no less by irreparable schisms and attitudes not free from ambiguity, compromises, mistaken tactics, ill-judged words and cruelty.
4. While resisting any temptation to triumphalism and simply being aware of the Church's mission, it may be stated that the Church has pondered the revealed yet inexpressible mystery of God's goodness, and through it over the centuries not only have many peoples been brought to adore and sanctify the Name, but also this name has at least been made known throughout the world and the substance of the Bible's message of justice, goodness, humanity, wisdom, freedom, equality, brotherhood, real peace and aspiration to full human social development has become a common universal heritage, even if many, both cultures and individuals, are often unaware of the fact.
5. Through this unceasing mission, even in the midst of insurmountable difficulties, men have also been shown the laborious, but certain path which

leads all brothers united in a common solidarity towards the One God and Lord and to love him, know him, thank him and adore him. This dynamic saving faith has meant and still means the total liberation of man, with very real effects in the field of social relations.

6. It may be stated further that the Church recognises that in God's revealed plan, Israel plays a prominent fundamental role of her own in the "sanctification of the Name" in the world.
7. The Church is clear too that the "honour of the Name" is never unrelated to the salvation of the Jewish people, who are the original nucleus of God's plan of salvation.
8. The Church's faithfulness to the Lord Jesus Christ in which she cannot fail, obliges her to proclaim to the world that Christ himself did not nullify God's plan, but rather presents himself, in his humility and gentleness, his poverty and his service, as the synthesis of God's promise.

C. Christian life as witness

1. It is becoming clearer in the Catholic Church today, despite any temptation which may exist to the contrary, that the mission she received from her Master is above all to live in faithfulness to God and men; it is unity in love, respect for all brothers, service without distinction of persons, sacrifice, goodness: this is all clear from the message of the Bible, confirmed by the Master on the very evening when he accepted to die for all men (cf. John 13, 1 - 17, 26).
2. This automatically involves the repudiation and rejection of that inauthentic form of mission which, while announcing the Lord and his Kingdom to men, fails to urge them to live out these realities (cf. Paul's hard words in I Corinthians 9, 27) and through this failure is blind to the duty of asking pardon of our common Father and of our brother men every time in history evil and harm may have been done to one's neighbour.
3. Today, in various contexts, among both groups and individuals, there is an increase of faithfulness to the Lord and to his revealed Word, as well as a greater awareness of being and acting in the world and of the renewal that is needed. Consequently Christians today are better able to understand the basic necessity of living a fully Christian life.
4. It should be just as carefully realised and remembered today and continually be brought to the mind of all Christians that believing Jews as such, who "sanctify the Name of God" in the world by a life of justice and holiness in which God's gifts bear fruit, are a real witness before the whole world to the Jewish people's destiny. It is for this reason that one can observe in the Church today deep research on a number of themes connected with the permanent place of the Jewish people according to God's plan (cf. supra No. I, A, 10, the Council texts).

D. Witness as a vital necessity

1. From the contemplation of God's plan of salvation with the eyes of faith and love and in adoration of God's inscrutable Wisdom and Majesty, the Church derives her awareness of the absolute necessity of witness. It is constitutive of her very mission to the world and its peoples and is in accord with the concern which was to be heard in the very first days of the Church itself (cf. I Corinthians 9, 16: "Woe to me if I do not preach the Gospel!") and has never disappeared and has now been clearly restated by the Second Vatican Council (cf., e. g., Lumen Gentium; Ad Gentes; Christus Dominus; Dei Verbum; Gaudium et Spes and other documents).
2. The first necessity is the living of the Christian life and then the messianic missionary preaching of it to those who have not yet received God's Word of salvation, or, sadly, to those who have not yet responded to it for various reasons and finally to those who have received it, but do not actually live it and even despise it and fight against it. But it needs to be made clear to all that it is first of all to herself, as has been repeated many times, that the Church preaches the realities she must live, and then brings them to others (cf. supra, I Corinthians 9, 27) if her mission is not to be denied by the facts.
3. It can be no secret that although the Church's mission comes from the Will of God and is aided by his grace, it is carried on by men. For this reason it will always be imperfect because of the actual attitudes of Christians, their errors of judgements concerning facts, people and methods, actions which the passage of time has shown to accord ill with the mission itself, their betrayal of their original mission, their prejudiced view of mission, lack of respect for the various peoples and cultures involved and failure to identify values contributed by other religions (cf. also supra I, B, 3).
4. The Second Vatican Council has examined these facts too, and has recognised prevarications and inadequacies, excluding anything which does not belong to the original biblical mission and indicating new methods and attitudes which correspond more fully with the real situation of the Church and of men today. Furthermore, it has several times, and especially in the declaration Nostra Aetate, expressed its conscious esteem for other religions' values and the urgent need to get to know them and have dialogue with them (cf. infra).

II. THE REJECTION OF PROSELYTISM

A. Proselytism

1. Many Christians, especially during and after the last war and with the subsequent experience of the Council, have come to realise that after two millenia of incomprehension and in particular of contempt and moral, spiritual and even physical persecutions, attacks on the very existence of the Jewish people as such precisely because they are Jewish with deliberate diabolical intention - and the responsibilities of Christians must not be concealed - make it urgently necessary to start a new reflection not only on the destiny, permanence and mission of the Jewish people, but also on general anthropology itself. Earlier contacts with Jews and now, in a different climate, the possibilities which have emerged for collaboration with them in the social field, are opening up new perspectives which must not be neglected.
2. On October 28th, 1965 the Second Vatican Council promulgated the Declaration Nostra Aetate on relations between the Catholic Church and non-Christian religions. The whole of section 4 is devoted to relations with the Jews and is of outstanding importance as the first document of its type. Its actual contents have been seen to be capable of improvement in time.
3. On December 1st, 1974 this Commission for Religious Relations with the Jews published its first document by way of implementation of section 4 of Nostra Aetate, entitled "Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate, No. 4". Its main points, after an introduction are: Dialogue, Liturgy, Teaching and Education, Joint Social Action. Suffice it here simply to mention this document, along with Nostra Aetate, No. 4, as providing the only possible general context. The intention in issuing the document was to open a new phase in the Church's relations and action towards the Jews, and, above all, within the limits of what is possible today, to put an end to the many persisting misunderstandings in this field.
4. The intention in this present study outline is to set out in a few points the difficult question of proselytism which has alienated and continue to alienate many people.
5. Earlier, however, in May, 1970 the "Joint Working Group" between the Roman Catholic Church and the World Council of Churches had published its "Third Official Report" with two Appendices: I "Report on Activities" and II "Common Witness and Proselytism". It is the material contained in this second Appendix which is of interest here. Although it is concerned with questions of proselytism between different Christian groups, it does by analogy lay down the necessary bases for dealing with any other sort of proselytism, with careful analyses and the beginning of a new method of work in this field. Another reason for quoting here this document too is the fact that for various reasons it has not aroused the interest which its importance deserved and has not yet made the impact that is to be desired. Therefore, the Secretariat for Promoting Christian Unity's "Information Service", No. 14, April 1971/II, pp. 14-23, but especially pp. 19-21.

6. A problem as serious as any of those brought to the fore by ecumenical experience in recent years has been that of proselytism between the Christian Churches themselves and then in relation to other religions and religious groups.
7. The Second Vatican Council itself, especially in the Declaration on religious liberty, Dignitatis Humanae, and then in the Decree on ecumenism, Unitatis Redintegratio, in the Pastoral Constitution on the Church in the Modern World, Gaudium et Spes, and in other documents, dealt with the problem of proselytism, which is damaging the relations with other religious groups.
8. A careful distinction needs to be made between on the one hand mission and "Christian witness" (Cf. supra, on mission to the world) and on the other "proselytism".
9. In itself "witness" can mean various things. Scripture itself provides various terms which bring out particular aspects of the preaching of the Gospel in word and action, such as "evangelisation", "kêrygma", "preaching", "message", "apostolate", "mission", "confession", "witness" and others. For the "Joint Working Group" cited above "witness" seemed the most suitable term. This is taken as meaning the permanent activity whereby the Christian or the Christian community proclaims God's actions in history and seeks to show how in Christ has come "the Light that enlightens every man" (John 1, 9). Thus the whole of life - worship, responsible service, proclamation of the Gospel, anything in fact which Christians do under the impulse of the Holy Spirit for the salvation of men and to gather them together into the one and only Body of Christ (cf. Colossians 1, 18; Ephesians 1, 22-23) - leads to the attainment of eternal life, which consists in knowing the true and living God and Jesus Christ whom he has sent (cf. John 17, 3). But today witness by Christians is also moving, where possible by shared activity into the immense field of social work, with its almost unlimited possibilities of collaboration, so that Christians may reveal in their actions the face of Christ the Servant (cf., e. g., Unitatis Redintegratio 12).
10. This witness which Christians of different denominations are now coming to regard as "shared" comes up against the problem of religious liberty. The expression "religious liberty" is not used here with the full force of its biblical meaning (e. g. Romans 8, 21; cf. also Galatians 5, 1). It means the basic and inalienable right of physical persons and communities to enjoy social and civil liberty in the field of religion. Every person and community has the right not to be subjected to any constraint from other persons or groups or any other human power, whether cultural, economic, political or religious. No person or community must ever be forced for any motive to act against its convictions and its conscience, nor must it ever be hindered from manifesting its faith through teaching, worship, religious publications and social action. Reference may be made here to the "Declaration of Human Rights" of the United Nations (1948), especially art. 18.

11. The term "proselytism" when used without any qualification has taken on a pejorative meaning in certain linguistic, cultural and religious contexts. In those other languages and contexts, however, where "proselytism" has preserved its original meaning of "zeal for the propagation of the faith", it should always be necessary to use "proselytism in the pejorative sense" or some phrase which denotes defective attitudes and conduct. (1)
12. By "proselytism" is here understood attitudes and activities engaged in outside Christian witness. Essentially it means anything which infringes or violates the right of every human person or community not to be subjected to external or internal constraints in religious matters, and also includes ways of preaching the Gospel which are not in harmony with the ways of God, who invites man to respond freely to his call and to serve him in spirit and in truth.
13. The Church thus rejects in a clear way every form of proselytism. This means the exclusion of any sort of witness and preaching which in any way constitutes a physical, moral, psychological or cultural constraint on the Jews, both individuals and communities, such as might in any way destroy or even simply reduce their personal judgement, free will and full autonomy of decision at the personal or community level.
14. Also excluded is every sort of judgement expressive of discrimination, contempt or restriction against the Jewish people as such, and against individual Jews as such or against their faith, their worship, their general and in particular their religious culture, their past and present history, their existence and its meaning. Also excluded are hateful forms of comparison, and especially those harmful ones already condemned by Nostra Aetate, 4 and then by the "Guidelines and Suggestions" which exalt the religion and fact of Christianity by throwing discredit on the religion and fact of Judaism, whether in the past or in the present.
15. It is recalled also that any action is rejected which aims to change the religious faith of the Jews, whether groups, minorities or individuals by offering more or less overt protection, legal, material, cultural, political and other advantages, on educational, social or other pretexts. In particular any action or behaviour of this sort is excluded which is aimed against children, the aged, the sick or adolescents who are still seeking their place in society. A fortiori every form of threat or coercion is excluded, even when indirect or disguised. Freedom of conscience is an inalienable right of the human person and of human groups and must therefore be guaranteed against every possible attack and coercion in every sphere, external and internal, physical and moral.
16. The time of methods of enforced conversion of Jews, imposed catecheses and compulsory sermons imposed by Christian majority powers has come to a definitive end and been disowned and deprecated. But the latent danger still exists that popular religious writing and the behaviour of Christians may put

(1) In the Italian original text, the term "proselitismo indebito" is in fact used.

pressure on Jews, both individuals and groups. This contradictory way of acting (which must always be rejected) is still expected by some to lead to "conversion", while those who engage in it are unwilling to bring about their own "conversion of heart" to God and their brothers.

17. In fact it is openly recognised in the Church today, as has been repeatedly and insistently confirmed by the Second Vatican Council, that "conversion" understood as passing from one faith or religious denomination to another, belongs in the setting of the inalienable right of freedom of religious conscience, since it is an inviolable process involving the interaction of God's grace and man's response. No "conversion" can ever be genuine if it does not bring about a spiritual deepening in the religious consciousness of the person who is taking the step, usually after great heart-searching.
18. Consequently, attempts to set up organisations of any sort, particularly educational or welfare organisations for the "conversion" of Jews must be rejected. On the contrary encouragement is to be given to all efforts to get to know the history of Israel, starting with the Bible and exploring in depth the spirit, the existence, the history and the mission of Israel, her survival in history, her election and call, and her privileges which are recognised by the New Testament (cf., once again, Romans 9, 4-5; 11, 29); the true Christian will carry out this in the light of the message of God's love and goodness brought by Jesus Christ in the Spirit of God; simultaneously what the Jews have to say must be listened to (cf. infra on dialogue).
19. All the above is stated openly and without mental reservations and follows from the official texts of the Church (cf. supra). In this way the works may be seen and the glory given to the Father (cf. Matthew 5, 16) and men may one day discover the face of his brother which bears the one common image and likeness of the Almighty Lord and rewarder of men (cf. Genesis 1, 26-27).

B. The New Christian Attitude

1. It is necessary to recall once again the Church's obligation to bear witness, to preach and to fulfill her mission as outlined above. This is all directed towards the sole purpose of the Church, the Glory of the One God, which in turn is the one and only salvation of men. Lumen Gentium has expressed in clear terms for all Christians the God-centred, saving purpose of the people of God in the world (cf. the whole of Lumen Gentium, II).
2. The gift of Christian faith, love and hope cannot be hidden. From their works all men should see the Glory of God, in Christian awareness that every man who adores the One God is the recipient of the grace of God's Spirit and not of human success.

3. The Catholic Church, then, conscious of her mission, has undergone a renewal in the spirit and in her attitudes. She is ready to offer trust to men, just as she is ready to receive it in demonstration of her good will.
4. This concrete renewal, as has been recalled above, is already clearly visible and is destined to grow and become more universal, more profound and more rapid in the years to come. At the level of organisms appointed by the Church for relations with other religions it is today possible to see the real intentions of the Church herself. Their influence will be increasingly felt at the level of the rank and file.

III. THE CATHOLIC CHURCH AND DIALOGUE

1. One of the major 'innovations' emerging in the Catholic Church today is the positive desire for 'dialogue' whether with other Christian churches, with worshippers of the God of Abraham (Jews and Moslems), with adherents of the world religions, or even, with the appropriate analogy, with atheists. This intention on the part of the Church, once broached by pioneers, was clearly outlined in the Second Vatican Council and was presented as a practical programme by Paul VI in his first Encyclical Ecclesiam Suam (1964); it has been followed up in study and activity which have now reached an advanced stage. More specifically the premises for beginning dialogue were put forward in Nostra Aetate, 4 and then in a more analytic and practical way in "Guidelines and Suggestions", in particular in the introduction and in paragraph I on dialogue.
2. The fundamental presuppositions of dialogue are respect for and acceptance of the 'other' in his inviolable, human, real, cultural, historical, spiritual and religious identity.
3. Of decisive importance for the development of the dialogue mentality among Christians have been the substantial contributions offered by Jewish thinkers (above all by Martin Buber). Their constant recourse to the Bible and Hassidic spirituality has enabled them to bring out and deepen the meaning and importance of faith in the personal God who is Creator and Saviour; from him alone originate the dignity of the human subject and the reality of his ontological relationship with 'the other', with the community and with God.
4. This atmosphere of interpersonality which pervades the Jewish Bible is in no way decreased in the Christian parts of the Bible itself; on the contrary it develops and becomes universal as it describes all human relationships in compelling terms of brotherhood and service. Respect for the conscience of the other, above all if he is weak, bearing his burdens, consciousness of one's indebtedness to him, accepting him in his existential condition, meeting his deepest desires, answering his need for growth and affirmation are all categorical imperatives of New Testament morality. Dialogue thus becomes part and parcel of the actual order of daily existence and behaviour.

5. However it is evident that these imperatives contain within them a desire to witness and communicate, not in an abstract or doctrinal way, but concretely, not in the form of a dictate or conquest, but a response and sharing, by offering men in the form of an existential experience the specific contribution that Christian existence can give. It is intended as an act of obedience to the invitation found in the New Testament: "Always have your answer ready for people who ask you for the reason for the hope that you all have. But give it with courtesy and respect and with a clear conscience" (1 Peter 3, 16).
6. In this way dialogue is today becoming one of the major forms of communication between the Church and contemporary men. In fact it has been authoritatively noted that dialogue is the form of communication par excellence in an adult society. Thus it does not represent either a betrayal or an obscuring of that essential mission which is constitutive of the Church and of the whole people of God, which consists in bearing witness to the Glory of God in the world, "sanctifying his name". Rather, dialogue coexists with other forms of communication on the part of the Church, such as continuing evangelisation of herself, preaching, catechesis, pastoral activity (cf. *supra*), and the mission to evangelise in the strict sense, i.e. the mission to raise up a new community of people who worship and glorify God in spirit and truth. But the essence of dialogue is in its being an action of giving and receiving, of attentive listening and full response, of total respect and generous offering, all expressed first in existence before it is expressed in words (cf. *supra*). Obviously it takes place and develops in various stages, progressing from a "thaw" in relations to sympathy, deepening mutual knowledge and working together for common purposes and objectives. Of these last many practical questions which necessarily arise in the social and international fields can be usefully raised and solved by common agreement through dialogue. The journey that is beginning will be a long one to embrace exchange and constant interaction with a clear awareness of reciprocity and of intercommunication (sharing).
7. If the dialogue is to go forward in sincerity, it must also proceed with self-discipline on both sides. There must be no temptation to exclusivism, imperialism or isolationism. On the other hand also necessary are faithfulness and commitment in one's personal religious search, avoiding any form of relativism and syncretism which would try artificially to join together irreconcilable elements. When the spiritual identity of the self and of the other has been guaranteed, mutual esteem and respect are required (also on the theological level) and a conviction that all growth and improvement in the spiritual field will come about with some contribution from the other party. It can quite often happen in this process that dialogue with the other party helps one to discover new dimensions and values in one's own faith and that above all one learns to live one's faith in humility and docility of spirit, by seeing the "treasures God has distributed among men" (*Ad Gentes* 11).
8. One final difficult problem is that raised by Paul VI in his opening speech to the Synod of Bishops (29th September 1974): "How to reconcile respect for individuals and civilisations and sincere dialogue with them... with the universality of the mission entrusted to the Church." On this point it is existence and experience which may be able to tell us something and

help produce a sincere^{and} realistic answer. In principle the Gospel message in no way aims to destroy anything which is properly valid in the religious experience of men of all faiths. It is portrayed in various images in the Bible, as for example that of grafting. Seen in this way it does not alienate or depersonalise, it brings a new dimension which restructures all that went before. Moreover it demands of Christians openness to conversion and change, while it provides a warning that it is difficult to foresee in what way peaceful encounters and separations and reshaping without triumphalism can take place, except in awareness that "He who wishes to save his life will lose it - and he who loses it will save it" (cf. Mark 8, 35).

9. In their turn, the central insights of other religious faiths can enrich the Christian, as they offer him new possibilities of expression and encourage the development of hitherto latent strengths and potentialities.

10. If this is true of other religions in relation to Christians, it is all the more so of the Jewish religion to which Christians are and must remain bound by so many unbreakable bonds. This means that with dialogue Christians are embarking on a new attitude, a substantial element of which consists in being ready and able to listen to Jews who want to talk about themselves and their vision of reality; in being ready to be taught and in being willing to learn in a spirit of gratitude. This also avoids even the unintentional harm done when one tries to understand Judaism through an interpretation which projects onto it categories which are not original to it.

(Translated from the Italian original)

IJCIC COMMENTS ON CHIANG-MAI

Group Report A, "Christian-Jewish Relations", April 1977

The Chiang-Mai Consultation was convened by the World Council of Churches in Chiang-Mai, Thailand, from April 18-27, 1977, and devoted to the topic "Dialogue in Community". While the Consultation adopted a statement titled "Dialogue in Community", and while that statement has a section titled "The Theological Significance of Peoples of Other Faiths and Ideologies", no specific mention of Judaism or any non-Christian religion is made in the statement.

The Consultation received a number of Reports of Groups which it did not adopt as statements of the Consultation, but did present to churches for "consideration and evaluation in the light of the official statement on Dialogue in Community". Among these, Group Report A deals with "Christian-Jewish-Muslim Relations", and consists of three parts: A. Christian-Jewish Relations; B. Christian-Muslim Relations; and C. Issues for trilateral dialogue between Jews, Christians, and Muslims. It is to Group Report A that these comments are primarily addressed. Nevertheless, it must be noted that while the statement adopted by the Consultation does not specifically address itself to Christian-Jewish relations, it does develop a rationale for dialogue from the Christian perspective. IJCIC agrees that "in dialogue we actively respond to the command 'to love God and your neighbor as yourself'", and with the statement's injunction to approach dialogue with humility "because we so often perceive in people of other faiths and ideologies a spirituality, dedication, compassion, and a wisdom which should forbid us making judgments about them as though from a position of superiority . . . " We find the statement as a whole most helpful in clarifying the significance of dialogue.

Section A of Group Report A begins by tracing the origins of Christianity in Judaism and characterizing the relationship between the two faiths as "unique". After speaking of periods of respect and peaceful coexistence, the report notes that "the position of majority rule of one of the two parties lead, however, more often than not to various

forms of suppression." In this connection, the report mentions the Crusades, the Inquisition (spiritual genocide), and the Nazi Holocaust (physical genocide). "Because o- this", the report points out, "to many Western Christians, this record makes it the first priority for Jewish-Christian relations to seek ways of eradicating once and for all the anti-Semitism that has plagued the churches and the cultures in which they witness, and to warn other churches lest they fall pray to the sin of anti-Semitism." The report then adds:

"This calling of western Christians has intensified their need for dialogue, and lead some of them to forms of identifying with Israel that may be questioned by other Christians, who should seek to give their own answers to the relationship between Jews and Christians.

way back

The "identifying with Israel" that other Christians may question is not easy to define. If the "identifying with Israel" referred to consists of a sense of guilt for past events, it is difficult to see how this can be questioned. If, on the other hand, the "identifying with Israel" refers to Christian theological currents which, in the past, some have called "Judaizing heresies", and if it is for this reason that the "other Christians" question such identification, then a much deeper issue is raised here. In any case, this sentence requires clarification.

We are happy to note the report's reference to the strength found by oppressed people (Africans, American Blacks, etc.) in Israel's Exodus experience.

Among the issues recommended for future Christian-Jewish dialogue, we find problematic only I: "In What Sense Are the Christian Old Testament and the Bible of the Jews' the Same Scripture?" While there are, of course, significant differences of interpretation of the Hebrew Bible as between Jews and Christians, it seems hardly plausible that such differences result in different Scriptures. It should be noted that Maimonides specifically permits the teaching of Torah to Christians, but not to Muslims, because Christians share the same Bible, even if they interpret some parts of it differently.

We heartily approve the report's call for trilateral dialogue among Jews, Christians, and Muslims, and for the cultivation of informal and personal contacts wherever possible. Finally, we join in looking "forward to the day when the City of Jerusalem, the City of peace and blessing (shalom/salaam) for our three faiths, will be not only the symbol but a fuller manifestation of our common bond in history and in God."



COPY

THE AMERICAN JEWISH COMMITTEE

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PARIS OFFICE

30, rue La Boétie
Paris VIII*

M. Tenebaum

APR 12 1977

April 8, 1977.

Memorandum

To: Bert Gold

From: Zachariah Shuster

Subj: Annual Meeting of the International Catholic-Jewish Liaison Committee in Venice.

The major distinction of the sixth annual meeting of the international Catholic-Jewish Liaison Committee which took place in Venice on March 28-30 is that it took the first significant step towards a reinterpretation of Catholic dogma with regard to the proselytism and conversion of Jews. The document on this subject stood in the center of the discussions and was recognized as most important in two main directions: it completely rejects the ancient tenet of the Catholic religion that Jews are an object of conversion, and on the other hand it recognizes as a matter of principle the need for the permanent existence of the Jewish people as a specific religious entity.

It should be pointed out at the outset that this document does not as yet present an official declaration of the Vatican. It was presented as a study paper prepared by a lay theologian, Professor Tommaso Federici, who is teaching the Old Testament at the University of Latran. At the same time it was stated clearly at the meeting by the Vatican representatives that it is submitted for consideration by the Vatican Commission for Religious Relations with the Jews which is the permanent body dealing with such matters. It is expected that the paper will be further reviewed by various sections of the Vatican before it will receive final approval in its present or in a modified form.

The official title of this study is "The Mission and Witness of the Church." The introductory part enumerates in compact form the process of renewal that has been taking place within the Catholic Church with Vatican Council II. It emphasizes in particular the new Biblical movement "which is bringing to the fore once again the study and living out of scriptures as a necessary condition for the life and activity of the Church in the world."

With regard to liturgy the study paper says specifically that there is a definite return to Biblical sources not only by studying the Jewish Biblical origins of Christian liturgy, but in the religious celebrations there has been restored in full "the precious literature


/....

of the Old Testament and the consequent vital sense of the historical dimension both of the worship of the one God and of the salvation of man in history." In this paper, Professor Federici stated that the Catholic Church "emphatically takes as belonging to her the sublime command ... of making known the name of the One God among all people of the earth in every age." In doing so, according to Professor Federici, the Roman Catholic Church feels closely connected to the task of the Jewish people in the world. He said that "it is becoming clearer in the Catholic Church today, despite any temptation which may exist to the contrary, that the mission she received from her master is above all to live in faithfulness to God and man; it is unity in love, respect for all brothers, service without distinction of persons, sacrifice, goodness."

This understanding of her mission precludes proselytism, Professor Federici declared. "The Church thus rejects in a clear way every form of proselytism. This means the exclusion of any sort of witness and preaching which in any way constitutes a physical, moral, psychological or cultural constraint on the Jews, both individuals and communities, such as might in any way destroy or even simply reduce their personal judgment, free will and full autonomy of decision at the personal or community level."

"Also excluded is every sort of judgment expressive of discrimination, contempt or restriction against the Jewish people as such, and against individual Jews as such or against their faith, their worship, their general culture and, in particular, their religious culture, their past and present history, their existence and its meaning. Also excluded are harmful forms of comparison, and especially those harmful ones already condemned by Nostra Aetate, 4 (the Second Vatican Council Declaration of the Jews) and then by the 'Guidelines and Suggestions for the Implementation of the Conciliar Declaration Nostra Aetate No.4' which exalt the religion and fact of Christianity by throwing discredit on the religion and fact of Judaism, whether in the past or in the present."

Professor Federici stated that "attempts to set up organizations of any sort, particularly educational or welfare organizations for the conversion of Jews must be rejected. On the contrary, encouragement is to be given to all efforts to get to know the history of Israel, starting with the Bible and exploring in depth the spirit, the existence, the history and the mission of Israel, her survival in history, her election and call, and her privileges which are recognised by the New Testament."

Professor Federici stressed that Roman Catholics, in developing the directives outlined in the Second Vatican Council Declaration on the Jews and in the Vatican Guidelines for the Implementation of that Declaration, the following themes need to be made more explicit: 1) the permanence of Judaism in God's plan; 

2) the irreversibly changed attitude of the Roman Catholic Church concerning its relationship to Judaism; 3) the new attitude of the Roman Catholic Church favouring dialogue with the Jewish people "without mental reservations."

At a meeting of the Jewish participants which was held before the joint gathering we agreed that the point of the study concerning the renewal of the Church, as outlined by Professor Federici, should not be subject to reactions on our part and that we should only comment on the section dealing with proselytism and conversion of Jews. The comments of the Jewish participants were most positive and all of us emphasized that rejection of all attempts to convert Jews to Christianity represents a break-through in the Catholic-Jewish relations and must lead to a deeper understanding between the two faiths.

It is understood that the paper will be further refined and edited by Professor Federici and then put on its way to the appropriate channels of the Vatican.

The rest of the meeting was devoted to exchange of information on efforts made in various directions to promote the study and knowledge of Judaism in various countries. Professor S. Talmon of the Hebrew University of Jerusalem reported on a cooperative study program jointly sponsored by the Pontifical Biblical Institute in Rome and the Hebrew University. In line with this program students of the Pontifical Institute are sent to the Hebrew University for two semesters of intensive studies in Hebrew language, Bible, Jewish history, geography and archeology.

The German Bishop Karl B. Fluegel, auxiliary Bishop of Regensburg, reported that the Catholic Bishops of the Federal Republic of Germany recently appointed a permanent working group on "The Church and Judaism" whose goal is the promotion and dialogue with the Jewish people. The theme "Israel, Judaism" has been a regular feature of the annual assembly of German Catholics.

At the Venice meeting we were introduced to the newly appointed Secretary of the Vatican Commission for Relations with Jews, Father Jorge Mejia, who chaired some of the sessions and took an active part in the discussions. Father Mejia who has been a professor of Old Testament at the Catholic University at Buenos Aires and formerly a pupil of late Cardinal Bea, has a long experience in Catholic-Jewish relations. He attended Vatican Council II in the role of an expert and afterwards was secretary of CELAM (Conference of Catholic Bishops in Latin America) and Secretary for its Commission of Ecumenism.

On this occasion the Jewish members expressed their appreciation for the support given to Latin American Jewry by the Roman Catholic Church in Latin America in the face of recent anti-Semitic manifestations.

/...

No decision was adopted as to the date and place of the forthcoming meeting of the Liaison Committee but proposals were made that it be held either in North America or Latin America.

In general it can be said that this annual meeting was one of the best consultations inasmuch as it began a process of changing an age old prejudicial tenet of the Church with regard to Jews and that we had the occasion of meeting the new administrative head of the Vatican Commission whose qualities are inestimable for future relations with the Jews.

Participants of the meeting were from the Catholic side:

Msgr. Ramon Torrella, Vice President of the Secretariat for Promoting Christian Unity.
Msgr. Charles Moeller, Vice-President of the Commission for Religious Relations with the Jews.
Father Bernard Dupuy, Secretary of the Commission for Relations with the Jews of the French Episcopal Conference.
Msgr. Karl B. Flugel, Auxiliary Bishop of Regensburg.
Dr. Rev. Jorge Mejia, Secretary of the Commission for Religious Relations with the Jews.
Msgr. Francis J. Mugavero, Bishop of Brooklyn.
Rev. Roger le Deaut, Professor of Aramaic at the Pontifical Biblical Institute.
Prof. Tommaso Federici.
Msgr. George H. Higgins, Secretariat for Catholic-Jewish Relations of the U.S. National Conference of Catholic Bishops.
Msgr. Pietro Rossano, Secretary of the Secretariat for Non-Christian Religions and Msgr. Eric Salzmann, Secretariat for Promoting Christian Unity.

From the Jewish side there were present:

Rabbi Henry Siegman, Synagogue Council of America
Dr. Gerhart Riegner, World Jewish Congress
A. Karlikow and Zachariah Shuster, AJC
Dr. Joseph Lichten, B'nai B'rith-ADL and Theodore Freedman
Prof. S. Talmon - Rabbi Balfour Brickner, Synagogue Council
Dr. E. Ehrlich, B'nai B'rith,
Rabbi Waxman, Synagogue Council.

cc: M. Tanenbaum
M. Fine

Mr. Theodore Freedman
Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, New York 10016

Dear Ted:

We have had a few days of rather unpleasant excitement regarding the press release from the Venice meeting. The Italian press confused the issues altogether. Instead of concentrating on problems raised in the release, they gave untrue and baseless "information". As for example, they stated that at the same time of our meeting, a Catholic Moslem conference took place, that we decided to hold a tri-faith meeting in Venice next fall, and that the Professor Federici paper as a net result will politically aid the state of Israel. Naturally, a trifle of all this is true: Allegedly some Moslem organization met recently in Venice (but without the Catholics) and if I am not mistaken, the World Council of Churches is planning some inter-faith meeting in Vienna this fall.

Also, some foreign correspondents were not on the level. L'agence-France, instead of quoting from the release, published six unnamed opinions allegedly coming from the Vatican - all six critical of the meeting. Only the New York Times story was fair (do you agree?)

On the basis of the above, rumors have started that the Vatican is trying to undo the accomplishments of the Venice meetings. I denied that as strongly as I could; in my opinion, in the Vatican there is a small nucleus of individuals who are unfriendly to us and who, in a situation like this are always ready to fish in troubled waters. Yesterday I was visited by the correspondent of Time Magazine who had received a telex to check the facts with me.

All this has been finally resolved. Msgr. Moeller presented the press release to his superiors; it was accepted without changing a comma and officially released by the Vatican. Under such circumstances it may be also published in L'Osservatore Romano. A contact of mine from the Italian press agency told me that not only Archbishop Benelli but allegedly even the Pope himself approved the document. As you see - never a dull moment.

The other day I met with Mueller, Mejia, and Becker, and we prepared a joint internal statement. It will be ready after the holidays, and I will send it to you immediately.

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

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APR 19 1977

B. H. GOLD ✓

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TO: Rabbi Joseph Lookstein, Rabbi Henry Siegman, Bertram Gold

FROM: Ted Freedman

DATE: April 18, 1977

SUBJECT: IJCIC Meeting in Venice

Further to Bert Gold's memorandum of April 13 and the attachment from Nives Fox, please note page one of an April 8 letter from Joseph Lichten in Rome on the subject.

TF/mj
Attachment

WORLD COUNCIL OF CHURCHES

DIALOGUE WITH PEOPLE OF LIVING FAITHS AND IDEOLOGIES
CONSULTATION ON THE CHURCH AND THE JEWISH PEOPLE

CCJP Contribution to DFI Guidelines

(adopted by the Jerusalem Conference of CCJP, June 1977)

1. PREFACE

- 1.1 From June 20-23, 1977, the Consultation on the Church and the Jewish People came together in Jerusalem. The fact of gathering in this city, especially associated with Jews, Christians and Muslims, and meeting-place of several religious and cultural identities, deeply influenced our deliberations. There were present CCJP members as well as guests from Africa and elsewhere who added new dimensions to the work and discussions of the CCJP. The papers given by and received from the African guests will form part of the record and will be used in the work on future guidelines. At the present stage of discussion, however, the contribution of the African group could not yet be integrated in this report. [It is prepared and received by the members of the CCJP and can, therefore, only reflect the concerns of the present membership of the Consultation.]
- 1.2 Within the present framework of the WCC, the CCJP, as a sub-unit of the DFI, took into consideration the official statement on "Dialogue in Community" adopted by the Theological Consultation held at Chiang Mai, Thailand, April 18-27, 1977. Of the several reports received by that Consultation one deals with Jewish-Christian relations. Paragraph A.2 of Group Report A raises a number of questions and issues to which we address ourselves.
- 1.3 Among the various dialogues between Christians and People of Other Faiths and Ideologies the dialogue with the Jews is of a special character because of the unique relationship which exists between the Church and the Jewish People (Faith & Order document, Bristol, 1967; Nairobi 1975; Chiang Mai, Group report A, 1977). To no other people is the Church historically and theologically so intimately bound. It is a fact of history that Christianity has its roots in the Jewish Community of the first century. Jesus was a Jew; he and his message cannot be properly understood apart from the early history of the Jewish People. Also the apostles and first disciples were all Jews. The scriptures of the Early Church were the scriptures of the Jewish People. Many of the most important concepts we as Christians use are received from the Hebrew Scriptures and Early Judaism - even though they may have received partially new connotations - as, for instance, sin, redemption, creation and covenant, grace and peace, righteousness and love,

repentance and atonement. In addition Christian liturgy owes much to Jewish liturgy.

1.4 Because of their common roots Jews and Christians share some very fundamental convictions. Both worship God, as the One, who is Creator of all that is, who makes his will known to human beings and relates to them as Father, Teacher and Redeemer. Both believe that God created men and women in his image; that they are called to be holy, are given stewardship under God over his creation and are accountable to God for the way they exercise this stewardship. Both share to a large extent a common ethic, holding themselves responsible for their fellows, especially for those who are weak, poor or persecuted. Both have a common hope, looking forward to a renewed creation, where all suffering will be done away with and God's will shall be victorious in all realms and in every respect; inspired by this ultimate hope they are called to work for greater righteousness.

1.5 It is, however, precisely in the divergent interpretations of that which is held in common that the differences between Christians and Jews often find their sharpest focus. In the course of history, these divergent interpretations have led to tension between the communities and hostile attitudes on the part of Christians, especially in the West.

2. ANTISEMITISM

2.1 The WCC, in the assembly at which it was constituted (Amsterdam 1948) condemned antisemitism: "We call upon all the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man." This appeal has been reiterated many times. The Chiang Mai Consultation, most recently, asked the churches to indicate what steps they were taking towards the eradication of antisemitism. In order to achieve this it is necessary that Christians face honestly their tragic history with regard to the Jews - a history which includes events like the Crusades, the Inquisition and the Holocaust. It is only by facing this history that Christians will come to understand the deep-rooted suspicion that many Jews up to today hold against Christians and Christianity. It is a lamentable fact that Christians in Europe and the Western World have been most guilty of antisemitic attitudes. We believe that Christians from other parts of the world, however, would do well to acquaint themselves with the history of antisemitism, in order that they be forewarned and do not fall into the same sin. Apart from its theological basis, antisemitism has also sociological and other roots. Christians are called upon to fight, with all the resources at their disposal, these prejudices especially in the light of increasing antisemitism in many countries, even under the guise of anti-zionism.

- 2.2 We should be especially attentive to those traditional convictions which have furthered antisemitic stances and attitudes on the part of Christians. Attention should therefore be given to the following points: Judaism should not be presented as a kind of anachronism after the coming of Christ; the Jews are a living people, very much alive in our present time as, for instance, the establishment of the State of Israel shows. Neither should the impression be given that the Church has superseded the Israel of old. The Jewish people continues to be the People of God, as regards divine election beloved by him, for God is not unfaithful to those whom he has chosen.

"In Christian teaching, the historic events which led to the Crucifixion should not be so presented as to impose upon the Jewish People of today responsibilities which must fall on all humanity, not on one race or community. Jews were the first to accept Jesus and Jews are not the only ones who do not yet recognise him." (WCC, New Delhi, 1961).

In our interpretation of New Testament passages, which reflect internal controversies within the Jewish community of the first century, have often been misused by Christians as weapons in later anti-Jewish polemics. Traditional stereotypes should be avoided, e.g., Judaism as a religion of law over against Christianity as a religion of love. Generalisations of this kind in no way do justice to what Judaism really is.

- 2.3 It will be clear that if the above misrepresentations and misunderstandings are to be counteracted, a constant critical review of all church teaching, preaching and liturgy is necessary. Efforts should also be made to present Judaism in a positive way in accordance with its self-understanding.
- 2.4 The correcting of dangerous trends in theology and biblical interpretation, important as this is for combating 'Christian' antisemitism, is no substitute for Christians meeting Jews and understanding them in their distinctiveness as Jews. Such knowledge and real understanding might well be the best safeguard that such terrible things as pogroms and holocaust never happen again.

3. AUTHENTIC CHRISTIAN WITNESS

- 3.1 Proselytism, as distinct from Mission or Witness, is rejected in the strongest terms by the WCC: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters, or whatever, in the proclamation of the Gospel, does not conform to the ways God draws free men to himself in response to his calls to serve in spirit and in truth." (Ecumenical Review 1/1971, p. 11).

We now realise more than ever before that the world in which we live is a world of religious pluralism. This demands from us that we treat those who differ from us with respect and that we strongly support the religious liberty of all.

3.2 This rejection of proselytism and our advocacy of respect for the integrity and the identity of all peoples and faith-communities is the more urgent where Jews are concerned. For, as stated above, our relationship to the Jews is of a unique and very close character. Moreover, the history of 'Christian' antisemitism and forced baptisms of Jews in the past makes it understandable that Jews are rightly sensitive towards all religious pressures from outside and all attempts at proselytising.

3.3 We reject proselytism both in its gross and more refined forms. This implies that all triumphalism and every kind of manipulation are to be abrogated. We are called upon to minimise the power dimension in our encounter with the Jews and to speak at every level from equal to equal. We have to be conscious of the pain and the perception of the others and have to respect their right to define themselves.

3.4 We are called upon to witness to God's love for and claim upon the whole of humankind. Our witness to Christ as Lord and Saviour, however, is challenged in a special way where Jews are concerned. It has become discredited as a result of past behaviour on the part of Christians. We therefore are seeking authentic and proper forms of Christian witness in our relations with the Jews. Some of us believe that we have to bear witness also to the Jews; some among us are convinced, however, that Jews are faithful and obedient to God even though they do not accept Jesus Christ as Lord and Saviour. Many maintain that as a separate and specific people the Jews are an instrument of God with a specific God-given task and, as such, a sign of God's faithfulness to all humankind on the way towards ultimate redemption.

4. THE STATE OF ISRAEL

4.1 Repeatedly and on several occasions the WCC has explicitly affirmed the right to existence of the State of Israel. In particular, we recall the Canterbury statement of 1969, which says: "No lasting peace is possible.... without effective international guarantee for the political independence and territorial integrity of all nations in the area, including Israel." We affirm also the strong concern expressed by the General Secretary of the WCC when, in 1975, Zionism was equated with Racism. Our recognition of the State of Israel can be based on several considerations but for us it is especially motivated by our respect for the Jews in their identity and self-understanding: in the self-definition of the great majority of Jews there is an indissoluble bond between the people and the land. Jews look upon the establishment of the State of Israel as the realisation of a centuries-old longing for a return to the land.

4.2 Our acceptance of the State of Israel should not be misinterpreted as unqualified approval of all which this State does. We recognise that through the ages the Jews shared this land with others. Just as we respect the identity and the right of self-determination of the Jews, we respect also the identity and the right of the Palestinian Arabs to self-determination. There are still many questions about the ways and means by which a just and durable peace in the Middle East should be achieved and how Christians could possibly play a role of reconciliation.

4.3 We believe that under present conditions the State of Israel is the form in which the indissoluble bond between people and land can be realised. Some of us, however, want to be more explicit. On the basis of their understanding of the Bible they look upon the special relation of the Jewish People to this Land as a God-given relationship and see the State of Israel in this perspective. But in this respect much study and mutual clarification of views will be needed before a consensus on these issues may emerge.

5. FUTURE WORK

5.1 We are aware that the questions dealt with in this statement do not cover the whole area of Jewish-Christian encounter. We therefore recommend that attention be given to such issues as were suggested, for example, in the Chiang Mai papers. We express our hope that contributions to work in the future will also come from Christians in Africa and Asia. We are very much aware that the differences of opinion among us demand further study.

5.2 Our dealing with these issues will show that in our thinking about Israel and the Jews very important and vital tenets of our Christian faith are at stake. Is it too much to hope that Christians and Jews may live in creative tension, enriching and encouraging each other, despite the appalling record of the relationship between the two communities over the centuries?

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Members of IJCIC
from: Rabbi Henry Siegman
subject: Attached letter of June 27th
date: July 5, 1977

Enclosed is a letter from Michael Klein, Gerhart Riegner's associate, which is self-explanatory.

May I ask you to please send me your thinking regarding the three points raised in Klein's letter, particularly points #1 and #2 - the specific content of the proposed theme (i.e., what are the points that we wish to make), and who should be the speakers.

Your reply by July 12th would be appreciated.

Regards.

encl.

WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

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PARIS 8.
78, AV. CHAMPS-ÉLYSÉES
TELEPH. 359 94.63
TELEX 650320

TEL-AVIV
123, YEHUDA HALEVI STR.
TELEPH. 22.91.39

MJK/ak 9014

Geneva, June 27, 1977

EXPRESS

Rabbi Henry Siegman
Executive Vice-President
Synagogue Council of America
432, Park Avenue South

New York, N.Y. 10016 - USA

Dear Rabbi Siegman,

I am writing this letter on behalf of Dr. Riegner in order to remind you that we are awaiting your observations on the following three points having to do with the large consultation on the subject "Jewish and Christian Ethics in Regard to the Shaping of a Just Society".

1. What should be discussed from the Jewish point of view at this consultation? What form should it take and where is our departure point?
2. Who should be our experts in this matter, from what field of endeavour should they come, and what specific names can you suggest?
3. Do you envisage the necessity for a preliminary meeting of experts from both sides, when and for how long? This meeting theoretically would help to formulate the papers to be delivered and the agreed agenda.

We would appreciate your early answers to the above questions so that they may be shared with the others, thereby allowing food for thought in advance of our late August meeting.

With every good wish and looking forward to seeing you in Geneva once again,
I remain

Cordially yours,

Michael J. Klein

RECEIVED
JUL 9 1977
B. L. GOLD

July 6, 1977

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

Dear Rabbi Siegman:

Your memorandum of July 5th addressed to Mr. Bertram Gold arrived after he had left for Europe for a combined business vacation trip.

Mr. Gold is not expected to return to the office until July 18th at which time I will, of course, call your correspondence to his attention. I am sure you will hear from him shortly thereafter.

Sincerely,

Anita Watkins
Administrative Assistant

July 21, 1977

Rabbi Ronald Sobel
Temple Emanuel
1 East 65th St.
New York, New York

Dear Ron:

I am enclosing a copy of the proposed by-laws for IJCIC which were prepared by Zach Shuster.

As Zach indicates in his explanatory notes, they represent his own thinking and not necessarily those of the AJC. I have only glanced at Zach's document briefly and, of course, as I study them more thoroughly I will be in a better position to indicate whatever differences I may have with Zach's formulation. However, with even a quick reading it appears to me that Zach has performed in his usual thoughtful fashion.

I have just returned from a vacation in Scandinavia which I thoroughly enjoyed. I look forward to seeing you soon.

Best regards.

Cordially,

Bertram H. Gold

BHG/bf
enc.

cc: H. Siegman
T. Friedman
M. Tanenbaum

Proposals for by-laws of IJCIC

1. The International Jewish Committee on Interreligious Consultations (IJCIC) is composed of American Jewish Committee, B'nai B'rith Anti-Defamation League, the Jewish Council of the Interfaith Committee in Israel, Synagogue Council of America, (and its constituent agencies) and the World Jewish Congress.
2. IJCIC is to serve as an instrument of its constituent agencies in maintaining and developing relations with the World Council of Churches, with Vatican authorities and with other central Christian bodies, ^{through} ~~in~~ consultations and conferences, held either on a regular basis or called in case of necessity.
3. The chairmanship of IJCIC is to be rotated among the constituent agencies, and will be held for a two-year period. The function of the Chairman is to preside at the internal meetings of the IJCIC membership, as well as to act as co-Chairman of the joint consultations with the Christian bodies, whenever they take place.
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 the World Jewish Congress.
5. The Secretariat of IJCIC is to consist of especially designated representatives of each of the membership bodies. The co-secretaries in the U.S.A. are to be one person each from the Synagogue Council of America, American Jewish Committee and Anti-Defamation League; the co-secretaries in Europe are to be one person each from the World Jewish Congress, American Jewish Committee and B'nai B'rith-Anti-Defamation League.

/...

6. The tasks of the Secretariat of IJCIC should be the following:

a) to see that decisions taken both at the internal meetings of IJCIC and by the joint consultations with Christian bodies be properly implemented.

b) to communicate to the member organizations on developments within the general field of Christian-Jewish relations on the international scene and of situations which might need speedy demarches.

c) the manner of communication between the co-secretaries, as well as the specifications of the roles, and particularly the responsibilities of taking initiatives on foreseeable and unforeseeable measures, either by IJCIC members internally, or in conjunction with our Christian partners, should be agreed upon in a general way by the persons designated by the organizations as the co-secretaries.

7. Communications from IJCIC are to be sent on the letter-head of IJCIC and not of that of any constituent agency; wherever possible communications should bear the signature of the Chairman of IJCIC. Where this is not possible, communications should bear the signature of all co-secretaries. However, when any member of the Secretariat communicates to member agencies of IJCIC it need carry only his signature.

8. A staff Liaison Committee will have the responsibility of meeting with parallel Committees of the World Council of Churches, the Roman Catholic Church and with the Greek Orthodox Church, for the purpose of planning and initiating joint activities and larger consultations with the participation of experts and invited consultants, and also to exchange informations and views on current affairs of common interest.

/...

The Liaison Committee will be composed of one person each of World Jewish Congress, Synagogue Council of America, B'hai B'rith-ADL, American Jewish Committee and the Israel Jewish Council for Interreligious contacts.

The Liaison Committee, however, is not authorized to make any final decision with regard to subject-matters to be discussed at the larger consultations between IJCIC and Christian bodies, but can and should discuss proposals made on subjects for such consultations and submit them for final approval to the central constituent bodies. The Secretariat of IJCIC should have the responsibility of sending out the proposals suggested at the Liaison Committee meetings with appropriate explanations with regard to the purpose and the substance of the projected discussions.

9. Budget: Each constituent agency of IJCIC will bear whatever expenses it incurs in connection with the normal administration of IJCIC. Also each agency is to be responsible for the expenses of their own representatives to all meetings of IJCIC. They will share equally in all common expenses, such as travel cost and honorariums of specialists and of speakers, translations and secretarial services at international conferences.

10. A conference of all members of IJCIC shall be held once each year for the purpose of assessing achievements and progress in the area of international relations with Christian bodies in the preceding period, as well as to consider general directions for the near future. It is desirable that participants in this annual conferences should be not only representatives of IJCIC who deal permanently with these matters, but also invited experts in various fields involving Christian-Jewish relations. Such annual conferences may be held either in the U.S., in Europe or in Israel, depending on the convenience of the participants and the budgets involved.

11. Official statements on the part of IJCIC explaining its common position on a specific issue should be made only by the Chairman on behalf of the entire membership. The Chairman's statement should be first discussed and agreed upon by the entire membership.

12. Before making any public statement on any issue dealt with by IJCIC the entire group should try to agree on a common position; no member of IJCIC should try to interpret the IJCIC position when his views are at variance with that position. In case of serious disagreement, each member is free to express his own views, but not in a spirit of controversy with and opposition to the other members and only after first having made known his position to the other members.

13. No decision of IJCIC should be taken if any member expresses disagreement on grounds of conscience and ^{religious} ~~fundamental~~ ^{theological} principle.

14. The Secretariat should be responsible for arranging studies and background papers on the subjects to be discussed at the joint consultations with Christian bodies and see to it that such studies be circulated in advance of the meetings, so that each member should have the opportunity to reflect on the contents of such studies.

15. Any member of IJCIC who is designated to prepare a study paper for joint consideration with Christian bodies should circulate this paper among the other IJCIC members before the joint consultation takes place. This does not signify that each individual study will need previous approval by all IJCIC members but that the contents of each study be known beforehand by all.

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The Secretariat should consider the appropriate methods of making known the work and objectives of IJCIC to Jewish public opinion in various parts of the world. A general publication in the nature of an analytic summary of the proceedings during the last decade would be a useful starting point in that direction.



Zachariah Shuster
Paris, July 12, 1977

Explanatory note

During the decade of formal and regular consultations with the central Christian bodies on an international level, and particularly with the Vatican authorities, the WCC and recently with the Greek Orthodox Church, the members of the Jewish working group have been trying to cooperate as closely and as efficiently as possible. It must be admitted, however, that from time to time there have developed some tensions and misunderstandings which was felt ought to be eliminated in the shortest period possible. For this purpose it was agreed at a recent meeting of IJCIC members in New York to designate Mr. Joseph Lichten, representative of ADL in Rome, and myself, consultant of interreligious affairs to the AJC, to prepare drafts of rules and by-laws for the future conduct of IJCIC affairs.

It should be said in advance that the rules suggested in the enclosed paper are limited by two elements.

a) No attempt is made to deal with long-range and fundamental problems of a structural and representational nature which might come to the fore at some time in the future. The purpose of the enclosed by-laws is primarily, and almost exclusively, to provide better conditions for the actual working relationship among the IJCIC members at the present time.

b) Several points of the by-laws are left ambiguous for the reason that there are several alternatives to deal with these points and the drafter felt that it should be left for formal discussion among the IJCIC members. For example, the co-secretaries are intended to function on a status of equality. This opens the problem as what should be the source of initiative in the IJCIC operations? Should one co-secretary be designated for a limited period as the person responsible for communicating with the others, and if so, should it be on the same rotating basis as the chairmanship or on a different basis?

In my own view this question must be given full consideration in order to give the necessary stimulus to IJCIC activities. It should also be pointed out that the enclosed proposals do not represent any formal project by the organization to which the writer belongs, but a set of informal and individual suggestions which might perhaps serve as material for the elaboration of definite by-laws.

/...

The basis of the present proposals is the document prepared in April 1972 but never formally voted upon or approved. The writer of these lines feels that most of the provisions of the original paper remain as valid as they were at that time, but I should like to call attention to a few major additions in the enclosed paper which, it is hoped, will achieve the purpose in mind.

1. The spokesman for IJCIC on matters of common interest should be the person who serves as chairman at that time and any public statement made by him should be with the authorization of the entire IJCIC membership and in a spirit and tenor agreed upon in advance by the IJCIC representatives.

2. The Liaison Committee which is now holding annual meetings with central Christian bodies should not be authorized to make final decisions on the subject matter and the agendas of the larger consultations held every two years with each of these bodies. The Liaison Committee is authorized, however, to discuss the nature of the proposed subjects and agendas and then submit them for final approval to the central bodies of the organizations represented in IJCIC.

3. The Secretariat should have the responsibility of sending out periodically, the necessary background papers and far in advance of the meetings with our Christian partners; and also stimulate exchange of views among IJCIC members on the subjects that will be discussed at these meetings. To give one example of a non-controversial nature: The Federici paper which was presented at our last meeting in Venice with the Vatican representatives was distributed in advance of the meeting and subsequently approved by all IJCIC members during the meeting. However, there might have been room for some nuanced views, if the IJCIC members were asked to express them informally among each other.

4. The Secretariat should feel the responsibility of properly explaining to the members the need for holding certain special consultations and present the reasons as well as the required budget far in advance of the meeting. The best example of the need for such an effort is the meeting on Creation and

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Technology which was held in Zurich and the object and needs of which were not properly understood by the central bodies of IJCIC.

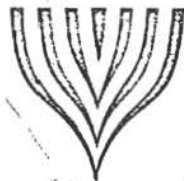
5. While in the course of our joint efforts some events and consultations have to take place which are unforeseeable in advance, most of them, in my view, can be taken into consideration at a relatively longer distance of time and it is therefore suggested that planning of agendas and budgets be presented sufficiently in advance of the meetings.

6. The enclosed by-laws suggest that a plenary meeting of the IJCIC organizations take place once a year for the purpose of reviewing from a larger perspective the achievements of the recent past and the major needs for efforts in the future. Participants at such meetings ought to be, I believe, not only the permanent official representatives of IJCIC organizations, but also qualified experts in various fields of interreligious relations who might be able to present plans and proposals for joint Christian-Jewish consultations.

It is gratifying that it was agreed to hold the first such meeting in New York in October this year. What is suggested is that such meetings be held annually and be established in the by-laws as a permanent IJCIC institution.

7. I should like to call to your attention that I have omitted any reference to a Steering Committee which was referred to in the draft of 1972. The reason for it is that I have found no special function for such a Committee if the Secretariat is founded on properly constructed lines. It would be, I believe, rather cumbersome to establish two bodies, a Steering Committee and a Secretariat, the functions of either of which would be ambiguous and both of which might come into conflict with each other. Furthermore, because of geographical distances, it is rather difficult for the IJCIC members to meet too often, and to establish an additional body like the Steering Committee, without any specific function, would only complicate matters unnecessarily.

Zachariah Shuster
Paris, July 12, 1977



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

DEPARTMENT OF
INTERRELIGIOUS AFFAIRS

August 24, 1977

B. H. GORDON

Dr. Zachariah Shuster
American Jewish Committee
30, Rue la Boetie
Paris 8, France

Dear Zach:

I have now had a chance carefully to study your draft of "Proposals for the By Laws of IJCIC" and I want to respond in some detail. Before doing that, I must first congratulate you on the effort. As we observed this Spring in Lucern and Venice where we informally talked about the guidelines, the problems and inherent pitfalls are vast. You have done well with your draft and unquestionably helped all of us. I am particularly grateful and I'm sure all in IJCIC will echo that sentiment. Now, to substance. I will not deal with the questions and suggestions I have in the sequence of your numbered paragraphs, but first with the most important issues, as I see them, and then later I will go back to touch on less critical matters.

In paragraph 5 there seems to be a confusion between "Secretariat" and "co-secretaries". What you call "The Secretariat" of IJCIC ought more properly to be called A Governing Committee or Board. This Board (as I shall refer to it from now on) is made up of representatives of each of IJCIC's membership bodies. The co-secretaries should be two persons: one in the States, the other in Europe, who administer the decisions of the Board and inform IJCIC members about any and all matters as that ought to be done. The Secretariat is, or in my judgement should be, an office and an address, (up to now it has been Henry Siegman's office in New York) that handles the mechanics of administration for IJCIC; arranges meetings, gets out notices, reproduces and distributes papers, documents, etc., and is a place to which people can turn for information. That in effect is what Henry has been doing from the SCA office in New York. That should remain unchanged. That is what has been, and should be known as "The Secretariat". In effect the American co-secretary administers the Secretariat.

It may be desirable to have each of the co-secretaries have a small executive or advisory with whom he consults. In that case your second sentence in par. 5 would apply: An executive group to the co-secretaries shall be formed. In the United States it shall consist of one person each from the SCA and ADL. In Europe it shall consist of one person each from the W.J.C., A.J.C. and B'Brith. (Note that the AJC would be represented on the executive group in the United States and Europe. The Israel Interfaith Committee is nowhere represented. It would be better - if possible - to have them serve in place of the AJC in the European executive group.) With all these distinctions in mind, let me suggest a re-write of paragraph five.

"Members of the Board of IJCIC shall consist of one designated representative (I eliminated the word "especially" found in your draft, since I don't know what that word means in this context) from each constituent body of IJCIC except for the SCA and the World Jewish Congress which because of their uniquely diverse constituencies, shall each have two representatives. This will bring the IJCIC Board to a total of seven. There shall be two co-secretaries, one in Europe and one in the United States, who will administer the decisions of the Board and inform IJCIC members in their areas about any and all matters as that needs to be done.

A second major point has to do with UAHC representation. For some time now, I have felt that my office, the Department of Interreligious Affairs, has not been adequately represented in the IJCIC formulation. There is a long history of correspondence and discussion about this matter and both Gerry Riegner and Henry are fully familiar with it. Precisely because, unlike any other constituent of the SCA, we have a full time inter-religious affairs department, we feel we are entitled to a presence on the Liason Committee of IJCIC to a degree and in a way that we have not had up to now. I therefore suggest that the UAHC be a permanent member of that Committee. The by-laws should so state in paragraph 8, "a representative from the Union of American Hebrew Congregations is to be a permanent part of the Liason Committee of IJCIC." By the way, there is nothing sacrosanct about the previous number of only 5 from IJCIC being on that Liason Committee with the rest designated as experts. If you look at the listings for the Venice meeting you will see that the Catholics listed 7 as members of their Liason Committee with 4 listed as experts.

Thirdly, I am troubled by paragraph 12. I agree with the first sentence up to the semi-colon. It should then continue: "...no member of IJCIC should publically try to interpret..." The problem comes in the case of "serious disagreement". In that situation a member should indeed be free to express his own views, but do you mean publically? If so, then perhaps a better way to handle serious disagreements within IJCIC would be to have IJCIC itself indicate and state the disagreement, perhaps as a "Minority Report". I would then suggest a re-formulation of the last part of that paragraph.

"...In case of serious disagreement and after the Board of IJCIC has heard and fully discussed the dissenting positions of the member/s involved, IJCIC shall issue a statement indicating a majority and minority position. If the matter remains critical and following an attempt to reach consensus, each member of IJCIC shall feel free publically to express his own views, but not in a spirit of controversy with or opposition to the other members of IJCIC. A person speaking in this way shall indicate whether he speaks for himself or for his organization."

I do not understand paragraph 13 at all. Does IJCIC operate under rules of unanimity or consensus? As I read, and re read the paragraph I conclude that it ought to be struck. Besides, it seems to be gratuitous since IJCIC would never take a decision which violated any member's conscience.

Now, under the category of lesser concerns:

Paragraph 3 after the first sentence, I would suggest inserting the following:

"While each agency has the right to appoint to the chairmanship the designee of its choice, notification of the agency's candidate must be circulated in advance to all member agencies, enabling them to discuss the recommended candidate both internally and with one another prior to the designating agency's informing the candidate of his appointment."

I ask that this be inserted because I remember the problem that developed a couple of years ago when the AJC wished to appoint Rabbi Fred Gottschalk as chairman. The Orthodox objected and indicated their opposition to the SCA which in turn passed it on to the AJC. Gottschalk's name was withdrawn. I do not know by what right the Orthodox did that. This time I did not know about the ADL's appointment of Rabbi Sobel until it was a fait accompli. My agency had no opportunity to discuss it. Not that we would have objected. We wouldn't, but the right to know in advance ought to be built into the by-laws.

Sorry this has gotten so long, but it is better to put all this before you now, before we all come together to discuss a draft of guidelines in October, so that you might have a chance to make your revisions in whatever second draft you bring or send to that meeting. I presume the other agencies will also be writing you.

Doris and I are sorry we missed you when you were here in the late Spring. We were still at the Vineyard finishing up the sabbatical which is already beginning to seem like a very remote dream. Doris particularly sends her love. She has really flipped for you -- but that happened to me years ago.

Write me if you want further clarification. Write me anyway. I would like to know your reactions to my suggestions. Besides! I like hearing from you.

Happy New Year and much affection.

BB:mn

Balfour Brickner, Director

cc: Rabbi Henry Siegman, Rabbi Ronald Sobel, Gerhart Riegner and
Bertram Gold

Mme T
748

SYNAGOGUE COUNCIL OF AMERICA



memorandum

RECEIVED

to: Members of IJCIC

from: Rabbi Henry Siegman

subject: IJCIC Consultation October 12-13th

date: August 25, 1977

In the absence of Rabbi Leon Klenicki, chairman of the committee planning the October 12/13 consultation, I wish to inform you of the following developments:

1. We have had considerable difficulty finding a convenient location outside the city. We are still pursuing the search, but it may be necessary to hold the consultation in New York City. (Rabbi Balfour Brickner has indicated that the board room of the UAHC's headquarters would be available.)
2. It has been suggested that we have not given ourselves enough time to cover the agenda, and that we, therefore, plan to begin the conference the morning of October 12th, instead of noon that day, thus giving us an extra half a day.
3. It has been suggested that the paper on the Jewish community's perceptions of interreligious activities in Israel, Europe and Latin America, scheduled for the evening of October 12th, be divided into two presentations, one dealing with Israel and Europe (hopefully, to be given by Dr. Zachariah Shuster), the other with Latin America, to be given by Rabbi Leon Klenicki.
- I 4. James Wall, editor of The Christian Century, has accepted the invitation to give us an assessment of important developments within the Christian community re Christian-Jewish relations.
5. Dr. Leonard Fein has accepted our invitation to initiate the discussion of how the American Jewish community views the interreligious enterprise.

That is where matters stand at the moment.

Kindest regards.

II - WCC - Vatican

II - Goals & Strategies for Future



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WORLD COUNCIL OF CHURCHES

PROGRAMME UNIT ON JUSTICE AND SERVICE
Commission on the Churches' Participation in Development

September 2, 1977

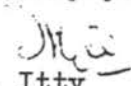
Dear Friends,

The Central Committee of the World Council of Churches at its last meeting in Geneva, July/August 1977, requested that a copy of the Statement on the New International Economic Order be circulated to members of church related groups and individuals who have shown an interest in current topics of social concern in which the WCC is involved.

We hope that this Statement which was prepared at the Central Committee meeting will stimulate further reflection, dialogue and engagement on this important issue. Hence, we invite you to share your thoughts and programmes plans regarding the New International Order with us so that we may become aware of what is being done at the various local levels in this field and thus avoid duplication of efforts.

With many thanks for the fruitful relationship we have been having with you during the last few years through a mutual exchange of ideas and documents,

Sincerely yours,


C.I. Itty
Director

STATEMENT ON
THE NEW INTERNATIONAL ECONOMIC ORDER

1. In 1974 the United Nations took a bold initiative to call for the establishment of a New International Economic Order. It emerged out of the recognition that the present order is unjust, discriminatory and disadvantageous to the poor countries which contain nearly two thirds of the world's population. The present system is recognized, therefore, as part of the cause of the endemic poverty and continuing dependence of many of the poor countries. The churches living in rich or poor countries are part of the present system with its dependencies.
2. The call from the United Nations was more than a general appeal for changes in the present economic order. In two documents (the Resolution of the Sixth Special Session and the "Charter of Economic Rights and Duties of States" from the General Assembly in 1974) certain elements that should characterize the New International Economic Order were established. The objective is to change elements of the present-day relationships among states. Basically what were and still are the aims are participation and justice, based on self-reliance. The targets are established around four fundamental questions: world production, ownership, control and allocation of natural resources and economic surplus; control over the creation, communication and application of knowledge and technology; and adequate representation in decision-making structures that regulate the world order, organization and operation.
3. It should be recognized that the NIEO is focused on power and economic relationships, on state actions at inter-state level and, therefore, it is incomplete. The very nature of participation at inter-state level does not answer the questions about the nature of participation within the nation-state. The characteristics of the international inter-state community cannot define those of primary (village, neighbourhood, workplace) and broader communities within a state. It is not sufficient that the levels of production grow but the essential aim must be to attain a more just distribution of any economic growth. However, limited as the NIEO may be, until alternative means of enacting fundamental structural rethinking and negotiated changes are defined, there are good reasons to pursue its attainment.
4. Three years have passed since the United Nations made the call for a New International Economic Order. So far very little has been achieved. Some of the immediate measures envisaged are still in the long process of negotiation. Others have not yet reached even

that stage. Meantime, the plight of the poor is worsening day by day. The poor countries' debt burden is increasing. Their balance of payments is deteriorating; their share of world trade is declining. For some countries transnational corporations dominate whole sectors of the economy without adequate control. The populations of these countries continue to suffer from "selling cheap and buying dear" (Nyerere). The snail pace progress in the negotiations casts doubts on the commitment of some industrialized nations to establish a New International Economic Order. A critical period lies ahead. During the next twelve months crucial stages of the negotiations, among others on the 'commodity fund', the debt issue and the law of the sea, are scheduled. Success at these meetings is vital to recoup the lost momentum in the establishment of a New International Economic Order.

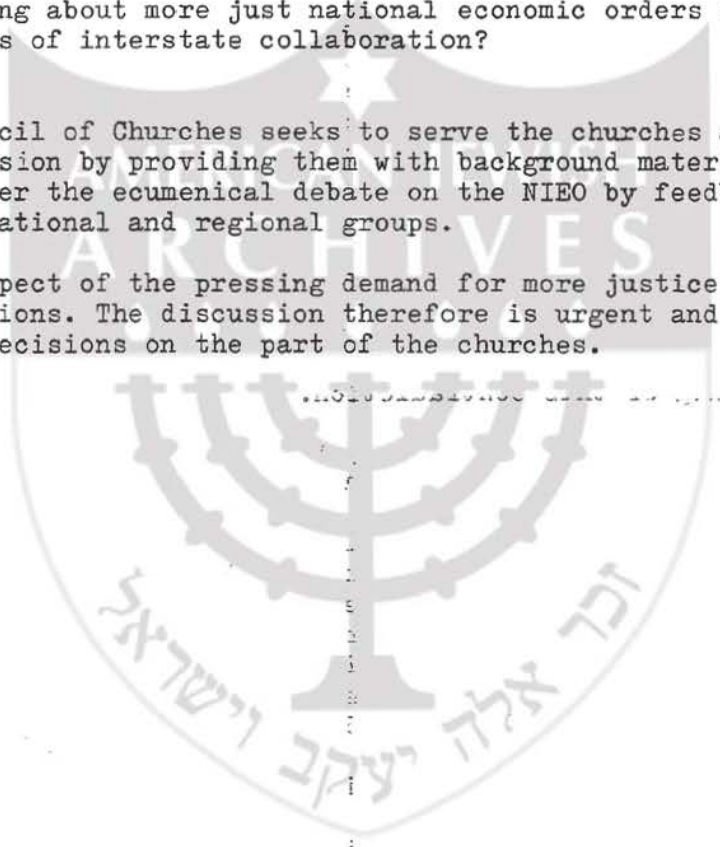
5. The churches, non-governmental organizations and other voluntary organizations of the people who have accepted the struggle for development as part of their witness and service, have a further contribution to make at this stage. They need to mobilize public opinion and exercise pressure on centres of power to move towards a successful and speedy resolution of the issues that will be negotiated during the coming year. Some churches in industrialized countries have taken initiatives to influence their governments to implement the UN Resolutions on NIEO. Certain churches in poor countries have also started to discuss the possibilities of using the advantages of an NIEO to narrow the gap between rich and poor within their countries and to prevent them from contributing to the sharpening of this contradiction.
6. The challenge facing the churches, however, is not only confined to immediate measures. A more just international economic system should be seen as part of the calling of the churches to the search for a just, participatory and sustainable society at local, national and global level. It calls for rethinking justice, sustainability and participation at their national levels. The supporters of an NIEO in the industrialized countries are by and large those who are closer to advocating a Just, Participatory and Sustainable Society than its opponents. But not all defenders of NIEO are interested in narrowing the gap between rich and poor because some hope for group advantages. Therefore, some critics fear that the possibility of self-reliance might be harmed if this were the result of implementing NIEO. Self-reliance and NIEO have to be seen as complementary strategies adapted to the possibilities of the individual nations and their place within the Economic World Order.
7. To this end the churches of the world should encourage reflection and discussion on the NIEO and undertake with renewed vigour educational programmes to build up awareness on the part of their constituency and the public at large. The present unjust system will survive as long as people allow it to exist. A new and just order will emerge only if people are convinced of the required changes and their political backing is mobilized.

There is urgent need for discussion in the churches centring around the following questions and others related to the NIEO:

- 1) What steps should be taken by the churches, in their own countries, to influence their governments to make a positive response to the UN proposals on an integrated commodities programme?
- 2) How can the transfer of technology be regulated in ways that do not create patterns of dependence and domination?
- 3) What is the role of TNCs? How can the danger of abuses of their enormous power be prevented?
- 4) What changes in the political international relations are needed to bring about more just national economic orders and better systems of interstate collaboration?

The World Council of Churches seeks to serve the churches as they engage in this discussion by providing them with background materials. It also seeks to further the ecumenical debate on the NIEO by feedback from the churches and national and regional groups.

NIEO is one aspect of the pressing demand for more justice between and within the nations. The discussion therefore is urgent and must lead to practical decisions on the part of the churches.



October 7, 1977

Rabbi Ronald Sobel, Chairman
International Jewish Committee for
Interreligious Consultations
Congregation Emanu-El
Fifth Avenue and 65 St.
New York, N. Y.

My Dear Ronald,

I appreciate very much having had the opportunity last week for the extended, cordial, and forthright conversation with you about IJCIC.

As I indicated to you then, I sincerely apologize for the mistakes I made and regret the misunderstandings which developed ~~between~~ between members of IJCIC, their agencies, and myself. I take seriously the ethical obligations implied in the Rabbinic maxim, "Hama'alvim et p'nai chavero barabim", ~~and certainly feel that~~

~~it applies to myself as much as to anyone else. And its applicability~~
will certainly guide my relationships within the IJCIC family.

It is encouraging to know that a new set of guidelines is being drafted for IJCIC which will seek to clarify relationships anew.

Hopefully, this fresh agreement will forestall any future misunderstandings and will contribute to a spirit of mutual respect that will enable me to collaborate with my colleagues in the positive spirit that all of us seek for the benefit of k'lal ~~yisrael~~ yisrael

Cordially,

Rabbi Marc H. Tanenbaum
National Interreligious Affairs Director

cc: Bertram H. Gold, Zachariah Shuster

and cooperation

Note from BG-

COPY

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*

NOV 28 1977

November 21, 1977.

Memorandum

To: Bert Gold

From: Zachariah Shuster

I should like to bring to your attention the following developments in the area of interreligious activities.

1) As you recall a very important event took place at the annual meeting of the International Catholic Jewish Liaison Committee which was held in Venice on March 28-30, 1977. This event consisted in the presentation of a paper by Professor Tommaso Federici, Professor of Bible at the Pontifical Urbaniana University in Rome on the subject of the "Mission and Witness of the Church," the major thesis of which was that the basic tenets of the Catholic Church preclude proselytism. This paper is considered by many as probably the most important declaration on Catholic Jewish relations since Vatican Council II.

However, although it was read at an official Catholic Jewish gathering, it was emphasized that it was presented as the expression of one person without the approval of any official body of the Vatican. The "Observatore Romano" has not published any report following the meeting in Venice.

The first official recognition of the presentation of this paper appeared a few days ago in the last issue of the periodical published by the Secretariat for Promoting Christian Unity which contains an extensive report of the meeting in Venice with particular emphasis on Professor Federici's paper.

It should be noted that while the publication of this report is of considerable importance, it does not as yet represent an official adoption of this document by the Vatican authorities, but is a definite sign that the thesis of the document is being considered favorably by the Vatican. A photocopy of the full report is enclosed herewith.

/....

- 2) The forthcoming meeting of the International Catholic-Jewish Liaison Committee will take place in Geneva on December 15. I am planning to attend this meeting and hope that Marc Tanenbaum will be able to attend it also.
- 3) The regular meeting of the International Conference of Christians and Jews is scheduled to take place in Luxemburg on December 13 and I am planning to take part in it.
- 4) I should like to remind you of the account I gave you of our indebtedness to IJCIC covering our share of the expenditures made in connection with the two extra conferences arranged by it.

cc: M. Tanenbaum



SIXTH ANNUAL MEETING
OF THE INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE

Venice, Italy, March 28-30, 1977

The sixth annual meeting of the International Catholic-Jewish Liaison Committee took place in Venice, Italy, from March 28 to 30. The sessions were held in the Casa Cardinale Piazza, a conference centre of the Patriarchate of Venice.

The Liaison Committee is composed of representatives of the Roman Catholic Church and of the International Jewish Committee for Interreligious Consultations (IJCIC).

Previous meetings of the Liaison Committee took place in Paris, Marseille, Antwerp, Rome and Jerusalem.

The consultation in Venice was opened by Bishop Ramon Torrella, Vice-President of the Vatican Secretariat for Promoting Christian Unity, who introduced the newly appointed Secretary of the Vatican Commission for Religious Relations with the Jews, Revd. Jorge Mejia of Buenos Aires. Revd. Mejia is the former Secretary of the Department of Ecumenism of the Latin American Conference of Catholic Bishops (CELAM).

The main subject of the Catholic-Jewish consultation was a presentation of a study paper on "The Mission and Witness of the Church". The paper was delivered by Professor Tommaso Federici, Professor of Bible at the Pontifical Urbaniana University and at the Liturgical Institute of San Anselmo in Rome.

Information was exchanged on issues of common concern, including Catholic-Jewish study programmes in various countries, development of national and regional cooperation between Catholics and Jews, and the status of human rights. A preliminary exchange of views was held on the presentation of Judaism and Christianity in their respective educational programmes.

In his paper, Professor Federici stated that the Catholic Church "emphatically takes as belonging to her the sublime command... of making known the name of the One God among all people of the earth in every age". In doing so, according to Professor Federici, the Roman Catholic Church feels closely connected to the task of the Jewish people in the world. He said that "it is becoming clearer in the Catholic Church today, despite any temptation which may exist to the contrary, that the mission she received from her master is above all to live in faithfulness to God and man; it is unity in love, respect for all brothers, service without distinction of persons, sacrifice, goodness".

This understanding of her mission precludes proselytism, Professor Federici declared. "The Church thus rejects in a clear way every form of proselytism. This means the exclusion of any sort of witness and preaching which in any way constitutes a physical, moral, psychological or cultural constraint on the Jews, both individuals and communities, such as might in any way destroy or even simply reduce their personal judgement, free will and full autonomy of decision at the personal or community level".

"Also excluded is every sort of judgement expressive of discrimination, contempt or restriction against the Jewish people as such, and against individual Jews as such or against their faith, their worship, their general culture and, in particular, their religious culture, their past and present history, their existence and its meaning. Also excluded are hateful forms of comparison, and especially those harmful ones already condemned by *Nostra Aetate*, 4 (the Second Vatican Council Declaration of the Jews) and then by the 'Guidelines and Suggestions for the Implementation of the Conciliar Declaration *Nostra Aetate* No. 4' which exalt the religion and fact of Christianity by throwing discredit on the religion and fact of Judaism whether in the past or in the present".

Professor Federici stated that "attempts to set up organizations of any sort, particularly educational or welfare organizations for the 'conversion' of Jews must be rejected. On the contrary encouragement is to be given to all efforts to get to know the history of Israel, starting with the Bible and exploring in depth the spirit, the existence, the history and the mission of Israel, her survival in history, her election and call, and her privileges which are recognised by the New Testament".

Professor Federici stressed that Roman Catholics, in developing the directives outlined in the Second Vatican Council Declaration on the Jews and in the Vatican Guidelines for the Implementation of that Declaration, the following themes need to be made more explicit: 1) the permanence of Judaism in God's plan; 2) the irreversibly changed attitude of the Roman Catholic Church concerning its relationship to Judaism; 3) the new attitude of the Roman Catholic Church favouring dialogue with the Jewish people "without mental reservations".

Responding to Professor Federici's paper, Rabbi Henry Siegman of New York noted that it is a Catholic document dealing with Catholic theological issues. As such, its unqualified condemnation of proselytism and its rejection of "all attempts to set up organizations of any sort" for the conversion of Jews represents a significant development in the Catholic Church that is bound to contribute to a deeper understanding between the two faiths.

Professor Shemaryahu Talmon of the Hebrew University in Jerusalem informed the consultation of a cooperative study programme jointly sponsored by the Pontifical Biblical Institute in Rome and the Hebrew University. The programme brings students of the Pontifical Institute to the Hebrew University for two semesters of intensive studies in Hebrew language, Bible, Jewish history, geography and archaeology. According to Professor Talmon, this programme is serving as a model for the development of similar academic programmes both in Israel and in European countries.

The Catholic Bishops of the Federal Republic

of Germany recently designated a permanent work group on "The Church and Judaism", whose goal is the promotion of dialogue with the Jewish people, it was reported by Bishop Karl B. Flügel, Auxiliary Bishop of Regensburg. The theme "Israel and Judaism" has been a regular feature of the annual Katholikentage (a general assembly of German Catholics).

Theodore Freedman of New York, in a report to the Liaison Committee, highlighted a variety of educational programmes presently underway in the United States designed to further Jewish-Catholic understanding. He noted that special attention was being given by Catholic and Jewish institutions involved in interreligious programming to building into the educational institutions of the Church the systematic study of Jews and Judaism.

In Latin America, the dialogue between the Roman Catholic Church and Judaism is carried on at the highest level by the Latin American Conference of Catholic Bishops (CELAM) and representatives of Latin American Jewish communities, it was reported by Revd. Jorge Mejia. Jewish members of the Liaison Committee expressed their appreciation for the support given to Latin American Jewry by the Roman Catholic Church in Latin America in the face of anti-Semitic manifestations.

A reception at the Casa Cardinale Piazza in honour of the members of the Liaison Committee was tendered by the Jewish community of Venice. Special guests were Cardinal Albino Luciani, Patriarch of Venice, the personal representative of the Mayor of Venice, and the Rabbis of Padua and Trieste.

The Jewish participants in the meeting were:

Members

Rabbi Henry SIEGMAN, Executive Vice-President, Synagogue Council of America (New York)
Dr. Gerhart RIEGNER, Secretary General, World Jewish Congress (Geneva)
Mr. Zachariah SHUSTER, Consultant, American Jewish Committee (Paris)
Dr. Joseph L. LICHTEN, representative of ADL of B'nai B'rith in Rome
Prof. Shemaryahu TALMON, Chairman, Jewish Council in Israel on Interreligious Consultations (Jerusalem).

Experts

Mr. Fritz BECKER, World Jewish Congress (Rome)
Rabbi Balfour BRICKNER, Union of American Hebrew Congregations (New York)

Dr. Ernst Ludwig EHRLICH, Director, B'nai B'rith (Riehen, Switzerland)

Mr. Theodore FREEDMAN, Director, National Program Division, ADL of B'nai B'rith (New York)

Mr. Abraham KARLIKOW, European Director, American Jewish Committee (Paris)

Rabbi Mordecai WAXMAN, Chairman, Committee on Interreligious Affairs of the Synagogue Council of America (New York).

The Catholic participants were:

H.E. Msgr. Ramon TORRELLA, Vice-President of the Vatican Secretariat for Promoting Christian Unity (Rome)

Members

Msgr. Charles MOELLER, Vice-President of the Vatican Commission for Religious Relations with the Jews and Secretary General of the Secretariat for Promoting Christian Unity (Rome)

Fr. Bernard DUPUY, O.P., Secretary of the Commission for Relations with the Jews of the French Episcopal Conference and Director of "ISTINA" (Paris)

Rev. Roger LE DEAUT, CSSp, Ordinary Professor of Aramaic Targumic Literature at the Pontifical Biblical Institute (Rome)

H.E. Msgr. Karl B. FLÜGEL, Auxiliary Bishop of Regensburg (Fed. Rep. of Germany)

Revd. Jorge MEJIA, Secretary of the Vatican Commission for Religious Relations with the Jews (Buenos Aires)

H.E. Msgr. Francis J. MUGAVERO, Bishop of Brooklyn, N.Y.

Experts

Prof. Tommaso FEDERICI, Professor of Biblical Theology, Consultant of the Commission for Religious Relations with the Jews (Rome)

Revd. Msgr. George HIGGINS, Secretary for Research, National Conference of Catholic Bishops (Washington, D. C.)

Revd. Msgr. Pietro ROSSANO, Secretary General of the Vatican Secretariat for Non-Christian Religions and Consultant of the Commission for Religious Relations with the Jews (Rome)

Revd. Msgr. Eric SALZMANN, Secretariat for Promoting Christian Unity (Rome)

December 13, 1977

TO: Henry Siegman
FROM: Michael Wyschogrod
TOPIC : IJCIC Academic Resource Committee

At the recent IJCIC meeting in New-York, a proposal was made to bring into being an Academic Resource Committee. I was asked to outline the rationale and structure of such a group.

Over the years, IJCIC has found it necessary to call on the services of various Jewish experts in the areas of Judaism and Christianity. At most meetings with Christian bodies, several papers are given by Jewish and Christian scholars which serve as the basis of the subsequent discussion. Up to this time, when the need for such Jewish scholarly presentations arose, ad hoc efforts were made to locate appropriate individuals who could render such services. Clearly, such a hit-or-miss approach is unsatisfactory since there is little prospect of finding the best person for a particular task nor is there much knowledge about the identity and area of interest of Jewish scholars working in the field. It is therefore desirable to identify the group of Jewish scholars expert in these areas (probably between 30-40 in number) and to invite them to serve on an IJCIC Academic Resource Committee.

The first task would be to convene a sub-committee of five or six scholars to draw up an initial list. Those on this initial list will receive letters explaining the project, asking them to serve on the Resource Committee and to suggest further names.

The sub-committee would then screen those nominations and invite some of those nominated to serve on the Resource Committee. In this process, a final list of 30-40 persons should emerge who would constitute the Academic Resource Committee.

Once the membership of the Committee is determined, each of the members should receive a questionnaire inquiring into the areas of Judaism and Christianity of particular interest to him. Out of this process, a file of ongoing work in the areas concerned will emerge. Since many of the persons involved will probably be connected with various academic institutions, they could also inform the Secretariat of research in progress by non-members of the Committee (such as Ph.D. students) which would then be kept in the central files.

Two or three times a year a newsletter informing the members of the Committee of the activities of IJCIC would appear. The function of this newsletter would be to give people the feeling that they belong to an ongoing process, to inform them of papers delivered and projects initiated and to stimulate further work where needed. Periodic regional (e.g., Israel, U.S.) meetings of scholars might also result from the process described.

It should be emphasized that were such a group to be created it would make IJCIC's task of finding experts for its meetings easier and might also serve as an address to which Christian institutions could turn for scholarly cooperation.

The extent of the financing required would, of course, depend on the scope of the enterprise. Initially, some funds for the

work of a coordinator, travel funds for the subcommittee member, as well as secretarial help, would be required. The initial sub-committee should be able to complete its work at a two day meeting at which some Israeli representation would be desirable.

MW/sml



INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

M E M O R A N D U M

TO: IJCIC Member Agencies
FROM: Rabbi Henry Siegman
SUBJECT: Summary of the December 13th Meeting of IJCIC
DATE: December 14th, 1977

In attendance were: Rabbi Ronald B. Sobel, Presiding (ADL), Rabbi Balfour Brickner (UAHC), Theodore Freedman (ADL), Rabbi Israel Klavan (SCA), Rabbi Leon Klenicki (ADL), Rabbi Joseph Lookstein (SCA), Rabbi Joachim Prinz (WJC), Rabbi James Rudin (AJC), Rabbi Henry Siegman (SCA), Rabbi Mordecai Waxman (SCA), Professor Michael Wyschogrod.

I. COMMUNICATION TO WCC

Rabbi Ronald Sobel presented two versions of a suggested letter to Dr. Philip Potter on behalf of IJCIC, expressing our concern over the failure of the World Council of Churches to renew the services of Dr. Franz von Hammerstein.

Several suggestions were made and noted by Rabbi Sobel, and the letter will be sent out either on Rabbi Sobel's personal stationery, or on official IJCIC stationery if it can be prepared in time.

II. MEETING WITH REPRESENTATIVES OF THE VATICAN

In anticipation of a meeting of the European representatives of IJCIC with representatives of the Vatican Office on Relations with the Jews that is to take place on December 15th, the Committee agreed to the following:

1. Approved the suggested date for the next meeting for the week of April 4th.
2. Approved the suggestion that the meeting be held in Spain.
3. That the major paper, Christianity in Jewish education, will be developed in two stages. The first stage, to be assigned to one or more researchers, would involve the collection of factual information on the subject, including studies that have already been made on this subject. The results of this research are to

....continued

TO: IJCIC MEMBER AGENCIES

December 14, 1977

be submitted to an established scholar in this field, who would seek to conceptualize the image of the Christian that emerges from the Jewish educational experience - both from its contents and its omissions, including the historical background.

This material would be based on the American experience, and would also seek to include information about the European experience, if available. A parallel study is to be made independently in Israel by the Israeli component of IJCIC.

A summary of the research on which the formal presentation will be based is to be made available to conference participants.

Rabbi Sobel suggested that the project be supervised by a task force consisting of American Jewish Committee, Anti-Defamation League and UAHC. Ted Freedman offered the services of Judy Muffs of the ADL staff and Jim Rudin offered the services of Judy Banki of the Committee's staff (subject to his agency's approval) for the research part of the project.

Two names were suggested for the presenter of the paper: Rabbi Martin Rosenberg and Professor Samuel Sandmel.

Rabbi Sobel asked that the agencies of IJCIC submit their recommendations for a presenter in writing to Rabbi Henry Siegman by no later than December 20th.

III. IJCIC BY-LAWS

The Committee received a statement of the by-laws of IJCIC prepared by Bert Gold, based on the agreements that were reached at the October consultation of IJCIC. A copy of the statement as approved is attached to these minutes.

IV. ACADEMIC RESOURCE COMMITTEE

At the October IJCIC consultation, a proposal was made to bring into being an Academic Resource Committee, and Dr. Michael Wyschogrod, Senior Consultant for Interreligious Affairs for SCA, was asked to submit an outline for the implementation of the proposal.

The outline submitted by Dr. Wyschogrod is attached to these minutes. It was agreed that it would be discussed at the next meeting of IJCIC.

....continued

TO: IJCIC Member Agencies

December 14, 1977

V. REPRESENTATION BY THE FRENCH JEWISH COMMUNITY

It was reported that Gerhart Riegner has received a request from the French Jewish community that it be permitted to participate in the next meeting of IJCIC and the Vatican planned for April 1978,

It was agreed that without setting a precedent for future meetings, Dr. Riegner is to invite the Consistoire to designate a representative, who will then be personally invited by IJCIC as a special guest to the next meeting with Vatican representatives.



THE AMERICAN JEWISH COMMITTEE

date December 15, 1977
to Rabbi Marc Tanenbaum
from Rabbi A. James Rudin
subject IJCIC Meeting, December 13, 1977

Ronald Sobel, Presiding

Balfour Brickner - Union of American Hebrew Congregations
 Ted Freedman - Anti-Defamation League
 Israel Klaven - Rabbinical Council of America
 Leon Klenicki - Anti-Defamation League
 Joseph Lookstein - Synagogue Council of America
 Joachim Prinz - World Jewish Congress
 James Rudin - American Jewish Committee
 Henry Siegman - Synagogue Council of America
 Mordecai Waxman - Rabbinical Assembly
 Michael Wyschogrod - Synagogue Council of America

1. Ronald Sobel shared draft copies of his letter to Philip Potter, the General Secretary of the World Council of Churches, regarding the termination of Dr. Franz Von Hammerstein's services with the WCC. The IJCIC group agreed that Rabbi Sobel should send the shorter letter to Dr. Potter, and that it should be sent on official IJCIC stationery which is in the process of being printed.
2. Ronald Sobel extended congratulations to Henry Siegman regarding the recent Synagogue Council of America dinner at which time the Egyptian Ambassador to the United States addressed the group.
3. I mentioned that Marc Tanenbaum was home ill with the flu and that he sent his regrets at not being able to attend the meeting.
4. Rabbi Sobel said the intention of the meeting was to provide directives for our European IJCIC colleagues in preparation for the December 15th meeting in Geneva. He said that we should try to refine the theme, if necessary, of the next IJCIC-Vatican meeting. Henry Siegman said that the proposed dates for the meeting are April 4-6, 1978 (Tuesday through Thursday) and the proposed location is Spain with London as a secondary site. Rabbi Siegman said that several key Israeli interreligious personalities will be in Spain at

that time since an Israel-Spanish meeting is scheduled the following week.

5. The proposed theme for the meeting is "An Examination of How Judaism is Presented in Christian Educational Materials and How Christianity is Presented in Jewish Educational Materials." Rabbi Lookstein expressed some concern about the theme to Rabbi Siegman, who reassured him that he had "cleared it" with the Orthodox Jewish community, i.e. Rabbi Soloveitchik.

A long discussion ensued regarding what kind of Jewish papers should be prepared for the meeting. It was the consensus of the group that there should be two major Jewish papers, one from Israel and one from the Diaspora. I specifically mentioned the Dropsie Study that was published by the American Jewish Committee, saying that it could serve as a basis for one of the papers. Rabbi Lookstein said that it will be a "short paper" because of the paucity of Jewish teaching material about Christianity. Rabbi Siegman said that this theme was "necessary" and even if a paucity exists, this, too, should be explained as part of the historical and cultural record of Christian-Jewish relations. I indicated that it would not suffice for a speaker to merely catalog and list the various Jewish educational materials that deal with Christianity but that the speaker would have to give some conception of how Christianity should be taught in Jewish schools. Rabbi Brickner asked "four questions": Why haven't we taught about Christianity? Why don't we? Should we? and If we are willing, how can we?

6. Rabbi Sobel then urged that the American Jewish Committee, the ADL and the UAHC cooperate in providing research material for the Diaspora paper. He said that since the October 1977 IJCIC meetings in New York had been so "peaceful and constructive," he wanted to continue the momentum of that meeting by having the three agencies cooperate on the paper. At this point I said that we would be prepared to cooperate in an appropriate fashion with other agencies and I said that Judith Banki was one of the best qualified people to coordinate the research of Jewish educational materials. Rabbi Brickner also said the UAHC would cooperate and also expressed strong words of praise about Mrs. Banki. At this point Ted Freedman said that Judith Muffs could be assigned by the ADL to help in the research.

The discussion next turned to who should actually make the presentation in Spain. Three names were mentioned: a. Gerald Blidstein, and Orthodox scholar currently residing in Israel. I said that this seemed a bad choice since Professor Blidstein would not have access to the American research material. b. Rabbi Morton Rozenberg, the chairman of the UAHC's Education Committee. c. Professor Samuel Sandmel of

the Hebrew Union College. Both Rabbi Siegman and I urged that no final decision be made at this meeting regarding the Jewish presentor and that suggestions be given to Rabbi Sobel within the next seven days.

7. Professor Wyschogrod expressed concern about the meeting in Spain but Rabbi Klenicki said that the post Franco period has become the focus of attention for Latin America (emerging from a dictatorship to a democracy) and he felt that Spain was a good place to meet. This was the consensus of the group.

8. I distributed the IJCIC bylaws as redrafted by Bert Gold and they were met with great approval. However any final approval will have to take place at the next meeting which will be held in February.

8. Professor Wyschogrod distributed the enclosed proposal for IJCIC Academic Resource Committee and any decision on his proposal will be deferred until February.

9. A discussion ensued regarding inviting the representatives of the French Jewish community to the next Vatican IJCIC meeting. Rabbi Siegman felt that the Consistoire would be the appropriate address for such an invitation. Rabbi Sobel and I expressed concern that we were setting a precedent by such ad hoc invitations and I said that it would complicate future meetings, i.e. Latin America, British-Jewish community, etc., etc. Rabbi Sobel and I were in the minority and the consensus was that the invitation for the next meeting should be extended to the Consistoire to send a representative to Spain.

AJR:FM
Encl.

cc: Bert Gold
Zachariah Shuster



OPERATING BYLAWS

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

I. Functions

The International Jewish Committee on Interreligious Consultations (IJCIC) shall serve as an instrument of its constituent agencies to maintain and develop relations with the World Council of Churches, the Roman Catholic Church, the Orthodox Church and other international central religious bodies.

II. Composition

IJCIC shall be composed of the American Jewish Committee, the B'nai B'rith Anti-Defamation League, The Jewish Council on Interfaith of the Committee in Israel, the Synagogue Council of America and the World Jewish Congress.

III. The Chair

a) The chairperson of IJCIC shall be named in rotation by each of the constituent agencies and shall serve for a two year period. Any organization whose turn it is to name a chairperson and prefers not to do so will be placed at the head of the list for the next rotation.

b) The organization naming a chairperson shall consult with the other constituent agencies before an official designation is made.

c) The chairperson will preside at all meetings of the IJCIC board and will serve as Jewish co-chairperson at the joint consultations with other religious bodies.

IV. Structure

a) There shall be a Governing Board to which each constituent agency may name up to three members. However, each agency shall have only one vote on the Governing Board.

b) The Governing Board shall serve as the policy-making body of IJCIC and shall be responsible for all policy decisions made in the name of IJCIC.

c) There shall be an Executive Committee, to which each constituent agency will designate one person, which shall be authorized, in the event of special emergency situations when the Executive Board cannot be readily convened, to act on behalf of IJCIC. Actions of the Executive Committee shall be ratified at a subsequent meeting of the Governing Board.

d) There shall be two permanent Secretariats of IJCIC, one in the United States staffed by the Synagogue Council of America, and the other in Europe, staffed by the World Jewish Congress.

e) The Secretariat of IJCIC shall be responsible for implementing decisions both at the internal meetings of IJCIC and by the joint consultations with other international central religious bodies. It shall also communicate to the member organizations developments within the general field of Christian-Jewish relations on the international scene and of situations which might need speedy demarches.

V. Communications

Communications from IJCIC are to be sent on the letterhead of IJCIC and not on that of any constituent agency. Wherever possible communications should bear the signature of the IJCIC chairperson.

VI. International Consultations and Conferences

a) Attendance at conferences and consultations with central international religious bodies will be shared by the constituent organizations with each naming one or more representatives.

b) So long as the Union of American Hebrew Congregations conducts inter-religious programs with full time and permanent staff it shall name a delegate to conferences and consultations referred to above and shall be identified as *the UAHG* part of the Synagogue Council delegation in all public references made by IJCIC to such meetings.

c) The designation of attendees to international conferences and consultations other than organizational designees shall be made by the Governing Board.

VII. Budget

a) The annual budget will be prepared by the Secretariat and approved by the Executive Board.

b) Each constituent agency of IJCIC shall bear whatever expenses it incurs in connection with the normal administration of IJCIC and shall be responsible for the expenses of their own representatives to all meetings of IJCIC.

c) Constituent agencies *shall* share equally in all common expenses, such as travel costs and honorariums for speakers and specialists, translations and clerical services at international conferences.

d) The expenses of the chairperson of IJCIC will be assumed by the agency who designates that person.

VIII. Meeting Times

a) The Governing Board shall meet regularly but no less than four times per year.

b) From time to time, as determined by the Governing Board, special meetings shall be called for the purpose of assessing achievements and progress in the area of international relations with other religious bodies as well as to consider directions for the near future.

IX. Official Statements and Actions

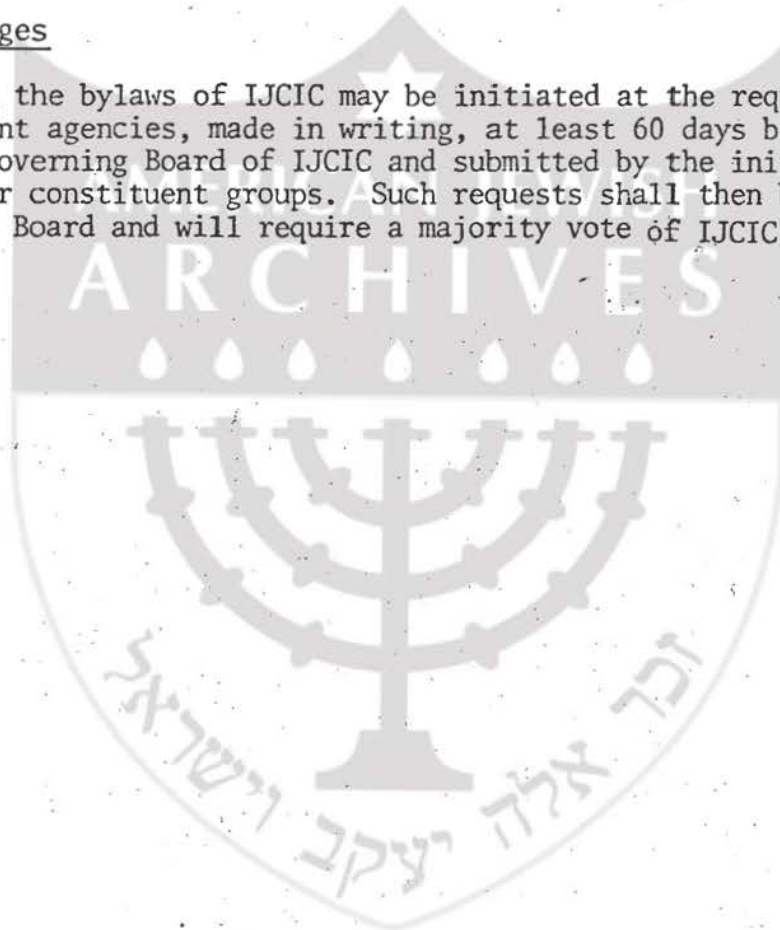
a) Official statements on the part of IJCIC outlining positions on specific issues should be made only by the chairperson on behalf of the entire membership. The chairperson's statement should be first discussed and agreed upon by the Governing Board or the Executive Committee.

b) In the event there is no agreement on a statement to be issued the Governing Board shall, if possible, refrain from issuing any statement at all. Should it be necessary to issue a statement, such a statement should indicate both the majority and minority opinion.

c) No statement shall be made, nor action taken, by IJCIC if any constituent agency expresses disagreement on the grounds of religious opinion.

X. Bylaw Changes

Changes in the bylaws of IJCIC may be initiated at the request of any of its constituent agencies, made in writing, at least 60 days before a meeting of the Governing Board of IJCIC and submitted by the initiating organization to the other constituent groups. Such requests shall then be considered by the Governing Board and will require a majority vote of IJCIC membership for passage.



December 13, 1977

TO: Henry Siegman
FROM: Michael Wyschogrod
TOPIC : IJCIC Academic Resource Committee

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At the recent IJCIC meeting in New York, a proposal was made to bring into being an Academic Resource Committee. I was asked to outline the rationale and structure of such a group.

Over the years, IJCIC has found it necessary to call on the services of various Jewish experts in the areas of Judaism and Christianity. At most meetings with Christian bodies, several papers are given by Jewish and Christian scholars which serve as the basis of the subsequent discussion. Up to this time, when the need for such Jewish scholarly presentations arose, ad hoc efforts were made to locate appropriate individuals who could render such services. Clearly, such a hit-or-miss approach is unsatisfactory since there is little prospect of finding the best person for a particular task nor is there much knowledge about the identity and area of interest of Jewish scholars working in the field. It is therefore desirable to identify the group of Jewish scholars expert in these areas (probably between 30-40 in number) and to invite them to serve on an IJCIC Academic Resource Committee.

The first task would be to convene a sub-committee of five or six scholars to draw up an initial list. Those on this initial list will receive letters explaining the project, asking them to serve on the Resource Committee and to suggest further names.

The sub-committee would then screen those nominations and invite some of those nominated to serve on the Resource Committee. In this process, a final list of 30-40 persons should emerge who would constitute the Academic Resource Committee.

Once the membership of the Committee is determined, each of the members should receive a questionnaire inquiring into the areas of Judaism and Christianity of particular interest to him. Out of this process, a file of ongoing work in the areas concerned will emerge. Since many of the persons involved will probably be connected with various academic institutions, they could also inform the Secretariat of research in progress by non-members of the Committee (such as Ph.D. students) which would then be kept in the central files.

Two or three times a year a newsletter informing the members of the Committee of the activities of IJCIC would appear. The function of this newsletter would be to give people the feeling that they belong to an ongoing process, to inform them of papers delivered and projects initiated and to stimulate further work where needed. Periodic regional (e.g., Israel, U.S.) meetings of scholars might also result from the process described.

It should be emphasized that were such a group to be created it would make IJCIC's task of finding experts for its meetings easier and might also serve as an address to which Christian institutions could turn for scholarly cooperation.

The extent of the financing required would, of course, depend on the scope of the enterprise. Initially, some funds for the

work of a coordinator, travel funds for the subcommittee member, as well as secretarial help, would be required. The initial sub-committee should be able to complete its work at a two day meeting at which some Israeli representation would be desirable.

MW/sml



November 9, 1977

Dr. Philip Potter
General Secretary
World Council of Churches
150 Route de frney
1211 Geneva 20
Switzerland

Dear Dr. Potter:

I write to you in my official capacity as Chairman of the International Jewish Committee on Interreligious Consultation.

It was with deep concern and regret that we learned that the Central Committee of the World Council of Churches decided not to renew the services of Dr. Franz von Hammerstein. Our concern and disappointment emanate from the fact that Dr. von Hammerstein brought to his task a deep sensitivity and extraordinary commitment. During his tenure as a member of the Sub-Unit for Dialogue with People of Living Faiths and Ideologies and in his special role as Director of Christian-Jewish relations, he demonstrated, for us, Christian love and sensitivity at its very best. He is a man who understands well the anguish of history past and the necessity to create a future significantly different from that which has been. He brought to his work gentleness as well as passion, commitment as well as love. The members of the International Jewish Committee on Interreligious Consultation saw, in Dr. von Hammerstein, a friend. Such perception is crucial to the delicacies implicit in all significant Christian-Jewish relationships.

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Dr. Philip Potter
World Council of Churches
Geneva, Switzerland
November 9, 1977
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We would never presume to intrude upon the internal decision making of any organization. Certainly, the World Council of Churches has every right to engage and/or terminate staff personnel in response to its own perceptions and needs. However, we are equally aware of the importance of the role that has been assigned to us on behalf of World Jewry and, thus, express to you, now, the hope that whomever will be chosen to succeed Dr. von Hammerstein will, like him, be a man committed to realizing the dream of making the Christian-Jewish Dialogue an item of priority and importance. The lessons of history are clear - justice and love must prevail between our faith communities.

We are confident that you share our hopes.

With kindest best wishes, I am

Rabbi Ronald B. Sobel

Chairman, IJCIC

RBS/rg

REDRAFT OF LETTER

November 18, 1977

Dr. Philip Potter
General Secretary
World Council of Churches
150 Route de France
1211 Geneva 20
Switzerland

Dear Dr. Potter:

I write to you in my official capacity as Chairman of the International Jewish Committee on Interreligious Consultations.

It was with deep concern and regret that we learned that the World Council of Churches decided not to renew the services of Dr. Franz von Hammerstein.

During his tenure with the WCC, Dr. von Hammerstein brought to his task deep sensitivity and extraordinary commitment. His qualities contributed significantly to the sense of mutual confidence so essential to the development of significant Christian-Jewish relations.

It is our hope that Dr. von Hammerstein's departure will in no way diminish the importance the World Council of Churches has assigned to the Christian-Jewish dialogue. We are confident that you share our hope that this common enterprise will be assigned an even greater commitment and priority.

With kindest best wishes, I am

Rabbi Ronald B. Sobel

Chairman, IJCIC

Toward a Catholic High School Curriculum for Teaching about Jews and Judaism

THIS ARTICLE WILL ATTEMPT to establish a teaching strategy and to outline major areas that should be covered in a secondary level religious education study of Judaism. This curriculum will vary significantly from the kind of approach normally offered in Catholic religion series.

A. TOWARDS A TEACHING STRATEGY

1) **Old Attitudes.** The first thing the teacher needs to do in developing educational goals is to discover what understandings and attitudes his or her students already possess toward the topic to be studied. In 1975 the present writer completed an analysis of some sixteen current Roman Catholic religion series on both the elementary and secondary levels (see **PAGE 7**, "Teaching A"; and **Faith Without Prejudice**, N.Y.: Paulist, 1977, chap. 7).

The findings were startling in several ways. Though significant progress has been made since the Second Vatican Council, it was immediately apparent that many negative areas still remain. These cluster especially in the treatment of New Testament themes and events. The negatives, importantly, are found most frequently in elementary-level teaching materials.

The high school teacher, then, cannot presuppose neutral attitudes towards Jews and Judaism on the part of students. Rather, the teacher needs to build a strategy designed to confront negative attitudes and distortions of fact taught to students in earlier grades.

Both our society and our catechesis, as we know from numerous studies, are today permeated with various forms of anti-Semitism, both blatant and

subtle. Of the two, the latter is, of course, the more dangerous variety. A recent Webster's, for example, defines the word "Jewry" as "a ghetto" and the term "Pharisaical" as "hypocritical." The figure of Shylock demanding his pound of flesh still looms heavily over all of English literature. Thus, even our art and language betray an unconscious bias. This will not be rooted out easily. Like sexism and anti-black racism, anti-Jewish beliefs, attitudes and even language patterns are deeply embedded in the very fabric of Western culture. Such vestiges of our pre-Auschwitz, polemical past must be brought to the surface with care and sensitivity if they are to be effectively combated in the classroom. The mere elimination of obvious stereotypes is not enough.

The study of Judaism in a Christian context cannot be merely a dispensing of information about a topic. The student must become personally engaged in a confrontation with his or her own inner beliefs. Role-playing, group dynamics, situation gaming, all need to be utilized along with the more traditional means of study and research. The "objective" stance normally employed in comparative religion courses is simply not sufficient to the task at hand.

The teaching strategy for a curriculum on Jews and Judaism must therefore be an active one, aimed at assisting the student (and perhaps the teacher as well?) to grapple deeply and honestly with long assumed, but negative presumptions about Jews and Judaism. The curriculum outline will make clear what some of these problem areas are.

2) **New Understandings.** One of the most curious findings of my textbook study was the gap that exists in the treatment of Jews and Judaism from the close

of the New Testament period to the present century. It is almost as if the Jews ceased to be an historical people in the first century and have been miraculously reborn as a typical American religious denomination (but still not an historical people) in the twentieth. In between, all is silence.

Yet in between are nineteen centuries of social and religious heritage. The literature of the Jewish people during this period, as reflected in the Talmud and later rabbinical writings, is richly varied. Like the Bible itself, post-biblical, medieval, and modern Jewish literature present us with the record of a people struggling with a very personal God, a people committed to living out in their daily lives the responsibilities and joys of the Sinai Covenant.

St. Paul reminds us that it is unto this living root that we as Christians are grafted in covenant with God through Christ. "Remember that you do not support the root; it is the root that supports you" (Rom. 11:18). Here Paul is writing, of course, *after* the Resurrection, so his words, set as they are in the present rather than the past tense, address us directly today. Based on such passages from Romans 9-11, the American bishops in a statement issued in November of 1975 urged us to accept "the continuing validity of Israel's call."

What all of this means for us as Christian teachers is that the study of Judaism is a radically different kind of study from that of any other world religion. The Talmud, as a record of the Jewish people's living out of the Sinai Covenant, is a document of more than mere historic interest. It concerns us directly. The study of Jewish sources involves us immediately in catechesis itself.

An article by Father Raymond F. Collins on "The Fourth Commandment—For Children or Adults?" in a recent issue of *The Living Light* (Vol. 14:2, Summer 1977, 219-233) illustrates how an understanding of rabbinic biblical interpretation can influence our catechesis. Father Collins begins his study of the catechetical meaning of "honor your father and mother" with a discussion of the rabbinic tradition. Through this investigation he concludes that the commandment enjoins an adult obligation to serve and care for one's parents and that it was only by

inference that the idea of a child's obedience became attached to it. This insight becomes both a background for understanding New Testament usage and a point from which to critique traditional catechetical treatment of the commandment. In other words, the post-biblical Jewish sources, taken seriously, provide a corrective for and a deepening of our catechesis. When the student encounters the Jewish religion, it is an encounter with a living and challenging source of his or her own faith. Ideally, then, rabbinic insight and Jewish history should be interwoven developmentally throughout the whole course of studies, as a significant corollary of the essential catechesis.

Most high school textbook series, however, include the treatment of Judaism in units dealing with comparative religion or world religion. The suggested curriculum is thus structured along these lines. Though an interim strategy, it can be of great benefit as a general introduction to a richly varied religion.

While presenting Judaism in a fair and usually positive manner, current series tend to concentrate on biblical Judaism and modern Judaism, sliding briefly (if at all) over the centuries of development in between. The student goes from the Hebrew bible to modern times, where the three major Jewish groups (Orthodox, Reform, Conservative) and the Jewish feasts are listed.

The suggested curriculum, on the other hand, places equal emphasis on all periods of Jewish history and tradition. The rationale for such an expanded treatment comes not just from a sense of fairness or a desire to tell the whole story, though these are valid reasons. Rather, the real motivation for the catechist flows from the nature of catechesis itself. The Jewish experience, as an encounter of a living covenant community with God, is not only directly pertinent to our understanding of the historical context of Jesus' teaching in the New Testament. It is equally pertinent to our own self-understanding as a covenant community today. How the Jews have worked out their destiny as "People of God" is an important aspect of what we as Christians need to know if we are to fulfill our own mission as "People of God." The 1975 Vatican *Guidelines* put it this way: "It is when pondering her own mystery that (the Church) encounters the mystery of Israel."

The teaching strategy that flows from this insight, I would maintain, must of necessity be a properly catechetical strategy. For the Jewish experience has much to do with the proper development of a mature Christian faith.

B. CURRICULUM OUTLINE

1) The Hebrew Scriptures (the Torah)

- a. Valid in its own right as an integral revelation for the Jewish people that is not exhausted in Christological reference.
- b. The continuity of the Hebrew views of God and morality with those of the New Testament, e.g., the Law of Love (Deut. 6:5; Lev. 19:18).
- c. Rabbinic teaching (Oral Torah)
As a sound application of biblical teaching to changing circumstances in Jewish history (the Babylonian Exile, the Destruction of the Temple in the year 70 of the Common Era, etc.)

2) Judaism in New Testament Times

- a. Richness and diversity of religious movements in the period.
- b. Pharisees as religious reformers, fighting the legalism and hypocrisy of the Sadducees, representing the poor and middle classes against the wealthy aristocracy of Herod and those who collaborated with Roman imperialism.
- c. Jesus' teaching as essentially Jewish and basically Pharisaic in tone and content (e.g., Luke 11:37, 13:31; John 9:13; Acts 5, 23).

3) The First Schism

- a. Jesus, Mary, and the Apostles as observant Jews.
- b. Background of the split between Synagogue and the early Church: a family quarrel.
- c. St. Paul and the mission to the Gentiles. Romans 9-11 and a living relationship between the Covenants.
- d. The Roman role in Jesus' death, and the reasons why the New Testament authors sought to minimize it and depict Jewish leaders as being chiefly to blame for it.
- e. Background for the attacks on the Pharisees in Matthew, and John's theological use of the term, "the Jews."

4) Rabbinic and Medieval Judaism

- a. The rise of the Synagogue as the prophetic vision realized through the Pharisees.
- b. The school of Jamnia and Rabbi Johanan ben Zakkai
- c. Talmud: Mishnah, Gemara, and Responsa.
- d. Medieval Commentators: Saadia Goan (10th C.), Rashi (11th C.), the **Sulchan Aruch**, etc.
- e. Jewish Philosophy: Ibn Gabirol, Maimonides, Judah Ha-Levi.
- f. Jewish life: Babylonian Jewry, the Golden Age in Spain, the Ghetto, the Crusades, expulsion and forced conversion.
- g. Jewish liturgy: the festivals and the Sabbath.

5) Reformation to 20th Century

- a. The Inquisition and the Auto da Fe.
- b. Martin Luther and Protestantism.
- c. The Enlightenment: Spinoza, Mendelssohn, etc.
- d. Hasidism and Jewish Mysticism.
- e. Philosophy and Literature: Heinrich Heine, Martin Buber, Franz Rosenzweig, etc.
- f. Eastern Europe—the Shtetl culture.

6) Judaism in an Age of Pluralism

- a. Emancipation and Assimilation.
- b. Reform, Conservative, and Orthodox Judaism.
- c. The American Jewish Community: religious and secular organizations, immigration, contributions to American history, Jewish richness and diversity.

7) The Nazi Holocaust

- a. The role of theological anti-Judaism and the silence of the Churches.
- b. Hitler and neo-pagan nationalism.
- c. The death camps and the destruction of East European Judaism.
- d. Christian and Jewish resistance: "The Righteous among the Nations," Franz Jagerstatter, Dietrich Bonhoeffer, Warsaw Ghetto Uprising.
- e. Holocaust Literature: Anne Frank, Elie Wiesel, Victor Frankl.

8) Zionism and the Modern State of Israel

- a. Early Zionism: Theodore Herzl and Ahad Haam.
- b. The British Mandate and the Balfour Declaration.
- c. The meaning of the rebirth of Israel for the American Jewish community.

- d. Modern anti-Semitism: Western and Mid-Eastern; anti-Zionism as anti-Semitism.

C. TEACHER RESOURCES

- 1) **Catalogs**—Many Jewish agencies produce and distribute written and audio-visual materials designed specifically for use with high school age students. Rather than attempting to reproduce their lists here, I will give the addresses of three of them and urge the interested teacher to write in for their brochures and catalogs. These list and describe what is available and at what price.

- a. The American Jewish Committee (AJC), 165 East 56th St., N. Y., N. Y. 10022.
- b. Anti-Defamation League of B'nai B'rith (ADL), 315 Lexington Ave., N. Y., N. Y. 10016 (many films as well as filmstrips. Ask for both publications and A/V catalogs).
- c. Union of American Hebrew Congregations (UAHC), Department of Audio-Visual Aids, Inter-religious Affairs, 838 Fifth Avenue, New York, N. Y. 10021.

- 2) **A Basic Teaching Resource Shelf**—Certain books are "musts" for quick reference and teacher background. The following will lead the teacher to further sources as necessary.

ADL Teachers' Guide to Jews and Their Religion "Image of the Jews" (New York: KTAV, 1970)

Claire Hutchet Bishop, **Catholics Look at Jews** (New York: Paulist, 1975)

Eugene Fisher, **Faith Without Prejudice** (New York: Paulist, 1977)

Edward H. Flannery, **The Anguish of the Jews** (New York: Macmillan, 1965)

Eva Fleishner, ed., "A Select Annotated Bibliography on the Holocaust," **Horizons**, Vol. 4, Spring 1977

John Pawlikowski, OSM, **Catechism and Prejudice** (New York: Paulist, 1973); **Sinai and Calvary** (Benzinger, 1976)

Frederich Schweitzer, **The History of the Jews Since the First Century** (New York: Macmillan, 1971)

Elie Wiesel, **Night** (New York: Avon, 1969)

A handy source book of current Church teaching on Judaism can be found in H. Croner (ed.), **Jewish-Christian Relations: An Unabridged Collection of Christian Documents** (London: Stimulus, 1977, distributed by the ADL).

3) Select Films

Night and Fog, 31 min., color (available at most public libraries)

Jewish Legends and Tales, 60 min., b&w (ADL)

Genocide, 52 min., color, part of the BBC "World at War" series (ADL)

The Passion According to Matthew, 30 min., b&w (McGraw-Hill) Scenes of death camps set to Bach's "Passion"

The Little Falls Incident, 7 min., color. Recent anti-Semitic incident in a New Jersey high school (ADL)

4) Sound Filmstrips

"The Jew Prays: This is Judaism," a 2-part, color filmstrip (UAHC)

"Christians and Jews: A Troubled Brotherhood," 2-part, color filmstrip (Argus Communications)

"Jews in America," 2-part filmstrip, color (ADL)

Dr. Eugene J. Fisher is Executive Secretary of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations.