



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 28, Folder 2, International Jewish Committee for  
Interreligious Consultations, 1991.



## LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

OFFICE OF THE PRESIDENT

April 3, 1991

Dr. Kathleen Hurty  
National Council of the Churches of Christ  
in the United States of America  
475 Riverside Drive  
New York, New York 10115

Dear Kathleen:

I am writing to you regarding a comprehensive study prepared by the Ford Foundation, entitled The Common Good: Social Welfare and the American Future. Specifically, I am writing to ask if you could consult with Joan Campbell about the possibility that the National Council of Churches might extend an invitation to the president of the National Conference of Catholic Bishops and national Jewish leaders to convene a conference on The Common Good sometime in 1991.

I am making this request in my capacity as president of the Council of Religious Leaders of Metropolitan Chicago (CRLMC). This is a group of approximately 35 judicatory leaders here in Chicago, who were called together about six years ago by Cardinal Joseph Bernardin. In addition to judicatory leaders, four seminary presidents, including myself, were included in the conference six years ago.

The Council has several purposes: to stimulate fellowship and communication among judicatory leaders, to identify major issues in the city, and to speak and act in a timely way to further the common good in the metropolitan area. Among the issues that the Council focuses on are the following: housing, jobs, racism, education, and health care. I am enclosing a copy of our constitution and a statement of purpose for your information.

The Ford Foundation study on The Common Good was made public in May 1990. I first heard about it through an article in The New York Times. Since then, I have been in touch with Shepard Forman, the project director at the Ford Foundation. CRLMC has reviewed the study on several occasions. In the fall of 1990, the Council spent a day long retreat reviewing the details of the study. It was concluded at that time that the focus of the study was indeed the religious agenda for social welfare reform in our nation that is essential for the American future. A Council sub-committee was appointed to propose ways that the Council could lift this study to greater prominence on the public and political agenda of our country. One proposal was that the religious leaders of Chicago host a nationwide meeting of national judicatory leaders that could, perhaps, attract significant media coverage, simply to affirm the direction of the study as an urgent agenda for the nation, strongly supported by the religious community. Thought was also given to the possibility of involving some significant political leaders in this conference. Contact has been made with Senator Paul Simon to this effect, and he has indicated his support for the concept.

As the discussion evolved in the Council, the concern was expressed that a conference on The Common Good of this magnitude should probably be initiated at a national level. It is in this regard that I am writing to you to see if you could discuss this proposal with Joan Campbell and



other leaders in the NCC with the thought that it might be an agenda item when national religious leaders meet together.

Dr. Shepard Forman has indicated that he is open to receiving a proposal for funding such a conference and called me as recently at April 2, 1991, to inquire what progress is being made on these plans. He indicated further that interest in the study has picked up considerably since the most recent phase of the Persian Gulf Crisis has ended and national political leaders are turning their attention to domestic concerns. CRLMC would be willing to play a role in hosting the conference here in Chicago, but feels it best to stimulate a discussion among national religious bodies before further planning is undertaken.

I am aware that this is an enormous agenda item, yet one of urgency for our country and for the churches. It has seemed to me, ever since I first read the study, that the religious community in the United States has a substantial stake in supporting strongly the concern that The Common Good Study addresses. Personally, I am not so interested in the details of the Ford Foundation proposal, though I find them well founded and undoubtedly possible. People with other expertise, however, must judge their economic and political feasibility. It seems to me that it is important for the religious community to reach out and strongly support the agenda of this study as a priority for our nation's future. Again, I think this might be accomplished with a well publicized conference, sometime in the not too distant future, that could bring together national religious leaders, perhaps with the presence of some political leaders as well, to affirm the moral imperative that this study represents. It also seems to me that there is a certain rightness in the religious community lending its moral voice to a proposal that comes out of expert leadership in the secular world as a testimony to the reality that God's agenda is not restricted to the Church's vision, but can indeed be raised up by people of good will, like those who have applied their expertise to the Common Good Study.

Thanks, Kathleen, for responding positively to my inquiry. I do look forward to talking with you and others at the NCC further as the discussion on this important matter moves forward.

Shalom,

William E. Leshner  
President

WEL/w

Enclosures

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

July 10, 1991

Seymour D. Reich  
Chairman

TO: MEMBERS OF IJCIC

Dr. Leon Feldman  
Consultant

FROM: SEYMOUR D. REICH, Chairman

Please find attached the following items for your information and consideration.

**AMERICAN SECRETARIAT**

Synagogue Council of American  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

1. Exchange of correspondence with Dr. Emilio Castro, General Secretary, World Council of Churches (WCC), Geneva -  
Reich to Castro - June 18, 1991  
Castro to Reich - June 27, 1991

**EUROPEAN SECRETARIAT**

World Jewish Congress  
1 Rue de Varembe  
1211 Geneve 20, Switzerland  
Tel: (41) 22-734-13-25  
Fax: (41) 22-73-33-985

2. Forthcoming Special Synod of European Bishops, Rome, November 28 to December 14, 1991.  
Please see details from A DOCUMENTATION CATHOLIQUE, June 2, 1991 (no. 2029).  
Special attention is drawn to p. 560, item 10.

**CONSTITUENT AGENCIES**

American Jewish Committee  
165 East 56 Street  
New York, NY 10022  
Tel: (212) 751-4000  
Fax: (212) 751-4018

3. Memorandum from Dr. G.M. Riegner to Reich-Feldman, dated June 27, 1991, pertaining to #2.

Please study the above mentioned materials and let us have your input.

Thank you for your cooperation.

B'nai B'rith/  
Anti Defamation League  
823 U.N. Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Assoc.  
P.O.B. 7739  
Jerusalem 91.077, Israel  
Tel: (972) 2-63-52-12

Synagogue Council of America  
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World Jewish Congress  
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New York, NY 10022  
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INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

VIA FAX No. 011-41-22-791-0361

AMERICAN SECRETARIAT

June 18, 1991

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327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
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Fax: (212) 755-5883

Dr. Emilio Castro  
General Secretary  
World Council of Churches  
P.O. Box 2100  
1211 Geneva 2

Dear Dr. Castro:

I received your FAX letter of May 28, 1991 and thought it wise for some time to lapse before I responded to your letter, which I believe to be curt, discourteous and troublesome.

At first, I could not fathom your reference to my giving publicity to my April 26 letter to you in the Jerusalem Post of May 9, 1991. I had to find the Jerusalem Post reference with which I was unfamiliar and subsequently located the interview Dr. Gerhart Riegner gave while he was attending a meeting of the World Jewish Congress and where he reported on the current state of interreligious affairs.

The reference in the profile to the World Council of Churches was obviously a reflection of Dr. Riegner's concern about the present attitudes of the WCC and the deterioration of the WCC relationship with the Jewish community. This is indeed a cause of worry to all of us, especially after so many years of a fruitful dialogue between IJCIC and WCC which had in fact been initiated and started by Dr. Riegner more than 20 years ago.

In fairness to IJCIC and Dr. Riegner, his hinting to my letter to you was probably his way of reflecting on the unhealthy status of our relations and at the same time hoping that the effort being made (to communicate with the WCC) would begin to breach the widening gap.

Dr. Emilio Castro  
June 18, 1991  
Page two

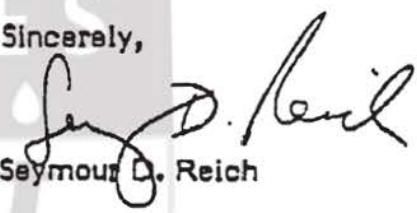
If the tone of my letter seemed harsh, I was trying to convey the strong feelings that presently exist in the Jewish community regarding our relations with the WCC.

I ended my letter with the hope that a meeting could be arranged between IJCIC and WCC leadership at which the issues which disturb us could be clarified.

This exchange of correspondence makes even more apparent the need for such a meeting and it would be regrettable, if together, we could not make an effort to address the issues that have caused the tensions between us.

I look forward to hearing from you.

Sincerely,

  
Seymour D. Reich

SDR:jgh







# WORLD COUNCIL OF CHURCHES

GENERAL SECRETARIAT

150, ROUTE DE FERNEY, P.O. Box 2100  
1211 GENEVA 2, SWITZERLAND  
TELEPHONE (022)791 61 11  
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Mr Seymour D. Reich  
Chairman, International Jewish  
Committee on Interreligious  
Consultations  
Synagogue Council of America  
327 Lexington Avenue  
New York, N.Y. 10016 / U.S.A.

Geneva, 27 June 1991  
EC/uz

Dear Mr Reich,

Thank you for your letter of 18 June, the contents of which have been noted. Your letter does, in a certain sense, confirm that the present relationship between the WCC and the IJCIC has deteriorated. The reason for this deterioration is hopefully only based on mutual ignorance of the constraints and limitations of the other and could and will be corrected.

I must, however, disagree with your narrow description of the WCC relationship with the Jewish community. We do not consider IJCIC as the sole representative of the Jewish community. To equate any difficulty we may have with IJCIC to difficulty with the Jewish community at large is a misunderstanding. Much as we cherish long years of fruitful relations with IJCIC, the WCC cannot reduce its relations with the Jewish community to IJCIC alone. The richness of our association with the Jewish community is mirrored in some of the following events, past, present and future:

- A consultation on ecology and spiritual and moral values held in Kuala Lumpur in May 1990 was enriched by the presence of Rabbi Mordechai Liebling. His presentation on a Jewish view on ecology was one of the highlights of this conference.
- The JPIC Convocation in Seoul, March 1990, will be remembered for a moving event: the Israeli-Palestinian covenant. Two Israelis, one from the Orthodox Zionist peace movement Oz ve Shalom, Dr Deborah Weissman, and the other from the interreligious peace movement Clergy for Peace, Rabbi Jeremy Milgrom, committed themselves together with Palestinian Christians and Muslims to work for a just and real peace between Israelis and Palestinians. They further asked the "WCC and its member churches...to combat anti-Arab and anti-Jewish stereotypes".
- In August 1990 the Dialogue sub-unit organized a multi-faith meeting in Hong Kong. Among these guests of other faiths were Rabbi Marshall Meyer and Ms Caryn Broitman, later invited as guests to the Assembly in Canberra. Rabbi Meyer told of the Sabbath meals he regularly celebrates with those in need of sanctification of time: those with AIDS, whose time is counted.

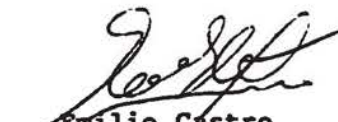
- The respect for Judaism and the Christian affinity with the Jewish community left imprints in the Assembly Section I report, "Giver of Life - Sustain Your Creation". The report called for a deepened understanding of creation and for an exploration of creation theology. "Learning from the Old Testament and from the Jewish perception of our relation to creation is crucial to a new ecological sensitivity". One paragraph is dedicated to the Jewish vision of economic and ecological reconciliation, social restoration and personal renewal as manifested in the institutions of Sabbath, the Sabbatical Year and the Jubilee Year.
- Another important contribution was again given by Rabbi Marshall Meyer. As one of our Jewish guests he challenged, through his experience of fighting for human rights in Argentina, some 3000 assembled Christians.
- The commitment of the WCC to stand up against antisemitism was expressed in my letter to the member churches in August 1990 and was further underlined in our effort to facilitate, in Canberra, a meeting between Russian Christians and Christian and Jewish members of the ICCJ. A pan-Orthodox-Christian-Jewish dialogue is scheduled for this autumn.
- The commitment to peace and justice for all involved in the Israeli-Palestinian conflict remains a commitment for the WCC. We are willing to offer our good offices for the purpose and are presently exploring how to best serve the cause of peace for all concerned.
- Of course, we do not list separately the many ongoing and growing relations between the member churches of the WCC and national Jewish communities. We want to stimulate them as much as possible because it is in that way that solid grounds of understanding are built.

The WCC invites IJCIC to discuss with us how we can cooperate on issues like these. We would welcome constructive suggestions to help enhance and deepen the relations between different aspects of Christian and Jewish life. I think also that a personal conversation with you will iron out the harshness of our epistolary exchange.

As to practical arrangements regarding a meeting, I suggest that details be worked out between a representative of IJCIC and our Desk for Christian-Jewish relations.

Please be sure that I will follow the matter with profound personal interest.

Yours sincerely,

  
Emilio Castro  
General Secretary



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## Communiqué du Conseil des cardinaux chargés des problèmes financiers du Saint-Siège (\*)

Le 10 avril s'est tenue au Vatican, sous la présidence du pro-secrétaire d'Etat et du président de la Préfecture des Affaires économiques du Saint-Siège, l'habituelle réunion semestrielle du Conseil des cardinaux pour l'étude des problèmes d'organisation et des questions économiques du Saint-Siège.

Ont participé à la réunion : les cardinaux Paul Zoungana, Eugenio de Araujo Sales, Maurice Otunga, Jaime Sin, Ernesto Corripio Ahumada, José Ali Lebrun Moratinos, Joachim Meisner, Angel Suquia Goicoechea, Paulos Tzadua, Albert Decourtray, Edward Bede Clancy.

Était également présent le cardinal José Castillo Lara, président de l'Administration du patrimoine du Siège apostolique et de la Commission pontificale pour l'Etat de la Cité du Vatican.

Le cardinal Szoka a présenté le budget prévisionnel du Saint-Siège pour 1991 : on prévoit des rentrées de 95 803 millions de lire (soit, au change de 1 250 lire pour un dollar, 76 642 654 dollars) et des dépenses pour un montant de 210 219 millions de lire (168 175 776 dollars), soit un déficit de 114 416 millions de lire (91 533 122 dollars).

Par rapport au budget 1990, on enregistre une augmentation des besoins de 6.962 millions de lire, soit 6,48 %.

Les chiffres ci-dessus ne comprennent pas les charges éventuelles pour l'attribution d'un fonds de réserve pour les retraites du personnel du Saint-Siège, que l'on désire constituer le plus vite possible.

Pour faire face aux besoins financiers de 1991, qui devraient être de 114 416 millions de lire (91 533 122 dollars), on compte sur l'apport du «Governatorato» de l'Etat de la Cité du Vatican, dont le bénéfice prévu pour l'année courante est de 16 223 millions de lire (12 978 400 dollars), et on compte en outre sur le Denier de Saint-Pierre qui, en 1990, s'est élevé à 57 793 118 dollars, en augmentation de 19,3 % sur l'année précédente.

Le Conseil des cardinaux – après avoir pris connaissance de l'augmentation réconfortante du Denier de Saint-Pierre – remercie vivement ceux qui, par leur aide économique, ont collaboré au service que le Saint-Père – par l'intermédiaire des organismes du Saint-Siège – rend à l'Eglise universelle.

Comme on le sait, les 8 et 9 avril de ce mois s'est tenue la réunion des présidents des Conférences épiscopales du monde entier, dans le but d'examiner les possibles applications pratiques de ce que prévoit le canon 1271 du Code de droit canonique. L'esprit de solidarité qui s'est manifesté conduit à espérer que ne manqueront pas au Saint-Père les moyens adéquats pour l'exercice de sa mission pastorale universelle. ■

(\*) Texte italien dans l'Osservatore Romano du 12 avril.  
Traduction de la DC.

## La préparation de l'Assemblée spéciale pour l'Europe du Synode des évêques

*Réflexions présentées par le Secrétariat général du Synode*

**Le Synode spécial des évêques d'Europe se déroulera au Vatican du 28 novembre au 14 décembre 1991, sur le thème : «Témoins du Christ qui nous a libérés». Les normes générales établies pour ce type de Synode subissent des modifications substantielles afin de permettre une représentation plus large des Eglises de l'Est et du Centre de l'Europe, où se sont produits les événements les plus «novateurs» de ces derniers mois. Le Synode devrait réunir environ 70 évêques, dont quatre représentants de l'épiscopat français. Par ailleurs, une quinzaine de «délégués frères» orthodoxes, protestants et anglicans, pourront prendre part aux débats. La présence de représentants du judaïsme et de l'islam serait également à l'étude. Le document préparatoire suivant a été adressé aux 23 Conférences épiscopales d'Europe et rendu public à Rome le 16 avril (\*) :**

### Introduction

L'Assemblée spéciale pour l'Europe du Synode des évêques a été convoquée par Sa Sainteté Jean-Paul II en considération de certains changements profonds qui se sont produits dans la structure civile, sociale, culturelle et religieuse de l'Europe au cours de ces dernières années.

Il a donné pour but à cette convocation de procéder à un examen attentif des faits, à la lumière de l'Evangile, en vue d'une proposition ecclésiale efficace en termes d'unité spirituelle, de témoignage humain et religieux, d'appel aux fortes exigences ecclésiales de la communion, de la vocation, de la mission et de la nouvelle évangélisation.

(\*) Texte italien dans l'Osservatore Romano du 12 avril.  
Traduction de la DC.



Ce grand service à rendre à l'Église au cours de la prochaine Assemblée suppose une préparation qui doit commencer par une profonde méditation de ce que vit actuellement l'Europe, sur le fond de ses multiples héritages historiques et du développement intégral de sa vocation.

Le présent document, qui possède un caractère particulier, est présenté pour aider cette réflexion.

1. Une enquête générale concerne les événements historiques qui ont marqué la vie des peuples européens, spécialement dans les vastes zones du Centre et de l'Est, où l'on constate actuellement les plus grandes nouveautés historiques et spirituelles, dans le cadre général de la réalité européenne contemporaine.

Il s'agit de mieux connaître l'héritage des pays européens du Centre et de l'Est, qui sont restés pendant longtemps en marge des échanges culturels et des circuits d'information.

Ce processus historique a eu pour l'Église et son avenir des conséquences profondes.

Cette esquisse est une aide pour identifier les critères et les indices évidents d'interprétation et de compréhension de l'histoire proche et récente, avec ses composantes et ses conséquences.

Elle voudrait donc être un instrument qui permette de discerner le sens de ce qui s'est passé et aussi un engagement pour ce qui se passera.

2. Il s'y ajoute un questionnaire qui, en même temps, constitue une invitation et un guide pour une définition concrète des réactions de chaque Église aux phénomènes spécifiques de la réalité européenne contemporaine et au thème de l'Assemblée spéciale pour l'Europe.

Que ce soit pour ce qui touche à l'évaluation des événements ou pour ce qui concerne la nouvelle évangélisation et les actes concrets d'échange et de communion, ce document n'est qu'une aide offerte ; il ne vise nullement à se substituer aux libres réponses et à la réflexion.

Ce questionnaire est adressé en premier lieu aux Conférences épiscopales d'Europe, lesquelles, se basant sur la réflexion déjà faite ou sur un effort particulier à faire en vue du Synode, ne manqueront pas, par leurs réponses synthétiques, d'apporter leur contribution décisive à la préparation de l'Assemblée spéciale pour l'Europe du Synode des évêques.

Le présent document, diffusé à la veille de l'Assemblée spéciale, ne doit être assimilé ni aux *Lineamenta* ("grandes lignes") ni, encore moins, à l'*Instrumentum laboris* (Instrument de travail), qui sont des textes propres à la phase préparatoire des assemblées synodales ordinaires.

On doit le considérer au contraire comme une contribution à la réflexion qui s'ajoute – sans les remplacer – aux divers et profonds efforts de réflexion des pasteurs et des communautés ecclésiales d'Europe, qui ont déjà eu lieu ou qui sont en voie de réalisation.

On sait, en effet, que, aussi bien le Conseil des Conférences épiscopales d'Europe que la Commission des évêques de la Communauté européenne, ont organisé des congrès et des rencontres de prière et d'étude

de la situation nouvelle qui a transformé ces derniers temps le visage de l'Europe.

Les événements de 1989-1990 sont une occasion propice d'attirer l'attention sur les causes et les développements possibles de ce qui s'est passé. Ils représentent un *kairos* dont les signes spéciaux, révélateurs, suscitent la méditation de l'Église dans son exigence et son aptitude naturelles au discernement fidèle et actif des «grandes œuvres de Dieu», les *magnalia Dei*, en ce moment de l'Église et de l'histoire qui est le nôtre.

## I. «Soyons témoins du Christ qui nous a libérés»

Le Saint-Père a assigné à l'Assemblée spéciale pour l'Europe du Synode des évêques le thème suivant : «*Ut testes simus Christi qui nos liberavit*» («Soyons témoins du Christ qui nous a libérés»), à la lumière de la Résurrection du Seigneur qui envoie son Esprit pour lui rendre témoignage et apporter la libération à toutes les nations (cf. Ac 1, 8 ; Ga 4, 31).

La formulation de ce thème unit heureusement aussi bien la référence à ce moment historique de l'Europe, qui voit s'épanouir la liberté de nations et de peuples, et surgir plus pressants, en d'autres nations, la demande et l'exercice effectif de la liberté personnelle et collective. En outre, l'Église et les chrétiens d'Europe sont placés devant un défi qui concerne la vraie signification de cette liberté par laquelle le Christ nous a libérés.

La réponse sera celle d'une nouvelle évangélisation, par laquelle la foi au Christ Rédempteur aura plus d'incidence sur la vie de la société européenne, en voie d'unité croissante, comme aussi sur la vie de chaque personne.

L'homme se comprend mieux lui-même à travers sa propre histoire, que ce soit comme individu ou comme membre d'une société. L'Église sait qu'il n'est pas possible de comprendre l'histoire de l'homme sans le Christ. Aussi les pasteurs ne peuvent-ils se soustraire au devoir de lire l'histoire récente de l'Europe à partir de la présence du Christ en elle depuis le commencement de l'annonce missionnaire, en vue du développement futur de l'évangélisation, à la veille du troisième millénaire de l'ère chrétienne.

L'Église la lira comme une histoire de fidélité au Christ et en même temps comme une rébellion, comme *confessio laudis* (confession de louange) et en même temps comme *confessio peccatorum* (confession des péchés).

### 1. 1. Un critère pour lire l'histoire

Les événements récents, qui ont complètement changé la situation politique et culturelle du continent européen, ont certainement leurs racines aux divers niveaux de l'économie, de la politique, des dynamiques sociales. Cependant, ce qui s'est passé a été si rapide et imprévu, si imprévu dans sa portée et en



même temps tellement chargé d'espoir de bien, que beaucoup d'observateurs ont spontanément pensé à une intervention de la divine Providence dans ces faits. Du reste, l'Eglise lit toujours l'histoire comme un dialogue dans lequel se rencontrent la réponse de l'homme et l'initiative de Dieu. Ceci ne nie certes pas les divers niveaux d'analyse que nous avons signalés ci-dessus, mais les unit plutôt à un niveau plus profond, le niveau où l'homme, à travers tout ce qu'il fait, prend toujours dans le même temps position pour la vérité ou pour le mensonge, pour le bien ou pour le mal. C'est le niveau où l'homme se constitue comme sujet de la culture et c'est là, avant tout, qu'il faut chercher l'homme pour le comprendre vraiment.

Aussi, peut-être l'Eglise peut-elle proposer à l'homme européen qui cherche la signification de ce qui s'est passé et de qui se passe encore, et qui cherche en même temps à comprendre plus profondément le sens de son histoire et de son destin, l'annonce de la présence du Christ dans l'histoire des nations comme dans la vie de tout être humain, comme clé de compréhension et guide pour l'action. Elle le fait en se souvenant de tous ceux qui ont souffert pour la vérité et la dignité de l'homme. Très nombreux parmi eux sont les chrétiens qui ont uni dans leur sacrifice le témoignage rendu à Dieu et le service de l'homme. Ils ont ouvert par leur témoignage une phase nouvelle de l'évangélisation de l'Europe.

## 1. 2. Que s'est-il passé ?

Le communisme s'est écroulé, c'est-à-dire un régime totalitaire qui avait enrégimenté la vie de peuples entiers en niant leurs droits essentiels et leur liberté de décider de leur propre destin.

Avec lui s'est écroulé le marxisme, un système de pensée qui avait prétendu remplacer le christianisme par une sorte de religion séculière athée, synthèse du développement «scientifique» de l'époque moderne. Cette doctrine avait décrété l'élimination physique de toute religion ou une contrainte maximale de la foi religieuse à l'intérieur de limites étroites et contrôlées. La situation variait de pays à pays. Mais, en général, on peut dire que la tendance de l'Etat à envahir l'espace propre à la religion a donné des résultats très négatifs.

Le christianisme a survécu à cette épreuve, peut-être la plus dure qu'il ait subie au cours de son histoire millénaire depuis le temps des persécutions qui voulaient anéantir l'Eglise naissante. Les Eglises chrétiennes et les autres religions acquièrent à nouveau aujourd'hui, dans un vaste espace géographique, la pleine liberté d'adorer Dieu et de chercher à conformer à la foi les comportements individuels et sociaux des croyants.

On observe aujourd'hui un vide idéologique et spirituel qui appelle une renaissance religieuse.

Surtout dans les milieux intellectuels, on manifeste un grand intérêt, dans le cadre de l'inquiétude et de la recherche religieuses qui se réveillent, pour l'Occident chrétien et surtout pour le christianisme.

Cet événement ne concerne pas seulement les peuples

des pays qui ont été soumis à un régime politique communiste. Dans les pays de l'Occident, l'idée s'est largement répandue que, pour être efficacement du côté des pauvres, il était nécessaire de devenir marxistes ou tout au moins d'accepter des instruments d'analyse marxiste, et de se soumettre à la direction politique des communistes. Dans beaucoup de pays en voie de développement, la conviction s'est répandue que le marxisme offrait un modèle capable d'éliminer la pauvreté matérielle et de construire, en excluant la foi et en niant la liberté religieuse, une société plus humaine.

Pour toutes ces raisons, il semble que l'on puisse dire justement que ce qui s'est passé est un événement de libération de l'homme et de libération de l'Eglise.

## 1. 3. Conséquences de cet événement

La situation nouvelle qui s'est créée ouvre à l'Eglise de nouvelles possibilités de présence dans l'histoire et l'appelle à les assumer avec humilité et responsabilité.

a) Un grand désir de liberté, de bonheur, de bien-être humain traverse aujourd'hui les pays de toute l'Europe. Certains d'entre eux souffrent encore d'un manque de liberté politique convenable. D'autres doivent reconstruire leur économie et sont à la recherche d'un juste bien-être. D'autres sont encore en recherche ; ils sont menacés par un matérialisme pratique qui rend plus difficile une appréciation adéquate des valeurs spirituelles. L'Eglise partage les attentes et les espoirs des peuples : elle les accompagne avec confiance. Elle offre avant tout son effort pour éduquer l'homme à la liberté authentique par les moyens de l'évangélisation et le soutien de la grâce de Dieu, qui conduit à la paix véritable fondée sur la justice.

L'expérience de la résistance, en proportion de son intensité et de ses effets, a donné à l'Eglise non seulement des martyrs et des confesseurs, mais a aussi produit l'unité et la collaboration entre le peuple et la hiérarchie, ainsi que la mise en pratique des convictions communes et de la prière commune.

b) Une possibilité se présente de surmonter la scission entre l'Eglise et le monde du travail et, en général, de répondre à la soif de justice des pauvres du monde qui a si douloureusement influencé l'apostasie des masses ouvrières dans le passé. Nous disons que «s'ouvre une possibilité» parce qu'en de nombreux cas l'Eglise est devenue étrangère à ces milieux sociaux qui ne peuvent se rapprocher d'elle que par une nouvelle annonce de la foi. Il est cependant très important qu'aujourd'hui ait disparu un obstacle idéologique ou comme une religion séculière alternative, qui bloquait et empêchait la présence chrétienne dans ce milieu de vie ; au contraire, la sympathie instinctive et la réciprocité naturelle qui existe entre les attentes des pauvres et l'annonce de l'Evangile, apparaissent plus clairement.

c) La réalité des nations apparaît à nouveau, et le problème du service que l'Eglise doit rendre à cette réalité se pose à nouveau. La nation est un fait éminemment culturel, qui plonge ses racines dans l'histoire. Or



peut dire que parfois les nations elles-mêmes sont nées par l'évangélisation et le baptême, qui ont permis la conciliation en un seul peuple d'ethnies différentes et ennemies. En tout cas, la rencontre du christianisme a provoqué une maturation décisive de la conscience et de l'identité des nations de l'Europe, et a animé leur vie de l'intérieur pendant des siècles. Cette réalité réapparaît aussi dans des pays qui n'ont pas été communistes. Les peuples cherchent leur identité dans la sphère de la culture plutôt que dans celle de l'économie et de l'administration. Ici aussi se présente à l'Eglise une possibilité de grande importance, celle d'annoncer à nouveau le Christ dans la culture et la vie sociale des nations. En même temps, le risque existe que les nations cherchent à se définir en mettant entre parenthèses cette racine chrétienne et en se situant plutôt sur le terrain d'une culture néo-païenne de la puissance et de la force. Elles peuvent faire de l'affirmation de leur droit l'occasion de nier le droit d'autres nations, ou de se soustraire à la difficile recherche d'accords vraiment justes qui respectent les droits de tous les hommes et de toutes les nations dans la recherche du bien commun de l'Europe et de toute l'humanité.

d) La conscience de l'unité de l'Europe va en s'accroissant, ainsi que le désir de donner à cette unité des formes d'expression économique, sociale et politique. En même temps se pose le problème des racines, des valeurs et de l'histoire qui définissent l'homme européen. Une unité du continent fondée seulement sur la convergence des intérêts matériels est-elle possible ? Une telle unité ne risque-t-elle pas, en réalité, d'opposer certains pays européens à d'autres, certaines classes sociales à d'autres, l'Europe dans son ensemble et les autres pays riches au reste du monde, où dominent encore la pauvreté, les maladies et la guerre ? Il est possible d'opposer à l'Europe des intérêts l'Europe de la culture, à l'Europe des égoïsmes l'Europe de la solidarité. Mais une telle voie risque d'être peu efficace, d'en rester au niveau de la rhétorique, si on oublie que, dans l'histoire européenne, la solidarité et la culture sont nées d'un événement capable de changer le cœur de l'homme, c'est-à-dire de la rencontre du christianisme. Comment proposer à nouveau cet événement dans l'histoire de notre temps ?

#### 1. 4. La signification de cet événement

Est-il possible de comprendre d'une manière réductrice l'écroulement du marxisme, de le faire dépendre simplement de ses insuffisances et de son inefficacité au plan économique ? Sans nier l'importance de ces facteurs, il semble que l'on puisse dire que, derrière les retournements de situation dans les pays ex-communistes, il y a quelque chose de plus grand : une volonté de vivre dans la vérité, le désir d'une existence pleinement humaine.

Est-il possible de répondre à cette demande seulement en transférant les modèles économiques et politiques de l'Occident dans les pays ex-communistes ? En Occident, l'écroulement du communisme signifie-t-

il la disqualification de toute tentative de transformer la société existante pour la rendre plus humaine et plus digne de l'homme ? Quelle contribution l'Eglise doit-elle apporter pour orienter la lutte pour la justice dans une Europe post-communiste ? Ne peut-on discerner une crise, non pas économique ou politique, mais culturelle et morale, du modèle de développement propre à la société occidentale où se manifeste, de diverses manières, la même insuffisance dans la tentative de construire une société authentiquement humaine, en mettant entre parenthèses ou en niant le rapport constitutif qui lie l'homme à Dieu, source de tout bien ?

Sans aucun doute, l'Est s'impose avec la force de la foi ou avec la force du désir de la foi.

L'Europe orientale se montre allergique à tout ce qui a un goût de marxisme, également en théologie et dans la vie de l'Eglise, mais, en même temps, elle regarde avec un espoir excessif et accorde sa confiance, avec trop peu d'esprit critique, aux modèles libéraux, et cela n'est pas le seul fait de l'économie.

La reconstruction de la société démocratique en Europe centrale et orientale, et celle de l'Eglise comme communauté *sui generis* dans la société civile (la citoyenneté évangélique, surnaturelle, indiquée avec tant de force par saint Paul), est possible surtout par l'adhésion aux valeurs de la culture catholique dans sa double configuration occidentale et orientale, romaine et byzantine.

Il ne s'agit pas de remplacer une culture par une autre, mais d'intégrer et d'enrichir une tradition par une autre, en provoquant ainsi de profonds changements œcuméniques à la base de la culture et des rapports entre les nations et entre les communautés.

Sans cette corrélation qui, par ailleurs, sauvegarde les identités respectives, on ne pourra construire l'unité chrétienne de l'Europe et encore moins celle du monde.

## II. Questionnaire

Le questionnaire suivant, comme instrument pour lancer la réflexion préparatoire à l'Assemblée spéciale, invite surtout les Conférences épiscopales d'Europe à fournir des éléments et des observations utiles à l'étude du thème du Synode.

L'analyse et le recueil des réponses permettront aux participants à l'Assemblée synodale tout d'abord de se rendre compte de la réalité dans son ensemble, mais aussi, par la suite, d'indiquer et d'approfondir les réponses à donner aux défis et aux questions que soulèvera la réflexion commune.

### 2. 1. Évaluation de la situation

1. L'Europe vit un moment décisif de son histoire. Est-il possible de reconnaître dans les récents évé-



ments un «signe des temps» à travers lequel la Providence interroge l'Église et surtout ses pasteurs ?

Quel est selon vous le message que l'Esprit Saint adresse à l'Église en Europe en ce moment ?

2. Quelle est la signification de l'écroulement des systèmes totalitaires dans les pays de l'Est de l'Europe ?

3. Remarque-t-on dans la société de l'Europe occidentale des phénomènes qui ont une signification et un poids analogues, qui interrogent l'Église en ce moment de l'histoire de l'Europe ?

4. Quels pourraient-être selon vous les problèmes qui se présentent à l'Église en Europe et que l'on devrait considérer comme communs à l'Est et à l'Ouest ?

## 2. 2. Vers un nouvel effort d'évangélisation

5. Qu'est-ce qui vous préoccupe le plus en ce moment dans votre Église ?

6. Quelles sont selon vous les chances et les obstacles de la nouvelle évangélisation de l'Europe ?

7. Quels efforts sont faits pour mettre les hommes de notre temps en Europe en mesure de rencontrer, par l'intermédiaire de l'Église et des chrétiens, le Christ, notre Sauveur ?

8. Dans une culture marquée par la mentalité scientifique, la technique et diverses formes de recherche religieuse, que se fait-il – ou que devrait-on faire – pour présenter la foi catholique dans sa vérité totale ?

9. Quelles sont en Europe les tâches œcuméniques principales dans le contexte de la nouvelle évangélisation ?

10. Comment votre Église vit-elle les rapports avec le judaïsme ?

11. Comment, dans votre Église, se présente le dialogue avec les religions non chrétiennes ?

12. Comment envisagez-vous l'évangélisation de la culture en Europe ?

## 2. 3. L'échange des dons

13. Que pouvez-vous offrir aux Églises sœurs de l'Ouest et, respectivement, de l'Est ?

14. Qu'attendez-vous des Églises sœurs de l'Ouest et, respectivement, de l'Est ?

15. Comment percevez-vous et comprenez-vous votre identité européenne, surtout au plan religieux et spirituel, culturel, ecclésial ?

16. Comment votre Église peut-elle concourir à l'exercice des vertus évangéliques, spécialement celle du pardon ?

17. Comment envisage-t-on dans votre Église les exigences de la justice, de la paix et des droits de l'homme dans les domaines intérieur, européen, international ?

# LA DOCUMENTATION CATHOLIQUE

Publie dans le n° 2029 du 2 juin 1991

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à l'occasion du centenaire  
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# WORLD JEWISH CONGRESS

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CONGRESO JUDIO MUNDIAL

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TELEPH. 679-0600  
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GMR/ra 21263

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TELEPH. 491-3517  
TELEX 21033

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18, AV. CHAMPS-ELYSEES  
TELEPH. 389.94.63  
TELEX 650320

JERUSALEM  
P. O. B. 4293  
A. ROTENBERG STREET  
TELEPH. 675546-635544

Geneva, 27 June 1991

To: 1) Mr. Seymour Reich  
Prof. Leon A. Feldman

2) Mr. Jean Kahn

From: Gerhart M. Riegner

I. With regard to the forthcoming special Synod of European Bishops which will meet at the Vatican from 28 November to 14 December, it seems to me that the following steps should be envisaged:

- 1) A memorandum should be drafted which would define the Jewish position with regard to the Catholic concept of the 'evangelisation of Europe' which will be the major theme of the Synod. This memorandum should stress:
  - a) the great Jewish contribution to European culture as a permanent factor of European development;
  - b) the fact that there is a variety of religious, cultural and secular traditions which have contributed to the formation of the European continent and its culture. They constitute the richness of the European tradition and all of these trends should be recognized as legitimate parts of European culture;
  - c) we welcome wholeheartedly the restoration of the principle of religious freedom, notably in the former Communist countries of Central and Eastern Europe, and we support all efforts to reconstitute to religion and religious traditions their rightful place on the European scene;
  - d) these efforts are, however, to be undertaken within a legal framework that recognizes religious and cultural pluralism as its basic principle. This implies the clear acceptance and respect of the limits this framework sets for all;
  - e) we should at the same time stress the convergence between our views and the views of the Church, particularly with regard to the importance of the effective protection of human rights and fundamental freedoms as basic guarantees in a united Europe.
- 2) This memorandum should be sent on behalf of IJCIC and the European Jewish Congress to all European Jewish communities with the request to approach the Bishops' Conference of their country and to convey to them these views in an appropriate way. At the same time, the communities should ask that these views be communicated to the



delegates to the European Synod.

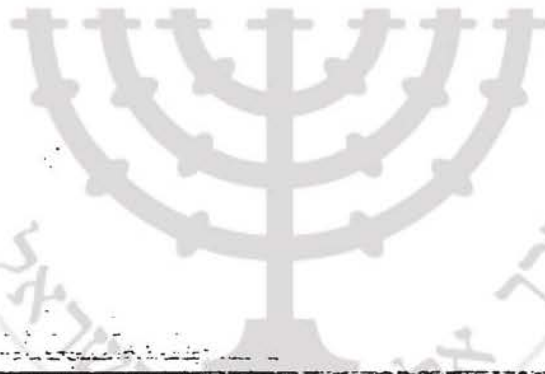
The memorandum should also be sent to Cardinal Martini as President of the Council of European Bishops' Conferences.

II. I have noted that in the announcement of the Synod in "La Documentation Catholique" No. 2029 it is said that "the presence of representatives of Judaism and Islam is also under examination." I do not think that we should undertake any démarche on this specific matter and should rather wait and see.

III. It is also interesting that in the questionnaire sent out to all Bishops' Conferences in connection with the European Synod, there is a question "on the relations of the Church in your country with Judaism"

S. M. K.

AMERICAN JEWISH  
ARCHIVES



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

July 22, 1991

Seymour D. Reich  
Chairman

Leon Feldman  
Consultant

TO: All members of IJCIC  
representing the Constituent organizations

FROM: Seymour D. Reich, Chairman  
Leon A. Feldman, Consultant

AMERICAN SECRETARIAT

Synagogue Council of America  
110 Lexington Avenue  
New York, NY 10016  
(212) 686-8670  
(212) 686-8673

RE M I N D E R :

THE NEXT MEETING OF IJCIC WILL TAKE PLACE ON  
TUESDAY, JULY 30, 1991  
12.30 Luncheon

IN THE OFFICES OF THE SYNAGOGUE COUNCIL OF AMERICA

EUROPEAN SECRETARIAT

Jewish Congress  
de Varembe  
Geneve 20, Switzerland  
(41) 22-734-13-25  
(41) 22-73-33-985

IF YOU HAVE NOT INDICATED YOUR ATTENDANCE, PLEASE DO SO IMMEDIATELY  
BECAUSE LUNCH HAS TO BE ORDERED.

A G E N D A :

The proposed agenda will include the following:

CONSTITUENT AGENCIES

International Jewish Committee  
111 East 56 Street  
New York, NY 10022  
(212) 751-4000  
(212) 751-4018

British/Defamation League  
111 N. Plaza  
New York, NY 10017  
(212) 490-2525  
(212) 867-0779

Israel Interfaith Assoc.  
P.O. Box 7739  
Jerusalem 91.077, Israel  
(972) 2-63-52-12

Synagogue Council of America  
110 Lexington Avenue  
New York, NY 10016  
(212) 686-8670  
(212) 686-8673

Jewish Congress  
110 Madison Avenue  
New York, NY 10022  
(212) 755-5770  
(212) 755-5883

1. Letter from Dr. Emilio Castro, General Secretary of the  
World Council of Churches (WCC), dated June 27, 1991 -  
Discussion of proposed reply.

2. Forthcoming visit to the US of Cardinal Jozsef Glemp -  
a/arrival date in Washington, DC. Friday, September 20, 1991,  
proposed meeting with Jewish group at 10 am., to be followed  
by a restricted press conference.  
b/Cardinal Glemp will be the guest of Cardinal J.J. O'Connor on  
Sunday-Monday, October 6-7, 1991; some kind of reception to  
which Jews are to be invited, is envisaged.  
c/Implications for IJCIC?

3. Letter from Edward I. Cardinal Cassidy, dated July 10, 1991  
concerning the status of building activities of the Carmelite  
Convent.

Attention is drawn to letter by Fr Camilo Maccise, OCD, Superior  
General of the Carmelite Order, to Theo Klein, Esq., dated  
July 14, 1991. Also relevant news items (transl. by Hella Moritz).

4. Implementation of the Prague Declaration -  
a/Letters sent to Cardinal Laslo Paskai, OFM (Hungary) and to  
b/Bishop Henryk Muszynski (Poland) - with copies to Fr. Fumagalli).  
c/Proposed visit by IJCIC representatives to Warsaw, Budapest and  
Prague.

5. Report on meeting in Geneva of Mgr. Damaskinos and his assistant  
F. Basil in connection with a IJCIC-Greek Orthodox consultation  
to take place in February 1992. The above meeting was held in  
Geneva on June 25 attended by the above mentioned and Dr. G.M.  
Riegner and Prof. Jean Halperin.  
A small preparatory meeting is scheduled for Thursday, October 3,  
1991 in Geneva. Composition of the IJCIC delegation.





WORLD COUNCIL OF CHURCHES  
GENERAL SECRETARIAT

150, ROUTE DE FERNEY, P.O. Box 2100  
1211 GENEVA 2, SWITZERLAND  
TELEPHONE (022) 791 61 11  
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CABLE: OIKOUMENE GENEVA  
TELEFAX: (022) 791 03 61

Mr Seymour D. Reich  
Chairman, International Jewish  
Committee on Interreligious  
Consultations  
Synagogue Council of America  
327 Lexington Avenue  
New York, N.Y. 10016 / U.S.A.

Geneva, 27 June 1991  
EC/uz

Dear Mr Reich,

Thank you for your letter of 18 June, the contents of which have been noted. Your letter does, in a certain sense, confirm that the present relationship between the WCC and the IJCIC has deteriorated. The reason for this deterioration is hopefully only based on mutual ignorance of the constraints and limitations of the other and could and will be corrected.

I must, however, disagree with your narrow description of the WCC relationship with the Jewish community. We do not consider IJCIC as the sole representative of the Jewish community. To equate any difficulty we may have with IJCIC to difficulty with the Jewish community at large is a misunderstanding. Much as we cherish long years of fruitful relations with IJCIC, the WCC cannot reduce its relations with the Jewish community to IJCIC alone. The richness of our association with the Jewish community is mirrored in some of the following events, past, present and future:

- A consultation on ecology and spiritual and moral values held in Kuala Lumpur in May 1990 was enriched by the presence of Rabbi Mordechai Liebling. His presentation on a Jewish view on ecology was one of the highlights of this conference.
- The JPIC Convocation in Seoul, March 1990, will be remembered for a moving event: the Israeli-Palestinian covenant. Two Israelis, one from the Orthodox Zionist peace movement Oz ve Shalom, Dr Deborah Weissman, and the other from the interreligious peace movement Clergy for Peace, Rabbi Jeremy Milgrom, committed themselves together with Palestinian Christians and Muslims to work for a just and real peace between Israelis and Palestinians. They further asked the "WCC and its member churches...to combat anti-Arab and anti-Jewish stereotypes".
- In August 1990 the Dialogue sub-unit organized a multi-faith meeting in Hong Kong. Among these guests of other faiths were Rabbi Marshall Meyer and Ms Caryn Broitman, later invited as guests to the Assembly in Canberra. Rabbi Meyer told of the Sabbath meals he regularly celebrates with those in need of sanctification of time: those with AIDS, whose time is counted.

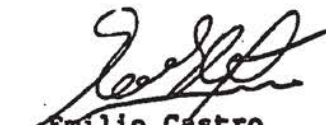
- The respect for Judaism and the Christian affinity with the Jewish community left imprints in the Assembly Section I report, "Giver of Life - Sustain Your Creation". The report called for a deepened understanding of creation and for an exploration of creation theology. "Learning from the Old Testament and from the Jewish perception of our relation to creation is crucial to a new ecological sensitivity". One paragraph is dedicated to the Jewish vision of economic and ecological reconciliation, social restoration and personal renewal as manifested in the institutions of Sabbath, the Sabbatical Year and the Jubilee Year.
- Another important contribution was again given by Rabbi Marshall Meyer. As one of our Jewish guests he challenged, through his experience of fighting for human rights in Argentina, some 3000 assembled Christians.
- The commitment of the WCC to stand up against antisemitism was expressed in my letter to the member churches in August 1990 and was further underlined in our effort to facilitate, in Canberra, a meeting between Russian Christians and Christian and Jewish members of the ICCJ. A pan-Orthodox-Christian-Jewish dialogue is scheduled for this autumn.
- The commitment to peace and justice for all involved in the Israeli-Palestinian conflict remains a commitment for the WCC. We are willing to offer our good offices for the purpose and are presently exploring how to best serve the cause of peace for all concerned.
- Of course, we do not list separately the many ongoing and growing relations between the member churches of the WCC and national Jewish communities. We want to stimulate them as much as possible because it is in that way that solid grounds of understanding are built.

The WCC invites IJCIC to discuss with us how we can cooperate on issues like these. We would welcome constructive suggestions to help enhance and deepen the relations between different aspects of Christian and Jewish life. I think also that a personal conversation with you will iron out the harshness of our epistolary exchange.

As to practical arrangements regarding a meeting, I suggest that details be worked out between a representative of IJCIC and our Desk for Christian-Jewish relations:

Please be sure that I will follow the matter with profound personal interest.

Yours sincerely,

  
Emilio Castro  
General Secretary



FOR RELIGIOUS RELATIONS WITH THE JEWS  
Pontifical Council for Promoting Christian Unity

Vatican City, July 10th, 1991

Prot.N. J. 364/91/e

Mr. Seymour REICH  
Chairman, International Jewish Committee  
Synagogue Council of America  
327 Lexington Avenue  
NEW YORK, NY 10016

Dear Mr. Reich,

I thank you again for the congratulations you sent me last June 25, together with some news on the Auschwitz Death Camp in Poland.

I would like to confirm the information that Father Pier Francesco Fumagalli, after his trip in Poland last April, conveyed to Dr. Riegner and Prof. Feldman: presently the programme for the complete building of the New Monastery is the first objective of the Cracowian Foundation, together with the building of only one of the edifices of the Centre. By reaching as soon as possible those two objectives, both the relocation of the Monastery and the opening of the Centre would take place at the same time, showing in that way due respect for the Jewish victims at Auschwitz - the majority - and also affirming the respect for all other victims.

Fr. Fumagalli received assurance that initiatives for the spiritual and psychological formation of the Nuns, in order to facilitate their decision to move, were being taken in the most appropriate and discrete way.

As for the news in the JTA last June 24, concerning warehouses and brewery, I have requested more information from Poland. I do not think, however, that such moves should be seen in relation with initiatives from the religious authorities.

On the other hand, we were told that the building of the "Old Theater" will be given back in due course to the State Administration responsible for it.

As you know an International Consultative Council ("Conseil International de Programmation") has recently been established by His Eminence Cardinal Macharsky, and attached to the Cracowian Foundation. We have repeatedly stressed the importance that in some way the IJCIC and the European Jewry should be involved in this Council, as is the case with our Commission, which was invited to the first meeting last April 7.

I hope to receive further information on this issue and so be able to send you further details.

With cordial wishes, I remain,

Yours sincerely,

*Edward Card. Cassidy*  
Edward Idris Cardinal Cassidy  
President





A GENERALIZIA CARMELITANI SCALZI

CORSO D'ITALIA, 38

00198 - ROMA

Rome, le 14 juillet 1991

Maître,

Le 9 février 1989, le P. Philippe Sainz de Baranda, mon prédécesseur, vous faisait part de sa position concernant l'affaire du Carmel d'Auschwitz.

Elu Préposé Général des Carmes Déchaussés le 10 avril 1991, dans la fidélité à la pensée et à l'action de mon prédécesseur, ayant pris connaissance de la pensée personnelle de Jean Paul II, je tiens à vous exprimer sans tarder ma détermination à voir se réaliser aussi rapidement que possible l'Accord signé à Genève le 22 février 1987.

La tragédie hitlérienne qui a frappé l'Europe a laissé un nom qui désigne l'innomable: "Auschwitz" signifie désormais une "chose unique, inconcevable, impensable et indicible qu'est la Shoah", comme l'a écrit Ady Steg. Auschwitz doit demeurer ce symbole. Auschwitz doit en garder mémoire à jamais, d'abord par fidélité aux millions de victimes juives qui périrent en ce lieu de ténèbres et dans les autres camps d'extermination, ensuite pour que chaque génération à venir se souvienne. Aussi je m'associe complètement à ceux qui ont signé le texte "Zakhor", le 22 juillet 1986.

Ce "jour de fureur et de détresse" qu'est la Shoah ne peut ni ne doit s'effacer de la mémoire contemporaine. Au seuil de mon mandat comme Préposé Général des Carmes Déchaussés, je vous exprime mon regret pour le manque de compréhension et de respect dû à la mémoire juive, qui a pu être manifesté par des membres de la famille du Carmel.

Uni à mes frères et soeurs polonais, je veux garder dans la fidélité chrétienne la mémoire des martyrs de Pologne sous le national-socialisme. Cette fidélité et la foi catholique n'exigent pas que les soeurs carmélites prient sur les lieux d'extermination des martyrs. Me souvenant avec Saint Paul que toute la Loi et les Prophètes se résument dans le mot de "charité", je m'associe entièrement à ceux qui ont signé l'Accord du 22 février 1987.

Après une séance de travail avec le responsable de la construction nommé par le Cardinal Macharski, j'ai pu prendre connaissance en détail de l'avancement actuel des bâtiments du nouveau monastère et du Centre, des efforts considérables entrepris et des réelles difficultés financières.

Dans la mesure de mes responsabilités, j'ai pris les décisions qui convenaient pour faciliter le plus possible le transfert des soeurs qui, comme vous l'a fait savoir le P. Sainz de Baranda, ont exprimé leur accord pour déménager dans le nouveau Carmel. Le "Vieux Théâtre" deviendra alors "silencieux", comme le camp.

Ayant mûrement pesé toutes les difficultés et l'avancement actuel des bâtiments du nouveau monastère, je pense raisonnable prévoir que les soeurs seront installées dans leur monastère pour le mois d'octobre 1992. Il ne serait pas réaliste d'envisager que ce transfert advienne avant cette date.

Ayant pris connaissance des souhaits exprimés récemment par M. Jean Kahn, Président du C.R.I.F., je vous prie de bien vouloir lui communiquer le contenu de cette lettre.

Ayant, je l'espère, l'occasion de faire prochainement votre connaissance, je vous prie de croire à l'assurance de mon dévouement.

F. Camilo Maccoise  
Fr. Camilo Maccoise, OCD  
Préposé Général

-----  
Maître Théo KLEIN  
44 Avenue des Champs-Élysées  
F - 75008 PARIS



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POLOGNE : une lettre du supérieur général des Carmes  
à M<sup>e</sup> Théo Klein

## Les carmélites polonaises quitteront le camp d'Auschwitz en 1992

Se faisant l'interprète de « la pensée personnelle de Jean-Paul II », le nouveau supérieur général de l'ordre des Carmes, le Père Canilo Maccise, Mexicain, élu au 1<sup>er</sup> congrès d'annoncer, dans une lettre du 14 juillet à M<sup>e</sup> Théo Klein, ancien président du Congrès juif européen, sa « détermination à voir se réaliser aussi rapidement que possible » les accords prévoyant le déménagement des carmélites polonaises du bâtiment qu'elles occupent, depuis cinq ans, dans le camp d'Auschwitz.

Signés à Genève, le 22 février 1987, entre plusieurs cardinaux européens (Mgr Decourtray et Mgr Lustiger pour la France, Mgr Macharski pour la Pologne, etc.) et une délégation juive présidée par M<sup>e</sup> Klein, ces accords portaient notamment sur la construction, à 500 mètres du camp, d'un autre monastère et d'un centre d'information sur la Shoah.

Une salle de conférences est presque achevée et pourra prochainement accueillir des groupes. Quant au nouveau carmel, sa construction en est au stade des fondations. « J'ai pu prendre connaissance de l'avancement actuel des bâtiments du nouveau monastère et du centre, des efforts considérables entrepris et des réelles difficultés financières », dit le supérieur de l'ordre des Carmes. « J'ai pris les décisions qui conviennent pour faciliter le plus possible le transfert des sœurs qui (...) ont exprimé leur accord pour déménager dans le nouveau carmel. Le « vieux théâtre » d'Auschwitz deviendra alors « silencieux », comme le camp. »

« Je pense raisonnable de prévoir,

continue la lettre à M<sup>e</sup> Klein, que les sœurs seront installées dans leur monastère pour le mois d'octobre 1992. Il ne serait pas réaliste d'envisager que ces transferts aient lieu avant cette date. »

« Je vous exprime  
mes regrets »

C'est la première fois que l'ordre des Carmes prend une position aussi ferme dans ce conflit. Après avoir cité le professeur français Ady Sieg, le Père Maccise écrit que « ce jour de peur et de détresse » qu'est la Shoah ne peut ni ne doit s'effacer de la mémoire contemporaine. Au seuil de mon mandat comme supérieur général des Carmes, je vous exprime mes regrets pour le manque de compréhension et de respect dus à la mémoire juive qui a pu être manifesté par des membres de la famille du carmel. Upi à mes frères et sœurs polonais, je veux garder dans la fidélité chrétienne la mémoire des martyrs de Pologne sous le national-socialisme. Cette fidélité et la foi catholique n'exigent pas que les sœurs carmélites prient sur les lieux d'extermination des martyrs. »

H. T.

Le Monde  
18-7-91



**TO BE GONE BY OCTOBER 1992,  
NEW HEAD OF CARMELITE ORDER  
wel Di Paz**

PARIS, July 17 (JTA) -- The newly elected general of the Carmelite order of nuns has predicted this week that the nuns at Auschwitz will move to their new location in 1992, but no sooner.

It would be unrealistic to view this transfer as an earlier date," Father Camilo Maccise said in a warmly conciliatory letter to Theodor Klein, former president of the European Jewish Congress and of CRIF, the representative council of Jewish organizations.

In the letter expressed his regret "for the lack of understanding and respect owed to the Jewish people that may have been demonstrated by members of the Carmelite family."

Klein was one of the Jewish leaders who signed an agreement with the European cardinals in Geneva on Feb. 22, 1987, establishing a three-year deadline for the relocation of the Carmelite nuns from their controversial convent on the grounds of the former death camp in Poland.

The deadline, Feb. 22, 1990, passed unobserved, and relations grew increasingly strained between Jews and the Roman Catholic Church.

Father Maccise stressed in his letter to Klein that he was "determined to see" the Geneva agreement implemented "as soon as possible."

He said that also was the "personal desire" of Pope John Paul II.

Observers here emphasized that this is the first time a leader of the Carmelite order has taken such a firm stand on the Auschwitz controversy.

Maccise, who is a native of Mexico, acknowledged in his letter that Auschwitz has come to symbolize the Holocaust in all its horrors, and gives it a special meaning to Jews.

"The Hitlerian tragedy that struck Europe has a name that identifies the unspeakable. Auschwitz now defines a unique, inconceivable, unthinkable, inexpressible thing -- the Holocaust," Carmelite friar wrote.

**Earlier Date 'Unrealistic'**

His letter stated that "united with my Polish brothers and sisters, I seek Christian fidelity to the memory of the martyrs of Poland under National Socialism.

"This fidelity and the Catholic faith do not require that Carmelite nuns should pray at the places of the martyrs' extermination. Remembering, with Saint Paul, that the whole of the Law and of the Prophets are summed up in the word 'charity,' I totally join with those who signed the Feb. 22, 1987 agreement."

The Carmelite leader added that he has met with the person in charge of building a new convent off the Auschwitz site, which will also contain an ecumenical center for prayer, study and meditation.

"Having given much thought to the difficulties and the state of the new convent, I think it reasonable to forecast that the nuns will be installed in their new location in October 1992. It would be unrealistic to view this transfer at an earlier date," he wrote.

Many participants in an international gathering of Catholic youth, slated for Aug. 13-15 in Czestochowa, Poland, to coincide with the pope's visit to his homeland, are expected to continue

onto the site of the new convent, where they will camp in tent cities.

It is not yet known whether the programs they will participate in will explicitly detail the unique Jewish nature of the Holocaust. More information about the program is expected early next week.

(JTA staff writer Debra Nussbaum Cohen in New York contributed to this report.)





## PROTESTS MOUNT OVER PLANS TO BUILD SHOPPING MALL NEAR RAVENSBRUCK CAMP

NEW YORK, July 21 (JTA) -- The Anti-defamation League has urged the German government to halt construction of a shopping center next to the site of the Ravensbrück concentration camp, some 50 miles north of Berlin in what was formerly East Germany.

Abraham Foxman, ADL's national director, appealed directly to Manfred Stolpe, the prime minister of the federal state of Brandenburg, where Ravensbrück is located, to abandon the project, which has already aroused fierce controversy in Germany.

In a letter made public here Friday, he asked the prime minister to "do everything to prevent the implementation of such a plan, so as to preserve the integrity of this site, which should serve as a permanent reminder and warning to the people of Germany and of the world of the horrors of Nazi rule."

The shopping center is under construction on a cobblestone road in the town of Furstenberg. The road was built by slave laborers from more than 20 countries who were incarcerated at Ravensbrück during World War II. The mall would be located about 1,800 feet from a memorial to them.

Government officials offered as a compromise the planting of foliage to obscure the site of the market from that road.

More than 132,000 inmates, mostly women and children, passed through the camp. At least 90,000 died. The prisoners were mostly Jews, but also Gypsies, nuns, Christian activists and others the Nazis considered opponents of their regime.

Furstenberg, now bereft of Soviet military patronage and anxious for business and jobs, licensed the construction in January on land utilized until recently by Soviet troops. The mall is a project of the Kaiser supermarket chain, a subsidiary of Tengelmann & Co., the German food giant that owns A&P supermarkets in the United States, according to The New York Times.

But building seems to have been suspended, at least temporarily. Hans Christian Bremme,

chairman of Tengelmann's, said the firm is reconsidering plans to operate the store.

Another tenant, the French automaker Renault, pulled out after the controversy generated protest demonstrations and, in one instance, violence. Bombs damaged an unfinished market and a Kaiser store in Berlin. An urban guerrilla group called Revolutionary Cells has claimed responsibility, the Times reported.

But many mainstream Germans are picketing the construction site, too. On July 10, a group of women demonstrated in Berlin against the mall. They were led by Inge Rabe, whose mother was an inmate of Ravensbrück.

The Jewish communities of Germany, Belgium and France have also protested.

Jürgen Dittberner, an official of the Ministry of Culture of Brandenburg said it is not too late to convert the shopping center into a library, removing signs of commerce from a site of human suffering.

But the protests have generated a backlash.

Residents of the former East German town want the center for the jobs it would create and for easy access to consumer goods, which were rare during four decades of Communist rule.



Wash. Post 7/19/91

# Store's Use Of Nazi Camp Protested

## Supermarket Planned At Ravensbrueck

By Marc Fisher  
Washington Post Foreign Service

BERLIN, July 18—Despite strong protests from Holocaust survivors around the world, local German officials said today they cannot prevent a supermarket from opening on the grounds of the Ravensbrueck Nazi concentration camp north of here. But the supermarket chain and the state premier indicated tonight that they were having second thoughts about the project.

"There is no law against bad taste," a spokesman for the Brandenburg state government, Manfred Schwarzkopf, had told the daily Berliner Zeitung earlier.

But tonight, Brandenburg's position appeared to waver as state Premier Manfred Stolpe said he would review the controversy next week and the Kaiser chain, hit hard by the outcry from abroad, backed away from its previous determination to go ahead with the opening.

"What can possibly be done has not yet been decided, and is certainly being considered," Willi Schellen, a director of Kaiser's parent Tengelmann Group, said in a radio interview. He said the company did not know when it planned the store that "the site was so burdened."

Meanwhile, arsonists today attacked both the Ravensbrueck supermarket and another Kaiser's in eastern Berlin. A group calling itself the Revolutionary Cell sent a letter to the German news agency DPA claiming responsibility for the two firebombings. It said the group "will not wait for a construction halt but will fight for it."

The outcry over the nearly completed building, which is about a quarter of a mile from a memorial to the 92,000 women and children killed at Ravensbrueck, today brought strong denunciations from Jewish and Gypsy survivor groups in France, Belgium and Germany, from Germany's small official Jewish community, and from Nazi-hunter Simon Wiesenthal in Vienna.

Ravensbrueck "is a synonym for the unmeasurable sorrow and deaths of people whose memory every previous German government has felt a duty to hold high," Wiesenthal said in a letter to Stolpe.

Brandenburg, one of the five new states carved out of what was East Germany, says it is powerless to stop the supermarket, but has instead asked that trees be planted and a new approach road built to divide the commercial area from the camp memorial. The town of Fuerstenberg sold the land at Ravensbrueck to a shopping center developer last year as part of the effort to privatize the formerly Communist country as quickly as possible.

The Nazis used Ravensbrueck as a prison for women, most of them Jewish. Hundreds of Polish inmates were used in experiments in which they were given gas gangrene wounds or forced to undergo unnecessary bone graftings.

SECTION BELGE  
DU  
MOUVEMENT JUIF MONDIAL

Communiqué : des anciens camps nazis situés en  
territoire allemand, vendus à des  
firmes commerciales.

Bruxelles, le 11 juillet 1991

Le Comité de Coordination des Organisations Juives  
de Belgique a adressé la lettre suivante à  
l'Ambassadeur d'Allemagne en Belgique:

S.E. M. Hans FREIHERR von STEIN  
Ambassadeur d'Allemagne en  
Belgique  
Av. de Tervueren 190  
1150 BRUXELLES

Monsieur l'Ambassadeur,

Le Comité de Coordination des Organisations Juives  
de Belgique, apprend que les édiles communaux  
allemands, dont dépendent les anciens camps nazis  
de Sachsenhausen et de Ravensbrück en ont vendu  
les terrains à des firmes commerciales dont une  
chaîne de supermarchés.

Il estime scandaleux et indigne que des dirigeants  
de l'Allemagne, investis au premier chef d'une  
mission éducative à l'égard des nouvelles généra-  
tions et, en particulier, de sa propre jeunesse,  
procèdent au gommage de la mémoire des crimes com-  
mis par le III<sup>e</sup> Reich.

Le C.C.O.J.B. fait appel aux plus hautes autorités  
de votre pays pour que ces camps ne soient pas dé-  
tournés de leur vocation de mémoriaux.

Il vous saurait gré de transmettre la teneur de la  
présente à votre Gouvernement.

Vous en remerciant par avance, il vous prie de  
recevoir, Monsieur l'Ambassadeur, l'assurance de  
sa haute considération.

Le président,  
Léonard Perez.

AGODATA B'OT  
AMIS BELGES D'ISRAËL  
BETH SHALOM  
ANTI-DEFACTION LEAGUE  
B'RAI D'IRITE BELGELLES  
TR INDOUIM KANALOUTSIN  
CENTRE COMMUNISTES  
LAÏC JUIF  
BEARLY BEN DOUZION  
COLOMBE AMITES  
COMITE POUR LA CULTURE  
ET LA LANGUE YIDDISH  
COMITE DE CHARENTON  
COMITE DE GARD  
COMITE DE LIEGE  
COMITE ISRAËLITE  
LIBRAIRIE  
COMITE ISRAËLITE  
PARADISE DE BRUXELLES  
COMITE ORTHODOX  
DE BRUXELLES  
COOPERATION DES  
STUDIANTS BRITIS  
D'AMSTERDAM  
UNION DE LA JEUNESSE  
JUIVE DE BELGIQUE  
DES DES PRETS D'ETUDES  
P.V.B.O.R.A.J.B.  
MACCABI ANTWERPEN  
MACCABI BRUXELLES  
MACCABI  
MACCABI ANTWERPEN  
MACCABI PIONNIERS  
MACCABI SOCIALISTES  
AVODA  
RADIO JUDATCA  
UNION DES ANCIENS  
JUIFS DE BELGIQUE  
UNION DES ANCIENS  
JUIFS DE BELGIQUE  
DES DES PRETS JUIFS  
DE BELGIQUE  
FILLES ET FILS DE  
LA DEPORTATION  
UNION DES ETUDIANTS  
JUIFS DE BELGIQUE  
UNION DES STUDIANTS  
JUIFS DE BELGIQUE  
UNION POUR UN  
JUISME VIVANT



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INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

July 16, 1991

His Eminence  
Cardinal Laslo Paskai, O.F.M.  
Primasi es Erseki Hivatal  
Mindszenty hercegprimas ter 2 Pf. 25  
II - 2501 Esztergom  
Hungary

Your Eminence:

We refer to the Statement adopted in Prague on September 6, 1990 by the International Catholic-Jewish Liaison Committee of which a copy is attached.

After consultation with the Holy See Commission for Religious Relations with the Jews, we feel that it would be highly important to arrange a small encounter in your country between you and some of your collaborators and a small delegation of the International Jewish Committee on Interreligious Consultations in order to examine together ways and means to implement the principles outlined in the Statement in your country.

We very much hope that you will agree to this proposal and we suggest that the encounter be planned to take place sometime in October 1991 at a place which will be convenient to you.

It is our considered view that it would be extremely helpful if representatives of the Holy See Commission could participate in that encounter. We would therefore appreciate it very much if an invitation could be extended to them.

We look forward to hearing from you on this subject and remain,

Respectfully yours,

Dr. Leon Feldman  
Consultant

Seymour D. Reich  
Chairman



Meeting with Mgr. Damaskinos, Geneva, 25 June 1991

1. Mgr. Damaskinos and his assistant F. Basil visited Dr. Riegner and me at this office as a follow-up of our meeting of 25 March 1991. The encounter was very cordial and friendly.
2. He informed us that he had been in touch with Archbishop Kirill who has agreed to another Jewish-Greek Orthodox consultation to be held within the next few months.
3. For several reasons, including budgetary, they would prefer that consultation to take place in February 1992. It would be held within the same framework as the preceding IJCIC/Greek-Orthodox consultations, with an invitation to the ICCJ to send a small delegation.
4. The topic suggested remains "Continuity and Renewal" which would allow to compare our views on mutual relations in the light of the developments during the last generation of the approaches to Jews and Judaism by other Christian churches.
5. A small preparatory group will meet in Geneva on 3 October 1991 to discuss the agenda of the consultation and the list of participants.
6. We also had a substantive exchange of views on the basic preconditions for dialogue as well as on the recent trends within the World Council of Churches, including the Canberra Assembly. Mgr. Damaskinos was very critical of the WCC attitudes in many respects, notably political. We informed him about our difficulties with the WCC.

25.6.1991

Jean Halpérin

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

July 25, 1991

Dr. Leon Feldman  
Consultant

TO: ALL MEMBERS OF IJCIC  
REPRESENTING THE CONSTITUENT ORGANIZATIONS

FROM: Seymour D. Reich, chairman  
Leon A. Feldman, consultant

AMERICAN SECRETARIAT

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
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Fax: (212) 686-8673

EUROPEAN SECRETARIAT

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1211 Geneve 20, Switzerland  
Tel: (41) 22-734-13-25  
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CONSTITUENT AGENCIES

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B'nai B'rith/  
Anti Defamation League  
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Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Assoc.  
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Jerusalem 91.077, Israel  
Tel: (972) 2-63-52-12

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Fax: (212) 755-5883

The attached material is a follow-up to our mailing of July 22 in preparation for the next IJCIC meeting, next Tuesday, JULY 30, 1991, at 12.30 pm. (Lunch).

1. On July 10 we sent you the then available text (in French) in preparation of the Synod of European Bishops, scheduled for November 28-December 14, 1991. In addition, there was a draft memorandum for background consideration by Dr. G.M. Riegner and Prof. Jean Halperin. -- They will prepare a fuller draft in the very near future.

We have now been able to obtain the English text, entitled ITENERARIUM. Please study its contents carefully as we need your input and counsel during our discussions.

2. In connection with the planned visit of Card. J. Glemp to the US, beginning on September 20, we are sending you material excerpted from ORIGINS, October 5, 1989 (vol. 19 (18)). Please read its contents very carefully.
3. The press last week contained items regarding the attempt to erect commercial buildings at the Ravensbrück and Sachsenhausen camps which served as extermination sites of Jews. The attached gives the background and protests, which apparently were successful.
4. Further background information on the removal of the nuns from the Auschwitz extermination camp and information on the new head of the Carmelite Discalced Order.

Thank you for your cooperation and continued interest.



July 30, 1990

The proposed agenda will include the following:

- ✓ 1. Letter from Dr. Emilio Castro, General Secretary of the World Council of Churches (WCC), dated June 27, 1991 - Discussion of proposed reply.
2. Forthcoming visit to the US of Cardinal Jozsef Glemp -
  - a/arrival date in Washington, DC. Friday, September 20, 1991, proposed meeting with Jewish group at 10 am., to be followed by a restricted press conference.
  - b/Cardinal Glemp will be the guest of Cardinal J.J. O'Connor on Sunday-Monday, October 6-7, 1991; some kind of reception to which Jews are to be invited, is envisaged.
  - c/Implications for IJCIC?
- ✓ 3. Letter from Edward I. Cardinal Cassidy, dated July 10, 1991 concerning the status of building activities of the Carmelite Convent.

*Mother Teresa  
Birkenau-  
community church -*

(Attention is drawn to letter by Fr Camilo Maccoise, OCD, Superior General of the Carmelite Order, to Theo Klein, Esq., dated July 14, 1991. Also relevant news items (transl. by Hella Moritz).
- October '91* 4. Implementation of the Prague Declaration -
  - a/Letters sent to Cardinal Laslo Paskai, OFM (Hungary) and to
  - b/Bishop Henryk Muszynski (Poland) - with copies to Fr. Fumagalli).
  - c/Proposed visit by IJCIC representatives to Warsaw, Budapest and Prague.
5. Report on meeting in Geneva of Mgr. Damaskinos and his assistant F. Basil in connection with a IJCIC-Greek Orthodox consultation to take place in February 1992. The above meeting was held in Geneva on June 25 attended by the above mentioned and Dr. G.M. Riegner and Prof. Jean Halperin.

A small preparatory meeting is scheduled for Thursday, October 3, 1991 in Geneva. Composition of the IJCIC delegation.

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

August 8, 1991

Dr. Leon A. Feldman  
Consultant

AMERICAN SECRETARIAT

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Tel: (212) 755-5770  
Fax: (212) 755-5883

TO: Members of IJCIC  
FROM: Seymour D. Reich, chairman  
Leon A. Feldman

We are sending you enclosed two items which  
may be of interest to you as background.

1. The Future of Present Chriatiab-Jewish Relations  
by Hans Ucko
2. Black Madonna - Shrine of Our Lady of Czestochowa  
from CNS (Aug. 2, 1991).
3. JTA report on desecration of Warsaw Cemetery (8/8/

PLEASE NOTE - IMPORTANT

SPECIAL MEETING OF IJCIC

ON WEDNESDAY, AUGUST 14, 1991 at 10 a.m.  
in the offices of the Synagogue Council of America

The agenda will include a continuation of the discussions  
pertaining to the scheduled visit of Cardinal Glomp and  
related questions.

PLEASE MAKE EVERY EFFORT TO ATTEND, and telephone this  
office (212) 6868-8670 to indicate your participation.



**BLACK MADONNA: AN ICON WHOSE SCARS MIRROR THOSE OF HER PEOPLE**

By Agostino Bono

Catholic News Service

VATICAN CITY (CNS) — To celebrate World Youth Day, Pope John Paul II has chosen a symbol of the scars borne by Polish Catholicism through the centuries.

The Aug. 15 celebration is scheduled at the Shrine of Our Lady of Czestochowa, in southern Poland. The onetime fortress and full-time pilgrimage center also exemplifies the historical intertwining of Polish nationalism and Catholicism.

The shrine houses the icon — a painting on wood — of Mary holding the baby Jesus in her left arm. Painted on Mary's right cheek are three scars to symbolize the sword strokes which cut into the painting during a 1430 raid by brigands, one of the many profanations of the religious artwork.

The scars were painted by restorers who pieced together the icon after it was torn down from the altar and sliced through by the sword-wielding raiders.

The scars gave the painting one of its nicknames, The Madonna of the Wounded Face. But for Poles they also symbolize the strength of Polish Catholicism which bounces back from suffering and adversity, even from decades of heavy-handed communist rule.

The shrine is a landmark for a pope who wants Eastern Europe to rediscover its Christian roots as it gropes for new social and ideological foundations in a post-communist era.

The icon is also known as the Black Madonna because the hands and faces of Jesus and Mary have been darkened by age.

Since 1382 it has been housed at Czestochowa on the Hill of Lights, "Jasna Gora" in Polish, above the city. But its history may stretch back to the origins of Christianity.

According to popular tradition the icon was painted in Jerusalem by St. Luke, one of the four Gospel writers, on a piece of wood from the table used by the Holy Family for their meals. This tradition has the icon eventually coming into the possession of Princess Anna, wife of Vladimir of Kiev, the monarch given credit for Christianizing the Ukraine and Russia.

Many art scholars, however, say the icon was painted between the sixth and ninth centuries with various restorations before it arrived at Czestochowa.

What is known is that the icon was brought to Czestochowa by Ukrainian Prince Ladislaus Opolszyk, who asked members of the Order of St. Paul, the Hermit, to establish a monastery on Jasna Gora to house the painting.

The monastery quickly developed into a major central European pilgrimage site and the monastery was soon surrounded by a small pilgrim city. Fortifications were built in the early 17th century as the site had to withstand attacks from invading foreigners, transforming the monastery into a bastion of Polish independence. After withstanding a 40-day siege by Swedish troops in 1655, Our Lady of Czestochowa was named Queen of Poland and became the protector of Polish nationalism and religious freedom.

The site itself continued to be the scene of major battles, against Russians, Prussians and the French.

The Marian image "has never failed to provide this protection," said a Vatican-prepared background booklet on Czestochowa.

"The Polish faithful of all ages have realized this, bearing the image of Our Lady of Czestochowa wherever they have gone, perhaps drawn on a piece of paper, tattooed on their chest, or scratched with charcoal on the walls of a cell at Auschwitz," added the booklet.

Polish President Lech Walesa, founder of the Solidarity labor movement which became the main political opponent of the Communist Party, always wears a lapel pin with the image of Our Lady of Czestochowa.

The pope, in inviting youths to attend World Youth Day at Czestochowa, said:

"There, at the most difficult moments of its history, the Polish people have found, in the mother's house, the strength of faith and hope, their own dignity and the heritage of the children of God."

# CHRISTIANS AND JEWS TOGETHER—

VOICES FROM THE CONVERSATION

Edited by Donald G. Dawe and  
Aurelia T. Fule

Study Material for the Church

1991



Theology and Worship Ministry Unit  
Presbyterian Church (U.S.A.)



## The Future of Present Christian-Jewish Relations

Hans Ucko

Christians and Jews share a vast common history. They have lived in the same parts of the world, next to each other, not always together with each other. The relationship has mostly been characterized by the image of disparity: a defenseless Jewish minority within the boundary of a powerful Christian majority. Sometimes the relationship has been one of equilibrium, sometimes in common powerlessness in the shade of Islam, sometimes in harmony and mutual enrichment. These often unread pages of the history between Jews and Christians should be recognized and remembered. The pages will not be able to reverse the negative relations between Jews and Christians in the Western world, but they could perhaps add another dimension and a less tragic one to the Jewish-Christian dialogue. This dialogue, as far as it has been conducted until today, has had its setting in European history and the Western legacy. This is of course inevitable given the devastating and ravaging events: the ghetto, the crusades, the inquisition, the pogroms, and in our own century as the horrendous apex: the *Shoah* (Holocaust). The Jewish-Christian dialogue has been conducted in the shadow of dire events. Rarely has this dialogue been able to go out into the sun to discover the presence of today and a promise of tomorrow. One participant in this dialogue carries the memories of yesterday as open wounds. The other carries the same memories as a yoke and a burden. This is the real and difficult asymmetry of the Jewish-Christian dialogue.

The memories of yesterday in the Jewish-Christian dialogue are not likely to fade. Anti-Semitism is still a scourge, and it blurts out into the open in unsettling ways. The crumbling of state Communism in Eastern Europe opened not only the borders





between countries and people: the box of Pandora was also flung open and the old spectre of anti-Semitism came into the light for everyone to see. In the Soviet Union, Jews were blamed for everything from rigid Communism to Gorbachev and *perestroika*. This has led to a far-reaching exodus of Russian Jews who are leaving the country under extreme duress. It is hard to believe fifty years after the *Shoah* that a resurgence of overt anti-Semitism is possible. But it is.

Christian participants in the Jewish-Christian dialogue will have to bear in mind that the classical theology of the church has contributed to this anti-Semitism. It is true that anti-Semitism is older than the church. But the church put it into a system, suited to the thinking of the church in its search for its own identity and place in the sun. The rejection of the claims of Christianity by the majority of the Jewish people has, inevitably, always troubled Christian theology. One theological answer to the Jewish rejection of Jesus as the Messiah was what was later to be called "the teaching of contempt." This theology hailed the coming of Christ as an end to the covenant on Mount Sinai. The yoke of legalism was gone, the era of grace had been ushered in. The coming of Christ abrogated or invalidated the covenant between the God of Israel and the people Israel. Now there was a new covenant, which dispossessed the Jewish people of the "adoption, the glory, the covenants, the giving of the law, the service of God, and the promises" (Rom. 9:4 NKJV).

Confronting anti-Semitism means at least two things: being watchful people in society, mindful of the vile odor of this particular form of xenophobia and racism; and having the courage to turn into one's own tradition to look for the origins of anti-Semitism. Even if this means looking in the most holy parts of Christian thinking and among the most holy people in Christian history.

If Christians today in the Jewish-Christian dialogue are to be regarded as earnest and sincere, if Jews are to trust them, then

Christians must be unequivocal in their fight against anti-Semitism. Although Jews are the victims of anti-Semitism, it is, after all, not a Jewish problem but a Christian one!

The *Shoah* has made the world mindful of the plight of the Jewish people throughout history. The image of the Jewish people as a powerless victim remains. However, the image of the Jews as only the defenseless victims is being challenged. The State of Israel has changed many things: the resolve of the Jewish people to begin with. The world will never again find the Jews like a lamb that is led to the slaughter. The State of Israel also has made the world aware of the tragic predicament of the Palestinian people. Here is another people suffering. The State of Israel may have given the Jewish people the sanctuary it truly needed. But it was established without realizing that another people would enter into a life in refugee camps and the severe constraints of a harsh occupation. Jews can no longer be perceived only as victims. In such circumstances Christians must be prepared for being both: faithful in their commitment confronting anti-Semitism, and at the same time in solidarity with Palestinians, as they demand a state of their own, where they can live in freedom and security.

In the Jewish-Christian dialogue, the issue of mission to the Jews has been a recurrent theme. Mission to the Jews has been seen by Jews as a sign of cynical arrogance, especially in the aftermath of the *Shoah* (Holocaust). Have Christians learned nothing? What possibly could they have to teach Jews? How could Christians even dream of pretending that their spiritual heritage excels that of Judaism? Who during the years of the Third Reich still praised the name of God in the concentration camps and died confessing the name of God in the gas chambers? Where were the churches during those difficult years? Why were they so quiet? How can they so easily forget and then become so outspoken in their mission to the Jews?



Mission to the Jews is understood as a serious threat to the survival of the Jewish people. Mission activities reek insensitivity and forgetfulness. Someone once said, "Mission to Jews continues where Hitler left off!" It is harsh, but it describes well Jewish feelings about mission. What is the intention of mission to the Jews? Can those who are advocating mission to the Jews affirm Judaism? Can they praise God for Judaism? Is not the missionary enterprise a way of saying: Judaism should cease to be? History has amply demonstrated that there has been little room for Jews and Judaism in the church. Jews were more than welcome to join the church, but they were expected to leave their Jewishness outside the church. For a Jew, accepting the Christ of the church meant to repudiate the covenanting God of Israel. The church said that Christ meant the end of the law. When it came to it, Jews were in fact asked to choose between the God of Israel and the Christ of the church. The fact that some Jewish Christians today are trying to recapture their ancestral roots is in itself a commendable effort, but does not answer entirely these questions.

Other concerns appear as soon as the question of mission to the Jews is raised. It is the question of the trustworthiness of God. God is, according to the Old Testament, committed to Israel in a very special way. There is a covenant between God and Israel. This covenant is said to be everlasting. What does one mean by eternal covenant, if one, as in traditional Christian teaching, does not attach any theological importance to this covenant, once the Christ event has happened? Those advocating mission to the Jewish people must come to terms with what it means that the Jewish people are in covenant with the God of Abraham, Isaac, and Jacob, the Father of Jesus Christ. If the covenant is alive and well also after the coming of Christ, then Israel has a mission next to the church. If Jews through the covenant of Sinai already are with the Father, to whom does one then want to convert them? A story about bumper stickers is worth being told. In the seventies some charismatic Christians put bumper stickers on their cars with

the text: *I've found him!* There were soon some really thought-provoking Jewish bumper stickers saying: *I've never lost him!*

There is another dimension in Jewish-Christian dialogue, which today needs to be addressed. The World Council of Churches was among the first of nongovernmental organizations to recognize the State of Israel in 1948. The reasons were multiple. Christians affirmed their commitment to the existence of a safe haven for the Jewish people. The years following 1967, the Six-Day War, and the ensuing occupation of the West Bank and the Gaza strip, led Christians into a dilemma. There was the discovery of the Palestinians who were refugees and were thought to be soon assimilated by the surrounding Arab nations. The Palestinians remained a people. Solidarity with the Palestinians burst forth. There was a guilty conscience among Christians of the world when they became aware that they had forgotten about the Palestinians. There was the perplexity of suddenly realizing that Jews were more than defenseless victims.

Today Christians are divided on the significance of the State of Israel. There are Christians, mainly from evangelical and fundamentalist churches, who see in this state a fulfillment of biblical prophecies. The imminent return of Christ is seen as intimately connected to what happens politically in and with Israel. Whatever Israel does, has been foretold by the prophets in the Old Testament or is "promised" in Revelation. There are Christians who feel that the State of Israel must be judged like any other state. It is difficult for these Christians to give a special theological significance to the Jewish people, let alone to a secular state. Christ, they argue, made all things new, meaning he cleaned the slate of Old Testament promises.

There are Christians involved in a Jewish-Christian dialogue who want to be in solidarity with the Jewish people. For them, the State of Israel is part of the Jewish patrimony. It is a strong and powerful state. The corruption that comes from power is a danger for the State of Israel as well as for any other state.



There are the Jewish voices in the dialogue who say that part of the Jewish-Christian dialogue is to muster support for the State of Israel. It is here that the Jewish people find their genuine fulfillment. Criticism of Israel is not anything Christians can afford, given their history with the Jewish people. But Christians need not be prepared to give "carte blanche" to all the actions of the State of Israel.

The Jewish-Christian dialogue will not be able to avoid the thorny issue of justice and peace in the Israeli-Palestinian conflict. In this conflict, Jews and Christians meet in a contending way as Israeli Jews and Palestinian Christians. It is the reverse of days when Jews lived at the mercy of powerful Christians. The history which is written today must, however, be part of the dialogue, if Jews and Christians want to be truthful to their constituencies.

With the Israeli-Palestinian issue on the agenda, another dimension introduces itself in the Jewish-Christian dialogue: ~~the non-Western scene~~. The Jewish-Christian dialogue has for natural reasons been confined to the Western world. It cannot remain Western, if it wants to mirror also Christian demography. The Christians of the so-called Third World are now in a majority within the body of Christ. This means an added context to the Jewish-Christian dialogue. The Western world must repair what has been exported from Western churches to Third World churches: an anti-Jewish theology. Caricatures of the Jewish Torah and images of legalism put up against the teaching of New Testament grace do not need a physical Jewish presence to strike root in Third World churches. It is thus important to facilitate a genuine meeting between Jews and Third World Christians. In this way the Jewish-Christian dialogue can generate a new thinking among Christians all over the *oikumene* (the whole inhabited world).

There is a another reason to promote a dialogue between Jews and Third World Christians. Third World Christians are coming

of age. They are developing their own theologies. No longer do they take for granted what the missionaries once might have taught them. There is a probing for a vital and coherent theology, a theology which emerges out of the need and experience of the people, be it in Southern Africa, in the Philippines or in Brazil. There is a demand for a theology, which on its way to Zaïre, Colombia, or Korea does not have to make the detour via Wittenberg, Geneva, or Rome. In such a context, there will be a need for a Jewish-Christian dialogue to rediscover for those doing Asian or African theology what Christians have come to call the Old Testament. All too often the church limited the Old Testament. Its sole purpose was to outline the beginning of salvation history, to prepare for the coming of the Messiah, to be the book wherein one could smell in advance the aroma of the messianic era. But it was always subordinate to the New Testament and was rarely allowed to speak in its own name. What are the conditions of humanity, the notion of peoplehood, and what does it mean to belong to a nation?

A couple of years ago, a dialogue between Jews and African Christians was organized in Nairobi, Kenya. There was marvel in the air. Jews were surprised to meet Christians who were very much different from Western Christians. Almost unconsciously, Christians had come to be associated with a powerful majority. Here Jews met Christians who were neither powerful nor a majority. It became a bit more difficult to make sweeping statements. These Christians could not be identified with those who had initiated crusades, ghettos, or pogroms.

African Christians were encouraged to meet Jews. They met the people of the Old Testament, a book which seemed to reflect so much of African traditions: creation was important, the land was important, there were questions of purity and impurity, there were genealogical tables, there were entire books devoted to wisdom. There has always been an African predilection for the Old Testament. It is a book which does emphasize that religion has to do with politics. In it salvation cannot be reduced to



— an inner phenomenon. It is a book that speaks to the African, as he or she reads about taboos, rituals, and other regulations. The Old Testament was in some ways always telling the African Christians that their ancient traditions could not be meaningless or pagan, as missionaries sometimes had taught. Now, in this dialogue, African Christians met with Jews who lived with this Old Testament and who helped affirm and strengthen African Christians in their theologizing.

— It has been said that the messianic idea and vision were sustained in different ways by Jews and Christians. Christians emphasized the messianic person, whereas Jews accentuated the messianic kingdom. Christians and Jews share the vision of the kingdom of God, although they conceive it differently. Nevertheless, there are possibilities for them to learn from each other. Christians have to learn to recapture the vision of the kingdom so as not to lose the concerns and plights of the world and of today. In dialogue, Christians can listen to Jews as they try to communicate what it means to be "a kingdom of priests and a holy nation," not in a remote place away from the world, but in the midst of the world. Maybe Christians can tell Jews what it means to Christians to be disciples of the "second-mile-God" and how such a relationship opens new dimensions in the Kingdom of God.

— In the Jewish-Christian dialogue, Christians have had to begin reflecting upon how to answer one question Jews will ask Christian participants: "Who do you say that I am?" What does it mean for Christian theology that there is a Jewish people? How does the Jewish no to Jesus as the Messiah relate to the claims made by Jesus? How do we understand the Christology of the church in the presence of the Jewish people? How do we understand our theological notions of salvation in the presence of the Jewish people? There are many complex theological questions, which Christians in the Jewish-Christian dialogue have had to wrestle with as a consequence of this dialogue. These questions today are looking for an answer.

— For almost fifty years, the church has sent men and women out as scouts to explore the land of Jewish-Christian encounters. These scouts had to be courageous and bold. They had to leave the security and safety of being together with their fellow Christians and go into the hill country of Jewish-Christian dialogue. Their mission was to find out how the soil was, if it was fertile or poor. They were told to bring back some of the fruits of the land (Num. 13:17). In these kinds of mission no map is provided. The theological "rod and staff" must be a tentative one. You cannot bring too much theological luggage or language. The only thing you can hope and believe is that you are on the way.

— It is high time for the church to ask the scouts to come back and share with their people what they have heard and seen. It is time to return from exploring the terrain. We will see them carrying on a pole between them some of the fruits of the land of Jewish-Christian dialogue. Now the church will taste the fruits and be encouraged to follow the scouts. Having tasted the fruits, the church in its various forms of faith and order will integrate within itself the findings of the Jewish-Christian dialogue; it will be revitalized and renewed. The fruits will then belong to the church and inspire it to continue on its pilgrimage.

— The Jews should also be challenged as well by Christians in this dialogue. What does Christianity mean to Jewish theology? There have been efforts by some Jewish theologians to reflect upon the significance of Christianity for Judaism. But these scholars have been few. Their reflections on the relationship of Judaism and Christianity have not left many traces in Jewish tradition. In general terms, Christians have been looked upon as part of the Noachite covenant. According to the words of God to Noah, "I am establishing my covenant with you and your descendants after you, and with every living creature that is with you . . ." (Gen. 9: 8ff., NRSV). There has been no particular theological space for Christians in Jewish thinking. Christians are Gentiles and share this with everyone who is not



a Jew. God has a covenant with humanity. Gentiles have a place in the "world to come" according to this covenant. In the Jewish-Christian dialogue, time has come for Christians to encourage Jews to work on "Jewish considerations for a Jewish-Christian dialogue." Jews need to reflect upon the fact that Christians actually have been imparting the knowledge of God all around the world. The world knows about the God of Israel. What does it mean to Jewish theology that Christians have been telling the world about the God of Israel? Abraham, Isaac, and Jacob have been made known to the world. Moses has been brought to the most distant places in the world through the Christian church. The slaves in Georgia and Alabama took refuge in the stories of how the Jews finally reached the Promised Land. Indians in Brazil find comfort in the words of Moses, as he urges the people to throw off the yoke of oppression. What does this mean for Jewish theology?

The Jewish-Christian dialogue is the oldest dialogue of the church. In some ways, the Jewish-Christian dialogue is the matrix of other dialogues. This is so, if for no other reason, than an irrefutable, historic one. There are specific issues relevant for this dialogue, which make Jews and Christians look upon the history they share as the pivot of their dialogue. Their dialogue sometimes risks being too self-centered. There are thus reasons to make sure that Jews and Christians in dialogue find themselves in the midst of the religious plurality of the world. Out of this pluralism perhaps new agendas will be written and new light shed on the road Jews and Christians have to walk together.



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INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

Dr. Leon A. Feldman  
Consultant

August 12, 1991

TO: ALL MEMBERS OF IJCIC

AMERICAN SECRETARIAT

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10017  
Tel: (212) 686-8670  
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EUROPEAN SECRETARIAT

World Jewish Congress  
1 Rue de Varembe  
1211 Geneva 10, Switzerland  
Tel: (41) 22-734-13-25  
Fax: (41) 22-73-93-985

FROM: Seymour D. Reich, chairman  
Leon A. Feldman

RE M I N D E R - I m p o r t a n t

The next meeting of IJCIC will take place  
on WEDNESDAY, AUGUST 14, at 10 a.m. in the  
offices of the Synagogue Council of America.

PLEASE MAKE EVERY EFFORT TO ATTEND

The purpose of this meeting will be the continuation of the dis-  
cussions regarding the scheduled visit to Cardinal Glomp  
in the near future.

In addition to the scheduled meeting of Msgr. Damaskinos regarding  
Jewish-Catholic relations and proposed consultation to take  
place in January 1992. -- The preparatory meeting is scheduled for  
August 2, 1992 in Geneva.

It is also planned for the implementation of the Prague Declaration  
on Jews and Christians to be held on either October 22-23 or on October  
24-25, 1992.

Finally, we request every member to participate for a similar meeting as  
discussed from Prague.

It is also planned to hold a preparatory meeting prior to the above, in Geneva  
with the participation of the R.E. Bergall: is also envisaged.

The above meetings will be held in the composition of the  
IJCIC representatives, the IJCIC, and the IJCIC questions.

We thank you for your continued support and look forward to greeting  
you at the meeting.

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10017  
Tel: (212) 686-8670  
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World Jewish Congress  
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# National Council of the Churches of Christ in the USA



Office of the  
General Secretary

## MEMORANDUM

TO: Monsignor Robert Lynch  
✓ Rabbi Henry Michelman

FROM: Joan B. Campbell

DATE: September 3, 1991

I promised to send you a copy of the Ford Foundation study called The Common Good. I find I do not have extra copies but have asked my assistant to request that the Foundation send you each a copy.

Good to be with you both last week. I look forward to our next conversation.

Chair of  
Global  
Mission  
of EL

William Leshner (312-753-0728)  
MANY Williams, Is

Pres of Lutheran School

of Theol in Chicago

& affiliated w/ Council

of Religious Leaders in the 20

Chicago.

1100 E 55 St.

Chicago 60615

Proposal

No ~~Council~~ co-sponsor

Nat'l meet - The Common Good

Hosted by Chicago Slavic Center

Council which has been studying Ford

Report.

Ford Foundation interested

can WDM 7000  
Joan Campbell  
on Oct 10

Paul O'Connell

577-4769

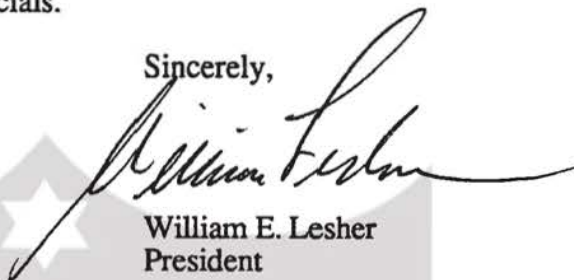
Shepherd Forman - Ford Foundation  
a VP in charge of Domestic Policy

577-4769



Thanks, again, for your willingness and apparent eagerness to explore this idea on October 10 with Ford Foundation officials.

Sincerely,



William E. Lesher  
President

WEL/w

cc: Shepard Forman



IJCIC MEETING, SEPTEMBER 19, 1991  
12 noon

The proposed agenda will include:

- 1) Resignation of Seymour D. Reich, Esq., Chairman of IJCIC
- 2) Meeting with Dr. Castro of WCC and representative of the Greek-Orthodox Communion to plan consultation and cooperative efforts.

Both meetings in Geneva, October 7-8

- 3) Implementation of Prague resolution by meetings in Warsaw, Budapest and Prague during the last week of October.

These meetings have been arranged by the office of Cardinal Cassidy and Fr. P.F. Fumagalli will accompany the IJCIC delegation.



## U.S. Jewish group split over Glemp

Page 2

# THE JERUSALEM POST

Vol. LIX, No. 17852 Thursday, September 19, 1991

p. 2

Thursday, September 19, 1991 The Jerusalem Post

## Liaison group head quits over planned meeting with Glemp

JONATHAN SCHACHTER

NEW YORK — The head of the International Jewish Committee for Interreligious Consultations resigned suddenly Monday after other members refused to boycott the visit here this week of Polish Cardinal Jozef Glemp, who has been accused of antisemitism.

Seymour Reich, former chairman of B'nai B'rith and the Conference of Presidents of Major American Jewish Organizations, cited IJCIC's "failure" to arrive at a consensus position about the visit as the reason for his resignation from the group, which is the Jewish umbrella body that conducts official contacts with the Catholic Church.

"I felt that IJCIC did not meet its responsibility, and I just could not sit back, as chairman, while others were planning on meeting with Glemp," Reich told *The Jerusalem Post*. "I could not serve as chairman under those circumstances."

IJCIC was sharply critical of Glemp's 1989 homily in which he accused Jews of "getting peasants drunk," "spreading Communism" in Poland and acting "from a position of a people raised above all the others." The Polish primate also accused New York Rabbi Abraham Weiss and a group of Jewish protesters of seeking to kill nuns at the Carmelite Convent on the grounds of the former Auschwitz concentration camp.

Glemp, in a letter last month to Archbishop Adam Maida of Detroit, condemned antisemitism as "evil and contrary to the spirit of the Gospel" and withdrew his charge that the demonstrators intended physical harm to the Carmelite nuns. IJCIC members agreed those statements were "not sufficient," but there remained differences within the group over whether to meet with Glemp tomorrow in Washington.

Reich said he tried to call a meeting of the group last

week to discuss the matter but was opposed by those who wanted to go ahead with tomorrow's meeting.

"What was missing was the ability of the group to come together to try to achieve a common position," Reich said. "We had one, and it is still of record, that we would not meet with Glemp unless he issued a statement in Poland addressing several issues, including the homily. He didn't do it."

Among the groups that insisted on pressing ahead with the meeting were the American Jewish Committee and the Synagogue Council of America.

"The people who do want to meet with him don't see it as a ceremonial visit, and will press as hard as we can on those issues," said Rabbi James Rudin, director of inter-religious affairs for the American Jewish Committee and a previous IJCIC chairman.

"There's a difference on how best we can make the impact on a cardinal, the Primate of Poland, in an important part of the world," Rudin added. "It's our judgment, after weighing all the issues and listening to everybody, that this is the best way to raise those issues, press the issues, and to register as strongly as we can."

Reich conceded that Glemp "may very well say some of the right things to those who meet him" in Washington. "But if he does, the perception will be that he's doing it under pressure of American-Jewish leaders and that's wrong."

Meanwhile, in Warsaw, an aide to Glemp said he had no plans to apologize directly to Weiss during his visit.

The aide said Glemp's statement last month on the issue was "valid and clear," but Weiss called that pronouncement insufficient and said he planned to protest at the cardinal's visit to Washington.

Weiss also said he would try to serve Glemp with legal papers charging him with slander if he did not apologize for his allegations on the 1989 Auschwitz incident.



# Polish Primate Sees U.S. Jews Friday

By PETER STEINFELS

There may be no empty chairs tomorrow when Jozef Cardinal Glemp of Warsaw, Roman Catholic Primate of Poland, meets with officials of American Jewish organizations in Washington, but there will be some missing faces.

While Catholic-Jewish cooperation has increased lately, especially in Eastern Europe, some leaders of major Jewish organizations are refusing to meet with Cardinal Glemp, the Archbishop of Warsaw, who is beginning a visit to the United States.

Since August 1989, Cardinal Glemp has been criticized by leaders of Jewish groups for a sermon they said was laced with anti-Semitic stereotypes. On the Catholic side, the events have provoked disappointment and even exasperation.

The actions surrounding the Glemp visit have also revealed contrasting and sometimes conflicting differences among Jewish groups about how to conduct interreligious conversations. On Monday, Seymour Reich resigned as head of the International Jewish Committee for Interreligious Consultations, protesting what he described as the group's inability to reach a consensus about meeting with Cardinal Glemp. The committee is an umbrella group of Jewish organizations established to carry on dialogue with the Vatican and other religious bodies.

## A Symbolic Rebuke

Mr. Reich's action was also meant to be a symbolic rebuke to the Jewish groups whose representatives will

meet tomorrow with the Cardinal.

A dozen representatives from six Jewish organizations will attend the meeting. Dr. Eugene Fisher, chief adviser to the American bishops on Catholic-Jewish relations, said, "Most of those with whom we have been in dialogue over the years are coming," he said, adding that the Anti-Defamation League of B'nai B'rith and one or

## Efforts to smooth the Cardinal's visit do not entirely succeed.

two individuals were exceptions.

Cardinal Glemp will visit 14 cities with large Polish-American populations between last night, when he arrived in the United States, and Oct. 7. A similar trip planned for 1989 was canceled after the reaction to his sermon raised the likelihood of demonstrations.

The gesture by Mr. Reich, a past president of B'nai B'rith International, was a setback to extensive efforts by Catholic and Jewish officials to smooth the Cardinal's trip.

On Aug. 23, the Cardinal made public a letter to Archbishop Adam Malda of Detroit expressing regret for having suggested in the 1989 sermon that Jewish demonstrators who scaled the walls

of a convent at the site of the Auschwitz death camp intended harm to the nuns. He also called anti-Semitism an evil "contrary to the spirit of the Gospel."

Reversing an earlier stance, Cardinal Glemp has supported the shift of the convent to the site of a center for interreligious discussions, now being completed several miles from the former concentration camp. In January he also signed a letter from all Poland's bishops denouncing anti-Semitism and expressing sorrow for past injustices to Jews.

Prominent Jews like Rabbi Jack Bemporad and Rabbi A. James Rudin, although believing that Cardinal Glemp has still not addressed other aspects of his 1989 sermon, said this week that his more recent statements and actions constitute sufficient "first steps" and evidence of good intentions.

"I don't see how not meeting with someone would in any way help the relationship between Catholics and Jews," said Rabbi Bemporad of Temple Israel in Lawrence, N.Y., who is co-chairman of interreligious affairs of the Synagogue Council of America, which represents Reform, Conservative and Orthodox Jews. Rabbi Rudin oversees interreligious affairs at the American Jewish Committee.

Other leaders disagree with this "quiet diplomacy" approach. Besides Mr. Reich, Abraham H. Foxman, director of the Anti-Defamation League, said Cardinal Glemp should explicitly repudiate for each specific statement he made in his speech, including a historical reference to "the Jewish innkeeper who got peasants drunk" and a suggestion that Jews held the mass media at their "disposal in many countries."

Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, who led the group invading the convent's grounds in 1989, said on Monday that he was going to pursue a suit for defamation against Cardinal Glemp.

A paper for the visit written last month by Bishop Henryk Muszynski of Wlclawek, Poland, contrasted "widespread development in the dialogue between Christianity and Judaism" with "increasingly disturbing statements in the United States against the church and the Primate of Poland."

Bishop Muszynski's concern is considered significant because he heads the Polish bishops' Committee for Dialogue with Judaism and is known to be a major force in getting Poland's hierarchy to issue January's statement.



**CHAIRMAN OF VATICAN DIALOGUE GROUP  
SIGNS OVER DISUNITY ON GLEMP VISIT**  
Debra Nussbaum Cohen

NEW YORK, Sept. 16 (JTA) -- The chairman of the group charged with representing the world Jewish community in contacts with the Vatican expectedly resigned Monday, just three days before Polish Cardinal Jozef Glemp's visit to the United States was scheduled to begin.

Seymour Reich said he was resigning as chairman of IJCIC, the International Jewish Committee on Interreligious Consultations, to protest "the organization's failure to reach a consensus on meeting with the cardinal," whose past remarks about Jews have angered many in the Jewish community.

Reich said he was leaving the post "in sorrow more than anger." He said he felt a deep sense of frustration at being unable to coordinate a unified Jewish response to the Polish primate's 3-day visit, which begins Thursday.

Jewish organizational and religious leaders have been at odds about whether to meet with Glemp, who heads the Catholic Church in Poland.

Some, who feel the cardinal has not gone far enough in apologizing for his past remarks, have turned down invitations to see him. But a number of others will meet with Glemp on Friday, at the headquarters of the National Conference of Catholic Bishops in Washington.

Reich said he had hoped that IJCIC could reach consensus on whether or not the American Jewish leadership should meet with Glemp.

He said he had tried to convene a meeting last week of the organization's constituent groups to discuss the issue, but that he was thwarted in his attempt by IJCIC members who did not want the discussion to take place.

The group now plans to hold an emergency meeting Thursday morning to discuss Reich's resignation. At least one IJCIC member said he would ask Reich to rescind his decision.

"This is not the time to show divisiveness within the Jewish community," said Rabbi Fabian Schonfeld, co-chair of the interreligious affairs committee of the Synagogue Council of America, which represents Reform, Conservative and Orthodox Jews and is a member agency of IJCIC.

**Rabbi Still Planning To Sue Glemp**

IJCIC members remain deeply divided on the issue of meeting with Glemp, who insulted Jews and Judaism in his now-infamous homily of Aug. 26, 1989, in Czestochowa, Poland.

In that homily, the cardinal accused Jews of "getting peasants drunk," "spreading communism" and acting "from a position of a people raised above all others."

He also said that a group of Jewish activists, led by New York Rabbi Avi Weiss, had intended to kill the nuns at the Carmelite convent at Auschwitz during a July 1989 demonstration there.

Glemp backed away from some of those remarks in a letter he sent Aug. 12 to Archbishop Arthur Maida of Detroit, later made public.

He admitted that the Jewish activists "did not intend to kill the sisters or to destroy the convent" and he expressed regret over past "misunderstandings" with the world Jewish community.

He also called anti-Semitism "evil and contrary to the spirit of the Gospel." But he did not give the explicit apology for his past remarks that many Jewish leaders had hoped for.

As a result, Weiss is going ahead with plans

to sue Glemp for libel and defamation. He and Harvard Law School Professor Alan Dershowitz intend to serve the cardinal with court papers once he lands on American soil.

Schonfeld of IJCIC agreed with that position, calling Glemp's letter a "cop-out. If I insult somebody, I apologize to them directly, not by saying it to somebody else," he said.

Schonfeld said he had turned down an invitation to meet with Glemp extended by the Catholic bishops conference.

But others have accepted their invitations, which were extended to individual Jewish leaders who work on interreligious dialogue. While not entirely pleased with Glemp's letter, they feel it is a positive step.

One of them is Rabbi Jack Bemporad, who chairs the Synagogue Council panel that Schonfeld co-chairs.

Glemp "is moving in the direction of reconciliation with the Jewish community," Bemporad said. "This is a first step in the direction of what I think will be a much fuller statement" at the meeting Friday.

"It's only appropriate that the Jewish community listen to what he has to say."

**INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS**

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

September 16, 1991

**AMERICAN SECRETARIAT**

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TO: American Jewish Committee  
B'nai B'rith/Anti Defamation League  
Israel Interfaith Association  
Synagogue Council of America  
World Jewish Congress

Gentlemen:

I am distressed at the failure of IJCIC to reach a consensus on meeting with Cardinal Glomp during his forthcoming visit to the United States.

I had hoped that a common position would be adopted on this issue. Instead, I have learned that some members of IJCIC are seeking out the Cardinal and others are boycotting his visit. In my judgment, IJCIC -- as the designated agency of the Jewish world in its international dealings with the Catholic Church -- has failed to meet its responsibilities. Had a common stand been taken, IJCIC would have served its proper role in representing the Jewish community with dignity and integrity vis-a-vis the Church.

Today, however, the principle of Jewish communal unity appears subordinated to the idea of every constituent body in IJCIC going its own way. That is unfortunate for the Jewish community and harmful to the effort to strengthen Catholic-Jewish relations on the basis of mutual respect and understanding.

I am therefore submitting my resignation as chairman of IJCIC, effective immediately.

Sincerely,

  
Seymour D. Reich

SDR:jgh



## **Richard Cohen Associates**

PUBLIC RELATIONS COUNSEL

Contact: Richard Cohen

For Immediate Release

### **SEYMOUR REICH RESIGNS AS CHAIRMAN OF IJCIC, CITING 'FAILURE' TO ARRIVE AT A CONSENSUS POSITION ON MEETING WITH CARDINAL GLEMP DURING HIS U.S. VISIT**

On the eve of the American visit of Polish Cardinal Jozef Glemp, the chairman of an international Jewish body that deals with the Catholic Church has resigned in protest against "the organization's failure to reach a consensus on meeting with the Cardinal," who has been accused of anti-Semitism.

Seymour D. Reich, chairman of the International Jewish Committee for Interreligious Consultations (IJCIC), submitted his resignation in a letter to the group's constituent agencies -- the American Jewish Committee, B'nai B'rith/Anti-Defamation League, Israel Interfaith Association, Synagogue Council of America and World Jewish Congress.

Mr. Reich, a lawyer and immediate past president of B'nai B'rith International, said he had hoped that a common position would be adopted on the controversial issue of whether or not to meet with the Polish prelate.

Instead, he said, some members of IJCIC are seeking out the Cardinal and others are boycotting his visit.

"In my judgment," Mr. Reich said, "IJCIC -- as the designated agency of the Jewish world in its international dealings with the Catholic Church -- has failed to meet its responsibilities. Had a common stand been taken, IJCIC would have served its proper role in representing the Jewish community with dignity and integrity vis-a-vis the Church.

"Today, however, the principle of Jewish communal unity appears subordinated to the idea of every constituent body in IJCIC going its own way. That is unfortunate for the Jewish community and harmful to the effort to strengthen Catholic-Jewish relations on the basis of mutual respect and understanding.

"I am therefore submitting my resignation as chairman of IJCIC."

According to Mr. Reich, the Synagogue Council of America -- which represents the Conservative, Orthodox and Reform branches of Judaism in the United States -- is prepared to meet with Cardinal Glemp on his arrival here, as is the American Jewish Committee. At the same time, however, he reported, "the World Jewish Congress says it will not meet with the Polish primate if invited, nor will the B'nai B'rith/Anti-Defamation League."



### Glemp's Latest Statement at Issue

UJCIC and many Catholic church officials were sharply critical of Cardinal Glemp for delivering at the shrine of Czestochowa on Aug. 26, 1989 a homily they regarded as deeply offensive because of what they called its strong anti-Semitic content.

In it, Cardinal Glemp accused Jews of "getting peasants drunk," of "spreading Communism" in Poland and of acting "from a position of a people raised above all others." He also accused Rabbi Avi Weiss of New York, who had led a group of protestors who scaled the wall of the Carmelite convent on the grounds of the former concentration camp at Auschwitz, of seeking to kill the Carmelite sisters and to destroy the convent.

The furor resulting from Cardinal Glemp's homily forced the primate to cancel a trip to the United States he had planned for that fall.

Last month, in a letter to Archbishop Adam J. Maida of Detroit, Cardinal Glemp condemned anti-Semitism as "evil and contrary to the spirit of the Gospel." He also withdrew his charge that the demonstrators at the convent had intended physical harm to the Carmelite sisters or the destruction of their convent.

The Cardinal's letter, which had been the subject of extended discussions between U.S. Catholic and Jewish representatives here, received a mixed reaction in the Jewish community. As chairman and on behalf of UJCIC, Mr. Reich acknowledged "the steps taken" by Cardinal Glemp "as an effort toward improving relations between the Catholic Church in Poland and the Jewish community." But he added: "We expect there will be further clarification from the Cardinal while still in Poland and when he arrives in the U.S."

Yesterday, Mr. Reich said that "thus far there has been no further clarification from Cardinal Glemp in Poland, and I have no idea whether there will be any."

His personal view, Mr. Reich said, was that "unless and until Cardinal Glemp repudiates the anti-Semitic accusations he made in his 1989 homily, I do not believe American Jewish leaders should meet with him during his visit to our country -- and I believe our American Catholic colleagues and Polish-American friends would understand this position."

Mr. Reich noted that on Friday in Warsaw, the local synagogue was vandalized by six Polish youths who shouted anti-Semitic slurs and beat an elderly man prominent in Jewish affairs. "Regrettably," Mr. Reich said, "we have seen no report that Cardinal Glemp took the opportunity to condemn this act of desecration."

9/16/91

X

X

X



# Polish cardinal's 'regret' gets mixed reaction from Jewish groups

By DEBRA NUSSBAUM COHEN

A conciliatory statement issued last week by Cardinal Jozef Glemp of Poland has been met in the American Jewish community by reactions ranging from warm and welcoming to openly disdainful.

In the statement, dated Aug. 12 but released 11 days later, Glemp expresses regret over "misunderstandings" with the Jewish community and appears to retract statements he made two years ago in a homily in Poland.

At that time, Glemp, who heads the Roman Catholic Church in Poland, suggested that seven Jewish activists who had demonstrated at a controversial convent located on the grounds of the former Auschwitz death camp had intended to destroy the convent and kill the Carmelite nuns living there.

In the statement released Aug. 23,

Glemp admits the group, led by New York Rabbi Avi Weiss, "did not intend to kill the sisters or to destroy the convent."

He also calls anti-Semitism "evil and contrary to the spirit of the Gospel."

But the cardinal fails to address specifically the charges he made in his now-infamous homily of Aug. 26, 1989, that Jews were "getting peasants drunk," "spreading communism" and acting "from a position of a people raised above all others."

Outrage over Glemp's comments from Jews and Catholics worldwide forced the prelate to cancel a visit to the United States that he had planned in the fall of 1989.

Glemp now plans to visit the United States next month at the invitation of Archbishop Arthur Maida of Detroit. His statement, which took the form of a letter addressed to

Maida, is seen as an attempt to address American Jewish concern over the Polish primate's past remarks.

But according to Harvard Law School Professor Alan Dershowitz, Glemp's letter does not go far enough.

"Glemp only retracted his statement about Rabbi Weiss in order to avoid a lawsuit," said Dershowitz, who initiated lawsuits on behalf of Weiss in Poland and the United States, accusing the Polish cardinal of slander and defamation.

"To me, the headline should be 'Cardinal cops a plea,'" he said. "Had it been a from-the-heart apology, he would have apologized for his outrageous statements on the Jews introducing communism to Poland."

Dershowitz plans to wait two weeks before taking any further legal action to see whether Glemp

goes further in apologizing for his remarks about Weiss and his anti-Semitic statements.

Glemp's new statement was called "cold and insufficient" by the head of one major American Jewish organization who asked not to be identified.

"It was a grudging statement on the part of Glemp," he said. "The whole reference to the Jewish community is in two sentences."

While American bishops are eager to have Glemp come to this country "without too much of a crisis in Catholic-Jewish relations," it does not appear that Glemp is ready to apologize for his past statements, the Jewish official said.

Officially, Jewish organizational leaders mostly welcomed Glemp's statement, though many were cautious about it.

Seymour Reich, chairman of the International Jewish Committee on

Interreligious Consultations, which represents world Jewry in official dealings with the Catholic Church, said the organization "acknowledges the step taken" by Glemp "as an effort toward improving relations between the Catholic Church in Poland and the Jewish community."

But, he said, "we expect that there will be further clarification from the cardinal while still in Poland and when he arrives in the U.S."

The Synagogue Council of America, the body representing Reform, Conservative and Orthodox rabbis and congregations, "welcomes this spirit of reconciliation," said Rabbi Jack Bemporad, chairman of the group's interreligious affairs committee.

"Cardinal Glemp's statement clearly indicates that he seeks reconciliation and positive relations with the Jewish community," Bemporad said.

Henry Siegman, executive director of the American Jewish Congress, said it is "unfortunate that Cardinal Glemp did not find it in his heart to acknowledge simply and directly the anti-Semitic implications of his homily."

"Nevertheless, we are hopeful" that Glemp's comments "presage a new and less troubled relationship," he said. "There is much work yet to be done."

Elan Steinberg, executive director of the World Jewish Congress, said, "We view this as the first step in a process in which he will clarify his untoward remarks of two years ago."

The Anti-Defamation League's statement suggested that Glemp "find an opportunity to address the issue of anti-Semitism in Poland in a homily that will forever erase the blemish of his 1989 remarks."

Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee, received Glemp's letter warmly and stated that it "helps close a painful chapter in Catholic-Jewish relations."

One of the elements requested by American Jewish leaders in the flurry of behind-the-scenes communication with the National Conference of Catholic Bishops that has taken place over the last several weeks was that the Polish primate make his statement public in Poland, in Polish.

The letter was made public in Poland on Aug. 23, sources say, but it is not yet clear how far the Polish Episcopate, of which Glemp is president, has disseminated his statement.

American Jewish leaders are planning to meet with Glemp in Washington on Sept. 20, the day after he arrives in the United States, and again toward the end of his trip, on or about Oct. 7, in New York.

But one Jewish leader warned that unless Glemp addresses more expansively his remarks of two years ago before he leaves Poland, he has "got to anticipate that he's going to be faced with some tough questions when he meets with the Jewish community."

*Jewish Telegraphic Agency*



# Rabbi is likely to sue Glemp in the U.S., too

By JONATHAN MARK

Rabbi Avi Weiss, who is suing Polish Cardinal Jozef Glemp for slander in the Warsaw courts, apparently will file a similar lawsuit against Glemp in the United States when he arrives here Sept. 19 because he insists Glemp has yet to apologize.

Alan Dershowitz, Weiss' attorney, had said he would file suit immediately against Glemp in this country if the cardinal did not publicly apologize to Weiss. Glemp is expected to meet with a Jewish delegation during his U.S. tour, which will take him to 14 cities.

Glemp has issued numerous statements that many Jewish leaders have interpreted as a retraction for his statements about Weiss and Jews in general.

In 1989, Weiss and several other New York Jews attempted a sit-in demonstration at a historic Auschwitz warehouse that had been transformed into a Carmelite convent. After the demonstrators were removed forcibly, Glemp reportedly said the convent's nuns would have been murdered by Weiss' group were it not for the intervention of Polish workers.

In a homily in Czestochowa on Aug. 26, 1989, Glemp said Jews "got peasants drunk," "spread communism" and control the international media.

According to Weiss, the cardinal "now says that he understands that



Cardinal Jozef Glemp

we did not come to kill the nuns, but he blames that misunderstanding as much on the Jewish community as on the Catholic community" because of poor communication.

"He's wrong about that," Weiss said. "The Jewish community had been in contact with him and his Church for years.

"When you read his statements, it is very clear that he has never apologized," Weiss told *The Jewish Week*.

The rabbi pointed out that although Glemp's original remarks were directed at him, none of Glemp's letters being hailed as retractions have been sent to Weiss.

"He sent the last letter to an archbishop," Weiss said.

Weiss said that in the Glemp letter

(Continued on Page 39)

## Glemp

(Continued from Page 3)

being accepted by most of the Jewish establishment as one of contrition, "he doesn't mention once about the nuns moving" out of the Auschwitz convent." The Church has said the nuns will leave by October 1992.

Rabbi Jack Bemporad, director of the Synagogue Council of America's interreligious affairs committee, said there are larger issues here beyond Weiss' lawsuit.

Bemporad said "last September, a document," the first draft of which was authored by Bemporad, "was approved in Prague by Jewish and Vatican representatives in which the Vatican asked for the forgiveness of the Jewish community for what they had done to the Jewish people throughout their history."

"This was the first time anyone of stature, speaking for the pope, literally said that they wanted to do *teshuvah* [repentance]. They did not just condemn anti-Semitism in general, but their own anti-Semitism," and groups were established around the world to implement better relations.

"The Church," Bemporad said, "wanted Poland to be the foundation for this new agreement. On Jan. 20, a pastoral statement was read in every Polish church" asking Jews "for forgiveness."

"This could never have happened without Glemp's cooperation," Bemporad said. "He has made other statements of reconciliation and contrition condemning anti-Semitism, and what he is saying [on the eve of his trip to the United States] has to be seen in the larger context of what has been happening in Poland and in light of what has been happening in Jewish-Vatican relations."

The Vatican, Bemporad said, has contributed \$150,000 to the building of a new convent away from Auschwitz.

Bemporad said in this High Holy

Days season of forgiveness, we should have the good graces to take the cardinal at his word and talk things over with him. Bemporad, also the spiritual leader of Temple Israel in Lawrence, said he has received and accepted an invitation to be part of the Jewish delegation meeting with Glemp during his visit.

"To see Glemp's visit only in terms of Weiss and Dershowitz is to distort it," he said. "My inclination is that those who want to just confront Glemp will not get much support."

However, Kalman Sultanik, vice president of the World Jewish Congress and president of the Federation of Polish Jews of the United States, declared that Jewish leaders should not meet with Glemp. He promised to suggest to the WJC-American section that they not be part of any such delegation.

Sultanik said the cardinal's recent statements in connection to the Weiss demonstration were simply "aimed at removing the threat of a lawsuit." He added that he did not interpret any of Glemp's statements as a retraction for his anti-Semitic statements.

Weiss insisted that he wants dialogue "as much as the professional dialoguers. But I want a dialogue with Jewish self-respect, not with my hat in hand. Why are we running to him?"

Weiss disputed the argument that his confrontation with Glemp might have negative repercussions on the Jews in Poland.

"If we learned anything from the Holocaust era," said Weiss, "it is that we best protect a Jewish community by focusing international attention on them. We learned that if you acquiesce to an anti-Semite, you increase anti-Semitism."



## Statement

We are witnessing widespread development in the dialogue between Christianity and Judaism throughout the world, and in Poland; however, there are increasingly disturbing statements in the United States against the Church and the Primate of Poland, Jozef Cardinal Glemp, as the President of the Polish Episcopal Conference. To clarify this I would like to emphasize the following points:

1. The point of origin of many of the attacks on Cardinal Glemp are some fragments of his Homily of August 26, 1989, in Czestochowa. This homily was delivered in the context of intensified conflict regarding the Carmelite Sisters' convent in Auschwitz. Quoting selected parts of the Homily and overlooking the other positive elements of it, and also, ignoring later statements and clarifications of the author of the Homily, is intentional misrepresentation of the real meaning of his Homily.
2. Cardinal Glemp's Homily in Czestochowa should be understood within the totality of his teaching and his activities, and also, against the background of Catholic-Jewish dialogue which is conducted in Poland by the Church under the leadership of Cardinal Glemp.
3. The relationship between Christians and Jews is fully documented in a pastoral letter by the Polish Conference of Bishops, issued on November 30, 1990, on the occasion of the 25th anniversary of "Nostra Aetate". This letter was read in all the Churches and Chapels in Poland on January 30, 1991. It was signed by Cardinal Glemp and clearly reflects his personal attitude toward Jewish matters and Judaism, but beyond that, it is the obvious proof of his deep involvement and support without which this pastoral letter could not have become a reality. This document was very favorably received by the majority of Catholic and Jewish communities and made a great contribution to enhance Jewish-Catholic dialogue in Poland. In the name of basic human honesty, it is not permissible to emphasize the importance of this document while simultaneously degrading, or even totally ignoring, the personal contribution of the Primate in authoring and promulgating it.
4. Several days after the Homily in Jasna Gora during the Fourth Congress of Polish Theologians in Lublin, September 12, 1989, the Primate of Poland recommended to Polish theologians to reflect on *Szoch* in a way it is understood by the Jewish community. This challenging exhortation by Cardinal Glemp resulted in various initiatives toward deepening *Szoch* in Christian and Jewish thought. As a consequence, many symposia took place in Cracow, Warsaw and Lublin.
5. In this on-going dialogue, the Catholic Church in Poland makes every effort to know and understand Judaism and the Jewish community as they perceive themselves. This effort is of fundamental importance in understanding and respecting symbols which are sacred and unique for Jews and Christians, however, have a different meaning for Jewish and Christian communities. For every Christian the Cross is a symbol of his faith. Not so long ago in Poland, those who professed their faith had to defend the Cross; some of them even died for it. For this reason every attempt to contest the Cross is considered a sign of fighting with religion and even God himself.

NOTE FOR THE FILE

Meeting with Mgr. Damaskinos, Geneva, 25 June 1991

1. Mgr. Damaskinos and his assistant F. Basil visited Dr. Riegner and me at this office as a follow-up of our meeting of 25 March 1991. The encounter was very cordial and friendly.
2. He informed us that he had been in touch with Archbishop Kirill who has agreed to another Jewish-Greek Orthodox consultation to be held within the next few months.
3. For several reasons, including budgetary, they would prefer that consultation to take place in February 1992. It would be held within the same framework as the preceding IJCIC/Greek-Orthodox consultations, with an invitation to the ICCJ to send a small delegation.
4. The topic suggested remains "Continuity and Renewal" which would allow to compare our views on mutual relations in the light of the developments during the last generation of the approaches to Jews and Judaism by other Christian churches.
5. A small preparatory group will meet in Geneva on 3 October 1991 to discuss the agenda of the consultation and the list of participants.
6. We also had a substantive exchange of views on the basic preconditions for dialogue as well as on the recent trends within the World Council of Churches, including the Canberra Assembly. Mgr. Damaskinos was very critical of the WCC attitudes in many respects, notably political. We informed him about our difficulties with the WCC.

25.6.1991

Jean Halpérin



## Jewish Interreligious Committee Joins Criticism of WCC Assembly

Geneva, Switzerland - Following criticism from the International Council of Christians and Jews (see May NewsReport), the International Jewish Committee on Interreligious Consultations joined in denouncing the statement on "The Gulf War, the Middle East and the Threat to World Peace" passed at the World Council of Churches' Seventh Assembly held in Canberra in February.

An exchange of letters between IJCIC Chair Seymour Reich and WCC General Secretary Emilio Castro began with a letter from Reich on 26 April 1991 that took "strong objection" to the "casual" wording of a sentence which the IJCIC felt "grossly understates" the dangers of antisemitism. The reference to "manifestations of anti-semitism in a number of countries," which the statement said was a cause of "great anguish" for "many Jews" was shocking, according to the IJCIC in that it did not reflect that this should be "a cause of major anguish for the whole civilized world and the Christian communities as such!"

The letter viewed "with dismay" reference to the fate of the Israeli state during missile attacks in the course of the Gulf war, which Reich said demonstrated "insensitivity and indifference" toward Israel. While there was reference to the fact that some of the missiles fell in Palestinian areas, Reich stated, "the damage caused to the civilian population in Tel Aviv and Haifa is hardly mentioned at all."

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*Reich refers to "the hidden bias, unbalance of judgement and the lack of concern for the Jewish people which goes through the whole statement."*

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Reich refers to "the hidden bias, unbalance of judgement and the lack of concern for the Jewish people which goes through the whole statement." He indicated that the IJCIC "would have expected from a moral body such as the WCC that it would consider it as its duty to educate Christian communities who are not in direct contact with Jewish populations to make them aware of the special relationship that exists between the Church and the Jewish people and also to warn them about the evil of unwarranted hatred and prejudice." In this regard, Reich refers to "an urgent need to carefully reexamine our relationship as well as the basic principles on which it was built," and asks Castro to arrange for a high-level meeting to undertake that task.

In response, Castro sent a letter dated 28 May, noting that before he was able to respond publicly was given to Reich's letter through an interview with IJCIC board member Dr. Gerhart Riegner in the 9 May 1991 issue of the Jerusalem Post. Therefore, Castro stated, the letter no longer represented an opening for continued dialogue, but was "a public reprimand and expression of prejudiced feelings." Castro indicated that he respected those feelings, but regretted them and considered them unjust. "We have condemned and continue to condemn antisemitism," Castro stated, "we have raised the issue with our churches all through the history of the World Council of Churches, and very recently in relation to antisemitism in Europe and Latin America." He said that he regretted the tone of Reich's letter "which stands in the way of any fruitful dialogue." He remarked simply, "I am saddened." The WCC would continue to be "faithful to the Jewish people" and "vigilant against all manifestations of antisemitism," while upholding "the right to peaceful existence of the State of Israel," despite the fact "that you, as representatives of the Jewish community, do not seem to understand our genuine friendship and solidarity," Castro concluded.

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*Castro stated, the letter no longer represented an opening for continued dialogue, but was "a public reprimand and expression of prejudiced feelings."*

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This letter prompted another from Reich, dated 18 June. He referred to Castro's letter as "curt, discourteous and troublesome." Puzzled by Castro's reference to the Jerusalem Post's interview with Riegner, Reich stated that he subsequently located the article which "in fairness to IJCIC and Dr. Riegner" was probably "his way of reflecting on the unhealthy status of our relations," while at the same time "hoping that the effort being made (to communicate with the WCC) would begin to breach the widening gap." Reich noted that "If the tone of my letter seemed harsh, I was trying to convey the strong feelings that presently exist in the Jewish community regarding our relations with the WCC." At the same time, he wrote, "This exchange of correspondence makes even more apparent" the need for a meeting between the IJCIC and the WCC, "and it would be regrettable, if together, we could not make an effort to address the issues that have caused the tensions between us."

Castro's response, dated 27 June, observes that the contents of Reich's letter confirms "that the present relationship between the WCC and the IJCIC has



deteriorated." Nevertheless, Castro disagrees with Reich's "narrow description of the WCC relationship with the Jewish community." Stating that "We do not consider the UCIC as the sole representative of the Jewish community," Castro observes that "To equate any difficulty we may have with the UCIC to difficulty with the Jewish community at large is a misunderstanding." While the WCC cherishes its "long years of fruitful relations with the UCIC," the WCC "cannot reduce its relations with the Jewish community to UCIC alone."

Castro then reviews a number of recent ecumenical events that have mirrored the "richness" of the WCC's association with the Jewish community. He notes among other things a consultation on ecology and moral values held in Kuala Lumpur in May 1990 which was enriched by Jewish participation, as was the Justice, Peace and the Integrity of Creation Convocation in Seoul, in March 1990, where a covenant was made involving Jewish Israeli and Palestinian participants, which included an undertaking on the part of the WCC and its member churches to combat anti-semitism. Jewish participation at the Canberra Assembly itself is noted, alongside such inter-faith meetings as the pan-Orthodox Christian-Jewish dialogue scheduled for the autumn, and a meeting between Russian Christians and Christian and Jewish members of the International Council of Christians and Jews.

Castro concludes by inviting the UCIC to discuss with the WCC how it can also cooperate on issues of this sort. "I think also that a personal conversation with you will iron out the harshness of our epistolary exchange," Castro adds. He assures Reich that he will follow up the matter "with profound personal interest," along with the WCC's staff person responsible for Christian-Jewish relations, Hans Ucko. □

## Ecumenical Team Visits Armenia to Gather Information About Conflict

**Yerevan, Armenia** - A joint delegation of the World Council of Churches and the Conference of European Churches visited the Republic of Armenia 13-20 June 1991, to gather information about the conflict with the neighbouring republic of Azerbaijan over the future of the predominantly Armenian enclave of Nagorno-Karabagh, which lies within Azerbaijan. The visit came about in response to an invitation from the head of the Armenian Apostolic Church, Catholicos Vasken I.

The mandate of the five person delegation was to express solidarity with the Armenian Apostolic Church



Dates suggested by Fr P. F. Fumagalli and confirmed  
by the church authorities in Warsaw, Budapest, and Prague.  
Budapest and Prague during October 21-25, 1991  
Warsaw, Auschwitz etc. October 30-31.

The above dates can be pushed closer together but one should be  
prepared for one week of travel.





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## WORLD COUNCIL OF CHURCHES

PROGRAMME UNIT ON FAITH AND WITNESS  
SUB-UNIT ON DIALOGUE WITH PEOPLE OF LIVING FAITHS

*Handwritten signature*

World Jewish Congress  
rue Varembe 1-3  
Case Postale  
1211 Genève 20

Sept. 19, 1991

Dear Prof. Halperin,

# AMERICAN JEWISH ARCHIVES

Wishing you "Shana tova" I would like to share with you a couple of items that I am not sure has reached the World Jewish Congress or IJCIC.

1. Enclosed please find a letter by the Gen.Secr. dr. Emilio Castro to His Beatitude Teoctist, Patriarch of the Romanian Orthodox Church. In his letter dr. Castro asks the Romanian Orthodox Church to take a stand against antisemitism in Romania. The response to the letter by the Patriarchal Assistant as well as an appeal to the clergy of the Church are also enclosed.
2. Please find also a copy of a letter to dr. D. Albahari, President of the Federation of Jewish Communities in Yugoslavia. The General Secretary expresses in this letter his dismay over the bombing in Zagreb of a synagogue last month.

Looking forward to seeing you, I remain

Yours sincerely,

*Handwritten signature of Hans Ucko*  
Hans Ucko

Encl.





**WORLD COUNCIL OF CHURCHES**  
**GENERAL SECRETARIAT**

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FOR YOUR INFORMATION

Dr D. Albahari, President  
Federation of Jewish Communities  
in Yugoslavia  
P. O. Box 841  
11001 Belgrade / Yugoslavia

AMERICAN JEWISH  
ARCHIVES

Geneva, 11 September 1991

Dear Dr Albahari,

We have learned with sorrow and dismay of the bombing of a synagogue in Zagreb, 18-19 August. We are reminded of the stains on European history, when synagogues were attacked and burned. We extend to you our feelings of sadness over this ignominious attack on a house of praise and prayer. Events like these must bring us, Jews and Christians, together in a common witness for peace and reconciliation. We join with many Christians in Zagreb as they pray that "reason and goodwill overcome, that the fear and intranquility brought on by passions, causing the lives of all to be miserable, be calmed" (Communiqué issued by the Roman Catholic Archbishop of Zagreb together with the Serbian Patriarch and their bishops in Sremski Karlovci, May 7, 1991).

With our best wishes to you and the Jewish communities of Yugoslavia.

Yours sincerely,

Emilio Castro  
General Secretary

## PATRIARHIA ROMÂNĂ

Sectorul Relații Externe  
Bisericești7 București VI, Str. Antim 29  
Telefon 31.24.86

## THE ROMANIAN PATRIARCHATE

The Department for Foreign  
Relations70666 1 Bucharest VI, Str. Antim 29  
ROMANIA

Mr. EMILIO CASTRO

General Secretary of the WCC to

Geneva

150, route de Ferney

SWITZERLAND

Received	20 AOUT 1991
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August 12, 1991

Date

6518/1991

Dear Mr. General Secretary,

We thank you very much for your letter of July 4, 1991 sent to His Beatitude Patriarch TEOCTIST with regard to some anti-Semitic attitudes in Romania.

As you yourself say in the letter mentioned above the Romanian people proved to be, in their great majority and with few exceptions in time, solitary with the Jewish people, offering them hospitality and refuge during the very difficult moments of their modern history.

As regards the things mentioned in your letter, the Holy Synod of the Romanian Orthodox Church has already launched an appeal to the Orthodox clergy and faithful in Romania and the speech His Beatitude Patriarch TEOCTIST delivered on the occasion of the anniversary of 50 years since the program in Jassy reflects the special preoccupations of our hierarchy with a view to the cessation of promoting chauvinism, racism, anti-Semitism, proze-lytism again or any other ideologies or religious faiths which could promote hate against human beings.

So, we send you these documents herewith hoping that they will show you the preoccupations of our Church - both of our clergy and faithful - related to the promotion of a concilia-tory responsible attitude among the citizens of Romania.

We specify that these documents have been published in the review of the Jewish community in Bucharest.

With brotherly love in Jesus Christ, our Lord,



B I S H O P ,



His Beatitude Teoctist  
Patriarch of the Romanian  
Orthodox Church  
Aleea Patriarhiei, 2  
70526 Bucharest / Romania

Geneva, 4 July 1991  
EC/uz

Your Beatitude, dear Friend,

We look forward to the participation of Metropolitan Daniel in our Executive Committee. It will be good to receive news from him of your person, your church and your nation. We continue to uphold all of you in our prayers, asking God's blessings on you in your search for a new future for the Romanian people.

I write to you today to share with you an international concern about what seems to be mounting antisemitic propaganda in some very nationalist sectors of the political life of your country. Knowing your personal feeling and the clear theological stand of your church, I am sure that you are as dismayed as we are about these outbreaks of rejection of our brothers and sisters in Abraham's faith. I would like to suggest for your consideration and the consideration of the Holy Synod the convenience of issuing pastoral instructions to local priests and parishes, calling Christians to the recognition of our common roots in the Old Testament and of our particular Christian responsibility to assure tolerance and conviviality with people of other religious or cultural convictions. As you know from the history of your country, Romania was a place of refuge for Jews in past centuries and that contributed to the shaping of modern Romanian life. Unfortunately, the tragic events of the war and the fanaticism provoked by the Nazi heresy have meant death, suffering and exile for the majority of that population. Those who remained should find themselves at home in a country that is their own and to which they have contributed so much.

I encourage you to think of a theological clarification of the Christian stand in relation to the Jewish people in such a way that it could be transmitted to the public opinion of your country and read from all the pulpits so that we could see the growth of a new feeling of communion with these people of Israel. I am sure that you share my conviction that everything possible should be done to create a climate in which we can give to the rest of the community the blessings that come from the common biblical tradition.

In fraternal love in Christ,

cc: Metr. Daniel of Moldavia  
Prof. Ion Bria

cc: Rev. Hans Ucko

Emilio Castro  
General Secretary

THE APPEAL  
OF THE HOLY SYNOD OF THE ROMANIAN ORTHODOX CHURCH

His Beatitude TEOCTIST, Patriarch of the Romanian Orthodox Church addressed to His Eminence Chief Rabbi Dr Moses Rosen the following letter :

Your Eminence,

We send you herewith with love the Appeal of the Holy Synod - also released for the press - waited by our faithful.

Most respectfully yours,

TEOCTIST

The Appeal is addressed with warmth and feelings of love and brotherhood among people, to the "clergy and faithful of our ancient Church and to all our brothers living together in this country blessed by God", against those who try to spread once again "chauvinism, racism, antisemitism, prozelytism or any other ideologies which promote hatred against people".

The Appeal calls for love and harmony among peoples and religions, being a remarkable humanitarian document of highly ethical conduct.

His Eminence Chief Rabbi Dr. Moses Rosen sent to His Beatitude Patriarch TEOCTIST the following letter :

His Eminence' letter to

His Beatitude TEOCTIST

Patriarch of the Romanian Orthodox Church

Your Beatitude,

I thank you from the bottom of my heart for your kindness in sending to me the noble call which the Holy Synod of the Romanian Orthodox Church recently addressed to the clergy and faithful of your Church and to "all brothers living together in this country blessed by God", a call by which you launch a warm appeal to love and reconciliation and rightly blame chauvinism, racism, antisemitism, prozelytism, or any other ideologies which promote hatred amongst people.

This appeal, made in the spirit of ecumenical brotherhood among real faithful in the Creator of the Unique Creation, in "Man as being created in the image and likeness of God"...



## PRESERVE THE HOLY GIFT OF LIFE

On the occasion of the big feast of the Descent of the Holy Spirit (the Pentecost), we members of the Holy Synod of the Romanian Orthodox Church hereby launch a warm appeal to all the clergy and faithful of our ancestral Church and to all our brethren living in this God-blessed land to defend and support life, to secure goodwill and love in peaceful bonds.

The Holy Spirit Who descended at Pentecost upon our Lord's disciples, thereby founding Christ's Church, source of Life and Holiness, further grants us life as God's gift, while also guiding us and imparting us strength to lead a good, saintly life, towards securing eternal happiness.

Deeply concerned with the spreading of the serious sin of abortion, a real crime against life and against the Life-giving Holy Spirit, we hereby call upon parents and especially upon mothers to defend their babes' right to live, the more so as the latter are deprived thereof, although bearing God's image, as early as conception time.

The Holy Ghost, Who brings together all nations in due harmony, equally requires us to love our brethren, irrespective of their origin of faith, since they are all created in God's image. Wherever the Holy Ghost is actually present, working in our life, He cannot but alter division into reconciliation, aversion into love, wherefore chauvinism, racism, antisemitism, prozelytism and all such like ideologies fostering hate against mankind, which, far from being the Holy Spirit's work, are but foreas of evil and death.

Let us therefore pray to the Holy Spirit to an lighten our life, so that we may rightfully perceive in every human being God's secret image, for He will undoubtedly judge each individual and nation according to the measure of their love to their brethren (Matthew 25, 31-46), by granting eternal life and bliss only to such as have well appreciated and preserved, here on earth, the holy gift of their brethren's life.

thyself", this call made in the name of our Heavenly Father, of all people, comes at the right moment. This appeal is designed to awake consciousnesses, to strengthen souls in the fight against those who spread poison to the sould by promoting wild antisemitic hatred, new incitation to progrom, and using calumnies in order to defame us, the Jews.

We, those who survived the Holocaust, but live once again the tragedy occured half a century ago, are very grateful for the call you made.

It is not only a balm for our bleeding wounded sould, but also a splendid confirmation of the Kindness and Hospitality of the Romanian People amid whom we have been living for more than six centuries and in whose service we are engaged entirely.

We whould kindly ask you to accept and convey to the hierarchs of the Holy Synod of the Orthodox Church our brotherly greetings and all our gratitude.

We shall wait for you, Your Beatitude, on July 1, 1991, to hear with love and respect the speech you are going to deliver on the occasion of the anniversary of the Holocaust against the Jews in Romania.

We shall pray together to our Heavenly Father for the everlasting rest of our martyrs, for the peace and welfare of our homeland, Romania.

We embrace you most respectfully

Chief Rabbi,

Dr. Moses Rosen





1100 EAST 55TH STREET • CHICAGO, ILLINOIS 60615-5199 • TELEPHONE: AREA 312 / 753-0700 • TELEX 6871133

## LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

September 23, 1991

OFFICE OF THE PRESIDENT

Dr. Joan Campbell  
National Council of Churches  
475 Riverside Drive  
New York, New York 10015

Rabbi Henry D. Michelman  
Synagogue Council of America  
327 Lexington Avenue  
New York, New York 10016

The Rev. Monsignor Robert Lynch  
United States Catholic Conference  
3211 Fourth Street  
Washington, DC 20017

Thank you all for making room on your schedules for our meeting on October 10, 1991, at 2:00 p.m. at Dr. Forman's office at The Ford Foundation, 320 East 43rd Street, New York City.

I have consulted with Dr. Forman, and together we are proposing the following agenda:

1. Introduction
2. Background for meeting - William Leshner

Purpose: to determine possible ways and means to develop the support of the Christian and Jewish communities in America for The Common Good proposal of The Ford Foundation.

3. Background of The Common Good study - Shepard Forman
4. Response by religious leaders
5. Proposals and next steps

Monsignor Lynch is unable to be with us, but has graciously agreed to send a representative in his place.

I will arrive in New York at 9:45 a.m. on October 10 and would be happy to schedule lunch at 12:30 p.m. with any or all of you to plan for our time at the Foundation. Please call my office or send a fax (312-753-0782) if a pre-session lunch is possible for you. You might also suggest a place in the neighborhood of the Foundation.

LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

1100 East 55th Street  
Chicago, IL 60615

MEMO

*Office of the President*

*(312) 753-0728*

TO: Rev. Msgr. Robert Lynch  
Rabbi Henry Michelman !

FROM: William Leshner

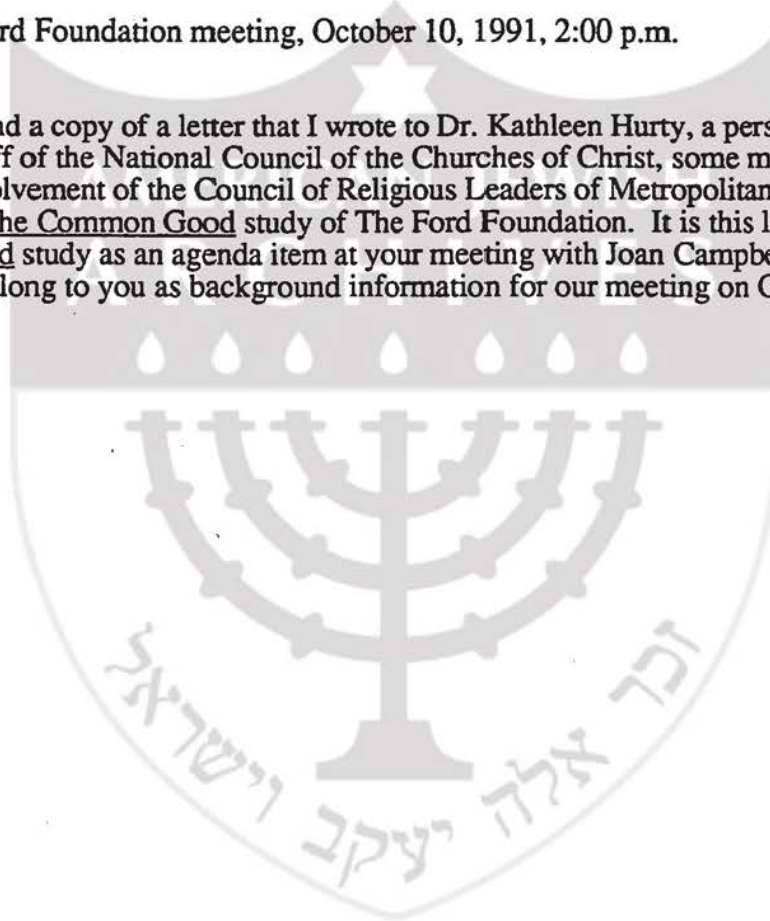
DATE: October 2, 1991

RE: The Ford Foundation meeting, October 10, 1991, 2:00 p.m.

Attached please find a copy of a letter that I wrote to Dr. Kathleen Hurty, a personal friend and a member of the staff of the National Council of the Churches of Christ, some months ago, describing the involvement of the Council of Religious Leaders of Metropolitan Chicago (CRLMC) in the support of The Common Good study of The Ford Foundation. It is this letter that initiated The Common Good study as an agenda item at your meeting with Joan Campbell in late August 1991. I pass this along to you as background information for our meeting on October 10.

WEL/w

Attachment





October 6, 1991

## JEWISH LEADERS' STATEMENT ON MEETING WITH CARDINAL GLEMP

Jewish leaders today welcomed the initiative taken by John Cardinal O'Connor in arranging a meeting between Jozef Cardinal Glemp, primate of Poland, held at the Cardinal's residence.

The Jewish group acknowledged the views expressed by Cardinal Glemp at the Washington meeting on September 20 in which he expressed regret over the stereotypic statements based on misinformation about Jews in Poland, and pledged to lead the Polish Catholic Church in a comprehensive effort to combat anti-Semitism throughout Poland.

In the important effort to implement the objectives outlined in the Polish Catholic Church's pastoral letter of November 1990 and the Prague declaration of September 1991, both Cardinal Glemp and Jewish leaders agreed to cooperate in the following activities:

- 1) Implementation of the invitation to go to Poland to teach in the seminaries and Catholic institutions about Jewish/Polish history, contribution of Jews to Polish culture and basic Jewish values. *Universities - Academies*
- 2) The establishment of concrete program for the coming year to implement the pastoral letter of January 20, as well as, to respond to Cardinal Glemp's promise that he will do everything in his power to fight anti-Semitism in Poland.
- 3) Work to overcome stereotypes of Jews, Catholics and Poles and implement a general process of dialogue.





Jewish demonstrators (left) and counter-demonstrators protest outside St. Patrick's Cathedral in New York yesterday as Polish Cardinal Jozef Glemp delivers a sermon inside. (Reuters)

## Glemp asks Jewish leaders to help fight antisemitism in Poland

**JONATHAN SCHACHTER**  
NEW YORK — Cardinal Jozef Glemp last night appealed to Jewish leaders for their help in combating Polish antisemitism and "responded positively" to a request by New York Cardinal John O'Connor to intercede with the Vatican to establish relations with Israel. *The Jerusalem Post* has learned.

Glemp made the appeal in a meeting at O'Connor's residence in St. Patrick's Cathedral attended by a dozen Jewish leaders, about half of whom had met with Glemp two weeks before in Washington, D.C.

"The cardinal made an appeal for a conference in Warsaw in February 1992 of leading Jewish and Polish scholars and religious leaders," said Rabbi Marc Tanenbaum, a former chairman of LICIC, the International Jewish Committee on Interreligious Consultations.

Tanenbaum said Glemp wanted the Jewish leaders to "help me and help us learn what we need to know about the history of the Jewish people, their religion and their culture in Poland."

"It's clear that there have been different readings of that history; we've got to close the gap in the reading of that history," Tanenbaum quoted Glemp as saying.

"We think we have got a breakthrough now, a beachhead, and it would be a dereliction of responsibility to abandon that," Tanenbaum added.

According to a joint statement signed by Glemp and the Jewish leaders, the conference would plan a permanent program "to teach in the universities, academies and faculties



Cardinal Glemp

of Catholic institutions about Jewish/Polish history, the contribution of Jews to Polish culture and basic Jewish values."

Rabbi James Rudin, director of interreligious affairs of the American Jewish Committee, called the meeting part of a process of "evolution" of the Polish primate's attitude toward Jews. "In the two weeks he's been here, he certainly encountered the dynamics of Catholic-Jewish relations in the United States, which exist here like nowhere in the world," said Rudin.

The meetings with Glemp had been the subject of much controversy in light of his statements in a 1989 homily accusing Jews of controlling the world news media, spreading communism and promoting drunkenness. He also claimed that New

York Rabbi Avi Weiss and six other Jews had intended to kill Polish nuns when they demonstrated outside the Carmelite Convent at Auschwitz a month earlier.

LICIC could not achieve a consensus on whether to meet with the Polish cardinal, prompting the resignation of its chairman, Seymour Reich. The Jews who met with Glemp last night were invited to do so as individuals, not in their organizational capacities.

Outside the cathedral, several hundred protesters led by Weiss shouted "shame on Glemp" and "Glemp, apologize." Weiss condemned the meeting, accusing those Jews who attended of "groveling" to the Catholics.

Last Thursday, Weiss filed a \$50 million suit against Glemp for libel and defamation in New York State Supreme Court. He said that if Glemp fails to respond to the suit, a judgment would be automatically entered against him.

At the Washington meeting, Glemp offered a qualified apology for his antisemitic statements, acknowledging they were based on mistaken information, but did not offer a direct apology to Weiss. Last night, Glemp made no reference to Weiss or the Auschwitz incident, said those who attended.

"Today's meeting was not intended for that purpose," Tanenbaum said. "He reaffirmed what he said in Washington, that he commits himself to the spirit and language of the Polish Catholic Church's pastoral letter, which confesses that it must do *t'shuva*, and ask forgiveness of

(Continued on Back Page)





New York Post: Robert Kalfus

**HOMAGE:** Cardinal O'Connor (left) watches a dignitary kiss the ring of Poland's Cardinal Glemp.

# JEW'S RIP GLEMP AT O'CONNOR'S HOME

By MARY PAPERFUSS

Some 250 Jewish protesters outside John Cardinal O'Connor's Midtown residence yesterday lashed visiting Polish Cardinal Jozef Glemp as an unrepentant anti-Semite.

Just minutes earlier next door at St. Patrick's Cathedral, Glemp was praised by O'Connor and received a standing ovation from the congregation, including many Polish-Americans, some in ethnic folk costume.

The protest was the culmination of years of rancor in the Jewish community over a 1989 homily by Glemp that was widely branded as anti-Semitic.

Though Glemp, who heads Poland's powerful Catholic church, has since said he regrets any pain his sermon caused, he has not issued a formal apology for it.

"You can't print what I think of Glemp," said Gizella Issaroff, who rolled up her sleeve to reveal a small black "A-166" tattoo on her arm that she received at Poland's Auschwitz death camp.

"I was taken to Auschwitz when I was 14 with my 34-year-old mother and 36-year-old father, and my five brother and sisters," said Issaroff, 62, who lives in Far Rockaway, Queens.

"What you see here is the only one who survived," she said as her eyes brimmed with tears.

Protesters shouted: "Shame, shame" and "Apologize!" as a group of some 10 conciliatory Jewish leaders met with Glemp and O'Connor inside O'Connor's home



New York Post: Robert Kalfus

**SIGNS OF ANGER:** Jews vent their wrath near St. Pat's yesterday.

after the 10:15 Mass at St. Pat's. Jewish leaders on different sides of the Glemp fence faced off angrily on the street after the meeting.

They shouted at one another in Yiddish and even pulled open their shirts to reveal their tzitzis — a special undergarment worn by some Jews — apparently in an effort to show who better represented the Jewish community.

Most who attended the meeting told The Post later they were pleased with the outcome,

though they said Glemp never mentioned his homily.

"If he didn't see the light, he certainly felt the heat," said Rabbi Marc Tannebaum, former chair of the International Jewish Committee for Interreligious Consultations.

Glemp outraged the international community three years ago when he said seven Jewish leaders from New York protesting a convent at Auschwitz intended to murder the nuns there.

He also indicated that Jews controlled the world media, and were responsible for communism and alcoholism in Poland.

Before he left for his three week tour of the U.S. last month he insisted there was sociological evidence for his comments.

Since then, he has tried to heal the rift with the American Jewish community with meetings, which have satisfied some and infuriated others.

Rabbi Leon Klenicki said he appealed to Glemp at yesterday's meeting "to say, 'I abhor what I said,' and say it again in Poland" — but that Glemp made no response.

Glemp did agree to a series of conferences in Poland to improve relations with Jews that will begin in February 1992.

Later, as O'Connor and Glemp reviewed the Pulaski Day Parade from the steps of the cathedral, O'Connor said: "While they were protesting outside, we were having a wonderful meeting inside — very amiable."



DATE: October 8, 1991

FROM: Deacon Chris Baumann  
O - 202-541-3200  
H - 703-503-9664

FOR IMMEDIATE RELEASE

**CATHOLIC BISHOPS' CONFERENCE OFFERS SUPPORT TO PRESIDENT BUSH  
ON REDUCTION IN NUCLEAR ARMS AND MIDDLE EAST PEACE PROCESS**

WASHINGTON - In a letter to President George Bush, Archbishop Daniel E. Pilarczyk, President of the National Conference of Catholic Bishops (NCCB), welcomed "steps taken thus far to reduce the U.S. nuclear arsenal and to bring about a peace conference in the Middle East."

The letter, delivered before the Soviet response to the U.S. proposal, expressed hope for similar concrete actions by the Soviets and other nuclear powers. The measures "constitute significant steps toward a safer world."

In the area of nuclear arms, the NCCB/USCC President particularly welcomed the "elimination of tactical nuclear arms, the removal of nuclear weapons from Navy surface vessels, the ending of alert status for nuclear bombers and some Minuteman missiles. In our 1983 pastoral letter on nuclear arms and our 1988 report on nuclear deterrence, we urged such 'independent initiatives' to reduce nuclear arsenals and to bring greater stability and safety to the world." Archbishop Pilarczyk commended the President for his willingness to negotiate "elimination of land-based multiple-warhead missiles." He went on to say, "Much more remains to be done to cut nuclear arsenals and conventional weapons further, to ban chemical and biological weapons, to prevent proliferation, to negotiate a comprehensive test-ban, and to confront the arms trade in the world. Nonetheless these measures are important steps forward."



Archbishop Pilarczyk said "I hope and pray that the nations of the world will act boldly to build on these initial and important actions to shape a world where the threat of nuclear conflict and destruction has given way to genuine cooperation to meet the pressing social needs of the human family."

"The world will be a safer and better place," Archbishop Pilarczyk said, "as nations devote their energies and resources to eliminating hunger and homelessness, providing better education and health care rather than building more and more arms."

Archbishop Pilarczyk also expressed "appreciation for the efforts of your Administration to advance the cause of peace in the Middle East." He offered support for three major initiatives: 1) "persistent efforts to persuade Israel, the Palestinians and the Arab states to come to the conference table..., 2) the call for the United Nations General Assembly to repudiate its resolution equating Zionism with racism...and 3) the insistence that Israeli settlements in the Occupied Territories represent a serious obstacle to peace and that U.S. policy will not support such settlements."

Referring to the U.S. Bishops 1989 statement on the Middle East, Archbishop Pilarczyk said, "While some things have changed since the statement's adoption, the fundamental issues remain: security for Israel, justice for the Palestinians and peace for the region." He called the Administration's efforts "the most serious and promising attempts to bring about real negotiations in more than a decade."

He said the repeal of the "onerous" U.N. Zionism resolution "can contribute to establishing the conditions of mutual respect required for negotiating a just and lasting peace." Archbishop Pilarczyk went on to say, "We strongly support the right of Israel to exist within secure boundaries and we welcome the effort to seek actively the repeal of this resolution."

Supporting the U.S. position that "Israel's settlements in

more...

the Occupied Territories are 'legally problematic and an impediment to peace,'" Archbishop Pilarczyk said "expanding settlements in the Occupied Territories would prejudice and threaten the peace process since the talks will likely include the future of these territories. The United States has been clear and consistent in its insistence that our legitimate and necessary assistance to Israel not be used to foster a settlements policy which our government opposes and which could undermine prospects for peace."

Archbishop Pilarczyk said "Our conference affirms Pope John Paul II's view that both Israelis and Palestinians have a 'fundamental right to have their own homeland in which they live in freedom, dignity, and security in harmony with their neighbors.'"

In concluding, the Archbishop said, "I pray that your efforts will lead to concrete steps for peace and justice for all the peoples in the land believers call holy and for continued steps toward nuclear disarmament and genuine peace for all the world."

The complete text of the letter to President Bush is attached.

###

91-136

A,B



October 4, 1991

The President  
The White House  
Washington, DC 20500

Dear Mr. President:

I write to offer the support and encouragement of our Catholic Bishops' Conference for initiatives of the United States government in two vital areas - reductions in nuclear arms and the search for peace in the Middle East. In these times of dramatic world change and new opportunities for peace, we welcome the steps taken thus far to reduce the U.S. nuclear arsenal and to bring about a peace conference in the Middle East.

#### Nuclear Arms

The measures you announced last Friday constitute significant steps toward a safer world. I particularly welcome the elimination of tactical nuclear arms, the removal of tactical nuclear weapons from Navy ships, the ending of alert status for nuclear bombers and some Minuteman missiles. In our 1983 pastoral letter on nuclear arms and our 1988 report on nuclear deterrence, we urged such "independent initiatives" to reduce nuclear arsenals and to bring greater stability and safety to the world.

I also commend your willingness to negotiate elimination of land-based multiple-warhead missiles.

I hope these steps by the U.S. will lead to similar concrete actions by the Soviets and other nuclear powers and even more fundamental steps toward nuclear disarmament. In light of dramatic changes in our world, I hope and pray that the nations of the world will act boldly to build on these initial and important actions to shape a world where the threat of nuclear conflict and destruction has given way to genuine cooperation to meet the pressing social needs of the human family.

Mr. President  
October 4, 1991  
Page two

Much more remains to be done to cut nuclear arsenals and conventional weapons further, to ban chemical and biological weapons, to prevent proliferation, to negotiate a comprehensive test-ban, and to confront the arms trade in the world. Nonetheless, these measures are important steps forward.

The world will be a safer and better place as nations devote their energies and resources to eliminating hunger and homelessness, providing better education and health care rather than building more and more arms. In a world and nation where too many people's lives and dignity are threatened and diminished by poverty and deprivation, we now have an unprecedented opportunity to focus on how best to confront the injustices and unmet needs that still haunt our society and world.

#### The Middle East

I also wish to express my appreciation for the efforts of your administration to advance the cause of peace in the Middle East. I offer my support for three major initiatives of your administration in this area:

- 1) Your persistent efforts to persuade Israel, the Palestinians and the Arab states to come to the conference table to seek a just and peaceful solution to this long and bitter conflict;
- 2) The call for the United Nations General Assembly to repudiate its resolution equating Zionism with racism; and
- 3) The insistence that Israeli settlements in the Occupied Territories represent a serious obstacle to peace and that U.S. policy will not support such settlements.

I share with you a copy of the statement of the National Conference of Catholic Bishops on the Middle East. While some things have changed since the statement's adoption, the fundamental issues remain: security for Israel, justice for the Palestinians and peace for the region.



Mr. President  
October 4, 1991  
Page three

In this statement, we called for "active diplomatic engagement by the United States in the process of seeking and making peace in the Middle East." Your current efforts are the most serious and promising attempts to bring about real negotiations in more than a decade. We strongly support your work to bring about these talks and urge all the parties involved to come to the conference table to address the difficult issues that divide them.

As we said in our statement,

The status quo is untenable for the people of the Middle East and the broader world community. The method of progress must be dialogue; it is a tested alternative to violence ... The key to successful political dialogue will be Palestinians willing to discuss secure boundaries and stable political relations with Israel, and Israelis willing to discuss territory and sovereignty with Palestinians.

We continue to believe that framework advanced by UN Resolutions 242 and 338, which this Conference endorsed in 1989, remains "a foundations stone for a just and stable peace" in the Middle East. The thrust of those resolutions is "to assert the formula of land for peace, to secure acceptance of Israel by other Middle East states, and to affirm the inadmissibility of the acquisition of territory by war."

Earlier this week Archbishop John R. Roach, Chairman of our Committee on International Policy, issued a statement applauding your request for the withdrawal of the UN resolution on Zionism. He commented that "the repeal of this regrettable act by the United Nations would greatly contribute to establishing the conditions of mutual respect required for negotiating a just and lasting peace in the region." I enclose a copy of Archbishop Roach's statement.

The perpetuation of the notion that "Zionism is racism" is a not-so-veiled threat to the very idea of a Jewish homeland in Israel. For that reason, it ought to be rejected. I hope the repeal of this onerous resolution can contribute to establishing the conditions of mutual respect required for negotiating a just and lasting peace.

We strongly support the right of Israel to exist within secure boundaries and we welcome the effort to seek actively the repeal of this resolution.

Mr. President  
October 4, 1991  
Page four

I also support the consistent position of the U.S. government that Israel's settlements in the Occupied Territories are "legally problematic and an impediment to peace." The continued policy of expanding settlements in the Occupied Territories would prejudice and threaten the peace process since the talks will likely include the future of these territories. The United States has been clear and consistent in its insistence that our legitimate and necessary assistance to Israel not be used to foster a settlements policy which our government opposes and which could undermine prospects for peace.

Our conference affirms Pope John Paul II's view that both Israelis and Palestinians have a "fundamental right to have their own homeland in which they live in freedom, dignity, and security in harmony with their neighbors."

I write to voice our hopes for the dialogue to come and our prayers for peace and justice in the Middle East. What we said in our 1989 statement is even more true today: "It is our conviction that a truly open moment for peace exists in the Middle East, and that the United States has an indispensable role to play in the peace process."

I pray that your efforts will lead to concrete steps for peace and justice for all the peoples in the land believers call holy and for continued steps toward nuclear disarmament and genuine peace for all the world.

Sincerely,

A handwritten signature in dark ink, appearing to read "Daniel E. Pilarczyk". The signature is fluid and cursive, with a small cross-like mark at the beginning.

Most Reverend Daniel E. Pilarczyk  
Archbishop of Cincinnati  
President NCCB/USCC

Enclosures



**STATEMENT ON REPEAL OF UN RESOLUTION ON ZIONISM**

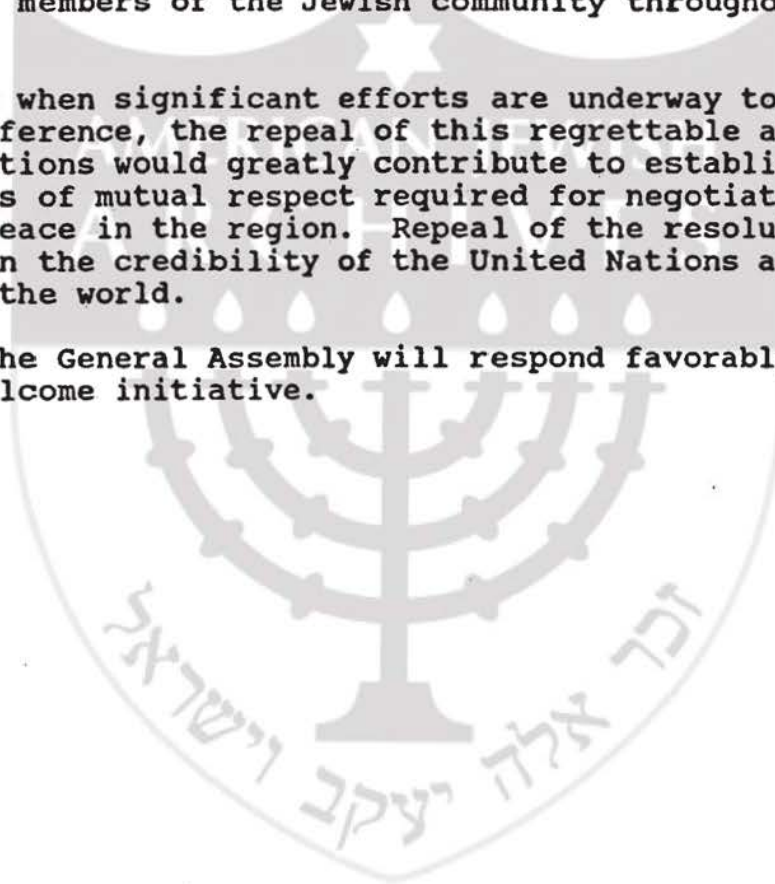
**Archbishop John R. Roach  
October 2, 1991**

I applaud President Bush's appeal to the United Nations General Assembly to reverse its 1975 resolution equating Zionism with racism.

As the U.S. Catholic Conference said in 1975, this resolution "retards the necessary struggle against racism in the world and opens the door to harrassment, discrimination and denial of basic rights to members of the Jewish community throughout the world."

At a time when significant efforts are underway to bring about a peace conference, the repeal of this regrettable act by the United Nations would greatly contribute to establishing conditions of mutual respect required for negotiating a just and lasting peace in the region. Repeal of the resolution also would strengthen the credibility of the United Nations as a force for peace in the world.

We hope the General Assembly will respond favorably to President Bush's welcome initiative.



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

October 9, 1991

Chairman

Mr. Leon A. Feldman  
Consultant

TO: ALL MEMBERS OF IJCIC  
REPRESENTING THE CONSTITUENT ORGANIZATIONS

AMERICAN SECRETARIAT FROM: Leon A. Feldman, Consultant

Synagogue Council of America  
27 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

EUROPEAN SECRETARIAT

World Jewish Congress  
Rue de Varembe  
211 Geneve 20, Switzerland  
Tel: (41) 22-734-13-25  
Fax: (41) 22-73-33-985

CONSTITUENT AGENCIES

American Jewish Committee  
65 East 56 Street  
New York, NY 10022  
Tel: (212) 751-4000  
Fax: (212) 751-4018

Chai B'rith/  
Anti Defamation League  
23 U.N. Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Assoc.  
P.O.B. 7739  
Jerusalem 91.077, Israel  
Tel: (972) 2-63-52-12

Synagogue Council of America  
27 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

World Jewish Congress  
601 Madison Avenue  
New York, NY 10022  
Tel: (212) 755-5770  
Fax: (212) 755-5883

RE M I N D E R A N D P L E A S E N O T E:

THERE WILL BE A VERY IMPORTANT MEETING OF THE IJCIC MEMBERS  
ON FRIDAY, OCT. 11, 1991 at 9.30 A. M. (PROMPTLY)  
in the offices of the Synagogue Council (entr. 39th St.)

The agenda will include:

1. Resignation of Seymour D. Reich, Esq., as chairman of IJCIC
2. Succession to chairmanship (rotation).
3. Review of current issues.
4. Plans for future activities and relationships.

PLEASE MAKE EVERY EFFORT TO ATTEND!

(If not attending, please notify Miriam or Linda, -212- 686-8670).



## DREYER AND TRAUB

A PARTNERSHIP WHICH INCLUDES PROFESSIONAL CORPORATIONS

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A. W. DREYER (1914-1989)  
ABRAHAM TRAUB (1927-1974)

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HOWARD A. KALKA, P.C.	EUGENE MITTELMAN**
SEYMOUR D. REICH**	GEORGE LANDER
ALAN L. KAZLOW	SARAH C. LICHTENSTEIN
HOWARD L. MORSE	KLAUS W. GEIPEL
GARRY E. SHIMMIN	STEPHEN SELDIN
ROBERT G. FRIEDMAN	HANNAH R. FLAMENBAUM
IRVING D. ALTER	JEAN E. GALLANCY
MARTIN I. KLEIN*	MENACHEM J. KASTNER
JONATHAN A. BERNSTEIN	JAY I. GORDON
DONALD N. DAVID	KEITH E. REICH
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ROBERT J. IVANHOE	WAYNE B. HEICKLEN
BERNARD R. DIAMOND	MICHAEL POLLACK*****
KENNETH I. HABER	KENNETH D. ROSE
STUART M. FISCHMAN****	ANDREW S. LEVINE
NOAM NUNBERG**	JOHN P. NAPOLI****
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DAVID M. WARREN**	ROGER W. THOMAS

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\*\*\* ADMITTED NEW YORK, TEXAS AND FLORIDA

\*\*\*\* ADMITTED NEW YORK AND CONNECTICUT

\*\*\*\*\* ADMITTED NEW YORK AND MASSACHUSETTS

September 25, 1991

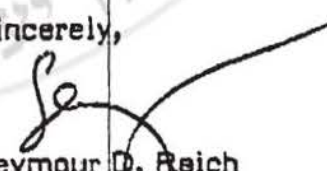
AMERICAN JEWISH  
ARCHIVESRabbi Henry Michelman  
Synagogue Council of America  
327 Lexington Avenue  
New York, New York 10016

Dear Henry:

I do not wish to preside at the next IJCIC meeting.

I would suggest that a meeting be called to select a new Chairman, to plan for the Geneva meeting with Dr. Castro of the World Council of Churches and representatives of the Greek Orthodox Church and to make certain that the October meetings in Warsaw, Budapest and Prague take place to begin implementation of the Prague Declaration.

Sincerely,

  
Seymour D. Reich

SDR:jgh

cc: Dr. Leon Feldman

## ANATOMY OF A JEWISH LEADER'S RESIGNATION

Reich resigns as Chairman of IJCIC to protest Jewish meeting with Cardinal Glemp

by Seymour D. Reich

Because I thought it unseemly for American Jewish leaders to meet with Cardinal Jozef Glemp until he repudiated in Poland the anti-Semitic accusations he made in his 1989 homily, and because the International Jewish Committee for Interreligious Consultations (IJCIC), which I chaired, did not meet its responsibility in arriving at a common stance on the Polish Primate's visit to the United States, I resigned as Chairman of the umbrella group that is recognized as the agency of the Jewish world in its international dealings with the Catholic Church.

On August 28, 1989, Cardinal Glemp, head of Poland's Roman Catholic Church, delivered a homily at the shrine in Czestochowa in which he accused Jews of "getting peasants drunk," of "spreading communism" in Poland, of acting "from a position of a people raised above all others" and of controlling the world media. He also accused Rabbi Avi Weiss of New York, who had led a group of protesters who scaled the wall of the Carmelite convent on the grounds at Auschwitz, of seeking to kill the Carmelite sisters and to destroy the convent. A week later Cardinal Glemp described as "offensive" the 1987 agreement to move the Carmelite convent from Auschwitz and called for the renegotiation of the agreement.

The February 22, 1987 accord, signed in Geneva by four European Cardinals and European Jewish leaders (including two representatives from IJCIC), called for relocation of the convent within two years. It was the failure of the Carmelite nuns to move from Auschwitz by mid-1989 that prompted Rabbi Weiss and six other American Jews to protest outside the concentration camp site and to then scale the wall of the convent. They were beaten by Polish workers and dragged from the convent grounds. While many of us criticized the demonstrators for intruding on the convent, we reacted with anger to their treatment.



Cardinal Glemp's homily, and his call for renegotiation of the agreement to remove the convent, were denounced by Catholic and Jew alike. John Cardinal O'Connor of New York said that the Cardinal's remarks were "harmful and distressing." Three of the Cardinals who signed the Auschwitz agreement called on the Polish Church to get on with the relocation of the convent. Harvard Law School Professor Alan Dershowitz threatened to sue the Cardinal for defamation on behalf of Rabbi Weiss on his then anticipated visit to the U.S. The Cardinal subsequently canceled a scheduled September visit to several U.S. cities.

Under pressure from the Vatican and other Polish and Catholic Cardinals, the Polish Primate on September 21, 1989 reversed his stand and agreed that the convent would be moved from the death camp.

Two years later, on July 26, 1991, it was announced that Cardinal Glemp planned to travel to the U.S. in September. Some Jewish leaders expressed outrage over the upcoming U.S. visit because the Cardinal had not retracted his anti-semitic remarks. Others saw the visit as an opportunity for dialogue with the Church leader.

But much had happened since the Cardinal's 1989 homily, and it was not clear how or if those events changed the Polish Primate.

An historic meeting took place in Prague in September, 1990, when Vatican and IJCIC representatives agreed on the need for a program to combat anti-Semitism in Eastern Europe. It was the first formal meeting in five years of the Vatican Commission on Religious Relations with the Jews and IJCIC. Catholic-Jewish relations were back on track after relations had been disrupted by Pope John Paul's 1988 meeting with President Kurt Waldheim of Austria and by the controversy over relocating the Carmelite convent. In Prague, Archbishop Edward J. Cassidy, who heads the Vatican Commission on Catholic-Jewish relations, acknowledged that anti-Semitism had found a place in Christian thought and practice and called for an act of "teshuva" or repentance. Catholic-Jewish liaison committees were to be established in Eastern Europe in an effort to combat newly emerging

manifestations of anti-semitism. Poland was to be one of the three countries where the new effort would be made.

On January 30 of this year, a pastoral letter by the Polish Conference of Bishops was read in all Polish churches. It expressed "our sincere regret for all incidents of anti-semitism which were committed at any time or by any one on Polish soil" as well as "our sorrow for all the injustices and harm done to the Jews".

The American Jewish community and the American Catholic Bishops have a very good relationship. Dialogue, communication and cooperation are at a peak. It was clear that the American Bishops wanted American Jewish leaders to meet with the Cardinal as he began his 19 day trip to 14 U.S. cities.

On July 30, IJCIC leaders met in New York. Representatives of IJCIC constituent agencies in the U.S. - the American Jewish Committee, B'nai B'rith/Anti-Defamation League, Synagogue Council of America (representing Orthodox, Conservative and Reform Judaism) and World Jewish Congress - all agreed that we recommend to American Jewish leaders that they meet with Cardinal Glemp in Washington -- but only if, while still in Poland and before he came to the U.S., he apologized for his 1989 homily, condemned all forms of anti-Semitism, withdrew his accusation against Rabbi Weiss, reaffirmed his belated acceptance of the agreement to move the Carmelite convent and stated his willingness to promote Catholic-Jewish relations in Poland.

Discussions held between Jewish and Catholic leaders in the U.S. concerning the Cardinal's visit were productive. It was anticipated that the Cardinal would acknowledge the hurt that resulted from the Auschwitz controversy, apologize freely if any of his words caused pain to the Jewish people, express hope that the Jewish people find it in their hearts to forgive him as he forgives those who caused him pain, seek to act with love, respect and sensitivity to the Jewish people and acknowledge that the rabbi who demonstrated in 1989 on the grounds of the convent did not intend harm to the nuns.



It was also anticipated that the Cardinal would make these statements in Poland to the Polish people so they could hear these ameliorative words from his lips as they heard his stereotypically anti-semitic words in his 1989 homily.

On August 23, the Bishops Conference released a letter from Cardinal Glemp to Archbishop Malda of Detroit, who is the liaison for the Polish Apostolate of the Bishops Conference. In his two page letter, the Cardinal said, "I understand that seven members of the Jewish community who disturbed the peace of the Carmelite sisters in July 1989, to which I reacted in my homily on August 26, 1989, did not intend to kill the Sisters or to destroy the convent. I am not anti-semitic; I have publicly expressed my negative attitude towards anti-semitism. I would like to re-state today that anti-semitism is evil and is contrary to the spirit of the Gospel."

We were disappointed. Our Catholic friends also seemed disappointed. While acknowledging that Rabbi Weiss and his group did not intend to harm the nuns or destroy the convent, the Cardinal did not address the 1989 homily. Moreover, his statement was directed not to the Polish people but to an American prelate.

In response, the American Jewish Committee issued a press release saying that the Cardinal's statement "helps close a painful chapter in Catholic-Jewish relations." The Synagogue Council said the Cardinal "clearly indicates that he seeks reconciliation and positive relations with the Jewish community". The Anti-Defamation League called the letter "a first step" and expressed the hope that Cardinal Glemp would deliver a homily in Poland "that will forever erase the blemish of his 1989 remarks." IJCIC acknowledged "the step taken by Cardinal Glemp in his letter as an effort towards improving relations between the Catholic Church in Poland and the Jewish community" and said that it expected "that there will be further clarification from the Cardinal while still in Poland and when he arrives in the U.S." We also welcomed the retraction of the accusation that Rabbi Weiss and his colleagues intended to do physical harm to the nuns.

The Cardinal's letter to Archbishop Maida was reported in the Polish press a week later.

We continued our discussions with the Catholic hierarchy in the U.S. in the hope that Cardinal Glemp would take the opportunity to address the issue of the homily in Poland before he arrived in the U.S. In the meantime, there were rumors that the Bishops Conference was extending invitations to American Jewish leaders to attend a meeting with Cardinal Glemp in Washington on September 20.

IJCIC had agreed on August 2 that we would "meet again at a later occasion" to clarify our position to the Cardinal's visit.

The Synagogue Council is the American Secretariat of IJCIC, responsible for coordinating IJCIC's efforts in the U.S., for keeping the minutes and records of our deliberations and activities, for sending out notices and mailings, and for arranging our conference calls and our meetings.

I asked the Synagogue Council to set up a meeting for IJCIC. I was told no one was available. I asked that a conference call be arranged and I was told no one was available. I went through this for more than two weeks. I was being stonewalled. I knew the Synagogue Council did not want IJCIC to discuss the matter. Determined to meet with the Cardinal, the leadership of the Synagogue Council did not want to risk being dissuaded by the IJCIC consultation process. They did not want to take the chance that some within the Synagogue Council might want to reconsider the Synagogue Council position. They did not want to talk about a major Jewish issue of concern to the community. They did not want an expression of opinion by IJCIC.

There is no rule of law in Jewish organizational life that requires unanimity. We are not a monolithic community. We have differences of opinion and we may approach problems differently. We do, however, have an obligation to discuss issues and see if we can arrive at a consensus. That's certainly the purpose of an umbrella group like IJCIC. And if the group won't come together, the Chairman of such a group has no reason to continue to serve



expecially when the issue is Cardinal Glemp and especially when the Chairman believed that agreeing to a meeting with the Cardinal before he addressed the issues in Poland would not be in the best interests of the Jewish community.

I have been privileged to serve the community in many positions, most recently having completed a four year term as President of B'nai B'rith International and a two year term as Chairman of the Conference of Presidents of Major American Jewish Organizations. It is nice to have the title of Chairman but it has to serve a purpose.

On September 18 I resigned as Chairman of IJCIC. I did so not in anger but in sorrow. I did so because IJCIC failed to meet its responsibilities. It failed to meet the challenge of taking a common stand. Had IJCIC taken a common stand it would have served its proper role in representing the Jewish community with dignity and integrity vis-a-vis the Church. The principal of Jewish communal unity was subordinated to the idea of every constituent body in IJCIC would go its own way. The Synagogue Council and the American Jewish Committee met with Cardinal Glemp in Washington. The B'nai B'rith/Anti-Defamation League did not attend, nor did I. The World Jewish Congress was not invited; if it had been, it would not have attended. This division was unfortunate for the Jewish community and harmful to the effort to strengthen Catholic-Jewish relations on the basis of mutual respect and understanding.

I believe that unless and until Cardinal Glemp repudiates in Poland the anti-semitic accusations he made in the 1989 homily that the American Jewish leaders should not have met with him in Washington. I also believed that our American Catholic colleagues and Polish American friends will understand this position.

Cardinal Glemp left Poland for Washington on September 19. At the airport he was asked whether he would retract some of the statements made in the 1989 homily. He responded, "One has to reach out to literature and sociological research. And it's also necessary to take other passages out from my homily, which stressed the important role of the Jews in the Polish culture and everyday life. Only after taking these into consideration one

can read my homily. Taking sentences out of context doesn't give a full picture. But the general complaint should be left to the sociologists and historians. I did not invent these, they are widely spread in our history and sociology. Go ahead and research it."

The meeting of the Cardinal with some American Jewish representatives in Washington on September 20 was described as a "frank exchange of views." The Cardinal reportedly said that he recognized the pain caused by the statements he made in the 1989 homily. He also said that through dialogue he had come to understand how his statements were viewed as fostering anti-semitic stereotypes of Jews and Judaism. There were Polish reporters present at the Cardinal's press conference and undoubtedly his remarks will be reported in the Polish press.

But there will be a preception in Poland that the Cardinal made these statements under pressure from American Jewish leaders, to Jews who (as he put it in his homily) "control the media."

What was missing for me throughout was the failure of the Cardinal to address these issues in Poland, to the Polish people. He has met with many Polish American Catholic groups since his arrival. To my knowledge he has not discussed these matters with any of them.

It is not enough that the Cardinal can learn our pain caused by his remarks and express regret over them. He must, in my judgment, share these sentiments with the Polish people and embrace the historic Vatican doctrine "Nostrae Aetate" adopted 25 years ago which repudiated the deicide charge against Jews and which transformed relations between Catholics and Jews.

I wish the Cardinal well. I hope that when he returns to Poland he will finally address the issues of concern to us.

---

Seymour D. Reich is a senior partner in the New York law firm of Dreyer and Traub and the immediate past President of B'nai B'rith International and the immediate past Chairman of the Conference of Presidents of Major American Jewish Organizations.



COMMISSION  
FOR RELIGIOUS RELATIONS WITH THE JEWS  
Pontifical Council for Promoting Christian Unity



Vatican City, September 6, 1991

J. 422 /91/e

Mr. Seymour REICH  
Chairman, International Jewish Committee  
Synagogue Council of America  
327, Lexington Avenue  
NEW YORK, NY 10016

Dear Mr. Reich,

AMERICAN JEWISH  
ARCHIVES

With reference to my previous letter, N. J.364/91/e, of July 10th of this year, concerning the Auschwitz Death Camp in Poland, I am able now to send you some further information on the matter that will, I believe, be of interest to you.

1. With regard to the beer warehouse in the building which belongs to the Museum, it is true that the Museum has let to certain companies for a period of about 25 years space for storage of their goods in a building near to the Administration office. The placing of commercial signs outside of the building is not permitted by reason of the contract. This year one of the leaseholders placed a sign, but this was soon removed as a consequence of the intervention of the Museum's director.
2. In June, even after having heard of their Superior General's decision that they should move to the new convent once it is ready for occupation, the Carmelite Sisters began some repair works on the chimneys and walls of the Theater. The maintenance director of Bilsko Biala has, however, stopped the work and at present no repairs are being carried out. As to the new convent, all hired people are at present working on the walls.
3. During the recent summer vacation, the Centre began to function, even though in a provisional way. Around 2000 young people from France and Italy were hosted. About 200 boy scouts from France and 10 young people from Berlin have helped during this period with the construction. Father Jacek Mola has now been appointed chaplain. The Director of the Foundation who is responsible for the whole Centre, including the building of the new convent, is Father Marek Glowonia.

I hope that this information will confirm the seriousness of the commitment Catholics in Poland have made with regard to the most appropriate way of preserving the blessed memory of the Jewish victims at Auschwitz. Cardinal Glemp's forthcoming visit to the USA, next September 20, will offer another occasion for further substantial steps on the way towards mutual esteem and reconciliation.

In this respect, however, I must say that actions such as the publication of a book like "Hutzpah", expressing such unjust and bitter sentiments against the Polish people, are a source of deep concern to us here at the Commission. They can only bring forth reactions, especially but by no means exclusively, in certain Polish quarters that could result in our warm relations suffering a significant set-back. Actions which tend to create tension and promote reciprocal accusations are the very opposite of what is needed if we are to promote justice and reconciliation, particularly in Central and Eastern Europe.

With respectful and cordial good wishes, I am

Yours sincerely,



*Edward Card. Cassidy*

Edward I. Cardinal Cassidy  
President

cc. Prof. Leon A. Feldman  
Dr. Gerhart Riegner



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Hour D. Reich  
~~Chairman~~ Past Chairman

Leon Feldman  
Consultant

VIA FAX #001 39 6 698 5365

AMERICAN SECRETARIAT

October 8, 1991

League Council of America  
Washington Avenue  
New York, NY 10016  
212) 686-8670  
212) 686-8673

EUROPEAN SECRETARIAT

Jewish Congress  
de Varembe  
Geneve 20, Switzerland  
41) 22-734-13-25  
41) 22-73-33-985

CONSTITUENT AGENCIES

International Jewish Committee  
1st 56 Street  
New York, NY 10022  
212) 751-4000  
212) 751-4018

British  
Defamation League  
N. Plaza  
New York, NY 10017  
212) 490-2525  
212) 867-0779

Israel Interfaith Assoc.  
7739  
Tel Aviv 91.077, Israel  
972) 2-63-52-12

League Council of America  
Washington Avenue  
New York, NY 10016  
212) 686-8670  
212) 686-8673

Jewish Congress  
Madison Avenue  
New York, NY 10022  
212) 755-5770  
212) 755-5883

His Eminence  
Edward I. Cardinal Cassidy  
President,  
Commission for Religious Relations  
With the Jews  
1-00120 Vatican City

Your Eminence:

I saw your letter of September 6 for the first time on September 25. I was not able to respond to it until today. Apparently you mailed your September 6 letter rather than FAXing it to New York.

I appreciate the information concerning the Auschwitz death camp. I note your reference to Cardinal Glemp's forthcoming visit to the USA "next September 20" as "another occasion for further substantial steps on the way towards mutual esteem and reconciliation."

Cardinal Glemp left the US yesterday. His visit created quite a stir. I regret some of the events which marred his trip including my need to make a personal statement and resign my Chairmanship of IJCIC on September 16.

IJCIC (on July 30) had hoped that Cardinal Glemp would make a conciliatory statement in Poland, in Polish, to the Polish people, before he arrived in the states. We had extensive conversations with representatives of the National Conference of Catholic Bishops in an effort to bring that about.

Regrettably, Cardinal Glemp saw fit to attempt to address the issues by his letter of August 12 to Archbishop Malda of Detroit (released on August 23).

While IJCIC (August 23) accepted Cardinal Glemp's August 12 letter as a step towards reconciliation we continued to hope that the Cardinal would still find the opportunity to make a statement in Poland before he came to the states. It did not happen and on the day he left Poland (September 19) he made another statement which was decried by all in IJCIC.

His Eminence Edward I. Cardinal Cassidy  
October 8, 1991  
Page 2

We were divided. Some believed it appropriate to meet with the Cardinal. Others thought it inappropriate.

The Cardinal was reported to have said at the meetings with Jewish leaders that he recognized the pain caused by the statements he made in his 1989 homily and he has come to understand how his statements were based on mistaken information.

Undoubtedly his remarks in the U.S. will be reported in the Polish press. But for me, there will be a perception in Poland that the Cardinal made these statements under pressure from American Jewish leaders, to Jews, who (as he put it in his homily) "control the media." And this troubles me.

The Cardinal has met with many Polish American Catholic groups since his arrival in this country. To my knowledge he has not discussed these matters with any of them.

Again, for me, it was important for the Cardinal to address the issues in Poland. It was also important for IJCIC to attempt to reach a consensus. When neither occurred, I resigned as Chairman of IJCIC.

I wish the Cardinal well. I still hope that he finds the opportunity to make a statement in Poland which would put to rest his 1989 homily.

As to the publication of Chutzpah and the defamation suit commenced by Rabbi Avi Weiss against Cardinal Glemp, I regret that came about.

This past August, I learned that Rabbi Avi Weiss was planning a trip from Israel to Auschwitz. With the discussions underway with Cardinal Glemp in anticipation of his trip to the U.S., I believed his trip would be harmful. I convinced him of that and he did not go.

You may recall my personal efforts to have these issues resolved sometime ago. On December 8, 1989 I wrote to Cardinal Willebrands and then Polish Prime Minister Mazowiecki (copies attached) in an effort to resolve the Weiss law suit.

When we were together in Rome on February 14, 1990 the IJCIC representatives openly discussed this matter with you and others and that evening I called Professor Dershowitz in Cambridge to see if he was still amiable to resolving the dispute. He said he was.



His Eminence Edward I. Cardinal Cassidy  
October 8, 1991  
Page 3

After I returned to New York, on February 16, Father Fumagalli called me and said that he had discussed the matter with Bishop Muszynski who he said would speak to Cardinal Glemp. Father Fumagalli also said you were using your best efforts to resolve the issue.


Regrettably, none of us was successful. If we had succeeded and if the Cardinal had addressed the issues of the homily in Poland his visit would not have been marred and he would have been received with cordiality and friendship by all leaders of the Jewish community.

I regret that my resignation as Chairman of IJCIC will preclude me from enjoying the cooperation and warm relationship that I believe we have had. I have enjoyed our association and leave my position with continued respect for your endeavors on behalf of Catholic-Jewish relations.

I will continue to strive for dialogue and continued relations between our communities. I look forward to seeing you.

My best wishes.

Sincerely,



Seymour D. Reich

SDR:jgh  
Enclosures

[start]

Original documents  
faded and/or illegible







# B'NAI B'RITH INTERNATIONAL

OFFICE OF THE PRESIDENT

1440 RHODE ISLAND AVENUE N.W. WASHINGTON D.C. 20036 • (202) 827-6603

STANDARD TIME

CONFIDENTIAL

December 8, 1989

His Eminence, Johannes Cardinal Willebrands  
President of the Pontifical Council for  
Promoting Christian Unity  
Via Dell'Erba, No. 1  
00193 Rome, Italy

Your Eminence:

I am writing again to ask your assistance in an important matter growing out of the Auschwitz Convent controversy.

You may be aware that Cardinal Glemp's statement regarding the protest at the convent site by Rabbi Avraham Weiss has resulted in a law suit initiated by the Rabbi through his attorney, Mr. Alan Bershowitz. I urge you to use your good offices to ask of Cardinal Glemp that he continue discussions with Mr. Bershowitz with a view toward retracting his statement. Such a gesture would mean the withdrawal of the suit. I can't emphasize enough the importance of such a move on the Cardinal's part.

Rabbi Weiss has a broad following in the United States and the legal procedures, as they drag through the courts, would only once again raise this controversy which we hoped was on the way to resolution.

Sincerely yours,

*Seymour D. Reich*  
Seymour D. Reich

SDR:ice

[end]

Original documents  
faded and/or illegible





Sept. 19, 1991

From: Leon Feldman

Received tel call from Msgr Stanislaw Musial, Secretary of the Polish Episcopate's Commission for Dialogue with Judaism, Cracow.

It is a message from Bishop Henryk Muzynski, whose Fax is not operative.

The proposal is for a visit to Poland as follows:

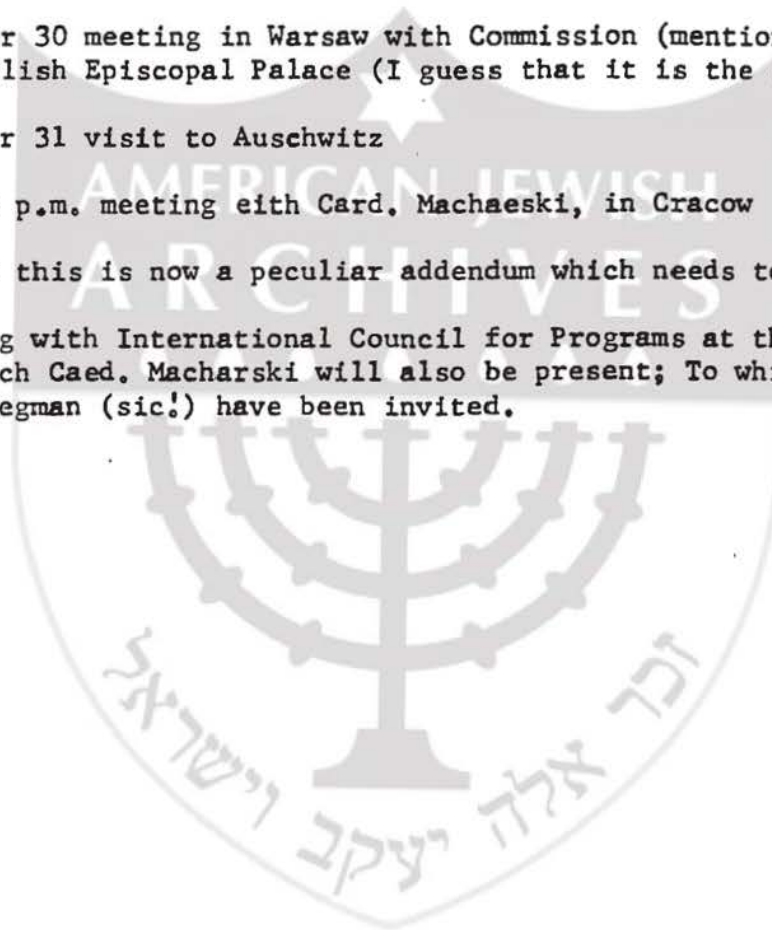
October 30 meeting in Warsaw with Commission (mentioned above) at the Polish Episcopal Palace (I guess that it is the seat of Card. Glemp).

October 31 visit to Auschwitz

in the p.m. meeting with Card. Machaeski, in Cracow

Also - this is now a peculiar addendum which needs to be clarified:

Meeting with International Council for Programs at the new Auschwitz Center, in which Card. Macharski will also be present; To which Klenicki, Rudin and Siegman (sic!) have been invited.



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

October 9, 1991

Chairman

Dr. Leon A. Feldman  
Consultant

TO: ALL MEMBERS OF IJCIC  
REPRESENTING THE CONSTITUENT ORGANIZATIONS

AMERICAN SECRETARIAT FROM: Leon A. Feldman, Consultant

Synagogue Council of America  
27 Lexington Avenue  
New York, NY 10016  
tel: (212) 686-8670  
fax: (212) 686-8673

EUROPEAN SECRETARIAT

World Jewish Congress  
Rue de Varembe  
211 Geneve 20, Switzerland  
tel: (41) 22-734-13-25  
fax: (41) 22-73-33-985

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American Jewish Committee  
15 East 56 Street  
New York, NY 10022  
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fax: (212) 751-4018

Israeli B'rith/  
Anti Defamation League  
3 U.N. Plaza  
New York, NY 10017  
tel: (212) 490-2525  
fax: (212) 867-0779

Israel Interfaith Assoc.  
P.O.B. 7739  
Jerusalem 91.077, Israel  
tel: (972) 2-63-52-12

Synagogue Council of America  
27 Lexington Avenue  
New York, NY 10016  
tel: (212) 686-8670  
fax: (212) 686-8673

World Jewish Congress  
1 Madison Avenue  
New York, NY 10022  
tel: (212) 755-5770  
fax: (212) 755-5883

RE M I N D E R A N D P L E A S E N O T E:

THERE WILL BE A VERY IMPORTANT MEETING OF THE IJCIC MEMBERS

ON F R I D A Y, O C T. 11, 1991 at 9.30 A. M. (PROMPTLY)

in the offices of the Synagogue Council (entr. 39th St.)

The agenda will include:

1. Resignation of Seymour D. Reich, Esq., as chairman of IJCIC  
*"don't see how I can" (Reich) Mark Weiner, (ask Reich reconsider)*
  2. Succession to chairmanship (rotation). - SCA didn't call meeting  
*WJC - (moved Scherer) accelerate rotation (chair - Bronfman / ISRAEL SINGER, altern.)*
  3. Review of current issues.  
*Bronfman record / WCC / Anglicans, etc. (good will) / thankful*
  4. Plans for future activities and relationships.  
*reactive - pro - active / program - ADL, AJC / no veto*  
*- Europe, Latin America / Israel Interfaith - Wisniewski, Abramov, Rosen*  
*W. Joseph Burg*
- PLEASE MAKE EVERY EFFORT TO ATTEND!

(If not attending, please notify Miriam or Linda, -212- 686-8670).

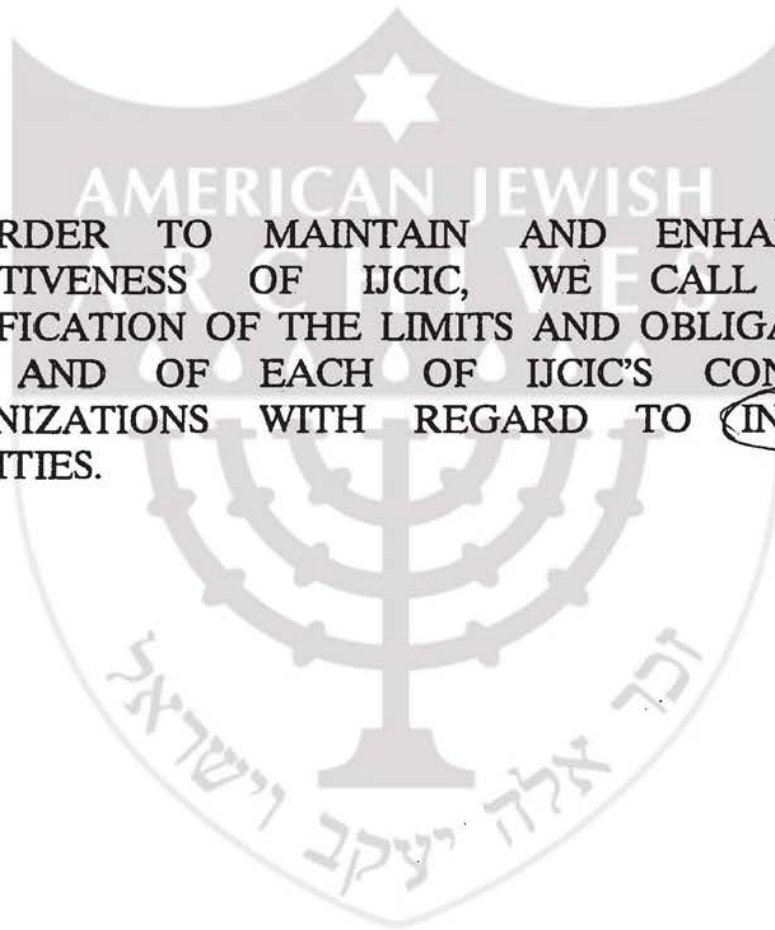
*(i) Scherer - interfaith act in Poland /*  
CHARTER REVIEW (Chaimy Bernstein) - COMM. ON SCOPE

*- SCA total disarray (Fabian Schenfeld) not fit to be secretariat*  
*- Benezra (\$200,000) inst. troubling matter (Gunter Hanna)*  
*nothing but conflict*  
*- AJC - not IJCIC contribute responses to Remy*



OCTOBER 10, 1991  
RECOMMENDATION TO THE SCA EXECUTIVE COMMITTEE  
BY: RA, CCAR, UOJCA, UAHF, RCA and U.S.

IN ORDER TO MAINTAIN AND ENHANCE THE  
EFFECTIVENESS OF IJCIC, WE CALL FOR A  
CLARIFICATION OF THE LIMITS AND OBLIGATIONS OF  
IJCIC AND OF EACH OF IJCIC'S CONSTITUENT  
ORGANIZATIONS WITH REGARD TO INTERFAITH  
ACTIVITIES.



**MEMO from Gene Fisher**

To Rabbi Tanenbaum

Date 5/17/91

☒ For your information

☐ For necessary action

☐ For your comment

☐ Please return

☐ As per your request

Remarks .....

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TO

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## INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

22 November 1991

EDGAR M. BRONFMAN  
Chairman

Dr. Leon A. Feldman  
Secretary

TO: MEMBERS OF IJCIC  
CONSTITUENT AGENCIES

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Synagogue Council of America  
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### CONSTITUENT AGENCIES

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W'nai W'ith  
Anti Defamation League  
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New York, NY 10017  
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Israel Jewish Committee  
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FROM: Leon A. Feldman

1. Attached is a JTA newsitem from Rome, 21 November 1991, relating the presentation of a EJC memorandum to Cardinal Maria Montini, president of the European Episcopal Conference, with the request to have same circulated at the forthcoming European Synod of Bishops, in November 28-December 14. The presentation was made by Dr. G.M. Riegner and Tullia Zevi, who signed the document with Jean Kahn.
2. The editors respectively, of the CATHOLIC NEWS SERVICE, THE RELIGIOUS NEWS SERVICE, AND JTA, this week interviewed Edgar K. Bronfman on directions of IJCIC.
3. REMINDERS !
  - a. Committee on SCOPE  
We have repeatedly asked each constituent agency to appoint one (1) representative and one (1) alternate to the Committee on Scope. We have not yet received all names and we expect to hear from you without delay.  
  
We must meet as soon as possible after the Thanksgiving weekend. Please let us know your selection.
  - b. We are now in the midst of preparations for the forthcoming Steering Committee - which will set up the next International Liaison Committee meeting of the Vatican Commission and IJCIC, in Baltimore, Md. May 4-7, 1992 - in Geneva, Wednesday, December 18, 1991.  
  
It is of great importance that each of the constituent agencies be represented at the Steering Committee meeting in Geneva in order to have the widest input for the program of the ILC.  
  
Please let me know who will represent your agency so that we may help you with the reservations etc. Each agency will have to bear its own expenditures.
- Time is important as must have a caucus meeting here before leaving for Geneva.
4. We have initiated contacts with the newly consecrated Ecumenical Patriarch of the Greek-Orthodox Church in Istanbul.  
  
We will advise of further developments.

Thank you for your cooperation and prompt attention.



## JEWS URGE CATHOLICS NOT FORGET

## JEWISH CONTRIBUTIONS TO EUROPE

By Ruth E. Gruber

ROME, Nov. 21 (JTA) -- The European Jewish Congress politely reminded the Catholic Church this week that in the euphoria surrounding resurgent religion on the ruins of Communism in Europe, it must not forget to respect Europe's historic religious and cultural diversity, among which are the contributions of the Jews.

The EJC was responding to the church's latest call for evangelizing "Christian" Europe in the aftermath of Communism's collapse.

Its approach was respectful, restrained and filled with praise for the church's proclaimed dedication to religious freedom and human rights.

But it made clear that Jews are troubled over the preparatory document for the special Assembly of the Synod of European Bishops, which opens at the Vatican in two weeks.

The synod was called to assess the state of religion in --More--

Europe since the fall of the Communist regimes. The document urges the new "evangelization" of Europe and refers frequently to Europe's "common Christian heritage."

A letter signed by EJC president Jean Kahn, and by Gerhart Riegner and Tullia Levi, co-presidents of its Commission for Interreligious Relations, was presented Tuesday by Riegner and Levi to Cardinal Carlo Maria Martini, president of the Council of the European Episcopal Conference in Milan.

Noting that the church document calls for "a general examination into the historical events which have marked the lives of the European peoples, particularly in the vast zone of the center and East," the letter said "it seems essential to us neither to ignore nor to undervalue the important Jewish contribution to European civilization."

On the other hand, "it is indispensable to make sure that the memory of the fate of the Jews of Europe over the centuries is kept alive in order to better fight against any form of intolerance," the letter continued.

"This applies particularly to that part of Europe which was for centuries the religious, cultural and social center of Judaism and where all modern movements of Jewish civilization were born.

An investigation of this type should also recognize the --More--

fact that in Europe there exists a great variety of religious, cultural and secular traditions which have constituted the richness and specific quality of European culture," the writers added.

"This whole is comprised in a special way of national, cultural and religious minorities. All traditions should be explicitly recognized as legitimate expressions of European identity."

In reaffirming the position of religion, "these efforts must, above all, respect and affirm the principle of religious and cultural pluralism which, without doubt, constitutes the fundamental principle of modern Europe.

"It seems that in its program of 'evangelization of Europe,' which was proclaimed as the fundamental scope of the synod, the Catholic Church must give utmost consideration to this pluralism and recognize it explicitly," the letter said.

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ידישער וועלט-קאנגרעס

הקונגרס היהודי העולמי

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Statement of Agnol



ROME, Dec. 17, 1991 -The final document approved by the Synod of Bishops and issued on December 14 contains the following statement on the Catholic Church's "special relation with the Jews:

"In the construction of the new european and world order, of great importance is the dialogue among the religions and first of all with our 'elder brothers' the jews, whose faith and culture represent a constituent element of the development of european civilization".

"After the tragedy of the holocaust perpetrated in our century, to the sorrow of which the Church intimately participates, new efforts must be made in view of a deeper knowledge of judaism, while all forms of antisemitism, which are contrary both to the Gospel and to natural law, must be rejected. Greatly recommended are all those subsidies ~~for~~ which, according to the intention of the Vatican II council, can make grow in a convenient way <sup>positive</sup> the relations with the jewish people through the preaching and the educational work of the Church."

"The Church holds in high consideration the common roots between christianity and the jewish people: it suffices to recall that Jesus himself placed the beginnings of his Church in the sphere of the israelitic religion. Mindful of the spiritual patrimony consisting in the first place <sup>of</sup> ~~the~~ the Holy Scripture, which links it with judaism, the Church, in the present european situation, intends to strive toward the blossoming of a new spring in the mutual relations between the two religions. In fact, the common collaboration at multiple levels between christians and jews, in the respect for the diversity and the specific contents of the respective religions, can acquire a very great significance for the religious and civil future of Europe and for the task it has toward the rest of the world".

The document turns next to Islam: "Also the relation with Islam has a particular importance for the christian religion and for european culture, not only on account of the past, but also in the present and future perspective, linked with the huge immigrating stream from moslem

-2-

countries and to the close relations already existing with them. Despite the known difficulties, the dialogue with the muslims is today more necessary than ever, but it must be conducted with prudence, with a clarity of ideas concerning its possibilities and its limits(...) In order that the mutual solidarity be sincere, a reciprocity of relations is necessary, particularly in the realm of religious freedom, which is a right founded on the very dignity of the human person and which therefore must be valid in every place of the earth".

Despite the absence of any mention in of the validity of the Jewish presence in the Holy Land or of the impact of Christian teachings along the centuries on the attitude of the European peoples toward Jews and Judaism, Jewish circles here are giving a basically positive evaluation of the document, which responds to the memorandum addressed by the European Jewish Congress to Cardinal Martini on the eve of the Synod.

Some criticism however is being expressed ~~xxxxxx~~ here. The expert on religious affairs of the authoritative Turin newspaper "La Stampa", Marco Tesatti, writes: "The document is very much centered on the catholic identity and leaves little space to 'the others' . History is seen exclusively in a key almost ~~exclusively~~ <sup>ENTIRELY</sup> based on christian roots. In this scenario there is no space for ~~far~~ an acknowledgment of historical or cultural ~~xxxx~~, ancient or recent sins. What is lacking, for instance, is a reference to the role of christianity in the climate which led to the Holocaust. For the Shoah the Church feels 'a deep sorrow', and that is all. (...) The bishops of the Council of the Episcopal Conferences in their contribution to the Synod had wondered how history would have been 'if there had been opposition to the isolation and confinement of cultural and religious minorities - and one must think of antisemitism and of confessional hostilities'. The newspaper recalls that during the ~~xxxxxxxxx~~ ecumenical celebration held during the synod a German Lutheran had pronounced a "mea culpa"



-3-

inside the basilica of Saint Peter for "the passivity (of christians)  
in front of the persecutions and the holocaust of the jews".

Tullia Zevi



## GLEMP

(Continued from Page One)

the Jewish people, for the injustice that the Polish church and the Polish Christians inflicted on the Jews across the centuries."

At one point in the meeting, O'Connor turned to Glomp and, almost in the tones of a lecture, told his colleague he had to recognize that "there's a radical difference between the killing of Jews and the killing of Poles during the Holocaust, that they were qualitatively totally different things," said Rabbi Jack Bemporad of the Synagogue Council of America. "Glomp was very, very attentive," he added.

O'Connor also "urged him to do his best efforts in Poland to press the Vatican for full diplomatic relations with Israel," Bemporad said.

Glomp "had an affirmative reaction," Tanenbaum said, adding that while he did not speak specifically in response, he nodded his head in assent. "I think for him, if it did nothing else, the meeting was like a culture shock. He had to unlearn what he learned since childhood in Poland, and now it's a matter of starting a new process," said Tanenbaum.

For the most part, the Jewish leaders said they were "pleased"

and "satisfied" by the meeting and its outcome.

But Rabbi Leon Klenicki, director of interfaith affairs for the Anti-Defamation League, refused to sign the joint statement, saying he was "not satisfied" with the meeting.

Klenicki said Glomp still had to "take the step forward and condemn antisemitism, and also to say that what he said before was horrible. And he should say it in a homily in Poland, in Polish. Otherwise, it's just a game of tea and sympathy."

However, he said he did not regret having met with Glomp, adding, "I am still hopeful."





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# O'CONNOR TO BE BRIDGE BETWEEN ISRAEL AND POPE

By RANSDELL PIERSON

John Cardinal O'Connor's trip to Israel next month will help Pope John Paul II decide whether to forge diplomatic ties with the Jewish state, according to Jewish leaders in New York.

O'Connor will begin a whirlwind nine-day trip to the Mideast on Dec. 28, spending Jan. 5-7 in Jerusalem and Tel Aviv.

He will also visit Egypt, Lebanon, Syria and Jordan as head of the Catholic Near East Welfare Association — a church relief agency that offers aid to the war-scarred region.

One of O'Connor's unstated goals is "to act as a stalking horse to sound out Israeli officials about the practicality of moving toward diplomatic relations," a Jewish leader told The Post.

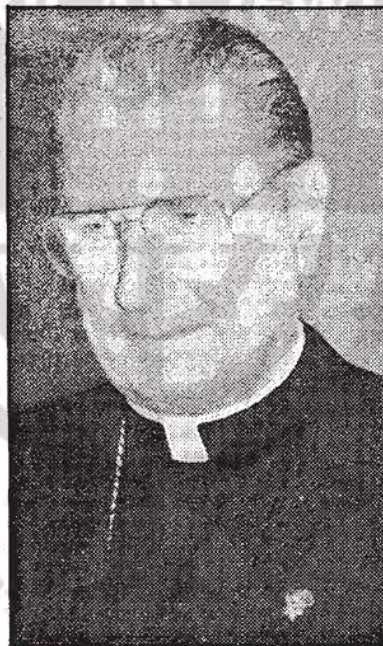
"The cardinal isn't going on his own, but in coordination with, and with special instructions from, the Pope," said the leader, who asked to remain anonymous.

Archdiocese spokesman Joseph Zwilling downplayed the portrayal, saying: "All I can tell you is the purpose of the trip is for Cardinal O'Connor to evaluate the work" of the relief agency.

But he added, "Obviously diplomatic relations with Israel are an ongoing topic of interest to the cardinal and the Vatican."

In an interview in this week's Catholic New York, O'Connor said he is willing to meet with government officials who want to see me" during his Mideast trip.

Although the Vatican recognizes the sovereignty of Israel, it has refused to exchange ambas-



**CARDINAL O'CONNOR**  
*Mideast-bound.*



**POPE JOHN PAUL II**  
*Considers diplomatic link.*

sadors because of such concerns as the plight of Palestinians and the question of access to sacred sites in Jerusalem.

During a 1987 visit to Israel, O'Connor jumped the gun and arranged interviews with Israeli Prime Minister Yitzhak Shamir and President Chaim Herzog without Vatican approval.

He had to cancel official visits to their government offices, but the embarrassed cardinal apologized to the offended dignitaries by meeting Herzog at the Israeli president's home.

Rabbi Marc Tanenbaum, an international expert on Vatican-Jewish relations, said he is guardedly optimistic about the

prospects of a diplomatic link.

During a speech last summer in Brazil, Tanenbaum explained, "The Pope said he would welcome full relations with Israel provided outstanding problems could be resolved."

Tanenbaum said O'Connor indicated his own firm support for diplomatic relations during a meeting here last September with Polish Cardinal Jozef Glemp and 12 Jewish leaders.

"O'Connor turned to Cardinal Glemp," Tanenbaum said, "and asked him if he would join him in an effort to advance full diplomatic relations between the Holy See and Israel."