



# 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 3, International Jewish Committee for  
Interreligious Consultations, 1992.

**INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS**

EDGAR M. BRONFMAN  
Chairman

JANUARY 23, 1992

Dr. Leon A. Feldman  
Secretary

TO: MEMBERS REPRESENTING THE SYNAGOGUE COUNCIL CONSTITUENT  
AGENCIES ON IJCIC

**AMERICAN  
SECRETARIAT**

FROM: Leon A. Feldman

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

**NOTE:**

THE ABOVE INDICATED MEMBERS WILL MEET ON  
MONDAY, JANUARY 27, 1992, 12.30-2.30 p.m.  
IN THE OFFICES OF THE SYNAGOGUE COUNCIL OF  
AMERICA (327 Lexington Ave. entrance 39th St.)  
LUNCH WILL BE SERVED! ✓

**EUROPEAN  
SECRETARIAT**

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

The meeting will be devoted to continue the work  
in preparation of the agenda and related details  
for the ILC meeting in Baltimore, May 4-7-, 1992.

PLEASE TEL. THIS OFFICE (686-8670 - Miriam or Linda)  
TO INDICATE YOUR ATTENDANCE AS LUNCH WILL BE ORDERED.

**CONSTITUENT  
AGENCIES**

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

PLEASE BE AWARE!!! at the conclusion of the above meeting,  
we will go to the regular IJCIC meeting, scheduled for 3 p.m.  
at the Seagram Bldg. 375 Park Ave (53rd St). ✓

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

Israel Jewish Committee  
For Interreligious Relations  
P.O.B. 1538  
Jerusalem 91.014, Israel  
Tel: (972) 2-25-65-27  
Fax: (972) 2-25-43-96

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

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

# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20  
1, RUE DE VAREMBÉ  
CASE POSTALE 191  
TELEPH. 341325  
TELEX 280876

NEW YORK, N.Y. 10016  
ONE PARK AVENUE  
TELEPH. 679-0600  
TELEX 230120

LONDON W1Y 7DX  
11, HERTFORD STREET  
TELEPH. 491-3517  
TELEX 21633

75008 PARIS  
78, AV. CHAMPS-ÉLYSÉES  
TELEPH. 389.94.63  
TELEX 650320

JERUSALEM  
P. O. B. 4293  
4, ROTENBERG STREET  
TELEPH. 635546, 638544

## AMERICAN JEWISH ARCHIVES

DATE : 23 January 1992 FAX MESSAGE NO. 21439

NUMBER OF PAGES (INCLUDING COVER SHEET) : 1

TO : Prof. Leon A. Feldman FROM : Gerhart M. Riegner

## MESSAGE :

I have worked out in principle with Fumagalli the schedule for the Eastern European visit.

We shall see in each country the nuncios, the national Catholic authorities and the Jewish authorities on the national level. Wherever there is a Council of Christians and Jews we shall see their representatives also.

IJCIC MEETING - MONDAY, JANUARY 27, 1992

Mr. Edgar M. Bronfman, presiding

Proposed Agenda

1. Report on forthcoming Vatican-IJCIC mission to Warsaw, Cracow-Auschwitz, Prague and Budapest.

Departure: Saturday evening, February 15, 1992

Return date: Sunday, February 23, 1992

Schedule of Mission attached

Meeting schedule is being worked out as follows:

Catholic authorities - Msgr. P.F. Fumagalli

Jewish authorities - Dr. Riegner, Dr. Maram Stern, and Mr. Leslie Keller

Each participant or sponsoring agency is responsible for the expenditures of air, train transportation, hotel, and kosher meals. Local transportation costs to be shared.

2. Report on memorandum and outline for ILC meeting in Baltimore, May 4-7.
3. Miscel.





IJCIC  
Preparations for ILC meeting  
Progress Report  
February 12, 1992

- 1) To date 2 preparatory sessions have taken place, attended by Crane, Davids, Feldman, Granatoor, Karasick, Michelman, Tanenbaum, and Waxman.
- 2) The following has so far been recommended:
  - Opening session - Monday
  - Registration upon arrival
  - a. Keeler - Host, welcoming statement.
  - b. perhaps also welcome by Joel Zaiman
  - c. Bronfman and Cassidy - to be placed at a later session.
  - d. Key notes to deal with themes of consultation
    - 1) Anti-Semitism - Shoa
    - 2) Christian-Jewish relations - Education
    - 3) Tikkun Olam
  - e. no special workgroups - unless special need
  - f. all papers to be delivered before plenum. Attempts should be made to have papers ready for distribution before sessions.
  - g. Keynote address - postponed to Tuesday - Cardinal O'Connor
  - h. Evening reception - invite Catholics and Jews
  - i. program procedure for Tuesday A.M.
    - begin at 9:30
    - Catholic paper
    - Jewish paper
    - discussion on Shoah and anti-Semitism
    - major statements - Cassidy - Bronfman
  - j. names of speakers suggested: Waxman, Schindler, Ron Soberl, Wiesel.

INTERNATIONAL LIAISON COMMITTEE (ILC)

Steering Committee's meeting, Geneva 18.XII.91

M E M O R A N D U M

(Draft, 3.I.92)

At the end of the Steering Committee's (SC) meeting between members of the Holy See's Commission for Religious Relations with the Jews (CRRJ) and the International Jewish Committee on Interreligious Consultations (IJCIC), it was agreed that Prof. Feldman and Msgr. Fumagalli should prepare :

- . a Memorandum on the main issues that were discussed and deliberations that were taken, and
- . a Project of Schedule for the 14th ILC meeting in Baltimore, May 1992 (attached).

\* \* \* \* \*

Main issues discussed and deliberations:

- (I) Preparation of the ILC meeting, Baltimore 1992.
- (II) Joint mission to Western european countries, end January 1992.

\* \* \* \* \*

(I)

14th ILC MEETING  
Baltimore  
May 4-7, 1992

1. Hospitality

\* Responsibles for the organization:

Under the responsibility of the CRRJ, Msgr. Fumagalli in Rome and Arch bishop Keeler in Baltimore. They had to work in cooperation and consultation with Prof. Feldman, Secretary of the IJCIC, New York.

- (a) The Catholic side is in turn for the organization of the meeting, according to the procedures established in the Memorandum of Understanding (1970) [see enclosure, in particular nr. 3 of the "Implementation", concerning the expenses].

- (b) Strictly kosher meals (breakfast, lunch, dinner) for all the delegates will be granted under appropriate authority and supervision.
- (c) Special attention will be given in order to avoid in meetings rooms religious symbols that may be not convenient to other's religious sensitivity [Also places and times for respective prayers should be clearly indicated].
- (d) Archbishop Keeler confirmed to Fumagalli that about 50 rooms are reserved for delegates in a common place, near to rooms for meeting, prayer, meals.
- (e) The Jewish side proposed that One plenary Session should take place in a Jewish local center.

## 2. Nature and structure of the meetings

- (a) The ILC meeting has a private nature, which grant the best possibility for full and deep openness in discussions and mutual trust.

- (b) The general structure of the work consists in:

/P/ About five Plenary Sessions

for relations, reports and presentations on general topics, followed by

/D/ DISCUSSION in the Plenaries

/WG/ Working Groups (a, b, c, ...)

on particular issues, section of the topics presented to the /P/, program for action, followed by a

summary

communicated to the /P/

/DC/ A Drafting Committee shall prepare for the /P/ a project for final joint document /FD/

/SC/ The Steering Committee of the ILC will be responsible for decisions concerning the procedures during the ILC meeting and the implementation of the /FD/



(c) Beside this main structure, some other meetings of different type are scheduled:

1. Public event (May 4, evening)

- for selected people invited jointly by local Catholic and Jewish Communities, in consultation with CRRJ and IJCIC

2. Reception (May 5, evening)

hosted by the Catholic Community of Baltimore

- for selected people invited by the Catholic Community in consultation with local Jewish Community, CRRJ and IJCIC.

3. Meeting (May 6, morning or afternoon?)

- of the Rectors of major Jewish and Catholic Universities (\*), invited in order to establish common programs, initiatives for the curricula, exchange of professors, [scholarships?], etc.

(4. eventually) [exhibition at the opening public meeting?]

Presentation of publications  
concerning the work of the ILC, IJCIC and CRRJ:

- I. "Fifteen Years of Dialogue", Rome 1988
- II. "Church and Jewish People", by Card. J. Willebrands (Paulist Press 1992, if available)

III. Reviews:

- "Christian Jewish Relations", by IJA
- "Information Service", by PCPCU
- "Istina", Paris (last issues)

-----  
(\* ) - Yeshiva University, Jewish Theological Seminary, Bar Ilan ... (to be invited by IJCIC)

- Pontifical Gregorian University, Institut Catholique de Paris/Ratisbonne, Institut für christlich-jüdische Forschung of Lucerne, ... (to be invited by CRRJ)

### 3. Indications for the speakers on the content

The 14th ILC meeting has a primary focus (TOPIC A) on Education (May 6), and two other focuses (TOPICS B-C) on Shoah and Antisemitism (May 5), and Common action (May 4) (\*).

The chronological order of the debates (C-B-A) would help in orientation of the work of the ILC, so that a FD may result, rich both on the contents (Topic B-C) and in structures (Topic A) which shall effectively reach the scope.

#### I. COMMON ACTION (Topic C, WG c)

This will be the starting point of the 14th ILC meeting, in the Opening Public Session (OPS), presented by two outstanding leaders of Catholic and Jewish Communities.

This attitude of Jewish-Christian cooperation was the main event and the conclusion of the public FD of the 13th ILC meeting in Prague/1990 (1990 FD enclosed; cfr. in particular the last section and nrr. 1-6).

This topic was illustrated at the commemoration of the XXVth anniversary of Nostra Aetate, Rome, December 5-6, 1990 (1), was already recalled at the Papal visit of the Roman Synagogue, 1986 and in the meeting of the Pope with the Jews in Miami (September 1987), and should be seen in continuity with previous sessions of the ILC in which the topic was debated (2).

The traditional Jewish expression Tikkun Olam may also reflect some aspects of care for homeless, reverence for life, bioethic, environment, resources, concerns on drugs, refugees, religious pluralism, common witness (cfr. Isaiah 55-60), in some way related to this issue. However, since a consensus for common action in all these issues may not result immediately now, the speakers could refer to the main points where a consensus already exists, i.e. common work for human and religious rights, education in and on Christianity and Judaism, with particular concern for Shoah, Antisemitism, respect of other's religion and culture.

-----  
(\*). Cfr., to certain extension, the expression Tikkun olam ("amendment of the world").

(1) Cfr. "Catholic International" 2,4(1991): 157-172;  
"Information Service" 77 (1991): 72-86;  
"La documentation catholique" 2020 (1991): 66-68.

(2) Cfr. "Fifteen Years of Dialogue (1970-1985)", ILC Selected Papers, Rome 1988.



Another reference, as example of effective cooperation at high level, may be the letter sent by the European Jewish Congress for the preparation of the Special Assembly of Synod for Europe, and its influence that is reflected in the conclusions of the same Synod last December 1991 (see enclosures).(\*)

In this general framework, and in connection with the emergence of new nationalisms, challenging to religions, we could also try to evaluate such phenomena.

A Working Group (WG c) should prepare practical proposals for action, to be submitted to the Plenary.

## II. SHOAH, ANTISEMITISM (Topic B, WG b<sub>1,2,3...</sub>)

This second topic is specifically established as implementation of the 13th ILC meeting at Prague, in two aspects:

### - the General Evaluation /GE/

by a Catholic expert, will present the topic and the suggested framework of the Document that the CRRJ is preparing on Shoah and Antisemitism.

This section has a strictly private character, in order to stimulate an organic reaction and debate in one or - preferably - in more Working Groups (b<sub>1</sub>, b<sub>2</sub>, b<sub>3</sub>...) divided according to the sections of the presentation.

### - the Regional Reports /RR/

will follow the same historical and documentary method of exposition of the other presented in Prague, covering the avvenements during years 1939-45 in the areas that were not fully presented at Prague (Poland, Hungary).

Other areas (URSS, Rumania) may be considered in addition, but in this case first class experts should be invited [and without changing the general balance and schedule of the meeting].

## III. EDUCATION (Topic A, WG a)

### - Two General Presentations /GP/

should be prepared on the ground of some preliminary re-

-----

(\*) Cfr. also "Catholic International" (1992):

ports requested to and sent by responsible Educational Institutions and bodies of both communities. The reports are to be sent in due time to the two invited speakers for their preparation.

For the Catholic, the central structure for reference in the Congregation for Catholic Education; concerning the educational issues, it is necessary to refer to the Notes on the correct way to present Jews and Judaism in the preaching and catechesis of the Cath. Church (1985), published by the CRRJ.

Other references must be made, in reports and GP, to the two other main topics of the 14th ILC.

The GP should also indicate practical orientations for curricula, catechesis and teaching, in order to foster the cooperation of Jews and Christians in religious/confessional and also in non-confessional schools, in context of reciprocity.

- Beside to the WG a, that should suggest practical application in this field, to be submitted to the Plenary, a high level Close meeting /CM/ between the Rectors of the major Jewish and Catholic Universities is envisaged. In order to prepare, before the ILC meeting, some very relevant joint agreements on practical point, the CRRJ and IJCIC will closely work in the following months of January-April 1992. On this basis, the CM will be able to take operative decisions on matters such as exchange of professors, common/integrated/complementary courses and curricula, scholarships, etc.

#### 4. Participants

Normally the number of delegates should not exceed the 25 for each side, 50 in all, granting equal opportunity for participation in the work and the meetings.

The IJCIC and CRRJ should be able to exchange the lists of their respective delegations a month before the Baltimore meeting, so that a complete and updated list may be arranged for the help of the staff charged of organization.

\* \* \* \* \*

(II)

#### JOINT ILC MISSION TO WESTERN EUROPEAN COUNTRIES (1992)

It was agreed that, for the implementation of the Prague's Statement, a joint mission will be sent in Hungary, CSFR and Poland, as soon as possible. It will have official character, different from the ad personam invitations for the visit to Poland prepared by Archbishop Keeler. Mons. Fumagalli on January 2nd already proposed the dates of January 29-February 7, 1992.



SCHEDULE FOR MISSION TO WARSAW, CRACOW, PRAGUE & BUDAPEST

Sat. Feb. 15, 1992

lv JFK BA#176 at 9:00 P.M. for London

Sun. Feb. 16, 1992

ar London 8:45 A.M.

lv London BA#850 at 11:45 ar Warsaw 3:20 P.M. - transfer to Marriot Hotel, Warsaw

MARRIOTT HOTEL - CRACOW Tel: 48-22-306-306 Fax: 48-22-221-290

Mon., Feb 17, 1992

WARSAW - All Day Program

lv Warsaw by train for Cracow

Express 5:30 - 8:30 P.M. - transfer to Forum Hotel, Cracow

FORUM HOTEL - CRACOW Tel: 48-12-66-95-00 Fax: 48-12-66-58-27

Tues., Feb. 18, 1992

CRACOW

AUSCHWITZ/BIRKENAU etc.

evening = Cracow Express train to Warsaw - transfer to Marriot Hotel, Warsaw (see above)

Wed., Feb. 19, 1992

Warsaw lv LOT#307 at 9:30 A.M. - ar Prague 10:35 A.M. - transfer to Intercontinental Hotel Prague

INTERCONTINENTAL HOTEL - PRAGUE Tel: 42-2-28-00-111 Fax: 42-2-23-10-500

lv Prague Malev #821 at 7:25 P.M. - ar Budapest 8:25 P.M. - transfer to Forum Hotel

FORUM HOTEL - BUDAPEST Tel: 36-1-117-80-88 Fax: 36-1-117-98-08

Thursday, February 20, 1992 Budapest - All Day Program

Fri., Feb. 21, 1992 [1/2 day program]

BUDAPEST

Sat., Feb. 22, 1991

BUDAPEST

Sun., Feb. 23, 1992

BUDAPEST lv BA#968 at 9:25 A.M. - ar London 4:05 P.M.

lv London BA#179 at 6:30 P.M. - ar JFK 9:30 P.M.

Translation of press statement issued by the  
VATICAN COMMISSION ON RELIGIOUS RELATIONS WITH THE JEWS  
embargoed February 7, 1992

faxed by Dr. Feldman

Mgr Pierre Duprey, vice-president of the Commission, advised the press that an official Catholic-Jewish delegation of the International Liaison Committee would be visiting Poland, Czechoslovakia and Hungary from February 16 to 21, as a follow up to the September 6, 1990, Prague meeting.

The meetings will take place within the framework of the "Declaration" of the Special European Bishops Synod which spoke of the "great importance which the dialogue with the Jews" has in the building of the New European Order, and that "all forms of anti-Semitism must be rejected."

Positive results are to be expected from the encounters, mainly

- 1) Encouraging fraternal and closer relations at local level with a view to cooperating in the publication of official Catholic texts on Jews and Judaism in an atmosphere of mutual confidence.
- 2) Creation of premises for similar initiatives in other countries for future cooperation in a spirit of service and solidarity.
- 3) Preparation of the Baltimore ILC meeting, May 4 to 7, 1992

[start]

Original documents  
faded and/or illegible





(Embargo, fino al 7 febbraio 1992)

ATTENTION TO DR. LEON A. FELDMAN

## DICHIARAZIONE

del Vice-presidente della Commissione della S. Sede per i rapporti religiosi con l'Ebraismo, circa gli incontri della Delegazione ufficiale cattolico-ebraica in Polonia, Repubblica Federativa Ceca e Slovacca ed Ungheria.

S.E. Monsignor Pierre Duprey, Vice-Presidente della Commissione della S. Sede per i rapporti religiosi con l'Ebraismo, ha dichiarato:

"Dal 16 al 21 febbraio si incontrerà in Polonia, Repubblica Federativa Ceca e Slovacca ed Ungheria, una Delegazione ufficiale cattolico-ebraica del "Comité International de Liaison" (ILC), istituito a Roma nel 1970.

Questa delegazione congiunta terrà i suoi incontri nel quadro generale presentato a conclusione della 13.a riunione dell'ILC, a Praga, il 6 settembre 1990.

Gli incontri, già programmati dall'ILC a Ginevra nel marzo scorso e poi confermati nel dicembre 1991, s'iscrivono nel contesto della "Declaratio" dell'Assemblea Speciale per l'Europa del Sinodo dei Vescovi:

"Nella costruzione del nuovo ordine europeo... grande importanza ha il dialogo con...gli ebrei [...]devono essere rigettate tutte le forme di antisemitismo" (Declaratio, Roma, 14.XII.91, § 8).

Positivi risultati sono auspicabili da questi incontri, nei seguenti ambiti ed obiettivi:

- 1°) Incoraggiamento di fraterne e strette relazioni a livello locale tra le due Comunità ed i loro Organismi rappresentativi (Conferenze Episcopali, Istituzioni Ebraiche), in vista di cooperare alla pubblicazione e diffusione di testi ufficiali cattolici su Ebrei ed Ebraismo, in un'atmosfera di reciprocità e mutua fiducia.
- 2°) Creazione di solide premesse per altre iniziative simili in altri Paesi dell'Europa Centro-orientale, col proposito di collaborare, in spirito di servizio e solidarietà, con Autorità religiose e civili, nel rispetto delle autonomie e competenze proprie di ciascuna di esse.

HIJExecutive News Svc.

1w 01/16 1646 NEW VATICAN-JEWISH EFFORT TO COMBAT ANTI-SEMITISM ...

NEW VATICAN-JEWISH EFFORT TO COMBAT ANTI-SEMITISM STARTS SOON

NEW YORK, Jan 16, Reuter - The Vatican and international Jewish leaders have reached agreement to send an unprecedented joint delegation to East Europe next month to lay the groundwork for combatting rising anti-Semitism there, a Jewish group said on Thursday.

The delegation, on a week-long mission starting on February 15, will go to Poland, Hungary and Czechoslovakia and visit government officials, Catholic Church and Jewish community leaders, a spokesman for the International Jewish Committee on Inter-Religious Affairs said.

The committee is the group designated by world Jewry to maintain dialogue with the Vatican.

The new mission grows out of a September 1990 agreement reached in Prague between the two groups to work together to combat anti-Semitism.

In a declaration that accompanied the Prague agreement, the Catholic Church condemned anti-Semitism as "a sin against God and humanity" and said that no one could be a true Christian and practice hatred of Jews.

22HIJPress (CR) for more !

HIJExecutive News Svc.

The four-page declaration set down guidelines for worldwide efforts to combat anti-Semitism.

"Specifically, we will work on efforts to eliminate racially and religiously divisive material from textbooks and set about establishing local liaison committees between Jewish and Catholic (leaders) to oversee the implementation of the agreement," said World Jewish Congress President Edgar Bronfman, who is also the chairman of the International Jewish Committee on Inter-Religious Affairs.

REUTER AS ZM BN

22HIJLast page !

[end]

Original documents  
faded and/or illegible





# Joint Jewish-Vatican delegation to combat antisemitism in Europe

JONATHAN SCHACHTER

NEW YORK - An unprecedented joint Vatican-Jewish delegation will travel to Eastern Europe next month to lay the groundwork for efforts to combat antisemitism in that part of the world, *The Jerusalem Post* has learned.

The 11-day mission, tentatively scheduled for early February, will tour Poland, Czechoslovakia and Hungary, and meet with Jewish community representatives, local Catholic Church officials and government officials within each country.

The Vatican delegates are to be led by Msgr. Pier Fumagalli, the secretary of the Vatican Commission for Religious Relations with the Jews. The Jewish representatives will include officials of IJCIC, the International Jewish Committee on Interreligious Consultations, the umbrella body that represents the Jewish organizational community in official contacts with the Vatican.

"Specifically, we will be working on efforts to eliminate religiously and racially divisive material from textbooks and set about establishing local liaison committees between Jewish and Catholic officials there to oversee the dissemination and implementation of the Prague Declaration," said Elan Steinberg, executive director of the World Jewish Congress, whose president, Edgar Bronfman, is IJCIC chairman.

The Prague Declaration, adopted in September 1990 after a series of meetings in that city by the International

Catholic-Jewish Liaison Committee, condemned antisemitism as "a sin against God and humanity," and affirmed that "one cannot be authentically Christian and engage in antisemitism."

The mission is seen as a direct outgrowth of the 1990 Prague meetings.

"This mission symbolizes a new maturity in Vatican-Jewish relations, and we hope and believe that this will have a spill-over effect on other areas of mutual concern and even disagreement, such as diplomatic relations with Israel," Steinberg said.

While in Poland, the joint mission will also examine progress in the implementation of the 1987 Geneva agreement, which called for the relocation of the Carmelite convent from the grounds of the Auschwitz concentration camp to a new site located off the camp grounds.

**AP in Warsaw adds:**

A public prosecutor has begun investigating the publisher of a Polish-language edition of Adolf Hitler's 'Mein Kampf' on grounds of spreading racial hatred, the Polish news agency reported Monday.

The prosecutor in the southern city of Krakow began investigation after a weekend news report that a Polish translation of Hitler's book appeared on sale in several bookstores in the southwestern city of Wroclaw.

Polish law forbids publications inciting racial, ethnic or religious hatred, and the publishers could face prison sentences of one to 10 years, if convicted.

JP (Front Page) - 14/1/92

for 11/5/91  
1. DUMINENSTEIN  
4 pp  
from Len Feldman

- relations positive no dispute
- Noron to maintain in relationship
- Prague document - takes us forward / trip results from Prague
- documents to Central East Europe - take action / seminars, new attitude
- deeper spirit
- great deal progress has been made / Auschwitz Government - strengthen contact
- will to overcome further problems
- importance of atmosphere - good dialogue depends on good atmosphere
- careful what we say - some atmosphere
- Sympathetic - Orthodox - flexibility
- 2 1/2 years planned /
- anti-S - avoid recurrence in Europe
- Shoah Study / Balto - take forward
- Hertzberg - monolithic
- Winer, Mark -
- Cassidy - reserved / discreet / new openness to look at question
- not to put spike in wheel -
- Schinfeld - East Europe
- Lincoln - Slovakia - Tiso / Stepanac
- Yugoslavia - Federation / Commonwealth

Prof. van - what church wants from Jews  
 live in peace / work together / Scriptural values  
 understanding / sensitive to each other / to be understood



## A Working Summary

1. In order to implement the recommendations of the 13th meeting of the Catholic-Jewish International Liaison Committee (ILC) at Prague in September, 1990, our delegation undertook to visit the Catholic and Jewish communities in Poland, the CSFR, and Hungary. We are most pleased that we were very well received by the Episcopal Conferences, by the Apostolic Nuncios, as well as by local Jewish communal authorities.
2. It was obvious to us that the nature and the extent of structured dialogue between Catholics and Jews at the national level varied dramatically between those communities where significant numbers of Jews survived the Shoah and where the Nazi German extermination succeeded in annihilating almost the entire population. Similarly, variations in dialogue were noted between those communities where the competent Catholic authorities had already established Episcopal Commissions and those which had just started this process of organization.
3. In a general fashion, we feel the necessity of defining and grounding our spiritual and intellectual dialogue and cooperation on the basis of those biblical teachings which we share in a manner which would be acceptable to both communities.
4. We consider that it is essential to publish and to disseminate as soon as possible the fundamental texts of the Church concerning its relations to the Jewish people according to the principles of the Second Vatican Council, in the broadest possible fashion, in the vernacular languages... particularly for priests and teachers.
5. We welcome with satisfaction the publication of such texts in Poland, an initiative that the ILC supported. We hope that such an example would be rapidly followed in the CSFR and Hungary and that the competent national and international bodies will help to realize those projects which already exist and those which are yet to be prepared.
6. In the common responsibility and effort to uproot bigotry and prejudice, we were unanimous in our observation that a priority must be extended in each country to the area of general education and to the training of educators. We learned with satisfaction that certain academic institutions and seminaries already have started to elaborate programs for priests and seminarians concerning the presentation of Judaism and the new Church teaching toward Judaism and the Jewish people. We consider, however, that such initiatives should be more fully developed and expanded. The exchange of information concerning such vital programs in various countries should be facilitated by the ILC.
7. With reference to the specific programmatic points contained within the joint Prague Declaration which concern Catholic and Christian cooperation with the Jewish community in civil and social areas, our joint mission affirmed that xenophobia, anti-Semitism, racism, and extreme nationalism...exacerbated by the uncertainties of rapid political and economic changes...require a unified response by all religious communities to support legislation ratifying and guaranteeing human, religious and civil

rights for all peoples. The true test of democracy is in the manner in which majorities act to protect the rights of minorities.

8. One of the highlights of our mission to Eastern Europe was our visit to the Auschwitz and Birkenau camp where nearly one and one-half million Jews were murdered. We paid tribute to all those who perished in the camp.

We were received in the administrative building of the new Catholic Center for Meeting, Reconciliation and Prayer which has been constructed outside the site of the camp. We noted the progress in building the new convent for the nuns, and were assured that it will be completed before the end of this year. We observed the presence of building materials near the old theatre. We were further assured that work there had been stopped and that on all issues Jewish sensibilities would be respected.

As a result of our discussions, it is expected that IJCIC will be invited to nominate two members to the International Program Committee for the Center and that similar action will be suggested to the authorities responsible for the Program Council of the Auschwitz Museum.

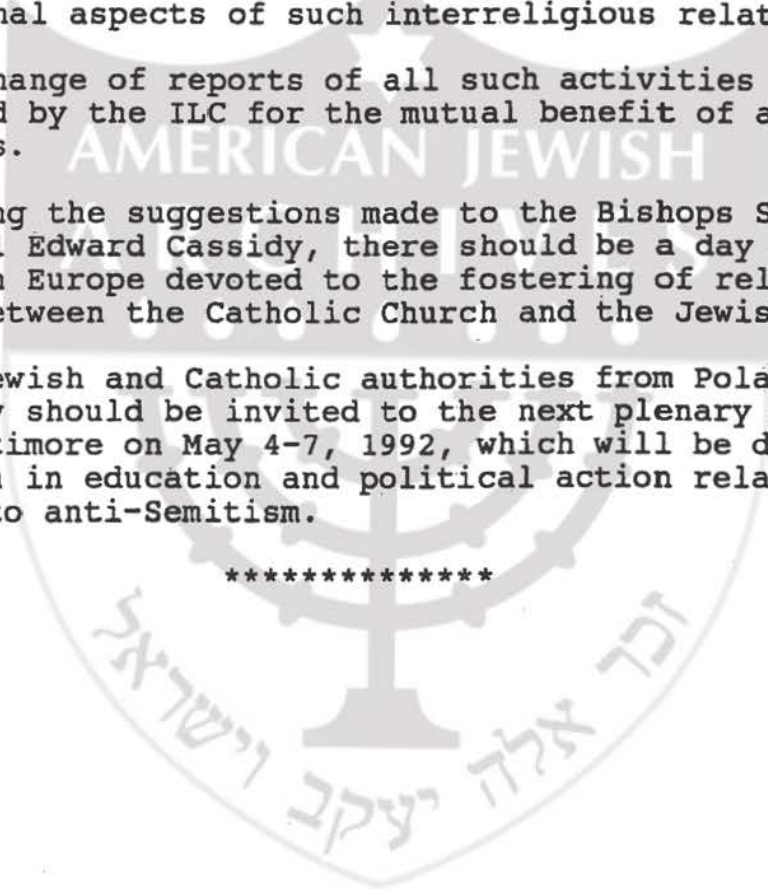
9 - IJCIC - Dr. Maharam Stern  
Teller Zevi  
AJ Rudin  
David Rosen  
Rogner  
Wayman  
David  
Winer  
Leon Feldman



Suggestions For Action  
21 February 1992    17 Adar I    5752

1. Joint delegations of the ILC should visit other countries as appropriate to encourage and support the implementation of the programmatic points of the Prague Declaration.
2. The ILC should offer its support to coordinate and facilitate the exchange of information and program materials among the competent national institutions, as well as among interested and appropriate academic institutions in various countries.
3. As already implemented in Poland, Episcopal Conference committees for dialogue and cooperation should be established and activated in a spirit of reciprocity with local Jewish communities. The ILC stands ready to assist in developing the international aspects of such interreligious relations.
4. The exchange of reports of all such activities should be facilitated by the ILC for the mutual benefit of all competent authorities.
5. Following the suggestions made to the Bishops Synod for Europe by Cardinal Edward Cassidy, there should be a day set aside annually in Europe devoted to the fostering of relations and dialogue between the Catholic Church and the Jewish people.
6. Local Jewish and Catholic authorities from Poland, the CFSR, and Hungary should be invited to the next plenary session of the ILC in Baltimore on May 4-7, 1992, which will be devoted to cooperation in education and political action relating to the Shoah and to anti-Semitism.

\*\*\*\*\*





# MINUTES

## IJCIC

### ILC PLANNING COMMITTEE MEETING

1. The meeting was called to order on Thursday, March 5, 1992, at the SCA offices by Rabbi Mordecai Waxman (SCA). Those in attendance included Ms. Judy Banki (AJC), Rabbi Mark Tanenbaum (SCA), Dr. Israel Singer (WJC), Rabbi Joseph Karasick (OU), Dr. William Ungar (OU), Rabbi Leon Klenicki (ADL), and Rabbi Stanley Davids (SCA).

1. WAXMAN: Our purpose is to continue the process of reviewing and revising the program for our May meeting in Baltimore. Let's review the work accomplished in two earlier meetings by SCA representatives, and then proceed to our work.

2. SINGER: Cassidy and Bronfman should offer brief, non-substantive, opening remarks.

3. WAXMAN: Keeler should offer a word of welcome on behalf of the host community, as should Zaiman. Both presentations should be brief, but Keeler's ought to be a bit longer than Zaiman's. We have two items which are Chiddushim: a public session to which the press will be invited, and a social occasion during which we will be welcomed by the local Catholic and Jewish communities.

4. SINGER: President Bush will probably invite all official participants to the White House. Keeler has already made the request. (KLENICKI and TANENBAUM expressed their disapproval. BANKI suggested that only Cassidy and Bronfman be invited to the White House. KARASICK: I see nothing wrong with the entire group going.)

5. KARASICK: How will the Orthodox community understand what these meetings are truly designed to achieve?

6. WAXMAN: The meetings represent a continuation of the efforts to prepare a document discussing Christian involvement in anti-Semitism.

7. BANKI: The document will ultimately arise in the very same way that the Prague Declaration did, through development and process.

8. SINGER: Cassidy wants to visit the Holocaust Museum site before our meetings begin. This highly symbolic gesture will go a long way toward pointing out the true nature of the feelings of our Catholic partners toward the Shoah.

9. TANENBAUM: Press conferences held during the meetings could also allay the fears of many.

10. WAXMAN: I propose that our Program might look like this:

Up until 2:30 P.M. on Monday: REGISTRATION

2:30-5:00 P.M.: GREETINGS by Keeler and Zaiman, to be followed by the presentation of two substantive papers on the Shoah.

Monday evening:

Joint Catholic/Jewish community reception.

Cassidy and Bronfman will offer introductory remarks.

Two formal presentations on "Toward a New Christian/Jewish Relationship." 30 minutes each. Then discussion.

Tuesday morning: Session on the Shoah.

Tuesday afternoon: Session on Education.

Tuesday evening: Two keynotes...by Cardinal O'Connor and ???

Wednesday morning: Session on Education.

Wednesday afternoon: Session on Common Action.

Wednesday evening: Session on Common Action.

Thursday morning: An off-the-record session on unresolved issues and conflicts....such as the missing archives, Vatican recognition of Israel.

Thursday afternoon: Adoption of document; meet the press.

11. Speaker suggestions:

Wiesel, David Hartman, David Novack, David Ellenson, Arnold Eisen, Jonathan Sacks. On the Shoah: Hilberg; Bauer, David Roskies, and Steven Katz (Cornell).

12. Change the name of the plenary on education to: "How Jews and Catholics teach about one another."

13. OUR NEXT MEETING WILL BE AT THE SCA ON MARCH 12TH, 9:30 A.M.

INTERNATIONAL LIAISON COMMITTEE (ILC)

Steering Committee's meeting, Geneva 18.XII.91

M E M O R A N D U M

(Draft, 3.I.92)

At the end of the Steering Committee's (SC) meeting between members of the Holy See's Commission for Religious Relations with the Jews (CRRJ) and the International Jewish Committee on Interreligious Consultations (IJCIC), it was agreed that Prof. Feldman and Msgr. Fumagalli should prepare :

- . a Memorandum on the main issues that were discussed and deliberations that were taken, and
- . a Project of Schedule for the 14th ILC meeting in Baltimore, May 1992 (attached).

\* \* \* \* \*

. Main issues discussed and deliberations:

- (I) Preparation of the ILC meeting, Baltimore 1992.
- (II) Joint mission to Western european countries, end January 1992.

\* \* \* \* \*

(I)

14th ILC MEETING  
Baltimore  
May 4-7, 1992

1. Hospitality

- \* Responsibles for the organization:

Under the responsibility of the CRRJ, Msgr. Fumagalli in Rome and Arch bishop Keeler in Baltimore. They had to work in cooperation and consultation with Prof. Feldman, Secretary of the IJCIC, New York.

- (a) The Catholic side is in turn for the organization of the meeting, according to the procedures established in the Memorandum of Understanding (1970) [see enclosure, in particular nr. 3 of the "Implementation", concerning the expenses].



- (b) Strictly kosher meals (breakfast, lunch, dinner) for all the delegates will be granted under appropriate authority and supervision.
- (c) Special attention will be given in order to avoid in meetings rooms religious symbols that may be not convenient to other's religious sensitivity [Also places and times for respective prayers should be clearly indicated].
- (d) Archbishop Keeler confirmed to Fumagalli that about 50 rooms are reserved for delegates in a common place, near to rooms for meeting, prayer, meals.
- (e) The Jewish side proposed that One plenary Session should take place in a Jewish local center.

## 2. Nature and structure of the meetings

- (a) The ILC meeting has a private nature, which grant the best possibility for full and deep openness in discussions and mutual trust.
- (b) The general structure of the work consists in:
  - /P/ About five Plenary Sessions for relations, reports and presentations on general topics, followed by
  - /D/ DISCUSSION in the Plenaries
  - /WG/ Working Groups (a, b, c, ...) on particular issues, section of the topics presented to the /P/, program for action, followed by a summary communicated to the /P/
  - /DC/ A Drafting Committee shall prepare for the /P/ a project for final joint document /FD/
  - /SC/ The Steering Committee of the ILC will be responsible for decisions concerning the procedures during the ILC meeting and the implementation of the /FD/.

(c) Beside this main structure, some other meetings of different type are scheduled:

1. Public event (May 4, evening)

- for selected people invited jointly by local Catholic and Jewish Communities, in consultation with CRRJ and IJCIC

2. Reception (May 5, evening)

hosted by the Catholic Community of Baltimore

- for selected people invited by the Catholic Community in consultation with local Jewish Community, CRRJ and IJCIC.

3. Meeting (May 6, morning or afternoon?)

- of the Rectors of major Jewish and Catholic Universities (\*), invited in order to establish common programs, initiatives for the curricula, exchange of professors, [scholarships?], etc.

(4. eventually) [exhibition at the opening public meeting?]

Presentation of publications

concerning the work of the ILC, IJCIC and CRRJ:

- I. "Fifteen Years of Dialogue", Rome 1988
- II. "Church and Jewish People", by Card. J. Willebrands (Paulist Press 1992, if available)

III. Reviews:

- "Christian Jewish Relations", by IJA
- "Information Service", by PCPCU
- "Istina", Paris (last issues)

- 
- (\*) - Yeshiva University, Jewish Theological Seminary, Bar Ilan, ... (to be invited by IJCIC)
- Pontifical Gregorian University, Institut Catholique de Paris/Ratisbonne, Institut für christlich-jüdische Forschung of Lucerne, ... (to be invited by CRRJ)



### 3. Indications for the speakers on the content

The 14th ILC meeting has a primary focus (TOPIC A) on Education (May 6), and two other focuses (TOPICS B-C) on Shoah and Antisemitism (May 5), and Common action (May 4) (\*).

The chronological order of the debates (C-B-A) would help in orientation of the work of the ILC, so that a FD may result, rich both on the contents (Topic B-C) and in structures (Topic A) which shall effectively reach the scope.

#### I. COMMON ACTION (Topic C, WG c)

This will be the starting point of the 14th ILC meeting, in the Opening Public Session (OPS), presented by two outstanding leaders of Catholic and Jewish Communities.

This attitude of Jewish-Christian cooperation was the main event and the conclusion of the public FD of the 13th ILC meeting in Prague/1990 (1990 FD enclosed; cfr. in particular the last section and nrr. 1-6).

This topic was illustrated at the commemoration of the XXVth anniversary of Nostra Aetate, Rome, December 5-6, 1990 (1), was already recalled at the Papal visit of the Roman Synagogue, 1986 and in the meeting of the Pope with the Jews in Miami (September 1987), and should be seen in continuity with previous sessions of the ILC in which the topic was debated (2).

The traditional Jewish expression Tiqqun Olam may also reflect some aspects of care for homeless, reverence for life, bioethic, environment, resources, concerns on drugs, refugees, religious pluralism, common witness (cfr. Isaiah 55-60), in some way related to this issue. However, since a consensus for common action in all these issues may not result immediately now, the speakers could refer to the main points where a consensus already exists, i.e. common work for human and religious rights, education in and on Christianity and Judaism, with particular concern for Shoah, Antisemitism, respect of other's religion and culture.

-----  
(\* ) Cfr., to certain extension, the expression Tiqqun olam ("amendment of the world").

(1) Cfr. "Catholic International" 2,4(1991): 157-172;  
"Information Service" 77 (1991): 72-86;  
"La documentation catholique" 2020 (1991): 66-68.

(2) Cfr. "Fifteen Years of Dialogue (1970-1985)", ILC Selected Papers, Rome 1988.



Another reference, as example of effective cooperati-  
on at high level, may be the letter sent by the European Je-  
wish Congress for the preparation of the Special Assembly  
of Synod for Europe, and its influence that is reflected in  
the conclusions of the same Synod last December 1991 (see  
enclosures).(\*)

In this general framework, and in connection with the  
emergence of new nationalisms, challenging to religions,  
we could also try to evaluate such phenomena.

A Working Group (WG c) should prepare practical pro-  
posals for action, to be submitted to the Plenary.

## II. SHOAH, ANTISEMITISM (Topic B, WG b<sub>1,2,3...</sub>)

This second topic is specifically established as imple-  
mentation of the 13th ILC meeting at Prague, in two aspec-  
ts:

### - the General Evaluation /GE/

by a Catholic expert, will present the topic and the sug-  
gested framework of the Document that the CRRJ is prepa-  
ring on Shoah and Antisemitism.

This section has a strictly private character, in order  
to stimulate an organic reaction and debate in one or -  
preferably - in more Working Groups (b<sub>1</sub>, b<sub>2</sub>, b<sub>3...</sub>) divi-  
ded according to the sections of the presentation.

### - the Regional Reports /RR/

will follow the same historical and documentary method of  
exposition of the other presented in Prague, covering the  
avenements during years 1939-45 in the areas that were  
not fully presented at Prague (Poland, Hungary).

Other areas (URSS, Rumania) may be considered in additi-  
on, but in this case first class experts should be invi-  
ted [and without changing the general balance and schedu-  
le of the meeting].

## III. EDUCATION (Topic A, WG a)

### - Two General Presentations /GP/

should be prepared on the ground of some preliminary re-

-----  
(\*) Cfr. also "Catholic International" (1992):

ports requested to and sent by responsible Educational Institutions and bodies of both communities. The reports are to be sent in due time to the two invited speakers for their preparation.

For the Catholic, the central structure for reference in the Congregation for Catholic Educations; concerning the educational issues, it is necessary to refer to the Notes on the correct way to present Jews and Judaism in the preaching and catechesis of the Cath. Church (1985), published by the CRRJ.

Other references must be made, in reports and GP, to the two other main topic of the 14th ILC.

The GP should also indicate practical orientations for curricula, catechesis and teaching, in order to foster the cooperation of Jews and Christians in religious/confessional and also in non-confessional schools, in context of reciprocity.

- Beside to the WG a, that should suggest practical application in this field, to be submitted to the Plenary, a high level Close meeting /CM/ between the Rectors of the major Jewish and Catholic Universities is envisaged. In order to prepare, before the ILC meeting, some very relevant joint agreements on practical point, the CRRJ and IJCIC will closely work in the following months of January-April 1992. On this basis, the CM will be able to take operative decisions on matters such as exchange of professors, common/integrated/complementary courses and curricula, scholarships, etc.

#### 4. Participants

Normally the number of delegates should not exceed the 25 for each side, 50 in all, granting equal opportunity for participation in the work and the meetings.

The IJCIC and CRRJ should be able to exchange the lists of their respective delegations a month before the Baltimore meeting, so that a complete and updated list may be arranged for the help of the staff charged of organization.

\* \* \* \* \*

#### (II)

#### JOINT ILC MISSION TO WESTERN EUROPEAN COUNTRIES (1992)

It was agreed that, for the implementation of the Prague's Statement, a joint mission will be sent in Hungary, CSFR and Poland, as soon as possible. It will have official character, different from the ad personam invitations for the visit to Poland prepared by Archbishop Keeler. Mons. Fumagalli on January 2nd already proposed the dates of January 29-February 7, 1992.



14th ILC Meeting  
Baltimore, May 4 - 7, 1992

Monday, May 4

morning

Arrival of the participants

Preliminary meetings

of 3 sub-com-  
missions  
charged for the  
preparation of  
Working Groups on:

WG/a - Education

WG/b - Shoah and Antisemitism

WG/c - Common action

afternoon

continuation

evening

Opening Public meeting:

- Welcome, by Archbishop Keeler and  
a Jewish Authority ( )

- Keynote Address A:

"Toward a new Jewish-Christian re-  
lationship in view of a better wo-  
rld"

by Jewish speaker (\*)

- Keynote Address B:

"Toward a new Christian-Jewish re-  
lationship in view of a better wo-  
rld"

by Catholic speaker (\*\*)

-----  
( ) To be indicated

(\*) Some names were suggested: Rabbi Adin Steinsaltz, Rabbi  
Jonathan Sacks.

(\*\*) Cardinal Bernardin (?)



Tuesday, May 5

morning

/P/ 1

Plenary

- Relation:

(General evaluation on Shoah and  
Antisemitism)

by Catholic speaker (\*)

- A Jewish general comment ( )

/D/ DISCUSSION

-----  
WG/a,b,c continuation

WG/b eventually divided into  
sub-groups

afternoon

/P/ 2

Plenary

- Regional Report on the Shoah and  
Antisemitism in Po-  
land

by J. Turowicz (?)

- Regional Report on the Shoah and  
Antisemitism in Hun-  
gary (( ))

- (\*\*)

/D/ DISCUSSION

-----  
WG continuation (eventually)

DC and SC meetings

evening

Reception

Hosted by the Catholic community

-----  
( ) To be indicated

(\*) Suggestions: Fr. Bernard Dupuy, Prof. Hans Hermann Henrix

(( )) Prof. T. Nyri, if confirmed

(\*\*) Suggestions were made for having reports also from Russia  
and Rumania

14th ILC Meeting/1992

Wednesday, May 6

morning /P/ 3

Plenary

- General Presentations on:

"Education on Judaism in High Catholic School"

by R. Hoeckman

"Education on Jesus, Church, Christianity in High Jewish School"

by Jewish speaker (\*)

/D/ DISCUSSION

WG

continuation (eventually)

(\*\*)

afternoon

(\*\*)

WG

continuation

DC (and SC?) meetings

/P/ 4

Plenary

- Project for Final Document

/D/ DISCUSSION  
amendements

Thursday, May 7

morning /P/ 5

Plenary

- Final remarks, by (( ))

- Joint Final Document

Lunch and Departures

-----  
(\*) Suggestion: Rabbi Henry Sobel.

(\*\*) Meeting of the Rectors of major Jewish and Catholic Universities in order to establish common program.

(( )) Card. Cassidy and Mr. Bronfman?

**DATE:** March 6, 1992  
**FROM:** Beth Griffin  
212/644-1896 O  
914/967-3149 H

**FOR IMMEDIATE RELEASE**

**ARCHBISHOP KEELER WELCOMES  
CATHOLIC-JEWISH DIALOGUE TO U.S.**

WASHINGTON - Archbishop William H. Keeler of Baltimore has issued a welcoming statement to the participants in an upcoming meeting between Vatican representatives and international Jewish groups.

Delegates from the Holy See's Commission for Religious Relations with the Jews and from the International Jewish Committee on Interreligious Consultations (IJCIC) will hold their fourteenth joint meeting in Baltimore from May 4 to 7. It will be the first time that the groups will convene in the Western Hemisphere since their collaboration began in 1970.

Archbishop Keeler is the American Catholic bishops' representative for Catholic-Jewish relations. In welcoming the 50 religious leaders and scholars who will participate in the meeting, he said, "The United States, as the country with the world's largest Jewish community, is an especially fitting venue for this gathering. And as hosts, the bishops of the U.S. take pride in having been the first local body of bishops in the world to establish formal Catholic-Jewish dialogue after the Second Vatican Council.

"I pray that the Lord of all mercies will bless our efforts at building bonds of friendship, trust and mutual understanding," said Archbishop Keeler.

The meeting will take place at St. Mary's Seminary and University. The Seminary, founded in 1791, is the oldest in the United States.



The Catholic group will be led by Cardinal Edward I. Cassidy, President of the Holy See's Commission. World Jewish Congress President Edgar M. Bronfman, present Chair of the IJCIC, will head the Jewish delegation.

###

92-026

A,CL,ISR,RNW



03/13/92 15:52 212 755 5883

W J C NY

001/003

ידישער וועלט־קאנגרעס

הקונגרס היהודי העולמי

# WORLD JEWISH CONGRESS

CONGRES JUIF MONDIAL • CONGRESO JUDIO MUNDIAL

501 MADISON AVENUE  
NEW YORK, N.Y. 10022

## FACSIMILE TRANSMISSION

DATE: March 13, 1992

FAX MESSAGE NO: (212) 876-8351

NO. OF PAGES (INCLUDING COVER SHEET): 2

TO: Rabbi Mark Tannenbaum

FROM: Elan Steinberg

TRANSMITTING FROM: (212) 755-5883  
(CALL AUTOMATIC) CANON MODEL FAX-610

HELP/TALK-TO NO: (212) 755-5770

Translation of fax from Tullia Zevi  
March 11, 1992

Cover sheet says: Am forwarding these texts because I believe that when planning initiatives relating to the Vatican (see: concert at the Vatican for the Shoah) all facets should be considered. Warm regards

RADIOGIORNALE - Broadcast of Monday, February 17, 1992

Regarding the recent polemics concerning Church and Nazism, a note from our Director General, Father Pasquale Borgomeo

"At a time of all but serene historical remembrances, there could not fail the Nth attempt to confirm illusory documents tnding to prove pretended indulgences if not the sympathy of the Holy See to National Socialism.

Historians have replied to such more than suspect attempts, and with the mere establishment of truth they defend the good name of the Holy See and the dignity of history. And one can even understand their indignation when they define as obscene, morally and historically, this campaign.

But the Church does not limit itself to demanding respect for historical truth: in its vocation to evangelize, it makes this aggression into an occasion for Catechesis. It reminds those spirits torn by passions that are not always noble that its mission is and will always be that to condemn any mistake inflexibly, but to go with persistent charity towards whoever errs, to find him, redeem him, return him to his human dignity.

Even if this may serve as a means against it, the Church will continue to live the Gospel and will not swerve from its loyalty to Christ.

As long as the Church is bearer of the witness to Christ in history, it will be vain to try and blur the sacrosaint demands of justice with the implacable spirit of vengeance. The Church will never agree to lending to the dead the passions of the living, to use the victims to perpetuate a logics of death. The Church is not ashamed of preaching and practicing pardon, an ever more respectable option, even among those who do not share it, in so far as it was the first to suffer in its own flesh persecution and offense.

Whereas it may be accused of being a Church apart, it will always be a Church for man in the name of Christ."

UNIONE COMUNITA EBRAICHE ITALIANE - March 8, 1992

The Council of the Unione delle Comunità Ebraiche Italiane takes note with contempt of the note broadcast on February 17 on "The respect for historical justice and truth", authored by Father Pasquale Borgomeo, general director of Radio Vaticana.

The Counsel of the Unione is aware of the sensitivity and exactness in documentation with which historians, the Christian Church and the Jewish community must consider the vicissitudes of the relationship between the Vatican and the Nazis.

According to the Talmud, "God's seal is Truth", and the Jews of the entire world have faith in the clarification of complete truth.

The Counsel of the Unione is firmly embarked on this line of unconditional and unswerving search for truth concerning the events before, during and after the Shoah.



From this point of view, the Counsel of the Unione indicts as ambiguous and libellous the note in reference, in which:

- a) the ideal of forgiveness is given priority to the establishment of responsibility, and, by hindering the very definition of the object to be forgiven, any guilt is wiped out;
- b) the search for historical truth is defined as "an implacable spirit of vengeance", which seems to echo an inadmissible allusion to the anti-Jewish reading of the Old Testament;
- c) against those who are trying to establish individually the protection which some Nazis may have enjoyed, the infamous accusation "of lending to the dead the passions of the living" and of "using the victims to perpetuate among the survivors a logic of death".

The Counsel of the Unione stresses the identification of the arguments of the above mentioned note with the theory and practice of revisionism, of Racism and of resurging anti-Semitism.

The Counsel of the Unione wonders whether and what initiatives were taken by the governing organs of Radio Vaticana after this broadcast which created criticism and perplexity even in non-Jewish circles.

The Counsel of the Unione, aware of the seriousness of these remarks, stresses that one must not make a distinction between whoever professes anti-Semitism and who suggests its arguments.

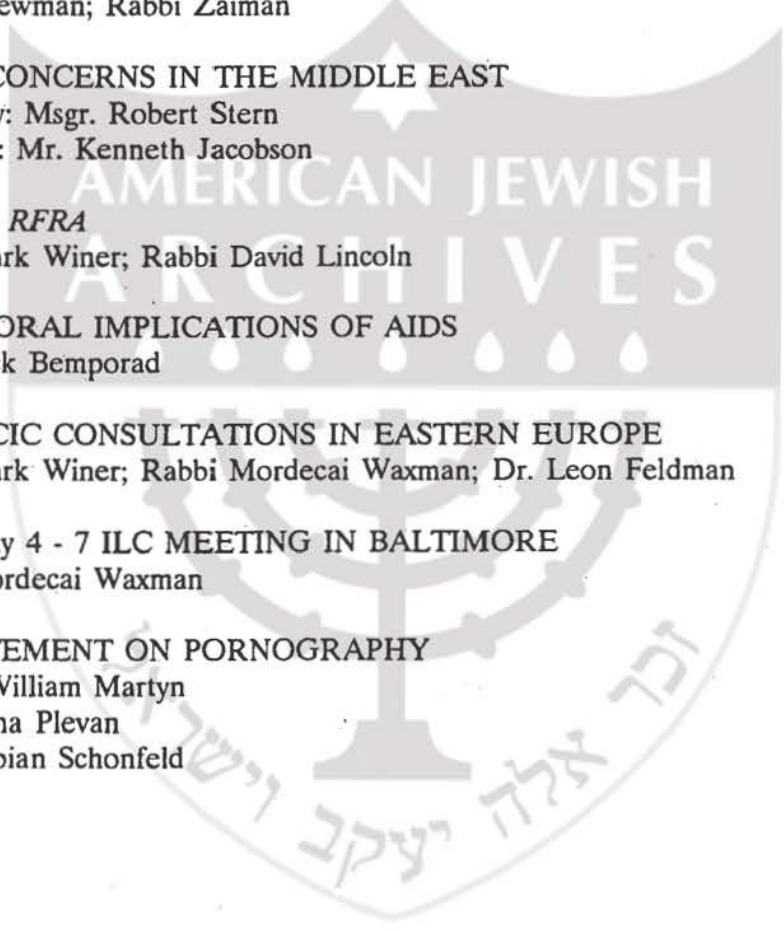
AGENDA

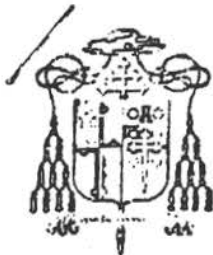
BCEIA/SCA CONSULTATION

MARCH 12, 1992

NEW YORK CITY

MT

- 
- ✓ 1. Report of VALUES IN EDUCATION subcommittee  
Bishop Newman; Rabbi Zaiman
  - ✓ 2. CATHOLIC CONCERNS IN THE MIDDLE EAST  
Report by: Msgr. Robert Stern  
Response: Mr. Kenneth Jacobson
  - ✓ 3. UPDATE ON RFRA  
Rabbi Mark Winer; Rabbi David Lincoln
  4. Report on: MORAL IMPLICATIONS OF AIDS  
Rabbi Jack Bemporad
  - ✓ 5. Report on: IJCIC CONSULTATIONS IN EASTERN EUROPE  
Rabbi Mark Winer; Rabbi Mordecai Waxman; Dr. Leon Feldman
  - ✓ 6. Preview of May 4 - 7 ILC MEETING IN BALTIMORE  
Rabbi Mordecai Waxman
  - ✓ 7. Update: STATEMENT ON PORNOGRAPHY
    - ✓ Brother William Martyn
    - ✓ Ms. Bettina Plevan
    - Rabbi Fabian Schonfeld



## ARCHDIOCESE OF BALTIMORE

320 Cathedral Street • Baltimore, Maryland 21201-4416 • (410) 547-5

OFFICE OF THE ARCHBISHOP

April 8, 1992

Rabbi Leon Feldman  
Syngogue Council of America  
327 Lexington Avenue  
New York, New York 10016

Dear Rabbi Feldman,

Many, many thanks for your visit here last week.

Enclosed is the tentative schedule drawn up by Father White, reflecting the various discussions we have had.

*Cross-Key Inn*

Rabbi Zaiman informs me that he will be prepared to host the supper at 6:30 p.m. and the evening session scheduled to follow the supper. He said that, in addition to the large room which would be set up for 70 participants, a smaller board room would be available for use by the drafting committee for the communique, should this committee wish to meet at that time and place.

It may very well be that the committee would wish to return to the Seminary immediately after supper to meet in the Conference Center setting.

When I spoke with Monsignor Fumagalli regarding the presence of the six observers, he asked me to relate to you word that such a request should be made formally in writing to Bishop Pierre Duprey.

I wish to confirm to you the hope which I expressed in the name of Rabbi Zaiman and myself that, at the reception on Tuesday, speeches be kept to a minimum. I suggest that there be a very brief welcome on my part,



April 8, 1992

as host, followed by a brief and enthusiastic greeting from the Mayor of Baltimore, The Honorable Kurt L. Schmoke, followed by short messages from Cardinal Cassidy and a Jewish representative.

The emphasis would be on the reception, at which time members of the two delegations would have an opportunity to meet a number of leadership people from this area. Those invited will include members of the leading Jewish and Catholic organizational boards, Jewish and Catholic clergy, the heads of other Christian churches, and people whom we have identified as of great stature in our local community. However, except for the Mayor, it is not our thought to invite politicians during an election year. The Mayor was re-elected to his present office last year and is not now personally campaigning for political office.

Father White was pleased to receive word that the total number of rooms to be reserved at the hotel for members of the Jewish delegation will be a maximum of 35. As I mentioned to you, the hotel is very anxious to have the names of the people as soon as possible.

With all cordial wishes, I remain

Sincerely yours,



Archbishop of Baltimore

Enclosure  
cc Rabbi Joel Zaiman

14th International Liaison Committee Meeting  
Baltimore, May 4-7, 1992

Catholic Participants(alphabetic order)  
(Preliminary, March 23rd, 1992)

His Eminence Edward I. Cardinal CASSIDY, VATICAN CITY  
Reverend Jacques-Marcel DUBOIS, OP, JERUSALEM  
Reverend Jean DUJARDIN, PARIS (France)  
Most Reverend Pierre DUPREY, VATICAN CITY  
Reverend Bernard DUPUY, OP, PARIS (France)  
Dr. Eugene FISHER, WASHINGTON, D.C. (USA)  
Reverend Edward FLANNERY, ESMOND, R.I. (USA)  
Monsignor Pier Francesco FUMAGALLI, VATICAN CITY  
Reverend Professor José Luis GONZALES-NOVALIN, ROME  
Most Reverend Marcos Gregorios McGRATH, CSC, PANAMA  
Professor Hans Hermann HENRIX, AACHEN (Germany)  
Very Reverend Msgr. George HIGGINS, WASHINGTON, D.C.  
Reverend Remi HOECKMAN, OP, VATICAN CITY  
Most Reverend William Henry KEELER, BALTIMORE, MD.  
Reverend Rafik KHOURI, JERUSALEM  
Very Reverend Robert F. LEAVITT, BALTIMORE, MD  
Reverend Msgr Diarmuid MARTIN, VATICAN CITY  
Reverend Frei Leonardo MARTIN, FFR, SAO PAULO (Brasil)  
Reverend Br. William MARTIN, NEW YORK, NY (USA)  
Reverend T. PAWLIKOWSKI, OSM, Ph.D., CHICAGO, IL (USA)  
Very Reverend Msgr Edward A. SYNAN, TORONTO, Ontario  
Professor Jerzy TUROWICZ, KRAKOW (Poland)  
Reverend Delegate of the Czech and Slovak Episcopal  
Conference  
Reverend Delegate of the Hungarian Episcopal Conference

14th International Liaison Committee Meeting  
Baltimore, May 4-7, 1992

Rectors/or Representatives  
of major Catholic Universities  
(Preliminary, March 23rd, 1992)

Reverend Leo J. O'DONOVAN, SJ  
Georgetown University  
Washington, D.C.

Reverend René Dousdebés, sj  
Pontifical Catholic University of Ecuador  
New York

Reverend Marcel DUBOIS, OF  
For the Institut Catholique de Paris  
Jerusalem

Reverend Pierre HURTUBISE, OMI  
St Paul University  
OTTAWA, Canada

Very Reverend Robert F. LEAVITT, S.S., S.T.D.  
Saint Mary's Seminary and University  
BALTIMORE, MD

Reverend Gilles PELLAND, SJ  
Pontificia Università Gregoriana  
ROME



**ACCESS TO HEALTH CARE: A JEWISH PERSPECTIVE**  
**BY RABBI A. JAMES RUDIN**  
**THE AMERICAN JEWISH COMMITTEE**

**APRIL, 1992**

I. Society has an obligation to provide universal access to effective medical services and preventive health care. This societal obligation rests on three grounds. First, it stems from a vision of ourselves as a just, decent, and compassionate society rooted on deep religious beliefs. Second, given the special nature of health care, it is an obligation of a society to foster and protect human life, especially the young and the elderly. Finally, society's obligation is also based upon the belief that a healthy population is necessary to help ensure the economic, spiritual, and political health of a nation.

Religiously committed people must understand that universal access to health care is not a luxury; it is, rather, an absolutely critical component of a just society. Health care is finite in nature: it involves finite dollars, people, buildings, and technology.

II. Religiously committed people need to be aware that several kinds of medical triages are currently taking place in our society. There is an "age triage" in which the elderly (however that term is defined) are discriminated against in health care access. The Biblical verse, "Do not cast me out in my old age..." is important in this context. Should age ever be a factor in gaining access to health care?

"Economic triage" is also widely prevalent. Our religion teaches us not to discriminate either for or against those who are poor or those who have wealth. Unfortunately, in some parts of society, the wealthy receive preferential treatment over the poor. How should a religious community respond to this form of triage?

There is often a "gender triage" at work in the medical community. Men are generally given better treatment than women. Men are medically "studied" much more often than women. This is particularly true in the area of heart and respiratory disease.

III. The religious community needs to understand that access to health care and quality medical care must always be more than the ability to pay or more than merely "coverage". Any universal system must also consider other barriers---social, geographic, cultural, ethnic, and religious---that may restrict people, especially the poor, from receiving appropriate medical care.

Health care is quite "special" because it is a universal need and because our religious tradition stresses that life is a sacred gift from the Creator. Thus, health care is not a casual, optional, or a sometime thing. Rather, it is a basic good that society provides for its members who are all created in the image of the Creator.

IV. The religious community must also recognize that the question of health care access is a primary one, not a secondary issue. We can not absent ourselves from the decision making process that is already underway in our society. If the Jewish and Christian communities are not present when the allocation of health care resources is made, others will surely make the decisions

... that will somehow go away. Indeed, I believe it is one of the major questions facing us in this decade.

Society should provide equitable access to health care. The term "equitable" provides room for a broad vision of access without ignoring the financial, political, and social restraints we now face.

At the heart of all discussion of health care access must be the best interests of the patient, not the doctors, the nurses, or the hospital administrators, but rather our central concern must be the individual human being. Too often in the quest for new medical technology and procedures, in the eager adoption of new medical treatments, often experimental in nature, the best interests of the patient are forgotten or minimized. This is clearly unacceptable for many reasons not the least of which is our religious belief that every human person is sacred.



Archdiocese of New York

COMMISSION ON ECUMENICAL AND INTERRELIGIOUS AFFAIRS

1011 First Avenue, New York, New York 10022  
(212) 371-1000 ext. 3055 Fax (212) 319-8265

Memorandum

TO: The Members of the SCA/BCEIA Consultation  
FROM: Brother William J. Martyn, S.A. *WJM*  
DATE: April 10, 1992  
RE: The Gannon Lecture

Enclosed is a copy of Cardinal O'Connor's lecture given at Fordham University on March 9th. Archbishop Keeler thought you might find it of interest.

A blessed Passover to our Jewish members and a blessed Easter Season to our Catholic members.





## THE COST OF PEACE IN THE MIDDLE EAST

The Spring 1992 Gannon Lecture  
Fordham University, Lincoln Center  
9 March 1992

John Cardinal O'Connor

I have been asked to address "The Cost of Peace in the Middle East". There could perhaps be no more fitting time to attempt such an address as the day on which we have learned of the passing of Prime Minister Menachim Begin, one of the true lions of Israel, whose contributions to the Camp David Accord will enshrine him in the annals of history. May I be presumptuous enough to suggest that we pause for a moment in his memory. May he rest in peace.

Those of you who are truly skilled in the Middle East are going to have to forgive me because I speak as an amateur. I'm going to rely heavily on my personal experiences, on my anecdotal knowledge of the Middle East, and to a lesser degree on various documentation. Nevertheless, I speak rather freely because even though I might fall into error, and even though I might offend some, I think it will be obvious to you before long that I speak out of deep love for the Middle East.

It is difficult to explain a Westerner's love for the Middle East; the Middle East is hardly in my blood. I don't pretend to know it like the back of my hand. Perhaps Thomas Friedman of the New York Times, the author of the extraordinarily interesting book From Beirut To Jerusalem, illustrates it well. Speaking of the city of Beirut in Lebanon he says:

Beirut held for me a sort of irrational pull. Whenever I tried to explain it to friend, I was always reminded of the story Woody Allen tells at the end of the movie Annie Hall.

A man goes to his doctor and says, "Doctor, Doctor, I have a terrible problem. My brother thinks he's a chicken." The doctor says, "That's crazy. Your brother's not a chicken. Just tell him that."

And the man says, "I can't, I need the eggs."

That went for a lot of us who covered Beirut. Plenty of times it just didn't make sense to be there, but we kept

coming back because we needed the eggs.<sup>1</sup>

Time after time I would be invited to Beirut with various associates, and our own State Department would frown upon it. Not everyone was happy with my going and people would ask me, "Why are you going there? There are shells flying; there are bombs falling." I'm no hero; I wasn't going for that reason. I think I can explain it only as Friedman explains it. For some reason, I "need the eggs".

I have to keep going back to the Middle East because of a very deep love and a very deep sadness over what has happened there. It is a sadness coupled with, what I hope will reveal itself during these rather lengthy and sometimes heavy remarks, a great sense of optimism. There aren't too many people who are optimistic about the Middle East, so if there were no other reason for this lecture, that might be sufficient.

I would feel absurd giving this lecture, since, as I said, I am at best an amateur student of the Middle East and not truly a scholar, except that even many of the finest scholars are never quite sure of themselves when they talk about the Middle East.

Recently when we were out there, we had supper with a man who has been in the diplomatic service for twenty years, all spent in the Middle East. He is an ambassador of the United States in the Middle East. He told us that after he'd been in this particular assignment for one month he was exhilarated and prepared to write a book. After six months, he thought possibly he could write a satisfactory article. At the end of a year, he decided he'd better keep quiet because he didn't know enough about it. That's the way it is with all of us.

I think much depends on one's viewpoint of the Middle East. There's a story told in the book, Lebanon: Death of a Nation, about an American reporter who had been told how extraordinarily intelligent a kindergarten child was. To test the child he asked, "How much are two and two?" And the little Lebanese child replied, without pausing, "Are you buying or selling?"<sup>2</sup> This is a typical Lebanese characteristic. No question can be answered without taking into consideration the point of view.

---

1 Thomas Friedman, From Beirut to Jerusalem. Farrar, Straus, Giroux: New York, 1989. Page 247.]

2 Sandra Mackay, Lebanon: Death of Nation. Doubleday: New York. 1991. Page 8.]



As I said, I will lean rather heavily on my personal experience. I spent 27 years in uniform, much of it in the Mediterranean, in and out of Middle Eastern countries. I will speak of other visits to the Middle East, especially my most recent visit in January of this year. I will also speak of my experience as the president of the Catholic Near East Welfare Association (CNEWA), which is a fascinating association. CNEWA is assigned by the Holy See with the tremendous and difficult humanitarian responsibilities for some eighteen countries in the Middle East and actually including Russia. We have orphanages, schools, and clinics of various descriptions. We have an institution for the handicapped and retarded in Haifa. We have a school for the deaf, Ephrata, in Bethlehem. We also assist the University of Bethlehem. We have institutions in Jordan and Egypt, wherever one might go in the Middle East. We try to raise the money for those who support them. For this reason, it is my privilege to visit the Middle East with some frequency, if for no other reason than to check on the condition of these activities and see what needs may exist.

One of the activities of the Catholic Near East Welfare Association might interest you especially, because it relates to a fellow university. Joe Califano, formerly the Secretary of Health, Education and Welfare, was one of the father's of this idea. He came to me with various associates and we joined in a program that is now under the sponsorship of the Kennedy School of Government at Harvard University. With Catholic Near East's financial support, six to ten graduate students from Israel, Egypt, and Jordan are brought to the United States each year. They live together, work together, study together and the hope is that they will go back and work together for and with the people of the Middle East. It is hoped they will open things like public health clinics for the poorest of the poor. Already we have discovered a relationship between two women, a Palestinian woman and an Israeli woman, a Jewess. Both are interested in trying to establish institutions that will be mutually helpful out there and they are trying to bring this about by working together. It's a tiny little contribution to peace in the Middle East, but it's the kind of thing that someone must do.

I will keep my approach severely restricted with the primary emphasis on the moral dimensions of Middle Eastern questions. I will lean rather heavily on a document that was published by the National Conference of Catholic Bishops, voted into being by all the bishops in the United States in 1989.<sup>3</sup> Three

---

3 National Conference of Catholic Bishops, Toward Peace in the Middle East: Perspectives, Principles, and Hopes. Washington. 1989. [N.B. All quotations in the (continued...)]



bishops, including myself, were asked to formulate the document for the others to consider and vote upon. We did so by visiting with many of our Jewish colleagues here in the United States, many representatives of Arab countries, as well as people from the United Nations. We went out to the Middle East and visited various countries there. We met chiefs of state, religious leaders and ordinary people and we formulated successive drafts of this document on peace in the Middle East. We came up with a document which certainly was not fully satisfactory to all, but we were pleased that it was at least partially satisfactory to our Jewish, Palestinian and Arab colleagues. They thought at least we had attempted some objectivity.

You all know without my telling you that the Middle East is a huge area. We frequently speak, inaccurately and very narrowly, as I will do this evening. If we were going to speak broadly on the Middle East, we would include Yemen, Oman and so on. I'm not equipped to do that. Most people when they speak of the Middle East, particularly today, are speaking of Israel, Jordan, Lebanon and Egypt. Now, of course, they are also speaking of Iraq and Iran because of the problems involving those countries. I will confine my remarks dominantly to the following: Israel, who wants, needs, and deserves, secure borders; Lebanon, who wants, needs, and deserves a sovereignty, with all nations leaving it free to act on its own; the Palestinians, who want, need and we believe deserve sovereignty and a homeland, however that is articulated; Jordan, who because of its geography, must deal with all of the above; and Egypt who, because of recent history after being expelled from the Arab league, has again assumed a leadership role back in the Arab league. We recently visited with President Mubarak and we have the impression that, without pretending to be authorities, he is following the footsteps of President Sadat who, with Prime Minister Begin, signed the Camp David Accord.

This discourse, however, will dominantly focus on the moral and religious aspects of life in the Middle East, aspects of justice and equity for all, from a moral perspective. The complexity and challenge of the Middle East are related to religion and political history because it is the birthplace of Judaism, Christianity, and Islam. It can not be pinned down in any way to a single dimension. Many people when they hear of the Middle East, think of terrorists, for example. And that I think is one of the most tragic appellations given to Arabs in general. It's instantly thought that Arabs are terrorists and it's instantly thought that Palestinians are terrorists. I think many of us are well aware that in

---

<sup>3</sup>(...continued)

text not marked with footnotes are from the NCCB document, Toward Peace in the Middle East.]

the United States some of us have an almost infantile knowledge of the depths of Arab culture. And so the Middle East to some means war, terrorism, gorilla warfare, car bombings and so on.

To others the Middle East means only oil. I recall being told many years ago, for example, before I began to study these affairs myself, that one could immediately estimate the onslaught of World War III when the Soviet Union would go into the Middle East to grab all this oil. Recently, I talked with former Prime Minister, former Foreign Minister Shimon Peres, now a member of the Labor Party and of the Knesset. His concept of what's important in the Middle East is water. He calls water "the gold of the Middle East" and has a fascinating proposal for peace in the Middle East. He talks about the greening of the Middle East. For him, oil is merely a commodity which could be appropriately taxed to bring about the necessary monies for the kind of economic development that is necessary: agronomy, the building dams and so on. He would see Aswan Dams all over the Middle East. He believes, and I think he makes a very good case, that this as much as anything can bring about peace in the Middle East.

While you can not look at the Middle East from the perspective of any single dimension, there has been a single crucial political issue that has characterized the Middle East for the last 40 years: the Israeli-Arab-Palestinian struggle. Just as I can not speak as an expert, so I don't want to speak patronizingly. So if I speak too basically for some, forgive me; if I don't speak sophisticatedly enough for some, forgive me. "The depth and the duration of the Israeli-Palestinian conflict have produced contrasting historical memories by both sides. Israelis and Palestinians remember," but they remember differently. This I think is terribly important. You have to try to sympathize with both memories.

Obviously, the Israelis remember above all else, the Shoah, the Holocaust. Menachim Begin's constant battle cry, if you will, was that Israelis, Jews, will not be victims again. Some think that's paranoia. Some claim that Jewish natives of Israel prior to the Holocaust were very much surprised with the arrival of Jews from Europe who had been victims of the Holocaust. They were somewhat embarrassed and didn't want to talk about it. It was something very foreign to them as it was to most of us Americans. It was only after the Jews of the Holocaust had been in Israel for a number of years that their memories became real, became vivid to Jews native of Israel. Then they began recognizing what could happen to Jews.

I must confess I am not sympathetic with those who consider the Israelis "paranoid". It's very obvious that they have suffered tremendously throughout



history. During the Shoah who heard their cries? Not the United States. They were turned away from the United States. That must be remembered. To the Jews, Israel is their security and Israel is more than security; it is regarded by them as the fulfillment of a religious promise. It is a concretization, if you will, of everything that it means to be Judaic. It's the "promised land" in the full sense of the term.

"Palestinians have ancient ties to the land as well, and they have their memories. Some trace their roots to biblical times. Their history includes centuries of living under the rule of others: Byzantium, the Caliphates, the Crusaders, the Ottoman Empire, and the British Mandate. In recent times, their memories include the loss of ancestral lands and hundreds of villages; the displacement of now more than two million people, most living as exiles from their native land; the indifference of the world to their plight; and the frustration of their national aspirations."

I mentioned the Catholic Near East Welfare Association. I visited a school we have for the blind in Gaza. Gaza is a horror, a nightmare. You can not visit the Palestinian refugee camps, there or in other regions, and come out the same person. It screams for justice. The Palestinian refugee camps, in my judgment, are an outrage. But I must be very honest about what I believe is one of the obstacles to try to negotiate a peace with justice in the Middle East: we make a grave mistake when, as soon as we talk about the deprivations against and the deprivations of the Palestinians, immediately the finger of blame is pointed at Israel. It is as though only Israel has ever been party to any of the problems of the Palestinians. The problems of the Palestinians are very, very old. And the Arab states know that many of them, not all but many of them, have to assume responsibility for the plight of the Palestinians. I do not think that honesty is served, justice is served, objectivity is served, peace is served if we simply make this a dichotomy -- Israel and Palestinians.

I understand the fear in Israel when neighboring states use terms like "liquidation", "extermination", "destruction". Anyone who visits there can see what it is to live with such fears and to have such things articulated by one's neighbors as threats. Does this mean that I think that Israel is blameless? By no stretch of the imagination. I am an out-and-out supporter of the integrity of Israel and am very much concerned, I will say publicly, about the bashing of Israel that seems to have become very fashionable today. It's not a question of whether or not the \$10 billion loan guarantee is withheld until the determination is made about new settlements on the West Bank. It's not a matter of whether \$3 billion a year should continue to go to Israel. In my judgment, it's a mistake for us to say, for anybody to say, "Well, we needed Israel previously for security reasons, now we don't need Israel and therefore we shouldn't be providing them



with assistance." It is not for me to determine international aid to Israel or to anyone else; that's for the State Department, for Israel and the United States to determine. That's for much higher and skilled authority to determine. My point is simply that I think it highly irresponsible, creating potential disequilibrium in the Middle East to engage now in a kind of a feast of attacking Israel. If Israel is making mistakes, and certainly I think Israel is making mistakes and I find many Israelis who think Israel is making mistakes and I think that to pursue the policy of continued building on the West Bank is a very serious mistake, but suddenly, therefore, to make Israel the "thug" of the Middle East is a very grave error.

Someone has said that "Wherever you go in Israel today you can feel the past lapping up against society, whispering like a late-afternoon tide that the destiny of Israelis, like all Jews, is to be the victim. Israel is a country with a one-year warranty that no one is sure will be honored."

"Israel's conception of what is needed for security, particularly after 1967, has obviously run directly counter to Palestinian claims and the territorial integrity of neighboring states."

"The problem for the Palestinians has not been security and territory alone, but territory and the sovereignty needed to guarantee security. The Palestinian case . . . is that they have been deprived of territory and denied status as a sovereign state. . . . [B]oth territory and sovereignty are needed if Palestinians, living inside and outside the Israeli occupied territories, are to realize their political identity."

And again, if you will forgive an amateur's opinion but one I believe is morally responsible, to continue to deny sovereignty to the Palestinians, to continue to argue that the Palestinians have no right to any kind of a homeland is not only an absurdity, it's a terrible obstacle to peace with justice. The question is, of course, where does the territory come from? "The Palestinian conception of how much territory is necessary for a viable sovereign state has also changed over time." . . . [T]he Palestinian position today is focused on the West Bank and Gaza."

"The relationship of the United States with Israel has been a defining element of Middle East politics in the last forty years. The very prominence of the fact, in the Middle East and in the United States itself, often obscures the extensive relationship of the United States with virtually all of the Arab states."

It's important that this be understood. One can not travel in the Middle East today without finding bitterness against the United States borne of the

United States' consistent support of Israel. And I find this increasing rather than decreasing. This must be reckoned with. There is a perception that the United States is concerned about no people in the Middle East except the Israelis. I do not believe that is the truth; that is what is perceived. In my judgement, some of that is used, understandably, for negotiating reasons. But it is very important to remember. It is very important to remember, as well, what you here know as well as I do: that the question of how much territory Israel needs is controverted within Israel itself, not merely in the world outside Israel.

During our recent visit to the Middle East, it was our privilege to talk to Prime Minister Shamir. I personally did not find him to be the totally unbending, impossibly rigid individual he is sometimes portrayed as being. Clearly he is confronted with political problems at home. He hasn't been able to hold a coalition together, and that's the way Israeli politics work. Consequently, it would appear to me that he says many things, perhaps does many things because of the political needs that try to hold a coalition together that many would wish that he wouldn't say and wouldn't do. Unfortunately, that's politics. But one gets the impression of Prime Minister Shamir that he isn't prepared to apologize for further settlements on the West Bank, and that he has something of Menachem Begin's mentality of surrounding Israel with a firm security ring by the acquisition of, or the maintenance of territory to do so. Whereas, if you talk to Mr. Shimon Peres, he will tell you that he considers the building of the further settlements on the West Bank an outrage, unnecessary, that the Soviet Jews can be absorbed quite readily without any further buildings on the West Bank. And this is a clash of opinions.

The peculiarity is that most students of the Middle East seem to say that at one time the Labor Party was all for the building of settlements on the West Bank and now it is the Likud that is being blamed for this and the Labor Party has turned against it. But once again this is the way world events go and these things are controverted within Israel and not just outside of Israel. Certainly they are controverted throughout the Middle East.

I turn now to Lebanon.

"In a region that has long known war, death, and suffering, the case of Lebanon in the last fifteen years still stands out as particularly horrifying. Since 1975, over 100,000 Lebanese have been killed in a nation of four million. [T]housands were killed or wounded in the constant shelling that left Beirut devastated and depopulated".

"From the time of the National Pact in 1943, the effort to weave various religious traditions into a form of democratic governance has been pursued with



determination in Lebanon. The process had major flaws, and the description of the system was always better than its performance, but the Lebanese experiment in interreligious comity and democratic governance held a unique place in the Middle East."

Some of you knew Lebanon before the war. The war was, in a sense, a long time coming. I remember when I was doing doctoral work at Georgetown University and I wanted to do my Doctorate dissertation out in Lebanon. I spoke with a classmate who happened to be the Lebanese Ambassador to the United States. He was a cousin to King Hussein. Assuming in those days that somebody knew something about the Middle East, I asked him if he could assure me that if I went out to study at the American University in Beirut I would be able to get through my dissertation without interruption. Would there be tranquility and serenity? He answered, "Nothing ever happens in Beirut." Two weeks later it was in flames!

There were many false alarms in Beirut. I remember many years ago when I was in the Sixth Fleet in the Mediterranean. The whistle blew and everyone scrambled to prepare our ships to go over to Lebanon to quell what was supposed to have been a fiery rebellion or an all-out war. Our Marines were dropped over the side in full battle gear and went to the beach with their weapons ready only to be greeted by hundreds of beautiful Lebanese women who were bathing in the lovely waters. And the Marines said, "Where is the war?"

But once the war hit it perdured for sixteen horrible years. When we visited Lebanon recently it was the first time I had gone there that the shells weren't flying, the bombs weren't falling, cars weren't being blown up, and bullets weren't speeding past you. It's a totally different situation. But it's a ravaged land. As Pope John Paul II said in an appeal to the followers of Islam:

The eyes of the whole world behold a ravaged land, where human life no longer seems to count. The victims are the Lebanese themselves -- Moslems and Christians -- and day after day the ruins on Lebanon soil become ever more numerous. As children of the God of mercy, who is our creator and guide but also our judge, how can we believers allow ourselves to remain indifferent to a whole people which is dying before our very eyes? [Catholic News Service, September 27, 1989.]

And I must ask that same question. There are many Lebanese who believe that the United States sold them out to Syria in return for support in the



Gulf War. It is not for me to say whether that is true or false. But certainly I think response is needed by the United States, and further analysis is needed by the United States, and moral support and political support and surely whatever aid can be afforded should be considered.

You would know, without my boring you with details, of the peculiarities of the governmental system in Lebanon. There are seventeen different major religions in Lebanon and they all play a significant role. There are various Christian bodies: Maronite, Melkite, Greek Orthodox, Armenian Catholics. The governmental structure takes this reality into consideration. The National Compact of 1943, an unwritten agreement, and the Taif Accord of 1989, provided that the president be a Maronite, the president of the parliament (what we would call the speaker of the house) must be a Shiite Muslim and the Prime Minister must be a Sunni. There is little accounting for the Druze, and for the other Christians and this leads to problems, misunderstanding, tribal warfare, and emergence of militias. There is some varied representation in the parliament.

Does this governmental system work? It has worked better than any one thought it might, but it hasn't been able to hold with the various punches. It certainly hasn't been flexible enough. It is always being reevaluated, but it is still the status quo. When what they call "the three presidents" came here to New York, the president of the republic said he would he would like to talk with me. And yet, protocol required that I would meet with the other two presidents as well! If one president wanted to talk to me I had then to visit the other two. I talked with the President of the Republic, Mr. Haraoui; I talked with the Speaker of the House, Hussein el Hussein; and I talked with the Prime Minister, Mr. Karami. When we went to Lebanon, it had to be the same thing. We spent varying periods of time with each of them. Each, I think, believes that the people at large consider them to have been a government imposed by the Syrians. And yet, I think that honestly each is attempting to make the best of the situation in the hope that the Taif Accord will be kept and in mid-September Syrian troops will withdraw into the Baaka Valley. The attitude in general in Lebanon is "wait and see."

Some even think that the Lebanese government doesn't want the Syrian troops to withdraw, because at this moment the Lebanese Army controls only one-third of Lebanon, and they are concerned the militias might rise again when the Syrian troops leave.

[A]fter the first wave of Palestinians arrived in Lebanon in 1948, the [slums] in Lebanon (the misery belt as it is called) became synonymous with Palestinian deprivation. . . . By 1970, ninety thousand Palestinians were crammed into camps

and neighborhoods . . . a jumble of crudely constructed cement-block hovels roofed with only corrugated tin . . . By the time the Lebanese civil war began, the Shiite Muslims, who are the poorest of the Muslims, the great Lebanese underclass -- they are all to be put into the overcrowded slum, and the situation was very volatile.<sup>4</sup>

"Some Palestinians tried to construct an autonomous base of operations from Lebanese soil, thereby threatening Lebanon's external relations and helping to shred its internal cohesion. In the early conflict of Lebanese and Palestinians, the Syrians entered Lebanon at the invitation of other Arab states." In my judgement, there is no long-term answer to Lebanon's predicament that does not include Syrian military withdrawal.

"The other major intervention in Lebanon is that of Israel. The Israeli invasion of June 13, 1982, undertaken for Israel's purposes [to get at the Palestinians, particularly to get at Yasser Arafat] were supported by some Lebanese factions [namely, Bashir Gemayel, the president]." That was a disaster. The newspapers are reporting that Mr. Begin very, very seriously regretted his intervention in Lebanon and that it was this intervention along with the death of his wife that changed his whole life. Israeli forces continue to control part of Southern Lebanon. It is felt that Israel's legitimate security concerns must be addressed, but not at the expense of Lebanon.

"Successful internal reform requires a setting in which the Lebanese can discuss, decide, and choose [for themselves without the pressure of occupying forces]. Hence, . . . the ultimate withdrawal of all foreign forces from Lebanon is a necessary condition for lasting peace and democratic progress in Lebanon."

"During the last forty years, it is possible to distinguish two levels of the Israeli-Arab-Palestinian question. One level involves Israel and the Arab states; this conflict has been at the forefront of the wars of 1948, 1956, 1967, and 1973. From this history emerged the formula of "land for peace" in UN Resolution 242, which remains the diplomatic guideline for a lasting resolution to the Arab-Israeli conflict. The goal of the formula, exemplified in the Israeli-Egyptian Peace Treaty (1979), would return captured lands in exchange for diplomatic recognition of Israel and an end to the state of belligerency by the Arab states." Right now of course, part of the negotiations in the peace process relate precisely to Resolution 242. The Israelis claim that they did give back land; they gave back the entire Sinai.

---

4 Mackay. Page 11.



"A second level of the conflict is the Israeli-Palestinian question. While this issue, increasingly the focus of attention since 1973, is embedded in the larger Arab-Israeli relationship, it has taken on its own life, particularly in the light of the intifada in the Israeli occupied territories of the West Bank and Gaza since December 1987."

No one needs me to say that the bitter disputes about the Golan Heights, the West Bank, and Gaza which came to light in the Middle East, must find a negotiated resolution that meets the justifiable claims of the Arab states, the security requirements of Israel, and the long denied rights of the Palestinian people.

Addressing both dimensions of the Israeli-Arab-Palestinian problem in this document which the Bishops of the United States published, we made several recommendations. I will share a few of them with you. I remind you that these recommendations are rooted in a moral assessment of the problem.

First there was a proposal put forth by Pope John Paul II by way of a series of addresses. On the 11th of September 1987, while addressing the United States Jewish Leaders in Miami, he was very specific.

... Catholics recognize among the elements of the Jewish experience that Jews have a religious attachment to the land, which finds its roots in biblical tradition.

After the tragic extermination of the Shoah, the Jewish people began a new period in their history. They have a right to a homeland, as does any civil nation, according to international law. "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society" (Redemptionis Anno, April 20, 1954).

What has been said about the right to a homeland also applies to the Palestinian people, so many of whom remain homeless and refugees. While all concerned must honestly reflect on the past -- Muslims no less than Jews and Christians -- it is time to forge those solutions which will lead to a just, complete, and lasting peace in that area. For



this peace I earnestly pray.

The second recommendation made in the bishops' document is recognition of Israel's right to existence within secure borders. Absolutely, there can be no question about this. There have to be security of borders if any nation is going to be able to negotiate intelligently for peace, otherwise it's going to want to depend on an enormous military build up.

Third, there has to be a recognition of Palestinian rights. This includes not only their need for territory, for an independent homeland, for self determination, but the right to choose their own leadership without intervention by others, the right to participate as equals through representatives selected by Palestinians in all negotiations affecting their destiny, and the right to a clear legitimated title to their territory not dependent on the authority of others.

Clearly, limits on Israel's definition of its security claims and on Palestinian pursuit of their territorial claims are complementary.

Next we recommend that there be a fulfillment of UN Resolutions 242 and 338. You will recall the thrust of Resolution 242 is to assert the formula of "land for peace", to secure acceptance of Israel by the other Middle East states, and to affirm the inadmissibility of the acquisition of territory by war. Resolution 338 relates primarily to a cease-fire.

Human rights and religious freedom must be recognized for all, and this is the fifth concern expressed in the bishops' 1989 statement. There are places in the Middle East, Saudi Arabia for example, where the Cross can't be displayed, where technically a Mass can not be offered publicly. I remember when I was responsible for chaplains in the military forces. There were priests out in the Middle East who were offering Masses for communities of the American oil representatives, and they couldn't get any wine, and there was an effort to prevent our shipping wine to them. This is an interference with a basic human right of religion. Without religious freedom there can be no peace.

Compensation for past losses is another concern, also along with an acceptable formula for such compensation.

Finally, of concern to the American bishops is the status of Jerusalem. This is tremendously important. The status of Jerusalem is important not only for Israel, but for the entire Middle East. It has been of particular importance to the Holy See because it is one of the factors affecting relationships between Israel and the Holy See, particularly in terms of their sharing mutually formal diplomatic relations. The city of Jerusalem has been a contested issue in the

Arab-Israeli-Palestinian question since at least 1948. And here the bishops of the United States reaffirm and support the basic principles set forth by the Holy See on a number of occasions:

- \* The sacred character of Jerusalem as a heritage for the Abrahamic faiths should be guaranteed.
- \* Religious freedom of persons and of communities should be safeguarded.
- \* The rights acquired by the various communities regarding shrines, holy places, educational and social institutions must be ensured.
- \* The Holy City's special religious status and the shrines proper to each religion should be protected by "an appropriate juridical safeguard" that is internationally respected and guaranteed.

However, it is very important to note this: "These elements do not require any one particular form of jurisdiction or sovereignty." This has been made increasingly clear by the Vatican Secretariat of State. It is not a question of who, territorily, controls Jerusalem. It is a question of access, it is a question of citizenship for all and some kind of mechanism that will assure both.

I was highly pleased in talking in Jerusalem with Mayor Teddy Kollek, who followed up the discussion with a very fine letter. He is very much concerned about peace in the Middle East. And I honestly don't believe that you will find anyone who will try harder to be fair in providing access to the holy places and in funding the repair of the holy places of Muslims, Christians and Jews in Jerusalem, often running afoul of his own Israeli government with whom he is frequently at odds regarding the question of Jerusalem. He has come up with a proposal, and he was kind enough to discuss it with me, that there be a body lawyers in Israel who would use consultants from the Arab world, constitutional lawyers and others, to try and come up with a formula that would be fair and even-handed for Jerusalem and allay the anxieties.

Since I have raised the subject let me remind you, because obviously it is very important to me and I think it is very important to the Middle East, that the Holy See has taken this position in regard to formal diplomatic relations with Israel:



- \* There must be some kind of a guarantee for the security of Christians throughout the Middle East;
- \* There has to be a resolution of the Palestinian question;
- \* There has to be free access to, and full right of citizenship in, the holy city of Jerusalem.

I find that the Holy See is reaching out, very obviously, to try to help bring about the resolution of these problems, and to negotiate formal diplomatic relations with Israel. I believe that Israel is deeply interested; I believe that the Holy See is deeply interested. I must confess that from my own perspective, the sooner the obstacles to full diplomatic relations between Israel and the Holy See are resolved the better for the entire Middle East. I pray that the time is not far distant. I speak as one who loves both Israel and the Arab world and I would like to see diplomatic relations extended, therefore, by all of the responsible countries in the Middle East as a move for peace with justice.

There have been some dramatic changes since the bishops addressed moral and religious concerns in the Middle East back in 1989. The breakup of the Soviet Union is immensely important. The Soviet Union was formerly considered a major player in the Middle East. It was assumed to have been supporting Syria. As I said, there were those who felt that the Third World War would start if the Soviet Union went in and drilled for oil in the Middle East. Now it's absolutely remarkable those who turn to the Soviet Union for support, no longer have them to turn to, those who feared them, no longer have them to fear. As a result of this, and as a result of the Gulf War, there is a tremendous sense of the dominance of the United States, the "power" of the United States, and the potential of the United States to help achieve a truly enduring peace in the Middle East. I was utterly amazed on the occasion of this most recent visit to see what I have never seen before: everyone is talking about what the United States now can do because it's a sole power. I am not expressing my opinion, but theirs.

The Gulf War changed attitudes tremendously. Many of the Arab leaders will tell you that it had never been dreamed possible that Arab States would form an alliance against another Arab state, as they formed an alliance against Iraq. They hadn't dreamed it possible that an Arab state would attack another Arab state, as Iraq attacked Kuwait. God knows I was one of those who urged that we negotiate to the last instant before entering the war and that then we try to fight the war minimally and with a grave concern for loss of life and damage of property. Nevertheless, the war was fought and there was enormous damage. And whatever we think about the Gulf War, one of the results was that new alliances were formed, strange new alliances and



many see a great potential now for the peace process.

The third dramatic change is that the peace process is definitely going forward. Many don't think that the peace process will continue to go forward. I believe that it will; I believe that it must. Many out in the Middle East think that there will be posturing, there will be provocations -- some by design, some by chance -- that perhaps there will be times when we are taking three steps forward and two steps back, or even four steps back. But, generally, there is the sense that the momentum will not stop and that we are at a point where if ever there has been an opportunity for peace in the Middle East and justice, that opportunity is now.

I would like to speak to you briefly about our recent visit to the Middle East, recognizing that it is very presumptuous of me to do so. We talked with President Mubarak in Egypt and I was very, very much impressed and very grateful for the time that he gave us and for what seems to me to be his unconditional determination to continue to support the pursuit of peace. It's obvious, as I said before, that he is attempting to pursue the policies of Prime Minister Sadat, and please God he will continue to do so.

We talked at length with King Hussein in Jordan, and I told him that from my perspective one of the worst things that could have happened to the Palestinians was to be seen on top of the houses in Jordan, jumping up and down in glee when the SCUD missiles were exploding into Israel. It was devastating for the Palestinian cause and King Hussein was very well aware of that. As a matter of fact, he had given what I think was a quite remarkable address to the Royal Air Force Academy. I had read it and I talked about it with him. It's a formula for peace. Not everyone would be happy with it, but I think that King Hussein really wants to repair the damages of the Iraqi situation and truly renew efforts for peace. Jordan was very badly hurt during the Iraqi-Kuwait war. Three hundred thousand Jordanians were repatriated for example, from Iraq. We also met Kurds and refugees of every description who were destroyed by the war and now have nothing. Engineers, doctors, lawyers are out in the bitter cold. I felt embarrassed to be giving blankets, food, and clothing to these professional men who had always previously been able to provide for themselves and their families. Noble men, horribly treated by Iraq, have no place to go. I think King Hussein is very mindful of this.

I spoke of the Lebanese leadership President Haraoui, the Maronite President of the Republic, the President of Parliament Hussein el Hussein, Prime Minister Karami, and, again, I think that they are desperate for peace, they are desperate for reconstruction. Lebanon critically needs an infrastructure. The communication center was pretty well destroyed, electricity was destroyed, water lines were destroyed, and rebuilding is going to be tremendously costly. But it's going to be a lot less costly than the continuance of the war.



There are many contradictions one finds in Israel. I mentioned speaking with Prime Minister Shamir and with Shimon Peres. There are contradictions. For example, whereas I often hear much criticism of the Israeli treatment of Christians in their land, I envy the fact that 68.4 percent of the bill for Christian schools in Israel is paid for by the Israeli government. As long as they have conformed to State standards, they can teach all the religion they want. Would that that were the case here! This past year \$8,818,285.80 went to Christian schools, and yet a number of Christian schools would not even apply for help, for example, the schools under the direct control of the Palestinian Latin Patriarch, His Beatitude, Michael Sabbah. His situation is understandable.

We had what we consider to be a very fine meeting with the Palestinian leadership, Faisel Husseini. We found him very responsible, and seriously interested in pursuing the peace process, again, despite some gestures to the contrary. We had a very fine meeting with Mayor Freij of Bethlehem, who, of course, is a Palestinian.

What did we find in all of these meetings? We found, almost universally, Islamic fundamentalism as a major fear. You probably noticed on the front page of the New York Times today the fears in Saudi Arabia about Islamic fundamentalism. This seemed to me to be very clear in talking with President Mubarak. He was well aware that his predecessor had been assassinated by Islamic fundamentalists. We called on people like Pope Shenouda, on representative Mufti Sheiks of the Sunnii, Shiite and the Druze Muslims, and again we have the sense of fear of Islamic fundamentalism. When you talk to the Muslim Sheiks they will tell you, of course, that the reason for Islamic fundamentalism is Judaic fundamentalism. Radicalism in Israel that has brought about this response of the matter of Islam. However one wants to parse that concept, there is no question but that one senses and hears about this fear of Islamic fundamentalism, in large measure attributed to Iran, is certainly not representative of Islam. It is not representative, of course, of the true peace-loving nature of Islamic religion, of Islamic philosophy. And this is the tragedy.

Once again, just as Palestinians are always seen as terrorists, Arabs are seen almost always as terrorists, so we so often think of Muslims in the same way, as militant, as people cutting off other peoples' heads to advance the kingdom of God, the totally stereotype of distortion of true Islam. But unfortunately, Islamic fundamentalism is not true Islam.

We found, together with this, a great hunger for peace on the part of the statesmen, on the part of ordinary people, on the part of churchmen. We found critical material needs. We found this great belief in the power of the United States. We found an uneasy peace, but no gunfire, and we found in Lebanon the sense that they want everybody out. And that, too, is very understandable.

When we went back to Rome, we had a very fine experience of a meeting of the type that I am not sure had ever taken place before with Israel's Ambassador to Italy, Egypt's Ambassador to Italy, Lebanon's Ambassador to the Holy See, and representatives of the Holy See. They surprised me by asking me for a briefing. This was held under the auspices of the Ambassador of the United States to the Holy See, Tom Melady. I was highly pleased to be able to give a briefing to people of such diverse backgrounds to discuss what I had to say very peacefully, very courageously, very forthrightly, but very harmoniously.

I rather boldly entitled this lecture The Cost of Peace in the Middle East. Perhaps before concluding, it might help if I outlined in just a very few words what I've been trying to say.

- \* Peace in the Middle East is costly. The cost of the accommodation, compromise.
- \* Peace is seriously desired by the leaders that I met and many others.
- \* The budgetary necessities of the governments require paying the cost of peace.
- \* The infrastructure can be handled if foreign affairs require less for military budget, such a Peres' "greening" of the Middle East.
- \* The Gulf War has made everyone aware that the dynamics have changed: Arab neighbors have fought Arabs; Israel's enemies are not necessarily their neighbors -- the SCUDS came from Iraq; the United States role has changed because of the demise of the Soviet Union.
- \* There is a universal concern about Islamic fundamentalism including Algeria, Saudi Arabia and Judaic fundamentalism attributed to religious right and the Likud party.
- \* Because of this I believe that the cost of peace, namely accommodation, is more likely to be paid now than ever and will be a lot less expensive than at any time in the future.



I said that I am very optimistic myself and that might sound strange. I am reminded, again, of a story in the book From Beirut to Jerusalem by Thomas Friedman, about two Israelis discussing philosophy. One says to the other, "Are you an optimist or a pessimist?" The other answers, "I'm an optimist, of course. I am certain that today will be better than tomorrow."<sup>5</sup>

I hope Mr. Safire's report, as reported in a column last night, that China is building SCUD missiles with a 400 mile range for Syria is not true. I hope that Morocco's President Hassan is right that Syria really wants peace.

Only Middle Easterners can rebuild the Middle East, but they need help from the West. They certainly need help from us.

May I conclude with a Jewish Midrash, very meaningful to those of us who love the Middle East.

It is said that when the Israelis had escaped from slavery to the Egyptians and had, through the power of God, passed safely through the Red Sea, an angel said to God, "Listen to the joyous voices of the Israelis singing hoshana and hallelujah in great gratitude and great thanksgiving to You for rolling back the waters and saving them from death in the Red Sea." And God is said to have replied to the angel, "I can not hear the joyous voices of the Israelis singing hallelujah. They are drowned out by the agonizing cries of the Egyptians who are drowning."

You have been exceptionally kind. Thank you.

FAX COVER SHEET

GEORGETTE BENNETT

45 East 89th Street  
New York, NY 10128

212-831-2952

FAX: 212-876-8351

DATE: - April 13, 1992

TO: Sir Sigmund Sternberg

FAX #: - 01-485-4512

TOTAL NUMBER OF PAGES  
INCLUDING COVER SHEET -

MESSAGE AREA

Dear Sigmund

Many thanks for your recent Faxes. Gergette and I are  
delighted to know you will be in the States from  
April 22 to 27. We look forward with much pleasure  
to spending time with you and Hazel Best wishes for a !Week

☐ IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT Thank  
☐ OF THIS FAX.

RESPONSE AREA

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

☐ THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

PROPOSED ITENARY AND SCHEDULE FOR VSTICAN-IJCIC MISSION

SATURDAY, FEBRAURY 15, 1992

lv JFK - BA 176 at 9.00 p.m. to LONDON

SUNDAY, FEBRUARY 16, 1992

ar Heathrwo/LONDON at 8.45 a.m.

lv Heathrow/Lomdon - BA 850 at 11.45 a.m. - ar WARSAW at 3.20 p.m.

transfer to MARRIOT HOTEL - Program and activities to be provided.

MONDAY, FEBRUARY 17, 1992

WARSAW - Program and activities to be provided.

lv Warsaw for CRACOW by train — \$ 45.00 p.p.

Express train 5.30-8.30 p.m.

or 7.30-11.30 p.m.

transfer to FORUM HOTEL, CRACOW.

TUESDAY, FEBRUARY 18, 1992

CRACOW - including visit to Auschwitz-Birkenau etc.

lv Cracow for PRAGUE by train (1st class sleeper -- \$ 90.00 p.p.

(train or van to Kattovice to connect with train/sleeper)

lv 9.50 p.m.

WEDNESDAY, February 19, 1992

ar PRAGUE at 7.00 a.m. - transfer to hotel

Program in Prague to be provided

lv Prague for BUDAPEST - Maiv 821 at 7.25 p.m. - ar BUDAPEST 8.30 p.m.

transfer to FORUM HOTEL.

THURSDAY, FEBRUARY 20, 1992

BUDAPEST - program and activities to be provided

10.30 a.m. reception at residence of President of Republic

FRIDAY, FEBRUARY 21, 1992

BUDAPEST - progra m to be provided - until onset of Shabbat

SATURDAY, FEBRUARY 22, 1992

at rest

SUNDAY, FEBRUARY 23, 1992

lv Budapest - BA 968 at 9.25 a.m.

ar London at 4.05 p.m.

lv London - BA 179 at 6.30 p.m. - ar JFK at 9.30 p.m.

FOR THOSE PARTICIPANTS WISHING TO GO TO ISRAEL ON SUNDAY, FEBRUARY 23, 1992

lv Buapest - Malev at 8.30 p.m. - ar BG at



INTERNATIONAL LIAISON COMMITTEE (ILC)

Steering Committee's meeting, Geneva 18.XII.91

M E M O R A N D U M

(Draft, 3.I.92)

At the end of the Steering Committee's (SC) meeting between members of the Holy See's Commission for Religious Relations with the Jews (CRRJ) and the International Jewish Committee on Interreligious Consultations (IJCIC), it was agreed that Prof. Feldman and Msgr. Fumagalli should prepare :

- . a Memorandum on the main issues that were discussed and deliberations that were taken, and
- . a Project of Schedule for the 14th ILC meeting in Baltimore, May 1992 (attached).

\* \* \* \* \*

. Main issues discussed and deliberations:

- (I) Preparation of the ILC meeting, Baltimore 1992.
- (II) Joint mission to Western european countries, end January 1992.

\* \* \* \* \*

(I)

14th ILC MEETING  
Baltimore  
May 4-7, 1992

1. Hospitality

\* Responsibles for the organization:

Under the responsibility of the CRRJ, Msgr. Fumagalli in Rome and Arch bishop Keeler in Baltimore.

They had to work in cooperation and consultation with Prof. Feldman, Secretary of the IJCIC, New York.

- (a) The Catholic side is in turn for the organization of the meeting, according to the procedures established in the Memorandum of Understanding (1970) [see enclosure, in particular nr. 3 of the "Implementation", concerning the expenses].

- (b) Strictly kosher meals (breakfast, lunch, dinner) for all the delegates will be granted under appropriate authority and supervision.
- (c) Special attention will be given in order to avoid in meetings rooms religious symbols that may be not convenient to other's religious sensitivity [Also places and times for respective prayers should be clearly indicated].
- (d) Archbishop Keeler confirmed to Fumagalli that about 50 rooms are reserved for delegates in a common place, near to rooms for meeting, prayer, meals.
- (e) The Jewish side proposed that One plenary Session should take place in a Jewish local center.

## 2. Nature and structure of the meetings

- (a) The ILC meeting has a private nature, which grant the best possibility for full and deep openness in discussions and mutual trust.

- (b) The general structure of the work consists in:

/P/ About five Plenary Sessions

for relations, reports and presentations on general topics, followed by

/D/ DISCUSSION in the Plenaries

/WG/ Working Groups (a, b, c, ...)

on particular issues, section of the topics presented to the /P/, program for action, followed by a summary communicated to the /P/

/DC/ A Drafting Committee shall prepare for the /P/ a project for final joint document /FD/

/SC/ The Steering Committee of the ILC will be responsible for decisions concerning the procedures during the ILC meeting and the implementation of the /FD/.

(c) Beside this main structure, some other meetings of different type are scheduled:

1. Public event (May 4, evening)

- for selected people invited jointly by local Catholic and Jewish Communities, in consultation with CRRJ and IJCIC

2. Reception (May 5, evening)

hosted by the Catholic Community of Baltimore

- for selected people invited by the Catholic Community in consultation with local Jewish Community, CRRJ and IJCIC.

3. Meeting (May 6, morning or afternoon?)

- of the Rectors of major Jewish and Catholic Universities (\*); invited in order to establish common programs, initiatives for the curricula, exchange of professors, [scholarships?], etc.

(4. eventually) [exhibition at the opening public meeting?]

Presentation of publications

concerning the work of the ILC, IJCIC and CRRJ:

- I. "Fifteen Years of Dialogue", Rome 1988
- II. "Church and Jewish People", by Card. J. Willebrands (Paulist Press 1992, if available)

III. Reviews:

- "Christian Jewish Relations", by IJA
- "Information Service", by PCPCU
- "Istina", Paris (last issues)

- 
- (\*) - Yeshiva University, Jewish Theological Seminary, Bar Ilan, ... (to be invited by IJCIC)
- Pontifical Gregorian University, Institut Catholique de Paris/Ratisbonne, Institut für christlich-jüdische Forschung of Lucerne, ... (to be invited by CRRJ)



### 3. Indications for the speakers on the content

The 14th ILC meeting has a primary focus (TOPIC A) on Education (May 6), and two other focuses (TOPICS B-C) on Shoah and Antisemitism (May 5), and Common action (May 4) (\*).

The chronological order of the debates (C-B-A) would help in orientation of the work of the ILC, so that a FD may result, rich both on the contents (Topic B-C) and in structures (Topic A) which shall effectively reach the scope.

#### I. COMMON ACTION (Topic C, WG c)

This will be the starting point of the 14th ILC meeting, in the Opening Public Session (OPS), presented by two outstanding leaders of Catholic and Jewish Communities.

This attitude of Jewish-Christian cooperation was the main event and the conclusion of the public FD of the 13th ILC meeting in Prague/1990 (1990 FD enclosed; cfr. in particular the last section and nrr. 1-6).

This topic was illustrated at the commemoration of the XXVth anniversary of Nostra Aetate, Rome, December '5-6, 1990 (1), was already recalled at the Papal visit of the Roman Synagogue, 1986 and in the meeting of the Pope with the Jews in Miami (September 1987), and should be seen in continuity with previous sessions of the ILC in which the topic was debated (2).

The traditional Jewish expression Tiqqun Olam may also reflect some aspects of care for homeless, reverence for life, bioethic, environment, resources, concerns on drugs, refugees, religious pluralism, common witness (cfr. Isaiah 55-60), in some way related to this issue.

However, since a consensus for common action in all these issues may not result immediately now, the speakers could refer to the main points where a consensus already exists, i.e. common work for human and religious rights, education in and on Christianity and Judaism, with particular concern for Shoah, Antisemitism, respect of other's religion and culture.

-----  
(\*). Cfr., to certain extension, the expression Tiqqun olam ("amendment of the world").

(1) Cfr. "Catholic International" 2,4(1991): 157-172;

"Information Service" 77 (1991): 72-86;

"La documentation catholique" 2020 (1991): 66-68.

(2) Cfr. "Fifteen Years of Dialogue (1970-1985)", ILC Selected Papers, Rome 1988.

Another reference, as example of effective cooperation at high level, may be the letter sent by the European Jewish Congress for the preparation of the Special Assembly of Synod for Europe, and its influence that is reflected in the conclusions of the same Synod last December 1991. (see enclosures). (\*)

In this general framework, and in connection with the emergence of new nationalisms, challenging to religions, we could also try to evaluate such phenomena.

A Working Group (WG c) should prepare practical proposals for action, to be submitted to the Plenary.

## II. SHOAH, ANTISEMITISM (Topic B, WG b<sub>1,2,3...</sub>)

This second topic is specifically established as implementation of the 13th ILC meeting at Prague, in two aspects:

### - the General Evaluation /GE/

by a Catholic expert, will present the topic and the suggested framework of the Document that the CRRJ is preparing on Shoah and Antisemitism.

This section has a strictly private character, in order to stimulate an organic reaction and debate in one or - preferably - in more Working Groups (b<sub>1</sub>, b<sub>2</sub>, b<sub>3</sub>...) divided according to the sections of the presentation.

### - the Regional Reports /RR/

will follow the same historical and documentary method of exposition of the other presented in Prague, covering the avvenements during years 1939-45 in the areas that were not fully presented at Prague (Poland, Hungary).

Other areas (URSS, Rumania) may be considered in addition, but in this case first class experts should be invited [and without changing the general balance and schedule of the meeting].

## III. EDUCATION (Topic A, WG a)

### - Two General Presentations /GP/

should be prepared on the ground of some preliminary re-

-----

(\*) Cfr. also "Catholic International" (1992):



ports requested to and sent by responsible Educational Institutions and bodies of both communities. The reports are to be sent in due time to the two invited speakers for their preparation.

For the Catholic, the central structure for reference in the Congregation for Catholic Education; concerning the educational issues, it is necessary to refer to the Notes on the correct way to present Jews and Judaism in the preaching and catechesis of the Cath. Church (1985), published by the CRRJ.

Other references must be made, in reports and GP, to the two other main topics of the 14th ILC.

The GP should also indicate practical orientations for curricula, catechesis and teaching, in order to foster the cooperation of Jews and Christians in religious/confessional and also in non-confessional schools, in context of reciprocity.

- Beside to the WG a, that should suggest practical application in this field, to be submitted to the Plenary, a high level Close meeting /CM/ between the Rectors of the major Jewish and Catholic Universities is envisaged. In order to prepare, before the ILC meeting, some very relevant joint agreements on practical point, the CRRJ and IJCIC will closely work in the following months of January-April 1992. On this basis, the CM will be able to take operative decisions on matters such as exchange of professors, common/integrated/complementary courses and curricula, scholarships, etc.

#### 4. Participants

Normally the number of delegates should not exceed the 25 for each side, 50 in all, granting equal opportunity for participation in the work and the meetings.

The IJCIC and CRRJ should be able to exchange the lists of their respective delegations a month before the Baltimore meeting, so that a complete and updated list may be arranged for the help of the staff charged of organization.

\* \* \* \* \*

(II)

#### JOINT ILC MISSION TO WESTERN EUROPEAN COUNTRIES (1992)

It was agreed that, for the implementation of the Prague's Statement, a joint mission will be sent in Hungary, CSFR and Poland, as soon as possible. It will have official character, different from the ad personam invitations for the visit to Poland prepared by Archbishop Keeler. Mons. Fumagalli on January 2nd already proposed the dates of January 29-February 7, 1992.



14th ILC Meeting

Baltimore, May 4 - 7, 1992

Monday, May 4

morning

Arrival of the participants

Preliminary meetings

of 3 sub-com-  
missions  
charged for the  
preparation of  
Working Groups on:

WG/a - Education

WG/b - Shoah and Antisemitism

WG/c - Common action

afternoon

continuation

evening

Opening Public meeting:

- Welcome, by Archbishop Keeler and  
a Jewish Authority ( )

- Keynote Address A:

"Toward a new Jewish-Christian re-  
lationship in view of a better wo-  
rld"

by Jewish speaker (\*)

- Keynote Address B:

"Toward a new Christian-Jewish re-  
lationship in view of a better wo-  
rld"

by Catholic speaker (\*\*)

*Cassey, Brinfman*

*Reception*

( ) To be indicated

(\*) Some names were suggested: Rabbi Adin Steinsaltz, Rabbi  
Jonathan Sacks.

(\*\*) Cardinal Bernardin (?)

Tuesday, May 5

morning

/P/ 1

Plenary

- Relation:

(General evaluation on Shoah and Antisemitism)

by Catholic speaker (\*)

- A Jewish ~~general comment~~ ( ) *presentation*

/D/ DISCUSSION

WG/a,b,c continuation

WG/b eventually divided into sub-groups

afternoon /P/ 2

Plenary

- Regional Report on the Shoah and Antisemitism in Poland

by J. Turowicz (?)

- Regional Report on the Shoah and Antisemitism in Hungary (( ))

- (\*\*)

/D/ DISCUSSION

WG continuation (eventually)

DC and SC meetings

evening

Reception

Hosted by the Catholic community

( ) To be indicated

(\*) Suggestions: Fr. Bernard Dupuy, Prof. Hans Hermann Henrix

(( )) Prof. T. Nyri, if confirmed

(\*\*) Suggestions were made for having reports also from Russia and Rumania



14th ILC Meeting/1992

Wednesday, May 6

morning /P/ 3

Plenary

- General Presentations on:

"Education on Judaism in High Catholic School"

by R. Hoeckman

"Education on Jesus, Church, Christianity in High Jewish School"

by Jewish speaker (\*)

/D/ DISCUSSION

WG continuation (eventually)  
(\*\*)

afternoon

(\*\*)

WG continuation

DC (and SC?) meetings

/P/ 4

Plenary

- Project for Final Document

/D/ DISCUSSION  
amendments

Thursday, May 7

morning /P/ 5

Plenary

- Final remarks, by (( ))

- Joint Final Document

Lunch and Departures

(\*) Suggestion: Rabbi Henry Sobel.

(\*\*) Meeting of the Rectors of major Jewish and Catholic Universities in order to establish common program.

(( )) Card. Cassidy and Mr. Bronfman?

14th ILC Meeting - Baltimore  
May 4 -7 , 1992

Proposed Program

Monday, May 4, 1992

There is a proposal to go to Washington, D.C.  
to visit US Holocaust Memorial Council  
question: whether Monday 5/4 is best time?

9:30 A.M. lv Bus to Wash. D.C.

10:30 A.M. ar Washington

visit to Holocaust Memorial

12:00 P.M. lv Wash. for Baltimore

Some participants may prefer to travel  
to Washington directly, and return by  
bus with group to Baltimore.

1:00 Lunch

2:30 Welcome

Archbishop William H. Keeler

Rabbi Joel Zaiman

Opening Papers

Introduction to the Shoah theme -  
overview of the proposed Jewish-Christian  
{Christian-Jewish} portions on the Shoah -  
where do we go from here?

Christian paper: Msgr. Bernard Dupuy

( It is assumed that Dupuy will present  
draft or summary of Vatican statement on the Shoah. )

Jewish comment:

Jewish position of the Shoah already presented  
at Prague.

① Dr. Albert Friedlander

② Prof. Jean Halperin

Dr. G. M. Riegner *J.*

~~Prof. Robert D. Lifton~~

Psycho-Historian - John Jay College  
Institute on Genocide

*R. Harold Schulweis*

Discussion

6:00 P.M. Dinner

7:30 P.M. Opening Public Meeting ~~(by invitation?)~~

Introduction of theme

H.E. Cardinal Edward J. Cassidy

Mr. Edgar M. Bronfman

Keynote Addresses

Chr.

H.E. Cardinal Joseph Bernardin

"Toward a new Christian-Jewish  
Relationship in view of a better world"

Jews.

Elie Wiesel

"Toward a new Jewish-Christian  
Relationship in view of a better world"





Tuesday, May 5, 1992

9:00 A.M. General Evaluation: Anti-Semitism and Shoah

J. presentation:

Poland, Ukraine, Baltic States

Prof. Israel Gutman (yad Vashem)

Chr. presentation:

Jerzy Turcovicz (Cracow)

Chr. presentation:

Hungary, Rumania, etc.

J. presentation

Prof. Randolph Braham (CUNY)

Emphasis on future - not only review  
of past - less on history - where do we  
go from here - statement against revisionism

Jewish paper - Survey of Western Europe -

Germany, England, France, Spain, etc.

Impact of Teaching of Contempt

Tony Lehrman (IJA)

Cutler, Irwin

Yehudah Bauer

Prof. Cutler (McGill)

The following are additional suggestions:

a) Session on USA

b) Session on Latin America

-Rabbi Henry Sobel

Manuelo Tenenbaum

Discussion

1:00 P.M. - Lunch

Re: Lunch: Rabbi Zaiman offered to tender a lunch at his  
Congregation - perhaps move to Thursday, 5/7

2:30 P.M. Common Action

This theme is in two (2) sessions -  
(see Wed., May 6, 1962, 7:30 P.M.)

Introduction of Agenda

-Rabbi Marc Tanenbaum

Themes for presentation:

- a) Refugees, homeless, dignity of human life  
- Rabbi Marc Tanenbaum
- b) Religious ethnic conflicts - also anti-Catholicism

Rabbi David Rosen

c) Human rights - *Riegner*

d) Bio-ethics

Rabbi H. James Rudin

e) Religious pluralism

Geoffrey Wigoder

DISCUSSION

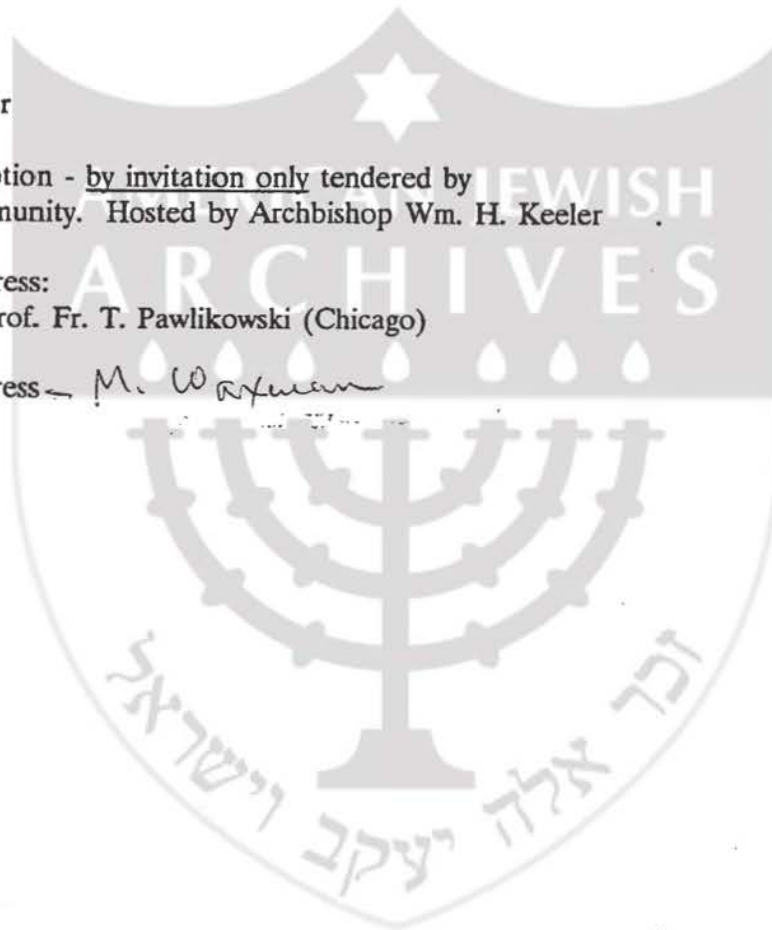
6:00 P.M. Dinner

7:30 P.M. Reception - by invitation only tendered by  
Catholic community. Hosted by Archbishop Wm. H. Keeler

Chr. address:

Prof. Fr. T. Pawlikowski (Chicago)

Jew. address - *M. W. [unclear]*



Wednesday, May 6, 1992

9:00 A.M. Session devoted to Education

Reports by:

Jew. speaker: Rabbi Leon Klenicki - ADL  
Judy Banki - AJCom.

Chr. speakers: 1.

2.

Discussion and other reports

1:00 P.M. - LUNCH

see Thursday, May 5, 1992

Rabbi Zaiman's invitation -  
perhaps to be moved to here?

2:30 P.M. Session with rectors

Cath:

Jewish:

suggested: Lieber - U. of Judaism or David Gordis  
Norman Cohen HUC-JIR  
Alfred Gottschalk - HUC  
Albert Friedlander- Leo Baeck College

DISCUSSION

6:00 P.M. Dinner

7:30 P.M. Common Action (continued from Tuesday, May 5, 2:30 P.M.)

DISCUSSION

10:00 P.M. Christian-Jewish Sub-Committee for Drafting of final communique.



Thursday, May 7, 1992

9:00 A.M. Plenary  
Summation

FINAL STATEMENT

11:30 A.M. Press Conference

1:00 P.M. Lunch

DEPARTURE



14th ILC Meeting - Baltimore  
May 4 -7 , 1992

Daily Catholic Mass

Daily Jewish Minyan

Monday, May 4, 1992

9:30 A.M. lv Bus to Wash. D.C.

10:30 A.M. ar Washington  
visit to Holocaust Memorial

group led by Rev. John T.  
Pawlikowski O.S.M.

12:00 P.M. return to Baltimore, MD

Important:

It is suggested that the delegates,  
if at all possible, arrive in Baltimore  
already on Sunday 5/4/92. Details of  
hotel will be provided.

Comment:

Some participants may prefer to go  
straight to Wash. (e.g. from NY by train)  
and join the group at the Memorial, and  
then return with the group bus to  
Baltimore.

1:00 Opening lunch

Note: Breakfast, lunch, dinner are all  
under strict Kosher supervision, O.U.

2:30 Welcome

H.E. Archbishop William H. Keeler  
Rabbi Joel Zaiman

Opening Papers

Chair:

Msgr. Bernard Dupuy, O.P.  
"Christian-Jewish position on  
the Shoah and anti-Semitism."

Discussion if time permits

Comment:

Prof. Jean Halperin  
"Jewish-Christian position on  
the Shoah and anti-Semitism."

Discussion if time permits

6:00 P.M. Dinner

7:30 P.M. Opening Public Meeting  
Chair: Archbishop Keeler

Note: Public Meeting will be announced in press and congregations. Because of large attendance of Christians and Jews is expected, people wishing to attend will have to request tickets of admission.

Introduction of theme:

Special invitees will receive guest tickets to reception after Bernardin and Wiesel lectures.

H.E. Cardinal Edward J. Cassidy  
Mr. Edgar M. Bronfman

Keynote Addresses:

H.E. Cardinal Joseph Bernardin  
"Toward a new Christian-Jewish  
Relationship in view of a better world"

Prof. Elie Wiesel  
"Toward a new Jewish-Christian  
Relationship in view of a better world"

Reception-

After open public meeting, reception restricted to delegates and invited guests - (80-100)





Tuesday, May 5, 1992

Daily Mass

Jewish Minyan

8:30 A.M. Continental Breakfast

The designation of chair persons  
has been left to open.

9:00 A.M. Plenary Session

General Evaluation: Anti-Semitism and Shoah

J. Prof. Israel Gutman (Yad Vashem)  
Poland, Ukraine, Baltic States

Note: Emphasis on future, not only  
review of past - less on history, and  
where do we go from here; also  
statement against revisionism.

Chr. Prof. Jerzy Turcovicz (Cracow)

J.

Prof. Irwin Cutler (McGill) suggested or  
Tony Lehrman (IJA London)

Survey of Western Europe:  
Germany, England, France, Spain, Austria etc.

Jean Kahn

Chr. Response

J. Report on Latin America

Rabbi Henry Sobel

Chr. Response

Discussion

1:00 P.M. Lunch

2:30 P.M. Common Action

All are tentative topics!

Chair:

Introduction of Theme

This plenary theme will be  
discussed in two (2) sessions  
See Wed. May 6, 7:30 P.M. to be  
continued.

- a) Refugees, homeless, dignity of human life
  - Rabbi Marc Tanenbaum
- b) Religious ethnic conflicts - also anti-Catholicism
  - Rabbi David Rosen
- c) Human rights
  - Dr. G. M. Riegner
- d) Bio-ethics (name to be changed)
  - Rabbi A. James Rudin

It has been suggested to split  
this topic - speaker on Religious  
Pluralism Dr. Geoffrey Wigoder

## DISCUSSION

6:00 P.M. Dinner

7:30 P.M. Reception - by invitation only tendered  
the Catholic and Jewish communities.

Note: Invitees will have to show ticket of  
admission (security reasons)

Chair and host  
Archbishop Wm. H. Keeler

Greetings

*Mayor Schucke*

Jewish Response

*R. Jerry Davidson*

followed by Reception

Wednesday, May 6, 1992

Catholic Mass

Jewish Minyan

8:30 A.M. Continental Breakfast

9:00 A.M. Education on Jews and Judaism

Note: Designation of chairpersons  
to be decided.

- J. a) "Education without Prejudice:  
the Challenge to Christians & Jews"  
Judith Banki (AJC)  
b) "Changing Image of Jews and Judaism  
in Catholic Education"  
Rabbi Leon Klenicki (ADL)

Chr.

Other reports - Christian Speakers

Note: It is suggested that Dr. E. J. Fisher  
be invited to give an update on his study  
by Phil Cunningham (Boston College);  
invitation must come from Rome.

Discussion

1:00 P.M. - LUNCH

2:30 P.M. Education on Jews and Judaism  
in Institutions of higher learning.  
Session with rectors.

Chairpersons to be designated.

Chr. Rev. R. Hoeckman (Vatican City)

J.

Important Note:  
YU and JTS offer no course on  
Christianity in any of its department,  
thus all candidates have turned down the  
invitation (names to be mentioned).  
Dr. Gingaus from HUC has not returned  
call.

DISCUSSION (?)

6:00 P.M. Dinner

Rabbi Zaiman offered to host the dinner  
at his congregation, to be followed, if  
agreed, by the evening session there.



7:30 P.M. Continuation Common Action.  
(see Tuesday, May 5, 2:30 P.M.)

#### DISCUSSION

Return to hotel.

10:00 P.M. Subcommittee to draft final communique.



Thursday, May 7, 1992

Christian Mass

Jewish Minyan

8:30 A.M. Breakfast

9:00 A.M. Plenary Summation

FINAL STATEMENT

11:30 A.M. Press Conference

1:00 P.M. Lunch

DEPARTURE



Tuesday, May 5

morning /P/ 1 Plenary

- Relation:

(General evaluation on Shoah and  
Antisemitism)

by Catholic speaker (\*)

- A Jewish general comment ( )

/D/ DISCUSSION

-----  
WG/a,b,c continuation

WG/b eventually divided into  
sub-groups

afternoon /P/ 2 Plenary

- Regional Report on the Shoah and  
Antisemitism in Po-  
land

by J. Turowicz (?)

- Regional Report on the Shoah and  
Antisemitism in Hun-  
gary (( ))

- (\*\*)

/D/ DISCUSSION

-----  
WG continuation (eventually)

DC and SC meetings

evening Reception  
Hosted by the Catholic community

-----  
( ) To be indicated

(\*) Suggestions: Fr. Bernard Dupuy, Prof. Hans Hermann Henrix

(( )) Prof. T. Nyri, if confirmed

(\*\*) Suggestions were made for having reports also from Russia  
and Rumania



14th ILC Meeting/1992

Wednesday, May 6

morning /P/ 3

Plenary

- General Presentations on:

"Education on Judaism in High Catholic School"

by R. Hoeckman

"Education on Jesus, Church, Christianity in High Jewish School"

by Jewish speaker (\*)

/D/ DISCUSSION

WG continuation (eventually)  
(\*\*)

afternoon

(\*\*)

WG continuation

DC (and SC?) meetings

/P/ 4

Plenary

- Project for Final Document

/D/ DISCUSSION  
amendments

Thursday, May 7

morning /P/ 5

Plenary

- Final remarks, by (( ))

- Joint Final Document

Lunch and Departures

(\*) Suggestion: Rabbi Henry Sobel.

(\*\*) Meeting of the Rectors of major Jewish and Catholic Universities in order to establish common program.

(( )) Card. Cassidy and Mr. Bronfman?

*How do Jews and Christians  
Teach About Each Other?*

AMERICAN JEWISH  
ARCHIVES



## Tentative List

(as per February 28, 1992)

### 14th ILC MEETING PARTICIPANTS /Catholic

Baltimore, May 4-7, 1992

#### (a) Commission for Religious Relations with the Jews:

- Card. Edward I. CASSIDY
- Bish. Pierre DUPREY
- Msgr. Pier Francesco PUMAGALLI

#### (b) Members of the ILC:

- Archb. Marcos McGRATH (Panama)
- Fr. Marcel DUBOIS (Jerusalem)
- Fr. Bernard DUPOY (Paris)
- Dr. Eugene FISHER (Washington)

#### (c) Experts and Guests:

1. - Archb. William KEELER (Baltimore)
2. - Fr. Jean DUJARDIN (Paris)
3. - Msgr. George Higgins (Washington)
4. - Msgr. Diarmuid Martin (Pont. C. Justitia et Pax)
5. - Msgr. Edward H. Flannery (Warwick, RI)
6. - Msgr. John M. Oesterreicher (South Orange, NJ)
7. - Msgr. Edward Synan (Toronto)
8. - Fr. Remi Hoeckman (S. Congr. Catholic Education)
9. - Fr. T. Pawlikowski (Chicago)
10. - ... (from local Catholic educational institutes)
11. - Fr. Leonardo Martin (São Paulo)
12. - Br. William Martin (New York)
13. - Prof. Wladislaw Bartoszewski (Wien)
13. - Prof. Hans Hermann Henrix (Aachen)
14. - Prof. Jerzy Turowicz (KRAKOW)
15. - Fr. Rafik Khouri (Jerusalem)
16. - Fr. José Luis Gonzales-Novalln (Roma)

Invited only for the special meeting for the cooperation  
of the major Catholic and Jewish Universities:

1. Revd. Gilles Pelland, SJ; 2. Msgr. Paul Guiberteau; 3.  
Revd. Julio César Teràn Dutari, SJ; 4. Revd. Prof. Clemens  
Thoma, SVD; Revd. Leo J. O'Donovan, SJ.

(\*) Invited for the Keynote Address: Joseph Card. BERNARDIN

# CARDINAL GLEMP - SCA/NCCB

OCT. 23, '91 WASH, DC

## 1- FACTUAL PERCEPTIONS (MEDIA)

- CRUELISM GAVE AGREEMENT
- FAMILY AT CZECHOSLOVAKIA
- JEWS MADE PERMANENT DRUNK COMMUNISM
- MEDIA, SUPERIOR
- IMITATING / MONITORING (BOTH SIDES)

## 2- CHANGE THROUGH DIALOGUE -

- AUSCHWITZ CONVENT (CHANGING SUPERIOR OCT. '92)
- POLISH PASTORAL LETTER (PSP II'S STATEMENTS TO POLISH JEWRY)
- PASTORAL LETTER - 1992
- LONDON LETTER - 1992
- ARCHBISHOP MALDONALD LETTER

## 3- INTENSITY, PASSION -

- VEHICLE FOR CONFRONTING (POLISH CARDINAL - NAZI)
- WOMAN WITH AUSCHWITZ INJURIES
- THAT NEEDED EXPRESSION, BUT CONSTRUCTIVE EXPRESSION (POST-TRAUMATIC VIETNAM SYNDROME)

## 4- DESHWITZ, WEISS - SHE GLEMP

- WORLD AS COURT ROOM - ADVOCATE PROCEEDINGS
- DEFENDANTS / PLAINTIFF - POLARIZATION
- WIN - LOSE

## 5- TEST IS FOLLOW-UP

ANTI-ESTABLISHMENT  
FEVER IN U.S. (DINO)  
CELEBRITY - GRANDIOSE  
P.R. PREDICTIVE



- Count - Wladyslaw / Dushinsky

= Poland - Conf - 1992

Melen - people at meeting

courage & hope

Wlad's letter to Glemup - almost hate mail

Glemup at Polish Embassy Wash -

new beginning

- structure for dialogue

- not derogating from ITIC -  
but supplementing

- Glemup - continuation of dialogue  
in Warsaw / Moscow

local church - to local church

Amer Cath Ch expected itself

Wayman - positive outcome

person to be grateful

- trust one another

World by word - Glemup - 3 Co-President  
Eastern Europe