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10/20-21/83



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



OFFICE ON CHRISTIAN-JEWISH RELATIONS

475 Riverside Drive, New York, NY 10115 (212) 870-2156

James Armstrong, President

Claire Randall, General Secretary

September 28, 1983

David E. Simpson
Director

Landrum Shields
Chairman

To: Members of the Committee on Christian Jewish Relations

From: Standing Committee
David Simpson, Director

Re: October 20-21, 1983 meeting

We are pleased to confirm the Fall, 1983 meeting of the NCC Committee on Christian Jewish Relations on October 20-21, 1983 at Wainright House in Rye, New York (25 miles northeast of New York City). The meeting will begin promptly at 10:00 AM on Thursday and will conclude by noon for lunch on Friday. As before, arrangements will be made for those who wish to arrive on Wednesday evening at the retreat center. Details regarding travel and a draft Agenda for the meeting are enclosed.

A great deal has happened around the world since our last full meeting, which has an important influence on relations between Christians and Jews in the United States. We hope that the topics to be discussed at our meeting will provide you with the information and insight you will need to continue to work on our behalf in your own communities and agencies.

Enclosed also for your information is a report from George Telford on the recent meeting of the United Nations on the Question of Palestine, which was held in Geneva and to which George was sent as an observer for the National Council of Churches. It will be among the items discussed at our meeting.

We are looking forward to seeing you on October 20th. Please return the attached reservation form no later than October 7th.

COMMITTEE MEETING: OCTOBER 20-21

Yes, I will attend _____ No, I cannot attend _____

Name _____ Telephone _____

Address _____

Cost: \$50.00 (one overnight and 4 meals) Check enclosed _____
Make check payable to: NCC Christian Jewish Relations
(\$20.00 more for additional night)

Travel arrangements to Wainright House for Christian Jewish Committee meeting

See map if driving. Rye is about 25 miles from New York City. Railroad schedule if coming from the City is attached. There is limo service from the airports. Check with your travel agent. It goes to the Rye Hilton, from which you can take a taxi to Wainright House. Some people may be driving from "475" and we may be able to arrange car pools. Call the office if you are interested in a car pool or if you have questions.

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S-Saturdays and Washington's Birthday only
F-Stop, untagged to discharge only (underlined to indicate 15 min. before/after time shown)
Rye, NY 10583
Westchester County, New York
Memorial Day, Independence Day, Labor Day, Thanksgiving and Christmas.

NEW YORK TO RYE

MONDAY TO FRIDAY, EXCEPT HOLIDAYS

Leave	Arrive	Leave	Arrive	Leave	Arrive
New York	Rye	New York	Rye	New York	Rye
AM	AM	PM	PM	PM	PM
1:10	12:55	12:10	12:55	X 6:15E	6:51
12:35E	1:11	F 12:40	F 1:25	X 6:37E	7:14
1:30	2:15	1:10	1:55	6:40	7:25
1:40	2:25	1:40	2:25	7:10	7:55
F 6:40	F 7:25	2:10	2:55	F 7:40	F 8:25
F 7:10	F 7:55	2:40	F 3:25	8:10	8:55
F 7:40	F 8:25	3:10	3:55	F 8:40	F 9:25
F 8:10	F 8:55	3:40	F 4:25	9:10	9:55
F 8:40	F 9:25	4:17E	4:53	9:40	10:25
9:10	9:55	4:45E	5:22	10:10	10:55
9:40	10:25	5:05	5:50	10:40	11:25
10:10	10:55	X 5:15E	5:59	11:25	12:10
F 10:40	F 11:25	X 5:33E	6:09	12:10	12:55
11:10	11:55	F 5:38	F 6:27	12:35E	1:11
11:40	12:25	X 5:56E	6:32	1:30	2:15
	PM	PM	PM	AM	AM

SATURDAY, SUNDAY & HOLIDAYS

AM	AM	AM	PM	PM	PM
1:10	12:55	F 11:40	F 12:25	F 6:40	F 7:25
12:15E	1:11	12:40	1:25	7:40	8:25
1:30	2:15	F 1:40	F 2:25	8:40	9:25
5:40	6:25	F 2:40	F 3:25	9:40	10:25
6:40	7:25	F 3:40	F 4:25	10:40	11:25
F 7:40	F 8:25	F 4:40	F 5:25	11:25	12:10
F 8:40	F 9:25	F 5:40	F 6:25	12:10	12:55
F 9:40	F 10:25	F 6:40	F 7:25	12:35E	1:11
10:10	11:25	S 6:10	S 6:55	1:30	2:15
	AM	PM	PM	AM	AM

RYE TO NEW YORK

MONDAY TO FRIDAY, EXCEPT HOLIDAYS

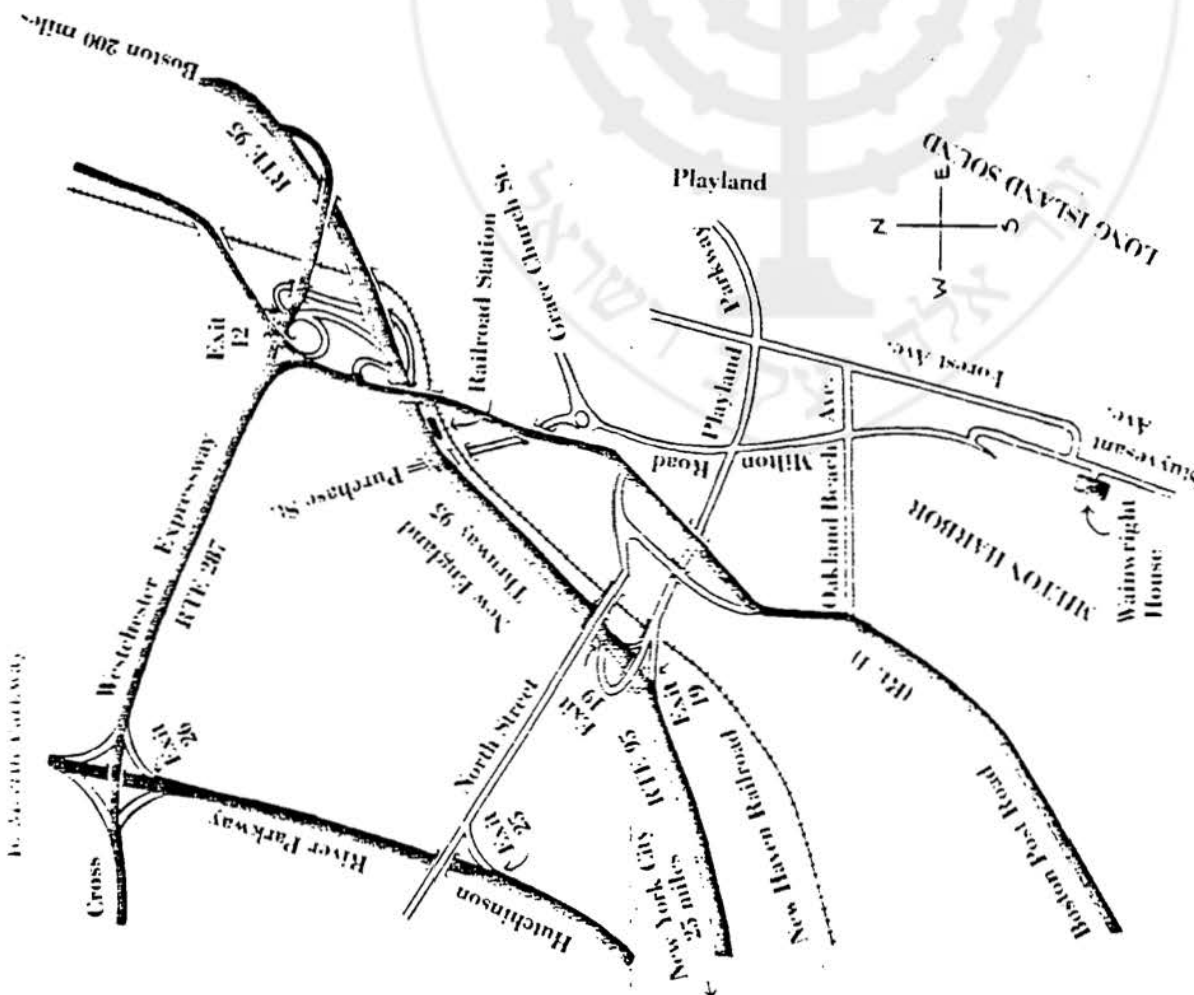
Leave	Arrive	Leave	Arrive	Leave	Arrive
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AM	AM	AM	AM	PM	PM
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6:40	6:30	11:13	12:00	F 6:13	F 7:00
6:15	7:00	11:43	12:30	6:44	7:30
6:35	7:20	F 12:13	F 1:00	7:14	8:00
6:55E	7:31	12:43	1:30	7:44	8:30
F 7:20E	F 7:50	1:13	2:00	8:14	9:00
F 7:23	F 8:09	1:43	2:30	8:44	9:30
F 7:42E	X 8:18	F 2:13	F 3:00	9:14	10:00
F 8:01E	X 8:38	2:43	3:30	10:14	11:00
F 8:31E	F 9:09	3:13	4:00	11:14	12:00
8:50E	X 9:27	3:43	4:30	12:29	1:15
9:21E	9:57	F 4:13	F 5:00		
9:59	10:39	4:43	5:30		
F 10:23	F 11:10	F 5:13	F 6:00		
AM	AM	PM	PM	AM	AM

SATURDAY, SUNDAY & HOLIDAYS

AM	AM	PM	PM	PM	PM
6:44	7:30	12:14	1:00	F 7:14	F 8:00
7:05E	7:43	F 1:14	F 2:00	8:14	9:00
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F 8:14	F 9:00	F 3:14	F 4:00	10:14	11:00
F 8:44	S 1:30	4:14	5:00	11:14	12:00
F 9:14	F 10:00	S 4:44	S 5:30	12:34	1:20
F 10:14	F 11:00	F 5:14	F 6:00		
F 11:14	F 12:00	6:14	7:00		
AM	AM	PM	PM	AM	AM

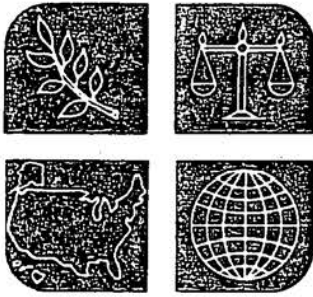
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OCTOBER 20-21, 1983 MEETING OF THE COMMITTEE

DRAFT AGENDA

Thursday, October 20, 1983:

- 9:30 AM: Arrival, Coffee, Introductions
- 10:00: Opening Devotions
- 10:15: Approval of the Agenda and Minutes of the March, 1983 meeting
- 10:30: Report of the Standing Committee
 - 1) Officers and Members of the Committee
 - 2) Meetings of April 14, 1983 and September 14, 1983
- 11:00: Reports from other Committees
 - 1) Middle East Committee: Dale Bishop
 - 2) Interunit Committee on International Affairs: Wissink
 - 3) Commission on Faith and Order: Jeff Gros
 - 4) Task Force on Christian Muslim Relations: B. Haines
- 12:00: Lunch
- 1:30 PM: Report and Discussion: MECC Meeting in Geneva, May, 1983
- 2:30: Report and Discussion: WCC Assembly, Vancouver, August, 1983
 - 1) Stendahl: Conference Theme and Implications
 - 2) WCC Middle East Statement
- 3:30: Break
- 4:00: Business Meeting
- 5:00: Social Hour
- 6:00: Dinner
- 7:30: Presentation and Discussion:
 - 1) Purpose of the NCC Office on Christian Jewish Relations
 - 2) Function of the NCC Office
- 9:30: Social Hour

(Over)

Draft Agenda continued:

Friday, October 21, 1983:

8:00 AM: Breakfast

9:00: Presentation and Discussion: UN Conference on Palestine

10:00: Report and Discussion: Dialogue Meeting of July, 1983

10:45: Break

11:00: Discussion with NCC Leadership (Armstrong invited)

12:00: Conclusion of Bussiness meeting

12:30: Lunch and return

Proposed Business Meeting Agenda

- I. Directors Report
- II. Holocaust Project Report
- III. Other Program Reports
- IV. Progress Report on program in Buffalo, New York
- V. Proposed program with Chambersburg and Harrisburg, Pa.
- VI. Plans for the November, 1983 NCC Governing Board meeting
- VII. Financial Reports
- VIII. Office Evaluation
- IX. Office staff for 1984
- X. Other actions to be taken by the Committee

A REPORT ON
THE UNITED NATIONS
INTERNATIONAL CONFERENCE ON
THE QUESTION OF PALESTINE
by George B. Telford, Jr.
for the National Council of Churches of Christ, U.S.A.

More than mid-way through the International Conference on the Question of Palestine (Aug. 29 - Sept. 7, 1983), at Palais des Nations, Geneva, it was not clear what the final outcome would be. At least it was not clear to me, nor to the vast majority of the NGO's to whom I spoke, nor to the press, nor to a very considerable number of delegates. That is probably a fairly important piece of insight, given the expectations evidenced by the vast majority of the formal speeches of delegates in the conference plenary and its main committee, on the one hand, and, on the other hand, by the public assessments of it in advance and during the conference by various parties and especially the United States, Israel, and the Western countries. I seriously doubt if the PLO or their supporters knew how it would finally turn out either, although they clearly had significant confidence in it.

If one had judged the outcome of the conference solely by the addresses in the plenary and main committee, one would have easily concluded that the only likely outcome of the conference would have been the following: 1) a heightened status, among those already supportive of it, for the PLO, which after beginning the conference in a special observer status, was given the full membership status accorded the other delegations which were each representing states; 2) an increased solidarity, in verbal affirmation, by states present in the conference, for Palestinian self-determination, right of return, and the other long since agreed upon elements necessary for a solution to the Palestinian problem in the Arab World, the Third World generally, and many others; 3) only the scantest attention to formula and proposals that might have received the attention of Israel, the U.S. and its major allies; 4) a series of proposals for action that would have only modest possibility of being effected, given political realities in and among Arab states, the various effects of U.S. foreign policy and resources, and Israeli strength; 5) an uncertain gain for the Palestinian people in any substantive respect; 6) a resulting situation of continual deterioration as a result of the major parties to the conflict being unwilling and/or unable to make such accommodations, and expect such accommodations, from the other as to bring peace closer.

It was significant to me that the only persons at the conference who were making the case, both in plenary and main committee, as well as in modest lobbying with the real decision-makers in the conference, for a plan that was not maximalist, but had some possibilities of success because of attempting to encompass the interests so far as possible of each of the chief actors - were the NGO's and certain "eminent persons" invited to be present. Not all NGO's, to be sure, but a considerable number, not all of whom made public statements were active in such an attempt. Among the states expressing public viewpoints supportive of the main lines of consensus in the conference, but arguing explicitly or explicitly for more balanced and inclusive language, the chief was perhaps Ireland, the state which, apparently, was "delegated" by the European states to speak in their behalf as a full participant, while most of these states remained observer.

Significant supporters of the main lines of Israeli policy; and of U.S. policy to the degree that it is supportive of Israeli policy, will not find even the moderate positions very moderate. No one publicly, in my hearing, ever expressed any dissent, from the opening statements of the conference's General Secretary, and statements made throughout the public debate, that a just peace must minimally include the inalienable right of the Palestinian people to self-determination, including the right to a sovereign, independent state within its pre-1967 borders, with matters of Jerusalem, right of return of 1948 refugees or compensation, to be negotiated by and with the PLO as the sole and legitimate representative of the Palestinian people, and with the right of all the states in the region to live in peace and security affirmed. I heard no delegate, NGO or "eminent person," defend in any way Israel's present policies, especially with regard to the plans for further settlements, and its actions in the invasion of Lebanon. This is, no doubt, not news to anyone reading this paper, but I emphasize it. I believe that if all the states of the world had been present, it is likely that the U.S. and Israel would have stood virtually alone as either or both resisted any of that minimal consensus. It is also a measure of the views of those present that even the most moderate persons with whom I spoke regarded the statements of Mr. Arafat, and especially of Mr. Khadoudumi, as measured and reasoned and generally appropriate. Several persons, especially the USA church persons I spoke to, were disturbed about the last line in Mr. Arafat's speech regarding the final goal to be the hoisting of "the banner of our people over Jerusalem, the capital of our free state," but even they considered that perhaps somehow that could mean East Jerusalem, or some cantonal possibility, a la Switzerland.

Certain parties did argue rather vigorously in public against the pre-dominant maximalist view, which view, in shorthand, would finally only settle the question of Palestine by creating one "secular democratic" state over the whole region. This maximalist position stands over against what most persons at the conference understand to be the maximalist Israeli intention, a Jewish state over the whole region, including south Lebanon, and a very significant part of Jordan and Syria as well as the currently occupied territories.

It was probably Paul N. McCloskey, the former Republican Congressman, who most persistently argued publically and privately for the conference to: 1) recognize all of the United Nations resolutions which not only include the original partition resolution 181 (1947) but also resolutions granting Israel's right to exist, free from fears or threat of force (242, inter alia). Said McCloskey: "It is understandable that Palestinians from Jaffa, Acre, West Jerusalem will rebel from a recognition of Israel that denies them the right to return to their homes in peace and dignity. It is understandable that Arab leaders are unwilling to state clearly and unequivocally that if a Palestinian state is to come into being, the price that must be paid is the recognition of an Israeli state." But he nevertheless pled with the conference for "an unequivocal and clear recognition and acceptance of all United Nations resolutions relating to the Palestinian question including resolution 242 in all its parts, arguing that if the conference would take that simple step, he believed it would find a definite change in the attitude of the American people and the acceptance by the American people that the Israelis also accept that clause in resolution 242 which requires withdrawal by Israel from the West Bank, Gaza, the Golan Heights and East Jerusalem. He, in fact, pressed the conference most vigorously in plenary and outside it,

with specific language, at several places in its draft document; to make the conference's declaration one of fairness and truth rather than one of partisanship.

Neither Israel's friends in the U.S., nor Israel itself, will be much impressed by this. McCloskey is not known as a friend of Israel. But more than half way through the conference, it was probably fair to say that no one else so vigorously pressed for Arab and PLO recognition of Israel as he, and that, with the support, publicly and behind the scenes, of certain member states both within the Western bloc and within Arab and Third World states; as well as certain NGO's, consultants, and other influential persons, including persons in the UN Secretariat, the political and strategic issues on this matter were under enough consideration to make the matter of the final outcome not a foregone conclusion. Some of the friends of the NCC as well as some of its opponents would, I believe, judge it to have been better that this were not the case. It would have made it easier to either have supported NCC participation in the conference, or to have opposed it, if the issue of the conference had not been genuinely in doubt, depending on one's perspective.

Regarding participation, it may be well to make several comments about NGO participation in general and church participation in particular. There were 250 persons representing NGO's from 24 countries at the conference. A good number of them represented only small and relatively localized efforts (a U.S. example would be NAJDA: Women Concerned About the Middle East; an example from outside the U.S. would be the Palestine Studies Programme at Exeter University (U.K.) represented by Uri Davis). However, major national and international NGO's were represented, such as the Federation of Islamic Associations in the U.S. and Canada, Friends World Committee for Consultation, the International Commission of Jurists, Women's International League for Peace and Freedom, World Alliance of YMCA's, etc. There were a significant number of Israeli groups represented. Peace Now was not present, but the following, mostly small groups were: Women Against the Invasion of Lebanon, El-Fahem Cultural Center, Movement of Democratic Women, Israel Council for Israeli-Palestinian Peace, International Movement of Conscientious War Resisters, Friends of Prisoners in Israel, Democratic Front for Peace and Equality, Committee for the Defense of Arab Land, etc.

There were large Arab NGO delegations, such as the Arab Interparliamentary Union (Egypt), World Muslim Congress (Pakistan) etc.

Church participation was minimal. No churches per se were present from any country except the U.S.A. Several ecumenical bodies were represented. WCC/CCIA was represented by an administrative staff person, Gail Lerner; the Conference of European Churches was superbly represented by Leopoldo Nillus; the Friends World Committee was present, but not AFSC; the Lutheran World Federation had a representative; Leopoldo Nillus represented the Middle East Council of Churches (G. Habib was in town by Sept. 6 but for understandable reasons was not at the conference); the World Student Christian Federation was represented by its Associate General Secretary, Manuel Quintero.

In addition to myself, representing the NCC, only four persons were present explicitly representing the USA church community. Don Will, representing the United Methodist Church Board of Global Ministries, arrived late in the first week of the conference, having had other Middle East policy development responsibilities

for his church earlier in the week in the U.S.A. Robert F. Smylie and Jo Bales Gallagher represented the Presbyterian Church (USA). Wills submitted a written statement to the conference summarizing United Methodist policy and resolutions. Gallagher was extremely active in promoting and distributing the Presbyterian Church's Middle East Study Guide and film strip, "On Jordan's Stormy Banks," and in establishing relationships with other NGO's, especially those concentrating on education. Smylie very ably represented the wholistic main stream of church policy on the Israeli-Palestinian issue in NGO plenaries, and provided indispensable counsel to those inquiring about NGO-UN relationships and possibilities. The role of the NCC was limited to that of an active observer. I believe it would have been wiser for the NCC representation not to have had that formal restriction, and that the various interests of the NCC would have, in several instances, have been better served without it. Nevertheless, it was quite important for the NCC to have been present for reasons of future relationships in a variety of contexts in the U.S.A. and in the international community, both in governmental and non-governmental arenas. I think it fair to say that if the NCC had not been represented, more than one party would have questioned whether it was genuinely free from U.S. government policy and able to act out of its own integrity in various aspects.

During the course of the conference, there were a number of NGO "panels" in which different NGO's undertook to present their views to the other assembled NGO participants on a variety of issues. These panels were facilitated by Don Betts and Virginia Sauerbine, U.N. staff responsible for NGO's, and assisted by Ilene Sheffler. Included among those were panels on "Israeli-Palestinian Dialog for Peace," a panel that never technically got off the ground due to disagreement among both Israeli and Palestinian persons present about who legitimately had a right to be on the panel and was resolved by making everyone who wished to be, a member of an open-ended panel. This procedure caused some Israelis, notably M. Peled and Uri Avnery to absent themselves, though numerous other Israelis were present. Edward Said, who was originally scheduled to be on the panel, was present, but did not finally engage in substantive discussion. It was a modestly fruitful discussion. There were also panels on "Violations of Human Rights in Israel and the Occupied Territories," on "The Commemoration of the Events of Sabra and Chatilla," on "Non-Violent Aspects (Social, Economic and Educational) of the Palestinian Reality Inside Israel," and one on the next to last day of the conference, requested by some NGO's, on "How to Meet the Challenge of the Holocaust" (or some similar title). This latter panel was a less than useful contribution to the NGO's for a variety of reasons. Its intention was to discuss how to deal with the perceived exploitation of the Holocaust, which some NGO's thought to be a serious problem. Evidently most NGO's did not consider the matter worthy of their participation, since only a few were present. Further, it was organized by the November 29th Coalition, headed by Mr. Steve Goldfield, an American Jew, and the panel consisted of himself and Albert Lilienthal, the latter of whose introductory comments were entirely negative regarding Holocaust observance; commemorations, and any reason whatsoever to link concern for the Holocaust to concerns for peace and justice in the Middle East, except in a negative context. He even went so far as three times to say he regarded the Anne Frank Diary as bogus in significant part. (I note this not to prejudge the specific point, but to indicate the tenor of the presentation.) Finally, a number of the Jews who were present (there were very notable absences), while defending the Holocaust against the charges that there have been many Holocausts, were seriously divided in some important aspects of the discussion.

I became sufficiently concerned about the level of the discussion, that I intervened to point out that while it was no doubt true that the Holocaust was sometimes exploited inappropriately for political ends, and was a legitimate matter of concern, it was a serious fallacy to assume that taking seriously the Holocaust, and the explicit attempt to eliminate the Jews as a people, does not imply for many of us an insensitivity or lack of concern for the tragedy experienced by the Palestinian people. I further said the real lessons of the Holocaust need to be recognized by all people so that it will never again happen to Jews, and so that all forms of racism everywhere will be rejected. I indicated that, of course, the Holocaust can be exploited, and is exploited to prevent persons of being critical of certain policies of Israel, and if and where that is done, it should be rejected. But it must never be forgotten. Nor should what happened at Sabra and Chatilla to the Palestinian people, or historically, in my own country to the American Indian, etc. But, I indicated, people should be very careful in drawing comparisons between what happened in the Holocaust and a variety of other human tragedies (the Armenians, gypsies, actions of Italians to Libyans and certain other deprivals of people had been cited), lest such recitals minimize the horror of the Holocaust and by their very recital, display evasion. These comments were not received with enthusiasm by the panel, but several Jewish persons had made similar comments, (including one Israeli who said that whatever the situation of the Palestinians, not one Israeli political leader has ever proposed or even suggested a clear plan to eliminate all the Palestinian people, as in Nazi Germany). A very young Jewish girl came up to me afterwards to say that my comments were one of the things that made it possible for her to stay in the room. I regret if I exceeded my observer mandate here, but while I can appreciate reasoned criticism of some uses of the Holocaust and can at least understand why Palestinians in particular express themselves as they do, the virulence and insensitivity of a number of the comments, and some of the unqualified claims about the absence of anti-Semitism anywhere but among Europeans and their descendants were repugnant to me. A French correspondent for ABC was in the room and asked to interview me following my comments. I declined.

The major NGO discussion was on "Strategies for the Future for NGO's Concerned About the Palestinian Question." It was chaired by a British member of Parliament, Ernie Ross, and was an extremely difficult two-session event, which finally issued in a relatively modest statement of appreciation for the opportunity to meet, and a request to the UN Committee on the Exercise of the Inalienable Rights of the Palestinian People to establish close links with all interested NGO's, to facilitate cooperation among them and between them and the UN on this question, and to call consultative meetings regarding implementation of the program of action adopted by the International Conference, perhaps to be held when the report of the conference comes before the General Assembly. This was approved by acclamation, and the statement refrained from indicating that all the NGO's present approved. Clearly most did. The secretariat of the conference and especially the UN-NGO coordinators were apparently very desirous of this outcome. Some NGO's were not sure that being organized by the Committee on Self-Determination was in the best interest of this issue.

A second short paper listed a number of strategies that various NGO's or groups of NGO's participating recommended, including "the promotion of the results of the conference (which the NGO's at that point had not seen) and all other UN

resolutions and decisions on this question." Some attempt was made to change this statement to read "all other UN resolutions and decisions on Palestinian national rights," but a number of people, recognizing this to be a ploy to eliminate certain UN resolutions, such as 242, indicated the complete unacceptability of this, and the original language was left standing. A Palestinian, speaking on behalf of the PLO position, by the way, told the group that those among them trying to change the language because it would not find support in the PLO were in absolute error, and should not use the PLO to try to change the documents language. He indicated that the PLO has always said it would support all the resolutions if taken together. Others, supporting him, indicated Arafat has more than once made the same declaration. It was not an unnoticed point, and I assume that all hearing this report will understand its meaning.

Both the statement of the NGO's and the list of strategies are minimalist in form, as a result of significant divergences within the NGO's regarding program. Some NGO's represented small groups with very limited and specific goals; others, like NCC, WCC, et al have broad constituency and purposes.

EVALUATIVE COMMENTS

A disclaimer: It is always dangerous to prematurely evaluate an event dealing with a situation of such magnitude and enormous consequence as The Question of Palestine. What I say in evaluation at this point I might well have to revise at a later stage in the long and agonizing process of seeking peace with justice in the Middle East. Nevertheless, I attempt this limited evaluation.

1) It seems apparent that the conference was not the disaster widely predicted. In spite of the Israeli/Western boycott, it was widely attended and there are at least some indications that part of the West was not remaining entirely indifferent to it. The rhetoric on the floor often measured up to the worst anyone could expect, but a discerning ear could hear in a number of speeches serious resistance to maximalist demands. I am somewhat skeptical of attributions of "moderation" to speeches of Arafat and Khaddoumi, but it is true that they were relatively free of mean diatribe and more moderate than a great many speeches given by representatives of nations at war, which have experienced what the Palestinians have gone through, especially in recent months. Clearly, the position of Yasser Arafat and his colleagues within the PLO was significantly strengthened by their role in the conference, and by the approbation given to them and their position at a time when his leadership within the PLO has been in serious difficulty.

2) The Draft Declaration of the Conference does not, so far as I can discern, move further away from the principles enunciated in the Policy Statement and Resolutions of the NCC. It may even move a slight step closer, especially when combined with both the statements and actions of the PLO at the conference. It does not do what McCloskey urged. It is almost tortuous in its effort to move a step closer to affirming the explicit right of Israel to exist, not just acknowledging its existing without giving it legitimation - all without using the word Israel. The traditional language re "the right of all states" now appears in the following formula: "the right of all states in the region to existence within secure and internationally recognized boundaries, with justice and security for all the people, the sine qua non of which is the recognition and attain-

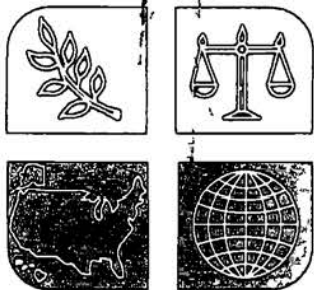
ment of the legitimate rights of the Palestinian people." The draft clearly affirms the legitimate inalienable rights, including the right to return, the right to self-determination and the right to establish its own independent state, but except for the right of return issue, there is no indication anywhere in the document of any attempt to claim all the territory as Palestinian. All effort focuses on Israeli withdrawal from the territories occupied since 1967. The conference speaks more than once of an independent state in Palestine and "provision by the Security Council of guarantees for peace and security among all states in the region." Nevertheless, the conference had a clear opportunity to advance the possibilities of peace by following the lines suggested by Paul McCloskey, by NCC, WCC, and a number of governments, and was — unable to do so. Mutual recognition continues to elude, except that a case can, I think, be made that the Arab community is clearly more ready to consider this than Israel, and given that, it is not surprising that they withhold.

3) Readers of this document can judge for themselves the significance of Yasser Arafat's explicit reference to "democratic and progressive Jewish forces in and outside Israel who have condemned war, condemned the invasion, condemned the massacres of Sabra and Chatilla and condemned expansionist policies and who are firmly advocating the rights of our people." "I convey to them my greetings and appreciation for their courageous stand, especially in the face of the terror of the Israeli military authorities. Let us realize together our dream of an exemplary peace in the land of peace to be offered as a gift from us to all human civilization." Arafat is reported to have met with Israelis at the conference, as did other PLO persons in other contexts. Knowledgeable observers regarded it to be very risky for Arafat, sure to subject him, at the least, to severe criticism at a time when things are not well for him anyway. They also indicated it was likely to be very risky for some of the Israelis as they return. I am not competent on any of this.

4) It would take a more discerning view, and a longer view of history, than I possess to see now whether the conference will be seen as contributing to the peaceful resolution of the Israel/Palestinian conflict and the Middle East problem in general. Most Jewish leadership would, I think, have to engage in a great deal of conjecture to see it as contributing to the peace and security of Israel. So far as the Palestinians are concerned, Naomi Kies, an Israeli, was probably closest to reality when she said: "As we sit here, the bulldozers are working in the West Bank...While we understand the problems of the PLO, we must impress on this conference that unless more Israelis are convinced not only of the need, but of the possibility for a just solution to the Palestinian question through peace with Israel, answers to the question of Palestine will be footnotes in the historical accounts of Israeli expansionism. Political and economic pressures, particularly from the United States and the European community can help, but the adoption of a program which makes clear not only the moral and just cause of Palestinian self-determination but the right of Israel to exist with the pre-1967 borders is, we believe, essential." The Programme of Action adopted by the conference suggests many surprisingly concrete and substantive actions that member states are urged to take to support the Palestinian people and their struggle for their rights. But in any foreseeable future, the solution to the Palestinian question still lies, I believe, in convincing the people of Israel, and the people of the U.S., that the Arab community is really ready to recognize the Israeli state and live with it in peace. Only when they are convinced of that will it be possible for them to enable their government to do what must be done by them. The struggle really is for the hearts and minds of the American

and Israeli people, as well as for the hearts and minds of the Arab world. The conference did not help much with that, although some thought it clearly tried. That, I believe, only points up anew what the NCC policy statement affirms: "The key role we play in the resolution of the conflict...in helping create a responsible public discourse in the U.S.A. on the conflict of Israel and the Palestinians and other Arabs..., to uphold a perspective that is wholistic rather than partial, (so that) U.S.A. Christians recognize that peace and justice for both Israelis and Palestinians require peace and justice for each; (and that)...that will depend upon bold initiatives by all parties seeking new options, risking courses of action which, while at one time appearing impossible, may provide a basis for a common vision of peace and justice."

(A note of acknowledgement and appreciation is in order to all those who helped make it possible for there to be an NCC presence at this conference, in particular: Richard Butler, Dwain Epps, Joan Campbell and David Simpson, staff of the NCC who represented the interests of the various offices and constituencies of the NCC concerned; Allison Rock, formerly of the NCC Middle East office, who worked so diligently to make the actual arrangements with the U.N., to prepare documentation to assist me, and arrange for travel; the General Secretary, Claire Randall, and the President of the Council, James Armstrong, who gave careful consideration to all the issues involved in NCC representation and gave their final approval; and to certain friends of the Council who will know who they are, who shared with me their views and support in a difficult situation. Appreciation ought also to be expressed to a very supportive and understanding congregation of God's people in Blacksburg, Virginia who understand the connection between their life together with me and the larger church and world community, and to my wife and sons who gave up two weeks of our vacation together this year because they care for a just and peaceful world and for a faithful ecumenical witness in this crucial arena.)



NOV 14 1983
NATIONAL COUNCIL OF THE
CHURCHES OF CHRIST IN THE U.S.A

OFFICE ON CHRISTIAN-JEWISH RELATIONS

475 Riverside Drive, New York, NY 10115 (212) 870-2156

James Armstrong, President

Claire Randall General Secretary

David E Simpson
Director

Landrum Shields
Chairman

November 4, 1983

TO Committee on Christian Jewish Relations
FROM David Simpson *David*
RE Follow up to October 20-21, 1983 Meeting

In light of all that has happened since October 21st, it seems as though we could have had an easier meeting if we had waited until now. The news is good, though, and we are pleased to share it with you.

On Thursday, October 27, 1983 the United States Holocaust Memorial Council voted to fully endorse the program with our office, authorizing their staff to commence immediately with the funding and support of our project as outlined in the proposal. The NCC Chronicles will feature the work of the NCC Committee on Christian Jewish Relations, including the Holocaust education project, in its next issue.

On Thursday evening, October 27th, Claire Randall gave a major address to the American Jewish Committee at their National meeting in Philadelphia, in which she announced the decision of the NCC to name Charles Kimball as the New Director of the NCC Middle East Desk. It was with this expectation and some divine intervention that Charles was invited to join us at the Committee meeting on October 21st. We are extremely optimistic about the leadership Charles will bring to this office, and we look forward to his official appearance in January, 1984. A copy of Claire's excellent speech is enclosed.

The NCC Middle East Committee has just completed its November 2-3 meeting and I am pleased to report that our office was invited to participate in the initial drafting of a proposed NCC Resolution on the current situation in Lebanon. With the help of some Committee members, we helped to develop a statement that is not perfect to our interests, but acceptable.

The following information is included in this mailing

- 1) Minutes of the October 20-21, 1983 meeting
- 2) Materials handed out at the meeting for those who did not attend.
- 3) Claire Randall's address to the American Jewish Committee
- 4) Copy of the draft Guidelines for Christian Jewish Dialogue being considered by the Episcopal Church
- 5) List of proposed activities with the denominations to be carried out by the Holocaust Education Project.
- 6) New Committee Membership list

(over)

We congratulate Warren Jacobs and Matthew Guiffida on their election as Chair and Vice-chair of the Committee at the last meeting. We are extremely grateful for the interim leadership that Matthew has given to the Committee and the Office. We second the action of the Committee to extend its appreciation to Landrum Shields for his two years as chairman of the Committee. Thanks to all.



MINUTES

October 20-21, 1983 Meeting of the Committee on Christian Jewish Relations, NCCC

The meeting was called to order on October 20th at 10 30 AM by Matthew Giuffrida at the Wainright House in Rye, N.Y. Present at the meeting were

Dale Bishop, United Church of Christ (Thursday only)
Cynthia Bronson, National Conference of Christian and Jews
Annette Daum, Union of American Hebrew Congregations (Thurs. only)
Valerie Ford, Christian Church
Inge Gibel, American Jewish Committee
Matthew Giuffrida, American Baptist Churches
John Koenig, Lutheran Church in America
Clark Lobenstine, Washington Interfaith Conference
Henry Michelman, Synagogue Council of America (Thurs. Only)
Martha Miller, Dutchess Interfaith Council and CORLE
Thomas Prinz, Lutheran Church in America
Viola Purvis, America Friends
James Rudin, American Jewish Committee (Thurs. only)
George Sheridan, Southern Baptist Convention
Landrum Shields, United Presbyterian Church
Charles Wissink, Reformed Church in America
Michael Wyschogrod, American Jewish Congress (Thurs. Only)

Staff and Guests

James Armstrong, NCCC
Mirian Craig, U.S. Holocaust Memorial Council
Balfour Brickner, Stephen Wise Free Synagogue
Joan Campbell, CORLE
Mary Edwardsen, Christian Jewish Relations Office
Jeff Gros, Faith and Order, NCCC
Marston Speight, Christian-Muslim Task Force, NCCC
David Simpson, Christian Jewish Relations Office

Opening devotions were led by John Koenig. The revised agenda for the meeting was adopted. The Minutes of the March 22-23, 1983 meeting was approved with corrections.

I. STANDING COMMITTEE REPORT

Matthew Giuffrida reported on the following actions and recommendations taken by the Standing Committee on April 14 and September 14

- a) Nomination of Martha Miller to chair subcommittee (consisting of herself, George Sheridan and Warren Jacobs) to evaluate the Office.
- b) Nomination of Matthew Giuffrida and Dale Bishop to co-chair subcommittee to secure denominational funding and membership.
- c) Voted to recommend to the Committee the following changes of Officers.
 - Warren Jacobs to be Chairman of Committee
 - Matthew Giuffrida to be Interim Vice Chairman (and to act as chairman in Warren Jacob's absence.)

The Committee voted to approve both recommendations. Landrum Shields was thanked by the Committee for his having served as the Committee's Chairman.

II. REPORTS FROM OTHER NCCC UNITS

A. Charles Wissink reported on the Interunit Committee on International Concerns, stating that there are areas of concern, (e.g. Human Rights and International concerns) which are shared by ICIC and the Office on Christian Jewish Relations. He reported the ICIC was yet to act on the Office's request to participate in ICIC's meetings as an observer. Wissink recommended that the Standing Committee be given the authority to answer ICIC's response to request when it is sent.

B. Jeff Gros reported on the Commission on Faith and Order. He explained the absence of a WCC statement on "Witness" at the Assembly resulted from the group's inability to reconcile the conflicts found between the positions of "evangelism" and "dialogue."

He spoke of the significance of Jewish representation at the WCC Assembly. This year also marked the first time that a Jewish scholar has been included in the work of the WCC Faith and Order Commission. The Commission is examining the development of a trinitarian interpretation of monotheism in Christianity.

C. Marston Speight reported on the activities of the Christian-Muslim Task Force. He discussed the study conference on Islam which had been held in June. He also reported on and made available to the Committee the Task Force's "Handbook on Christian-Muslim Relations."

D. Dale Bishop reported on the MECC Meeting in Geneva, noting that his views and understanding of the meeting could be found in the recent issue of Christian Century.

He also reported that the Middle East Committee had voted on a new Director and should be able to announce the name of their Director before the Governing Board met in November. He stated that the paper on the West Bank Developments which was commissioned by the Middle East Committee was being left uncompleted because the authors were unavailable to make revisions. He stated that Trudy Rubin's report in the Christian Science Monitor was being used as a replacement for the West Bank paper.

Plans for a retreat involving the Middle East Committee and the Committee on Christian Jewish Relations had, Bishop reported, been tabled until new Director was appointed.

He also reported that the Middle East Committee had approached Friendship Press, asking that the Middle East be (again) their theme for publication in the years 1988-1989.

III. WCC/NCCC REPORT

James Armstrong and Joan Campbell reported on the process whereby it was decided to send a representative to the UN Conference on the Question of Palestine. It was reported that the decision took into consideration the recommendations of three units the Middle East Committee, ICIC, and Committee on Christian Jewish Relations. It was noted that though the recommendation by the Christian Jewish Committee was-- in a sense--"out-voted" by the other two recommendations, the Committee's position had influenced the selection of the representative as well as the status which

he was to assume at the Conference.

The WCC Assembly and its Middle East Resolution was briefly discussed. In their reports, Armstrong and Campbell stressed that the difference between the WCC and the NCCC must be recognized. It was also noted that the great diversity of representation at the Assembly results in North American representation being that of a "minority voice."

Joan Campbell reported on the work of the NCCC Presidential Panel which, she believes, will move the NCCC in a different direction. She stated that the NCCC will acquire a greater theological emphasis and that there will be increased work on the "unifying" of the member communions. These changes were, she reported, the result of a perceived need to have the Christian Churches understand themselves as a single "body" and speak as a unified voice. She believes the report will assist interfaith relations because its goal would give other religious traditions a more coherent group with which to dialogue. She also noted that the Office on Christian Jewish Relations would be assisted by the Panel's recognition of the need for the NCCC to fund the units which it recognizes as a part of its institution.

IV. REPORT ON THE PURPOSE OF THE OFFICE

Martha Miller reported that the evaluation subcommittee would meet October 30th to develop their plans on how best to evaluate the Office. The evaluation will take place during the month of November. She asked that Committee members contact her by telephone or letter with their comments.

James Armstrong stressed the importance of the Office's serving as a forum for Dialogue. He stated that the bringing together of people was of greater importance than the issuing of statements.

Charles Wissink stated that many of the problems which faced the Office stemmed from the churches' apathy and ignorance. He understood the Christian Churches' missions and roots in the Middle East to be complicating the Dialogue and understanding of the Jewish Community and Israel. He stressed the need for greater theological emphasis which examined the interconnectedness of Judaism and Christianity. And he stated that there was a need for Christians to discuss among themselves their relation to and understanding of the Jewish Community.

Dale Bishop stated that the Office and the Christian Jewish Committee should take measures so as not to be an "in-group" with a single view of the Jewish community and Israel. He stated that the Middle East will always be an issue and that the Committee should represent a greater "diversity of thought" on the Middle East. He stated that there are "natural" limitations to the Office. It is a part of the NCCC and must speak and act out of this institutional "base." He stated that the Committee and Office tended to be "reactive," as opposed to seeking new approaches which might open lines of communication. He concluded that the Office and Committee themselves should be places of substantive dialogue.

John Koenig, Clark Lobenstine and Inge Gibel responded to the presentations on the purpose of the Office. Lobenstine encouraged work with denominations, Gibel stressed continuing commitment to work on anti-Semitism and Koenig called for more theological dialogue and education within the churches.

John Koenig and Charles Wissink spoke to the need to bring Christian-Jewish relations into the area of continuing education for ministers. It was agreed that they would examine how this could be achieved and report back to the Committee at its next meeting.

Marian Craig reported that the U.S. Holocaust Memorial Council did intend to carry out a project with the Office, though it continued to be "unofficial" because of the Council's own timetable with respect to publically announcing their funding for the office.

V.a) BUSINESS MEETING

David Simpson gave a brief Director's report and reviewed the written report mailed to the Committee.

The Episcopal Liturgical recommendations, "Celebration of our Judaic Roots" was distributed to the committee. The Committee was asked to review it and send its comments and recommendations to the Office. Copies of "Dialogue" are to be mailed to the Committee members.

VI. CHRISTIAN JEWISH DIALOGUE MEETING (July 11-12, 1983) REPORT

Charles Kimbell and Balfour Brickner reported on the Dialogue in Rye, N.Y. this past summer. Kimbell reported that the group, which meets monthly, was formed to address the issue of "peace making" in the Middle East. The group's specific goals were, he reported, to provide an opportunity for "personal sharing," to give assistance to one another, and to plan joint projects. He noted that one such project would be the sponsoring of an Israeli and Palestinian to tour the U.S. and speak on the prospects for peace in the Middle East and the "Palestinian question" in Israel.

Kimbell and Brickner both addressed the Presbyterian film, "On Jordan's Stormy Banks," noting that the film's biased view of the West Bank had been a significant part of the discussion. Brickner stated that the low priority given to Christian-Jewish Relations by both Christians and Jews must be addressed.

A general discussion of the role of and representation on the Committee followed. A concern was expressed over the fact that the Committee and Office were being deemed inappropriate avenues for a gathering of Jews and Christians in dialogue to discuss the Middle East. The Committee agreed that Standing Committee and staff meet with this "ad hoc group" in order that a better understanding of each other's role and perception could be established.

V.b) BUSINESS MEETING (continued)

David Simpson reported on plans to work with DEM in areas of education.

The following denominational appointments to the Committee were approved

Inge Gibel for AJC (and consultant to Standing Committee)
John Pawlikowski, Roman Catholic Consultant, U.S.C.C.
Ted Erickson for UCC
Melanie May for Church of the Brethren
David Miron for Eastern Mennonities

The resignation of Eva Fleishner was accepted with regret.

Viola Purvis read a report from Rachael Dubois on the continuation of the Interfaith project in Woodstown, N.J.

The following Committee members were appointed to serve on the Standing Committee

John Burt	Dale Bishop
Warren Jacobs	Martha Miller
George Sheridan	Charles Wissink
Thomas Prinz	Matthew Giuffrida

Matthew Giuffrida stressed the need for a more aggressive approach to insure denominational representation on the Committee (in terms of both the appointment of a representative and his or her proxy).

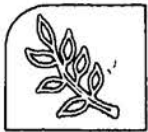
Landrum Shields offered to serve as chairman of a subcommittee to review and make recommendations on the Guidelines for the Office on Christian Jewish Relations.

The committee voted to have Joan Campbell draft a letter to James Armstrong which would ask him to help secure the denominational funding necessary to run the Office. The letter is to then be signed by the Standing Committee members.

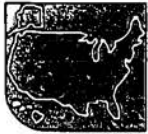
The Committee voted to extend the present contract with David Simpson through the end of the year 1984.

The speaker for the Governing Board Interfaith Breakfast, Simpson reported will be Krister Stendahl.

The meeting concluded with devotions led by Joan Campbell.



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U S A



OFFICE ON CHRISTIAN-JEWISH RELATIONS

475 Riverside Drive, New York, NY 10115 (212) 870-2156

James Armstrong President

Claire Randall General Secretary

David E Simpson
Director

Landrum Shields
Chairman

PROPOSED LIST OF POSSIBLE ACTIVITIES TO BE DONE WITH THE DENOMINATIONS

- 1) Recognition of "Days of Remembrance" in Denomination's liturgical calendar / or calendar for ministers
- 2 Recognition of "Judaic Roots" in liturgical calendar
- 3) Placement of articles on Yom HaShoah and Judaism in denomination's publications for clergy and laity
- 4) Distribution of the film, "To Bear Witness" within the denomination
- 5) Distribution of packet of materials to clergy on "Days of Remembrance "
- 6) Consultation with denomination's staff who could be involved with Holocaust educational project
- 7) Promotion of local Dialogue programs between Christians and Jews
- 8) Creation and distribution of church bulletin and/or bulletin insert
- 9) Consultation with Sunday School curriculum staff on development and distribution of materials on the presentation of a non-biased understanding of Jews and Judaism
- 10) Establishment of a group of people in the denomination who could serve as "contacts" for development of activities related to Days of Remembrance Commemorations

FROM DIALOGUE TO DIATRIBE

The WCC's Message on the Middle East

Isaac C. Rottenberg

The Sixth Assembly of the World Council of Churches has spoken out on the Middle East. Its message was as one-sided as it was predictable, critical of Israel, accommodating to the PLO, leveling vague charges about conditions in Jerusalem that sound as convincing as President Marcos did in recent weeks.

Step by step WCC statements dealing with Israel are being edited with Arab sensitivities and political designs in mind. For instance, in 1977 a prominent group of Christians began to work on WCC Guidelines for Christian-Jewish Dialogue. In June 1981 a final draft was adopted by the WCC's Consultation on the Church and the Jewish People, and in January 1982 the same action was taken by the overarching agency, the Division on Dialogue with People of Living Faiths and Ideologies.

At that point the democratic process was brought to a halt. A small group of people decided to further "revise and reorder" the text. A separate section on "The Land" was taken out and, after being eviscerated, was subsumed under a section entitled "Towards a Christian Understanding of Jews and Judaism." The phrase "the indissoluble bond between the land of Israel and the Jewish people" was declared taboo, but the phrase "the need for Palestinians for self-determination and expression of their national identity" became "the quest for statehood by Palestinians." Thus the Arab caucus within the WCC feeds the illusion in the Middle East world of fantasies that the bond between the Jewish people and the land of Israel may not be that indissoluble after all.

Why not treat the Vancouver statement as a non-event and ignore it? That position has its advocates and, I believe, its valid arguments. Nevertheless, as one who has been involved in ecumenical concerns for many years, I believe that we are witnessing the unfolding of a scenario so sad, that forces are at work so destructive to interfaith relationships, that countervoices must continue to be raised, even if they turn out to be voices crying in the ecclesiastical wilderness.

A little more historical context may help. In my bookcase is a copy of Markus Barth's volume Jesus the Jew, Israel and the Palestinians that bears the following inscription by the author. "To Isaac Rottenberg in friendship to a fellow-fighter--Geneva, 10/25/'75." Our "fighting" had been done during a meeting convened by Dr. Philip Potter, General Secretary of the World Council of Churches, for the purpose of discussing Middle East issues. Those were uncertain days in Christian-Jewish dialogue. The Fifth Assembly of the WCC was soon to meet in Nairobi, Kenya. Members of the General Assembly at the United Nations were engaged in one of their extended hate-Israel tantrums that would

eventually (Nov. 10, 1975) produce the resolution condemning Zionism as a form of racism. It was felt that by holding a pre-Nairobi consultation we might avoid some divisive and embarrassing initiatives at the WCC Assembly

Clovis Maksoud (now observer of the Arab League at the U N , then a newspaper editor in Beirut), who had been invited even though he did not hold membership in a WCC related church, dominated the proceedings with anti-Israel tirades that reminded some of us of a brand of anti-Zionism that had meant death for millions of people just three decades ago. Finally Markus Barth and I decided that we had heard enough hate-mongering and we told Mr. Maksoud in no uncertain terms that we would not subject ourselves in silence to his vituperative version of "dialogue "

That is what things had come to in a movement once envisaged as a forum where Christians would confront issues and each other in a spirit of openness. When dealing with certain theological questions, such as baptism and the eucharist, the posture of dialogue continues to be practiced, as became evident once again in Vancouver. However, other issues with equally important theological implications have proven to be beyond the WCC's ability to dialogue. In those cases diatribes have become the order of the day. Not only can Israel no longer be evaluated with any sense of fairness or balance, but the same is true of the pros and cons of various societies and of the United States in particular. Still, in an organization that has 113 non-contributing members (38%), U.S. churches are expected to pay dearly to keep the ecumenical ship afloat.

With sanctimonious references to God's bias for the poor and the oppressed the most mindless sloganeering is being tolerated and, in some instances, passed on as sacred truth. What travesty of the vision that once was! What tragedy!

It should be noted in passing that in November 1975, as the World Council was meeting in Nairobi, the U.S. Catholic Bishops were convened in Washington, D.C. They too issued a statement on the general theme of Christians-Jews-Israel. In comparing those simultaneously produced documents one discovers that they represent two entirely different spiritual/intellectual climates. The same can be said of the Vatican Guidelines for Christian-Jewish dialogue issued earlier that same year. Those Catholic documents are not everything some of us had wished for, but they manifest a spirit of dialogue with Jews and Judaism that is becoming increasingly rare in certain WCC circles.

The Vancouver Assembly, like the Nairobi meeting, was preceded by a consultation in Geneva, Switzerland (May 15-19, 1983). This time, however, in a further politization of the process, the participants were not selected by Dr. Philip Potter (WCC) and Dr. Claire Randall (NCC). Rather, the event was sponsored by the Middle East Council of Churches and the delegate selection was entrusted to an inner circle of partisans. In short, the basic text of the Vancouver statement on the Middle East was composed by a carefully screened special interest group and was in no way the result of dialogue among a representative group of Christians.

The pious language about meeting "in the spirit of servanthood" is mere window dressing, the token one or two Jews and Christian friends of Israel tend to become both a joke and an insult, in the end the process

is the thing! Let no one be fooled about that. Some of these processes have become so politicized that both the World and the National Councils of Churches, including many projects that represent genuine Christian cooperation and deserve broad support, are becoming increasingly compromised. I have some problems with the Catholic bishops' pastoral letter on nuclear armaments, but when I look at their way of going about such controversial matters, I am not surprised that Rome isn't quite ready to jump on the conciliar bandwagon.

Of course, I understand the complexities of the dynamics within the WCC. I know all the baffling dilemmas that must be faced. I can appreciate that Arabs find it hard to resist using their position within the councils of churches to score political points. The concern of the missionary establishment that a wrong move might jeopardize their continued presence in closed societies is real. Still, there is something indecent, something dishonest and-I would say- dangerous about the way those issues are being handled.

I have attended enough missionary staff meetings to know that self-censorship with respect to the Arab world is a way of life. A recent issue of The Christian Science Monitor (Aug 8, 1983) told the dismal story of how Saudi Arabian intolerance makes it virtually impossible for Christians employed in that country to practice their faith in corporate worship. We in the Christian establishment (I too during my days as a church bureaucrat) have hush-nushed that kind of information from all over the Middle East for a very simple reason: we fear the consequences of doing otherwise for our missionaries and their work. There are no easy answers to such dilemmas. But apparently in the case of Israel there is absolutely no room for nuances, nor for ^even the most reasonable explanations or extenuating circumstances. There is only the One Righteous Cause advocated with boundless self-righteousness.

In an August 15, 1977, speech (available in printed form) to the NCC's Middle East Committee, Gabriel Habib, General Secretary of the Middle East Council of Churches, said this: "When dealing with those other areas of tension [i.e. other than the Palestinian issue] one should carefully take into account the effects on the future of the Christian community in the Middle East. For example, we have to be extremely careful in dealing with, or even in mentioning, the rights of the Copts in Egypt, because of the negative effects this might have on the life of the Christian community in that country. Emphasizing the problems of the religious minorities in the Middle East today is a double-edged sword." In short, don't hurt yourself with this double-edged sword, but feel free at any time to badger Israel with the rod of the double standard!

There are people in the ecumenical movement, top leaders among them, who recognize that the councils of churches need redirection. However, as is the case in Washington, administrations come and go, but the bureaucrats stay for ever. They help each other climb the career ladder for the ideologically likeminded. That's how movements are turned into entrenched establishments and one of the crucial questions with respect to the councils of churches is whether they are still open to reform.

Those of us in the loyal opposition who seek a more balanced approach to a whole range of issues need not wait, however, for a conversion to take place. There is plenty of ecumenical activity going on outside of the councils of churches. For instance, just recently a major document was produced jointly by the Council on Theology and Culture and the Division of Corporate and Social Mission of the Presbyterian Church U S (now merged with the United Presbyterian Church) Those people were not at all reluctant to "affirm that God's covenant with Abraham, Isaac and Jacob included a promise of land" and that the "creation and continuing existence of the State of Israel in our time" can be seen as " a sign of the mercy and faithfulness of God to the Jewish people " This document now becomes part of the growing body of ecumenical literature written by scholars of many different traditions who seek to redirect the thinking and the actions of Christians after centuries of anti-Judaic teachings

Still, it is incredibly sad to see highly committed factions within the ecumenical movement prepared to derail those positive developments for political and even propagandistic ends It looks to me like a losing proposition all the way around The WCC's blessing upon Arab maximalist positions is not likely to advance the cause of Palestinian aspirations, while the hypercritical stance toward Israel, inspired by a relatively small number of top bureaucrats who^{se} resentments towards the Jewish state have been simmering for years, will quite likely weaken the role of the WCC in interfaith relationships

We in the National Christian Leadership Conference for Israel, do not claim special ecclesial status, nor do we make claims about representing tens of millions of persons across the world. We do not live by theological consensus on all points of biblical interpretation, nor do we agree on every question of Middle East policy, whether espoused by Israel or the United States But our study of both the Bible and history has taught us that there are covenant promises concerning Zion that shall not be broken, not by the ragings of the nations and not by the machinations of religious establishments In those beliefs we know ourselves supported by many millions of Christians and, realizing that Christian-Jewish relations have a very long way to go, in those beliefs we are committed to carry on.

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THE MIDDLE EAST

World Council of Churches
SIXTH ASSEMBLY
24 July - 10 August 1983
Vancouver B.C., Canada

1. The increasingly dangerous situation in the Middle East threatens the peace of the whole world and places heavy demands on all those striving for justice and freedom.

The Middle East is a region of special interest as the birthplace of three monotheistic religions. The churches in the area have their roots from apostolic times. Their continued presence and active participation in the life of the whole area, despite suffering at various periods, is a remarkable witness to the faith. They are facing new challenges and attempting to respond through new forms of witness. While only the churches of the Middle East can determine the nature and forms of their witness, it behoves all churches to strengthen their presence and support their ministry, especially the ministry of reconciliation and witness for peace. Historical factors and certain theological interpretations have often confused Christians outside in evaluating the religious and political developments in the Middle East.

2. Recent developments in the region have further pushed back prospects for peace. The agony of the Lebanese war is not yet over. The integrity and independence of Lebanon are in greater danger than ever. The Israeli settlement policy on the West Bank has resulted in a de-facto annexation giving final touches to a discriminatory policy of development of peoples that flagrantly violates the basic rights of the Palestinian people. There are fears of relocation of the inhabitants on the West Bank and their expulsion. A large number of Palestinians are under detention in the prisons in the West Bank and in camps in Lebanon. There is escalation of tension in the occupied territories. The consensus among the Arab nations appears to have been lost. External and internal pressures have caused serious rift within the Palestinian movement. In many situations there are increasing violations of human rights, especially of minorities and religious fanaticism is a base of many communities. The Iran-Iraq war continues to claim an increasing toll of lives and complicates inter-Arab relations. Tension is increasing in relation to Cyprus.

3. The Israeli-Palestinian conflict:

1) We reaffirm the principles previously enunciated by the WCC as the basis on which a peaceful settlement can be reached. The UN resolution 242 and all other relevant UN resolutions need to be revised and implemented taking into account changes that have occurred since 1967 and that such revisions should express the following principles in a manner that would ensure:

- a) the withdrawal of Israeli troops from all territories occupied in 1967,
- b) the right of all states, including Israel and Arab states, to live in peace with secure and recognised boundaries;

- c) the implementation of the right of the Palestinian to self-determination including the right of establishing a sovereign Palestinian state.

ii) We reaffirm that the Middle East conflict cannot be resolved through the use of force but only through peaceful means. Negotiations for a comprehensive settlement in the Middle East should include all those parties most intimately involved the state of Israel, the Palestinian Liberation Organisation and neighbouring Arab states. The interests of the world at large are best represented through the United Nations and the USA and the USSR have a special responsibility in this matter.

iii) Churches should undertake the following with a view to facilitating processes towards negotiations:

- a) to build greater awareness among the churches about the urgency and justice of the Palestinian cause. In this connection active support should be extended to the UN Conference on the Question of Palestine to be held at the end of August 1983 in Geneva. The churches should bring to bear their influence on states to participate in it,
- b) to encourage the dialogue between Palestinians and Israelis with a view to furthering mutual understanding and enabling recognition,
- c) to remind Christians in the Western world to recognise that their guilt over the fate of Jews in their countries may have influenced their views of the conflict in the Middle East and has often led to uncritical support of the policies of the state of Israel, thereby ignoring the plight of the Palestinian people and their rights. In this context we welcome the more open and critical stance adopted by Christian churches in the traditional Jewish-Christian dialogue, but we also urge the broadening of the dialogue to include larger segments of both Christian and Jewish communities,
- d) to support movements within Israel, which are working for peace and reconciliation.

4. Lebanon

The ecumenical community shares the agony of the peoples in Lebanon who have been tragically suffering over the last nine years and who have been carrying too large a burden of the problems of the region.

1) We reiterate that the recovery of Lebanese territorial integrity and sovereignty is a key to peace and justice in the region and that for this to be realised all foreign forces must be withdrawn from Lebanese territory.

ii) We appeal to the ecumenical community:

- a) to support the efforts of the Lebanese government to reassert the effective exercise of its sovereignty over all Lebanese territory and to support full independence and unity of the Lebanese people;
- b) to assist the churches within Lebanon in their attempts with leaders of the religious communities for reconciliation with a view to achieving harmony and unity among all communities

- c) to continue to support generously the Middle East Council of Churches and the churches in Lebanon in their humanitarian and social programmes of relief for all in Lebanon,
- d) to collaborate with the churches in the area in their contribution to the promotion of justice, dignity, freedom and human rights for all in Lebanon

5. Jerusalem

1) We reaffirm that "Jerusalem is a Holy City for three monotheistic religions: Judaism, Christianity and Islam. The tendency to minimise Jerusalem's importance for any of these three religions should be avoided" (Vth Assembly, Nairobi 1975). The WCC should implement the proposal of the WCC Central Committee (August 1980) that dialogue be initiated with Jews and Muslims so that members of the three religions can understand each other's deep religious attachment to Jerusalem and so that together they can contribute towards political processes that would lead to a mutually acceptable agreement for sharing the city. The churches should give priority to this while continuing efforts to secure a general settlement of the Middle East conflicts. The special legislation known as the Status Quo of the Holy Places must be safeguarded and confirmed in any agreement concerning Jerusalem.

11) a) We call the attention of the churches to the need for:

- actions which will ensure a continuing indigenous Christian presence and witness in Jerusalem,
- wider ecumenical awareness of the plight of the indigenous Muslim and Christian communities suffering from the repressive actions of the occupying power in East Jerusalem and other occupied territories.

b) We call upon all churches to express their common concern that although Israeli law guarantees free access for members of all religious traditions rooted in Jerusalem to their holy places, the state of war between Israel and Arab States, the political reality created by the Israeli annexation of East Jerusalem and continuing occupation of the West Bank means that Arab Muslims and Christians continue to experience serious difficulties and are often prevented from visiting the Holy City.

6 We uphold the churches in the Middle East in our intercessions as they respond to the new challenges in the difficult circumstances through their witness in the service of Christ. We assure them of the solidarity of the community of faith around the world as we have gathered together here in the name of Jesus Christ, the Life of the World. We pray for the healing of the wounds in the nations of that region.

We stand together with other religious communities in a spirit of servanthood seeking to be faithful in our common calling to be peace-makers and reconcilers and to bring hope for all.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
BISHOPS COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005 • 202-659-6857

September 16, 1983

Rev. David Simpson
Office on Christian-Jewish Relations
National Council of Churches
475 Riverside Drive
New York, NY 10115

Dear David:

I am pleased to comply with your request for my reactions to the recent WCC statement on the Middle East as adopted by the fall assembly in Vancouver. These are, of course, my own personal reflections as a consultant to your committee and not to be taken in any way as an official response on the part of the U.S. Catholic Conference which I serve.

At the outset, I must admit to a certain disappointment in the statement. Despite its laudable call for reconciliation, the document as a whole has the appearance of supporting the cause of one party in the conflict, to the detriment of both the historical record and the necessity for compromise and flexibility on both sides of the many complex issues it raises.

Paragraph "C" of section 3, III, I believe, both illustrates and underlies the dilemma. Here is the document's sole reference to antisemitism as a factor influencing Christian understanding of and attitudes toward the peoples of the Middle East. Incredibly, it is a denial of the validity of that factor arguing instead that Christian "guilt" over the Holocaust is excessive and that it must be denied or repressed in favor of what amounts to "uncritical support" for the "Palestinian people and their rights."

While I am strongly in favor of increased Christian understanding of and support for the very real needs of the Palestinians, I cannot help but be saddened by the forced-choice, either-or approach that is presumed in this paragraph. Christians, I would affirm, have not yet come to grips adequately with the full dimensions of their own tragic legacy of hatred toward and oppression of the Jewish people. Anti-Jewish theological and social themes, it has been shown time and again, are embedded in every aspect of Church life and teaching. Until we have fully analyzed and counteracted this vile, most ancient sin of Christian tradition, I believe, we cannot honestly say that we have even measured our historic guilt, much less be in a position to deny its palpably continuing reality within the Christian community. The NCC task force, as I recall, found what for it was surprising evidence of blatant antisemitism in the Middle East. How much less surprised should we be to acknowledge that this evil is still very much in our own midst? It appears more than a bit self-serving to attempt to deny the obvious in such a context. What we as Christians need to recognize

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then, may well be how our un-Christian lack of a sense of guilt over the Holocaust is influencing our views of the Middle East conflict.

Likewise, I sense in this paragraph an implicit argument that those Christians who support Israel only do so out of a sense of reparations for the Holocaust and that the State of Israel is thus an unfair imposition of a "Western" problem upon the Middle East. Both ideas, to the extent they operate here, are so reductionist as to be essentially false. Christian support for the existence of the State of Israel has multiple causes ranging from the theological to the moral-practical, most often in combination as is usually the case with human motivation. So this statement stands as a gratuitous slur on the integrity of many serious-minded Christians. Regarding the second supposition, one has only to recall that the majority of Jews in Israel are refugees, not from the European Holocaust but from Arab and Muslim countries from which they were forced to flee after centuries of habitation. Understanding of the present situation is not well served by ignoring this key fact of Middle Eastern reality.

Though perhaps it is a matter of style only, some sections struck me as being rather vague, with almost off-hand references disposing of large and complicated issues. Paragraph 2 comes to mind here, as does paragraph 5, ii. Regarding the latter, the implications of Jewish persecution ("oppression") of Christians is particularly troublesome, especially in view of the document's refusal to acknowledge the very real persecutions of Jews by Christians over almost two millennia. And the lack of any sort of documentation for the allegations, or balance in terms of Muslim treatment of other religious groups, for example in Iran, leaves the statement vulnerable to objections from more than one side. I know of no official Israeli policies, for example, which inhibit Christian or Muslim access to the holy sites of Jerusalem as is here asserted. Freedom of worship for Jews and Christians in Saudi Arabia (to name but one example), is, however, seriously and officially circumscribed even today. Surely the framers of the document must see the need for respectful and honest dialogue with Muslims on these issues - of religious freedom as well?

Regarding the political (as opposed to the above interreligious) aspects of the statement, I should perhaps be more circumspect, since they lie less within my own area of competence than the above. But I may register my surprise at the virtual abandonment of resolution 242 through the modifications suggested in paragraph 3. In this, the document differs distinctly from the positions taken by our own Conference in 1973 and again in 1978 voicing support for 242 as a basis for negotiations. To presume already an end-point for the negotiations is, perhaps, to risk precluding them from the start.

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Finally, may I presume that "uncritical support" for the various stances of the churches in the Middle East was not intended, despite the rhetoric of paragraph 6? It would seem to me that the duty of loving criticism among Christians should, according to the testimony of St. Paul, always be a vital factor in our relations with one another. It is, in fact, in that spirit of Christian fellowship that I offer these brief remarks. Thanking you for the opportunity, I remain

Yours in Shalom,


Eugene J. Fisher

EJF 1m



NCC OFFICE OF CHRISTIAN JEWISH RELATIONS

10/19/83

Revised 1983 Budget

	<u>BUDGET</u> <u>(8/24)</u>	<u>TO DATE</u>	<u>PROJECTED</u>
Staff Salary (Secretary)	\$10,000	\$9,939	\$11,439
Director	27,000	20,068	27,920
Program Associate	10,000	1,666	10,000
Related Costs	9,340	5,586	6,306
Rent @ 462. mo.)	5,550	4,158	5,544
Equipment	600	480	600
Office Supplies	300	165	300
Telephone/Telegraph	4,000	5,124	6,831
Postage/Shipping	3,000	2,118	4,500
Duplication	3,500	3,299	4,000
Publication	1,000	650	1,000
Travel-Staff	5,000	4,192	6,000
Travel Non-Staff	3,000	778	2,000
Meetings	3,000	1,028	3,000
Miscellaneous	800	220	800
Common Services	10,000	7,501	10,000
Deficit Repayment	8,500	6,934	9,244 *
Borrowing Fee	3,000	3,500	5,000
AES Membership	40	40	40
Total	\$107,630	\$77,446	\$114,024

PROJECTED '83 Deficit \$6,394

* BUDGET NARRATIVE

Salary line projected (To spend 500. per mo. for 3 mo. added to 9,939)

DEFICIT

Past Deficit	4,244
1982 "	<u>5,000</u>

Left to be paid	<u>5,393</u>
Left to be Paid	10,000 @ 5,000 per yr.)

Total Repayment \$9,244

<u>INCOME</u>	<u>BUDGET</u>	<u>REC. TO DATE</u>	<u>YR. END PROJ.</u>
Denominations	\$38,860	10,050	38,000
Local Churches/Councils	5,000		3,000
Indiv.	2,000	21	2,000
Related Org.	5,000		3,000
Foundations	56,500	16,000	61,000
Total	\$107,360	\$26,070	\$107,000

(OVER)

NCC Office of Christian Jewish Relations
 10/19/83
 Revised 1983 Budget
 Continued

<u>RECEIVABLES</u> (to be paid by year end)	<u>PROJECTED</u>	<u>REC. TO DATE</u>	<u>YR. END PROJ.</u>
Buffalo (BAFF)	\$3,000	1,500	3,000
Union of American Hebrew Congreg.	2,500	2,500	2,500
U.P. - Stewarts Church	<u>5,000</u>	<u>500.</u>	<u>5,000</u>
TOTAL	\$10,500	\$4,500	\$8,500



CHRISTIAN JEWISH RELATIONS

Income Analysis

<u>Member Churches</u>	<u>1982</u>	<u>1983 to date</u>	<u>1983 expected</u>
American Baptist (Ecum Off)	\$ 3,000.	\$ 2,250	\$ 3,000.
Christian Churches (Disciples)	500.	-0-	500.
LCA (Div. World Mission)	3,500.	3,000.	4,000
PCUS	750.	-0-	750
Episcopal	4,590.		4,590.
RCA	1,875	375.	1,875.
RCA (Local Church)	1,000.		1,000.
UCC (Div. World Mission)	2,500.		2,500
UCC (3d of Home and Industries)	3,000		3,000.
UM (regular UM)	100		100.
UM (Ecumenical/Interreligious)	5,000.		5,000.
UPUSA	6,705.	3,750	6,705.
Southern Baptist	600.	600	600.
Brethren		500.	500.
Friends		50.	50.
Westminster Presby Society		500.	500.
	<hr/>	<hr/>	<hr/>
	\$33,120.	\$11,025	\$34,670.
German Church			2,000.
			<hr/>
			\$36,670.

September 30, 1983

CURRENT RELATIONS BETWEEN AMERICAN CHURCHES
AND THE AMERICAN JEWISH COMMUNITY

presented by
Claire Randall, General Secretary
National Council of the Churches of Christ in the U.S.A

to the
National Interreligious Affairs Commission of the
American Jewish Committee
Philadelphia, Pennsylvania
Thursday, October 27, 1983

I have not had opportunity to be present in one of your national meetings in several years. But I and many related to the National Council of Churches have had continuing relationships with the American Jewish Committee and the rest of the Jewish community for which I am grateful. Our president, Bishop James Armstrong, and I have worked, and will continue to work to sustain these relationships in the most effective way.

I congratulate you of this committee and the entire American Jewish Committee, as I have congratulated Jim Rudin, on having him as director of your work. Our long-standing relationship with him makes us know that he will be an effective leader for you. We are pleased that he will continue as your official observer at our Governing Board. Marc Tanenbaum has been a good friend over the years and will remain so and we are pleased to see him in his new position as well. We know that you will continue to have expert leadership for this work because you have an expert staff working with your new director. We are happy that Inge Gibel will be taking over Jim Rudin's place on the NCCC Christian-Jewish Relations Committee.

I believe that relations between churches and the Jewish community are very important and get more so all the time for at least three major reasons. First of all we have a common heritage and Christianity's roots are in Judaism. We share certain scriptures and thus many of our moral and ethical convictions are common ones and give us a shared responsibility to say and do things out of those convictions that are especially needed in a fragmented, strife-torn but increasingly interrelated world. I'm glad that the Christian-Jewish worksop is exploring more intensively our common roots.

The second important reason for our having strong relations is that anti-Semitism continues to raise its ugly head in both crude and sophisticated ways. We are continually reminded that this is something that is somehow deeply rooted in human experience and therefore requires constant vigilance on the part of all of us for it is not just the Jews' problem, it is Christians' problem also. And the most ultimate expression in history of anti-Semitism, the Holocaust, is not just a Jewish problem.

and not just a European or Western problem. It must be a concern for all humanity. That humans could come to such action against other humans is a judgment on all humanity. It speaks to the power of evil in the world against which we must all be vigilant everywhere. It is only in relationship with the Jewish community that we can even begin to understand the meaning of the Holocaust.

And third, our relationship which can lead to cooperation on major issues of our time can make possible a strong voice and appropriate actions toward peace with justice. The urgency of working at this together cannot be over-emphasized.

I have been asked to talk about three areas in our relationship: recent positive developments, continuing sources of misunderstanding and tension, as well as possible areas of future cooperation.

I particularly rejoice that I can report positive developments in recent months and years. I would put high on the list of positive developments the strengthening and enlargement of our dialogue with Jewish leaders at the national level. I think we have reached a new dimension of authenticity in recent discussions as Christians have begun to put forward their reality more clearly as we have talked about ongoing problems and probed for new ways to work together.

The NCCC Committee on Christian-Jewish Relations has been reinvigorated and expanded by inclusion of members of five national Jewish agencies and representatives of churches that have not been previously involved as well as the strengthening of representation of those who have been involved. I am encouraged by the work that is being done there. I also am pleased at the continuing relationship between the Committee on Christian-Jewish Relations and the Middle East Committee. This will be strengthened in a very good way by the positive development of the choice of Charles Kimball to be our Middle East executive. My conversations with him encourage me to believe that he will be a very sensitive staff person in this area and will continue in the cooperative pattern set by Dick Butler. And the fact that, though he and his immediate family are Southern Baptists, the rest of his family are of the Jewish faith apparently has given him sensitivity and insights which will be very meaningful in our future work.

The National Workshop on Christian-Jewish Relations, of which the AJC and the NCCC are two of the three national sponsors, has had a dramatic increase in attention and attendance lately. The workshop in Boston this year drew more than 1,000 people and featured an introductory pre-workshop seminar co-sponsored by NCCC and AJC.

It is significant that many parts of the Jewish community are joining with Protestants and Catholics in moving toward peace-making as a national religious priority. Several national Jewish agencies have agreed to participate in the National Week on Peace With Justice which the NCCC initiated last year and into which have joined many groups around the country. All three religious groups have been working on the question of nuclear arms control and the problems of nuclear war.

The Christian-Jewish Relations office of the NCCC is cooperating with the United States Holocaust Memorial Council to sponsor a major Holocaust Education Program for churches throughout the country. This project includes the promotion of Holocaust Commemoration activities, a local dialogue program in which churches and synagogues share their knowledge of Holocaust and its meaning, and a teacher education program which enables church school teachers to place the Holocaust in the context of church history.

There is work going on in several Protestant communions in the field of Christian-Jewish Relations which is new and often innovative. For instance, the United Methodist Church has developed a dialogue program with the Union of American Hebrew Congregations which will take place in 25 cities across the United States beginning this fall.

The newly united Presbyterian Church has within it a group of local pastors which have organized across the country to support the work of the new church in the area of Christian-Jewish Relations. They are looking toward getting adoption of a statement on Christian-Jewish Relations developed in the Presbyterian Church in the U S prior to reunion and to get the Holocaust program of which I spoke into their churches.

The American Baptist Churches convened a series of top-level meetings with their national leaders this past summer to develop programs in Christian-Jewish Relations. One of these is expected to be a dialogue between American Baptist Women and their counterparts in the Synagogues and Jewish community in cities across the United States.

The President of the United Church of Christ is calling together some church leaders from that communion to explore the possibility of developing a program of Christian-Jewish Relations for that church.

The Episcopal Church has drafted a statement on Christian-Jewish Relations, taken from the World Council of Churches' document on Ecumenical Considerations on Christian-Jewish Dialogue. They have also proposed a date for a liturgical celebration of our Judaic roots which may be adapted for ecumenical use. Bishop John Burt, long a part of the National Council of Churches and a long-standing friend of the AJC, has been involved in initiating these activities.

I would be remiss if I did not include in this list of recent positive developments the publication of Jim Rudin's helpful book Israel for Christians. Whatever materials we can make available like this are helpful to our relationships and to broader understanding which is so important.

Let us turn now to the matter of tensions, which is not that which we most wish to speak about but which must be added to any assessment of our relations. I want to try to identify what are some of the major, long-term, underlying differences that create tensions that surface at specific times or in relation to specific issues. I do not agree with all that is implicit in these. Often we do not have intentional disagreements. There are facts of our different histories, ways of working or our faith understandings that create differences that can turn to tensions. Whatever these facts are and however they create tensions we need to understand that they are there and know as much about them as we can if we are to minimize tensions or deal honestly with them.

One of the long-term factors that affect our relations is that the churches have broadened their understanding of the meaning of interfaith. In recent years churches are trying to understand the meaning of faith in a world where there are living religions such as the Islam, Buddhism, Hinduism, etc. Inevitably this seems to lessen the emphasis on Christian-Jewish Relations that once were thought to be our major interfaith relationship.

The strong relationships that the churches and councils have had and continue to have with churches and councils in the Third World affect our thinking and action in all that we do. The tensions from this in Christian-Jewish Relations revolve around the fact that Third World people tend to see Israel as a First World country while seeing the rest of the Middle East as Third World. Another factor about our relationship to the Third World is that our direct contacts are with churches or councils of churches in the Third World. This means that we have a primary relationship in the Middle East with Christians who are Arabs and Palestinians. Because of that relationship we have a history of many years of work by Church World Service with Palestinian refugees in the Middle East and more recently service extended to refugees and those with material needs in Lebanon.

Whether we like it or agree with it or not, it has been very difficult for many Christians to deal with some of the things that happened in Lebanon during the time Israeli troops were involved there, just as it is difficult for people to deal with some things that are happening there now through actions of other nations and groups. There were shock waves from what happened there that could not be fully stilled by the courageous step taken by the Israeli government in having a serious investigation of those actions.

There is one other deep-seated difference which has to be mentioned to fully understand how tensions or misunderstandings can arise. What has and is happening to Arabs' and Palestinians' land, homes and lives in the West Bank is difficult for Christians to deal with because we do not see this land in the same religious

perspective as some leaders of Israel see it. And some Christians who would seem to agree on religious rights in this area do so for totally different reasons or understandings than those the Israelis' have.

There is some amazement and concern in the church community which I represent when the Jewish community allies itself in a serious way with these Christians on this point without regard to their motives which principally have to do with conversion, and without taking into account their stances on social issues in our society.

All of these matters are potentially tension-producing and are therefore issues and questions which we together need to probe more fully. We must seek at least understanding if not agreement. That may indeed be an important area for our future cooperation or dialogue, an area which I now gladly turn to. For in spite of all these things that can separate us, there are many ways we can work and have worked together to meet the needs of our common world.

We can and must increase work for peace with justice. Our common spiritual ancestor, Moses, admonished God's people to hear God's word that "I have set before you life and death, blessing and curse. Therefore choose life that you and your descendants may live." That admonition rings down the centuries to us today. It becomes more urgent in a nuclear age where not just some lives but human life as a whole can be destroyed or fearfully altered by human design. So as religious people we must strive to help our world to become a just world and a world where nations learn to live together by talking and negotiating together.

We are a part of a wealthy society where the plight of the poor gets worse and malnutrition is on the increase among our children again. We talk of the feminization of poverty because so many of the poor are elderly women, women heads of households and their children. We need to come together more to discuss these issues and the questions of our society's priorities of where we spend our common monies. Many of these who suffer are part of our faith groups but beyond that all people's suffering is our concern and justice for all is the call of our God.

We need to think about future cooperation around issues of public education. An educated society is a necessity in a democracy. The disadvantaged need modern education most of all for there will be fewer and fewer jobs for the unskilled and more and more jobs that are technological. Public education is threatened by lack of resources. P T A's at rich schools are chipping-in to enhance educational opportunities for the children in those schools. There is more tax money in the suburbs. What happens to the inner-city children or the children of poor neighborhoods? We may be creating a dangerous class system by unnoticed design.

We may be creating a group of people who cannot possibly catch up enough to "make it" in our society because they have not had equal educational opportunities. These are things that should concern us equally and we may very well find ways to cooperate to improve this situation.

We should also be talking about cooperation toward keeping the earth and the universe which God has created viable and alive for future generations. To do this is to understand the call upon us of the words of the Judeo-Christian scriptures which tell us this is God's creation and it is good.

We have been working on particular ways of cooperating with the American Jewish Committee and it is our hope that we can move ahead rapidly on some of our plans. We have talked of a cooperative program in teacher education the outlines of which have already been developed. This would train Sunday School teachers to teach more effectively about Jews and Judaism. We are looking at seminary training together also. AJC has already done a study about what is being taught about Christians in Jewish seminaries. We are moving to do some things similar in Christian seminaries. There are many ways in which we can work together on specific programming as well as discussing new ideas and opportunities.

One very hopeful element in our ability to cooperate in the present and the future is the growth of Interfaith Councils across the country. Presently fifty-two of the three hundred local ecumenical councils include Jews. As we strengthen their efforts with coordinated programs and materials we are able to be more effective in relationships and joint work on common issue concerns.

I am grateful for the cooperation we have had in large and small ways over past years. And I am grateful for our continuing relationship won and re-won over these years. I pray we will find the way for cooperation and relationships in larger ways in the future not just for our sakes but because our common religious heritage calls us to "choose life", "let justice roll down", to maintain for this world the vision of the peaceable kingdom and to work toward its goodness for all people.

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Committee Members

OCTOBER, 1983

CODE: * Indicates member of Standing Committee
 NV Indicates Non-voting Member
 V Indicates Voting Member

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P.O. Box 144
Blacksburg, Va. 24060

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475 Park Avenue South (212) 725-0200
New York, N.Y. 10016

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110 Maryland Avenue N.E.
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17 Seminary Place
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151 West 86th Street
New York, N.Y. 10024

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THE CELEBRATION OF OUR JUDAIC ROOTS
on or near the Feast of
SAINT JAMES OF JERUSALEM, MARTYR

Contained in this packet are

Suggestions for Worship

and

Proposals for Adult Education Projects

Prepared by The Rev Robert C Morris
and The Rev Bruce R Bramlett
of the Jewish-Christian Dialog Task Force
of the Episcopal Diocese of Newark

For
the Presiding Bishop's Advisory Committee on
Jewish-Christian Relations

21 September 1983
Sukkot

Suggestions for

A CELEBRATION OF THE JUDAIC ROOTS OF CHRISTIAN FAITH AND PRACTICE
on or near

THE FEAST OF SAINT JAMES OF JERUSALEM, Brother of the Lord, Jewish Martyr

Our awareness that Christian life is deeply rooted in lively Judaism of the Second Temple or Inter-Testamental Period continues to grow. The old, stereotypical picture of ancient Judaism as "legalistic" yields before a realization of its diversity and richness. The deep debt of early Christianity to Judaism become more and more apparent. There is a need for a Day in our liturgical calendar to celebrate this awareness, and acknowledge our Judaic roots.

Fortunately, no new Day need be set aside, no non-historical "abstract" celebration need be created. The ancient commemoration of the martyrdom of James the Just, brother of the Lord Jesus, head of the Church in Jerusalem and apparent spokesman for the "pharisaic" section of the early Church comes in the fall of the year, usually after the Jewish High Holy Days, and in good time to be advertized in the Fall Programs of parish and Diocese. It has been the experience of the Jewish-Christian Dialog Task Force of the Episcopal Diocese of Newark, New Jersey that a Day of Celebrating our Judaic Roots on or near the Feast of Saint James is an ideal time to lift up these concerns.

Saint James represents that early Jewish-Christian piety which was overwhelmed by the forces of later history. He is known in the New Testament records and in Jewish sources as a faithful practitioner of the Torah commandments as understood in early rabbinical tradition, and represents that party which did not see a Torah-based way of life and the Grace of God in Christ as incompatible. He, like most other early Jewish-Christians apparently kept the Festivals, prayed in ways very like their Pharisaic co-religionists (and sometimes with them in the same synagogues), and attended the sacred rites of the Temple while it stood.

James stands as a reminder of the deep Jewishness of Jesus, his family, and the early disciples.

The value and integrity of this Jewishness need reclaiming and re-emphasis after many centuries of neglect, not to say denigration. Luther's famous comment that the epistle attributed to James was "of straw" is typical of such denigration. So, too, the labelling of what James represented as "legalistic" or "Judaizing" by scholars. That the Gospel message was destined to shine beyond the confines of one nation is the common belief of all Christians and the clear teaching of the Scriptures. But that the early Jewish-Christian piety practiced by James was contrary to Grace, or devoid of the Spirit of Christ is a strange charge to hurl at the blood relations and close historical companions of the Son of David.

Suggestions here are given for study programs and worship celebrations. These are designed to educate Christians in their own heritage, not, primarily, to involve Jews and Christians in dialog. We recommend that the Feast of the Brother of Jesus be used for Christians to prepare themselves better for that much needed dialog.

May the God who makes Covenant with us bless and keep all his peoples!

Worship on this day should be designed to help contemporary Christians remember with thanksgiving the Judaic wellsprings of Christian faith, practice, and worship

The spirit, and some of the structure, of the Daily Office is rooted in the prayers of the synagogue, resounding as they do with psalms and hymns in worship of the Cosmic Creator who has entered into intimate relation with humans

The Eucharist, of course, is rooted in the ritual meals of Judaism: the sabbath meal, the "chavurah" meal of spiritual brotherhoods, and the ancient passover meal (somewhat unlike the rather formal seder of medieval structure)

More importantly, the primary symbols of God, the words of worship themselves, are rooted in the revelation which the Holy One made to his ancient people, whose descendants continue to worship the Name made known to their ancestors.

In the worship of this Day, it would be inappropriate artificially to "Judaize" either the Eucharist or the Daily Office. Such an attempt easily runs afoul of anachronism (skull-caps, for example, did not appear in Jewish practice until the middle ages), or is unintentionally insensitive to the integrity of Judaism as a continuing, living spiritual force. (Suggestions about the use of elements connected with Jewish tradition are given at the end of this outline)

The following suggestions have been designed to emphasize the elements in Christian tradition which are rooted in, or parallel to, Jewish piety, and to give a new expression in prayer to the new moment of deepening understanding, dialog, and co-operation which is dawning on the Church of Jesus Christ and God's People, the Jews

AT THE HOLY EUCHARIST

The Eucharist may be celebrated with the Propers for the Feast as appointed in the Book of Common Prayer. These propers, quite appropriately, focus on the ministry of James as leader of the early Church and a member of the family of Jesus. They do not follow the themes being suggested in this "Judaic roots" celebration of the Day.

The following Propers would also be appropriate

(Collect) O God, whose promises stand firm and whose mercies never fail,
we thank you for the witness of your servant, James the Just,
brother of our Lord, faithful son of your Covenant with Abraham, and
we pray that all who follow the way of Christ may honor, respect,
and cherish the heritage which nurtured his ministry, through the
same Jesus Christ our Lord. Amen

Lesson: Isaiah 49 3-7 (I will give you as a Light to the Nations)

Epistle James 2 14-26 (The importance of works expressing our faith)

Gospel Matthew 5 17-19 (Torah is not abolished, but fulfilled)

In place of the Glory be to God, the following are especially appropriate.

A Song Of Creation (Cant. 1 or 12), The Song of Zechariah (Cant. 4 or 12),
The Song of the Redeemed (Cant. 19), The Song of Moses (Cant. 8)

An Intercessory Prayer specially composed for the occasion (see below for
a possible form)

continued

- * Prayers of the People specially suited to the occasion (see below for a possible form)
- * Eucharistic Prayer B (which contains and thanksgiving for Israel)
or
Eucharistic Prayer D (whose fulsome adoration echoes some sections of the synagogue prayers)
- * The Aaronic Blessing (P B p 114)

The Daily Office

Morning Prayer beginning with the Versicle and Response, "O Lord, open . "

with the full Venite (Psalm 95)
many Psalms, including 122, 124, 135, 147
Readings, as suggested for the Eucharist
The Song of Creation following the First Lesson
The Te Deum or Song of Zechariah following the Second Lesson
the Creed and Prayers as usual,
with a special Intercession for the Day (see below for a possible form)

The Order for Evening,

with the third Short Lesson,
third Prayer for Light or the Easter Prayer for Light
Phos Hilarion
Psaltery, as above for Morning Prayer
Bible Readings, as for the Eucharist
The Magnificat or Song of Zechariah
Prayers of the Day (see below for suitable form) concluding with
the Lord's Prayer
The Aaronic Blessing (P B p 114)

PRAYERS OF THE PEOPLE SPECIAL INTERCESSION FOR ST JAMES OF JERUSALEM CELEBRATION

Blessed are You, Creator of all the ends of the earth, Life of all humankind,
Light of the nations, who has called Abraham and his descendants to be your
people, and who has raised up from among all the nations a people gathered
from every tribe and tongue to sing your praises'

WE ARE YOUR PEOPLE, AND THE SHEEP OF YOUR PASTURE.

Praise and glory are Yours, most High God, awesome God, Master of all the living,
whose ways are ways of love' Through Moses and the Prophets you taught your
ancient people, and in love you sustain them still, without fail Through the
faith and obedience of your servant Abraham all the families of the earth have
been blessed And from among them you have raised up your Servant Jesus, through
whom we have been called near to your ways and made to share in the graciousness
of your love

WHO IS LIKE YOU AMONG THE GODS THAT ARE WORSHIPPED, O LORD,
AWESOME IN SPLENDOR, MAJESTIC IN HOLINESS, TENDER IN LOVE AND FAITHFULNESS?

~~Your word and your promises are irrevocable--~~

~~You have revealed your righteous law for all humankind~~

PRAYERS OF THE PEOPLE for the Celebration of our Judaic Roots

FORM A

Blessed are You, Creator of all the nations of the world, Shepherd of Israel, Father of our Lord Jesus, who has called Abraham and his descendants to be your People, and who has called from ~~among~~ ~~all-nations-a-people~~ all the ends of the earth a people from every tribe and tongue to sing your praises

BLESSED ARE YOU, WHO HAS MADE OF ONE BLOOD ALL PEOPLES

Praise and glory to You, most High God, awesome God, Master of all the living, whose ways are ways of love Through Moses and the prophets you taught your ancient people Israel, and in love you sustain them still, without fail From among them you have raised up your Servant Jesus, through whom we have been called near to you, and made to share in the inheritance of the saints in light.

WHO IS LIKE YOU, O LORD, AMONG THE GODS THAT ARE WORSHIPPED?
AWESOME IN SPLENDOR' MAJESTIC IN HOLINESS' TENDER IN LOVE AND FAITHFULNESS'

Schooled by your Torah, taught by the Word through the prophets, and led into all truth by your ever-living Spirit, the Messengers of Your Christ labored patiently to plant in every nation a community obedient to your will, alive with your life, and open to your challenge.

O LIGHT WHO ENLIGHTENS EVERYONE COMING INTO THE WORLD,
ENLIGHTEN US AND LEAD US STILL.

In sorrow we remember the dark hostility of our past, the warfare and struggle between faithful Jew and Christian We turn away from the dark heritage of misunderstanding and murder, denigration and defamation which has marred our witness to your love.

ARE WE NOT BROTHERS AND SISTERS, AND ARE YOU NOT THE ORIGIN OF BOTH?

We praise you for the new opportunities which You are creating for Jew and Christian in our day to live and learn and serve side by side Strengthen us in this day to witness to your Oneness, to stand against the idolatry which twists and destroys your children, and to endure patiently in firm expectation of your promised Kingdom

FOR THE KINGDOM, THE POWER, AND THE GLORY ARE YOURS,
SHIELD OF ABRAHAM, HOPE OF SARAH, WORD OF THE PROPHETS,
GRACE AND LIGHT OF THE LORD JESUS, LIFE OF THE FAITHFUL,
NOW AND FOREVER AMEN

PRAYERS OF THE PEOPLE for the Celebration of our Judaic Roots FORM B
(for use in the Eucharist, or as Intercessions in the Daily Office)

O Creator of all the nations of the world, who calls all humanity to
the worship of your Name,

BLESSED ARE YOU, WHO CREATED US IN THE IMAGE OF YOUR ONENESS

O God of Abraham and Sarah, Isaac and Rebecca, Jacob, Leah, and Rachel,
who led your people of old toward the land of promise,

BLESSED ARE YOU, GIVING YOUR PEOPLE THE GIFT OF NEW LIFE

O Living Word of the Prophets, made flesh among us that we may share
the promise of the Holy Spirit,

BLESSED ARE YOU, EVER RENEWING YOUR COVENANT LOVE

Most High God, awesome God, Master of all the living, we stand in awe of
your work among the nations of the world,

WE THANK YOU FOR PLANTING YOUR ANCIENT PEOPLE AT THE CENTER OF THE NATIONS

Shield of Abraham, faithful Savior of Israel, we rejoice in the continuing
life and witness of their descendants, sons and daughters of the Covenant,

WE THANK YOU FOR ABIDING WITH YOUR PEOPLE THROUGH ALL AGES

Patient Shepherd, just and merciful King, we marvel at the gathering of
a great people from among all nations, called from darkness to light by
the Word proclaimed and embodied in Jesus, your Beloved,

WE THANK YOU FOR SHEDDING YOUR LIGHT TO THE ENDS OF THE EARTH

For the nurture of our Lord and his apostles in the rich heritage of
Israel, and their schooling in the light of the Torah,

WE BLESS YOU AND THANK YOU, O LORD

For the revelation of your Oneness, the vision of the Kingdom, the hope
of the resurrection, the centrality of community, and all other truths
which come to us from our Jewish roots,

WE BLESS YOU AND THANK YOU, O LORD.

For the early community of Christ in Jerusalem, praying at the Temple,
celebrating the Festivals, walking in the way of the Torah, and anticipating
the revelation from on high of Messiah in all his glory,

WE BLESS YOU AND THANK YOU, O LORD

For truths we have yet to learn from your revelation to Israel, and
treasures we have yet to receive from the People of Israel today,

WE BLESS YOU AND THANK YOU, O LORD

continued

That we may learn anew who Jesus was among his people,
WE ASK YOU TO TEACH US, LIVING GOD

That we may learn afresh the meaning of Torah and Prophets for our lives,
WE ASK YOU TO TEACH US, LIVING GOD

That we may learn again the solidarity you intend between the
descendants of Abraham and the disciples of Christ,
- WE ASK YOU TO TEACH US, LIVING GOD

That we may turn away from dark prejudices of our past,
WE ASK YOU TO TEACH US, LIVING GOD

For all the hate-filled, and bloody clashes between Jew and Christian,
FORGIVE US, MERCIFUL ONE

For teaching that you have abandoned your ancient people to damnation,
FORGIVE YOUR CHURCH, MERCIFUL ONE

For marring Christmas and Easter with sermons, persecutions, and riots
directed against your own children,
FORGIVE YOUR CHURCH, MERCIFUL ONE.

For creating stereotypes of Jewish legalism, pharisaic hypocrisy, and
Hebrew craftiness, in contradiction to Scripture and ignorance of reality,
FORGIVE YOUR CHURCH, MERCIFUL ONE

For the continuing inability to receive all your children in love, whenever
it occurs,
FORGIVE US, MERCIFUL ONE

Rejoicing in the power of the patriarchs, the cleansing word of the prophets,
the strength of the wisdom teachers, the courage of the apostles, the
devotion of the rabbis, the excellence of the martyrs, and the vitality of
the great multitude of believers in all ages, Let us commend ourselves, and
all our life, to God through Christ our Lord,
TO YOU, O LORD OUR GOD

For the Kingdom, the Power, and the Glory are Yours Alone,
and to you all nations shall come,
O hope of all the ends of the earth

AMEN.

A NOTE ABOUT THE USE OF JEWISH PRAYERS AND CUSTOMS IN CHRISTIAN SERVICES

The intention of these suggestions is to honor the integrity of two great faith-traditions, both of which have grown strong by absorbing elements from their surrounding cultures, and turning them to the praise of the One Holy Life which is revealed as Supreme Lord

It is impossible to draw a hard-and-fast line between what is "Jewish" and what is "Christian" in worship content and custom. Christianity is filled with elements Judaic in origin: the "Old Testament", the Psalms in worship, all the fundamental images of God, the use of bread and wine and Sacred Storytelling in the Sacrament of the Eucharist, water baptism, etc. Judaism has also absorbed elements Christian in origin during its 2000 year sojourn in Christian civilization. The nature of this absorption is a hotly debated one, but it is certainly clear that in contemporary Judaism (especially the Reform Movement) the role of the rabbi as a kind of pastor, the common design of worship spaces, the use of choir and organ, the presence of liturgical vestments, etc. are quite deliberately drawn from the surrounding culture.

Therefore it would be difficult in the extreme suddenly to insist that whatever is currently in use among Christians in prayer or ceremony, and currently in use among Jews should never, never, be utilized by the other community. Whatever can be used with respect in its origin (i.e., without claim to take over what might be the sacred treasure of the other), and without aggrandizing it to one's own tradition in a way that does violence to the original might at least be considered.

For example, there are many inspiring synagogue prayers that can be prayed with great sincerity by Christians, who are accustomed to praying to the God of Abraham, Isaac, and Jacob. Many Christians now use such prayers in their own devotions. But, if ever used in a Christian service, the text of the prayer should be reverently altered to make clear that we are not claiming to be Israel, or the descendants of Abraham in such a way that the historical Israel is disenfranchised. E.g. At Nes Ammim, the Christian Kibbutz north of Haifa, the prayer for lighting the Sabbath candles is altered appropriately for Christians: "Blessed are you, Lord our God, King of the Universe, who has called Israel near to you by giving her commandments, commanded the lighting of the Sabbath candles, which we, in fellowship with your ancient people, now do." Such a text honors the continuing relationship of God with the Jewish people, which Scripture says will not be revoked, and "positions" Christians in relationship to the item in Jewish tradition being used.

If such alterations in Jewish texts are ever used, the liturgists should be aware that, to many segments of the Jewish community, any use of Jewish sources brings into mind the darkest segments of Christian history, with the theological claim that the Jews have been cast off and that Christians are the heirs of all that once belonged to ancient Israel, including the Holy Land.

The use of the outward signs of Jewish worship---prayer shawls, skull caps, etc.---seems to serve little useful purpose. Israel is commanded in written and oral law to use certain items like the phylacteries in prayer. Christians are under no such command, and while there is nothing to forbid the adoption of such customs, the connection of these with the deepest levels of Jewish spirituality makes the use of them in most instances questionable.

In spite of the need for these sensitivities, we encourage Christians to become more familiar with Jewish liturgical heritage, and to allow this rich spirituality to expand and enrich our awareness of God.

PROPOSAL FOR ADULT EDUCATION PROJECTS FOR THE CELEBRATION OF
ST. JAMES OF JERUSALEM DAY

The following list of suggested topics is offered as suggestive of a broad range of issues which might be helpful to a congregation in seeking to deepen its awareness of the Jewish roots of the Christian faith. It is by no means exhaustive. The format for these discussions can be quite flexible depending upon the setting and the resources available. Each lends itself to lecture or lecture/discussion settings, panel discussions or small group formats.

1. REVISING THE IMAGE OF JEWS AND JUDAISM IN CHRISTIAN EDUCATION

A short discussion of what the image of Jews and Judaism has been throughout Christian history should lead to a re-evaluation of the many anti-Judaic elements within the churches' teaching about Judaism and the Jewish people. Many of the churches' curriculum materials, even on an elementary level, need careful re-examination to rid them of false ideas, stereotypes and inadequate theological assumptions.

Helpful Resources

Catechetics and Prejudice, John Pawlikowski (Paulist Press)

"Judaism in Christian Education & Liturgy," Auschwitz, Beginning of a New Era, Eva Fleischner.

2. RE-EVALUATING THE PHARISEES

This topic has many levels of possibility for discussion as a result of the renewed and intensive scholarship available about the period of history surrounding the growth of the New Testament canon. This scholarship places the texts of Scripture in a new context when discussing the Pharisees and their relationship with Jesus.

For Discussion Who were the Pharisees? Was Jesus a Pharisee? What did the Pharisees teach? Were the Pharisees portrayed accurately in the New Testament?

Helpful Resources

From Politics to Piety: The Emergence of Pharisaic Judaism, Jacob Neusner (Prentice-Hall, Englewood Cliffs, N.J.) 1973

First Century Judaism in Crisis (Abingdon Press, Nashville, Tenn.) 1975

Judaism and Christian Beginnings, Samuel Sandmel (Oxford Univ. Press, N.Y.) 1978

A Hidden Revolution, Ellis Rivkin (Abingdon Press, Nashville, Tenn.) 1978.

"Two Pictures of the Pharisees: Philosophical Circle or Eating Club,"

Jacob Neusner and "Changing Christian Images of the Pharisees," Philip Culbertson, Anglican Theological Review, Vol. 64 (October 1982), pp. 525-61.

3. JESUS AS A PRACTICING JEW

As incredible as it might seem, the history of the church has been one of ignoring this vital fact: Jesus was a practicing Jew. A discussion which explores this fact would be very helpful in opening many in the church to a more complete understanding of Christian roots. Contemporary scholarship is presently engaged in an intensive discussion concerning our knowledge of the life, times and religious atmosphere in which Jesus grew up and in which he did his ministry.

For Discussion To what extent is Jesus' teaching faithful to the Judaism of his day? What elements, if any, are there within the body of Jesus' teaching which are at odds with his Jewish background? What texts of scripture (scenes, stories, sayings, etc.) are helpful in elucidating Jesus' Jewishness?

Helpful Resources

"Jesus and the First Church: At Home in Judaism" in Jews and Christians in Dialogue, John Koenig (Westminster Press, Philadelphia) 1979.

Jesus the Jew, Goza Vermes (Fortress Press, Philadelphia) 1973

The Trial and Death of Jesus, Haim Cohn (KTAV Publishing, New York) 1977.

"Rabbi Jesus: A Revisionist View" in Has God Rejected His People?, Clark M. Williamson (Abingdon Press, Nashville) 1982.

This Hebrew Lord, John S. Spong (Seabury Press, New York) 1974.

4. RE-EVALUATING PAUL: CONVERSION OR APOSTOLIC MISSION

One of the most widely discussed issues in the early history of the church is the role that Paul, the apostle to the gentiles, played in the development of a distinctively new "religion."

For Discussion What happened to Paul on that road to Damascus, a call to ministry or a conversion? Does Paul abandon his Jewish background and introduce a new "religion"? What is the relationship between Paul and his theological outlook and that of Jesus and his teaching?

Helpful Resources

Paul Among Jews and Gentiles, Krister Stendahl (Fortress Press, Philadelphia) 1976.

The Genius of Paul, Samuel Sandmel (Schocken Press, New York) 1970.

Paul and Palestinian Judaism, E. P. Sanders (Fortress Press, Philadelphia) 1977.

"Paul the Convert? Or Paul the Apostle?" in Has God Rejected His People? (Abingdon Press, Nashville) 1982.

From Jesus to Paul, Joseph Klausner (Menorah Publishing, New York) 1943.

5. JEWISH ROOTS OF CHRISTIAN LITURGY

Much within the Christian liturgical tradition can be traced directly or indirectly back to the Jewish liturgical tradition. Discussion of this topic might well be augmented with the experience of visiting a synagogue for worship and seeing first-hand its similarities to Christian contemporary practice.

For Discussion Comparing the various elements within each worship tradition. The nature of various festivals in Judaism and their relationship to Christian tradition and practice. An evaluation of the undergirding of Christian sacramental theology in Jewish life and practice.

Helpful Resources

Jewish Worship, Abraham Milgram (The Jewish Publications Society of America, Philadelphia) 1971

Early Christian Experience, Gunter Bornkamm (Harper and Row, New York) 1969.

Judaism and Christian Beginnings, Samuel Sandmel (Oxford Univ. Press, New York) 1978.

6. JEWISH APOCALYPTIC AND CHRISTIAN ESCHATOLOGY

It has been said that both Christianity and Judaism are religions of hope. This topic would seek to explore the development of Jewish apocalyptic as a proclamation of faith in God's power over the future and her belief in ultimate redemption. Further, the topic explores how Jesus' life, death and resurrection experience carried that faith on.

For Discussion At the appearing of Jesus in that time and place, what were the hopes and expectations of the Jewish people? What does the Christian proclamation of the resurrection mean in the context of Jesus' contemporaries? What is the contemporary Jewish understanding of the God of the future and how does this relate to a Christian perspective? Is there a common ground for hope that can be drawn from the two traditions?

Helpful Resources

Canaanite Myth and Hebrew Epic, F.M. Cross (Harvard U. Press, Cambridge) 1973.

The Dawn of Apocalyptic, Paul J. Hanson (Fortress Press, Philadelphia) 1975

Jesus and the Language of the Kingdom, Norman Perrin (Fortress Press, Philadelphia) 1976.

The Messianic Idea in Judaism, Geshon Sholem

The Method and Message of Jewish Apocalyptic, D.S. Russell (Westminster Press) 1976

7. OUR COMMON VISION OF THE MESSIANIC AGE

This topic provides a sequel to the previous one and asks the question: what does it mean to live in hope and expectation. For Jews, living in hope and expectation means being faithful to Torah. Christians place their emphasis on the person of Jesus. This topic seeks to explore the similarities and the differences between these two visions which traditional theology calls "the Kingdom of God."

For Discussion For Christians, what is it that we are pointing to when the phrase kingdom of God is used? What does the "messianic age" mean for Jews? How are the visions similar and how different? How does Jesus "fulfill not destroy" the Torah?

Helpful Resources

Jesus and the Language of the Kingdom, Norman Perrin (Fortress Press, Phila.) 1976

"The Mission of Israel: A Theologico-Historical Analysis," Martin Cohen in Christian Mission-Jewish Mission, ed. by Martin A. Cohen & Helga Croner (Paulist Press, New York) 1982.

8. THE LIFE AND FAITH OF EARLY JEWISH CHRISTIANS

The early church was one in which Jewish Christians and gentile Christians lived together in an increasingly uneasy tension. Paul's missionary work and the rise of the gentile church in the diaspora eventually brought about a gentile majority. By the time of Constantine, due to many factors, almost all remnants of Jewish influence had been wiped away. This topic seeks to explore just what that group of Christians held to in faith and practice.

For Discussion What did the Jewish Christian community believe and how did they live? What happened that they disappeared as a viable community within the church? What are some of the implications of the disappearance of Jewish Christianity for Christian theology and history?

Helpful Resources

Jewish Christianity, Hans-Joachim Schoeps (Fortress Press, Philadelphia) 1969.
Judaism and Christian Beginnings, Samuel Sandmel (Oxford Univ Press, New York) 1978.

9 JEWISH ROOTS OF CHRISTIAN SOCIAL JUSTICE

Christian life and ethical teachings find their roots deep within the Jewish prophetic consciousness. This topic seeks to explore those roots in the tradition. Through this discussion, a renewed appreciation of this vital area of potential cooperation might be engendered.

For Discussion What are the different roots of Christian ethical teaching, in Judaism and other sources? How are the major prophetic concerns carried on in Christianity? What are some of the implications for contemporary Jewish/Christian cooperation on projects of social action of this study?

Helpful Resources

"Social Justice from the Prophetic Point of View," Part I in The Future of Jewish Christian Relations, ed. by Dr. Norma H. Thompson & Rabbi Bruce K. Cole (Character Research Press, Schenectady) 1982.

10. THE OLD TESTAMENT FOR CHRISTIANS

The church has always affirmed that the Hebrew scriptures are authoritative for its life. However, in practice traditional Christians have divided the Canon into two unequal parts. In recent scholarship the historical-critical methodology has begun to show us the underlying unity of the two testaments which witness to the One God who constantly reaffirms the one covenant with humanity. This topic seeks to give a new appreciation for the unity of scripture.

For Discussion What are the major underlying themes which transcend old and new testaments? How do both Old and New Testaments affirm the same God? How is the life and ministry of Jesus a reaffirmation of God's love for his people Israel?

Helpful Resources

Biblical Studies Meeting Ground of Jews and Christians, Lawrence Broadt, ed. by Helga Croner & Leon Klenicki (Paulist Press, New York) 1980.
Has God Forgotten His People, Clarke Williamson (Abingdon Press, Nashville) 1982.
The Sacred Books of the Jews, Harry Gersh (Stein and Day, New York) 1968.
Scripture in the Jewish and Christian Traditions Authority, Interpretation and Relevance, ed. by Frederick E. Greenspan (Abingdon Press, Nashville) 1982.

PROFOSAL FOR CHILDREN'S EDUCATIONAL PROJECTS

A FIELD TRIP TO A SYNAGOGUE Local synagogues are usually more than happy to arrange a tour and talk about what a synagogue is and how it functions in Judaism. It might also be possible to arrange for attendance at a Shabbat worship service and to have some instruction on Jewish worship after the service. Following the field trip, it would be helpful to then have a session with the children using the Book of Common Prayer to show the great similarities between our Morning Prayer worship and synagogue worship. There should be ample opportunities given to show the Jewish roots of Christian worship practices.

BUILD A TEMPLE OF JESUS' DAY IN JERUSALEM This potentially fun and informative project can allow for a great deal of teaching on the life and times in which Jesus lived and practiced his ministry. There are variously detailed models of the Jerusalem Temple commercially available which can be assembled. Maps, slide presentations and other visual aids are readily available to complete this picture of Jewish worship and life in Jesus' time. Emphasis is on the Jewishness of Jesus.

DRAMATIC PRESENTATIONS OF SCENES FROM JEWISH HISTORY:

Possible scenes might include: The exodus from Egypt, The exile, Elijah and the prophets of Ba'al, The Maccabean struggle against foreign domination celebrated in the festival of Hannukah, The story of Esther celebrated in the festival of Purim, The destruction of the Temple and the story of Masada, the work of the prophets. This is only a partial listing of the many which might, with a bit of imagination be transformed into a highly effective tool for teaching the history of Israel's faithfulness to her One God and for the freedom to worship without foreign domination.

VIEW THE MOVIE "The Diary of Anne Frank" AND DISCUSS Especially suitable for older children, this powerful movie opens the whole topic of anti-semitism and the historic relationship between Christians and Jews. Topics surrounding the issue of the holocaust need special attention and careful preparation but are very important to a complete understanding of a revised perspective on Jews and Judaism for all Christians.

Another highly effective format is that of inter-religious dialogue drawing from members of the Jewish community to share in a single or perhaps a series of open discussions. This particular style needs a great deal of thoughtful preparation and an atmosphere of trust and mutual respect in which to be effective. Inter-religious dialogue can be totally inappropriate if the context of that dialogue does not meet the real context of Jewish life as both a living religion as well as a vital human community with its own history and contemporary issues. The reader is referred to an important article by Eugene Fisher and Rabbi Leon Klenicki entitled "Preparing for Christian-Jewish Dialogue" (PACE 12, St. Mary's Press, Winona, Minn.) for an excellent discussion of the issues involved.

OTHER SUGGESTIONS Projects for sustained cooperation, dialogue and action between Jews & Christians

- a. Jewish and Christian perspectives on world peace and nuclear policy
- b. Racial and social justice issues from a Jewish and Christian perspective.
- c. Bio-medical ethics and medical technology
- d. Human Rights issues around the world.

OTHER RESOURCES NOT MENTIONED ABOVE

Dialogue In Search of Jewish-Christian Understanding, John S. Spong, (Seabury Press, New York) 1975

Introduction to the New Testament Vol I History, Culture and Religion of the Hellenistic Age, Helmut Koester (Fortress Press, Philadelphia) 1932.

Introduction to the New Testament Vol II History and Literature of Early Christianity, Ibid.

Sinai and Calvary A Meeting of Two People, John T. Pawlikowski (Benziger Press, Beverly Hills) 1976

Films and publications are also available through the Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, New York 10017 Write for catalogue.



GUIDELINES FOR THE JEWISH-CHRISTIAN DIALOGUE

ADAPTED FOR USE IN THE EPISCOPAL CHURCH
from the World Council of Churches'
"ECUMENICAL CONSIDERATIONS ON CHRISTIAN-JEWISH DIALOGUE"

by
THE PRESIDING BISHOP'S ADVISORY COMMITTEE ON
JEWISH-CHRISTIAN RELATIONS

Dr. Cynthia Wedel, chairperson
The Rt. Rev. John H. Burt
Dr. James A. Carpenter
The Rt. Rev. John S. Spong
The Rev. William L. Weiler

September 1983

PREFACE

One of the functions of the Jewish-Christian dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are among the roots of prejudice, stereotyping, and condescension. Graceful listening to another's faith understanding enables Christians to obey better the commandment not to bear false witness against their neighbors. Partners in dialogue must recognize that any religion or ideology that claims universality will have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives the opportunity for mutual questioning of those understandings. A reciprocal willingness to listen and learn enables significant dialogue to grow.

I. PRINCIPLES OF DIALOGUE

1. In all dialogue recognition of marked cultural differences becomes important. The words employed in religious discussion such as faith, theology, religion, scripture, and people are not innocent or neutral. Partners in dialogue may rightly question both the language and the definitions each uses in articulating religious matters.

2. In the case of Jewish-Christian dialogue, a distorting historical and theological imbalance is obvious. While an understanding of Judaism in New Testament times becomes an indispensable part of any Christian theology, for Jews a "theological" understanding of Christianity is not of the same significance. Yet neither community of faith has developed without interaction with the other.

3. The relations between Jews and Christians have unique

characteristics, since Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity in relation to Judaism, the church developed understandings, definitions, and terms for those things it had inherited from Jewish traditions. It also developed its own interpretation of the scriptures common to Jews and Christians. In the process of defining itself, the church produced its own definition of Judaism and assigned to the Jews definite roles in its understanding of God's acts of salvation. It should not be surprising that Jews resent those scriptural and theological interpretations in which they are assigned negative roles. Tragically, such patterns of thought have led Christians to overt acts of condescension, persecutions, and even violent acts of prejudice.

4. Many Christians are convinced that they understand Judaism since they have the Hebrew scriptures as part of their Bible. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since Christianity and Judaism parted ways.

5. There is, therefore, a special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history, their traditions, their faith, and their practice. Furthermore, a mutual listening to the way each is perceived by the other may be a step towards understanding the hurts, overcoming the fears, and correcting the misunderstandings that have thrived on isolation.

6. Both Judaism and Christianity contain a wide spectrum of opinions, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue becomes the more significant by allowing a wide representation of the views that are within the two communities of faith.

II. THE NECESSITY FOR CHRISTIANS TO UNDERSTAND JEWS AND JUDAISM

1. Through dialogue with Jews many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understandings of Jesus and the divine will for all creatures.

2. In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experiences does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

3. Jesus was a Jew, born into this tradition. He was nurtured by the Hebrew scriptures, which he accepted as authoritative and interpreted in fresh and powerful ways in his life and teaching, announcing that the Kingdom of God was at hand. In their experience of his resurrection, his followers confessed him as both Lord and Messiah.

4. Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" found parallels within Pharisaism itself and its heir, Rabbinic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to understand passages in the New Testament that seem to contain anti-Jewish references.

5. From the early days of the church, many Christian interpreters saw the church replacing Israel as God's people. The destruction of the second temple of Jerusalem stood as a warrant for this claim. The covenant of God

with the people of Israel was mistakenly seen only as a preparation for the coming of Jesus. As a consequence, the first covenant was seen as abrogated.

6. This theological perspective has had fateful consequences. As the Christians understood themselves to replace the Jews as God's people, the Judaism that survived was denigrated as a fossilized religion of legalism. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism." The Pharisees were thought to represent the height of legalism; Jews and Jewish groups were portrayed as negative models; and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly. Unfortunately, many of the early church fathers can be faulted for their defamation of the Jewish people.

7. Through a renewed study of Judaism and in dialogue with Jews, Christians have become aware that Judaism in the time of Christ was but an early stage of its long life. Under the leadership of Pharisees, the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the Temple. It gave birth to Rabbinic Judaism that produced the Mishnah and Talmud and built the structures for a strong and creative life through the centuries.

8. Judaism, with its rich history of spiritual life, produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works, and poetry of spiritual depth have been added. For Judaism the Talmud joins the Torah as central and authoritative. Judaism is more than the religion of the scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writings interpretations that for Jewish tradition share in the authority of Moses.

9. For Christians the Bible with the two Testaments is also followed by traditions of interpretation, from the church fathers to the present time. Both Jews and Christians live in the community of their scriptures and living and developing traditions.

10. Christians as well as Jews look to the Hebrew Bible as the record of God's election and covenant with God's people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the church, believe themselves to have entered this covenant by grace through Jesus Christ. The relationship between the two communities, both worshipping the God of Abraham, Isaac, and Jacob, is a given historical fact, but how it is to be understood theologically is a matter of internal discussion among Christians in dialogue with Jews.

11. Both commonalities and differences between the two faiths need to be examined carefully. Finding in the scriptures the authority sufficient for salvation, the Christian church shares Israel's faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is acknowledged as the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship One God with a trinitarian confession involving creation, incarnation, and pentecost. In so doing, the church worships in a language foreign to Jewish worship and sensitivities, yet full of meaning to Christians.

12. Christians and Jews both believe that God has created men and women and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their

scriptures and traditions to recognize their responsibility to their neighbors, especially the weak, the poor, and the oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews, many Christians have come to a more profound appreciation of the Exodus hope of liberation, praying and working for the coming of peace on earth.

13. Dialogue with Jews has taught Christians that the survival of the Jewish people is inseparable from obedience to God and God's covenant.

14. Jews found ways of living in obedience to Torah both before and after the emergence of Christianity. They maintained and deepened their call to be a peculiar people in the midst of the nations. Jews historically were allowed to live with respect and acceptance in some of the cultures in which they resided. Here their life and values thrived and made a distinct contribution to their Christian and Muslim neighbors. It remains a fact, however, that Christian countries have not proved more favorable for Jewish diaspora living than non-Christian countries.

15. The memory of the land of Israel and Zion, the city of Jerusalem, has always been central to the Jewish people. "Next year in Jerusalem" is a constant part of Jewish worship in the diaspora. The continued presence of Jews in the land and in Jerusalem is a focal point for Judaism. It is not just one place of residence among all others.

16. Many Jews differ in their interpretations of the religious and secular meaning of the state of Israel. Israel constitutes for almost all Jewish people a central part of the long search for that identity that has been integral to Judaism throughout the ages.

17. Jews, Christians, and Muslims have all maintained a presence in the land for centuries. The land is holy to all three, though they may understand holiness in different ways. The quest for homeland status by

Palestinians—Christian and Muslim—as a part of their search for identity now calls for full attention.

III. HATRED AND PERSECUTION OF JEWS—A CONTINUING CONCERN

1. Christians need to be aware that hatred and persecution of Jews have a long, persistent history. This is particularly true in countries where Jews have been a minority presence among Christians. The tragic history of the persecution of Jews includes massacres by the Crusaders, the Inquisition, pogroms, and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam in 1948 declared: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and human life." This appeal has been reiterated many times. Those who live where there is a history of prejudice and persecution of the Jews can serve the whole church by revealing that danger whenever it is recognized.

2. Teachings of contempt for Jews and Judaism in certain Christian traditions have proved a spawning ground for such evil as the Nazi Holocaust. The activities of the Ku Klux Klan, the defacements of synagogues and discriminatory practices in clubs and housing patterns keep this prejudice overt in our own nation. The church must learn to proclaim the Gospel without generating contempt for Judaism or the Jewish people. A Christian response to the Holocaust is a resolve that it will never happen again to Jews or to any other people.

3. Discrimination and persecution of the Jewish people have deep-rooted social, economic, and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar manifestations are also evident in many interracial conflicts. Christians are called to oppose all religious prejudices, through which people are made scapegoats for the failures and problems of societies and political regimes.

IV. AUTHENTIC CHRISTIAN WITNESS

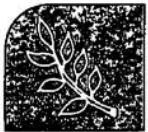
1. Christians believe that God reveals Himself in history. In the covenant with the Jewish people at Mt. Sinai, the sacred law became part of our religious heritage. Christians see that same God embodied in the person of Jesus the Christ to whom the church must bear witness by word and deed. For the church to deny that mission would be false to its deepest commitment. Without denying the Christian responsibility to evangelize in the name of Christ and to welcome those of other religious traditions or none to embrace the good news of the Gospel, missionary witness directed at Jews as a people is inappropriate.

2 The Christian witness, however, has been distorted by coercive proselytism, conscious and unconscious, overt and subtle. The Joint Working Group of the Roman Catholic Church and the World Council of Churches stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters" (Ecumenical Review, 1/1971, p.11).

3. Dialogue can rightly be described as a mutual witness. Its intention is to hear others in order to understand their faith, hopes, insights and concerns. Its goal is to communicate truth as each person perceives truth within his or her own faith. The spirit of dialogue is to be present to another in full openness and in human vulnerability.

V. LITURGICAL OBSERVANCE

It seems appropriate at least annually for the relationship between Christians and Jews to be celebrated liturgically. It is suggested that the Feast of St. James of Jerusalem on October 23 or a Sunday before or after that dates ought to be the proper occasion.



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE USA

OFFICE ON CHRISTIAN-JEWISH RELATIONS

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NCCC COMMITTEE ON CHRISTIAN JEWISH RELATIONS

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Chairman

REPORT OF THE DIRECTOR

October, 1983

When you have been on the job for thirty (30!) months, it seems to be no longer a temporary assignment to which a certain degree of lightheartedness can be applied. In the preparation of this report, I see recurring themes in both the efforts of the Committee to succeed at its goal and in the issues that emerge in the work of Christian Jewish relations. To the themes and the issue of their recurrence I want to address this report.

I. Ongoing Activities:

A. National Workshop on Christian Jewish Relations: The NCC, along with the Synagogue Council of America and the United States Catholic Conference, is one of the three sponsors of the National Workshop. One month after our last Committee meeting, the Seventh National Workshop was held in Boston, April 24-28, 1983. Most will agree that in most ways it was the biggest and the best. Our Office sponsored a pre-workshop Seminar as an introduction to Christian Jewish Relations for beginners. Inge Gibel, Bill Harter, Warren Jacobs and Jim Rudin from our Committee assisted with presentations to make the Seminar a most valuable contribution to the Workshop for the 125 who attended. This introductory seminar will now become an ongoing part of the future Workshops.

Plans for the 8th National Workshop are already well under way, and this office is actively involved with the local sponsors from St. Louis for an event that will take place in October, 1984. This is the fourth Workshop in which I have participated, and a recurring concern for the sponsors is the limited involvement of the Black and Orthodox churches, constituents of the NCC. This lack of participation in our own Committee is reflected at the national level, and it should become a top priority shared by the office staff and the members of the Committee.

B. NCC GOVERNING BOARD MEETING: The May, 1983 Meeting of the Governing Board held in San Francisco was the sixth one in which I participated, the first as a guest and observer. At each meeting we have cosponsored an Interfaith Breakfast with the Task Force on Christian Muslim Relations and we have monitored Governing Board actions which may have an impact on Christian Jewish relations. The Breakfast employs

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us to remain balanced in terms of the selection of speakers and the invited guests, and we have been faithful to that commitment. The May meeting in San Francisco, with Durwood Foster from the Pacific School of Religion as speaker, was no exception.

A recurring concern is the repeated anticipation of resolutions and other actions coming before the Governing Board from other units in the NCC which may have a negative impact on our relations with the Jewish community. We were blessed in that no such action came before the Governing Board in May, 1983. The continuing concern of this office before each Governing Board meeting points sharply to the urgent need to formalize and increase our working relationship with the Middle East Committee and the Interunit Committee on International Concerns of the NCC, both among staff and in Committee membership. From among the Committee members who are able to attend our meetings on a regular basis, we have very little direct representation from the NCC Governing Board itself. We might consider a special meeting in the future that would allow direct interaction between members of our Committee and members of the Governing Board.

C. NCC Middle East Committee Meetings: On May 31-June 2, 1983 the Middle East Committee met for its quarterly meeting, the seventh which I had attended as Director of the Office. As Dale Bishop will report to the Committee, the agenda was filled with issues which would be of considerable interest to the Committee on Christian Jewish Relations. The proposal for a combined meeting of constituent members of the two Committees was well received, and we await the arrival of the new Director of the Middle East Desk to plan such a meeting.

My attendance at these meetings always causes an issue to surface that has the potential for a negative impact on Christian Jewish relations. Participation in the UN Conference on Palestine came in early 1983 and a draft paper on the West Bank for possible circulation among the churches came at the June, 1983 meeting. A closer continuing relationship between the two offices would reduce but probably not eliminate the possibility of conflicting actions within the institutional behavior of the NCC. The Agenda for the October 20-21, 1983 meeting of our Committee points to the undeniable fact that Middle East concerns continue to dominate the actions and reactions of this office.

D. Forums with the Synagogue Council of America: The NCC and the Synagogue Council have brought their leadership together on six occasions during my term in this office. Each meeting has moved closer to a more authentic dialogue on the concerns that demand top priority in the Christian Jewish dialogue. At the conclusion of the meeting chaired by Bishop Armstrong on May 5, 1983, Claire Randall report that we are "light years ahead" in our dialogue with the Jewish community than we were just a few years ago. Part of the discussion at that meeting was the expectation for a cooperative relationship between our two agencies on the issue of peace and disarmament. This desire has moved toward the more substantial involvement of agencies in the Jewish community in the proposed National Peace with Justice Week for 1984. The attendance of George Telford at the UN Conference on Palestine and his desire to meet with leaders of the Jewish community provides an excellent opportunity for another important exchange between the leaders of the National Council of Churches and the Synagogue Council of America.

II. Program Activities:

A. Holocaust Remembrance and Education: The NCC Office on Christian Jewish Relations has been deeply involved in an expanding cooperative program with the United States Holocaust Memorial Council since February, 1982. We have completed two years of providing resources and encouraging recognition of the Week of the Days of Remembrance of the Holocaust among the churches through the denominations and the councils of churches in communities across the United States. Our efforts to date have been very successful in utilizing Holocaust commemoration as a place to begin in Christian Jewish relations, because it provides a point of departure that enables Christians to recognize responsibility for anti-Semitism as a "Christian problem", as Jean Paul Sartre so poetically describes in The Anti-Semite and the Jew, written in the early 1940's.

As we concluded the second year of our work with the Holocaust Council in the late Spring of 1983, it became apparent that our desired goal of enabling the denominations and the councils of churches to make a long range commitment to Holocaust education and recognition on their own would require a year round program for at least two years. After our second year report had been received favorably by the Holocaust Council (copies sent to the Committee in June, 1983), the Office submitted a two year proposal to the Council for a considerably expanded program to include Holocaust Commemoration, Church and Synagogue Dialogue and Teacher Education to begin in July, 1983 and conclude in June, 1985. Verbal approval for the project was given by the Holocaust Council staff and leadership, and we were encouraged to commence with the program.

Mary Edwardsen became full-time in August, 1983 and we began to implement the expanded program immediately. Commitments have been made to denominations, resources have been developed for a packet for local clergy and contacts have been made with church publications for articles about our work. This project has given the Office the focal point around which to organize our program activities and our relationships with the denominations and local councils of churches. It also provides the context in which we can develop the Dialogue program with United Methodists and others as well as the Teacher Education program with the Jewish community in a network of 25 cities across the United States.

The Office has taken a big risk in commencing with this expanded program, employing additional staff and committing resources far beyond our current means prior to a written contract with the United States Holocaust Memorial Council. We took the risk because we believe intensely in the need for the program and its usefulness for our work, because we believe the Holocaust Council will honor its commitment to provide their share of the funding as they have done in the past and because we believe that the denominations will provide the \$40,000 in matching funds to the office as required by the grant. The responsibility of the staff of the office is to develop and carry a very good program and to satisfy the expectations of the Holocaust Council. The responsibility of the members of the Committee is secure denominational funding for the office and to cooperate with the inclusion of the program itself in each denomination.

B. Congregations in Dialogue Program: The Office has been working with the United Methodist Church and the Union of American Hebrew Congregations since September, 1982 to develop a leadership training program for a dialogue among Methodist Churches and Reformed Synagogues in 25 cities across the United States. Warren Jacobs and Annette Daum have worked diligently to develop content for the program and to identify and invite local churches and synagogues to participate. The brief leave of absence of Warren from his office for health reasons has delayed our timetable slightly, but we continue to hope that we will be able to conduct our first regional training event before the end of 1983. This project has taken a considerable amount of planning time, and yet it has every expectation of setting an excellent example for other denominations.

C. Model Program in Buffalo, New York: A working group of Jews and Christians was formed in Buffalo under the auspices of the Buffalo Area Metropolitan Ministries at the beginning of 1983, and I have met with that group and leaders in the community approximately once a month to plan the program. A dialogue program involving five churches and five synagogues has been organized and the training for the leadership will begin on November 20, 1983. A teacher education program with the Council of Churches and the American Jewish Committee, with support from the National Conference of Christians and Jews, is being organized this Fall and the training will begin in early 1984.

D. Programs in Chambersburg and Harrisburg, Pa.: At the invitation of Bill Harter and Al Myers (Pa. State Council), we have begun a series of meetings to develop a program similar to that which we have initiated in Buffalo for those communities. Again, we will be requesting seed money to serve as the organizers to develop the program with local leadership.

III. Other Activities:

A. WCC Assembly in Vancouver and Bellingham Forum: Our office organized a reception for Jewish and Christian leaders at the WCC Assembly in Vancouver during the first week of the meeting which was hosted by Krister Stendahl in cooperation with Allan Brockway of the WCC. It was attended and well received by approximately 45 persons, including many of our top denominational leaders. Warren Jacobs and I presented a workshop on Christian Jewish Relations, with the assistance of Chuck White from Buffalo, which was filled to capacity with registrants. Warren presented a case for denominational involvement in Christian Jewish relations that was very impressive.

B. NCC Participation in the UN Conference on Palestine: George Telford was selected by NCC leadership to attend the Conference as an observer. Before he left for the meeting in Geneva, our office made it possible for him to consult with leaders in the Jewish community and I attended the briefing at the UN Center upon his return September 8th. A copy of his report was sent to the Committee and other interested persons. It will be the subject of a discussion at the Committee meeting.

IV. Work with the Denominations:

A. Programs with the United Methodist Church continue to lead the list of activities we have been able to promote within one denomination. Warren Jacobs has given excellent leadership and we have come to rely almost too much on his talent. We anxiously await his return to the Interchurch Center toward the end of this year.

B. The merger of the two Presbyterian denominations has caused some delay, although both continue to be very cooperative with our Holocaust Education program. The PCUS Statement on Christian Jewish Relations was returned for further study at the joint General Assembly meeting in June, 1983 and a group has now been formed to prepare it for consideration at the next General Assembly meeting. We are encouraged by the communication among some Presbyterian local pastors who have expressed an interest in supporting Christian Jewish relations in the new denomination.

C. On July 15, 1983 we held a series of meetings with the national staff of the American Baptist Churches in Valley Forge, Pa. Matthew Giuffrida organized the day, which resulted in a number of exciting program possibilities and cooperative activities with our Office. Based on the enthusiasm and the good ideas generated, we could easily spend the next two years being a resource to the American Baptists as they develop a program for their local churches in Christian Jewish relations. In addition to assistance with the Holocaust Education program, we will be working with the American Baptists to develop a dialogue program between American Baptist Women and their counterpart organizations in the synagogue community.

D. A series of meetings with national staff in the United Church of Christ has resulted in a meeting called by Avery Post, UCC President, on November 7, 1983 to explore the direction this denomination will take in cooperation with our Office in the area of Christian Jewish relations. Dale Bishop has assisted with this new movement, and we expect some form of program will emerge.

E. The Presiding Bishop's Committee on Christian Jewish Relations of the Episcopal Church has recently met to consider a new appointment to our Committee, to advocate for an increase in funding for our office and to consider a draft of Christian Jewish Guidelines and Liturgical Recommendations for the denomination. We will have a chance to review and comment on these documents at the meeting on October 20th.

F. We continue to work with the Disciples, Lutherans, Reformed Church, Friends and the Church of the Brethren on the Holocaust Education program and other individual activities. The office would be very much enhanced by involvement from the Black and Orthodox denominations and my personal efforts will continue to lean in that direction.

V. Stability of the Office:

A. Committee: The absence of local, available and affordable leadership from a chairman of the Committee has been very difficult. When Warren Jacobs was elected as the Vice Chair to chair the meetings of the Standing Committee, there was a considerable improvement. Warren took on several critical tasks, including relations with the Middle East Committee, denominational funding and denominational representation on the Committee. His sudden and brief leave of absence at the end of the summer made us realize how important advice and support is to this office. Other members of the Committee have now constituted a reorganized Standing Committee and Matthew Giuffrida has made an excellent contribution to the office in terms of leadership and careful attention to detail around sensitive issues. We look forward to the strengthening of the Committee with renewed commitments and new appointments. George Sheridan has made an important contribution to the office as the Secretary to the Committee.

B. Funding: At the March, 1983 meeting of the Committee, staff agreed to secure program funding and the Committee agreed to secure funding from denominations, local churches and individuals. We may have some delay in income from program activities due to a delay in the timing of our programs in some communities. This reality makes the necessity of denominational funding even more critical. We have been informed that the National Council of Churches will not allow another deficit for this office. We have no choice but to find the funding or close the office. We cannot function in an office without resources, because we would have nothing to offer but the fact that an office exists. Staff will continue to join the Committee in the struggle to keep a responsible program in Christian Jewish Relations alive in the National Council of Churches.

VI. Concluding Unscientific Postscript:

When we are very discouraged about the lack of support for this office, I am tempted to believe that Christians and Jews do not really want to work together to reduce the barriers to our long and troubled relationship. When we actually get around to it, we are very excited about the experience. It is always rewarding and we thank whoever helped us put it together.

When we were teenagers, the schools we attended held dances. We stood awkwardly on the sidelines, hesitant to get involved. Dancing was a risky adventure. It required reaching out, assuming vulnerability, touching, fearing inadequacy and rejection, suggesting a level of intimacy we were not sure we wanted. Nevertheless, we tried, and many of us have danced our way into some wonderful relationships. I have come to believe that doing Christian Jewish relations is something like those teenage dances. There is a degree of cautiousness in our efforts to reach out to the other side. It is my hope that this office and the increasing efforts in our denominations and communities will keep us trying to dance, even to the strange music to which we are called.

On a personal note, the past few months have been wonderful. A few of you (you will know who you are) pushed me, kicking and screaming, into a new dimension of life. I am deeply grateful for those who taught me to laugh, to attempt to sail, to climb mountains and to find a path out of the darkness.

NOV 14 1983

FROM...

Hyman Bookbinder

11/8/83

To: Marc Tenenbaum

F.Y.I : In earlier years I got to know
Don Rumsfeld pretty well, and I believe
he got to "trust" me as a reliable
source and adviser.

I talked with him on the phone
today, welcomed him back to Washington,
and assured him of my availability
for information, advice, etc. He seemed
genuinely pleased and indicated he
would take advantage of me.

So it should be possible, when
appropriate, to get our views to him.
His secretary now knows that he'll
take calls from me! *Bookbinder*

cc: Bill Trotter
Art Yarmen

NOV 11 1983

November 11, 1983

Mr. Bernard Resnikoff

Judy Banki

Two items.

Paulist Press is sending you directly two copies of John Pawlikowski's book, Christ in the Light of the Christian-Jewish Dialogue as requested in your memo of November 4. They would not, however, bill you directly since they require a billing address within the United States. They will be sending the bill to us. We shall pay it and Phil Shamis will expect the required funds from your office budget.

Second and quite important. The Planning Committee for the Eighth National Workshop on Christian-Jewish Relations is trying to wrap up speakers and seminar leaders. The Workshop will take place in St. Louis October 29 to November 1, 1984. The Planning Committee is inviting Sister Mary Boys to serve as seminar leader, along with our good friend Phil Culbertson, for the seminar on the subject of "Christian Religious Education and the Jewish People". That seminar will follow the Wednesday afternoon (October 31st) Plenary session.

To the best of my knowledge Sister Mary is still at Tantur, and it is important you reach her before she leaves because she will then be going on to Seattle and I don't have her address there. As you know, the Workshops, which meet once every 18 months in another American city, are the bread and circus of the interreligious industry and the major national forum for interreligious dialogue. Sister Mary would be terrific in this spot if she could make it.

The St. Louis people are working with a much more limited budget than was the case in Boston (alas they don't have an Irving B. Levine, our Boston lay leader who did such a terrific job of local fund raising.) Therefore, what they are offering to seminar leaders is to cover transportation to and from the conference, one night at the hotel and meals and registration for one day. I believe there is also a \$100 honorarium. If someone wants to stay for the whole conference, they would presumably have to pay additional registration and hotel costs. I also assume the deal is only workable if Sister Mary will be in the states at that time, since they could never afford to pay her way from Israel (I don't know whether they are paying for Marcel Dubois, but he is addressing one of the plenaries.

Please try to reach her and get back to me soonest.

Best regards.

JHB:mt

cc: International Relations Department
Inge Lederer Gibel