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Synagogue Council of America, correspondence, reports, and list,
1973-1977.

January 3, 1974

Mr. Ira Silverman, Director
Institute For Jewish Policy Planning & Research
The Synagogue Council of America
1776 Massachusetts Ave., N. W.
Washington, D. C. 20036

Dear Ira:

Thank you for your letter of December 20. I am delighted that the Institute will go ahead with a symposium designed to clarify America's strategic interest in Israel. I think it should be quite valuable. If it is possible I would love to sit in.

May I suggest another and related matter. We have received a number of reports of meetings of business folk and local chambers of commerce with Arab buyers or representatives at which the issue of boycott is raised. If the Department of Commerce is present the United States position on the boycott is made clear ("report any pressures"). In some meetings businessmen have laughed when the U.S. position was stated and the Arab spokesman has reminded the audience that the boycott is an American invention (Cuba, Communist China). It would be useful to know the extent of capitulation of American companies to this boycott, the possible economic consequences for Israel, the political consequences in America, and the cutoff of funds to our funds. I understand that the accounting firm of Arthur Anderson has already sent a letter to local offices telling them not to give to the UJA and that similar letters are being circulated by certain banks. It would be helpful if this material could be analyzed and the questions of counter measures, if any, discussed intelligently.

With all good wishes for the new year I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp



INSTITUTE FOR JEWISH POLICY PLANNING AND RESEARCH

OF THE SYNAGOGUE COUNCIL OF AMERICA 1776 MASSACHUSETTS AVENUE, N.W. WASHINGTON, D.C. 20036 (202) 872-1337

January 9, 1973

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Director
Ira Silverman

Dear Danny:

Many thanks for your December 28 letter regarding Analysis #30, George Johnson's piece on the significance of new Jewish youth movements.

I am in full agreement with your implied suggestions of goals for the Institute: hard thinking, hard facts, hard research. I hope that through commissioned research, through planned policy task-forces and seminars, and to a limited degree through Analysis, the Institute will contribute those needed factors to the organized instruments of the Jewish community.

I see Analysis, however, as basically a journalistic interpretation of topical issues of concern to the large, mainly rabbinical constituent-agency membership of the Synagogue Council. As a brief bi-weekly it cannot provide major in-depth research or statistical analysis which we trust will comprise the Institute's main projects. It is designed, rather, to examine issues of current importance, present the factual situation, discuss various views regarding the events or facts, and outline factors or options affecting community policy on the issues.

Johnson's article attempts to do just that. I regret that you think it "smacks of special printing for a cause," for that certainly was not his intention. I personally think he presented a balanced description of various views of the significance of the new student movements. He was not in a position to do original field research on, as you suggest, statistics of undergraduates taking Jewish courses - although I agree with you that any such numbers that he had available would have contributed to the paper's effectiveness.

If your reading of the facts leads you to different conclusions about the significance of these youth movements, and you feel that viewpoints like yours were not sufficiently treated in Johnson's paper, I would be delighted to receive your interpretations and consider issuing them in a subsequent issue of Analysis or Background.

Executive Vice-President
Rabbi Henry Siegman

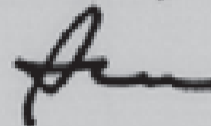
CONSTITUENT ORGANIZATIONS

Central Conference of American Rabbis
Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew
Congregations
Union of Orthodox Jewish Congregations
of America
United Synagogue of America

Rabbi Jeremy Silver
January 9, 1973
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In the meantime, I want you to know that I appreciate your critical encouragement - and hope that future editions of Analysis will reflect the kind of competent analysis which you seek.

As ever,



Ira Silverman
Director



memorandum

to: SCA Plenum

from: Rabbi Henry Siegman

subject: *File* The Jesus Revolution

date: January 18, 1973

I am pleased to send you herewith a set of suggested guidelines dealing with the Jesus Movement, and more particularly, its approaches to the Jewish community.

The guidelines were prepared by the Joint Advisory Committee of the Synagogue Council of America and the National Jewish Community Relations Advisory Council, and are based on a draft prepared by Dr. Norman E. Frimer, National Coordinator of Hillel Affairs for the New York Metropolitan Area.

We suggest to our member agencies that these guidelines be distributed to their constituents.

Best regards.

SUGGESTED GUIDELINES FOR THE JEWISH COMMUNITY
ON KEY '73

Introduction

Key '73 having been officially launched on a national scale with a television special, and other mass appeals being projected, it is bound to reach an audience that includes substantial numbers of Jews of all ages.

Many Jewish communities, agencies and institutions have expressed concern and sought guidance. In an effort to supply some such guidance, a number of experienced community leaders and practitioners in the field have shared their reflections, which are summarized in the guidelines that follow. These, of course, are necessarily general in nature. The specific relevance or applicability of any of them will vary according to the particular needs of various communities and their value will depend greatly on their proper application.

The threat manifest in missionary activities is in part related to the widespread intellectual and spiritual ignorance of Jewish values and heritage. We must move energetically to reverse any possible trend away from Jewish commitment, the ultimate results of which may be alienation and potential conversion. Jewish communities should encourage parents and youth of all ages towards more intensive Jewish educational programs.

FIRST. SOME CAUTIONARY COUNSEL FOR ALL

(1) Do Not Overreact

There is just no warrant for alarm. We have some reports of individual conversion -- and they of course merit our earnest and active concern -- but no evidence of substantial impact on Jewish youth.

(2) Do Not Join in the Numbers Game

Missionaries characteristically exaggerate the numbers of converts gained. Do not help them by accepting their figures or by citing or repeating their statistics, even if they appear in the public press. There are no reliable figures, only guesstimates and generalizations. Our concern, in any case, is based on the traditional axiom, "Whoever sustains one Jewish soul is as if he had sustained a whole world."

(3) Do Not Debate, Dialogue or Argue With Missionaries

Missionaries often seek to engage Jews in public discussion. Do not be drawn into this utterly fruitless exercise. Above all, do not invite missionaries or their followers to address meetings under Jewish auspices. Such hospitality only gives

the missionary cause institutional dignity and legitimacy. On the other hand, do not publicly attack or abuse the missionaries; this merely serves to surround them with an aura of martyrdom, to our loss. Our essential obligation is to shore up our Jewishness.

(4) Do Not Be Taken in by the "Jewish Christian" Ploy

Some missionary groups appeal specifically to Jews with the specious notion that those joining them are thereby "completed" or "fulfilled" as Jews. This is patently incompatible with Jewish tradition and conviction. Conversion to Christianity or any other faith is an abandonment of Judaism. We must strive, with loving concern, to restore erring individuals to their own faith and community.

(5) Do Not Lose Your "Cool"

The style of the Key '73 missionaries is likely to be cool and affable. Emulate it. When they come smiling to the door, respond politely -- firmly but with no recrimination -- "No, thanks, I'm not interested," or some brief and definitive equivalent.

SECOND, SOME SUGGESTIONS FOR ORGANIZATION AND STRATEGY

(1) Mobilize Local Resources

Every Jewish community will make its own appraisal of the challenge posed by missionary activity. Each will face certain conditions unique to it. Each will have to assume responsibility for its own reaction, though national agencies are of course more than ready to be of assistance. Locally, planning and organization, coordinated through the appropriate community-wide agency, must involve all concerned partners -- federation, community relations council, rabbinical association, community centers, Hillel directors, synagogue groups, educators, lay groups, youth councils, etc.

(2) Get the Facts

Fact-finding is a "must." This is an indispensable step. Until the actual situation in the community has been established, planning cannot proceed intelligently. Are Jews, as Jews, being missionized? By whom, from what centers or sources? In what settings and by what means -- in schools, through coffee houses, "drop-in" centers, via the communications media, prayer meetings, home study groups, bookmobiles?

(3) Plan Strategy and Approaches

Assuming the fact-gathering process indicates a problem requiring action:

(a) Survey the available resources -- knowledgeable and experienced personnel, appropriate literature, suitable facilities.

(b) Priority should go to marshalling individuals -- young and old. Set up a task force of peer-to-peer as well as adult resource people with some forte or expertise in this area.

(c) Very carefully study at first hand the needs of those Jewish young people who are flirting with or have been drawn into other religious movements, and what they are seeking. Make no prejudgments on these matters. The Jesus Movement is very complex.

(d) With equal care, plan how to offer a positive Jewish response to their need and search. Only then will it be possible to reach out to them and to share the needed knowledge and understanding with others to be trained for further intensive outreach.

(4) Focus on the Teenager

Not only college students, but those in the high schools and even in the junior high schools must be deemed vulnerable. Many missionaries may concentrate on teenagers, deliberately using a peer-group approach, exploiting the unsettled state that marks the adolescent years particularly in these times, and the readiness of young people to challenge any traditional, accepted values. These areas demand our greatest scrutiny and innovative planning. Our caution against overreaction bears repeating here. "Crash programs," counter-crusades, or resort to gimmickry must be avoided.

(5) Create Opportunities for Youth Participation

Unfortunately those who are confused Jewishly and troubled personally will not always avail themselves of the traditional programs conducted in centers, synagogues, youth organizations and other settings. Additional ways need to be developed for reaching out with approaches that truly enable young people to shape the content, directions and policies of the programs in which they participate, including those programs that are regarded by them as not controlled by the "establishment." Some recently initiated youth and teen programs reflect this approach, utilizing informal settings such as storefronts and

coffee houses, providing opportunity for "rapping" and for making contacts with other youth. Such programs are consistent with the long range goals of reaching youth, providing a Jewish setting in which they can relax, meet other Jewish youth, "shmoos" and talk seriously with warm, sensitive, responsive and skillful staff -- including staff of their own peer-groups. Experimentation with innovative and creative approaches to opening channels of participation by our youth must be given high priority.

Conclusion

All Jewish agencies and institutions, of course, share a basic obligation to support and conduct positive programs -- both formal and informal -- of Jewish culture and Jewish education, with outreach especially to youth of high school and college age.

It is not our intention at this point to provide you with informational materials and precise recommendations for programmatic activities. In due time we shall have suggestions for specific activities, including innovative and experimental projects that are now being tried out, e.g., appropriately planned coffee houses where young people can come for an informal "shmoos;" a local telephone "hot line," manned by trained communal leaders and youth who can speak warmly and helpfully to youngsters who need love and understanding. Indeed, you might indicate what you think is needed in this urgent area of concern.

The actual value of these guidelines for any particular area can only be determined by experience. For this reason it is essential to maintain a strong liaison between the local communities and national agencies. A constant flow of information will not only allow for the revision and updating of these guidelines but also enable each community to benefit from the experience of others. Do therefore keep us informed on developments in your bailiwick and let us know just how we can be helpful.

National Jewish Community
Relations Advisory Council

Synagogue Council
of America

National Jewish
Welfare Board

American Association
for Jewish Education

B'nai B'rith
Hillel Foundations

and the constituent national organizations of the NJCRAC and the Synagogue Council of America:

American Jewish Committee
American Jewish Congress
B'nai B'rith-- Anti-Defamation League
Central Conference of American Rabbis
Jewish Labor Committee
Jewish War Veterans of the U.S.A.
National Council of Jewish Women
Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America
United Synagogue of America

SYNAGOGUE COUNCIL OF AMERICA
432 PARK AVENUE SOUTH
NEW YORK, N.Y.

MINUTES

PLENUM MEETING

December 6, 1972

PRESENT:

Rabbi Irving Lehrman, Presiding

CCAR: Rabbi Irwin Blank

RCA: Rabbi Abraham Averach; Rabbi Marvin Goldman;
Rabbi Paul Levovitz; Rabbi Walter Wurzbarger;
Rabbi Israel Klavan; Rabbi Louis Bernstein

RA: Rabbi Irving Lehrman; Rabbi Saul Teplitz;
Rabbi Gerald Wolpe; Rabbi Hillel Cohen;
Rabbi Mordecai Waxman; Rabbi Arthur Talmadge

UOJCA: Morris Dershowitz; Rabbi Elkanah Schwartz

UAHC: Rabbi Balfour Brickner; Marvin Braiterman;
Dr. William Groisser; Mr. Irving Gruber;
Bertram Kramer; Rabbi Robert Marx;
Seymour Sims

US: Moses Hornstein; Dr. Ruth Waxman; Samuel
Rothstein

STAFF: Robert Coleman; Lilli Chertoff; Ira Silverman;
Rabbi Henry Siegman

Rabbi Irving Lehrman opened the meeting and welcomed Rabbi Louis Bernstein, President of the Rabbinical Council of America who, together with him, had attended a meeting in Israel of the Conference of Presidents of Major American Jewish Organizations. Rabbi Lehrman congratulated Samuel Rothstein on his election as President of the World Council of Synagogues. He also welcomed Marvin Braiterman of the UAHC Religious Action Center in Washington, D.C., and Rabbi Hillel Cohen of the Rabbinical Assembly.

I COMMITTEE ON FILM AND BROADCASTING

Rabbi Balfour Brickner, Chairman of the Committee, reported on a meeting held between representatives of his Committee and Thomas Swafford, Vice President for Program Practices at CBS, on Tuesday, November 28. Attending on behalf of SCA were Rabbi Mordecai Waxman, Rabbi Hillel Cohen, Rabbi Fabian Schonfeld, Rabbi Elkanah Schwartz, Rabbi Jules Harlow and Miss Susan Malinowitz.

The Committee described in detail the reasons for its request that the show "Bridget Loves Bernie" be taken off the air. Mr. Swafford indicated that CBS receives numerous requests from different groups, representing ethnic, religious, and political constituencies, demanding that certain shows and/or themes be removed from the air. He suggested that as TV moves away from meaningless programming into some of the real issues, it is bound to provoke complaints from various segments of the population. He said that CBS could not cancel the show because of what he considered to be the injurious long-run consequences, i.e., capitulation to pressure groups. He expressed understanding for our point of view, and discussed measures short of cancellation that might

lessen the offensive character of the show. One of the points discussed was the possibility of not rerunning the more offensive shows in the series. He seemed to agree that this could be done. (Since then, the most offensive episode in the entire series, depicting the actual intermarriage, has been rerun). While neither side retreated from its position, the meeting ended amicably, and it was agreed that further contact would be maintained.

Rabbi Brickner reported that he received a call the following day from Ben Epstein of the Anti-Defamation League and learned from him that his organization met with Mr. Swafford immediately after we did. It was agreed that henceforth we should coordinate our approaches to CBS. Mr. Swafford apparently did not promise ADL anything more than was indicated to the SCA committee.

Rabbi Brickner added that the Catholic Committee on Film and Broadcasting has been alerted to our concern, and they probably will be sympathetic to any request we make of them.

Rabbi Gerald Wolpe suggested that we inform other networks of our opposition to "Bridget Loves Bernie" so that similar problems with them be avoided in the future. Rabbi Hillel Cohen said that the only satisfactory solution is cancellation of the series - realistically for next year, since this year's films are already 'in the can'. He urged that pressure be placed on the top officers of CBS (Wood and Paley), and on the sponsors of the show.

Irving Gruber dissented from this policy. He maintained that the program could have no great impact on intermarriage. On the other hand, the censorship we seek to exercise does violence to the principle of free speech. It is one thing to object to a show, it is another to exercise censorship. In the long run it is we, as a minority group, who will suffer most from the precedent we are setting.

Rabbi Henry Siegman said that strictly speaking, the issue of censorship applies only to government. It is no violation of the constitutional principle of free speech if citizens threaten to withhold their business from a firm which advocates views that they find offensive.

Rabbi Mordecai Waxman suggested that we alert our constituents to the objectionable nature of the show, and that this action would be sufficient.

Morris Lershowitz moved that a letter of protest be directed to Screen Gems, producers of "Bridget Loves Bernie" and to the advertisers, and that copies of these communications be sent to the constituents of the Synagogue Council of America. Mr. Moses Hornstein amended the motion by adding that our agencies be asked to pass on this information to their members throughout the country. The motion and amendment were seconded.

Samuel Eothstein suggested that the motion should be withdrawn and that agencies do what they consider proper on the basis of the committee chairman's report.

Rabbi Walter Wurzbarger stated that while the suppression of ideas is generally undesirable, there are obviously circumstances which make it necessary. We must therefore deal with the problem not as an abstraction, but in terms of the specific gains and losses involved in this particular case. Rabbi Louis Bernstein stated that the issue of intermarriage is a serious one, and the right of protest is fundamental.

The motion by Mr. Lershowitz was carried. The Plenum also instructed the Committee on Film to meet with the sponsors of the show, the Proctor & Gamble Company, to persuade them to remove their sponsorship from the show.

II COMMITTEE ON SOCIAL POLICY

Rabbi Robert Marx reported that the proposed statement on affirmative action and quotas is now in conference. There will be a meeting in a few weeks to determine if differences dividing several of our agencies can be resolved. He expressed the hope that a common position would be worked out and that a statement be resubmitted to the Plenum shortly.

Rabbi Marx reported that the subject of citizen's surveillance has been discussed at several meetings of the Committee. The committee has heard experts on the subject, including Professor Milton Konvitz of Cornell University and Bernard Fishman, a prominent attorney and Professor of Clinical Psychiatry at Albert Einstein College of Medicine. A subcommittee has been appointed to draft a statement expressing the SCA's concerns in this area.

The committee considered the issues involved in the Cesar Chavez lettuce boycott and the Farah labor dispute in Texas. The committee decided that the Farah strike does not pose any fundamental issues of social policy, and that we therefore not issue any statements on the subject. The lettuce boycott does pose such issues, and Rabbi Marx submitted a resolution proposed by the committee.

Rabbi Brickner suggested that the resolution be strengthened by inserting a request that congregational caterers not be permitted to use non-union lettuce. Rabbi Louis Bernstein questioned the realism of the amendment. On a vote on the proposed resolution and the proposed amendment, four agencies voted in favor and the RCA and the UOJCA abstained.

Rabbi Lehrman introduced Marvin Braiterman, who represents the Synagogue Council of America in Washington on legislative matters. Mr. Braiterman analyzed the implications of the national elections and the legislative activity that can be expected from the 93rd Congress. (A separate written report by Mr. Braiterman will be circulated to the agencies).

Rabbi Henry Siegman suggested that Mr. Braiterman submit to the Committee on Social Policy specific recommendations based on his analysis.

III INTERNATIONAL AFFAIRS

Rabbi Saul Teplitz reported that the Committee on International Affairs has been exploring ways in which the SCA can appropriately mark Israel's 25th anniversary.

The Committee has been informed by the Department of State that our government has a treaty arrangement with the Soviet Union which permits the appointment of an American rabbi to serve American personnel in Moscow. The Department of State invited the Synagogue Council of America to designate a rabbi to serve in that capacity. The Committee is exploring this matter, will consult with our constituent agencies, and will report back to the Plenum.

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

MINUTES

EXECUTIVE COMMITTEE MEETING

January 3, 1973

PRESENT:

Presiding - Rabbi Irving Lehrman

CCAR:	Rabbi Irwin Blank; Rabbi Joseph Glaser
RA:	Rabbi Irving Lehrman; Rabbi Judah Nadich
RCA:	Rabbi Solomon J. Sharfman; Rabbi Emanuel Holzer; Rabbi Walter Wurzbürger
UOJCA:	Julius Berman; Rabbi Reuven Savitz; Rabbi Elkanah Schwartz; Harold Boxer
UAHC:	Harry Gutmann; Robert Adler; Samuel Brodsky
US:	Philip Greene; Morris Laub; Moses Hornstein; Samuel Rothstein; Arthur Levine; Jack Stein
STAFF:	Lilli Chertoff; Robert Coleman; Ira Silverman; Rabbi Henry Siegman

Rabbi Irving Lehrman opened the meeting and welcomed Rabbi Reuven Savitz, the newly appointed Associate Executive Vice President of the Union of Orthodox Jewish Congregations of America. He congratulated Harry Gutmann on his election to Chairman of the Board of the Union of American Hebrew Congregations. He congratulated Jack Stein, President of the United Synagogue, on the recently held meeting of the Conference of Presidents of Major American Jewish Organizations in Jerusalem.

I INTERRELIGIOUS AFFAIRS

Rabbi Walter Wurzbürger, Chairman of the Committee on Interreligious Affairs, reported on the Reassessment Conference held on December 7. He said that the Conference achieved one objective -- it provided a new look at Jewish-Christian relations. The report by Father John Pawlikowski was particularly helpful in that it pointed out some major problems within the Catholic Church which make it difficult for the Church to deal with Judaism. In general, it would seem that the enthusiasm for interreligious relations that once prevailed is considerably diminished. The Committee on Interreligious Affairs will examine the proceedings of the Conference and based on its own reactions to these proceedings, will submit recommendations to the Executive Committee concerning policy and program in this area.

Rabbi Irwin Blank said that he was distressed by the negativism that characterized the presentations. There seemed to be no inclination to examine seriously any of the statements by Protestant and Catholic groups over the years, and no readiness to acknowledge any positive results from these relations.

Rabbi Wurzbürger and Rabbi Siegman both observed that while many of the speakers expressed considerable skepticism, they were by no means entirely critical. Milton Himmelfarb, Marshall Sklare and Rabbi Jacob Agus all spoke positively about the interreligious enterprise.

Rabbi Siegman reported on consultations that were held recently by the International Committee for Interreligious Consultations and the World

Council of Churches in Geneva, and representatives of the Vatican in ~~Marseilles~~. A written report on these two conferences will be circulated to the members of the Plenum.

II INTERNATIONAL AFFAIRS

Rabbi Irving Lehrman reported that the Committee on International Affairs is exploring the possibility of holding a special conference to mark Israel's 25th anniversary on the theme of the religious implications of the re-establishment of the State of Israel in our time. The suggestion for a conference on this theme was made by Rabbi Pesach Levovitz, who thought that both Jewish and Christian religious personalities in Israel might be invited to participate in the conference. Rabbi Lehrman asked whether April 9 or May 14 were good dates for the proposed conference. The Plenum recommended that the conference be held on May 14.

Rabbi Lehrman urged members of the Executive Committee to attend a farewell dinner being given by the Conference of Presidents in honor of Ambassador Rabin on Wednesday, January 17.

III AGENDA PROCEDURES

Mr. Berman stated that at the December meeting of the Plenum, a resolution proposing a Lettuce Boycott had been presented for discussion and adoption, although neither the agencies nor the members of the Plenum had been given advance notice that such an item was to be placed on the agenda, nor had the resolution itself been circulated prior to the meeting.

Mr. Berman also noted that in connection with the vote on the Lettuce Boycott resolution, the Orthodox Union representative had stated that he was "abstaining" to enable him to consult with his Agency, but, unfortunately, the vote had been recorded as a simple "abstention," thereby not affording the Orthodox Union an opportunity to take a position on the resolution after consultation.

Following the meeting, when this was pointed out, the Orthodox Union was informed that it was too late to register its position on the resolution, since those who recorded the proceedings did not understand the UOJCA was requesting time for consultation and the resolution had been released to the press and to Cesar Chavez.

Mr. Berman requested that in the future, agenda items which require action by the Executive Committee or the Plenum be circulated to the constituent agencies of the Synagogue Council, as well as the members of the Executive Committee or Plenum, as the case may be in advance of the meeting. In cases where the Executive Committee or Plenum are asked to vote on a resolution, the text of the resolution should be circulated to the agencies in advance of the meeting.

The only exceptions to this procedure should be cases which, in the opinion of the President, are of an urgent nature and require the immediate attention of the Plenum or the Executive Committee.

Mr. Berman also suggested that if an agency decides to "defer" rather than to "abstain" on a vote, this should be taken to mean that the agency is asking for time to consult with its officers, that its decision on the vote is to be deferred until that time.

Rabbi Lehrman accepted Mr. Berman's recommendations, and said that these procedures would be adhered to in the future.

Under "Good and Welfare," Rabbi Solomon Scharfman asked what we are doing about "Key 73" and related evangelistic campaigns. Rabbi Siegman reported that the Joint Advisory Committee of the SCA and the NJCRAC prepared and distributed a statement alerting the Jewish community to the problem and containing suggestions. However, the SCA has not yet addressed itself fully

to this issue. Mr. Moses Hornstein called attention to a full-page ad by a missionary organization calling for the conversion of Jews, which appeared in the National Jewish Post and Opinion.

Morris Laub stated that we are in danger of exaggerating the impact of these evangelical campaigns and of efforts addressed specifically to Jews. While they certainly should not be ignored, neither should they be exaggerated.

Rabbi Walter Wurzburger also expressed concern about possible overreaction to these manifestations. He stated that we have no right to deny Christians the freedom to evangelize, as long as no coercion is involved. He said he was not sure that a pagan secular America is not a greater threat to Judaism than a Christian America. To the extent that these efforts remind us of the emptiness of Jewish life in the United States, they are perhaps all to the good.

Rabbi Lehrman asked Rabbi Wurzburger to convene his Committee on Interreligious Affairs to study the matter and come back with recommendations to the Executive Committee.

Rabbi Joseph Glaser asked that at the next meeting of the Executive Committee we place on the agenda the question of expanding SCA's relations with the NJCRAC. He also requested that at future meetings, the Executive Vice President be asked to submit a brief report on the SCA's activities during the preceding period. Rabbi Lehrman agreed to both proposals.



February 5, 1973

Mr. Ira Silverman, Director
Institute For Jewish Policy Planning & Research
1776 Massachusetts Ave., N. W.
Washington, D. C. 20036

Dear Ira:

I had not realized that Analysis was designed merely as "a journalistic interpretation of topical issues" and will view it in the future accordingly. I had hoped for more. In any case I don't want to get into a stance with you as a neinsager. It's just that so many of us are desperate for hard-headed and realistic information.

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

memorandum

to: Members of the Program Planning Committee
from: Rabbi Irwin Blank, Chairman
subject: Next Meeting - March 28
date: March 14, 1973

This will confirm the next meeting of our Program Planning Committee on:

DATE: Wednesday, March 28
TIME: 3:00 P.M.
PLACE: Synagogue Council of America
432 Park Avenue South

Our discussion will focus on two major items:

- 1) Research proposals in the areas of:
 - a) Jewish Marriage and Family Patterns
 - b) Jewish Community Transition: Impact on Synagogue
 - c) Jews on Campus
- 2) Analysis

You will be receiving detailed information about these two items in advance of the meeting.

Kind regards,

(ATTACHMENT I-B)

February 1973

Research on Jewish Community Transition: Impact on Synagogue

Two major studies, both viewing the situation of the rabbi and synagogue in Reform Jewish Life, have recently been released to the Jewish community (Lenn, Theodore I. and Associates, Rabbi and Synagogue in Reform Judaism, Central Conference of American Rabbis, 1972, and Fein, Leonard J. et. al., Reform is a Verb, Union of American Hebrew Congregations, 1972, synagogue-future summary attached). Both involved survey questionnaires and interviews and both focused on attitudes and behavior of current rabbis and synagogue members. Although the Fein study was future-oriented, it concentrated on effects on the synagogue coming from internal factors, particularly the needs of current members.

Changes from outside the synagogue, and even from outside the Jewish community specifically, will also have impact on the future of the American synagogue, whether Reform, Conservative, or Orthodox. Continued Jewish community migration from city to suburb will affect the viability of older downtown congregations, and will put new demands on suburban institutions, including synagogues. The development of Jewish population concentration in university communities will create new needs to which the synagogue may or may not be able to respond. The so called "generation gap," the women's movement, and new modes of youth communalism, all part of general community trends, also raise questions about the future shape of the synagogue. In consequence, planning for the future of the synagogue - spiritually, geographically, financially - must take into account the projected societal trends which will affect the Jewish community.

It would therefore be useful to study the trends in Jewish community transition as they may impact on the synagogue of the future. Such a study could include the following approaches:

- A. Demography - study of movements of Jews to and from specific neighborhoods and cities, with analyses of shifting balances and projections of trends. This could include investigations of the processes of communal association (and the roles of secular and religious organizations in that process), and the family decision-making process regarding migration (and the considerations given to Jewish community, synagogue, religious schools, etc. in that process). New residential patterns (new towns, "cluster" zoning, etc.) may offer new options for synagogue involvement; the growing popularity of second (vacation) homes may change patterns of (previously) weekend-oriented synagogue involvement, presenting problems and opportunities which should be explored. These patterns could be investigated through an in-depth study of the creation and demise of specific communities and synagogues.

B. New needs of the synagogue constituency

1. for services provided by the synagogue
2. for a sense of community

This could be approached through a connected study concentrating on new synagogues - why people join, what they see as their basic needs, what they expect to gain from the new synagogue, and how the synagogue is meeting those needs.

C. Needs of potential synagogue constituencies, currently unaffiliated.

This could be approached through a study of currently unaffiliated Jews - reasons for non-affiliation; what replaces the religious, communal or social needs which might be met by synagogue affiliation, if anything; synagogue innovations which might induce affiliations; etc. Some "gaming" of reactions and desires of this group might prove informative.

D. Financial factors - analysis of projected membership trends on synagogue organization and size - taking account of the financial need for broad membership base, and new demands for small-group participation. This section could also include a financial analysis of synagogue expenditures, as compared with articulated needs and preferences of current and potential memberships.



February 1973

Research on Jews on Campus

With some 80% of college-age Jews attending college, and an increasing number of Jews on university faculties, the college campus affords excellent ground for research into many areas affecting the form and content of Jewish behavior in the future. Research access to individuals and to their social and cultural milieu is also considerably easier due to the concentration of Jews in particular localities, involved in a discreet number of activities.

It is relevant and important to study the Jew on campus to help us understand how the vast number of young Jews regard themselves as Jews, what relevance they see for their Jewishness, and what behavior expresses that identification, in order to anticipate the future of existing Jewish institutions and the growth of new institutions - which hopefully will enable Jewish heritage to continue to be relevant to the needs of a new generation. Moreover, with so many Jews, students and faculty members, on college campuses, these college communities have in themselves become significant centers of Jewish population, largely unserved by traditional Jewish institutions, such as community synagogues, social service agencies, etc.

The American Jewish Committee's Task Force on the Future of the Jewish Community in America called the campus a "neglected constituency", and recommended "that the communal and synagogal agencies should collaborate in a variety of efforts to connect the synagogue with the large and important Jewish academic community". It added that "to a marked degree the synagogues have been unaware of the growth of this constituency and its potential for involvement". A study of this constituency should include:

- A. student attitudes - Are Jewish student attitudes toward being Jewish related substantively to Jewish religion, Jewish culture, or Jewish history, or rather to other factors they may identify with being Jewish - if negative, such as parental hostility, rejection of middle-class values, etc.? What role does prior synagogue or synagogue-school experience play? How are these attitudes expressed in behavior, and what are their institutional policy implications?
- B. faculty attitudes - What are the perceptions of the Jewish faculty member about his Jewishness? Is he involved in Jewish Studies programs? Is he concerned about services available, such as synagogues, Jewish education institutions, other outlets? Is he relating to others, particularly students, as a Jew? even as a model of Jewishness? What relations exist between the local Jewish community, if there is one, and the campus, and how do these relationships on urban campuses differ from those on rural campuses?

- C. needs - What are the perceived religious, communal, cultural, social needs of Jews on campus? And how are they pursued? Through Jewish institutions, or Jewish social groups? Counterculture? Christianity (Jesus movement)? Other religions (Hindu, Islam, or other ~~aposticism~~)? Non-religious movements? Are these needs felt or expressed differently from the way they were 5, 10, 15, 20 years ago? In what ways are the perceived needs susceptible to fulfillment through Jewish approaches, substantively, or institutionally? Is the campus hostile or friendly toward religious/ethnic commitment, generally?
- D. future - What patterns of Jewish identification on campuses such as Hillel, Yavneh, havurot, student press, aliyah groups, etc, are likely to serve as models for future modes of Jewish involvement or affiliation? What community-campus Jewish relationships can be developed as models? And what do the attitudes expressed on campus tell us about the long range viability of Jewish institutions?



February 1973

Analysis issues to date:

- #29 December 1, 1972 Soviet Jewish Emigration and East-West Trade
- #30 December 15, 1972 The Long Range Significance of the New
Jewish Consciousness on Campus
- #31 January 1, 1973 The Energy Crisis: Pressure on American
Middle East Policy
- #32 January 15, 1973 Comparing the Inmarried and Intermarried:
Implications of the National Jewish Population Study
- #33 February 1, 1973 New Action in Affirmative Action
- #34 February 15, 1973 Jewish Health Care in America: Problems,
Models and Alternatives

Suggested future topics:

A preview of the 1973 Israeli general elections

The American role in forthcoming Middle East diplomacy

The policy implications of the recent Goren decision on mamzerut

New Federal housing directions and their implications for the
Jewish community and intergroup relations

New tax credit plans for aid to private (including parochial) education

The status of prayer in the public schools

Internal Revenue Service inhibition of voluntary and religious organizations

February 1973

Research on Jewish Marriage Patterns

A critical area for research to be sponsored by the Institute for Jewish Policy Planning and Research is the changing pattern of marriage and family life among American Jews. This priority is based on the premise that without stable Jewish families supported by a community of Jewish families and institutions, there will be neither the requisite number of Jewish off-spring to assure the continuity of the Jewish people in America, nor the transmission of a meaningful Jewish way of life.

Data to be released by the National Jewish Population Study will be useful in signalling trends and testing hypotheses about these patterns. Two such hypotheses relating to Jewish marriage patterns which have been discussed in the Jewish community would, if borne out, have serious negative consequences for the transmission of Jewish life in future generations, and are therefore critical topics for study:

- I. Due to a number of factors growing out of American societal malaise, which appears to affect Jews as much as other Americans, the number of Jews who fail to marry, who divorce, or who marry late during their reproductive years will rise to a level which threatens to reduce sharply the number of Jews in the next generation, and to diminish the traditional place of the family as the primary source of affording meaningful Jewish experiences both for parents and their children. In the general population, especially among the young, marriage is seen increasingly as unnecessary, as a trap, or as an unstable or temporary arrangement even when contracted; the importance of having children is seen as diminished; having children is seen as a threat to the independence and development of women; and models of married life are not valued highly or attractive.

Marriage and family life have always been the setting for conflict, as well as love, but seldom has marriage as an institution been so directly challenged. Whereas in other times, Jews were so separated and isolated from the larger society that they were able to preserve their institutions from destructive forces about them, the American Jews, as a largely integrated minority within America have put up few "Jewish defenses" against the current disintegrating tendencies.

This departure from stable patterns of marriage and family rearing raises serious questions of whether family life in the last generation has failed to provide a meaningful model of behavior for marriageable Jews and whether factors out of the control of the family have rendered earlier models in some way obsolete. It raises even greater doubt about the future transmission of such models.

It is necessary to develop information concerning the prevalence of this pattern among Jews today, to identify the causes, and to suggest remedial policies or alternative family models which will better support both Jewish continuity and Jewish life.

Such information should include:

A) Demographic Data: Profile of Jewish age group 20-50

- 1) percent - married
divorced
separated
never married
- 2) age of marriage -
men
women
first marriage
second marriage (years single)
- 3) number and age of single parents
- 4) characteristics of (1-3)
(education, income, employment, geographic location,
Jewish background, extended family, other ties).

B) Survey of Literature - (Jewish, non-Jewish)

- 1) views about key issues on family life
- 2) Jewish Rabbinical views (Torah and Tradition)

C) Prevailing attitudes regarding the status of marriage and the family.

D) Direction of Jewish Communal Services.

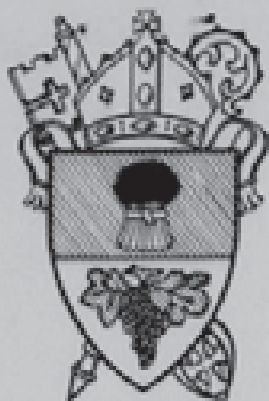
- 1) casework
- 2) family education

E) / If hypotheses prove tenable, the follow types of questions should be explored: /

- 1) why do people not marry?
- 2) why do marriages break up?
- 3) what are problems of single adults and especially single parents?
- 4) what are chances or remarriage?

- II. As Jewish attitudes and behavior become increasingly peripheral to Jews in America, intermarriage becomes more prevalent. But while there is more intermarriage, it is no longer necessarily the exit from Jewish life and the Jewish people it once was. Intermarriage has traditionally been a focus of emotional concern by the Jewish community, on the assumption that preventing intermarriage was the key strategic target. But if intermarried couples, especially those in which the non-Jew converts, are often no less Jewish than most non-intermarried couples, then the focus of study should not be solely on intermarriage as such, but on the causes of peripherality, which is characteristic of inmarried as well as intermarried couples.

It would therefore be useful to study, on the one hand, in greater depth than has been done before, the nature of the intermarried couple, especially that in which the non-Jew converts, and on the other to study the causes of and antidotes to peripherality. More specifically, it is proposed to conduct a comparative study of behavior of non-intermarried couples and intermarrying (including converting) couples in such a way as to determine the relative significance for Jewish survival of intermarriage as it is now occurring in America. Secondly, it is proposed to study the correlation between certain activities thought to prevent peripherality and intermarriage - and the consequences of such intermarriage. (For example, a study of day school graduates or Ramah Camps graduates, and the incidence of intermarriage, non-Jewish conversion, and Jewish behavior of their children, including where possible their tendency to intermarry.)



THE EPISCOPAL CHURCH IN
The DIOCESE of OHIO

THE RT. REV. JOHN HARRIS BURT, BISHOP

CHURCH HOUSE
2230 EUCLID AVENUE • CLEVELAND, OHIO 44115
TELEPHONE (216) 771-4815

March 19, 1973

Dear Dan:

I found the confidential memorandum of Rabbi Siegman extremely helpful and extremely interesting. As you could conclude by my somewhat muddled presentation at the Fairmount Temple the other night, I have a good deal of growing to do as I try to understand the issues confronting us in Christian-Jewish dialogue.

As additional material of this sort comes to your attention, I do hope you will share it with me.

I have recently agreed to act as moderator of the Interreligious Caucus of the N.C.C. Governing Board - an informal group of those on that body who wish to deal seriously with Jewish - Christian relationships. As a member of the Episcopal Church's Joint Commission on Ecumenical Relations I have also been given the assignment of trying to make our denomination more sensitive in this area.

Ever sincerely yours,


John H. Burt

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106



771-1522

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

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Moses Hornstein

April 5, 1973

DIRECTOR OF DEVELOPMENT
Seymour Facher

Rabbi Daniel Silver
Tifereth Israel
University Circle and Silver Park
Cleveland, Ohio

Dear Rabbi Silver:

It was good talking to you this morning. As you discussed with Henry, we are inviting Professor C.A. Rijk to visit the United States to deliver a series of lectures on developments within the Catholic Church regarding Judaism and the State of Israel.

Fr. Rijk served for nearly ten years as the head of the Vatican Office on Catholic-Jewish relations. He played a major role in determining the policies of the Roman Catholic Church vis-a-vis the Jewish people, the Jewish faith and the State of Israel.

Coming out of the liberal wing of the Catholic Church in Holland, Fr. Rijk brought to his work an understanding of Jewish history and of the implication of the Catholic Church in the suffering of the Jewish people, and a profound determination that the Church reexamine and change its traditional understanding of its relationship to the Jewish faith and to the State of Israel.

As the man in charge of the work of the Catholic Church in this very sensitive area, he has played a central role in the historical developments that have occurred in Catholic-Jewish relations since Vatican Council II.

NATIONAL ADVISORY COUNCIL

Honorary Chairman
Hon. Arthur J. Goldberg
Chairman
Jack A. Goldfarb

CONSTITUENT ORGANIZATIONS

Central Conference of American Rabbis
Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America
United Synagogue of America

Rabbi Daniel Silver
April 5, 1973
Page 2

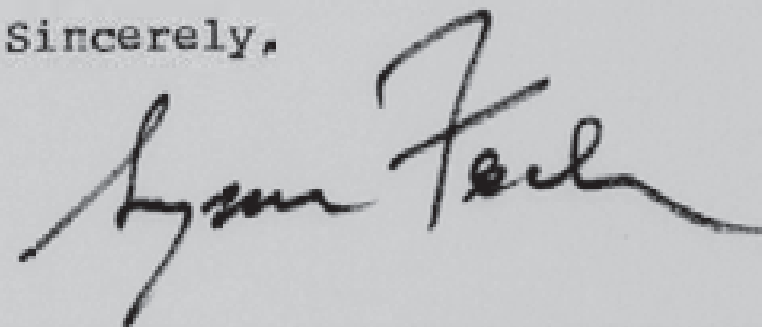
We would like to have a meeting of 25 to 30 top leaders of the community - a luncheon meeting or a parlor meeting in addition to the discussion that Fr. Rijk will develop. It will give us an opportunity to project the Council's program to these community leaders and, of course, we will not ask for money.

Obviously the host is important inasmuch as the responses will be directed more to him than to Fr. Rijk. Someone like Lloyd Schwenger or Maurice Saltzman is the kind of person we are thinking about.

Our plans call for Rijk to be in Chicago on the 7th and 8th of May and we would like very much to go from there to Cleveland. I am suggesting the evening of the 9th or 10th as possible dates for a parlor meeting and the 9th, 10th and 11th as possible dates for a luncheon meeting.

I look forward to hearing from you.

Sincerely,

A handwritten signature in dark ink, appearing to read "Lynn Felt". The signature is fluid and cursive, with a large initial "L" and a long, sweeping underline.

SF:mae



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Harold H. Boxer

Treasurer
Moses Hornstein

DIRECTOR OF DEVELOPMENT
Seymour Facher

April 26, 1973

Rabbi Daniel Silver
Tifereth Israel
University Circle and Silver Park
Cleveland, Ohio 44106

Executive Vice-President
Rabbi Henry Siegmán

Dear Rabbi Silver:

It was good talking to you yesterday morning and to learn about the luncheon meeting now confirmed for Tuesday, May 22nd.

NATIONAL ADVISORY COUNCIL

Honorary Chairman
Hon. Arthur J. Goldberg

Chairman
Jack A. Goldfarb

Although I have previously sent you some information about Father Rijk, I am enclosing his curriculum vitae. Also enclosed is a draft of a letter of invitation which I know you will edit, geared to your personal style.

CONSTITUENT ORGANIZATIONS

Central Conference of American Rabbis
Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew
Congregations
Union of Orthodox Jewish Congregations
of America
United Synagogue of America

Would you be kind enough to send me a copy of such letter so I have details about the meeting.

Thank you for your cooperation.

Sincerely,

SF:mae
Encs.

[with Apr 26,
1973]

Curriculum Vitae of Cornelis A. Rijk

Born in Schore, the Netherlands, October 13, 1921.

Licentiate in Sacred Scripture at the Pontifical Biblical Institute,
Rome, 1953.

Doctorate in Theology at the Pontifical Gregorian University, Rome,
1956; (thesis: La signification de la formule dogmatique).

Professor of Sacred Scripture at the Seminary of Warmond, the
Netherlands, 1954-66.

Visiting Professor at Leiden University, 1963 and 1964.

Member of: The Dutch Catholic Bible Society
The Board of the Arne Frank Foundation
The Catholic Council for Israel in the Netherlands.

From October 1966 to January 1, 1973, Director of the Vatican Office
for Catholic-Jewish Relations which was created by Cardinal Bea
in 1966. In this capacity many visits to Israel and other
countries of the Middle East, the various countries of Europe,
Latin America, the United States of America and Canada, in
order to establish new contacts between Christians and Jews,
to lecture on Jewish-Christian relations and to study the
different situations concerning ecumenical and Jewish-Christian
relations.

Since January 1, 1973, Director of SIDIC (Service International de
Documentation Judéo-Chrétienne), Rome.

Visiting Professor at the Pontifical Gregorian University, Rome,
1971-72, lecturing on "The Theology of Jewish-Christian Relations".

Visiting Professor at the Pontifical Institute "Regina Mundi", Rome,
1971-72 and 1972-73, lecturing on "The Theology of Jewish-
Christian Relations".

Visiting Professor at Northwestern University, Evanston, Illinois,
U.S.A., February-March 1972, lecturing on "Jews and Judaism
in Catholic Theology".

May 7, 1973

Mr. Nathan Oscar
21161 Almar Drove
Cleveland, Ohio 44122

Dear Nathan:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp
Enc.

Gull
Spent Sick
N. W. W.
Beaton
Ritz
Geller

752-5505

15
1. coming
2. maybe
3. I don't know

yes

yes

May 7, 1973

Mr. James Reich
2619 Courtland Oval
Cleveland, Ohio 44118

Dear Jim:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

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We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paul

DJS:mp
Encl.

yes

May 7, 1973

Mr. Sam Friedman
19601 Van Aken Blvd.
Cleveland, Ohio 44122

Dear Sam:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

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We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp

yes
May 7, 1973

Mr. Bernard S. Kaufman
1 Public Square
Cleveland, Ohio 44113

Dear Bernie:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paul

DJS:mp
Encl.

76
May 7, 1973

Mr. Nelson Stern
18545 Parkland
Cleveland, Ohio

Dear Nelson:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

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We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp

yes
May 7, 1973

Mr. Max Eisner
2932 Broxton Road
Cleveland, Ohio 44120

Dear Bud:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paul

DJS:mp

yes

May 7, 1973

Rabbi Myron Silverman
Suburban Temple
22401 Chagrin Blvd.
Cleveland, Ohio

Dear Myron:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

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We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp
Encl.

*yes
after lunch*

May 7, 1973

Mr. Irving Rabinsky
2716 Mayfield Rd.
Cleveland, Ohio 44106

Dear Irv:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The Purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp
Encl.

gee

May 7, 1973

Mr. Bert Krohngold
1 Bratenahl Place
Cleveland, Ohio 44108

Dear Bert:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp

267-1200
yes
May 7, 1973

Mr. Samuel H. Miller
10800 Brookpark
Cleveland, Ohio 44130

Dear Sam:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The Purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paul

DJS:mp
Encl.

May 7, 1973

yes
946-3000

Mr. Stanley E. Simon,
~~2849 Falmouth~~ 40 Fairmount Temple
Cleveland, Ohio 44122

Dear Stan:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

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We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paul

DJS:mp
Encl.

?

May 7, 1973

Mr. Leonard Ratner
10800 Brookpark
Cleveland, Ohio 44130

Dear Leonard:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp
Encl.

May 7, 1973

Mr. Edward Ginsberg
650 Terminal Tower
Cleveland, Ohio 44113

Dear Ed:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Faull

DJS:mp
Encl.

May 7, 1973

Mr. A. M. Luntz
One Bratenahl Place
Cleveland, Ohio 44108

Dear Abe:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp
Encl.

May 7, 1973

881-300

Mr. Louis L. Schaffer
6545 Carnegie Ave.
Cleveland, Ohio 44103

Dear Lou:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

The purpose of this meeting is to become better acquainted with the work of the Synagogue Council of America. There will be no solicitation. The Synagogue Council is jointly sponsored by the Union of American Hebrew Congregations, United Synagogues of America and Union of Orthodox Congregations of America as well as by all the rabbinic groups. Its purpose is to give the Jewish religious community a single address and a united voice in all matters concerning which the three branches share a common concern.

We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Paull

DJS:mp
Encl.

May 7, 1973

371-9715

981-8410

Morton Yale new Pres.
321-7917

Mr. Sidney Prizant
3640 Harvey Road
Cleveland, Ohio 44118

Dear Sid:

We invite you to have lunch with us at twelve noon on Thursday May 22, 1973 to meet Monsignor C. A. Rijk, the Director of the Vatican Office for Catholic-Jewish relations.

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We hope you will be able to join us. Would you let us know on the enclosed card.

Sincerely,

Daniel Jeremy Silver

David Myers

Elmer Faull

DJS:mp
Encl.

May 14, 1973

Mr. Seymour Faschen
Synagogue Council of America
432 Park Ave. So.
New York, N. Y. 10016

Dear Mr. Faschen:

Enclosed is a copy of a letter which we have sent and
a list of those invited.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

May 18, 1973

Mr. Elmer L. Paul
2720 Chesterton
Cleveland, Ohio

Dear Elmer:

Just a reminder of the Synagogue Council of America
luncheon at noon, Tuesday May 22 of which you are
one of the co-sponsors.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Yes

Mr. Nathan Oscar

Mr. James Reich

Mr. Sam Friedman

Mr. Bernard S. Kaufman

Mr. Nelson Stern

Mr. Max Eisner

Rabbi Myron Silverman

Mr. Irving Rabinsky (after lunch)

Mr. Bert Krohngold

Mr. Samuel Miller

Mr. Stanley Simon

Maybe

Mr. Leonard Ratner

Mr. Edward Ginsberg

No Response

Mr. A. M. Luntz

Mr. Louis L. Schaffer

Mr. Sidney Prizant





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May 29, 1973

Rabbi Daniel Jeremy Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio

Dear Dan:

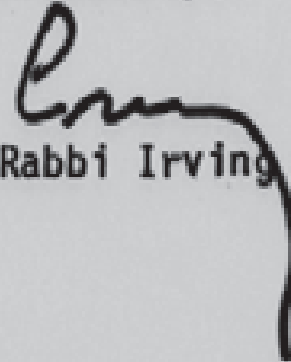
Just a short note to express our appreciation and thanks for your graciousness in hosting the luncheon for Msgr. Rijk last week.

I had an opportunity to spend a few minutes with Msgr. Rijk and he was quite pleased with the luncheon and felt that the impact of the Synagogue Council was felt, especially your opening remarks in regard to the Council. As you know, one of our problems is to project the image of the Council on a national level and Msgr. Rijk's visit to this country gave us this opportunity.

Obviously, we think such luncheons would be helpful in projecting the image of the Council and would like to avail ourselves of other such opportunities with perhaps myself, Henry Siegman or Irwin Blank, who will be our new president. It would be helpful if you have any suggestions along this line.

Once again our thanks, and I look forward to seeing you in the near future.

Sincerely,


Rabbi Irving Lehrman

IL/slg

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United Synagogue of America



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memorandum

to: Members of the SCA Plenum

from: Rabbi Henry Siegman

subject: Controversy Surrounding the French Catholic Statement on Relations with the Jews

date: July 2, 1973

In a recent memorandum, I indicated that I would be communicating with you again about the recent statement on "The Attitude of Christians with Respect to Judaism" issued by the Episcopal Committee for Relations with Judaism of the French Episcopal Conference.

Enclosed is an unofficial translation of the French statement. I think you will agree that it is by far the most advanced statement on this subject to be issued by a Christian body. However, it must be seen within its proper context. Developments in Jewish-Christian relations seem to evoke extremes of either unqualified jubilation or unredeemed hostility. Rarely are such extreme reactions justified by the objective circumstances. I should like to suggest a balanced approach to the French statement.

On its own terms, the French document is by far the most theologically advanced statement ever issued on the subject of Judaism and the State of Israel. However, it is important to understand what this document is, and what it is not. It is a statement of a committee of the Catholic Bishops of France - specifically, the Episcopal Committee for Relations with Judaism, whose president is Msgr. Elchinger, the Bishop of Strausburg. It is not a statement of the Catholic Bishops of France, whose national Episcopal Conference never approved the statement. It is believed that had the statement been submitted by the Committee for Relations with Judaism to the full Conference of Bishops for their approval, the document would not have seen the light of day.

If the statement does not enjoy the endorsement of the French Bishops, it should go without saying that it certainly does not enjoy the blessings of the Vatican. Indeed, the Vatican Secretariat of State was deeply upset by the statement, particularly by its firm assertion of the right of the Jewish people to their own homeland. The objection is based not so much on theological as on political grounds, for the Arab countries were infuriated by the action of the French Bishops' Committee.

Among those objecting to the French statement is a group of 43 Jesuits in Lebanon. Not surprisingly, their objections are based not only on political grounds - the failure of the French statement to deal with the plight of the

Palestinians and the injustices caused by the Israelis - but on theological grounds as well. While conceding that Catholics cannot regard the Jewish religion as "simply one of the many religions existing on the earth," they reject the statement's use of the term "Eternal Covenant" to refer to what they insist is the "Ancient Covenant." They affirm the continuing need to bring the message of Christianity to the Jews, and say that to present Jews and Christians as "fulfilling their vocation following distinct paths," as the French statement does, is "to deny that Christ came to abolish the wall of separation between Jews and pagans, so as, in the suppression of the Old Law, to make both one."

While the reaction on the part of the highly political Vatican Secretariat of State, and certainly of the Lebanese Jesuits, is entirely in character, it should be pointed out that this view is not shared by Cardinal Willebrands' Secretariat for Christian Unity, the Vatican department that is in charge of relations with the Jews. (Like all other Vatican departments, the Christian Unity Secretariat is entirely subservient to the Secretariat of State.) Several years ago, the Unity Secretariat sought to issue a statement on relations with the Jews, in elaboration of the Vatican II document on this subject. A preliminary draft of that statement was released prematurely by Cardinal Sheehan in the United States, and that put an end to the project. The statement that the Unity Secretariat tried to issue contained some of the same points that are now contained in the French statement. It is clear that the Unity Secretariat would gladly endorse the French statement, were they at liberty to do so. Of course, they are not.

The French statement, therefore, does not signal a radical change in the stance of the official Catholic Church, or even in the stance of the Bishops of France. It is a statement of the committee of the French Bishops, and nothing more than that. The panegyrics in some quarters of the Jewish community are therefore typically premature. This is not to say that the document is without significance. The very fact that such an advanced statement is now on the public record, so to speak, has made the Catholic Church aware that anything it will say in the future on the subject of Judaism will be measured by the admirable standards set in this document. Whether the Catholic Church likes it or not, the statement by the French Bishops' Committee now serves as a bench mark by which future actions will be measured - certainly in the Jewish world.

The "moral" of this most recent episode is to reinforce a point I have stressed for some time now. The subject of Jews, Judaism, and the State of Israel is marginal for the Catholic Church. This is not to say that the Church is irretrievably hostile, but rather that it is preoccupied with entirely different concerns, including a struggle for its own survival. It is therefore entirely unrealistic to expect that the subject of Jews and Judaism will become a central concern for the Catholic Church. At the same time, there are important individuals within the Catholic Church who are engaged in a somewhat lonely and courageous struggle to sensitize the Church not only to an awareness of the historic guilt it bears for the persecution of Jews - a record most Christians are absolutely unaware of - but also to a theological reformulation of its relationship to Judaism, which they see as essential for the Church's own self-understanding and for its survival in the modern world. The French statement should be seen as a major step forward in that internal struggle.

THE ATTITUDE OF CHRISTIANS

WITH RESPECT TO JUDAISM

The Jewish community of France, nearly 600,000 strong, is the second largest in Europe. It is a particularly vigorous community and has all the more a richer future in that there is now taking place within French Judaism an encounter between Jews from Eastern Europe who have known the trials of the last war and Jews from North Africa. Today, when relations between Jews and Christians are increasingly frequent, the Episcopal Committee for Relations with Judaism, established in 1969 by the French Episcopate, publishes for the sake of the faithful the following Orientations which implements for France the directives of the Declaration by Vatican Council II, Nostra Aetate.

I - The Jewish Existence Questions the Christian Conscience

The present existence of the Jewish people, its frequently precarious condition throughout its tragic history, its hope, the ordeals which it has known in the past, and above all in modern times, and its partial reassembling in the Land of the Bible, constitute more and more for Christians a fact which can bring them to a better understanding of their faith, and can bring light on their life.

The permanence of this people throughout the ages, its survival of civilizations, its presence as a rigorous and challenging partner confronting Christianity, are a fact of primary importance which we cannot treat either with ignorance or with contempt.

The Church, which calls on the name of Jesus Christ, and who by Him has been bound from its origin and for always to the Jewish people, perceives in the secular and uninterrupted existence of this people, a sign which it would wish to comprehend in its total truth.

II - The Slow Progress of the Christian Conscience

On October 28, 1965 Vatican Council II solemnly promulgated the declaration Nostra Aetate which contains a chapter on the Jewish people. We reaffirm the importance of this text, in which it is recalled that the Church draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles. It is our task, in our capacity as the Episcopal Committee for Relations with Judaism, to show the present compass of this declaration, and within that indicate the applications.

The Conciliar position must be regarded more as a beginning than as an end. It marks a turning point in the Christian attitude with regard to Judaism. It opens a way and permits us to take the exact measure of our task.

This declaration bases itself on a return to scriptural sources. It makes a complete break with the attitudes of the past. It appeals from now on for a new Christian look at the Jewish people, not only with respect to human relations, but also with respect to faith. Certainly, it is not possible to reexamine in one day all the assertions which have been made in the Church in the course of the centuries, nor of all the historical attitudes. The Christian conscience has nevertheless started the process which reminds the Church of its Jewish roots. The essential thing is that it begin, that it reach all strata of the Christian people, and that above all, it be followed with honesty and energy.

III - The Permanent Vocation of the Jewish People

It is not possible to view the Jewish religion simply as one of the extant religions presently on this earth. It is through the people of Israel that faith in a single God entered the history of humanity. It is through this people that monotheism, albeit with certain differences, became the common possession of the three great families who claim the heritage of Abraham: Judaism, Christianity, and Islam.

According to biblical revelation, it is God Himself who constituted this people, who brought it up, and instructed it in His designs, sealing with it an eternal bond (Gen. 17,7), and making a call upon it which St. Paul described as irrevocable (Romans 11, 29). We owe this people the Five Books of the Law, the Prophets and other sacred books which complete its message. After having been assembled by tradition, written and oral, these teachings were received by the Christians without the Jews becoming thereby dispossessed of them.

Even if, for Christianity, the Covenant was renewed in Jesus Christ, Judaism must be regarded by the Christians not only as a social and historical reality, but especially a religious one; not as a relic of a time past and completed, but as a living reality through time. The principal signs of this vitality of the Jewish people are: the testimony of its collective loyalty to the single God; its earnestness in scrutinizing the Scriptures in order to discover in the light of revelation the meaning of human life; its search for an identity in the midst of other men; its constant effort to regather as a reunified community. These signs pose to us Christians a question which touches the heart of our faith: What is the Jewish people's own mission in the Divine Plan? What expectation moves it, and how does this expectation differ from or resemble our own?

IV - To Teach Nothing Which Does Not Conform to the Spirit of Christ (Nostra Aetate 4 Par. 2)

a. It is urgent that Christians cease to think of the Jew in terms of clichés that a secular aggressiveness has forged; let us eliminate these forever, and let us combat with courage in all circumstances representations which are caricatures and unworthy of an honest man, even more so of a Christian; for example, that of the Jew which describes him as "not like others", injecting into this a nuance of contempt or aversion, which describes the Jew as "usurer, ambitious, conspirator" or which, even more dreadful because of its consequences, calls the Jew a "deicide". These defamatory descriptions which have, alas, still currency in our day in an overt or covert way, we denounce and condemn with emphasis. Antisemitism is an inheritance from the pagan world, but it is still reinforced in the Christian climate by pseudo-theological arguments. The Jew deserves our attention and our esteem, often our admiration, sometimes, it is true, our friendly and fraternal criticism, but always our love. It is perhaps this which has been most lacking and this in which the Christian conscience has been most culpable.

b. It is a theological, historical and juridical error to hold the Jewish people indiscriminately guilty of the passion and death of Jesus Christ. Already the catechism of the Council of Trent had rejected this error (Pars. 1, cap. 5,11). If it is true that historically responsibility for the death of Jesus was shared on various grounds by certain Jewish and Roman authorities, the Church holds that on account of the sin of all men Christ, in his immense love, submitted himself to his passion and his death so that all men may be saved (Nostra Aetate, 6).

Contrary to that which an ancient but questionable exegesis has proposed, one cannot properly deduce from the New Testament that the Jewish people has been deprived of its election. The totality of Scripture impels us, on the contrary, to recognize in the loyal concern of the Jewish people for the Law and for the Covenant, the sign of the loyalty of God to His people.

c. It is wrong to set Judaism over against Christianity as a religion of fear contrasted to a religion of love. The fundamental article of the Jewish faith, the Shema Yisrael, begins with "Thou shalt love The Lord Thy God" and continues with the commandment to love one's neighbor (Lev. 19,18). This is the starting point of Jesus' preaching, and thus a teaching common to Judaism and Christianity.

The meaning of the transcendence and loyalty of God, of His justice, of His compassion, of repentance and forgiveness of sins, are the fundamental features of the Jewish tradition. The Christians who assert the same values would be wrong to believe that they have nothing more to receive even in our day from Jewish spirituality.

d. Contrary to long-established stereotypes (reflexes bien etablis), it must be stated that the doctrine of the Pharisees was not the antithesis of Christianity. The Pharisees sought to make the Law a way of life for every Jew by interpreting its commandments in such a fashion as to adapt them to the different circumstances of life. Present-day research has definitely shown that the Pharisees were in no way strangers to the inner meaning of the Law, any more than the masters of the Talmud were. It is not these conceptions (dispositions) that Jesus challenged when he denounced the attitude of some of them or the formalism of their teachings. It would appear rather that it is because the Pharisees and the first Christians were so close to each other in many respects that they clashed sometimes so sharply with regard to the traditions received from the Elders and the interpretation of the Law of Moses.

V - To Gain a True Understanding of Judaism

Christians, if only for their own sake, must acquire a true and living knowledge of the Jewish tradition.

a. A true Christian catechesis must affirm the present value of the totality of the Bible. The first Covenant indeed has not been rendered null and void by the new one. It is its root and its source, its foundation and its promise. If it is true that for us the Old Testament yields its ultimate meaning only in the light of the New Testament, this in itself supposes that it is to be welcomed and recognized first of all for itself (2 Tim. 3, 16). It should not be forgotten that by His obedience to the Torah, and by His prayer, Jesus, a Jewish man by His mother, the Virgin Mary, completed His ministry in the bosom of the people of the Covenant.

b. He (the catechist) will endeavor to present the special vocation of the Jewish people as the "sanctification of the Name." This is one of the essential elements of the synagogal prayer by which the Jewish people, charged with a priestly mission (Ex. 19,6), offers every human action to God and to Him gives glory. This vocation makes the life and the prayer of the Jewish people a blessing for all the nations of the earth.

c. It is to underestimate the precepts of Judaism to see in them nothing more than compulsory practices. Its rites are the acts which break the everyday character of existence and recall to those who observe them the sovereignty of God. The faithful Jews receive as a gift from God the Sabbath and the observances which aim at sanctifying the human condition (l'agir humain). Beyond their literalness, these are for the Jew light and joy on the road of life (Psalms 119). They constitute a manner of living within time (batir le temps) and of giving thanks for the whole of creation. It is indeed the whole of existence which must be referred to God, as St. Paul reminded his brethren (1 Cor. 10, 30-31).

d. The dispersion of the Jewish people has to be understood in the light of its own history.

If the Jewish tradition regards the ordeals and exile of the people as a chastisement for its infidelities (Jer. 13,17; 20, 21-23), equally, since the letter sent by Jeremiah to the exiles in Babylon (Jer. 29, 1-23), the life of the Jewish people in the dispersion has also had a positive meaning; in the face of all its trials, the Jewish people is called to "sanctify the Name" in the midst of the nations.

Christians must without ceasing combat the anti-Jewish and Manichean temptation which consists of regarding the Jewish people as cursed on the grounds that it has so obstinately been persecuted. On the contrary, according to the witness of Scripture itself (Is. 53,204), to suffer persecution is frequently the result and reminder of the prophetic condition.

e. It is at the present time more difficult than ever to make a calm theological judgment on the movement of the return of the Jewish people to "its" land. Confronted by this, we cannot forget first of all as Christians the gift made long ago by God to the people of Israel of a land on which it has been called to be reunited (Gen. 12, 7; 26, 3-4; 28, 13; Is. 43, 5-7, Jer. 16, 15; Soph. 3, 20).

Throughout history, the Jewish existence has constantly been divided between life among nations and the wish for a national existence on its land. This aspiration presents numerous problems to the Jewish conscience itself. To understand this aspiration and the resulting debate in all their dimensions, Christians must not allow themselves to be misled by interpretations which misconstrue the communal and religious forms of life of Judaism, or by generous but hasty political points of view. They must take account of the interpretation given to their regathering around Jerusalem by the Jews who, in the name of their faith, consider it as a blessing.

By this return and its repercussions, justice is put to the test. On the political plane, there is a confrontation of the diverse demands of justice. Beyond the legitimate diversity of political options, the universal conscience cannot refuse to the Jewish people, which has undergone so many vicissitudes in the course of its history, the right and the means for a political existence among the nations. This right and the possibilities of existence can moreover not be refused by the nations to those who, in the wake of local conflicts resulting from this return, are now victims of grave situations of injustice. Also, let us turn our eyes with attention toward this land visited by God, and let us carry the lively hope that it will be a place where all its inhabitants, Jewish and non-Jewish, can live in peace. This is an essential question before which Christians, like Jews, find themselves, to know whether the regathering of the dispersed of the Jewish people, which took place under the compulsion of persecutions and the interplay of political forces, will finally or not, in spite of all the dramas, be one of the ways of justice of God for the Jewish people, and at the same time, as for it, for all the people of the world. How can Christians remain indifferent to what is presently being decided on this land?

VI - To Promote Mutual Knowledge and Esteem (Nostra Aetate, 4 Par. 2)

Most of the encounters between Jews and Christians are still today marked by ignorance on both sides and sometimes by a certain mistrust. This ignorance and this mistrust have been in the past and can still be in the future the source of serious misunderstanding and serious evils. We consider it an essential and urgent task that the priests, the faithful and all those responsible for education, at whatever level they may be, work to create in the Christian people a better understanding of Judaism, of its tradition, its customs and its history.

The first requirement is that all Christians should always have respect for the Jew, whatever his manner of being Jewish, that they try to understand him as he understands himself, instead of judging him according to their own way of thinking; that they have respect for his convictions, his aspirations, his observances and for the attachment which he shows for them; that they admit also that it is possible to have different ways of being Jewish or of identifying oneself as Jewish, without prejudice to the fundamental unity of Jewish existence.

The second requirement is that, in the encounters between Christians and Jews, there be recognition of the right of each fully to bear witness to his faith without in any way being suspected of wishing in an improper manner to detach any person from his community in order to attach him to his own. Such an intention should be excluded not only because of respect for others which is implicit in every dialogue with every person whoever he may be, but also for a special reason to which Christians and above all pastors should pay more attention. This reason is that the Jewish people has been the object, as a people, of an "eternal Covenant" without which the "new Covenant" would not have any existence. Also, so far from aiming at the disappearance of the Jewish community, the Church recognizes itself in the search for a living

bond with it. A great opening of spirit, skepticism in regard to one's own prejudices, and a keen understanding of the psychological conditioning of the individual are, in the face of such problems, indispensable qualities for pastors. Even if there exist in the present context of the international community (civilisation sans frontieres), individual interventions which lie beyond the control of the two communities, the reciprocal respect which they bear each other should not be affected by this.

VII - The Church and the Jewish People

a. The Jewish people is conscious of having received, through its special vocation, a universal mission with respect to the nations. The Church, for its part, considers that its own mission can be put only within this same universal purpose of salvation.

b. Israel and the Church are not complementary institutions. The permanence both as regards Israel and the Church is the sign of the incompleteness of the Divine Plan. The Jewish people and the Christian people are thus in a situation of reciprocal contestation or, to quote St. Paul, of "envy" in the striving for unity (Rm. 11, 14; Deut. 32, 21).

c. The words of Jesus himself and the teaching of Paul bear witness to the role of the Jewish people in the achievement of the ultimate unity of mankind as the unity of Israel and the nations. Also the search which Judaism makes today for its unity cannot be alien to the purpose of the salvation of God. Nor can it be unrelated to the efforts of the Christians in the search for their own unity, although these two processes are realizing themselves along very different roads.

But if the Jews and Christians are carrying out their vocations along distinct roads, history shows that their paths cross all the time. Does not their common concern relate to the Messianic times? Also, it is to be hoped that they finally enter the road of mutual recognition and understanding and that, putting aside their ancient enmity, they turn towards the Father in the same movement of hope, which will be a promise for the whole world.

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memorandum

to: Rabbi Irwin M. Blank CONFIDENTIAL - NOT FOR DISTRIBUTION
OR PUBLICATION

from: Rabbi Henry Siegman

subject: Consultations in Geneva, Rome and Jerusalem, July 9-27, 1973

date: August 16, 1973

The following is a report on a number of meetings with officials of the World Council of Churches in Geneva, of several Vatican Secretariats in Rome, and a number of contacts in Israel. These discussions related to two distinct programs of the Synagogue Council of America: (a) our on-going interreligious relations with the World Council of Churches and the Vatican, and (b) the "Jerusalem Colloquium" that we hope to be able to hold in November of 1974.

Jerusalem Colloquium

You will recall that at our Annual Dinner in December, 1971, at which we honored Foreign Minister Abba Eban and presented him with the Council's "Judaism and World Peace Award," Rabbi Irving Lehrman announced our intention to organize a Jerusalem Peace Colloquium, for which we will seek to obtain special funds outside our normal sources of income. As reported in subsequent meetings of our Plenum, it is the purpose of this project to bring together at a high-level conference leading religious personalities in top policy-making positions in the Protestant and Catholic Church to discuss the broad issues of world peace. The kind of people we have in mind for this are religious personalities who generally have not visited Israel and have not participated in interreligious encounters with Jews precisely because of the sensitive positions they hold in their respective Church organizations. For this reason, the project would make sense only if we could in fact reach the kind of people who in the past have kept at arm's length from Israel and Jewish-sponsored activities. It would clearly serve no purpose to have one more conference at which we will be talking to the same people we are already talking to in other settings.

I cite this background to explain the purpose of my discussions at the World Council of Churches and at the Vatican. It was to ascertain whether in fact there is reason to believe that we can succeed in involving the personalities that we are after.

Before proceeding with a report of the reactions I encountered, let me say a brief word about the project itself. What we projected was a small consultation, modeled after the prestigious and highly successful

Pugwash conferences. The general theme would be the problems of human survival in the closing decades of the 20th century, and more specifically what contributions the religious faith communities can make to international peace, the reduction of racial and religious conflict, the promotion of world economic developments and the preservation of the natural environment. Participation would be limited to approximately 20 or 25 religious personalities, including representatives from "third world" religions - Muslims, Buddhists and Hindus. Since we agreed not to draw on SCA funds for this purpose, we were fortunate in obtaining the interest and support of Matthew Rosenhaus (Chairman of the Board of the J.B. Williams Company), who has made available financial support for our preliminary work. Other major contributors are Moses Hornstein and Eugene Hollander.

In Geneva, I discussed the project with Dr. Phillip Potter, General Secretary of the World Council of Churches, and Dr. Elfan Rees, Consultant to the World Council of Churches' Commission on the Church and International Affairs. My purpose was not to obtain formal involvement or sponsorship of these Church organizations, but an assurance that we stand a good chance of attracting the caliber of participation that we are after.

Dr. Potter was reasonably positive. He indicated that he considered this a potentially significant enterprise, and invited me to be in touch with him as plans for the Colloquium progressed. In other words, he did not shut the door, nor did he say anything discouraging. Dr. Rees, on the other hand, responded with considerable enthusiasm. He offered to send me detailed comments and specific suggestions of leading Protestant personalities who should be considered as invitees to the Colloquium. Since Dr. Potter will ultimately rely heavily on Rees' judgment, his response was most encouraging.

My first meeting in Rome was with Msgr. Joseph Gremillion, the head of the Pontifical Commission for Peace and Justice. This was the most critical of several meetings I was to have in Rome, since Msgr. Gremillion is the man most directly responsible for the set of concerns with which the Colloquium would deal, and Catholic personalities invited to the Colloquium are likely to be in touch with him. I should also note that Msgr. Gremillion himself is a man who very deliberately has kept his distance from the Jewish community, and withstood several efforts to involve him and his Commission in the work of the Vatican Committee on Catholic Jewish Relations.

For these reasons, I was entirely unprepared for Gremillion's immediate and seemingly unguarded enthusiasm for the project. He offered to identify leading Catholic personalities and to persuade them to attend, should they be invited by us. He said that his Commission would gladly cooperate with us whole-heartedly in assuring the success of this venture. Most surprising of all, he urged that we hold the Colloquium in Jerusalem, and not be dissuaded by obvious arguments to hold it elsewhere.

Gremillion recalled his experience in the United States, particularly during the halcyon days of the civil rights struggle, to which the Jewish community had made such a major and disproportionate contribution. He said that he saw this Colloquium as an avenue by which the Jewish community would begin to make a similar contribution to the international search for justice and peace, and that is why he welcomes it with such enthusiasm. Though Msgr. Gremillion's expectations may be somewhat exaggerated, his reactions were entirely unanticipated and, of course, most gratifying. Since I visited with him in the company of Msgr. Peter de Contendon of the Secretariat for Christian Unity, and there exists among the different Vatican Secretariats a certain rivalry, Gremillion's reactions apparently served to heighten de Contenson's own appreciation of the project. I suspect that this factor had something to do with the equally enthusiastic reception I received the following day on the part of Cardinal Jan Willebrands, the President of the Secretariat for Christian Unity. I spent well over an hour with him, most of the time discussing the Colloquium. He told me that Pope Paul had personally expressed to him on several occasions his great hope that Jews, Christians and Moslems could get together to discuss their differences in a spiritual and religious context, and that the proposed Colloquium offers such an opportunity.

I pointed out to Willebrands that we deliberately removed the Middle Eastern conflict from our early discussions, as this might serve to break up the project before we ever got started. This did not lessen Willebrand's enthusiasm for the undertaking. Indeed, he suggested that at some appropriate time we might arrange for an audience with Pope Paul, at which time he would express his support for the Colloquium.

Cardinal Willebrands disagreed with Gremillion's thinking on the question of location. He said it is absolutely clear to him that if the first Colloquium were located in Jerusalem, there would not be Muslim participation of any kind. He suggested, therefore, that at least the first conference be held elsewhere, and perhaps the second or third could be held in Jerusalem. He stressed, however, that we retain the title "Jerusalem Colloquium" for its important symbolism.

The Cardinal suggested that the Vatican might be helpful in identifying important Muslim, Hindu and Buddhist religious personalities, and offered to set up an appointment for me with the Head of the Vatican Secretariat for Non-Christians, the Vatican office responsible for relations with Eastern religions. I accepted, of course, and an appointment was immediately made for me with Msgr. Peter M. Rossano, the new head of the Secretariat for Non-Christians.

My experience with Rossano was a repeat of my earlier meetings with Willebrands and Gremillion; he was warm, supportive, and offered the services of his Secretariat in identifying important Muslims, Buddhists and Hindu leaders, and in persuading those who will be invited to attend. He even suggested indirectly that by right, the Vatican's program for Catholic Jewish Relations should have been located in his department. (I suspect it would probably be no harm to our cause for the Secretariat for Christian Unity to know that such sentiments exist in the Secretariat for Non-Christians.)

Rossano echoed Willebrands' sentiments about the location of the Colloquium. He thought we would be making a serious mistake if we were to hold it in Jerusalem.

In summary, the enthusiastic response of the several Vatican Secretariats to our proposed Jerusalem Colloquium far exceeded my fondest expectations. Unless there is a sharp change in attitude, what this response clearly suggests is that we have good reason to believe that we can obtain the kind of high level participation that is absolutely essential for this project. I should add that while the WCC response was a far more restrained one, it is clear that when they will know of the Vatican's involvement, they will seek at the very least to parallel, if not to exceed it. This - happily, from our point of view - is the nature of the relationship that exists between these two bodies.

While in Israel, I had occasion to meet with many people, including Abraham Harman, the president of the Hebrew University, members of the faculty of the Hebrew University and Tel Aviv University, and officials of the Jewish Agency and of the Government. I will not detail these discussions here, beyond saying that all of them were helpful. I should mention, however, that in a meeting with Teddy Koleck, the Mayor of Jerusalem told me that as much as he would like to have the Colloquium take place in Jerusalem, it is clear to him that this would be out of the question if we want to achieve the purpose we set for ourselves. He said that not only would no Muslims attend a conference that took place in Israel, but neither would many of the Christians who are so important to the success of this undertaking. He urged that we not consider Jerusalem until the second or third time around.

International Committee for Interreligious Consultations

As indicated above, I also spent some time in Geneva, Rome and Jerusalem in discussions pertaining to our ongoing interreligious work with the World Council of Churches and with the Vatican.

In Geneva I discussed with Gerhart Riegner, General Secretary of World Jewish Congress, a recent development that has apparently been the source of some friction. Prof. Uri Tal of the University of Tel Aviv, a regular participant in the consultations of the International Committee for Interreligious Consultations with the World Council of Churches, was invited this past June by Dr. Stanley Samartha of the World Council of Churches to a planning session that is preparing a multilateral consultation of "Men of Living Faiths," that is to take place in Ceylon in April, 1974. For the first time, this conference will include Jewish participation, in addition to Christians, Muslims, Buddhists and Hindus. (You will recall that these previous meetings did not include Jews, a matter we had expressed out displeasure about.) Prof. Tal was asked to recommend a number of Jewish participants who would be invited ad personam by the World Council of Churches to the Ceylon meeting.

Riegner told me that he was upset over the fact that the WCC did not discuss this matter with IJCIC, and registered his feelings most forcefully with John Snoek. Snoek maintained that this meeting was being organized by Samartha's

department, not his own, and that the invitations to all religions - not only to Jewish participants, were being extended ad personam, and do not involve the usual bilateral structures that exist between the World Council of Churches and the several faith communities. Riegner maintained that at the very least they should have consulted with IJCIC informally, and we should not have learned about it after the fact.

A discussion of this matter was picked up again in Jerusalem, where I met with Tal and Talmon. They agreed that even though the invitations are being extended ad personam, and Uri Tal had been asked on a personal basis to suggest additional names for the Ceylon meetings, these suggestions should be forwarded to the WCC by Tal only after he will have consulted fully with IJCIC. Prof. Talmon, who is chairing the Israeli section of IJCIC in the absence of Zvi Werblowsky (who is on a sabbatical in the Netherlands) will shortly forward to IJCIC suggestions for participants in the Ceylon meeting for our consideration.

In Rome, Peter de Contenson (who has replaced Rijk as the head of the Vatican Secretariat for Catholic Jewish Relations) spent a good deal of time with me on IJCIC business. He told me that his secretariat would shortly issue a set of guidelines for Catholic-Jewish relations, addressed to the Catholic world. These guidelines were originally prepared under Rijk's direction, but were apparently so badly mauled by the Vatican Secretariat of State that Rijk refused to issue the document. De Contenson said that he and Willebrands had succeeded in making certain improvements in the document, and that it would also contain an announcement of the upgrading of the office of Catholic Jewish Relations. Whereas in the past it was merely a desk in the Secretariat for Christian Unity, it will now be an independent Commission, with Willebrands appointed as its President, Msgr. Charles Moeller Vice President, and de Contenson as Secretary. De Contenson will receive the Curial rank of Under-Secretary, something which had eluded Cornelius Rijk. Apparently, it is their hope that the announcement of the upgrading of this office will make the document more palatable to the Jewish community.

De Contenson said he is faced with a dilemma. The section of the Vatican II declaration dealing with the Jews is virtually the only one with regard to which the Vatican has not issued an official elaboration. These official statements serve as a kind of "enabling legislation" for the Secretariat that is assigned the responsibility for its implementation. Without the new guidelines, de Contenson maintains his department lacks the authority to

develop programs and policies in this area. He therefore chooses to opt for a less than ideal document, since the alternative, as he sees it, is complete powerlessness.

There is a major point that de Contenson tried to make to me in several of his conversations. It is his feeling that while Rijk gained the popularity and affection of the Jewish community because of his extremely liberal views on the subject of Judaism, he achieved this at the price of losing all power and influence where it counts - within the Vatican hierarchy where he was totally discredited. De Contenson feels that in the long run, if any significant progress is to be made within the Catholic Church itself, it is far more important that he retain his credibility within the Curia, even if this means a more conservative posture than the one Rijk took. He was most anxious that we understand his view of how progress can be made, given the realities of the Catholic world today.

It is within this context that de Contenson said that he regretted the statement issued by the Committee of the French Bishops. He said it is in fact far ahead of Catholic theological thinking, and therefore will have little impact on that thinking. Indeed, he seemed to think that it would make his life more difficult. I was interested to note that this assessment was not shared by de Contenson's superior, Msgr. Moeller. While he agreed with de Contenson that the statement contains views that are not easily reconciled with Orthodox Catholic theology, he maintained that on balance the French statement served a positive purpose because, at the very least, it will challenge Catholics to deal more seriously with questions they would otherwise have ignored.

At a subsequent meeting with de Contenson, he unexpectedly handed me a copy of the document that is to be issued by his Secretariat after the summer. To the best of my knowledge, I am the only person who has been shown the document. Of course, he swore me to secrecy and told me of the dire consequences to him if anyone knew that he showed it to me. I made it clear to him that I had not asked to see it, nor had I even requested to be informed of its contents, and that he is doing so entirely on his own initiative and discretion. I also stated my personal conviction that the development of a Catholic theology of Judaism is an internal Catholic matter, and not the proper subject for negotiations between Catholics and Jews. It is therefore only in an entirely personal and off-the-record manner that I am prepared to share with him my reactions to the document. He welcomed the reservations I expressed.

I told him that by comparison with other statements, particularly the French document, but also guidelines issued in the United States and elsewhere, the new document suffers badly. However, even on its own terms, it is a somewhat ungenerous and grudging statement. What seems to be needed most today are acts of generosity, and this statement does not quite fit the bill. More specifically, I told him that I find it incredible that a statement issued by the Church in 1973 can pass in utter silence over the experience of the holocaust and the rebirth of Jewish life and creativity in Israel. I told

him that the latter could be done in general humanitarian terms, without getting into theological or political discussions.

The document speaks of a past of "mutual confrontations," creating the impressions of a certain parallelism in our relationships. I told him this is obviously a distortion of history, since to the best of my recollection Jews never persecuted the Catholic Church. Also, the section dealing with the continuation of Jewish life after the rise of Christianity - a very positive and important section - is worded in an overly guarded and grudging manner.

In conclusion, I told him that he should have no doubt that such a statement would be greeted most critically by the Jewish community.

I stressed that our discussion cannot be construed as a reaction of IJCIC, since I have no authority to speak for it. Such a reaction must come as a result of consultation of all of its constituent parts. Also, even in my personal capacity I am not advising him either to withhold or to issue the document. As a matter of principle, I strongly believe that such decisions must be their own, and I find the role of lobbyist a thoroughly abhorrent one.

De Contenson was clearly disheartened by my reaction. He had obviously hoped that it would be more positive. He said he had been working on this document for three months, and has now come to the end of the road. He cannot see his office working without some kind of document, and clearly this is the only one that the Secretariat of State will authorize. This would seem to leave him no other choice, he said, but to follow Rijk's example and resign. I told him that while I sympathize with this dilemma, I can offer him no advice.

De Contenson called on me once again the following day to say he had thought of a way out of his dilemma. He told me that he would prepare a separate document - to be issued along with the guidelines - in which the omissions of the guidelines would be taken up. He felt that such a commentary on the guidelines would not require the authorization of the Secretariat of State. I was non-committal in my response, since it was not clear to me what the implications of such a document would be within the Catholic world. We parted on excellent terms, with the promise that he would keep me informed of developments.

memorandum

CONFIDENTIAL
NOT FOR PUBLICATION

to: SCA Plenum
from: Rabbi Henry Siegman
subject: Vatican Views on the Future of Jerusalem
date: January 29, 1974

Last week, our International Jewish Committee on Interreligious Consultations (IJCIC) hosted a reception for Michael Pragai (Director of the Church Relations Division of the Israel Ministry for Foreign Affairs) in the offices of the Synagogue Council of America.

On his way to the United States, Mr. Pragai met with officials of the Vatican Secretariat of State and of the Vatican Office on Catholic-Jewish Relations. A major subject of their discussion was the future status of Jerusalem.

Msr. Silvestrini, an official of the Secretariat of State, informed Pragai that the Vatican has abandoned its earlier (pre-1967) support for the internationalization of the city of Jerusalem. The Vatican is still unclear about specific alternative formulas that it would support, and that is why they have resorted in their official statements to speaking about "a special status in (not for) the holy city, that is internationally guaranteed." Silvestrini stated categorically that the Vatican does not believe that the "universal Christian interest" in the holy city would be served by the internationalization of Jerusalem.

The vagueness of the Vatican formula lends itself to misunderstanding and distortion. When Emperor Haile Selassie and the heads of several African states recently met with the Pope, they issued a public statement that Pope Paul reaffirmed his desire for the internationalization of the city. Silvestrini reassured Pragai that this is not Pope Paul's position.

You will note that this information conforms to what we had been told by the Vatican Liason Committee when we met with them in Antwerp in December, 1973.

Pragai was also pleased by the Vatican's recognition that it serves only as spokesman for the Roman Catholic Church, and not for Christianity at large. The Greek Orthodox Church and the Armenian Church have a larger stake than the Roman Catholic Church in Christian holy places in Jerusalem. The government of Israel enjoys very good relations with these two Churches (both of which, incidentally, do not see their own interests served by the internationalization of the city), and intends to keep its relations with these two Churches separate from its relations with the Vatican.

World Council of Churches

Pragai informed us that for the first time in the history of the Middle-Eastern conflict, the World Council of Churches asked Israel if it needed any medical

supplies. When Israel replied in the affirmative, the World Council of Churches shipped to Israel five and one half tons of much needed medical supplies, and also paid the air freight. This was more than a token expression, and, according to Pragat, was deeply appreciated by Israel.

"Vatican Confidential"

As part of this report, I also wish to share with you the translation of certain sections of a new book, entitled "Vatican Confidential," that appeared recently in Germany. Having personally participated in the events alluded to in these passages, I can testify to their accuracy. It is interesting to speculate as to the author's sources of information.

These passages also serve to emphasize the significant shift that seems to have occurred within the Vatican to a more positive and conciliatory attitude, as evidenced at our December, 1973 meeting.

We have the following translation courtesy of Rabbi Joachim Prinz, a current member and a past chairman of IJCIC.

In important cases the State's Secretariat is not afraid to suggest corrections on certain communiques. This was true in the case of a communique issued at the first meeting of the official delegation of the Curia and the Jews which took place from the 20th to the 23rd of September 1970. In consideration of the sensitivities of the Arabs, this Catholic-Jewish encounter was reduced to "an ecumenical meeting" between Catholics and Jews. Although the meetings took place in Rome, they no longer took place at the Vatican itself, and the Catholics present were no longer spoken of as representatives of the Roman Catholic Church, but as a delegation of the Secretariat for Christian Unity. There were also changes of the text, in speaking of the common fight against racism, antisemitism and all other forms of discrimination. Suddenly the word "antisemitism" was omitted.

The Secretariat for Christian Unity "is also in charge of all the affairs concerning Jews as a religious group." These are the terms which are used by Pope Paul in the rules governing the affairs of the Curia. But the office of Jewish-Catholic Relations is treated worse than any other department. For a long time now the Secretary of State refused to issue a document which replaces the half-hearted declaration on the Jews by the Vatican Council with a clearer language. This document takes the Jewish roots of the Christian faith seriously and condemns antisemitism in any form.

Already in November of 1969 a Commission consisting of the head of the Vatican office for Jewish-Catholic Relations, the Dutch Professor Cornelius Rijk, who resigned his office in the meantime, also included as Councillors Frs. Flannery, de Kruijf, and Rudloff, a former Benedictine abbot from Jerusalem. One of the Councillors

was also Le Deault, Professor at the Biblical Institute in Rome. The revised text was presented to this Commission and both the members of the Secretariat and the Councilors approved of it on November 24, 1969. Since that day the document rests in the drawers of the State Secretariat.

The State Secretariat would like to be on good terms with the Arabs of the Near East. Thus, Israel the Jewish State has until now not been officially recognized by the Vatican. When in 1964 the Pope spent ten hours in Israel, he avoided studiously to address the head of the State, as Mr. President. On the other hand, the Vatican maintains full diplomatic relations with a number of enemies of the Jewish State. Seated in Madrid, a lieutenant general represents Iraq. At the Vatican itself representatives of Lebanon, Syria and Egypt are accredited. In Egypt, Syria and Iraq a pro nuncio represents the Vatican, in Lebanon the nuncio is a doyen of the diplomatic corps. At the beginning of 1972 several North African states were added. In the preface of the still unpublished Jewish document are certain statements which arouse the suspicion of the Secretary of State. According to him, they are bound to create diplomatic difficulties with the Arabs. Inasmuch as the Jews are concerned, they must be considered a very welcome relief expressed by the authorities of Rome. The projected text of 1969 reads as follows:

"After so many generations have suffered a painful exile, an exile which was rendered more unbearable by persecution and moral suppression, the Christians should ask their Jewish brothers' pardon. Again and again the Jews have manifested their loyalty to the land which was promised to their forefathers since the days of Abraham. It seems necessary that the Christians try to understand and respect the religious importance of this bond between the people and the land. The existence of the State of Israel cannot be separated from this perspective which can be maintained without expressing any judgment of historic clashes and decisions of purely political nature."

In that document are contained proposals for a dialogue, the liturgy, education, as well as social cooperation. While the Jewish declaration of the Council weakened the word "damnat" (damnation, rejection) when it deals with antisemitism, the new document speaks very clearly in terms of condemnation of all forms of antisemitism. The reason for the condemnation is not merely a reaffirmation of the dignity of man, but also the theologic-historic relationship between the Church and the Jewish people. Antisemitism is there considered to be in contradiction to the spirit of Christianity.

The difficulties are not much smaller when we think of the international Jewish-Catholic dialogue. The deputy who represents the Secretary of State, Benelli, said about this dialogue: "We have to hold on to it, we simply cannot avoid it."

From the 20th to the 23rd of December 1970 the official delegation of the Curia and the Jews took place in the building of the Department of Christian Unity of the Vatican. At that time concrete plans for an international dialogue were discussed. The press communique which had been agreed upon spoke of an increasing cooperation for peace and justice, human rights and religious freedom, and a strengthening of the battle against racism, antisemitism and all forms of discrimination. It was upon the request of the Secretary of State that the official Vatican newspaper Osservatore Romano weakened this press release and eliminated the world antisemitism. But that was not enough. The Secretary of State began an attack upon the whole program worked out by the meeting of December 1970. That Jewish-Catholic program of cooperation spoke of the legitimate differences between Church and Judaism. The commentary of the Secretary of State reads as follows: "Can we really talk about legitimate differences? While the fundamental points in our credo must be considered as legitimate, it seems to me impossible to consider the Jewish rejection of these doctrines to be legitimate, which means to have a basis in truth." Insofar as the common tasks of Catholics and Jews are concerned, the Secretariat notes: "Among the questions considered to be of mutual interest, there is mentioned the fight against poverty, racism and all forms of antisemitism. We do not want to talk of the problems of poverty which are often caused by the role of important Jewish participation in international finances. This, incidentally, was also one of the reasons for antisemitism and has nothing to do with its Christian causes. Thus, it seems to be a great risk to talk about the battle against racism."

When some of the Eastern Churches sold some of their property to the Jewish University of Jerusalem, the Secretariat insisted upon the Catholic legal viewpoint, according to which Christian property, particularly ecclesiastic property, must not be sold to Jews. He later declared this sale as null and void and tried to nullify the whole transaction before Jewish courts.

It was because of the policy of the State Secretariat that Professor Rijk drew the consequences at the beginning of 1973. He considered his work at the office for Jewish-Christian relations to be unpromising and resigned. The Jews themselves became aware of the fact that they could find little support for their affairs at the Vatican, and it was only in rare cases that they turned to the office of Jewish-Christian relations.

While Professor Rijk left his post inconspicuously and quietly, the visit of the Prime Minister of Israel, Mrs. Golda Meir, when she saw the Pope at the beginning of 1973, aroused more attention. It was after that meeting that the Vatican found it necessary to disclose that the visit of the Prime Minister did not change in the least the relationship between the Vatican and Israel.

Kindest regards.