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Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 47, Folder 8, Vatican, August-December 1990.

[start]

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

August 8, 1990

J350/90/R

FAX MESSAGE: (212) 686-8673

Professor Leon Feldman
Consultant of IJCIC
New York, New York USA

Dear Leon,

We received Mr. Reich's FAX message to Archbishop Edward Cassidy on August 1st. In his absence, I would like to ask you to thank Mr. Reich for sending it and the included drafts of the agenda and the joint announcement of the 19th ILC meeting. Since Archbishop Cassidy will return to Rome only next week, I am sending some preliminary observations on the agenda, as well as some biographical information you requested last July 23.

Concerning the announcement, the agenda itself naturally remains confidential, since, although the papers will be published subsequently, ILC meetings are not open to the public. As I mentioned in my letter to you of July 13, I believe we should follow the same procedure as at previous meetings. This would imply that no public announcement would be made before the ILC meeting, but that a joint communiqué would be issued at the end.

As far as I can remember, the only exception to this procedure during the past twenty years was the case of the open letter that Rabbi Mordechai Waxman addressed to Cardinal Willebrands on June 22, 1987. The Holy Father subsequently made reference to this announcement in a speech in Miami on September 11, 1987. But strictly speaking, none of this, including the public declaration of the Czechoslovak bishops last July 20th, constitutes a joint announcement. Consequently I think it would be best to follow the already established and proven procedure which has brought good results in the past.

Regarding the question of the kashruth in Prague which was mentioned by Mr. Reich and you in your FAX messages yesterday, perhaps a solution would be for vegetarian food to be prepared for all the delegates. I don't think our members would object, and in this way we could have all our meals together. Likewise, on the trip to Thaborionstadt perhaps we could consider a cold box lunch which would enable us to eat together.

Thanking you for your cooperation, and looking forward to seeing you in Prague, I remain

Sincerely yours,



Pier Francesco Fumagalli
Secretary

Monsieur Prof. Henri CAZELLES

Priest of St. Sulpice, Paris

Former Secretary of the Pontifical Biblical Commission, Rome

Author of many books on Biblical exegesis, hermeneutic, theology

Rev. Fr. Jean DUJARDIN

General Superior of "L'Oratoire de France", Paris

Secretary, Episcopal Commission for the dialogue with the Jews,
France

Further indications will follow, concerning also fr. Frizzell and fr.
Morley.



AMERICAN JEWISH
ARCHIVES

BIOGRAPHY: PIER FRANCESCO FUMAGALLI

Father Pier Francesco Fumagalli was born in Luino, Italy, on October 9, 1948. He studied the classics and Oriental languages and literature at Catholic University in Milan, Hebrew Paleography, Literature and Language at the Hebrew University in Jerusalem, and philosophy and theology at Milan's major seminary.

After receiving his doctorate in classical studies and a baccalaureate in theology, he was ordained a priest for the Archdiocese of Milan on June 10, 1978.

From 1978 to 1981 he was scriptor of the Ambrosian Library in Milan, and was doctor at the same institution from 1981 to 1986. Since 1986 he has served as Secretary of the Holy See's Commission for Religious Relations with the Jews.

He is a consultant of the Center for Hebrew Bibliography and Jewish Heritage in Italy, and a member of the Executive Committee of the Italian Association of Ecclesiastical Librarians.

Fr. Fumagalli is the author of many scholarly articles on Hebrew manuscripts and typography, Italian illuminated Ketubbot, and Christian-Jewish relations in history, liturgy, and theology.

DRAFT

13th ILC MEETING - PRAGUE, Sept. 3-6, 1990

A G E N D A

* * *

August 6, 1990

Changes proposed by Father Fumagalli

1. Wed., Sept. 5
6:30 Joint dinner with Church authorities.
2. Thurs., Sept. 6
9 - 10:30 a.m. Report on the six points of the 1985 Program
10:30 - 12:00 a.m. Report from Steering Committee (continued)
12:30 - 1:30 p.m. Closing Luncheon
2:00 - 5:00 p.m. - Report from witnesses II. Discussion
Upsurge of Anti-Semitism II. Discussion

CLOSING

* * *

Additional confidential remarks

- a - Check the correctness of the full names of participants
- b - The list of Catholic participants is confirmed, except for Bishop Karl Lehman who cannot participate.
- c - Non religious authorities (Ambassadors, ...) perhaps could be invited at the meeting with the Jewish Community.
- d - The Catholic delegates will stay at the Suchdol College.
The College is about 20-30 minutes away from the center of the city, and we will come with a bus to the Jewish Rathaus.
- e - Our delegation consists of 24/25 members. I hope that almost all the delegates will arrive on September 1 in Prague.
- f - The Catholic experts are presently working on their final reports, and I believe that they will come to Prague with their definitive texts.

P.F.Fumagalli



SYNAGOGUE COUNCIL OF AMERICA

memorandum

Fax: _____

to: Rabbi Tanenbaum

from: Rabbi Michelman

subject:

date: 8/13/90



Pages sent: 1 including cover sheet.

If there are any problems with this transmission, please call 212-686-8670.

The Synagogue Council fax number is: 212-686-8673

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Members of SCA Delegation to IJCIC/Vatican Prague Conference

from: Rabbi Jack Bemporad, Chairman

subject: MEETING -
WEDNESDAY, AUGUST 22, 1990

date: 10:00 A.M. - 12:00 P.M.

I would like to ask you to join with me for a review of the agenda and goals of this conference. It is important that we clarify our thinking, together on the objectives we wish to achieve.

Please let me know if you are coming. Thank you for your cooperation.

Rabbi Joel Zaiman
 Martin C. Barell, Esq.
 Rabbi Fabian Schonfeld
 Rabbi Mordecai Waxman
 Rabbi Marc Tanenbaum
 Rabbi Mark Winer
 Rabbi Gary Bretton-Granatoor

cc: Rabbi Henry D. Michelman
 Rabbi Joseph Karasick
 Dr. Leon Feldman
 Mr. Gunther Lawrence

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Rabbi Marc Tanenbaum

Fax:

from: DR Leon Feldman

subject:

date: 8/2/90



FAX TRANSMISSION SHEET

Pages sent: 4 including cover sheet.

If there are any problems with this transmission, please call 212-686-8670.

The Synagogue Council fax number is: 212-686-8673

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Seymour Reich
Chairman

Dr. Leon Feldman
Consultant

August 1, 1990

American Secretariat
Synagogue Council of America
327 Lexington Avenue
New York, NY 10017
(212) 684-8470
Fax: (212) 684-8473

European Secretariat
World Jewish Congress
1 Rue de Varembe
1211 Geneva 20, Switzerland
(022) 734-13-29

Constituent Agencies

B'nai B'rith International
1648 Rhode Island Ave., N.W.
Washington, DC 20034
(202) 837-6600

The Israel Interfaith Association
P.O.B. 7739
Jerusalem 91.077, Israel
(02) 63452-12

Synagogue Council of America
327 Lexington Avenue
New York, NY 10017
(212) 684-8470

World Jewish Congress
101 Madison Avenue
New York, NY 10017
(212) 735-5770

His Excellency
Archbishop Edward J. Cassidy
President,
Commission for Religious Relations
With the Jews
1-00120 Vatican City
Your Excellency:

In furtherance of the conversations held recently in Rome among Bishop Duprey, Father Fumagalli, Rabbi Jack Bemporad, and Dr. Leon Feldman, enclosed is a draft of a press release that should be jointly released by the Vatican and IJCIC to announce the ILC meeting in Prague September 3-6, 1990.

If there are any suggested changes in the draft we would appreciate your sharing them with us so that we can agree on a simultaneous announcement in the Vatican and New York. I would be grateful if Father Fumagalli would discuss all further arrangement with Dr. Feldman.

Sincerely,

Seymour D. Reich

SDR:lr
Enclosure

cc: Father Fumagalli
Dr. Leon Feldman

P.S. We enclose a draft of what we believe to be the final program as discussed previously.

From: Gunther Lawrence-IJCIC
(212) 686-8670
(name Vatican contact)

DRAFT

DRAFT

DRAFT

VATICAN CITY - A high level conference of international Catholic and Jewish leaders and scholars will convene in Prague, September 3-6, to discuss the global state of Catholic-Jewish relations. Special focus will be on both historic and contemporary anti-Semitism, examining its impact on the Nazi holocaust and post-holocaust effects on attitudes toward Jews, Judaism, and Catholic-Jewish relations.

The announcement of the conference was made jointly by Archbishop Edward Cassidy, president of the Vatican Secretariat on Religious Relations with the Jews, and Seymour D. Reich of New York, Chairman of the International Jewish Committee for Interreligious Consultations (IJCIC). The two bodies are the official representative agencies of the Vatican and World Jewry, respectively, who have maintained liaison on issues of common concern for twenty-three years.

The constituent agencies of IJCIC are: the Synagogue Council of America, World Jewish Congress, B'nai B'rith International and the Israel Interfaith Committee.

A major emphasis of the four-day conference will be on the current outbreaks of anti-Semitism in the Soviet Union and in other East European countries. Church authorities and Jewish leaders from Poland, Czechoslovakia, Hungary, West and East Germany, France and Italy will be participants in the discussions with representatives from North and South America, and Israel. This is believed to be the first such assembly of Catholic and Jewish officials since the "freedom revolution" in Eastern Europe.

The conference will also hear first-hand testimony from Jewish holocaust survivors and Catholics who helped Jews in their escape from Nazis and Nazism.

In a joint statement (or in parallel statements) Archbishop Cassidy and Mr. Reich declared, "All people of good will must surely welcome the progress toward freedom, democracy, and human

rights in the world today. At the same time, Catholics and Jews must be vigilant and cooperate actively to assure that these 'freedom revolutions' do not decline into forms of ultra-nationalism which nurture religious and ethnic hatreds and conflict. We sincerely hope and pray that this consultation of important Catholic and Jewish authorities will make a fundamental contribution to combatting ancient hostilities and to creating a new environment of mutual respect and human solidarity, which affirms the divine dignity of each human being."

Presentors at the Prague meeting on Monday, September 3 include: Father Lawrence Frizzell, Assistant Professor, Jewish-Christian Studies Department, Seaton Hall University, South Orange, NJ, who will introduce the discussion on the Church and Synagogue in the Patristic Period followed by a presentation on "Jews and Christian in the Middle Ages" by Father Pier Francesco Funagalli, Secretary of the Vatican Commission for Religious Relations with the Jews, followed by a commentary by Professor David Berger, Brooklyn College, NY.

In the evening Father Jean Dujardin, Paris and Professor Jacob Katz, Hebrew University, Israel will analyze "Roots of Modern anti-Semitism."

On Tuesday, September 4 Professor Saul Friedlander, University of Tel Aviv, Israel and Father John Morley, Seaton Hall University, South Orange, NJ, will present "Historical Reflections on the Shoah".

In the afternoon "The Shoah in Christian and Jewish Thought" will be presented by Dr. Geoffrey Wigoder, Institute of Contemporary Jewish Affairs, Jerusalem and Professor Henry Gazelles, Paris.

The following day Dr. Lukas Hirszenowicz of the Institute of Jewish Affairs, London will provide the group with an updated report on anti-Semitism in Eastern Europe. That morning and the following morning both Catholic and Jewish holocaust experts and witnesses will offer their personal experiences.

The following details are important to you:

DIPLOMAT HOTEL

3 Adrcit de Benese
Prague 6

Phone: 011(42-2) 331-4111
Fax: (42-2) 341-7311
Telex: (42-2) 123-280

ALCRON HOTEL

Stepanska 40, Prague

Phone: (42-2) 235-9216
Fax: (42-2) 235-0506

TELEPHONE NUMBER OF JEWISH COMMUNITY (office of Mr. Svoboda)

(42-2) 231-8559 .

The meetings of the ILC will take place at the SCIENTIFIC TECHNICAL ASSOCIATION (a building which previously belonged to the Jewish Community; there is still hebrew writing on the facade.) The Address is SIROKA 5, 100 meters around the corner from the Jewish Rathaus adjoining the old historic Jewish Cemetery.

Please note that the bus for Theresienstadt will leave on Monday morning, September 3rd, at 8 a.m. (promptly) from the Jewish Rathaus.

INTERNATIONAL JEWISH COMMITTEE
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Seymour Reich
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Dr. Leon Feldman
Consultant

American Secretariat
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327 Lexington Avenue
New York, NY 10017
(212) 686-8670
Fax: (212) 686-8673

European Secretariat
World Jewish Congress
1 Rue de Varese
1211 Geneva 20, Switzerland
(022) 734-13-25

Constituent Agencies

B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, DC 20036
(202) 857-6600

The Israel Interfaith Association
P.O. B. 7739
Jerusalem 91.077, Israel
(02) 63-52-12

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

World Jewish Congress
501 Madison Avenue
New York, NY 10022
(212) 753-3778

FAX COVER SHEET

TO: G. Bretton-Gratoor, S. Friedlander,
L. Hirshowitz, J. Katz/Silber, M. Mirkovics,
J. Pearlson, P. Schonfeld, M. Tanenbaum,
M. Waxman, G. Wigoder, W. Wurzbürger, J. Zaiman

FROM: Leon A. Feldman

RE: Prague ILC Meeting

DATE: August 27, 1990

PAGES: (including cover sheet)

AMERICAN JEWISH
ARCHIVES

If there are problems with this transmission, please Fax the
Synagogue Council of America at 212-686-8673.

A reservation has been made for you by the Jewish Community
Council of Prague at the ALORON HOTEL, September 2 - 6, 1990
for the duration of the ILC meeting.

Pursuant to past procedure, IJCIC will be pleased to pay for
your air travel (economy class) and hotel stay for the
duration of the ILC meeting, Sunday, Monday, Tuesday and
Wednesday nights. Please indicate immediately your change
in arrival/departure dates. **YOU WILL BE RESPONSIBLE FOR ALL
PERSONAL EXPENSES.** Please take care of this obligation
before checkout.

Please note that although the Jewish community sponsors a
restaurant, the level of kashruth may not be satisfactory
for those insisting on "Glatt" or "Mehadrin Min-Hamehadrin".
It is advisable that you provide your own food to bring
along with you.

Please refer to page two of this fax for important details

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

FAX COVER SHEET

Seymour Reich
Chairman

Dr. Leon Feldman
Consultant

American Secretariat
Synagogue Council of America
327 Lexington Avenue
New York, NY 10017
(212) 686-8670
Fax: (212) 686-8673

European Secretariat
World Jewish Congress
1 Rue de Varembe
1211 Geneva 20, Switzerland
(022) 734-13-25

Constituent Agencies

B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, DC 20036
(202) 857-4600

The Israel Interfaith Association
P.O. B. 7739
Jerusalem 91.077, Israel
(02) 63-53-13

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

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

TO:
FROM: Leon A. Feldman
RE: Prague Information
DATE: August 27, 1998

PAGES: 1 (including cover sheet)

If there are problems with this transmission, please
Fax the Synagogue Council of America at 212-686-8673.

AMERICAN JEWISH
ARCHIVES

Dear Friends & Colleague,

The following are scheduled to arrive in Prague on
Friday, August 31st to spend Shabbat at the Diplomat
Hotel. The hotel reservation for 9 suites has been
made in the name of Leon Feldman:

| | |
|--------------------------|------------|
| Prof. David Berger | 8/31 - 9/2 |
| Rabbi Jordan Pearlson | 8/31 - 9/2 |
| Gunther Lawrence | 8/31 - 9/2 |
| Rabbi Henry D. Michelman | 8/31 - 9/2 |
| Rabbi Joel Zaiman | 8/31 - 9/2 |
| Rabbi Marc H. Tanenbaum | 8/31 - 9/2 |
| Dr. G. Wigoder | 8/31 - 9/2 |
| Prof. Leon Feldman | 8/31 - 9/2 |

We will make every effort to transfer you to the Alcron
Hotel on Sunday, September 2nd.

Pursuant to past procedure, IJCIC will be pleased to
pay for your air travel (economy class) and hotel stay
for the duration of the IJC meeting. [Besides the
weekend (Friday and Saturday nights), Sunday, Monday,
Tuesday and Wednesday nights. Please indicate
immediately your change in arrival/departure dates.]
YOU WILL BE RESPONSIBLE FOR ALL PERSONAL EXPENSES.
Please take care of this obligation before checkout.

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"Mehadrin Min-Hamehadrin". It is advisable that you
provide your own food to bring along with you. Thank
you for your cooperation.

[end]

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INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Reynold Reich
Chairman

Dr. Leon Feldman
Consultant

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

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World Jewish Congress
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1211 Geneva 20, Switzerland
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M. Waxman, G. Wigoder, W. Wurzbürger, J. Zaiman

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along with you.

Please refer to page two of this fax for important details

FAX COVER SHEET

MARC H. TANENBAUM
International Consultant
American Jewish Committee

45 East 89th Street
New York, NY 10128

212-831-2952 FAX: 212-876-8351

DATE:- August 30, 1990

TO: Rabbi Mordecai Waxman

FAX #:- 516-482-7800, Ext 40

TOTAL NUMBER OF PAGES
INCLUDING COVER SHEET-

MESSAGE AREA

Dear Mordecai,

I think the text is quite good.

I've made a few suggested changes.

Who should see it before Prague?

Best!
Marc

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

RESPONSE AREA

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM

PRAGUE

September 3-4-5-6, 1990

INTRODUCTION

FIRST
SESSION

① CHURCH AND SYNAGOGUE IN THE PATRISTIC PERIOD

David Dueke

FRIZZEL, Scata Hall

(*) David Flusser ?

SECOND
SESSION

② CHRISTIAN ATTITUDES TOWARDS JEWS

KENNETH STOEK

FUMAGALLI

ANDY BERGER

Preiskoll

③ There is a suggestion to combine these two sessions, however, I believe that session ① should be a brief presentation, while session ② should be emphasized as the basis for the "teaching of contempt" ^{be combined}

Third
Session

CHRISTIAN ATTITUDES TO JEWS IN MODERN PERIOD

Jacobs Katz ^{wisnick}

Chimen Mraucshy

~~FRIZZEL~~ A

FOURTH
SESSION

HISTORICAL REFLECTIONS ON THE SHOAH

Hillberg

MURLEY

Saul Friedlander

(2)

FIFTH
SESSION

PERSONAL WITNESSES

Jewish survivors bear
evidence of their experiences
in countries occupied by
Nazis

Christian experience

FIFTH
SESSION

~~THE MONTH AS REFLECTED~~ IN JEWISH (Religious) THOUGHT
Gazelles
Wisoder
Motzkin



Nostra Aetate

Commemoration - Assessment

Rome

Wed. Nov. 14, 1990

Thurs. Nov. 15, 1990 - Papal Audience

2 Speakers from each side
Commemoration

1 Speaker from each side
Assessment

1 suggest: Dr. G. M. Riegner
Maur H. Tannenbaum
Arthur Herzberg
main speaker Elic Wiesel

USA Today -

For Allison Kaplan

Sunday - Steering Comm.

REVISED FINAL PROGRAM FOR ILC MEETING
September 3-6, 1990

Monday, September 3, 1990

Morning visit to Theresienstadt for those who arrived.

2:00

Afternoon
Opening Session
Archbishop S.J. Cassidy
Seymour D. Reich

2:30-5 pm

Afternoon
Church and Synagogue in the Patristic Period
Fr. L. Frizzel (presentation of theme)

"Jews and Christians in the Middle Ages"
Fr. P.F. Fumagalli (presentation of theme)

~~Commentary~~ - Prof. David Berger

Discussion

6:30 pm

(Joint Dinner)

8:00 -10:30 pm

Roots of Modern Anti-Semitism
Prof. J. Dujardin/Prof. Jacob Katz
Discussion

Tuesday, September 4, 1990

8 am

Steering Committee - Jack, Marty, Marc, Fabian, Seymour, Riegnel

9 am -12 pm

Historical Reflections on the Shoah
Fr. John Morley/Prof. Saul Friedlander
Discussion

12:30 -2 pm

Joint Luncheon -
Greetings: Dr. D. Galski

2:30 pm -5 pm

The Shoah in Christian and Jewish Thought.
Prof. B. Gazelles/Dr. Geoffrey Wigoder
Discussion

6:30 pm

Joint Dinner
Dr. D. Galski

8 pm -9:30 pm

Meeting with Jewish Community - possibly with other officials.

9:30 pm

After Meeting:
Steering Committee to begin work for:
a. program for action.
b. possible final draft statement.

Wednesday, September 5, 1990

8 am Steering Meeting
Riegers, Chair

9 am -12 :00 pm Reports from witnesses from various countries.
Discussion

12:30 -2 pm Joint Luncheon

2 pm-5:00 pm Current upsurge of Anti-Semitism - Session I
Dr. L. Hirschowitz | Dr. Gutman
Discussion

6:30 Joint Dinner
Invite ambassadors of U.S., Israel, etc., Nuncio

8:30 *Witnesses* Steering Committee (continued)

Thursday, September 6, 1990

9 am -10:30 am ~~Reports from Witnesses II (continued)~~
~~Discussion~~

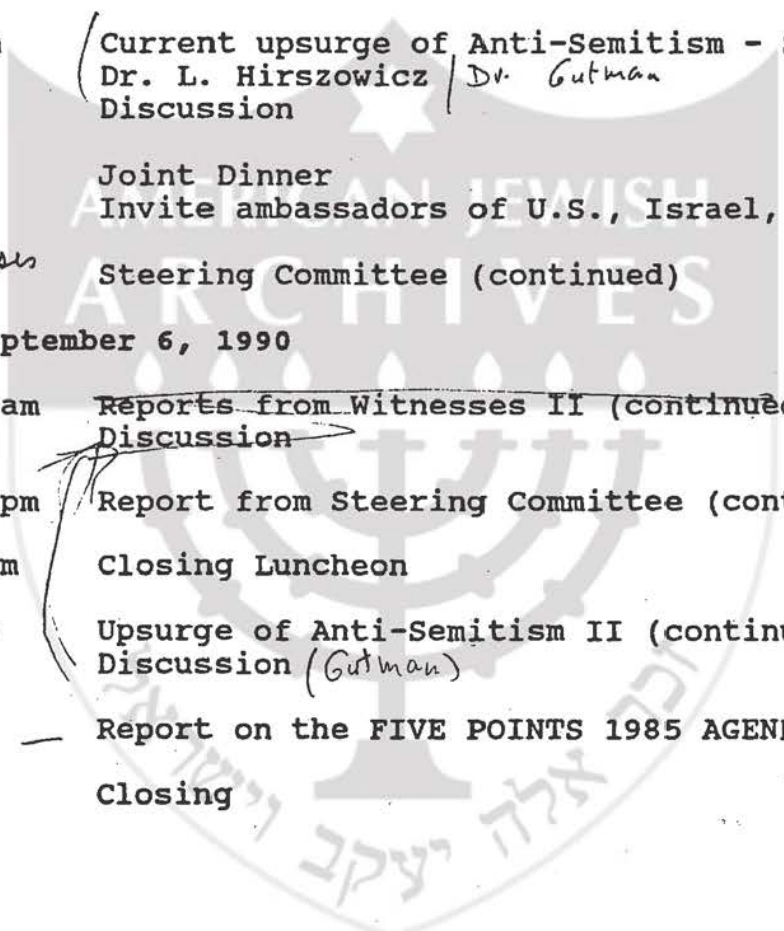
10:30-12:00 pm Report from Steering Committee (continued)

12:30-1:30 pm Closing Luncheon

2 pm-5:00 pm Upsurge of Anti-Semitism II (continued)
Discussion (Gutman)

? — Report on the FIVE POINTS 1985 AGENDA
Closing

*7:55
2:55
B mit*



HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM

P R A G U E

September 3-4-5-6-1990 (Monday-Thursd.)

Introduction

| | | |
|---|---|-----------------------------------|
| First Session | Church and Synagogue in the Patristic Period David Daube (U of Cal., formerly Oxford) David Flusser (HU, Jerusalem) | Fr. Lawrence Fizzel (Seaten Hall) |
| Second Session | Christian Attitudes towards Jews David Berger (Brooklyn College) Kenneth Stowe Poliakoff (Paris) | Fr. P.F. Fumagalli (Vatican) |
| THERE HAS BEEN A SUGGESTION TO COMBINE THESE TWO SESSIONS - OR TO LIMIT THE FIRST SESSION TO A BRIEF PRESENTATION, WHILE SESSION TWO SHOULD EMPHASIZE, FROM THE JEWISH POINT OF VIEW, THE BASIS FOR THE "TEACHING OF CONTEMPT." | | |
| Third Session | Christian Attitudes to Jews in the Modern Period Jacob Katz (HU, Jerusalem) Wistrich Chimen Abramsky (Oxford) | |
| Fourth Session | Historical Reflections on the Shoah Raoul Hillberg Saul Friedlander | Morley |
| Fifth Session | Personal Witnesses Jewish survivors, from countries occupied by Nazis, bear witness of their experiences | Christian experiences |
| Sixth Session | The Shoah as reflected in Jewish (Religious) Thought Geoffrey Wigoder (Jerusalem) Motzkin (Boston) | Gazelles |

In addition to the sessions, the following additional activities are under consideration:

1. Reception tendered by Jewish Community of Prague
2. President of Czech Republic to participate in the opening session, or to proffer a reception for the participants
3. Reception and visit by the senior Catholic cleric

HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM

- AN INTERDISCIPLINARY EXAMINATION

September 3-4-5-6, 1990 (Monday-Thursday), Prague

Introduction -

Sept. 3

Mon - 2⁰⁰ pm -

B-I - Patristic, Medieval

First Session - "Sources of Anti-Jewish Attitudes in Western Christian Traditions"

(Patristic period, Medieval Traditions, Early Modern Period)

Prof. Michael Cook (HUC), Prof. Jeremiah Cohen, Prof. David Berger,

Dr. David Novack (?), Michael Siger / Norman Solomon - Patristic

Rev. Lawrence Frizzell (Seton Hall)

Msgr. P. F. Fumagalli (Rome)

- Workshop

Tues 9⁰⁰ am - 12 pm

Modern

Second Session - Christian Attitudes and Behavior Toward Jews in the Modern Period

(Post-French Revolution to Vatican Council II)

Prof. Peter Gay (?), Prof. Fritz Stern (Columbia), Prof. Wistrich (Hebr Un

Prof. Jacob Katz, Prof Pulzer (Oxford), Ernest Pawel (Herzl author)

Dr. George Berkley (Univ of Mass., author, "Vienna and its Jews")

P.m.

Theresienstadt

Third Session - Historical Reflections on the Shoah

Workshop

Paoul Hillberg, Saul Friedlander, David Wyman (?), Lucy Dawidowicz (2)

Robert Jay Lifton (Psychohistorian)

Jewish reception

Fourth Session - Personal Witnesses
Jewish Survivors from Countries occupied by Nazis witness to their experiences
Christian experiences

Fifth Session - Current upsurge of anti-Semitism in Eastern Europe (USSR, Poland, Hungary, Rumania, GDR, Czechoslovakia), Western Europe (Germany, France, England, Spain, Italy, etc.), exploring role of Church and State in combatting alliance of fervid nationalisms with anti-Jewish threats and behavior.

Prof. Antony Polonsky (London School of Economics)
Preparation of strategy to uproot religious and racial sources of anti-Semitism

(Yehudah Bauer)

Istvan Deak

Sixth Session - The Shoah as reflected in Jewish Religious Thought - Consciousness
Geoffrey Wigoder (Jerusalem), Motzkin (Boston)

- WORKGROUPS - three workgroups will be established at the outset of the conference to focus and deepen discussion of issues, and to propose concrete programs for follow-ups

J & C Co-chairman

- 1) Workgroup on furthering education and public information about the history of anti-Semitism in Western culture;
- 2) Workgroup reviewing present manifestations of anti-Semitism in their various forms - religious, racial, political, and proposing steps for counteraction
- 3) Workgroup focusing on special features of Eastern European anti-Jewish upsurge, examining special role of church and governments in uprooting anti-Semitism in post-totalitarian, newly "democratic" societies.

--receptions

Seventh - Reports - Prospects for Future

NOSTRA AETATE 1990
THE 25TH ANNIVERSARY

AGENDA

Tuesday, September 11, 1990

Fordham University, Lincoln Center

8:00 p.m.

- Opening Plenum

Welcome: JOSEPH A. O'HARE, S.J., President,
Fordham University - Pope Auditorium.

Introduction of Keynote Speaker: JOHN CARDINAL
O'CONNOR, Archbishop of New York

Keynote Speaker: ELIE WIESEL, Author and Nobel
Laureate - Nostra Aetate: 25 Years Later - An
Observer's Perspective

Wednesday, September 12, 1990
Fordham University, Lincoln Center

8:00 - 9:00 a.m. - Registration

9:15 - 10:45 a.m. - Dreaming Together: Jews and Catholics in the 21st
Century - RABBI A. JAMES RUDIN, National
Director, Interreligious Affairs, American Jewish
Committee; and DR. EUGENE FISHER, Executive
Secretary of Secretariat for Catholic Jewish
Relations, National Conference of Catholic
Bishops.

11:00 - 12:30 p.m. - Concurrent workshops (see attached list)

12:45 - 2:00 p.m. - Lunch (Kosher, by invitation only) - host
REV. JOSEPH A. O'HARE, S.J., President of Fordham
University. Law School Atrium. (80 people).

2:15 - 3:15 p.m. Keynote Speaker: FR. PIER FRANCESCO FUMAGALLI,
Secretary, Commission of Religious Relations with
the Jews - A Vatican Perspective on Catholic
Jewish Relations. McNally Amphitheater.

3:30 - 5:00 p.m. - Concurrent workshops (see attached list)

5:30 - 7:30 p.m. - Reception and Dinner (Kosher, by invitation only)
hosted by the American Jewish Committee at the
Faculty Dining Room. (100 people).

Speaker: RABBI IRVING GREENBERG, President,
National Jewish Center for Learning and
Leadership.

8:00 p.m.

- Closing Plenum - Pope Auditorium.

Speaker: (has been invited) THE HONORABLE MARIO
M. CUOMO, Governor of New York - Social Justice:
The Mandate of Our Tradition.

Respondent: ALBERT VORSPAN, Vice President, Union
of America Hebrew Congregation.

WORKSHOPS

There will be four workshops in the morning session and four in the
afternoon. Each workshop will be led by a Catholic and Jewish scholar.

- 1) Jewish and Catholic Expressions of Spirituality A Study of
Inward Spirituality and Social Conscience - REV. DONALD
MOORE, S.J., Department of Theology, Fordham University; and
DR. ARTHUR GREEN, President, the Reconstructionist Rabbinical
College.
- 2) Suffering in the Christian and Jewish Traditions: Catholics
and Jews Facing Contemporary Issues - DR. NORA LEVIN,
Department of Jewish Studies, Temple University; and DR. EVA
FLEISCHNER, Department of Religious Studies, Montclair State
College, New Jersey.
- 3) First Century Christianity and Judaism: The Parting of the
Ways - DR. SHAYE COHEN, Dean, Jewish Theological Seminary; and
SR. CELIA DEUTSCH, Department of Religious Studies, Barnard
College, Columbia University.
- 4) The Meaning of The Messiah - DR. MICHAEL WYSCHOGRAD,
Department of Philosophy, Baruch College; and REV. MICHAEL
MCGARRY, Rector, Paulist Seminary, Washington, D.C.
- 5) The Next Twenty-Five Years: Forging New Relationships Among
Catholics, Jews and Muslims - DR. EWERT COUSINS, Department of
Theology, Fordham University; MS. JUDITH BANKI, Associate
National Director, Interreligious Affairs, American Jewish
Committee; and DR. SEYYED HOSSLIN NASR, Department of
Islamic Studies, George Washington University.
- 6) Bioethical Challenges to Personal and Human Dignity -
RABBI DAVID NOVAK, Department of Religious Studies, University
of Virginia; and DR. BARBARA ANDOLSEN, Department of Religious
Studies, Douglas College, Rutgers University.

- 7) **Israel in the Eyes of Catholics and Jews** - REV. DAVID BURRELL, Department of Philosophy, University of Notre Dame; and RABBI ALAN MITTLEMAN, Department of Religion, Muhlenberg College.
- 8) **Nostra Aetate: Its Impact on American Jews and Catholics** - REV. JOHN PAWLIKOWSKI, Professor of Social Ethics, Catholic Theological Union of Chicago; and Rabbi Henry Michelman, Executive Vice President, Synagogue Council of America.



INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

November 8, 1990

Rabbi Marc H. Tanenbaum
Chairman **Emeritus**
American Secretariat
Synagogue Council of America
327 Lexington Avenue
New York, NY 10016
(212) 686-8670

European Secretariat
World Jewish Congress
1 Rue de Varembe
1211 Geneve 20, Switzerland
(022) 34-13-25

Constituent Agencies
The American Jewish Committee
165 East 56 Street
New York, NY 10022-2746
(212) 751-4000

B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, DC 20036
(202) 857-6600

The Israel Interfaith Association
P.O. B. 7739
Jerusalem 91.077, Israel
(02) 63-52-12

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

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

Sir Sigmund Sterbberg

Fax 071-485-4512

Dear Siggie,

I was pleased to receive your Fax and to learn of your Papal audience on Friday, November 16.

For reasons jointly agreed upon by the Vatican and IJCIC, our meeting has been postponed until December 4-6.

I think it would be important for the Pope to issue a statement critical of the growing extremism, fanaticism, and fundamentalism that is resulting in so much shedding of blood, discord and disharmony between religions and nations.

The latest episode in India between Hindus and Muslims killing each other over the building of a Temple to Rama over a Muslim shrine is the latest episode of such triumphalism. Religious people should be binding people together in mutual respect and friendship not alienating them into enemy camps.

I think Rabbi Jonathan Sacks' article on "the Interfaith Imperative" in the Summer 1990 issue of Christian-Jewish relations is excellent on this theme.

Within that context I would make a major point of Jewish concern over the rising supra-nationalism and anti-Semitism in Eastern Europe. One could welcome the recent initiatives in Poland, Czechoslovakia, Hungary, but much more needs to be done and requires the Pope's support.

I hope this is helpful.

Best regards to Hazel and yourself, and much good luck in Rome.

Cordially,



Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road
London NW5 4BD
Telephone 071-485 2538
Facsimile 071-485 4512

Rabbi Marc H Tanenbaum
45 East 89th Street (18F)
New York
NY 10128 USA

Date 3 December 1990
Our ref sss/sg
Your ref

Dear Marc

Marco Morselli's phone number is 06 832 0414. He has been instrumental in setting up the Interfaith Network. Tullia Zevi is also involved.

I would appreciate it if you could let me have your programme. I had a fax from David Rosen who is on the executive of ICCJ that he will also be in Rome. We had a great deal of problems with the Israel Interfaith Movement - he has been very helpful in reconstructing it.

I have sent a fax to ~~Philippa Hitchen~~ who runs the Vatican radio station and I have asked her to invite you to speak. Her telephone number is 06 698 4398.

With kind regards.

Yours sincerely


SIR SIGMUND STERNBERG

Sir Sigmund Sternberg O.St.J. KCSG JP

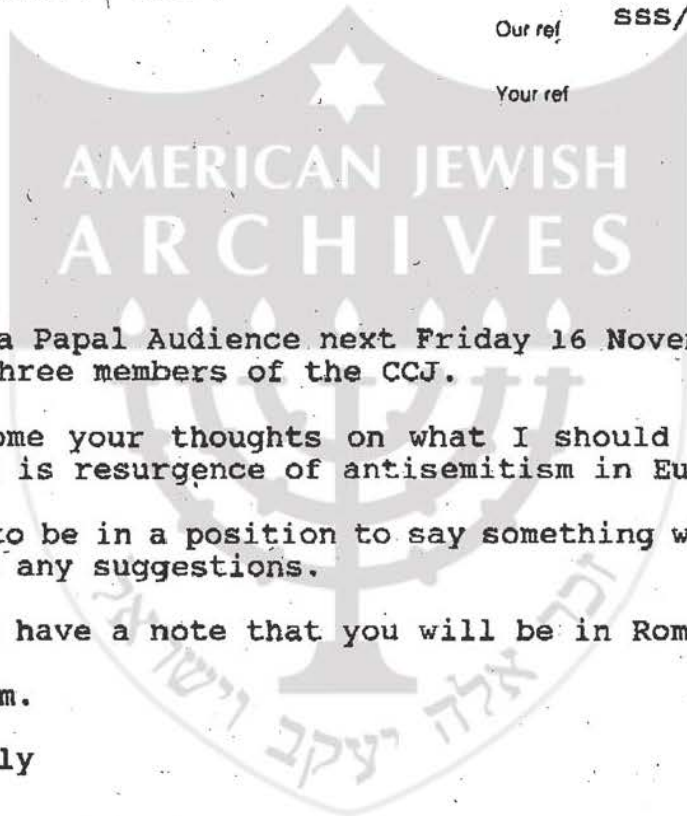
Star House Grafton Road
London NW5 4BD
Telephone 071-485 2538
Facsimile 071-485 4512

Rabbi Marc H Tanenbaum
45 East 89th Street (18F)
New York
NY 10128 USA

Date 8 November 1990

Our ref SSS/sg

Your ref



Dear Marc

I shall have a Papal Audience next Friday 16 November, together with two or three members of the CCJ.

I would welcome your thoughts on what I should discuss. The obvious topic is resurgence of antisemitism in Europe.

I would like to be in a position to say something which he should do. Have you any suggestions.

In my diary I have a note that you will be in Rome.

Kindly confirm.

Yours sincerely

J. Gmba

SIR SIGMUND STERNBERG

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SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Rabbi Tanenbaum

Fax: _____

from: Dr. Feldman

subject:

date: 6/11/90



AMERICAN JEWISH ARCHIVES
FAX TRANSMISSION SHEET
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003966985365-

212 686 8673:# 1

Attention : Prof. FELDMAN
 Fax : 686 8673

Pages : 3

Tentative ProgramAs per March 24, 1990

COMMEMORATION

OF THE .. X X V A N N I V E R S A R Y OF "NOSTRA AETATE"

(Rome, November 14-15, 1990)
 at: Pontifical Lateran University (?)

Wednesday, November 14 Private Session on the theme:

"Post-Conciliar Efforts to improve Christian-
 Jewish Relations; Realizations, Difficulties
 and Prospectives"

REPORTS FROM:

- The Commission together with the Congregation for Education
- Center for Jewish Teaching and Civilization
- Episcopal Conferences (USA, Europe, Latin America)
- Some Jewish Universities/Union of Catholic Universities

DISCUSSION

(Afternoon)

Continuing Discussion (Private)

17:00 PUBLIC LECTURES:

1. " Teaching of the II Vatican Council on Christian Jewish Relations"
2. "... " (Jewish Lecturer)

Thursday, November 15

PRIVATE PAPAL AUDIENCE could be foreseen
 To Catholic and Jewish Leaders

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Rabbi Marc Tanenbaum

from: Leon Feldman

subject:

date: 11/21/90



Pages sent: 1 including cover sheet.

If there are any problems with this transmission, please call (212) 686-8670.

The Synagogue Council fax number is: (212)686-8673.

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

November 21, 1990

Seymour Reich
Chairman

Dr. Leon Feldman
Consultant

Dear IJCIC Member
of the constituent agencies

American Secretariat
Synagogue Council of America
327 Lexington Avenue
New York, NY 10016
(212) 686-8870
Fax: (212) 686-8873

European Secretariat
World Jewish Congress
1 Rue de Varembe
1211 Geneva 20, Switzerland
(022) 734-12-25

Constituent Agencies

B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, DC 20036
(202) 857-6600

The Israel Interfaith Association
P.O.B. 7739
Jerusalem 91.077, Israel
(02) 63-92-12

Synagogue Council of America
327 Lexington Avenue
New York, NY 10016
(212) 686-8870

World Jewish Congress
501 Madison Avenue
New York, NY 10022
(212) 755-5779

THERE WILL BE AN URGENT MEETING OF THE IJCIC MEMBERS ON

TUESDAY MORNING, November 27, 1990
at 9.30 in the offices of the
Synagogue Council (enter 39 St)

THE AGENDA WILL INCLUDE FINAL REVISION TO BE INCORPORATED
IN THE PROGRAM OF THE MEETING AT THE VATICAN, on Wednesday
and Thursday, December 5-6. Also, A REVIEW OF THE FINAL
LIST OF SPEAKERS AND DELEGATES, as well as other relevant
matters.

PLEASE MAKE EVERY EFFORT TO ATTEND.

THANK YOU FOR YOUR COOPERATION AND CONTINUED INTEREST.

Sincerely,

Seymour D. Reich
Seymour D. Reich, Chairman

Leon A. Feldman
Consultant



SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Dr. Marc Tanenbaum, Room #474
from: Seymour Reich
subject: Rome Speech
date: November 28, 1990



Please call me no later than Friday morning, 11 a.m., with your comments. Thank you for your cooperation.

[end]

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IJCIC

Program for Tuesday, December 4, 1990

102

Tannenbaum

Arrival in Rome
Transfer to Hotel
At Rest

- X 1. Meeting with Chief Rabbi Dr. Elio Toaff
(Details to be communicated)
- ✓ 2. Reception tendered by the Ambassador of Israel, Mordecai Drori
Via Michele Mercati 12
(Tel. 3322-1541)
Approx. 4:00 p.m.
- ✓ 3. Reception tendered by the Ambassador of the United States to
the Holy See, Honorable Thomas Melady
at Embassy-Villino Pacelli Via Aurelin 294
(Tel. 639-0558)
Approx. 6-7:30 p.m.
- ✓ 4. Caucus Meeting and dinner (at Kosher restaurant - under
supervision of Rabbinate of Rome)
Dinner - 8 p.m.
Followed by caucus 4 NO

Buses at 3:15



XXVth ANNIVERSARY OF "NOSTRA AETATE"
- A Commemoration and Assessment -
Rome, December 5-6, 1990

Wednesday, December 5, 1990

I. (Closed Session) At Pontifical Council for Christian Unity

10.00 a.m. Opening:

Archbishop Edward J. Cassidy
Seymour D. Reich

Introduction of Theme:

Cardinal Johannes Willebrands
Dr. Gerhart M. Riegner

"THE MEANING AND IMPACT OF "NOSTRA AETATE" ON
CATHOLIC-JEWISH RELATIONS"

Presenters:

Bishop Pietro Rossano
Dr. Sergio Minerbi

Discussion

13.30 p.m. LUNCH

II. (Closed Session)

16.00 Continuation of Discussion

III. (Public Session) At the Lateran University - Paul VI Hall

18.00 Greeting from the Jewish Community of Italy:
Chief Rabbi Dr. Elio Toaff
Mrs. Tullia Zevi

Opening and Greetings:

Archbishop Edward J. Cassidy
Seymour D. Reich

"PERSPECTIVES AND ORIENTATION FOR THE FUTURE OF
CATHOLIC-JEWISH RELATIONS"

Presenters:

Cardinal Franz Koenig
Rabbi Jack Bemporad

Thursday, December 6, 1990

11 a.m. At the Apostolic Palace

MEETING WITH POPE JOHN PAUL II

Introduction: Archbishop Edward J. Cassidy

Remarks: Seymour D. Reich

Address by Pope John Paul II

Presentation to the Pope

Nov. 29, 1990

IJCIC DELEGATION

Chairman:

Seymour D. Reich

Constituent Organizations:

American Jewish Committee

Speakers:

Rabbi Jack Bemporad
Dr. Sergio I. Minerbi
Dr. Gerhart M. Riegner

B'nai B'rith International/
Anti-Defamation League

Israel Interfaith Association

Participants:

Rabbi Pynchas Brener
Rabbi Gary Bretton-Granatoor
Rabbi Joseph Ehrenkranz
Dr. L.E. Ehrlich
Rabbi Jerome Epstein
Judah Feinerman
Professor Rabbi Leon Feldman
Rabbi Irwin Groner
Maurice Honigbaum
Jean Kahn
Rabbi Leon Klenicki
Gunther Lawrence
Rabbi Henry D. Michelman
Mrs. Lisa Palmieri-Billig
Rabbi David Rosen
Rabbi A. James Rudin
Melvin Salberg
Elan Steinberg
Dr. Maram Stern
Kalman Sultanik
Jacques Torczyner
Rabbi Mark Winer
Dr. Geoffrey Wigoder
Rabbi Joel Zaiman

Synagogue Council of America

World Jewish Congress

At Large:

Rabbi Mark H. Tanenbaum
Rabbi Mordecai Waxman

From Rome:

Chief Rabbi Dr. Elio Toaff
Mrs. Tullia Zevi

Nov. 29, 1990

IJCIC DELEGATIONS

American Jewish Committee

Rabbi A. James Rudin

B'nai B'rith International/Anti-Defamation League

Dr. L.E. Ehrlich
Maurice Honigbaum
Lisa Palmieri-Billig
Rabbi Leon Klenicki
Rabbi David Rosen
Seymour D. Reich
Melvin Salberg

Israel Interfaith Association

Dr. Sergio I. Minerbi
Dr. Geoffrey Wigoder

Synagogue Council of America

| | |
|------------------------------|-------------|
| Rabbi Jack Bemporad | - SCA |
| Rabbi Gary Bretton-Granatoor | - UAHC |
| Rabbi Joseph Ehrenkranz | - RCA |
| Rabbi Jerome Epstein | - US |
| Judah Feinerman | - UOJC |
| Prof. Rabbi Leon Feldman | - SCA/IJCIC |
| Rabbi Irwin Groner | - RA |
| Gunther Lawrence | - SCA/IJCIC |
| Rabbi Henry D. Michelman | - SCA |
| Rabbi Mark Winer | - CCAR |
| Rabbi Joel Zaiman | - SCA |

World Jewish Congress

Jean Kahn
Dr. Gerhart M. Riegner
Rabbi Pynchas Brener
Elan Steinberg
Dr. Maram Stern
Kalman Sultanik
Jacques Torczyner

At-large

Rabbi Marc H. Tanenbaum - former chairman of IJCIC
Rabbi Mordecai Waxman - former chairman of IJCIC

Chief Rabbi Dr. Elio Toaff
Mrs. Tullia Zevi

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

XXVth Anniversary of "NOSTRA AETATE"
Rome, December 5-6, 1990

Catholic participants

- . **Archbishop Edward I. CASSIDY, President**, Pontifical Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . His Eminence **Johannes cardinal Willebrands**, Emeritus President, Pontifical Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . His Eminence **Franz cardinal König**, former Archbishop of Wien
- . **Archbishop Gilberto Agustoni**, Secretary, Congregation for Clergy
- . **Archbishop Ramon Torrella Cascante**, Tarragona
- . **Bishop Pierre Duprey**, M.Afr., Vice-President, Pont.Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . Reverend **Remi Hoeckman**, OP, Congregation for Catholic Education
- . **Bishop Karl Lehmann**, Mainz, President German Episcopal Conference
- . **Bishop Jorge Mejia**, Vice-President, Pontifical Council Justice and Peace
- . **Bishop Francis J. Mugavero**, former Bishop of Brooklyn
- . **Bishop Henry Muszynski**, President, Polish Episcopal Commission for dialogue with the Jews
- . **Bishop Pietro Rossano**, Rector, Pontifical Lateran University
- . Reverend **Michael Fitzgerald**, M.Afr., Secretary, Pontifical Council for Interreligious Dialogue
- . Monsignor **Luigi Gatti**, Secretariat of State
- . Reverend **Albert Vanhoye**, sj, Secretary, Pontifical Biblical Commission
- . Reverend **Marcel Dubois**, OP, Consultant, Commission for Religious Relations with the Jews, Jerusalem
- . Reverend **Jean Dujardin**, French Episcopal Commission for the Relations with the Jews, Paris
- . Reverend **Ludger Feldkämper**, SVD, General Secretary, Catholic Biblical Federation
- . Reverend **Pier Francesco Fumagalli**, Secretary, Commission for Religious Relations with the Jews
- . **Dr Hans Hermann Henrix**, Director, Katholische Akademie, Aachen
- . Reverend **Clemens Thoma**, SVD, Director, Institut für Jüdisch-Christliche Forschung, Lucerne

(December 4, 1990)

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS
IJCIC DELEGATION

Rome, December 5-6

Constituent Organizations of the IJCIC:

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

PARTICIPANTS

Seymour D. Reich, Chairman of the IJCIC

Rabbi Jack Bemporad

Rabbi Gary Bretton-Granatoor

Rabbi Joseph Ehrenkranz

Rabbi Pynchas Brener

Dr. Ludwig E. Ehrlich

Rabbi Jerome Epstein

Prof. Rabbi Leon A. Feldman

Rabbi Irwin Groner

Maurice Honigbaum

Jean Kahn

Rabbi Leon Klenicki

Gunther Lawrence

Rabbi Henry D. Michelman

- Dr. Sergio I. Minerbi

- Mrs Lisa Palmieri-Billig

Dr. Gerhart M. Riegner

- Rabbi David Rosen

- Rabbi A. James Rudin

- Mervin Salberg

Elan Steinberg

Dr. Maram Stern

Kalman Sultanik

Rabbi Marc H. Tanenbaum

Chief Rabbi Prof. Elio Toaff

Jacques Torczyner

Rabbi Mordecai Waxman

- Dr. Geoffrey Wigoder

Rabbi Mark Winer

Rabbi Joel Zaiman

Mrs Tullia Zevi

Judah Feinerman

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Dr. Geoffrey Wigoder

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Rabbi Joel Zaiman

Mrs Tullia Zevi

Judah Feinerman



Catholic participants

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- . His Eminence **Roger Card. Etchegaray**, President, Pont. Commission Justice and Peace
- . His Eminence **Johannes Cardinal Willebrands**, Emeritus President, Pontifical Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . His Eminence **Franz Cardinal König**, former Archbishop of Wien
- . **Bishop Abdrzj Suski**, Vice President, Polish Episc. Comm. for Dialogue with the Jews

- . **Bishop Pierre Duprey**, M.Afr., Vice-President, Pont. Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . **Reverend Remi Hoeckman**, OP, Congregation for Catholic Education
- . **Bishop Frantisek LOBKOWICZ**, Auxiliary Bishop, Prague
- . **Bishop Jorge Mejia**, Vice-President, Pontifical Council Justice and Peace
- . **Bishop Francis J. Mugavero**, former Bishop of Brooklyn
- . **Bishop Henry Muszynski**, President, Polish Episcopal Commission for dialogue with the Jews
- . **Bishop Pietro Rossano**, Rector, Pontifical Lateran University
- . **Reverend Michael Fitzgerald**, M.Afr., Secretary, Pontifical Council for Interreligious Dialogue
- . **Monsignor Luigi Gatti**, Secretariat of State
- . **Reverend Albert Vanhoye**, sj, Secretary, Pontifical Biblical Commission
- . **Reverend Marcel Dubois**, OP, Consultant, Commission for Religious Relations with the Jews, Jerusalem
- . **Reverend Jean Dujardin**, French Episcopal Commission for the Relations with the Jews, Paris
- . **Reverend Ludger Feldkämper**, SVD, General Secretary, Catholic Biblical Federation
- . **Reverend Pier Francesco Fumagalli**, Secretary, Commission for Religious Relations with the Jews
- . **Dr Hans Hermann Henrix**, Director, Katholische Akademie, Aachen
- . **Reverend Clemens Thoma**, SVD, Director, Institut für Jüdisch-Christliche Forschung, Lucerne

La Commissione per i rapporti religiosi con l'ebraismo
presso
il Pontificio Consiglio per la promozione dell'unità dei cristiani
in occasione del XXV Anniversario della Dichiarazione "NOSTRA AETATE"
del Concilio Vaticano Secondo

ha il piacere di invitare alla conferenza che terrà il

Cardinale Franz König
arcivescovo emerito di Vienna

sul tema:

**Prospettive ed orientamenti per il futuro
delle relazioni cattolico-ebraiche**

il mercoledì 5 dicembre 1990, alle ore 18.00

Presso la Pontificia Università Lateranense
Aula Paolo VI
Piazza San Giovanni in Laterano, 4
Roma



06 DIC. 1990

Short address to the Holy Father by His Excellency Archbishop Edward I. Cassidy on the occasion of the Audience granted to the participants of the Jewish-Catholic meeting in connection with the XXVth anniversary of *Nostra Aetate*. (6th December 1990)

Most Holy Father,

It is with great joy and profound satisfaction that I have the honour of presenting to Your Holiness the eminent personalities from World Judaism who have come to Rome on the occasion of the XXVth anniversary of the Second Vatican Council's Declaration *Nostra Aetate*, which was promulgated by your venerated predecessor Pope Paul VI on October 28th, 1965.

With these distinguished Jewish representatives, Your Holiness sees before you Cardinals, Bishops and scholars from the Catholic Church who for many years and with particular competence have been deeply committed to promoting dialogue and cooperation with Jews throughout the world.

Our coming together here in Rome in these days is itself an eloquent witness to the very significant progress that has been made in such dialogue and cooperation over the past twenty-five years. *Nostra Aetate* was indeed a milestone in this respect, opening the way to a new spirit in our relations, one which you yourself, Holy Father, have described as being characterized by "mutual knowledge, appreciation and respect". There is now, as you stated on that same occasion, "love between us" (Address to Jewish leaders on February 15th, 1985).

Holy Father, on behalf of all here present, I wish to express the most sincere and heartfelt gratitude for your constant and untiring teaching and pastoral guidance aimed at fostering an ever more brotherly relationship between the Church and the Jewish people.

May God be praised for the way in which Your Holiness leads the Church on the way of reconciliation with the Synagogue!

I should like on this occasion to thank you particularly for the generous gift which the Holy See has recently placed at the disposal of those responsible for the construction of a centre of prayer and dialogue not far from Auschwitz, and of a Carmel Convent which will be established there. It is hoped that this centre will not only recall, with veneration and emotion the memory of the victims of the Shoah, as well as others who suffered with them from among the Polish people and from other nations, but will be an inspiration for all who seek to promote reconciliation and peace for all the nations of the world.

The Commission of the Polish Bishops' Conference, responsible for relations with the Jews, is happy on this occasion to present to Your Holiness the first copy of a volume entitled: *Jews and Judaism in the Church's documents and in the teaching of John Paul II*, which has been prepared with the cooperation of our Commission and printed in Cracow for the 25th anniversary of *Nostra Aetate*.

Holy Father, may I now introduce the Chairman of the International Jewish Committee for Interreligious Consultations, Mr. Seymour Reich.

PRESS RELEASE

The 25th anniversary of the adoption of Nostra Aetate ("In Our Time") by Vatican Council II was commemorated in Rome, December 5 and 6, 1990, at meetings of the Holy See's Commission for Religious Relations with the Jews and the International Jewish Committee for Interreligious Consultations (IJCIC).

The high level Conference concluded with a meeting held with Pope John Paul II on December 6, in Vatican City. Statements were made by Archbishop Edward I. Cassidy, President of the Holy See's Commission for Religious Relations with the Jews, and Seymour D. Reich, chairman of IJCIC.

The purpose of the Conference was to review and assess the developments in Catholic-Jewish relations during the past quarter century and to project programs for the future.

The delegates agreed that an historic breakthrough was achieved since 1965 which fundamentally changed mutual relations between the Catholic Church and the Jewish people.

The Jewish delegation asserted that dialogue has been made possible by the fact that Nostra Aetate and other church documents had repudiated anti-Semitism condemning it as a sin against God and the Church, and affirmed recognition of the ongoing autonomous Covenant of God with the Jewish people.

Papers on these issues were delivered by Cardinal Johannes Willebrands, President Emeritus of the Holy See's Commission on Religious Relations with the Jews, Dr Gerhardt Riegner, co-chairman of the Governing Board of the World Jewish Congress, Bishop Pietro Rossano, of the Lateran University, and Dr. Sergio Minerbi of Jerusalem's Hebrew University.

The public session was addressed by Cardinal Franz König of Vienna, and Rabbi Jack Bemporad, chairman of the Interreligious Affairs Committee of the Synagogue Council of America.

In looking to the future, this meeting reaffirmed the principles agreed to in Prague on September 5-6, 1990, and committed itself to their implementation. The primary emphasis of the Rome session underscored the need for creating a joint mechanism at the grass roots level and to disseminate these teachings throughout the Catholic and Jewish worlds. This would include, among other things, education at all levels, textbook revision, popular literature, use of the mass media, and Conferences.

Presiding at the sessions were Archbishop Edward I. Cassidy, President of the Holy See's Commission for Religious Relations with the Jews, and Seymour Reich of New York, Chairman of IJCIC.

Greetings were brought to the evening session by Chief Rabbi Elio Toaff and Ms. Tullia Zevi, President of the Union of Italian Jewish Communities.

IJCIC is the Coordinating body of the Synagogue Council of America, World Jewish Congress, B'nai B'rith-Anti-Defamation League, American Jewish Committee, and the Israel Interfaith Committee. Delegates representing these organizations were:

The Vatican representatives were:



(December 6, 1990)



REMARKS OF SEYMOUR D. REICH, CHAIRMAN
INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

APOSTOLIC PALACE
VATICAN CITY
DECEMBER 6, 1990

06 DIC. 1990

This is a significant moment in the relationship between Christians and Jews. The delegates of the International Jewish Committee on Interreligious Consultations (known as IJCIC) and the representative of the Holy See's Commission for Religious Relations with the Jews, are meeting here in Rome for the commemoration of the 25th anniversary of the Nostra Aetate Declaration.

The 25th anniversary of Nostra Aetate witnesses the possibility of dialogue, of Christians and Jews interfacing with each other, as equals, and conscious of the challenges of this unparalleled time in human history.

Since 1965 our two ancient communities of faith have achieved many significant programs and accomplishments as we have built sturdy and permanent bridges of mutual respect, understanding and esteem between our two communities. We rejoice in these achievements and we pledge to work jointly with our Catholic colleagues to nurture and strengthen this vital undertaking. But, of course, more, much more, remains to be done.

We represent two distinctly different faiths. We are the spiritual children of Jerusalem and you are the spiritual children of Rome. At the same time I am certain that we share a common aspiration that together we may affirm the infinite value of every human life and the advancement of peace among peoples and nations.

The Vatican II Document on the Jewish People and Judaism marked a reckoning of the soul, a change of heart, of repentance, and a positive response after centuries of alienation and Christian contempt for Judaism. The historic Declaration

continues to be an important and timely message, one filled with enormous promise for the future.

This commemoration marks a unique moment in the history of Catholics and Jews. At the same time, we remember the past centuries of Catholic-Jewish relations...centuries of pain, contempt, persecution, suspicion and hostility.

We feel the presence of the countless generations of Jews who suffered persecutions because they were Jews - those who experienced the agonies of the Crusaders, the Inquisition, the pogroms and the 6,000,000 Jews murdered by the Nazis in the Shoah, the Holocaust.

Anti-semitism in pre-war Eastern Europe was tragically a common cultural currency. Jews were a constant scapegoat for demagogic leaders seeking to rally the people behind them.

Today a new Eastern Europe is awakening after the enforced slumber of four decades of Communism. With the steel blanket of Communist rule removed, Eastern Europe is free to strive for opportunities of freedom - freedom of conscience and freedom of religious and political expression.

Eastern Europe has the free will to choose between moving forward, toward a bright, progressive and hopefully prosperous future, or moving backward, to a darker past, a past of destructive antagonisms and of divisive politics that exploited those antagonisms.

In Eastern Europe today we see signs of both. It is heartening to see one Eastern European country after the other embrace the ideals of democracy and human rights. A number of countries have made real strides.

But we cannot be unconcerned over signs that anti-semitism has once again become political and populist currency in these countries, in desecrations of synagogues and cemeteries, in graffiti on campaign posters, in innuendoes and sometimes more blatant pronouncements in the media, from political leaders and occasionally a church leader. We see a familiar and frightening pattern.

The Jewish community is gratified that some positive steps have been taken by Catholic leaders to unequivocally denounce and actively counter this trend.

Just three months ago in Prague, at a meeting of the International Catholic-Jewish Liaison Committee the Catholic delegates condemned anti-semitism as well as all forms of racism as a sin against God and humanity, and they affirmed that one cannot be authentically Christian and engage in anti-semitism. In Prague, the President of the Pontifical Commission for Religious Relations with the Jews, stirred the world with his powerful public call for Christian teshuvah...repentance...and of reconciliation for those bitter centuries of Christian hostility towards Jews and Judaism. But meaningful, purposeful action is always needed to translate the promise of repentance and reconciliation into concrete reality.

The Prague Declaration devoted special attention to recent manifestations of anti-semitism, particularly in Eastern and Central Europe. It stressed the need to disseminate the achievements of Nostra Aetate and past Catholic-Jewish dialogues in those countries where new political developments have created the possibility for cooperative work.

Recognizing the importance of widening the teachings of Nostra Aetate, the Prague meeting noted with satisfaction the establishment of joint Jewish-Christian liaison Committees in Czechoslovakia and Hungary and the dissemination by Church authorities in

Poland of official documents in the Polish language concerning Catholic-Jewish relations. Notwithstanding these efforts it is sad to note that anti-semitism still manifests itself in these and other countries.

The Prague Declaration stressed that systematic efforts must be made to uproot sources of religious anti-semitism wherever they appear through the publication of texts, priestly training, liturgy and the use of Catholic media, and it recommended a six point plan to combat the resurgence of anti-semitism in Eastern and Central Europe.

Such action is critically needed today in the struggle against anti-semitism. The memory of the Shoah, the Holocaust, haunts all of us, and you recently reminded the world of that horror when you declared at the June 5-7, 1990 meeting of European Bishops:

Perhaps in no other war in history has man been so thoroughly trampled upon in his dignity and fundamental rights. An echo of the humiliation and even desperation caused by such an experience could be heard in the question often repeated after the War; How can we go on living after Auschwitz? Sometimes another question presented itself; Is it still possible to speak about God after Auschwitz?

We applaud your continuing efforts in publicly condemning anti-semitism. We are hopeful that your condemnation will influence Eastern European leadership who still continue expressing anti-semitic remarks in their political activities. The Catholic Church's effort to eradicate anti-semitism, a sinful social pathology, must increase and intensify throughout the world, and this effort is especially needed today in newly freed Eastern Europe.

With regard to the Carmelite convent at Auschwitz, we note with satisfaction that a new center is under construction. We also warmly welcome last year's declaration by the Commission on Religious Relations with the Jews that gave full support to the implementation of the 1987 Geneva Agreement.

As noted in Prague, we continue to see the need, already envisaged, for closer and more rapid cooperation and exchange of information between IJCIC and the Holy See in order to avoid future misunderstanding and to actively address concerns within our two communities.

We also express the hope that the proposed Universal Catechism for the Church will reflect the teachings and perspectives of the Second Vatican Council and the rich fruits of the past 25 years of positive Catholic-Jewish relations. We hope that it will avoid any reference of contempt denigrating the role of Jews and Judaism in God's design.

We look forward to the official Catholic document on the Shoah, the historical background of anti-semitism, and its contemporary manifestations. This document, the promulgation of which was announced in 1987, is urgently needed to educate and to sensitize the human family to the ever present danger of anti-semitism in all its insidious forms. At the same time, we hope that Vatican archival material will be made accessible for better understanding of the darkest period in Jewish history.

One of those ugly forms is clearly recognized in the document, The Church and Racism: Towards A More Fraternal Society, published by the Pontifical Commission for Justice and Peace in 1988:

...Anti-Zionism...serves as a screen for anti-semitism, feeding on it and leading to it.

We are particularly pleased that the Roman Catholic Bishops of the United States have publicly called for the rescinding of the infamous United Nations General Assembly Resolution of 1975 that calls Zionism, the national liberation movement of the Jewish people, a "form of racism." This odious Resolution has been an invitation to denigrate and persecute the Jewish people. It must be rescinded. And your voice in this effort would be appropriate.

At the heart of Jewish self definition is a profound love for the Land of Israel, and for the Holy City of Jerusalem. And the modern state of Israel is an embodiment of Jewish identity, Jewish hopes, and Jewish faith. For millennia the Jewish people, wherever they lived in the Diaspora, constantly prayed, "Next year in Jerusalem!" Now that prayer, that dream, has been realized in our lifetime.

Like you, we share the belief that true peace will come to that troubled region of the world when nations "shall beat their swords into plowshares, and their spears into pruning hooks", when "nation shall not lift up sword against nation, neither shall they learn war any more."

We believe that full and formal diplomatic relations between the Holy See and the state of Israel will dramatically and substantively advance the cause of peace. The normalization of relations will send a strong signal to those nations that are still committed to the destruction of Israel. We live at a time when long held ideologies are being abandoned in many parts of the world, and when new initiatives for peace are taking place every day. Physical, political, and psychological walls and barriers between peoples are falling everywhere. Now is the time for the full ripening of relations between the Holy See and the state of Israel.

In the new and positive atmosphere that has developed since the Second Vatican Council, we welcome and encourage the examples of Catholics and Jews working together on a host of social concerns in many countries. We live in a world of painful contradictions. While we have achieved much in science and technology, millions of our fellow human beings are still dying of hunger. We have sent a person to the moon, but millions still can not read or write; we have solved many mysteries of the human mind, but bigotry and prejudice still remain widespread. We have achieved much in art, literature, and music, but we still debase millions of human beings who are created in the image of God.

As Catholics and Jews we share many moral principles and values including freedom of the human conscience, religious liberty, human rights, and opposition to all forms of racial, ethnic, and religious discrimination. This commemoration of the 25th anniversary of Nostra Aetate is an appropriate time to re-pledge ourselves to work for these vital goals.

Dialogue is a process that goes through different stages of development and crisis, meaningful steps forward and sometimes steps backward, but dialogue is a reality that requires patience and constant communication.

We are hopeful that our meetings and ongoing conversations will project a sense of friendship and mutual respect that is desperately needed in a world plagued with alienation and the denial of human rights.

In the Jewish tradition we are taught that "our day here upon earth is short, and we are sluggish in performing our duties, but the reward is great, and God, our Creator, is most urgent. But it is not incumbent upon us to complete our work, but neither are we free to desist from it."

So much more needs to be done, but at least after 25 years, we can say with confidence that we have not desisted from our task. Indeed, I believe that we have only begun our work.

Thank you.



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SYNAGOGUE COUNCIL OF AMERICA

memorandum

to: Rabbi Marc Tanenbaum

from:

subject:

date:

12/13/90



Pages sent: 2 including cover sheet.

If there are any problems with this transmission, please call (212) 686-8670.

The Synagogue Council fax number is: (212)686-8673.

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Seymour Reich
Chairman

Dr. Leon Feldman
Consultant

December 13, 1990

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

European Secretariat
World Jewish Congress
1 Rue de Varembe
1211 Geneva 20, Switzerland
(022) 734-13-25

Constituent Agencies

B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, DC 20036
(202) 857-6600

The Israel Interfaith Association
P.O.B. 7739
Jerusalem 91.077, Israel
(02) 63-52-12

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

World Jewish Congress
301 Madison Avenue
New York, NY 10022
(212) 755-5770

Dear IJCIC Member
of the constituent agencies

THERE WILL BE AN IMPORTANT MEETING OF THE IJCIC MEMBERS
ON

WEDNESDAY, DECEMBER 19, at 12 noon (lunch) in
the offices of the Synagogue Council of
America

The agenda will include a review and discussion of the
results of the Rome meeting of the Vatican Commission
for Religious Relations with the Jews and IJCIC.

We will begin the preliminary discussion of the
implementation of the Prague declaration.

Under separate cover, you will receive relevant
background material and news items culled from various
sources.

WE LOOK FORWARD TO GREETING YOU ON WEDNESDAY and thank
you for your cooperation and continued interest.

With Chanukah greetings,

Seymour D. Reich
Chairman

[end]

Original documents
faded and/or illegible



INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

December 13, 1990

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Synagogue Council of America
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New York, NY 10016
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New York, NY 10022
(212) 755-5770

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

European Secretariat
World Jewish Congress
Rue de Varembe
11 Geneva 20, Switzerland
(22) 734-13-15

Constituent Agencies

Bnai B'rith International
40 Rhode Island Ave., N.W.
Washington, DC 20036
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CHURCH GROUP SCORED FOR DRAWING PARALLEL BETWEEN IRAQ AND ISRAEL

By Debra Nussbaum Cohen

NEW YORK, Dec. 12 (JTA) -- Leaders of the Reform movement have sharply criticized efforts by the National Council of the Churches of Christ in the USA to link the Persian Gulf crisis to the Israeli-Palestinian conflict.

At their biannual general board meeting on Nov. 15, leaders of the church group adopted a statement saying that "active U.S. efforts to implement U.N. Security Council resolutions relating to the occupation of Kuwait by Iraq stands in marked contrast to U.S. negligence regarding the implementation of Security Council Resolutions 242 and 338."

Those resolutions call for Israeli withdrawal from territory taken in the Six-Day War of 1967.

The council represents 32 major Protestant and Orthodox churches with about 80 million congregants in this country, including the Methodist, Presbyterian and Episcopal denominations.

"The U.S. government's condemnation of the massacre on the Haram al-Sharif/Temple Mount and its endorsement of a U.N. mission to the occupied territories was a welcome departure from past policies," the statement also said.

"The failure of the U.S. government to take any substantive measures to oppose the Israeli occupation, however, weakens the effect of its appropriate outrage over Iraqi aggression."

Rabbi Jerome Davidson, chairman of the Union of American Hebrew Congregations' inter-religious committee, said he was "surprised that the NCC would have gone along with this ploy of Saddam Hussein's and other Arab leaders to link the two situations."

"This is an unfortunate position for NCC to take when they want to build a stronger relationship with Israel," he said.

Davidson and Rabbi Gary Bretton-Granatoor, the committee's director, sent an open letter to the council's leaders on Nov. 29, calling the parallel "a moral obscenity."

No Reply To UAHC Complaint

The Reform leaders have not yet heard any response from council officials. The group's position and its silence to the UAHC complaint could weaken the relationship between the two groups, according to Bretton-Granatoor.

Leaders of the two religious organizations meet periodically with each other and with other groups to discuss interfaith issues as they arise.

"This is a very troublesome, difficult issue that has not only spiritual and theological importance, but real political implications as well," Bretton-Granatoor said.

"We would like to meet with them soon. Unless there is a real commitment to hammer these issues out, it could eventually cloud inter-religious dialogue in the months ahead.

"We've made tremendous progress (on inter-religious concerns) in the last couple of years," he said. "This could scuttle a lot of the things that we're doing."

According to Dr. Jay Rock, director of the council's Christian-Jewish Relations Office, "We're glad to talk to them. We're open to further conversation. We have had a good relationship with the Union for a long time."

But he acknowledged his group has "not made a formal response yet, and it's hard to know how we will follow up."



**BEHIND THE HEADLINES:
WITH EXCEPTION OF WJC, JEWISH LEADERS
PLEASED WITH MEETINGS AT THE VATICAN**
By Debra Nussbaum Cohen

NEW YORK, Dec. 11 (JTA) -- Jewish leaders who met last week with Pope John Paul II have, for the most part, expressed satisfaction with their two days of talks at the Vatican.

But one Jewish leader just back from Rome called the meeting, the first of its kind with the pope in three years, "a mixed bag."

"In many ways procedurally and substantively, our concerns were not addressed," said Elan Steinberg, executive director of the World Jewish Congress, who participated in the talks.

The WJC is one of five constituent groups of IJCIC, the International Jewish Committee on Interreligious Consultations, which is the group designated to represent world Jewry in dialogue with the Vatican.

The other constituent groups of IJCIC are the American Jewish Committee, B'nai B'rith International/Anti-Defamation League of B'nai B'rith, Israel Interfaith Committee and Synagogue Council of America.

As far as most of the IJCIC delegates were concerned, the goals of the trip to the Vatican were achieved.

"All we were looking for was a confirmation, by the pope, of the Prague declaration, which he gave to us unequivocally," said IJCIC Chairman Seymour Reich. "In fact, he went beyond the language of Prague, which called for dissemination (of the new church teachings), and he called for implementation."

The Rome visit, commemorating the 25th anniversary of "Nostra Aetate," the Second Vatican Council's document that redefined the Catholic Church's relationship with Judaism, was intended to be largely ceremonial, Reich said, unlike the working meeting between Catholic and Jewish leaders in Prague three months earlier.

Pope Sat On A 'Throne-Like Chair'

Out of the Prague meeting came a church statement decrying anti-Semitism as a sin, as well as guidelines for implementing new church teachings on Judaism. By contrast, "Rome was theater, to some extent," said Reich, who represents B'nai B'rith on IJCIC.

One of the procedural elements of the Rome trip that upset WJC's Steinberg was one that left most of the 30 IJCIC representatives discomfited.

The pope was seated on an elevated platform in what Steinberg called "a throne-like chair" when he met with Jewish leaders on the morning of Dec. 6, leaving IJCIC's chairman to address the pontiff from the floor below.

The Jewish representatives were expecting the meeting to take place on equal terms, physically as well as politically, and were taken by surprise when they saw the layout of the room.

"I was uncomfortable," conceded Reich.

Vatican officials explained to IJCIC that the room was the only one available to accommodate the group, which was larger than had originally been agreed upon.

In order to make up for the imbalance in the private meeting, the pope spent time afterward informally chatting with each IJCIC delegate.

Most participants felt there was no intended hostile message in the seating arrangement, and they said, in fact, that the atmosphere was warm.

"The fact that there were no religious

symbols in that room was very important, because there usually are," observed Rabbi Jack Bemporad, director of interreligious affairs for the Synagogue Council.

"Besides," said Bemporad, "the real issue is not where the pope sits, but what he says."

Scant Progress On Recognition Of Israel

Still, Steinberg was unhappy with what he called the IJCIC "audience with the pope."

WJC participants were also dissatisfied because they wanted to achieve more progress on the Vatican's willingness to establish full diplomatic relations with Israel, Steinberg said.

The Vatican "clearly communicated that there is nothing on the immediate horizon as far as diplomatic relations with Israel," he said. "We may well have reached the theoretical limit of the political dialogue between us."

As a result, the WJC "is likely to give a lower priority to Vatican-Jewish relations in the future," Steinberg said.

The Vatican has long emphasized that it considers diplomatic relations with Israel a political matter rather than a religious one, and one that is addressed through different channels than meetings devoted to the religious relationship between the two faiths.

In Rome, Archbishop Edward Cassidy, president of the Vatican's Commission on Religious Relations With the Jews, arranged a meeting between the Jewish leaders and the new Vatican deputy secretary of state, Monsignor Jean-Louis Tauran, whose appointment had been announced less than a week earlier.

That meeting established a formal political relationship between IJCIC and the Vatican to deal with such issues as recognition of Israel.

In any case, "Israel is not interested, in this stage, in pushing for full diplomatic relations with the Vatican," said Rabbi Marc Tanenbaum, a former chairman of IJCIC who participated in the Rome meetings and was present when "Nostra Aetate" was issued 25 years ago.

"Israel does not want to invite Vatican pressure for a Palestinian homeland, and so it is in Israel's interests to remain relatively silent," he said.

Opposition To Beatification Volced

Jewish opposition to the proposed beatification of Queen Isabella of Spain was also communicated during the Rome meetings, according to Reich. It was Isabella and King Ferdinand who ordered the expulsion of Jews from Spain in 1492.

"One Vatican official asked for documentation about our concerns relating to Queen Isabella. And I replied that they have that information in their own archives," Reich related. "It's not our burden to document that for them. The history of that period is well known."

The next step in the Catholic-Jewish dialogue will be the establishment of joint committees to implement the church's revised teachings about Jews and Judaism, teachings that have not yet reached the world's 800 million Catholics on the grass-roots level, Jewish leaders said.

Initial meetings between IJCIC and Archbishop Cassidy are expected to be scheduled within a few months, they said.

"It's time to roll up our sleeves," said Reich. "Prague was the big event of the year, and now the pope has given the declaration his full support. It is up to us to establish the mechanisms to implement that."

RELIGION

Pope, Jewish Leaders Confer to Build Understanding

By Clare Pedrick
Special to the Washington Post

VATICAN CITY—In a meeting that both sides said was an important bridge-building exercise, a 30-member international delegation of Jews spent an hour Thursday with Pope John Paul II, discussing how to heal old wounds and avoid misunderstandings.

The encounter was the first between Jewish leaders and the pope since 1987, the year the pope met with Austrian President Kurt Waldheim and thus angered some Jews.

The tension caused by that event and controversy over a Carmelite convent at the site of a World War II death camp in Poland have now been largely resolved, said Rabbi Seymour D. Reich, chairman of the Anti-Defamation League of B'nai B'rith.

"This is the beginning of a new chapter for us," he said after meeting with the pope. "There were tensions over the years. The Carmelite convent was one. The meeting of the pope with Waldheim and with [Palestine Liberation Organization Chairman Yasser] Arafat was another. I think we are back on

track in terms of dialogue at this level."

After Thursday's meeting, Vatican officials said they would set up a direct line of communication with Jewish leaders to try to avert further rifts. Reich, of Great Neck, N.Y., said the aim was to enable both sides "to deal with political matters that are sensitive to the Jewish community."

The Holy See also revealed plans to grant \$100,000 toward the completion of a new convent that will house the Carmelite sisters, Reich said he had been told that the new site, which was close to but not actually on the camp grounds, should be ready before the end of next year.

High on the agenda at Thursday's meeting was antisemitism in Eastern and Central European countries, especially Poland and Hungary, which have predominantly Catholic populations.

The Polish-born pope, who previously had condemned antisemitism, expressed sympathy at the meeting, and added, "Antisemitism does not only exist in the East. It can also be found in the West."

"This is the beginning of a new chapter for us. There were tensions over the years. The Carmelite convent was one I think we are back on track in terms of dialogue at this level."

— Rabbi Seymour D. Reich

Catholic and Jewish leaders have agreed to a six-point plan to combat antisemitism in the former Communist countries of Europe. It will include setting up joint committees to monitor and deal with racist incidents as

they arise and teaching in schools and theological colleges about the danger of racism.

The Vatican also has said it will use its influence to support the introduction of legislation against racial and religious discrimination in the new European democracies.

Officially, Thursday's Jewish-Catholic meeting was called to mark the 25th anniversary of "Nostra Aetate," the document produced by the Second Vatican Council in 1965 and intended to end centuries of friction by proclaiming that today's Jews cannot be held responsible for the death of Jesus.

In September, a four-day gathering in Prague of members of the Holy See's Commission for Religious Relations with the Jews and a delegation from the International Jewish Committee on Interreligious Consultations went several steps further, paving the way for Thursday's meeting.

In Prague, papal emissary Archbishop Edward I. Cassidy affirmed that antisemitism is a sin. Cassidy also asked forgiveness on behalf of all Roman Catholics for antisemitism that had in the past, he admitted, "found a place in Christian thought and practice."

On Thursday, Pope John Paul added his personal endorsement to what has become known as the Prague declaration, and stressed Jews' special place in history, speaking of "the absolute singularity of God's choice of a particular people."

He did not comment on the Vatican's resistance to granting official recognition to the state of Israel.

Expressing disappointment, Reich said that in a later meeting with the Holy See's newly installed foreign minister, Archbishop John-Louis Tauran, the Vatican had made it clear it would withhold recognition until the issues of Israel's borders, the status of Jerusalem and of the Palestinian people had been settled.

"We anticipated that response. We have heard it in the past," Reich said. "But we continue to make this request to our Catholic friends because it represents something very basic to us, and because there can be no full normalization of relations between the Catholic and Jewish communities until the Vatican has fully normalized its relations with the Jewish state."

Pope Endorses Statement on Anti-Semitism

By PETER STEINFELS

Meeting with an international delegation from Jewish organizations in the Vatican, Pope John Paul II endorsed a statement yesterday drawn up three months ago acknowledging that some aspects of Catholic teaching and practice had fostered anti-Semitism and outlining plans for combating its re-emergence in Eastern Europe.

The Pope called for implementation of the conclusions reached by Jewish and Roman Catholic representatives at a conference in September in Czechoslovakia.

The Prague statement branded anti-Semitism "a sin against God and hu-

manity" and said that the church should repent for the anti-Semitism that had found a place in Catholic thought and behavior.

Special Instruction Urged

Among practical measures for combating it in Eastern Europe, the Prague statement had urged the translation of recent church documents on Catholic-Jewish ties and their wide dissemination. It also called for special instruction for priests and seminarians and the establishment of joint Catholic-Jewish commissions in each country.

"No dialogue between Christians and Jews can overlook the painful and ter-

rible experience of the Shoah," the Pope said, using the Hebrew term for the Nazi effort to exterminate Europe's Jews.

Rabbi Jack Bemporad, chairman of the Interreligious Affairs Office of the Synagogue Council of America, said that the endorsement guaranteed that the Prague statement would not "become just one of hundreds of declarations," but a "core document" for Catholic-Jewish cooperation. Yesterday's meeting, he said when reached by telephone in Rome, should overcome the skepticism of Jews who question whether the Pope fully backed the statements made by Vatican officials.

At the beginning of the session, Archbishop Edward I. Cassidy, who heads the Vatican's Commission for Religious Relations With the Jews, announced that the Pope had recently sent to Poland the funds pledged for a new structure being built to relocate the Carmelite nuns whose convent at the site of the Auschwitz camp had strained Catholic-Jewish ties.

The meeting with the Pope was part of a two-day conference marking the 25th anniversary of Nostra Aetate, the Second Vatican Council's declaration on Catholicism and non-Christian religions, which recognized a close union between Christianity and Judaism and condemned the belief that the Jewish people were to be held responsible for the death of Jesus.

Nostra Aetate "marked a reckoning of the soul, a change of heart" and "a

positive response after centuries of alienation," Seymour Reich told the conference. Mr. Reich is chairman of the International Jewish Committee on Interreligious Consultations, the Jewish umbrella group with which whom the Vatican has dealt since the Vatican Council.

'Almost a Radical Honesty'

Both Catholic and Jewish participants said that the atmosphere of the meeting was "cordial" and "open." Rabbi Marc Tanenbaum called the conference "extremely realistic, more so than many other meetings" and marked by "almost a radical honesty."

He said that Bishop Pietro Rossano had warned that progress in Catholic-Jewish relations was hampered when Jewish organizations issued sweeping attacks on the Pope or the Catholic

Church or when the relations between the two groups were portrayed in very bleak terms. Rabbi Tanenbaum called Bishop Rossano, the rector of the Lateran University in Rome, "a trusted friend of the Jewish people."

"We have arrived at a stage where we can discuss whatever is disturbing, and see these questions from the others' point of view," Archbishop Cassidy said in a telephone interview after the meeting.

During the conference Jewish delegates urged the Vatican to establish full diplomatic relations with the state of Israel. In a 45-minute meeting with the delegation, Msgr. Jean-Louis Tauran, deputy to the papal secretary of state, cited the Vatican's reasons for not recognizing Israel — unresolved borders, the status of Jerusalem and the Palestinians' lack of a homeland.

He wants to visit 'Holy Land'

Pope meets Jewish leaders

VATICAN CITY (Reuter) — Jewish leader Seymour Reich urged Pope John Paul yesterday to establish diplomatic relations with Israel and said he was worried about new antisemitism in the pontiff's native Poland.

The pope, speaking at the end of the highest-level meetings between Roman Catholics and Jews in three years, told Jewish leaders that he would like to visit the Holy Land one day.

In a significant gesture of goodwill, the pope approved a \$100,000-Vatican contribution toward the building of a prayer center to house nuns who will move out of a convent at the former Nazi death camp at Auschwitz in Poland, a spokesman said.

The dispute over the nuns, who last February agreed to move to the nearby prayer center when completed, brought Catholic-Jewish relations to one of their lowest points.

"We believe that full and formal diplomatic relations between the Holy See and the state of Israel will dramatically and substantively ad-

vance the cause of the peace," said Reich.

Reich, chairman of the International Jewish Committee on Interreligious Consultations (IJCIC), told the pope in a reference to hard-line Arab countries such as Iraq and Syria: "The normalization of relations will send a strong signal to those nations that are still committed to the destruction of Israel."

The Vatican supports Israel's right to exist and its needs for safe borders. But before establishing diplomatic ties it wants a resolution to the Palestinian question and international protection for Jerusalem as a city sacred to Christianity, Judaism and Islam.

At the end of the meeting the pope told Rabbi David Rosen of Jerusalem: "I hope one day to be able to visit the Holy Places."

"That would be our joy," Rosen responded.

In his address to the pope, Reich said the return of democracy in Eastern Europe had brought with it "a familiar and frightening" pattern of antisemitism.

"We cannot be unconcerned over signs that antisemitism has once again become political and populist currency in these countries, in desecrations of synagogues and cemeteries, in graffiti on campaign posters, in innuendoes and sometimes more blatant pronouncements in the media, from political leaders and occasionally a church leader," Reich said.

But the Jewish leaders said they were happy that the pope endorsed a joint statement last September by an international Catholic-Jewish liaison committee in Prague which branded antisemitism as "a sin against God and humanity".

"This is the beginning of a new chapter for us... We are back on track," Reich said.

The two days of meetings commemorated the 25th anniversary of the Second Vatican Council document *Nostra Aetate* (In our Time). It flatly repudiated the notion of collective Jewish guilt for Christ's death and urged inter-faith dialogue.

Pontiff Scorns Hatred Of Jews

Backs far-reaching anti-Semitism fight

By Ruth E. Gruber

NEWSDAY SPECIAL CORRESPONDENT

Vatican City — Pope John Paul II, meeting with international Jewish leaders yesterday, endorsed a widespread battle against anti-Semitism.

He did so by approving a declaration that denounces hatred of Jews as sinful and calls for measures to fight it, particularly in Eastern Europe.

But the Pope did not mention the resurgent anti-Semitism in Eastern Europe, including his native Poland, and several of the Jewish leaders said they remain concerned that the high-level improvements in Jewish-Catholic relations have not reached the grass roots in such countries. They also said they were disappointed by the Vatican's continued refusal to recognize the state of Israel.

The nearly hour-long meeting with the Pope was the culmination of a two-day conference between the 30-member International Jewish Committee for Interreligious Consultations and the Holy See's Commission for Religious Relations with the Jews, held to mark the 25th anniversary of *Nostra Aetate* (In Our Time), the landmark Vatican decree that opened the door to Jewish-Catholic dialogue.

The Pope called yesterday's encounter "a very important day" and, like the Jewish delegation, expressed the hope of continued and deepened dialogue.

Saying "no dialogue between Christians and Jews can overlook the painful and terrible experience of the Shoah [Holocaust]," he endorsed the Sept. 6 declaration from a preliminary meeting in Prague. That declaration denounced anti-Semitism as a sin and called for a concrete program to fight it, particularly in Eastern Europe. It also included a Catholic call for Christian repentance for the historic persecution of the Jews.

"The [papal] meeting took place in a very good atmosphere," said Seymour D. Reich, the Great Neck attorney who serves as chairman of the committee.

He said the Pope's "loud and clear" confirmation of the Prague declaration means "that it is now official that Vatican church policy calls for repentance, calls anti-Semitism a sin," and envisages implementing concrete programs designed to disseminate the new teaching on the Jews to grassroots priests and laity.

"There is obviously a desire on the part of the Vatican to have good relations with the Jewish community," Reich said. "This was evidenced in all the meetings and in the warmth of our private discussions with the Pope." Nonetheless, Reich said he was "somewhat disappointed that the Pope did not go beyond that which was set forth in the text of his speech."

In his own remarks to the Pope, Reich stressed the worrisome signs of renewed anti-Semitism in Eastern Europe and urged "meaningful, purposeful action . . . to translate the promise of repentance and reconciliation into concrete reality."

He also urged the Vatican to recognize Israel, saying, "full and formal diplomatic relations between the Holy See and the state of Israel will dramatically and substantively advance the cause of peace."

The Pope did not mention Eastern Europe, nor did he refer to the specific contents of the Prague declaration. He also skirted the Israel issue, repeating the Vatican view that Jerusalem is "a city holy to three great religions, to Jews, Christians and Moslems," and urging that Jews join him in "praying daily for peace, justice and respect for the fundamental human and religious rights of the three peoples."

The Vatican also announced that it is donating \$100,000 toward the construction of an ecumenical center and convent outside the grounds of the Auschwitz concentration camp in Poland.

**JEWS ENCOURAGED BY SESSION WITH POPE,
BUT DISAPPOINTED OVER STANCE ON ISRAEL**
By Ruth E. Gruber

ROME, Dec. 6 (JTA) — An international Jewish delegation emerged from a nearly hour-long meeting Thursday with Pope John Paul II elated with the warm atmosphere if not entirely satisfied with the results.

The pope himself described the meeting with a 30-member delegation of the International Jewish Committee for Interreligious Consultations as "very important."

And Seymour Reich, chairman of the IJCIC delegation, called it "the beginning of a new chapter" in Catholic-Jewish relations.

He praised the pope's warmth, as well as the "obvious desire on the part of the Vatican to have good relations with the Jewish community."

But at the same time, Reich expressed some disappointment that the pope did not go further in some of his statements, particularly on the Vatican's continued refusal to recognize Israel.

The occasion of the meeting, the first of its kind in three years, was a two-day gathering of Vatican and Jewish leaders called to commemorate the 25th anniversary of "Nostra Aetate," the 1965 decree by the Second Vatican Council that redefined Catholic-Jewish relations and opened the way for dialogue between the two faiths.

During the gathering, the Vatican demonstrated its desire to resolve the painful three-year dispute with world Jewry over the establishment of a Carmelite convent on the grounds of the former Auschwitz death camp.

Money To Relocate Nuns Promised

Archbishop Edward Cassidy, chairman of the Holy See's Commission on Religious Relations With the Jews, announced that the Vatican is giving substantial financial assistance to help complete construction of a new convent and ecumenical center where the nuns at Auschwitz will be relocated. A Vatican spokesman said the aid amounted to \$100,000.

During his meeting with the Jewish leaders, the pope said, "This has been a very important day. Let's hope to continue."

He called the Nostra Aetate anniversary "nothing other than the divine mercy which is guiding Christians and Jews to mutual awareness, respect, cooperation and solidarity."

He also affirmed the "absolute singularity of God's choice of a particular people, 'His own' people, Israel."

Using the Hebrew word for the Holocaust, he added that "no dialogue between Christians and Jews can overlook the painful and terrible experience of the Shoah."

The pope also confirmed the conclusions put forward in a landmark joint Jewish-Catholic statement made in Prague Sept. 6.

He urged that the Prague declaration and its recommendation to fight anti-Semitism everywhere "be widely recognized and implemented wherever human and religious rights are violated."

Leaders of the Anti-Defamation League of B'nai B'rith, here to mark the Nostra Aetate anniversary, thanked the pope for his efforts to fight anti-Semitism.

But much still has to be done, especially in Eastern Europe, they said.

Reich remarked later that "the significant thing is the loud and clear confirmation of the Prague statement" by the pope.

"This is now official Vatican/church policy. It calls for repentance" for past Catholic wrongs against Jews, and "it calls anti-Semitism a sin. It envisages a plan to implement the concrete proposals to fight anti-Semitism set forth in the Prague document."

Pope Scarcely Mentions Israel

Nonetheless, Reich said he was "somewhat disappointed that the pope did not go beyond that which was set forth in his text."

In his own remarks to the pontiff, Reich called for concrete action in the future, particularly in fighting anti-Semitism in Eastern Europe. He also urged the Vatican to recognize Israel.

"We believe that full and formal diplomatic relations between the Holy See and the State of Israel will dramatically and substantively advance the cause of peace," Reich told the pope.

"The normalization of relations will send a strong signal to those nations that are still committed to the destruction of Israel.

"We live at a time when long-held ideologies are being abandoned in many parts of the world, and when new initiatives for peace are taking place every day," he said.

"Physical, political and psychological walls and barriers between peoples are falling everywhere. Now is the time for the full ripening of relations between the Holy See and the State of Israel," he said.

The pope, however, scarcely touched on the issue, referring only to his reverence for Jerusalem as a holy city.

"At the center of the Holy Land, almost at its hallowed heart, lies Jerusalem," he said. "It is a city holy to three great religions: to Jews, Christians and Moslems. Its very name evokes peace."

"I should like you to join in praying daily for peace, justice and respect for the fundamental human and religious rights of the three peoples, the three communities of faith who inhabit that beloved land," he said.

Meeting With Secretary Of State

The Jewish delegation also raised the Israel issue during a 45-minute meeting following the papal audience with the newly appointed Vatican secretary of state, Monsignor Jean-Louis Tauran.

"He told us there are problems with full normalization with Israel," Reich reported. "He said they are issues relating to Jerusalem, to the Palestinians, to borders."

"We had anticipated this; we have heard this in the past," he said.

But he stressed, "There can't be full normalization of relations between the Jewish and Catholic communities until the Vatican has full, normal relations with Israel. That is a basis for us."

Reich said the meeting with Tauran was particularly significant as it marked the beginning of a formal communication mechanism between IJCIC and the Vatican Secretariat of State.

NEW VATICAN THINKING MUST BE CONVEYED TO LAITY, SAYS RABBI

By Ruth E. Gruber

ROME, Dec. 5 (JTA) -- An American Jewish religious leader hailed a "new spirit" of openness in Catholic-Jewish relations but bluntly told senior Vatican leaders Wednesday that Jews are wary of the church's new way of thinking.

Rabbi Jack Bemporad, chairman of inter-religious affairs for the Synagogue Council of America, said that until the "creative and outstanding work" of Pope John Paul II and other Vatican leaders had an impact on the grass-roots level of parish priests and laity, the task of reducing anti-Semitism and racism, particularly in Eastern Europe, would not be achieved.

He also urged the Vatican to recognize Israel.

Bemporad, one of the leaders of a 30-member international Jewish delegation scheduled to have an audience with the pope on Thursday, spoke during a public meeting with Cardinal Franz Koenig of Austria on "Perspectives and Orientation for the Future of Catholic-Jewish Relations."

Jewish leaders expressed the hope that the pope would issue a personal reaffirmation of a Vatican position declaring anti-Semitism a "sin against God and Christian teachings." That position was included in the final document issued after a high-level Catholic-Jewish meeting in Prague three months ago.

Wednesday's session was part of a two-day conference involving members of the Holy See's Commission for Religious Relations with the Jews and IJCIC, the International Jewish Committee on Interreligious Consultations.

The conference was called to mark the 25th anniversary of "Nostra Aetate," the landmark decree issued by the Second Vatican Council, which opened the way to Catholic-Jewish dialogue.

'A New Spirit Has Emerged'

At closed-door meetings earlier in the day, Jewish and Catholic leaders evaluated the quarter century since "Nostra Aetate" and discussed how to carry on following the joint Catholic-Jewish document issued Sept. 6 in Prague.

In that document, Archbishop Edward Cassidy, president of the Vatican commission, called on Catholics to repent for past sins committed against Jews.

The document also called for closer Catholic-Jewish cooperation in combatting anti-Semitism, particularly in the emerging democracies of Eastern Europe.

Speakers at the closed-door session Wednesday included Archbishop Cassidy and his predecessor as Vatican commission president, Cardinal Johannes Willebrands; Seymour Reich, chairman of IJCIC; Dr. Gerhart Riegner, co-chairman of the World Jewish Congress Board of Governors; Dr. Sergio Minerbi of the Hebrew University in Jerusalem; and Bishop Pietro Rossano, a member of the Vatican commission.

Bemporad's talk during the public session touched on many points raised earlier in the day.

"If one were to try to recapture the pre-Vatican II days, one would recognize that what existed between Christians and Jews was a state of suspicion and apprehension," he said.

"Since Vatican II, a new spirit has emerged" and "startling changes have taken place," he said. These augur "a new, significant and symmetrical dialogue" between Catholics and Jews.

"The promulgation of 'Nostra Aetate' instituted a radical change in Catholic teaching," which has "brought about a revolution in Catholic thinking," he said.

Nevertheless, given the long negative history of the church against Jews and Judaism in the nearly 2,000 years before "Nostra Aetate," it is "not surprising that the Jew feels a little bit wary of the significant changes that have taken place within the church," Bemporad said.

Jewish Wounds Ruptured Anew

"The most horrendous destruction of Jews in history took place in predominantly Christian Europe," he said. "Is there any wonder that it will take a long time for the Jewish community to genuinely trust the changes that have so radically changed the church?"

He said that when the pope, who otherwise has shown "deep concern" on Jewish issues, embraces Palestine Liberation Organization leader Yasir Arafat or meets with ex-Nazis such as Austrian President Kurt Waldheim -- or when the Holocaust is "de-Judaized" by the erection of a Carmelite convent on the site of the former Auschwitz camp -- "Jewish wounds that have yet to heal rupture anew."

Bemporad stressed that education of the Catholic and Jewish laity is needed to create better understanding.

"Dialogue cannot be restricted to elites or to the top echelons of our respective organizations, but must be brought down to the grass-roots level," he said.

He called on the Vatican and IJCIC to set up a communications committee to "guarantee the promulgation of the Prague statement for Catholics and Jews on the local level throughout the world."

There is a particular need, he said, for the sentiments expressed in the Prague statement "to be translated into action" in the newly democratic states of Eastern and Central Europe, the main killing grounds of the Holocaust, where reports of anti-Semitism are disturbingly on the rise.

He said Jews must also educate themselves about the changes in Catholic thinking. "Many Jews, like many Catholics, are not aware of the momentous changes in Catholic thinking about Jews and Judaism that have issued from the highest levels of the church since the Second Vatican Council," he said.

A Call For Recognition Of Israel

"We have to set up a commission to make sure that every parish, every synagogue and every community will be able to understand the new teaching of Vatican II and its guidelines, as well as the Prague statement," he said.

"In doing so, every community throughout the world will be filled with this new spirit of reconciliation, spirit of love and spirit of hope."

Bemporad said that a reversal of the Vatican's continued refusal to recognize Israel would do a great deal to promote religious dialogue and understanding between the two faiths.

"You clearly state no theological objections to Israel existing and that the Jewish state has a right to exist," he told the Catholic leaders, adding: "Why not go all the way and establish relations?"

"Such recognition does not imply an agreement with a nation's policies, but places the relationship on the same equal level that the Catholic Church has with world Jewry," he said.

The 25th anniversary of the adoption of Nostra Aetate ("In Our Time") by Vatican Council II was commemorated in Rome, December 5 and 6, 1990, at meetings of the Holy See's Commission for Religious Relations with the Jews and the International Jewish Committee for Interreligious Consultations (IJCIC).

The high level Conference concluded with a meeting held with Pope John Paul II on December 6, in Vatican City. Statements were made by Archbishop Edward I. Cassidy, President of the Holy See's Commission for Religious Relations with the Jews, and Seymour D. Reich, chairman of IJCIC.

In his remarks, the Pope affirmed "the absolute singularity of God's choice of a particular people, 'His own' people, Israel". He added that "no dialogue between Christians and Jews can overlook the painful and terrible experience of the Shoah". The Pope supported the Prague declaration of Sept. 3-6, 1990, urging that the declarations on "the religious and historical dimensions of the Shoah and of anti-Semitism ...be implemented wherever human and religious rights are violated".

Mr Reich reaffirmed the achievements of Prague indicating that "meaningful, purposeful action is always needed to translate the promise of repentance and reconciliation into concrete reality". He also indicated: "As Catholics and Jews we share many moral principles and values including freedom of the human conscience, religious liberty, human rights, and opposition to all forms of racial, ethnic, and religious discrimination. This commemoration of the 25th anniversary of Nostra Aetate is an appropriate time to re-pledge ourselves to work for these vital goals".

The purpose of the Conference was to review and assess the developments in Catholic-Jewish relations during the past quarter century and to project programs for the future.

The delegates agreed that an historic breakthrough was achieved since 1965 which fundamentally changed mutual relations between the Catholic Church and the Jewish people.

The Jewish delegation asserted that dialogue has been made possible by the fact that Nostra Aetate and other church documents had repudiated anti-Semitism condemning it as a sin against God and the Church, and affirmed recognition of the ongoing autonomous Covenant of God with the Jewish people.

Papers on these issues were delivered by Cardinal Johannes Willebrands, President Emeritus of the Holy See's Commission on Religious Relations with the Jews, Dr Gerhard Riegner, co-chairman of the Governing Board of the World Jewish Congress, Bishop Pietro Rossano, of the Lateran University, and Dr. Sergio Minerbi of Jerusalem's Hebrew University.

The public session was addressed by Cardinal Franz König of Vienna, and Rabbi Jack Bemporad, chairman of the Interreligious Affairs Committee of the Synagogue Council of America.

In looking to the future, this meeting reaffirmed the principles agreed to in Prague on September 5-6, 1990, and committed itself to their implementation. The primary emphasis of the Rome session underscored the need for creating a joint mechanism at the grass roots level and to disseminate these teachings throughout the Catholic and Jewish worlds. This would include, among other things, education at all levels, textbook revision, popular literature, use of the mass media, and Conferences.

Presiding at the sessions were Archbishop Edward I. Cassidy, President of the Holy See's Commission for Religious Relations with the Jews, and Seymour Reich of New York, Chairman of IJIC.

Greetings were brought to the evening session by Chief Rabbi Elio Toaff and Ms. Tullia Zevi, President of the Union of Italian Jewish Communities.

The Jewish and Catholic delegates are listed on the attached pages.



December 6, 1990

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

XXVth Anniversary of "NOSTRA AETATE"
Rome, December 5-6, 1990

Catholic participants

- . **Archbishop Edward I. CASSIDY**, President, Pontifical Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . His Eminence **Johannes cardinal Willebrands**, Emeritus President, Pontifical Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . His Eminence **Franz cardinal König**, former Archbishop of Wien
- . **Archbishop Gilberto Agustoni**, Secretary, Congregation for Clergy
- . **Archbishop Ramon Torrella Cascante**, Tarragona
- . **Bishop Pierre Duprey**, M.Afr., Vice-President, Pont. Council for Promoting Christian Unity, Commission for Religious Relations with the Jews
- . **Reverend Remi Hoeckman**, OP, Congregation for Catholic Education
- . **Bishop Karl Lehmann**, Mainz, President German Episcopal Conference
- . **Bishop Jorge Mejia**, Vice-President, Pontifical Council Justice and Peace
- . **Bishop Francis J. Mugavero**, former Bishop of Brooklyn
- . **Bishop Henry Muszynski**, President, Polish Episcopal Commission for dialogue with the Jews
- . **Bishop Pietro Rossano**, Rector, Pontifical Lateran University
- . **Reverend Michael Fitzgerald**, M.Afr., Secretary, Pontifical Council for Interreligious Dialogue
- . **Monsignor Luigi Gatti**, Secretariat of State
- . **Reverend Albert Vanhoye**, sj, Secretary, Pontifical Biblical Commission
- . **Reverend Marcel Dubois**, OP, Consultant, Commission for Religious Relations with the Jews, Jerusalem
- . **Reverend Jean Dujardin**, French Episcopal Commission for the Relations with the Jews, Paris
- . **Reverend Ludger Feldkämper**, SVD, General Secretary, Catholic Biblical Federation
- . **Reverend Pier Francesco Fumagalli**, Secretary, Commission for Religious Relations with the Jews
- . **Dr Hans Hermann Henrix**, Director, Katholische Akademie, Aachen
- . **Reverend Clemens Thoma**, SVD, Director, Institut für Jüdisch-Christliche Forschung, Lucerne

(December 4, 1990)

Nov. 29, 1990

IJCIC DELEGATIONS

American Jewish Committee

Rabbi A. James Rudin

B'nai B'rith International/Anti-Defamation League

Dr. L.E. Ehrlich
Maurice Honigbaum
Lisa Palmieri-Billig
Rabbi Leon Klenicki
Rabbi David Rosen
Seymour D. Reich, Chairman - IJCIC
Melvin Salberg

Israel Interfaith Association

Dr. Sergio I. Minerbi
Dr. Geoffrey Wigoder

Synagogue Council of America

| | |
|------------------------------|-------------|
| Rabbi Jack Bemporad | - SCA |
| Rabbi Gary Bretton-Granatoor | - UAHC |
| Rabbi Joseph Ehrenkranz | - RCA |
| Rabbi Jerome Epstein | - US |
| Judah Feinerman | - UOJC |
| Prof. Rabbi Leon Feldman | - SCA/IJCIC |
| Rabbi Irwin Groner | - RA |
| Gunther Lawrence | - SCA/IJCIC |
| Rabbi Henry D. Michelman | - SCA |
| Rabbi Mark Winer | - CCAR |
| Rabbi Joel Zaiman | - SCA |

World Jewish Congress

Jean Kahn
Dr. Gerhart M. Riegner
Rabbi Pynchas Brener
Elan Steinberg
Dr. Maram Stern
Kalman Sultanik
Jacques Torczyner

At-large

Rabbi Marc H. Tanenbaum - former chairman of IJCIC
Rabbi Mordecai Waxman - former chairman of IJCIC

Chief Rabbi Dr. Elio Toaff
Mrs. Tullia Zevi

VATICAN-ISRAEL Dec. 6, 1990 (950 words)

RABBI URGES VATICAN-ISRAEL DIPLOMATIC RELATIONS

By Cindy Wooden

Catholic News Service

ROME (CNS) -- Progress in Catholic-Jewish dialogue has been "breathtaking" in the past 25 years, but Vatican recognition of Israel would improve relations even more, a New York rabbi told a Vatican-sponsored conference.

Official recognition would show that the Vatican understands the importance of Israel to Jews, said Rabbi Jack Bemporad, chairman of the interreligious affairs committee of the Synagogue Council of America.

Retired Cardinal Franz Konig of Vienna, also speaking at the Dec. 5 conference, said the church recognizes the rights of both Jews and Palestinians to live in security and peace in the Middle East.

The conference at Rome's Lateran University was part of a Vatican-Jewish commemoration of the 25th anniversary of "Nostra Aetate," the Second Vatican Council document on relations with Jews and other non-Christian religions.

The evening conference took place in the middle of a Dec. 5-6 meeting between the Vatican's Commission for Religious Relations with the Jews and the International Jewish Committee on Interreligious Consultations.

"Startling changes have taken place" since the Second Vatican Council, Rabbi Bemporad said. Progress has been made in overcoming the "suspicion and apprehension" which marked Catholic-Jewish relations before the council.

The Catholic Church had a history of making "a mockery" of Jewish beliefs, of engaging in dialogue with conversion being "the hidden and often not so hidden goal" and of approaching Judaism not as a living faith, but as a precursor to Christianity, he said.

"It is therefore not surprising that the Jew feels a little bit wary of the significant changes that have taken place within the church," the rabbi said. "It will take a long time for the Jewish community to genuinely trust the changes that have so radically changed the church."

"Thus when the pope sees (PLO leader Yassar) Arafat, who is dedicated to the destruction of Israel, or (Austrian leader Kurt) Waldheim, a former Nazi, or when the Holocaust is de-Judaized, Jewish wounds that have yet to heal rupture anew," he said.

Rabbi Bemporad said the church has shown that it is beginning to understand the religious significance Jews give to the modern state of Israel as the land promised to their ancestors.

"The pope has clearly stated that no theological objections to Israel exist and that the Jewish state has a right to exist," he said. "Why not go all the way and establish relations?"

Vatican recognition of Israel "could do a great deal to alleviate and assist in both the relations and the dialogue," he said.

The rabbi also said recognition of Israel "does not imply an agreement" with Israeli government policy toward the Palestinians or on other matters.

The Vatican has withheld recognition of Israel and of neighboring Jordan pending resolution of Arab-Israeli tensions. Figuring in the Vatican's position, say knowledgeable observers, is the possible repercussion on Arab Catholics from recognition of the Jewish state.

In addition, the book "The Papacy and the Middle East," by Middle Eastern expert George Irani quotes a Vatican official saying in 1983 that "it is the common custom of the Holy See not to be an initiator of diplomatic relations with any country, although it welcomes and appreciates diplomatic relations."

Rabbi Bemporad said the results of the 25 years of dialogue "must be brought down to the grass-roots level," both in Catholic parishes and Jewish synagogues.

Every Catholic should know of the church's condemnation of anti-Semitism and its rejection of the idea that the Jewish people are responsible for the death of Christ, he said.

Every Jew should be aware of the changes in Catholic attitudes and should be helped to overcome their suspicion of Catholics.

The future of Catholic-Jewish dialogue should not be just a discussion "of what each has done to or for the other," he said. Catholics and Jews should "turn together to our common responsibility for the destiny of the Earth and its population."

"There is out there a world that is crying for redemption."

Cardinal Konig agreed that the past 25 years have seen "great changes" in Catholic-Jewish relations which offer "great hope for the good and the peace of peoples."

But he also acknowledged "the rise of new, acute tensions where we would like to see the growth of dialogue and solidarity."

Dialogue with the Jews, he said, has three main motivating factors:

-- "The contemporary urgency of working with all men for the promotion of justice, peace and human and religious rights."

-- Overcoming the "contradictions, prejudices and persecutions" that marked Christian-Jewish relations in the past, including the Holocaust.

-- The awareness that Christians have "spiritual links" with the Jews.

While Christianity and Judaism are distinct faiths, they share a belief in one God and they respect Scriptures, tradition and "the land of the fathers."

"We want to respect, appreciate and cooperate with the modern Jewish people, without intentions of proselytism, moved solely by the desire to offer testimony together to the God of peace and to the building of the kingdom," Cardinal Konig said.

Catholics recognize that the coming of Christ did not negate the special relationship of God with the Jews, his chosen people, the cardinal said.

They also recognize the need to ask the Jews forgiveness for centuries of persecution and false accusation.

"An attitude of delicate tenderness must always inspire us -- Catholics and Jews -- to join in the respectful remembering of the victims and the place of their martyrdom during the Shoah (the Holocaust)," he said.

As the relationship between Christians and Jews matures, he said, the two should undertake the "urgent and necessary" task of promoting "human rights, liberty and dignity wherever they are lacking or threatened."

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Jews, Vatican to Meet on Anti-Semitism

By David Firestone

STAFF WRITER

Twenty-five years after the Second Vatican Council denounced the teaching of hostility toward Jews, a high-level Jewish delegation begins talks with Catholic leaders today in Rome to work toward a new era of cooperation between the two faiths.

Jewish leaders are hopeful that Pope John Paul II will announce a sweeping Vatican study of the history of Catholic anti-Semitism, particularly during the Holocaust period, and will endorse a major church effort to eliminate the growing anti-Semitism in the Catholic countries of Eastern Europe.

Expectations that the Vatican would begin steps toward granting diplomatic recognition of Israel, however, have grown dim, said several of the leaders who spoke before leaving for Rome. They said the Vatican is unwilling to begin a new diplomatic initiative at a moment of great unrest in the Mideast.

"In light of the turmoil in the region, I think it's probably unrealistic to expect a breakthrough on recognition," said Rabbi Marc Tanenbaum, of Manhattan, an at-large member of the delegation who has spent years working on improved relations between Catholics and Jews. "But it's on the table."

The 30-member Jewish delegation,

representing the International Jewish Committee on Inter-religious Consultations, includes members from all the major branches of Judaism and several large communal organizations such as B'nai B'rith, the American Jewish Committee, and the World Jewish Congress. Included in the delegation are two rabbis from Long Island — Rabbi Jack Bemporad of Temple Israel in Lawrence, and Rabbi Mordecai Waxman of Temple Israel in Great Neck — and a number of rabbis and leaders from New York City. The group will meet with the Vatican's Commission for Religious Relations with the Jews, and is scheduled to have a meeting with the Pope tomorrow morning, followed by a news conference. Also attending will be Bishop Francis Mugavero, the former head of the diocese of Brooklyn.

The meeting follows by two months a preliminary conference on the subject in Prague, at which the head of the Vatican Commission, Archbishop Edward J. Cassidy, said the church should seek the forgiveness of the Jews for centuries of hostility. Jewish leaders said if the Pope gives his imprimatur to such a statement tomorrow, agreeing that anti-Semitism is a "sin against God," it will vastly aid the campaign against anti-Semitism in such countries as Poland, Hungary and Romania.

AMERICAN JEWISH

J.P. 4/12/90

Pope expected to endorse fight against antisemitism

NEW YORK (Reuter) - Pope John Paul II is expected to personally endorse a new church statement that antisemitism "is a sin against God and humanity" in a move that Jewish leaders hope will help fight rising antisemitism in Eastern Europe.

Jewish leaders who left New York for Rome said they expected to meet John Paul II on Thursday in an audience they hoped would mark a new era in relations between the two faiths.

They said they thought the pope's expected statement would add impetus to a major church educational effort against antisemitism in the new democracies of Eastern Europe, especially in the pontiff's native Poland.

Jewish sources said they expected that the pope will also announce a Vatican contribution towards the expense of building a convent and prayer centre outside the grounds of Auschwitz to replace a convent currently at the former death camp. The convent's presence on the grounds of Auschwitz has long been a source of friction between members of the two religions.

In Warsaw meanwhile, a right-wing nationalist who says Jews are ganging up on presidential outsider Stanislaw Tyminski has become the first Polish politician to support his campaign publicly.

Boguslaw Rybicki, a leader of the small Stronnictwo Narodowe (National Party), appeared on the platform with Tyminski yesterday at a Warsaw rally for the December 9 election.

He was the first representative of a recognised political group to stand beside Tyminski during the six-week campaign. All other political groups have shunned the little-known emigre businessman.

Answering charges by presidential rival Lech Walesa that Tyminski is backed by former communist security officers trying to overthrow democracy, Rybicki said Solidarity leaders had also received help from the security services in the past.

Asked why he decided to back Tyminski, Rybicki said: "The whole cosmopolitan elite is mobilised against Tyminski so my place as a Pole is beside him."

Asked what he meant by cosmopolitan - a synonym for Jew under the communist regime toppled last year - he said: "Why are you asking such obvious things? Look at those men: Finkelstein, Szechter and Fiszer. I think they are not Poles, and that's enough."

The names he gave were the original Jewish names of some members of the Solidarity elite who have since altered them.

Calling someone a Jew is considered a political insult in Poland. Allegations of antisemitism, some directed against Walesa, have frequently surfaced during the election campaign.

Leaflets distributed at yesterday's rally by men who said they were supporters of Rybicki described top Solidarity figures like Prime Minister Tadeusz Mazowiecki as "Jewish Trotskyites."

BARBARA WALDEN
Director, Communications Division

NEWS ADVISORY

**ADL TO PRESENT JEWISH ANALYSIS OF CATHOLIC EDUCATION DOCUMENT
IN ROME MEETING WITH VATICAN OFFICIALS**

WHO: Rabbi Leon Klenicki, director of the Anti-Defamation League's Interfaith Affairs Department, is part of an ADL delegation to meet with Vatican officials as part of the International Jewish Committee for Interreligious Consultations (IJCIC).

WHAT: After the IJCIC meeting, Klenicki will meet privately with Vatican officials to present a Jewish reading of a major Catholic document on education. The reading is a critique of the Vatican's first draft of Catechism for the Universal Church for the Holy See's consideration.

WHY: Until the Second Vatican Council, there has been a long-standing tradition of contempt towards Judaism in many levels of Catholic education. While that negative portrait has been rejected by Vatican II teaching, aspects of it are still present in some textbooks and even ecclesiastical documents. This reading intends to contribute to our ongoing dialogue and mutual recognition as part of a slow process of encounter and understanding.

WHERE: Meetings will take place at the Vatican.

WHEN: December 5 & 6.

The Catholic-Jewish meetings commemorate the 25th anniversary of *Nostra Aetate*, the Second Vatican Council's declaration of its relations to other religions, including Judaism. The IJCIC group is expected to be granted a private audience with Pope John Paul II on December 6.

ADL National Chairman Melvin Salberg, Rabbi David Rosen, the League's assistant director in its Jerusalem office, and Lisa Palmieri-Billig, ADL's Rome director, round out the League's delegation.

Following the IJCIC meetings, Klenicki will discuss the state of Catholic-Jewish relations in the United States in a lecture before the Council of Christians and Jews in Italy.

**RABBI LEON KLENICKI WILL BE IN ROME ON DECEMBER 4, AND CAN
BE REACHED THROUGH DECEMBER 6 AT: BAGLIONI HOTEL, 75 VIA VENETO.
PHONE: 011 396 4708.**

**MELVIN SALBERG WILL ALSO BE IN ROME ON DECEMBER 4, AND
CAN BE REACHED AT: THE EXCELSIOR, 125 VIA VENETO. PHONE: 011 396
476 851.**

**FOR FURTHER INFORMATION, CALL BARBARA WALDEN AT 212-490-2525,
EXT 458.**

#

New Ambassador to the Holy See

The Federal Republic of Germany

On 8 November the Holy Father received H.E. Mr Hans-Joachim Hellier, the new Ambassador of the Federal Republic of Germany to the Holy See. This is a translation of the Pope's address, given in German:

Mr Ambassador,

Thank you very much for the kind words which accompanied the presentation of the letters accrediting you as the new Ambassador Extraordinary and Plenipotentiary of the Federal Republic of Germany to the Holy See. I welcome you to the Vatican as you begin your mission and I express my wishes for your noble task, so laden with responsibility.

I also thank His Excellency the President of the Republic as well as the Government for the very friendly greetings you have conveyed.

1. Our first meeting today, as you yourself mentioned, takes place under the influence of the political events of recent months and the completion of German unity on 3 October of this year; it was achieved not least of all through the collaboration of the Churches in your country. It is a special joy for me to be able to greet in your person the first representative of united Germany. This is an occasion for profound, but happy and hopeful thoughts which do not extend to Germany alone, but also to East and West Europe, and finally to the whole world, North and South.

It was really the Second World War which came to an end on 3 October and made many people aware of what fate and guilt mean to all peoples and individuals. We think of the millions of people, most of them totally innocent, who died in that war: soldiers, civilians, women, the elderly and children, people of different nationalities and religions.

In this context we should also mention the tragedy of the Jews. For Christians the heavy burden of guilt for the murder of the Jewish people must be an enduring call to repentance; thereby we can overcome every form of antisemitism and ex-

the ever new evangelization efforts will have to reckon with this state of affairs. The national motivation stemming from 3 October should also spring from the recognition that God is the unchanging foundation of the life of individuals and peoples alike. The socialized market economy system which your country, most of all in consideration of the weaker social strata, has continually built up and improved over the years, has proved successful, as has your democratic form of government which has weathered many storms. The ordered and well-channelled participation of all the citizens has won the ideological struggle which shook the 20th Century. The battle was won in a peaceful and orderly way, which only serves to increase the value of the democratic system.

The free exercise of rights for everyone has been the goal of the unions and the Church's social movement since the end of the last century. I can affirm this with satisfaction also in light of the coming centenary celebrations of the Encyclical *Rerum Novarum* by Pope Leo XIII. The reconstruction of a part of your own country as well as Central and Eastern Europe is now going to require much energy. That, however, should not prevent you from continuing to be attentive to the social structure and from deciding to stand up for the preservation of basic values in society, values which are basic to the West. The protection of life, both born and unborn, is a great good, which must not be sacrificed to superficial considerations. This is not a question of fulfill-

challenges it because of her own mission and the Gospel's humanizing influence, as well as its ethical demands.

Convinced of the continuing fruitful and responsible collaboration between Church and State resulting in the continuation of the friendly diplomatic relations between the Federal Republic of Germany and the Holy See, I ask God's blessing and help for you and your embassy collaborators in your important task, and for your distinguished family as well.

This is a translation of Ambassador Hellier's address to the Holy Father.

Holy Father,

It is an honour for me to present to Your Holiness the letters with which the President of the Federal Republic of Germany accredits me as Ambassador Extraordinary and Plenipotentiary of the Federal Republic of Germany to the Holy See.

At the same time, I would like to pass on to you, Holy Father, the greetings of the President of the Republic and of the Government. They have emphasized the exceptional state of relations between the Holy See and the Federal Republic of Germany. For me this means the responsibility to care for and develop this good rapport in the future as well.

The federal government wants to acknowledge the determination with which you, Holy Father, have accompanied the process of reform in the nations of Central and Eastern Europe. With their open-

BIOGRAPHY OF THE AMBASSADOR

Ambassador Hans-Joachim Hellier, 60, was born in Offenbach, Germany. Following studies in law, economics, political science and American history in Germany and the United States, he served in the foreign affairs section of the Max Planck Institute. In 1980 he began his career in Germany's foreign service, with postings in Indonesia, Japan and Malaysia.



The Pope and Amb. Hellier

plant the seed of freedom in the Eastern half of our continent like a mustard seed so that it could grow and bear the desired fruit. Your speeches in Poland, your meetings with groups of pilgrims from the East who were able to come to Rome, and your letters to the priests and faithful in these countries were its basis. The patient work of your diplomats was sought to win for the faithful a *modus vivendi*, as the Cardinal Secretary of State put it last June in Krakow, a *modus non morandi*, also fostered this development. All this came about because of your conviction that faith is not "the optimum of the people", but rather the "light of their liberation".

In the *entente* and *detente* between East and West the Federal Republic of Germany also sees one of the major responsibilities of our era. The German Parliament, in a decision made on July 1990 which the Federal Government confirmed and communicated to the Polish government, expressed its willingness to confirm definitively with an internationally recognized document the borders existing between reunited Germany and the Republic of Poland.

The Federal Republic of Germany

nade many people aware of what fate and guilt mean to all peoples and individuals. We think of the millions of people, most of them totally innocent, who died in that war: soldiers, civilians, women, the elderly and children, people of different nationalities and religions.

In this context we should also mention the tragedy of the Jews. For Christians the heavy burden of guilt for the murder of the Jewish people must be an enduring call to repentance; thereby we can overcome every form of antisemitism and establish a new relationship with our kindred nation of the old Covenant. The Church, "mindful of her common patrimony with the Jews, and motivated by the Gospel's spiritual love and by no political considerations,... deplores the hatred, persecutions and displays of antisemitism directed against the Jews at any time and from any source" (Vatican II, Declaration *Nostri Aetate*, n. 4). Guilt should not oppress and lead to self-agonizing thoughts, but must always be the point of departure for conversion.

Throughout the last 40 years the German people and their government have shown that a new Germany has come into being, one which, as you have pointed out already in your speech, is motivated by the endeavour to foster a responsible coexistence in peace and wellbeing throughout all of Europe. You have done this also out of responsibility towards the 17 million citizens of the Eastern part of your country, who until recently could not participate in the economic progress and development of freedom in the postwar era. In view of the confidence which the Federal Republic of Germany has earned throughout the world since the war, in the future your country will be aware of its great responsibility towards its immediate neighbours, towards Europe and the whole family of nations. With great satisfaction I can affirm that your Government has clearly expressed that it will make every effort to reconstruct the eastern part of your country as well as Central and Eastern Europe while continuing to be aware of its responsibility towards the Third World.

2. The breakthrough in Europe also raises questions about the spiritual forces which influence our history. Totalitarian ideologies from now on are permanently discredited. Reconstruction is not easy. The material need is great, and the spiritual hunger even greater. This especially presents new tasks to the Church, and

must not be sacrificed to superficial considerations. This is not a question of fulfil-

BIOGRAPHY OF THE AMBASSADOR

Ambassador Hans-Joachim Hatler, 60, was born in Offenbach, Germany. Following studies in law, economics, political science and American history in Germany and the United States, he served in the foreign affairs section of the Max Planck Institute. In 1960 he began his career in Germany's foreign service, with postings in Indonesia, Japan and Malaysia.

ling the Church's interests, but rather of a basic human right, and ultimately an essential foundation of the political and social systems. The culture of a society can definitely be measured by how much care it gives to the protection and care of the elderly and the sick, as well as children.

3. Mr Ambassador, in your address you have rightly emphasized "the close and trusting collaboration" between the Federal Republic of Germany and the Holy See. The beginning of your mission continues this fruitful collaboration. For my part I also gladly confirm the wish for a further development and strengthening of our mutual relations.

Whenever the documents of Vatican II and Canon Law mention the Church's willingness to cooperate with the State, the basic motive in every case is the care of the well-being of people, who are citizens of the State and members of the Church. The Church and State can serve the personal and social vocation of the same human beings "more effectively for the good of all if each works better for wholesome mutual cooperation" (*Gaudium et Spes*, n. 76). The concordats with the federal and with regional governments assure friendly harmony between the Holy See and the Federal Republic of Germany in all matters of mutual interest. In this connection I can express my pleasure that the basic law of the Federal Republic of Germany, which was mainly drafted and enacted by Christians, and the agreements resulting from the relationship between Church and State, can also prove to be effective in the newly-constituted states which have been united to the Federal Republic of Germany. It especially concerns the fact that, in an increasingly secularized, pluralistic society, the State also listens to the voice of the Church for the good of the whole society. The Church's mission of *diakonia* to society consists precisely in this, that she

process of reform in the nations of Central and Eastern Europe. With their open-

ing up and democratization the people of those countries have won back their freedom. This goes also - and in a special way - for the people of the German states of Saxony and Thuringia, Sachsen-Anhalt and Brandenburg, Mecklenburg-Vorpommern and East Berlin. By their peaceful revolution the German people in the German Democratic Republic have helped shape the history of freedom in Europe. After more than 40 years of artificial division my country won back its unity on 3 October. The unification of Germany must become a departure point for the ordering of Europe in peace, for Europe's unified growth, based on the elementary principles of democracy and human rights.

From the beginning of your pontificate, Holy Father, you have devoted yourself tirelessly to respect for human rights, as we see in your first Encyclical, *Redemptor Hominis*, and in your speeches before the United Nations General Assembly in New York and the Human Rights Commission in Strasbourg. The Catholic Church's tireless contribution to human rights is also shown by the Holy See's participation in the Conference for Security and Cooperation in Europe. The clear declarations of the CSCE follow-up conference in Vienna on religious freedom are based in no small measure on the list of requirements for the exercise of freedom of religion and conscience which the Holy See presented two years earlier.

Since the beginning of your pontificate, Holy Father, you have reminded the West that Europe does not end at the Elbe. No one can forget the appeals which you made to Europeans from Santiago de Compostela and the heights of Mont Blanc, that they not forget the Eastern part of Europe between the Elbe and the Urals.

However, all of that would not be enough had you not also found a way to

East and West the Federal Republic of Germany also sees one of the major responsibilities of our era. The German Parliament, in a decision made on July 1990 which the Federal Government confirmed and communicated to the Polish government, expressed its willingness to confirm definitively with an internationally recognized document the borders existing between reunited Germany and the Republic of Poland.

The Federal Republic of Germany motivated by its endeavour through German unity to contribute to the reconstruction of the peaceful ordering of Europe, never again to be divided, and make possible a secure peaceful coexistence and well-being for all the people of Europe.

During the course of a year, we have experienced changes in Europe and Germany which would have been unimaginable before. The peoples have decided against the division of Europe. They want us in the Western part of the continent to help create one Europe. This they look especially to the CSCE Process, to integration into the European Community and to a united Germany. These three processes have a close relationship to one another. It is no accident that we in the European Community have decided to work more decisively for the creation of political unity. With the CSCE Process German unification could not have taken place, and European unity would not be possible. I could we imagine a proper and peaceful ordering of Europe without a European society which is ready to act to protect the interests of its member nations as well as its neighbours.

As German unification has become an essential catalyst in the process of European unity, so too the European Community, with its economic power and readiness to give its members political unity, has shown itself to be a political factor with influence on all of Europe. The Community is an example that it is possible to reconcile the interests of nations and peoples and to put them on a common level to the benefit of all. It stands for the departure from a policy of might and balance which in the past was aimed against political and ethnic rivals and which led to a situation in which Europeans tore at one another in an ever-increasing nationalistic and in which Europe in this century

VATICAN-JEWISH RELATIONS 25 YEARS LATER

By Marc H. Tanenbaum

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—NEW YORK

How do you measure 25 years of a relationship between the Vatican, the Catholic Church and the Jewish people?

I thought hard about that question on Dec. 5 and 6, as I sat at meetings in Rome with the Vatican Secretariat on Religious Relations with the Jews and then at the concluding assembly with Pope John Paul II.

My first associations went back to my childhood in Baltimore. On a Sabbath afternoon, I recall vividly to this day the story my father told me of how a Russian Orthodox priest in the Ukraine mounted a pogrom against my father's house on Good Friday one year.

The priest, leading an enraged mob, seized my uncle, Aaron, from the house and caused him to drown before the entire Jewish village. "God-forsaken Jew," the priest cried out, "we offer you as ransom for the murder of Christ by the Jews."

Throughout my childhood, I was convinced that the central belief of Christians was that Jews were a Christ-killing people. I was equally convinced that Christians were a homicidal people who killed Jews.

Standing in Vatican Council II in October 1965, I struggled with a mixture of relief and disbelief as I watched the Vatican Council adopt almost unanimously "Nostra Aetate," which repudiated the Christ-killer charge forever, and rejected every form of anti-Semitism, past, present or future.

My historical fantasy was that had that declaration, and the later Vatican Guidelines and Notes on Teaching About Jews and Judaism been adopted and implemented 500 years earlier, my uncle Aaron would probably be alive today.

I am also convinced that had this new culture of Catholic respect for Jews and Judaism been established in the Christian West centuries earlier, there is a genuine likelihood that most of the 6 million martyred Jews murdered by the Nazis might well have been alive today.

That is how fateful I believe the revolutionary development in Catholic-Jewish relations over the past 25 years has become.

From my own direct experience in interreligious relations over the past quarter-century, I can testify that not a single Catholic textbook today used in the United States, parts of Western Europe and in South America contain any anti-Semitic references.

Compare that with the 1937 Baltimore catechism, which was literally a textbook in teaching religious anti-Semitism to a whole generation of Catholic parochial students in this country. That catechism has been revoked and does not exist anymore.

The other measure of the historic impact of Nostra Aetate is to be found in the extraordinary network of Catholic-Jewish dialogue groups in literally every major city in the United States, much of Western Europe, Latin America, South Africa, Australia and New Zealand.

Having helped establish many of these groups over a period of 10 years of intensive travel after Vatican Council II, I can testify how these face-to-face relationships have begun to transform personal attitudes between tens of thousands of Catholics and Jews.

You can go to any of these network groups and find Catholics and Jews who participate in the dialogue relating to each other as friends and neighbors, and not alienated by the ancient hostile stereotypes and suspicions. No small achievement in 25 years!

Sitting in Rome earlier this month, it was reassuring to hear one cardinal and bishop after

(more)

another declare that whatever the outstanding problems are between Catholics and Jews, the movement of mutual respect and solidarity is "irreversible."

And then on Thursday, Dec. 6, in the presence of some 60 Catholic and Jewish leaders from many parts of the world, Pope John Paul II reiterated his oft-stated conviction that God's covenant with the Jewish people is permanent.

He then added that no dialogue between Catholics and Jews should take place without reflecting on the horrors of the Nazi Shoah against the Jews, and the anti-Semitism which made it possible.

The weakest link in his pronouncement was his vague, mystical reference to the holiness of Jerusalem and the Holy Land to Jews, Christians and Moslems. Some Jews were disappointed by that refrain, but my realism tells me that only the Government of Israel has the authority to negotiate full diplomatic relations with the Vatican, and will do so in its own good time.

Some Jewish skepticism or cynicism emerged since this 25th observance in Vatican City. What is the value of these pronouncements by Vatican authorities and the pope about anti-Semitism, and respect for Jews and Judaism? It has been said already; there is nothing new.

There are nearly a billion Catholics scattered around the world. Except for the United States, parts of Western Europe and clerical leaders in parts of South America, the majority of the world's Catholics do not know that there is such a document as *Nostra Aetate*, and are ignorant about the Church's fundamentally changed doctrines toward Jews and Judaism.

At the meeting with the pope, a Polish bishop, Henryk Muszynski, presented to John Paul II the first volume of a Polish translation of *Nostra Aetate*, other basic Vatican documents and most of the pope's positive speeches on respect for Jews and Judaism. It has taken 25 years for these critical Vatican Council documents even to become known to Polish Catholics.

Similar ignorance of these historic changes are common in much of Eastern Europe, where anti-Semitism flourishes, and in large parts of South America, Africa and Asia.

The repetition of these statements by the pope and other respected Vatican authorities are not a luxury. They are a necessity if we are ever to uproot the sources of this social pathology of demonizing Jews and Israel.

I do not expect to be around for the 50th anniversary of *Nostra Aetate*, but on a personal note, let me just say that I feel privileged and deeply gratified to have been part of this historic movement, which has literally transformed the course of the 1,900 years of Catholic-Jewish relations.

Rabbi Marc H. Tanenbaum is the former international relations director to the American Jewish Committee, and is immediate past chairman of the International Jewish Committee on Interreligious Consultations.

The Vatican Pushes Forward On Auschwitz, Anti-Semitism

ALAN HITSKY
Associate Editor

The Catholic Church last week re-affirmed a September decision to fight anti-Semitism in Eastern Europe and announced it has provided funds to complete a Carmelite monastery off the grounds of the Auschwitz concentration camp in Poland.

The decisions were announced as part of a two-day meeting at the Vatican between 30 representatives of the International Jewish Committee on Interreligious Consultations and 20 members of the church hierarchy.

Rabbi Irwin Groner of Congregation Shaarey Zedek in Southfield attended the meetings as president of Conservative Judaism's Rabbinical Assembly. He said the actions in Rome "are important to us as Jews because of the significant increase in anti-Semitism in eastern Europe. The Catholic Church has great power to moderate and reduce the level of anti-Semitism in these societies undergoing radical change."

The Vatican agreed to translate and widely disseminate recent Church

statements on Catholic-Jewish ties. This is significant, Rabbi Groner said, because "it would involve the Church itself in presenting its own understanding of the crime of genocide in the heart of eastern Europe."

The Pope told the group, "No dialogue between Christians and Jews can overlook the painful experience of the Shoah." The Pope used the word *Shoah*, the Hebrew term for the Holocaust.

"There have been some steps forward, and some steps back . . . but we are moving forward again."

Rabbi Groner

The Jewish representatives also recommended Church support for secular legislation against racial and religious discrimination; a joint Jewish-Christian liaison committee in Eastern Europe; and support for educational programs that teach respect for Judaism and other religions. The Pope endorsed these concepts, Rabbi Groner said, "and we feel

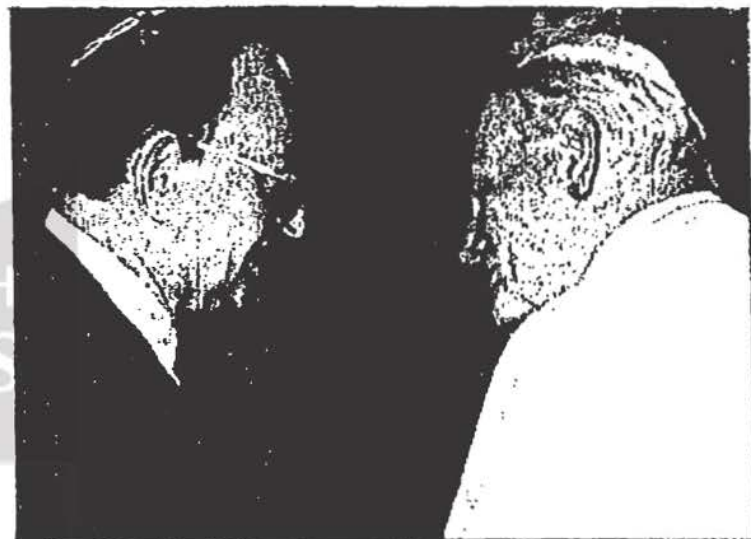
this is a significant step forward."

Rabbi Groner was disappointed that the Vatican would not move on recognition of the State of Israel. Years ago, the Church announced it had no theological objections to recognizing the Jewish state, but it has not done so on political grounds, fearing a break with Arab governments.

In addition to the major issues discussed during the two days of meetings, Rabbi Groner said a small bit of history was made. The Dec. 5 luncheon, at which Rabbi Groner was asked to say the Hamotzi (blessing over the bread), was the first kosher meal in Vatican history.

"Jewish expectations (of Catholic-Jewish relations) are very high," the rabbi said. "And we are making progress. But it takes time to reverse a painful history of 1,900 years."

The meetings last week marked the 25th anniversary of *Nostra Aetate*, the papal statement breaking the Church's position that Jews are guilty of deicide in the death of Christ. The International Jewish Committee on Interreligious Consultations has met every two years at the Vatican since *Nostra Aetate*, with a



Rabbi Groner was one of 30 Jewish representatives who met with the Pope.

steering committee meeting in the off years. The committee includes representatives of the Synagogue Council of America, the World Jewish Congress, the American Jewish Committee and the Anti-Defamation League.

Rabbi Groner characterized the dialogue between the Catholic and Jewish spokesmen as "open and frank. This group has moved far beyond good will to address some of the painful issues in which Jewish and Catholic perceptions are very different. It is a tribute to the new spirit in the Catholic Church that these subjects would be discussed in an atmosphere of mutual respect."

In recent years, Jews and Catholics were divided publicly on the Carmelite monastery established on the grounds of Auschwitz, the Vatican's refusal to recognize Israel and, in the United States, opposing viewpoints on abortion.

"There have been some steps forward, and some steps back — such as the Pope meeting with Austrian Chancellor Kurt Waldheim — but we are moving forward again," Rabbi Groner said.

"If my Polish father were alive today, he would have said some critical things (about the Catholic Church) but he would have told me to go to the meeting anyway." | 1

Readers write

Approach too simplistic

I found Rabbi Fabian Schonfeld's remarks concerning diplomatic relations between the Holy See and the State of Israel rather simplistic and grossly unsubstantiated.

Schonfeld was quoted in the Nov. 30 issue of *The Jewish Week* as saying: "They really have a problem because we have come back to the Holy Land when, according to their belief, we were exiled because we didn't believe in Jesus."

While this may have been the attitude of my forefathers, it hardly is so today.

In his apostolic letter of April 20, 1984, Pope John Paul II wrote: "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society."

This is an indisputable affirma-

tion of Israel's right to live in peace and security as a society and a nation.

Schonfeld was present, along with 25 other Jewish leaders, in my office on Nov. 21, 1989, to meet the new president of the Holy See's Commission for Religious Relations with the Jews, Archbishop Edward Cassidy. During that meeting the archbishop reminded those present that the question of full diplomatic relations between the Holy See and Israel was not an issue for the Catholic-Jewish Dialogue but rather for the competent authority of diplomats of the Holy See and the State of Israel.

While those of us who are involved in Jewish-Catholic dialogue truly look forward to that day when the Holy See and Israel will enjoy full diplomatic relations, it does not serve either of our communities in being simplistic about the complexity of diplomats of the Holy See and the State of Israel.

Israel is central to our dialogue insofar as it is important for us as Catholics to understand what the State of Israel means to each and every Jew. It is not within our competency to be diplomats but rather builders of a real, healthy mutual understanding and respect for each other's community.

Brother William Martyn
Director
Commission on Ecumenical
and Interreligious Affairs
Archdiocese of New York

Young Israel of Kew Gardens Hills



150-05 70th ROAD, FLUSHING, NEW YORK 11367

Telephones: (718) 261-9723

(718) 261-9761

Fax No: (718) 520-2976

Mrs. Pearl Hametz
EXECUTIVE SECRETARY



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His Excellency

Archbishop Edward J. Cassidy

President, Commission for Religious

Relations With the Jews

I 00120

Vatican City

Dear Archbishop Cassidy:

I was happy to have the opportunity to meet you again last week in New York. I am still under the impact of the Prague meeting and again tell you how very much we appreciated your opening statement and your call for Teshuvah. I believe that throughout the entire period of Catholic-Jewish relations such an expression had never been heard before. If future relations will continue to be improved then it will be due in no small measure to your own contribution in this matter. Permit me, however, to add a comment which refers to remarks that you made at the meeting.

When discussing the problem of the diplomatic relations between Israel and the Vatican you presented the usual arguments which are well known to us and which from a Vatican perspective are not new and have been publicly stated before. What did cause me some uneasiness was your observation that if Israel wants to be a member of the civilized family of nations then she would have to behave like one. A second observation that you made was in the form of a request. That instead of putting pressure on the Vatican to extend recognition to Israel, the Jewish community should pressure Israel to be more responsive to the concerns of the Vatican.

Having had the pleasure of knowing you and of meeting you I know that those observations were made in good faith and in a spirit of great friendship. Nevertheless, they did touch upon a raw nerve not only in myself but with others to whom I have spoken. I believe Israel's behavior in difficult circumstances is far superior than that of those who seem intent constantly to condemn her, especially the resolution regarding the incident on the Temple Mount which certainly had an air of hypocrisy and double standard. Given the difficult conditions which pertain in the Middle East and the danger with which Israel is surrounded we believe that Israel is behaving

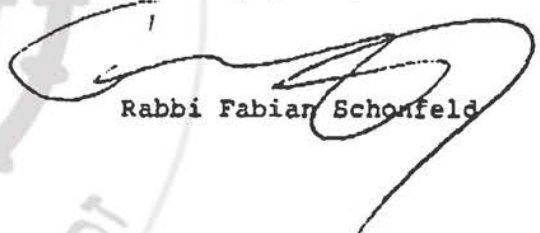
a far more civilized manner than any other nation, both in the Moslem and Christian community. I need not cite you examples of what takes place in other countries, including those in Europe. Secondly, there is no possibility of American Jews putting pressure on Israel since Israel is a sovereign State and makes up its own mind. Especially when it comes to the recognition that she seeks from the Vatican you will find that Jews throughout the world agree with Israel's position.

My dear Archbishop, I write these lines to you because you have demonstrated your friendship to Israel and the Jewish people and I know you will accept my comments in the same spirit in which you made your own.

While we have accomplished a great deal we have a long way to go before real brotherhood will reign and before our dialogue will reach a level to which both of our faith communities aspire.

Finally, let me say that I am sorry that I will not have the opportunity of seeing you again in Rome. I am convinced that our relationship will continue to prosper and bring about true peace and mutual understanding between Catholic Jewish communities.

Sincerely yours,


Rabbi Fabian Schonfeld

FS:ph





Archdiocese of New York

COMMISSION ON ECUMENICAL AND INTERRELIGIOUS AFFAIRS

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

December 14, 1990

Rabbi Fabian Schonfeld
Young Israel of Kew Gardens Hills
150-05 70th Road
Flushing, New York 11367

Dear Rabbi Schonfeld:

Cardinal O'Connor asked me to respond to your letter of December 4th concerning the PLO slogan placed upon the dome of the Church of the Holy Sepulcher. The Cardinal appreciates your frustration and concern about the graffiti placed on the dome.

It is not always the most prudent thing to speak out about every event which occurs within any given society. As you are aware, the Cardinal does speak out when he believes he has a message to share with others. He speaks with a deep sense of integrity.

To be quite honest with you, I find it difficult to equate the graffiti on the dome of the Church of the Holy Sepulcher with the incident of the Hospice. I have observed during visits to Israel anti-Israeli as well as anti-Palestinian graffiti on many buildings throughout the land. Yes, the question of double standard should be asked in regards to the graffiti one sees.

Rabbi, I think that we are at a point where we both agreed at the last Synagogue Council of America and Bishops Consultation meeting that we have to begin to look at how our perceptions may differ on things which effect each of us.

I do not speak for the Cardinal, but I do believe that if he were to write about the graffiti on the dome of the Church of the Holy Sepulcher, should a more serious event happen in Jerusalem or in Israel, his words would hold less weight. I respect the judgement of the Cardinal to speak at the proper moment without prodding from anyone.

With best regards, I am

Sincerely,

William J. Martyn, S.A.

Brother William J. Martyn, SA
Director

December 4, 1990

His Eminence
John Cardinal O'Connor
Archbishop of New York
1011 First Ave.
New York, N.Y. 10022

Dear Cardinal O'Connor:

I have recently returned from Israel and brought with me a picture of the Dome of the Church of the Holy Sepulcher which has been defaced by PLO slogans. I do not know whether at the time of this writing this desecrating image is still there. Upon my return I showed the picture to Brother Martyn who made a copy and assured me he would show it to you.

I am fully aware of your own feelings of outrage at the time of the incident relating to the Hospice. We have had opportunity to exchange views on that matter. I am equally aware of a subsequent column in which you so courageously attacked the prejudicial U.N. vote which made Israel, to use your own strong words, the scapegoat for the present Gulf crisis.

Without going into details regarding the events surrounding the Hospice I do wish to tell you that I felt a sense of outrage myself at seeing the PLO symbols on the Dome of the church. I am sure that you will find an opportunity to express your own views on the subject. However, I am puzzled by the total silence of the world Christian community at this act of desecration by the PLO. As controversial as the Hospice situation may be, you will readily agree that no desecration or disfacement had taken place. So one can readily understand the puzzlement which many of us feel at the total silence of the church community as regards the Dome of the Holy Sepulcher situation.

I feel somehow frustrated that the world at large had not been informed of that insult perpetrated by the PLO. Is there not, one may justifiably ask, a double standard applied to this situation?

- 2 -

Knowing you to be a pious man of honor and integrity I am sure that you will want to make some comments.

With expressions of esteem,
I am,

Respectfully yours,

FS:ph

Rabbi Fabian Schonfeld



November 29, 1990

Brother William J. Martyn, S.A.
Executive Director
Archdiocese of New York
1011 First Avenue
New York, N.Y. 10022

Dear Brother Martyn:

It was nice seeing you last week at the meeting with Bishop Cassidy.

I am wondering if you had an opportunity to show the picture of the defaced dome of the Church of the Holy Sepulcher to the Cardinal. I believe there should be some reaction of some high official of the Catholic community.

I would appreciate your response.

Sincerely yours,

FS:ph

Rabbi Fabian Schonfeld

O'CONNOR TO BE BRIDGE BETWEEN ISRAEL AND POPE

By RANDELL PIERSON

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

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

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

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

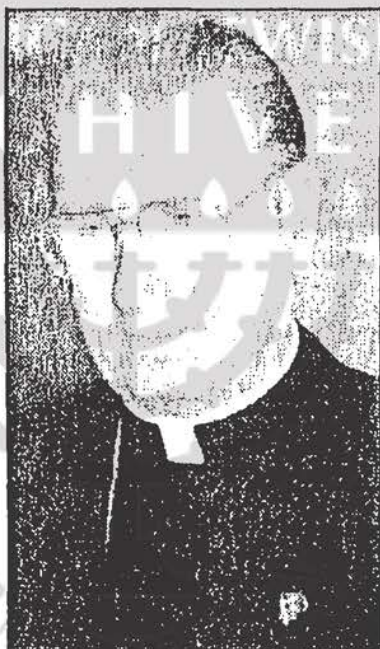
"The cardinal isn't going on his own, but in coordination with, and with special instructions from, the Pope," said the leader, who asked to remain anonymous.

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

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

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

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



CARDINAL O'CONNOR
Mideast-bound.



POPE JOHN PAUL II
Considers diplomatic link.

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

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

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

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

prospects of a diplomatic link.

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

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

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

VATICAN APPEARS TO BE RETHINKING DIPLOMATIC RELATIONS WITH ISRAEL

By Debra Nussbaum Cohen

NEW YORK, Dec. 30 (JTA) -- The Vatican appears to be reconsidering its absence of diplomatic relations with Israel because it is concerned that it may not have a voice in the Middle East peace process, according to several observers of Catholic-Jewish relations.

But they say that since diplomatic positions evolve gradually at the Vatican, it would be premature to talk about a date when the Holy See might be ready to establish formal relations with the Jewish state.

Nevertheless, evidence of incremental change in the Vatican's position on Israel can be seen in two developments, observers say.

One is the planned visit to Israel next week of New York's Cardinal John O'Connor, who is scheduled to meet with President Chaim Herzog, Prime Minister Yitzhak Shamir and Jerusalem Mayor Teddy Kollek.

The other is a discussion of the Vatican's role in the Middle East that took place at a conference of Catholic scholars in Bari, Italy, on Dec. 13-14.

O'Connor, who will also visit Egypt, Jordan, Lebanon and possibly Syria, has long been one of the most outspoken supporters in the Catholic hierarchy of the Vatican establishing diplomatic relations with Israel.

It is considered significant that the New York archbishop is bookending his trip with visits to Rome beforehand and afterward.

This Time No Vatican Restraints

Before leaving New York, O'Connor said he would be available to meet with any Israeli leaders, religious or civic, who wanted to do so.

The cardinal accepted an invitation from President Herzog before he left New York and has since made arrangements to meet with the prime minister and Mayor Kollek in their offices during his visit.

If he does so, that will be a change from his last visit to Israel in 1987, when he was forced at the last minute to cancel meetings with the same officials, which he had scheduled without prior Vatican approval. O'Connor had to make his embarrassed apologies at a meeting in Herzog's official residence.

At the time, "someone in the Vatican informed the apostolic delegate in Jerusalem to call off all the meetings O'Connor had planned without telling him," according to Rabbi Marc Tanenbaum, who was then chairman of the International Jewish Committee on Interreligious Consultations.

It was "an indication of how determined some in the Vatican were to undermine any success on that trip," he said.

This time, O'Connor is going to Israel without any apparent restraints from the Vatican.

"There are a number of significant signs that the Vatican is searching for appropriate ways to improve diplomatic relations with Israel that, in time, can lead to the establishment of full diplomatic relations," said Tanenbaum.

"O'Connor's trip makes clear the change in atmosphere," he said.

Another indication is the meeting of Catholic scholars in Bari, Italy, which issued a communique stating that the Vatican must be included in any Middle East negotiations involving the status of Jerusalem.

If the issue is left to negotiations only between Israel and the Arab states, Jews and Moslems will be represented while Christians will not, said the scholars, who are experts on international law, canon law and political science.

The Vatican, they said, "has the right to participate in any 'regional' issue compatible with its proper role."

'There's A New Wind Blowing'

The communique also defended the Vatican's position that Jerusalem needs an internationally guaranteed statute to protect it as a city open to Christians, Jews and Moslems.

There is "frustration and concern" among Catholics that if the Middle East peace talks proceed, "an equitable settlement may be made on the question of Jerusalem excluding them, minimizing the role of the Vatican," according to Rabbi A. James Rudin, director of interreligious affairs at the American Jewish Committee.

"There's a new wind blowing from the Tiber," he said. "We are seeing the beginning of something going on here. It's always subtle with the Vatican, but there's a different sense than there was even four or five months ago."

"Israel has made clear that the Vatican cannot participate fully in the Middle East peace process unless they have full diplomatic relations," said Elan Steinberg, executive director of the World Jewish Congress and a spokesperson for Edgar Bronfman, the current chairman of IJCIC, which officially represents world Jewry in dealings with the Vatican.

Vatican officials "are now going through a very serious re-examination, with the view to salvage something constructive so they can be players in the Middle East," said Tanenbaum.

"They are not a player now and need to find a way to get to the negotiating table, or the fate of Jerusalem will be decided without them," he said. "The Vatican now realizes it needs diplomatic relations with Israel far more than Israel needs diplomatic relations with the Vatican."

Israelis Don't Want Complications

Israel, which has not directly pursued relations with the Vatican recently, would not necessarily find this the best time for the Vatican to make its move, Tanenbaum said.

"Now that the Israelis are involved with serious negotiations with the Palestinians," he said, "they do not want more complications, which could become serious obstacles" to peace.

The Vatican remains the only state in Europe not to have formal diplomatic relations with Israel, noted Moshe Gilboa, the Israeli Foreign Ministry's adviser on relations with non-Jews.

"Israel is definitely interested and willing to have diplomatic relations with all sovereign countries in the world, and the Vatican is one of them," he said in an interview from Jerusalem.

And "we hope anyone wants to join the Middle East peace talks wants to it for positive reasons," he added.

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

January 1, 1991

Seymour D. Reich
Chairman

Dr. Leon Feldman
Consultant

TO ALL MEMBERS OF IJCIC's
CONSTITUENT AGENCIES!

AMERICAN SECRETARIAT

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

EUROPEAN SECRETARIAT

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

CONSTITUENT AGENCIES

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

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

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

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

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

Attached we are sending you some items which are of current interest and relevant to our activities.

The material deals with the following items:

The Carmelite convent at Auschwitz

Advancement of the Vatican hierarchy to Cardinal

Pope Urges Mideast Conference

Pope Urges solution for Palestinians

Exchange of correspondence between Dr. Emilio Castro (WCC) and Dr. G. M. Riegner

RESTRICTED ARTICLE - Anti-Semitism in a Changing World by Dr. S.J. Roth (please observe the COPYRIGHT)

Items concerning the beatification of Queen Isabella from Jewish Week and Religious News Service

Items from Anti-Defamation League and Rabbi L. Klenicki

Correspondence of of Rabbi A. James Rudin with high Church dignitaries

An Analysis of the Polish Bishops' Pastoral Letter by Rabbi A. James Rudin and items from the press

The Pope's 'Urbi et Orbi' Message - "A Light Has Shined."

Correspondence from the Apostolic Delegate and addenda

"New Spirit should extend to Eastern Europe, by P.F. Fumagalli

Kurzinformationen from HERDER KORRESPONDENZBLATT (jan. '91)

If this material warrants further clarification, please do not hesitate to contact us.

Thank you for your continued interest and cooperation.

LAF/

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Seymour Reich
Chairman

January 3, 1991

Dr. Leon Feldman
Consultant

Dear IJCIC member:

Please find enclosed several news items which are
of importance.

We are pleased to send you copy of the Polish Bishops'
Pastoral letter which is to be read publicly on January
20th. - This material has been made available to IJCIC
by the American Jewish Committee.

Please let us have your comments and we thank you for your
continued interest.

Sincerely,

Seymour D. Reich
Chairman

Dr. Leon A. Feldman
Consultant

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

European Secretariat
World Jewish Congress
1 Rue de Varembé
1211 Genève 20, Switzerland
(022) 734-13-25

Constituent Agencies (*)

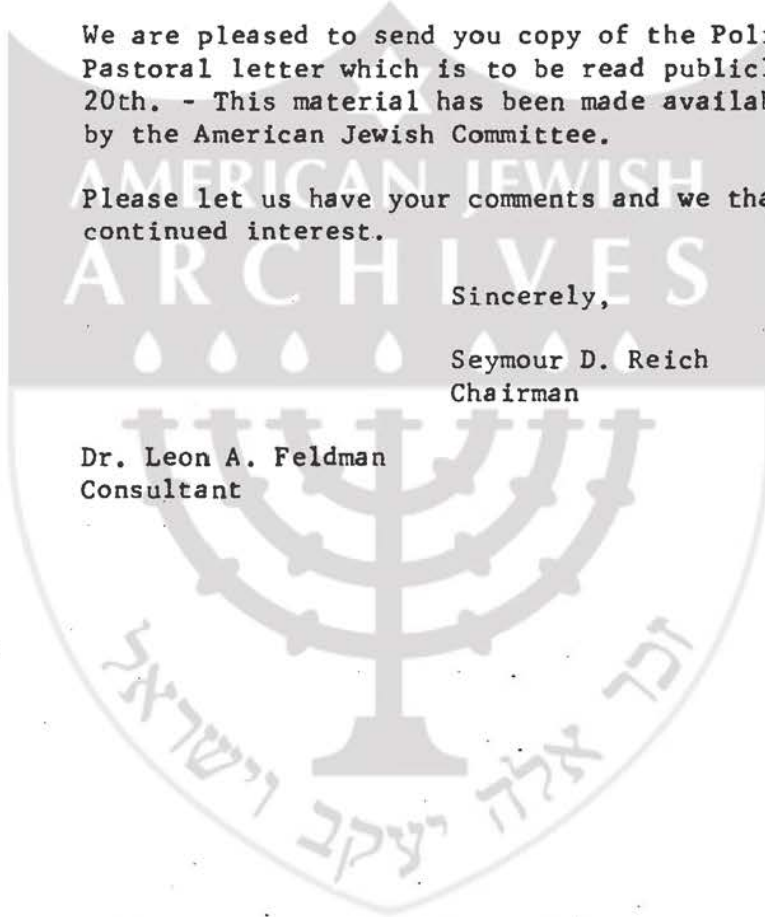
B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, DC 20036
(202) 857-6600

The Israel Interfaith Association
P.O.B. 7739
Jerusalem 91.077, Israel
(02) 63-52-12

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

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

(*) The names of the
American Jewish Committee
and of the
Anti-Defamation League
will appear on the new
letterhead.



SYNAGOGUE COUNCIL OF AMERICA

327 LEXINGTON AVENUE • NEW YORK, N.Y. 10016
(212) 686-8670 • Facsimile (212) 686-8673



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*
GUNTHER LAWRENCE
*Director, Development &
Public Information*

DR. LEON FELDMAN, *Consultant, Interreligious Affairs*
DR. GILBERT N. KAHN, *Consultant, Domestic Affairs*

January 16, 1991

Rabbi Marc Tanenbaum
45 East 89th Street
New York, New York 10028

Dear Rabbi Tanenbaum:

Thank you for your willingness to serve on the Task Force for Implementation of A Lesson of Value. As you know, this statement was the result of the mutual concern of representatives from the Bishops' Committee on Ecumenical and Interreligious Affairs and the Synagogue Council of America.

These two groups constitute a Jewish/Catholic dialogue under the title, BCEIA/SCA Consultation. As members of this body, we drafted the statement and are now charged with its implementation.

To this end we have established this Task Force, of which you have agreed to be a member, with representatives from both the Jewish/Catholic communities. We wanted to gather about ten people who have interest and some expertise in the subject of valued education and who might understand federal and/or local government and school systems operations. Since we are working with no available funds, we have limited our membership geographically because of the cost of transportation. Our first meeting will be held on Wednesday, February 6, 1991 at the United States Catholic Conference Building, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. The phone number of the Department of Education there is (202) 541-3115. The time of the meeting is 10:30 a.m. to 3 p.m.

Our first agenda item will be to design methods for publicizing the statement, A Lesson of Value, more thoroughly throughout the United States. Another agenda item for our meeting will center around the most efficient and effective ways that we can advocate for moral values education in the public schools. Involved in this agenda item would be the identification of productive strategies for use on federal, state, local and school district levels in advocacy for moral values education. With the collective competence of our Task

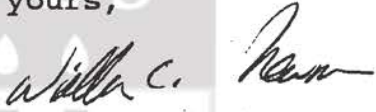
education. With the collective competence of our Task
Page Two

Force we may be able to draft one or more paradigms for use on the various levels of influence. Included, too, may be our desire to develop an inventory list of resources that will facilitate the introduction and continuing moral values education programs for school districts. Of course, you can add to the agenda at the beginning of our February 6, 1991 meeting.

Our intention is to keep the number of our meetings to the minimum. Again, sincere gratitude for your resourcefulness on serving on this Task Force. We look forward to our meeting on February 6th.

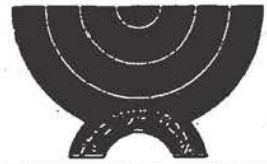
Sincerely yours,


Rabbi Joel H. Zaiman
Co-chair


Most Rev. William C. Newman
Co-chair

Enclosures: Background Memorandum
Statement, A Lesson of Value
Responses and Resources to Statement

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Rabbi Jack Bieler, Dr. Morton K. Siegel and Rabbi Marc Tanenbaum
from: Rabbi Joel Zaiman and Most Reverend William C. Newman
subject: Background Information for the Task Force on Implementation of statement, A Lesson In Value
date: January 3, 1991

1. Representatives from the Bishop's committee on Ecumenical and Interreligious Affairs and the Synagogue Council of America have been meeting on a semi-annual basis in what is called the BCEIA/SCA Consultation.
2. Approximately a total of 20 bishops and rabbis with their staffs have been meeting for the past three years.
3. A matter of mutual concern which was placed in the Consultation agenda was the need for moral values in public school education. To address this concern, Bishop Newman and Rabbi Zaiman were appointed in March, 1989 to draft a statement on the subject for endorsement by the Consultation membership.
4. A statement entitled, A Lesson of Value, was drafted and approved with modifications by the BCEIA/SCA Consultation membership on March 6, 1990.
5. At a News Conference held on June 19, 1990 at the Catholic Center in Baltimore, Maryland, the statement, A Lesson of Value, was released by the co-chairs of the BCEIA/SCA Consultation, Archbishop William H. Keeler of Baltimore, and Rabbi Jack Bemporad of New York. Bishop Newman and Rabbi Zaiman participated in the News Conference. It received national attention.
6. At its October 17, 1990 meeting, the Consultation discussed strategies for implementation of the statement. Bishop Newman and Rabbi Zaiman were charged with the responsibility of implementing the statement nationally. The membership directed Bishop Newman and Rabbi Zaiman to include membership from both the Catholic and Jewish Communities in pursuit of the implementation efforts.

7. On December 21, 1990 Bishop Newman and Rabbi Zaiman established an Ad Hoc Committee for Implementation of A Lesson of Value. Five members from each community were to constitute the committee which would meet hopefully on February 6 or 7, 1991 at the USCC building in Washington, D.C.

8. The BCEIA/SCA Consultation meets next on March 6, 1991 at the Synagogue Council of America headquarters in New York. At that meeting, Bishop Newman and Rabbi Zaiman will be expected to give a progress report on the implementation efforts.



d. Within our own educational institutions, emphasize anew our commitment to moral values which come, ultimately, from divine revelation.

Children are not born with values any more than they are born with math and reading skills. In a nation that spends billions of dollars to influence youth as to which cars to buy and which clothes to wear, it is a national disgrace to fail to teach basic values in the public schools.

Our children need these values. Our society requires them. We, as a nation, can teach them. We must teach them now — before we lose our children.

We are pleased to present this joint call for the teaching of moral values in the public schools of America.

The development of this statement by the National Conference of Catholic Bishops and the Synagogue Council of America is in itself a statement of our commitment as Catholic and Jewish communities on issues of common concern. This is the first time such a statement has been issued together by our two religious bodies and reflects a major cooperative effort to address a prime problem facing our entire society.

It is also an expression of our confidence in the potential of the American public school system to be a vital force in the shaping of the moral character of this and future generations of young people in our country.

We wish to acknowledge our deep appreciation to Bishop William C. Newman of the Archdiocese of Baltimore and Rabbi Joel H. Zaiman, president of the Synagogue Council, who together drafted this statement with sensitivity and openness to the variety of concerns presented by the members of the Consultation, now in its fourth year.

Since its release, *A Lesson of Value* has generated widespread response and discussion, nationally and locally. Secular and religious educators and education officials on the state and local levels have expressed their interest in joining in a national effort to promote the teaching of our common values.

It is our fervent hope that we will be privileged to see schoolchildren today and their children after them fulfill themselves as moral and responsible citizens of this great nation.

Archbishop William H. Keeler
Episcopal Moderator
Catholic-Jewish Relations, BCEIA
Co-Chair, NCCB-SCA Consultation

Rabbi Jack Bemporad, Chairman
Interreligious Affairs Committee, SCA
Co-Chair, NCCB-SCA Consultation

*A Lesson of Value: A Joint Statement on
Moral Education in the Public Schools*
copublished by

The Interreligious Affairs Committee
of the Synagogue Council of America
and
The Bishops' Committee
for Ecumenical and Interreligious Affairs
National Conference
of Catholic Bishops

May 1, 1990

A Lesson of Value sounds the call for renewed effort to instill common moral teachings in the public school system. It is the work of a joint consultation co-sponsored by the Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops and the Interreligious Affairs Committee of the Synagogue Council of America. The consultation, which meets regularly, is co-chaired by Most Reverend William H. Keeler, archbishop of Baltimore, vice president of the NCCB and its moderator of Catholic-Jewish Relations, and Rabbi Jack Bemporad, chairman of the SCA Interreligious Affairs Committee. The publication of this text is authorized by the undersigned.

Monsignor Robert N. Lynch
General Secretary
NCCB/USCC

Rabbi Henry D. Michelman
Executive Vice President
SCA

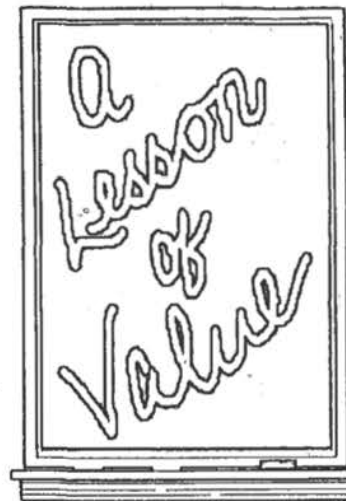
July 27, 1990

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American public schools feel inhibited about teaching moral values, yet we are losing our children.

Drug addiction, depression, suicide, promiscuity, crime, alienation, AIDS, academic failure, emotional illness, teen pregnancy, alcoholism, intolerance, violence — the litany of problems besetting American youth seems to have no end.

Why?

What have we done — or failed to do — that has brought this plague upon our children? What must we do to right it?



Obviously, there are no simple answers. But from our perspective as religious leaders, these maladies are only symptoms of a deeper and more basic problem: *a lack of fundamental values.*

These values like honesty, compassion, integrity, tolerance, loyalty, and belief in human worth and dignity are embedded in our respective religious traditions and in the civic fabric of our society. They are the very underpinnings of our lives.

There is broad consensus among Americans, regardless of religion and cultural background, concerning these values.

In a world where short-term gratification is pressed upon children by their peers, the media, and many adults, to raise a young person without a basic value system is to cast him or her adrift. Yet we persist in cheating our children of this critically important education—necessary if they are to grow to respect, cherish, and care for themselves and others.

Traditionally, the family, the church or synagogue, the school, and the government have worked to educate children in basic values. But in recent years, there has been a growing reluctance to teach values in our public educational system out of a fear that children might be indoctrinated with a specific religious belief.

All major religions advocate these values as do the Constitution and the Bill of Rights, much of the world's greatest literature, and ethical business practices as well. We are convinced that, even apart from the context of a specific faith, it is possible to teach these shared values.

In fact, public schools *do* teach values all the time—but they are not necessarily the core moral values. Indeed, by deliberately excluding these shared moral values from the curriculum, the educational system actually undermines them. Children naturally look to the school to

provide them with important knowledge. It is all too easy for children to assume that information not taught in school cannot be very important.

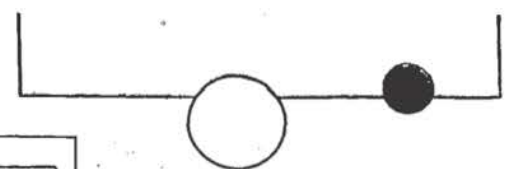
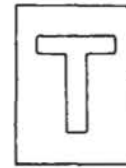
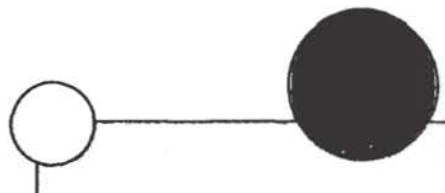
To raise a generation without an understanding of values is to assure disaster. Children are the future. The specter of a nation with an amoral citizenry is terrible to contemplate. The damage would be irreversible. If we cannot teach *our* children values, who will teach *their* children values?

We recognize that parents have a responsibility to teach values. Indeed, in such a morally apathetic environment, that so many parents have instilled strongly grounded values in their children is testimony to the unique role parents have in shaping their children's lives. (In fact, these children are important resources both as role models to their peers and in values education.)

But in our society parents can use all the help they can get. Therefore, it is urgent that there be a national effort to implement moral public education in our schools, integrated into the total curriculum, and corresponding to student needs and community consensus.

There is a groundswell of support from parents; teachers; and government, religious, and community leaders who are struggling for a renewed moral vision within the public schools, grounded in the common bond of humanity that links all races and religions. They realize that our country is more than a land; it is a people—a people historically admired for their biblically based values and religious traditions.

In some parts of the country, major strides have been made in the Herculean struggle to develop our schools into moral communities. Many school systems have developed excellent values education programs. We recognize and praise the efforts of these dedicated parents and teachers who have fought the paralyzing fear that prevents values education. Yet, substantial even drastic systemic change is still necessary if we as a nation are to salvage the moral fiber of our children.



o bring about that basic change, we urge that:

- ④ Those responsible for schooling at the local, state, and national levels convene the administrators, teachers, parents, students, and citizens to address the moral educational needs of children and young people. We call for state governors and legislative leadership to create committees to promote values education in the public schools.
- ④ Public schools introduce moral education into their curricula; that the schools use textbooks, resources, and teaching methodologies that emphasize basic civic and personal values. (We repeat that this can be done apart from teaching a specific religious faith.) We call on school boards to state clearly the values they will teach and how they will teach them.
- ④ All faiths work together to bring about systemic change and to encourage the teaching of values in public schools. To facilitate this effort we will strongly recommend a joint commission to meet quarterly to evaluate matters pending in the courts and before the Congress that will affect the promotion of values education in America.
- ④ Foundations underwrite values education programs in public schools.
- ④ The media, especially television, promote civic and personal values in their programming.
- ④ For our part, we will:
 - a. Establish within our consultation an ad hoc committee to discuss this issue and make recommendations on the substance of value based curricula and teaching methodologies. We will assist in providing teaching materials and guides reflecting our shared moral values.
 - b. Ask that Catholics and Jews begin a widespread dialogue about moral education in the public schools; we ask that this dialogue take place in state Jewish councils, Catholic conferences, and ministerial associations.
 - c. Support educational opportunities to teach values—and values teaching—to parents.



UNITED STATES DEPARTMENT OF EDUCATION
OFFICE OF THE UNDER SECRETARY

THE UNDER SECRETARY

July 17, 1990

Gunther Lawrence
327 Lexington Avenue
New York, NY 10016

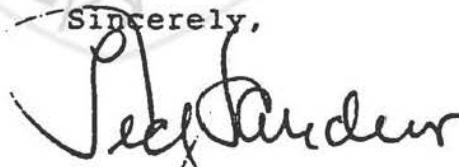
Dear Mr. Lawrence:

I have just read the joint statement on moral education, endorsed by the Synagogue Council of America, as well as the National Council of Catholic Bishops; and I am writing to express my approval of your recommendations and to offer my support in the coming debate on this important issue.

Clearly the major problems facing our schools have their origin in society at large, and most are traceable to deficiencies of character. Too often we use terms such as "lack of motivation" and "at-risk behavior" to describe attitudes and activities that we once characterized as "wrong." Young people need to be reintroduced to the self-evident principle that no society can survive without commonly shared beliefs about what is right and wrong. As your statement clearly affirms, these beliefs transcend specific religious creeds and intellectual traditions to define what is good and true in all healthy cultures.

Your call for moral education is eloquent and timely. I hope that it will be heeded by those responsible for the well-being of our public schools.

Sincerely,



Ted Sanders

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Jewish and Catholic leaders call on public schools to teach values, at June 19 press conference in Baltimore. From left, Archbishop William Keeler, Auxiliary Bishop William Newman, Rabbi Joel Zaiman, all of Baltimore, and Rabbi Jack Bemporad, of Lawrence, N.Y.

Photo by Craig Terkowitz

Teaching values, with(out) religion

Jews and Catholics walk a fine line in an historic call for 'moral education'

By Andrew Silow Carroll
WJW Staff Writer

For years, those who have fretted about the public schools' ability to teach basic values in these amoral times have asked the questions, "Teach values? Whose?"

A joint statement by the Synagogue Council of America and the National Conference of Catholic Bishops answers boldly, "Ours."

Jewish and Catholic leaders agreed this month that public schools can teach "biblically-based" moral values without indoctrinating students in a specific religious faith.

And hardly anyone — from adherents of a strict separation of church and state, to chauvinistic defenders of the basic tenets of their own faiths — has objected.

The statement, "A Lesson of Value," was developed over an 18-month period in the course of regular meetings between the Bishops Conference and the Synagogue Council, an umbrella organization representing the rabbinic and congregational bodies of Reform, Conservative and Modern Orthodox Judaism.

It calls on teachers, parents, government officials and religious groups to join "a national effort to implement moral public education in the schools, integrated into the total curriculum."

The statement, which included consultation from close to 30 rabbis from Jud-

aism's major streams, says that moral education could reverse a host of societal ills affecting youth, including drug addiction, depression, suicide, sexual promiscuity, crime, AIDS, teen pregnancy and intolerance.

"We're not picking on the school system," said Rabbi Joel Zaiman of Baltimore, president of the Synagogue Council, who drafted the seven-page statement along with Auxiliary Bishop William Newman of Baltimore.

Jewish and Catholic leaders agreed that public schools can teach 'biblically-based' moral values without indoctrinating students in a specific religious faith.

"We're not asking the schools to do what the synagogue and the family should be doing," said Zaiman. "For all [Americans], their morality stems from their faith system. But there are common values shared among them. These are easily articulated in our official American documents We feel

it is where the majority of Americans really are at."

The Jewish and Catholic drafters of the statement are celebrating it as a unique interfaith effort at a time when relations between the two communities have become strained.

Others see the statement as an effort by two religious groups to seize the moral agenda away from Protestant fundamentalists, who became synonymous in the 1980s with efforts to bring religiously based morality back to the classroom.

Zaiman said there was little disagreement between Catholic and Jewish leaders over common values, only over how to avoid the "hurdle" of church-state separation.

And so far they have succeeded. Reaction to the statement indicates that disparate groups have reached consensus that there are fundamental values that can be called both American and "biblically-based" without violating the First Amendment's wall of separation between church and state.

According to the statement, these values include honesty, compassion, integrity, tolerance, loyalty and belief in human worth and dignity.

Observers said you can teach those values and even refer to their biblical roots, without teaching the bible itself.

"Some would say that you can't divorce religion from

values. But the overwhelming number of Americans believe that there is some general, ethical ethos that pervades the U.S. that can be taught without a sectarian base," said Eugene Borowitz, professor of education and religious thought at Hebrew Union College-Jewish Institute of Religion, New York.

"Morality [in the United States] is derived from the biblical Jewish and Christian traditions," said Richard John Neuhaus, a Lutheran clergyman and the director of the conservative Institute on Religion and Public Life in New York. "But can you teach civic virtue without teaching religion? Sure."

Maryland Gov. William Donald Schaefer called the statement an "important step" to improving public education.

Observers say the Jewish-Catholic statement comes at a time when the pendulum has swung away from a vogue for "values clarification," in which teachers encouraged students to derive a moral code for themselves rather than inculcate them with a distinct set of community-given standards.

Such moral relativism never caught on even among the most liberal of Jewish groups. The American Jewish Congress, for example, a strong advocate of church-state separation, stated as far back as 1958 that public schools had the responsibility to teach morality, ethics and citizenship. It supported an "Ethics and Civics Values" program introduced in California in 1985.

"There was a time when people thought it was not government's business to teach values of any sort. But we have reiterated that a lot of us don't believe that," said Marc Stern, co-director of the JCongress Commission on Law and Social Action. "The basic political values of a democracy have to be taught."

Still, Stern warns that there is a thin line between teaching values that happen to be based in a religious tradition and teaching the religion itself.

The Jewish-Catholic statement, he said, comes "perilously close" to that line in its statement that the United States is a people "historically admired for its biblically-based values and religious traditions."

How, for example, can a school system affirm a "biblically-based" value without affirming the religion from which the value is derived?

"Is it a risk? Probably," said Zaiman. "On the other hand, by hamstringing teachers completely and making them frightened to discuss values is easily destructive."

Stern acknowledges that to call some common "American" values "biblically-based" is historically accurate, and that many so-called American values do coincide with traditional "Judeo-Christian" values.

However, communities may be tempted to turn to religious injunctions in order to teach what behaviors are considered deviant or normal, especially if there is no solid secular consensus for allowing or prohibiting certain types of behavior or values.

"Abortion or homosexuality is the test case," said Stern.

The Jewish-Catholic statement finesses those instances where "Judeo" and "Christian" diverge on issues of sexuality, both within the two religious communities and between them.

For instance, the Catholic Church stands opposed to artificial forms of contraception and considers abortion murder.

Jewish law accommodates abortion in some circumstances, and most Jewish congregations take a liberal view toward birth control.

According to Zaiman, attitudes toward abortion and contraception were among a number of sectarian topics that the drafting bodies declined to discuss.

"We did not take a position on those issues jointly," said Zaiman. "But we can agree that when matters of sexuality are discussed, it is inappropriate to do so apart from discussing the specialness of

each and every human being, the integrity of individuals, the fact that we are not created so that others can take their pleasure with us.

"Abortion is a moral issue," Zaiman added, "but not one of those issues where there is enough agreement that it becomes one of the common educational values of the public school system."

Neuhaus said he sees a "true historic irony" in that it is now Jewish and Catholic groups who are calling for a return to the core values that were once championed by the Protestant pioneers of America's public education system.

"The whole public school system was begun by Horace Mann and others unapologetically in order to teach morality and the Protestant religion to the immigrant hordes, especially the Catholics, and, later, the Jews," said Neuhaus.

But in recent years the Protestant groups spearheading a return to values education were from the religious right.

"It was the fundamentalists who had a clear and definite sense of what needed to be taught, as a result of which they proceeded to drive this issue into the forefront of the American consciousness," said Borowitz.

"In that respect they performed a very useful function," he added.

In the final analysis, said some analysts, the statement plots a course between the excesses of the most liberal and most conservative groups in America: supporting education efforts that are neither as bible-based as fundamentalists would have it, nor as value-free as some on the far left would demand.

But the ultimate test of the Jewish and Catholic leaders' campaign will come in the classroom.

"A big question is whether values education really makes a difference," said Stern. "I'd like to see the studies which show these values curricula make a difference — or if they are really about adults playing out their own politics in the public schools."

Catholic and Jewish leaders have little doubt that their call for values is worth the attempt.

"For one, we know what we are doing now is not working, and that certainly teaching these values would not be a hindrance," said Zaiman. "Based on the behavior of committed religionists who espouse these values, when they operate in a communal context they are beneficial without a doubt".

"We don't say this solves everything," Baltimore Archbishop William Keeler, who co-chairs the on-going dialogue between the Bishops Conference and the Synagogue Council, told the Jewish Telegraphic Agency. "But what we do say is that a child with a poor self image who doesn't have a sense of deeper values is going to be more likely to turn to drugs."

Religious Leaders Want Public Classes in Morals

Catholics, Jews Press for Teaching of Values

By Laura Sessions Stepp
Washington Post Staff Writer

BALTIMORE, June 19—Roman Catholic and Jewish leaders issued a joint statement today calling for public schools to begin specific instruction in moral values.

Officials from the National Council of Catholic Bishops and the Synagogue Council of America, the umbrella organization for the three major Jewish traditions, recommended that states introduce material on civic and personal values beginning in kindergarten.

They suggested that foundations underwrite such programs.

They said they intend to encour-

age congregations to press for moral instruction and that they believe an ecumenical commission should be established to keep track of court cases and legislation affecting values education.

Catholic-Jewish relations have been strained in recent years but religious leaders said today they are united around a common concern.

Values "like honesty, compassion, integrity, tolerance, loyalty and belief in human worth and dignity are embedded in our respective religious traditions and in the civic fabric of our society," their statement said. "But in recent years, there has been a growing reluctance to teach values in our public educational system out of a fear that children might be indoctrinated with a specific religious belief."

The religious leaders' call comes at a time of increased interest by educators and others in education as one way to stem youthful drug addiction, pregnancy and violence.

D.C. schools, for example, just finished their first school year of a "values-infused curriculum" geared at teaching values from existing textbooks.

The Association for Supervision and Curriculum Development, a professional teachers' group based in Alexandria, offers schools a booklet on how to teach moral values and requests for it have been overwhelming, according to a spokesman.

Individual efforts such as these are important, said the Rev. William C. Newman, auxiliary bishop of Baltimore and coauthor of today's report. But they're not enough.



BISHOP WILLIAM H. KEELER
... support for existing programs

Values Classes Asked for Public Schools

MORALS, From D1

"We want to blanket the country with this," he said.

Many religious leaders, parents, business and government leaders have stood aside while school systems across the country established "value-free" education, said Rabbi Joel Zaiman, president of the Synagogue Council and the report's other author.

"We've been on the sideline like everyone else," he said, referring to members of the clergy. "We're all products of the culture and we now want to buck it."

Zaiman said about 95 percent of

Jewish youths, and 80 percent of Catholic youngsters, attend public school.

The clergymen acknowledged that some groups, particularly evangelical Christians, have been advocating a return to "family values" in the schools for years. But their particular issues are often divisive, or not shared by most Americans, and they've made it difficult to teach more commonly held beliefs, said Eugene Fisher, executive secretary for Catholic-Jewish relations of the bishops' conference in Washington.

Baltimore Archbishop William H. Keeler said religious leaders also

intend to build support for existing moral education programs that often must fight for attention and time.

Baltimore, for example, has a nationally known program that includes 20-minute instruction twice a week, according to Auxiliary Bishop Newman. Sometimes, however, when classes fall behind in math or English, discussions about morals disappear, Newman said.

Keeler said today's statement, three years in the making, was the first time a joint report has been issued by the two religious bodies addressing a problem of widespread public concern.

Catholics, Jews urge return of morality to classroom

By ELENA NEUMAN

Jewish Telegraphic Agency

NEW YORK — The National Conference of Catholic Bishops and the Synagogue Council of America have teamed up on a campaign to bring morality and ethics back into the American classroom.

In an unprecedented joint statement issued Tuesday in Baltimore, Catholic and Jewish religious leaders called for a national mobilization of teachers, parents, lay leaders and government officials to make morality and human values crucial elements of the American public school education.

"We are losing our children," the statement says, citing a host of problems plaguing today's youth, including drug addiction, depression, suicide, promiscuity, crime, AIDS, teen pregnancy and alcoholism.

"From our perspective as religious leaders, these maladies are only symptoms of a deeper and more basic problem: a lack of fundamental values," the statement says. "Yet we persist in cheating our children of this critically important education."

Values such as honesty, compassion, integrity, tolerance and loyalty are not being stressed in the public school system, says the statement, which is titled "A Lesson of Value."

The statement was developed over an 18-month period in the course of regular meetings between the Bishops Conference and the Synagogue Council, an umbrella group representing the rabbinic and congregational bodies of Reform, Conservative and Orthodox Judaism.

The document itself was drafted by Auxiliary Bishop William Newman of Baltimore and Rabbi Joel Zaiman, president of the Synagogue Council.

According to Zaiman, the reluctance of



Archbishop William Keeler

American educators to instill moral and ethical teachings into their courses stems from sensitivity to the issue of the separation of church and state.

"But we're not advocating sectarian values," he said in an interview. "America is built on shared values like patriotism, compassion, respect for persons and property, and the notion of individual freedom. These are values that all Americans share in common, and yet they're not being taught."

In fact, the statement says that by excluding such shared moral values from the curriculum, the educational system actually undermines them.

The problem, says Archbishop William Keeler of Baltimore, who co-chairs the ongoing dialogue between the Bishops Conference and the Synagogue Council, is that the wrong values are being taught.

"Values are being taught, but they are values not rooted in a more ancient tradition of individual human dignity and worth," he said in an interview.

To illustrate his point, Keeler cited the example of sex education classes. He complained that children are being taught about contraception and disease prevention, but not about the mutuality of a sexual relationship, marriage and love.

"We would like to see the components of great civic virtues specifically folded into the teaching process," he said.

To accomplish that, the Synagogue Council's Interreligious Affairs Committee and the Bishops Conference's Committee for Ecumenical and Interreligious Affairs have proposed a number of recommendations:

- the establishment of state committees to create new morality-conscious curricula;
- the convening of conferences of teachers, administrators, parents and students

at the state and local levels;

- the creation of educational programming in the media to complement school curricula;

- the underwriting of special school programs by foundations.

The two groups also hope to formalize their partnership with the establishment of a joint commission that would meet regularly to evaluate matters in Congress and the courts that relate to the promotion of values in America.

"If this effort gets buried, it's because

"From our perspective as religious leaders, these maladies are only symptoms of a deeper and more basic problem: a lack of fundamental values"

no one will take up our call. If it can be demonstrated that there is no risk to the school bodies and the notion of church and state, then I think it can be implemented," Zaiman said.

Both Zaiman and Keeler agree that "A Lesson of Value" is not the answer to all of the various social ills facing American youth, but they say it is a step in the right direction.

"We don't say this solves everything. But what we do say is that a child with a poor self-image who doesn't have a sense of deeper values is going to be more likely to tumble into drugs," said Keeler.

But others will have to join in, Zaiman said. "It has to be a broad effort." The statement is calling on all faith groups to help create enough pressure to put the issue on the national agenda.

Cavazos Supports Values Education in Public Schools



CNS Photo

LAURO F. CAVAZOS (right), U.S. Secretary of Education, talks to a gathering of Catholic and Jewish religious leaders in Washington while Archbishop William H. Keeler of Baltimore, the U.S. bishops' episcopal moderator for Catholic-Jewish relations, listens.

By JERRY FILTEAU

WASHINGTON (CNS) — U.S. Secretary of Education Lauro F. Cavazos told a gathering of Catholic and Jewish religious leaders Oct. 17 they had "an enormous way to go" to bring sound values education into the nation's public schools.

Cavazos met for 40 minutes with the joint consultation of the National Conference of Catholic Bishops and Synagogue Council of America to discuss their recently published "A Lesson of Value," a statement calling for massive efforts to restore education in fundamental values in U.S. public schools.

The education secretary said he shared their basic views and concerns about values education, but "that is a very, very difficult issue to get in front of educators."

The joint consultation, composed mainly of bishops and rabbis and jointly sponsored by the main national organizations of the two religious faiths, issued its statement on values education in June.

It said that "American public schools feel inhibited about teaching moral values," and the lack of education in "core moral values" raises "the specter of a nation with an amoral citizenry."

While some efforts have been made to restore "moral public education," the statement said, "substantial even drastic systemic change is still necessary if we as a nation are to salvage the moral fiber of our children."

The U.S. Catholic Conference recently published the statement in pamphlet form for national distribution.

Cavazos agreed with the statement's argument that fundamental moral values can be taught in public schools without crossing the forbidden line of religious indoctrination, but he said people tend in their thinking to "mix" or "overlap" the two.

"I think people really don't understand what they're supposed to be doing" about values education, he said, and as a result "teachers play it 'safe,' and you end up with valueless education."

He said the U.S. Department of Education could support a stress on values

education through research, recommendations and calling attention to successful programs, but it could not impose a program on the nation's public schools. In curriculum areas the department has "zero authority" over the "16,000 independent school boards out there," he said.

Auxiliary Bishop William C. Newman of Baltimore and Rabbi Joel H. Zaiman, president of the Synagogue Council of America, co-drafters of the statement, reported to Cavazos that since its publication the statement has drawn wide praise from other religious leaders and educators.

"The response has been remarkably wide and very supportive," Rabbi Zaiman said.

"The only skepticism," he said, has been about how the group would translate its words into action affecting public schools.

In talking about existing programs of values education and ways to promote their wider development and use in public school systems, consultation members were agreed that they should seek the support of other religious leaders as well.

They also agreed, however, that it was more important to build interfaith coalitions for change at the local and state level than to go after additional signatures on the statement from other national religious bodies.

Archbishop William H. Keeler of Baltimore, the U.S. bishops' episcopal moderator for Catholic-Jewish relations and Catholic co-chair of the consultation, said he brought the statement up at a recent meeting of the Christian leaders of Baltimore, and "they agreed instantly to make it the first and major item on the agenda of our next meeting."

The Jewish co-chair of the four-year-old joint consultation is Rabbi Jack Bemporad, chairman of the Interreligious Affairs Committee of the Synagogue Council of America.

At its Oct. 17 meeting, held at NCCB-USCC headquarters in Washington, the consultation also discussed development of a joint statement on pornography.

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P. 01
TELEPHONE: (212) 755-5770
TELEFAX: (212) 755-5883
TELEX: 236129 (WJC UR)

Refer to:
Mr. Elan Steinberg

FOR IMMEDIATE RELEASE
January 31, 1991

WJC CONDEMNS VATICAN STANCE ON ISRAEL
NEW YORK, JANUARY 31, 1991

Handwritten notes:
P. 01
of pages
2/14/91
212-249-0100
212-686-8671

The World Jewish Congress sharply criticized last week's Vatican statement reiterating its refusal to extend diplomatic relations to Israel as "a slap in the face to Jews worldwide."

Evelyn Sommer, U.S. Chairman of the WJC, said the Vatican position on Israel constitutes a serious setback to the future course of the dialogue with the Jewish people.

"We are making it absolutely clear that the Vatican cannot normalize its relations with the Jewish people until it normalizes its relations with the Jewish state," Mrs. Sommer said.

Pressured by demonstrations in Rome led by the Italian Jewish community, the Vatican issued a statement on January 25 on its relations with Israel. Italian Jews were angered by the Pope's failure to immediately condemn Iraqi missile attacks on Israeli civilians, and called on the Vatican to open diplomatic ties with Israel.

In its statement, the Vatican spoke of its "deep respect" for the State of Israel and cited contacts it has had with its leaders. But declaring that "nothing obliges it to maintain diplomatic relations with any particular State," the Vatican repeated its refusal to establish such ties with Israel.

Among reasons cited by the Vatican for refusing ambassadorial links with Israel were "the presence of Israel in the occupied territories, the relations with the Palestinians, the annexation of Jerusalem, as well as the general situation of the Catholic Church in Israel and the territories."

The WJC said that substantively nothing had changed in the Vatican's discriminatory attitude toward Israel: "The Vatican has diplomatic ties with numerous states with which it has political differences. Indeed, if the absence of political differences were a pre-requisite for diplomatic ties, then there would be no diplomatic relations between states."

"Moreover," the WJC added, "in 1948 when the State of Israel was established and it was not in possession of Jerusalem or the 'occupied territories,' the Vatican was still unwilling to establish ties. Its stated reasons are therefore spurious."

The WJC said its representatives to sessions of the international Catholic-Jewish dialogue will clearly state that progress is being hindered by the Vatican's stance on Israel. "Vatican condemnation of anti-Semitism is very important, but we do not accept it as either a substitute or a cloak for their failure with regard to the Jewish State," Mrs. Sommer stated.

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| 10 Lyndler baroness | 212-249-0100 |
| Conf. Synagogues Council | 212-686-8671 |
| Phone | 212-249-0100 |
| Fax | 212-686-8671 |

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Members of the SCA Interreligious Affairs Committee
from: Rabbis Jack Bemporad, chm., Fabian Schonfeld, co-chm.
subject: Committee Meeting
date: 2-7-91

Due to a variety of administrative reasons, our committee on interreligious affairs has not met for some time. It is of great importance that we discuss various important issues of our work and arrive at relevant decisions.

The next meeting of the SCA Interreligious Affairs Committee will take place on Tuesday, Feb. 26, 1991, at 2:30PM in the SCA offices (entrance on 39th St.)

We propose the following agenda:

- a) Report from UAHC on meeting with National Council of Churches.
- b) Report from Rabbi Mordechai Waxman and Rabbi Henry D. Michaelman on meeting with NCC's General Secretary, President and Associate General Secretary for Christian/Jewish and Christian/Muslim relations.
- c) A campaign to educate and sensitize the leadership of individual Protestant denominations about the Gulf War and Israel.
- d) A campaign to reach evangelical and other Christian leaders and thinkers who represent views different than the Liberal Protestant community. Rabbi Jack Bemporad has specific recommendations.
- e) The NCC's proposal for a full consultation on the Mideast with its denominational leaders after the World Council of Churches' Assembly in Australia.

Please make every effort to attend. Thank you for your cooperation.

P.S. We will send you relevant background material pertaining to the agenda items.

Leon A. Feldman



Secretariat for Ecumenical and Interreligious Affairs

3211 4th Street N.E. Washington, DC 20017-1194 FAX (202)541-3322 TELEEX 7400424
Ecumenical Affairs (202)541-3020 Catholic-Jewish Relations (202)541-3005 Interreligious Relations (202) 541-3025

February 19, 1991

MEMORANDUM

TO: CATHOLIC MEMBERS, SCA-BCEIA CONSULTATION
FROM: Dr. Eugene Fisher
RE: Meeting, March 6, 1991, in New York

Archbishop Keeler has asked me to remind you of the BCEIA consultation with the Synagogue Council of America coming up on March 6, 1991. It will be held at SCA headquarters in New York from 10:30 A.M. to 4 P.M. The address is:

327 LEXINGTON AVENUE
NEW YORK, NEW YORK 10017

Please call Marianne Hughes at this office (202-541-3005) to confirm your attendance so we can give the count to SCA. I have tentatively discussed the agenda with Rabbi Feiman and Michelman on the staff level, pending review by our co-chairs, Archbishop Keeler and Rabbi Bemporad. Archbishop Keeler will welcome any additions, suggestions or modifications you may have. On the tentative agenda thus far are:

- I. Report of Subcommittee on Implementation of "A Lesson of Values":
Rabbi Zaiman and Bishop Newman
- ✓ II. Report on Polish Bishops' Statement, Bishop Henryk Muzsinski
- ? III. Implications of the Gulf War for Catholic/Jewish Relations
- ✓ IV. Update on Possible Statement on Pornography
- ✓ V. Report on the December ILC Meeting in Rome to Celebrate the 25th Anniversary of Nostra Aetate
- ✓ VI. Perceptions/Misperceptions Update
- ✓ VII. Anti-Catholicism: Bishop Losten
- ✓ VIII. Request from Jewish Side to Discuss Possible Beatification of Queen Isabella
- IX. Other

EJF:mh

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich
Chairman

February 19, 1991

Dr. Leon Feldman
Consultant

TO: MEMBERS OF IJCIC Constituent Agencies

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

AMERICAN SECRETARIAT

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

This is to confirm the date, hour, and locale of the next meeting of IJCIC:

TUESDAY, FEBRUARY 26, 1991 at 4 p.m.

at the offices of the Synagogue Council of America.

EUROPEAN SECRETARIAT

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

The proposed agenda will include:

CONSTITUENT AGENCIES

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

a/ Report on the WCC Assembly at Camberra, Australia.

b/ Proposed Steering Committee (IJCIC-Vatican Commission) meeting tentatively scheduled for Tuesday, March 12 in Geneva. Discussion of agenda and plans for the next meeting of the Liaison Committee (date and locale). *Eastern Europe Education*

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

did not meet

c/ Report on the sub-committees for the implementation of previous agenda items:
Rabbi F. Schonfeld - Prague Resolutions
Rabbi A. James Rudin - Beatification of Queen Isabella
Rabbi Jack Bemporad - Shoah (dejudaise / *Christo centric*)
Rabbi Leon Klenicki - Catechism document - *Edith Stein -*

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

PLEASE MAKE EVERY EFFORT TO ATTEND.

*- revisionism -
- Pius XII*

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

Thank you for your cooperation and continued interest.

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

*- Israel - Vatican -
- Encyclical - Evangelizing*

FAX COVER SHEET

MARC H. TANENBAUM
Consultant
International/Interreligious Relations

45 East 89th Street
New York, NY 10128

212-831-2952 FAX: 212-876-8351

DATE:- Feb. 20, 1991

TO: Mr. Gunther Lawrence, SCA

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MESSAGE AREA

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Jewry group reaching out to all religions

By DEBRA NUSSBAUM COHEN

The new chairman of the umbrella group that represents world Jewry in interfaith dialogue thinks it is time for the Jewish community to focus on building ties with religions beyond the Roman Catholics.

The International Jewish Committee on Interreligious Consultations, or IJCIC, has represented world Jewry primarily to the Vatican for several years.

But Edgar Bronfman, new IJCIC chairman, believes lines of communication with the Eastern Orthodox, Protestants and Moslems should be strengthened now.

Bronfman is president of the World Jewish Congress, an IJCIC member. He succeeds Seymour Reich of B'nai B'rith International as IJCIC's chairman.

One of Bronfman's first initiatives was to reinstate the relationship with Protestants, which had lain fallow so long that it effectively had ceased to exist.

He sent Israel Singer, WJC secretary-general, to represent him at a meeting in Geneva with Dr. Emilio Castro, the World Council of Churches' secretary-general. The meeting was the first in at least six years for leaders of the two groups, Singer said.

Castro invited IJCIC's leadership to meet with leaders of the World Council, which represents more than 300 Protestant, Anglican and Orthodox denominations in 100 countries.

"We've reopened the dialogue. This is a major breakthrough," Singer said. "Dialogue is back on track without conditions, without terms. And we have not changed our positions for the sake of relations."

IJCIC has accepted the invitation in principle, he said. Representatives hope to meet with World Council leaders in the spring.

One factor that contributed to the decline in relations between the two groups was "the very anti-Israel stance that the World Council has taken on many occasions," according to Elan Steinberg, WJC executive director.

During the Persian Gulf War, for instance, when the World Council met in Canberra, Australia, it made no statement about Iraqi missile attacks on Israel.

But when Singer raised the issue in Geneva, there was a noticeable change in tone.

He quoted Castro as saying: "We did not feel your pain there, and we feel it today. Especially with respect to gas, we understand why Jews felt so terrible. We should have responded, and we're doing it right now."

Another of Bronfman's initiatives is a meeting between IJCIC representatives and officials of 12 Eastern Orthodox churches, to be held in Athens in May.

Eastern Orthodox churches are self-governing but share consensus on matters of faith, despite diverse ethnicities, histories, cultures and languages.

They include the Albanian, Alex-



Edgar Bronfman

andrian, Antiochan, Bulgarian, Cypriot, Czechoslovakian, Finnish, Georgian, Greek, Romanian, Russian and Serbian Orthodox churches. All recognize as their primate Bartholomew I, the ecumenical patriarch of Istanbul.

It will be IJCIC's first meeting with the Eastern Orthodox in five years, according to Rabbi Marc Tanenbaum, a former IJCIC chairman and current member of the Synagogue Council of America's interreligious affairs committee.

The Synagogue Council is an IJCIC constituent agency and serves as its American secretariat.

"We're going to have to go slowly and really do our homework on both sides, so we don't merely repeat banalities to each other" at the Athens meeting, Tanenbaum said.

While in Geneva, Singer and a six-member IJCIC delegation conferred with senior Vatican officials, planning a meeting with the Vatican Commission on Religious Relations With the Jews. It will be held May 4-7 in Baltimore.

The last high-level meeting between IJCIC and the commission was held in September 1990 in Prague. It resulted in the unprecedented church definition of anti-Semitism as a sin against God and humanity.

The Vatican relationship could easily have fallen into disuse be-

cause of Polish Cardinal Jozef Glemp's controversy-charged visit to the United States, Singer said.

Instead, Vatican officials made a point of welcoming the U.N. General Assembly's vote to repeal its 1975 resolution branding Zionism as racism.

"It was really remarkable. We opened [the meeting] with this positive spirit," said Singer.

Perhaps the most important item on the agenda in Baltimore will be worldwide implementation of the Prague declaration.

Members of the Vatican's Commission on Education and its Commission on Peace and Justice, which will disseminate and implement the Prague proclamation, will be at the Baltimore meeting, Singer said.

There remains a great deal for them to do, he said. Even in this country, "in some Catholic schools, textbooks say that Zionism is racism. This will all have to be routed out," Singer said.

Members of the Vatican Commission on Relations With the Jews "want the information to trickle down to every parish," he said. "As one of the people who have been tough in the past, I can tell you there is a new spirit, the spirit of Prague."

IJCIC and Vatican representatives are also discussing joint action on human rights issues and on problems such as extreme nationalism, world poverty, the homeless, nuclear proliferation and the plight of political refugees, said Singer.

"This is the first time that substantive questions of interest to both sides like this are being discussed at international forums," he said.

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Warmer Vatican ties seen after prelate's Israel visit

Establishment of diplomatic relations between Israel and the Vatican may follow the upcoming Middle East trip of John Cardinal O'Connor, but it probably won't happen soon.

That is the opinion of Rabbi Leon Klenicki, the B'nai B'rith Anti Defamation League's director of interfaith affairs and a veteran participant in dialogue with the Catholic Church.

Klenicki said O'Connor's visit to Israel Jan. 5-7 — part of a nine day trip that will include Egypt, Lebanon, Syria and Jordan — coincides with a general warming of ties between the Vatican and the Jewish state.

"We see more openness" since the recent resumption of the peace process in Madrid, he said. Klenicki said church officials, who have traditionally held out an exchange of ambassadors with Israel as part of a comprehensive peace settlement, view Israel's preliminary negotiations with Palestinian representatives as a "sign of hope."

O'Connor, archbishop of New York, will visit the Middle East in his capacity as president of the Catholic Near East Welfare Association, a relief agency. His trip to Israel will be his first since 1986.

The cardinal has received an invitation to meet Israeli President Chaim Herzog. O'Connor, who is likely to meet other politicians and government leaders, is certain to be asked about Vatican recognition of Israel, Klenicki said, because that "is normal if a person of such ecclesiastical importance" goes to Israel.

Klenicki said O'Connor, whose "opinions have great weight in the Vatican," has spoken sympathetically of formal church ties with Israel.

"I am very hopeful" that the Vatican may agree to exchange ambassadors, Klenicki said. But he cautioned that such a historic step may take longer than supporters of Israel would wish.

"Time is different in the United States and the Vatican," he said. — Steve Lipman

The North American Conference
On Ethiopian Jewry (NACOEJ)
and
Congregation Kehilath Jeshurun
will present a
Cantorial Benefit Concert for Ethiopia Jewry
on
Sunday, February 2nd at 7:30 p.m.
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SYNAGOGUE COUNCIL OF AMERICA



memorandum

Rebbsi. to: Marc Tanenbaum

from: Rabbi S. Davids

subject:

date: 1/16/92



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memorandum

to: Members of the BCEIA/SCA Subcommittee on Moral Values in Public Education

from: Dr. Eugene Fisher and Rabbi Stanley M. Davids

subject: Specification of Feb. 19th Agenda, item no. 4

date: January 15, 1992

As you know from the memo from our co-chairs, the next meeting of the sub-committee on moral values in public education will take place on Wednesday, February 19th, from 11:00 A.M. to 3:00 P.M., at the Bishops' Conference (3211 Fourth Street, N.E., Washington, D.C.).

After discussion with Fr. Charles Hagan of the USCC Department of Education, we thought to offer a specific "model of implementation" for your consideration on February 19th, and wanted to send it ahead, so that, if approved, the subcommittee could begin working on it at the meeting.

In order for us to move from the theoretical to the practical, it is important for us now to move rapidly so as to submit applications for foundation grants in a timely fashion. It is our understanding that the work upon which we have been focusing might very well be of serious interest to a number of foundations.

We ought now to be prepared to undertake the following:

- *Have a formal introduction prepared which, through a survey of current literature, clearly shows the growing need for efforts to teach moral values in a public school setting.

- *Complete our work of preparing categories of values, along with the definitions we are applying.

- *Determine how an evaluative tool for our efforts is to be prepared, and to have such an instrument created.

- *Request a written clarification from legal staff indicating no expectation of church-state conflict in our approach.

*Determine a first stage test OR model program site and methodology; create sample materials to be used at that site, as well as teachers' and supervisors' guides.

This is a very interesting time for us. We have an indication of a possible test site, and we are reassured that the work which we have undertaken is viewed as significant and timely. If we as a committee accept the approach outlined above, our specific task will focus mainly on determining the cost for personnel, etc., to put together a preliminary document which would serve as a request for initial funding.

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We await your guidance and suggestions on February 19th.



IJCIC UPDATE

We are able to report the following developments in IJCIC.

1) Patriarch Aleksy II Subsequent to his visit to the US, we are in contact with the Patriarch's office to arrange for a meeting and consultation in Moscow, possible in January 1992 or shortly thereafter.

As reported by TASS on November 29, the Patriarch expressed his views against the emergence of anti-semitism in any form and emphasized that the Jewish people deserve respect and should not be accused for all deadly sins; "neither a whole nation is guilty, nor a group of people, nor an ideology. I reject anti-semitism and consider it as much a sin as any other intercommunal discord."

2) Dr. G. Wigoder - a veteran member of IJCIC and representative of the former Israel Interfaith Committee, Jerusalem, was in New York for consultations. He introduced as a regular IJCIC member the newly formed "Israel Jewish Committee for Interreligious Relations".

3) Carmelite Convent in Auschwitz - last weekend, Saturday, November 30, Cardinal F. Macharski of Cracow, in the presence of Cardinal Edward I. Cassidy, president of the Vatican Commission for Religious Relations with the Jews, and Fr. P.F. Fumigalli, Secretary of the Commission, laid the cornerstone of the new convent, which was especially blessed by Pope John Paul II. The new building, if the nuns move out on schedule, is expected to be ready in October 1992, and is located 300 yards from the old convent, outside the camp site.

4) European Synod of Bishops November 28 - December 14, 1991 - The European Jewish Congress submitted a memorandum for distribution to the bishops attending the Synod urging to recognize Europe's religious pluralism.

The statement was presented by Dr. G.M. Riegner and Mrs. Tullia Zevi to Cardinal Carlo M. Martini of Milan, with the request that he bring the Jewish observations when the bishops discuss the religious roots of Europe and "not ignore or under-value the important Jewish contribution to European civilization." It further stated that it is also "indispensable to be alert so that the memory of the fate of European Jews over the centuries is kept alive in order to better combat every form of intolerance." -- There was a wide press coverage of the above memorandum in the Italian and international press.

The New York Times, for example, reported on November 29, immediately after the opening session, with a heading "Catholic Synod Cites Judaism's Role in Europe." It expanded as follows: Roman Catholic bishops from both sides of the former Iron Curtain began a European Synod with an unexpected acknowledgement of Judaism's contribution to the Continent's development...A keynote speech by Cardinal Camillo Ruini, the moderator of the Synod, repeated the Pope's own description of Jews description of Jews as Christianity's "big brothers". Cardinal Ruini further said "Jewish faith and culture represent a key element in the development of our culture." "...And the Holocaust," he continued, "was a gigantic crime which was an expression of the perversion of European humanism."

On November 30, the NY Times reported (abbreviated) that Vatican officials went out of their way to note the contribution of Jews to European culture...and should encourage dialogue and collaboration with respect for religious freedoms...particularly of Jews.

Greek-Orthodox Church - we have initiated various contacts with the newly consecrated Ecumenical Patriarch of the Greek-Orthodox Church in Istanbul, Turkey. It is hoped that a face-to-face meeting of a small IJCIC delegation will take place early next year 1992. In the meantime, Dr. G.M. Riegner and Prof. Jean Halperin met on November 20 in Geneva with Msgr. Damaskinos and Prof. V. Fidas to further discuss the scope and agenda of a possible Jewish-Greek Orthodox consultation planned for some time in 1992.

DRAFT

FOR RELEASE:

VATICAN CITY - A high level conference of international Catholic and Jewish leaders ~~leaders~~ and scholars will convene in Prague⁴, September 3-6, to discuss the global state of Catholic-Jewish relations. Special ~~emphasis~~ ^{attention} will ~~concentrate on~~ ^{be devoted to} both historic and contemporary anti-Semitism, examining their impact on the Nazi holocaust and ^{effects on attitudes toward} post-holocaust ~~impact~~ ~~impact~~ Jews, Judaism, and Catholic-Jewish relations.

The announcement of the conference was made jointly by His Eminence ~~the~~ Cardinal ~~Edmund~~ ^{Edward} Cassidy, president of the Vatican Secretariat on Religious Relations with the Jews, and Seymour Reich of New York, president of the International Jewish Committee ~~for~~ ~~Interreligious~~ Interreligious Consultations (IJCIC). The two bodies are official representative agencies of the Vatican and world Jewry who have maintained liaison on issues of common concern for ~~some~~ ^{- these} twenty years.

Meeting will be, etc.

A major emphasis of the four-day conference will be on the current outbreaks of anti-Semitism in the Soviet Union and in other East European countries. ~~Some~~ ~~from~~ ^{and Jewish leaders} ~~Church~~ ^{Church/authorities} from Poland, Czechoslovakia, Hungary, West and East Germany, France and Italy will be participants in the discussions with representatives from North and South America, and Israel. This is believed to be the first such assembly of Catholic and Jewish officials ~~since~~ since the "freedom revolution" in Eastern Europe.

The meeting will also hear first-hand testimony from Jewish holocaust survivors and Catholics who helped Jews in their escape from Nazis and Nazism.

In a joint statement (or in parallel statements) Cardinal Cassidy and Mr. Reich declared, "All people of good will must surely welcome the progress toward freedom, democracy, and human rights in the world today. At the same time, Catholics and Jews must be vigilant and cooperate actively to assure that these 'freedom revolutions' do not decline into forms of ultra-nationalism which nurture religious and ethnic hatreds and conflict. In the searing light of the Nazi holocaust on the European continent, we must work closely and seriously to uproot the anti-Semitism which has arisen in a number of these countries ~~(which have been)~~ defiled by the murder of so many Jewish victims. We sincerely hope and pray that this consultation of important Catholic and Jewish personalities will make a fundamental contribution to combatting the ancient hostilities and to creating a new environment of mutual respect and human solidarity affirming the divine dignity of each human being."

spehl HAVEL / The conference will open with a pilgrimage to the former concentration camp/

Program as in original release (exact titles, names, etc.)