

Why Dialogue? Some Reflections on Catholic-Jewish Dialogue

EDWARD IDRIS CARDINAL CASSIDY

When the question “Why dialogue?” is asked, my thoughts turn at once to those many problems which so deeply disturb the peace of this world in which we live: at the international, national, social, family, and individual levels.

We have been helpless bystanders now for all too long as in the former Yugoslavia Serbs, Croats, and Muslims engage in a bloody battle that has its origin in age-old enmities that have not been reconciled through dialogue. We have in recent months witnessed the most terrible of crimes committed in Rwanda by peoples divided on tribal lines, who also have harbored in their hearts old wounds and have sought healing

not in dialogue, but in vengeance. Just as I write these lines, innocent people have been shot down in the streets of the holy city of Jerusalem in a cruel gesture aimed at preventing the reconciliation through dialogue of Jews and Arabs.

One could go on adding to this list, especially if we were to consider family and personal conflicts. Each one of us has our own experience to reflect on in this regard.

Often when listening to the news or reading our daily newspaper, the thought comes to mind: why cannot these people put aside their enmity, sit down and talk about their differences and seek to be reconciled? From time to time, almost as if in answer to our prayer, developments take place which give new hope for peace and reconciliation between those who have been for long in conflict. Northern Ireland is such an example.

Another such example is, I believe, the new relationship that has grown between Jews and Catholics as a result of our contacts, conversations, and dialogue over the past thirty years. This particular effort at dialogue and reconciliation is very dear to my heart and is at the center of our activity within the Holy see's Commission for Religious Relations with the Jews.

1. Reconciliation in Jewish and Catholic Traditions

The Oxford Dictionary tells us that dialogue is a conversation between two or more persons. In our use of the word, however, we tend to limit the word dialogue to conversations which seek to resolve problems, and in Catholic-Jewish dialogue we see these conversations as being oriented towards reconciliation, which in turn is defined by the same Oxford Dictionary as the act of bringing a person or persons again into friendly relations after an estrangement. In both our Christian and Jewish traditions, reconciliation in turn is linked to forgiveness. We read in the *Talmud* (Bez. 32b):

The unforgiving man is not of the seed of Abraham.

while in the Christian tradition, all Christians pray:

Heavenly Father . . . forgive us our trespasses
as we forgive those who trespass against us.

(Matthew 6:12)

There are differences in the Jewish and Christian understanding of forgiveness and reconciliation. I believe, however, that despite much that has been written to the contrary, the Christian teaching on this subject of reconciliation and forgiveness is not something fundamentally new in respect of Jewish understanding. As was so often the case, Jesus based his teaching on the Jewish tradition of a God who forgives, and whom we are commanded to emulate.

Certainly, in the Christian teaching, readiness to forgive the offenses of others is a pre-condition of receiving God's forgiveness. The classical example is in Matthew 5:24, where Jesus teaches his followers:

So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled with your brother or sister, and then come and offer your gift.

And in Luke, we read the command or the promise: "Forgive and you will be forgiven" (6:37).

Of course we who come together in dialogue today cannot forgive or pardon the sins that were committed in the past. Nor can we be condemned for what was done in the past. What is asked of us is sincerely to regret the sins of the past, so

as to create new relationships in the present and to hold out new hope for the future.

2. Dialogue and Reconciliation between Christians and Jews

A brief moment of reflection on the history of Christian-Jewish relations will suffice to show the importance of dialogue and reconciliation between our two communities. Jews remember all too well the Church's "teaching of contempt," as well as the sufferings imposed on them by Christians down through the centuries. The ghettos are there to recall discrimination, the Shoah is a fact of contemporary history, which took place certainly under a pagan regime, but on Christian soil and in a Christian culture.

If ever there was need for two traditions to be reconciled, then surely that is true of the Jewish and Christian traditions. Given the facts of history, it is of course clear that the initiative for dialogue and reconciliation had to be taken by Christians. Yet there could not have been any reconciliation without the Jewish response.

3. Dialogue, the Path to Reconciliation

Hence, we cannot speak of reconciliation between Jews and Catholics without acknowledging the prophetic and determining role played by Pope John XXIII in this connection. Only a few months after his election to the See of Rome, he gave instructions on Good Friday 1959 for the adjective "perfidious" to be omitted from the customary prayer for the Jewish people in the liturgy of that day. And when in 1960 the same Pope called the Catholic Bishops from all over the world to come together in the most solemn form of Council within the Catholic Church, he placed on the agenda for their discussions the question of a new approach to the relations between the Catholic Church and the Jewish people. This resulted in a document approved almost unanimously by

the Bishops, in which an entirely new relationship was envisaged with the Jewish people. While Cardinal Augustin Bea was the most influential protagonist in preparing this document and guiding it through the discussion within the Council, Rabbi Abraham Joshua Heschel exercised a notable influence on its elaboration.¹

It is under No. 4 in this monumental document, which has the significant title of *Nostra Aetate (In Our Time)*, that we find outlined this new approach to relations with the Jewish people.

The document speaks first of the great spiritual patrimony which the Christian Church has received from the Jewish people, including of course the Old or First Testament. It reminds us too that "the apostles, the pillars on which the Church stands were of Jewish descent, as were many of those early disciples who proclaimed the Gospel of Christ to the world." It stresses that Jews should not be spoken of as rejected or accursed, since neither all Jews indiscriminately at the time of the death of Christ nor Jews today can be charged with crimes committed during the Passion of Christ. The Council then calls for greater mutual understanding and appreciation between Catholics and Jews.

If we read *Nostra Aetate* today, in the light of the new relationship and understanding established over the past thirty years, some expressions may seem inadequate and outdated, or even triumphalistic. It must, however, be read in the context of its own time and there can be no doubt that it was truly a milestone in Catholic-Jewish relations, a new beginning after a long history of conflict and isolation. With this solemn declaration, the wall between Judaism and Christianity, which had stood for almost 2,000 years, began to collapse.

Immediately after the Declaration *Nostra Aetate* had been approved by the Council, Rabbi Heschel, in September 1966, set down four principles for following up what the Church had now taken as its new approach to Catholic-Jewish relations, namely:

- 1) no religion is an island — we are all involved, one with the another;

- 2) the most significant basis for a meeting of people of different religious traditions is the level of fear and trembling, of humility and contrition;
- 3) a Christian should realise that a world without Israel will be a world without the God of Israel. A Jew on the other hand ought to acknowledge the eminent role and place of Christianity in God's design for the redemption of all men;
- 4) what then is the purpose of cooperation between religions? . . . to help one another, to share insight and learning, to cooperate . . . and what is more important to search . . . for the power of love and care for man.²

Thus a solid base was established for a new dialogue and for permanent reconciliation between Catholics and Jews. Of course, not everything changed at once. Age-old suspicions and hostile mentalities do not readily give way to new documents or decrees. From the Catholic side, therefore, a special Commission for Religious Relations with the Jews was set up after the Council by the Holy See to promote this entirely new relationship.

I should like to take the opportunity offered me in this reflection to pay tribute to those Jewish leaders who reacted so positively to this new situation. Like so many others of their community who remained suspicious of the Catholic Church, they too had ample reason to wonder what "hidden agenda" might be behind this move. They too remembered the past; they too had lost their dear ones during the Shoah. Yet they held out the hand of friendship, they were ready for dialogue, and thanks to them the process went ahead.

For its part, the Commission for Religious Relations with the Jews sought *within the Catholic Church* to promote this

understanding of Christian-Jewish relations. Guidelines and suggestions for implementing the Conciliar Declaration *Nostra Aetate No. 4* were issued on 1 December 1974; and on 24 June 1995 the Commission published *Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Catholic Church*.

From the Jewish side, a new organization was set up in 1970 with the title: the International Jewish Committee on Interreligious Consultations (IJCIC). This organization brings together today representatives of orthodox, conservative, and reformed Judaism from all over the world, from the World Jewish congress, B'nai B'rith International, the Synagogue Council of America, and the Israel Interfaith Committee.

Thanks to the creation on the part of both Jewish and Catholic communities of international organizations having as their aim the promotion of dialogue and cooperation, it has been possible to develop at this level a sound and positive relationship, which since 1970 has found its principal expression in and through the International Catholic-Jewish Liaison Committee. The ILC has met regularly fifteen times over the past twenty-four years, and closely connected with, and to some degree dependent on these developments at the international level, a series of parallel initiatives have taken place at the regional and local levels.

For the success of any international dialogue, corresponding efforts are required at other levels of human co-existence. So much in fact depends on public opinion, and it does little good to work at building reconciliation between leaders, so long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending ideologies, continue to divide peoples and place them in opposing camps.³

This process towards reconciliation of Catholics and Jews, through dialogue, has not always been constant or smooth. There have been difficult days in our relationship even after the Vatican Council. Our Jewish partners were baffled by the readiness of the Pope to meet with Yasir Arafat and President Kurt Waldheim. They found it difficult to accept the

beatification of Edith Stein. The presence of a Carmelite Convent at Auschwitz proved almost too much for the continuing dialogue. And the lack of diplomatic relations between the Vatican and the State of Israel was interpreted as a sign that the Catholic Church had not completely abandoned its former attitude towards the Jewish people as expressed by the so-called "teaching of contempt."

The closing years of the 1980s were indeed dark days for our relationship. Then in 1990, the International Liaison Committee met in Prague, in an attempt to give new life to the reconciliation process. A wonderful meeting of minds and hearts took place on that occasion. As the recently-appointed President of the Commission for Religious Relations with the Jews, I was able to assure the Jewish representatives that in the eyes of the Catholic Church anti-Semitism is considered to be sinful, and I went on to state:

It seems to me that as Christians we have a particular obligation to take the initiative in working to eliminate all forms of anti-semitism, for the faith that we profess is in a God of love, who reconciles man to God and man to man. If we are to serve Him we must too love each and every one of those whom he has created; and we do that by showing respect and concern for our neighbour, by promoting peace and justice, by knowing how to pardon. *That anti-semitism has found a place in Christian thought and practice calls for an act of Teshuva and of reconciliation on our part as we gather in this city, which is a witness to our failure to be authentic witnesses to our faith at times in the past.*⁴

As our meeting progressed we realized that for us Jews and Catholics a new springtime was in the air, reminiscent of the Prague Spring of 1968. At the conclusion of this meeting, the

Jewish and Catholic representatives there present approved a Statement in which they called for a deepening of what they saw as "a new spirit in Jewish-Catholic relations, a spirit which emphasizes cooperation, mutual understanding and reconciliation, good will and common goals, to replace the past spirit of suspicion, resentment and distrust."⁵

This Statement stressed that systematic efforts must be made to uproot sources of religious anti-semitism wherever they appear and went on then to identify certain areas in which this new spirit could be given flesh, as it were, by actions that would promote greater understanding. Such action would include the translation into the vernacular languages and broad dissemination of documents concerning our new relationship; the teaching and formation given in schools and theological seminaries; the monitoring of all trends and events which threaten an upsurge of anti-semitism, with a view to countering promptly such developments; ongoing actions aimed at guaranteeing freedom of worship and religious training for all, irrespective of religion.

Actions taken over the past four years to implement that Statement have led to much-improved Jewish-Catholic relations. Of particular significance in this connection was the visit of a Delegation of the ILC, in February 1992, to Poland, the Federation of the Czech and Slovak Republics, and Hungary. This was preceded a few months earlier by a Declaration of the Catholic Bishops of Europe, gathered together in Rome for a Special Synod for Europe, which pledged the Church "to work for the blossoming of a new Spring in its relations with the Jewish people."⁶

The recent establishment of normal diplomatic relations between the Holy See and the State of Israel removed one further obstacle to our search for reconciliation. In fact, we read in the introduction to the Fundamental Agreement between the Holy See and the State of Israel that this accord is the fruit of "the historic process of reconciliation and growth in mutual understanding and friendship between Catholics and Jews."⁷

We still suffer from misunderstandings and from what our Jewish friends see as inconsistencies within the Catholic Church. It is, however, a sign of our new relationship that we are able to speak to each other frankly about these problems without our relationship being threatened. Moreover, in the most recent meeting of the International Liaison Committee of Catholics and Jews, in Jerusalem last May, we were able to publish a joint statement on the family, in harmony with the initiative taken by the United Nations Organization in dedicating this year in a special way to the family, and we now look forward with confidence to future work together in promoting responsible stewardship of the environment.⁸

Jews and Catholics are beginning to see that there are many fields of activity in which they can work together, without entering into questions of theology or in any way blurring their identity as Jews or Catholics. After all, we are not just two distinct peoples, but rather two religious traditions, having a common scriptural understanding of God and of creation, of the relationship between God and man, and of the brotherhood of those who are children of the one God.

Addressing representatives of the International Jewish Committee on Interreligious Consultations, in the Vatican, on 12 March 1979, Pope John Paul II expressed this relationship in the following words:

To God, then, I would like to turn at the end of these reflections. All of us, Jews and Christians, pray frequently to Him with the same prayers, taken from the Book which we both consider to be the word of God. It is for Him to give to both religious communities, so near to each other, that reconciliation and effective love which are at the same time His command and His gift (Cf. Lev. 19:18; Mark 12:30). In this sense, I believe, each time that Jews recite the "*Shema Israel*," each time that Christians recall the first and second great

Commandments, we are, by God's grace, brought nearer to each other.⁹

And on another occasion, His Holiness made it clear that:

this reconciliation should not be confused with a sort of religious relativism, less still with a loss of identity.¹⁰

It is not only the Catholic Church that is engaged in Christian-Jewish dialogue. The World Council of Churches and the Orthodox Churches have pursued a similar path in recent years. And all Christians most certainly rejoice and are encouraged by political developments in the Middle East, which augur well also for future progress in the relations between Jews and the followers of other religions.

We are all well aware in this connection of the importance of the holy city of Jerusalem. This remains for Jews, Christians, and Muslims a delicate and complex question that calls for dialogue between all the parties concerned. I should like to recall in this connection a statement from Pope John Paul II, made already on 5 October 1980:

Towering high over all this world, like an ideal centre, a precious jewel-case that keeps treasures of the most venerable memories, and is itself the first of these treasures, is the holy city, Jerusalem, today the object of a dispute that seems without a solution, tomorrow — if only people want it! — *tomorrow a crossroad of reconciliation and peace.*¹¹

4. *The Catholic and Jewish Response*

As has already been mentioned, the question of reconciliation between Christians and Jews cannot be solved only by decrees and statements. These joint declarations, the

fruit of dialogue between the partners, have to become part of the life of our communities. I should like therefore to add a word, firstly about the reception so far within our communities, and then concerning strategy for future promotion of this new spirit of understanding and cooperation at the international level.

I think that I can honestly state that within the Catholic community at large, there is indeed a new approach to Catholic-Jewish relations. This is certainly true at the level of the hierarchy and of the great majority of priests and pastoral agents. The documents of the Holy See on Catholic-Jewish relations have been translated and distributed throughout the world. In Eastern Europe, which was so isolated under the Communist regimes, constant efforts are being made within the Church to make known these documents. I would just mention, by way of example, Poland, where the Conciliar Decree *Nostra Aetate* No. 4 and subsequent documents of the Holy See's Commission for Religious Relations with the Jews have been translated into Polish and widely distributed. The Polish Bishops have also issued an important pastoral letter on Catholic-Jewish relations that has been read in all the churches.

Much, however, remains to be done. There are still those who are ignorant of the new approach of the Church to the Jewish people; others who continue to see the Jewish people configured under the stereotypes of the past; again others who are anti-semitic or racist.

For his part, as head of the Catholic Church, Pope John Paul II has sought to lead the members of the Church in this new direction. I have already quoted from some of his early speeches on Catholic-Jewish relations. I could refer to many more from the great number of interventions which this present Pope has made on this subject over the past sixteen years. Rather let me remind you of two particular events which must be considered as unique steps forward in Jewish-Catholic relations.

I refer, in the first place, to the historic visit which Pope John Paul II made on 13 April 1986, to the Great Synagogue of

Rome. It was the first time in history that such an event took place, and the Pope saw in this happening — his desire to visit and the warm welcome extended to him by Chief Rabbi Elio Toaff and the Jewish community — “the close, after the Pontificate of John XXIII and the Second Vatican Council, of a long period which we must not tire of reflecting upon in order to draw from it the appropriate lessons.” His Holiness spoke in this regard of “acts of discrimination, unjustified limitation of religious freedom, oppression also on the level of civil freedom in regard to the Jews” as being “gravely deplorable manifestations.” He intended that his visit would make “a decisive contribution to the consolidation of the good relations between our two communities and pointed out how, according to the Conciliar Decree *Nostra Aetate* No. 4, the Church of Christ discovers her “bond” with Judaism by “searching into her own mystery,” and so the Jewish religion cannot be conceived as something purely extrinsic to the Christian religion, but in a certain way intrinsic to it. “With Judaism therefore we have a relationship which we do not have with other religions. You are our dearly beloved brothers and, in a certain way, it could be said that you are our elder brothers.”¹²

In welcoming the Pope to his Synagogue, Chief Rabbi Toaff indicated the key to reconciliation with the following words: “We cannot forget the past, but today we want to begin, with trust and hope in the future, this new period of history which promises to be rich in common undertakings.”¹³

My second reference is to a concert which was performed, on 7 April 1994, in the Vatican to commemorate the victims of the Shoah. In the presence of Chief Rabbi Toaff of Rome and 80 survivors of the Holocaust, Pope John Paul II urged Catholics and Jews not only to remember the past together, but above all to cooperate together to resist the “many new manifestations of the anti-Semitism, xenophobia and racial hatred which were the seeds of those unspeakable crimes. Humanity cannot permit all this to happen again.”¹⁴

As regards the Jewish response to this new situation, my Jewish readers will be much more capable than I am of making an appraisal. Let me just comment on how I see that response from my own contacts with Jewish leaders and ordinary Jewish people.

I am told by many of my Jewish friends that there is still much ignorance among Jews about the changed approach of the Catholic Church to them as a people. Jewish leaders who have done much for Jewish-Catholic relations in the United States and elsewhere complain that the documents of the Second Vatican Council and of our dialogue are little known even to Jewish rabbis and to those responsible for the formation of future Jewish leaders.

Already I have mentioned that there remains among some Jews the suspicion that the Catholic Church may have in this new approach a "hidden agenda," that all this could be just a new tactic to win Jewish converts to Christianity. There are those memories which cannot be so easily be put aside, those sins of anti-semitism that cannot so easily be forgiven.

For all who enter into dialogue with a view to seeking reconciliation, the question of memories is a great problem. We cannot forget; we should not forget! But as human beings, with a will and a heart, we can put aside our memories in order to face together the present and to build the future. Memories can be most valuable to us in order that we do not commit again the errors of the past: they are among our most precious possessions, but they can also be like chains that hold us back from the joys of a new beginning, a new present, a new future.

In his message to the Jews of Poland on the 50th anniversary of the Warsaw Ghetto Rising, Pope John Paul II wrote: "We remember, and we need to remember, but we need to remember with renewed trust in God and his all-healing blessing."¹⁵ And even more recently, when speaking to the youth of Sicily, in the *Cibali* Stadium, Catania, on 5 November 1994, His Holiness urged his young audience: "Don't lose your memories, because a person without memories is one without a future."¹⁶

I understand the difficulty that reconciliation, which requires a delicate balance between the need for justice and the need for a new beginning, places today before the Jewish people. But does not the Jew, like the Christian, seek pardon rather than justice from God? And is not the liturgy of the great feast of Yom Kippur directed to bringing the faithful Jew to understand that one cannot ask pardon of God unless one asks pardon, as a pre-condition, of one's neighbor? And how often in the First Testament do we see the just God being also merciful and compassionate? I realize of course that it is not easy to pardon or to win pardon. We read in the Proverbs of Solomon that "a brother offended is harder to conquer than a fortified city" (18:19).

Yet I am convinced that the way of reconciliation is the only way forward for us as Christians and Jews. We cannot go on forever living with the chains of the past. We have an obligation to ourselves and to future generations to overcome the evils of the past and to build together a new period of Jewish-Christian cooperation, which would correspond to what Pope John Paul II saw as already being realized in 1985, when he addressed these words to a group of Jewish leaders:

The relationship between Jews and Christians has radically improved in these years. Where there was ignorance and therefore prejudice and stereotype, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us: that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old.¹⁷

In this the Jewish and Catholic communities in the United States of America have a vital role to play. Nowhere else in the world are the two communities present together today in such numbers; nowhere else is there such frequent contact; nowhere else is so much thought being given to this relationship.

5. What Remains For Us to Do?

When the ILC meet at Baltimore in the United States, in May of 1992, emphasis was placed on the need to intensify our cooperation particularly in the fields of education and in the formation of those who are to be leaders in our religious communities. Special mention was also made of working together to uphold the rights of all minorities, and to fight sexual and economic exploitation of women and children. In our Jerusalem meeting, the ILC accepted a shared commitment for family values and for the promotion of human and social environments in which the values of marriage according to the biblical tradition are respected. The family in fact has its own essential vocation and responsibility in creating a civilization of love according to God's plan for mankind.

It is above all the promotion of this common vision of the biblical tradition, which Jews and Christians share, that can be, I believe, the key to our future cooperation.

Personally, I feel sure that the day will come when we shall be able to enter into a profound dialogue, as Catholics and Jews, on the relationship between the First and Second Covenants. Pope John Paul II has made it clear that the first Covenant has not been revoked. There can be no doubt that God who surely loves all his children has shown a special love towards the Jewish people and towards those who are followers of his Son, Jesus Christ, who was born and who died a Jew.

6. Conclusion

I should like at the end of this presentation, which has concentrated on Jewish-Christian relations, to point out that the reconciliation for which we are working is not merely an internal matter for our two communities, but has a much wider significance. Pope John Paul II put it well in an address on 22 March 1984, to representatives of the Anti-Defamation League, when he affirmed:

the encounter between Catholics and Jews is not a meeting of two ancient religions each going its own way, and not infrequently, in times past, in grievous and painful conflict. It is a meeting between brothers. . . . Yet we are not meeting each other just for ourselves. We certainly try to know each other better and to understand better our respective distinctive identity and the close spiritual link between us. But, knowing each other, we discover still more what brings us together for *a deeper concern for humanity at large*.¹⁸

This same thought was expressed in other words by Cardinal Joseph Ratzinger, in his address on *Israel, the Church, and the World*, given in Jerusalem earlier this year:

Jews and Christians should accept each other in profound inner reconciliation, neither in disregard of their faith nor in its denial, but out of depth of faith itself. In their mutual reconciliation they should become a force for peace in and for the world. Through their witness to the one God, who cannot be adored apart from the unity of love of God and neighbour, they should open the door into the world for this God so that his will be done and so that it become on earth as *it is in heaven; so that His Kingdom may come*.¹⁹

“Why dialogue?” So that we Catholics and Jews may create a genuine culture of mutual esteem and reciprocal caring, and in this way become together a sign of hope and inspiration to other religions, races, and ethnic groups to turn away from contempt, towards authentic human fraternity. This new spirit of friendship and caring for one another between Catholics and Jews could become the most important symbol of reconciliation that we have to offer to a troubled world.²⁰

Notes

1. See Stjepan Schmidt, *Augustin Bea, The Cardinal of Unity* (New Rochelle, N.Y.: New City Press, 1992), p. 535, note 183.
2. *Union Theological Seminary Quarterly*, No. 21: 2,1.
3. See the "Second Vatican Council's Pastoral Constitution on the Church in the Modern World," *Gaudium et Spes*, No. 82.
4. *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 75 (1990), p. 175.
5. *Ibid.*, p. 176.
6. Final Declaration of the Special Assembly for Europe of the Synod of Bishops, Rome, 14 December 1991, No. 8.
7. English Translation of *The Vatican-Israel Fundamental Agreement*, published also in *Origins: CNS Documentary Service*, 23, No. 30 (January 13, 1994).
8. The documents related to the XV meeting of the International Liaison Committee between Catholics and Jews held in Jerusalem (May 23-27, 1994) on the theme *The Family: Traditional Perception and Contemporary Realities* will be published in the *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 86.
9. *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 40 (1979), p. 17.
10. Address to delegates to a meeting of representatives of Episcopal conferences and other experts on Jewish-Catholic relations, Vatican, 6 March 1982, *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 49 (1982), p. 38.
11. Homily of Pope John Paul II during the Mass celebrated in Otranto (Italy) at *Colle San Martino* in Otranto (Italy), *L'Attività della Santa Sede 1980*, Libreria Editrice Vaticana, pp. 649-50.
12. *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 60 (1980), p. 27.
13. *Ibid.*, p. 29.
14. *L'Osservatore Romano*, April 7, 1994.
15. *L'Osservatore Romano*, April 17, 1993.
16. *L'Osservatore Romano*, November 5, 1994.
17. *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 57 (1985), p. 8.
18. *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 54 (1984), p. 12.

19. International Jewish-Christian Conference on *Religious Leadership in Secular Society*, 1-4 February 1994; English text published in *Origins: CNS Documentary Service*, 23, No. 36 (February 24, 1994), p. 628.

20. See the Address of His Excellency Archbishop Edward Idris Cassidy, Sao Paolo, Brazil, 5 November 1990, *Information Service of the Pontifical Council for Promoting Christian Unity*, No. 77 (1990), p. 77.

