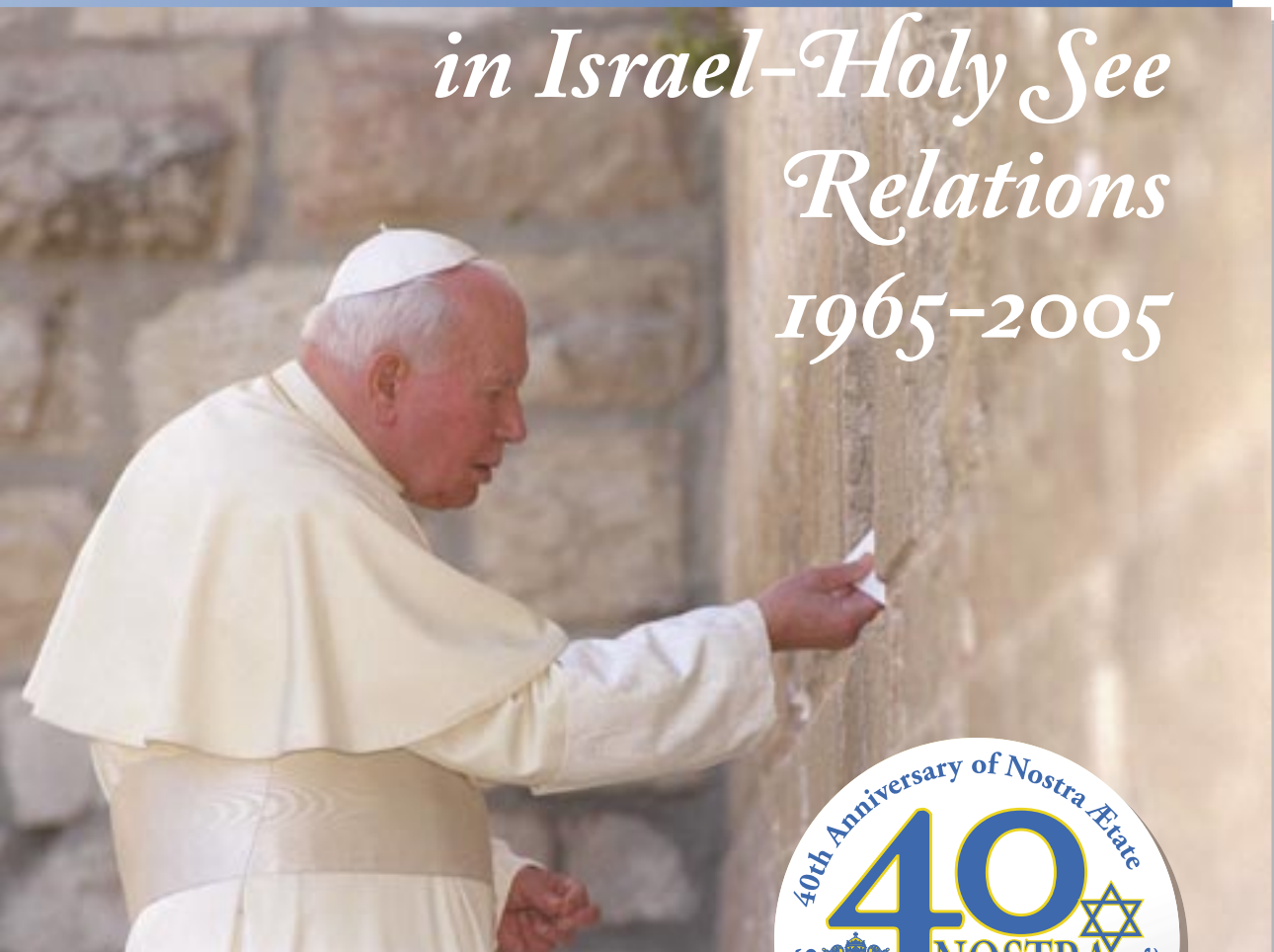


Milestones

in Israel-Holy See Relations 1965-2005



CONSULATE GENERAL
OF ISRAEL IN NEW YORK



This year we commemorate the 40th anniversary of Nostra Aetate. This declaration, of the Second Vatican Council, set a formidable theological foundation for reconciliation between the Roman Catholic Church and the Jewish People. Nostra Aetate, together with legal agreements, the establishment of diplomatic ties between the Holy See and Israel, the pilgrimage to Israel of Pope John Paul II, and the creation of the Israel Allies Caucus of the Israeli Knesset, represents a major advance in Jewish-Catholic and Holy See-Israel relations

We are entering an age in which cooperation and understanding are emphasized beyond theological differences. It is now the responsibility of our generation to continue the spirit of Nostra Aetate - to do our best to strengthen the bond between our two communities.

We publish this brochure shortly after the passing of Pope John Paul II, and express profound hope that the newly elected supreme pontiff of the Roman Catholic Church will continue the earnest pursuit of reconciliation that Pope's John XXIII, Paul VI, John Paul I, and John Paul II so eagerly undertook.

We humbly dedicate this publication to Pope Benedict XVI, in anticipation of his continuing interest in furthering the legacy of Nostra Aetate.

B'rachot,

Amir Ofek

Consul for Public Affairs

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MILESTONES IN ISRAEL— HOLY SEE RELATIONS

This year, the 40th anniversary of *Nostra Aetate*, the declaration of the Second Vatican Council of the Roman Catholic Church in 1965, marks an important occasion for the Holy See and the State of Israel. As written in *Nostra Aetate*, a “bond” exists between Christianity and the Jewish People, one that “spiritually ties the people of the New Covenant to Abraham’s stock.” On this 40th anniversary, the bond between the Jewish People and the Roman Catholic Church is growing in fortitude and significance. As a result of five notable occasions, the Holy See and the State of Israel have embarked upon an era of mutual respect:

1965 *Nostra Aetate* Declaration - Section IV on the Jewish religion

1993 The Fundamental Agreement, which established diplomatic relations

1997 Legal Personality Agreement, an extension of the ‘93 agreement

2000 Pope John Paul II’s pilgrimage to Jerusalem

2004 Establishment of the Christian Allies Caucus at the Israeli Knesset

In commemorating the 40th anniversary of *Nostra Aetate*, Pope John Paul II has renewed his commitment to the bond between the Holy See and the State of Israel. In the spirit of his blessing, this publication serves to reaffirm this relationship, with the hope that cooperation, understanding, and sensitivity will promote better relations between the Roman Catholic Church and Israel, and a peaceful and more meaningful world amongst all peoples and nations.

“This year we will be celebrating the fortieth anniversary of the Second Vatican Council’s Declaration ‘Nostra Aetate’, which has significantly contributed to the strengthening of Jewish-Catholic dialogue.

May this be an occasion for renewed commitment to increased understanding and cooperation in the service of building a world ever more firmly based on respect for the divine image in every human being.

Upon all of you I invoke the abundant blessings of the almighty and, in particular, the gift of peace. Shalom Aleichem.”*

– Pope John Paul II, 18 January, 2005
* Hebrew for “Peace be upon you”

Pope Paul VI accompanied by Israeli President Zalman Shazar (3rd right), during the Pope’s visit to Megiddo, January 5, 1964 (Photo: David Eldan)



DECLARATION ON THE RELATION OF THE ROMAN CATHOLIC CHURCH TO NON-CHRISTIAN RELIGIONS

Nostra Aetate* (1965) - Section IV



*Proclaimed by Pope Paul VI,
October 28, 1965*



Background: In 1965, the Second Vatican Council of the Roman Catholic Church issued *Nostra Aetate*, a historic declaration shifting the Roman Catholic Church's theological teachings vis-à-vis non-Christian religions. *Nostra Aetate* has had major implications for relations between the Roman Catholic Church and the Jewish People and Israel. It renounces the centuries-old canard that the Jewish People collectively are a deicide nation, guilty of killing God. This theologically impossible accusation has led to a bloody history of anti-Semitism, including the Shoa/Holocaust, and as *Nostra Aetate* suggests, such persecution contradicts the teachings of Jesus. *Nostra Aetate* reaffirms the Jewish roots of Christianity. As it claims, "...most of the early disciples who proclaimed Christ's Gospel to the world, sprang from the Jewish People."

This important declaration set the theology of the Roman Catholic Church and the Holy See for the eventual establishment of formal relations with Israel.

* The full text of *Nostra Aetate* and the numbered references can be found in the Appendix (pg. 23).

IV. THE JEWISH RELIGION (EXCERPT FROM NOSTRA AETATE)



As the sacred synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock.

Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ – Abraham's sons according to faith⁶ – are included in the same Patriarch's call, and likewise that the salvation of the Church is mysteriously foreshadowed by the chosen people's exodus from the land of bondage. The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor

Pope Paul VI receiving Israeli Prime Minister Golda Meir in the Vatican, January 15, 1973 (photo: GPO)



can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles.⁷ Indeed, the Church believes that by his cross Christ, Our Peace, reconciled Jews and Gentiles, making both one in Himself.⁸

The Church keeps ever in mind the words of the Apostle about his kinsmen: “theirs is the sonship and the glory and the covenants and the law and the worship and the promises; theirs are the fathers and from them is the



Pope Paul VI descending to the shore of the Sea of Galilee from the Church of St. Peter, January 5, 1964 (photo: Fritz Cohen)

Pope Paul VI kneeling in silent prayer in the Coenaculum (hall of the Last Supper in Jerusalem), January 5, 1964 (photo: Moshe Pridan)



Christ according to the flesh” (Rom. 9:4-5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church’s main-stay and pillars, as well as most of the early disciples who proclaimed Christ’s Gospel to the world, sprang from the Jewish People.

As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation,⁹ nor did the Jews in large number, accept the Gospel; indeed not a few opposed its spreading.¹⁰ Nevertheless, God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues—such is the witness of the Apostle.¹¹ In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and “serve him shoulder to shoulder” (Soph. 3:9).¹²

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who

followed their lead pressed for the death of Christ;¹³ still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

Besides, as the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.



Israeli President Zalman Shazar presenting Pope Paul VI with silver encased solid gold pilgrim's medal, struck in tribute of his visit to the Holy Land, January 5, 1964 (photo: Fritz Cohen)

FUNDAMENTAL AGREEMENT BETWEEN THE HOLY SEE AND THE STATE OF ISRAEL

Fundamental Agreement (1993)



*Signed between the Holy See and the State of Israel
December 30, 1993*



Background: The Fundamental Agreement extends the theological advances of *Nostra Aetate* into the political realm, creating for the first time formal diplomatic relations between the Holy See and the State of Israel. The Agreement signifies a historic step in the evolution of the Roman Catholic Church's attitude toward Judaism and the Jewish People.

The Fundamental Agreement addresses three spheres of relations: 1) political relations between Israel and the Holy See; 2) relations between the Jewish People and the Catholic Church; and 3) relations between the State of Israel and the Roman Catholic Church.

In the Agreement, Israel and the Holy See note the “*unique nature of the relationship between the Catholic Church and the Jewish People...*” and commit themselves to “*appropriate cooperation in combating all forms of anti-Semitism and all kinds of racism and religious intolerance, and in promoting mutual understanding among nations, tolerance among communities and respect for human life and dignity,*” and “*the peaceful resolution of conflicts among states and nations, excluding violence and terror from international life.*”

PREAMBLE

The Holy See and the State of Israel,

Mindful of the singular character and universal significance of the Holy Land;

Aware of the unique nature of the relationship between the Catholic Church and the Jewish People, and of the historic process of reconciliation and growth in mutual understanding and friendship between Catholics and Jews;

Having decided on 29 July 1992 to establish a ‘Bilateral Permanent Working Commission’, in order to study and define together issues of common interest, and in view of normalizing their relations;

Recognizing that the work of the aforementioned Commission has produced sufficient material for a first and Fundamental Agreement;

Realizing that such Agreement will provide a sound and lasting basis for the continued development of their present and future relations and for the furtherance of the Commission’s task,

Agree upon the following Articles:

ARTICLE 1

The State of Israel, recalling its Declaration of Independence, affirms its continuing commitment to uphold and observe the human right to freedom of religion and conscience, as set forth in the Universal Declaration of Human Rights and in other international instruments to which it is a party.

The Holy See, recalling the Declaration on Religious

antisemitism and all kinds of racism and of religious intolerance, and in promoting mutual understanding among nations, tolerance among communities and respect for human life and dignity.

The Holy See takes this occasion to reiterate its condemnation of hatred, persecution and all other manifestations of antisemitism directed against the Jewish People and individual Jews anywhere, at any time and by anyone. In particular, the Holy See deplores attacks on Jews and desecration of Jewish synagogues and cemeteries, acts which offend the memory of the victims of the Holocaust, especially when they occur in the same places which witnessed it.



Asst. Secretary of State of the Holy See, Msgr. Claudio Celly and Deputy FM of Israel, Yossi Beilin signing of Fundamental Agreement, December 30, 1993 (photo: Avi Ohayon)

Freedom of the Second Vatican Ecumenical Council, 'Dignitatis humanae', affirms the Catholic Church's commitment to uphold the human right to freedom of religion and conscience, as set forth in the Universal Declaration of Human Rights and in other international instruments to which it is a party. The Holy See wishes to affirm as well the Catholic Church's respect for other religions and their followers as solemnly stated by the Second Vatican Ecumenical Council in its Declaration on the Relation of the Church to Non-Christian Religions, '*Nostra aetate*'.

ARTICLE 2

The Holy See and the State of Israel are committed to appropriate cooperation in combatting all forms of

ARTICLE 3

The Holy See and the State of Israel recognize that both are free in the exercise of their respective rights and powers, and commit themselves to respect this principle in their mutual relations and in their cooperation for the good of the people.

The State of Israel recognizes the right of the Catholic Church to carry out its religious, moral, educational and charitable functions, and to have its own institutions, and to train, appoint and deploy its own personnel in the said institutions or for the said functions to these ends. The Church recognizes the right of the State to carry out its functions, such as promoting and protecting the welfare and the safety of the people. Both the State and the Church recognize the need for dialogue and cooperation in such matters as by their nature call for it.

Concerning Catholic legal personality at canon law the Holy See and the State of Israel will negotiate on giving it full effect in Israeli law, following a report from a joint subcommission of experts.

ARTICLE 4

The State of Israel affirms its continuing commitment

to maintain and respect the 'Status quo' in the Christian Holy Places to which it applies and the respective rights of the Christian communities thereunder. The Holy See affirms the Catholic Church's continuing commitment to respect the aforementioned 'Status quo' and the said rights.

The above shall apply notwithstanding an interpretation to the contrary of any Article in this Fundamental Agreement.

The State of Israel agrees with the Holy See on the obligation of continuing respect for and protection of the character proper to Catholic sacred places, such as churches, monasteries, convents, cemeteries and their like.

The State of Israel agrees with the Holy See on the continuing guarantee of the freedom of Catholic worship.

ARTICLE 5

The Holy See and the State of Israel recognize that both have an interest in favouring Christian pilgrimages to the Holy Land. Whenever the need for coordination arises, the proper agencies of the Church and of the State will consult and cooperate as required.

The State of Israel and the Holy See express the hope that such pilgrimages will provide an occasion for better understanding between the pilgrims and the



Israeli Prime Minister Yitzhak Rabin presenting ancient clay vase to Pope John Paul II in the Vatican, March 17, 1994 (photo: Avi Ohayon)

people and religions in Israel.

ARTICLE 6

The Holy See and the State of Israel jointly reaffirm the right of the Catholic Church to establish, maintain and direct schools and institutes of study at all levels; this right being exercised in harmony with the rights of the State in the field of education.

ARTICLE 7

The Holy See and the State of Israel recognize a common interest in promoting and encouraging cultural exchanges between Catholic institutions worldwide, and educational, cultural and research institutions in Israel, and in facilitating access to manuscripts, historical documents and similar source materials,

in conformity with applicable laws and regulations.

ARTICLE 8

The State of Israel recognizes that the right of the Catholic Church to freedom of expression in the carrying out of its functions is exercised also through the Church's own communications media; this right being exercised in harmony with the rights of the State in the field of communications media.

ARTICLE 9

The Holy See and the State of Israel jointly reaffirm the right of the Catholic Church to carry out its charitable functions through its health care and social welfare institutions, this right being exercised in harmony with the rights of the State in this field.

ARTICLE 10

The Holy See and the State of Israel jointly reaffirm the right of the Catholic Church to property. Without prejudice to rights relied upon by the Parties, the Holy See and the State of Israel will negotiate in good faith a comprehensive agreement, containing solutions acceptable to both Parties, on unclear, unsettled and disputed issues, concerning property, economic and fiscal matters relating to the Catholic Church generally, or to specific Catholic Communities or institutions.

For the purpose of the said negotiations, the Permanent Bilateral Working Commission will appoint one or more bilateral subcommissions of experts to study the issues and make proposals.

The Parties intend to commence the aforementioned negotiations within three months of entry into force of the present Agreement, and aim to reach agreement within two years from the beginning of the negotiations.

During the period of these negotiations, actions incompatible with these commitments shall be avoided.

ARTICLE 11

The Holy See and the State of Israel declare their respective commitment to the promotion of the peaceful resolution of conflicts among States and nations, excluding violence and terror from international life.



Israeli President, Ezer Weizman (right), and the Apostolic Nunzio/Ambassador to Israel, Abp. Andrea Di Montezemolo, after the Ambassador's presentation of his credentials in Jerusalem, August, 1994. (Photo: Avi Ohayon)

The Holy See, while maintaining in every case the right to exercise its moral and spiritual teaching-office, deems it opportune to recall that, owing to its own character, it is solemnly committed to remaining a stranger to all merely temporal conflicts, which principle applies specifically to disputed territories and unsettled borders.

ARTICLE 12

The Holy See and the State of Israel will continue to negotiate in good faith in pursuance of the Agenda agreed upon in Jerusalem, on 15 July 1992, and confirmed at the Vatican, on 29 July 1992; likewise on issues arising from Articles of the present Agreement, as well as on other issues bilaterally agreed upon as objects of negotiation.

ARTICLE 13

In this Agreement the Parties use these terms in the following sense:

The Catholic Church and the Church - including, inter alia, its Communities and institutions, Communities

of the Catholic Church - meaning the Catholic religious entities considered by the Holy See as Churches sui juris and by the State of Israel as Recognized Religious Communities;

The State of Israel and the State - including, inter alia, its authorities established by law.

Notwithstanding the validity of this Agreement as between the Parties, and without detracting from the generality of any applicable rule of law with reference to treaties, the Parties agree that this Agreement does not prejudice rights and obligations arising from existing treaties between either Party and a State or States, which are known and in fact available to both Parties at the time of the signature of this Agreement.

ARTICLE 14

Upon signature of the present Fundamental Agreement and in preparation for the establishment of full diplomatic relations, the Holy See and the State of Israel exchange Special Representatives, whose rank and privileges are specified in an Additional Protocol.

Following the entry into force and immediately upon the beginning of the implementation of the present Fundamental Agreement, the Holy See and the State of Israel will establish full diplomatic relations at the level of Apostolic Nunciature, on the part of the Holy See, and Embassy, on the part of the State of Israel.

ARTICLE 15

This Agreement shall enter into force on the date of the latter notification of ratification by a Party.

Done in two original copies in the English and Hebrew languages, both texts being equally authentic. In case of divergency, the English text shall prevail.

ADDITIONAL PROTOCOL

In relation to Art. 14 (1) of the Fundamental Agreement, signed by the Holy See and the State of Israel, the 'Special Representatives' shall have, respectively, the personal rank of Apostolic Nuncio and Ambassador.

These Special Representatives shall enjoy all the rights,

privileges and immunities granted to Heads of Diplomatic Missions under international law and common usage, on the basis of reciprocity.

The Special Representative of the State of Israel to the Holy See, while residing in Italy, shall enjoy all the rights, privileges and immunities defined by Art. 12 of the Treaty of 1929 between the Holy See and Italy, regarding Envoys of Foreign Governments to the Holy See residing in Italy. The rights, privileges and immunities extended to the personnel of a Diplomatic Mission shall likewise be granted to the personnel of the Israeli Special Representative's Mission. According to an established custom, neither the Special Representative, nor the official members of his Mission, can at the same time be members of Israel's Diplomatic Mission to Italy.

The Special Representative of the Holy See to the State of Israel may at the same time exercise other representative functions of the Holy See and be accredited to other States. He and the personnel of his Mission shall enjoy all the rights, privileges and immunities granted by Israel to Diplomatic Agents and Missions.

The names, rank and functions of the Special Representatives will appear, in an appropriate way, in the official lists of Foreign Missions accredited to each Party.

Signed in Jerusalem, this thirtieth day of the month of December, in the year 1993, which corresponds to the sixteenth day of the month of Tevet, in the year 5754.

– *Mr. Yossi Beilin, Deputy Foreign Minister
for the State of Israel*

– *Msgr. Claudio Celli, Asst. Secretary of State
for the Holy See*

AGREEMENT BETWEEN THE STATE OF ISRAEL AND THE HOLY SEE

Legal Personality Agreement (1997)



*Pursuant to Article 3 of the Fundamental Agreement
between the State of Israel and the Holy See*

November 10, 1997



Background: The Legal Personality Agreement, signed in Jerusalem in November 1997, regularizes the status and legal personality of the Roman Catholic Church and its institutions under Israeli law, after approximately 500 years of undefined legal status under Ottoman Empire, the British Mandate, and Israeli sovereignty.

This agreement marks the first *de jure* recognition of the Roman Catholic Church by any government in the Holy Land. It bestows upon the Roman Catholic Church the autonomy to run its internal affairs, subject to Israeli law in interaction with other bodies. The Legal Personality Agreement constitutes a continuation of the Fundamental Agreement of 1993.

ARTICLE 1

This Agreement is made on the basis of the provisions of the “Fundamental Agreement between the State of Israel and the Holy See”, which was signed on 30 December 1993, and then entered into force on 10 March 1994 (hereinafter: the Fundamental Agreement”).

ARTICLE 2

Recalling that the Holy See is the Sovereign Authority of the Catholic Church, the State of Israel agrees to assure full effect law to the legal personality of the Catholic Church itself.

ARTICLE 3

1. The state of Israel agrees to assure full effect in
2. The Holy See state, for the avoidance of doubt,

Israeli law, in accordance with the provisions of this Agreement, to the legal personality of the following:

- (a) these Eastern Catholic Patriarchates: the Greek Melkite Catholic, the Syrian Catholic, the Maronite, the Chaldean, the Armenian Catholic (hereinafter: the “Eastern Catholic Patriarchates:).
- (b) the Latin Patriarchate of Jerusalem, id est the Latin Patriarchal Diocese of Jerusalem. (c) the present Dioceses, of the Eastern Catholic Patriarchates. (d) new Dioceses, wholly in Israel, Eastern Catholic or Latin, as may exit from time to time. (e) the “assembly, of the Catholic Ordinaries of the Holy Land”.

that the listing in does not prejudice in any way established order of personal of the Heads of the various entities, according to their personal rank and as it is fixed by traditional usage and accepted by them.

3. For the avoidance of doubt, it is stated that the question of assuring full effect in Israel law to the legal personality of any new cross-border Diocese is left open.
4. For the purposes of this Agreement a Parish is an integral part of the respective Diocese, and without affecting its status under the canon law, will not acquire a separate legal personality under Israeli law. A Diocese may, subject to the canon law, authorise its Parishes to act on its behalf, in such matters and under such terms, as it may determine.
5. In this Agreement, "Diocese" includes its synonyms or equivalents.



Israeli Prime Minister Binyamin Netanyahu meeting with Pope John Paul II in the Vatican, February 2, 1997 (photo: Avi Ohayon)

ARTICLE 4

The State of Israel agrees to assure full effect in Israeli law, in accordance with the provisions of this Agreement, to the legal personality of the Custody of the Holy Land.

ARTICLE 5

The State of Israel agrees to assure full effect in Israeli law, in accordance with the provisions of this Agree-

ment, to the legal personality of the following, as they exist from time to time in Israel:

- (a) the Pontifical institutes of Consecrated Life of the kinds that exist in the Catholic Church, and such of their Provinces or Houses as the Institute concerned may cause to be certified.
- (b) other official entities of the Catholic Church.

ARTICLE 6

1. For the purposes of this Agreement, the Legal persons referred to in Articles 3-5 (hereinafter, in this Article: "legal person"), being established under the canon law, are deemed to have been created according to the legislation of the Holy See, being Sovereign in international law.
 2. (a) The law which governs any legal transaction or other legal acts in Israel between any legal person and any party shall be the law of the State of Israel, subject to the provisions of subparagraph (b).
 - (b) Any matter concerning the identity of the head, of the presiding officer or of any other official or functionary of a legal person, or their authority or their powers to act on behalf of the legal person, is governed by the canon law.
 - (c) Without derogation from the general of subparagraph (b), certain kinds of transactions by a legal person concerning immovable property

or certain other kinds of property, depend on a prior written permission of the Holy See in accordance with its written Decisions as issued from time to time. Public access to the aforesaid Decisions will be in accordance with the Implementation Provisions.

3. (a) Any dispute concerning an internal ecclesiastical matter between a member, official of functionary if a legal person and any person, whether the member, official or functionary belongs to it or not, or between legal persons, shall be determined in accordance with the canon law, in a judicial or administrative ecclesiastical forum.
(b) For the avoidance of doubt it is stated that the provisions of #2 (a) shall not apply to disputes referred to in the above sub-paragraph (a).
4. For the avoidance of doubt, it is stated:
(a) a legal person, whose legal personality is given full effect in Israel, is deemed to have consented to sue and be sued before a judicial or administrative forum in Israel, if that is the proper forum under Israeli law. (b) Sub-paragraph (a) does not derogate from provision in Articles 6-9.

ARTICLE 7

The application of this Agreement to any legal person is without prejudice to any of its rights or obligations previously created.

ARTICLE 8

1. For the avoidance of doubt, nothing in this Agreement shall be construed as supporting an argument that any of the legal persons to which this Agreement applies had not been a legal person prior to this Agreement.
2. If a party makes a claim that such a legal person had not been a legal person in Israel law prior to this Agreement, that party shall bear the burden of proof.

ARTICLE 9

Should a question with regard to the canon law arise in any matter before a Court or forum other than in a forum of the Catholic Church, it shall be regarded as a question of fact.

ARTICLE 10

The terms “ecclesiastical” and “canon law” refer to the catholic Church and its Law.

Landscape of the Galilee (photo: Itamar Grinberg)



ARTICLE 11

1. Without derogating from any provision, declaration or statement in the fundamental Agreement, the ecclesiastical legal persons in existence at the time of the entry of this Agreement into force deemed as being legal persons in accordance with the provisions of this Agreement, if listed in the *annexes* to this Agreement, which are specified in #4.
2. The *annexes* from, for all intents and purposes, an integral part of this Agreement.
3. The *annexes* will include the official name, respective date or year of establishment in the Catholic Church, a local address and, if the head office is abroad, also its address.
4. (a) Annex I lists the legal persons to which Article 3 1 (a, b, c, e) and Article 4 apply, as the case may be:
 - (b) Annex II lists the legal persons to which Article 5 (a) applies.
 - (c) Annex III lists the legal persons to which Article 5 (b) applies.



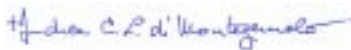
For the Government
of the State of Israel

ARTICLE 12

The other matters on which the Parties have agreed are included in the Schedule to this Agreement, named "Implementation Provisions". Which forms, for all intents and purpose, an integral part of this Agreement, and references to the Agreement include the Schedule.

ARTICLE 13

This Agreement shall enter into force on the date of the latter notification of ratification by a party. Done in two original copies in the Hebrew and English languages, both texts being equally authentic, In case of divergence, the English text shall prevail, except where explicitly provided otherwise in the Schedule. Signed in Jerusalem this 10th day of the month of November in the year 1997, which corresponds to the 10th day of the month of Heshvan in the year 5758.



For the Holy See



REMARKS BY ISRAELI MINISTER OF FOREIGN AFFAIRS DAVID LEVY AT THE CEREMONY MARKING THE SIGNING OF THE LEGAL PERSONALITY AGREEMENT

Jerusalem, 10 November 1997

Ladies and gentlemen,

We are gathered here today to bring to a successful conclusion an effort that has lasted three years and to bask in its product: an Agreement that sets forth the legal status of the Catholic Church and its institutions within the judicial system of the State of Israel. This Agreement is unique in the way it sets forth the status of religious institutions; very few agreements in other countries resemble it.

Despite its uniqueness, the Agreement emphasizes the ordinary. It provides for practical application of the Fundamental Agreement between the Holy See and the State of Israel and is a commendable first step on the long road to normalization of relations. The process itself was long, as might have been expected, considering the gravity of the task and the need to find solu-

tions that would satisfy both sides. The negotiations were conducted seriously, based on mutual respect, determination, and inspiration. For this both negotiating teams, especially the Israeli one, deserve congratulations.

This signing also constitutes an irrefutable reply to those who unjustly ascribed the duration of the negotiations to unseemly intentions on the part of Israel. The gravity of the problems mandated fundamental discussions and examinations in order to arrive at an Agreement that had eluded all other Governments in the history of the State of Israel.

In this spirit of good faith, interreligious cooperation and understanding, and brotherhood, I congratulate everyone present and everyone who labored for this Agreement. Let us join together in toasting the Agreement.

Israeli President Moshe Katsav presenting a gift to Pope John Paul II in the Vatican, December 12, 2002 (photo: Yaacov Sa'ar)



**REMARKS BY MONSIGNOR ANDREA COR-
DERO LANZA DI MONTEZEMOLO, APOSTOLIC
NUNCIO IN ISRAEL, AT THE CEREMONY
MARKING THE SIGNING OF THE LEGAL
PERSONALITY AGREEMENT**

Jerusalem, 10 November 1997

Mr. Minister, dear friends and col-
leagues,

It is a great pleasure for me to address
these few words to you today on the
occasion of the signing of the Legal
Personality Agreement which grants
civil effects within Israeli law and
wherever Israeli legislation is enforced
for the juridical persons of the Catho-
lic Church that have been, or will be,
established according to the norms of
canon law.

I am very happy that this Agreement has been signed,
because it marks a further step in the process of nor-
malization of relations between the Holy See and the
State of Israel. The normalization process reached a
significant stage with the signing of the Fundamental
Agreement on December 31, 1993 and with the estab-
lishment of full diplomatic relations in 1994. This
Legal Personality Agreement was already envisaged by
the Fundamental Agreement and is therefore a most
welcome step. But it is not the end of the process. I
see this Agreement as a platform, the legal basis, if you
like, on which further issues of mutual interest can and
must be clarified. I am referring, among other items, to
financial and fiscal matters that need to be streamlined.
I hope that, once this accord will be implemented, we
can immediately proceed with this important next
step. Another agreement that is also envisaged is one of
a cultural nature where other issues need to be agreed
upon. I hope that the signing of today's Agreement
will give the necessary impetus to the realization of
these goals.

As those of you who worked on the drafting of the text



Israeli Minister of Foreign Affairs Silvan Shalom receives gift from Pope John Paul II, December 11, 2003 (Photo: Moshe Milner)

well know, the Agreement is a short but very complex
document, carefully crafted by our respective experts.
As one who was present at all the meetings, I can assure
you that every word has been meticulously chosen.

In conclusion, allow me, ladies and gentlemen, to
express my sincere appreciation and admiration for
the excellent work undertaken by our colleagues both
in the Ministry of Foreign Affairs and in other state
offices who helped in the drafting of this agreement.
While, as I have just said, given the nature of things,
this is a very satisfying experience for me personally
and for my own team to work with persons of such a
high caliber.

My warm thanks to my own commission members: to
those of you here present and to those who are unable
to be with us today. I thank all of you very sincerely
for your competence, skill and enthusiasm. May this
Agreement, the fruit of our joint labors, serve the good
of the Catholic Church in Israel and strengthen the
relations between the Holy See and this beloved land.

Thank you.



Pope John Paul II waving from an El Al Israel Airlines jet, on his visit to Israel, March 2000. (Photo: Avi Ohayon)

“Many things have changed in relations between the Holy See and the State of Israel since my predecessor Pope Paul VI came here in 1964. The establishment of diplomatic relations between us in 1994 set a seal on efforts to open an era of dialogue on questions of common interest concerning religious freedom, relations between Church and State and, more generally, relations between Christians and Jews.”

– Pope John Paul II
upon his arrival in Israel

PILGRIMAGE OF POPE JOHN PAUL II TO ISRAEL (2000)

ADDRESS BY POPE JOHN PAUL II, UPON HIS ARRIVAL IN ISRAEL

Background: In March 2000, the late Pope John Paul II came to Israel on a personal pilgrimage to holy sites. As Head of State he met with President Chaim Weizman and Prime Minister Ehud Barak. Other events of the visit included meetings with the Chief Rabbis and a visit to Yad Vashem and the Western Wall. Pope John Paul II’s pilgrimage emphasized the continuing process of understanding between Judaism and the Catholic Church.

March 21, 2000

Dear President Weizman, Madam Weizman, Dear Prime Minister Barak, Madam Barak, Your Excellencies, Ladies and Gentlemen, Yesterday, from the heights of Mount Nebo I looked across the Jordan Valley to this blessed land. Today, it is with profound emotion that I set foot in the land where God chose to “pitch his tent”, and made it possible for man to encounter him more directly.

In this year of the two thousandth anniversary of the birth of Jesus Christ, it has been my strong personal desire to come here and to pray in the most important places which, from ancient times, have seen God’s interventions, the wonders he has done. *“You are the God who works wonders. You showed your power among these peoples”.*

Mr. President, I thank you for your warm welcome, and in your person I greet all the people of the State of Israel.

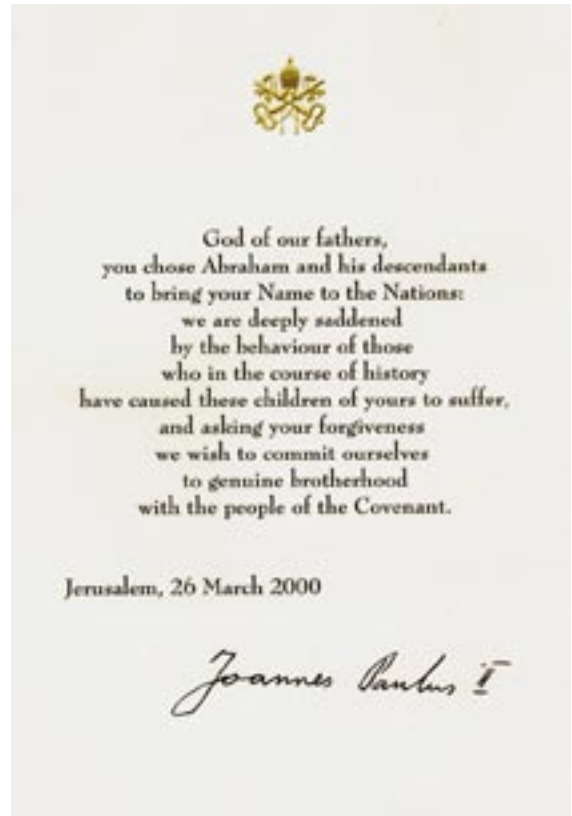
My visit is both a personal pilgrimage and the spiritual journey of the Bishop of Rome to the origins of our faith in “the God of Abraham, of Issac and of Jacob”. It is part of a larger pilgrimage of prayer and thanksgiving which led me first to Sinai, the Mountain of the Covenant, the place of the decisive revelation which shaped the subsequent history of salvation. Now I shall have the privilege of visiting some of the places more closely connected with the life, death and resurrection of Jesus Christ. Along every step of the way I am moved by a vivid sense of God who has gone before us and leads us on, who wants us to honour him in spirit and in truth, to acknowledge the differences between us, but also to recognize in every human being the image and likeness of the one creator of heaven and earth.

Mr. President, you are known as a man of peace and a peacemaker.

We all know how urgent is the need for peace and justice, not for Israel alone but for the entire region. Many things have changed in relations between the Holy See and the State of Israel since my predecessor Pope Paul VI came here in 1964. The establishment of diplomatic relations between us in 1994 set a seal on efforts to open an era of dialogue on questions of common interest concerning religious freedom, relations between Church and State and, more generally, relations between Christians and Jews. On another level, world opinion follows with close attention the peace process which finds all the peoples of the region involved in the difficult search for a lasting peace with justice for all. With new-found openness towards one another, Christians and Jews together must make courageous efforts to remove all forms of prejudice. We must strive always and everywhere to present the true face of the Jews and of Judaism, as likewise of Christians and of Christianity, and this at every level of attitude, teaching and communication.

My journey therefore is a pilgrimage, in a spirit of humble gratitude and hope, to the origins of our religious history. It is a tribute to the three religious traditions which co-exist in this land. For a long time I have looked forward to meeting the faithful of the Catholic communities in their rich variety, and the members of the various Christian churches and communities present in the Holy Land.

Pope John Paul II inserting a prayer note into the Wailing Wall in Jerusalem, March 26, 2000 (photo: Amos Ben Gershom)



The prayer inserted by Pope John Paul II into the Wailing Wall

I pray that my visit will serve to encourage an increase of interreligious dialogue that will lead Jews, Christians and Muslims to seek in their respective beliefs, and in the universal brotherhood that unites all the members of the human family, the motivation and the perseverance to work for the peace and justice which the peoples of the Holy Land do not yet have, and for which they yearn so deeply. The Psalmist reminds us that peace is God's gift: *"I will hear what the Lord God has to say, a voice that speaks of peace, peace for his people and his friends and those who turn to him in their hearts"*.

May peace be God's gift to the land he chose as his own! Shalom.

ADDRESS BY POPE JOHN PAUL II AT THE HALL OF REMEMBRANCE OF YAD VASHEM

Jerusalem, 23 March 2000

The words of the ancient Psalm rise from our hearts:

“I have become like a broken vessel.

I hear the whispering of many - terror on every side! - as they scheme together against me, as they plot to take my life.

But I trust in you, O Lord; I say, ‘You are my God.’”

(Ps 31:13-15).

In this place of memories, the mind and heart and soul feel an extreme need for silence. Silence in which to remember. Silence in which to try to make some sense of the memories which come flooding back. Silence because there are no words strong enough to deplore the terrible tragedy of the Shoah. My own personal memories are of all that happened when the Nazis occupied Poland during the War. I remember my Jewish friends and neighbours, some of whom perished, while others survived.

I have come to Yad Vashem to pay homage to the millions of Jewish People who, stripped of everything, especially of their human dignity, were murdered in the Holocaust. More than half a century has passed, but the memories remain.

Here, as at Auschwitz and many other places in Europe, we are overcome by the echo of the heart-rending laments of so many. Men, women and children cry out to us from the depth of the horror that they knew. How can we fail to heed their cry? No one can forget or ignore what happened. No one can diminish its scale.

We wish to remember. But we wish to remember for a purpose, namely to ensure that never again will evil prevail, as it did for the millions of innocent victims of Nazism.

How could man have such utter contempt for man? Because he had reached the point of contempt for God. Only a Godless ideology could plan and carry

out the extermination of a whole people.

The honour given to the “just gentiles” by the State of Israel at Yad Vashem for having acted heroically to save Jews, sometimes to the point of giving their own lives, is a recognition that not even in the darkest hour is every light extinguished. That is why the Psalms, and the entire Bible, though well aware of the human capacity for evil, also proclaim that evil will not have



Pope John Paul II at the “Yad Vashem” Holocaust Memorial Museum, accompanied by Israel’s Supreme Court President Aharon Barak (right), Prime Minister Barak and Knesset Speaker Shevah Weiss, March 23, 2000 (photo: Avi Ohayon)

“In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy which the Jewish People suffered in the twentieth century will lead to a new relationship between Christians and Jews.”

the last word. Out of the depths of pain and sorrow, the believer’s heart cries out: *“I trust in you, O Lord; I say, ‘You are my God.’”* (Ps. 31:14).

Jews and Christians share an immense spiritual patrimony, flowing from God’s self-revelation. Our religious teachings and our spiritual experience demand that we overcome evil with good. We remember, but not with any desire for vengeance or as an incentive to hatred. For us, to remember is to pray for peace and justice, and to commit ourselves to their cause. Only a

world at peace, with justice for all, can avoid repeating the mistakes and terrible crimes of the past.

As Bishop of Rome and Successor of the Apostle Peter, I assure the Jewish People that the Catholic Church, motivated by the Gospel law of truth and love and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place. The Church rejects racism in any form as a denial of the image of the Creator inherent in every human being (cf. Gen 1:26).

In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy which the Jewish People suffered in the twentieth century will lead to a new relationship between Christians and Jews. Let us build a new future in which there will be no more anti-Jewish feeling among Christians or anti-Chris-

tian feeling among Jews, but rather the mutual respect required of those who adore the one Creator and Lord, and look to Abraham as our common father in faith (cf. We Remember, V).

The world must heed the warning that comes to us from the victims of the Holocaust and from the testimony of the survivors. Here at Yad Vashem the memory lives on, and burns itself onto our souls. It makes us cry out:

"I hear the whispering of many - terror on every side! - But I trust in you, O Lord; I say, 'You are my God'."

(Ps 31:13-15).

Pope John Paul II meeting with Israel's Chief Rabbis Israel Lau and Eliahu Bakshi Doron, March 23, 2000 (photo: Amos Ben Gershom)



THE KNESSET CHRISTIAN ALLIES CAUCUS (2004)

ESTABLISHED IN JANUARY OF 2004, THE CAC IS THE FIRST OF ITS KIND IN KNESSET (ISRAEL'S PARLIAMENT) HISTORY.

The centrality of Israel and Jerusalem have forever been at the heart of Jewish life, in prayer and in thought. For generations, the Holy Land has been a major focal point for the Christian world. Subsequently, the modern state of Israel has consistently protected and preserved the Holy sites, providing pilgrims with free, safe, and easy access to their treasured monuments.

The Knesset (Israeli Parliament) Christian Allies Caucus has attracted an increasingly diverse and growing number of Christian leaders from all over the world. Its purpose is to increase interest, facilitate communications and coordinate activities between the Knesset and Christian communities in Israel and the Diaspora. In this spirit, the CAC conducts its affairs in English, even though Hebrew is the language used in Knesset activities.

The Caucus is also intended to increase awareness, both in Israel and in the international community, of Israel's appreciation for the many and varied contributions that its Christian allies have made to the well being of the people of Israel in their day-to-day lives.

The CAC intends to recognize and further mobilize those Christians around the world who are contributing to the security of the State of Israel and the welfare of the Jewish People, to bring to the attention of the Israeli public the support Christians are giving to Jewish aspirations in the Land of Israel, and to provide Christian and Israeli leaders with an official Knesset forum for enhanced discussion and co-operation.



The Knesset Christian Allies Caucus in session, attended by Knesset Speaker Reuven Rivlin and Christian leaders in Israel, among them Abp. Pietro Sambini, the Holy See Ambassador to Israel, February 24, 2004 (photo: CAC)



The Menorah Garden, overlooking the Knesset, Israel's parliament (photo: Itamar Grinberg)

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POSTSCRIPT



ex orandi lex credendi - the law of prayer is the law of belief. On Shabbat and on the feasts, world Jewry prays for the State of Israel, employing the formulary, *reshit semihat geulatenu*, referring to the State of Israel as the beginning of our redemption. For Jewry, the State of Israel is more than another sovereign entity. It represents the truth that God is faithful to the promises contained in His Covenant with the Patriarchs, a bond of land and people. With the renaissance of Jewish national sovereignty in the mid-twentieth century and in the wake of the Shoah/Holocaust, world Jewry has experienced that truth and continues to do so in its revitalized national existence.

Reverend Professor Marcel Dubois, op, of Jerusalem, in his seminal work *Le paradoxe et la mystère d'Israël*, has written of the Jews as being “a People with a Divine vocation.” The Jewish people are called by God to experience His sacred will in the course of human history as a faith community and as a sovereign nation on sacred soil. All of this does not deflect from the reality of a people engaged in the daily activities of nation-building and securing a future for its progeny.

The Roman Catholic Church, too, perceives itself as a people of faith born of a divine calling, within the context of the continuing Covenant rooted in its Jewish antecedents.

Nostra Aetate gives faith to the aspirations of the Roman Catholic Church and the Jewish State in the wake of a turbulent history and the tragedy of the Shoah/Holocaust. Perhaps the most important elements surrounding *Nostra Aetate* and least stated, are the spirit of reconciliation

that the documents seeks to engender - a climate of mutual respect and trust.

“I am Joseph Your Brother.” With these words, the late Pope John XXIII welcomed an official Jewish delegation to the Vatican shortly after his rise to the papacy. In 1945, after WWII had ended and Angelo Giuseppe Cardinal Roncalli, later to be Pope John XXIII, was the apostolic nuncio in Paris, Cardinal Roncalli encountered the late Professor Jules Isaac, a survivor of Auschwitz. Professor Isaac’s seminal work, *The Teaching of Contempt*, stirred the conscience of Pope John XXIII, inspiring a radical revision in Catholic-Jewish relations. *Nostra Aetate* emerged from that encounter. All of the subsequent labors are the fruit of the gentile soul known as Papa Roncalli. The late Augustine Cardinal Bea was entrusted with constructing a document to reflect the emerging theology of recognition and reconciliation that is *Nostra Aetate*.

The diplomatic documents in this booklet address the future and hope for growing respect and cooperation. We understand that our communities see themselves and each other within the light of God’s grace – that the beginnings that have taken shape will lead to the fraternal relations as understood in the words of the late Pope John Paul II, who refers to the Jewish People as “the elder brother in faith.” Both of us are of God’s family. These are but beginnings as we grow in trust and in hope.

Nissan, 5765
April 2005

APPENDIX: FULL TEXT OF THE NOSTRA ÆTATE PROCLAMATION



*Proclaimed by Pope Paul VI,
October 28, 1965*



I. PREAMBLE

In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship.

One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth.¹ One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all men,² until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light.³

Men expect from the various reli-

gions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men: What is man? What is the meaning, the aim of our life? What is moral good, what sin? Whence suffering and what purpose does it serve? Which is the road to true happiness? What are death, judgment and retribution after death? What, finally, is that ultimate inexpressible mystery which encompasses our existence: whence do we come, and where are we going?

II. NON-CHRISTIAN RELIGIONS

From ancient times down to the present, there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history; at times some indeed have come to the recognition of a Supreme Being, or even of a Father. This perception and recognition penetrates their lives with a profound religious sense.

Religions, however, that are bound up with an advanced culture have struggled to answer the same questions by means of more refined concepts and a more developed language. Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philosophical inquiry. They seek freedom from the anguish of our human condi-

tion either through ascetical practices or profound meditation or a flight to God with love and trust. Again, Buddhism, in its various forms, realizes the radical insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, by their own efforts or through higher help, supreme illumination. Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing “ways,” comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ “the way, the truth, and the life” (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself.⁴

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and

moral, as well as the socio-cultural values found among these men.

III. ISLAM

The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth,⁵ who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting. Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Moslems, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.

IV. THE JEWISH RELIGION

[See chapter 1]

V. UNIVERSAL FRATERNITY

We cannot truly call on God, the Father of all, if we refuse to treat in a brotherly way any man, created as he is in the image of God. Man's relation to God the Father and his relation to men his brothers are so linked together that Scripture says: "He who does not love does not know God" (1 John 4:8). No foundation therefore remains for any theory or practice that leads to discrimination between man and man or people and people, so far as their human dignity and the rights flowing from it are concerned. The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion. On the contrary, following in the footsteps of the holy Apostles Peter and Paul, this sacred synod ardently implores the Christian faithful to "maintain good fellowship among the nations" (1 Peter 2:12), and, if possible, to live for their part in peace with all men,¹⁴ so that they may truly be sons of the Father who is in heaven.¹⁵

REFERENCES

1. Cf. Acts 17:26
 2. Cf. Wis. 8:1; Acts 14:17; Rom. 2:6-7; 1 Tim. 2:4
 3. Cf. Apoc. 21:23f.
 4. Cf 2 Cor. 5:18-19
 5. Cf St. Gregory VII, letter XXI to Anzir (Nacir), King of Mauritania (Pl. 148, col. 45of.)
 6. Cf. Gal. 3:7
 7. Cf. Rom. 11:17-24
 8. Cf. Eph. 2:14-16
 9. Cf. Lk. 19:44
 10. Cf. Rom. 11:28
 11. Cf. Rom. 11:28-29; cf. dogmatic Constitution, Lumen Gentium (Light of nations) AAS, 57 (1965) pg. 20
 12. Cf. Is. 66:23; Ps. 65:4; Rom. 11:11-32
 13. Cf. John. 19:6
 14. Cf. Rom. 12:18
 15. Cf. Matt. 5:45
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