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

Series C: Interreligious Activities. 1952-1992

Box 11, Folder 14, Auschwitz - Carmelite controversy, January-May 1989.

TANENBAUM Jan. 13, 1989 (480 words)

AUSCHWITZ NUNS' SITUATION HOLDS UP DIALOGUE, RABBI TANENBAUM SAYS

By Tracy Early

NEW YORK (NC) — The refusal of a group of Carmelite nuns to leave their convent at Auschwitz has led to further postponement of an international Catholic-Jewish conference on the Holocaust, according to Rabbi Marc Tanenbaum, chairman of the International Jewish Committee for Interreligious Consultations.

Rabbi Tanenbaum, who is also international affairs consultant for the American Jewish Committee, said Jan. 11 that Cardinal Johannes Willebrands, president of the Vatican Commission for Religious Relations with the Jews, had written to say that more time was needed for resolution of the convent issue.

The cardinal suggested postponing the conference, which was scheduled for Feb. 20-24 in Zurich, Switzerland, until after Passover in April, according to Rabbi Tanenbaum.

A Vatican official involved in Catholic-Jewish relations, when asked about the situation, had no comment.

The conference, which would be organized around scholarly papers, was originally set for December 1987 in Washington. But the IJCIC asked for a postponement after the controversy that developed over Pope John Paul II's meeting at the Vatican that year with Austrian President Kurt Waldheim and subsequent Catholic-Jewish talks at the Vatican.

Plans to hold the conference in the spring of 1988 were canceled because of new tensions, including the upcoming second papal meeting with Waldheim in Austria and "Waldheim's exploitation" of his papal contacts, Rabbi Tanenbaum said.

Cardinal Willebrands told the Jewish leaders at the 1987 talks at the Vatican that his commission planned to prepare an official document on the Holocaust and the historical background of anti-Semitism.

Rabbi Tanenbaum said the IJCIC recognized the importance that such a document would have, and despite tensions that arose over various other incidents had sought to continue working toward the Catholic-Jewish conference, whose work was envisioned as a contribution to the preparatory process for the document. But he said the convent issue became a "trigger for reconsidering."

Earlier attempts at resolving the issue included an agreement that a center for prayer, meditation and dialogue would be built off the Auschwitz grounds and the convent relocated there. But the nuns are resisting efforts of the church to move them, Rabbi Tanenbaum said.

Rabbi Tanenbaum said the IJCIC respects the "noble intention of the nuns to carry out a life of prayer," but wants Auschwitz to remain intact as "a lasting reminder of what barbarism and anti-Semitism have led to."

"It would be a desecration to convert Auschwitz into a chapel," he said. "You can't make a holy place out of a place of death and murder."

Rabbi Tanenbaum said he had planned to conclude his service as IJCIC chairman with the February meeting. But because of the meeting's postponement, he said, he moved the date up and was in the process of transferring the office to Rabbi James Rudin, interreligious affairs director of the American Jewish Committee.

Contributing to this story was Agostino Bono at the Vatican.

END

over...

INTERNATIONAL NEWS

01-13-89

9479

Vatican dialogue with Jews postponed over Auschwitz convent

By Darrell Turner
RNS Associate Editor

NEW YORK (RNS) — An international dialogue between Jews and Vatican officials has been postponed because of a continuing controversy over a Carmelite convent on the site of the Nazi death camp at Auschwitz.

Ten nuns had been living at the convent since 1984, but the site became the focus of an international controversy in January 1986, when a letter from a group raising funds for the convent promoted it as "a spiritual fortress and a guarantee of the conversion of strayed brothers from our countries, as well as proof of our desire to erase outrages so often done to the Vicar of Christ."

Jewish leaders protested the location of a convent on the site of the concentration camp, which they wanted preserved as a memorial to the Nazi persecution of Jews. In February 1987, Vatican officials and four European cardinals signed an agreement in Geneva stipulating that "there will be no permanent Catholic place of prayer on the site of the Auschwitz and Birkenau camps." The Catholic officials agreed that the convent would be relocated about a mile away from Auschwitz by Feb. 22, 1989.

But last November, Vatican officials indicated that the nuns were resisting the move. Representatives of the World Jewish Congress said they would not take part in a Catholic-Jewish dialogue scheduled to be held in Zurich Feb. 20-24 unless the convent was moved.

On Jan. 6, WJC leaders joined with other members of the International Jewish Committee for Interreligious Consultations (IJCIC) in accepting a proposal from Cardinal Johannes Willebrands, head of the Vatican Commission for Religious Relations With Judaism, to postpone the interfaith dialogue until after Passover in April.

Rabbi Marc Tanenbaum, who recently completed a year as chairman of IJCIC, said the Vatican officials reported they "have run into unexpected resistance from the Carmelite nuns, who refused up until now to obey Cardinal (Frantisek) Macharski (of Cracow) and even the Vatican and the pope."

He said the Jewish leaders believe the cardinals are making "a good-faith effort to resolve this issue," but he criticized the attitude of the Carmelite nuns.

"They are almost completely insensitive to what Auschwitz means to the memory of the Jewish people," Rabbi Tanenbaum said. "They seem to want to make a sacrament out of it. To us, Auschwitz is a haven of Satan and, in the words of Pope John Paul himself, a monument to barbarism and savagery."

The American Jewish leader said he has been told by people who have visited the convent that the only portrait in the building is one that depicts Edith Stein, a Jewish-born nun who was killed at Auschwitz during World War II. He said the nuns' failure to memorialize the uniquely Jewish victims of the death camp reflects "a uniquely traditional Polish Catholic understanding of the Holocaust."

According to Rabbi Tanenbaum, "There is a genuine rage among Jewish survivors of Auschwitz all over Europe" regarding the nuns' refusal to relocate the convent. He said the situation "could be very dangerous" if the Carmelites remain intransigent.

Elan Steinberg, executive director of the WJC, said he believes the cardinals were "acting in good faith" in the matter. He said he believes it should be possible to get the Carmelites to leave because "when the pope wants something done, the record shows, it generally gets done."

Like Rabbi Tanenbaum, Mr. Steinberg said he is "fearful that this is going to turn into a major confrontation" if the convent remains at Auschwitz after Feb. 22. He said he has met with several groups of Holocaust survivors and has heard talk of plans for public hunger strikes and demonstrations at the site if the matter is not resolved.

Eugene Fisher, head of Catholic-Jewish relations for the National Conference of Catholic Bishops and the only American Catholic on the Vatican committee that was planning the interfaith dialogue in Zurich, said he had no direct knowledge of the problems facing the Vatican in the convent controversy and declined to comment on the matter.

JAN 30 1989

CHAIRMAN OF THE POLISH EPISCOPATE'S COMMISSION
FOR DIALOGUE WITH JUDAISM

87-800 Włocławek January 25, 1989
ul. Gdańska 2/4
tel. 243-56
Poland

Rabbi Marc H. Tanenbaum
Director
International Relations
The American Jewish Committee
Institute of Human Relations
165 East 56 Street
New York, N.Y. 10022-2746

My dear Rabbi Tanenbaum,

I am very much honoured in having the opportunity, thanks to the congress in Vienna, to come to know you, a truly leading and highly esteemed personality, both in the Jewish and in the Christian world. I have already expressed these feelings in our personal conversation in Vienna, now I would like to acknowledge it also in writing.

First of all I want to thank you very much for your letter which has touched me deeply. It reflects so well your profound commitment and your warm care for the cause of the Christian-Jewish Dialogue.

As for the subject of your letter: In the last weeks the whole of my time and of my efforts is devoted to this one cause. Trying to do all my possible I have been a few days ago in Kraków and after that in Warszawa, always in touch with Cardinal Macharski. The much expected Cardinal Macharski's communiqué concerning the Auschwitz center is published yesterday. There are unfortunately new aggravating complications which arose lately in a quite unforeseen way. The pressure exacted by some Jews and their a little too one-sided view of the problem have brought about, as one could well expect, a sharp reaction of some Polish people. In this situation I am the more grateful for your letter, so full of goodwill, understanding and solicitude for the future shape of the Jewish-Christian dialogue.

Please, believe me, Cardinal Macharski and myself, we are both doing everything possible to avoid the worst. Cardinal Macharski would like truly very much "to place a spade in the ground of the proposed new center", but he cannot do it at this moment, because the ground is not yet his property.

As I guess, in the Macharski's communiqué there are some things which could be questioned from the Jewish point of view, but in the present conditions it was really all what it was possible to do. I, personally, believe the turning point has been reached. I am trying to understand also the Jewish sometimes violent reaction because of the long silence from our side. In two days I am going to Paris to explain our true intentions and the new difficulties in realizing the Auschwitz project which arose lately. I do hope to find, also outside Poland, some deeply involved friends for the idea of the new Auschwitz center which, as you know, has received the full support from the Pope. It seems to me that this project directed so much to the future merits indeed our common commitment and endeavours.

I am confident we have avoided the worst and shall continue from now on efforts for better mutual understanding and dialogue in which I highly appreciate your personal commitment, your sincerity and devotion.

With kindest regards

sincerely yours

Bp Henryk Muszyński

Bishop Henryk Muszyński

P.S. I just received the text of the above mentioned statement of Cardinal Macharski in French language. I enclose this text.

Le Métropolite de Cracovie, Franciszek Cardinal Macharski fait savoir, que le projet de construction du Centre d'Information, d'Education, de Rencontre et de Prière à Auschwitz - Oswiecim est entré dans la phase finale de sa mise en oeuvre. Le projet concerne aussi bien la localisation du Centre, en face du Vieux Théâtre, que la destination et la forme architecturale des bâtiments qui en feront partie. La réalisation du projet commencera dès la fin des formalités en cours.

En communion avec les Soeurs Carmélites d'Auschwitz, ecclésiastique le Métropolite de Cracovie déclare, que les Soeurs restent fidèles à leur vocation qu'Elles vivront dans leur nouveau couvent, dès que celui-ci sera construit sur un terrain séparé à l'intérieur du Centre avec lequel Elles resteront unies spirituellement. Cet acte s'accomplit dans la charité et la générosité, pour le bien de la tolérance et du respect. Le bâtiment du Vieux Théâtre concourra aussi aux finalités pour lesquelles le Centre est fondé.

Accordé, le 24 janvier 1989

+ Franciszek Card. Macharski



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Committee**

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February 7, 1989

His Excellency
Bishop Henryk Muszynski
87-800 Wloclawek
ul. Gdanska 2/4
Poland

My dear Bishop Muszynski,

I deeply appreciate your warm and thoughtful letter of January 25th. Your generous and sensitive words mean very much to me, and I reciprocate your sentiments.

It is reassuring to know that the Carmelite sisters have assented to the decision reached in the Geneva Agreement between Catholic and Jewish authorities in February 1987.

But I share your concern as to what might happen in the interim period between that decision and the time it will take to construct the new center. As you can see from the enclosed statements, anger is rising in a number of Jewish quarters over what is taken to be the violation of the 1987 agreements, and the failure of any movement over the past thirty months.

In response to press inquiries, I have tried to issue some moderating statements (see the enclosed.) But as February 22nd comes closer, and if nothing happens of a constructive nature, I fear that all voices of moderation will be overwhelmed by the angry pronouncements, more than likely on both sides.

A key, it seems to me, would be to find an "interim center" already established in which the Carmelite sisters could carry on their vocation of prayer and meditation while the new center would be developed. I do not have any concrete idea of what is meant by "a sharp reaction of some Polish People," but I do believe that only some real action of some interim movement would lead to reduction of strong statements on the Jewish side.

Otherwise, I am afraid that we will have a dynamic developing of "reciprocal hostility" on both sides, and that would muddy the atmosphere for a long time to come.

His Excellency
Bishop Henryk Muszynski

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February 7, 1989

I do appreciate the real commitment of Cardinal Marcharski, the other Cardinals and yourself to trying to resolve this difficult problem. I pray to God for an early resolution so that we might be spared unnecessary further alienation which would set back the reconciliation that all of us desire.

With warmest good wishes, I am,

Respectfully yours,

Rabbi Marc H. Tanenbaum

MHT:RPR

Enclosures



January 30, 1989

AUSCHWITZ CONVENT TO BE MOVED TO NEW CENTER

C O M M E N T A R Y

by Rabbi Marc H. Tanenbaum*

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The announcement last week by European Catholic authorities that the Carmelite convent is being moved away from the grounds of Auschwitz to a near-by new center is a constructive move in the right direction.

In 1984 ten Carmelite nuns took over a former Nazi warehouse in Auschwitz in which Zyklon-B gas was stored for use in gas chambers. They converted the warehouse into a convent to pray for "martyrs and the unconverted."

Nowhere in their fund-raising literature did they refer to the Nazi's massacre of more than a million Jews in that death camp.

Jews clearly are not opposed to the Carmelite's prayers. And most Jews understand the appropriateness of their honoring Polish Catholic victims of Nazism. But Auschwitz was built by the Nazis for the primary purpose of exterminating European Jews. Rather than an act of reconciliation, the convent became a gesture of appropriation.

Significantly, five leading European cardinals, the Vatican, and Pope John Paul II himself have understood the central symbolic meaning of Auschwitz to the Jewish people. (Contrary to earlier misinformed reports,) ^{Significantly} they have finally persuaded the Carmelite nuns to move their convent to a new center of prayer and study, but off the blood-soaked grounds of Auschwitz.

As the Pope declared to surviving Polish Jews last year, Auschwitz is a monument to barbarism and anti-Semitism and it must remain intact as a sign and witness to all mankind.

*Rabbi Tanenbaum is international consultant for the American Jewish Committee.

INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS
AMITIE INTERNATIONALE JUDEO-CHRETIENNE
INTERNATIONALER RAT DER CHRISTEN UND JUDEN & V.

MARTIN BUBER HOUSE

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ICCI, Postfach 129, D-6148 Hoppenheim

To the Members of the Executive Committee,
the Honorary (Vice-) Presidents,
the Past Presidents,
and the Permanent Observers
of the International Council of Christians and Jews

12 February 1990

Dear Friends,

Further to my letter of 10 January I am sending you
herewith the proposed agenda of the meeting of the
Executive Committee to be held from Monday, 5 March, 3
p.m., to Wednesday, 7 March, at noon (at the latest).

AGENDA
ICCI ORGANIZATION REPORTS

1. Opening
2. Apologies for absence
3. Minutes of the meeting held in Lille, on 4 and 3
July 1989.
4. Matters arising from the minutes
5. Report of the Chairman of the Executive Committee
(enclosure A).
6. General Secretary's report on ICCJ activities in 1989
(enclosure B).
7. Treasurer's report with 1989 financial statement and
1990 budget (enclosure C).
8. Report on negotiations to put the finances of the
ICCI on a secure basis (International Martin Buber
Foundation).
9. Report on the examination of the Constitution and
by-laws by A. Ruygers, J. Schone-
veld and R. Wirtz (commissioned by the General
Meeting in Lille, enclosure D).
10. Preparations for the Election of the new Board and
Executive Committee by the General Meeting for the
years 1990 to 1992 (A list of nominations submitted
by the member organisations is enclosed - enclosure
E).

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*

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United States of America: National Conference of Christians and Jews · Uruguay: Confraternidad Judeo Cristiana del Uruguay · Venezuela:
Comité de Relaciones entre Jeleitas y Simpatizantes establecidos en Venezuela

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II - RECENT INTERNATIONAL DEVELOPMENTS

11. Preparations for the election by the General Meeting of part of the Advisory Panel (to serve from 1990 to 1993). (A list of members with the periods for which they were elected is enclosed - enclosure F).
12. Proposal to admit the Centre for the Study of Judaism and Christian/Jewish Relations, Birmingham, to associated membership of the ICCJ (proposal sponsored by the British CCJ, enclosure G)
13. Consequences of the Executive Committee's decision to postpone the Jerusalem Colloquium.
14. Venue of the 1990 General Meeting (proposal: Prague, CSSR)
15. Young Leadership Section and Young Leadership Conference 1990.
16. ICCJ Women's Seminar 1990.
17. New Developments in Central and Eastern Europe and their challenges to the ICCJ.
18. Contacts with Christian-Jewish friendship groups in Latin America.
19. Consultation in Poland on "How do we remember our Martyrs?" (Bishop Henryk Muszynski, Chairman of the Polish Episcopate's Commission for Dialogue with Judaism, suggests to hold this consultation during the annual "Auschwitz Week" held in Cracow in cooperation with the organisers of this week, the Club of Catholic Intellectuals, in November 1990).
20. Dates and Venues of 1991 and 1992 colloquia and General meetings.
21. Education Project: Suggestions by the Centre for the Study of Judaism and Jewish Christian Relations to hold a European consultation on Tertiary Education on Jewish-Christian Relations (i.e. in universities, theological seminars, teacher training colleges etc.).
22. Strengthening of communication with the ICCJ member organisations in cooperation with the Ecumenical Foundation.
23. International Council meeting of Pax Christi in Vienna (invitation to the ICCJ to send representatives).
24. Any other business.
25. Closing. ICCS

III - PROJECTED PROGRAMS

A public evening is planned for Tuesday, 6 March, at 8 p.m. at the Kurfürstensaal on the theme "The Jews and the New Situation in Central and Eastern Europe" with Dr Desider Galsky, President of the Council of Jewish Communities in the CSSR, Prague, as main speaker (The evening will be conducted in German).

Yours sincerely,

Dr J. Schoneveld
General Secretary

Sir Sigmund Sternberg O St.J. KCSG JP

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Date

14th February 1990

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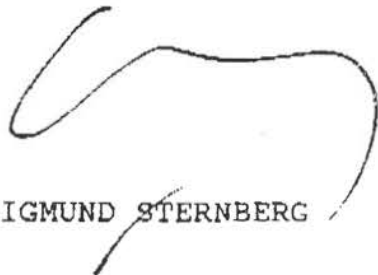
Dear Marc,

Many thanks for your News Releases and articles which I read with great interest. I am attaching Religious Press Group announcement in yesterday's Times.

I am not content with Muszynski's explanation. If the Pope will tell the nuns to move - they will move and no one can say otherwise.

I am sending you draft Agenda for the ICCJ Executive meeting in Heppenheim. I would be interested to have your comments and, as a member of the advisory committee, I would be glad to hear if you have any observations to offer us on any other matters.
With kind regards,

Yours sincerely,



SIGMUND STERNBERG

THE TIMES TUESDAY FEBRUARY 13 1990



COURT AND SOCIAL

Reception

Religious Press Group
Mr Tadeusz Mazowiecki, Prime Minister of Poland, attended a reception given by Sir Sigmund Sternberg, Convenor of the Religious Press Group, yesterday at the Polish Cultural Institute for representatives of the religious media. Mr Karol Drozd, director of the institute, received the guests. The Polish Ambassador and Mr J Ambroziak, the Chairman of the Office of the Polish Government were among those present.

THE DAILY TELEGRAPH, TUESDAY, FEBRUARY 13, 1990 - 19

RECEPTION

Religious Press Group
The Prime Minister of Poland, Mr Tadeusz Mazowiecki, was present at a reception for representatives of the religious media held yesterday at the Polish Cultural Institute by Sir Sigmund Sternberg, Convenor of the Religious Press Group. The Director of the Institute, Mr Karol Drozd, received the guests.

The Church and Racism: Towards a More Fraternal Society

A Jewish Perspective

by

Judith H. Banki

Associate National Director, Interreligious Affairs

The American Jewish Committee

The Church and Racism: Towards a More Fraternal Society, issued on February 10, 1989 by the Vatican Commission on Justice and Peace, forthrightly denounces racism as contrary to Roman Catholic values and teaching. It quotes liberally from papal statements and other authoritative church documents which condemn racism as an ideology and discrimination based on racial, national or ethnic distinctions. While religious prejudice is addressed less frequently, the document upholds the basic rights of religious minorities within a given state, and calls for equality of treatment under law. It declares that respect for differences, fraternity and solidarity are a "moral consequence" of Christian teaching, and calls for persuasion, education, and legislation as appropriate methods of counteracting racism.

In addition to calling for a positive appreciation of human diversity, the document includes a number of specific references of immediate concern to Jews. It notes that Jews were often "the object of serious humiliations, accusations and proscriptions" within Christendom during the Middle Ages. It identifies the Jewish people as the primary victims of Nazi genocide; it specifies anti-Semitism as "the most tragic form that racist ideology has assumed in our century" and notes that anti-Semitism is still alive, supported by organizations with networks of publications and expressed in terrorist acts against Jewish persons and symbols. It notes that some countries impose restrictions on the free emigration of Jews. Importantly, it specifies that anti-Zionism serves at times as a screen for anti-Semitism, "feeding on it and leading to it."

In its passages on Judaism's legacy to Christianity, the document reflects a remarkable

* Elsewhere in the document, the right of the Palestinian people, like the right of the Jewish people, to a country is noted.

sensitivity. Whereas Christians have frequently succumbed to the temptation to blame the Jewish background of Christianity for attitudes of racial superiority and exclusion found among Christians, this paper clearly resists that temptation. God's choice of the Jewish people and God's love for the Jewish people are upheld and placed in a universal, not a narrow or chauvinistic, context. The New Testament is described as reinforcing the dignity of persons revealed in the Jewish encounter with God. The document firmly rejects any effort to find justification for theories of racial superiority in the Bible and notes that such theories are Christian, not Jewish, distortions of the Hebrew Scriptures. In this sense, the Vatican document reflects notable progress in assimilating Jewish self-understanding.

It should be noted that the Vatican paper invokes a number of United Nations documents in support of various positions, but it conspicuously omits the infamous 1975 "Zionism is Racism" UN General Assembly resolution from those included. The omission is clearly deliberate and is honorable in intent.

This document treats anti-Semitism largely as a racial phenomenon. It does not directly confront the distinctive problem of Christian anti-Semitism that is based in a tradition of Christian religious hostility to Jews and Judaism and in teachings of contempt about Jews that fed this hostility. While this latter question is obviously critical to understanding and overcoming the pathology of anti-Semitism, it does not fall within the purview of the Vatican Commission which issued this valuable and timely document. It nevertheless remains a concern which we hope to share with the appropriate authorities of the Roman Catholic Church in the near future.

We welcome the document on racism as an important contribution to the struggle against hatred and discrimination based on racial, ethnic and religious differences, and stand ready to cooperate in confronting these evils.

February 15, 1989

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Auschwitz nuns to stay on until new convent is built

From MICHEL ZLOTOWSKI
Paris

Although the February 22 deadline set at a 1987 meeting in Geneva between Jewish leaders and senior Roman Catholic churchmen, will not be met, the nuns of the Carmelite convent on the site of Auschwitz death camp will definitely leave "when the building of a new convent is completed."

This understanding has been given by the Father-General of the Carmelites in Rome, Philippe Sainz de Baranda, in a private letter to Maître Theo Klein, who was co-chairman of the Geneva meeting.

"In spite of the fact that I was not involved in the discussions which led to the Geneva agreement, my attitude has been clear and concrete; the implementation of the agreement... must be total."

He had conveyed his "wishes and will" to the head of the Carmelite order in Poland, who had "faithfully accepted" his position and had, in turn conveyed it to the Auschwitz nuns, who had accepted it too.

Cardinal Albert de Courtray, Archbishop of Lyon, the head of France's Roman Catholic bishops, has also written a letter

to Maître Klein.

His letter, received this week, says that he and the other three cardinal archbishops who participated in the Geneva meeting "regret and deplore" the delay in implementing the agreement, which was mainly due to the strong resistance of the Polish Carmelites.

Cardinal de Courtray also states that the nuns will leave Auschwitz as soon as the building of a new convent is completed.

However, building has not even begun yet, and there are also doubts about its location which, it is feared, may turn out

to be within the limits of Auschwitz.

Cardinal de Courtray's letter undertook to submit to the Jewish participants in the Geneva meeting before February 22, a new, definitive schedule for the transfer of the Carmelite nuns from Auschwitz.

If this schedule did not meet with approval, the four cardinal archbishops would ask the Father-General of the Carmelites to find temporary alternative accommodation for the nuns.

Maître Klein told the "Jewish Chronicle" that he would listen very carefully to what his col-

leagues had to say. He himself would advocate the immediate transfer of the nuns to a temporary site outside Auschwitz.

Tullia Zevi writes from Rome: All four cardinal archbishops — Macharski (Cracow), de Courtray, Godfried Danneels (Malines-Brussels) and Jean-Marie Lustiger (Paris) — visited the Vatican this week to discuss the Auschwitz convent issue with Pope John Paul II himself and the Secretariat of State. Strict secrecy was maintained about the discussions.

The Vatican has throughout the dispute been sympathetic to

Jewish feelings.

A "Jewish Chronicle" reporter writes: Earlier, a delegation from the Board of Deputies in London, headed by the Board's president, Dr Lionel Kopelowitz, had a meeting with Cardinal Basil Hume, the Archbishop of Westminster.

The delegation apprised him of the concern among British Jews that the Geneva agreement was not being honoured. Cardinal Hume, in his turn, expressed concern and indicated that he would contact the Vatican's diplomatic representative in London.

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Date

13 March 1990

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Rabbi Marc Tanenbaum
FAX 0101 212 876 8351

Dear Marc,

Thank you for sending me your Fax, "Catholics Begin Facing Full Truth of Vatican and Nazis" and also your FAX "German Reunification Calls for Wise Jewish Strategy". No doubt you are aware of Rabbi Hier's correspondence with Chancellor Kohl and I assume that you read the Jerusalem Post international edition. I agree with you that World Jewry and Israel ought not to appear to be the primary agents opposing reunification, and thereby become scapegoated.

I regret that Cardinal O'Connor is not able to see me, but I will be back in New York on Friday 23rd March. I have been invited by Henry Siegman to a special dinner in honour of Prime Minister Mazowiecki at the Plaza Hotel when he will be presented with the "Freedom Award". and therefore I can see him either 24th or 25th. Can we have lunch with you on the 17th.


Unfortunately, some of your recent Faxes are not coming through clearly.

With kind regards,

Yours sincerely,


SIR SIGMUND STERNBERG

P.S. I could meet the Cardinal on Saturday or Sunday, 24 or 25th March.



Sir Sigmund Sternberg O S.I.J. KCSG JP

Star House Grafton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

Date

16th February 1990

Rabbi Marc Tanenbaum
FAX 0101 212 876 8351

Your ref

Dear Marc,

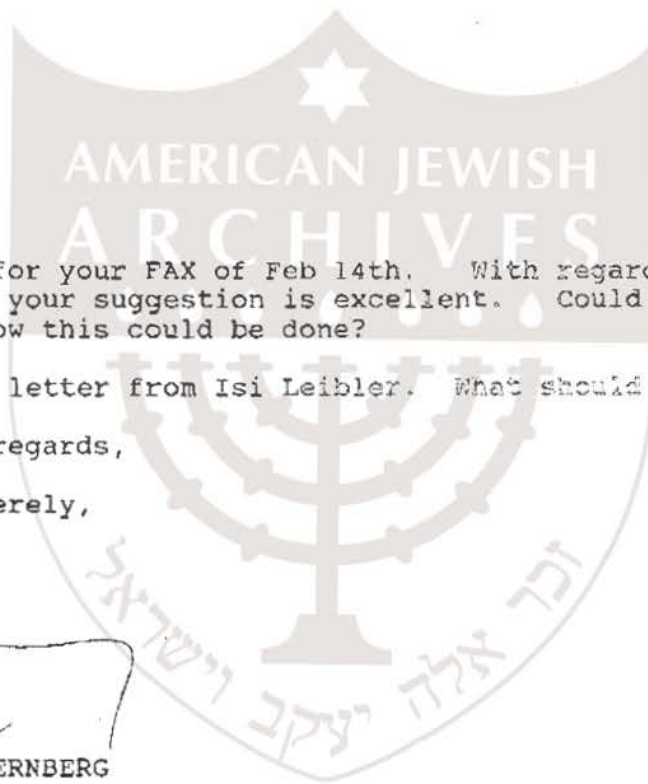
Thank you for your FAX of Feb 14th. With regard to the ICCJ programme, your suggestion is excellent. Could you give me some ideas on how this could be done?

I attach a letter from Isi Leibler. What should my answer be?

With kind regards,

Yours sincerely,


SIGMUND STERNBERG





מקונגרס היהודי העולמי • "ידישער וועלט-קאנגרעס"

WORLD JEWISH CONGRESS

CONGRES JUIF MONDIAL • CONGRESO JUDIO MUNDIAL

14th February, 1990.

VIA FACSIMILE: 0015 44 1485 4512

Sir Sigmund Sternberg,
Chairman,
Executive Committee,
International Council of
Christians and Jews,
Star House,
104-108 Grafton Road,
LONDON NW5 4BD
ENGLAND.

Dear Sigmund,

Thank you for your letter dated 5th February. I will make a point of trying to get together with you on my next visit to London.

Unfortunately, I believe we stand on opposite poles on what is to me a fundamental issue involving Jewish dignity.

I believe that Cardinal Glomp made anti-Semitic remarks and behaved abominably. I am one of those who believes that, in this day and age, when prelates make anti-Semitic remarks, we should not dignify them by enabling them to distinguish between anti-Semitic remarks directed at "bad" Jews as distinct from "good" Jews. An anti-Semitic remark is anti-Semitic.

I appreciate that you may have a different approach from me on these matters.

I also believe that we could probably both benefit from discussing such issues on a person to person basis.

I will advise you in advance of my next visit to London and hope we can get together.

.../2

However I will be trying to persuade you that we have to maintain a dignified, intelligent but tough approach to Catholics on fundamental issues. I also regard as crucial the need to draw distinctions between those who seek better relations with the Jewish people and those who are anti-Semites who should be isolated and condemned.

Warmest personal regards,

Yours sincerely,



ISI LEIBLER.



4 JEWISH CHRONICLE FEBRUARY 16 1990

FOREIGN NEWS

Poles slam antisemitism

By the Foreign Editor

The Polish Prime Minister, Mr Tadeusz Mazowiecki, and one of his leading colleagues spoke out strongly against antisemitism in their country during a visit to London this week.

"We believe deeply that there should be no antisemitism," Mr Mazowiecki told a meeting of the Religious Weekly

Press Group convened by Sir Sigmund Sternberg.

The "Jewish tragedy" of the Second World War "was our common tragedy," he added.

Mr Jacek Ambroziak, Minister in the Premier's Office, with responsibility for inter-faith relations, said he believed that antisemitic groups were "marginal." But the Government would take strong measures to counter them.

AMERICAN JEWISH
ARCHIVES
— The Universe, Sunday February 18, 1990



AS Poland prepares to restore diplomatic relations with Israel this month — broken off by the communist government in 1967 — Prime Minister Tadeusz Mazowiecki said in London that the contribution of Jews to Polish culture should be fully commemorated.

Minister Jacek Ambroziak said the Auschwitz death camp museum is to be reshaped to make it clear that most of the victims were Jews. An international committee including Jewish representatives will supervise the changes.

The Cardinal joined Mr Mazowiecki at a 10 Downing Street dinner at which Mrs Thatcher spoke of the debt owed by the British people to Polish servicemen in the Second World War.

Polish PM pays tribute to Jews

The Cardinal gave his blessing to an aid agency which helps bring essential medical aid to Poland.

"There is much that will need to be done to help the Polish people to cope with the painful economic changes now taking place. One agency helping to meet immediate needs is the Medical Aid for Poland Fund. I would encourage those who wish to send contributions to this fund at 16,

Warwick Road, London SW5 9UD."

●Speaking at a press conference at the Polish Embassy in London, Mr Mazowiecki thanked the Church for "serving as an advocate of civic and human rights" during martial law. "The Church at present has an enormous understanding of our difficulty. It's working to make sure the voluntary and self-help groups are formed, especially to help the poor."

Notebook

The shadow of Auschwitz

Diplomatic relations between Poland and the state of Israel, broken off under Soviet pressure in 1968, are shortly to be resumed; and the Solidarity-led government has set up an international commission to redesign the museum at the Auschwitz concentration camp. These were the two most important points made by the Polish Prime Minister, Tadeusz Mazowiecki, the first non-Communist leader of a Warsaw Pact country, at a conference for the religious press in London last week. Mazowiecki had himself requested the meeting as soon as he was unexpectedly chosen as Prime Minister last September. He received a letter of congratulations from Sir Sigmund Sternberg, chairman of the executive committee of the International Council of Christians and Jews, who assured him that prayers had been offered in the synagogue for him and for Poland. Mazowiecki responded warmly to the letter, and his press conference was a further mark of gratitude to Sternberg's initiative.

Though the embarrassing matter of the Auschwitz Carmelite convent was barely mentioned, it hovered in the background. Mazowiecki is clearly determined to open a new chapter in Polish-Jewish relations. "We Poles and Jews", he said through an interpreter, "have lived for centuries on the same soil, and Polish culture would not be the same had it not been for the Jewish element. The Jewish tragedy — the greatest tragedy of World War II — was also a Polish tragedy because the Polish people also suffered greatly." "So all those Poles", he went on, "who feel deeply and who have a deep moral sense consider that there should be no anti-Semitism." That was essentially what he had come to London to say to the religious press.

Some of the details were filled out by Jack Ambrosiak, head of the office of religious affairs. This was the Stalinist body, found in every Communist country, which had the unenviable and in the end impossible task of controlling the Church. Mazowiecki has retained the office but turned it into a kind of ministry of minorities responsible for inter-faith relations. The 600,000 Russian Orthodox Christians in north-east Poland are the biggest minority today.

But Mazowiecki feels a special responsibility toward the memory of the three million Jews who lived in pre-war Poland. Preserving and restoring their synagogues, cemeteries and religious artefacts is a first duty. The international committee to rethink the Auschwitz concentration camp site is Mazowiecki's most important innovation: the Foundation in charge of it will eventually be made up of representa-

tives of Poland, Israel and the Jewish international community.

The present Auschwitz museum was devised in the Stalinist period and its primary aim was to illustrate the evils of Nazism. The aim now, said Ambrosiak, is "to do justice to the tragedy of the Jewish people" and the other victims. The restoration of diplomatic relations will ensure Israeli participation at all stages of the process. No one has yet said whether there will be a memorial to the homosexuals who perished at Auschwitz: the Church — it is already clear — will oppose the idea.

But the Church's role is changing. As a Catholic activist, Mazowiecki has a Dominican chaplain, Alexander Hanko-Ligowski, which suggests that he will not lack for theological advice. A grey-haired, stooping figure in dark suit and dark tie, he is a cautious intellectual rather than a charismatic personality, to whom history has not dealt a kindly hand. His primary purpose in visiting Britain was to get help in controlling runaway inflation and rescheduling the crippling Polish debt. He is concerned about German reunification. It says much for Mazowiecki that despite these daunting worries, he should give such importance to improving Polish-Jewish relations.

Ecumenical choir

The American choir known as the Gloriae Dei Cantores arrived in Britain this week to begin a 12-week European tour which will take them to Eastern Europe and finally the Soviet Union, with the direct co-operation of the Russian Orthodox Church. Through the personal involvement of Metropolitan Pitirim of Volokolamsk and Yuriev, and Metropolitan Alexi of Leningrad and Novgorod, the choir is scheduled to sing in several local churches and monasteries in addition to its programme of major concerts in Moscow and Leningrad.

All the members of the choir come from the same ecumenical, semi-monastic, mixed community at Cape Cod, Massachusetts. The Community of Jesus comprises some 300 residents of different denominations, including Catholics. Members or families are responsible for their own finances and must hold jobs outside the community, but some — the sisters and brothers — have taken vows similar to those taken by religious, giving up "the right to own, to choose and to marry".

Corporate worship centres on Holy Communion, which is celebrated according to the Episcopalian liturgy — although the community are ordained clergy each day the Divine Office is in Latin at seven services according to Benedictine Solesmes rite.

dedication to Gregorian chant reflects the view that it represents the authentic prayer of the early undivided Church and conveys a sense of unity which Christianity needs to recover. The Gregorian music scholar, Dr Mary Berry, of Cambridge, England, has trained the community extensively in the chant, which the choir will also perform on its European concert tour, and Cardinal Hume himself will be one of the guests at their evening concert at St John's, Smith Square, London SW1, on 22 March.

The community began in the early Sixties when Cay Andersen, who had suffered a recurrence of a childhood disease which had made her an invalid, experienced healing after her friend Judy Sorensen prayed for her. It brought their two families together, and within a few months their ministry of teaching and prayer, counselling and healing had begun. Today the community is a place of renewal where thousands come for retreat, counselling and healing.

Death of a pioneer

The French Dominican theologian Marie-Dominique Chenu who died on 11 February shortly after reaching his 95th birthday was no stranger to controversy, his ninety-ninth birthday in 1985 being marked by the republication of his book, *A School of Theology, Le Saulchoir*, which the Vatican put on the Index in 1942. It is difficult now to know what the fuss was all about. Le Saulchoir was the name of the Dominican theological college which had been in exile in Belgium since 1903, returning to France in 1938. It could claim some sort of continuity with the study house of Saint-Jacques in Paris, founded in 1229, where St Thomas Aquinas taught. Superficially the row was an inner-Dominican quarrel about the place of Aquinas. Had the "Angelic Doctor" (as he was known) said the last word? Had he managed a timeless synthesis of Christian truth valid for all time? Yes, answered many Dominicans of the time, notably the powerful figure of Reginald Garrigou-Lagrange, professor at Rome's Angelicum University. Chenu was one of his star pupils as was, at a later date, the young Karol Wojtyla.

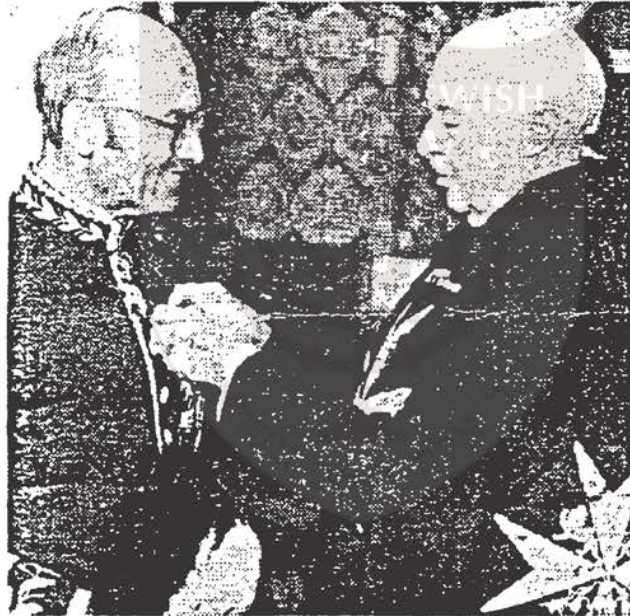
Chenu's book challenged the idea of a "timeless Thomism". He made the very obvious point that a text could only be understood in its historical, cultural, social, and political context. There was no "disincarnate theology". The way to study theology was to study its history, so as to become aware of the different ways in which Christian revelation had been expressed. In 1942 these ideas seemed like a revival of the "Modernism" condemned in 1907, so they had to be suppressed.

"Don't worry," said Cardinal Emmanuel Suhard, Archbishop of Paris, "in twenty years time everyone will be reading Chenu."

The Times

17-2-89

Sternberg honour



Sir Sigmund Sternberg receiving the insignia of an officer brother of the Order of St John from Lord Grey of Naunton, Lord Prior of St John, at the Grand Priory Church, Clerkenwell, London, yesterday.



© Another gong has come the way of Sir Sigmund Sternberg, venerable champion of socialism, Freeman of the City of London, Lloyds underwriter, war veteran and industrialist. The Queen has also recognised his inter-faith work.

Sir Sigmund, who lives in Courtenay Avenue, Highgate, was admitted to the Order of St John, a small band of people who have demonstrated "the confraternal spirit of Christian orders of knighthood devoted to the alleviation of

suffering in the world".

Presenting him with the order last Thursday at the grand Priory Church, Clerkenwell, was Baron Grey of Naunton, Lord Prior of the Order of St John.

010-4812-

Rabbi Marc H. Tanenbaum
The American Jewish Committee
Institute of Human Relations
165 East 56 Street
New York, N.Y. 10022-2746
U.S.A.

My dear Rabbi Tanenbaum,

I appreciate very much your profound commitment and your sensitivity regarding the most at the moment difficult problem of the Carmelite convent. Thank you for your so deeply engaged letter of February 7th.

I am fully aware that the statement of Cardinal Macharski, among others because of its laconism, has brought about many quite sharp reactions from the Jewish side. It seems to me that, from the very beginning, the expectations have been much bigger than the real possibilities. That is why I travelled to Paris together with Father Musiał in order to explain better the true intentions of Cardinal Macharski's communiqué. A little later, while in Rome, I phoned Dr. Riegner and tried to clarify some necessary points. In the name of Polish Commission for the Dialogue with the Judaisme I have also expressed our view regarding his declaration enclosed in your letter. According to my feeling the real difficulties are due not to the lack of willingness of anyone from Polish side, but in the most part are wholly objective.

Since I have written to you we have in this matter still some more positive developments. On the 27th January and the 9th February the General of the Carmelite Order has written two letters, respectively to Cardinal Albert Decourtray and to Mr Théo Klein. In both he has expressed his full approval for the project of the Auschwitz center of information, education, meeting and prayer, which includes also the presence of the Carmelite Sisters in the new place.

Concerning your Commentary on "Auschwitz to be moved to new center" - for which I am deeply grateful! - I permit myself to add some small remarks: You have written: "Auschwitz was built by the Nazis for the primary purpose of exterminating European Jews". Now, it is obviously true, but not from the very beginning. According to the Encyclopaedia Iudaica /vol. 8 p. 871/ mass murder of Jews began in March 1942. And the first transport of Poles arrived to Auschwitz the 14 June 1940. From this time on, during nearly two years, the Auschwitz camp was functioning as an extermination camp primarily for Poles. It is of course quite possible, and even very likely, that there were also some Jews among the prisoners defined as "Poles", but they came to Auschwitz not as Jews, but as Poles.

The first transports of Jews, defined as such, arrived truly in March 1942 and the first Jewish transport sent to Auschwitz by R.S.H.A. /Reichssicherheitshauptamt/ arrived the 12th May 1942. Such was the real beginning of the systematic extermination of Jews decreed at the Wannsee conference, the 20th January 1942.

Many thousands of Polish people were dying in Auschwitz already since the summer 1940, and that is why, among others, as I have many times repeated, Auschwitz has become for all the Poles, still during the war, a holy symbol of martyrdom of the Polish nation. Thus, understanding personally very well the feelings and the sensitivity of the Jews, for whom the same Auschwitz has become the symbol of Shoah, I am not able to see how convince in a plausible way my compatriotes that the Carmelite convent should be moved at once, to a not yet existing "interim center". And to the best of my knowledge Cardinal Macharski has really no possibility to create on the spot such an "interim center".

Truly I see only one issue: to intensify all our efforts to build as quickly as possible the Auschwitz center and in the meantime to learn to suffer each other in charity and to try on both sides to abstain from hostilities in the spirit of our common-rooted faith.

I implore our God that the prayer, even the one of the Carmelite Sisters, may not divide us, but bring us closer together. The idea of the Auschwitz center of information, education, meeting and prayer, which has found the full approval of the Pope, John Paul II, in his address to the Jewish authorities in Vienna, merits without doubt our common efforts in order to propagate it and to explain its true meaning. It seems to me that only our common and genuine commitment, which was at the very heart of Geneva II, can give an authentic answer to the challenge of the present situation.

I pray the Holy One, your good wishes may become reality and remain

respectfully yours



/-/ Henryk Muszyński

Bishop of Włocławek

Enclosure: Déclaration de la Commission de l' Episcopat Polonis pour
le Dialogue avec le Judaïsme

For information: Franciszek Cardinal Macharski

(c) 1989 Los Angeles Times, February 24, 1989

February 24, 1989, Friday, Home Edition

SECTION: Part 1; Page 2; Column 1; Foreign Desk

LENGTH: 128 words

HEADLINE: THE WORLD

BODY:

The head of the European Jewish Congress protested delays in moving a Carmelite convent from the grounds of the former Nazi concentration camp at Auschwitz, Poland. Lionel Kopelowitz, the group's president, said in a statement that the continued presence of the nuns there past an agreed upon deadline is an affront to Jews. Vatican and Jewish leaders in 1987 agreed that the nuns would leave the site by Feb. 22, 1989. "Until this problem is resolved, ongoing Jewish relations with the church will remain difficult," Kopelowitz said. Vatican sources blamed the delays on logistics. The nuns have occupied a building at Auschwitz known as the Old Theater, where the Nazis stored the poisonous gas Zyklon B along with the clothes and valuables of their victims.

AMERICAN JEWISH
ARCHIVES

(c) 1989 Newsday, February 24, 1989

February 24, 1989, Friday, NASSAU AND SUFFOLK EDITION

SECTION: NEWS; Pg. 14
Other Edition: City Pg. 12

LENGTH: 105 words

HEADLINE: Jews Protest Delays

BYLINE: Compiled from News Dispatches

KEYWORD: JEWS; CATHOLIC CHURCH; NAZI; POLAND

BODY:

The head of the European Jewish Congress yesterday protested delays in moving a convent from the grounds of the former Nazi concentration camp of Auschwitz.

Council president Lionel Kopelowitz said in a statement that the continued presence of the nuns past the agreed deadline was an affront to Jews.

(c) 1989 Newsday, February 24, 1989

Jewish leaders were outraged in 1984 when the Carmelite nuns opened the convent and demanded that they move so the death camp site in Poland could remain a tribute to Jews killed there.

Vatican and Jewish leaders in 1987 agreed that nuns would leave the site by Feb. 22, 1989. Vatican sources blamed the delay on logistics.

26.02.90 16:58 223 P02

014854512 SIR SIGMUND STERNBERG

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

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

27th February 1990

AMERICAN JEWISH
ARCHIVES

Date

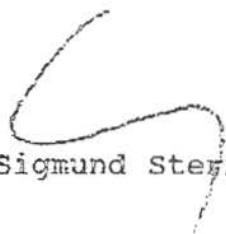
Our ref

Your ref

Dear Marc,

I attach draft letter to Isi Leibler, what do you think?

Yours sincerely,


Sir Sigmund Sternberg

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

Mr Isi J Leibler AO, CBE,
Vice President,
World Jewish Congress,
116 Kooyong Road,
Caulfield,
Victoria. 3161
AUSTRALIA

Date

Our ref

26th February 1990

Your ref

FAx 010613 8288555

Dear Mr Leibler **AMERICAN JEWISH**

Thank you for your letter. I fully agree with you that no one, Jew or gentile, has the right to 'dignify' anti-semitic remarks and so fully concur with your feeling that these must be condemned clearly and unequivocally. I have made my position clear on this point on many occasions.

Neither the Jewish people nor the Jewish purpose are served by denouncing people and leaving it at that - my belief is that, along with the strongest condemnation of all antisemites, must go an effort to re-educate them, especially so when they are in a position to influence not just tens but hundreds of thousand and possibly millions.

I should welcome an opportunity to discuss these matters with you in person. We have much more in common than what divides us.

With kind regards,

Yours sincerely,

Sir Sigmund Sternberg

Rabbi Marc H. Tanenbaum

March 13, 1990

Sir Sigmund Sternberg
London, England

Dear Siggie,

Thanks for your fax received this morning.

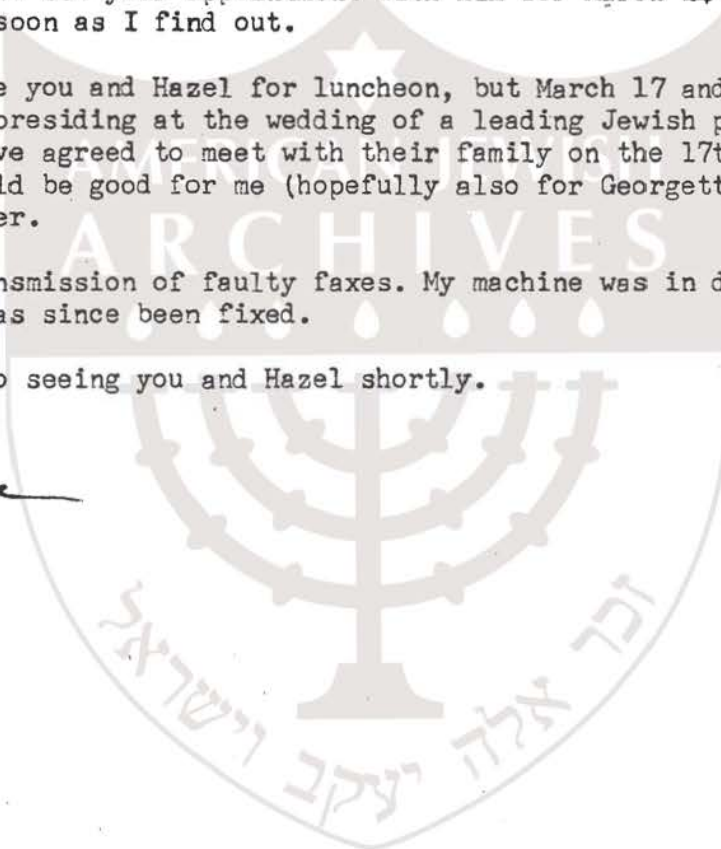
Cardinal O'Connor is in Rome this week. His aide will call me this afternoon and we will try to set your appointment with him for March 24 and 25. I will let you know as soon as I find out.

I am eager to see you and Hazel for luncheon, but March 17 and 18 are difficult. On Sunday, I am presiding at the wedding of a leading Jewish prosecuting attorney's daughter, and have agreed to meet with their family on the 17th. The 16th or anytime after Sunday would be good for me (hopefully also for Georgette) either for luncheon or dinner.

I regret the transmission of faulty faxes. My machine was in disrepair yesterday, but has since been fixed.

I look forward to seeing you and Hazel shortly.

Warmest regards,



WORLD
JEWISH
CONGRESS



American Section

501 MADISON AVENUE • NEW YORK, N.Y. 10022

March 15, 1989

RESOLUTION

Adopted Plenary Session,
New York

The United States Section of the World Jewish Congress deems unacceptable the failure by Catholic Church authorities to fulfill the two-year commitment to remove the Carmelite Convent presently on the site of the former Auschwitz death camp;

The Section notes the February 23, 1989 statement of the International Jewish Committee on Interreligious Consultations (IJCIC) expressing deep regret and profound disappointment that the convent has not been closed in accordance with the undertakings by leaders of the Roman Catholic Church to representatives of the Jewish communities in Europe as specified in the Geneva agreement of February 22, 1987;

The Section supports the IJCIC decision included in the February 23 statement to postpone the scheduled meeting with Vatican representatives on "the history of anti-Semitism, culminating in the Holocaust," until the problem of the transfer of the convent is resolved;

The Section notes that the failure to comply with the Geneva 1987 agreement has further damaged already strained Vatican-Jewish relations and cannot be seen in isolation from other events in the relationship. The convent controversy is symptomatic of a clear pattern by the Vatican to revise the history of the Holocaust and the role of the Church during that terrible period.

As an expression of anguish and moral distress, the United States Section asks that the WJC Executive call upon its member communities in 70 countries to refrain from meeting with the current Pope during his future visits abroad.

The Section requests that its Chairman convey this resolution to the International Executive meeting of the WJC convening in Montreal on May 7.

cannot be seen in isolation from other events in the relationship. The convent controversy is symptomatic of a clear pattern by the Vatican to revise the history of the Holocaust and the role of the church during that terrible period."

Rabbi A. James Rudin, president of IJCIC, said he could not immediately respond to the boycott call because he would have to consult the member organizations of that agency first. However, speaking in his capacity as national interreligious affairs director of the American Jewish Committee, he said that organization was not advocating a Jewish boycott of papal visits because "each Jewish community has to decide on their own."

At the same time, Rabbi Rudin stressed that the American Jewish Committee is taking the controversy "very seriously" and is "continuing to press vigorously" for the relocation of the convent.

03-15-89

9849

Critic charges mainline churches not meeting spiritual needs

Willmar Thorkelson
RNS Correspondent

ROSEVILLE, Minn. (RNS) — "Left-of-center" positions taken on political and social issues by so-called "old-line" Protestant denominations are only partially responsible for their decline in membership, a critic said here.

The main factor has to do with the sense of their members that they are not being fed spiritually in their churches, said Kent R. Hill, executive director of the Institute on Religion and Democracy, a "neo-conservative" group based in Washington.

He spoke to an interdenominational group at Advent Lutheran Church in this St. Paul suburb, one of several appearances he made in area colleges and churches.

People leave their churches when they sense that the atmosphere is not conducive to spiritual growth, said Dr. Hill, a Ph.D. in history who formerly taught at the University of Washington, Seattle.

He said a study of the five top denominations in the National Council of Churches showed an "incredible" decline in their memberships in the past 10 to 20 years — the equivalent of a 700-member congregation closing down every day for 15 years. And he said that the National Council of Churches itself had to cut two-thirds of its professional staff because of declining support by its member denominations.

The decline in spiritual health by a church "precedes its political problem," Dr. Hill said. "When churches are not on fire for their faith any more, they become vulnerable to other ideas," he added.

"Utopian leftist political ideas are not just bad politics, which can lead to disastrous things," Dr. Hill said. "They are bad politics based on bad theology — they are utopian notions of how to bring about a peaceful world that are invariably based on views of human nature that are much more optimistic than can be found in orthodox Christianity — Protestant or evangelical.

"Bad political ideas — both left and right — often reflect thinking not in the mainstream of historical Christianity," he said.

Dr. Hill, who is writing a book about religion in the Soviet Union, told how, after spending some time in the U.S.S.R. several years ago, he tried to alert U.S. Protestant social ministry executives about the "severe repression and persecution" facing Pentecostals and other Christians in the Soviet Union. He said he "ran into a stone wall." The reason, he decided later, was that these church bureaucrats "had a decided political bias which made them less inclined to be responsive."

now about \$5.5 million annually, represents about 4 percent of the Southern Baptist Convention's revenue.

Mr. McCartney said that percentage has been steady "for a number of years, and we see no reason that should be changed."

The sale contract called for \$11 million when the sale was completed and \$23 million spread over 12 years, the commission said in a statement. In addition, the commission was to have received 35 hours a week of time on the network, plus 3 percent of "gross receipts" for 30 years.

Mr. McCartney estimated the denomination has spent \$50 million on ACTS.

ACTS programs are about 65 percent family entertainment and 35 percent religious, Mr. McCartney said. The religious programs include shows by such denominations as United Methodist, Roman Catholic and United Church of Christ, as well as Southern Baptist.

ACTS is available to about 9.2 million homes across the United States, he said.

The former board chairman of the Baptist Radio-Television Commission, the Rev. John Roberts, said the planned sale had "looked like a god-send" because the purchasers were to assume ACTS' debt and also continue the network's mission as church leaders had envisioned it.

To start the network, the commission borrowed about \$10 million; about \$8 million of that is still owed, Mr. McCartney said.

Dr. Roberts said losses were expected in the early years of ACTS. The commission, however, had anticipated the network would attract enough viewers that it would be able to break even through the sale of time for commercials.

The president of the commission, the Rev. Jimmy Allen, said last summer that ACTS had suffered from the Jim Bakker and Jimmy Swaggart scandals.

Response to "on-air" solicitation has dropped, he said. The Baptist Commission's board would be open to other offers, Mr. McCartney said, but the committee did not solicit offers at its March 14 meeting.

03-15-89

9858

Jewish group proposes boycott of pope in convent controversy

By Religious News Service

NEW YORK (RNS) — The United States Section of the World Jewish Congress (WJC) has called on the international body to propose a Jewish boycott of meetings with Pope John Paul II to protest the continuing presence of a Carmelite convent on the site of the Auschwitz death camp in Poland.

In a resolution adopted March 15, the U.S. section of the WJC noted that European Catholic authorities had failed to have the convent relocated by Feb. 22, the deadline that was agreed to in an agreement reached in Geneva two years ago.

The convent on the concentration camp site has become a focus of protest by Jewish Holocaust survivors and other groups which believe the site should be preserved as a memorial to Jewish victims of the Nazis.

The agreement signed by four European cardinals in 1987 stipulated that "there will be no permanent Catholic place of prayer on the site of the Auschwitz and Birkenau camps" and promised that the convent would be relocated as of Feb. 22, 1989. When that deadline was not met, the International Jewish Committee on Interreligious Consultations (IJCIC) said it was "profoundly disappointed."

The statement by the U.S. section of the World Jewish Congress said the failure to comply with the 1987 agreement "has further damaged already strained Vatican-Jewish relations and

03-17-89

9875

Catholic leader cites problems in moving Auschwitz convent

By Darrell Turner
RNS Associate Editor

(RNS) — Jewish leaders who are complaining about the continuing presence of a Carmelite convent at Auschwitz don't appreciate the difficulties involved in relocating the facility and the 10 elderly nuns living there, says the U.S. Catholic bishops' chief specialist in Catholic-Jewish relations.

"Things don't work overnight," the Rev. Eugene J. Fisher, director of the bishops' Secretariat for Catholic-Jewish Relations, told RNS in a March 17 telephone interview. "Poland is not the United States. You have to get permission for things."

Dr. Fisher was responding to a statement issued two days earlier by the United States Section of the World Jewish Congress. (See RNS story No. 9858 of March 15). That group called on the international body to propose a Jewish boycott of meetings with Pope John Paul II to protest the failure to relocate the convent by Feb. 22, the deadline that was agreed to by five European cardinals at a meeting in Geneva two years ago.

The convent on the concentration camp site has become a focus of protest by Jewish Holocaust survivors and other groups that believe the site should be preserved as a memorial to Jewish victims of the Nazis. When the deadline was not met, the International Jewish Committee on Interreligious Consultations cancelled a dialogue with Catholic leaders that had been scheduled for Zurich, Switzerland, Feb. 20-24.

Dr. Fisher said that although Jews are "entitled to do whatever they feel is proper" in response to the situation, he felt the boycott proposal was "a little odd" because the Vatican was not a party to the 1987 agreement.

European Catholic leaders had indicated late last year that the delay was caused by the refusal of the 10 elderly nuns to relocate. Although the Carmelites subsequently indicated that they would move out of Auschwitz, there still has been no such action and no new schedule for the move has been announced.

"Part of it is simply finding a place for them to move to," Dr. Fisher said. "They have agreed to move. I believe them. It seems a little silly to make them camp out in the hills" until a new facility is located.

The U.S. Catholic official also pointed out that since the convent is a single community, the nuns could not be split up and relocated into different Carmelite facilities.

"I can well understand why it's more difficult to move than some people do," Dr. Fisher said. "You can get cold in Poland in the springtime. Putting these 10 nuns out in the streets isn't the most benign thing to do."

NEWS FROM THE Committee



The American Jewish
Committee

Institute of Human Relations
165 East 56 Street
New York, New York 10022
212 751-4000
Morton Yarmon
Director of Public Relations

The American Jewish Committee protects the rights and freedoms of Jews the world over; combats bigotry and anti-Semitism and promotes human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; defends democratic values and seeks their realization in American public policy; and enhances the creative vitality of the Jewish people. Founded in 1906, it is the pioneer human-relations agency in the U.S.

FOR IMMEDIATE RELEASE

NEW YORK, March 24. . . The following statement was issued today by Rabbi A. James Rudin, National Interreligious Affairs Director of the American Jewish Committee:

"The American Jewish Committee strongly opposes the resolution that was recently adopted by the American Section of the World Jewish Congress in which the 'Section asks that the WJC Executive call upon its member communities in 70 countries to refrain from meeting with the current Pope during his future visits abroad.'

"Instead of 'refraining' from serious interreligious meetings with the spiritual leader of the Roman Catholic Church, what is needed now is an intensified effort both in this country and overseas to address all the issues in the Catholic-Jewish encounter, especially the speedy implementation of the agreement to close the Carmelite Convent at Auschwitz. The AJC is working vigorously with our Jewish and Catholic partners to achieve this goal.

"The AJC believes that the genuine gains that have been achieved in building positive relations between Jews and Catholics will be seriously undermined if the World Jewish Congress resolution were to be carried out. Indeed, the AJC recommits itself to the vital process of strengthening mutual respect and understanding between Jews and Catholics, and long experience has shown that wise policy keeps the lines of communication open, and does not close doors."

The American Jewish Committee protects the rights and freedoms of Jews the world over; combats bigotry and anti-Semitism; promotes human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; defends democratic values and seeks their realization in American public policy; enhances the creative vitality of the Jewish people. Founded in 1906, it is the pioneer human-relations agency in the U.S.

89-960-63
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AJRZ

Theodore Ellenoff, President; Leo Nevas, Chair, Board of Governors; Robert S. Jacobs, Chair, National Executive Council; Edward E. Elson, Chair, Board of Trustees
Ira Silverman, Executive Vice-President

Washington Office, 2027 Massachusetts Ave., N.W., Washington DC 20036 • Israel hq.: P.O. Box 1538, Jerusalem 91410, Israel
South America hq. (temporary office) 165 E. 56 St., New York, NY 10022-2746

CSAE 1707

Memorandum from

WORLD JEWISH CONGRESS

501 Madison Avenue, New York, N.Y. 10022 • (212) 755-5770

March 24, 1989.

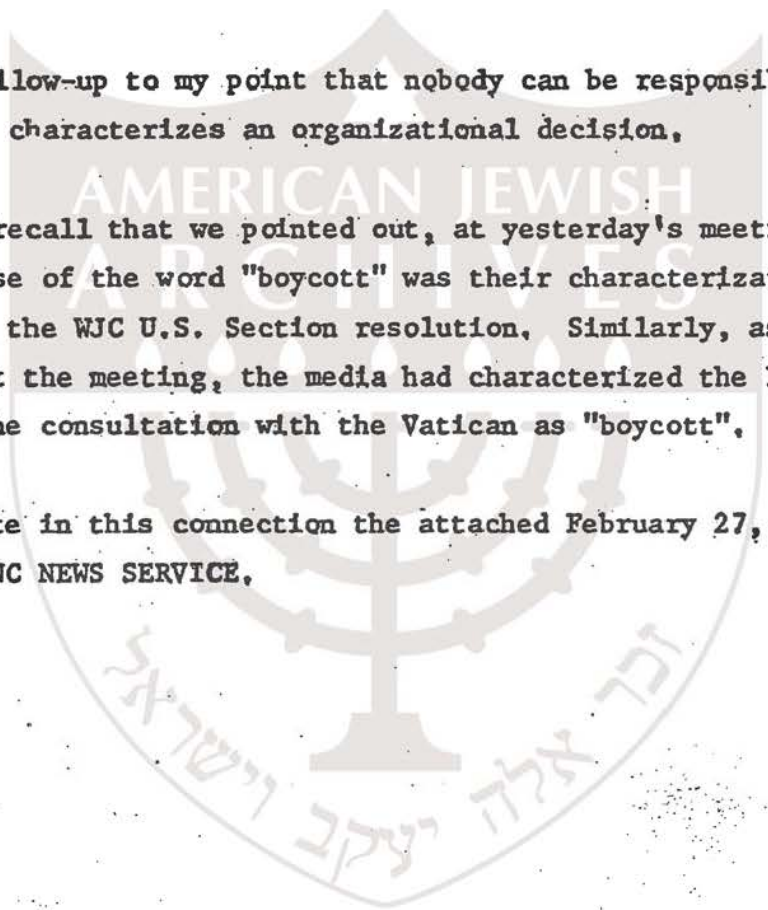
To: Dr. Leon Feldman
From: Elan Steinberg



Just a follow-up to my point that nobody can be responsible for how the press characterizes an organizational decision.

You will recall that we pointed out, at yesterday's meeting, that the media's use of the word "boycott" was their characterization, not contained in the WJC U.S. Section resolution. Similarly, as I had indicated at the meeting, the media had characterized the IJCIC postponement of the consultation with the Vatican as "boycott".

Please note in this connection the attached February 27, 1989, item from the NC NEWS SERVICE.



NEW YORK, March 24. . . The following statement was issued today by Rabbi A. James Rudin, National Interreligious Affairs Director of the American Jewish Committee:

"The American Jewish Committee strongly opposes the resolution that was recently adopted by the American Section of the World Jewish Congress in which the 'Section asks that the WJC Executive call upon its member communities in 70 countries to refrain from meeting with the current Pope during his future visits abroad.'"

"Instead of 'refraining' from serious interreligious meetings with the spiritual leader of the Roman Catholic Church, what is needed now is an intensified effort both in this country and overseas to address all the issues in the Catholic-Jewish encounter, especially the speedy implementation of the agreement to close the Carmelite Convent at Auschwitz. The AJC is working vigorously with our Jewish and Catholic partners to achieve this goal."

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89-960-63
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3/24/89

AJRZ

VISITORS TO AUSCHWITZ CONVENT SAY NUNS ARE NOT ABOUT TO LEAVE

By Susan Birnbaum

NEW YORK, March 27 (JTA) -- Two delegations that visited the Carmelite convent at Auschwitz recently saw a newly erected 23-foot-high cross there and say it appears that the nuns are not planning to leave, despite assurances from Catholic officials to the contrary.

A French-Belgian delegation that included a Catholic priest was stopped from entering the convent last week, and a petition from the group asking the nuns to leave was rejected.

The 10 or so nuns living in the convent have not moved, despite an agreement signed by Catholic officials in Geneva two years ago that pledged the convent would be relocated by Feb. 22, 1989.

The failure to make good on that promise has soured Catholic-Jewish relations worldwide. The presence of the convent on the site where more than 2 million Jews were murdered is deeply offensive to Jews, especially Holocaust survivors.

But it has also angered many Christians. A Belgian priest, Abbe Bernard, accompanied two officials of the French Section of the World Jewish Congress on a visit to the convent last week.

They brought with them a petition, signed by 800 Belgian Catholics, asking for the removal of the convent from the Auschwitz site.

"The nuns rejected the petition, and after 15 minutes of discussion refused the delegation to enter the convent," the group reported to WJC headquarters here.

The group also said that the convent building has been "totally reconstructed" and that a recently established, 23-foot-high Christian cross "symbolizes that the place belongs to the Catholics."

Making the visit were Gilberte Djian and Serge Cweigenbaum, chairwoman and secretary-general, respectively, of WJC's French Section.

'Massive Cross' Erected

Similar findings were reported by a B'nai Brith Canada delegation that recently returned from Poland.

Frank Dimant, executive vice president of B'nai Brith Canada, who led the group of 16, described the new crucifix as "a massive cross, just towering alongside the convent."

"Since we had some survivors in our mission, it was very difficult for them to understand and to witness this," he said in a telephone call from Jerusalem last week.

Dimant also said his group "didn't see signs" the convent was being abandoned. "It is well-kept," he said.

The group met with Polish government officials to discuss the convent and also the prosecution of Nazi war criminals residing in Canada.

The group included Dimant; Moishe Smith, president-elect of B'nai Brith Canada; and R. Lou Ronson, vice president of B'nai Brith International. They met with Acting Foreign Minister Jan Majewski and Wladyslaw Loranc, director of the Office for Religious Denominational Affairs.

On the thorny issue of the convent, Ronson told Loranc that the convent's location at Auschwitz "is most painful to the world Jewish community." He asked government help to "expedite an early resolution to this problem."

In response, said Dimant, "the Polish officials indicated to us that they were looking for a solution to the problem, although they were not a party to the agreement made in Geneva. They nevertheless would like to see that agreement implemented."

Problem Rests With Cardinal

From those talks, Dimant said, he had the sense that the power to resolve the problem rests with Cardinal Franciszek Macharski of Krakow.

Macharski, one of the signatories to the 1987 agreement to remove the convent, wrote that construction of an alternative center for "information, education, meeting and prayer" had "entered the final phase of its implementation."

As Dimant understands it, "it's a question now of the cardinal's agreeing to one of the three alternative sites proposed, and apparently the decision to agree on the site by the cardinal is not moving as expeditiously as it should be."

"The impression that we were left with is that absolutely no work has begun on that alternate convent, since it has not been selected," he said.

During its visit, the B'nai Brith Canada group was stunned and frightened to turn a corner at Auschwitz and come upon men and women dressed in the garb of prisoners and SS officials.

They had unwittingly encountered Arnold Kopelson's filming of the story of a Jewish boxer from Salonika.

"It penetrated our very souls to see that," especially when actors told them the uniforms were originals, Dimant said.

The Canadian group also visited the Majdanek and Treblinka concentration camps. It was Dimant's first trip to Poland, and the visit to the camps left a deep impression on him.

"I want to stress that we intensify our programs of bringing people to the camp sites," he said. "No amount of literature, no amount of photographs can substitute walking into the torture chamber of Auschwitz."

WOMAN WHO HID CHILDREN IN IZIEU RECEIVES FRENCH LEGION OF HONOR

PARIS, March 27 (JTA) -- The Jewish woman who created a safe house for Jewish children at Izieu, France, has received the prestigious "Legion of Honor" decoration from President Francois Mitterrand.

Sabina Zlatin, a Polish Jew who found refuge in France right before World War II, is the only survivor of Izieu, whose 44 children were eventually sent to Auschwitz by Lyon Gestapo officer Klaus Barbie.

Zlatin, now 82, created the home at Izieu where she hid Jewish children when the Nazis occupied France.

On April 6, 1944, Barbie ordered German soldiers to arrest all of the 44 children, who were between the ages of 5 and 17.

They were all deported to Drancy, a waiting station to Auschwitz on the outskirts of Paris. Testimony about the deportations was used in 1987 to convict Barbie of a range of war crime charges. He was sentenced to life imprisonment.

In his presentation of the honor, Mitterrand encouraged Zlatin to continue in her effort to make the house at Izieu a memorial museum for the children, so that "the memory of such great drama would be kept."



IDF RUNNING \$330 MILLION DEFICIT DUE TO HIGH COST OF THE UPRISING

By Hugh Orgel

TEL AVIV, March 27 (JTA) -- The Israel Defense Force has accumulated a deficit of 580 million shekels (nearly \$330 million) as a result of expenses related to controlling the Palestinian uprising in the administered territories, according to the Israeli daily newspaper Ha'aretz.

Quoting senior military sources, the paper reports that a considerable percentage of the funds earmarked for developing alternatives to the costly Lavi fighter plane are being used to cover day-to-day expenses.

The IDF will discuss the budgetary problems in a long-range plan to be presented to Defense Minister Yitzhak Rabin in early April, the paper said.

Contrary to the IDF's expectations, the Finance Ministry has not reimbursed the IDF for expenditures related to the uprising. Some 80 million shekels (\$45 million) appropriated for the IDF this year will not be transferred until next year.

According to the sources, the deficit is similar in magnitude to the sum designated by the long-range plan to cover the purchase, through 1992, of two diesel-powered submarines from West Germany.

The plan to order the submarines from West German shipyards was put on hold by the chief of staff last month. But the delay is now being reconsidered at Rabin's express orders, following complaints by the Israeli navy.

The two Dolphin-class submarines will cost approximately \$450 million to produce. The decision to purchase them was made more than a year ago, after nearly 10 years of discussion of IDF procurement plans.

The navy is also due to get three new Saar V-class missile boats, to be built in the United States. There are no shipyards in the United States building conventional submarines.

The Israeli navy is thought to have three British Vickers 206 submarines that are at least a decade old.

PIANO COMPETITION IN ISRAEL DRAWS MUSICIANS FROM 22 NATIONS

By Hugh Orgel

TEL AVIV, March 27 (JTA) -- Fifty pianists from 22 countries, including six Israelis, have gathered in Israel for the start of the sixth Artur Rubinstein international piano masters competition, regarded as one of the most prestigious piano competitions in the world.

Of the 160 applicants who applied this year, 136 met the strict criteria for the selection: past musical experience, previous awards and enthusiastic recommendations. From them, 50 contestants were chosen.

They are competing for a gold medal and \$10,000 in first-prize money, as well as guaranteed appearances with leading world orchestras and recording contracts.

Established in 1973, the international competition, named in honor and now memory of the late maestro Artur Rubinstein, aims to encourage young talent. It is open to pianists of all nationalities between the ages of 18 and 32, and is held in Israel every two or three years.

The prize winner will perform at a concert with the Israel Philharmonic on April 12.

GROUPS SAY INCIDENT AT THE WALL SHOWS NEED TO PROMOTE PLURALISM

By Andrew Silow Carroll

NEW YORK, March 27 (JTA) -- An attack last week by ultra-Orthodox men on a women's prayer group at the Western Wall in Jerusalem has angered some American Jewish groups and convinced them of the need to promote religious pluralism in Israel.

The American Jewish Congress Commission for Women's Equality issued a statement Wednesday calling on Israeli authorities to "protect the rights of women who seek to pray at the Western Wall and to uphold fundamental principles of equality and religious freedom."

The statement was issued by Judith Stern Peck and Bella Abzug, co-chairs of the commission's advisory committee, on behalf of "AJCongress and its international network of Jewish feminists."

Ira Silverman, executive vice president of the American Jewish Committee, said in a statement that his organization "condemns unequivocally the violent and unwarranted attack."

He said the incident "underscores the ongoing need to promote a strong measure of religious respect from the ultra-right."

"Let us maintain our respect for one another and refuse to allow differences of opinion over points of Jewish law from becoming acts of religious bigotry," said Silverman.

Mark Gold, president of Americans for Progressive Israel, called the incident "evidence of an escalation and intensification of religious coercion and the lengths to which the ultra-Orthodox will go to impose their views and practices on others."

Condemnation From Orthodox

The incident occurred on March 30 when ultra-Orthodox men tried to prevent some 60 women from holding a prayer service at the Western Wall, Judaism's holiest site. Police lobbed tear gas to disperse the protesters, who had begun to hurl metal chairs at the women, injuring one of them.

Although accounts of the incident vary, the women were said to have eschewed the carrying of a Torah or the donning of prayer shawls, at the request of Rabbi Meir Yehuda Getz, the Religious Affairs Ministry official in charge of the Wall. The ultra-Orthodox consider both acts to be defilement when performed by women.

Gold, whose organization supports Mapam, the United Workers Party of Israel, said there is nothing in Jewish law that forbids women to pray together at the Wall. He urged the government to remove any rulings preventing them from doing so.

An American Orthodox leader also condemned the incident this week. Rabbi Binyamin Walfish, executive vice president of the Rabbinical Council of America, said in a telephone interview, "We are against any kind of violent activity or protest whatsoever."

Walfish said that he understood that Getz had given the women permission to hold their prayer service at the Wall, a ruling the ultra-Orthodox protesters should have acknowledged.

"If they must protest -- and in a democracy that is the right of every human being, whether he is right or wrong -- there is a proper way to protest. Let them carry signs, but to throw chairs is disgraceful."

From **Sir Sigmund Sternberg** KCSG JP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538

To: Rabbi Marc H. Tanenbaum
Enclosures:



Date: 20.4.89

- ☒ for information
- ☐ for return
- ☐ for retention
- ☐ action needed
- ☐ please phone
- ☐ as agreed
- ☐ ref. your letter

With Compliments



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ans. 3/11/89

April 4, 1989

Rabbi Mark Tanenbaum
The American Jewish Committee
165 E. 56th Street
New York, NY 10022

Dear Rabbi Tanenbaum,

I fully support your speaking up forcefully on the convent
at Auschwitz.

The Jewish Congress, American or World, is getting worse by
the year. Half of their concerns are symbols or the past, which
would be too much for me even if I would agree with many of their
ideas and activities directed to the present and the future.

Sincerely,

Matitiah Tsevat

Mare Tan

ST John's Times.

THE TIMES THURSDAY APRIL 13 1989

ANNOUNCEMENTS & PERSONAL

THE TELEGRAPH FRI 14.4.89

ROTARY CLUB OF LONDON

The Polish Ambassador was inducted as a member of the Rotary Club of London by Mr Brian Somers, President of the Club, on April 12 at the Café Royal.

THE INDEPENDENT Saturday 15 April 1989

Rotary Club of London

Mr Brian Somers, President of the Rotary Club of London, inducted Dr Zbigniew Gertych, the Polish Ambassador, as a member of the Club, on Wednesday at the Café Royal, Regent Street, London SW1.

Luncheons

The Rotary Club of London Dr Zbigniew Gertych was initiated as a member of the Rotary Club of London by Sir Sigmund Sternberg in the presence of the District Governor, Denis Green, at yesterday's meeting at the Café Royal. Sir Sigmund Sternberg was also presented with the Paul Harris Fellowship in recognition of his outstanding contribution to the work of the Rotary Club. Among those present were:

Mrs Gertych, Lady Hazel Sternberg, Mrs Barbara Amiel, Mr Paul Warner, Mr J. Hanson, Sir Reginald Elphinstone, Mr Kattumana, Mr David Kessler, Mr Jack Kessler, Mr Jack Lave, Rev Oliver J. McFadden, Dr Antony Polonsky, Sir Randolph Quirk, Mr Mohammed Ibrahim Shaker, Mr Nick Tush, Mr Neville Statham, Mrs Helmut Wegner, Mr David Pinner, Mr John Taylor Stobie.

JEWISH CHRONICLE APRIL 7 1989 1

Rotary honour

Sir Sigmund Sternberg, chairman of the International Council of Christians and Jews, is to receive the Rotary Club's Paul Harris Fellowship next week.

The fellowship, named after the founder of Rotary, is being awarded to Sir Sigmund for his inter-faith work and for his efforts in establishing Rotary in Socialist block countries.

THE TIMES FRIDAY APRIL 14 1989

Rotary honour

IAN PARRY



Sir Sigmund Sternberg (left) was presented with the Paul Harris Fellowship award at a meeting of the Rotary Club of London recently. He is pictured with Dr Zbigniew Gertych, the Polish Ambassador, who was initiated as a member of the club.

THE DITCHLEY FOUNDATIONS
CONFERENCE
5-7 May 1989

POLICY CHOICES FOR ISRAEL

TERMS OF REFERENCE

1988 saw three developments of considerable significance for the future of Israel: the up-rising (intifada) among the Arabs of the occupied territories, the cutting by Jordan of financial and administrative links with the West Bank and the acceptance by the PLO of UN Security Council resolutions Nos. 242 and 338. In addition there is a growing awareness within Israel of the implications of the demographic trends within the country and in the occupied territories; and the Soviet Union has given evidence, in other regional disputes, of a readiness to play a constructive role.

It is an appropriate time, therefore, to consider the policy choices available to Israel. The conference might focus on:

- a) Demographic trends in Israel and the occupied territories: immigration and emigration;
- b) Israeli settlement policy;
- c) the Israeli economy;
- d) Arab attitudes, especially those of the PLO and the Arabs of the West Bank and Gaza Strip (including Arab civil resistance);
- e) religious fundamentalism;
- f) Soviet attitudes and the implications for Israel;
- g) attitudes in the West - the US, the European Community, Japan;
- h) patterns for a settlement - security for all; territory for peace; Palestinian autonomy or self-determination; the Golan; Jerusalem; the role of the UN; de-militarisation and international guarantees.

19.01.89

THE DITCHLEY FOUNDATIONS
CONFERENCE
5-7 May 1989

POLICY CHOICES FOR ISRAEL

OUTLINE PROGRAMME AND AGENDA

Friday 5 May

4.00 pm

Tea in the Saloon (off the Main Hall)

4.30-6.00 pm

Plenary Session I

(In the Library adjoining the Saloon on the east side of the House.)

The situation in the area. Changing attitudes and role of the PLO. The policies of the Arab states.

6.00 pm

Coffee in the Saloon

6.15-7.30 pm

Plenary Session II

Developments within Israel itself. Demography. The policies of the two super-powers, the European Community, Japan and others.

7.30 pm

Announcement about the formation of Working Groups for the Saturday Sessions

Drinks in the White Drawing Room (at the west end of the House).

8.00 pm

Dinner (seating plan in the Hall).

9.30 pm

A bar is open in the White Drawing Room from 9.30 onwards

Saturday 6 May

8.30- 9.25 am

Breakfast

9.30 am onwards

Group discussion to consider detailed aspects of the conference's general terms of reference:

Working group meetings are held in the Library, Tapestry Room and Velvet Room (the Tapestry Room and Velvet Room are on the front of the House on the western side.)

Group A

The policies of the PLO and the Arab States. The influence of Islam. Arab attitudes towards negotiations and a settlement. Implications for Israeli policy (sub para (a) of the terms of reference).

Group B

Developments within Israel and in the occupied territories. Demography. The economy. Implications for Israeli policy (sub paragraphs (a) - (e) of the terms of reference).

Group C

The policies of the super-powers, the European Community, Japan and others. An international conference, direct negotiations or mediation. Palestinian representation. Patterns for a settlement (sub paragraphs (f) - (h) of the terms of reference).

NB The division into separate groups is necessarily arbitrary. While concentrating on the main topic devolved to them, groups should not worry unduly about overlap where that seems useful, even inevitable.

9.30-11.00 am

First Session of Working Groups

11.00 am

Coffee

11.15am-12.45pm

Second Session of Working Groups

12.45 pm

Drinks

1.00 pm

Lunch

Afternoon Free

4.00 pm

Tea in the Saloon

4.30-6.00 pm

Third Session of Working Groups

Before Dinner

Rapporteurs, in consultation with their Chairmen as necessary, prepare brief reports for circulation to the plenary session on Sunday morning.

7.30 pm

Drinks in the White Drawing Room

8.00 pm

Dinner (seating plan in the Hall)

9.30 pm

Bar in the White Drawing Room from 9.30 onwards

Sunday 7 May

8.30-9.25 am

Breakfast

9.30-10.30 am

Plenary Session III (Library)

Presentation and discussion of Group A's report

10.30-11.30 am

Plenary Session IV (Library)

Presentation and discussion of Group B's report

11.30 am
11.45am-12.45pm

Coffee

Plenary Session V (Library)

Presentation and discussion of Group C's report

12.45 pm

Drinks

1.00 pm

Lunch

2.15-3.30 pm

Plenary Session VI (Library)

Final debate

3.30 pm

Tea

4.00 pm onwards

Departure

Transport will leave for Oxford Station at 4.10 pm to catch the 5.03 pm train to London, which arrives at Paddington Station at 6.13 pm.

Transport to Heathrow and Gatwick Airports will be arranged according to need.

Note 1: Dinner

As dinner on Saturday evening is the main social event of the weekend, guests are encouraged to wear evening dress (black tie) on that occasion if it is convenient for them to do so - otherwise normal town clothes.

Note 2: Saturday afternoon

You will see that Saturday afternoon is free between lunch and tea-time. The Foundation usually arranges for its minibus to make a brief trip to Oxford for those visitors who would like to see something of that city. Please let a member of the staff know if you are interested in doing this. Visits to Blenheim Palace are also possible.

Note 3: Luggage

Those leaving at the end of the conference are asked to leave their luggage (other than hats, coats and hand luggage) outside the bedroom before the last session, so that it may be collected and brought to the Hall. Special arrangements will be made for those leaving earlier.

21.3.89

THE DITCHLEY FOUNDATIONS
CONFERENCE
5-7 May 1989

POLICY CHOICES FOR ISRAEL

LIST OF ACCEPTANCES
(28.3.89)

Conference Chairman

- The Rt Hon Dr David Owen MP
(Britain) - Member of Parliament for Plymouth
Devonport (1974-)(Plymouth, Sutton
1966-74)(Labour 1966-81, SDP 1981-);
Parliamentary Under-Secretary of State
for Defence, for Royal Navy (1968-70);
Opposition Defence Spokesman (1970-72);
Parliamentary Under-Secretary, Department
of Health & Social Security (DHSS)
(1974); Minister of State: DHSS
(1974-76), Foreign & Commonwealth Office
(FCO)(1976-77); Secretary of State for
Foreign & Commonwealth Affairs
(1977-79); Opposition spokesman on
energy (1979-80); Chairman,
Parliamentary Committee, SDP (1981-82);
Deputy Leader, SDP (1982-83); Leader,
SDP (1983-87)(1988-).
- Professor Fouad Ajami
(USA) - Director, Middle East Studies,
School of Advanced International Studies,
The Johns Hopkins University (1980-);
James P Warburg Fellow, Princeton
University (1973-74); Lecturer,
Department of Politics, Princeton
University (1974-80); Research Fellow,
Lehrman Institute, New York City
(1978-79); Foreign Affairs Guest
Columnist, New York Times (1978);
consultant, Middle Eastern affairs, CBS
News.
- Dr Meron Benvenisti
(Israel) - Historian, Social Scientist and
author; Founder and Director, West Bank
Data Project, an independent research
group established to study and analyse
demographic, social, economic and
political conditions in the West Bank and
Gaza (1982-).
- Mr Trevor Chinn
(Britain) - Chairman and Chief Executive,
Lex Service plc.
- Professor Nazli Choucri
(USA) - Political Science Department,
Massachusetts Institute of
Technology (MIT).

Ms Helena Cobban
(USA)

- Guest Scholar, Brookings Institution (1988-); Senior SSRC-MacArthur Fellow in International Peace & Security Studies (1986-); member, International Institute for Strategic Studies, the Middle East Studies Association of North America; member, editorial advisory board, The Middle East Journal, national advisory boards of the Foundation for Middle East Communication and the American-Arab Affairs Council.

Mr Peter David
(Britain)

- International editor, The Economist.
Conference Rapporteur.

Mr Hugh Dykes MP
(Britain)

- Member of Parliament (Conservative) Harrow East (1970-); Associate Member, Quilter, Hilton, Goodison, (stockbrokers)(1978-); Member, House of Commons Select Committee on European Legislation; Member, European Parliament, Strasbourg (1974); Chairman (Vice-Chairman 1974-79), Conservative Parliamentary European Committee (1979-80); Vice-President (Chairman 1978-81), Conservative Group for EEC; Joint Honorary Secretary, European Movement (1982-87).

The Hon David Gore-Booth
(Britain)

- Assistant Under-Secretary of State, Foreign & Commonwealth Office (FCO)(1989-); First Secretary, UK Permanent Representation to European Communities, Brussels (1974-78); Assistant Head, Financial Relations Department, FCO (1978-80); Counsellor, Jeddah (1980-83); Counsellor & Head of Chancery, UK Mission to the United Nations, New York (1983-87); Head of Policy Planning Staff, FCO (1987-89).

Professor Gideon Gotlieb
(USA)

- Law School, University of Chicago.

Mr J R Grundon
(Britain)

- Regional Co-ordinator, Near East, The British Petroleum Co plc.

HE Dr Niels Hansen
(Federal Republic
of Germany)

- Ambassador and Permanent Representative of the Federal Republic of Germany to NATO (1985-); joined Foreign Service 1952: served in Lisbon (1958-61), Berne (1961-65); Deputy Consul-General, New York (1965-68); Head, Mediterranean & European Integration Desks, Foreign Office (1968-73); Minister Counsellor, Permanent Mission to UN (1973-75); Minister and Deputy Chief of Mission, Washington (1975-79); Head, Policy Planning Staff, FO (1979-81); Ambassador to Israel (1981-85).

Mrs Rita Hauser
(USA)

- Partner, Stroock & Stroock & Levan (attorneys), New York; US Representative to UN Commission on Human Rights (1969-72); Member, Executive Committee, Lawyers Commission for Civil Rights Under Law (1969-78); Chairman, US Advisory Committee on International and Cultural Affairs (1973-77); Member, Special Refugee Advisory Panel, Department of State (1981); Member, Advisory Panel on International Law, US Department of State; Chairman, Advisory Group, International Parliamentary Group for Human Rights in the Soviet Union; a Director, the American Ditchley Foundation.

Ms Drora Kass
(USA)

- Founder and Director, US Office, International Center for Peace in the Middle East; formerly psychologist, Israel Defense Forces; Associate Director, African & Asian Affairs, the World Jewish Congress; Consultant, American Professors for Peace in the Middle East.

Dr David Kimche
(Israel)

- Chairman, Israel Council of Foreign Relations; Director General, Ministry of Foreign Affairs (1980-86)

Ms Judith Kipper
(USA)

- Guest Scholar, The Brookings Institution, Washington DC; Consultant on international affairs for ABC News and the Rand Corporation; formerly member, American Enterprise Institute; member, Council on Foreign Relations, IISS, Middle East Studies Association.

Mr Daniel Kurtzer
(USA)

- Member, Secretary of State's Policy Planning Staff (speechwriter for Secretary of State and adviser on Near Eastern Affairs) (1987-); joined US Foreign Service 1976: served in the Bureau of International Organization Affairs; Dean, Heshiva College (1977-79); First Secretary, (Political Affairs) Cairo (1979-82); First Secretary, (Political Affairs) Tel Aviv (1982-86); Deputy Director, Office of Egyptian Affairs (1986-87).

Mr Edward Mortimer
(Britain)

- Assistant Foreign Editor, Financial Times; Foreign leader writer, The Times (1970-86); Fellow, All Souls College, Oxford (1965-72 and 1984-86); Senior Associate, Carnegie Endowment for International Peace, New York (1980-81); a member, Programmes Committee, the Ditchley Foundation.

Dr Kurt Muller
(Federal Republic
of Germany)

- Retired as Ambassador to Cairo (1984-87); Ambassador to Ethiopia (1965-69); Deputy Director, Political Department, Ministry of Foreign Affairs (1970-74); Ambassador to Indonesia (1974-77); Director, Department of Cultural Affairs (1977-82).

Mr Richard Murphy
(USA)

- On secondment to Royal Institute on International Affairs, London; Assistant Secretary for Near Eastern & South Asian Affairs, US Department of State (1984-89).

Mrs Ora Namir
(Israel)

- Member of the Knesset (Labour) (1973-); Chairman, Knesset Committee for Labour and Social Welfare (1984-); formerly Chairman, Government Commission on the status of women.

Dr Martin Peretz
(USA)

- Editor-in-Chief, The New Republic Lecturer in Social Studies, Harvard University (1972-); Member, Board of Governors, Hebrew University, Jerusalem; Chairman, Board of Directors, Jerusalem Foundation.

The Hon Thomas R Pickering
(USA)

- United States Ambassador to the United Nations (1989-); Ambassador to Jordan (1974-78); Assistant Secretary of State for Bureau of Oceans, International Environment and Scientific Affairs, Washington (1978-81); Ambassador to Nigeria (1981-83), to El Salvador (1983-85), to Israel (1986-89); Member, Council on Foreign Relations, International Institute for Strategic Studies.

Dr William B Quandt
(USA)

- Senior Fellow, Brookings Institution (1979-)(Acting Director, Foreign Policy Studies Program, 1986); President, Middle East Studies Association (1987-88); staff member, National Security Council (with special responsibility for the Middle East)(1972-74 & 1977-79); author of books on the Middle East and Editor, The Middle East: Ten Years After Camp David (1988).

Dr David H Sambar
(Britain)

- Chairman, Sambar International Investments Ltd, London; Chase Manhattan Bank (1955-77), serving in Beirut, Paris, Geneva, London and Head Office, New York (Vice President); founder, investment companies in Kuwait and Saudi Arabia (1977-); Member, Lloyd's, Stanford Research Institute, Mexican Academy of International Law.

The Rt Hon Peter Shore MP
(Britain)

- Member of Parliament (Labour),
Bethnal Green & Stepney (1983-)(Stepney
1964-74); Leader, House of Commons and
Opposition Spokesman on Trade and
Industry; Opposition Spokesman on Europe
(1971-74); Secretary of State for Trade
(1974-76); Secretary of State for the
Environment (1976-79); Opposition
Spokesman on Foreign Affairs (1979-80),
on Treasury & Economic Affairs (1980-83),
on Trade and Industry (1983-84); Shadow
Leader of the House of Commons (1984-87).

The Rt Hon the Lord Sieff of
Brimpton
(Britain)

- Life Peer (Conservative)(1980);
Honorary President, Marks & Spencer
Ltd 1985-)(joined 1935: Director, 1954,
Assistant Managing Director 1963, Vice
Chairman 1965, Joint Managing Director
1967-83, Deputy Chairman 1971, Chairman
1972-84, President 1984-85); Chairman,
First International Bank of Israel
Financial Trust Ltd (1983-);
non-executive Chairman, The Independent
(1986-); Director N M Rothschild & Sons
(1983-); Honorary President, Joint
Israel Appeal (1984-); Vice President,
Policy Studies Institute (1975-);
President, Anglo-Israel Chamber of
Commerce (1975-).

Mr Henry Siegman
(USA)

- Executive Director, American Jewish
Congress.

Congressman Stephen J Solarz

- Member (Democrat), 94th and 96th-99th
Congresses from 13th District, New York
(1975-); Member, Foreign Affairs
Committee, Civil Service Committee, House
Budget Committee; Chairman, Foreign
Affairs Sub-committee on Asian and
Pacific Affairs; Member, Congressional
Delegation to UN General Assembly (1983);
Member, Governing Council, American
Jewish Congress; Trustee, Brandeis
University Democratic Office.

Dr C W Squire CMG LVO
(Britain)

Development Director, Cambridge
University Development Office (1988-);
joined Foreign Office (FO), 1959:
British Legation, Bucharest (1961-63), FO
(1963-65), UK Mission to UN (1965-69),
Head of Chancery, Bangkok (1969-72), Head
of SE Asian Department, FCO (1972-75),
Counsellor, later Head of Chancery,
Washington (1976-79); Ambassador to
Senegal (1979-82); Assistant
Under-Secretary of State, FCO (1982-84);
Ambassador to Israel (1984-88).

Sir Sigmund Sternberg O StJ
KCSG
(Britain)

- Chairman, CRU Holdings (1983-); Lloyd's Underwriter; a member, Research Group for Labour Shadow Cabinet (1973-74), Economic and Industry Committee, Fabian Society (1976); Hon Treasurer, Council of Christians and Jews; Chairman, International Council of Christians and Jews; Co-Chairman, Friends of Keston College; Member, Board of Deputies of British Jews; Governor, Hebrew University of Jerusalem; Chairman, Friends of Oxford Centre of Post-graduate Hebrew Studies; a judge, the Templeton Foundation; Founder, the Sternberg Centre for Judaism.

The Hon Roscoe Seldon Suddarth -
(USA)

US Ambassador to Hashemite Kingdom of Jordan (1987-); joined US Foreign Service (1961): served in Mali (1961-63), the Yemen (1965-67), Libya (1969-71); Politico-Military Officer, Bureau of Politico-Military Affairs, State Department (1972-73); Deputy Chief of Mission, Jordan (1974-79); Executive Assistant to the Under Secretary of State for Political Affairs (1979-81); Deputy Chief of Mission, Saudi Arabia (1983-85); Deputy Assistant Secretary of State for Near Eastern and South Asian Affairs (1985-87).

Sir John Thomson GCMG
(Britain)

- Retired as UK Permanent Representative to the United Nations, (1982-87); Director, Grindlay's Bank (1987-); Director, 21st Century Trust; Head of Planning Staff, Foreign Office (1967-68); seconded to Cabinet Office as Chief of Assessments Staff (1968-71); Minister and Deputy Permanent Representative to North Atlantic Council (1972-73); Head of UK Delegation to MBFR Exploratory Talks, Vienna (1973); Assistant Under-Secretary of State, FCO (1973-76); High Commissioner to India (1977-82).

Mr Merle Thorpe Jr
(USA)

- President, Foundation for Middle East Peace, Washington; Trustee, International College, Beirut; member, Board of Governors, Middle East Institute; Chairman, Board of Directors, American Near-East Refugee Aid member, The Advisory Council, American Ditchley Foundation.

Sir Brian Urquhart KCMG MBE
(Britain)

- Scholar in Residence, The Ford Foundation, New York; Member, Office of Under-Secretary General for Special Political Affairs, UN (1954-71); UN Representative in Katanga, Congo (1961-62); Assistant Secretary General, UN (1972-74); Under-Secretary General for Political Affairs, United Nations (1974-86); Chairman, Program Committee and Member, the Advisory Council, the American Ditchley Foundation.

The Rt Hon the Lord Weidenfeld -
(Britain)

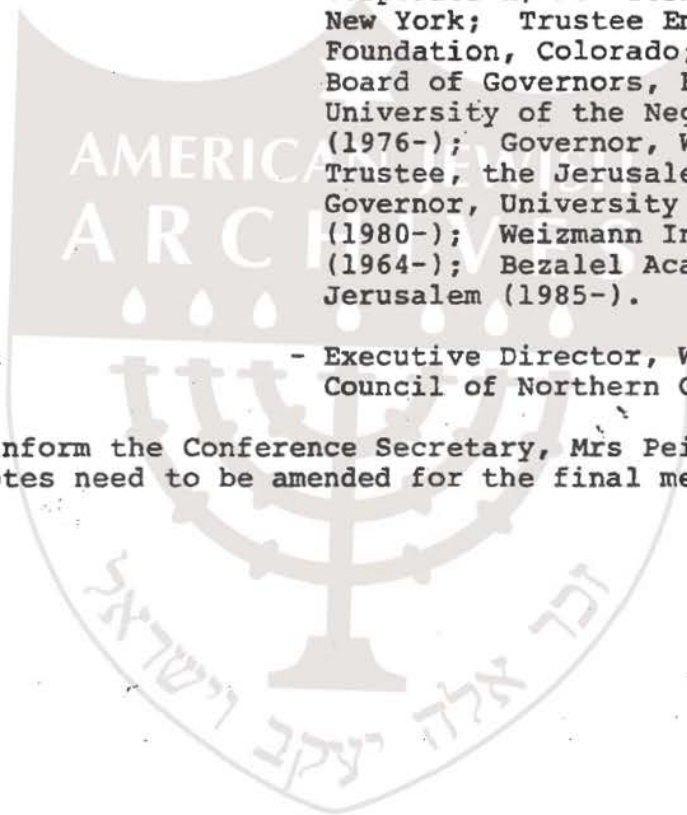
- Life Peer (Social Democrat); Chairman, (Founder 1948) Weidenfeld & Nicolson Ltd (London); Weidenfeld & Nicolson (New York); Wheatland Corporation, New York; Grove Press Inc, New York; Trustee Emeritus, the Aspen Foundation, Colorado; Vice Chairman, Board of Governors, Ben Gurion University of the Negev, Beer-Sheva (1976-); Governor, Weizmann Institute; Trustee, the Jerusalem Foundation; Governor, University of Tel Aviv (1980-); Weizmann Institute of Science (1964-); Bezalel Academy of Arts, Jerusalem (1985-).

Mr Casimir Yost
(USA)

- Executive Director, World Affairs Council of Northern California.

Note: Please inform the Conference Secretary, Mrs Peissel, if these biographical notes need to be amended for the final membership list.

28 March 1989



(EDITORS: The following pieces present two sides on an issue. If you plan to use them, we urge you to run both pieces together.)

PROPOSED BOYCOTT OF POPE IS ABSURD

By Rabbi Marc H. Tanenbaum

(Copyright 1989, Jewish Telegraphic Agency, Inc.)

--NEW YORK

The headline on an April 2 New York Times story read, "Jews Divided by a Convent at Auschwitz."

If you read Peter Steinfeld's entire story, you will realize that virtually all responsible Jewish leadership are united on the issue of moving the Carmelite convent to another site off the blood-soaked ground of Auschwitz.

Where Jewish differences do exist are in relation to the best methods for bringing about the last stage of the convent's removal.

As I told leaders of the World Jewish Congress directly, I am unalterably opposed to their proposal calling upon Jews throughout the world to boycott meetings with Pope John Paul II. I regard that melodramatic gesture as absurd, mischievous and counterproductive.

At the March 23 meeting of the International Jewish Committee on Interreligious Consultations held in New York, where I co-represented the American Jewish Committee, I went on public record disassociating myself from both the concept and rhetoric of that "boycott" resolution.

My reasons were as follows:

(1) The assumptions of that "boycott" proposal are false and distorted. The facts of the situation are that the key Catholic authorities in Poland, Vatican City (including the pope), France and Belgium have agreed in writing several times to remove the convent from the grounds of Auschwitz and to move it to another center away from that death camp.

During 1988, while I served as chairman of IJCIC, I helped European Jewish leaders negotiate precisely such an agreement with Catholic authorities, including Vatican representatives.

Throughout these discussions, there was a remarkable sensitivity demonstrated by Catholic leaders to Jewish feelings about the sacred place Auschwitz holds in Jewish memory and consciousness, and that those convictions must be honored by removing the convent.

Despite the initial great resistance of the Carmelite nuns, the Catholic authorities persisted in honoring Jewish sensibilities and brought about, after difficult and complicated negotiations, the present agreement.

They should be supported for that conviction, not maligned through reckless suggestions of boycott.

(2) The sole issue that is presently outstanding between Polish, other Catholic leaders and the world Jewish community, especially European Jewry, is that of method.

There is the practical problem of their finding an interim place of domicile for the Carmelite nuns until the new center is built off the grounds of Auschwitz.

It is appropriate, even urgent, for Jewish leaders to continue to press for assurances that the interim move will take place quickly as a sign of good faith in enacting our joint agreements.

But that is hardly the basis for invoking an appeal for a worldwide Jewish boycott of Pope John Paul II, who has been particularly sympathetic to Jews on this issue.

Rabbi Marc H. Tanenbaum is international consultant for the American Jewish Committee.

Sir Sigmund Sternberg O.St.J. KCSG JP

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Rabbi Dr Marc H. Tanenbaum
Director
International Relations
Institute of Human Relations
American Jewish Committee
165 East 56th Street
N.Y. NEW YORK 10022 U.S.A.

Date 26 April 1989

Our ref SSS/MD

Your ref



Dear Marc

Thank you for sending me the article from the Miami Herald, 10 March. I would appreciate receiving the original as it is difficult to read the faxed copy.

Please find enclosed article I have submitted to The Times relating to the Sisters of Sion in Spain who, as you know, have received the 1988 Sir Sigmund Sternberg ICCJ Award.

Kind regards.

Yours sincerely

SIR SIGMUND STERNBERG

enc.

The presentation by Queen Sofia of Spain of the International Council of Christians and Jews' annual Sternberg award to Sisters Ionel and Speranza of the Sisters of Sion for their sustained intellectual contribution in the furtherance of inter-religious understanding focusses attention on the activities of the Order whose 1100 members in 22 countries are called to disseminate something of the joy and hope which inform their own lives to the varied peoples among whom they live. The royal occasion highlights the particular achievements of the award-winners at the centre for Jewish-Christian relations in Madrid, established by the Order with the aim of witnessing to both Christians and Jews so that the former might lose their traditional, almost unconscious prejudices and the latter appreciate that Christianity symbolises more than Inquisition, persecution and hatred.

Indeed, the vocation of the Congregation of the Sisters of Sion, founded 140 years ago, calls on the sisterhood to witness to God's faithful love for the Jewish people. While the objectives of the founder of the order, Father Theodore Ratisbonne, born into an assimilated Alsacien-Jewish family, were somewhat ambivalent, seeking to 'co-operate in the fulfilment of the promises concerning the destiny of the Jewish people', inevitably via conversion, and, at the same time, avoid all proselytising, the upheavals and developments of the twentieth century, not least the Holocaust and Vatican II, have led to a re-appraisal of the relationship between the two religions. Judaism is now explored in terms of its own self-understanding and the traditional Jewish interpretation of the Hebrew Bible is validated alongside the Christian interpretation.

On another level the centuries-long fate of Jewish communities has brought to light a universal pattern of conflict between the powerful and the oppressed, between the establishment and those who, because of a different religion, colour or status are kept in subjection. Thus section 13 of the Order's constitution speaks of the threefold commitment of the sisterhood, 'to the Church, to the Jewish people and to a world of justice, peace and love'.

The organisation of the Sisters of Sion, which is self-supporting, has its headquarters or 'generalate' in Rome and is divided into eight provinces spanning four continents, with a special Contemplative Branch in Lourdes. In the course of their apostolic duties the sisters, like those of other religious orders, come into contact with a wide cross-section of the poor and underprivileged whom they sustain with love and concern both in

practical ways and through partaking of the other's existence. A sister in Egypt, for example, shared the life of garbage collectors in one of Cairo's refuse dumps for five years; in a socially and economically deprived district in Tunisia, a sister established a dressmaking school for victims of

the moral and psychological misery generated by such an environment; in Brazil, a sister has found inspiration in the 'life of concrete poverty, animated by joy and hope' of the population she has worked with for several years, the majority of whom are dependent on subsistence agriculture.

The sisterhood is also closely involved in the sphere of education, with schools for girls of all faiths in many countries of the world, the first of which were established as early as the 1850s. And of particular relevance today is the rôle played by the sisters in the area of reconciliation. The Mediterranean provincial headquarters is in Ein-Kerem, near Jerusalem, where the sisters aim 'to have a heart that listens constantly, that does not judge, that sides only with humanity; a heart that listens to both Jew and Arab, Moslem and Christian, trying to understand and yet accepting that it cannot'. The house of the sisterhood in Ein-Kerem also offers 'an oasis of peace and serenity' to all comers, primarily Israelis, who, in the words of one young boy, are made to feel that they 'are really loved here', an invaluable gift to a people who have found, sadly, that national sovereignty has not automatically conferred acceptance.

In Ireland, too, the sisters play a healing role among the feuding Christian communities, using their perception of Judaism as the origin common to all Christians as a first step towards reconciliation. The struggle to reach beyond sectarian division and achieve unity through love was concretised in the marriage in a chapel of the sisterhood in Ammerdown between a Protestant and a Roman Catholic from Northern Ireland, with clergy from both Churches concelebrating.

Where the Sisters of Sion are unique among religious orders, however, is in their contribution to Christian-Jewish relations which lies at the basis of their primary tasks. These are to discover the place the Jewish people and Judaism hold in God's plan in the present and future as well as in the past, to help Christians recognise this place and to help Christians and non-Christians respect the values of Judaism and to be fraternal in their relations with Jews. The intricate strands connecting the two faiths are embodied in the Order's constitution, for example: 'The study and

experience of Judaism in its living historical reality, either in Israel or in the diaspora, brings new dimensions to our prayers, our understanding of the Bible and our apostolic commitments', (section 87), while sisters all over the world are active in furthering understanding between the faiths at all levels. As one sister reported from Argentina: 'we were happy to hear a Rabbi say in the Synagogue "These are the Sisters who transmit our Jewish values to the Christians"'.

Here in London the sisters are no less active, contributing, for example, to 'remedial' religious education by producing a series of bulletins in which various elements of the New Testament are analysed in their historical context so that the anti-Jewish elements may be nullified. And one of the sisters, Margaret Shepherd, plays a key rôle in interfaith work at the Sternberg Centre for Judaism, the largest Jewish cultural centre in Europe.

While the issue of covenant has long been a point of contention dividing Christians and Jews, the Sisters of Sion lead the way towards inter-religious harmony through their recognition of the essential and timeless duality of God's covenant. At the same time, their adherence to the concept of the Olive Tree not only as a biblical and universal symbol of peace, but as the source of the Pauline vision encapsulated in the words of Nostra Aetate: 'The Church cannot forget that she draws sustenance from the root of that olive tree onto which she has been grafted,' ensures that they keep alive the consciousness that in some mysterious way, Christianity is linked to Judaism from its origin to its final destiny.

**The Beatification of Edith Stein:
Ramifications for Catholic-Jewish Relations**

by Judith Hershcopf Banki

**Associate National Interreligious Affairs Director
The American Jewish Committee**

Edith Stein was born into an Orthodox Jewish household in Breslau on Yom Kippur, 1891. She was the youngest of eleven children, seven of whom survived infancy. Her father died when she was not yet two years old. Her mother took over and ran the family business and she was left in the care of an older sister.

A brilliant, precocious and ambitious child, she was continually thwarted in her efforts to achieve academic recognition by an anti-Semitic headmaster who refused to award her the prizes she deserved. By the age of 21, she had emerged as an agnostic intellectual with feminist leanings. She became an intellectual disciple of Edmund Husserl, founder of the philosophical school of phenomenology, transferring from the University of Breslau to the University of Gottingen in 1913 to study under him, and eventually became his assistant at the University of Freiburg, where she received her doctorate in philosophy at the age of 25. Husserl was himself a convert to Roman Catholicism, and the intellectual-philosophical circle in which Edith Stein moved included several other converts. These professors and friends influenced her strongly, as did reading the autobiography of Teresa of Avila. On January 1 1922, she was baptized, taking the name of Teresa.

Unable to secure a university position because of her feminist assertiveness, Edith Stein found a teaching post in a Dominican convent school in Speyer. She taught novices and young women. She wrote and lectured in support of women's and Catholic education; she also translated writings by John Cardinal Newman and Thomas Aquinas and attempted to reconcile phenomenology with Thomist philosophy. By 1931, she was quite well known as a feminist and a scholar.

For a brief time she taught at the German Institute at Munster, but was abruptly suspended from her post in 1933 when the Nazi racial laws excluded Jews from public office. That year, she entered the Carmelite convent in Cologne and became Sr. Teresa Benedicta of the Cross. After Kristallnacht, she fled with her sister, Rosa -- also a convert to Catholicism -- to a convent in Echt, Holland and asked the help of Swiss friends to get them into a convent in Switzerland. However, on August 2, 1942, she and her sister were deported, along with all other non-Aryan members of Catholic orders in Holland. Edith and Rosa were taken to Auschwitz, gassed and cremated within a few days of their arrival.

There are two major sources of Catholic-Jewish friction in the Edith Stein story. One has to do with her own attitudes towards Jews and Judaism and her understanding of the reasons for Nazi persecution of the Jews. The other has to do with a major reason being advanced for her beatification. On the first point, the record is incomplete, and there are many assertions that cannot be proved. Stein is reputed to have considered Nazi persecution as the fulfillment of the curse which the Jewish people called down upon its head (i.e. the rejection of Jesus as Christ) and it is claimed that she "offered her life for the conversion of the Jews to the Catholic Church." There is no first-hand evidence to support these claims and a good deal to challenge them. Stein's autobiography, which encompasses her childhood and youth, Life in a Jewish Family, was written to combat Nazi caricatures of Jewish life and reveals a reverence for Jewish people and tradition, particularly Stein's mother. Stein did not participate in any conversionary campaigns and is not known to have actively sought to bring other Jews into the Church. She declared her belief that her own mother was in heaven -- certainly suggesting she believed Judaism a saving faith.

In any case, statements attributed to her as direct quotations must be taken with a grain of salt, since her first biography, which provided the basis for subsequent studies, was written by her novice mistress in Cologne years after Stein had left there.

The most controversial aspect of Edith Stein's beatification is its dependency on the claim that she died a martyr to Christian faith -- a grounds for beatification in the absence of evidence of miracles. In its most blatant form, this claim has issued from the Rev. Ambrosius Eszser, the advocate of her beatification cause in the Vatican, who asserted that "the motive of the Nazi action was odium fidei, hatred of the faith." Other Catholics have argued that Edith died as a result of Nazi "reprisals" against the Dutch bishops for issuing a pastoral letter condemning the deportation of Jews. Both claims are questionable from a Jewish perspective, and the first is objectionable. Jews have pointed out that Edith Stein was murdered by the Nazis for one reason and one reason only, because she was a Jew. For the Nazis, religious faith was irrelevant; Jewishness was a racial category. It may be true -- and Jews should be sensitive to this point -- that her death may have been hastened by the courageous action of the Dutch bishops, because the Nazis had offered to postpone the roundup and deportation of "non-Aryan" Christians if the bishops remained silent. But it is also true that all persons considered Jews by the Nazis were slated for extinction, sooner or later.

Edith Stein's conversion to Catholicism may be a sore point for some Jews. It is, however, not so much her conversion but the suspicion raised by some critics that the facts surrounding her death are being distorted and manipulated in order to satisfy a technical requirement for beatification that most offends Jewish sensibilities. Edith Stein was a willing convert but she was not a willing victim; at the time she was seized and deported she was actively seeking to get herself and her

sister out of Holland into Switzerland. She did not die because she was a Christian, a Catholic or a Carmelite. She died because she was born a Jew.

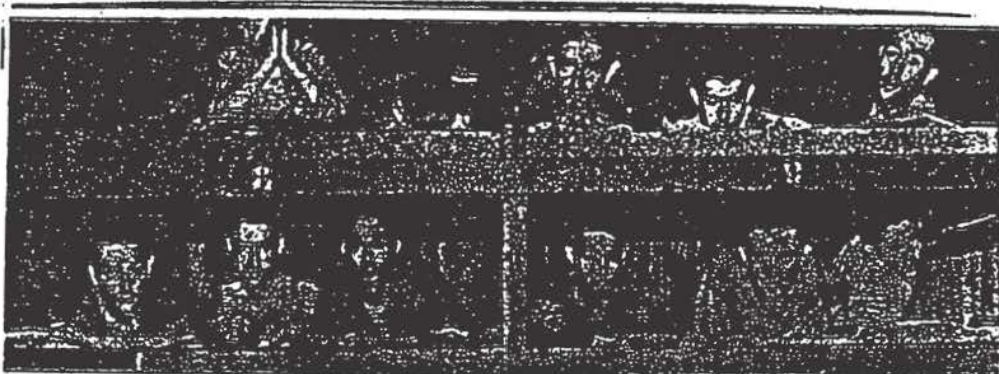
It should be noted that there have been both triumphalistic and sensitive approaches to Edith Stein's beatification from Catholic sources. Fr. Eszer's approach, which appropriates Stein's conversion as a weapon against Jews and Judaism and her death as an instance of Nazi hatred of the church, is triumphalistic to the point of arrogance. It has been criticized, however, by other voices within the church. Members of her own order of Carmelites have cautioned against using statements attributed to her for polemical purposes. The Tablet, an English Catholic journal, noted that the Vatican congregation's effort to fit Edith Stein into a narrowly-defined concept of martyrdom "distorts the meaning of her witness for today." "If she is a martyr," noted The Tablet, "then so are the six million other Jews who died in Auschwitz," and Dr. Eugene J. Fisher, the Executive Secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops, has said: "In honoring Edith Stein, the Church wished to honor all the Jewish victims of the Shoah (the Nazi Holocaust)."

Whether or not Jewish-Catholic tensions will escalate will depend to a large degree on which of these approaches to the beatification of Edith Stein dominates Catholic writing, thinking and teaching.



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APR-28-89



Prisoners in concentration camp.

Cross at Auschwitz

A controversial convent at a concentration camp

By Elan Steinberg, Jewish Telegraphic Agency

A 23-foot-high cross stands atop the largest Jewish graveyard in the world. Auschwitz, the symbol of the Holocaust, has been occupied by the Carmelite nuns for five years.

In 1984, the nuns established themselves in a building at Auschwitz that had served as a storehouse for the poison gas canisters used by the Nazis in the death camp.

Funds were raised for this convent, which is described as "a spiritual fortress and a guarantee of the conversion of strayed brothers."

Shock and anguish in the Jewish community changed to hope in 1987. Following difficult and extensive negotiations, European Catholic and Jewish leaders signed an accord providing for the convent's removal by Feb. 22, 1989. But the Church did not live up to its signed agreement. Feb. 22 came, and the nuns refused to go.

Church spokesmen claimed that Poland had not provided an alternate site for the convent. Not true. World Jewish Congress representatives have received written confirmation from the Polish government of locales off the grounds of Auschwitz available to the convent at any time.

Two weeks ago, a French Jewish delegation accompanied by a Belgian priest visited Auschwitz. They brought a petition signed by 800 Belgian Catholics asking the nuns to leave. The nuns rejected the petition and refused the delegation entrance.

This delegation sent back the first photographs alerting the world that the nuns had erected a 23 foot-high cross on the grounds.

Some spokesmen — Jewish and non-Jewish — have said that the Pope has expressed his

support for the 1987 accord. This sadly is also not true. The pope has not uttered a word on the subject.

Indeed, Elie Wiesel has warned that John Paul II is attempting to "de-Judaize the Holocaust." The pattern of the pope's behavior is revealing: He twice embraced Kurt Waldheim; in his visit to Mauthausen, he omitted any reference to the suffering of the Jews there; and he aggressively defends Pope Pius XII's record of silence during the years of the Holocaust.

A letter from the chairman of the Jewish Students Union in Europe, Melinda Simmons, asked us, "Are we unable to unite as one people to defend those who were brutally murdered because they were Jewish?"

In response, Jewish groups on four continents have asked the international executive of the WJC to take firm action when it meets in Montreal next month.

A compromise resolution being considered does not ask for a papal boycott but calls on Jewish communities to refrain from issuing invitations to the Pope when he travels abroad.

The Jewish communities around the world need our support in this initiative. If we cannot back them in this minimal expression of anguish and moral distress, we risk betraying the memory of our holy martyrs.

The WJC will not condemn any Jewish community which out of moral conviction does not wish to extend an invitation to the Pope while the Auschwitz convent remains occupied.

In her letter, Simmons plaintively states: "I cannot believe that we are so scared of the Catholic Church that we are willing to allow a desecration of the graves of the victims of Auschwitz."

Fifty years ago, the Jewish community failed to forcefully act, out of fear and confusion. Dare we allow history to repeat itself? ■

Elan Steinberg is the executive director of the World Jewish Congress.

COPY

FAX TRANSMISSION
(from 021-472 3206)

Total pages including cover page: [.2.]

Date: 5 May 1989

TO: Rabbi Dr Israel Singer (New York)
World Jewish Congress
Queen Elizabeth Hotel, Montreal, Quebec, Canada

Copies to various individuals.

From: Rabbi Dr Norman Solomon

Subject: Resolution re Pope

I object to the Resolution by the American delegation to boycott all meetings with the Pope until the Auschwitz Convent matter is settled to our satisfaction. May I ask you to bring my views to the notice of delegates for their consideration.

WJC has an enormous responsibility since it purports to speak on behalf of world Jewry. Its diplomacy must be dignified, measured and controlled. Wild outbursts, gut reaction and over-reaction may stir the crowds and make it to the headlines of The Times; they bring the WJC and the Jewish people into disrepute.

Political gestures are not read the same way on both sides of the Atlantic; a pose which is entirely appropriate on the West side may cause dismay on the East (in Britain we find this is true even of the modest Channel which separates us from continental Europe).

These are the facts as I see them. Some nuns have squatted (a member of the European Parliament reports that they have no official permission) in the *Theatergebäude* of the Auschwitz - Birkenau complex with the intention of praying for forgiveness and reconciliation. They have recently erected a large cross outside the building, signifying that in defiance of the solemn undertaking of Church dignitaries at Geneva as well as the known wishes of the superior of their Order and the Pope himself they intend to remain. They have some measure of popular support amongst Polish Catholics.

Until now official Jewish responses have been firm but dignified. The Catholic position as expressed by Cardinal Decourtray and others has been correct but ineffective. The Jewish side feels let down, even deceived, that the undertaking that the nuns would leave by 23 February 1989 was not honoured. In the light of this failure the

promise that by July at the latest the nuns will leave (or rather, be requested to leave) carries little conviction.

Firm, not insulting, expression by the Jewish side is called for. There is room for a measured response such as a refusal to engage in high-level dialogue until the matter is satisfactory resolved; the IJCIC resolution of 23 February 1989 offers a model which if necessary can be reinforced step by step.

Amongst the reasons that the American resolution must be rejected are:

1. It will gratuitously alienate a large part of the RC community world-wide who have not the slightest interest in the issue but will rally to defend the honour of their Pope. (Should we do less when our leaders are threatened, even though they do not have the religious significance for us that the Pope has for Catholics?) It will change the agenda from "the Convent at Auschwitz", where we have a case for which we can perhaps gain Catholic sympathy (at least outside Poland) to "the honour of the Pope", where we have not.

2. As the Pope would lose face by seeming to bow to threats from the WJC it would be that much more difficult for him to bring about the desired result. (The WJC's December 1985 "global campaign" to get the Holy See to recognise Israel was likewise counter productive.)

3. Even if our other dialogue and educational activities continue, the impetus and much of the progress of the last 20 years will be lost, probably more so here in Europe than in North America.

4. It will be increasingly difficult for the Pope to continue his initiatives, imperfect as they may be, to establish a new and positive relationship with Jews and Judaism. We do not know whether the next Pope will wish to take up the work this one will have been prevented by us from continuing.

5. You will 'at a stroke' generate hatred and increase suspicion between Jews and Catholics. "Why do you boycott the Pope?" is a real question, in a way that "Why did you kill Jesus?" no longer is.

6. Whatever the delegates to the WJC meeting decide it is doubtful whether you will persuade others to follow; many were distinctly reluctant to follow your lead on Waldheim. You will thus weaken the authority of WJC and increase tensions within the Jewish community.

7. Why arm our enemies? The aim of diplomacy should surely be to keep attention on and arouse sympathy for our concerns. The American resolution, if adopted, would assist those elements in the Church and elsewhere which are hostile by giving them a "cause" more attractive to and comprehensible by the media than ours.

Please, let wisdom and restraint prevail.

RESOLUTION UNANIMOUSLY ADOPTED BY THE WORLD JEWISH
CONGRESS EXECUTIVE, MEETING IN MONTREAL, CANADA,
MAY 8, 1989

Auschwitz is hallowed ground for us. Covered with the bones and ashes of millions of martyred Jews, it has become a symbol of the SHOAH, a memorial to the Holocaust.

Accordingly, the World Jewish Community was deeply dismayed when Carmelite nuns seized a building within the bounds of Auschwitz, converted it into a convent, and set up symbols of faith holy to them, but alien to us.

Our hurt is deepened by the knowledge that this very building was used by the Nazis to store Zklon-B gas used for the extermination of Jews. Moreover, it stands within grounds held inviolate when UNESCO added Auschwitz - Birkenau to its world heritage list in 1979.

We were re-assured when in 1987 leading Catholic prelates met with Jewish leaders in Geneva and signed an accord providing for the relocation of the Carmelite convent no later than February 22, 1989. Subsequently, the Polish Government endorsed this accord.

This deadline has passed without action, and no practical measures have so far been taken by the authorities of the Polish Church for the removal of the convent from this site.

We deplore the failure of the Vatican authorities to support and insure the implementation of the Geneva agreement.

It is therefore urgent that Pope John Paul II exercise his authority to assure the removal of the convent from the grounds of Auschwitz without further delay.

The WJC Executive records its endorsement of actions undertaken by its member communities and affiliated organization that are in harmony with the spirit of this resolution.

The WJC Executive further authorizes its President to appoint a Commission charged with overseeing the implementation of the above resolution.





united nations educational, scientific and cultural organization
organización de las naciones unidas para la educación, la ciencia y la cultura
organisation des nations unies pour l'éducation, la science et la culture

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Le Directeur général

référence : DG/4.5/01/7.3/POL

10 MAI 1989

Madame,

Par votre lettre du 17 mars dernier, vous avez bien voulu appeler mon attention sur le projet d'installation d'un couvent de Carmélites dans un bâtiment du camp d'Auschwitz.

Comme vous le savez sans doute, dès 1986 l'inquiétude suscitée par les projets d'aménagement et d'affectation au Carmel du "Theatergebäude" d'Auschwitz avait été partagée par mon prédécesseur et par le Président du Comité du patrimoine mondial, en raison de l'inscription du camp d'Auschwitz-Birkenau sur la Liste du patrimoine mondial.

A l'époque les autorités polonaises avaient été informées par les soins de l'Unesco de l'émotion qu'avait soulevée cette question. Des consultations ont eu lieu entre des représentants des différentes communautés intéressées et une solution satisfaisante pour toutes les parties a été trouvée, sur la base d'un accord de principe portant sur le respect dû au site d'Auschwitz.

Les contacts nécessaires vont être pris avec les autorités polonaises afin d'appeler leur attention sur votre communication.

Par ailleurs, le Secrétariat ne manquera pas de transmettre tous les éléments dont il disposera sur cette question au Bureau du Comité du patrimoine mondial lors de sa prochaine session.

Je vous prie d'agréer, Madame, l'assurance de ma considération distinguée.


Federico Mayor

Madame E. Sperling-Levin
Présidente
Conseil des Femmes juives de Belgique A.S.B.L.
Voskenslaan 137
B 9000 Gent (Belgique)

FACSIMILE COVER SHEET

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New York, NY 10022
(212) 751-4000 FAX: (212) 319-0975

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3DATE: 5/11/89

TIME: _____

TO: _____

FROM: SankiFIRM: Marc TenenbaumDEPT. ArlevichFAX #: 876-8351

MESSAGE AREA

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RESPONSE AREA

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RESOLUTION UNANIMOUSLY ADOPTED BY THE WORLD JEWISH
CONGRESS EXECUTIVE, MEETING IN MONTREAL, CANADA,
MAY 8, 1989.

Auschwitz is hallowed ground for us. Covered with the bones and ashes of millions of martyred Jews, it has become a symbol of the SHOAH, a memorial to the Holocaust.

Accordingly, the World Jewish Community was deeply dismayed when Carmelite nuns seized a building within the bounds of Auschwitz, converted it into a convent, and set up symbols of faith holy to them, but alien to us.

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The WJC Executive further authorizes its President to appoint a Commission charged with overseeing the implementation of the above resolution.

Sir Sigmund Sternberg O StJ KCSG JP

Star House Granton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

Date

Our ref

Your ref

Rabbi Marc Tanenbaum

4 December 1989

FAX 0101 212 876 8351

Dear Marc,

I am attaching a report handed to me by Henry Siegman and an article in the Jewish World by him.

I have handed him my report on the trip to Poland.

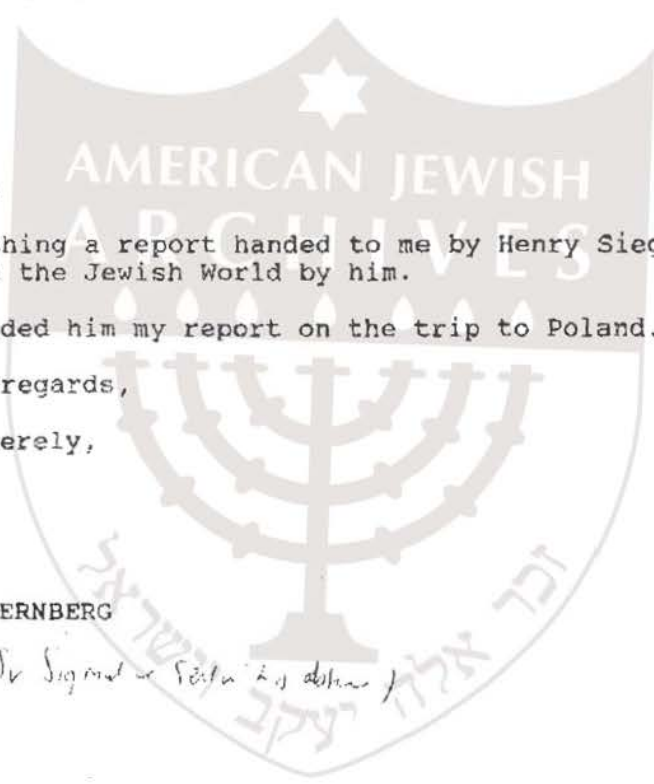
With kind regards,

Yours sincerely,



SIGMUND STERNBERG

(dictated by Sir Sigmund Sternberg to his daughter)



AJCONGRESS MISSION TO POLAND

Statement of Purpose

The American Jewish Congress Mission to Poland and Hungary, at a time of historic change in Eastern Europe, has two primary purposes.

The governments of Europe generally, and the leaders of the various reform movements in Eastern Europe, see the American Jewish community as a powerful and influential political factor in U.S. foreign policy, including its economic component. It is a purpose of our Mission to inform the leadership of Poland and Hungary that the American Jewish community fully supports the democratic reform movements in these countries, and that we will encourage our own government to do whatever it can to insure their success.

In this connection, we need to stress that we are impressed with the commitment to human rights, equality, and cultural and religious pluralism that has characterized the political ideology of the Solidarity movement. Its leadership has consistently resisted the forces of chauvinism, xenophobia and anti-Semitism that are the hallmark of Polish reactionary nationalist movements. Unfortunately, these groups continue to exert varying degrees of influence in Poland and in other Eastern European countries.

Which brings us to our second purpose - the dangers of resurgent anti-Semitism. Virtually all of Eastern Europe has a long history of virulent anti-Semitism, both popular and official. While totalitarian regimes use anti-Semitism, they are also able to control it. With official restraints removed, very special vigilance is required to prevent the ascendancy of the darker forces associated with reactionary nationalist movements. Special efforts are also required to deal with popular anti-Semitism.

Much of the intellectual leadership associated with the reform movement in both Poland and Hungary have consciously opposed anti-Semitism. We will let them know that we are aware of their efforts, and commend them, but wish to emphasize the need for continued and increased vigilance.

In short, we intend to make it clear to the political and religious leadership we will meet with that we are keenly aware of the extraordinary historical significance of what is happening in these countries, particularly in Poland, a country that has a history of oppression and martyrdom and of frustrated national aspirations. We intend to follow these developments closely, do what we can to

encourage the progressive forces emerging in these societies. At the same time, we will monitor carefully the forthrightness with which they will oppose anti-Semitism and reaction. If we have learned anything from history, it is that anti-Semitism and the forces of reaction and tyranny go hand-in-hand. The Polish and Hungarian struggle for freedom, human rights and national dignity is therefore intricately linked to the battle against anti-Semitism.



HEADLINE: JEWS CANCEL PAPAL MEETING OVER AUSCHWITZ CONVENT ROW

BYLINE: By Philip Pulliella

DATELINE: VATICAN CITY, May 12

KEYWORD: POPE-AUSCHWITZ

BODY:

Jewish leaders on Friday cancelled a meeting with Pope John Paul at short notice to avoid stoking controversy over a Catholic convent at the former Nazi death camp at Auschwitz.

"It was mutually understood that some items on the agenda had the potential for exacerbating tensions, and it was considered more productive to reschedule the meeting," the Anti Defamation League of B'Nai B'rith (ADL) said in a statement as they announced the highly unusual move.

(c) 1989 Reuters; May 12, 1989

Vatican- Jewish relations have been seriously strained over the community of Carmelite nuns, who in 1984 established a small convent on the site of the Auschwitz extermination camp in Poland where more than a million Jews died.

Catholic and Jewish delegations agreed in Geneva in 1987 that the convent would move to a new building outside the camp by last February 22 but the transfer has not happened.

Polish bishops said the nuns had not left because the new building was not ready.

Some world Jewish leaders were outraged that the Catholics had not respected the deadline. Some urged the Polish-born Pope, who visited Auschwitz in 1979, to order the nuns out.

Rabbi Leon Klenicki, head of inter-faith affairs for the ADL, and a member of the delegation that was to have met the Pope, told Reuters the Jewish side decided on Thursday night to call off the meeting.

"We felt that the audience would have put the Pope in a very peculiar situation," Klenicki said.

(c) 1989 Reuters; May 12, 1989

He stressed the Jewish decision should not be interpreted as a snub to the Pope, whom Jews have praised for his strong stand against anti-Semitism.

Jewish sources in Rome said the ADL might also have been influenced by fresh assurances by French Catholic bishops that the nuns would leave the camp soon.

In another unusual move which Church sources said would not be appreciated by the Vatican, the ADL released the text of the address its U.S. national president, Burton S. Levinson, was to have made to the Pope.

Levinson urged the Pope to "find an effective reply to the tragic misunderstandings" over the convent.

"For the Jewish religious conscience, this defiled plot of land where nearly half of the six million were murdered, is synonymous with the Shoah (Holocaust) and must cry out in stark silence to all future generations," his text said.

Levinson said Auschwitz should be "inhabited only by memories."

(c) 1989 Reuters; May 12, 1989

He said that a speedy resolution of the convent issue would "avoid much pain and quell those resurgent, ominous outbursts of prejudice" that the Pope has condemned.

The nuns are to move into a building outside the camp, next to a multi-denominational centre of information, education, meeting and prayer.

The dispute over the convent is the worst crisis in Catholic-Jewish relations since the Pope received Austrian President Kurt Waldheim at the height of controversy over his World War Two role in the German army.

Catholic-Jewish relations improved dramatically after the 1962-1965 Second Vatican Council repudiated the idea of collective Jewish guilt for Christ's death. They reached a high point when the Pope visited Rome's synagogue in 1985.

May 13, 1989, Saturday, AM cycle

SECTION: International News

LENGTH: 309 words

HEADLINE: Jewish Group Cancels Meeting With Pope in Flap Over Convent

DATELINE: ROME

KEYWORD: Vatican- Jews

BODY:

A group of Jewish leaders canceled a meeting with Pope John Paul II after the Vatican said it would not discuss a Roman Catholic convent at Auschwitz that has offended many Jews, a group official said Saturday.

Jewish groups are upset about the presence of a dozen Carmelite nuns on the site of the Nazi death camp in Poland, which has become a memorial to the 6 million Jews murdered in the Holocaust.

AMERICAN JEWISH

The Associated Press, May 13, 1989

Rabbi David Rosen of the Anti-Defamation League of B'nai B'rith said group members from the United States and Israel were to meet the pope Friday at the Vatican for three purposes: to compliment his recent document on racism, to ask him to consider the situation of Jews in upcoming documents, and to discuss the Auschwitz dispute.

But Rosen said that in talks last week at the Vatican, Cardinal Johannes Willebrands of the Pontifical Council for the Promotion of Christian Unity said church leaders had not approved of the agenda.

"He indicated that things couldn't go ahead under those terms," the Jerusalem-based representative said in a telephone interview in Rome. "We decided we're not going to hide our agenda."

He said the Anti-Defamation League, which originally requested the meeting, decided to put it off indefinitely.

"It was obvious if everyone was insistent, there was going to be a clash," he said.

He added, however, that his group remains "completely committed to the continuity of the dialogue" between the faiths. He said the disagreement would

The Associated Press, May 13, 1989

not hinder fruitful discussion of other issues.

A Vatican spokesman could not be reached for comment Saturday.

Jewish leaders have expressed outrage that the Carmelite convent has remained at the Polish site of the death camp despite a 1987 pact with Roman Catholic leaders to move the convent by early this year.

Catholic leaders say the nuns' new quarters are not ready.

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(c) 1989 Newsday, May 13, 1989

May 13, 1989, Saturday, ALL EDITIONS

SECTION: NEWS; Pg. 08

LENGTH: 114 words

HEADLINE: Jews Won't See Pope

BYLINE: Compiled from News Dispatches

KEYWORD: JEWS; POPE JOHN PAUL II; POLAND; CATHOLIC CHURCH; DISSENT

BODY:

Jewish leaders yesterday canceled a meeting with Pope John Paul II on short notice to avoid stoking controversy over a Catholic convent at the former Nazi death camp at Auschwitz.

"It was mutually understood that some items on the agenda had the potential for exacerbating tensions, and it was considered more productive to reschedule the meeting," the AntiDefamation League of B'nai B'rith said in a statement as it announced the highly unusual move.

(c) 1989 Newsday, May 13, 1989

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DATE: 5/15/89

TIME:

TO: Marc Tannenbaum

FROM: Lynne

FIRM:

DEPT:

FAX #: 876 8351

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OUR FAX NUMBER: 485 4512

TEL: 485 2533

Sir Sigmund Sternberg

TO: Rabbi Marc Tannenbaum

FROM: Sir Sigmund Sternberg

DATE: 15 May 1989

4 pages including this

AMERICAN JEWISH ARCHIVES

Please find attached copy of my letter to Rabbi Israel Singer together with his reply. Should I reply and, if so, what should I say.

Regards,



Rabbi Israel Singer
World Jewish Congress
1 Park Avenue
NY 10016
New York
U.S.A.

4 May 1989

Dear

I write to advise you that I have been in contact with the Polish Ambassador in London asking him to intervene with his government in finding temporary accommodation for the Convent in Auschwitz, until such time that permanent accommodation can be found. I have reason to believe that the Vatican has done all it can in persuading the Polish Church authorities to implement the agreement reached regarding the removal of the Convent and I am concerned that if we pressure the Vatican any further the effect will be that Jewish Catholic relations will deteriorate - which would be extremely regrettable.

You have, no doubt, seen Rabbi Marc Tanenbaum's statement, which has my full agreement. Our main enemy is not the Vatican or Waldheim but the PLO, who are making inroads in many parts of the world.

I have just returned from Spain where I attended the presentation of the ICCJ Sir Sigmund Sternberg Annual Award to the Sisters of Zion. During my stay it came to my notice that there was evidence of Arab influence having manifested itself in a significant form.

CONT/.....

13/05 *15 13:59

2 01 485 1512 STERNBERG

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..2..

I very much regret that the World Jewish Congress has cut off all financial help to the ICCJ and the Israel Interfaith Association, and is not even willing to sponsor participants for our conference in Lille - particulars enclosed for your interest.

Kind regards.

Yours sincerely

SIR SIGMUND STERNBERG

enc.

15/05 14:42

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STERNEERS

04

05/12/89 14:50

8 212 725 5302

M J C NY

01

ידי שער העלם-קאנטרעס

האנגרס היהודי העולמי

WORLD JEWISH CONGRESS

CONGRES JUIF MONDIAL • CONGRESSO JUDIO MUNDIAL

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May 12, 1989.

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Grafton Road
London NW5 4BB

Fax 44 - 1 - 485-4512

AMERICAN JEWISH
ARCHIVES

Dear Sir Sigmund,

I found your letter condescending, insulting, and offensive. I do not believe that the World Jewish Congress or I have to be concerned or the priorities of Jewish life and the importance of the PLO. I also do not believe that you should be the one to prioritize matters with regard to Waldheim, the PLO, and the Carmelite Convent, as being mutually exclusive.

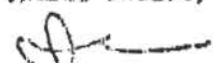
Your letter has no relevance to the subjects of discussion at the WJC Executive. We still believe that the Carmelite Convent in Auschwitz is an issue of significance, and it was dealt with in a most responsible manner. Don't always base your information on second-hand reports. These matters are too important.

The World Jewish Congress considers the dialogue with the Christians of importance, and I certainly do. In the last ten years, since I became the Secretary General of the WJC, I have not been absent from any ICJIC meeting. This is the forum in which we play our most important role and, in our present budgetary situation, we finance those bodies which we think reflect the views of the World Jewish Congress most effectively.

In conclusion I would like to tell you that there was unanimity at the WJC Executive that the convent should have been removed on February 22, 1989, and that the accord reached should have been implemented each day that passes is a day in which the violation of the agreement continues to occur. This is an issue which, I believe, every institution concerned with Christian-Jewish relations should take seriously, certainly judicially and for the betterment of the relationship between Christians and Jews which we all seek.

With best wishes,

Shabat Shalom,


Israel Singer
Secretary General

IS:ave



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ADL OFFICIALS CANCEL AUDIENCE WITH POPE BECAUSE OF CONVENT

By Ruth Gruber

ROME, May 14 (JTA) -- The Anti-Defamation League of B'nai B'rith backed off from a confrontation with Pope John Paul II Friday over the presence of a Carmelite convent on the grounds of the former Auschwitz death camp.

In a highly unusual and uncharacteristic move, the ADL canceled on Thursday afternoon an audience with the pontiff scheduled for the following day.

"It was mutually understood that some items on the ADL agenda had the potential for exacerbating tensions, and it was considered more productive to reschedule the meeting for a later time," the ADL said in a statement released here by Burton Levinson, its national chairman, and Abraham Foxman, its national director.

Rabbi Leon Klenicki, head of interfaith affairs for the ADL, said, "It was evident to us that the pope was not comfortable in considering the question of the convent in Auschwitz."

He stressed, however, that the matter should not be considered a setback in the Catholic-Jewish dialogue.

"The dialogue will continue. This is one event in our relationship. The Vatican knows of our friendship, and it is in the nature of friendship to be critical," Klenicki said.

One purpose of the audience was to introduce Klenicki and Rabbi David Rosen to the pope as ADL's new liaisons to the Vatican. Rosen is director of interreligious affairs in ADL's Jerusalem office.

A 'Tragic Misunderstanding'

Levinson had planned to read a statement urging the pope to involve himself in having the convent removed from the Auschwitz grounds.

Instead, he made the text of his statement available to the news media. It urged the pope to "find an effective reply to the tragic misunderstanding" over the convent.

"For the Jewish religious conscience, this defiled plot of land, where nearly half of the six million were murdered, is synonymous with the Shoah (Holocaust) and must cry out in stark silence to all future generations," he said.

Auschwitz should be "inhabited only by memories," he said.

Jewish groups all over the world are dismayed that the convent has not been relocated.

A February 1987 agreement, signed in Geneva by Jewish leaders and leading European cardinals, specified that the convent would be moved within two years.

Klenicki said that the canceled audience does not mean the ADL supports a boycott of the pontiff over the Auschwitz affair, which some Jewish leaders have advocated. He said that he and Rabbi Rosen would be in Rome for contacts with the Vatican every six months.



MAY 11, 1989

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DAILY NEWS BULLETIN

**WJC URGES POPE TO USE AUTHORITY
TO REMOVE CONVENT FROM AUSCHWITZ**
By Michael Solomon

MONTREAL, May 10 (JTA) -- The World Jewish Congress called on Pope John Paul II this week to "exercise his authority" to order the prompt removal of a Carmelite convent from the grounds of the former Auschwitz concentration camp.

The resolution, adopted unanimously Monday at a meeting of the WJC Executive here, said the pontiff's action was necessary to implement the agreement major European Catholic cardinals, including the cardinal of Krakow, Franciszek Macharski, signed with Jewish leaders on Feb. 22, 1987, in Geneva.

It stipulated that the nuns would vacate the convent in two years. But to date, they have made no effort to move, and recently they erected a cross on the grounds.

Explaining the resolution, WJC President Edgar Bronfman said, "It is not only a matter of the Auschwitz convent, but the broader implications of historical revisionism in which the uniqueness of the Holocaust and the murder of the Jewish people is being suppressed."



NC NEWS SERVICE

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Monday, May 15, 1989

JEWS-VATICAN May 12, 1989 (870 words)

JEWISH LEADERS POSTPONE PAPAL MEETING ON CONVENT, OTHER ISSUES

By Greg Erlandson

VATICAN CITY (NC) — Top officials of the Anti-Defamation League of B'nai B'rith postponed an audience with Pope John Paul II, saying they feared "exacerbating tensions" over a Carmelite convent on the grounds of a former Nazi death camp in Poland.

The postponement followed a May 8 resolution by the World Jewish Congress calling on the pope to use his authority to resolve the lingering convent controversy and "assure the removal of the convent from the grounds of Auschwitz without further delay."

The convent has yet to be moved, despite an agreement reached between European Catholic and Jewish representatives in 1987 to relocate it from the grounds of the Auschwitz extermination camp to a site just outside the camp grounds.

The convent issue was one of several items on the agenda of the Anti-Defamation League's five-member delegation which spent a week meeting with Vatican officials.

The recent Vatican document on racism and the treatment of Jews and Judaism in a planned universal catechism also were discussed.

Israeli Rabbi David Rosen, a delegation member, described the meetings as "excellent."

The delegation included Burton S. Levinson, national chairman of the Anti-Defamation League, and Rabbis Leon Klenicki and Rosen, newly appointed liaisons to the Vatican for the league.

The delegation had expected the May 8-12 visit to conclude with a papal audience.

However, it said in a May 12 statement that the audience had been indefinitely postponed.

"Concerning the scheduled audience of an ADL delegation with Pope John Paul II, it was mutually understood that some items on the ADL agenda had the potential for exacerbating tensions, and it was considered more productive to reschedule the meeting for a later time," the statement said.

The Jewish delegation also released a copy of Levinson's planned speech to the pope, in which he praised the pope's "many statements" condemning anti-Semitism and the Nazi genocide.

These words raise "our hopes that your voice may find an effective reply to tragic misunderstandings between Catholics and Jews over the continued presence of a Carmelite convent within the ex-concentration camp of Auschwitz," the text said.

"This defiled plot of land where nearly half of the 6 million (Jews) were murdered is synonymous with the Shoah and must cry out in stark silence to all future generations, inhabited only by memories," it said.

The Vatican press office declined to comment on the statement or the distributed text.

Rabbi Klenicki said the decision to indefinitely postpone the audience was made by the delegation.

In a May 12 interview, Rabbi Klenicki said Vatican officials had made clear their concern for the "present complicated

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202 452 0761 May 15, 89 23:41 P.03

NC NEWS SERVICE

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Monday, May 15, 1989

situation in Poland" and the Vatican's reluctance to become involved in what it viewed as a local church matter. } N

"We do understand the ultra-delicate situation which the pope is in," said Rabbi Klenicki.

He expressed concern for what he termed the "mixed message" coming from Poland regarding the convent.

Despite the 2-year-old agreement that the convent would be moved, in recent weeks the Carmelites have repaired the roof on the convent — an old theater where the Nazis had stored poison gas — and erected a new cross, he said.

"We are getting a very mixed message which puts us in a difficult situation," Rabbi Klenicki said.

The rabbi also said some nationalist groups in Poland are "reviving the anti-Semitism of the '30s" to distract people from economic and other problems. These groups are claiming that "the Jews are trying to expel the nuns," he said.

The rabbi said the ADL "is not against the testimony and prayer of the Carmelites," but asks that they continue their "apostolate of prayer outside the limits of the camp."

In February, Cardinal Albert Decourtray of Lyons, France, co-chairman of a 1987 Catholic-Jewish meeting in Geneva that established conditions for moving the Carmelites, told the International Jewish Committee on Interreligious Consultations that the project had been delayed because of "administrative problems and problems relating to Polish and Catholic public opinion."

"If by next July 22, a timetable for the move acceptable to Jewish leaders is not found, Catholic leaders will ask Carmelite superiors to find temporary quarters for the nuns while they await construction of the new convent," the cardinal said.

Rabbi Rosen said issues like the convent dispute should not detract from the broad spectrum of developments in Catholic-Jewish relations.

"That is where we differ from other colleagues in the Jewish community who tend too easily to generalize from the particulars," he said.

Rabbi Rosen said the league's appointment of two rabbis to be its new liaisons with the Vatican was no accident, but a "conscious decision" underscoring the league's commitment to theological dialogue.

This willingness is a "tension" with other Jewish organizations, who see theological dialogue as "off limits."

"From our point of view that is a totally unacceptable decision," he said.

On other matters discussed by the delegation, Rabbi Klenicki said the document on racism issued by the Pontifical Council for Justice and Peace was "one of the best documents issued by the Vatican in years and years."

In talks on the planned universal catechism, the delegation expressed hope that the catechism would include conciliar and post-conciliar statements on Jews and Judaism.

END

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Discreet delay

"THE AUDIENCE of the visiting R'nal B'rith's Anti-Defamation League delegation with Pope John Paul II was not cancelled but merely postponed," says Rabbi Leon Klenicki.

Klenicki, one of the two new ADL-Vatican liaison officers, was referring to last Friday's scheduled meeting at the Vatican which was called off at the last minute.

The upbeat assessment of the "postponement" was shared by the ADL's leadership. Burton Levinson, national chairman and Abraham Foxman, national director. It was "mutually understood" that it would be "more productive" to defer the audience to "a future time" because "some items on the ADL agenda" had the "potential for exacerbating tensions."

It seemed obvious from the discreet silence maintained on both sides that the "incident" would be shelved.

Rabbi David Rosen, the other ADL-Vatican liaison, added: "We spent a week of very positive meetings with officials of the Roman Curia that continued even after the papal audience was postponed. We met with the Secretariat of State, the Commission for Religious Relations with Judaism, the Council for Interreligious Dialogue which includes Islam and other non-Christian religions, the Commission for Justice and Peace, and others."

The two ADL-Vatican liaisons have strong backgrounds in interreligious and intergroup relations: Klenicki in North and South America, and Rosen in Israel, South Africa and as chief rabbi in Ireland. Rosen said that as an Israeli rabbi, his aim in contacts with the Vatican was to offer "an objective, balanced and compassionate presentation of the social, religious and political reality" of the country.

Levinson was to have delivered a speech to the pope that included several "items on the agenda" of importance to world Jewry, only one of which was deemed "controversial" by the press.

The prepared speech began with a positive assessment of the constructive possibilities inherent in the Vatican's recent document on "the church and racism," which contains a substantial section on anti-Semitism and mentions anti-Zionism as sometimes serving "as a screen for anti-Semitism."

It also expressed "hopes" that: 1)

In drafting the forthcoming "universal catechism" the three important Vatican documents issued since 1965 "will be reviewed" 2) "Your [the pope's] voice may find an effective reply to tragic misunderstandings between Catholics and Jews over the continued presence of a Carmelite convent within the ex-concentration camp of Auschwitz."

The speech added "...that [it is] in our fervent hopes that brotherhood will finally come to prevail between all sides in the Middle East conflict, we look to the church to serve as a source of reconciliation and peace in the region through the full diplomatic channels that are a prerequisite to the realization of that cherished goal."

Rosen makes no effort to cover up the source of conflict between the Vatican and the ADL. "You don't have to be a great anga to discern what the so-called problematic issue on the ADL agenda was," he says.

However, he feels that a "healthier situation" has been created "in which we are forthright about issues that concern us and are not prepared to sweep them under the carpet. But we reject the tendency, not unusual in the Jewish world, to wildly generalize. The fact that we may not see eye to eye on this or that specific issue does not in any way detract from the gargantuan achievements in the field of Jewish-Christian relations over the past two decades."

Regarding the Carmelite convent issue, Klenicki says: "We do realize the complexities of any national



June 1987: Pope John Paul II prays at the site of the Majdanek concentration camp during his visit to Poland. (APF)

officials that the issue of the Carmelite convent will be resolved in accordance with official Catholic commitments given on this matter even if it may take longer than originally expected. We naturally deeply hope that this will be so. The longer the issue drags on, the longer bad feeling will fester and the more it will damage the Jewish-Catholic relationship."

In fact a Vatican Radio broadcast in March confirmed the Polish national bishops' conference's official commitment to move the Carmelites. The radio reported that a meeting of that conference approved on March 9 "the project of Cardinal Macharski, Archbishop of Cracow, to build a centre for information,

education and prayer in the area of the ex-concentration camp of Auschwitz. The centre will also include the new convent of the Carmelites and will play an important role in the Jewish-Christian dialogue."

In June 1988 the pope himself also mentioned the building of this new centre as being "in the spirit of Jewish-Christian dialogue" without, however, mentioning the Carmelites.

The Vatican has often made it clear that although it supports the decisions taken in Geneva in the past two years at top-level talks between Jews and Catholics - at which Cardinal Macharski promised to move the convent - the pope wishes to permit the Polish church to work independently, without interference from Rome.

Vatican sources have revealed

that the Polish Commission for Religious Relations with Jews has been expanded to include 14 members (quite large compared to the Vatican's, which has only three), who will serve five-year terms. The commission has just published an anthology of all the most important Vatican texts relating to Catholic-Jewish relations, the Holocaust, racism, anti-Semitism and the pope's speeches. Two other books are also slated to appear: the texts of the 1988 Cracow-Tyniec Catholic-Jewish colloquiums co-sponsored by ADL, and *15 Years of Catholic-Jewish Dialogue*, on the official Vatican meetings with the International Jewish Committee for Interreligious Consultations (IJCIC).

THESE POSITIVE reports via, in Rome, with news on radicalization of positions in Poland. The English-language edition of the Catholic monthly *30 Days*, edited in Rome, has just published a letter on Auschwitz by a Prof. Maciej Gierlych, which states: "the main bone of contention is a cross standing next to the convent. Its shadow falling across the barbed wire onto the Auschwitz camp is said to interfere with the peace that is needed by the victims of the Holocaust. In Poland, whenever and wherever a cross is forcefully removed, the site becomes a symbolic place for manifestations of our allegiance to Christ. A demand for a reinstatement of the cross becomes permanent."

Gierlych is described as "a lay auditor at the 1987 synod on the laity...the only Pole who is on the top advisory councils of both General Jaruzelski and Cardinal Glemp." His father, who lives in London, is reportedly the author of well-known anti-Semitic books and associated with a Polish nationalist right-wing political movement.

In letters such as his, being written rather regularly today in Poland, there lies a real danger of stirring up the still hot embers of anti-Semitism again. Hence the urgency of "a speedy resolution," as Levinson was to have said in his speech to the pope, which "would avoid much pain, would quell those resurgent, ominous outbursts of prejudice that you and church representatives have so continuously and eloquently condemned over the past decades, and would result in another major step forward in better Catholic-Jewish relations."

Last Friday's postponed papal audience bears little consequence on the 'very positive' contacts with the Roman Curia, says the Anti-Defamation League. The Post's Lisa Palmieri-Billig reports from Rome

bishops conference's relationship with the Vatican, and especially of the Polish with its problems concerning the church-state relationship, the peculiar situation of the present pope being of Polish origin, and the bureaucratic difficulties of operating in a communist country. "But we have been assured at our meetings with high-ranking Curia

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

May 16, 1989

Rabbi A. James Rudin
Chairman

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Synagogue Council of America
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European Secretariat
World Jewish Congress
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B'nai B'rith International
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The Israel Interfaith Association
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Synagogue Council of America
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World Jewish Congress
501 Madison Avenue
New York, NY 10022
(212) 755-5770

Dear IJCIC Member:

We are sending you for your information several items of great interest.

1. Reuters/May 12, 1989 "Jews Cancel Papal meeting over Auschwitz Convent Row."
2. Associated Press/May 13, 1989 "Jewish Group cancels meeting with Pope in Flap over Convent."
3. Newsday/May 13, 1989 "Jews won't see Pope."
4. Los Angeles Times/May 13, 1989 "Jews cancel Meeting with Pope over Auschwitz Issue."
5. Jerusalem Post/May 16, 1989 "Discreet Delay."
6. JTA/May 16, 1989 "ADL Officials cancel Audience with Pope because of Convent."
7. JTA/May 11, 1989 "WJC Urges Pope to use Authority to remove Convent from Auschwitz."
8. Los Angeles/April 28, 1989 "Cross at Auschwitz."

R E M I N D E R . ! .

NEXT MEETING OF IJCIC ON WEDNESDAY, JUNE 7, 1989 at 9.30 a.m.
IN THE OFFICES OF THE SYNAGOGUE COUNCIL.

Thank you for your continued interest and cooperation.

9. NCatholic NS/May 15, 1989 "Jewish Leaders Postpone Papal Meeting on Convent, other issues."

לא רוצה לשמוע, בעיקר לא ממשלחות יהודיות

מאת אליהו סלפטר

התחמקותו של יוחנן פאולוס השני ממעשים ומשיחות בפרשת המנזר באשוויץ משקפת גם את גישתה של הכנסייה להמעוט במרכזיותה של השואה היהודית



חאפיטור. מסרב להפעיל סמכויות

המנזר הכרמליטי בתחום מחנה אשוויץ מצטייר יותר ויותר כצירוף של בעיית יהודיות של הכנסייה הפר לגות ומכתן ולמחנות כלפי העם היהודי (ר) של האפיפיור הפולני. הרבר בלס על רקע ניסולה, בדע ואוריון, של פגישה, שעמד לקיים יד חנו פאולוס ה-2 בראשית המודש עם משלחת ראשוני בנירית מארה"ב וזאת תיקן דרש שמדברי ראש המשלחת ימחק אזכור של פרשת המנזר - והי משלחת העריפה שלא לקיים את המי גישה לאחד שלא סברו ההסכמים במרכז בין ארכיגמונים לראשי ארגון נים יהודיים בדבר סילוק המנזר מן המסע, ותבררו שני רבדים ראשית, שהכנסייה הקתולית הפולנית, המחני גרל למימוש ההסכם ואם כי נציגה היה בין העתים, מנצלת את מעמדה זה הרגיש ביחסיה עם השלטונות הפולניים כדי להטות את הלחץ והביקורת אל גורמים אחרים ושנית, שהאפיפיור - הן מסיבות אידאולוגיות וזאת הן מסיבות פוליטיות - מסרב להפעיל את סמכויות כלפי אנשי הכמורה הפולנית המקומית. הרבר מעמיד את הארגונים היהודיים במצב מבין. עלול להיווצר תקדים, שבשלהי המאה ה-20 הכניסו עדיין גורמת שאינה חייבת לכבד ההסכמים כתובים עם היהודים. מעבר לכך, נוכחות המנזר באשוויץ לא רק מעליבה אלא מעוררת חשד באשר למגמות בכנסייה בהצגת השואה ואם כי האפיפיור כבר התנה מעט פגישה - עם רב ראשי במדינה אירופית - בהכנה שלא ידברו על המנזר באשוויץ, אין תקדים לכך שהאפיפיור ינצור את מה שמותר למשלחת יהודית אמריקאית להשמיע באזניה.

נושא מקומי

הארגונים היהודיים מייחסים לאי פיתור גם צעדים כלתי-יהודיים אצרים בתחום הפוליטי וחתה עקשת ראיין אישי ראשון לעצמאות ותחומם הדתי - קביעת מועד לקראת הזכרת קרבתה של המתנגדת יהודי וית הרמזית ארית שטיין שאויר וזהו המנזר - הכנסייה - לא מנש את הפגישה. לנאצים השמדתה באשוויץ. לשמח זאת, מציינים הארגונים היהודיים בתחומים אחרים יחס של האפיפיור כלפי היהודים טוב מה של קדמוה. הוא נוכח אישית בסכסל של יחיד פולין בימי הכיבוש הנאצי ומר ציד לעתים קרובות את השואה והאפיפיור הראשון בתולדות הכנסייה שביקר בבית הכנסת של יהודי רומא ומכיל את הקשר וההסכמים בין העם היהודי למדינת ישראל. מודע הוא כמעקש דווקא בשאלת

הוא פרופ' מצאי גירטיק, שהוא האישיות הפילנתית היחידה המכונה גם כמנעצה המייעצת של יחזלסקי וגם כמנעצה סמית הקרדינל גלמפ, ובאחד העיתונים נכתב שאביו של הפרופסור, החי בלוויה, פעיל בארגון נים ימניים קיצוניים וחבר ספרים אנטיסמיים. בתכורת יחסו של יוחנן פאולוס ה-2 לפרשת המנזר באשוויץ יש להזכיר, שהוא מן הסמלונים בין ראשי הכנסייה בכל הנוגע לעיקרי אמונה, פולחן ומסורת, הוא, כנראה, אינו מוכן - ומסוגל - לקבל את ההיחלחלה שמנזה ואי מקדמתה נוצרי אורח יכל להחל את זכרם של קורבנות.

אם כולם היו קורבנות

אך העניין העיקרי נכסבת שבר חקת המנזר הוא שיטת הנסיחה לאונזורסליציה של השואה, המתמססת בזמן האחרון בעולם הנוצרי, ובקולם הקטלי במיוחד. בהקשר זה מרכים להגיש וכפי שעשוות זאת גם הנודות הכרמליות באשוויץ, שלא רק יהודים אלא גם פיליטי נוצרים נפלו קדכן לנאצים, לנועצת ולמלאמתהעולם השנייה. נכד נכלים את היהודיות הדתית מהשואה אם כולם היו קורבנות יהודים ולא יהודים - הרי הנוצרים, הנצרות, אינם נשאים באשמה מיוחדת. שרור הנצרות מאשמת השואה משתר את הכנסייה מתחבה לבחון מחדש את יחסיה עם היהודות. בינה כואל, שבה דוגלים תיאולוגים ומילר סופים נוצרים ליברלים מאו השואה, אינה יכולה לעסוק רק במחשבה שהיא מאז 1939: היא מאז לא נחתה לשמח נים בכנסיית, כי היא עשויה להעמיד בסמך שאלה את מעמד היהודים בעיני-האמונה המסורתית. ליהודים - ומכונה מעשית לא-נונים היהודיים ואמריקאים - אין כיום נתיבי השמחה אל האפיפיור, כפי שהיו ערב ביקורו באמריקה הד שטעה הקיימת הוא על הכנסייה הקתולית, בארה"ב אך בכך בוזא לא רי להסתייע על האפיפיור, ומלבד זאת, הכנסייה הקתולית בארה"ב טו לשמח תלקים גדולים בתוכה נתנה בעימות עם האפיפיור, להחלי את עמדותיה בנושאים הנראים לו הרבה יותר חשובים - הגבלת הילודה והסם להמוסקאליים וכו'. לכן קשה יהיה להעמיס על היהודים והיהודים קטולים בארה"ב את פרשת המנזר באשוויץ. והארגונים היהודיים יצטרכו למצוא דרך להטיל את הנשוא על צמרת הכנסייה באירופה המערבית. השאלות של כיבוד ההסכמים תחומים ואמנות וההחל ייבוצו של הכנסייה - יד עם ומר רשת לשתיית הכנסייה בעת השואה - יכולות להשתלב כמאמץ זה.

המנזר באשוויץ חוגג ככירים כור תיקן ציינו לא פעם שהאפיפיור רואה את הפרשה כ"נשוא מקומי" ורגיש מאוד של הכנסייה בפולין, ואינו רוצה להתערב בה. אך פעילים יהודים מציינים שהאפיפיור לא היסס, במקרים אחרים, להתערב בענייני מינהל במנזרים קטנים, ודווקא מכוס שהוא "אפיפיור פולני", הוא אולי החור שיכל ליישב את הסכסוך באשוויץ, במהירות וכלי עימות שעלול לגרום נזק ניכר ליחסים בין הכנסייה וכן היהודים.

הרגישות שעליה מרבר הווחתקן יכולה להתייחס לתפקיד סמילאן הכנסייה בקשרים בין הממשלה ובין "מלידות", אך באחרונה העניקה ממשלת פולין הורה רשמית לכניסית ולפיקד מעמדה מחות "עירן". במתכוון או שלא במתכוון, ריבורים על רגישות יכולים להתייחס, לרבר פעילים יהודים, גם למסורת האנטיסמית של הכנסייה בפולין. הרדון הקטלי כשפה האנגלית, "30 יום" הוצא לאור כרומא, פרסם באחרונה מאמר על המנזר ובו הערת אירונית-כי "צלו של צלב ספר, כביכול, את המנהל הדדוסה לטרבנות השואה". המאמר מאיים בעימות אם יעמור הדדים על רגישותם. מחבר המאמר

[end]

Original documents
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MAY 16, 1989

TO: SIR SIGMUND STERNBERG, KCSG, JP

PERSONAL AND CONFIDENTIAL

FROM: RABBI MARC H. TANENBAUM

OUR "FRIEND'S" RESPONSE TO YOU IS TYPICALLY ARROGANT, CHUTZPADIK, AND STRIDENT. I WOULD SUGGEST ONLY A BRIEF RESPONSE FROM YOU, IN KEEPING WITH YOUR DIGNITY AND STANDING. SOMETHING LIKE THE FOLLOWING:

AS A MATTER OF ELEMENTAL CIVILITY AND COURTESY, I ACKNOWLEDGE YOUR LETTER OF MAY 11. ITS TONE AND STRIDENCY ARE WENEATH COMMENT.

IT IS EVIDENT BEYOND ARGUMENT THAT YOUR APPROACH TO THE VATICAN OF THREATENING WORLDWIDE BOYCOTT OF POPE JOHN PAUL II BY "WORLD JEWRY" HAS FAILED (EVEN THOUGH YOUR FINAL MONTREAL RESOLUTION MODIFIED YOUR EARLIER WIDELY-PUBLICIZED ULTIMATUM.)

IT IS EQUALLY EVIDENT THAT OTHER MORE EFFECTIVE AND STATESMANLIKE METHODS WILL NEED TO BE DEvised TO BRING ABOUT THE RESULT THAT ALL OF US SEEK, NAMELY, THE REMOVAL OF THE CONVENT OFF THE GROUNDS OF AUSCHWITZ AS QUICKLY AS POSSIBLE.

FEW RESPONSIBLE JEWISH LEADERS WITH WHOM I HAVE SPOKEN BELIEVE THAT SUCH A MOVE WILL BE ADVANCED BY ALIENATING THE POPE, THE VATICAN, AND WORLDWIDE CATHOLIC LEADERSHIP..

WITH ALL THE MASSIVE PROBLEMS WORLD JEWRY AND ISRAEL, IN PARTICULAR, FACE IN THE MONTHS AND YEARS AHEAD, WE NEED TO CULTIVATE THE UNDERSTANDING AND SUPPORT OF MILLIONS OF CHRISTIANS AND NOT PROVOKE THEM INTO HOSTILE ENEMIES.

YOURS SINCERELY,

N.B. - Best regards!



INTERNATIONAL
COUNCIL OF
JEWISH WOMEN

19, RUE DE TEHERAN
75008 PARIS

President

Stella Rozan
France

8
BULLETIN

Resolution / Statement

Deeply offended by the imposition of their faith upon the Jewish dead in Auschwitz by the women of the Carmelite order -

We 300 women of the ICJW, meeting in Strasbourg on May 29 and 30, representing 20 European countries, insist that the Carmelite Convent be moved forthwith from the grounds of Auschwitz.

This also respecting the UNESCO Resolution of July 1979.

This move must be effected by July 22, 1989 in keeping with the agreement signed by 4 Catholic Archbishops and Jewish representatives in February 1987.

We further propose that suitable action be taken by Jewish Communities worldwide to ensure that the Catholic Authorities, the Polish Government and the Public at large be made aware of the great pain felt by Jews at the continued presence of the Carmelites in Auschwitz.

Passed unanimously in Plenum on Tuesday, May 30 1989.

**DO NOT FORGET...
FIFTH ANNUAL
HOLOCAUST GATHERING
AND EXHIBIT
SUNDAY — MAY 28, 1989
AT 1:00 P.M.**

**THE HOLOCAUST MEMORIAL MALL
FORE BOULEVARD & EMMONS AVENUE
THE FOOT OF SHEEPSHEAD BAY, BROOKLYN, N.Y.**



parts: • Rabbi Avi Weiss • Bernstein family • Museum of Jewish Heritage • Bklyn Boro
Howard Golden • Cong. Charles Schumer • Cong. Stephen Solarz • Bklyn DA Elizabeth
Izman • Alissa Sorkin • Sol Zim • Rabbi Joseph I. Singer • Yesh. of Flatbush Choir
Sh. of Manhattan Beach • Simon Wiesenthal Ctr. • Ctr. for Holocaust Studies • J.W.V.

**HOLOCAUST
MEMORIAL COMMITTEE**

1424 SHEEPSHEAD BAY RD.
BOX 247, BKLYN., N.Y. 11235
(212) 807-4334

WITH THE SUPPORT OF
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on the occasion of
his retirement as
Executive Vice President



**Tuesday Evening, June 6, 1989
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ident
Jack D. Weiler,
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orary Dinner Chairman

Rabbi Morris S. Friedman,
Dinner Chairman
Rabbi Israel Mowshowitz,
Chairman, Advisory Council
Liaison Committee

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Referral Service, (212) 753-2288.

WJCongress assails Auschwitz convent, urges pope to act, but bars break in ties

By J.J. GOLDBERG

Despite growing signs that the Vatican is not about to act to remove a controversial convent from the grounds of Auschwitz, the World Jewish Congress recently turned down demands for a severance of worldwide Catholic-Jewish relations as a protest.

Instead, the WJCongress executive voted recently to "deplore" the Carmelite convent's presence at the former Nazi death camp, which it called "hallowed ground for us." It also demanded "that Pope John Paul II exercise his authority to assure the removal" of the convent "without delay."

The statement represented a blunt attempt by the WJCongress to shift the focus of the growing interreligious feud squarely onto the pope, a former archbishop of Krakow whose diocese included Auschwitz. The pope has not yet spoken publicly on the issue.

Meanwhile, the WJCongress vote was a compromise between militants who want to turn up the heat on the Vatican and moderates who want to find some mode of co-existence — apparently fearing the convent may not be moved anytime soon.

The convent, established by Carmelite nuns in 1984 with Polish government permission in an abandoned building on the grounds of

Auschwitz, has become a major sore point in Jewish-Catholic ties.

"Everyone agrees that the convent has got to be moved," said Rabbi A. James Rudin, director of interfaith affairs at the American Jewish Committee. "It's just totally inappropriate — there simply cannot be a Catholic place of worship on the grounds of Auschwitz."

"But to say that therefore you cannot have any conversations with the Vatican or meetings with the pope, when Catholic-Jewish relations cover so many areas — eliminating anti-Semitism, rewriting liturgy, ending stereotypes — it just doesn't make sense. These problems are not going to be resolved by refusing to meet with the spiritual leader of 800 million Catholics, most of whom live in Third World countries in Africa, South America and Asia."

Rudin is chairman of the International Jewish Committee on Interreligious Consultations, which is recognized by the Vatican as its formal partner in interfaith dialogue. The committee, known by the acronym IJCIC (pronounced "ijikik"), is made up of the WJCongress, AJC, Synagogue Council of America, Israel Interfaith Committee and B'nai B'rith International.

A sixth group, the Anti-Defamation League of B'nai B'rith, was a member of IJCIC, but quit in 1983 to conduct its own independent

Vatican diplomacy. ADL leaders were in Rome to meet with the pope at the time the WJCongress was meeting in Montreal, but the papal audience was called off over the convent issue.

IJCIC has held conferences with the Vatican nearly every year since 1971 to review liturgies and identify areas of religious conflict. This year's conference, which was to have examined the roots of anti-Semitism and the Holocaust, was canceled in February to protest the convent.

Catholic leaders actually agreed to remove the convent from Auschwitz, in an accord signed in 1987 in Geneva by four European cardinals and leaders of the European Jewish Congress. It set a Feb. 22, 1989, deadline to relocate the nuns.

The Geneva accord has been ratified by IJCIC and by the Polish government, but not by the Vatican hierarchy. The Vatican's first official word on the Geneva accord came last January, when the head of the church's interfaith relations office praised the accord in a telegram to one of the accord's signers, Franciszek Cardinal Macharski of Krakow.

On March 4, however, a week after the deadline passed without being honored, the Vatican's ambassador in Canada wrote to the Canadian Jewish Congress that the Holy See had "taken no engagements" about the convent and considered it "the exclusive competence of the local Ordinary," meaning Macharski of Krakow.

It was that letter, according to WJCongress Executive Director Elan Steinberg, that "changed the situation dramatically — the formal denial by the Vatican that they were bound by the Geneva accord."

In response to the Canadian letter and other alleged provocations — including the erection of a 20-foot steel cross atop the convent and a petition by local Polish villagers denouncing "Jewish pressure" — several regional sections of the WJCongress have called on their world executive to downgrade relations with the Vatican.

The WJCongress-American Section, the world body's largest constituent region, voted in March to urge that Jewish communities worldwide not meet with the pope during his overseas travels. Such meetings normally are encouraged as standard WJCongress policy. The American position was immediately endorsed by the Executive Council of Australian Jewry.

Then, in early May, the Central Board of Jewish Communities in Greece asked the WJCongress "to interrupt every contact" with the pope "and the Catholic Church in general" until the convent is removed.

The WJCongress cannot enforce a ban on Catholic-Jewish meetings around the world, but its declarations carry considerable moral

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