



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 11, Folder 16, Auschwitz - Carmelite controversy, August 1989.

[start]

Original documents
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Sir Sigmund Sternberg O.S.E.J. KCSG JP

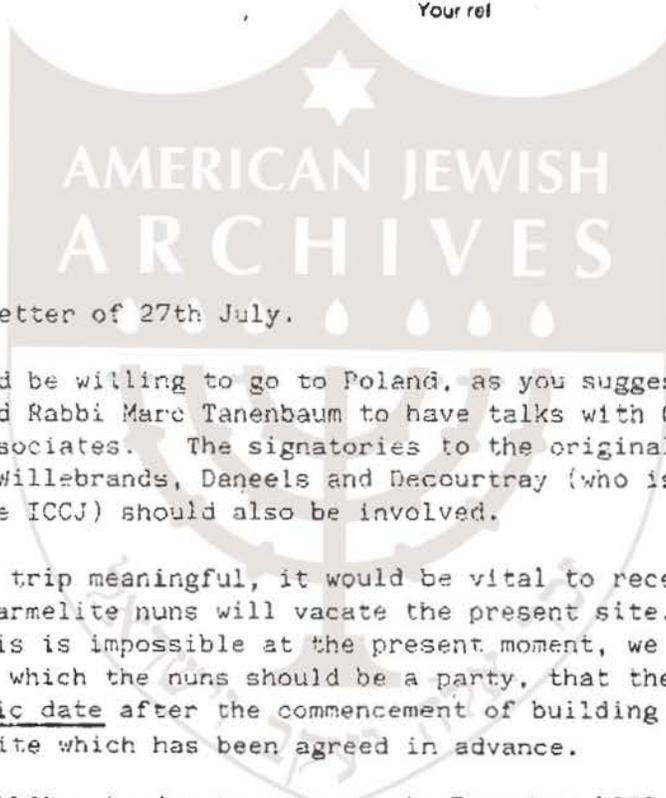
Star House Grafton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

Archbishop Luigi Barbarito
Apostolic Pro-Nuncio
54 Parkside,
London SW19 5NF

Date 1st August 1989

Our ref SSS/va

Your ref



Your Eminence,

Thank you for your letter of 27th July.

In principle, I would be willing to go to Poland, as you suggest, with Bishop Mahon and Rabbi Marc Tanenbaum to have talks with Cardinal Machareki and his associates. The signatories to the original agreement, Cardinals Lustiger, Willebrands, Daneels and Decourtray (who is now Hon. President of the ICCJ) should also be involved.

However, to make the trip meaningful, it would be vital to receive an assurance that the Carmelite nuns will vacate the present site. Should it transpire that this is impossible at the present moment, we would then seek an agreement to which the nuns should be a party, that they will move out on a specific date after the commencement of building at the new site. to a new site which has been agreed in advance.

I understand that building is due to commence in December 1989, and allowing two years for the work to be completed, we should like to see a date for implementation of the agreement in early 1992. If such an agreement could be negotiated we for our part shall make every endeavour to ensure its acceptability to world Jewry. It is hoped that the Polish Catholic Church would make it similarly acceptable to the nuns.

I do feel strongly that this trip would only be worthwhile if such an explicit agreement could be entered into.

I have spoken to the German Ambassador who, in turn, has spoken direct to Bonn and it appears that they will cooperate in every way in the effort to help us to find suitable alternative premises for the nuns.

I am most anxious for this whole distressing matter to be resolved before my visit in September to the Holy Father.

This situation is most sensitive and is deteriorating as each day passes. Fanaticism might well come to the fore on both sides and this could have dire implications for reasoned and amicable dialogue. It could also lead to negative consequences for Poland in the Western world.

With kind regards,

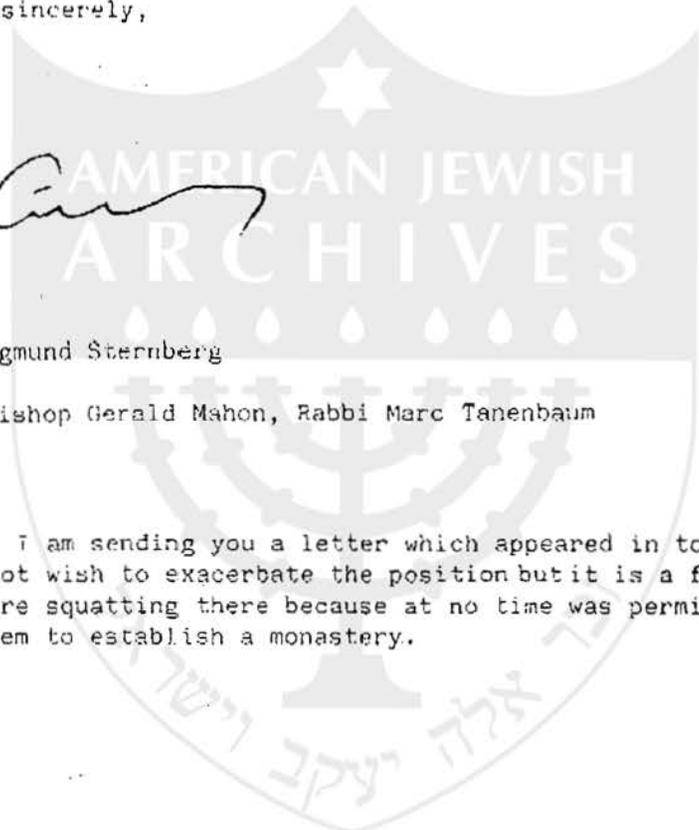
Yours sincerely,



Sir Sigmund Sternberg

c.c. Bishop Gerald Mahon, Rabbi Marc Tanenbaum

P.S. I am sending you a letter which appeared in today's Guardian. I do not wish to exacerbate the position but it is a fact that the nuns are squatting there because at no time was permission given for them to establish a monastery.



Sir Sigmund Sternberg O.St.J. KCSG JP

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Rabbi Marc H. Tanenbaum
American Jewish Committee

FAX 0101 212 876 8351

AMERICAN JEWISH
ARCHIVES

Date 1 August 1989

Our ref

Your ref

Attached final copy of letter to Archbishop Barbarito plus letter in
today's Guardian, by Hayim Pinner of the Board of Deputies.

Sir Sigmund Sternberg O.S.A. 405318

St. James' Palace
London SW1E 430
Telephone 01-485 2535
Facsimile 01-485 4512

Date

21 August 1990

Yours

Rabbi Marc Tanenbaum
World Jewish Congress

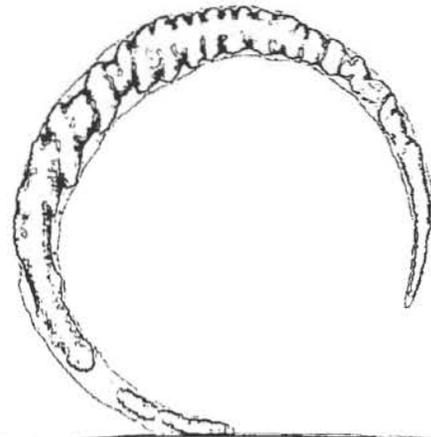
FAX 0101 212 876 8351

AMERICAN JEWISH ARCHIVES

I attach some recent correspondence with the Apostolic Nuncio in
reply to mine (amended by you of 1st August)

I had lunch with HR The Polish Ambassador today and put him in
the picture of the situation in the new Polish prime
Minister General Cieslowski. Might I suggest that you have
a word with the Polish Ambassador in Washington.

SIGMUND STERNBERG





APOSTOLIC NUNCIATURE

51 PARKSIDE
LONDON, SW19 5NF
TELEPHONE 01-50 1111

Ref: 5142

2nd August, 1989

Your Eminence

I regret intruding on your time but I would be very much appreciative if you would kindly receive Sir Sigmund Sternberg, Chairman of the International Council of Christians and Jews.

Sir Sigmund was the first Jew to be Knighted by the Holy Father (Knight Commander of St. Gregory) for his contribution to fostering Jewish-Christian dialogue. He is deeply concerned over the continuing presence of the Carmelite nuns at Auschwitz and is seeking an equitable solution which will not compromise the good relationships that have existed up to the present time.

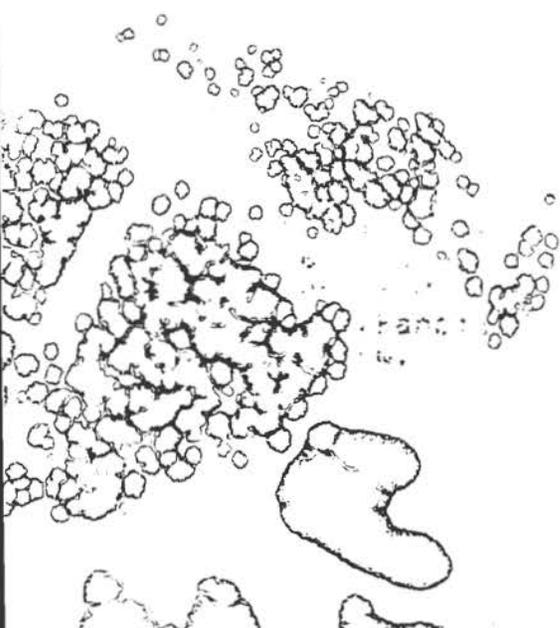
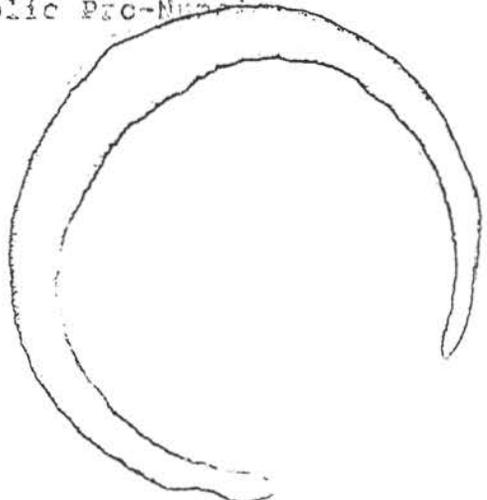
He will be accompanied by Rabbi Tannenbaum and Bishop Mahon, Auxiliary in the Archdiocese of Westminster.

I offer my thanks in advance to Your Eminence for any efforts made to facilitate the task of Sir Sigmund and his delegation.

With kindest regards and every good wish,

Yours sincerely,
Luigi Barbarito

Archbishop Luigi Barbarito,
Apostolic Pro-Nuncio



87 Sigmund Sternberg C.S.L.J. KCSG:JP

House Grakon Road
London NW8 4BD
Telephone 01-485 2538
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Archbishop Luigi Barbarito,
Apostolic Pro-Nuncio,
54 Parkside,
London SW19 5NF

Date 3 August 1989
Our ref SSS/va
Your ref

Your Eminence,

Thank you for your letter of 2nd August kindly enclosing your letter to Cardinal Macharski.

Thank you also for the copy of the article in "Thirty Days". With regard to the reference to the Sisters "squabbling", I would beg to differ, according to the Documentation (Christian/Jewish Relations No. 22), from the Translation of the memorandum drafted by Madame Marijke van Hemelendonck, after the official visit of a delegation of the European Parliament to Poland from 5-10 March 1989 dated 1 April 1989 the extract from the English Bulletin of the official Polish Press Agency 12 April 1989 Page 51,

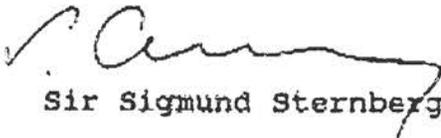
"On the installation of the Carmelites in the old theatre no contract of sale or lease has been concluded, and no authorization has been demanded or given. Legally the Carmelites are 'squatters'".

I notice in the July 29 issue of the Tablet, p. 11 "The Polish Deputy-Minister for Foreign Affairs has told the head of the Israeli diplomatic mission in Warsaw that his government would intervene and ensure that the nuns were removed from their Carmel."

Let us hope that this matter will soon be resolved to the satisfaction of all concerned.

With kind regards,

Yours sincerely,


Sir Sigmund Sternberg

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Original documents
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"In the wonderful event of Pentecost, God offers the Holy Spirit as a gift to all men and women," he said.

END

✓ TEXT AUDIENCE Aug. 2, 1989 (420 words) xxxxt

VATICAN CITY (CNS) – Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Aug. 2.

Dear brothers and sisters,

Today we consider the coming of the Holy Spirit at Pentecost as the fulfillment of the new and everlasting covenant between God and humanity. Jesus sealed this new covenant with his own blood, as he indicated at the Last Supper when he said: "This cup is the new covenant in my blood."

The new and everlasting covenant sealed in the blood of Jesus and completed when the Spirit came at Pentecost was prepared and foretold in the Old Testament. In the covenant with Noah, God showed his intention to establish a covenant not only with humanity but also with the created world. By choosing Abraham and his descendants as sharers in a covenant with himself, God revealed his plan to choose a specific people, Israel, from which the promised Messiah would be born.

In the covenant which he established with Moses on Mount Sinai, God gave the law, the Ten Commandments. God would continue to regard Israel as his special people, as "a kingdom of priests and a holy nation," on condition that they remained faithful to his law. But the history of the Old Testament shows many instances of Israel's infidelity to God. Hence God sent the prophets as his messengers to call the people to conversion, to warn them of their hardness of heart and to foretell a new covenant still to come.

The new covenant foretold by the prophets was established through Christ's redemptive sacrifice and through the power of the Holy Spirit. In the wonderful event of Pentecost God offers the Holy Spirit as a gift to all men and women of every age. This "perfect gift from above" descends to fill the hearts of all people and to gather them into the church, constituting them the people of God of the new and everlasting covenant.

I wish to welcome the group of Salesian Sisters of St. John Bosco who have come from the United States. My greetings go also to the members of the Nigerian Armed Forces Pilgrimage. I likewise welcome the international group of young people who have been involved in work camps near Rome during the month of July: May this experience of cooperation bear fruit in strengthening the bonds of trust between peoples of different cultural and religious backgrounds. And upon all the English-speaking visitors and pilgrims here today I invoke God's blessings of peace and joy.

END

Pope's Remarks on Jews Raise Controversy

By ALAN RIDING

Special to The New York Times

ROME, Aug. 12 — With Roman Catholic-Jewish relations already strained by the continued presence of a Carmelite convent at the site of the Auschwitz death camp, a Jewish organization has complained that recent comments by Pope John Paul II suggested that God's covenant with the Jewish people had been superseded.

The organization, the Anti-Defamation League of B'nai B'rith, said the Pope's remarks, at his weekly general audience on Aug. 2, were "unavoidably prejudicial" and seemed to contradict previous Vatican statements on this

delicate theological issue.

In a letter to the Holy See's Commission for Religious Relations with Hebraism, the organization said it looked forward to "urgent clarification of the matter so that we may demonstrate to the world that the clock of Catholic-Jewish relations has not been tragically set back."

The dispute touches on a fundamental Jewish belief that God's covenant with the Jews, establishing them as the chosen people, has remained unbroken since the time of Moses.

In his homily, the Pope said, "We consider the coming of the Holy Spirit at Pentecost as the fulfillment of the

new and everlasting covenant between God and humanity," which was "sealed in the blood of Jesus."

He said that the Old Testament showed many instances of the Jewish people's "infidelity to God" and that the Prophets were sent "to call the people to conversion, to warn them of their hardness of heart and foretell a new covenant still to come."

"The new covenant foretold by the Prophets was established through Christ's redemptive sacrifice and through the power of the Holy Spirit," he said. "This 'perfect gift from above' descends to fill the hearts of all people and to gather them into the church,

constituting them the People of God of the new and everlasting covenant."

The Vatican has so far not responded to the protest. The Commission's Secretary, the Rev. Pier Francesco Fumagalli, said the letter would be studied. "There will be a reply but, as in the past, it will not be made public," Father Fumagalli said.

The letter was signed by Rabbis David Rosen and Leon Klenicki, the Anti-Defamation League's Jerusalem-based liaison representatives to the Vatican. Although their message was conciliatory in tone, coming at a time of growing Jewish anger about the Carmelite convent at Auschwitz, the new dispute was interpreted by Catholics and Jews here as a source of concern about the state of relations between the two faiths.

The controversy over the convent,

which was established in 1984 in a building once used by Nazis to store poison gas, has flared up in recent months after a previously negotiated deadline for its transfer to another site passed in February with no sign that the move was imminent.

Protests Outside Convent

Since then, some Jewish groups have organized protests outside the convent, while others have suspended contacts with the Vatican. In the wake of the protests, the Archbishop of Cracow, Franciszek Cardinal Macharski, said he had canceled plans for an interfaith center near the site that was to have replaced the convent.

In their letter about the Pope's remarks, Rabbis Rosen and Klenicki said, "Anyone reading these words may fairly conclude from them that

God's covenant with the Jewish people is superseded by the Christian covenant as the only everlasting covenant."

They said the words were also in conflict with previous Vatican pronouncements and with the Pope's own reference to the Jewish people as "the people of God, of the Old Covenant never revoked by God" when he addressed prominent Jews in Mainz, West Germany, in 1980.

Expressing their "deep concern" about the implications of the new statement, the rabbis said they assumed these were not the Pope's "intentional implications" and urged that they be brought to his "personal attention."

But at his general audience on Aug. 9, the Pope told visiting pilgrims that God had created a new covenant with His people through Christ because of "Israel's infidelity to its God."

NEW YORK, Aug. 7 (JTA). -- The Anti-Defamation League of B'nai B'rith has expressed "deep concern regarding the implications" of remarks made by Pope John Paul II, which ADL interprets as denying God's covenant with the Jews.

In a letter to the Vatican secretary for Jewish relations, Rabbi David Rosen of the ADL's Jerusalem office said anyone reading the pope's words "may fairly conclude from them that God's covenant with the Jewish people is superseded by the Christian covenant as the only everlasting covenant."

The implications regarding Jews and Judaism, he said, are "unavoidably prejudicial." Rosen said he assumed these were not "the intentional implications," but he asked that his concern be brought to the pope's attention.

"I look forward to urgent clarification of the matter so that we may demonstrate to the world that the clock of Catholic-Jewish relations has not been tragically set back," Rosen said.

At the end of the letter to the Rev. Pier Francesco Fumagalli, Rosen said he had consulted with Rabbi Leon Klenicki, ADL director of interfaith relations, and was signing also on his behalf. The two are the ADL liaison representatives to the Vatican.

The pope's remarks were made Aug. 2 in the brief theological reflection given during the weekly general audience he holds as part of a series on the Christian feast of Pentecost.

In his sermon, the pope said that "we consider the coming of the Holy Spirit at Pentecost as the fulfillment of the new and everlasting covenant between God and humanity."

Under the Sinai covenant, he said, God would continue to regard Israel as "his special people" on the condition that they remain faithful to his law.

'Israel's Infidelity To God'

"But the history of the Old Testament shows many instances of Israel's infidelity to God," the pope said. "Hence God sent the prophets as his messengers to call the people to conversion, to warn them of their hardness of heart and to foretell a new covenant still to come."

Eugene Fisher, Jewish relations secretary for the U.S. Catholic bishops, said in a telephone interview Monday that he considered Rosen's letter "a very hasty response" to the pope's remarks.

"In actuality, the ADL has rather seriously misread the statement," Fisher said. "The pope's statement neither asks nor answers the questions the ADL is raising. He was talking about Christianity's own self-view. The statement doesn't address Judaism's self-understanding."

Fisher argued that the pope's references to "instances" of infidelity did not imply supersessionism. "You really have to twist and force the interpretation," he said, in order to reach the conclusion of the ADL representatives.

Fisher also criticized the ADL's tactics in publicizing the protest before the Vatican had an opportunity to offer any explanation.

A press release was issued by the ADL headquarters in New York Aug. 3, the same day as Rosen's letter was sent. In addition to reporting on the letter, the press release said ADL national director Abraham Foxman was "dismayed" by the pope's remarks.

"I'm very disappointed," Fisher said. "This is a serious breach of the understood process between our two communities -- to send a letter to the Holy See and issue a press release the same day without the basic courtesy of allowing time for a response."

"It is always proper to ask for a clarification," Fisher said. "But no chance was given to the Holy See to clear up the matter. This is just not acceptable behavior."

Ma'ariv Aug 6, 1949

הקליטה בגד השמחה מורה על דברי האפיפיור כי "אללהים נטש את ברתו בצעם בני ישראל"

בבטחה ובכך לומר אותם אנשי אלוהים
בי חבית החיטה והתבנית.
מכיל הלינה נוד השמחה אברהם שקס.
מן, הניב בדאמט על המשמח מדכי האי
מפיו, כאילו חבית בין בני ישראל המרה
חיהודים אתם עד אשיו חביתים.
כמו כן שלוח הלינה מוכח לוואחיו.
בו צוין שדביו האפיפיור עומדים ביעוד
לדביו בעבר, בהם אמר שהיודים הם
"אנשי האלוהים של חבית הישח שטע"
לם לא רחשה על ידי האלוהים.

ובגדו באלוהים ולכן שלח את חביתים
כשלוחיו לקרא לאשים לחור מדכיות.
לחודי אותם על קשי ליבם ולנבא על מר
אז של בית חרשה.
האפיפיור הסביר לשומעיו, "שחבית
חודשה עליה ונבא חביתים, וכדת בוקי"
רבע של ישו למען הנאלח ועל ידי פחה
של רח תקודש".
אלוהים הציע את רוח הקודש כמתנה
לכל בני אנוש - אמר האפיפיור - "מתוך זו
מלמעלה - אמרו למלא את ליבם ולבטחם

בית להם גילה את חביתו לבחור בני
ישראל כעם נבחר, בקודם יולד חמשת.
לדבי האפיפיור, בבית שבת אלוהים
עם משח ברה סיני, חכתוב אלוהים את
החוקים בעשות הדיברות.
"אלוהים הית ממשין לראות את בני
ישראל כבני חביתים, וכמלכת בנותים
וגוי קודש, בתנאי שחיו נאמנים לחוקי".
אמר האפיפיור.
עד אמר, כי חוסטורית מראו מקדים
רבים בהם שמו בני ישראל מדרך הישר

מאת מרים פוקס, ניו יורק
לינה נוד השמחה של בני חבית, חביעה
ווס דאוח מדכיים שנטא האפיפיור
וע שעבר, בדומא, למי קהל שומעיו.
משתמח, כאילו שהבית חודשה בין
זים לנוצים, היא "חבית הניצחית" -
וח במקום חבית שבת אלוהים עם
יל במעמד חד סיני.
רברי האפיפיור, יוחנן פאלוס חשוני,
אלוהים את אברהם ונאמנו בני



Proprietary to the United Press International 1989

August 4, 1989, Friday, BC cycle

SECTION: Domestic News

LENGTH: 270 words

HEADLINE: Jews: Pope's remarks "unavoidably prejudicial"

DATELINE: NEW YORK

KEYWORD: Popejews

BODY:

The Anti-Defamation League complained to the Vatican Friday that Pope John Paul II implied that Jews are no longer God's "special people" because the "history of the Old Testament shows many instances of Israel's infidelity to God."

In a letter sent to the Rev. Pier-Francisco Fumagelli, a Vatican official, ADL Director Abraham H. Foxman expressed "deep concern" over remarks made by

Proprietary to the United Press International, August 4, 1989

Pope John Paul II during a general audience in Rome Wednesday.

In the address, the pope said, "In the covenant which he established with Moses on Mount Sinai, God gave the Law, the Ten Commandments. God would continue to regard Israel as his special people... on the condition that they remained faithful to his law. But the history of the Old Testament shows many instances of Israel's infidelity to God."

The pope then continued, "Hence God sent the prophets as his messengers to call the people to conversion, to warn them of their hardness of heart and to foretell a new covenant still to come... This 'perfect gift from above' descended to fill the hearts of all people and to gather them into the church, constituting them the People of God of the new and everlasting covenant."

The ADL told the Vatican, in its letter, that "the implications regarding Jews and Judaism are unavoidably prejudicial."

"Anyone reading these words may fairly conclude from them that God's covenant with the Jewish people is superceded by the Christian covenant as the only everlasting covenant," the ADL wrote.

Aug. 4, 1989

ADL to protest pope's sermon on covenant

By LISA PALMIERI-BILLIG
Jerusalem Post Correspondent
ROME - The Anti-Defamation League of B'nai B'rith will express its "concern" to the Vatican about a sermon given by Pope John Paul II to a general audience, which seemed to deny God's eternal covenant with the Jewish people, the ADL's Israeli Vatican liaison officer, Rabbi David Rosen told *The Jerusalem Post* yesterday.

In a sermon about the Christian Covenant with God delivered by the pope at Wednesday's general audience, he appeared to backtrack on the spirit of recent Catholic teaching about the Jews.

Referring to Moses' presentation of the "divine law" to the Jewish people, the pope stated that God "chose Israel as his special possession, 'a kingdom of priests and a holy nation' [Exodus 19:6], but on condition that they would observe the Law... The history of the ancient Covenant shows that this commitment was violated many times. The prophets especially chided Israel for its infidelity, and interpreted the tragic events of its history as divine punishment. They threatened new punishment but at the same time announced the coming of another Covenant. That covenant was established through Christ's redemptive sacrifice. That constitutes the new

and everlasting covenant." The pope interspersed his speech with quotations from Jeremiah and Isaiah.

On his return to Jerusalem, Rosen told *the Post* that the pope has never made such a far-reaching and unambiguous statement in apparent contradiction to the 1965 encyclical *Nostra Aetate* (In our Time). His statement also expressly contradicted a 1980-sermon he made saying that God never revoked the Old Covenant with the Jews, Rosen said.

Nostra Aetate "recognized that the covenant between God and the Jewish people is eternal," Rosen said.

The radio quoted the pope as saying that God had sent the prophets "as his messengers to call the people to a conversion, to warn them of their hardness of heart and to foretell of a new covenant still to come."

Jewish authorities note that the word "conversion" must be clearly defined, otherwise it is not clear whether it means a return to the ways of the Lord (as Jews believe) or conversion to Christianity.

"Extrapolating statements of the prophets without explaining their Jewish textual context and Jewish identity can lead to biased and prejudiced interpretations," Rosen said.

August 4, 1989, Friday, AM cycle

LENGTH: 415 words

HEADLINE: JEWISH GROUP PROTESTS TO VATICAN OVER PAPAL "COVENANT" REMARK

BYLINE: By Joanne Kener

DATELINE: NEW YORK

KEYWORD: VATICAN- JEWS

BODY:

A major international Jewish organization Friday sought clarification of what it called "unavoidably prejudicial" remarks by Pope John Paul, saying they implied the Jewish people no longer had a covenant with God.

The Anti-Defamation League (ADL) of B'nai B'rith said the Pope's remarks, delivered in English at an audience this week implied that the Jewish covenant with God had been broken, superseded by the Christian covenant.

Friction has emerged between Jews and the Vatican in recent years over such issues as the Pope's meetings with Austrian President Kurt Waldheim and gestures that some Jews have seen as insensitive to Jewish suffering during the Nazi Holocaust.

According to a Vatican text, Pope John Paul said: "The history of the Old Testament shows many instances of Israel's infidelity to God. Hence God sent the Prophets as his messengers to call the people to conversion, to warn them of their hardness of heart and to foretell a new covenant still to come.

"The new covenant ... was established through Christ's redemptive sacrifice and through the power of the Holy Spirit."

The Pope, according to the text distributed by the ADL, added: "This 'perfect gift from above' descends to fill the hearts of all people and to gather them into the Church, constituting them the People of God of the new and everlasting covenant."

ADL U.S. national director Abraham Foxman said in a statement he was dismayed by the Pope's implication that the Jews are no longer God's "special people."

In the letter to Vatican official Pier-Francisco Fumagalli, two ADL-affiliated rabbis said: "The implications regarding Jews and Judaism are unavoidably prejudicial."

The letter from the two requested "urgent clarification" of the statement so as not to endanger progress in Jewish-Catholic relations since Vatican II.

The letter sought a response "so that we may demonstrate to the world that the clock of Catholic-Jewish relations had not been tragically set back and that the remarkable achievements of the last 25 years- especially the official Church pronouncement regarding the relationship- are the firm and resolute bedrock upon which an increasingly close and strong relationship may be constructed."

The league noted that the Pope himself in 1980 referred to the Jewish people as the "people of God, of the Old Covenant never revoked by God."

A source in the World Jewish Congress also voiced concern about the possible "rolling back of the Vatican II dialogue."

Translation of Radio Vatican broadcast, Aug. '8, '89. Statement by Cardinal Franciszek Macharski, Archbishop of Cracow, on Auschwitz convent controversy.

For several weeks I have been questioned by various parties on my position on the confrontation of the large scale campaign which has arisen with regard to the convent of the Barefoot Carmelites in Auschwitz.

I had hoped that this difficult problem, raised by Jewish circles in the West, would be solved with the building in Auschwitz of a "center for information, education, meetings and prayer", in so far as such a center would be a place of encounter between people of various nationalities and religions in reciprocal respect, in the search for understanding and agreement, to prevent and defend humanity from war, from terror and from any violence or hatred which used to be frequent.

The delay in creating the center, the expected rhythm of which it became impossible to fulfill, has provoked on the part of certain Western Jewish circles a violent campaign of accusations and defamation, an offensive -- not only verbal -- aggression which echoed up to Auschwitz.

Because of the lack of respect for the nuns and for their human and Christian dignity, the peace to which they are entitled was disturbed. Christian conventions, the symbols of faith and of piety, were not respected. Our wishes and our aims were represented and interpreted in a unilateral way and judged to be in bad faith.

As far as the intrusion into the convent and successive attempts at taking it over are concerned, I heard one sole voice which entoned this subject, and it was the voice of the Jewish organizations in Poland.

This kind of attitude and of actions make the realization of the center, as I had undertaken, an impossibility. In the atmosphere of aggression and disquiet sown among us, there is no way for undertaking together the building of a place dedicated to reciprocal respect, without renouncing one's own religious and national convictions. Because at the root of a work of peace there must be a desire for peace. I desire peace and do not violate it, and if necessary I remind my community that it is required to maintain dignity and self-control in words and actions. I deplore the fact that this did not find understanding among those responsible for certain Jewish organizations.

Our position corresponds to the attitude towards the Jews which the Church undertook at Vatican Council II, and which was confirmed by successive decisions of the Holy See. This concerns both past issues and all anti-semitic manifestations which the Church -- guided by evangelical love -- deploras. As we approach the anniversary of World War II, with increasing ardor we pray for peace to God, which is the giver of it. And we turn to all men so that they may search for paths of peace in the common -- and so very large -- effort for dialogue.

Dichiarazione del Card. Franciszek Macharski, arcivescovo di Cracovia, sulla polemica relativa al convento delle carmelitane scalze ad Auschwitz
(8 agosto 1989) - Traduzione italiana -

Da alcune settimane vengo interrogato da varie parti sulla mia posizione nei confronti della ~~campagna~~ imponente campagna nata intorno al convento delle carmelitane scalze ad Auschwitz.

Avevo sperato che quel difficile problema, sollevato dagli ambienti ebraici in Occidente, poteva essere risolto con la costruzione ad Auschwitz di un "Centro di informazione, educazione, incontri e preghiera", in quanto tale centro era inteso come luogo d'incontro tra uomini di diverse nazioni e religioni nel reciproco rispetto, nella ricerca di comprensione e di accordo, per ammonire e difendere l'umanità dalla guerra, dal terrore e da ogni violenza e odio che una volta vi si erano annidate.

Il ritardo nella realizzazione del Centro, ~~subordinata~~ la cui scadenza si è rivelata impossibile da rispettare, ha causato da parte di alcuni ambienti ebraici occidentali una violenta campagna di accuse e diffamazioni, un'offensiva ^I aggressione non solo verbale che ha avuto un risvolto ad Auschwitz.

Mancando di rispetto nei confronti delle suore e della loro dignità umana e cristiana, è stata turbata la pace alla quale hanno diritto. Le convinzioni cristiane, i simboli della fede e della pietà non sono state rispettate. I nostri desideri ed i nostri propositi venivano rappresentati ed interpretati in modo unilaterale e giudicate in malafede.

Per quanto riguarda l'intrusione all'interno del convento e il successivo tentativo di impadronirsene, ho sentito una sola voce che invocava il contegno, ed era la voce delle organizzazioni ebraiche

in Polonia.

Questo genere di atteggiamenti e di azioni rendono impossibile la realizzazione del Centro da me intrapresa. Nell'atmosfera di pretese aggressive e di inquietudine seminata tra noi non è possibile curare ^{invece} la costruzione di un luogo dedicato al reciproco rispetto, senza rinunciare alle ~~proprie~~ proprie convinzioni religiose e nazionali. Perché alla base dell'opera di pace ci deve essere il desiderio di pace. Desidero la pace e non la violo, e se ^è fosse necessario, ricordo alla mia comunità che ^è ~~è~~ necessario mantenere la dignità ed il controllo in parole ed in azioni. Deploro il fatto che ciò non abbia trovato ~~la~~ comprensione presso i responsabili di alcune organizzazioni ebraiche.

La nostra posizione corrisponde all'atteggiamento nei confronti degli Ebrei che la Chiesa ha assunto al Concilio Vaticano II, e che è stato confermato dalle successive decisioni della Santa Sede. Ciò riguarda sia le questioni passate, sia tutte le manifestazioni ^{di} ~~di~~ anti semitismo che la Chiesa - guidata dall'amore evangelico - deplora. ~~Ma~~ Mentre si avvicina l'anniversario dello scoppio della II guerra mondiale, con l'ardore crescente chiediamo la pace a Dio che ne è ~~il~~ il donatore. E ci rivolgiamo a tutti gli uomini affinché cerchino le vie della pace nel comune - anche ^{il} grande - sforzo del dialogo.

Translation of documents faxed by Theo Klein

August 11, 1989.

Albert Cardinal Decourtray, Archbishop of Lyon

The Geneva decisions concerning the Auschwitz Carmelite convent will not be put in question. An agreement engages those who signed it. A press release informs me, as well as Cardinals Danneels and Lustiger, that Cardinal Macharski stated, in a press release, that the creation of the planned Center must be suspended in view of the present climate. Regrettable manifestations and reactions must not be envisaged in view of the cause which the February 22, 1987, agreement means to defend.

We will continue to do everything to ensure that the dialogue begun under the terms of the Geneva accords will continue. We need mutual respect in order not to harm the memory of Auschwitz.

Statement of the members of the Jewish delegation which signed the Geneva accords of 1986 and 1987

We learned with satisfaction and respect of the statement which Cardinal Decourtray has just published on behalf of the Catholic delegation.

Indeed, the Geneva accords oblige collectively the two delegations, Catholic and Jewish.

It is indispensable that, as soon as possible, measures are undertaken, without delay, and that on the site concrete initiatives translate the clear will of the Polish church and the Authorities of that country to act within the spirit of the Zakhor Auschwitz statement.

Truly delays provoke suspicion which, in turn, arouses reactions and counter-reactions.

The Jewish delegation fully joins Cardinal Decourtray's appeal for mutual respect, for the memory of Auschwitz and all Jewish and non-Jewish victims of Auschwitz.

Statement by Father Stanislas Musial to Radio Notre-Dame

"If there are pressures and actions, the building of the enterprise will surely not start again, but if the situation becomes calm, if one recreates a serene atmosphere, then we will have another attitude..."

Father Musial stresses that the statement by Cardinal Macharsky is a "strictly personal one, without concertation with the Vatican nor with the Cardinals" (who had signed the accords). He further stated:

"We are destined to the dialogue, there will be halts and suffering, but we will achieve understanding. It will take time on both parts, on both parts..."

ARCHEVÊCHE DE LYON

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COMMUNIQUE

Les décisions de Genève au sujet du Centre d'Auschwitz ne seront pas remises en cause. Un accord oblige ceux qui le signent. Une dépêche de presse m'apprend, ainsi qu'aux Cardinaux Danneberg et Lustiger, que le Cardinal Macharski a déclaré, dans un communiqué, que la réalisation du Centre prévu doit être suspendue en raison du climat actuel. Des manifestations et des réactions regrettables ne peuvent entrer en ligne de compte en face de la cause que l'accord du 22 février 1987 entend défendre.

Nous continuerons à tout faire pour que le dialogue inauguré sous le signe de l'accord de Genève se poursuive. Nous avons besoin de respect mutuel pour ne pas porter atteinte à la mémoire d'Auschwitz.

11 août 1988

† Albert Cardinal Decourtray

DECLARATION DES MEMBRES DE LA DELEGATION JUIVE
QUI ONT FAIT PARTIE DES ACCORDS
DE GENEVE DE 1986 ET 1987

Nous avons pris connaissance, avec satisfaction et respect, des termes de la déclaration, dans ce sens, que vient de publier le Cardinal Decourtray, au nom de la délégation catholique.

En effet, les accords de Genève engagent collectivement les deux délégations, catholique et juive.

Il est indispensable que soient faits, rapidement, les gestes, et que soient prises, sans délai, sur le terrain, les initiatives concrètes traduisant la volonté définitive de l'Eglise Polonaise et des Autorités de ce pays d'agir dans l'esprit de la déclaration d'Auschwitz ZAKHOR.

En effet, les retards engendrent la suspicion qui, à son tour, fait naître les réactions et les contre-réactions.

La délégation juive s'associe pleinement à l'appel du Cardinal Decourtray au respect mutuel, dans la mémoire d'Auschwitz et de toutes les victimes juives ou non juives d'Auschwitz.

Paris, le 11 Août 1989

KXP 1 RADIO NOTRE-DAME 33 1 42 66 00 19 1989-08-10 22 h 25 G3-96 S 2

Déclaration du Père Stanislas MUSIAL

° Si il y a des pressions, des actions, il n'y aura surement pas de reprise de la construction de l'oeuvre, mais si la situation devient calme, si on retrouve une atmosphère sereine, alors nous aurons une autre attitude(...)

Le Père Musial précise que la déclaration du Cardinal Macharsky est une déclaration ° strictement personnelle sans concertation ni avec le Vatican, ni avec les Cardinaux (signataires) °. Il a déclaré également:

° Nous sommes condamnés au dialogue, il y aura des arrêts, des souffrances mais nous réussirons à nous comprendre. Ça prendra du temps, des deux côtés, des deux côtés... °.

Pope Mum on Auschwitz Uproar



Bronx Rabbi Avraham Weiss, who was beaten last month at Auschwitz.

Newsday / Mark Hinojosa

By Ruth E. Gruber
Newsday Special Correspondent

Rome — The Vatican remained silent yesterday on the Auschwitz convent controversy despite a split among church leaders involved in the affair.

The Holy See has issued no comment on Polish Cardinal Franciszek Macharski's announcement Thursday that he would defy an agreement between the Catholic Church and Jewish leaders and would block the removal of a Carmelite convent from the grounds of the former concentration camp.

There also has been no comment on the statement issued Friday by French Cardinal Albert Decourtray sharply criticizing Macharski's stand.

Decourtray and Macharski were key church representatives during negotiations with Jewish leaders over the fate of the convent, established in 1984 on a site considered by Jews as a memorial to the estimated 6 million Jewish victims of the Holocaust. Some Jewish leaders have said the presence of Christian symbols on the property desecrates the memory of the Jews who died there.

Both cardinals signed an agreement in Geneva in 1987 stating that the 14 Carmelite nuns in the convent would be removed from Auschwitz by Feb. 22,

1989, and that an ecumenical center outside the concentration camp's walls would be built instead.

In his statement, Decourtray said he had learned of Macharski's announcement cancelling the agreement only through the media, and he immediately disputed his Polish colleague's decision.

"An agreement obliges those who sign it," he said. "We need reciprocal respect so that we do not sully the memory of Auschwitz."

Decourtray also disputed Macharski's harsh attack on Jewish demonstrators at the convent whose actions, the Polish cardinal said, prompted his decision to block the convent's removal.

Last month, Rabbi Avraham Weiss of the Hebrew Institute of Riverdale in New York and seven students camped out on the convent porch until they were roughed up by Polish workers. Additional demonstrations were staged protesting the attack.

Jewish groups reacted favorably to Decourtray's statements, but expressed concern that Polish-born Pope John Paul II still hasn't made any public comment on the issue.

"Only the pope can remedy the situation that has been created," Rome's Chief Rabbi Elio Toaff said in an interview published yesterday.

Letters

Auschwitz, the Poles and the Jews

To the Editor:

Commenting on Jewish protests against the presence of a Carmelite convent at the former site of the Auschwitz extermination camp (letter, July 28), John A. Drobnicki stresses that Nazi racial theories were directed against Slavs as well as against Jews. "Should any one group try to monopolize the horrors perpetrated by Hitler?" he asks, adding: "Of the 6,028,000 citizens of pre-World War II Poland butchered in the war, half were Polish Jews and half were Polish Gentiles."

Mr. Drobnicki's figures are accurate, but they tell only part of the story. The roughly three million Polish gentiles who perished in World War II represented perhaps 10 percent of the prewar total; the three million murdered Jews, on the other hand, accounted for fully 90 percent of prewar Polish Jews. The reason for this staggering disparity in percentages is quite simple.

The Slavs were, as Mr. Drobnicki says, regarded by the Nazis as subhumans, and documents discovered after the war indicate that they would probably have been reduced to a status scarcely better than serfdom if Germany had won. However, they were not marked for extermination, and their treatment during the war was far from uniform.

The Russians, Poles and Serbs, who resisted the Nazi armies, were treated with the utmost brutality; members of underground movements, left-wing organizations and often the intelligentsia were massacred. On the other hand, the Czechs, who permitted a bloodless Nazi takeover of their country, suffered far less, while the Slovaks, Croats and Bulgarians allied themselves with Germany and were treated accordingly.

What the Nazis had in mind for Europe's Jews is known to all: utter obliteration, down to the last man, woman and child. Jews may, I think,

be forgiven for feeling that the Nazi extermination program and its ultimate symbol, the Auschwitz camp, had and still have a particular meaning for them.

LOUIS JAY HERMAN
New York, July 28, 1989

Shared Losses

To the Editor:

Mark Kramer and John A. Drobnicki raise the question of Polish-Jewish relations (letters, July 28).

The Nazi invasion, aimed at the destruction of Polish — indeed all European — Jewry, also wiped out millions of Poles and other Slavs, including much of Poland's political and intellectual elite. Its legacy of pain is such that Jews and Poles have experienced great difficulty in talking to one another about their losses.

The National Polish American-Jewish American Council — co-sponsored by the American Jewish Committee and the Polish American Congress — has proved that what unites the two communities as Americans is more important than what divides them. Bonds of fraternalism and the chance to establish a new relationship in America have overcome much.

The council's activities began in 1979, after the election of Pope John Paul II, with face-to-face encounters. Polish and Jewish American participants listened to stories of one another's grief, loss and anger. They uncovered myths and stereotypes, while learning to accept differences and to respect diverse traditions.

The council advocates positions in the name of the two groups, even as they agree to disagree on certain issues. The council speaks out against human rights abuses in Poland and the Soviet Union and seeks to encourage political, economic and social pluralism throughout Eastern Europe.

It supports a fair and generous immigration policy for the United States that would deal compassionately with

Polish Christian, Soviet Jewish and other refugees seeking basic freedoms and legitimate opportunity. It fights against hate crimes, ethnic stereotyping in the media and job discrimination on the grounds of ethnicity, religion or race.

While condemning the wholesale categorization of Slavic and other ethnic groups as being Nazis or anti-Semites, it backs the efforts of the Justice Department to bring to justice war criminals who entered the United States illegally.

The miracle of American pluralism allows Poles and Jews to work on their common concerns without the need to revise all of their images of the past, avoid controversy or hide differences of opinion.

EDWARD J. MOSKAU

IRA SILVERMAN

New York, July 31, 1989

The writers are, respectively, president of the Polish American Congress and executive vice president of the American Jewish Committee.

A Terrible Silence

To the Editor:

John Drobnicki suggests in his letter (July 28) that the Carmelite nuns at Auschwitz, who have occupied a former storehouse for the Zyklon B gas used to murder two million Jews, be allowed to "do what religious people are supposed to do: pray for the souls of the victims."

Is that what they were doing while seven American Jews were beaten and bloodied for 20 minutes on the convent porch by Auschwitz workers and local Poles? Perhaps the onlooking priest, police officers and score of bystanders who declined to intervene were also absorbed in prayer.

What of Franciszek Cardinal Macharski, the archbishop of Cracow and one of eight European cardinals who signed the Geneva agreement with world Jewish leaders in February 1987, promising that the convent would be relocated within two years? Why is one of the leading dignitaries of the Polish church incapable of carrying out his promise?

What an apropos image this all is: Polish workers at Auschwitz, beating the children of survivors of Auschwitz, while "religious people" look on silently.

JOANN GOLDSTEIN

Fair Lawn, N.J., July 31, 1989

18-AGO-1989 18:30

Radio Vat SEDOC

0039 6 646-4565

P.01

Bulletin d'information du Radio Vatican
Traduction pas forcément précise...

KATHOLIKAN

~~REDACTED~~..... LE 10 AOUT 1989

CARMELITES

Auschwitz

L'affaire du couvent des carmélites à Auschwitz a fait l'objet d'une déclaration du cardinal Macharski, archevêque de Cracovie. Interrogé depuis plusieurs semaines sur la campagne menée autour du couvent des carmélites à Auschwitz, le cardinal Macharski souligne qu'il avait espéré que ce difficile problème, soulevé par les milieux juifs en Occident, pouvait être résolu par la construction à Auschwitz d'un "Centre d'information, éducation, rencontres et prière", un centre voulu comme un lieu de rencontre entre hommes de différentes nations, religions dans le respect réciproque, dans la recherche de compréhension, et d'accord, pour mettre en garde et défendre l'humanité de la guerre, de la terreur et de toute violence et haine qui y était nichés.

Le retard dans la réalisation du centre, dont l'échéance a été impossible à respecter, a provoqué de la part de certains milieux juifs occidentaux une violente campagne d'accusations et de diffamations: une agression offensive pas seulement verbale et qui a eu un revers à Auschwitz.

En manquant de respect aux religieuses, à leur dignité humaine et chrétienne, on a troublé la paix à laquelle elles ont droit. Les convictions chrétiennes, les symboles de foi et de piété n'ont pas été respectés....

En ce qui concerne l'intrusion à l'intérieur du couvent et la tentative suivante de s'en approprier, une seule voix invoquant la retenue a été entendue par le cardinal Macharsky, celle des organisations juives polonaises.

Ce genre d'attitude et ces motions, affirment l'archevêque de Cracovie, empêchent la réalisation du centre que j'ai entrepris. L'atmosphère qui s'est créée rend impossible de s'occuper ensemble de la construction d'un lieu consacré au respect réciproque, sans renoncer à ses propres convictions religieuses et nationales. Car, souligne le cardinal Macharsky, à la base d'une œuvre de paix, il doit y avoir un désir de paix. "Je désire la paix et je ne la viole pas et si c'est nécessaire, je rappelle à ma communauté qu'il faut garder la dignité et le contrôle en paroles et en actions.

Et le cardinal Macharsky déplore que cela n'ait pas rencontré la compréhension des responsables de certaines organisations juives. Notre position, poursuit-il, correspond à celle manifestée envers les Juifs par le Concile Vatican II, confirmée par les décisions du St Siège.

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Le cardinal Macharski s'oppose à la construction du centre où doit être transférées les carmélites d'Auschwitz

VARSOVIE, 10 août (AFP) - Le cardinal Franciszek Macharski, archevêque de Cracovie, a déclaré jeudi son intention de ne pas poursuivre la construction d'un centre judéo-chrétien à Auschwitz où doivent être transférées les carmélites polonaises vivant dans le couvent jouxtant le camp de la mort, a annoncé l'Agence de presse PAP.

Un responsable de la curie de Cracovie qui a tenu à garder l'anonymat a déclaré qu'il ne s'agissait pas de rompre le dialogue avec les Juifs mais que, dans le climat actuel, l'aménagement du centre judéo-chrétien ne pouvait être poursuivi.

"Nous (les catholiques) demeurons ouverts au dialogue que nous considérons comme indispensable", a ajouté ce responsable en précisant que les Juifs avaient commis une erreur en estimant qu'il était possible d'accélérer la solution au problème par des protestations.

Dans un communiqué diffusé par l'Agence de presse PAP, le cardinal a dénoncé la "violente campagne d'insinuations" et "les agressions offensantes" lancées, selon lui, par des communautés juives contre le couvent et notamment la vingtaine de religieuses qui s'y trouvent depuis 1985.

Mgr Macharski indique ouvertement qu'il lui est impossible de faire fonctionner le centre judéo-chrétien dans les délais "irréels" prévus par les accords de Genève conclus entre dignitaires Juifs et Chrétiens en février 1987. Le prélat se défend d'avoir de "mauvaises intentions" et reproche aux Juifs d'avoir présenté de façon "erronée les aspirations" des Catholiques. Il déclare ensuite que seule la communauté juive de Pologne ait lancé un "appel à la raison" après l'incursion de Juifs dans les jardins du Carmel.

L'intervention des Juifs américains

Le cardinal faisait allusion à une opération d'un groupe de sept Juifs américains qui, le 14 juillet dernier, conduits par un rabbin de New York, Shalom Weis, s'étaient introduits dans les jardins du couvent et avaient occupé les lieux pendant plusieurs heures. Ils en avaient été expulsés par des ouvriers occupés à la réfection du couvent.

"De tels actes et de tels comportements s'opposent à la poursuite de la construction du centre" judéo-chrétien à Auschwitz, a affirmé le cardinal en ayant dénoncé les "pressions" exercées, selon lui, sous diverses formes par des communautés juives.

"Dans cette atmosphère de revendications agressives, il est impossible de parvenir à l'aménagement d'un lieu de respect mutuel (...) La paix ne peut être établie que si l'on y aspire...", ajoute l'archevêque de Cracovie qui regrette que "des personnalités responsables pour certaines communautés juives ne soient pas comprises".

Le père Stanislaw Musial, secrétaire de la commission de l'Episcopat polonais chargée du dialogue avec les Juifs, avait affirmé que l'Eglise catholique était vivement intéressée par la construction "le plus rapidement possible" du centre judéo-chrétien. Il avait précisé que les travaux d'aménagement débuteraient au printemps prochain et pouvaient durer "jusqu'à huit ans", pour reprendre les termes du supérieur provincial des carmes de Pologne, le père Dominik Wider.

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8/11/89

AM-POLAND-NUNS

POLISH CHURCH OFFICIAL SAYS NUNS WILL STAY AT AUSCHWITZ
WARSAW, Aug 11, Reuter - A Polish Roman Catholic church official said on Friday a group of nuns would remain until further notice in a convent at the former Nazi death camp of Auschwitz, despite bitter protests by Jews.

Bronislaw Fidelus, chancellor of the Krakow curia which is responsible for the Carmelite convent, said the 17 nuns would stay because plans have been scrapped to build a prayer and information centre which would have housed them.

"They have no place to go. The sisters remain in the convent," Fidelus told Reuters.

Seven Jews were beaten last month when they protested at the convent's presence on the site where more than four million people, mostly Jews, died in World War Two. Jews regard Auschwitz as a unique shrine to the Holocaust.

"The waves of Jewish protests evoked deep anger among the inhabitants of Oswiecim," Fidelus said, referring to the southern town which includes the death camp.

The convent was established in 1984 to pray for victims of Auschwitz. The church agreed in 1986 to move the nuns by last February, but the deadline passed without a new home for them.

Cardinal Franciszek Macharski of Krakow said on Thursday he had scrapped plans to build the information centre that would have housed the nuns because of a "violent campaign of accusations and slanders and outrageous aggression".

American Rabbi Avi Weiss, who led the Jewish delegation beaten at Auschwitz, said in Jerusalem on Thursday he would organise new demonstrations at the former death camp.

"Cardinal Macharski's statement is repugnant and seeks to break the Jewish-Catholic accord providing for the removal of the convent at Auschwitz," Weiss said.

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POLGNE-AUSCHWITZ-COVENT

LES CARMELITES RESTERONT A AUSCHWITZ - RESPONSABLE CATHOLIQUE
VARSOVIE, 11 aout, Reuter - Le chancelier de la curie de

Cracovie, Bronislaw Fidelus, a annonce vendredi qu'un groupe de Carmelites resterait jusqu'a nouvel ordre au couvent situe sur l'emplacement de l'ancien camp de concentration d'Auschwitz, en depot des vives protestations elevees par la communaute juive.

Fidelus, responsable du Carde, a declare que les 17 religieuses resteraient sur place, en raison de l'annulation du projet de construction d'un centre de culte et d'information qui devait les accueillir.

"Elles n'ont pas d'endroit ou aller. Les seurs resteront dans le couvent", a-t-il affirme.

Sept juifs venus protester contre la presence du couvent dans l'enceinte du camp d'Auschwitz avaient ete roues de coups le mois dernier. Les juifs considerent Auschwitz comme un lieu ou doit s'entretenir la memoire de l'Holocauste.

Colere des habitants

"Les Carmelites de l'ancien camp d'Auschwitz", a dit Fidelus par allusion a la ville meridionale dont fait partie le camp d'Auschwitz.

Les Carmelites s'etaient installées dans le couvent en 1984 afin de prier pour les victimes d'Auschwitz. L'Eglise catholique avait accepte en 1987 de deplacer les religieuses avant fevrier 1989, mais le delai convenu s'est ecoule sans qu'une nouvelle residence ait pu leur etre trouvee.

Le cardinal de Cracovie, Franciszek Macharski, avait annonce jeudi avoir renonce a construire le centre d'information ou les Carmelites devaient etre relogees en raison d'une "violente campagne d'accusations, de diffamations et d'agression scandaleuse".

En Israel, le ministere des Affaires etrangeres dit s'attendre, dans un communique publie vendredi, a ce que le couvent soit transfere hors d'Auschwitz malgre la decision de Macharski de renoncer a la construction du centre.

REUTER AS

Translation of article in Corriere della Sera, August 11, 1989
faxed by David Berlowitz of EUJS

Practically a break about the convent which the Jewish organizations want to remove from the Lager

Ice returns between the Pope and the Jews

We will not leave Auschwitz, says Woityla's successor in Cracow

Luigi Accattoli mentions the statements both of the Cardinal and the WJC, and mentions that Macharski's "heavy words" were certainly authorized by the Pope and that no such level of confrontation ever happened during Wojtyla's eleven years in that area.

Alessio Altichieri points to the fact that the nuns are supported by the population of Auschwitz, despite the fact that the Jewish organizations recall "the largest number of Jewish victims" in that camp. "For all that Auschwitz, a cemetery for the whole of humanity, is a battle ground: instead of silence, struggle".

In a longer article on pages 3 and 4, Altichieri gives the history of the entire event. He quotes auxiliary bishop Kasimierz Gorny who says they cannot expel the nuns to the street and believes this is a national issue because all Poles want them to remain.

The synagogue now serves 200 Jews, while there were 60,000 before 1939. Czeslaw Jakubowicz feels that it is his duty to stay there and take care of the cemetery, believes that the Pope knows the problem and should solve it, but is timorous, asks the newspaperman "Are you Jewish? I have to live here..."

The convent's mother superior Maria Teresa, refuses to give an interview, they are here to pray.

The journalist's last visit is to the site where the new convent should be built, with the center for information etc. The land was bought only on July 11.

At nightfall, only the light of the convent remains lit. The nuns are praying. But surely not Psalm 65, which the rabbis suggest, and which says that "only silence is prayer". The silence in Auschwitz has been broken.

AP 8/11/89

By JOHN DANISZEWSKI Associated Press Writer

WARSAW, Poland (AP) -- The Roman Catholic church on Thursday suspended an agreement to move nuns from a convent on the edge of Auschwitz, and blamed Jewish groups for creating an "atmosphere of aggressive demands."

The World Jewish Congress, which coordinated a campaign to move the convent, called Cardinal Franciszek Macharski's announcement "a tragic blow" and urged the Vatican to overturn it.

A signer of the 1987 accord between Jewish leaders and Catholic bishops said the statement was "absolutely unacceptable."

Macharski, whose Krakow archdiocese includes the former concentration camp and the convent in the southern city of Oswiecim, said conditions "make it impossible" to carry out the pact, which was signed in Geneva.

Under the agreement, the nuns were to be moved to a prayer center to be built several thousand yards away from the concentration camp.

Although not stating specifically that the relocation has been canceled, it appeared from Macharski's statement, carried by state-run PAP news agency, the project is blocked indefinitely.

In Rome, Vatican Radio carried the statement without comment.

Recent protests by Jewish groups at the convent, located since 1984 in a restored theater abutting the camp's barbed-wire fence, have destroyed the atmosphere needed to create the new interfaith prayer center, Macharski said.

"At the foundation of an act of peace, there must be the wish for peace," he said.

Jewish groups say the convent and its religious symbols, including a 23-foot wooden cross, at the Auschwitz-Birkenau complex are offensive. An estimated 2.5 million Jews were killed at the camp during Adolf Hitler's drive to annihilate Jews in Europe.

Macharski's statements "constitute a tragic blow to all of us in the Jewish and Catholic world who have worked so long to foster mutual understanding and respect," the World Jewish Congress said in a statement in Washington.

"Silence by the Vatican on this occasion would repeat a historical tragedy," the statement said, referring to the Vatican's alleged failure to prevent the World War II genocide of European Jews.

It is "an absolutely unacceptable act to break an agreement that he (Macharski) has failed to respect already as of February," said Dr. Ludwig Ehrlich, European director of B'nai Brith, who signed the 1987 agreement.

A nun who answered the convent's telephone Thursday said the community knew nothing of Macharski's statement and the sisters were not authorized to comment.

Polish public opinion has been mainly against moving the cloister. Poles, who are overwhelmingly Roman Catholic, argue that tens of thousands of Catholics, including priests and nuns, were put to death at the camp, and that the nuns should be allowed to pray for them.

Demonstrations outside the convent by visiting Jews intensified this year after the church missed a promised February deadline for moving the nuns.

On July 14, seven American Jewish men climbed a fence and occupied the convent grounds for several hours before being forcibly evicted by Polish construction workers.

"Delays in keeping the unrealistic date of constructing the center caused on the side of some Western Jewish communities a violent campaign of accusations and slanders," Macharski said.

"The human and Christian dignity of the nuns was not respected. The peace to which they are entitled was disturbed," the statement said.

"Such attitudes and actions make it impossible for me to continue further realization of the construction of the center. In this atmosphere of aggressive demands...It is not possible to together care for the construction of a place of mutual respect without abandoning one's religious and national beliefs."

Work had never begun on the new center, although church officials said they were buying land for it.

AM-POLAND-NUNS 1STLD (WRITETHROUGH)

POLISH CHURCH OFFICIAL SAYS NUNS WILL STAY AT AUSCHWITZ

(Eds: Updates with cardinal urging nuns be moved, U.S. Jewish reaction, possible boycott.)

WARSAW, Poland, Reuter - A Polish Roman Catholic church official said Friday that nuns would stay until further notice in a convent at the former Nazi death camp of Auschwitz.

U.S.-based Jewish groups have condemned the Polish church stance, and the World Jewish Congress said in New York Friday that it would consider a Jewish boycott of travel to Poland.

A senior French cardinal also urged the church not to let a bitter Jewish-Catholic dispute over the issue prevent it from honoring a February 1987 agreement to move the 17 Carmelite nuns.

Cardinal Albert Decourtray of Lyon, who helped draw up that agreement, said through the Vatican: "We need mutual respect so as not to damage the memory of Auschwitz."

Bronislaw Fidelus, chancellor of the Krakow curia which is responsible for the convent, said earlier that the nuns "have no place to go. The sisters remain in the convent."

Cardinal Franciszek Macharski of Krakow said Thursday he had scrapped plans for a new prayer and information center which would have housed the nuns because of a "violent campaign of accusations and slanders and outrageous aggression."

U.S.-based Jewish groups have deplored Macharski's statement and called for Vatican intervention. Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, said he was delighted by Decourtray's statement.

The WJC said it would consider at its October board meeting a request by several organizations, including the Federation of Polish Jews of the United States, to call for Jews to boycott Poland.

"It is ironic that Poland may suffer because the Vatican has willfully broken a signed agreement," said a WJC spokesman.

Seven Jews were beaten last month when they protested the convent's presence on the site where more than four million people, mostly Jews, died in World War II.

"The waves of Jewish protests evoked deep anger among the inhabitants of Oswiecim," Fidelus said, referring to the southern town that includes the death camp.

The convent was established in 1984 to pray for victims of Auschwitz. Decourtray was among Catholic and Jewish

representatives who agreed in Geneva that it would move by February 1988

He said: "We will continue to do everything to ensure that dialogue begun in Geneva will continue."

Vatican officials refused all comment despite demands by Jewish groups that the Holy See publicly intervene.

American Rabbi Avi Weiss, who led the Jewish delegation beaten at Auschwitz, said in Jerusalem Thursday that he would organize new demonstrations at the former death camp.

"Cardinal Macharski's statement is repugnant and seeks to break the Jewish-Catholic accord...", Weiss said.

REUTER

Reut15:27 08-11

APR 08/11 0717 Israel-Poland

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JERUSALEM (AP) -- Israel's Foreign Ministry today expressed hope that a Roman Catholic convent will be removed from the grounds of the Auschwitz concentration camp in Poland despite opposition by Polish church leaders.

Cardinal Franciszek Macharski of Krakow, Poland, said Thursday conditions did not exist for carrying out a 1987 agreement between the church and Jewish organizations to relocate the Carmelite convent away from the camp.

Macharski blamed the delay on protests by Jewish groups which intensified this year after the February deadline for moving the convent passed. He accused the Jewish groups of "creating an atmosphere of aggressive demands."

Last month, Rabbi Avraham Weiss of Riverdale, N.Y., and six of his students protested in front of the convent, and were beaten and dragged from the site by construction workers at the convent.

Weiss said Thursday that Macharski's claim was "despicable" and anti-Semitic. He said if the nuns were not moved, he would lead protest groups to Poland and urge Jews not to travel there.

An estimated 2.5 million Jews were among the 4 million people the Nazis killed at Auschwitz in World War II.

The international Jewish community considers Christian symbols on the perimeter of the camp a desecration of the memory of their slain brethren. The convent is in a former Nazi warehouse whose lawn used to be a gravel pit where prisoners were executed. Today, a 23-foot cross stands at the site.

The Israeli Foreign Ministry said it learned of Macharski's statement only in news reports and was still awaiting a report from the head of Israel's interest office in Warsaw, Mordechai Palzur.

"Although it is true that the Foreign Ministry is not part of the February 1987 agreement ... it supports the implementation of this agreement and we have no reason to believe that the signatories would not respect it," the ministry said.

It said Palzur met three weeks ago with the Polish officials and was promised that the Polish government planned to intervene to implement the agreement.

Israel's minister of religious affairs, Zevulun Hammer, is to visit Poland soon and will discuss the issue with his Polish counterpart and Macharski, the Ministry of Religious Affairs' director, Zevulun Or-Lev.

"We will explain morally that the Auschwitz death camp is first and foremost a Jewish site," Or-Lev said.

AUSCHWITZ CONVENT STAYING PUT
AS JEWS ERUPT WITH ANGER
By Allison Kaplan

NEW YORK, Aug. 10 (JTA) -- The long-promised removal of the Carmelite convent from Auschwitz has been indefinitely postponed by a Polish Catholic cardinal, a move that Jewish leaders say will severely strain Catholic-Jewish relations.

Cardinal Franciszek Macharski, the archbishop of Krakow, announced on Vatican radio Tuesday that the building of a proposed interreligious information center was now "an impossibility."

The center was to have been built off the site of the former death camp, and was to have housed the convent as well.

Macharski attributed his decision to "a violent campaign of accusations and defamation, and offensive -- not only verbal -- aggression, which echoed up to Auschwitz."

The campaign, Macharski said, was the work of "certain Western Jewish circles."

Jewish organizations have reacted with outrage, not only at Macharski's nullification of the agreement to move the convent, but at the wording of his statement.

Numerous Jewish organizations have publicly protested for the convent's removal, and demonstrations have been mounted at the convent itself.

Last month, seven New York Jewish activists climbed over the fence surrounding the convent, and asked to speak with the nuns. They were beaten and dragged off the grounds.

This demonstration reportedly incensed Macharski. Sources in Europe say that Macharski called the demonstration "violent and intolerable" in a meeting with local priests.

Rabbi Avraham Weiss, who led the demonstration at Auschwitz, called for Jewish leaders to "freeze dialogue" with the Vatican until the convent is moved.

Weiss, who released his statement from Israel where he is visiting, also said the Polish government should bear responsibility for the convent, and suggested a travel boycott of Poland by Israel and world Jewish organizations if the situation does not change.

Rabbi Marc Tanenbaum, who has been deeply involved with the convent issue, is taking a more conciliatory approach.

He said that Polish leaders had told him in the past few weeks that Macharski's commitment to build the convent and the center by 1990 "was firm."

But, Tanenbaum said, the recent demonstrations have caused a backlash in Poland and "touched off a furious reaction among Polish Catholics who now support, even insist, that the Carmelite convent not be moved."

Tanenbaum said that he was told by Macharski's personal secretary, Stanislaw Musial, that the statement "does not represent a rupture between the Polish Catholic church and the Jewish people."

Tanenbaum described it as "a temporary interruption, but not a break in the relationship."

He said that Macharski wants to make the point that it's impossible to make plans to move forward as long as the "attacks on the convent nuns" continue.

Kalman Sultanik, vice president of the World Jewish Congress, said "Cardinal Macharski's remarks are brutal and violent and constitute a tragic blow to those of us in the Jewish and Catholic world who have worked for so long to foster mutual understanding and respect."

Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, characterized Macharski's language as "hateful exaggerated rhetoric that is not the language of love and compassion that one would expect to hear from a cardinal."

Macharski is one of four Catholic prelates who negotiated the agreement with a Jewish delegation in Geneva, first in July 1986 and then in 1987. The representatives agreed on the convent's removal by Feb. 22 of this year and the building of the new convent and interreligious center.

In his Thursday statement, Macharski said he was suspending action on building the center "because of lack of respect for the nuns and for their human and Christian dignity, the peace to which they are entitled was disturbed. Christian conventions, the symbols of faith and of piety, were not respected."

He added that Polish Jews were the only ones who had protested against the demonstrators "intrusion into the convent and successive attempts to take it over."

Macharski concluded that in an atmosphere of "aggression and disquiet," Jews and Catholic could not cooperate toward "the building of a place dedicated to reciprocal respect."

The archbishop's statement came at a time when there were indications from other church leaders and Polish officials that action on the movement of the convent could be forthcoming.

Israeli officials said last week that the Polish deputy foreign minister had indicated to Israelis that his government would intervene in the matter.

Earlier this month, one of the Catholic representatives who signed the agreement along with Macharski also said that progress would be forthcoming.

Albert Decourtray, the French cardinal of Lyon, solemnly promised that the convent will be removed "at its earliest," and blamed the delays on "local bureaucracy" in Poland.

But officials from the Simon Wiesenthal Center, who met with Vatican officials last month, said they were "not surprised" by the announcement.

Rabbi Marvin Hier, dean of the center, said that while the Catholic Church was silent during the Holocaust, "they now seek to claim exclusivity over the unmarked graves of their loved ones."

There has also been strong reactions among European Jewry.

In Paris, CRIF President Jean Kahn lashed out at Macharski's decision, saying it is a flagrant breach of a negotiated agreement and hinting that anti-Semitism is still rife in Poland.

Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee, said "I sincerely hope that this is not going to be the last word from Catholic authorities."

Rudin is also present chairman of the International Jewish Committee on Interreligious Consultations, a group that deals primarily with relations with Catholics.

Rudin called Macharski's reference to "Western Jewish circles" a "a very ominous kind of statement."

He said that Macharski's comments "reflect the growing seriousness throughout the world of the state of Catholic-Jewish relations."

The European Union of Jewish Students also expressed outrage at Macharski's comments.

In their statement, the EUJS noted that Macharski's remarks, coming at a time when there is controversy over comments by the pope on the Jews, was particularly upsetting.

Sermons by Pope John Paul II over the past two weeks seem to imply that the Christian covenant with God superseded the Jewish covenant with God, and that the Christian covenant was forged because of "Israel's infidelity."

This conflicts with previous statements by the pope that God's covenant with the Jews was "never revoked."

The EUJS said in their statements that the combination of the pope's remarks and Macharski's announcement "seems to imply that the Catholic church believes that the Shoah was retribution for the Jews' infidelity."

(JTA Paris bureau chief Edwin Eytan contributed to this report.)

JTA END
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By JOHN DANISZEWSKI Associated Press Writer

WARSAW, Poland (AP) -- The Roman Catholic church on Thursday suspended an agreement to move nuns from a convent on the edge of Auschwitz, and blamed Jewish groups for creating an "atmosphere of aggressive demands."

The World Jewish Congress, which coordinated a campaign to move the convent, called Cardinal Franciszek Macharski's announcement "a tragic blow" and urged the Vatican to overturn it.

A signer of the 1987 accord between Jewish leaders and Catholic bishops said the statement was "absolutely unacceptable."

Macharski, whose Krakow archdiocese includes the former concentration camp and the convent in the southern city of Oswiecim, said conditions "make it impossible" to carry out the pact, which was signed in Geneva.

Under the agreement, the nuns were to be moved to a prayer center to be built several thousand yards away from the concentration camp.

Although not stating specifically that the relocation has been canceled, it appeared from Macharski's statement, carried by state-run PAP news agency, the project is blocked indefinitely.

In Rome, Vatican Radio carried the statement without comment.

Recent protests by Jewish groups at the convent, located since 1984 in a restored theater abutting the camp's barbed-wire fence, have destroyed the atmosphere needed to create the new interfaith prayer center, Macharski said.

"At the foundation of an act of peace, there must be the wish for peace," he said.

Jewish groups say the convent and its religious symbols, including a 23-foot wooden cross, at the Auschwitz-Birkenau complex are offensive. An estimated 2.5 million Jews were killed at the camp during Adolf Hitler's drive to annihilate Jews in Europe.

Macharski's statements "constitute a tragic blow to all of us in the Jewish and Catholic world who have worked so long to foster mutual understanding and respect," the World Jewish Congress said in a statement in Washington.

"Silence by the Vatican on this occasion would repeat a historical tragedy," the statement said, referring to the Vatican's alleged failure to prevent the World War II genocide of European Jews.

It is "an absolutely unacceptable act to break an agreement that he (Macharski) has failed to respect already as of February," said Dr. Ludwig Ehrlich, European director of B'nai Brith, who signed the 1987 agreement.

A nun who answered the convent's telephone Thursday said the community knew nothing of Macharski's statement and the sisters were not authorized to comment.

Polish public opinion has been mainly against moving the cloister. Poles, who are overwhelmingly Roman Catholic, argue that tens of thousands of Catholics, including priests and nuns, were put to death at the camp, and that the nuns should be allowed to pray for them.

Demonstrations outside the convent by visiting Jews intensified this year after the church missed a promised February deadline for moving the nuns.

On July 14, seven American Jewish men climbed a fence and occupied the convent grounds for several hours before being forcibly evicted by Polish construction workers.

"Delays in keeping the unrealistic date of constructing the center caused on the side of some Western Jewish communities a violent campaign of accusations and slanders," Macharski said.

"The human and Christian dignity of the nuns was not respected. The peace to which they are entitled was disturbed," the statement said.

"Such attitudes and actions make it impossible for me to continue further realization of the construction of the center. In this atmosphere of aggressive demands... It is not possible to together care for the construction of a place of mutual respect without abandoning one's religious and national beliefs."

Work had never begun on the new center, although church officials said they were buying land for it.

Wash Post 8/11/89

Cardinal Cancels Move of Nuns From Auschwitz

Jewish Groups Decry Prelate's Decision on Relocating Convent Outside Former Nazi Camp

By A.D. Horne
Washington Post Foreign Service

WARSAW, Aug. 10—Poland's Roman Catholic Church announced today that it will not honor a 1987 agreement to move a group of Carmelite nuns from Auschwitz to a new interfaith prayer center that was to have been built about 600 yards outside the former Nazi death camp's fence.

Cardinal Franciszek Macharski of Krakow attributed his decision to "a violent campaign of accusations and slanders" by "some Western Jewish groups," which he said "made it impossible for me to continue to construct the center."

The World Jewish Congress, which coordinated an effort to shift the convent, called today's decision a "tragic blow to those of us in the Jewish and Catholic world who have worked so long to foster mutual understanding and respect."

On Feb. 22, 1987, the congress and the Polish Church signed an agreement to move the 14 nuns of the Discalced Carmelite order to new quarters by Feb. 22 of this year. When the deadline passed without ground being broken, several groups of demonstrators went to Auschwitz to protest. One group of seven Americans, led by Rabbi Avraham Weiss of New York, scaled the

convent's fence last month to hold a vigil on the grounds, but Polish workmen attacked and evicted them.

After the Weiss protest, and a peaceful march July 23 by about 90 members of the European Union of Jewish Students, the Krakow episcopate reaffirmed its intention of starting construction on the interfaith center, which was to include a new Carmelite convent along with exhibition halls, conference rooms, a library and a hostel for pilgrims.

But today, Macharski declared that "in this atmosphere of aggressive demands and unrest inflicted upon us, it is not possible to care together for the construction of a place of mutual respect." He called the timetable agreed to in 1987 "unrealistic," but his statement gave no hint of any new schedule for carrying out the agreement.

[In Rome, Vatican Radio carried the announcement without comment, the Associated Press reported.]

Jewish groups have objected to the nuns' presence at Auschwitz on the grounds that the majority of the 2.5 million prisoners who died there during World War II were Jews, and that the site should be respected as a uniquely Jewish memo-

rial. Some Poles have argued that thousands of Polish Catholics also died at the camp.

In New York, Harvey Feldman, director of the office for international relations of the American Jewish Committee, called the cardinal's statement "very unfortunate." He said the cardinal should not analyze the situation in terms of "violent fringe groups," whether Polish or Jewish, but should work to resolve the conflict in ways that "do not violate the memory of the millions of Jews and Poles who died at Auschwitz."

Also in New York, Abraham Foxman, director of the Anti-Defamation League of B'nai Brith, whose parents perished in Auschwitz, said he was "saddened and disappointed" by the Polish cardinal's invective "against the Jewish community."

The Carmelite nuns came to Auschwitz in 1984, taking over a former theater in which the Nazis had stored the Zyklon-B gas they used to kill their prisoners. The order restored the half-ruined building for use as a convent, in violation of a 1972 declaration by the United Nations Educational, Scientific and Cultural Organization (UNESCO) that listed Auschwitz and the adjoining Birkenau death camp as "world cultural heritage sites" that should be kept unchanged.

Int. Herald Tribune 8/11/89

Church Cancels Move Of Auschwitz Convent

By A. D. Horne

Washington Post Service

WARSAW — The Roman Catholic Church announced Thursday that it would not honor a 1987 agreement to move a group of Carmelite nuns from the Auschwitz concentration camp to an interfaith prayer center that was to have been built about 548 meters outside the fence of the camp.

Cardinal Franciszek Macharski of Krakow said that he made the decision because of "a violent campaign of accusations and slander" by some Western Jewish groups, which he said "made it impossible for me to continue to construct the center."

Under the agreement signed by the Polish church and the World Jewish Congress, the 14 nuns were to be moved to new quarters by Feb. 22, 1989.

When the deadline passed without ground being broken, several groups went to Auschwitz to protest. Seven Americans Jews scaled the fence of the convent on July 14 to hold a vigil, but were evicted by Polish workmen.

After the protest and a July 23 march by members of the European Union of Jewish Students, the Krakow episcopate reaffirmed its intention to build the interfaith center.

But Cardinal Macharski said Thursday that "in this atmosphere of aggressive demands and unrest inflicted upon us, it is not possible

to care together for the construction of a place of mutual respect." He said that the timetable agreed to in 1987 was unrealistic.

In Washington, the World Jewish Congress denounced the cardinal's statement as "brutal and violent." The group said that Cardinal Macharski's remarks were "a tragic blow to those of us in the Jewish and Catholic world who have worked so long to foster mutual understanding and respect."

Jewish groups have objected to the presence of the nuns at Auschwitz on the grounds that about 90 percent of the prisoners who died at the camp during World War II were Jews.

The nuns came to Auschwitz in 1984 and the Carmelite order restored the building in violation of a 1972 declaration by the United Nations Educational, Scientific and Cultural Organization that listed Auschwitz as a world cultural heritage site that should be kept unchanged.

■ Vatican Reports Remarks

The Vatican radio carried Cardinal Macharski's statement, United Press International reported from Rome.

Vatican observers said that the inclusion of the remarks in the radio programming, as well as their distribution to reporters by the Vatican press office, suggested that Pope John Paul II approved Cardinal Macharski's position.

Polish Prelate Assails Protests By Jews at Auschwitz Convent

8/11/89

By JOHN TAGLIABUE

Special to The New York Times

WARSAW, Aug. 10 — Expressing bitterness over recent Jewish protests, the Cardinal who oversees the diocese that includes the site of the Auschwitz death camp announced today that he was abandoning plans to construct a center for Christian-Jewish dialogue near the site.

The prelate, Franciszek Cardinal Macharski, said his decision was made in reaction to recent demonstrations by Jewish groups against the continuing presence of a convent on the site despite an agreement to remove it.

"Such attitudes and actions make it impossible for me to continue to construct the center," Cardinal Macharski, the Archbishop of Cracow, said in a statement published by the official Polish press agency.

The convent of contemplative Carmelite nuns was established in 1984 in a former theater building on the edge of the camp site as a place of prayer for the victims of the camp. The church pledged in 1987 to remove the nuns by February 1989, but construction of the new center never began. The Cardinal did not say explicitly today whether the nuns might be removed even if the center was not built.

Recent Protests by Jews

Jews have objected to the presence of a Christian institution on a site that they consider sacred to the memory of millions of slain Jews. The dispute was rekindled lately by demonstrations by Jewish groups.

Last month, in the third such demonstration, about 100 Jewish students from throughout Europe marched to the site of the convent, bearing signs that read, "Carmelites, leave Auschwitz."

Earlier, several protesting American Jews who had climbed over the fence surrounding the convent were doused with water and beaten by Polish workers.

In his statement today, Cardinal Macharski called the timetable for removal of the convent "unrealistic" and said delays in keeping to it "made some Western Jewish centers stage a violent campaign of accusations and slander, outrageous aggression."

"The nuns, their human and Christian dignity, were not respected," the statement said. "The peace to which

they are entitled was disturbed. The Christian faith, as well as symbols and piety, were not respected. Our desires and plans were presented and interpreted in a one-sided way, and bad intentions were said to underlie them."

The statement by the Cardinal appeared to contradict assurances given by the Polish Government last month, after the students' demonstration, that work on the center would commence early next year.

"I remind my community of the need to maintain dignity and self-control in word and action," he added. "I regret that this was not understood by persons holding responsible functions in some Jewish organizations."

'Repugnant,' Bronx Rabbi Says

In New York, Rabbi Avraham Weiss, a Bronx rabbi who led the protest last month onto the grounds of the convent, called Cardinal Macharski's statement "repugnant" and said it could lead to a "tragic rupture" in Catholic-Jewish dialogue.

"The Cardinal has, in almost classical anti-Semitic terms, chosen to portray Jewish victims as aggressors," Rabbi Weiss said in a statement. "It was not we who beat Polish Catholics. It was Catholic Polish workers of the convent who assaulted us, as the nuns and a priest looked on in silence."

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WARSAW, Poland (AP) -- The Roman Catholic Church said today it has suspended plans to move nuns from a convent on the edge of Auschwitz, and it blamed a "violent campaign" being waged by some Jewish groups pressing for the move.

In a statement carried by the official PAP news agency, Cardinal Franciszek Macharski of Krakow said conditions do not exist for carrying out a 1987 agreement to relocate the nuns to an international prayer center, which has yet to be built.

While not stating specifically that the relocation has been permanently canceled, Macharski's statement made it appear the project is blocked for an indefinite period.

The World Jewish Congress, which has led efforts to bring about the nuns' removal, called Macharski's comments "brutal and violent."

Macharski blamed a series of protests by Jewish groups at the convent of Barefoot Carmelite nuns. Demonstrations outside the convent, constructed in a former theater just outside camp wall, intensified this year after a February deadline for moving the nuns passed.

In one highly publicized incident July 14, seven American Jews protesting the convent were evicted by workmen on the site.

Macharski said the February deadline set for moving the nuns was "unrealistic" to begin with. He said delays in the move "caused on the side of some Western Jewish communities a violent campaign of accusations and slanders."

"Such attitudes and actions impede further realization of the construction of the center. In this atmosphere of aggressive demands ... there is no way of caring together for the construction of a site of mutual respect."

"At the foundation of an act of peace, there must be the wish for the peace," he said.

The World Jewish Congress said in Washington that Macharski's remarks "constitute a tragic blow to those of us in the Jewish and Catholic world who have worked so long to foster mutual understanding and respect."

Work still has not begun on the international prayer center, although church officials said they were in the process of buying land for it.

Jewish groups have said the convent and the placement of religious symbols at Auschwitz, including a 23-foot-high cross, is deeply offensive to them. An estimated 2.5 million Jews were killed at the camp during Hitler's drive to annihilate Jews.

Poles, who are overwhelmingly Roman Catholic, argue that tens of thousands of Polish Catholics including nuns and priests, died at the camp and that the nuns should be allowed to pray for them at the convent.

Local residents have opposed moving the nuns.

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8/11/89

AM-POLAND-NUNS

POLISH CHURCH OFFICIAL SAYS NUNS WILL STAY AT AUSCHWITZ

WARSAW, Poland, Reuter - A Polish Roman Catholic church official said Friday that a group of nuns would remain until further notice in a convent at the former Nazi death camp of Auschwitz, despite bitter protests by Jews.

Bronislaw Fidelus, chancellor of the Krakow curia that is responsible for the Carmelite convent, said the 17 nuns would stay because plans have been scrapped to build a prayer and information center which would have housed them.

"They have no place to go. The sisters remain in the convent," Fidelus told Reuters.

Seven American Jews were beaten last month when they gathered to protest the convent's presence on the site where more than four million people, mostly Jews, died in World War II. Jews regard Auschwitz as a unique shrine to the Holocaust.

"The waves of Jewish protests evoked deep anger among the inhabitants of Oswiecim," Fidelus said, referring to the southern town that includes the death camp.

The convent was established in 1984 to pray for victims of Auschwitz. The church agreed in 1986 to move the nuns by last February, but the deadline passed without a new home for them.

Cardinal Franciszek Macharski of Krakow said Thursday that he had scrapped plans to build the information center that would have housed the nuns because of a "violent campaign of accusations and slanders and outrageous aggression."

Rabbi Avi Weiss, the Riverdale, N.Y., religious leader who headed the Jewish delegation protesting at Auschwitz, said in Jerusalem Thursday that he would organize new demonstrations at the former death camp.

"Cardinal Macharski's statement is repugnant and seeks to break the Jewish-Catholic accord providing for the removal of the convent at Auschwitz," Weiss said.

REUTER

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התאחדות הסטודנטים היהודים באירופא

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EUROPEAN UNION OF JEWISH STUDENTS
UNION EUROPÉENNE DES ÉTUDIANTS JUIFS
EUROPAISCHE UNION JUDISCHER STUDENTEN

CHAUSSEE DE VLEURHAY 89 - B 1050 BRUSSELS BELGIUM - TEL 847 72 79 - TELEFAX 20625

Press release

The EUROPEAN UNION OF JEWISH STUDENTS and the BELGIAN UNION OF JEWISH STUDENTS express their outrage at the announcement of the unilateral breaking of the Geneva Accords by Cardinal Macharski, saying that the Judeo-Christian centre in Auschwitz will not be built and that the nuns will not move. The statement of Pope John Paul II about the supposed 'infidelities of the Jews represents an equal outrage.

It appears that the Catholic Church is very good at making high sounding proclamations about Catholic-Jewish relations, but when it comes to the reality of the situation, the many years of official Catholic anti-semitism still control the actions of the Catholic hierarchy.

The timing of the statement of Macharski on this the 9th Av, a day when Jews throughout the world mourn the destruction of the Temple, can only increase the insult to all Jews.

The combination of these two statements seems to imply that the Catholic Church believes that the Shoah was retribution for the Jews 'infidelity'.

The EUROPEAN UNION OF JEWISH STUDENTS and the BELGIAN UNION OF JEWISH STUDENTS totally condemn these statements and demand that the Pope retracts his speech and moves with all speed to remove the nuns and their cross from the graves of two and a half million Jews, in accordance with the agreements reached between his representatives and European Jewish leaders.

We call upon all those who believe in Democracy and Pluralism to stand up and make known their disapproval of the Church and form a united front against this return to medieval attitudes of the Church.

EUROPEAN UNION OF JEWISH STUDENTS
BELGIAN UNION OF JEWISH STUDENTS

Brussels, 10 August 1989. 9 Av 5749 (js)

Translation of fax from Radio Vaticana

August 10, 1989.

Statement by Card. Franciszek Macharski, Archbishop of Cracow, on the polemic concerning the Carmelite convent in Auschwitz (August 8, 1989)

For a few weeks I have been questioned by various parts on my position on the confrontation of the large-scale campaign which has arisen with regard to the convent of the Barefoot Carmelites in Auschwitz.

I had hoped that this difficult problem, raised by Jewish circles in the West, would be solved with the building in Auschwitz of a "Center for information, education, meetings and prayer", in so far as such a center would be a place of encounter between people of various nationalities and religions in reciprocal respect, in the search for understanding and agreement, to prevent and defend humanity from war, from terror and from any violence or hatred which used to be frequent.

The delay in creating the Center, ^{expected} the ~~time~~ of which it became impossible to fulfill, has provoked on the part of certain Western Jewish circles a violent campaign of accusations and defamation, an offensive - not only verbal - aggression which echoed up to Auschwitz.

Because of lack of respect ^{for} the nuns and for their human and Christian dignity, the peace to which they are entitled was disturbed. Christian conventions, the symbols of faith and of piety, were not respected. Our wishes and our aims were represented and interpreted in a unilateral way and judged in bad faith.

As far as the intrusion into the convent and successive attempts at taking it over are concerned, I heard one sole voice which ^{mentioned this subject} ~~was~~, and it was the voice of the Jewish organizations in Poland.

This kind of attitude and of actions make the the realization of the Center, as I had undertaken, an impossibility. In the atmosphere of aggression and disquiet sown among us, there is no way for undertaking together the building of a place dedicated to reciprocal respect, without renouncing one's own religious and national convictions. Because at the root of a work of peace there must be a desire for peace. I desire peace and do not violate it, and if necessary I remind my community that it is required to maintain dignity and self-control in words and actions. I deplore the fact that this did not find understanding among those responsible for certain Jewish organizations.

Our position corresponds to the attitude towards the Jews which the Church underwent at Vatican Council II, and which was confirmed by successive decisions of the Holy See. This concerns both past issues and all anti-Semitic manifestations

which the Church - guided by evangelical love - deplores. As we approach the anniversary of the start of World War Two, with increasing ardor we pray for peace to God, who is the giver of it. And we turn to all men, so that they may search for paths of peace in the common - and so very large - effort for dialogue.

Polish Prelate Assails Protests By Jews at Auschwitz Convent

By JOHN TAGLIABUE

Special to The New York Times

WARSAW, Aug. 10 — Expressing bitterness over recent Jewish protests, the Cardinal who oversees the diocese that includes the site of the Auschwitz death camp announced today that he was abandoning plans to construct a center for Christian-Jewish dialogue near the site.

The prelate, Franciszek Cardinal Macharski, said his decision was made in reaction to recent demonstrations by Jewish groups against the continuing presence of a convent on the site despite an agreement to remove it.

"Such attitudes and actions make it impossible for me to continue to construct the center," Cardinal Macharski, the Archbishop of Cracow, said in a statement published by the official Polish press agency.

The convent of contemplative Carmelite nuns was established in 1984 in a former theater building on the edge of the camp site as a place of prayer for the victims of the camp. The church pledged in 1987 to remove the nuns by February 1989, but construction of the new center never began. The Cardinal did not say explicitly today whether the nuns might be removed even if the center was not built.

Recent Protests by Jews

Jews have objected to the presence of a Christian institution on a site that they consider sacred to the memory of millions of slain Jews. The dispute was rekindled lately by demonstrations by Jewish groups.

Last month, in the third such demonstration, about 100 Jewish students from throughout Europe marched to the site of the convent, bearing signs that read, "Carmelites, leave Auschwitz."

Earlier, several protesting American Jews who had climbed over the fence surrounding the convent were doused with water and beaten by Polish workers.

In his statement today, Cardinal Macharski called the timetable for removal of the convent "unrealistic" and said delays in keeping to it "made some Western Jewish centers stage a violent campaign of accusations and slander, outrageous aggression."

"The nuns, their human and Christian dignity, were not respected," the statement said. "The peace to which

they are entitled was disturbed. The Christian faith, as well as symbols and piety, were not respected. Our desires and plans were presented and interpreted in a one-sided way, and bad intentions were said to underlie them."

The statement by the Cardinal appeared to contradict assurances given by the Polish Government last month, after the students' demonstration, that work on the center would commence early next year.

"I remind my community of the need to maintain dignity and self-control in word and action," he added. "I regret that this was not understood by persons holding responsible functions in some Jewish organizations."

'Repugnant,' Bronx Rabbi Says

In New York, Rabbi Avraham Weiss, a Bronx rabbi who led the protest last month onto the grounds of the convent, called Cardinal Macharski's statement "repugnant" and said it could lead to a "tragic rupture" in Catholic-Jewish dialogue.

"The Cardinal has, in almost classical anti-Semitic terms, chosen to portray Jewish victims as aggressors," Rabbi Weiss said in a statement. "It was not we who beat Polish Catholics. It was Catholic Polish workers of the convent who assaulted us, as the nuns and a priest looked on in silence."

Signal Heard in Search

Special to The New York Times

ADDIS ABABA, Ethiopia, Aug. 10 — Searchers for the missing aircraft of Representative Mickey Leland learned tonight of a faint emergency signal picked up by an American weather satellite from an aircraft in southeastern Ethiopia.

The chargé d'affaires of the United States Embassy here, Robert Houdek, said the signal, from an emergency locator transmitter similar to the one on board the missing Twin Otter, was coming from near Goba, a mountainous region 130 miles southeast of Addis Ababa. The highest peak in the area, Mount Batu, is 14,000 feet high.

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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, August 11....The following statement was issued today by Rabbi A. James Rudin and Judith H. Banki, respectively National Director and Associate National Director of the Interreligious Affairs Department of the American Jewish Committee:

"The American Jewish Committee considers the statement issued by Cardinal Franciszek Macharski, Archbishop of Cracow, on August 8, to be a serious retreat from the understanding achieved by European Catholic and Jewish leaders in recent years and a unilateral rejection of the very process through which this understanding has been achieved.

"Cardinal Macharski reportedly deplored certain provocations at the Carmelite convent in Auschwitz with no reference to the compelling reason for these provocations: the failure to live up to solemn obligations undertaken by Cardinal Macharski himself to replace the convent in a new site within the agreed-upon time period, by February 22, 1989. Had these obligations been fulfilled, there would have been no disturbance to deplore.

"His criticism of public protest at the convent should also have been accompanied by criticism of the gratuitous violence visited upon the protesters. His concern for the human and religious dignity of the Carmelite nuns should also have been accompanied by concern for the human and religious dignity of Jews for whom Auschwitz stands as the ultimate embodiment of the Shoah.

"We hope Cardinal Macharski's repudiation of the agreement he signed in Geneva will not be his final word on this painful subject."

89-960-170.

AJRZ, BTS

Sholom D. Comay, President; Alfred H. Moses, Chair, Board of Governors; Mimi Alperin, Chair, National Executive Council

Bruce M. Ramer, Chair, Board of Trustees; Robert S. Jacobs, Chair, Executive Committee

Ira Silverman, Executive Vice President

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CSAE 1707



AUSCHWITZ CONVENT STAYING PUT AS JEWS ERUPT WITH ANGER

By Allison Kaplan

NEW YORK, Aug. 10 (JTA) -- The long-promised removal of the Carmelite convent from Auschwitz has been indefinitely postponed by a Polish Catholic cardinal, a move that Jewish leaders say will severely strain Catholic-Jewish relations.

Cardinal Franciszek Macharski, the archbishop of Krakow, announced on Vatican Radio Tuesday that the construction of a proposed inter-religious information center was now "an impossibility."

The center was to have been built off the site of the former death camp, and was to have housed the convent as well.

Macharski attributed his decision to "a violent campaign of accusations and defamation, and offensive -- not only verbal -- aggression, which echoed up to Auschwitz."

The campaign, Macharski said, was the work of "certain Western Jewish circles."

Jewish organizations have reacted with outrage, not only at Macharski's nullification of the agreement to move the convent, but at the wording of his statement.

Numerous Jewish organizations have publicly called for the convent's removal, and demonstrations have been mounted at the convent itself.

Last month, seven-New-York-Jewish activists climbed over the fence surrounding the convent, and asked to speak with the nuns. They were beaten and dragged off the grounds.

This demonstration reportedly incensed Macharski. Sources in Europe say that Macharski called the demonstration "violent and intolerable" in a meeting with local priests.

Freeze In Dialogue Urged

Rabbi Avraham Weiss, who led the demonstration at Auschwitz, called Thursday for Jewish leaders to "freeze dialogue" with the Vatican until the convent is moved.

Weiss, who released his statement from Israel where he is visiting, also said the Polish government should bear responsibility for the convent, and suggested a travel boycott of Poland by Israel and world Jewish organizations if the situation does not change.

Rabbi Marc Tanenbaum, who has been deeply involved with the convent issue, is taking a more conciliatory approach.

He said that Polish leaders had told him in the past few weeks that Macharski's commitment to build the convent and the center by 1990 "was firm."

But, Tanenbaum said, the recent demonstrations have caused a backlash in Poland and "touched off a furious reaction among Polish Catholics, who now support, even insist, that the Carmelite convent not be moved."

Tanenbaum said that he was told by Macharski's personal secretary, Stanislaw Musial, that the statement "does not represent a rupture between the Polish Catholic church and the Jewish people."

Tanenbaum described it as "a temporary interruption, but not a break in the relationship."

He said that Macharski wants to make the point that it is impossible to make plans to move forward as long as the "attacks on the convent nuns" continue.

Kalman Sultanik, vice president of the World Jewish Congress, said "Cardinal Macharski's remarks are brutal and violent and constitute a tragic blow to those of us in the Jewish and Catholic world who have worked for so long to foster mutual understanding and respect."

Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, characterized Macharski's language as "hateful exaggerated rhetoric that is not the language of love and compassion that one would expect to hear from a cardinal."

Macharski is one of four Catholic prelates who negotiated in Geneva with a Jewish delegation the agreement to relocate the convent, first in July 1986 and then in 1987. The representatives agreed on the convent's removal by Feb. 22 of this year and the building of the new convent and interreligious center.

Lack Of Respect

In his Tuesday statement, Macharski said he was suspending action on building the center "because of lack of respect for the nuns and for their human and Christian dignity, the peace to which they are entitled was disturbed. Christian conventions, the symbols of faith and of piety, were not respected."

He added that Polish Jews were the only ones who had protested against the demonstrators' "intrusion into the convent and successive attempts to take it over."

Macharski concluded that in an atmosphere of "aggression and disquiet," Jews and Catholic could not cooperate toward "the building of a place dedicated to reciprocal respect."

The archbishop's statement came at a time when there were indications from other church leaders and Polish officials that action on the movement of the convent could be forthcoming.

Israeli officials said last week that the Polish deputy foreign minister had indicated to Israelis that his government would intervene in the matter.

Solemn Promise

Earlier this month, one of the Catholic representatives who signed the agreement along with Macharski also said that progress would be forthcoming.

Albert Decourtray, the French cardinal of Lyon, solemnly promised that the convent will be removed "at its earliest," and blamed the delays on "local bureaucracy" in Poland.

But officials from the Simon Wiesenthal Center, who met with Vatican officials last month, said they were "not surprised" by the announcement.

Rabbi Marvin Hier, dean of the center, said that while the Catholic Church was silent during the Holocaust, "they now seek to claim exclusivity over the unmarked graves of their loved ones."

Rabbi A. James Rudin, director of inter-religious affairs for the American Jewish Committee, said "I sincerely hope that this is not going to be the last word from Catholic authorities."

Rudin is also present chairman of the International Jewish Committee on Interreligious Consultations, a group that deals primarily with relations with Catholics.

Rudin called Macharski's reference to "Western Jewish circles" a "a very ominous kind of statement."

He said that Macharski's comments "reflect the growing seriousness throughout the world of the state of Catholic-Jewish relations."

In Paris, Jean Kahn, president of CRIF, the Council of Representative Jewish Institutions in France, lashed out at Macharski's decision, saying it is a flagrant breach of a negotiated agreement and hinting that anti-Semitism is still rife in Poland.

The European Union of Jewish Students also expressed outrage at Macharski's comments.

In their statement, the students noted that Macharski's remarks, coming at a time when there is controversy over comments by the pope on the Jews, was particularly upsetting.

Sermons by Pope John Paul II over the past two weeks seem to imply that the Christian covenant with God superseded the Jewish covenant with God, and that the Christian covenant was forged because of "Israel's infidelity."

This conflicts with previous statements by the pope that God's covenant with the Jews was "never revoked."

The students said in their statement that the combination of the pope's remarks and Macharski's announcement "seems to imply that the Catholic church believes that the Shoah was retribution for the Jews' infidelity."

(JTA Paris bureau chief Edwin Eytan contributed to this report.)

U.S. SAYS AL FATAH STATEMENTS CONTAIN 'DEROGATORY RHETORIC'

By Howard Rosenberg

WASHINGTON, Aug. 10 (JTA) -- The political program issued this week by Yasir Arafat's Al Fatah branch of the Palestine Liberation Organization contains "derogatory rhetoric" that "raises questions about Fatah's commitment to accommodation, understanding and peace," the State Department said Thursday.

A Fatah congress that met in Tunis this week approved a program that advocated "intensifying and escalating armed action and all forms of struggle to eliminate the Zionist Israeli occupation of our occupied Palestinian land."

State Department spokeswoman Margaret Tutwiler, at her daily briefing, said "the statement's derogatory rhetoric on Israel, its tone of confrontation and violence, and its preference for unrealistic principles and solutions, instead of practical ideas for peace, are unhelpful."

She said the full document has not been analyzed, and that it is being studied further "in an effort to have a clearer understanding."

The Israeli Embassy here released a statement Thursday that also noted how Al Fatah was forming a special committee "with the objective of preventing Jewish immigration to Israel. Thus, Fatah seeks to strike at the very essence of Israel as the home of the Jewish people. Fatah's aim is clear: to undermine the seeds of Israel's demise."

Tutwiler said that the United States "will continue our dialogue with the PLO to determine whether the PLO is committed to the undertakings of last December."

WAIVE JACKSON-VANIK NOW, AJCONGRESS URGES BAKER

By Andrew Silow Carroll

NEW YORK, Aug. 10 (JTA) -- In a major departure from the stance adopted by National Conference on Soviet Jewry and its constituent groups across the country, the American Jewish Congress has urged an immediate one-year waiver of Jackson-Vanik Amendment sanctions against the Soviet Union.

In a letter sent Tuesday to Secretary of State James Baker, the group disputes claims from an unnamed "national Jewish organization" that the Jewish community supports a waiver of Jackson-Vanik trade restrictions only if President Bush receives "additional Soviet assurances" of improvements in Soviet emigration policy.

Instead, AJCongress and "several other major American Jewish organizations are in support of a one-year waiver of Jackson-Vanik now," writes Maurice Tempelman, chairman of the AJCongress Commission on International Affairs.

"There is no question that during the last few months, Soviet deeds have fully merited a waiver," he writes, noting that under the amendment, such a move is "a reversible act."

The 1975 Jackson-Vanik Amendment denies the Soviet Union most-favored-nation trade benefits until it makes substantial improvements in its emigration policy.

Tool For Prodding Soviets

The amendment has been seen by Jewish organizations as a main tool in prodding the Soviets to make emigration reforms.

On June 13, the National Conference's Board of Governors, representing 47 national Jewish groups and close to 300 Jewish community relations councils and federations, adopted a statement saying it was "prepared to support a waiver" of Jackson-Vanik sanctions, if President Bush received "appropriate assurances" from the Soviet Union in four key areas.

NCSJ Chairwoman Shoshana Cardin outlined the group's position in a meeting with White House officials, and followed it up with a letter to Baker.

A spokesman for AJCongress confirmed that the group's letter to Baker on Tuesday was an explicit departure from a "communication" from NCSJ to Baker.

Asked about the AJCongress move, Martin Wenick, executive director of the NCSJ, said "Jewish organizations have traditionally worked on the thesis of consensus. We recognize the right of any organization to its own views, and (the American Jewish) Congress has chosen to do this at all times."

But "the administration knows where the mainstream of the American Jewish community is, and it has acknowledged that in a positive sense," he said.

AJCongress, however, feels that recent dramatic gains in the emigration of Soviet Jews, Armenians and ethnic Germans warrant an immediate waiver. In the last two years, the number of Soviet Jews being allowed out of the Soviet Union rose from fewer than 100 a month in 1986 to more than 4,000 a month since March.

AJCongress also indicates in its letter that a "full 99.6 percent of all emigration applicants are allowed to leave," and that the number of long-term refuseniks has decreased from 11,000 in 1986 to under 2,000.

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Re

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TELEX

To: His Eminence Cardinal Franciszek Macharski
Cracow, Poland.
063 322700 KURIA PL

14 August 1989

Your Eminence,

Idac za telexem, ktory ja przeslalem do Pana Kardinala w czwarsek, 10 sierpnia, razem z listem Arcybiskupa Luigi ego Barbarito ego, w ktorym on proponowal spotkanie waszej Excelencji ze mna, bylem dewastowany widziec oswiadczenie Pana Kardinala, w ktorym Pan Kardynal deklarowal ze klacztor Karmelitow nie bedzie przesuniety do miejsca proponowanego.

Following the Telex which I sent you on Thursday August 10th of which Archbishop Luigi Barbarito's letter suggesting that you meet me, formed part, I was devastated to have seen your statement to the effect that the Carmelites must all not move.

This decision, if implemented, will bring forth unregrettable consequences for Catholic-Jewish relations as this will be an end to the dialogue and it will be perceived that you have only listened to the voices of your own country, disregarding wider issues and implications.

I must refute in the strongest possible terms your statement that "only one voice calling for self-control was heard, and it was the voice of Jewish organizations in Poland". I am on record as stating to a Board of Deputies Meeting. (The Board of Deputies is the main representative body of British Jews). "This is the issue that must be negotiated directly, wisely and with calm effectiveness by world Jewry, the Polish Catholic authorities and the Polish Government." I am also on record, "It would be foolish to let relations deteriorate on account of the convent".

I have today spoken to the Chief Rabbi and he fully endorses that "violent incidents of this kind are incompatible with the laws of Moses and are alien to our ethical and moral principles" and he very much regrets that this has occurred.

Rabbi Tanenbaum, who, as you know is one of the leaders of World

Jewry, is also on record for consistently calling for moderation.

Dr. Victor Goldbloom, President of the International Council of Christians and Jews has also voiced his concern and will be writing to you expressing his deep regret.

Rabbi Dr. Norman Solomon, the Head of Selly Oak Colleges for the Study of Christian/Jewish relations is also deeply concerned.

Rabbi Hugo Gryn, Senior Minister of the West London Synagogue and Chairman of the European Board of the World Union for Progressive Judaism is quoted as saying "Who are we to believe, our Polish colleagues and friends with whom we shared a similar fate under the Nazis, or those who preach that the Church is bent on returning to the bigotry and triumphalism of the darkest days in our history."

Mr. Shmuel Toledano, Director of the Israel Interfaith Association, utterly and unreservedly condemns the violence and endorses the statement by the Coordinating Committee of Jewish Religious and Social-Cultural Societies in Poland.

These feelings are also reiterated by Rabbi Anthony Bayfield, Director of the Sternberg Centre for Judaism, Rabbi Dr. Sidney Brichto, Director of the Union of Liberal and Progressive Synagogues in Great Britain, Dr. Henry Eisenberg, President and Leader of Congregacao Israelita Paulista in Sao Paulo, Brazil, and Dr. Anthony Polonsky, Professor of International History at the London School of Economics and President of the Institute of Polish Jewish Studies, to name but a few. I could quote many more.

These are just a few of the elected leaders of the silent majority of Jews and non-Jews who do not, to quote your own words, "use intemperate language or act violently" The small number of people who have done so do not represent the Jewish Community, but are self-elected.

I have evidence to show that the Vatican has praised British Jews for their positive attitude and practise of moderation.

With respect I must point out that it is not only the Jews who are hurt by the continued presence of the Carmelite nuns, I am in correspondence with the Prioress of an English Carmelite Monastery, who says,

"For those of us who long for Christian/Jewish reconciliation the present situation at Auschwitz is extremely distressing; particularly so for Carmelites to know that such a grave stumbling block has occurred through the circumstances of one of our own communities. We pray that all Jews and Christians will recognise that the highly charged and divisive strife there now is by no means representative of our main Religious bodies. Other

world situations show us the intransigence of small groups of extremists and how this can jeopardise hard won relationships - may it not be so amongst us. Your own untiring efforts to prevent such division are very evident and inspiring".

Your failure to keep to the original agreement places those of us who have constantly supported it in an extremely difficult position. It was this failure which undermines the credibility of moderate voices and encourages unrepresentative and extremist forces to take matters into their own hands, which we all condemn. Your statement has already divided the other Cardinals who signed the original document. In a letter that Cardinal Lustiger has written to a reader of the Jewish Chronicle, (in whose columns there is a continuous correspondence on the matter of the Carmelite nuns at Auschwitz) he writes, "all the signatories to the Accord remain fully committed to its implementation as quickly as possible - confirmation of which comes from the other cardinals involved."

We understand your position and we shall hope that the Jewish Church would take on the same role of prayer for the victims of suffering and the responsibility of sites destroyed and Jewish as well as true defending the memory of the victims.

We recognize and request the Jews of Christians to pray for their dead, but also those of Christians as well as of government and religious prayer of any number. We must reserve the right to act that which will be permanently represented at the site which have all other things with the graveyard of our people.

I shall willingly interrupt my holidays to come and see you and discuss a plan which could solve the problem at a stroke without it being seen that you have given in to the pressure of any kind.

Yours sincerely,

SIR SIGMUND STEINBERG

SIR SIGMUND STEINBERG

Sir Sigmund Sternberg O.S.J. KCSG JP

Star House Grafton Road
London NW5 4BD
Telephone 01 400 0600
Facsimile 01-485 4512

4/8/89

Rabbi Marc Tanenbaum
World Jewish Congress

Date 14 August 1989
Cur ref
Your ref

FAX 0101 212 319 0975



I attach copy of my telex of today to Cardinal Macharski.

SIGMUND STERNBERG

Mr. [Name] [Address]

Mr. [Name] [Address]
[City] [State] [Zip]



21 August 1969

Dear Mr. [Name]:

I am pleased to hear that you are interested in the American Jewish Archives. The Archives are a collection of documents, books, and other materials that are important to the history of the Jewish community in America. We are currently seeking donations of materials that would be of interest to our collection.

Should you have any questions or would like to see a list of the materials we are currently seeking, please contact me at the office of the American Jewish Archives, [Address].

This document is being disseminated to you for your information. It is not intended to be an endorsement of the views or opinions expressed herein. The American Jewish Archives is a non-profit organization and we are not affiliated with any political party or organization.

I must refer to the emergency meeting where your statement that "only the voice calling for self-control was heard, and it was the voice of Jewish organizations in Poland". I am on record as stating to a Board of Deputies Meeting, (The Board of Deputies is the main representative body of British Jews), "This is the issue that must be negotiated directly, wisely and with calm effectiveness by world Jewry, the Polish Catholic authorities and the Polish Government." I am also on record, "it would be foolish to let relations deteriorate on account of the convent".

I have today spoken to the Chief Rabbi and he fully endorses that "violent incidents of this kind are incompatible with the laws of Moses and are alien to our ethical and moral principles" and he very much regrets that this has occurred.

Rabbi Tanenbaum, who, as you know is one of the leaders of World

Jewry, is also on record for consistently calling for moderation.

Dr. Victor Goldbloom, President of the International Council of Christians and Jews has also voiced his concern and will be writing to you expressing his deep regret.

Rabbi Dr. Norman Solomon, the Head of Selly Oak Colleges for the Study of Christian/Jewish relations is also deeply concerned.

Rabbi Hugo Gryn, Senior Minister of the West London Synagogue and Chairman of the European Board of the World Union for Progressive Judaism is quoted as saying "Who are we to believe, our Polish colleagues and friends with whom we shared a similar fate under the Nazis, or those who preach that the Church is bent on returning to the bigotry and triumphalism of the darkest days in our history."

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These are just a few of the elected leaders of the silent majority of Jews and non-Jews who do not, to quote your own words, "use intemperate language or act violently" The small number of people who have done so do not represent the Jewish Community, but are self-elected.

I have evidence to show that the Vatican has praised British Jews for their positive attitude and practise of moderation.

With respect I must point out that it is not only the Jews who are hurt by the continued presence of the Carmelite nuns, I am in correspondence with the Prioress of an English Carmelite Monastery, who says,

"For those of us who long for Christian/Jewish reconciliation the present situation at Auschwitz is extremely distressing; particularly so for Carmelites to know that such a grave stumbling block has occurred through the circumstances of one of our own communities. We pray that all Jews and Christians will recognise that the highly charged and divisive strife there now is by no means representative of our main Religious bodies. Other

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world situations show us the intransigence of small groups of extremists and how this can jeopardise hard won relationships - may it not be so amongst us. Your own untiring efforts to prevent such division are very evident and inspiring".

Your failure to keep to the original agreement places those of us who have constantly supported it in an extremely difficult position. It was this failure which undermines the credibility of moderate voices and encourages unrepresentative and extremist forces to take matters into their own hands, which we all condemn. Your statement has already divided the other Cardinals who signed the original document. In a letter that Cardinal Lustiger has written to a reader of the Jewish Chronicle, (in whose columns there is a continuous correspondence on the matter of the Carmelite nuns at Auschwitz) he writes, "all the signatories to the Accord remain fully committed to its implementation as quickly as possible - confirmation of which comes from the other cardinals involved."

We understand the difficulties involved in moving the Carmelite Monastery and appreciate the efforts you have made in this regard, but we must now resolve this damaging controversy. The losers are the barefoot Carmelite nuns whose tranquility will continue to be disturbed unless the situation is resolved, and for all of us who believe that "we must search for understanding and agreement and for a warning against the terror and hatred which once prevailed there"

We had hoped and we still hope that the Polish Church would take on the noble role of preserving the memorial to suffering and the guardianship of sites Christian and Jewish as an act of true friendship and a symbol of reconciliation.

We recognize and respect the rights of Christians to pray for their dead, but since there is in Judaism no tradition of permanent contemplative prayer at any cemetery, we must reserve the right to ask that neither faith is permanently represented at the site which above all other places marks the graveyard of our people.

I shall willingly interrupt my holidays to come and see you and discuss a plan which would solve the problem at a stroke without it being seen that you have given into to pressure of any kind.

Yours sincerely,

SIR SIGMUND STERNBERG

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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, August 17....Leaders of prominent Jewish-American and Polish-American organizations today jointly called for an end to the hostilities over the Carmelite convent at Auschwitz, stressing the need to take steps to "revive the original understanding, including establishing a site for the interfaith center, and reflecting the sacredness and importance of Auschwitz in Polish and Jewish history."

In the joint statement, Ira Silverman, executive vice-president of the American Jewish Committee; Edward Moskal, president of the Polish American Congress; and Harold Gales and Rev. Leonard Chrobot of the National Polish American - Jewish American Council, stated that "the continuing events at Auschwitz have caused Jewish and Polish Americans great agony and concern," which threaten to "undermine a decade of cooperation."

The statement reads, in part:

"It is important to understand the deep feelings each community brings to this issue. Poles and Polish Americans remember with anguish the 1 1/2 million Polish Catholics who perished at Auschwitz, express deep reverence for the holiness of the Carmelite sisters and seek broad recognition for the honor of their Polish homeland. Jews, in both the United States and abroad, feel an urgent need to stress the uniqueness of Auschwitz where more Jews were murdered in the Holocaust than anywhere else and to make their convictions known to a world often prone to forget their anguished history.

"It is not surprising that in this highly charged atmosphere, polarizing and insensitive statements and actions have exacerbated tensions and made a resolution to the convent dispute more difficult to achieve. It is imperative now for each side to demonstrate sensitivity and understanding for the convictions of the other and to provide leadership in reaching a solution that speaks to the needs of both groups.

"The decade long history of the National Polish American - Jewish American Council indicates that with mutual respect and understanding, consensus can be reached on difficult issues. We produced important joint statements on the film Shoah and prosecution of Nazi-era war criminals. We have made significant progress on such critical matters as admission to the U.S. of Polish and Soviet Jewish refugees, bigotry in the media, executive suite discrimination and human rights violations in Eastern Europe. It is vital for our future that we re-new our commitment to dialogue and joint action. As Americans, we share far more values and ideals than can possibly divide us."

AJRZ, CP, FD
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Sholom D. Comay, President; Alfred H. Moses, Chair, Board of Governors; Mimi Alperin, Chair, National Executive Council

Bruce M. Ramer, Chair, Board of Trustees; Robert S. Jacobs, Chair, Executive Committee

Ira Silverman, Executive Vice President

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CSAE 1707

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Star House Grafton Road
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Telephone 01-485 2538
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TELEX: 063 322700 KURIA PL
FROM: 295441 BUSY Bg

22 August 1989

Date

To: His Eminence Cardinal Franciszek Macharski

Our ref

Your ref

Your Eminence,

Thank you for your response to my last communication. It is with deep disappointment and considerable concern that I read its contents.

I am very surprised at your reference to the Polish people. I cannot believe that they would not take their guidance from their religious leadership as well as from their own government which has tried to be so helpful in this matter. I hope that this is not your final word on a matter which we had all thought resolved by the agreement to which you were a signatory

With all respect, I must point out that it was the failure to adhere to that agreement, under which the convent would have been moved by February last, which has given rise to Jewish (and not only Jewish) protest.

At the same time, I regret that you have chosen to see the demonstration by a small and totally unrepresentative group of individuals as typifying the response of Jews as a whole. Responsible Jewish organisations have attempted to understand the practical problems which have delayed implementation of the agreement and have sought open and non-hostile discussions on a positive way forward. I am sure that you are aware of the contrary opinion by other Princes of the Church who together with you signed the original agreement, and also the effect that this is having on the contemplative life of the Carmelite sisters.

In total agreement with you that dialogue must be built on true respect for each nation and each religion, I hope that we have not heard your last word on an issue whose sensitivity for both sides is accepted and whose honourable disposition will have an immense bearing on the future of that dialogue.

Yours sincerely,

SIR SIGMUND STERNBERG

295441 busy b g
322700 KURIA PL

TLX 159/89

MR. SIGMUND STERNBERG

SIR,

THANK YOU FOR YOUR SERIOUS APPROACH TO MY PRONOUNCEMENT.
I MADE MY DECISION WITH A BEAVY HEART.

THE DEVASTATING EFFECT PRODUCED BY THE SUBSTANCE AND THE
FORM OF THE PROTEST OF SOME JEWISH CIRCLES, IS SO DEEP AND
SO PERSISTENT IN THE SOCIAL AND RELIGIOUS AWARENESS OF THE
POLES, THAT IT DOES NOT ALLOW ME TO BE OF DIFFERENT OPINION
THAN I EXPRESSED IN MY PRONOUNCEMENT.

I TAKE SHARE IN YOUR CONCERN FOR THE DIALOGUE, BUT
THE DIALOGUE MUST BE BUILT ON TRUE RESPECT FOR EACH NATION
AND EACH RELIGION.

SINCERELY YOURS,

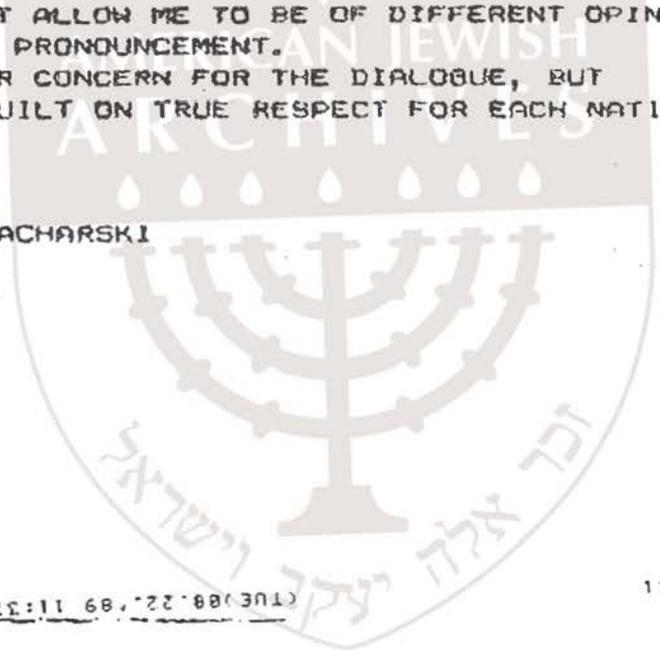
CARD. FRANCISZEK MACHARSKI

KRAKOW, AUGUST 22, 1989

T

295441 busy b g
322700 KURIA PL

TELEX



FROM 185 AT 209 1211

NO: 26 PAGE 1 (TUE) 08.22.89 11:37

Sir Sigmund Sternberg O.St.J. KCSG JP

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

Date

Rabbi Marc Tanenbaum
World Jewish Congress

Our ref 23 August 1989

Your ref

FAX 0101 212 876 8351

Cher Monsieur,
I attach a Telex I have received from Cardinal Macharski together with my reply.

Do you think it would be worth our while informing Avi Weiss of the damage he is causing and asking him for an apology expressing regret or a promise not to do it again. Doubtless he will decline, nevertheless it will be on record that we did try.

Please let me know the number of distinguished people who would wish to help. Could you give me a number of possible names.

With kind regards,

Yours sincerely,


SIR SIGMUND STERNBERG

Spertus College President Howard A. Sulkin told the New World, Chicago's archdiocesan newspaper, that the program was "a pioneering effort" that can "serve as a model for other cities and countries, and for other institutions."

Father Chrostowski said the Polish clergy were "well aware of the tensions which might arise" during their Chicago visit. "Poland, and the Polish people, have a reputation among Americans as being anti-Semitic. Likewise, a tragic, but prevalent misconception in Poland is that dialogue with American Jews is hardly possible," Father Chrostowski said.

"I am pleased to say that our experience with Spertus College of Judaica has helped us to overcome this misconception," he added.

"We enjoyed the critical discussion of the Scriptures," said Father Wieslaw Lauer, a faculty member at the major seminary in Gdansk, Poland.

"This was very interesting for us because we are all studying the Bible. All of us are studying Jewish theology, and now we are learning something of Jewish life." The program was co-sponsored by the Chicago Archdiocese and developed with the approval and participation of Spertus College and the Polish bishops' conference.

The program had its origins in late 1987 when Cardinal Franciszek Macharski of Krakow and Cardinal Bernardin were attending the world Synod of Bishops in Rome.

Cardinal Macharski has been involved in the controversy over the delay in moving a Carmelite convent from the site of the former Nazi death camp at Auschwitz. Cardinal Macharski said Aug. 8 a "violent campaign of accusations and defamation" against the convent "renders impossible" the construction of an interfaith center near the camp.

Contributing to this story was Paula Jones in Chicago.

END

NEWS BRIEFS Aug. 23, 1989 (800 words)

By Catholic News Service

NATION

SACRAMENTO, Calif. (CNS) -- Sacramento Bishop Francis A. Quinn, contending that public schools have a "financial monopoly," said parents of children in Catholic schools "want a fair share of their own tax money" to educate their children. Public schools "have been allowed to function in a financial monopoly" and "frequently end up being schools which are relatively expensive to run," Bishop Quinn said. "Private school families do not want special tax 'privileges,'" Bishop Quinn said. "They do want a tax system which does not penalize them." He suggested voucher programs, textbook loans and "tax arrangements" as ways to "treat ... all families equitably."

SEATTLE (CNS) -- Pax Christi USA, the Catholic peace organization, has reaffirmed its opposition to abortion and its commitment to women's equal participation in church and society. The action by the Pax Christi national council was announced after the organization's national assembly, held Aug. 11-13 in Seattle. Pax Christi, in reaffirming opposition to abortion, also called for support for children and for women in economic, emotional or other difficulties.

WORLD

MEXICO CITY (CNS) -- Post-electoral violence in Mexico's western state of Michoacan has been met with calls for justice and calm by Bishop Alberto Suarez Inda of Tacambaro, Mexico, and from lay church leaders and members of basic Christian communities in Mexico City. As the state electoral commission met to decide the final outcome of hotly contested July 2 state legislative elections, more than 50 people in the state capital of Morelia were injured Aug. 15 in street battles between supporters of rival political parties claiming majority victories. A tenuous calm was restored in the city only after Gov. Genovevo

(MORE)

Rabbi Marc Tanenbaum, immediate past president of the committee, told Catholic News Service his agency requested the meeting with Cardinal Agostino Casaroli, secretary of state, through Cardinal Johannes Willebrands, head of the Vatican Commission for Religious Relations with the Jews.

Rabbi Tanenbaum said Aug. 22 he had added a personal message to Cardinal Willebrands. He said the requests were made Aug. 17 and 18, but that it was too early to have received a response.

The rabbi said the committee made its decision because it was time for "rational, mainstream elements of the Jewish community" to help resolve differences over the convent issue.

The controversy centers on a 1987 agreement signed by nine European Catholic and nine European Jewish leaders. The pact pledges removal of the Carmelite convent located just outside the walls of Auschwitz and construction of an interfaith prayer and information center outside the camp.

However, when a two-year deadline for implementing the agreement passed, some Jews grew impatient. In July, Rabbi Avraham Weiss of Bronx, N.Y., and six other American Jews were beaten back by Polish workers after scaling the fence at the convent.

Rabbi Tanenbaum said that incident triggered a reaction by Polish Catholics, "who then overwhelmed Cardinal (Franciszek) Macharski" of Krakow, Poland. On Aug. 10, Cardinal Macharski suspended work on the interfaith center.

Rabbi Tanenbaum described Rabbi Weiss as a "self-appointed Messianic savior of the Jews" with no constituency, but said he was portrayed in the Polish press as representing American Jews.

"It's like Archbishop (Marcel) Lefebvre coming to the Jews and saying, 'I am the pope and I am the church,'" he said.

Archbishop Lefebvre was excommunicated from the Catholic Church in 1988 after ordaining bishops against Vatican orders.

Jews and Catholics need "serious and responsible people" to find "rational ways of resolving the problem" so that the Carmelite convent does not continue to be a problem between members of the two faiths, the rabbi said.

"The time has come to put an end to these provocative demonstrations," he said.

At least 2.5 million European Jews and 1.5 million others were killed in Auschwitz.

END

CHICAGO Aug. 22, 1989 (470 words)

POLISH PRIESTS LEARN JEWISH PERSPECTIVES

By Sister Cathy Campbell

Catholic News Service

CHICAGO (CNS) – Twenty-one Polish clergy took part in a six-week seminar at a Chicago Jewish college designed to create greater understanding among Christians and Jews.

The program was important because "since the Holocaust, Poland is a country virtually without Jews," said Father Waldemar Chrostowski, a theology professor from Warsaw.

While in Chicago, the 20 priests and one auxiliary bishop studied Jewish theology, life and practice, liturgy and classical liturgical and religious texts at Spertus College of Judaica.

They also discussed Christian-Jewish relations, the development and future prospects for American religious pluralism, and surveyed current Jewish and Christian thinking about Jesus' relationship to the Judaism of his day.

At a press conference preceding the Aug. 14 vespers service which concluded the seminar, Cardinal Joseph L. Bernardin of Chicago quoted Pope John Paul II's observation that Christians and Jews are related at "the level of our very identity."

Cardinal Bernardin said the program fostered the kind "of honest dialogue and serious scholarship" that takes "these papal sentiments and makes them more real in the day-to-day life of the church."

(MORE)

WALSH CORRECTION Aug. 22, 1989

In WALSH of Aug. 21, 1989, correct the third paragraph beginning, A funeral Mass was ..., to read:

... Father J. Joseph Gallagher

END

CANADA-LANGUAGE Aug. 22, 1989 (500 words)

CANADIAN BISHOPS SAY INCLUSIVE LANGUAGE NEEDED, BUT WILL TAKE TIME

By Catholic News Service

OTTAWA (CNS) -- Powerful theological reasons exist for using inclusive language in the church, but its implementation will take time, said a group of six Canadian bishops.

Copyright laws, changes in language, and different levels of awareness among church members slow down the process of incorporating inclusive language into liturgical texts, the bishops said.

In a statement titled "To Speak As a Christian Community," the six bishop-members of the Canadian Conference of Catholic Bishops' Pastoral Team affirmed the importance of inclusive language but explained why using it can take time. The statement was issued in mid-August.

The bishops said "inclusive language" referred to language that included women and men "in contexts where the message is directed to, refers to and affects both" and "avoids stereotypes when speaking about either sex."

They said that although some people thought inclusive language was a cultural question, the Second Vatican Council "reminded us that the church exists in the world and that Christians have a responsibility to read the 'signs of the times' and interpret them in light of the Gospel."

One of those signs of the times is the changing role of women, the bishops said, and "through listening and reflecting, it becomes apparent that there are significant theological reasons for using and promoting inclusive language."

"At its most profound level, inclusive language is a sign of our respect for the fundamental equality of men and women and a means of proclaiming the Gospel message of inclusiveness," the bishops said.

They said many specialists are needed to produce translations of the Bible and liturgical texts that remain faithful to the original meaning and understandable to today's readers. In addition, some people believe that the word "man" is already inclusive of men and women.

However, while waiting for specialists and other interpretations, "initiatives can be taken to introduce inclusive language at home, at social gatherings and on the job," the bishops said.

"Parishes can commit themselves to using inclusive language in the prayers of the faithful, in their choice of hymns, in written materials such as parish bulletins, in announcements, from the pulpit, at parish gatherings, etc.," the bishops said. They encouraged Catholics to form discussion groups on inclusive language, to read more on the subject and to be more responsive to women who do not see themselves as included in church language.

Charity Sister Donna Geernaert, one of six staff members of the Pastoral Team, said the statement was a follow-up to a 1984 recommendation by the Canadian bishops that the conference try to foster awareness of the importance of inclusive language.

"There hasn't been any particular outcry" about inclusive language, she said.

Those signing the statement were Archbishop Charles A. Halpin of Regina, Saskatchewan; Archbishop Gilles Ouellet of Rimouski, Quebec; Bishop Bertrand Blanchet of Gaspé, Quebec; Bishop Louis-de-Gonzague Langevin of Saint-Hyacinthe, Quebec; Bishop John A. O'Mara of Thunder Bay, Ontario; and Auxiliary Bishop Leonard J. Crowley of Montreal.

END

FINKS Aug. 22, 1989 (540 words)

NFL TEAM MANAGER SAYS FAITH A PRIORITY DESPITE HECTIC PACE

By Jim Chilsen

Catholic News Service

LA CROSSE, Wis. (CNS) -- People in the professional sports world sometimes get distracted from "the importance of God" by their fast-paced, high-profile lifestyles, said Jim Finks, president and general manager of the New Orleans Saints football team.

"I think we get on a treadmill, particularly in businesses like this," he told the Times Review, newspaper of the Diocese of La Crosse. "I think we have to guard ... our priorities and I am no exception."

Finks, a 61-year-old Catholic, was in La Crosse for the Saints' training camp. As the leading candidate to succeed Pete Rozelle as National Football League commissioner, Finks has been the focus of much attention lately. Rozelle announced his retirement in March, pending election of a successor.

In mid-July, 11 of 28 football team owners blocked Finks' election to the post. The NFL appointed a new search committee to find other candidates, but Finks has not been completely eliminated, an NFL spokeswoman told Catholic News Service Aug. 22.

"It's a heady business that you gotta learn to handle and it's tough sometimes not to take yourself too seriously," he said.

Finks joined the Saints in 1986. In 1987, the Saints posted their first winning record, 12-3, and they also made their first playoff appearance.

Finks admits that he too has had to compromise his time with God and his wife, Maxine, and four sons throughout a 37-year career in sports, which includes three years as a player with the Pittsburgh Steelers and 25 years as a football executive with the Minnesota Vikings, Chicago Bears and now the Saints.

"When you get on this fast pace, fast track, you travel a lot," he said. "Sometimes you have to sacrifice family ties in doing things. My kids accepted (my absence) real well. Thank God to my wife who became a father and a mother to the family ... at certain periods of time when I just couldn't devote the time to my kids."

But, Finks said he has never gotten far away from his faith because it has "always been part of me."

He said that over the years he has become involved in different parishes' activities and attended Mass daily during his stint with the Minnesota Vikings in the early 1970s.

"Those three or four years I was going to Mass daily ... I think probably I was the best organized and my priorities were in line better than any time," he said.

Finks said people in athletics are generally God-fearing, but he added that he believes people "don't really talk to God enough unless there's a crisis."

"On the day of the game when everybody's in the dressing room, going out to play the game, there's not a team I've ever been associated with that would ever go out on the field without saying a prayer to God ... but the other six days you never do that," he said.

Finks said he used to pray to be the best he could. Today, he said his prayers are "devoted to thank God for what I have and let me understand life and accept things as they are given to me."

END

AUSCHWITZ-MEETING Aug. 22, 1989 (400 words)

JEWS REQUEST MEETING WITH CARDINAL CASAROLI TO DISCUSS CONVENT

By Barb Frazee

Catholic News Service

WASHINGTON (CNS) -- The International Jewish Committee on Interreligious Consultations has requested a meeting with the Vatican secretary of state to discuss the issue of the Carmelite convent at the former Nazi death camp of Auschwitz.

(MORE)

John Paul over to greet the singers.

The choir performed gospel music before the pope arrived at the audience hall and sang for him before he gave his remarks in English.

"As you visit Rome and its holy places," the pope told them, "may you grow in love for Christ's church and in your desire to enrich it with your many gifts."

Pope John Paul's main address at the audience concerned his Aug. 19-21 trip to Spain, especially his participation in the celebration of World Youth Day in Santiago de Compostela. The celebration, held annually since 1983, is the church's way of "recognizing the apostolate to young people within the church and of encouraging them to follow Christ with generous hearts." It was especially appropriate that the celebration in Spain included a pilgrimage to what is said to be the tomb of the apostle James, Pope John Paul said.

"The age-old experience of the pilgrimage has a special meaning for the church's young people. In the church's march through time, young people have an important and specific role to play," he said.

"In a real way it falls to them to prepare the way for a new evangelization and a deep renewal of the church's life, particularly in Europe," the pope said.

After the audience, Marilyn Lyde of Brooklyn, one of the choir's soloist, said performing for the pope "was one of the most exciting experiences of my life. As a matter of fact, I thought I'd pass out."

The choir also gave a two-hour concert Aug. 21 at Rome's Church of San Lorenzo in Damaso. Half an hour before the concert was set to begin, the church had standing room only.

Amid the pillars, arches, statues and frescoes of the 15th-century church, the choir sang spirituals, classical compositions and gospel music.

"There is a richness in our African-American heritage that we must share," Bishop Moore told the concert-goers.

END

TEXT AUDIENCE Aug. 23, 1989 (370 words)

VATICAN CITY (CNS) -- Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Aug. 23.

Dear brothers and sisters,

In this past week, I became a pilgrim to Spain in order to participate in the celebration of World Youth Day. At Santiago de Compostela, I celebrated Mass and prayed with thousands of young people from throughout Europe and the entire world. The theme of our pilgrimage was Jesus Christ, "The Way, the Truth and the Life."

The church has celebrated these "youth days" since the Holy Year of 1983 as a way of recognizing the apostolate to young people within the church and of encouraging them to follow Christ with generous hearts. This year's celebration was closely linked to the ancient tradition of the pilgrimage. The tomb of the apostle St. James has for centuries been the goal of pilgrims from throughout Europe. Their long journey to Compostela reflects the church's pilgrimage through history on her way to the fullness of God's kingdom.

The age-old experience of the pilgrimage has a special meaning for the church's young people. In the church's march through time, young people have an important and specific role to play. In a real way it falls to them to prepare the way for a new evangelization and a deep renewal of the church's life, particularly in Europe. But this new evangelization can never be divorced from the original evangelization of Europe, an event which forged the identity of her many peoples. In Jesus Christ, who is "the way, the truth and the life," we discover not only the true meaning of Europe's past, but also that meaning which alone can guide us toward the future.

(MORE)

I wish to extend a cordial welcome to the "Offices of Black Ministry" choir from New York. Dear friends: Your singing reflects the deep and vibrant spirituality of America's black Catholics. As you visit Rome and its holy places, may you grow in love for Christ's church and in your desire to enrich it with your many gifts. To the group of Filipino migrant workers from the Holy Spirit Center, and to all the English-speaking pilgrims and visitors I gladly impart my apostolic blessing.

END

AUSCHWITZ-MEETING INSERT Aug. 23, 1989 (70 words)

In AUSCHWITZ-MEETING of Aug. 22, 1989, INSERT after the fourth paragraph beginning, The rabbi said ...

At the Vatican, Father Pier Francesco Fumagalli, who deals with Catholic-Jewish relations, said Aug. 23 that the request for the meeting had just arrived and was being evaluated.

Asked if such a meeting would be useful, Father Fumagalli said, "I don't know." He declined further comment.

PICK UP with original fifth paragraph, beginning, The controversy centers

END

ADVISORY-PHOTOS Aug. 23, 1989 (340 words)

Editors: The photos and art being prepared for today's mailing are provided for news use only in your publications.

To speed handling your requests for Federal Express shipment of the photo service, we've created a special photo hotline number. To request delivery by Federal Express call (202) 541-3259.

If the photo desk can be of any other assistance, or if you have any questions, please call (202) 541-3251. Today's photos follow:

LELAND REMEMBERED -- At Guadalupe Plaza in Houston, Auxiliary Bishop Enrique San Pedro of Galveston-Houston, Texas, (right) celebrates a candlelight vigil Mass remembering Rep. Mickey Leland, D-Texas, killed in an airplane accident in Africa while on a refugee mission. (CNS photo by Curtis Dowell, Texas Catholic Herald) (Horizontal Aug. 23, 1989) See FUNERALS Aug. 23, 1989.

CONSOLATION -- After a memorial Mass in St. Anne's Church, Houston, Bishop Joseph A. Fiorenza of Galveston-Houston, Texas, offers consolation to Alice Rains, mother of Rep. Mickey Leland, D-Texas, killed in an airplane accident in Africa while on a refugee mission. (CNS photo by Curtis Dowell, Texas Catholic Herald) (Horizontal Aug. 23, 1989) See FUNERALS Aug. 23, 1989.

MEMORIAL GIFTS -- At a memorial ceremony in a Houston auditorium, children carry gifts of food for the hungry in remembrance of Rep. Mickey Leland, D-Texas, killed in an airplane accident while on a refugee mission in Africa. (CNS photo from UPI) (Horizontal Aug. 23, 1989) See FUNERALS Aug. 23, 1989.

PROTESTS -- Police in communist Czechoslovakia drag away a demonstrator, one of some 2,000 who used protests and other activities to observe the 21st anniversary of a Soviet military invasion of their country. The actions came at a time when world leaders, including Pope John Paul II, applauded attempts by neighboring Poland to set up a non-communist government and initiate democratic reforms. (CNS photo from UPI-Reuters) (Horizontal Aug. 23, 1989)

(MORE)

ARAFAT DEFENDS KILLING COLLABORATORS, SAYS PNC MAY RECONSIDER PEACE STANCE
By Hugh Orgel

TEL AVIV, Aug. 22 (JTA) -- Yasir Arafat justified the killing of Palestinian collaborators Tuesday, citing similar acts by the French resistance movement during the Nazi occupation of France.

The Palestine Liberation Organization chief, speaking at a news conference in the Jordanian capital of Amman, also said he might convene the Palestine National Council to reconsider its decision of last year to pursue a policy of peace and moderation toward Israel.

The PNC is the PLO's so-called parliament in exile.

Arafat said the PLO's peace strategy hasn't worked so far.

He also expressed disappointment with the lack of progress in the U.S.-PLO dialogue that began eight months ago.

Arafat described Palestinians who collaborate with Israel as "quislings" and said actions taken against them by the leadership of the Palestinian uprising were justified.

But Israeli Defense Minister Yitzhak Rabin maintained that 60 to 70 percent of the Arabs murdered by fellow Arabs in the West Bank and Gaza Strip recently had nothing whatever to do with the Israeli authorities.

Those killings were criminally or personally motivated, and used the Palestinian uprising merely as a cover, Rabin said. He spoke to reporters during a visit to the air force technical school in Haifa.

The defense minister expressed concern over the mounting wave of murders. He said Israel considers itself responsible for the safety of all residents of the administered territories, Jews and Arabs alike.

No Talks Yet On Hostages

Rabin also reiterated that Israel is not presently conducting negotiations for the return of Israeli soldiers and Western hostages held by Shiite extremist groups in Lebanon.

But the Israeli government will seek every possible channel to effect a prisoner-hostage exchange, he said.

Rabin said it was doubtful that the hostage problem would be commanding world attention had it not been for Israel's July 28 seizure of Shiekh Abdul Karim Obeid, a leader of the Shiite fundamentalist Hezbollah, or Party of God.

His capture opened the way for negotiations, but there is no certainty they will take place, the defense minister said.

Rabin disclosed that an inquiry is under way to find out who leaked a story to the Sunday Times of London that Obeid told his Israeli interrogators the two Israeli soldiers held captive in Lebanon are in fact dead. The paper said Israel was now trying to recover their bodies.

While Israel has not denied the story, officials made clear they do not consider Obeid a credible source.

The position of the government is that the soldiers are alive, unless there is conclusive proof otherwise.

JEWISH LEADERS CONFER IN WASHINGTON ON PLO MOVE AND POSSIBLE ARAFAT VISIT
By Howard Rosenberg

WASHINGTON, Aug. 22 (JTA) -- Representatives of American Jewish groups urged Swiss and U.S. officials Monday to thwart the Palestine Liberation Organization's latest drive to become a signatory to the Geneva Conventions.

According to participants in the talks, the Jewish leaders also urged the State Department to deny PLO leader Yasir Arafat an entry visa to the United States if he seeks to address the United Nations General Assembly session in New York this fall.

Two other issues discussed during a one-hour meeting with top aides to State Department legal adviser Abraham Sofaer were the status of the 8-month-old U.S. dialogue with the PLO and the anti-Israel political program adopted earlier this month by Arafat's Al Fatah branch of the PLO.

Prior to the State Department session, the Jewish representatives met at the Swiss Embassy with the deputy chief of mission, Christian Blickenstorfer, and legal counselor Kurt Hoehner to discuss Switzerland's handling of an application filed by the PLO last month to sign onto the Geneva Conventions.

Switzerland is the administering country for the Geneva Conventions, which are a series of international treaties that cover, among other things, the treatment of prisoners of war, those wounded or killed in battle, as well as civilians under military occupation.

Switzerland is required to inform all signatory nations in writing when a state asks to adhere to the conventions.

Normally, states seeking to sign on are automatically accepted.

Red Cross Supporting Bid

In May, Switzerland rejected the PLO's first application, arguing that it was incorrectly filed. But the latest one, filed in July, has been deemed proper.

Nevertheless, Blickenstorfer said Tuesday that Switzerland believes the PLO "definitely cannot" become a party to the accords, because it is not a state.

The Geneva-based International Committee of the Red Cross, which helps implement the treaty and which receives U.S. funds, is supporting the PLO's bid.

While U.S. officials have not said they would reduce U.S. contributions to the ICRC should the PLO become a party to the treaty, there may be an "implicit" threat, said Jess Hordes, Washington representative of the Anti-Defamation League of B'nai B'rith.

A well-placed State Department official denied any implicit or explicit threat to cut off funds, but added, "People can't help be aware" of the possible consequences of including the PLO.

The U.S. government has actively fought the PLO's efforts to join several other international bodies, including the World Health Organization and the United Nations Educational, Scientific and Cultural Organization.

Its threat to cut off funds to the health body is credited with pressuring the agency to

postpone consideration of admitting the PLO this spring.

Also high on the agenda of the State Department meeting was discussion of Arafat's possible plans to enter the United States.

An official at the PLO's observer mission to the United Nations in New York said Arafat "most probably" will seek a visa to attend the U.N. General Assembly session, which runs from September to December.

No application has yet been filed, and administration officials will not publicly discuss visa cases until a ruling is made.

A Challenge For U.S. Policy

The American Jewish officials expressed concern that if Arafat were allowed to enter the country, he would be able to go on a speaking tour around the United States or even be invited to meet with President Bush or Secretary of State James Baker.

Two weeks ago, Jewish leaders told Bush that they oppose "in principle" granting a visa for Arafat to speak at the United Nations, one of six Jewish leaders at that White House meeting has confirmed.

Arafat last received a U.S. visa in 1974, when he addressed the U.N. General Assembly, wearing a gun holster that reportedly was empty.

Last year, George Shultz, who was secretary of state at the time, rejected Arafat's application to make a return appearance to the world body, on the grounds that Arafat has overseen PLO elements that "have engaged in terrorism against Americans and others."

In an unprecedented move, the United Nations held a special General Assembly session in Geneva, where Arafat publicly renounced terrorism and recognized Israel's right to exist. His statements led to the establishment of a U.S. dialogue with the PLO in December.

An Arafat visa application would force the United States to decide whether the PLO leader should still be regarded as a terrorist.

Decision On Political Grounds

Last year, the State Department said it would evaluate any Arafat application with "severe scrutiny." It has yet to use that phrase this time around.

Hordes of ADL predicted that any visa request would be evaluated on political grounds, and not legal ones.

He said administration lawyers could find legal reasons to base either acceptance or rejection of an Arafat visa application.

He argued that if Arafat sends a clear signal to West Bank Palestinians that they can pursue the Israeli peace plan, then the Bush administration would look favorably on a visa application.

"If that doesn't happen, then it's less clear," he said.

In addition to Hordes, Jewish participants in the State Department meeting included Steven Rosen of the American Israel Public Affairs Committee, George Gruen of the American Jewish Committee, Phil Baum and Mark Pelavin of the American Jewish Congress, Kenneth Jacobson of ADL and Martin Raffel of the National Jewish Community Relations Advisory Council.

They met with Ken McKune, deputy director of Israel and Arab-Israeli affairs; Alan Kreczko, deputy legal adviser; Bruce Rashkow, assistant legal adviser for U.N. affairs; and Aaron David Miller of the policy-planning staff.

U.S. JEWISH LEADER ACCUSES SWEDEN OF HAVING A PRO-PALESTINIAN TILT

STOCKHOLM, Aug. 22 (JTA) -- The president of B'nai B'rith International has confronted Sweden's leaders with charges of bias toward the Arab cause in the Middle East conflict.

Seymour Reich, who is also chairman of the Conference of Presidents of Major American Jewish Organizations, met separately Monday with Prime Minister Ingvar Carlsson and Foreign Minister Sten Andersson.

He accused Sweden of a pro-Palestinian tilt, citing its failure to condemn recent acts of terrorism by the Palestine Liberation Organization.

He also said Stockholm ignored the call to arms at the recent conference in Tunis of Al Fatah, the largest and most moderate component of the PLO.

He said Sweden has been silent about Syrian aggression in Lebanon and has not supported the Israeli peace plan, which among other things calls for Palestinian elections in the West Bank and Gaza Strip.

Reich is still rankled by the Swedish leaders because they helped arrange a meeting here last December between PLO leader Yasir Arafat and five American Jews.

According to Reich, those Jews represented "an invisible constituency."

The Swedish leaders responded to the charges by citing their country's longstanding friendship with Israel. They stressed Sweden's support of Israel's right to exist within secure boundaries.

However, they also made clear their support of Palestinian aspirations for statehood.

Reich addressed a meeting of the European District of B'nai B'rith here Tuesday. He told his audience that Sweden has lost credibility with American Jews because of its perceived tilt toward the PLO.

"Sweden has become a frequent critic of Israel, maintaining a discreet silence when Arab groups or the PLO ventures into blatant aggression," he said.

The B'nai B'rith leader was received Tuesday by King Carl Gustaf XVI of Sweden.

THREE MORE PALESTINIANS KILLED

By David Landau

JERUSALEM, Aug. 22 (JTA) -- Two Palestinians were killed Tuesday and a teen-ager died of earlier injuries.

The Israel Defense Force and local police are investigating the reported death of Nasser Shaheen Abu Katrina, 17.

His family said he was shot during the night on the outskirts of the El-Amari refugee camp, near the West Bank town of Ramallah. But his body has not been found.

Soldiers were stoned when they entered the camp to question residents about the killing. A curfew was imposed.

A 20-year-old man from Khan Yunis, at the southern end of the Gaza Strip, was shot to death during demonstrations in the Deir el-Balah market.

Local sources said three persons were injured.

Meanwhile, a 15-year-old Arab girl from the Askar refugee camp near Nablus died Tuesday of head wounds received during a clash with the IDF last week.

JEWISH LEADERS ARRANGING MEETING ON CONVENT WITH VATICAN OFFICIAL
By Allison Kaplan

NEW YORK, Aug. 22 (JTA) -- An emergency meeting between American Jewish religious leaders and a top adviser to Pope John Paul II has been tentatively arranged for mid-September.

The Carmelite convent at Auschwitz and the pope's recent "problematic and troubling language" regarding the Jewish covenant with God are likely to be high on the agenda of the consultation, according to Rabbi A. James Rudin.

Rudin is chairman of the International Jewish Committee on Interreligious Consultations, the primary channel for communication between the Vatican and the Jewish world.

IJCIC requested the meeting under a special agreement worked out in 1987, when Jewish leaders protested the pope's meeting with Austrian President Kurt Waldheim, who has been at least indirectly linked to Nazi atrocities during World War II.

The agreement provided for urgent meetings between the Vatican and IJCIC, on issues of pressing concern to either party. Such sessions are to be arranged through the office of Cardinal Johannes Willebrands, the Vatican's secretary of state for religious relations with the Jewish world.

Willebrands has not yet formally responded to the request. But in informal conversations, the meeting has been tentatively scheduled to begin Sept. 12, Rudin said.

Some IJCIC members are hoping that the consultation will include not only Vatican officials, but representatives from the Polish Catholic Church.

Relations between Polish Catholics and the Jewish world have been strained to the breaking point recently by the strife surrounding the continued presence of the convent at Auschwitz.

Pope's Remarks To Be Discussed

Relations reached a crisis point on Aug. 11, when Cardinal Franciszek Macharski, the archbishop of Krakow, announced cancellation of an agreement by Jewish and Catholic leaders to build an interfaith center, where the nuns in the convent would be relocated.

Rabbi Marc Tanenbaum, an IJCIC member and former chairman of the group, said that he would like to see both Macharski and Bishop Henryk Muczynski, chairman of the Polish Church's commission on Catholic-Jewish relations, attend the September meeting.

"What is at stake here is making sure that Auschwitz is not lost to the Jewish people," Tanenbaum said.

Another area of tension between Catholics and Jews has been remarks made by the pope over the past three weeks regarding the Jewish covenant with God. In homilies, the pope has made remarks implying that the Christian covenant was created because of Israel's "infidelities" to God, and that the Jewish covenant is no longer in effect.

The remarks, Tanenbaum said "could very well be a symbolic act of reprisal" by the Vatican for demonstrations and statements by Jews surrounding the controversy over the convent.

He said that Catholics have been "enraged" by Jewish condemnation of the Church over the convent issue. They are particularly upset by a demonstration at the convent last month led by

Rabbi Avraham Weiss of New York and six of his followers. The demonstrators entered the convent grounds and were physically attacked by Polish workers.

In addition to the convent and the pope's remarks, issues the Jewish leaders hope to discuss with the Vatican are the evolving political scene in Eastern Europe, the plight of Lebanese Christians in Lebanon and the Palestinian uprising in Israel's administered territories.

ISRAELI CONFERS WITH POLISH OFFICIALS ON AUSCHWITZ CONVENT, BILATERAL ISSUES
By Hugh Orgel

TEL AVIV, Aug. 22 (JTA) -- Israel's minister for religious affairs, Zevulun Hammer, met this week with his Polish counterpart in Warsaw and with leaders of the Polish parliament.

But it is not yet known if he made any headway toward resolving the bitter controversy over the Carmelite convent on the grounds of the former Auschwitz death camp.

Hammer also discussed the issue with Cardinal Franciszek Macharski, the archbishop of Krakow, who has jurisdiction over the convent.

Macharski, though signatory to an agreement pledging that the convent would be relocated, now opposes moving it from the present site.

Israel is awaiting details of Hammer's talks with the cardinal and with the bishop of Warsaw on the subject.

Hammer visited the Sejm, the Polish parliament, Monday at the invitation of its speaker, Nikolaj Kozakiewicz, who represents the United Peasants Alliance.

He met with two senior members of Solidarity who are deputy chairmen of the parliament.

Hammer is the first Israeli minister to visit Poland since diplomatic relations were broken by Warsaw in 1967.

He signed an agreement Tuesday with the Polish minister of religions, Wladyslaw Loranc, to establish a joint Polish-Israeli fund for the restoration and preservation of historic Jewish sites in Poland.

Hammer and his entourage visited the Warsaw Ghetto on Sunday and placed a wreath in Israel's name at a monument commemorating the ghetto fighters.

They attended a memorial ceremony at the Umschlagplatz, the square where Jews were herded to be transported to extermination camps.

Hammer also visited Warsaw's Great Synagogue, where he got an emotional welcome.

BEGIN DISCHARGED FROM HOSPITAL
By Hugh Orgel

TEL AVIV, Aug. 22 (JTA) -- Former Prime Minister Menachem Begin was discharged from Sha'are Zedek Hospital here Tuesday, after five days of medical tests, and pronounced in good health.

The 76-year-old Begin left the hospital unaided at noon, accompanied by his daughter Hassia.

Begin was admitted on Aug. 16, complaining of "general weakness." Tests found that his blood sodium level was down, a common condition in Israel during the hot summer months.

Also Tuesday, Police Minister Haim Bar-Lev was discharged from the Sheba government hospital in Tel Hashomer. He was admitted last Friday for a cardiac checkup.

JAPAN, SOUTH KOREA ACCUSED OF BACKING BOYCOTT OF ISRAEL

By Howard Rosenberg

WASHINGTON, Aug. 22 (JTA) -- More than 100 members of Congress are charging the governments of Japan and South Korea with "condoning" decisions by firms in their countries not to sell goods to Israel.

In letters Aug. 7 to then Japanese Prime Minister Sosuke Uno and South Korean Premier Kang Young Hoon, 101 U.S. lawmakers accused them of violating "free-trade principles."

"We urge you to send a powerful, unambiguous signal to your business community, encouraging free and open trade with Israel," the lawmakers wrote.

They asked Uno to establish a trade promotion office in Israel, and Hoon to allow Israel to reopen an embassy there that Israel had closed in 1978 to save money.

The letter was drafted by the International Committee for Free Trade, a 1984 creation of the American Jewish Congress, American Jewish Committee and Anti-Defamation League of B'nai B'rith. The letter was co-signed by Reps. Gary Ackerman (D-N.Y.) and Norman Mineta (D-Calif.).

An Ackerman aide said Monday that he had not received any response.

But officials of the Japanese and South Korean governments dismissed charges that they encourage boycott behavior.

Noriyuki Shikata, a Japanese Embassy official, said it is inconceivable that his government would tell companies not to trade with Israel.

He argued that firms may elect not to trade with Israel based on private decisions about "making profits or not."

"It is true Japan has to import some products from Arab countries, especially oil, and we just can't cut relations with those countries," he said. More than 50 percent of Japan's oil is imported from the Arab world.

Nevertheless, Shikata said, "We think it is very important to maintain good relations with Israel." He noted that Uno, as Japan's foreign minister, visited Israel in June 1988, the first such trip by a senior Japanese official.

Shikata contrasted any private economic boycott with the government's being "very eager to play any kind of role" in resolving the Arab-Israeli conflict.

Sangkyu Lee, a South Korean Embassy official, had no comment on boycott accusations except to say Korean policy is "not to meddle in or side with" either party in the Middle East.

Worst Trade Policies

But Will Maslow, AJCongress' general counsel and editor of its Boycott Report, said Japan and South Korea have the worst trade policies toward Israel of any Western countries.

Japan, but not South Korea, has full diplomatic relations with Israel. U.S.-Japanese trade totalled \$1.2 billion last year, roughly \$800 million of that in Japanese exports to Israel.

While Japan imported \$400 million worth of Israeli goods, a large chunk of that was in diamonds, which are conducive to a pro-Arab boycott policy, said Maslow. Diamonds are not marked with their country of origin.

Israel has a trade surplus with South Korea, based on 1987 figures reported by the International Monetary Fund. Israeli imports that year were \$20 million while exports were \$46 million.

Maslow said that of the two countries, Japan "at least is sensitive" to criticism and has been "moving slowly" to rectify boycott complaints. "Korea does not give a damn," he asserted.

For example, in government reports, "Korea does not cite Israel as a trading partner," whereas Japan does, Maslow said.

By contrast, Hong Kong and Singapore "have forsown the Arab boycott and enjoy strong economic relations with Israel," the lawmakers wrote.

In 1987, Singapore exported \$53 million worth of goods to Israel and imported \$32 million. Hong Kong exported \$122 million and imported \$344 worth of goods.

Maslow praised Secretary of State James Baker for publicly calling in May for an end to Arab boycotts of Israel, which he could not recall having been done in recent memory by any other top U.S. officials.

SOCIAL DEMOCRATS STILL PURSUING STRATEGY OF TOLERATING FAR RIGHT

By David Kantor

BONN, Aug. 22 (JTA) -- The opposition Social Democratic Party is still pursuing a political strategy that its own officials have called "a terrible mistake" -- tolerance of the reputedly neo-Nazi Republican Party.

West German newspapers uncovered Monday what they said was a secret SPD document recommending that the Socialists refrain from attacking the Republicans, whose leader, Franz Schoenhuber, is a former Waffen SS officer.

Instead, the SPD was advised to exploit rising fortunes of the far right at the expense of the ruling Christian Democratic Union, the conservative party headed by Chancellor Helmut Kohl, which has been losing votes to the Republicans.

Last month, the Munich-based Sueddeutsche Zeitung published the contents of an earlier SPD strategy paper suggesting it was in the party's interest to enhance the Republicans in order to weaken the CDU.

It was quietly endorsed by SPD leader Hans-Jochen Vogel, the newspaper said.

The SPD admitted on July 16 that such a policy paper existed. The party's chief in Lower Saxony, Gerhard Schroeder, called it a "terrible mistake."

Anke Fuchs, the SPD director, agreed it was a "mistake" and insisted there was no way the party could have adopted such a cynical line.

The CDU waxed indignant at the time. Its secretary-general, Heiner Geissler, accused the SPD of a "massive attack on the democratic political culture in this country."

He added that any party that attempts to gain by supporting the extreme right "cannot argue that it represents the political mainstream."

But Geissler, who has held his party's top post since 1977, has himself fallen victim to Chancellor Kohl's tilt to the right.

He announced at a news conference here Monday that the chancellor informed him he would not be renominated when the CDU holds its national convention in Bremen next month.

Geissler, a moderate, is apparently being sacrificed in an attempt to regain CDU voters who defected to the Republicans.

The Republican Party polled about 7 percent of the popular vote this year in local elections and in national balloting for the European Parliament, largely at the expense of the CDU.

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Telex to
H.E. TADEUSZ MAZOWIECKI
PRIME MINISTER ELECT,
81-2753 00/583
Warsaw Poland

Date
23 August 1989

Our ref

Your ref

On behalf of many thousands of Jewish leaders throughout the world, we wish to extend to you our heartfelt congratulations and best wishes on your assumption of the office of Prime Minister of Poland. The Jewish people have had a long and complex history with the nation of Poland, we eagerly support every movement toward the establishment of democracy, economic justice and human rights.

We are confident that Jewish leaders in the worlds of commerce, trade and finance will want to play an appropriate role in helping Poland achieve economic growth and stability. We hope it is not misunderstood if we make reference to the fact that the current impasse over the removal of the Carmelite Convent from the grounds of Auschwitz to the agreed upon new site could become an obstacle to persuading the Western World of the new sensibilities of the emerging democratic Poland. We are prepared to do whatever is necessary to help in the calm and mutually respectful resolution of this highly publicized problem.

Again, please rest assured of our heartiest best wishes and our prayers for God's richest blessings over you, your family, the Solidarity Movement and the future of a revived democratic Polish Nation and People.

Respectfully yours

Rabbi Marc H. Tanenbaum,
Immediate Past President International Jewish Committee for
Interreligious Consultations.

Sir Sigmund Sternberg
Knight Commander of the Pontifical Equestrian Order of St.
Gregory the Great. Recently awarded the Polish Silver Order of
Merit for work in Christian/Jewish Relations.



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CATHOLIC NEWS SERVICE REPORT FOR THURSDAY, AUG. 24, 1989

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- 1 HELLWIG: Reconciliation should stress change, not guilt, theologian says. (440 words, from Washington)
- 1 ITALY-ATTENDANCE: Survey shows low Mass attendance among young Italians. (320 words, from Milan, Italy)
- 2 MAY-LEBANON: Archbishop May urges Bush to stop Lebanon 'slaughter.' (460 words, from Washington)
- 3 CIVILITY: Bishop says civil debate about church, state almost impossible. (300 words, from Dublin, Ireland)
- 3 FUNERALS: Church, political leaders mourn U.S. Reps. Leland, Smith. (610 words, Undated) With photos.
- 4 FLAHIFF: Cardinal Flahiff, former archbishop of Winnipeg, dies in Toronto. (650 words, from Toronto)
- 5 LCWR-FOLEY: LCWR president says nuns' concerns not 'radical feminism.' (600 words, from Louisville, Ky.)
- 7 NEWS BRIEFS. (780 words, Undated)
- 8 HOUSING: Old Catholic grade school to be converted into apartments. (360 words, from Pittsburgh)
- 8 HAWAII: Planned Parenthood may move abortion clinic from diocesan property. (270 words, from Honolulu)
- 9 HELLWIG ADD. (30 words, from Washington)
- 9 MELANDRI: Missionary order suspends priest elected to European Parliament. (300 words, from Vatican City)
- 10 AUSCHWITZ-ISRAEL: Israeli official meets with Polish cardinal to discuss convent. (330 words, from Warsaw, Poland)
- 10 FLAHIFF INSERT. (80 words, from Toronto)
- 11 SATANIC: Louisiana priest says satanic cults more common than people think. (530 words, from Lafayette, La.)
- 11 HERR: Watch repairman for six popes dies at age 83. (120 words, from Vatican City)
- 12 LCWR-RESOLUTION: Religious urge end to U.S. military presence in Philippines. (420 words, from Louisville, Ky.)
- 12 LEBANON-BAKLINI: Lebanese priest reports near-destruction of town. (580 words, from Rome)

adequate food.

Since his ordination in June 1987, the 28-year-old priest had ministered in B'abda, southeast of Beirut and headquarters of the Lebanese Christian forces. He left his native land Aug. 14 on what turned out to be a four-day journey to his order's college in Rome. The Antonian order had planned that Father Baaklini would leave Lebanon in August for advanced theology studies, but his religious superiors could not have known how complicated the journey would be.

"The last week before I left, it was the worst time in the 15 years of war," he said through an interpreter during an Aug. 22 interview with Catholic News Service in Rome. "The Syrians tried to attack the Christian area.... They bombed for four days -- it was the same destruction as the previous 15 years" combined.

Father Baaklini said he made his way north to the port city of Juniyah, where he and hundreds of other Lebanese, many wounded, boarded small boats that carried them to ships anchored beyond the reach of Syrian guns and rocket launchers.

The port was under fire at the time, he said.

Father Baaklini took a ship to Cyprus and then flew to Rome. He will stay at his order's College of St. Isaiah in Rome for a month before going to France to continue his studies. He said he plans to return to Lebanon in two years.

Lebanese priests are not fleeing their war-torn country, he said.

"They stay because they are a symbol," said Father Baaklini. "The people look to them." Even the people who leave "don't leave forever. They take a tourist visa. They will return after a time of peace."

The war is destroying the infrastructure of Lebanese life, he said.

"There is no work, no way to earn money to feed your family. The industries, the companies are closed. There is no electricity. There is no money, nothing to eat. They (Lebanese) will be obliged to leave."

While anyone can see the destruction of buildings in Lebanon, the more serious consequences of the war can be seen in Lebanese youth, he said.

"They did not have a quiet growing up. They have been afraid for a long time," he said.

He compared the psychological impact on the youth to the trauma suffered by young Americans sent to Vietnam. "But the war in Lebanon affects almost all Lebanese" -- and they have lived with the fighting for 15 years, he added.

"The people in the United States see only in a superficial way what is going on in Lebanon," Father Baaklini said. "On TV they see Moslems killing Christians, Christians killing Moslems."

But the war is not caused by religious differences within Lebanon, he said. "The Moslems are under Syria's boots."

Father Baaklini said Syria controls 80 percent of the country. Syria has fired "150,000 missiles, bombs and rockets" into Lebanon while people in Syria "are dying of hunger."

"One and a half million (Lebanese) Christians are hostages in the hands of Syria," he said.

"Everything in the earth has its end, and this war will have its end," Father Baaklini said. "But it seems like it will take a long time."

END

For more than 50 years, the German-born Herr was responsible for repairing watches in the Apostolic Palace, which houses the papal apartment and various Vatican offices.

He began as papal watch repairman in 1929 under Pope Pius XI and retired in 1982 under Pope John Paul II. The other popes he worked for were Popes Pius XII, John XXIII, Paul VI and John Paul I.

The Vatican news media did not give the cause of death, saying only that he died after a "brief illness."
END

LCWR-RESOLUTION Aug. 24, 1989 (420 words)

RELIGIOUS URGE END TO U.S. MILITARY PRESENCE IN PHILIPPINES

By George Morrison

Catholic News Service

LOUISVILLE, Ky. (CNS) -- Delegates to the joint assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men voted overwhelmingly Aug. 23 to support the closing of U.S. military bases in the Philippines.

The resolution calls on members of religious communities to write to members of Congress, urging them to earmark U.S. aid to the Philippines for land reform and income redistribution. It also urges that money spent on military bases be shifted to economic aid.

Sister of Charity Margaret Nulty, an assembly spokeswoman, said the resolution resulted from letters written by men and women Religious in the Philippines since the overthrow of President Ferdinand Marcos in 1986.

The letters said U.S. military bases were damaging the social fabric in nearby communities, Sister Nulty told the Record, Louisville's diocesan newspaper.

"They pointed out things to us like the exploitation of women through prostitution, AIDS and the drugs," Sister Nulty said. "It is horrendous."

Sister Nulty said the two conferences of men and women Religious studied the issue and discussed the resolution for two years before the vote.

The resolution said the U.S. military presence goes against the "stated policy of the Philippines constitution" because nuclear weapons are stored at U.S. bases in the Philippines.

It also calls for the close monitoring of \$200 million in U.S. aid to the Philippines to ensure that it is spent on programs to cut the nation's high poverty rate.

None of the 1,000 delegates voted against the resolution, Sister Nulty said, and about 45 abstained. It was the only resolution considered during the assembly.

"We have no illusions that somehow tomorrow they (U.S. troops) will all leave because they have been there since World War II," Sister Nulty said. "But ... it's important to start to raise the question and point to the problem."

In 1986, foreign missionaries and Filipino church leaders circulated a "Letter of Concern" seeking an end to U.S. military aid to the Philippines. Religious orders asking for a halt to U.S. military aid in the Pacific nation include Maryknoll justice and peace officials in 1985 and the American Eastern province of Passionists in 1978.

Sister Nulty said she believes a letter-writing campaign to Congress could be effective because delegates from the conferences of men and women Religious are in contact with hundreds or perhaps thousands of people in their orders.

END

LEBANON-BAAKLINI Aug. 24, 1989 (580 words)

LEBANESE PRIEST REPORTS NEAR-DESTRUCTION OF TOWN

By Cindy Wooden

Catholic News Service

ROME (CNS) -- Father Nagib Baaklini, a member of the Maronite Antonian order, said that by mid-August the Lebanese town where he ministered was 80 percent destroyed by Syrian rockets and bombs, and lacking electricity, gasoline and
(MORE)

SATANIC Aug. 24, 1989 (530 words)

LOUISIANA PRIEST SAYS SATANIC CULTS MORE COMMON THAN PEOPLE THINK

By Barbara Gutierrez

Catholic News Service

LAFAYETTE, La. (CNS) -- Satanistic cults are more widespread than people realize, said a Louisiana parish priest who counsels victims of satanic cults.

"There is not a satanist behind every tree," Father Joseph F. Brennan, pastor of St. Genevieve Parish in Lafayette, told the Acadiana Catholic, newspaper of the Diocese of Lafayette. "But they're out there and they have to be healed."

Father Brennan estimated that there are 8,000 covens in the United States with 100,000 members nationwide.

Father Brennan has been counseling victims of ritualistic abuse and satanic cults for the past three years.

He first got involved when parents of a young boy came to him and asked for help.

As the counseling sessions progressed, the young victim began talking to Father Brennan about books that he read. The priest went to a nearby bookstore, where he found "shelves and shelves of books on satanism. I had been shopping in that store for years, and I had just never noticed them."

The priest began reading all he could about the practices and rituals of satanism. He contacted psychologists and other ministers who have helped victims of satanic cults. As word got out that he had begun his own ministry, more and more parents began seeking his help. He currently works with about 150 cases.

"Many times I have been asked what they are like," he said. "But satanic involvement cannot be defined, it has to be experienced."

He said victims often express a "lack of love and trust" in their lives.

Some of the advice he offers parents to keep their children from becoming involved in satanic cults includes family prayer and a strong family life. He added that fragile home conditions make a child vulnerable to becoming involved in satanic cults.

"Bring Jesus Christ, his love, Gospel and church back to your homes," he said. "I have never treated a case where there is family prayer."

He also stressed the role of the community in stopping the growth of satanic cults.

"Our task as leaders of a Christian community is to make sure we build a society that is not right for evil," said Father Brennan.

In today's society, there is emphasis on an inordinate desire for money, power and success. "We have a society that says whatever is good for me is right," he said.

Father Brennan said there are several warning signs that can help parents determine if their children are involved in satanic cults, including locked rooms, aggressive behavior, no church attendance, satanic symbols, jewelry, candles and posters.

The most common place for active recruitment into satanic cults is on college campuses, he said. Drugs go hand in hand with satanic practices, he added. Father Brennan said the New Orleans area has one of the country's fastest-growing problems with satanic cults and that he is counseling several victims from the area. He cited a need for qualified counselors.

"We need a lot more, but so far there are not too many," said the priest, who recently published a book on such cults titled "The Kingdom of Darkness."

END

HERR Aug. 24, 1989 (120 words)

WATCH REPAIRMAN FOR SIX POPES DIES AT AGE 83

By Catholic News Service

VATICAN CITY (CNS) -- Max Herr, the Vatican's watch repairman under six popes, died Aug. 20 at age 83, Vatican Radio and the Vatican newspaper reported.

(MORE)

In an interview shortly after his election, Father Melandri said he would accept all ecclesial punishments without complaint. He said he wanted to spend at least one year at the Parliament to promote European action for the world's needy.

"As a missionary I am someone on the frontier, and I have accepted the challenge of evangelizing politics. I expect to work in a troubled area, among the poorest and the most destitute, which is where the Proletarian Democracy has shown concern," he said.

END

AUSCHWITZ-ISRAEL Aug. 24, 1989 (330 words)

ISRAELI OFFICIAL MEETS WITH POLISH CARDINAL TO DISCUSS CONVENT

By Catholic News Service

WARSAW, Poland (CNS) -- Israel's religious affairs minister met with Polish Cardinal Franciszek Macharski and said afterward that Jews and Catholics want to keep dialogue open on the controversial Carmelite convent at Auschwitz.

Both sides see "a need to calm emotions regarding the Auschwitz convent," said the minister, Zevulun Hammer, after meeting with the cardinal in Krakow Aug. 22. His remarks were reported by news agencies in Warsaw.

"The Catholic Church is ready to continue the dialogue with the Jewish community toward implementing the Geneva agreement on the removal of the Carmelite convent from the Auschwitz camp," Hammer said.

His comments were seen as a positive development in what has become a stormy Catholic-Jewish issue. In mid-August, Cardinal Macharski, whose archdiocese includes the former Nazi concentration camp of Auschwitz, said that under present circumstances he could not go ahead with the relocation of the convent as previously agreed during a meeting in Geneva. He cited a campaign of "accusations and defamation" against the convent.

Cardinal Macharski made his statement after seven U.S. Jews invaded the convent grounds in a protest July 14. The Americans were beaten up and dragged away by Polish laborers working at the site.

The convent housing a small number of cloistered nuns has drawn protests from Jewish groups, which view the church presence as inappropriate in a place of tremendous Jewish suffering. Several million people, most of them Jews, were put to death at Auschwitz and at the adjacent Birkenau extermination camp.

The Geneva agreement provided for relocation of the convent to a site away from Auschwitz. The deadline for relocation was set for last February and later extended to July, but Polish Catholic leaders said the move had been delayed by technical factors.

The International Jewish Committee on Interreligious Consultations has requested a meeting with the Vatican secretary of state, Cardinal Agostino Casaroli, to discuss the convent and the surrounding issues.

END

FLAHIFF INSERT Aug. 24, 1989 (80 words)

In FLAHIFF of Aug. 23, 1989, INSERT after the seventh paragraph beginning, "Cardinal Flahiff ...:

Pope John Paul II sent a telegram of condolences in which he praised the late cardinal as a "man of faith" who gave tireless service to the church.

"His many years of devoted service as a laborer in the Lord's vineyard earned him profound respect as a caring and untiring pastor," the pope said in the telegram to Archbishop Exner.

PICK UP with original eighth paragraph beginning, Appointed to head

END

The Hawaii State Health Planning and Development Agency approved Planned Parenthood's request to move to another site in Honolulu. The move was expected to take place around Sept. 1.

"We're delighted that they've decided to move elsewhere," diocesan attorney Jack Dwyer told the Hawaii Catholic Herald, diocesan newspaper. "We are hoping and praying that they actually move out."

Planned Parenthood and the diocese have battled since 1987, when Planned Parenthood first proposed performing abortions at its office.

The diocese lost challenges to the state's process that grants certificates of need for new medical facilities. The abortions started in November 1988.

Two other suits brought by the diocese may be withdrawn if Planned Parenthood moves.

One suit challenged the state health agency's decision to permit abortions at the Planned Parenthood facility. The other contended Planned Parenthood violates its lease by performing abortions.

Planned Parenthood had threatened to sue the diocese and Hawaii Right to Life last year when its initial requests for the abortion facility were blocked by them.

Dwyer said the diocese has not been involved in Planned Parenthood's decision to move. Planned Parenthood had claimed it was always willing to move but suggested it shouldn't have to be the one to pay for it.

Honolulu Bishop Joseph A. Ferrario said that while Planned Parenthood's move could solve the current controversy, the diocese would not pay relocation assistance.

END

HELLWIG ADD Aug. 24, 1989 (30 words)

Add to HELLWIG of Aug. 23, 1989:

The conference on worship, which featured a number of speakers, was sponsored by a private firm called Time Consultants, based in Severna Park, Md.

END

MELANDRI Aug. 24, 1989 (300 words)

MISSIONARY ORDER SUSPENDS PRIEST ELECTED TO EUROPEAN PARLIAMENT

By John Thavis

Catholic News Service

VATICAN CITY (CNS) -- The Xaverian missionary order has suspended an Italian priest recently elected to the European Parliament, the Vatican announced.

The priest, Father Eugenio Melandri, was suspended "a divinis" after having been warned that he should not run for elective office, a letter from the Xaverian order said. The suspension means he cannot exercise any functions of priesthood.

The letter, dated June 1, was made available by the Vatican Aug. 24. It was signed by Father Gabriele Ferrari, superior general of the Rome-based society of St. Francis Xavier for the Foreign Missions.

Father Melandri ran for the European Parliament as a candidate of Proletarian Democracy, a left-wing party with historic ties to Marxism. He was the only member of the party elected in the June ballot.

According to canon law, priests may not hold public office if it involves the exercise of civil power. The European Parliament is a non-legislative assembly that debates social and political issues and advises a decision-making Council of Ministers. The Parliament's main power is approval of the European Community's annual budget.

Canon law also states that clerics are not to have an active role in political parties unless such participation is necessary to protect church rights or the common good.

(MORE)

who were rescued Aug. 19 off the Costa Rican coast after surviving on raw fish and purified water for 66 days in a life raft. "They had hope, they had faith," Ms. Smith told Catholic News Service Aug. 22 in a telephone interview from a hospital in Golfito, Costa Rica, where her parents are recuperating from the ordeal. "They told a television crew here that they've been bad Catholics, but they'll never be bad Catholics again," Ms. Smith said, laughing.

TORONTO (CNS) – Cardinal George B. Flahiff, archbishop of Winnipeg from 1961 to 1982, died of natural causes in Toronto Aug. 22. The 83-year-old cardinal had lived at St. Michael's College, Toronto, since his retirement in 1982. Cardinal Flahiff, who served as president of the Canadian Conference of Catholic Bishops from 1963 to 1965, was a participant in the Second Vatican Council. During and after the council, he served on commissions dealing with religious life.

END

HOUSING Aug. 24, 1989 (360 words)

OLD CATHOLIC GRADE SCHOOL TO BE CONVERTED INTO APARTMENTS

By Patricia Bartos

Catholic News Service

PITTSBURGH (CNS) -- Renovation has begun on a former Catholic grade school in Pittsburgh to convert it into a residence for single-parent families.

Work on the residence, scheduled to be finished next spring, will cost an estimated \$1.3 million. The building will be named the Dorothy Day Apartments after the Catholic social activist and writer who lived among the poor.

Funding has come from Pittsburgh's Urban Redevelopment Authority, state funds, foundations, loans and bonds.

The former Corpus Christi Grade School closed in 1970 and had been vacant since 1980 after the Pittsburgh Board of Education moved its offices from the building.

In the spring, the three-story brick building will have 17 two- and three-bedroom apartments with a bathroom, kitchen and living room. The building also will include a child care center for preschool-age children of the single parents and a sun room.

The apartments will provide transitional housing for low-income single-parent families for 18 months to three years while the parent completes job training or other educational courses.

Father Pat Fenton, Corpus Christi pastor, told the Pittsburgh Catholic, diocesan newspaper, that to be eligible for the subsidized housing, the parents "must set goals for themselves." One goal of the project is to help the parents become self-sufficient, said Father Fenton, who is president of the corporation formed by the parish to oversee the project and chairman of the project's board of directors, which will select residents for the apartments. "There is a real need to help young single parents get on their feet," Father Fenton said.

The project will benefit the community, he added. "People will benefit from this outreach into the community, but it will also eliminate an eyesore," Father Fenton said. The school had become the object of vandalism in recent years.

Father Thomas J. Tobin, associate general secretary for the Pittsburgh Diocese, said the diocese supports and approves of programs like the Dorothy Day Apartments because they "make effective use of available parish properties and because they offer a very beneficial service to the people of our community."

END

HAWAII Aug. 24, 1989 (270 words)

PLANNED PARENTHOOD MAY MOVE ABORTION CLINIC FROM DIOCESAN PROPERTY

By Catholic News Service

HONOLULU (CNS) -- Hawaii Planned Parenthood may move its offices, where it performs abortions, from a building which sits on land owned by the Honolulu Diocese next door to Our Lady of Peace Cathedral.

(MORE)

NEWS BRIEFS Aug. 24, 1989 (780 words)

By Catholic News Service

NATION

LOUISVILLE, Ky. (CNS) -- Women's issues addressed by the Leadership Conference of Women Religious do not represent "radical feminism," said the group's outgoing president, but instead have highlighted an "active ministerial life." Dominican Sister Nadine Foley told 800 women Religious Aug. 21 that "the issue for us as a conference is whether or not it is consistent with our mandate to promote religious life to make 'women's issues' one of our priorities." She made her remarks during a joint national assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men Aug. 19-23 in Louisville. The groups comprise the elected superiors of U.S. religious orders. - - -

WASHINGTON (CNS) -- The Catholic Church's reconciliation rites should stress how people can make changes in modern society, rather than "feed into" guilt they may feel about the state of the world, theologian Monika Hellwig said Aug. 22. Ms. Hellwig, a theology professor at Jesuit-run Georgetown University, made the comments in a keynote address at the North American Conference on Worship in Washington. The Aug. 21-24 annual meeting drew about 400 people. Today it is "the best of times and the worst of times" for promoting more participation in reconciliation rites, Ms. Hellwig said.

LOS ANGELES (CNS) -- Archbishop Roger M. Mahony of Los Angeles has asked Hispanic young people of his archdiocese to join him in evangelizing other youths. "Each of you is an evangelizer. It is not necessary to take great and long courses," said Archbishop Mahony. "No. You have been baptized in Christ Jesus. You have accepted Christ as savior and redeemer," he said. Archbishop Mahony made the comments in Spanish Aug. 12, addressing some 1,500 young men and women at the Second Archdiocesan Congress of Hispanic Youth during a Mass on the Bishop Amat High School football field in Los Angeles.

COLLEGEVILLE, Minn. (CNS) -- Developing an ethical approach to the environment must include respect for the public good and individual rights, participants in a Theology of the Land Conference were told. "To defend the environment in a way that abuses people in the process may take us a step forward on one front while moving a step backward on another," said Sara Ebenreck, who teaches philosophy at St. Mary's College in St. Marys City, Md. When considering protection of wetlands, soil or waters, "we need to remember the principles of democracy ... and to involve in the process the people who will be regulated," she said.

WORLD

MILAN, Italy (CNS) -- Slightly more than 15 percent of Italian Catholics between the ages of 15 and 30 fulfill the weekly Mass obligation, according to a nationwide survey by an Italian Catholic weekly magazine. The survey showed that 84.5 percent had not fulfilled their Mass obligation the previous week and 73.6 percent had not fulfilled it during the previous three weeks. An article analyzing the survey said it shows that "secularism has won" in Italy and "the sacred has become eclipsed."

DUBLIN, Ireland (CNS) -- A civil debate about the relationship between church and state in Ireland is almost impossible, said Bishop Brendan Comiskey of Ferns. In an Aug. 21 talk, Bishop Comiskey said he would be sad if the situation reached the point where people abandoned courtesy and civility and coarsened the language of debate in the name of straightforward speech. He was replying to Alan Dukes, leader of the opposition in the Irish parliament, who referred to a Catholic bishop as "a bastard" and as "utterly opportunistic." - - -

PEOPLE

WASHINGTON (CNS) -- For nearly two months, Susan Smith had visions of her frightened parents floating in a raft in a pitch black ocean. Her visions were a reality for her parents, William Butler, 59, and his 56-year-old wife, Simone, of Miami,

(MORE)

Dominican Sister Nadine Foley told 800 women Religious Aug. 21 that "the issue for us as a conference is whether or not it is consistent with our mandate to promote religious life to make 'women's issues' one of our priorities."

She made her remarks during a joint national assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men Aug. 19-23 in Louisville. The groups comprise the elected superiors of U.S. religious orders.

The theme of the meeting was "Tradition and Transformation in Religious Life."

Sister Foley cited words that "furthers separation and alienation in the current questioning about the nature of religious life." Those words, she said, are "radical feminism," "compensation" and "mission and consecration."

Women Religious are not the only ones who have been called proponents of radical feminism, a term "invoked to divide, separate and control," Sister Foley said.

"But while the term has not been defined in the ecclesiastical circles in which it is current, we have been singled out for our concerns with feminist issues precisely because it is perceived as incongruous that women Religious should have an interest in the feminist agendas," she said.

For someone to state that the Catholic Church is a "patriarchy" is "not to espouse a position of radical feminism," Sister Foley said. "It is to state a self-evident fact.

"And to say that therefore the church is flawed is to interface that fact with the message of Jesus."

Sister Foley said, "In our contemporary era of biblical insight and understanding, there is enough scholarly evidence to question some of the longstanding assumptions about the exclusivity of Jesus' call to only male disciples."

However, "none of us is so naive as to think that the church as a functioning discipleship of equals can be accomplished overnight," she added.

"But with the bold assertive initiatives taken in the present, that reality can be assured for the future."

Adequate compensation, Sister Foley said, is "a simple question of justice."

Religious must have "sufficient compensation" to meet living requirements and retirement needs of the present and future, she said.

Sister Foley said that "a point of view has developed that to compensate Religious, as we define our needs, is somehow contrary to the vow of poverty and therefore incompatible with an authentic religious life." Appeals to "a romanticized and nostalgic past, when Religious did not make such demands, have been heard," she added.

"It was precisely such a past ... that has compounded the present for us."

While some view the concepts of mission and consecration "in opposition to one another," Sister Foley said, "we need to reject the false dichotomy between consecration and mission and to understand how fully the vows and the mission are in accord."

She said, "We are consecrated for mission and we need to claim that identity for those who pioneered" U.S. religious life in past eras.

Sister Foley, prioress of the Adrian Dominican Congregation in Adrian, Mich., will be succeeded as president by the conference's vice president, Mercy Sister Helen Marie Burns of Silver Spring, Md. She also is vice president of her order, Mercy Sisters of the Union. Under the bylaws the conference's vice president automatically becomes president.

Sister of Providence Kathleen Popko of Boston was elected the new vice president for the Leadership Conference of Women Religious during the Louisville meeting.

END

believer in the pope working with bishops to make decisions.

A memorial Mass was scheduled for Aug. 28 in Toronto.

On Aug. 30, his body was to lie in state at St. Mary's Cathedral in Winnipeg. A funeral Mass was scheduled for the following morning at the cathedral, followed by burial in Winnipeg.

"Cardinal Flahiff was able to see Christ in all people: his students, his fellow priests, and the people of Winnipeg," said Archbishop Adam J. Exner of Winnipeg. "I will miss him."

Appointed to head the Winnipeg See in 1961, Archbishop Flahiff participated in all sessions of Vatican II.

At the end of the first session, he told a Serra Club dinner in Winnipeg that the assembly in Rome had shown that the church is "very much alive as an organic body."

"The Catholic Church is not a monolith, but the living body of Christ, healthy -- perhaps more so than at other periods of history -- but truly a living and growing organism," he said. He added that Catholics had a great deal to learn from Protestant churches, which preserved freedom of speech and liberty of action.

In February 1964, after council discussions about Christian unity, Archbishop Flahiff said the Vatican council was not trying to create a super-church.

"Neither the council fathers nor the World Council of Churches desire this," he told a Knights of Columbus meeting in Winnipeg. "Christian unity is to be effected through mutual understanding of one another's positions in matters of dogma and morals, not through mutual concessions, nor is the creation of a worldwide church its ultimate goal."

In May 1967, two years after the council ended, Archbishop Flahiff said confusion in the church, criticized by many, "is not an evil, but a sign of growth."

"Many of the customs and practices of the church are no longer relevant, but even impede the true spirit of Christianity," he said. "Thus, the church is no longer fundamentalist in the interpretation of the holy Scriptures; birth control, now under study by a papal commission, is another typical issue."

In December 1967, Pope Paul VI named Archbishop Flahiff a member of the Congregation for Religious when, for the first time, its membership was extended to include seven bishops from various parts of the world.

He represented the Canadian bishops at synods of bishops in Rome in 1967 and 1971. He also represented Canada at the inter-American Catholic bishops' conferences in Mexico in 1971 and in Brazil in 1973.

He was made a cardinal in 1969.

His death reduces the number of cardinals to 150 plus one "in pectore," of whom 116 are under 80 and eligible to elect a pope.

Born in Paris, Ontario, Oct. 26, 1905, George Flahiff was one of eight children.

In 1926 he graduated from St. Michael's College in Toronto. He also studied at the Ontario College of Education and St. Basil's Seminary in Toronto before going to Strasbourg, France, for postgraduate work.

He was ordained to the priesthood Aug. 17, 1930.

From 1934 to 1954, he was a professor of medieval history at St. Michael's College. He was elected superior general of the Basilian Fathers in 1954, a position he held for seven years before being named archbishop of Winnipeg.

END

LCWR-FOLEY Aug. 23, 1989 (600 words)

LCWR PRESIDENT SAYS NUNS' CONCERNS NOT 'RADICAL FEMINISM'

By Roy J. Horner

Catholic News Service

LOUISVILLE, Ky. (CNS) -- Women's issues addressed by the Leadership Conference of Women Religious do not represent "radical feminism," said the group's outgoing president, but instead have highlighted an "active ministerial life."

(MORE)

Leland's funeral, at his home parish of St. Anne in Houston, featured eulogies from House Speaker Thomas S. Foley, D.-Wash., U.S. Rep. Ronald V. Dellums, D-Calif., and the Rev. Jesse L. Jackson. A 140-member congressional delegation attended the Mass.

"Mickey now enjoys the fullness of union with Jesus, a union which began on the day he was bathed in the saving waters of baptism," Bishop Fiorenza said.

The bishop noted the media's extensive coverage of Leland following the plane's disappearance. "I like best the words of an elderly lady in Fifth Ward who said, 'He made everybody feel like somebody.' That was Mickey's charisma.

"His work put him in contact with the famous and powerful, but he never lost a special love and genuine concern for children and the elderly, for the poor and the homeless, for the marginated and the powerless people of the world."

Leland died on his sixth trip to Africa as chairman of the House Select Committee on Hunger.

"Mickey Leland died on a mission of mercy," Bishop Fiorenza said. "Never again will we hear the name 'Ethiopia' without being reminded of Mickey's enormous love and compassion for the people of that faraway land."

Bishop Fiorenza said Leland, witnessing human starvation, was "driven by their suffering and motivated by an extraordinary compassion."

Leland "suffered with people who suffered, whether it be from hunger and starvation, or lack of decent housing and homelessness, or racism and bigotry," Bishop Fiorenza said. "His heart went out to them."

Bishop Fiorenza called for "a higher priority in the national budget" for those suffering from homelessness, starvation and "the drug culture."

"Without a reordering of national priorities," he said, "God's poor will judge us harshly on the day of reckoning for not doing enough when we could have done much, much more in the national budget."

Basilian Father Vincent Dulock, St. Anne pastor, in his remarks at the Mass, said, "The best way we could honor the memory of Mickey would be to not let this kind of love and concern for people who are suffering die."

Smith's funeral, at the Mississippi Gulf Coast Coliseum and Convention Center in Biloxi, drew 3,000 mourners.

Bishop Howze was joined by Smith's pastor, Trinitarian Father Jude McCauley, and 18 other priests in concelebrating the Mass.

"He was a faithful steward of God's gifts to him," Bishop Howze said of Smith, who converted to Catholicism in 1983.

Jackie Smith, the representative's sister-in-law, said in her eulogy that Smith "left this life happy." Smith's widow, Sheila, and Harrison (Miss.) County Chief Deputy Sheriff Joe Price also delivered eulogies.

Smith had been a police chief and Harrison County sheriff before joining the House this year.

Contributing to this story were Bob Giles in Houston and Shirley M. Henderson in Biloxi.

END

FLAHIFF Aug. 23, 1989 (650 words)

CARDINAL FLAHIFF, FORMER ARCHBISHOP OF WINNIPEG, DIES IN TORONTO

By Catholic News Service

TORONTO (CNS) -- Cardinal George B. Flahiff, archbishop of Winnipeg from 1961 to 1982, died of natural causes in Toronto Aug. 22.

The 83-year-old cardinal had lived at St. Michael's College, Toronto, since his retirement in 1982.

Cardinal Flahiff, who served as president of the Canadian Conference of Catholic Bishops from 1963 to 1965, was a participant in the Second Vatican Council. During and after the council, he served on commissions dealing with religious life.

He was one of the first Canadian bishops to raise the issue of re-examining the role of women in the church and was a strong

(MORE)

Lebanon will continue."

The Lebanon crisis escalated in March with increased shelling between the Christian Maronite forces of Maj. Gen. Michel Aoun and Syrian forces allied with Moslem militias. Half of Beirut's 1.5 million population is said to have fled in the past five months. Another 650 have died and 2,700 have been wounded since the shelling increased.

On Aug. 13, Moslem forces in west Beirut attacked positions near the Christian-held eastern sector of the city.
END

CIVILITY Aug. 23, 1989 (300 words)

BISHOP SAYS CIVIL DEBATE ABOUT CHURCH, STATE ALMOST IMPOSSIBLE

By Patrick Nolan

Catholic News Service

DUBLIN, Ireland (CNS) -- A civil debate about the relationship between church and state in Ireland is almost impossible, said Bishop Brendan Comiskey of Ferns.

In an Aug. 21 talk, Bishop Comiskey said he would be sad if the situation reached the point where people abandoned courtesy and civility and coarsened the language of debate in the name of straightforward speech.

He was replying to Alan Dukes, leader of the opposition in the Irish parliament, who referred to a Catholic bishop as "a bastard" and as "utterly opportunistic."

In an interview in a Dublin newspaper, The Sunday Tribune, Dukes, a Catholic and a former minister of justice, alleged that the bishop, whom he did not name, had tried to persuade the former government to expand the grounds for civil annulment of marriage and not to pursue its plan to introduce divorce legislation.

"In a truly pluralistic society, tolerance is not purchased at the price of expelling religious and moral values from the public life of a nation," Bishop Comiskey said. "It is precisely this expulsion that is causing grave concern, not only in Ireland and not only among Catholics."

Divorce is still prohibited by the constitution of the Republic of Ireland. The former government, led by Garret FitzGerald, arranged a referendum in 1986 to decide whether the constitution should be amended to allow divorce. The amendment was defeated by 63.5 percent to 36.5 percent.

In a letter published in The Sunday Tribune Aug. 6, Jim Cantwell, director of the Catholic Press and Information Office in Dublin, said a delegation from the Irish bishops' conference had told FitzGerald after the referendum that the law of nullity should never be transformed so that it could be used in cases of valid marriages.

END

FUNERALS Aug. 23, 1989 (610 words) With photos.

CHURCH, POLITICAL LEADERS MOURN U.S. REPS. LELAND, SMITH

By Catholic News Service

Bishops and politicians eulogized two Catholic congressmen who died in separate plane crashes in August.

Mickey Leland, 44, D-Texas, died with 15 others when his plane crashed into an Ethiopian mountainside after taking off from Addis Ababa, Ethiopia, Aug. 7. Larkin Smith, 45, R-Miss., and his pilot died in the Aug. 16 crash of their small plane en route to Smith's home in Gulfport, Miss.

Bishop Joseph A. Fiorenza of Galveston-Houston, at an Aug. 19 funeral Mass, praised Leland as a man who "gave us an example of Jesus' words: 'There is no greater love than one who lays down one's life for one's friends.'"

Bishop Joseph L. Howze of Biloxi, Miss., said Smith was "a faithful steward" during the homily at Smith's Aug. 17 funeral Mass.

(MORE)

The survey was done by the Milan-based magazine *Il Sabato*, and the results were published in its Aug. 26 edition.

A sampling of 1,318 youths, equally divided between male and female, was taken. Italy has 14.7 million people between ages 15 and 30. About 98 percent of Italy's 57.2 million population professes Catholicism.

The survey also showed that 15 to 30 is a critical age period, when most Italians stop going to Mass regularly.

More than half, 52.9 percent, said they attended Mass frequently until age 15. This dropped to 30.7 percent at age 24 and 6.5 percent at age 29.

Ninety percent said they attended Mass frequently at some point in their lives.

The survey indicated that the current trend will not change. The vast majority, 68.9 percent, said they plan to continue their current practice regarding Mass attendance. Only 14 percent said they planned to increase their Mass attendance, while 17 percent said they planned to go to church less.

At the same time, the survey showed that the majority, 65 percent, regard the Mass as "an expression of devotion and faith" while 22 percent considered it as "something which belongs to the past, having no more meaning for youths."

The *Il Sabato* analysis said this showed that the Mass had lost its attraction for youths.

END

MAY-LEBANON Aug. 23, 1989 (460 words)

ARCHBISHOP MAY URGES BUSH TO STOP LEBANON 'SLAUGHTER'

By Catholic News Service

WASHINGTON (CNS) -- St. Louis Archbishop John L. May, president of the National Conference of Catholic Bishops, has asked President Bush for an extensive U.S. effort to "stop the slaughter of Lebanon."

In an Aug. 21 letter to Bush, Archbishop May said Syria "must be directly confronted and restrained" because the continued crisis "threatens the end of Lebanon."

He added, "It is not outside military help but strenuous, coordinated international political and moral support which Lebanon needs."

A copy of the letter was released Aug. 22 by the NCCB.

Archbishop May appealed to Bush for "as extensive a diplomatic and humanitarian role as the United States can possibly play." He also asked for "a particular, targeted effort by the major powers to stop the slaughter of Lebanon and to begin the process of negotiation."

It was the archbishop's second letter to Bush about the crisis in Lebanon. In an April 5 letter, the NCCB president said that "everyone looks to the United States" to help arrange a multilateral cease-fire.

Since April, though, "only greater devastation and loss of human life" has occurred, Archbishop May said in his Aug. 21 letter. "The merciless shelling in Beirut, described by Pope John Paul II last week as a process of 'genocide,' threatens the end of Lebanon as it has existed for the last 46 years."

Archbishop May said, "The Syrian presence and policy in Lebanon poses the greatest threat to the independence and welfare of Lebanon. The Syrian crime in Lebanon needs to be identified for what it is: the suppression of the life of an independent nation."

The remarks made by the pope Aug. 15 during an Angelus blessing at his summer villa at Castel Gandolfo outside Rome were recalled by Archbishop May. The pope had said, "We find ourselves facing a threat to the entire order of international life. It is a threat of a moral nature, so much more painful because it is a weaker state that is feeling the violence and indifference of the stronger."

Archbishop May wrote Bush that he realized the possibilities of outside action were "limited by several elements," but "without the clear expression of international concern, especially by the major international powers, the cycle of violence in

(MORE)

HELLWIG Aug. 23, 1989 (440 words)

RECONCILIATION SHOULD STRESS CHANGE, NOT GUILT, THEOLOGIAN SAYS

By Sister Mary Ann Walsh

Catholic News Service

WASHINGTON (CNS) – The Catholic Church's reconciliation rites should stress how people can make changes in modern society, rather than "feed into" guilt they may feel about the state of the world, theologian Monika Hellwig said Aug. 22.

Ms. Hellwig, a theology professor at Jesuit-run Georgetown University, made the comments in a keynote address at the North American Conference on Worship in Washington. The Aug. 21-24 annual meeting drew about 400 people.

Today it is "the best of times and the worst of times" for promoting more participation in reconciliation rites, Ms. Hellwig said.

It is the "best of times" because "it is a moment of immense opportunity," Ms. Hellwig said, and there is a realization of "vast possibilities in our world, in our technology, in our international and national policies, in our economies that can be used for good or for ill."

"Never before in history have proportionately so many of the population been so aware of corporate responsibility for ecology, for social justice within our societies and worldwide, questions of peace and disarmament, questions of race, of inclusion of the excluded," she said.

It also is "the worst of times," she said, because with so many people aware of such issues there is a danger of making them feel so guilty they are unable to effect change.

"People are absolutely incapacitated, paralyzed by a vague anxiety and sense of guilt about all these things," she said.

The theologian said she thought the church sometimes has made a mistake in focusing confession on trying to measure degrees of personal guilt.

"The question of self-blame can in itself be rather paralyzing and therefore acting against" conversion, Ms. Hellwig said.

She outlined traditional church teachings on reconciliation and noted that they include "the need for contrition in Christian life."

"Obviously, unless there is a sense of sorrow and rejection of what is, there won't be a move to what ought to be," she said. However, she said, such teaching yields both a positive and a negative result.

The negative aspect, she said, is "the focus on guilt, on feeling guilty."

"The positive heritage is the focus on possibility of change," or on acknowledgment that a situation is "out of focus," that a relationship is "unauthentic," or that "personal identity is linked perhaps to possessions, to specific achievements," Ms. Hellwig said.

The challenge for today's reconciliation rites, Ms. Hellwig said, is how to increase people's sense of where they need to make changes in their way of life and yet "leave behind the perennial obsession with guilt."

END

ITALY-ATTENDANCE Aug. 23, 1989 (320 words)

SURVEY SHOWS LOW MASS ATTENDANCE AMONG YOUNG ITALIANS

By Catholic News Service

MILAN, Italy (CNS) – Slightly more than 15 percent of Italian Catholics between the ages of 15 and 30 fulfill the weekly Mass obligation, according to a nationwide survey by an Italian Catholic weekly magazine.

The survey showed that 84.5 percent had not fulfilled their Mass obligation the previous week and 73.6 percent had not fulfilled it during the previous three weeks.

An article analyzing the survey said it shows that "secularism has won" in Italy and "the sacred has become eclipsed."

(MORE)

**'MENGELE TWINS' REVISITING AUSCHWITZ
HARASSED WITH ANTI-SEMITIC EPITHETS**
By David Landau and Hugh Orgel

JERUSALEM, Aug. 23 (JTA) -- A group of Auschwitz survivors and their families on a "memorial mission" to the death camp site this week had hoped to avoid embroilment in the bitter controversy over the presence of a Carmelite convent there.

But after encountering gross anti-Semitic insults, they apparently could not.

They demonstrated vigorously outside the convent Monday, demanding its removal from the place where 2 million Jews were slaughtered.

The group of about 50 "Mengele twins" are survivors of barbaric medical experiments performed by the notorious death camp doctor, Josef Mengele.

They traveled to Auschwitz with their children and grandchildren. A delegation of four members of Israel's Knesset accompanied them.

Miriam Zeiger, who heads the association of "Mengele twins" in Israel, told the daily newspaper Ha'aretz in a telephone interview last weekend that the group would avoid any provocative act in connection with the convent.

But their resolve was put to a hard test. At the Auschwitz parking lot, an attendant collecting tickets told the Holocaust survivors, "It's a pity you came. What are you looking for here, you dirty Jews?"

Emotional Visit To Birkenau

During the protest outside the convent, several local passersby insulted the Holocaust survivors, objecting to their presence at the site.

According to a report in the Jerusalem Post, one woman asked: "Do we have the right to drive you out of Bethlehem because Jesus was born there? What right do you have to tell us what to do here?"

A violent response by some of the visitors was narrowly averted.

The four Knesset members did not attend the demonstration, as it would have been unacceptable for them to have done so in a foreign country.

The survivors and their families visited the Birkenau death camp Sunday and nearby Auschwitz on Monday. They began the Birkenau tour by singing "Jerusalem of Gold" and "Am Yisrael Chai."

But dreadful memories broke down all semblance of a structured ceremony, when the survivors approached the ramp where Mengele selected who would be sent directly to the gas chambers.

Everyone reportedly wept as they stood together at a pile of personal effects -- tiny shoes and boots and other articles of clothing--taken from children before they were gassed.

"The Nazis had no use for children," one man said, "but they found twins interesting."

Zeiger called the visit "our confrontation with our lost childhood."

One of the surviving twins, standing outside the Carmelite convent later, said, "The Christians never helped the Jews in Auschwitz, so they have no right to pray for the souls of the dead now."

**PROTESTS ARE OBSTACLE TO MOVING NUNS,
POLISH CARDINAL TELLS ISRAELI OFFICIAL**
By Hugh Orgel

TEL AVIV, Aug. 23 (JTA) -- Cardinal Franciszek Macharski complained to an Israeli Cabinet official on Tuesday that widespread Jewish protests were making it impossible for him to abide by the agreement he signed to remove a convent built on the grounds of the former Auschwitz death camp.

Macharski, the archbishop of Krakow, discussed the issue during a two-hour meeting with Zevulun Hammer, Israel's minister for religious affairs, who is visiting Poland.

Hammer explained that Auschwitz, where 2 million Jews died in the gas chambers, remains the most profound symbol of the Holocaust for the Jewish people and that they resent the presence of a convent or any sectarian institution there.

Macharski said he believed a compromise must be reached to effect the convent move, but he warned that it would take a long time and would require a "long educational process" aimed at the Polish people.

According to accounts of their talk, Macharski told Hammer he was deeply hurt by reports that anti-Semitism was manifested at Auschwitz. He said those reports did him an injustice.

But he admitted that tempers were running high among Polish Catholics.

Local residents cannot understand why they cannot pray in the convent and why the nuns cannot live and pray there in peace, Macharski told Hammer.

Anti-Semitic Leaflets Surface

That lack of understanding increasingly appears to be manifested in incidents of blatant anti-Semitism. A group of Holocaust survivors visiting Auschwitz this week was called "dirty Jews" by Polish bystanders.

And in Krakow, anti-Semitic leaflets have surfaced recently blaming "the Jews" for Poland's current economic woes and wartime atrocities against Polish soldiers.

Macharski said that was why there needed to be an educational campaign to re-establish communications and understanding between Jews and Poles.

The cardinal explained that the problem was intensified by the surge of Polish nationalism in the wake of recent political changes that have weakened the hold of the Communist Party on everyday life.

Macharski was one of four European cardinals who signed an agreement with leaders of international Jewish organizations in Geneva on Feb. 22, 1987, that stipulated the convent would be relocated no later than Feb. 22, 1989.

That deadline was not met, and the nuns refuse to leave.

Macharski said he wanted to abide by the agreement, but could not implement it under pressure from Jewish organizations.

He urged Hammer to help him remove the convent issue from media headlines and to stop widespread Jewish protests.

Two weeks ago, the cardinal suspended

construction of a ecumenical prayer center away from the Auschwitz grounds, where the convent was to be relocated.

He said at the time that he was angered by what he considered gross behavior by some Jewish protesters.

He was apparently referring to a group led by New York activist Rabbi Avraham Weiss, which tried last month to scale the convent walls and was viciously assaulted by Polish workers.

Dialogue To Continue

Despite Catholic criticism of his tactics, Weiss is currently traveling to various European cities to explore the possibility of further actions at Auschwitz.

Hammer told the cardinal it would not be easy to suppress the outcry of Jews throughout the world who are deeply hurt by the presence of the convent at Auschwitz.

He spoke of the right of Jews whose relatives and people died there to be alone with their sorrow and pain.

"This place is the height of evil, the worst place which ever existed, a mass production line for murder," the Israeli minister said.

"It is saddening that now victims of this place (Jews and Christians) should have to fight one another," he added.

He and the cardinal agreed that the issue must be pursued further. Macharski said he would continue the discussion with Mordechai Palzur, head of the Israeli interests section established in Warsaw last year. Palzur holds the rank of ambassador.

Macharski also agreed with Hammer that the convent issue should not interfere with the dialogue Israeli and Jewish leaders are holding with Poles.

He said he supported the State of Israel and would like to visit it sometime, but could not do so as long as he was the target of attacks by Jews.

Weiss Group 'Prepared To Return'

Hammer told reporters later that all of the Polish leaders he met with before his talk with Macharski had agreed that the convent must be moved.

But despite the understanding expressed by Polish statesmen, there is a detectable hardening of attitudes on the issue, Hammer said.

At the same time, Jewish activists are showing no signs of backing down.

Rabbi Weiss, who led demonstrations at Auschwitz on July 14 and 16, is currently canvassing European cities to see if there is sufficient sentiment to mount new protests at the convent.

Weiss, who spent the last several weeks in Israel, arrived in Amsterdam on Monday and planned to continue on to Brussels and Paris, according to Glenn Richter, a participant in last month's demonstrations who was reached in New York.

"We're certainly fully prepared to return," Richter said, "even though we know we may again encounter physical violence.

"But if what we did was a trigger leading to further Catholic-Jewish dialogue on the convent," he said, "it's worth any suffering we may endure."

(Contributing to this report were JTA staff writer Allison Kaplan in New York and JTA Jerusalem Bureau Chief David Landau.)

ISRAEL CHECKING REPORTS ITS NATIONALS HELPED TRAIN COLOMBIAN DRUG HIT SQUADS By Hugh Orgel

TEL AVIV, Aug. 23 (JTA) -- Israel said Wednesday that it is seriously investigating an NBC News report that Israeli nationals were helping train "hit squads" for the Colombian drug cartel.

A statement by the Foreign Ministry said if the reports are true, the individuals involved are acting on their own.

"Such actions would be in violation of Israeli law and would be contrary to Israeli policy, which is strongly committed to the war on drugs," the statement said.

It added that authorities are "will take all possible steps to prevent such activities."

In Washington, the State Department said Tuesday that it was "looking into the reports."

NBC News broadcast Monday what was purported to be a videotape made by a Colombian drug syndicate. It showed uniformed men being trained and the faces of the trainers, who NBC said were South Africans and Israelis.

One identified as an Israeli was shown speaking Hebrew, which was translated into Spanish.

The Colombian drug traffickers are known to maintain armed gangs and assassination squads. They are believed responsible for the murder this week of presidential candidate Luis Carlos Galan.

Knesset sources suggested Wednesday that the police find out whether legal charges could be brought against Israelis who made unauthorized use of knowledge and skills acquired in the army.

JEWS NOW EMIGRATING FROM USSR BY WAY OF HUNGARY AND GREECE By Allison Kaplan

NEW YORK, Aug. 23 (JTA) -- Hungary and Greece have become two new way stations for Jews emigrating from the Soviet Union to Israel.

According to Gerald Strober, spokesman for the National Conference on Soviet Jewry, between 50 and 75 Soviet emigres have chosen to travel to Israel by way of Budapest or Athens.

Until three months ago, when Strober says Soviet Jews first began to emigrate through Hungary and Greece, the sole stopping points for the Soviets have been Vienna and Bucharest.

Hungary is the second Eastern bloc country to permit Soviet Jewish emigres to fly directly to Israel. Emigres have traveled to Israel via Romania for more than a year.

In March, Hungarian and Israeli officials signed an accord establishing regular flights between Tel Aviv and Budapest by El Al Airlines and Hungary's national carrier, Malev Airlines.

Strober said that the establishment of different routes for emigration is a natural outgrowth of the increased number of Jews now being allowed to emigrate.

He said that individual Soviet Jews are choosing these routes in order to facilitate their trip to Israel. "It's a way of getting there in the quickest way possible," he said.

A newly established World Jewish Congress office in Budapest has begun assisting the emigres, by arranging an overnight stay and giving them orientation talks.

According to a WJC spokesman, the "systematic emigration" of Soviet Jews through Budapest began Aug. 14 and has continued ever since.

**OSI WAS INVESTIGATING VON KARAJAN
AT TIME OF FAMED CONDUCTOR'S DEATH**
By Howard Rosenberg

WASHINGTON, Aug. 23 (JTA) -- The U.S. Justice Department's Office of Special Investigations was conducting an inquiry into Herbert von Karajan's wartime activities in the Nazi Party, when the world-famous conductor died last month, OSI officials have confirmed.

Von Karajan, who died July 16 at the age of 81, was a member of the Nazi Party during the Third Reich.

The investigation began within the past year, following allegations that OSI Director Neal Sher would not disclose.

Elan Steinberg, executive vice president of the World Jewish Congress, said that OSI was "absolutely correct in looking at" the case. He pointed out that von Karajan had "lied about his Nazi past," specifically about the time he served as a member of the Nazi Party.

WJC brought information to OSI's attention within the past year on von Karajan, but it is unclear whether that material prompted OSI's investigation.

Since von Karajan was an Austrian citizen, it was not possible for OSI to strip him of citizenship or deport him.

But if the investigation had found he was linked to Nazi war crimes, he could have been placed on the Justice Department "watch list" barring entry to the United States.

**MASS ARRESTS REPORTED IN TERRITORIES
AS AUTHORITIES INVESTIGATE KILLINGS**
By Gili Sedan

JERUSALEM, Aug. 23 (JTA) -- Israeli security officials are grimly reassessing their optimistic conclusion earlier this month that the Palestinian uprising was on the wane.

The violence continued unabated this week. Authorities in the West Bank were forced to cancel plans to resume 11th and 12th grade classes at local high schools, which have been closed since January for security reasons.

The lower grades were reopened in stages recently, so far with relatively few problems. But officials admit the time is not ripe for additional normalization, because the prevailing conditions seem to be violent.

The Israel Defense Force, which for 20 months has been unable to quell the so-called intifada, is resorting again to widespread dragnets and mass arrests.

Dozens of West Bank residents were detained Wednesday, as security forces searched for troublemakers in the area.

The operation began early Wednesday morning and continued late into the evening. The IDF said the action would "reduce the level of violence in the territories."

Soldiers arrested dozens of residents of Anabta village, near the Tulkarm-Nablus road. It is the scene of frequent rock attacks on military vehicles and the cars of Jewish settlers.

The IDF said it seized several ringleaders long on the wanted list.

The situation is complicated by several unsolved killings.

One, on which the United States is pressing Israel for information, involves a 15-year-old American-born Palestinian youth, Amjad Jibril a-Tawil, who was a U.S. citizen. His battered body

was found by a shepherd in the industrial zone between Ramallah and the adjacent town of El-Bireh.

The Tawil family is prominent in Ramallah. The youth's mother lives in El-Bireh. His father, Hussein Tawil, flew in from Miami, where he has lived for 16 years.

Slain Youth Wasn't In Army Custody

The family blames the IDF for Amjad's death. They said he was shot in the heart, his head was crushed and he bore cigarette burns.

The army insists the youth was never in its custody. An intense inquiry is being conducted with the assistance of the police.

The family, meanwhile, got an order from Israel's High Court of Justice allowing burial to be postponed.

A private pathologist, Dr. Derek Pounder of Scotland, was engaged to perform a second autopsy. He submitted his findings to the family Wednesday evening. The results were not immediately disclosed.

News of his death and charges that he was murdered by Israelis touched off rioting in Ramallah. A curfew was clamped on part of the town, and the Tawil home was put out of bounds. No one, including the dead boy's father, was allowed to enter.

In Washington, the State Department demanded Tuesday that Israel give unrestricted access to American consular officers. By Wednesday, officials said that problem had been resolved.

Adding to the tension this week were the deaths of two other Palestinian teen-agers, whose families have complained to the authorities.

One of the victims is Nasser Shaheen Abu Katrina, who was shot to death Tuesday morning in the El-Amari refugee camp in Ramallah.

A 15-year-old girl from the Askar refugee camp, near Nablus, died in a Ramallah hospital Tuesday from head wounds sustained a week ago during a clash with IDF soldiers.

A 20-year-old girl was shot to death Tuesday in the Deir el-Balah marketplace in the Gaza Strip.

Fake ID Cards Issued

Residents in the Gaza Strip have been boycotting their jobs in Israel since Sunday, on orders from the unified command of the Palestinian uprising.

The issue is the new magnetic identity cards, which all Gaza workers must show in order to be admitted to Israel to go to their jobs.

The purpose, the Israeli authorities say, is to screen out people with criminal or security offenses. But the cards have aroused the fury of Gaza residents as few other measures have done.

Intifada activists have confiscated thousands almost as soon as they were issued.

A photo print shop in Ashkelon has been producing forged ID cards to distribute among Gaza workers. The idea is they would hand over the fake cards to intifada activists and use the valid one to get to work.

The idea is said to have originated with Israelis who employ Arabs. When the print shops voluntarily checked with police if it was legal, they were told to stop making the phony cards "until further notice."

The job boycott is supposed to last a week. The real test of the magnetized cards will start next Sunday, when the boycott ends, Israeli authorities said.

BEHIND THE HEADLINES:**JEWS FAVORING MODERATE INCUMBENT OVER BLACK LIBERAL IN NEW YORK RACE**

By Andrew Silow Carroll

NEW YORK, Aug. 23 (JTA) -- A majority of Jewish New Yorkers are likely to pass up a chance to nominate the city's highest-ranking black official in the Sept. 12 mayoral primary.

Instead, polls show they prefer by a margin of 3-2 the man who has been the outspoken symbol of New York Jewish liberalism for 12 years and three consecutive terms, incumbent Edward Koch.

The Jewish vote is pivotal, since as many as one-third of New York's registered Democrats are Jews.

In bypassing the current, narrow front-runner for the Democratic nomination, Manhattan Borough President David Dinkins, Koch's Jewish supporters are challenging definitions of what it means to be a liberal.

Like Koch, they take traditional "liberal" stances in support of civil liberties and personal freedom. But they are increasingly moderate to conservative on law-and-order issues and equal-opportunity programs.

The Jewish vote in New York is by no means monolithic. Upper West Side liberals are expected to back Dinkins in the primaries, just as many Brooklyn Orthodox will support the likely Republican candidate, former U.S. Attorney Rudolph Giuliani, in the November general election.

And there remain pockets of support for the other major candidates, all Jews. City Comptroller Harrison (Jay) Goldin, a former regional president of the American Jewish Congress, calls himself "a liberal on social issues, a conservative on fiscal issues and Attila the Hun on drugs and crime."

Businessman Richard Ravitch, the founding president of the city's Jewish Community Relations Council, also touts fiscal responsibility and a crackdown on drugs. Goldin and Ravitch each poll less than 10 percent among Jews.

Concern About Urban Problems

On the Republican side, Ronald Lauder, the former U.S. ambassador to Austria and a major philanthropist of Jewish causes, is running a distant second to Giuliani. The heir to the Estee Lauder cosmetics fortune has distinguished himself mainly by spending a whopping \$10 million of his own money on the campaign.

But whomever they support, Jews and other New Yorkers are looking for answers to a daunting array of crises: rising homelessness and a lack of affordable housing, a deteriorating school system and a hospital system pushed to the brink of collapse.

Most of all, they seem to want someone who can contain the epidemic of drug abuse and the violence that accompanies it.

Jews may be consistent supporters of the positions of the American Civil Liberties Union, but a majority -- as high as 70 percent in some polls -- would support a return of the death penalty in New York state.

Many are also firmly against affirmative action and housing plans that they see threatening the stability of small businesses and middle-class neighborhoods.

Milton Himmelfarb, the neoconservative analyst who has long bemoaned the Jewish tendency toward liberalism, said Koch's endorsement by the Police Benevolent Association may mean

more to Jews than the labor unions' endorsement of Dinkins.

"Where the thing cuts close to the bone -- crime in the streets, 'Am I gonna be killed?' -- Jews have more confidence in Koch," he said.

Another analyst said Jewish support for Koch could reflect an even sharper turn to the right.

Koch has "touted his alliances with conservative and neoconservative elements of the Jewish community, from Menachem Begin to Norman Podhoretz," even while "lashing out at minorities, reformers and insurgents of all races," Jim Sleeper, deputy opinion editor of New York Newsday, wrote in the progressive Jewish magazine Tikkun.

One Third Of Democratic Vote

Dinkins, meanwhile, knows he will need more Jewish support to guarantee a victory over Koch and then win the November election.

Jewish support has proved a decisive factor for black mayoral candidates in cities such as Chicago, Los Angeles and Philadelphia. And Jews have shown a willingness to vote for blacks or other non-Jews over Jewish candidates if the non-Jews seem closer to their values, seem more like "one of their own" on the issues.

That is perhaps why, in his appeals to Jews, Dinkins plays down his more progressive ideas and plays up his sensitivity to the Jewish community.

Knowing that Jews distrust his support for Jesse Jackson, Dinkins has come out strongly against the anti-Semitic statements of Nation of Islam leader Louis Farrakhan. He reminds Jewish audiences that his support for Israel goes back 14 years, when he founded the Basic Black Americans in Support of Israel Committee.

And he is proud to have received a blessing, if not the only blessing, of the Lubavitcher rebbe, Rabbi Menachem Schneerson.

Dinkins, like all of the candidates, denies that he is pandering to the Jewish vote when he talks about Israel, Soviet Jewry or President Ronald Reagan's trip to the German war cemetery at Bitburg.

But in their appeals, each of the candidates has run far afield of city issues to include foreign policy and even echoes of the Holocaust.

Seeing a chance to wound the popular Giuliani, they have hyped allegations that in 1986 the prosecutor's investigators used a Nazi slogan to intimidate an Auschwitz survivor into cooperating in a corruption probe.

No Black-Jewish Clash Yet

Giuliani, who traveled to a yarmulke factory this summer to announce his endorsement by a coalition of mainly Orthodox Jewish groups, says he found out about the incident only three weeks ago. Both Koch and Dinkins have called for a complete investigation.

The New York Jewish Week called the candidates' campaign tactics for Jewish votes "shameless," adding that Jews are being seen as "a narrow-minded but powerful bloc that care nothing for education, or the homeless, or crime, subways or a failing economy."

Jewish leaders have been heartened that the Koch-Dinkins rivalry has not been played out as a competition between blacks and Jews.

David Pollock, associate executive director of the JCRC, said polls show Jews are still more likely to vote for Dinkins than other white ethnics, such as Catholics.

The election results may determine whom Jews really consider to be "one of their own."

**APPOINTMENTS**

INDIANAPOLIS (JTA) -- Stanley Talesnick has been elected president of the Jewish Federation of Greater Indianapolis. He succeeds Jerry Litwack.

RACE TO FILL PEPPER'S FLORIDA SEAT MARKED BY ETHNIC MUD-SLINGING

By Jennifer Tescher
The Miami Jewish Tribune

MIAMI (JTA) -- The race to succeed the late Claude Pepper in Miami's 18th Congressional District has become an ugly, racially divisive war over ethnicity, party politics and now, religion.

In the latest battle, The Miami Herald reported that a black Republican leader said Democratic candidate Gerald Richman, who is Jewish, "does not believe in God like we do." The Republican later denied making those remarks.

The Jewish community expressed outrage over Rev. Thomas Ferguson's comments to a Herald reporter Sunday, when he explained why he and Republican candidate Ileana Ros-Lehtinen had arrived early at the Jordan Grove Baptist Church and were planning to leave early.

Ferguson, according to the Herald, said they were leaving "because we don't want a confrontation in the House of God since Mr. Richman does not believe in God like we do."

Ferguson, president of the Republican Black Caucus of Dade County, claims he was misquoted by the Herald.

Although the Anti-Defamation League of B'nai B'rith acknowledged Ferguson's denial, Southern area director Arthur Teitelbaum said, "The remark attributed to Rev. Ferguson raises the ugly specter of anti-Semitism. This kind of rhetoric is offensive to all persons of good will and has no place in a political campaign."

At a news conference Monday, Ros-Lehtinen explained away the comment as something said in the heat of the moment and said she didn't think a person's religious beliefs should be a factor in the campaign.

Controversy has surrounded the campaign from the outset, after National Republican Party Chairman Lee Atwater said the Congressional seat belonged to a Cuban-American.

"The difficulty is that Lee Atwater's comments initially set the tone for a campaign that would be ethnically divisive," said Mark Freedman, executive director of the American Jewish Congress in Miami. "Once you open the Pandora's Box of ethnicity, race and religion, it becomes a campaign based on those things and not the issues."

Atwater's comments were the impetus behind Richman's original campaign slogan, "This is an American seat," which was knocked by the Fair Campaign Practices Committee in Dade County as divisive.

Even though Richman released a watered-down version of the slogan, a seat "for all the people," Rosario Kennedy, who was defeated by Richman in the Democratic runoff Aug. 15, has refused to endorse Richman. Ros-Lehtinen then called Richman a bigot and refused to debate him.

Both Ros-Lehtinen and Kennedy are Cuban Americans.

"We have appealed to both candidates to cease appealing to ethnic sensibilities and start talking about the important issues of our community and our nation," said Teitelbaum. "I think it's a tragedy that the campaign has focused on ethnicity and that the subsequent issues have been lost in the smoke and mud of this campaign."

The special election between Ros-Lehtinen and Richman is Aug. 29.

HOLOCAUST BECOMES ELECTION ISSUE IN NEW YORK MAYORALTY CAMPAIGN

By Naomi Godfrey
The New York Jewish Week

NEW YORK (JTA) -- Leaders of Jewish organizations are calling "reprehensible" and "disgusting" an incident in which "Nazi-like" law enforcement tactics were allegedly utilized by the U.S. Attorney's office in an arrest of a Holocaust survivor three years ago.

Some, noting that the U.S. attorney at the time was the Republican mayoral hopeful Rudolph Giuliani, also are condemning the reporting of the incident at this time, saying it was a political use of the Holocaust.

Simon Berger, 62, a Long Island lock manufacturer and survivor of the Auschwitz death camp, recently told the New York Post that during a 1986 interrogation by prosecutors on Giuliani's staff, he was forced to sit in front of a blackboard upon which was written the phrase "Arbeit Macht Frei," or work makes freedom, the slogan that greeted inmates entering Auschwitz.

The interrogation took place in an eighth-floor corridor of the office of the U.S. Attorney for the Southern District in Manhattan.

Berger, whose family was killed at Auschwitz, had been arrested Feb. 9, 1986, on charges of conspiracy and mail fraud. He was later acquitted after a two-day trial.

Berger's attorney, Barry Slotnick, formally complained in a fall 1986 affidavit attached to a motion for dismissal of his indictment.

The late U.S. District Judge Lloyd MacMahon ruled, however, that there was "not a scintilla of evidence to suggest that the government intentionally directed the phrase toward Berger."

An assistant U.S. attorney on Giuliani's staff, David Zornow, conducted an internal investigation of the incident at the time, following Berger's complaint.

Zornow said he found that the slogan, one of several phrases scrawled on the board, had been there for weeks before Berger's arrest. No explanation has been offered for Nazi slogan appearing on the chalkboard, however, and the person who put it there has never been identified.

The incident, which the Post featured in two days of front-page headlines last Friday and Saturday, has caused a furor, with some local politicians and activists calling for reinvestigations.

The Anti-Defamation League of B'nai B'rith said in response to an inquiry that it was conducting its own investigation.

"If it happened, which I assume it did, it is

reprehensible and disgusting," said Abraham Foxman, ADL national director. "Therefore, we are looking into the matter to see where it happened, when it happened and who may have been responsible."

On the other hand, Foxman said, "The fact that it surfaced now is disconcerting. It was reprehensible then and reprehensible now, but to wait three years to make it a public issue today smells too much of politics."

Berger denied his disclosure was politically motivated, saying he went public only after being approached by the Post. Post editor Jerry Nachman said the newspaper had learned of the incident after receiving court documents from a party whom he would not identify.

In an interview with the Post, Berger said he "had kept it a secret" for three years because "it was an emotional issue . . . I was afraid. But when the Post called me, I had to say something. History was repeating itself."

In an interview with The Jewish Week, however, Berger said, "I wanted to bring it out before the election."

Berger's son, Mark, said the family did not bring up the affair earlier because it would have been forgotten.

He, too, denied political motivations and said there had been no intention to go public before the Sept. 12 primary -- noting that Giuliani will appear on the Liberal party line on the November ballot regardless of the GOP primary results.

He said the family had been waiting for Rosh Hashanah, "a more appropriate" time, to bring out the affair, but the Post approached his father first.

The High Holy Days begin at the end of September, when the general election campaign will be in full swing.

Reactions from competing mayoral candidates -- four of the six are Jews -- have been muted.

Only Manhattan Borough President David Dinkins, the Democratic front-runner, has called for a full-scale federal reinvestigation. Mayor Koch has asked Giuliani's successor, U.S. Attorney Benito Romano, to release the Zornow investigation results.

Giuliani has denounced the "highly inflammatory" news coverage of the 3-year-old incident, charging it was a "set-up" aimed at discrediting his campaign against GOP rival Ronald Lauder, a former U.S. diplomat.

Giuliani, who stepped down from the federal prosecutor's post this year to run for mayor, was quoted in the media as saying he learned of the incident only "a few weeks ago," but later acknowledged that it was brought to his attention a few months after it had occurred. He termed the incident "reprehensible."

"If we found the person who did it, and that person was with a federal agency, I'm sure we would have fired them," Giuliani said. "I think the government did precisely what it should have done: Preserve the evidence and turn it over to the defense counsel."

Giuliani told the Post he was "particularly offended" by the paper's reports "in light of my prosecution of Nazi war criminals."

Giuliani argued cases against war criminals Karl Linnas and Boleslavs Maikovskis, as well as the case to close the Palestine Liberation Organization mission to the United Nations.

50 YEARS AGO IN JTA HISTORY: SEPT. 1-7, 1939

MILLIONS OF JEWS STARVING, PERSECUTED IN CENTRAL EUROPE, REPORTER FINDS IN SURVEY

AMSTERDAM, Sept. 1 (JTA Air Mail) -- The agonies of war-time suffering are already a reality for millions of Jews in Central Europe. Germany today is tightening its belt in preparation for wartime food shortage, but in the Carpathian provinces of Upper Hungary scores of thousands of Jewish men, women and children are already starving.

On journeys during the past ten days which took me twice across Slovakia and Hungary and thrice across Germany, I never once stopped in a railway station -- until I arrived in Holland -- where I did not see weeping Jewish men and women. For the Jews from the Western and Southern frontiers of Germany all the way across Central Europe to Russia and the Balkans, the catastrophe of war had already begun, and for all but a small number of them, there is no escape.

In Bratislava, the wrecked hulks of the two principal synagogues, the Jewish poor hostel and several schools, the broken windows and smashed doors of sacked shops in the narrow streets of the Jewish quarter under the towering Hrad (Castel), explained why there were so few people out of doors. As I walked through the Zidovska Ulica (Jews Street), wandering into courtyards and byways, scores of pairs of eyes watched me through closed shutters. I did not imagine them. With the permission of the Slovak authorities -- permission which today would no longer be granted -- I went indoors and saw aged men and women sitting in the dark in terrified silence.

In one inner courtyard, I found myself within perhaps a score feet from the open windows of a Hebrew school. There were ten or more classes in progress; the boys chanting their lessons; the teacher of each class sitting on a small raised platform, dressed in the traditional garb of his calling. I stood, watching and listening. A boy close to an open window on my right saw me. Word passed from one boy to another and then to the teacher. The room fell silent. One by one, every room in the building became silent. Everybody watched. No one moved. Who was I? A stranger -- perhaps an F.S. man: I retreated in embarrassment, in shame and pity, too.

It seems true that the Jews in Central Europe who suffer most are not those who stay to face terror, injury, perhaps death, but those who leave. On the platform of the railway station the night I arrived in Bratislava from Budapest, there were Jews there, waiting and weeping. I do not know where they were going; I do not even know whether they were going anywhere, but they were on the platform and their clothing told me they were Jewish even though they did not speak and were huddled in groups away from the lights.

The night I left Bratislava, again for Budapest, I saw a white haired patriarch, who must have been nearly 80, standing alone facing a closed newspaper kiosk. He rocked slowly back and forth, saying his prayers and as I passed close to him, I heard him sobbing. Later, two younger men helped him to a bench and he sat alone in the cruel glare of a large electric bulb, breaking a dry roll of bread to crumbs and eating them slowly.

Judge Pressler indicated that the debate about his nomination to the ethics post may be moot because "I have not been offered the job and I have not decided to accept it if offered." If it were offered and accepted, he added, "it would actually curtail and almost completely eliminate any activity (by me) in the Southern Baptist Convention."

Judge Pressler has been a judge on Texas' Court of Civil Appeals since 1978. He was a lifelong Democrat until he switched to the Republican Party last September, saying that the Democratic Party "has moved to the far left and has abandoned the principles which have made us a strong nation and a great people."

Judge Pressler's daughter, Anne Csorba, works in the public affairs office of the Office of Personnel Management, which currently has oversight of the Office of Government Ethics. His son-in-law, Les Csorba, works in the White House Personnel Office.

08-28-89

10837

Retired cardinal calls for restraint in convent controversy

By Religious News Service

NEW YORK (RNS) — A retired Austrian cardinal has called for "wisdom and restraint" on both sides of the dispute between Roman Catholics and Jews over the presence of a Carmelite convent at the site of the Auschwitz death camp in Poland.

The text of remarks on the subject made Aug. 18 by retired Cardinal Franz Koenig of Vienna, president of the International Catholic Peace Movement Pax Christi, was released in English Aug. 28 by Michael Hovey, the U.S. representative to Pax Christi's International Christian-Jewish Dialogue.

While Cardinal Koenig attempted to move toward reconciliation and understanding by both sides, the Polish news agency PAP reported that Cardinal Jozef Glemp, the Catholic primate of Poland, had criticized Jews for their attitude on the controversy in an Aug. 26 homily. And on Aug. 27, more than 1,000 Jewish Holocaust survivors deplored the Vatican's silence on the issue and said they are "deeply pained and angered" by the presence of the convent at Auschwitz.

Jewish Holocaust survivors believe there should be no religious structure at the site. Two years ago in Geneva, four European cardinals signed an agreement stipulating that the convent would be relocated as of Feb. 22, 1989. When that deadline was not met, Jewish groups complained that the failure to relocate the convent was adding a new tension to Catholic-Jewish relations.

In his remarks at an interfaith dialogue sponsored by Pax Christi in West Berlin, Cardinal Koenig said, "What we need now is wisdom and restraint from the part of all those concerned. What we need are words that do not hurt, words that build bridges."

The retired cardinal appealed "to our Jewish friends not to doubt the sincerity of the motives of the church, especially the Polish church." He declared that "the Carmelite nuns' intention is not the 'Christianization' of Auschwitz, the symbol of the Holocaust. It is not a Christian imposition."

Rather, Cardinal Koenig said, "the nuns want to repent for the terrible things done to all the victims, and they want to do so within sight of this place of horror, where millions of men, women and children suffered, Jews and non-Jews, Polish and non-Polish alike. They do so on the basis of a tradition which may be alien to the Jews, who do not build houses of worship at a place of death, but which is important to the Christians."

According to the president of Pax Christi International, "The church, which too often remained silent during the time of the Holocaust, has to address itself to the Shoah today with

great sorrow and restraint. It is in this spirit that the Carmelite nuns want their prayer, their life of repentance, to be understood as the expression of sorrowful reflection."

At the same time, Cardinal Koenig said, "I ask our Polish Catholic friends to be more sensitive to the feelings of the Jewish people. If prayer at a particular place is offensive to a whole community, why not say this prayer a few hundred meters further away? Prayers can be said anywhere. Should a prayer become less pleasing to God if it were for some time to be said in a provisional building?"

The cardinal stressed that "the Geneva agreement of February 1987 has to be carried out. The impression should not be created that Catholics do not keep their word."

Cardinal Glemp accused Jews of violating the country's sovereignty and told them not to dictate "impossible terms" in the convent controversy. The cardinal called on Jewish media "not to stoke anti-Polish feelings" in his Aug. 26 homily.

The following day the American Gathering/Federation of Jewish Holocaust Survivors, meeting in Loch Sheldrake, N.Y., issued a statement saying, "Neither a convent nor a synagogue should be on the ground of Auschwitz. The holy martyrs of Auschwitz should be left undisturbed. They should be granted the posthumous peace denied them during their abbreviated lives."

Benjamin Meed, president of the American Gathering, said the Carmelite nuns had "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 most of those who perished at Auschwitz."

08-28-89

10836

Phoenix diocese names commission to probe messages from Mary

By Religious News Service

(Note to editors: The following story is based on reporting by Kim Sue Lia Perkes and Henry F. Unger.)

PHOENIX (RNS) — The Roman Catholic Diocese of Phoenix has appointed a three-member commission to investigate locutions from the Virgin Mary that have reportedly been received by a member of St. Maria Goretti Parish in Scottsdale in the past year.

On Aug. 15, the Feast of the Assumption, more than 500 persons gathered on the lawn of Estela and Reyes Ruiz here to pray, celebrate Mass and hear a message which the Virgin Mary is said to have given Ms. Ruiz earlier in the day. During the Mass, they also heard a message from Jesus which is said to have been given through locutions to a member of St. Maria Goretti Parish.

The Rev. Jack Spaulding, pastor of St. Maria Goretti, has made six trips to Medjugorje in Yugoslavia, where apparitions of the Virgin Mary have been reported on numerous occasions during the past decade. During the Aug. 15 homily, Father Spaulding said, "Now, in our own time, in our own city, we are blessed with the presence of Our Lady."

Ms. Ruiz said Mary has told her she wants to be called "Our Lady of the Americas." Father Spaulding said the recent apparitions in Phoenix constitute Mary's first visit to the Americas since 1531, when she came as Our Lady of Guadalupe in Mexico City.

The Arizona apparitions began three months after Mr. Ruiz returned from a visit to Medjugorje. He said he learned last October that two people in Scottsdale, Ariz., had received spoken messages from the Virgin telling them that she would be appearing somewhere in the Americas.

provide Bible training for churches, explore possible health ministries and help establish relations between the United Christian Fellowship of Liberia and mainline Protestant and evangelical groups in the country.

Historically, the indigenous churches — begun by African leaders outside the immediate mission context — have been ostracized and viewed with suspicion by most Western missionaries and their African followers, according to the Board of Missions. Consequently, independent churches have been denied access to Bible schools and seminaries, leaving the churches with few pastoral leaders who have training in the Bible and theology.

INTERNATIONAL NEWS

08-28-89

10834

Pope compares Lebanon's modern problems with Polish history

By Religious News Service

(RNS) — Pope John Paul II cited the historic travails suffered by his native Poland in warning that similar dangers exist in Lebanon today.

In a 20-page apostolic letter marking the 50th anniversary of the start of World War II on Sept. 1, John Paul said. "It is essential there never again occur situations like that of Poland in 1939, in which a country was ravaged and divided up at the pleasure of unscrupulous leaders. In this context and in these days, we must call to mind the case of Lebanon, where united forces, pursuing their own interests, have not hesitated to imperil the very existence of a nation."

On Aug. 27, the day after the pope issued his message, the Italian daily La Repubblica quoted Muhammad Hussein Fadlallah, spiritual leader of the Hezbollah movement in Lebanon, as inviting the pope to West Beirut and pledging that "we are ready to give him full security measures."

In his apostolic letter, according to press reports, the pope also compared Naziism to Marxism, saying that "Nazi paganism and Marxist dogma are both basically totalitarian ideologies and tend to become substitute religions."

In referring to the Holocaust, he cited Nazi killings of Jews as something "which will forever remain a shame for humanity."

At a Rome news conference in which the apostolic letter was released, Cardinal Roger Etchegaray, head of the Vatican Council for Justice and Peace, was asked why the pope hasn't intervened in the dispute between Jews and Catholics over the presence of a Carmelite convent at the site of the Auschwitz concentration camp in Poland.

"Knowing the degree to which the pope respects the local churches, the pope shows himself even more respectful of the local church he comes from," Cardinal Etchegaray said.

The Vatican also announced the pope's appointment of a Vatican official as the first papal nuncio, or ambassador, to Poland since 1945. He is Monsignor Jozef Kowalczyk, who was born in Tarnow, Poland, and has headed the Polish section of the Vatican Secretariat of State since 1978.

In a reciprocal announcement, the Polish press agency said Jerzy Kuberski, who has been in charge of Poland's contacts with the Vatican since 1982, has been named Polish ambassador to the Holy See.

Cuba and Yugoslavia are the only other Communist countries with full diplomatic relations with the Vatican.



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CATHOLIC NEWS SERVICE REPORT FOR MONDAY, AUG. 28, 1989

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ETCHEGARAY Aug. 25, 1989 (90 words)

POPE NAMES CARDINAL ETCHEGARAY AS ENVOY TO EUCHARISTIC CONGRESS

By Catholic News Service

VATICAN CITY (CNS) -- Pope John Paul II named French Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, as his personal representative to the International Eucharistic Congress in Seoul, South Korea, Oct. 5-8.

The pope is scheduled to officiate at the close of the congress during a trip to Asia.

Eucharistic congresses are held to publicly demonstrate faith in the Eucharist. Forty-three previous international congresses were held between 1881 and 1985.

END

POPE-GORBACHEV Aug. 25, 1989 (500 words)

GORBACHEV ASKS POPE TO STRENGTHEN SOVIET-VATICAN TIES

By Agostino Bono

Catholic News Service

ROME (CNS) -- Soviet President Mikhail Gorbachev has sent a personal message to Pope John Paul II asking for a strengthening of Soviet-Vatican ties, the Soviet news agency Tass reported from Moscow.

The message was delivered a day before the pope discussed religious freedom for Catholics in the Soviet Union with a high-level delegation of the Russian Orthodox Church, the most important church in the Soviet Union.

The Russian Orthodox Church is a major opponent of Vatican efforts to get the Soviet government to legalize the Ukrainian Catholic Church.

Gorbachev's message was given to the pope Aug. 24 by Yuri E. Karlov, a personal representative of Soviet Foreign Minister Edward Shevardnadze, Tass said.

The meeting took place at the papal summer villa at Castel Gandolfo, 15 miles south of Rome.

The Gorbachev message "expressed readiness for the further development of Soviet-Vatican contacts," said Tass.

Gorbachev also outlined the "drastic issues of the present times: elimination of the threat of nuclear war, consolidation of peace and justice on Earth, and protection of basic values of civilization," said Tass.

"Gorbachev analyzed practical ways toward shaping extensive international cooperation to find solutions to these problems," said Tass.

It gave no further details about the message.

A Vatican announcement of the meeting did not mention the message. Vatican officials, however, confirmed that the pope received a message from Gorbachev.

The Vatican announcement said the pope and Karlov discussed religious freedom and world peace, especially in the Middle East.

The following day, Aug. 25, the pope received a high-level delegation from the Russian Orthodox Church to discuss improving religious freedom for Catholics in the Soviet Union. The 45-minute meeting also was held at Castel Gandolfo.

The three-member Orthodox delegation and the pope examined "problems that exist between the two churches, especially questions regarding the Catholic Church in the Soviet Union," said a Vatican announcement of the meeting.

A Vatican official said this included problems of Latin-rite and Eastern-rite Catholic churches.

The Ukrainian Catholic Church is an Eastern-rite church that was declared illegal by the Soviet government in 1946. Its members were told to join the Russian Orthodox Church. However, it has continued to exist clandestinely, with several million members inside the Soviet Union.

(MORE)

Since Gorbachev has come to power, Ukrainian church leaders have begun more public activities and have stepped up campaigns for legalization. The pope and other Vatican officials also have been pressing for legalization.

Last year, Russian Orthodox officials expressed openness to discussing the status of Ukrainian Catholics as part of overall Orthodox-Catholic ecumenical talks.

The Orthodox delegation "came also to develop and deepen relations between the Moscow patriarchate and the Catholic Church and to renew conversations," said the Vatican.

Members of the Orthodox delegation were: Metropolitan Filaret of Minsk and Byelorussia, president of the foreign religious affairs department of the Moscow patriarchate; Metropolitan Juvenal of Kroutitsi and Kolomna; and Metropolitan Filaret of Kiev.

END

POPE-DIPLOMAT LEAD ADD Aug. 25, 1989 (50 words)

Add to POPE-DIPLOMAT LEAD of Aug. 25, 1989:

In Lebanon Aug. 25, Genadi Tarasov, another personal representative of Shevardnadze, said fighting would not resolve the Lebanese conflict and peace should be given a chance. He spoke after meeting the Christian army commander, Gen. Michel Aoun, and Maronite Patriarch Nasrallah Sfeir.

END

LCWR-FUTURE Aug. 25, 1989 (980 words) With photo.

SPEAKERS EXAMINE STATE OF CHURCH, RELIGIOUS LIFE IN YEAR 2010

By Catholic News Service

LOUISVILLE, Ky. (CNS) -- The Catholic Church in the year 2010 could see aging baby boomers seek religious life, and could use "skills and gifts" as criteria for ministry instead of gender, according to speakers at an assembly of men and women Religious.

The baby boom generation "sought out alternative forms of communitarian life in their youth, and the dreams of youth may resurface in old age," Precious Blood Father Robert J. Schreiter told the national assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men in Louisville Aug. 21.

Donna Hanson, who addressed Pope John Paul II on behalf of the laity on the San Francisco portion of his 1987 U.S. visit, urged the 1,000 Religious in attendance to "truly enable lay people to share responsibility and be co-disciples."

Father Schreiter and Mrs. Hanson were among speakers addressing potential directions of, and challenges to, religious life in the next century. Theme of the Aug. 19-23 assembly was "Tradition and Transformation in Religious Life."

"In targeting 2010," said Christian Brother Charles Reutemann, "we recognize that it shall not happen overnight, nor in 2009, but that the future is already germinating and happening now." Brother Reutemann is on the staff of the Center for Spirituality and Justice in Bronx, N.Y.

Mrs. Hanson, secretary for social ministries for the Diocese of Spokane, Wash., used the analogy of a relay race "that we (laity and Religious) consider running together."

"We on the relay team must expand our church agenda from a preoccupation with A, B, C -- abortion, birth control and celibacy -- to a more comprehensive commitment to D, E and F -- debt, environment and family," she said.

Mrs. Hanson told the assembly that "if we are going to pass the baton of Christ's presence in the Eucharist on to the next generation, we must not fumble it nor let it slip from our grasp."

She added that if that baton of ministry is to be passed successfully, "the gifts of the entire team -- laity, women and men Religious and the ordained -- must be accepted and appreciated."

(MORE)

"If women are not even included in the gatherings, we cannot speak, and thus our wisdom is lost," she said. "If lay ministers are dismissed without cause, our church teachings on social justice will lose their meaning."

Mrs. Hanson said her "vision for the church in the year 2010 is that faith commitment, skills and gifts, not office nor gender, will be the criteria for ministry."

Father Schreiter predicted that by 2010, "the bulk of the world's wealth will be outside the United States" and "in non-Christian hands," which "will be especially far-reaching, since those who control the wealth set the general tone of life."

As Americans understand that, Father Schreiter said, "religious communities that have developed charisms of communitarian living and vows of poverty can provide important resources to such a society to help it move into another stage of existence."

Father Schreiter said, "From the perspective of demographics, it is unlikely" that the number of candidates for religious orders will rise between now and 2010.

Vocations, he added, "have come from predominantly from blue-collar working-class families, and have grown up in two-parent households. The problem is that, even though there are fewer and fewer Catholics who are blue-collar, vocations continue to come primarily from that group."

But "one potential source for candidates around the year 2010 will be the aging baby boomers themselves," Father Schreiter said, adding it could lead to a phenomenon found in the case of "the Hindu Brahman," who "after raising a family leaves the household to become a monk and sage."

Noting that Pope John Paul II will be in his 80s by the turn of the century, Father Schreiter said it is likely that a new pontiff will be elected before 2010.

A papal election could also erode Vatican power, according to Father Schreiter.

"It is likely that ... the universal church will be in a decentralizing mode after a long pontificate that had the centralization of power" as its cornerstone, he said.

"Decentralization is also more likely not only on ideological grounds," he added.

He predicted that frequent travels to Rome and regular visits of the pope to countries will be less feasible in the future because "the majority of Catholics will live in poor countries and the bulk of wealth will not be where the majority of Catholics are."

"Rome will become even more beholden to a few sources for its funding, and thus find itself less able to press its dictates than was the case in the past," Father Schreiter said.

Sister Graciela Volpe, a Sister of the Society of the Sacred Heart of Jesus, said the church's association with the poor must be stronger. She is involved in pastoral ministry in Mexico.

"If we are the church of the poor, we must reinterpret our mission," Sister Volpe said, and "become conscious of the situation of our people, of their longings for liberation, of the role of the church in the actual transformation of Latin America."

Religious can play a role, Sister Volpe said, in that "international religious congregations have access to accurate direct information" that can be shared in America, since "the social recognition granted to women and men Religious of the United State permits them to influence public opinion."

Delegates to the Louisville assembly also heard from Archbishop Pio Laghi, papal pronuncio to the United States. Archbishop Laghi told Religious they must do more to include minorities.

"It is a lamentable but undeniable fact that we have barely begun to make inroads in the call to religious life in the black, Native American and Asian communities," Archbishop Laghi said.

Contributing to this story were Roy J. Homer and George Morrison in Louisville.

END

CLEMENTS-DRUGS Aug. 25, 1989 (550 words)

FATHER CLEMENTS, OTHER PRIEST GET DEATH THREATS FOR DRUG CRUSADE

By Jay Copp

Catholic News Service

CHICAGO (CNS) -- Father George Clements, known for his adoption of three boys and social activism, has received death threats for continuing an anti-drug crusade started in June.

Both Father Clements and Father Michael Pfleger are under police protection. They say the threats will not deter their crusade.

The priests were arrested in June after they broke down the door of an alleged drug paraphernalia warehouse. The charges were later dropped.

More recently Fathers Clements and Pfleger lobbied the Illinois Legislature for a bill that bans the commercial sale of drug paraphernalia. The bill was passed and signed into law by Gov. James R. Thompson Aug. 22 at Holy Angels Church, where Father Clements is pastor.

The priests said they will work for passage of a nationwide ban on drug paraphernalia introduced by U.S. Rep. Charles B. Rangel, D-N.Y. Father Pfleger said either he or Father Clements will testify in September on drug abuse before the Senate Judiciary Committee.

At the signing ceremony, Father Clements called for a national day of prayer and fasting on Sept. 5, the day President Bush is expected to unveil his administration's anti-drug strategy.

"Jesus Christ told us some things can be accomplished only through prayer and fasting," Father Clements told the New World, Chicago's archdiocesan newspaper.

Since their anti-drug activities became publicized in June, Fathers Clements and Pfleger have received death threats. Father Pfleger said callers often identify themselves as drug dealers.

"You feel a sense of anger," he said. "But sometimes you feel like you're talking to a grown, mature businessman. We've been told we've created a great loss of income, so I can see why that fits."

The priests have also suffered property damage. In July Father Clements' car radio and air conditioner were stolen. Left behind was a sign that read: "The first of many. Your friendly drug dealer."

On Aug. 12, his car was stolen and found the next day heavily damaged. Father Clements said telephone callers told him they took the car and that "I better quit before it is too late."

And a brick was thrown through the front door of St. Sabina Church in Chicago, where Father Pfleger is pastor. A sign attached to the church threatened further reprisals.

The priests said they remained undaunted. "I know what we're doing is right," Father Pfleger said.

Fathers Clements and Pfleger will speak at anti-drug rallies, help monitor stores suspected of selling drug paraphernalia, and organize protests in front of houses identified by parishioners and community residents as the scene of drug sales, Father Pfleger said.

"We are in a mighty struggle to save the United States," Father Clements said. "Drug abuse is the worst plague to hit the world since the bubonic plague."

Father Clements was also arrested in Shreveport, La., in mid-June with comedian-activist Dick Gregory while protesting the sale of drug paraphernalia.

He first made headlines during the civil rights struggles of the 1960s. In the 1980s, his adoption of three boys and his founding of "One Church, One Child," a program aimed at getting black churches involved in finding homes for hard-to-place black children, prompted the making of a television movie, "The Father Clements Story."

END

SUDAN Aug. 25, 1989 (100 words)

POPE MEETS WITH VATICAN AMBASSADOR TO SUDAN

By Catholic News Service

VATICAN CITY (CNS) -- Pope John Paul II met Aug. 24 with Archbishop Luis Robles Diaz, Vatican ambassador to Sudan.

The Vatican announced the meeting but did not say what was discussed.

The Vatican has been following closely the six-year civil war between the Moslem-dominated government and guerrillas of the Sudanese People's Liberation Army, composed mostly of Christians and followers of traditional African religions.

The guerrilla group opposes the government, which it says is attempting to force Islamic law on non-Moslems.

In June, the pope sent \$50,000 to help victims of the fighting.

END

AUSCHWITZ-SURVIVORS Aug. 25, 1989 (390 words)

EMBARGOED until noon Sunday, Aug. 27. NOT to be published or broadcast before that time.

JEWISH HOLOCAUST SURVIVORS ASK POPE TO REMOVE CARMELITE CONVENT

By Catholic News Service

LOCH SHELDRAKE, N.Y. (CNS) -- More than a thousand Jewish survivors of the Holocaust have asked Pope John Paul II to order a Carmelite convent to be removed from the former Nazi concentration camp of Auschwitz.

"You lived in the vicinity of Auschwitz during the years of the Holocaust," said the statement to the Polish-born pope. "You know of the murders at Auschwitz. You know of the people who were driven from Polish and other European cities into cattle cars and transported directly into the gas chambers of Auschwitz.

"Many times in the past you have spoken about the plight of the Jews," the statement continued. "Surely you know the overwhelming majority of the victims were Jews, killed solely because they were sons and daughters of the Jewish people. Their memory must be honored, their identity affirmed."

Benjamin Meed, president of the American Gathering/Federation of Jewish Holocaust Survivors, read the statement to the gathering in Loch Sheldrake Aug. 27. He asked the audience -- mostly concentration camp survivors -- to affirm their support for the statement by rising in silence.

Meed said the Holocaust survivors were "deeply pained and angered" by the actions of the Carmelite nuns at the convent. Since 1984, the nuns have been living in an old theater just outside the walls of Auschwitz.

After protests from Jewish communities, Catholic and Jewish leaders agreed in 1987 to move the nuns to a site about one-third of a mile from the camp at an interfaith religious center the leaders agreed to build.

A July protest at the convent ended violently, and in August Cardinal Franciszek Macharski of Krakow -- the archdiocese in which Auschwitz is located -- suspended work on the interfaith center.

"Neither a convent nor a synagogue should be on the grounds of Auschwitz," said the survivors' statement. "The holy martyrs of Auschwitz should be left undisturbed. They should be granted the posthumous peace denied them during their abbreviated lives."

Meed noted that Holocaust survivors are growing old.

"Time is our enemy," he said. "What is there left for us to do? We must be concerned about the nature of the story that will be told to future generations."

END

MOVIE REVIEWS Aug. 25, 1989 (630 words)

By Henry Herx

Catholic News Service

NEW YORK (CNS) -- "Shirley Valentine" (Paramount) is the saga of a 42-year-old Liverpool, England, housewife who leaves hubby and grown children for a two-week holiday in Greece where she rediscovers a long-submerged zest for life.

Though there's nothing strikingly original about the story, Pauline Collins' performance in the title role makes the character of Shirley one to enjoy and remember. It's the portrait of a feisty middle-aged woman battling the boredom of each day's routine, knowing that there's something more that she should be doing with her life.

Her husband Joe (Bernard Hill) has grown into a boring mate, obstinately set in his ways and interested in little but his work. Her children, now on their own, are of little help. The son is a good-hearted dreamer, the daughter a self-absorbed twit.

Shirley has a limited circle of women friends, the closest being Gillian (Julia McKenzie), a prissy, often infuriating neighbor. It's little wonder Shirley carries on random conversations with the kitchen wall and sips wine while preparing Joe's supper.

When a feminist friend (Alison Steadman) wins a vacation for two in Greece, Shirley tags along, meets Costas (Tom Conti), a Greek with romance on his mind, and decides to stay on for a while. Joe finally gets the message after Shirley repeatedly hangs up on his calls and goes to Greece to fetch her home.

Willy Russell's script is an adaptation of his own London stage play which, when transported to Broadway, earned Miss Collins this year's Tony Award for best actress. The movie version records her winning, tour-de-force performance in the role of a spunky pixie, projecting a roguish sense of fun that is balanced by an equally strong sense of responsibility, something she often rues. Instead of letting her woes wear her down, Shirley laughs at them and at herself.

The dialogue has some wit and intelligence, and Miss Collins puts over the often self-deprecating one-liners about life, love and marriage with definitive style, especially when she pauses to talk directly to the audience.

The movie, however, in presenting what was originally a one-woman stage show, loses something when the play's verbal descriptions are visualized on screen. For instance, the scenes of her rebellious student days in a girl's high school are more a distraction than an asset.

Produced and directed by Lewis Gilbert, the adaptation tends to be too literal in translating verbal satire into images. For instance her boating tryst with the romantic Costas is rendered with some truly silly shots of surging surf and rocking boat.

Though the other actors do their best, the strength of the show lies in Miss Collins' delightful performance. Though Shirley's vulnerability comes across clearly, it is her resilience that is most attractive. The portrayal conveys an inner strength of character, one that wastes no time on self-pity or self-delusion. Shirley's marital lapse is a momentary miscalculation based on curiosity but neither she nor the audience are ever really taken in by the clay-footed Costas and his comic mangling of a four-letter Anglo-Saxon sexual expression. Conti tries hard but the role is little more than a plot device to set up a sentimental but satisfying ending.

This is adult comedy with a lot of heart and a memorable title performance. Americans may find the Liverpool accent a little hard to understand at times but the point of the humor is rarely lost. If, among the laughs, viewers get a few insights about human nature, all the better.

Because of some mature themes, fleeting nudity and comic use of a sexual expletive, the U.S. Catholic Conference classification is A-III -- adults. The Motion Picture Association of America rating is R -- restricted.

MORE TO COME

ADVISORY-BOOK Aug. 25, 1989 (130 words)

Editors: If you run movie reviews regularly, you may want to promote the fact that capsule versions of those reviews are available in book form. Getting the book into your readers' hands will reinforce the value of your own efforts to print the reviews

(MORE)

every week. Following is material which you can run to accompany the reviews.

Attention, movie fans: More than 5,000 U.S. Catholic Conference reviews of movies, and the USCC classification of each, are contained in "The Family Guide to Movies on Video," published by Crossroad. To order a copy by credit card, you may phone a toll-free number, (800) 638-3030, or you may send a check or money order for \$12.95 plus \$2 shipping and handling to: Crossroad Publishing Co., Dept. CNS, 370 Lexington Ave., New York, N.Y. 10017.

END

CAPSULES Aug. 25, 1989 (150 words)

By Catholic News Service

NEW YORK (CNS) -- The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Shirley Valentine" (Paramount)

In a British comedy of some wit and intelligence, a 42-year-old Liverpool, England, housewife (Pauline Collins) leaves hubby and grown children for a two-week holiday in Greece where she meets a clay-footed womanizer (Tom Conti) but rediscovers on her own a long-submerged zest for life. Adapted from his own stage play by Willy Russell and directed a bit too literally by Lewis Gilbert, the adult comedy about a spunky middle-aged woman has a lot of heart and a memorable title performance. Because of some mature themes, fleeting nudity and comic use of a sexual expletive, the U.S. Catholic Conference classification is A-III -- adults. The Motion Picture Association rating is R -- restricted.

MORE TO COME

CLASSIFICATIONS Aug. 25, 1989 (40 words)

By Catholic News Service

NEW YORK (CNS) -- The following are classifications of movies recently reviewed by the U.S. Catholic Conference Office for Film and broadcasting.

"Shirley Valentine" (Paramount) -- U.S. Catholic Conference classification, A-III-- adults. Motion Picture Association of America rating, R -- restricted.

MORE TO COME

RUGBY Aug. 25, 1989 (160 words)

IRISH RELIGIOUS CONDEMN RUGBY TOUR IN SOUTH AFRICA

By Catholic News Service

DUBLIN, Ireland (CNS) -- The justice commission of the Irish Conference of Major Religious Superiors has condemned an international rugby tour of South Africa.

The conference said it regretted that the tour, part of the South African Rugby Board's centenary celebrations, was supported by the Irish Rugby Football Union.

The commission announced Aug. 25 that it supported the view of the Southern African Catholic Bishops' Conference that the tour was obstructing efforts to secure a peaceful transition to a non-racist society in South Africa.

Father Sean Healy, a member of the Society of the African Missions, said the justice commission believed that the international sports boycott of South Africa had forced the South African government to realize that apartheid was totally unacceptable to the world community.

Apartheid is South Africa's system of racial segregation.

The Conference of Major Religious Superiors represents about 18,000 priests, brothers and nuns in Ireland and Northern Ireland.

END

ADVISORY-WEEKLY ROUNDUP Aug. 25, 1989 (20 words)

Editors: The weekly roundup on Monday will be on the joint assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

END

NEWS BRIEFS Aug. 28, 1989 (760 words)

By Catholic News Service

NATION

LOUISVILLE, Ky. (CNS) -- The Catholic Church in the year 2010 could see aging baby boomers seek religious life, and could use "skills and gifts" as criteria for ministry instead of gender, according to speakers at an assembly of men and women Religious. The baby boom generation "sought out alternative forms of communitarian life in their youth, and the dreams of youth may resurface in old age," Precious Blood Father Robert J. Schreiter told the national assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men in Louisville Aug. 21. Donna Hanson, who addressed Pope John Paul II on behalf of the laity on the San Francisco portion of his 1987 U.S. visit, urged the 1,000 Religious in attendance to "truly enable lay people to share responsibility and be co-disciples."

 CHICAGO (CNS) -- Father George Clements, known for his adoption of three boys and social activism, has received death threats for continuing an anti-drug crusade started in June. Both Father Clements and Father Michael Pflieger are under police protection. They say the threats will not deter their crusade. The priests were arrested in June after they broke down the door of an alleged drug paraphernalia warehouse. The charges were later dropped.

 HUTTONSVILLE, W.Va. (CNS) -- A Catholic pastoral center near a prison in a rural West Virginia community has become a second home for families of prison inmates. Since 1977, the Bishop Joseph H. Hodges Pastoral Center has provided rooms to individuals and families who might not otherwise be able to visit their relatives in the Huttonsville Correctional Center, said Father Paul W. Hickey, director of the Hodges center and prison chaplain. The center is named after former Wheeling-Charleston Bishop Hodges who died of cancer in 1985 after serving the diocese for 25 years. The prison, which houses about 500 inmates, is in Huttonsville, a remote community with no access to public transportation.

WORLD

VATICAN CITY (CNS) -- The Vatican is studying the "practical possibilities" of a papal trip to Lebanon, but it is still too early to determine the feasibility of a visit, said Vatican press spokesman Joaquin Navarro-Valls. A trip by Pope John Paul II would be "pastoral and humanitarian" rather than political, he said Aug. 25 in answer to press queries about the possibility of a papal trip to Lebanon. Navarro-Valls' comments also came a day after the pope met for 20 minutes with a high-ranking Soviet diplomat to discuss Mideast peace efforts.

 ROME (CNS) -- Soviet President Mikhail Gorbachev has sent a personal message to Pope John Paul II asking for a strengthening of Soviet-Vatican ties, the Soviet news agency Tass reported from Moscow. The message was delivered a day before the pope discussed religious freedom for Catholics in the Soviet Union with a high-level delegation of the Russian Orthodox Church, the most important church in the Soviet Union. The Russian Orthodox Church is a major opponent of Vatican efforts to get the Soviet government to legalize the Ukrainian Catholic Church.

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ll to order a Carmelite convent to be removed from the former Nazi concentration camp of Auschwitz. "You lived in the vicinity of Auschwitz during the years of the Holocaust," said the statement to the Polish-born pope. "You know of the murders at Auschwitz. You know of the people who were driven from Polish and other European cities into cattle cars and transported directly into the gas chambers of Auschwitz. Many times in the past you have spoken about the plight of the Jews," the statement continued. "Surely you know the overwhelming majority of the victims were Jews, killed solely because they were sons and daughters of the Jewish people. Their memory must be honored, their identity affirmed."

PEOPLE

ABINGDON, Va. (CNS) -- Sister Bernadette Kenny was recently cleared of a charge that she had violated a court order by impeding coal traffic to show support for the coal miners strike in Dickenson County. Sister Kenny, a member of the Medical Missionaries of Mary, was among 16 people arrested July 12 for driving slowly and allegedly delaying Pittston Coal Co. trucks. This strike tactic has been used by the United Mine Workers in their five-month-old strike. The nun has admitted sympathy with the strikers, but denied she was assisting them. Rather, she said in a statement in July that she was delivering medicine as part of outpatient services from St. Mary's Hospital in Norton, and had to drive the oversize vehicle over the mountain roads. END

ADVISORY-PHOTOS Aug. 28, 1989 (900 words)

Editors: The photos and art being prepared for today's mailing are provided for news use only in your publications.

To speed handling your requests for Federal Express shipment of the photo service, we've created a special photo hotline number. To request delivery by Federal Express call (202) 541-3259.

If the photo desk can be of any other assistance, or if you have any questions, please call (202) 541-3251. Today's photos follow:

SCHOOL SAFETY -- Kathleen Ward, a kindergarten student at St. Margaret Mary Alacoque School, Harrisburg, Pa., reminds drivers to pay attention in school zones and around town as classes resume. (CNS photo by C.A. Blahusch, The Catholic Witness) (Vertical Aug. 28, 1989)

SHIRLEY VALENTINE -- Tourist bag in hand, Shirley Valentine-Bradshaw (portrayed by Pauline Collins) heads for vacation and adventure in Greece in the film "Shirley Valentine." The U.S. Catholic Conference says Shirley's character is "one to enjoy and remember," and gives the film a rating of A-III -- adults. The Motion Picture Association of America rating is R -- restricted. (CNS photo from Paramount Pictures Corp.) (Horizontal Aug. 28, 1989) See MOVIE REVIEWS Aug. 25, 1989.

CONCERNED PRELATE -- Bishop Aldo Mongiano of Roraima, Brazil, finds that in his region "the only organization that can protect the Indians is the church." Indians in Roraima are threatened by the actions of thousands of gold prospectors, who have created a situation similar to the old American Wild West, he says. (CNS photo by Liz Schevtchuk) (Vertical Aug. 28, 1989) See BRAZIL-MONGIANO to come.

Editors: The following photographs may be used to illustrate the fourth part of the CNS series, "De Colores: Hispanic and Catholic."

HISPANIC DIRECTOR -- Primitivo Romero, executive director of the Office for the Spanish Speaking of the Diocese of Phoenix, Ariz., points out that Hispanic Catholics in the Southwest are active in every sector of society. (CNS photo by Nancy

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Wiechec, The Catholic Sun) (Vertical Aug. 28, 1989) See HISPANICS-SOUTHWEST to come.

HISPANIC ARCHBISHOP -- Archbishop Robert F. Sanchez of Santa Fe, N.M., whose roots go back in New Mexico nine or 10 generations, gives Communion to a Pueblo Indian at a Mass in the northern New Mexican town of Chimayo. The Southwest is the meeting place for Hispanic, Native American and European-American cultures. (CNS photo by Mimi Forsyth) (Vertical Aug. 28, 1989) See HISPANICS-SOUTHWEST to come.

PEACE PILGRIMAGE -- New Mexico Catholics march from Holy Family Church in Chimayo, N.M., to El Santuario, a nearby mission church, to pray for peace. (CNS photo by Mimi Forsyth) (Vertical Aug. 28, 1989) See HISPANICS-SOUTHWEST to come.

PHOENIX GUADALUPE -- In an annual parade in Phoenix, Ariz., for the feast of Our Lady of Guadalupe, Hispanic children pose as the Virgin Mary and Juan Diego, the Indian to whom she reportedly appeared in Mexico in 1531. Most Hispanics in the Southwest are of mixed Indian and Spanish ancestry. (CNS photo by Nancy Wiechec, The Catholic Sun) (Horizontal Aug. 28, 1989) See HISPANICS-SOUTHWEST to come.

MINISTRY LEADER -- Berna Facio, director of Hispanic ministry for the Archdiocese of Santa Fe, N.M., says many New Mexicans are drawn to the Lenten services of the Catholic fraternal order of "penitentes," whose devotions include the Stations of the Cross, rosary and the "singing of long, long songs." (CNS photo by Mimi Forsyth) (Vertical Aug. 28, 1989) See HISPANICS-RELIGIOSITY to come.

LANGUAGE DEBATE -- A sign outside Our Lady of Guadalupe Church in Queen Creek, Ariz., advertises Masses in Spanish and English. Some priests in the Southwest say that having Masses in two languages divides a parish. (CNS photo by Nancy Wiechec, The Catholic Sun) (Horizontal Aug. 28, 1989) See HISPANICS-LANGUAGE to come.

BILINGUALISM -- To Patricia Romero Lopez, president of the Archdiocesan Pastoral Council of the Archdiocese of Santa Fe, N.M., having her children learn Spanish as well as English ranks up there with "respect for elders, continuing the faith tradition, going to Mass and being proud of their culture." (CNS photo by Mimi Forsyth) (Vertical Aug. 28, 1989) See HISPANICS-LANGUAGE to come.

MARIAN ARTIST -- Reyes Ruiz, coordinator of ministry to farmworkers for the Diocese of Phoenix, Ariz., stands in front of a Marian shrine he has fashioned inside his home. "Mention Mary to a Mexican or Guatemalan, and immediately they'll open up to you," says Ruiz, who painted the picture of Mary adorning his shrine. (CNS photo by Laurie Hansen) (Horizontal Aug. 28, 1989) See HISPANICS-RUIZ to come.

MIGRANTS' FRIEND -- Reyes Ruiz, coordinator of ministry to farmworkers for the Diocese of Phoenix, Ariz., offers advice to Central American farmworkers who work, eat and sleep in orange groves. (CNS photo by Father Alan Malone) (Horizontal Aug. 28, 1989) See HISPANICS-RUIZ to come.

CARVED SAINTS -- Artist Juan Sandoval of Albuquerque, N.M., known as a "santero," refuses to sell any of the hundreds of statues of saints he has carved. His work, he says, he does for the love of God. (CNS photo by Mimi Forsyth) (Horizontal Aug. 28, 1989) See HISPANICS-ART to come.

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Editors: Graphics, for use with installments of the "De Colores" series, also are provided with today's photo service.

'DE COLORES' LOGOS -- These line art logos may be used with the CNS series "DE COLORES: HISPANIC AND CATHOLIC." The left logo can be used for two-column width or wider; the right logo is for one-column use. (CNS illustrations by Michele Grandison Smith) (Two horizontals Aug. 28, 1989)

END

POPE-WWII Aug. 28, 1989 (850 words)

POPE SAYS PREJUDICE, ARMS RACE MUST BE ELIMINATED TO AVOID WAR

By Cindy Wooden

Catholic News Service

VATICAN CITY (CNS) -- Racial prejudice, the arms race and distrust among nations must be overcome to prevent war and ensure the protection of individual and national rights, Pope John Paul II said in an apostolic letter.

The 20-page letter, dated Aug. 27, was written to mark the 50th anniversary of the start of World War II -- the Sept. 1, 1939, invasion of Poland by Germany.

In addition to the letter, addressed to Catholics and "all people of good will," the pope sent a special 12-page message marking the anniversary to the bishops of his native Poland.

Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, presented the letter and message at an Aug. 26 Vatican press conference.

Although the pope was affected by the war, the apostolic letter is not a history or personal reflection, Cardinal Etchegaray said; it is a pastoral message calling for reflection and for efforts to prevent war in the future. "Vigilant remembrance" of the war and its causes ought to make people see current situations that could destroy "the freedom which the war generation sacrificed so much to attain," the pope wrote.

"The fragile balance of peace could easily be compromised if evils such as racial hatred, contempt for foreigners, segregation of the sick and elderly, exclusion of the poor, recourse to private and collective violence were revived in people's consciences," the letter said.

"We know from experience that the arbitrary dividing up of nations, the forced displacement of peoples, rearmament without limits, the uncontrolled use of sophisticated weapons, the violation of the fundamental rights of individuals and peoples, the non-observance of international rules of conduct and the imposition of totalitarian ideologies can lead to nothing but the ruin of mankind," the apostolic letter said.

While governments and nations have a responsibility to work together to solve "the great problems of humanity" and are making progress in some areas, individuals and the church also have a role to play, he said.

"God is calling his church to make her own contribution to the coming of a more fraternal world," the pope wrote.

Recognizing that all people have dignity because they were created by God is the key to building solidarity among peoples, thereby erasing the cause of war, he said.

Christians have reason to hope that solidarity can be attained, he added.

"God does not despair of man. As Christians, neither may we despair of man, for we know that he is always greater than his mistakes and his faults."

When societies deny the existence of God, and therefore the God-given dignity of individuals, a "moral abyss" like that of Nazism has a chance to flourish, he said.

"Nazi paganism and Marxist dogma are both basically totalitarian ideologies and tend to become substitute religions," the

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letter said.

Before discussing the particular "trials of the Catholic Church" during the war, Pope John Paul lamented the persecution and planned genocide of the Jews.

Among all the "anti-human" actions of the war, he said, "there is one which will forever remain a shame for humanity: the planned barbarism which was unleashed against the Jewish people." "The Jews of Poland, more than others, lived this immense suffering: The images of the Warsaw ghetto under siege, as well as what we have come to learn about the camps at Auschwitz, Majdanek and Treblinka, surpass in horror anything that can be humanly imagined," the pope wrote.

World War II saw "the crushing of the rights of whole peoples as much as those of individuals," he said.

The pope said that Poland, Estonia, Latvia and Lithuania were "ravaged and divided up at the pleasure of unscrupulous invaders" through the August 1939 non-aggression pact between Germany and the Soviet Union.

"In this regard, one can hardly help but think of those countries which have not yet obtained their full independence, as well as those which face the threat of losing it," he said.

Lebanon now is facing such a threat, the pope said in the document, which was completed before the 15-year-old war intensified in August.

The apostolic letter also encourages continued progress in the area of nuclear and conventional disarmament.

"One of the essential conditions for 'living together' is disarmament," he said.

"We must give a favorable reception to the negotiations now taking place," the pope wrote. "The Holy See has repeatedly declared that the parties involved must at least arrive at the lowest armament level possible, commensurate with the demands of their security and defense."

But even as the number of weapons is reduced, he said, nations must act positively to develop new areas of cooperation and joint ventures.

Fifty years after the beginning of the war, Pope John Paul wrote, "it is our duty before God to remember these tragic events in order to honor the dead and to share in the sorrow of all those whom this outbreak of cruelty wounded in body and soul, while at the same time forgiving the offenses that were committed."

END

POPE-POLES Aug. 28, 1989 (650 words)

POPE SAYS POLAND STILL RECOVERING FROM WWII COMMUNIST TAKEOVER

By Cindy Wooden

Catholic News Service

VATICAN CITY (CNS) -- Poland's suffering continued after World War II, and it is still recovering from the "bitter fruit" of the communist system that robbed Poles of their sovereignty, said Pope John Paul II.

The pope made his comments in an Aug. 26 message to the Polish bishops' conference marking the Sept. 1, 1939, invasion of Poland by Germany -- the start of World War II.

When the Nazis entered Poland, "the student Karol Wojtyla" -- the future Pope John Paul II -- "was 19 years old. That morning, the first Friday of the month, he served Mass at the cathedral of Wawel" in Krakow, said Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace.

The cardinal answered questions about the message and an apostolic letter, also marking the anniversary, during an Aug. 26 press conference at the Vatican.

In his message to the bishops, the pope said it was "hard to fight the conviction that the postwar period failed to provide the growth and the progress which the Polish nation so greatly desired and needed."

"The period in question provoked a great socio-economic crisis and new losses -- losses no longer suffered on the fronts

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of arms conflict, but on the peace-time front of the struggle to build a better future for the homeland and the struggle to ensure a rightful place for it among the nations and states of Europe and of the world," he said.

After the war, Poland's Western border was set by U.S., Soviet and British leaders. Poland's Soviet-style communist government was recognized by the three powers.

"In truth, a state whose society is not sovereign is no sovereign state at all," the pope's message said. "Such is the case when a society has no chance to decide what constitutes the common good, and when it has been denied the basic right to share in power and responsibility."

The message to Polish bishops and the apostolic letter were completed in July, before the election of Poland's first non-communist prime minister since the war's end.

The future prosperity of Poland "surely depends upon Poles themselves, to a decisive degree," the pope wrote.

Poles must determine whether their country "will be a country of progress on many fronts; whether she will make up for the slackening pace (not merely confined to the economy) which is the bitter fruit of the system which has exercised power; whether she will be able to restore among her millions of citizens, particularly her youth, a confidence in her own future," he said. A generation of Poles who experienced the war is still living, the pope said. But for at least two generations of Poles, "the war is only a chapter in the history books."

"We need to ensure that tragic event never ceases to serve as a warning," he said.

The war showed the depths to which humanity could sink and "the magnitude, previously unknown, which contempt for man and the violation of human rights could reach," Pope John Paul wrote. "It led to an unprecedented marshaling of hatred, which in turn trampled on man and on everything that is human, all in the name of an imperialistic ideology."

The world needs "to build a system of forces" that would ensure that "no superpower, be it economic or military, can ever destroy another country and trample upon its rights," the pope said.

The destruction and evil of World War II can be compared to the scenes of death and destruction in the Book of Revelation, he said. But Christians must remember that "the blood of the Lamb," Christ, was present in both.

It is "that blood which is at work with the power of the redemption, and is itself greater than any power of destruction and evil which mankind has known upon this earth," the pope said.

END

POLAND-AMBASSADORS Aug. 28, 1989 (450 words)

VATICAN, POLAND EXCHANGE AMBASSADORS

By John Thavis

Catholic News Service

VATICAN CITY (CNS) -- The Vatican and Poland have exchanged top-ranking diplomatic representatives for the first time since 1945. Both appointees were instrumental in establishing full diplomatic relations, announced in July.

Named to head the new nunciature in Warsaw was Msgr. Jozef Kowalczyk, head of the Polish section at the Vatican Secretariat of State. At the same time he was named an archbishop.

Poland's new ambassador to the Holy See is Jerzy Kuberski, since 1982 the official liaison to the Vatican.

The appointments were announced at the Vatican and in Warsaw Aug. 26.

Archbishop-designate Kowalczyk, 51, was chosen by Pope John Paul II to organize and head a Polish-language section at the secretariat in 1978, shortly after the pope's election. He had previously worked at the Congregation for Sacraments and Divine Worship and the Roman Rota.

In recent years, he closely followed church-state negotiations in Poland over juridical issues and met regularly with Polish bishops to brief them on progress toward diplomatic relations. Previously, he accompanied a special Vatican envoy on trips

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to Poland between 1976-78.

Archbishop-designate Kowalczyk has been in charge of the editing and publishing of all the pope's writings before his election. He has accompanied the pope on many of his foreign trips. Italian Archbishop Francesco Colasuonno, who has been the Vatican's representative to Poland and who was chief negotiator on juridical and diplomacy issues, also was mentioned as a possible candidate for nuncio to Poland. Instead, he is expected to continue his diplomatic role as a special envoy to other East European nations.

Kuberski, 59, is a Communist Party member and has been a member of the party's Central Committee. Previously he was minister for religious affairs in Poland.

As head of Poland's permanent working group at the Vatican, he met frequently with Vatican officials and pressed for the re-establishment of diplomatic relations, which were broken off under the communist regime.

Full diplomatic relations were restored this summer, three months after the Polish Parliament approved a law granting the church and its associations full legal rights. Vatican sources had said that was always the condition for diplomatic relations.

Since that time, Poland's political scene has changed dramatically. In late August, Parliament approved Solidarity activist Tadeusz Mazowiecki as prime minister, the first non-communist to hold the position since World War II.

The pope, meeting Aug. 27 with a group of Polish Catholics at his summer residence in Castel Gandolfo outside Rome, did not specifically mention the nominations of nuncio and ambassador. But he asked for prayers for Mazowiecki, a Catholic, and for others assuming "responsibility for the common cause" in Poland.

END

PFEIFER Aug. 28, 1989 (540 words)

TEXAS BISHOP SAYS CATHOLICS HAVE 'RIGHT TO GOOD LITURGY'

By Catholic News Service

SAN ANGELO, Texas (CNS) -- Catholics have a "right to good worship," and "poor liturgy ... deprives" them of that right, said a pastoral letter issued by San Angelo Bishop Michael D. Pfeifer.

In calling for full and active participation in the liturgy, Bishop Pfeifer said, "Our assembly suffers any time an individual with a special ministry says, 'Father will do it,' or 'Someone else will fill in.' Our assembly suffers any time anyone says, 'I won't be missed.'"

The pastoral letter, "Liturgy Celebrates Life," was published in the Aug. 11 edition of the West Texas Angelus, San Angelo's diocesan newspaper, in observance of the 25th anniversary of the Second Vatican Council's Constitution on the Sacred Liturgy, which was issued Dec. 4, 1963.

Noting that the word "liturgy" comes from a Greek word meaning "public work," Bishop Pfeifer said the liturgy "is the main 'public work' of the church, the body of Christ."

"Public, not private!" he added. "Private prayers and personal devotion, while necessary and laudable, are not part of the public worship of the church. The assembly is not a gathering of individuals present solely for their own agenda."

The public nature of liturgy extends to other sacramental celebrations, Bishop Pfeifer said. "There is no such thing as a private baptism. Even the sacrament of reconciliation reaches its fullest and richest meaning when celebrated by a group of people."

To be Catholic, Bishop Pfeifer said, "is to be a eucharistic person ... the Eucharist is the heart of the sacramental life and all the other sacraments flow from it."

Because of the priest shortage, he said, some Sunday assemblies in the future will be services of the Word with Communion.

But such services are not to be considered "second-class worship," Bishop Pfeifer said.

He invoked the late Trappist Father Thomas Merton's definition of liturgy as "an action in which people express who they

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are, and who they wish to become." Bishop Pfeifer said liturgy calls Catholics "to be truthful and authentic and enrich our service and sharing."

Liturgy, he added, "helps us constantly capture a sense of appreciation and thanksgiving that can be lost so easily in a culture of consumerism where so many are content primarily with material gains and achievements."

Each Sunday is a "little Easter," Bishop Pfeifer said. "It is my strong hope that Sunday would be observed as a day of prayer and rest centered on the Lord, rather than a day of work, or one which is largely commercial or recreational."

"When given a choice," Bishop Pfeifer said, "Christians should chose not to work on Sunday."

Although Sunday is the "original and principal feast day" of the church, Bishop Pfeifer said, "Care should be taken that daily Mass does not become monotonous and dull."

Neglect of the Word or the Eucharist "results in poor liturgy, which deprives the assembly of its right to good worship," Bishop Pfeifer said. "The question that some still ask, 'How late can I arrive for Mass and fulfill my obligation?' misses the point and shows a lack of respect for Christ himself who is present in the Word and the Eucharist."

The pastoral letter was Bishop Pfeifer's sixth since his installation as bishop of San Angelo in 1985.

END

WEEKLY ROUNDUP Aug. 28, 1989 (830 words)

RELIGIOUS ASSESS PRESENT, LOOK INTO THE FUTURE AT JOINT ASSEMBLY

By Catholic News Service

LOUISVILLE, Ky. (CNS) – Men and women Religious meeting in Louisville took stock of the present and tried to foresee the future as it pertained to their calling.

About 1,000 Religious attended the national joint assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men Aug. 19-23 under the theme of "Tradition and Transformation in Religious Life."

While acknowledging their traditions, they discussed whether new traditions would enhance their charism as Religious.

Dominican Sister Nadine Foley told the 800 women Religious at the assembly Aug. 21, "The issue for us as a conference is whether or not it is consistent with our mandate to promote religious life to make 'women's issues' one of our priorities."

Sister Foley, outgoing president of the Leadership Conference of Women Religious, took exception to the use of the words "radical feminism," "compensation" and "mission and consecration" as terms that cause "separation and alienation in the current questioning about the nature of religious life."

For someone to state that the Catholic Church is a "patriarchy" is "not to espouse a position of radical feminism," Sister Foley said. "It is to state a self-evident fact."

Adequate compensation, she added, is "a simple question of justice" and not "somehow contrary to the vow of poverty and therefore incompatible with an authentic religious life."

Sister Foley said, "We need to reject the false dichotomy between consecration and mission We are consecrated for mission and we need to claim that identity."

Archbishop Pio Laghi, papal pronuncio to the United States, told Religious they must include minorities in their tradition.

"It is a lamentable but undeniable fact that we have barely begun to make inroads in the call to religious life in the black, Native American and Asian communities," Archbishop Laghi said.

In looking at the future, both Religious and laity tried to envision what the Catholic Church and religious life would be like in 2010.

"In targeting 2010," said Christian Brother Charles Reutemann of the Center for Spirituality and Justice in Bronx, N.Y., "we recognize that it shall not happen overnight, nor in 2009, but that the future is already germinating and happening now."

Precious Blood Father Robert J. Schreiter said, "From the perspective of demographics, it is unlikely" that the number of

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candidates for religious orders will rise between now and 2010.

Vocations have come from working-class families and two-parent households, and those categories are shrinking, said Father Schreiter. But "one potential source" for candidates in 2010, he added, may be "aging baby boomers" who "sought out alternative forms of communitarian life in their youth, and the dreams of youth may resurface in old age."

Donna Hanson, who addressed Pope John Paul II on behalf of the laity on the San Francisco portion of his 1987 U.S. visit, said her "vision for the church in the year 2010 is that faith commitment, skills and gifts, not office nor gender, will be the criteria for ministry."

Mrs. Hanson, secretary for social ministries for the Diocese of Spokane, Wash., urged Religious to "truly enable lay people to share responsibility and be co-disciples."

She said laity and Religious "must expand our church agenda from a preoccupation with A, B, C -- abortion, birth control and celibacy -- to a more comprehensive commitment to D, E, and F -- debt, environment and family."

Sister Graciela Volpe, who is involved with pastoral ministry in Mexico, said the church's association with the poor must be stronger.

A Sister of the Society of the Sacred Heart of Jesus, Sister Volpe said, "If we are the church of the poor, we must reinterpret our mission" and "become conscious of the situation of our people, of their longings for liberation, of the role of the church in the actual transformation of Latin America."

Religious can play a role, she said, in that "international religious congregations have access to accurate direct information" that can be shared in America, since "the social recognition granted to women and men Religious of the United States permits them to influence public opinion."

The joint assembly of the conferences of men and women religious took a step in that direction. In an Aug. 23 resolution, the assembly voted overwhelmingly to support the closing of U.S. military bases in the Philippines.

The resolution resulted from letters written by men and women Religious in the Philippines since the overthrow of President Ferdinand Marcos in 1986, according to Sister of Charity Margaret Nulty, an assembly spokeswoman.

It asks Religious to write members of Congress, urging them to earmark U.S. aid to the Philippines for land reform and income redistribution, and that money spent on military bases be shifted to economic aid.

Contributing to this was Roy Horner and George Morrison in Louisville and Mark Pattison in Washington.

Editors: This story includes material from LCWR-FOLEY of Aug. 23, LCWR-RESOLUTION of Aug. 24, and LCWR-FUTURE of Aug. 25.

END

POPE-GENES Aug. 28, 1989 (290 words)

POPE CALLS GENETIC MANIPULATION UNACCEPTABLE

By Catholic News Service

CASTEL GANDOLFO, Italy (CNS) -- Pope John Paul II told a group of medical researchers that abortion and "all forms of genetic manipulation" are morally unacceptable.

New medical discoveries, the pope said, should always offer a service to life, "from its very beginnings to its natural end." The pope made the remarks Aug. 28 to participants in a Rome conference on twins, during an audience at his summer villa at Castel Gandolfo, outside Rome.

He said developments in the study of multiple pregnancy "have helped curtail a certain tendency which considered the termination of pregnancy a justifiable medical procedure. Such developments have also demonstrated the unacceptableness,

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in moral as well as in strictly scientific terms, of all forms of genetic manipulation."

"The defense of life and the dignity of the human person must be of paramount concern in all scientific research," the pope said.

The pope did not elaborate on his remarks about genetic manipulation. In the past, he has distinguished between therapeutic and non-therapeutic forms of genetic experimentation.

In 1987, for example, he cited the good that can come from genetic experimentation in the prevention and cure of hereditary disease. In the same speech, he said such research raises new ethical problems. Specifically, he said, it should not be allowed when it involves the selection of human beings inspired by eugenics or the interruption of embryonic or fetal life because of a genetic defect.

In his talk Aug. 28, the pope said there was a "growing recognition that all human life is sacred, and that any assault on life, especially that of procured abortion, is in fact a denial of God's law as it is written in the heart of each person."

END

SAVAGE Aug. 28, 1989 (540 words)

BLACK CLERGY OFFICIAL HAS SYMPATHY FOR FATHER STALLINGS' CONCERNS

By Father Bill Pomerleau
Catholic News Service

SPRINGFIELD, Mass. (CNS) -- The newly elected vice president of the National Black Clergy Caucus has said he has sympathy for many of the concerns raised by Father George Stallings, a priest of the Washington Archdiocese who opened a new church for black Catholics.

Father Warren J. Savage, the caucus vice president, said, however, that he had told Father Stallings to temper his rhetoric.

The caucus official made the comments in a recent interview with The Catholic Observer, newspaper of the Diocese of Springfield.

Father Savage, administrator of Holy Family Parish in Springfield, was elected vice president of the clergy caucus of some 200 black U.S. priests, brothers and deacons during a July conference at Marquette University in Milwaukee.

The black clergy caucus has offered to mediate a dispute between Father Stallings and Cardinal James A. Hickey of Washington.

Cardinal Hickey has suspended Father Stallings, former evangelist for the Washington Archdiocese, for celebrating unauthorized liturgies at his new church named Imani Temple.

Father Savage said he shared Father Stallings' concern with continued racism within the U.S. church, with what he called the failure to integrate capable African-Americans into positions of leadership in the U.S. church and with the closing of Catholic schools in predominantly black neighborhoods.

But, he said, he reminded Father Stallings of what the church had done for him.

"I personally told George that he is a very gifted man and preacher," Father Savage said. "But I also reminded him that the church which he is now calling racist is the very church which sent him to Rome to develop his theological skills, and gave him the freedom to do all of the wonderful things that he has accomplished so far," the priest said.

Fathers Savage and Stallings both received theological training at the North American College, a seminary run by the U.S. bishops in Rome.

Noting that a second priest, Salvatorian Father Bruce E. Greening, had announced his decision to join Imani Temple, Father Savage stressed the urgency of finding a solution to the dispute between Cardinal Hickey and Father Stallings.

He said he feared that Father Greening "might be one of several black clergy who are thinking of making the same move."

Father Savage said there was considerable interest among members of the black clergy caucus in some of the liturgical

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innovations used at Imani Temple. He said clergy caucus members voted to have the Institute for Black Catholic Studies at Xavier University in New Orleans research the possibility of establishing "various models of African-American Catholic rituals and worship."

But, he said, the clergy caucus is "certainly not about to endorse the Imani Temple."

Father Savage said it is his view that "there's a real potential" that Father Stallings or his new congregation may "self-destruct" as an authentic expression of Catholicism.

Saying Father Stallings had publicly invited all members of Washington's black community to participate in his Masses, he said he had been told that Communion had been administered to non-Catholics and even non-Christians at Imani Temple in violation of church law.

"What a heck of a time for me to be elected," Father Savage said.

END

TEXT POLAND Aug. 28, 1989 (2,280 words)

VATICAN CITY (CNS) -- Here is the Vatican text of Pope John Paul II's Aug. 26 message to the Polish bishops' conference marking the 50th anniversary of the outbreak of World War II.

1. "And now we come to the most important point of our message," said Pope Paul VI on Oct. 4, 1965, in addressing the General Assembly of the United Nations.

"You are expecting us to utter this sentence, and we are well aware of its gravity and solemnity: Not some peoples against others, never again, never more! ... Many words are not needed to proclaim this loftiest aim of your institution. It suffices to remember that the blood of millions of men, that numberless and unheard of sufferings, useless slaughter and frightful ruin, are the sanction of the past which unites you with an oath which must change the future history of the world. No more war, war never again! Peace, it is peace which must guide the destinies of peoples and of all mankind." (AAS 57, 1965, 881)

2. The first of September 1989 is the 50th anniversary of the outbreak of the Second World War. When the western border of Poland was attacked in the early morning hours of that day, all her people were quick to respond to the armed invasion and did not shrink from war in defense of their mortally threatened homeland.

Little more than 20 years had passed since Poland had regained her independence and had been able to begin anew a life of self-determination as a sovereign state. Although during that relatively brief period she had encountered many difficulties, both from within and from without, she had nonetheless experienced real progress on the way to her development. Consequently, the will to defend the homeland was clear and decisive, even though the embattled forces were unequal. The unparalleled effort in defense of the homeland and its essential values, an effort mounted by the entire society and particularly by the younger generation of Poles, was worthy of admiration and lasting remembrance.

This determination to defend the independence of the state accompanied the sons and daughters of our nation not only in the occupied country, but throughout the world, wherever Poles struggled for their own freedom and that of others. Indeed, the war, which began on the first of September, soon spread to other countries in Europe and abroad. Other peoples became victims of Hitler's invasion or found themselves exposed to a dire threat. Very soon it was recognized that the war demanded a defense of Europe and its civilization against totalitarian aggression. Throughout the war, the Polish people fulfilled completely, even extravagantly, its obligation as an ally and paid the highest price for "our liberty and yours."

Even Poland's losses bear witness to this fact. They were immense, perhaps much greater than the losses of any other Allied country. Above all, there was loss of life, coupled with an enormous devastation of the country, in both its western and its eastern territories. As we know, on Sept. 17, 1939, Poland was also invaded from its eastern border. The non-aggression pacts which had been signed earlier were violated and canceled by the accord of Aug. 23, 1939, between the German Reich

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and the Soviet Union. That accord, which has been described as "the Fourth Partition of Poland," was also the death sentence for the Baltic countries which bordered Poland on the north.

It is truly difficult to calculate the magnitude of the losses suffered, and even more, of the sufferings which were inflicted upon individuals, families and communities. Many facts are already known; many more must yet be brought to light. The war was waged not only on the front, but as a total war, a war which struck entire societies. Whole groups were deported. Thousands became victims of prison, torture and execution. Quite apart from strict combat, people died as victims of bombing and of systematic terror. The organized instruments of the latter were the concentration camps, ostensibly established for labor, yet transformed in reality to death camps. One particular crime of the Second World War remains the massive extermination of the Jews, who were doomed to the gas chambers because of racial hatred.

When all of this passes before our eyes, the words of Pope Paul VI to the assembly of the United Nations take on their full significance. The historical reality of the Second World War is indeed even more terrible than any terms that might ever be used to describe it.

3. But do we need to speak about it? Fifty years after its outbreak, the generation which experienced the war and its sufferings is still living. But at least two generations have grown up since the war, generations for whom the war is only a chapter in the history books. We need to ensure that that tragic event never ceases to serve as a warning.

The United Nations showed that it recognized this fact when, immediately after the conclusion of the war, it published the Charter of Human Rights. The eloquence of that document is fundamental. The Second World War made all people aware of the magnitude, previously unknown, which contempt for man and the violation of human rights could reach. It led to an unprecedented marshaling of hatred, which in turn trampled on man and on everything that is human, all in the name of an imperialistic ideology.

Many people were led to ask whether, after that terrible experience, it would ever be possible to have any certainty again. After all, the horrors of the war had taken place on a continent which could claim a remarkable flowering of culture and civilization -- the continent which had remained so long in the light of the Gospel and the church.

In reality, it is not easy to press forward and to leave behind this terrible Calvary endured by individuals and nations. Only one point of reference is left, and that is the cross of Christ on Golgotha, of which St. Paul says: "Where sin increased, grace abounded all the more" (Rom 5:20). Guided by this faith, the church together with the men and women of our century, with the peoples of Europe and of the entire world, seeks to chart a course toward the future.

4. The search for this new "course" involves all those who live on the continent of Europe. In a special way it involves Poland which, 50 years ago, was the first to attempt to say a decisive "no" to the armed aggression of Hitler's state and the first to pay the price for her determination. On all fronts, even in the underground struggles carried on within the homeland, and in the Warsaw Uprising, our nation's sons and daughters showed in countless ways how much they took to heart the cause of our country's independence. But once that terrible struggle was over, they were forced to ask themselves whether the decisions made at the end of the war truly respected the immense contribution made by their efforts and sacrifices. Although they were on the side of the victors, they were forced to ask themselves whether they were in fact being treated as the vanquished. This sort of questioning became more and more insistent, and impeded them with increasing force to undertake new struggles. For in truth, a state whose society is not sovereign is no sovereign state at all. Such is the case when a society has no chance to decide what constitutes the common good and when it has been denied the basic right to share in power and responsibility.

In outlining the moral principles which ought to have inspired the world after the conclusion of the war, Pope Pius XII forcefully emphasized the fact that "within the limits of a new order founded on moral principles, there is no room for violation of the freedom, integrity and security of other states, no matter what may be their territorial extension or their capacity for defense." Turning then to the realm of economics, the pope recalled the rights of nations "to safeguard their economic

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development, since only in this way shall they be able to achieve adequately the common good and the material and spiritual welfare of their people" (Radio Message, Dec. 24, 1941, AAS 34, 1942, 16-17).

It is hard to fight the conviction that the postwar period failed to provide the growth and the progress which the Polish nation so greatly desired and needed, given the devastation of the Second World War. Rather, the period in question provoked a great socio-economic crisis and new losses -- losses no longer suffered on the fronts of armed conflict, but on the peacetime front of the struggle to build a better future for the homeland and the struggle to ensure a rightful place for it among the nations and states of Europe and of the world.

5. I wish to return once again to the words of Paul VI. I referred to these words twice during my visits to Poland (June 2, 1979, and June 17, 1983). I repeat them once again in the present context. Pope Paul stated that: "A Poland that is prosperous and serene ... is also beneficial for the tranquility and good collaboration of the peoples of Europe."

These words were addressed to Poles, and it surely depends upon Poles themselves, to a decisive degree, whether Poland will in fact be "prosperous and serene"; whether she will be a country of progress on many fronts; whether she will make up for the slackening pace (not merely confined to the economy) which is the bitter fruit of the system which has exercised power; whether she will be able to restore among her millions of citizens, particularly her youth, a confidence in her own future. All this depends on Poles themselves.

Pope Paul VI's words were also addressed to all of Europe: both East and West. No one can erase the record of responsibility for actions which have weighed down so terribly upon the history of our nation and that of the other nations of Europe.

The mutual decision of August 1939 -- the accord signed by the representatives of the German Reich and the Soviet Union which condemned Poland and other countries to death -- was unprecedented event. It was a repetition of a policy which had already been decided at the end of the 18th century by our neighbors in both the West and East: a policy which was systematically carried out right up to the beginning of this century. Then, near the middle of our own century, the same decision of destruction and extermination was repeated.

The nations of Europe must not forget this. In particular, on this continent, which has been called "the Europe of homelands," they must not forget the basic rights of both the individual and the nation!

It is also necessary to build a system of forces such that no superpower, be it economic or military, can ever destroy another country and trample upon its rights.

6. "Will the world ever succeed in changing that selfish and contentious mentality from which so much of its history has been woven?" asked Pope Paul VI in his discourse to the United Nations. His answer was: "It is not easy to foresee. On the other hand, it is easy to affirm that we must resolutely march toward a new future, a future of truly human peace, that peace which God has promised to men of good will" (AAS 57, 1965, 882).

It could be said that Europe, contrary to appearances, is not yet completely healed of the wounds inflicted throughout the course of the Second World War. For this to happen, tremendous effort and resolute determination are needed both in the East and the West. A genuine solidarity is needed.

Into the hands of the Polish episcopal conference, on the first day of September 1989, I place these hopes and wishes for the future of our homeland.

7. On this day, communities of believers in Europe and throughout the world will gather in prayer. How many people will have to be embraced by that prayer -- their sufferings, their generosity, their sacrifices and above all, their deaths, all brought back to mind? And there are not only those who endured sufferings and death; there are also those who inflicted them, those who bear an enormous responsibility for the horrors of the war. They will meet God's judgment bearing that responsibility. How many millions of human beings must our prayer really embrace on this day?

Can we compare them to that "great multitude" seen by St. John in the Apocalypse (cf. Rev 7:9)? This "vision" of the

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Apocalypse was not under the law of death and destruction alone. For the "blood of the Lamb" was also present, that blood which is at work with the power of the redemption, and is itself greater than any power of destruction and evil which mankind has known upon this earth.

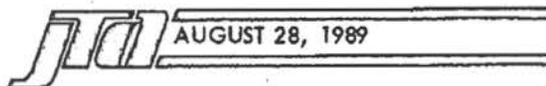
Gathered in prayer on this day which recalls the 50th anniversary of the great destruction of the Second World War, let us never cease to reflect anew upon the divinely inspired words: "Behold, I make all things new" (Rev 21:5).

With these words Christ reminds every new generation of the truth of his saving paschal sacrifice. I place these thoughts, this prayer and a lively hope into the maternal hands of the Queen of Poland, Our Lady of Jasna Gora, in whom God has given us a "wondrous help and bulwark."

Given in Rome, at St. Peter's, on Aug. 26, the Solemnity of Our Lady of Czestochowa, in the year 1989, the 11th of my pontificate.

END





**POLISH PRIMATE ASSAILS PRESSURE
FROM JEWS ON CONVENT AT AUSCHWITZ**
By Allison Kaplan

NEW YORK, Aug. 27 (JTA) -- Echoes of classic Polish anti-Semitism were heard by Jewish leaders in remarks made Saturday by Cardinal Jozef Glemp, the highest-ranking official in the Polish Catholic Church.

Glemp had strong words regarding the controversy over the presence of the Catholic convent at the site of the Auschwitz concentration camp, an issue that has all but destroyed relations between Jews and the Catholic Church in Poland.

In his sermon, the Polish Catholic primate asked the Jewish people not to "talk to us from the position of a nation raised above all others and do not dictate terms that are impossible to fulfill."

"Don't you see, esteemed Jewish people, the pronouncements against the Carmelite nuns soured the feelings of all Poles and violate our sovereignty that has been achieved at such pains?" he said.

Glemp also implied that Jewish influence was poisoning the international news media against Poland.

"Your power is the mass media at your disposal in many countries. Let them not serve to spread anti-Polonism," Glemp said.

Glemp called on the Jews in the media not to glorify the "seven Jews from New York" who "launched an attack against the convent in Auschwitz."

He was referring to a July 14 demonstration led by Rabbi Avraham Weiss of New York. When the protestors entered the convent grounds to protest its continued presence, they were beaten by convent workers and dragged off the grounds.

Survivors Deplore Vatican Silence

Jewish leaders in New York were troubled by Glemp's remarks, which were made during a visit to the Polish city of Czestochowa reported by the official news agency PAP. Glemp's remarks were also reported by Polish government officials, including the new Polish minister, Tadeusz Mazowiecki, attended.

"Unfortunately, the remarks exemplify the fact that anti-Semitism is still alive and well in Poland," said Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith.

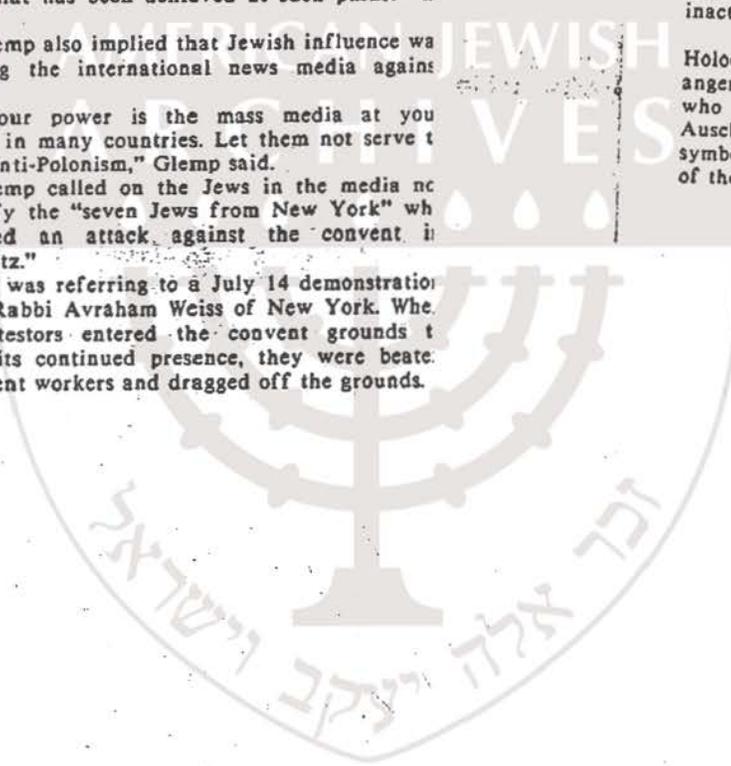
"It is really deeply upsetting to us that the Polish Catholic primate engage in an anti-Semitic practice of collective Jewish guilt," said Marc Tanenbaum, international relations director for the American Jewish Committee, which has long been involved in Catholic-Jewish dialogue.

He said references to Jewish control over the media reminded him of remarks made by the late Pope John Paul II.

Meanwhile, a group of more than 100 Holocaust survivors has called on the Vatican to expedite the removal of the convent at Auschwitz.

The American Gathering/Federation of Holocaust Survivors, meeting at Brown's Hotel in New York's Catskill Mountains, issued a statement Sunday deploring the Vatican's silence on the issue, calling it reminiscent of the Vatican's inaction during the Holocaust.

Benjamin Meed, the group's president, said Holocaust survivors were "deeply pained and angered" by the actions of the Carmelite convent, who "seized a building within the boundaries of Auschwitz, converted it into a convent and made it a symbol of faith holy to them but alien to those who perished at Auschwitz."





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, Aug. 29. . . The following statement was issued today by Rabbi A. James Rudin, National Interreligious Affairs Director of the American Jewish Committee:

"Jozef Cardinal Glemp's recent public statement is an ugly assault upon the integrity of Jews and Judaism everywhere. His dangerous and calculated use of ancient anti-Jewish stereotypes ("a people raised above all others" and "your power lies in the mass media") feeds the anti-Semitic fires both in Poland and throughout the world.

"The world has every right to demand that its religious leaders seek reconciliation and mutual understanding. Instead, the Cardinal has pitted two of the Nazis' greatest victim peoples, Jews and Poles, against one another. And by choosing to use such painful and discredited canards, Cardinal Glemp has done enormous harm to the cause of positive Catholic-Jewish relations, and he has made a just solution to the Auschwitz Convent conflict even more difficult to achieve.

"Incredibly, Cardinal Glemp failed to mention the joint Catholic-Jewish agreement of 1987, which provides for a fair resolution of the Convent controversy, and his reckless insinuation that the American Jewish demonstrators at the Convent last month sought to kill the Carmelite sisters has poisoned the atmosphere.

"The swift and powerful criticism of the Cardinal's remarks by the Solidarity newspaper is warmly welcomed, and it clearly reveals the critical decision that the newly emerging democratic Poland now faces: whether to revert to a backward-looking and biased view of Jews and Judaism, or move instead to the new higher ground of mutual understanding and respect between Catholics and Jews. Tragically, Cardinal Glemp has chosen the first course of action, and Poland is the loser.

"The American Jewish Committee remains committed to the strengthening of Polish Catholic-Jewish relations, and will seek to build that relationship with partners who seek the same goal."

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.

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Jews outraged at Cardinal Glemp's comments on convent controversy

By Religious News Service

NEW YORK (RNS) — Jewish leaders reacted with outrage to comments made Aug. 26 by Cardinal Jozef Glemp, the Roman Catholic primate of Poland, criticizing Jewish protests against the presence of a Carmelite convent at the site of the Auschwitz death camp.

While the Jewish leaders accused the cardinal of using anti-Semitic stereotypes, they praised criticisms of his comments that were made by the newspaper of the Solidarity trade union, saying that the Solidarity viewpoint is more enlightened.

Jewish Holocaust survivors believe there should be no religious structure at the Auschwitz site. Two years ago in Geneva, four European cardinals signed an agreement stipulating that the convent would be relocated as of Feb. 22, 1989. When that deadline was not met, Jewish groups complained that the failure to relocate the convent is adding a new tension to Catholic-Jewish relations.

On July 14, Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, N.Y., and six students were attacked by construction workers and forcibly removed when they scaled the walls of the convent and protested at the site. Several American Jewish leaders denounced the attack as an example of contemporary Polish anti-Semitism.

Speaking at a Mass at the Polish national shrine in Czestochowa, Cardinal Glemp said, "We have our failings toward the Jews, but today I would like to say, dear Jews, do not talk with us from the position of a people raised above all others, and do not dictate conditions that are impossible to fulfill."

The Polish primate said that "the Carmelite sisters living next to the camp at Oswiecim want to be a sign of the solidarity among peoples that embraces both the living and dead. Do you, esteemed Jews, not see that your pronouncements against the nuns offend the feelings of all Poles, and our sovereignty, which has been achieved with such difficulty? Your power lies in the mass media that are easily at your disposal in many countries. Let them not serve to spread anti-Polish feeling."

Referring to the July 14 protest, Cardinal Glemp said, "In fact, it did not happen that the sisters were killed or the convent destroyed, because they (the protesters) were apprehended. But do not call the attackers heroes."

The cardinal urged, "Let us distinguish Oswiecim-Auschwitz, where mostly Poles and other peoples perished, from Brzezinka-Birkenau, lying at a distance of some kilometers, and where mostly Jews perished. Let us distinguish next the civil plane from the theological plane. Do not permit a new doctrine about the presence or absence of God in the place of sacrifice, justified and understood by all people who believe in God, to become a political instrument in the hands of groups of people, more particularly non-believers."

A front-page editorial in the daily newspaper of the Solidarity union said that Cardinal Glemp's words caused "real and not artificial or paper pain." Writer Krzysztof Sliwinski, a Catholic, said, "The expressions used by the primate, even if contrary to their intent, threaten to deeply wound the feelings of many of those who are descendants and brothers of Holocaust victims."

Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee, declared that the cardinal's statement "is an ugly assault upon the integrity of Jews and Judaism everywhere. His dangerous and calculated use of ancient anti-Jewish stereotypes feeds the anti-Semitic fires both in Poland and throughout the world."

At the same time, Rabbi Rudin said, "The swift and powerful criticism of the cardinal's remarks by the Solidarity newspaper is warmly welcomed, and it clearly reveals the critical

decision that the newly emerging democratic Poland now faces: whether to revert to a backward-looking and biased view of Jews and Judaism, or move instead to the new higher ground of mutual understanding and respect between Catholics and Jews."

Similarly, B'nai B'rith International President Seymour D. Reich said, "The primate's reference to Jewish control of the mass media is classic, stereotypical anti-Semitism. As such, it was unfortunate and most unworthy of a representative of the Catholic Church.

"Though Cardinal Glemp claimed to be speaking for the Polish people, the Solidarity movement has taken a more enlightened view of the situation. We appreciate the statement issued by the movement that has given rise to the country's new prime minister."

The American Jewish Congress commented that "anyone who is aware of the history of Polish anti-Semitism should think twice and three times before resorting to language that stokes the embers of religious prejudice. It is incomprehensible that Poland's primate, of all people, should have been so reckless as to use language that has precisely that kind of resonance."

While Abraham H. Foxman, national director of the Anti-Defamation League of B'nai B'rith, also criticized the cardinal's comments, Mr. Foxman took the occasion to praise remarks on the Holocaust made by Pope John Paul II in his apostolic letter marking the 50th anniversary of the outbreak of World War II.

Mr. Foxman noted that the pope's message "described anti-Semitism as being 'in complete contrast to the Christian vision of human dignity,' said that 'the planned barbarism' against the Jewish people would 'forever remain a shame for humanity,' that the Jews of Poland suffered more than others during the Nazi years and that the camps at Auschwitz, Majdanek and Treblinka 'surpassed in horror anything that can be humanly imagined.'"

He said the pope's remarks "are particularly welcome coming, as they do, so soon after the pontiff's homilies which questioned the fidelity of Jews in biblical times to divine law and linked the tragic events of history to 'divine punishments for unfaithfulness,' as well as the ongoing controversy over the Catholic convent at the site of the Auschwitz concentration camp."

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From actor to minister: a winding path with a new start

**By Gustav Spohn
RNS Associate Editor**

NEW YORK (RNS) — When the Rev. Billy Hester stepped up to the pulpit at fabled Marble Collegiate Church just two months after his ordination, he knew he had chosen a difficult path, that he was taking a chance.

Here was a boy from the South (Georgia), fresh out of Princeton Theological Seminary, mounting the pulpit of the oldest church in America with an uninterrupted ministry, a pulpit made famous by preachers such as Dr. Norman Vincent Peale.

But, as the 30-year-old Mr. Hester told the Marble Collegiate audience Aug. 13, "choosing life" — to love others and God — is often the most difficult path to follow. There is no cause-and-effect relationship, he explained, that says "life will be wonderful" if one does love God and others.

For the moment, though, Mr. Hester seems to have taken a path both difficult and wonderful, if the measure is his feelings about the sermon and its aftermath. Mr. Hester said it was "a great experience" and recalled — though apologizing for appearing to toot his own horn — that people waited in line for a half-hour to shake his hand after the sermon.



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CATHOLIC NEWS SERVICE REPORT FOR TUESDAY, AUG. 29, 1989

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POPE-LEBANON Aug. 28, 1989 (900 words)

POPE EXPRESSES WILL TO WORK FOR PEACE; LEBANESE REACTIONS VARY

By Agostino Bono

Catholic News Service

VATICAN CITY (CNS) -- Pope John Paul II has reiterated his willingness to work for peace in Lebanon at a time when his desire to visit the war-torn country has produced mixed reaction from Moslem leaders involved in the current crisis.

Some Moslems have invited the pope as long as he does not restrict his visit to the Christians and visits Moslem victims of Christian violence.

Others have said a visit is impossible, accusing the pope of being one-sided in favor of the Christians.

The Vatican, meanwhile, has been emphasizing that a papal visit would be to all sides in the conflict.

"I would like to contribute to hastening the return of peace in Lebanon," the pope said Aug. 26 to Patriarch Jean Pierre XVIII Kasparian, head of the Armenian Catholic Church, which has headquarters in Beirut, Lebanon.

The pope noted that the Armenian bishops could not hold their synod in Lebanon this year because of the "atrocious agony" caused by the fighting.

"You know how much I am in agony at seeing the prolongation of the current situation," the pope added.

The pope met the patriarch and a group of Armenian bishops at the papal summer villa in Castel Gandolfo, 15 miles south of Rome. The Vatican press office released the text of his speech.

An editorial appearing the same day in L'Osservatore Romano, the Vatican newspaper, said the pope wants to visit Lebanon because a "genocide" is occurring there of all "the people of Lebanon." "A population is being killed: the people of Lebanon," said the front-page editorial signed by Mario Agnes, director of the newspaper. "A country, Lebanon, is being eliminated."

"The Holy Father wants to go as a pilgrim" to be with "the people who suffer, forced to live alongside violence and death," the editorial said.

The day before, Aug. 25, Vatican press spokesman Joaquin Navarro-Valls said that "the desire of the Holy Father is not to meet just the Christians."

The pope "wants to be close to both sides there," said Navarro-Valls.

Neither the editorial nor Navarro-Valls singled out any side for blame.

On Aug. 15, when the pope announced his desire to visit Lebanon, he singled out Syria, whose troops have been shelling Christian areas, for criticism.

"In the name of God, I ask the Syrian authorities to cease the bombardments," the pope said.

Several days later, Aug. 20, he asked for an immediate cease-fire because "it appears that the intention seems to be to destroy the city of Beirut, particularly the zones inhabited by Christians."

Press reports from the Middle East cite several Moslem leaders as interpreting papal statements as siding with the Christian-led troops of Gen. Michel Aoun, fighting Syrian troops and allied Moslem militias.

Sheik Mohammed Hussein Fadlallah -- spiritual leader of Lebanon's Hezbollah, or Party of God, a pro-Iranian Shiite group -- welcomed a papal visit if it included visits to Moslems in west Beirut wounded in the fighting.

"We are even ready to give him all the guarantees for security so that he can visit our hospitals and see those wounded by Christian bombs," said Sheik Fadlallah.

"The Christians have not acted with a Christian spirit," he said.

"On the other hand, we believe that those firing on east Beirut are certainly not respecting the ideals of Islam," he added.

Sheik Fadlallah also criticized the pope for blaming Syria and "forgetting that the cause of all this has been the role of Israel in producing the Palestinian tragedy."

"If the pope had spoken of the destruction of Moslem regions with the same force he used to speak of the Christian zones,

(MORE)

we would have said that he spoke with the voice of a prophet," the sheik said.

"We would have preferred the pope to lift himself to the superior level of impartiality," he added.

The fighting in Lebanon is a struggle for political power and not a religious war, said Sheik Fadlallah.

"The Maronites monopolize power," he said, referring to decades-old agreements that grant Maronite Catholics the presidency and leadership of the armed forces.

The violence "is part of the Middle East struggle for the conquest of power and is even expressed in a ferocious manner among Christians as well as among Moslems," he said.

Druze leader Walid Jumblatt also saw a positive dimension to a papal trip if it included visits to Moslem areas destroyed by Christians.

For Nabih Berri, leader of the pro-Syrian Amal militia, a papal visit would be "a dance which serves for nothing."

"The only way to achieve peace is the political elimination of Gen. Aoun," said Berri.

An Iranian newspaper, Islamic Republic, opposed a papal visit, saying it would be support of Aoun's crusade against Moslems.

"It would be ignoble of the Vatican to support criminals such as Aoun," the newspaper said.

One little-known group, the Organization for the Defense of the Oppressed, told a Western news agency in Beirut Aug. 28 that if the pope visited Lebanon, he "will be one of the victims of the criminal (civil) war."

"We will give the pope of Rome the same kind of reception we offered to the forces of (former President) Reagan," the group said, referring to the 1983 bombing of a Marines barracks in which 241 men were killed.

END

TEXT WWII Aug. 28, 1989 (3,850 words)

VATICAN CITY (CNS) -- Here is the Vatican text of Pope John Paul II's apostolic letter Aug. 27 marking the 50th anniversary of the outbreak of World War II.

To my brothers in the episcopate,
 To priests and to religious communities,
 To the sons and daughters of the church,
 To those in government,
 To all people of good will,
 Health and the apostolic blessing.

The hour of darkness

1. "You have laid me in the depths of the tomb, in places that are dark, in the depths" (Ps 88/87:7). How many times this cry of suffering arose from the hearts of millions of men and women who, from Sept. 1, 1939, to the end of the summer of 1945, were confronted with one of the most destructive and inhuman tragedies of our history!

While Europe was still in shock over the power tactics employed by the Reich in annexing Austria, breaking up Czechoslovakia and conquering Albania, on Sept. 1, 1939, Poland was invaded by German troops from the west, and on Sept. 17 by the Red Army from the east. The crushing of the Polish army and the martyrdom of a whole people was unfortunately only a prelude to the fate in store for many European peoples as well as for many others over most of the five continents.

From 1940 onward, the Germans occupied Norway, Denmark, Holland, Belgium and half of France. During this time the Soviet Union, already enlarged by a part of Poland, annexed Estonia, Latvia and Lithuania and took Bessarabia from Romania as well as certain territories from Finland.

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Furthermore, like a fire spreading destruction in its wake, the war and the human tragedies that accompanied it inexorably and rapidly expanded beyond the borders of the "old continent" and became a "world" war. On one front, Germany and Italy carried the fighting beyond the Balkans and into North Africa; on another, the Reich suddenly invaded Russia. Finally, by destroying Pearl Harbor the Japanese brought the United States of America into the war on the side of England. This was the situation at the end of 1941.

It was necessary to wait until 1943 -- with the success of the Russian counteroffensive that freed Stalingrad from the grip of Germany -- for a turning point in the history of the war. The Allied Forces on the one hand, and the Soviet troops on the other, succeeded in crushing Germany at the cost of fierce fighting, which from Egypt to Moscow inflicted unspeakable suffering upon millions of defenseless civilians. On May 8, 1945, Germany offered her unconditional surrender.

The struggle in the Pacific, however, continued. In order to hasten the end, two atomic bombs were dropped on the Japanese cities of Hiroshima and Nagasaki at the beginning of August 1945. Following that appalling event, Japan in turn capitulated. It was Aug. 10, 1945.

No war ever merited the name "world war" in the way that this one did. It was also a total war, because in addition to land operations there was air combat, as well as naval combat on all the world's oceans. Whole cities were mercilessly destroyed and their terrorized populations reduced to anguish and misery. Rome itself was threatened. The intervention of Pope Pius XII prevented the city from becoming a battleground.

This is a sober summary of the events which we remember today. They caused the death of 55 million people, left the victors divided and Europe in need of rebuilding.

To remember

2. Fifty years later, it is our duty before God to remember these tragic events in order to honor the dead and to share in the sorrow of all those whom this outbreak of cruelty wounded in body and soul, while at the same time forgiving the offenses that were committed.

In my pastoral solicitude for the whole church, and with concern for the good of all humanity, I could not let this anniversary pass by without inviting my brothers in the episcopate, priests and laity, and all people of good will to reflect on the process which brought this conflict to the very depths of inhumanity and suffering.

This is because we have the duty to learn from the past so that never again will there arise a set of factors capable of triggering a similar conflagration.

We now know from experience that the arbitrary dividing up of nations, the forced displacement of peoples, rearmament without limits, the uncontrolled use of sophisticated weapons, the violation of the fundamental rights of individuals and peoples, the non-observance of international rules of conduct and the imposition of totalitarian ideologies can lead to nothing but the ruin of mankind.

The action of the Holy See

3. Pope Pius XII from the beginning of his pontificate on March 2, 1939, did not fail to issue an appeal for that peace which everyone agreed was seriously threatened. A few days before the outbreak of hostilities, on Aug. 24, 1939, he spoke prophetic words that still resound today: "Once again a grave hour is at hand for the whole human family... The peril is imminent, but there is still time. Nothing is lost with peace. Everything can be lost with war."(1)

Unfortunately the warning of this great pontiff was not heeded and disaster struck. The Holy See, unable to prevent war, tried to stop it from spreading by using its limited means. The pope and his advisers made relentless efforts to this end, both on the diplomatic level and in the humanitarian field, without letting themselves be drawn into taking sides in a conflict which pitted peoples of different ideologies and religions against one another. In this task they were also preoccupied not to aggravate

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the situation or to compromise the safety of peoples subjected to extraordinary trials. With regard to what was happening in Poland, Pius XII declared: "We ought to speak words of fire against such things, and the only thing that dissuades us from doing so is the knowledge that if we should speak, we would be making the condition of these unfortunate ones more difficult."(2)

A few months after the Yalta Conference (Feb. 4-11, 1945) and with the war in Europe barely over, this same pope, addressing the College of Cardinals on June 2, 1945, did not fail to look to the world's future and to plead for the triumph of law: "Nations, especially those that are small or moderate-sized, demand that they be permitted to control their own destinies. They can be led to accept, of their own free will and in the interest of common progress, obligations which modify their sovereign rights. But after having borne their share -- their large share -- of sacrifices in order to destroy a system of brutal violence, they are right in refusing to have imposed upon them a new political or cultural system which the great majority of their peoples resolutely reject.... In the depths of their conscience, people feel that their leaders would discredit themselves if, caught up in the mad frenzy of the hegemony of power, they failed to bring about a triumph of law."(3)

Man treated with contempt

4. This "triumph of law" remains the best guarantee of respect for persons. In returning to the history of those six terrible years, it is only right that one regard with horror the contempt in which man was held.

To the material ruins, to the annihilation of the agricultural and industrial resources of countries ravaged by fighting and destruction, including the nuclear holocaust of two Japanese cities, one must also add massacres and misery.

My thoughts turn in particular to the cruel fate inflicted on the people of the great plains of Eastern Europe. At the side of the archbishop of Krakow, Adam Stefan Sapieha, I personally witnessed this distressing reality. The inhuman demands of the occupier of the moment brutally oppressed opponents and suspected opponents while women, children and the elderly were subjected to constant humiliation.

One can never forget the tragedy that resulted from the forced displacement of peoples who were thrown onto the roads of Europe, exposed to every peril in their search for a refuge and for the means to live.

Special mention must also be made of the prisoners of war, who in isolation, destitution and humiliation paid yet another heavy price after the harshness of battle.

Finally, one must remember that the creation of governments imposed by the occupier on the states of Central and Eastern Europe was accompanied by repressive measures and even by numerous executions in order to subjugate the resistant peoples.

The persecution of the Jews

5. Among all these anti-human measures, however, there is one which will forever remain a shame for humanity: the planned barbarism which was unleashed against the Jewish people.

As the object of the "final solution" devised by an erroneous ideology, the Jews were subjected to deprivations and brutalities that are almost indescribable. Persecuted at first through measures designed to harass and discriminate, they were ultimately to die by the millions in extermination camps.

The Jews of Poland, more than others, lived this immense suffering: The images of the Warsaw ghetto under siege, as well as what we have come to learn about the camps at Auschwitz, Majdanek and Treblinka, surpass in horror anything that can be humanly imagined:

One must also remember that this murderous madness was directed against many other groups whose crime was to be "different" or to have rebelled against the tyranny of the occupier.

On the occasion of this sorrowful anniversary, once again I issue an appeal to all people, inviting them to overcome their

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prejudices and to combat every form of racism by agreeing to recognize the fundamental dignity and the goodness that dwell within every human being and to be ever more conscious that they belong to a single human family, willed and gathered together by God.

I wish to repeat here in the strongest possible way that hostility and hatred against Judaism are in complete contradiction to the Christian vision of human dignity.

The trials of the Catholic Church

6. The new paganism and the systems related to it were certainly directed against the Jews, but they were likewise aimed at Christianity, whose teaching had shaped the soul of Europe. In the people of whose race "according to the flesh, is the Christ" (Rom 9:5), the Gospel message of the equal dignity of all God's children was being held up to ridicule.

In his encyclical "Mit Brennender Sorge," my predecessor Pope Pius XI clearly stated: "He who takes race, or the people or the state, or the form of government, the bearers of the power of the states, or other fundamental elements of human society ... and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God."(4)

This pretension on the part of the ideology of the National Socialist system did not spare the churches, in particular the Catholic Church, which before and during the conflict experienced her own "passion." Her fate was certainly no better in the lands where the Marxist ideology of dialectical materialism was imposed.

We must give thanks to God, however, for the many witnesses, known and unknown, who in those hours of tribulation had the courage to profess their faith steadfastly, who knew how to rise above the atheist's arbitrariness and who did not give in to force.

Totalitarianism and religion

7. Nazi paganism and Marxist dogma are both basically totalitarian ideologies and tend to become substitute religions. Long before 1939 there appeared within certain sectors of European culture a desire to erase God and his image from man's horizon. It began by indoctrinating children along these lines from their earliest years. Experience has unhappily shown that once man is abandoned to human power alone and crippled in his religious aspirations, he is quickly reduced to a number or an object. Moreover, no age of humanity has escaped the risk of man closing in upon himself in an attitude of proud self-sufficiency. But such a risk is accentuated in this century insofar as armed force, science and technology have given contemporary man the illusion of becoming the sole master of nature and history. This is the specious claim that lies at the root of the excesses we deplore.

The moral abyss into which contempt for God and thus for man plunged the world 50 years ago made us touch with our very fingers, as it were, the power of "the ruler of this world" (Jn 14:30), who can seduce consciences through falsehood, through scorn for man and for law and through the cult of power and force.

Today we remember all these things and meditate on the extremes to which the abandonment of all reference to God and to all transcendent moral law can lead.

Respecting the rights of peoples

8. What is true for the individual is also true for peoples. In recalling the events of 1939 we are reminded that the cause of the last world conflict was the crushing of the rights of whole peoples as much as those of individuals. I recalled this fact yesterday in my letter to the Polish episcopal conference.

There can be no peace if the rights of all peoples -- particularly the most vulnerable -- are not respected. The entire edifice of international law rests upon the principle of equal respect for states, for each people's right to self-determination and for their free cooperation in view of the higher common good of humanity.

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It is essential there never again occur situations like that of Poland in 1939, in which a country was ravaged and divided up at the pleasure of unscrupulous invaders. In this regard, one can hardly help but think of those countries which have not yet obtained their full independence, as well as those which face the threat of losing it. In this context and in these days, we must call to mind the case of Lebanon, where united forces, pursuing their own interests, have not hesitated to imperil the very existence of a nation.

Let us not forget that the United Nations was born after the Second World War as an instrument of dialogue and of peace based upon the recognition of the equal rights of peoples.

Disarmament

9. One of the essential conditions for "living together" is disarmament.

The terrible trials undergone by both combatants and civilian populations at the time of the Second World War must move the leaders of nations to make every effort at hastening the development of a process of cooperation, control and disarmament which will make war unthinkable. Who would dare still justify the use of horrendous weapons which kill people and destroy the work of their hands in order to resolve differences between states? As I once stated, "War is in itself irrational and ... the ethical principle of the peaceful settlement of conflicts is the only way worthy of man."(5)

For this reason, we must give a favorable reception to the negotiations now taking place for nuclear and conventional disarmament, as well as those aimed at a total ban on chemical and other weapons. The Holy See has repeatedly declared that the parties involved must at least arrive at the lowest armament level possible, commensurate with the demands of their security and defense.

These promising developments, however, will only have a chance to bear fruit if they are supported and accompanied by the will to intensify cooperation equally in other areas, notably in the areas of economics and culture. The last meeting of the Conference on Security and Cooperation in Europe, held recently in Paris on the theme, "The Human Dimension," expressed a desire by the countries of both parts of Europe to see established everywhere the rule of the state governed by law. This form of state would appear, in fact, to be the best guarantor of the rights of the individual, including the right to religious freedom, respect for which is indispensable for social and international peace.

Educating younger generations

10. Having learned from the mistakes and moral failures of the past, Europeans today have a duty to pass on to younger generations a lifestyle and culture inspired by solidarity with others and esteem for them. In this regard Christian faith, which has so deeply molded this continent's spiritual values, ought to be a source of constant inspiration. Its doctrine of the person created in the image of God can only contribute to the thrust toward a renewed humanity.

In the social debate which is inevitable whenever different conceptions of society meet, adults must give an example of respect for others, always being able to recognize the part of the truth which the other person possesses.

On a continent with such marked contrasts, we must continually learn anew to accept one another, as individuals, as ethnic groups and as countries, with all our differing cultures, beliefs and social systems.

Educators and the media have a fundamental role to play in this regard. Unfortunately, it must be said that education in the dignity of the person created in the image of God is certainly not favored by the portrayals of violence and depravity which the social communications media all too often disseminate. Young consciences in the process of formation are troubled by these, and the moral sense of adults is dulled.

Bringing moral awareness to public life

11. The fact is that public life cannot bypass ethical criteria. Peace is achieved first of all on the terrain of human values, values that are lived and transmitted by citizens and by peoples. Whenever the moral fiber of a nation begins to wear away,

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the worst is to be feared. Vigilant remembrance of the past ought to make our contemporaries attentive to potential abuses in exercising the freedom which the war generation sacrificed so much to attain. The fragile balance of peace could easily be compromised if evils such as racial hatred, contempt for foreigners, segregation of the sick and the elderly, exclusion of the poor, recourse to private and collective violence were revived in people's consciences.

It is the responsibility of citizens to distinguish, among various political proposals, those that are inspired by reason and moral values. It falls to states to be vigilant in halting anything that would lead to exasperation or impatience on the part of any disadvantaged group within society.

An appeal to Europe

12. To you, statesmen and leaders of nations, I repeat once again my profound conviction that respect for God and respect for man go hand in hand. They make up the absolute principle which allows states and political blocs to overcome their hostilities.

In particular, we cannot forget Europe, where this terrible conflict first sprang up, and which experienced a genuine "passion" which left it ruined and drained of its life's blood. Since 1945 we have been witnesses to, and active participants in, praiseworthy efforts aimed at the material and spiritual rebuilding of Europe.

Yesterday, this continent exported war. Today, its role is to be a "peacemaker." I am confident that the message of humanism and liberation, which is the heritage of Europe's Christian history, will once again energize its people and continue to shine forth in the world.

Yes, Europe, all eyes are upon you, because people are aware that you still have something to say after the catastrophe of those years of fire; namely, that true civilization is not to be found in force, but rather is the fruit of a victory over ourselves, over the powers of injustice, selfishness and hatred which can go so far as to disfigure man himself!

A word to Catholics

13. In conclusion, I wish to address in a special way the pastors and faithful of the Catholic Church.

We have just recalled one of the bloodiest wars in history, a war which broke out on a continent with a Christian tradition.

Acknowledgment of this fact compels us to make an examination of conscience about the quality of Europe's evangelization. The collapse of Christian values that led to yesterday's moral failures must make us vigilant as to the way the Gospel is proclaimed and lived out today.

Unfortunately, we must observe that in many areas of existence modern man thinks, lives and acts as if God did not even exist. In this, we find lurking the same danger that was present yesterday: that man will be handed over to the power of man.

While Europe prepares to put on a new face, while positive developments are happening in certain places in its central and eastern parts, and the leaders of nations collaborate to an ever greater degree in solving the great problems of humanity, God is calling his church to make her own contribution to the coming of a more fraternal world.

Together with other Christian churches, and despite our imperfect unity, we wish to say once again to humanity today that man is only authentically himself when he accepts that he is a creature of God; that man is only aware of his dignity when he recognizes in himself and in others the imprint of the God in whose image he was created; that man only achieves greatness to the extent that he makes his life a response to God's love and puts himself at the service of his brothers and sisters.

God does not despair of man. As Christians neither may we despair of man, for we know that he is always greater than his mistakes and his faults.

Recalling the Beatitude once spoken by the Lord, "Blessed are the peacemakers" (Mt 5:9), we wish to invite all people to pardon each other and to put themselves at each other's service, for the sake of him who, in his flesh, "put an end to hostility" once and for all (Eph 2:16).

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It is to Mary, the Queen of Peace, that I entrust all mankind, confiding to her maternal intercession this history in which we all have a part to play.

In order that the world may never again know the inhumanity and barbarism which ravaged it 50 years ago, let us tirelessly proclaim "our Lord Jesus Christ, through whom we have now received our reconciliation" (Rom 5:11). It is Christ who is the pledge of our own reconciliation with each other!

May Christ's peace and blessing be with all of you!

From the Vatican, Aug. 27, 1989, the 11th year of my pontificate.

Footnotes:

1. Radio Message, Aug. 24, 1939: AAS 31 (1939), p. 334.
2. "Actes et Documents du Saint-Siege Relatifs a la Seconde Guerre Mondiale," Libreria Editrice Vaticana, 1970, vol. 1, p. 455.
3. AAS 37 (1945), p. 146.
4. March 14, 1937: AAS 29 (1937), p. 145 and p. 171.
5. Message for World Day of Peace, Dec. 8, 1983, 4: AAS 76 (1984), p. 295.

END

AUSCHWITZ-CARDINALS Aug. 28, 1989 (820 words)

CARDINAL DEFENDS POPE'S SILENCE ON CARMELITE CONVENT CONTROVERSY

By Agostino Bono

Catholic News Service

VATICAN CITY (CNS) -- Pope John Paul II cannot be accused of "duplicity regarding Jews" for not publicly intervening to remove a Carmelite convent from the ex-Nazi extermination camp at Auschwitz, said a top-ranking Vatican official.

The pope has a strong record of opposing anti-Semitism and being sensitive to Jewish feelings, said Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace.

At an Aug. 26 Vatican news conference, Cardinal Etchegaray said the Polish-born pope has not become involved because he "respects local churches" and is "especially respectful of the local church from which he comes."

Also on Aug. 26, Poland's leading churchman, Cardinal Jozef Glemp of Gneizno and Warsaw, lashed out at Jewish critics of the convent, accusing them of being anti-Polish.

Cardinal Etchegaray expressed confidence that the controversy, sparked by international Jewish criticism of the convent at the site where 2.5 million Jews were killed during World War II, would be solved at the local level.

"It is not just, it is not true" to speak of "the silence of the pope" in a negative way, said the cardinal.

"No one tells the pope what he should say or do as pastor of the universal church," he added.

Cardinal Etchegaray spoke at a news conference presenting two papal documents commemorating the 50th anniversary of the start of World War II. He noted that the documents contain strong criticism of the Nazi persecution and extermination of millions of Jews.

One of the documents, an apostolic letter, criticized the "planned barbarism which was unleashed against the Jewish people."

Jewish criticisms of the convent have increased since February when a deadline agreed upon by nine European Jewish leaders and nine European Catholic leaders expired without the Carmelite nuns being moved from their site.

Among the Catholic leaders signing the agreement was Cardinal Franciszek Macharski of Krakow, Poland, the archdiocese

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where Auschwitz is located. But Cardinal Macharski recently said he was suspending efforts to move the nuns because of the mounting Jewish protests.

Jewish pressure also has mounted for the pope to directly intervene in the case.

In Warsaw, Poland, Cardinal Glemp said that if there were no anti-Polish feelings, "there would be no anti-Semitism in our country."

"Have there been animosities and adventures against Jews in Poland? Yes, there have. Have there been Jews in Poland, businessmen, who neglected and detested Poles? Yes," said Cardinal Glemp.

Some Jews even collaborated with the Nazis when they occupied Poland, the cardinal said.

He called for dialogue on the convent issue, saying the nuns symbolize Polish feelings about Auschwitz.

"The Carmelite nuns living beside the camp site in Oswiecim wanted and want to be a symbol of the human solidarity which covers the living and the dead," the cardinal said.

"Can't you see, dear Jews, that acting against them offends the feelings of the Poles and our sovereignty?" he added.

Oswiecim is the Polish name for Auschwitz.

Cardinal Glemp also said he thought seven New York Jews who attacked the convent in July intended to harm the nuns. The Jews were beaten by Polish workers at the convent.

Two days after the cardinal spoke, Kalman Sultanik, a vice president of the New York-based World Jewish Congress, called the remarks "grotesque and hate-filled." He said they revealed that "an ugly vein of anti-Semitism runs through the Polish church." There were 3.5 million Jews in Poland at the start of World War II. About 3 million were killed during the Holocaust. Today, there are only several thousand Jews in Poland.

Practically all of the criticisms of the Carmelite convent have come from Israel and Jewish groups outside Poland.

On Aug. 18, Cardinal Franz Konig, retired archbishop of Vienna, Austria, called for "wisdom and restraint" by those concerned about the convent situation.

Speaking in West Berlin at the close of the Pax Christi International Seminar on the Christian-Jewish Dialogue, Cardinal Konig, international president of Pax Christi, appealed to "our Jewish friends not to doubt the sincerity of the motives of the church." He said the Carmelites at Auschwitz "want to repent for the terrible things done to all the victims" at the camp.

However, Cardinal Konig asked Polish Catholics "to be more sensitive to the feelings of the Jewish people."

"If prayer at a particular place is offensive to the whole community, why not say this prayer a few hundred meters further away?" he asked, referring to the planned interfaith center several hundred yards from the current convent.

"Prayers can be said anywhere," he said. "Should a prayer become less pleasing to God if it were for some time to be said in a provisional building?"

Cardinal Konig also said the 1987 Geneva agreement must be implemented.

"The impression should not be created that Catholics do not keep their word," he said.

END

RADIO Aug. 28, 1989 (630 words)

NICARAGUAN EXILES IN U.S. GENERATE SUPPORT FOR RADIO CATOLICA

By Ines Pinto Alicea

Catholic News Service

WASHINGTON (CNS) -- Nicaraguan Catholic exiles in the United States have been trying to protect Radio Catolica, the radio station of the Archdiocese of Managua, from power shortages allegedly orchestrated by the Sandinista government.

Several exiles, calling themselves The Friends of Nicaraguan Radio Catolica, are trying to raise \$10,000 to buy two electric generators for the radio station. They said the generators will help keep the station on the air despite electrical problems, which

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they said often occur during news broadcasts.

"The Sandinistas are very sensitive to the truth," said a member of the group and former Nicaraguan radio broadcaster, Onofre Gutierrez. "They like to control everything."

Gutierrez, whose group is based in Alexandria, Va., just outside Washington, said current political conditions make it an ideal time to strengthen the radio station.

The Sandinistas are preparing for elections in February and the government is allowing a great deal of press freedom as well as outside aid to the Catholic Church.

"There is press freedom because there is a political campaign going on," Gutierrez told Catholic News Service Aug. 28. "How long the press freedom will last we do not know."

Gutierrez said the group decided to focus its efforts on the church's radio station because "the church in Nicaragua is at the front of the fight against communism and for justice."

But, Gutierrez said the U.S. church and Catholic North Americans need to help Radio Catolica more than it has in the past because the station reaches people even in the most remote areas of Nicaragua.

Father Thomas Pater, a priest of the Archdiocese of Cincinnati who is a librarian at The Catholic University of America in Washington and adviser to the group, said he agreed that more support of the radio station was needed, but he added that he understands the demands upon the Catholic Church to support a number of causes.

Most of the project's financial backing has come through the work of an Episcopalian, U.S. Rep. Cass Ballenger, R-N.C.

Ballenger and his wife have been very active in raising money to build hospitals in Central America, and became involved in helping the Catholic radio station after meeting with Nicaragua's Cardinal Miguel Obando Bravo in 1987. Since then, he has helped raise more than \$40,000 for the radio station, which has been shut down by the Sandinistas on several occasions.

"He was very taken by the people of Nicaragua," said Mary Catherine Andrews, Ballenger's executive assistant. Ballenger was out of town at the time of the interview.

Radio Catolica was begun in 1961 by Capuchins, who ran it until 1977, when the Nicaraguan bishops' conference transferred it to the Managua Archdiocese.

Since then, the radio station has been closed twice for extended periods of time and at least a dozen times for short periods. On July 11, 1988, the Nicaraguan government closed the station until Aug. 17, 1988, because the station reported on an opposition demonstration the previous day.

Radio Catolica also was shut down between Jan. 2, 1986, and Sept. 23, 1987 for failing to broadcast a New Year's speech by Nicaraguan President Daniel Ortega.

"Why is it the Sandinistas shut down the radio in the past? Because they knew the radio has a lot of influence," Gutierrez said.

The station was allowed to resume broadcasting as part of reforms hammered out in 1987 by the five Central American presidents in a regional peace plan initiated by Costa Rican President Oscar Arias. That agreement mandates press freedom.

Critics have accused Radio Catolica of carrying programming with an anti-government slant. Father Pater said critics of the station are angry because the station does not practice self-censorship when it comes to criticizing the government.

END

SANDRI Aug. 29, 1989 (120 words)

VATICAN STAFF MEMBER JOINS PAPAL NUNCIATURE STAFF

By Catholic News Service

WASHINGTON (CNS) -- Msgr. Leonardo Sandri, 45, who since 1977 has worked in the Secretariat of State at the Vatican, has joined the staff of the apostolic nunciature in Washington.

Archbishop Pio Laghi, papal pronuncio to the United States, made the announcement Aug. 28.

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Msgr. Sandri is a priest of the Archdiocese of Buenos Aires, Argentina.

He replaces Msgr. Antonio Arcari, auditor at the nunciature since 1985, who joined the staff of the apostolic nunciature in La Paz, Bolivia.

Ordained in 1967, Msgr. Sandri joined the diplomatic service of the Holy See after three years as a parish priest and after working as secretary to Cardinal Juan Carlos Aramburu of Buenos Aires.

END

NEWS BRIEFS Aug. 29, 1989 (650 words)

By Catholic News Service

NATION

SAN ANGELO, Texas (CNS) -- Catholics have a "right to good worship," and "poor liturgy ... deprives" them of that right, said a pastoral letter issued by San Angelo Bishop Michael D. Pfeifer. In calling for full and active participation in the liturgy, Bishop Pfeifer said, "Our assembly suffers any time an individual with a special ministry says, 'Father will do it,' or 'Someone else will fill in.' Our assembly suffers any time anyone says, 'I won't be missed.'" The pastoral letter, "Liturgy Celebrates Life," was published in the Aug. 11 edition of the West Texas Angelus, San Angelo's diocesan newspaper, in observance of the 25th anniversary of the Second Vatican Council's Constitution on the Sacred Liturgy, which was issued Dec. 4, 1963.

WASHINGTON (CNS) -- Nicaraguan Catholic exiles in the United States have been trying to protect Radio Catolica, the radio station of the Archdiocese of Managua, from power shortages allegedly orchestrated by the Sandinista government. Several exiles, calling themselves The Friends of Nicaraguan Radio Catolica, are trying to raise \$10,000 to buy two electric generators for the radio station. They said the generators will help keep the station on the air despite electrical problems, which they said often occur during news broadcasts. "The Sandinistas are very sensitive to the truth," said a member of the group and former Nicaraguan radio broadcaster, Onofre Gutierrez. "They like to control everything."

WORLD

VATICAN CITY (CNS) -- Pope John Paul II has reiterated his willingness to work for peace in Lebanon at a time when his desire to visit the war-torn country has produced mixed reaction from Moslem leaders involved in the current crisis. Some Moslems have invited the pope as long as he does not restrict his visit to the Christians and visits Moslem victims of Christian violence. Others have said a visit is impossible, accusing the pope of being one-sided in favor of the Christians. The Vatican, meanwhile, has been emphasizing that a papal visit would be to all sides in the conflict.

VATICAN CITY (CNS) -- Racial prejudice, the arms race and distrust among nations must be overcome to prevent war and ensure the protection of individual and national rights, Pope John Paul II said in an apostolic letter. The 20-page letter, dated Aug. 27, was written to mark the 50th anniversary of the start of World War II -- the Sept. 1, 1939, invasion of Poland by Germany. In addition to the letter, addressed to Catholics and "all people of good will," the pope sent a special 12-page message marking the anniversary to the bishops of his native Poland.

VATICAN CITY (CNS) -- Poland's suffering continued after World War II, and it is still recovering from the "bitter fruit" of the communist system that robbed Poles of their sovereignty, said Pope John Paul II. The pope made his comments in an Aug. 26 message to the Polish bishops' conference marking the Sept. 1, 1939, invasion of Poland by Germany -- the start of World War II. When the Nazis entered Poland, "the student Karol Wojtyla" -- the future Pope John Paul II -- "was 19 years old. That morning, the first Friday of the month, he served Mass at the cathedral of Wawel" in Krakow, said Cardinal Roger

(MORE)

Etchegaray, president of the Pontifical Council for Justice and Peace.

PEOPLE

SPRINGFIELD, Mass. (CNS) -- The newly elected vice president of the National Black Clergy Caucus has said he has sympathy for many of the concerns raised by Father George Stallings, a priest of the Washington Archdiocese who opened a new church for black Catholics. Father Warren J. Savage, the caucus vice president, said, however, that he had told Father Stallings to temper his rhetoric. He made the comments in a recent interview with The Catholic Observer, newspaper of the Diocese of Springfield. Cardinal James A. Hickey of Washington has suspended Father Stallings, former evangelist for the Washington Archdiocese, for celebrating unauthorized liturgies at his new church named Imani Temple.

END

TV REVIEWS CORRECTION Aug. 29, 1989

In TV REVIEWS of Aug. 24, 1989, correct the 35th paragraph beginning, Friday, Sept. 15, 8-9 p.m. EDT (CBS) "60 Minutes, to read:

Wednesday, Sept. 23, 8-9 p.m.

END

WEEKLY ROUNDUP INSERT Aug. 29, 1989 (50 words) xxxn

In WEEKLY ROUNDUP of Aug. 28, 1989, INSERT after the 13th paragraph beginning, Precious Blood Father ...:

Father Schreiter is a theology professor at Chicago's Catholic Theological Union and vice provincial for the Cincinnati province of the Society of the Precious Blood.

PICK UP with original 14th paragraph beginning, Vocations have come

END

LCWR-FUTURE INSERT Aug. 29, 1989 (50 words)

In LCWR-FUTURE of Aug. 25, 1989, INSERT after the second paragraph beginning, The baby boom ...:

Father Schreiter is a theology professor at Chicago's Catholic Theological Union and vice provincial for the Cincinnati province of the Society of the Precious Blood.

PICK UP with original third paragraph beginning, Donna Hanson, who

END

TIMOR Aug. 29, 1989 (440 words)

POPE TO VISIT EAST TIMOR DURING OCTOBER TRIP

By Agostino Bono

Catholic News Service

VATICAN CITY (CNS) -- Pope John Paul II plans to visit East Timor, scene of a guerrilla war against Indonesian rule, during a four-day October trip to Indonesia.

Indonesia is part of an Oct. 6-16 papal trip that includes South Korea, where the pope will participate in the International Eucharistic Congress in Seoul, and the Indian Ocean nation of Mauritius.

The Vatican announced the trip Aug. 28. It will be the second papal visit to South Korea and the first to Indonesia and Mauritius.

The itinerary calls for the pope to arrive in the Indonesian capital of Jakarta Oct. 9 and leave for Mauritius Oct. 14. While

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in Indonesia he is scheduled to visit Dili, East Timor, Oct. 12.

Bishop Carlos Filipe Ximenes Belo, apostolic administrator of the Dili Diocese, which covers all of East Timor, is a strong critic of Indonesian rule and has called for independence.

The bishop also has accused Indonesia of human rights violations and for its extensive birth control program.

East Timor is a former Portuguese colony. Indonesia sent troops to East Timor in 1975, saying it was invited by East Timorese factions to restore order after the departure of the Portuguese colonial government.

Indonesia annexed East Timor in 1976, but a rebel war against its rule continues.

In contrast to the rest of Indonesia, which is mostly Moslem, East Timor is mostly Catholic. There are 535,000 Catholics out of a total population of 680,000.

In all of Indonesia, 88 percent of the 187.7 million population professes Islam.

Earlier this year, the Indonesian bishops' conference expressed hope that the papal trip would help strengthen church-state relations.

Bishop Belo is not a member of the Indonesian bishops' conference. The Indonesian government and the bishops' conference want the Dili Diocese to join the conference, but the Vatican has said this can only be done when the East Timor question is resolved internationally.

At the same time, the Vatican has distanced itself from Bishop Belo's call for independence.

The pope's trip begins with an Oct. 6-9 visit to Seoul, the only Korean city on the itinerary. Previously, organizers of the Oct. 5-8 eucharistic congress announced that the pope would participate.

The pope plans to visit Mauritius Oct. 14-16. About 28 percent of the 990,000 population professes Catholicism. More than half the population is Hindu.

Mauritius is a former British colony that became independent in 1968. It came under British rule in 1810. From 1721 to 1810 it was under French rule. It was originally settled by the Dutch in 1638.

END

MOVIE REVIEWS ADD Aug. 29, 1989 (1,200 words)

Add to MOVIE REVIEWS of Aug. 25, 1989:

"Millennium" (Fox) is an inept science fiction excursion a thousand years into the future from which time travelers return to the 20th century seeking to retrieve an object left behind on a previous visit.

The movie opens with the crash of a jumbo airliner and the start of an investigation into the cause of the accident. Leaving the scene for some much-needed sleep, the weary official in charge (Kris Kristofferson) is picked up by a mysterious woman (Cheryl Ladd), spends the night with her and is confounded when she disappears the next morning.

Viewers quickly learn that the woman is an agent from the 30th century and that her primary mission is to save her diseased, dying race by kidnapping healthy 20th-century airline passengers and replacing them with clones before causing their planes to crash.

Unfortunately, this future world is a bargain basement affair relying on cut-rate special effects and secondhand characters. Veteran director Michael Anderson tries to work up some tension in John Varley's slack, often silly script, but the effort results only in too much ado about nothing.

Because of some fairly graphic violence and several restrained sex scenes, the U.S. Catholic Conference classification is A-III -- adults. The Motion Picture Association rating is PG-13 -- parents are cautioned that some material may be inappropriate for children under 13.

"La Boca del Lobo" (Cinevista) is a gripping Peruvian production about a civilian atrocity committed by government forces

(MORE)

"La Boca del Lobo" (Cinevista) is a gripping Peruvian production about a civilian atrocity committed by government forces in their struggle to crush the rebel movement known as the Shining Path.

Based on a 1983 incident, the movie is set in a small village in the Andes where the local Indian population fears both army and rebel terrorists. They wish only to be left alone, but it serves the purpose of neither side to allow them to be neutral.

The narrative focuses on Vitan (Antonio Vega), a young recruit who volunteers for duty in this Andean outpost hoping it will lead to rapid promotion. Instead he receives a practical education in the arrogance of authority and the limits of physical force.

Vitan at first admires the seasoned officer sent to take charge of the unit after its decent but indecisive commander is killed by the terrorists. Doubts grow, however, over the officer's increasingly arbitrary and brutal methods that finally culminate in the massacre of 47 men, women and children of the village. Refusing to obey a direct order to fire at the line of helpless civilians, Vitan puts his own life in jeopardy. Back at the base, Vitan endeavors to shame the officer in front of the entire unit by showing him to be a coward. It's a melodramatic scene but it serves to heighten the moral outrage evoked by the atrocity.

Directed by Francisco J. Lombardi, this is a first-rate dramatization with fine acting and well-staged action. The appeal of the script is in the development of the central character, showing the process by which the city-bred Vitan gradually learns to sympathize with these rural people as well as cope with the frustrations of fighting an unseen enemy.

The movie equally condemns the atrocities committed by both the Shining Path and the military. Its point is that Peruvians, mostly in the countryside, are still being killed in a dirty war that began in 1980 and shows little sign of abating.

Lombardi is restrained in his treatment of the brutal violence that characterizes this guerrilla warfare. He suggests more than he shows and this works powerfully on the viewer's imagination. For instance, a soldier's rape of an Indian woman is not shown on camera but is seen only in Vitan's revulsion when he happens upon the deed.

Because of the adult nature of such scenes of violence, the U.S. Catholic Conference classification is A-III -- adults. Not rated by the Motion Picture Association of America.

"sex, lies and videotape" (Miramax) is the U.S. movie that walked off with the main prize at this year's Cannes Film Festival.

What makes this low-budget effort of interest is that it is focused on the shifting relationships among four characters rather than special effects spectacle. In this, it is more in the tradition of European cinema than that of Hollywood movies.

Written and directed by Steven Soderbergh, the movie doesn't have quite the subtle irony of such Eric Rohmer works as the "Six Moral Tales," but it follows much the same pattern of mixing droll dialogue and perplexing situations. Soderbergh's primary character is Ann (Andie MacDowell), a mildly obsessive woman who knows that something is wrong with her marriage, thinks it's she but suspects something is going on with her husband.

The husband, John (Peter Gallagher), is a high-priced lawyer, smugly self-satisfied with his lot in life and, indeed, is having an affair -- with his wife's sister, Cynthia (Laura San Giacomo).

A free but restless spirit who serves drinks in a working-class bar, Cynthia clearly enjoys her power over John but relishes it more as an act of spite against her unliberated sister. This sibling rivalry is one of the movie's most observant and amusing aspects.

Adding a fourth angle to the existing triangle is Graham (James Spader), a school-days chum of John's who, having invited him to stay a few days, quickly realizes that they no longer have anything in common.

Ann, however, becomes intrigued by Graham's strange attitudes and lifestyle -- he lives out of the trunk of his rusting car because he doesn't want to be encumbered by carrying around keys to an apartment.

Though Graham's source of income is never quite explained, it is less important than the fact that he is impotent and is obsessed with his collection of videotapes of women recounting their sexual experiences.

Ann is repelled by this aberration, but Cynthia finds it sexually intriguing. How all this turns out for the foursome is more

(MORE)

In the age of Dr. Ruth and assorted other talk show pundits, hearing people unreservedly discuss their sex lives has become almost boringly commonplace. The characters in the movie talk about sex a good deal but sex is used here mainly to illustrate how people lie to each other and to themselves.

The movie is also directly critical of the unhealthy nature of voyeurism, not only that of Graham but also that of the audience. The result helps distance the viewer from the unsavory events portrayed on the screen. Though there is no nudity, there are several suggestive sex scenes.

This is a quirky picture of contemporary moral values, one which raises questions and probes motivations about sexual behavior that not all adults will find worth considering. Though the movie is not a moral textbook, many will find it sensitive to the moral principles of love and honesty that should govern human relationships.

Because of the mature nature of its theme, the use of graphic sexual language and some suggestive sexual scenes, the U.S. Catholic Conference classification is A-IV -- adults, with reservations. The Motion Picture Association of America rating is R -- restricted.

Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.
END

CAPSULES ADD Aug. 29, 1989 (350 words)

Add to CAPSULES of Aug. 25, 1989:

"La Boca del Lobo" (Cinevista)

Gripping Peruvian production about a civilian atrocity committed by government forces in their struggle to crush the rebel movement known as the Shining Path. Director Francisco J. Lombardi centers the narrative on a young city-bred recruit (Antonio Vega) whose growing sympathy for the Indians being victimized by both army and terrorists causes him to refuse to obey the order to fire on a group of peaceful villagers. Because of the adult nature of the violence in this dirty war, the U.S. Catholic Conference classification is A-III -- adults. Not rated by the Motion Picture Association of America.

"Millennium" (Fox)

Inept science fiction excursion a thousand years into the future from which time travelers return to the 20th century seeking to retrieve an object left behind on a previous visit. Veteran director Michael Anderson tries to work up some tension in a muddled plot involving a romance between an air crash investigator (Kris Kristofferson) and a traveler from the 30th century. Because of some fairly graphic violence and several restrained sex scenes, the U.S. Catholic Conference classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned that some material may be inappropriate for children under 13.

"sex, lies and videotape" (Miramax)

In this quirky contemporary morality tale, the relationships between an unhappy wife (Andie MacDowell), her philandering husband (Peter Gallagher) and her spiteful sister (Laura San Giacomo) who is having an affair with the husband are thrown up for grabs by the arrival of a visitor (James Spader) who is obsessed with videotaping women talking about their sexual experiences. Written and directed by Steven Soderbergh, the result is more or less morally satisfying as self-deceptions are unmasked and more positive relationships are initiated. Because of the mature nature of its theme, the use of graphic sexual language and some suggestive sexual scenes, the U.S. Catholic Conference classification is A-IV -- adults, with reservations. The Motion Picture Association of America rating is R -- restricted.

END

CLASSIFICATIONS ADD Aug. 29, 1989 (80 words)

Add to CLASSIFICATIONS OF Aug. 25, 1989:

"La Boca del Loba" (Cinevista) -- U.S. Catholic Conference classification, A-III -- adults. Not rated by the Motion Picture Association of America.

"Millennium" (Fox) -- U.S. Catholic Conference classification, A-III -- adults. Motion Picture Association of America rating, PG-13 -- parents are strongly cautioned that some material may be inappropriate for children under 13.

"sex, lies and videotape" (Miramax) -- U.S. Catholic Conference classification, A-IV -- adults, with reservations. Motion Picture Association of America rating, R -- restricted.

END

LUCKER Aug. 29, 1989 (610 words) Follow-up.

PARISH SPLIT BY CONTROVERSY APPEALS BISHOP'S RULING TO ROME

By Pat Norby

Catholic News Service

ST. PAUL, Minn. (CNS) -- Representatives of one faction at St. Boniface Parish in Stewart, Minn., have filed an appeal to Rome against the decision this summer by Bishop Raymond A. Lucker of New Ulm to terminate pastoral leadership at their parish.

The appeal "has been forwarded to the apostolic pronuncio (Archbishop Pio Laghi) in Washington, D.C., for transfer to the proper office in Rome," said Paula Marti, director of the communications office for the Diocese of New Ulm.

Mrs. Marti told the Catholic Bulletin, St. Paul-Minneapolis archdiocesan newspaper, that the New Ulm Diocese received a copy of the appeal Aug. 14, after parishioners met Aug. 11 with Chuck Wilson of San Antonio.

Wilson, who has studied canon law, prepared the document. He is founder and director of St. Joseph's Foundation, a group dedicated to using the church legal system to challenge actions by local church authorities which it considers contrary to church law.

St. Boniface Parish has been without a priest or parish worker since June 30, when Bishop Lucker terminated its leadership following a controversy over teaching methods of a parish worker, School Sister of Notre Dame Annette Fernholz.

The bishop said in a statement released in May, as the controversy was developing: "The real issue ... is not a doctrinal matter.... We hold that this parish needs to learn some new skills in conflict resolution and become reconciled before we can assign any other priest to that parish."

Sister Fernholz had introduced into religious education classes the controversial creation-centered spirituality formulated by Dominican Father Matthew Fox, who was asked in late 1988 to take a one-year sabbatical to reflect on his teachings. The sabbatical came after an investigation of the priest's writing by the Vatican Congregation for the Doctrine of the Faith.

Bishop Lucker and Father Jerome Paulson, diocesan vicar general, have continued to meet with a group of the parishioners and professional facilitators to reach a reconciliation, Mrs. Marti said.

The bishop "has devoted quite a bit of time on this," she said. "Bishop Lucker's hope is that the parish will remain open." Although there is no pastoral leadership, Masses, sacraments or religious education, the parish is not officially closed, Mrs. Marti said.

She said the diocese would send Rome a historical outline of the parish and other documentation in response to the appeal that Wilson and parishioner Rodney Weiers filed.

Father Paulson said the appeal to Rome came after the bishop denied a formal petition filed in July asking him to restore Masses and other services in the parish.

He said the appeal, called an "administrative recourse," is a "formal process" for judicial review by ecclesiastical superiors

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of an administrative decision by a church official.

The agency in Rome that ordinarily oversees matters of pastoral life or parish administration is the Vatican Congregation for the Clergy, and Father Paulson said that was a "likely" place for the appeal to be sent.

Mrs. Marti said the appeal process can be lengthy and may delay the reconciliation required before Bishop Lucker will appoint new leadership.

Whatever decision is eventually made in Rome, the diocese will abide by it, she said.

Father Paulson said that in the meantime the decision not to celebrate Masses or reserve the Blessed Sacrament in St. Boniface Church until there is reconciliation remains unchanged.

"We continue to work on our third attempt at establishing a reconciliation process in the church," he said.

He said he viewed the administrative recourse as a "stumbling block" to that process. "It's not in the spirit of reconciliation," he said.

END

RACISM Aug. 29, 1989 (620 word)

BLACK BISHOP SAYS CHURCH NEEDS ACTION AGAINST RACISM

By Mark Pattison

Catholic News Service

WASHINGTON (CNS) -- There has been an "articulated Catholic response against racism" over the past 40 years but "these are words only. What is needed is action by the local churches," said Auxiliary Bishop Joseph A. Francis of Newark, N.J.

Bishop Francis, one of the 13 U.S. black bishops, made his comments at an Aug. 28 press conference in Washington to promote a teleconference on racism.

The teleconference, "Racism and the Renewal of the Mind," is scheduled for 1-5 p.m. EST Nov. 18. Originating in Detroit, it will be aired by the U.S. bishops' Catholic Telecommunications Network of America.

The teleconference will observe the 10th anniversary of "Brothers and Sisters to Us: U.S. Bishops' Pastoral Letter on Racism in Our Day," which Bishop Francis called "the best-kept secret in the Catholic Church."

"What was said 10 years ago is sadly descriptive of the experience of people of color as if it were written this morning, as we speak," Bishop Francis said.

He noted several Catholic documents about racial justice dating back to the 1940s: the "Constitutional Rights and the Black Man" section of "The Essentials of a Good Peace" in 1943; "Discrimination and Christian Conscience" in 1958; "Statement on National Race Crisis" in 1968; and the 1979 pastoral letter.

"My hope for this teleconference on racism is to involve more Catholics in the struggle to end racism," Bishop Francis said. "We also need to include within our parishes an agenda to escalate the struggle against racism in our society and in our churches."

Bishop Francis gave examples of how racism touches the Catholic Church.

"Bensonhurst -- many of those kids were Catholic. Their parents were Catholic," he said, referring to the Aug. 23 murder of a 16-year-old black youth, allegedly by Italian-American youths in the Bensonhurst section of Brooklyn, N.Y. "Certainly there was a blatant racism there," he said.

He added some parishes are "reluctant" to include blacks, Hispanics and Asians as members. "It follows the pattern of segregated housing" in suburban areas, Bishop Francis said, with Catholics keeping the "same attitude of why they fled to begin with."

Precious Blood Father Clarence Williams, who will produce the teleconference, called racism "a social, psychopathic illness

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that destroys neighborhoods.... It's an affliction, a handicap" that affects all races. The teleconference, he added, will show "what makes them react the way they do."

Bishop Francis, who grew up in Louisiana, said racism in the North is "much more vicious, much more damaging than what it is in the South." He cited police response in northern U.S. cities as "much more aggressive to minorities" and "racial issues" that have "sprung up" on Catholic college campuses, leading to "very explosive" situations. The bishop did not name the colleges.

Bishop Francis said recent primary campaigns for New York City mayor and a U.S. House seat vacated by the death of Rep. Claude Pepper, D-Fla., were "emerging along racial lines."

And "that whole Willie Horton thing was a blatant form of using racism," he said, referring to negative advertising against Massachusetts Gov. Michael Dukakis' 1988 presidential campaign. The ads said Horton, a black convicted felon released through Massachusetts' furlough program, raped and murdered a white woman.

Father Williams, president of the Black Catholic Televangelization Network and a Detroit pastor, said the Catholic Church can be "a catalyst of change" in America's attitudes toward race because it is "the major institution in our society that's inclusive of every race."

Funding for the broadcast will come from the American Board of Catholic Missions, the Detroit archdiocesan office of the Campaign for Human Development and a grant from Cardinal Edmund C. Szoka of Detroit.

END

GLEMP-REACT Aug. 29, 1989 (840 words)

JEWISH LEADERS, SOLIDARITY PAPER CRITICIZE CARDINAL'S REMARKS

By Catholic News Service

International Jewish leaders and a Solidarity-run newspaper have criticized Polish Cardinal Jozef Glemp's remarks about the controversial Carmelite convent at Auschwitz.

Kalman Sultanik, a vice president of the New York-based World Jewish Congress, called the cardinal's remarks "grotesque and hate-filled." He said they revealed that "an ugly vein of anti-Semitism runs through the Polish church."

Others also accused Cardinal Glemp, archbishop of Gniezno and Warsaw, of anti-Semitism.

On Aug. 26, Cardinal Glemp, the Polish primate, said Jewish critics of the Carmelite convent at the former Nazi death camp were anti-Polish.

He also said he thought seven New York Jews who attacked the convent in July intended to harm the nuns. The cardinal told the Jewish media not to make heroes of the seven, who were beaten by Polish workers at the convent.

The cardinal's remarks drew a quick rebuttal from the Solidarity newspaper Gazeta Wyborcza. A front-page editorial Aug. 28 expressed "sorrow and regret" at the cardinal's speech.

The cardinal, "although he might not have intended it, might have hurt the feelings of the children and relations of the Holocaust's victims," it said.

"One should not doubt at all the sincerity of Jewish feeling and see in their protest only a political or media manipulation," it said.

Also critical was Theo Klein, vice president of the Jewish European Congress. Klein was among nine European Jewish and nine European Catholic signers of a 1987 accord to remove the nuns.

Cardinal Glemp sounded like "an ecclesiastic from the Middle Ages," Klein said Aug. 27.

B'nai B'rith International President Seymour D. Reich said the cardinal's reference to Jewish control of the mass media was "classic, stereotypical anti-Semitism ... most unworthy of a representative of the Catholic Church."

Reich said that the convent issue "ceased to be a purely Jewish one more than two years ago," with the signing of the 1987

(MORE)

agreement. He said the "honor and sacred word" of the Catholic Church was at stake and added that "the international Jewish community awaits the repudiation of Cardinal Glemp's sentiments by the Holy See."

Anna Husarska, an editor of Gazeta Wyborcza, writing in the Aug. 29 International Herald Tribune, cited "undeniable Polish anti-Semitism" and a failure by Jewish leaders to communicate effectively with Poles as major factors in the escalating controversy over the convent.

"The Polish public has little understanding of Jewish feelings in this affair," she said.

"It is unlikely that most Poles, devout Catholics for the most part, could conceive how the cross that the nuns placed before Auschwitz could be a desecration," she added.

In the same issue of the International Herald Tribune, Robert Goldman, director of the Paris office of the Anti-Defamation League of B'nai B'rith, said many Jews see the convent at Auschwitz as an effort to remove the Jewish dimension of the Holocaust and universalize it "in the name of the universal church."

"Auschwitz had become the symbol of the death of 6 million Jews, killed, systematically, like vermin," he wrote.

"Some observers believe the Carmelite sisters would not have moved into Auschwitz without orders or approval from high up," he said.

"There is no evidence of this," he added.

"Still, many Jews see the Vatican's silence on the specific issue of Auschwitz as the manifestation of a policy to 'de-Judaize' the Holocaust -- to universalize the Nazi genocide in the name of the universal church," he said.

Rabbi Avi Weiss, the rabbi from Bronx, N.Y., who led the New York Jews as they climbed the fence at the convent in July, called Cardinal Glemp's comments "something out of the Middle Ages, a blood libel" and said he was also considering taking legal action. Rabbi Weiss said Cardinal Glemp's statements "are the sort that cause pogroms. I hope the Vatican disciplines him. We were victims, beaten by Polish citizens. The church in Poland is not doing enough to preach against anti-Semitism; it seems instead to be preaching anti-Semitism."

Glen Richter, another of the protesters at the convent, said the cardinal's comments about the protesters were "false and outrageous."

"We went there to talk to the nuns. When they refused to let us into the convent's grounds, we scaled the wall and stayed there to pray and study," he said.

Jewish criticisms of the convent have increased since February when a deadline agreed upon in 1987 expired without the Carmelite nuns being moved from their site.

Among the Catholic leaders signing the agreement was Cardinal Franciszek Macharski of Krakow, Poland, the archdiocese where Auschwitz is located. But Cardinal Macharski recently said he was suspending efforts to move the nuns because of the mounting Jewish protests.

Jewish pressure also has mounted for the pope to directly intervene in the case.

However, Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, said Aug. 26 that Pope John Paul II has not become involved because he "respects local churches" and is "especially respectful of the local church from which he comes."

END

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

August 29, 1989

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Chairman Emeritus
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Synagogue Council of America
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The Israel Interfaith Association
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Sir Sigmund Sternberg

CONFIDENTIAL

Dear Siggie,

Cardinal Lustiger called me from Paris this morning (11 A.M., NY).

He said he was deeply saddened, "very unhappy," by Cardinal Glemp's homily. Confidentially, he does not have a high opinion about him, saying that he is neither wise nor clever, and has made other troublesome speeches in the USSR and Brazil.

Lustiger said he does not now what to do. He reported that Chief Rabbi Sirat had a useful meeting with Cardinal Macharsky in early July, and that Macharsky then said that he would go ahead with building the convent. He (Lustiger) now thinks the pressures have "broken" Macharsky's will.

He then told me, again with utter confidence, that he had sent a small group to Poland this week "on a secret mission" to find out what is really happening. If he learns anything important, he will let me know immediately.

He added that Glemp's reference to the "non-believers" was not intended for Jews but the Communist party leaders. They wish to undermine the cross as the symbol of Polish nationalism.

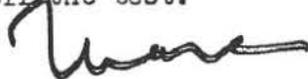
He also confided that the new Prime Minister is not on good terms with Glemp.

He added that Solidarity's leaders oppose what Glemp has said, as indicated in their lead editorial.

I sent him copies of your letter (telex) to Macharsky, and our telex to the P.M.

I believe it will take some days until they recover from the shock of the Glemp assault, and then see if there are any other steps to take.

All the best!



the Advancement of Colored People, said, "Today we are finding solutions, and marching is one of the solutions."

Meanwhile, the Rev. Jesse Jackson, who led hundreds of Brooklyn residents and activists to the Aug. 29 wake for Hawkins, condemned the "madness" of the attack and the "atmosphere of violence" in the city.

The killing of Hawkins, who reportedly was shot after being chased by a group of whites, has revived tensions that broke out over other incidents in New York. In April, six black and Hispanic youths were charged with the beating of a white investment banker who was jogging at night in Central Park.

Earlier, Tawana Brawley, a black teen-ager, told authorities that she was raped by a group of white men, but a state investigation found no evidence to support her claim.

In December 1986, a black man was hit and killed by a car when he tried to escape from a group of white youths in Howard Beach, Queens.

References to those incidents were shouted back and forth between those who marched in Bensonhurst Aug. 26 and observers who taunted and jeered from behind police barricades.

08-30-89

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O'Connor criticizes Glemp's comments on convent controversy

By Religious News Service

(Note to editors: Marie Rohde in Milwaukee contributed to the following story.)

NEW YORK (RNS) — Cardinal John O'Connor of New York has expressed agreement with Jewish criticisms of comments made by Cardinal Jozef Glemp of Poland regarding the controversy over the presence of a Carmelite convent at the site of the Auschwitz death camp.

In an Aug. 26 homily, Cardinal Glemp told Jews not to "talk to us from the position of a people raised above all others." He advised Jews that "your power lies in the mass media that are easily at your disposal in many countries" and said that when Jewish protesters held a demonstration at the convent July 14, the nuns were not killed and the convent was not destroyed because the protesters were apprehended first.

At an Aug. 29 news conference at his Manhattan residence, Cardinal O'Connor said, "The Jewish community has been trying to advise us that this is extremely harmful to the dialogue. And I agree with them."

The New York cardinal declared that "normal decent people could construe from such a statement that the blame be shifted to the Jews for demanding that signed accord (to relocate the convent) be carried out. I don't think that is right, I don't think that is just and I don't think that is charitable. And it certainly doesn't represent my position."

In Milwaukee, a Jewish leader suggested that Cardinal Glemp meet with members of the Jewish committee when he visits the Wisconsin city Sept. 27 as part of a four-city U.S. tour. The Polish cardinal will also visit Chicago, Detroit and Cleveland in an attempt to increase awareness of the Catholic Church in Poland and to raise money for church projects.

"My assumption is that coming from Poland, he's had little contact with the Jewish community," said Judy Mann, executive director of the Milwaukee Jewish Council. "I personally would like to share with him some of the reverberations his remarks have created."

Martin Stein, a Milwaukee businessman who is a leader in several national and world Jewish organizations, said he would support a "mild, non-violent" demonstration during the cardinal's visit and would urge Polish Catholics to join members of the Jewish community in showing concern.

about the convent, defended Cardinal Glemp against accusations that he is anti-Semitic.

On Aug. 26, Cardinal Glemp said Jewish critics of the Carmelite convent at the former Nazi death camp were anti-Polish.

He also said he thought seven New York Jews who attacked the convent in July intended to harm the nuns. The cardinal said Jews controlled the media in many countries, and told them not to make heroes of the seven, who were beaten by Polish workers at the convent.

Jewish criticisms of the convent have increased since February, when a deadline agreed upon by European Jewish and Catholic leaders in 1987 expired without the Carmelite nuns being moved from their site. Among the Catholic leaders signing the agreement was Cardinal Franciszek Macharski of Krakow, Poland, the archdiocese where Auschwitz is located. But Cardinal Macharski recently said he was suspending efforts to move the nuns because of the mounting Jewish protests.

Cardinal O'Connor said Cardinal Glemp's remarks gave the impression that he no longer intended to move the convent.

"Normal decent people could construe from such a statement that the blame be shifted to the Jews for demanding that a signed accord be carried out," he said in a New York press conference Aug. 29. "I don't think that is right. I don't think that is just, and I don't think that is charitable. And it certainly doesn't represent my position.

"The Jewish community has been trying to advise us that this is extremely harmful to dialogue. And I agree with them," he said.

In France, Cardinal Decourtray said Cardinal Glemp's statements were distorted by the press.

"The primate and the bishops of Poland cannot be accused of anti-Semitism," Cardinal Decourtray said in an Aug. 29 statement.

The nine European Jews who negotiated the 1987 accord "are not motivated by any 'anti-Polish feelings,'" added the cardinal.

They are only asking "application of the joint commitments agreed upon by the Jewish and Catholic delegations," said Cardinal Decourtray.

The accord is still in force, he said, noting that it had been approved by the Polish bishops' conference March 9.

"Uncontrolled acts can only prejudice fulfillment" of the accord, said Cardinal Decourtray.

Kalman Sultanik, a vice president of the New York-based World Jewish Congress, called the Polish cardinal's remarks "grotesque and hate-filled." He said they revealed that "an ugly vein of anti-Semitism runs through the Polish church."

Cardinal Glemp's remarks drew a quick rebuttal from the Solidarity newspaper Gazeta Wyborcza. A front-page editorial Aug. 28 expressed "sorrow and regret" at the cardinal's speech.

The cardinal, "although he might not have intended it, might have hurt the feelings of the children and relations of the Holocaust's victims," it said.

"One should not doubt at all the sincerity of Jewish feeling and see in their protest only a political or media manipulation," it said.

B'nai B'rith International President Seymour D. Reich said the cardinal's reference to Jewish control of the mass media was "classic, stereotypical anti-Semitism ... most unworthy of a representative of the Catholic Church." Reich said the convent issue "ceased to be a purely Jewish one more than two years ago," with the signing of the 1987 agreement. He said the "honor and sacred word" of the Catholic Church was at stake and added that "the international Jewish community awaits the repudiation of Cardinal Glemp's sentiments by the Holy See."

Anna Husarska, an editor of Gazeta Wyborcza, writing in the Aug. 29 International Herald Tribune, cited "undeniable Polish anti-Semitism" and a failure by Jewish leaders to communicate effectively with Poles as major factors in the escalating controversy over the convent.

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In the same issue of the International Herald Tribune, Robert Goldman, director of the Paris office of the Anti-Defamation

(MORE)

League of B'nai B'rith, said many Jews see the convent at Auschwitz as an effort to remove the Jewish dimension of the Holocaust and universalize it "in the name of the universal church."

"Auschwitz had become the symbol of the death of 6 million Jews, killed, systematically, like vermin," he wrote.

Rabbi Avi Weiss, the rabbi from Bronx, N.Y., who led the New York Jews as they climbed the fence at the convent in July, called Cardinal Glemp's comments "something out of the Middle Ages, a blood libel" and said he was also considering taking legal action. Rabbi Weiss said Cardinal Glemp's statements "are the sort that cause pogroms. I hope the Vatican disciplines him. We were victims, beaten by Polish citizens. The church in Poland is not doing enough to preach against anti-Semitism; it seems instead to be preaching anti-Semitism."

Glen Richter, another of the protesters at the convent, said the cardinal's comments about the protesters were "false and outrageous."

"We went there to talk to the nuns. When they refused to let us into the convent's grounds, we scaled the wall and stayed there to pray and study," he said.

Jewish pressure also has mounted for the pope to directly intervene in the case.

However, Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, said Aug. 26 that Pope John Paul II has not become involved because he "respects local churches" and is "especially respectful of the local church from which he comes."

NO PICKUP

END



separation -- and wait 48 hours before obtaining an abortion.

The Ohio law, in the case of Ohio vs. Akron Center for Reproductive Health, was struck down by the 6th U.S. Circuit Court of Appeals in Cincinnati, also in 1988. The law demanded either 24-hour notice to a parent or guardian, and written consent by the parent or guardian. In some instances, a sibling over age 21, a stepparent or grandparent could substitute for the parent or guardian.

Both laws contain a "judicial bypass" clause, in which the minor could get court approval for the abortion without prior parental notification.

The Knights of Columbus said in their brief that Minnesota's law was upheld providing the judicial bypass remain in force, and that Ohio's law was struck down because the appeals court thought its judicial bypass clause inadequate.

"No 'judicial bypass' provision is ever constitutionally required," the Knights argued, contending that "the law recognizes and reinforces" a "fundamental tenet of the American legal tradition, namely that parents have natural authority over their children."

Parental authority, the Knights said, has been recognized in legislation which requires parental consent for minors to travel, marry, and enter into contracts. A judicial bypass erodes that authority, they said.

"The fact that a girl's unwed pregnancy may be a predicament more urgent than others hardly proves that a judge, who presumably has never met her before, is better capable of assisting her in facing it than her parents would be," the Knights said.

The Supreme Court ruled once solely on the issue of parental notice. In 1981, the court upheld a Utah parental notice law but restricted its coverage to unemancipated dependent minors. The court has judged unconstitutional other abortion laws which included parental consent provisions.

Those rulings, as well as Roe vs. Wade, the Supreme Court's benchmark 1973 decision allowing abortion on demand, "are aberrations in the law," the Knights said, "and should be repudiated."

The Knights said a 1976 Supreme Court decision overturning a Missouri abortion restriction law that included parental consent "seems to presume that an adolescent will suffer adverse consequences only if she proceeds to bear her child. But abortion itself has adverse consequences, and the girl may live profoundly to regret that choice."

The Knights added, "There is no reason to assume that the family structure has been 'fractured' whenever an adolescent wishes to conceal her pregnancy from her parents. That, no doubt, is the initial reaction of virtually every adolescent who becomes pregnant.

"Nor does the fact that the parents and their daughter are 'in conflict' mean that the state's interest in reinforcing parental authority is somehow diminished. Parents and their children disagree all the time, and it is precisely when they do that parental authority is ordinarily exercised."

END

GLEMP-REACT LEAD Aug. 30, 1989 (990 words)

New lead for GLEMP-REACT of Aug. 29, 1989:

CARDINAL O'CONNOR EXPRESSES 'SHOCK' AT POLISH CARDINAL'S REMARKS

By Catholic News Service

New York Cardinal John J. O'Connor said he was "shocked" by a Polish cardinal's remarks about a Carmelite convent at Auschwitz and urged the Polish church "to get on with their formal commitment" to move the building.

Cardinal O'Connor added his voice to those of international Jewish leaders and a Solidarity-run newspaper who criticized the remarks by Poland's primate, Cardinal Jozef Glemp of Gniezno and Warsaw.

However, Cardinal Albert Decourtray of Lyons, France, who headed the Catholic delegation that signed a 1987 accord

(MORE)

Today, their children, many in their 30s, are running to sign up for Spanish classes, said Mrs. Facio. She said there's a widespread feeling now among Hispanics in the Southwest that "we have nothing to be ashamed of and a lot to be proud of."

Patricia Romero Lopez, president of the Archdiocesan Pastoral Council of the Archdiocese of Santa Fe, grew up speaking Spanish and English. "My grandmother spoke only Spanish and my parents had us learn both out of respect for her," said Mrs. Lopez.

She said it's very important to her that her children learn Spanish as well as English. Keeping the language ranks up there with "respect for elders, continuing the faith tradition, going to Mass and being proud of their culture," said Mrs. Lopez.

Romero said he and other Hispanic church leaders are conscious that there are Hispanic youth who speak little or no Spanish.

For example, he said, the Phoenix Diocese will ensure that some of the small base communities called for in the U.S. bishops' 1987 pastoral plan for Hispanic ministry will be bilingual, accommodating English speakers as well as Spanish speakers.

Hispanic youth are often "caught in the middle" between "parents and grandparents who have certain traditions and are Spanish-speaking" and their non-Hispanic peers who have grown up with different values, said Mrs. Facio.

"The culture is the foundation and support system of the faith," Archbishop Robert F. Sanchez of Santa Fe told CNS in an interview.

"Faith is part of our culture. If you allow parts of the culture to be done away with, including language, the faith is not preserved as strongly as it would be otherwise," he said.

END

USCC-PARENTAL Aug. 30, 1989 (800 words)

USCC, KNIGHTS DEFEND PARENTAL NOTIFICATION IN SUPREME COURT BRIEFS

By Catholic News Service

WASHINGTON (CNS) -- The U.S. Catholic Conference, saying "the integrity of the family is at stake," filed a friend-of-the-court brief in the U.S. Supreme Court Aug. 28 in two cases involving prior parental notification for minors' abortions.

"The integrity of the family unit is itself a privacy interest deserving constitutional protection," the brief said in support of state laws in Minnesota and Ohio requiring parental notification.

The Knights of Columbus also filed a friend-of-the-court brief in the cases Aug. 28, asking the court to overturn a "judicial bypass" provision in the Minnesota law.

Additional briefs will be filed through September in the cases, both of which will be heard during the Supreme Court term beginning in October. No date has been set for oral arguments in either case.

Opponents of parental notification laws, the USCC brief said, would "create conflicts between rights of parents and rights of children" and "ultimately ... undermine familial relationships."

Society, the USCC said, "owes much of its stability to the strength of the family and has a vital interest in preserving family integrity," but "abortion challenges that institution (of the family) and its values, as well as society itself."

The implications of abortion "are especially serious" to a minor, the USCC said. "If she is to appreciate meaningfully the import and consequences of her actions," it said, "the adolescent needs guidance from knowledgeable and caring persons, not abortion clinic employees who lack intimate information about her life."

The USCC quoted from a 1968 Supreme Court decision that said parents "who have this primary responsibility for children's well-being are entitled to the support of laws designed to aid discharge of that responsibility."

The Minnesota law, in the case of Hodgson vs. Minnesota, was upheld by the 8th U.S. Circuit Court of Appeals in St. Louis in 1988. The 1981 law requires pregnant girls under age 18 to notify both parents -- even in cases of the parents' divorce or

(MORE)

**FRENCH CATHOLIC CLERGYMAN DEFENDS
POLISH CARDINAL'S SPEECH ON CONVENT**
By Edwin Eytan

PARIS, Aug. 29 (JTA) -- A ranking French Catholic clergyman who supports the Jewish position in the Auschwitz convent dispute has strongly defended Polish Cardinal Jozef Glemp against accusations of anti-Semitism.

Cardinal Albert Decourtray, the archbishop of Lyon, claimed Tuesday that the public has misunderstood a sermon by the Polish primate in which he charged, among other things, that Jews wield influence over the mass media and have been using it to defame Poland over the convent issue.

But in New York, Cardinal John O'Connor said at a news conference Tuesday that he was "shocked" by the Polish primate's remarks.

Glemp, who is the highest-ranking Catholic official in Poland, has been sharply criticized by Catholics and Jews for remarks they saw as manifestations of classic Polish anti-Semitism.

Even the Solidarity newspaper *Gazeta Wyborcza*, normally supportive of the church, found Glemp's remarks offensive.

But Decourtray insisted that "it is inconceivable that Cardinal Glemp intended his words to have the meaning world public opinion gave them."

Neither he nor the other Polish bishops can be accused of anti-Semitism, Decourtray said. "Glemp and the other Polish bishops condemn anti-Semitism."

Glemp, in a sermon delivered Aug. 26 at the shrine of the Black Madonna, Poland's most revered icon, in the city of Czestochowa, admonished Jews to stop protesting the presence of the convent at Auschwitz and to "not dictate conditions that are impossible to fulfill."

He implied that the protests "offend the feelings of all Poles" and have infringed on Polish sovereignty.

Geneva Agreement Still Valid

But Decourtray, while defending Glemp, reiterated in the strongest terms that a long-standing commitment by the Church to relocate the convent away from Auschwitz must be honored.

The Lyon archbishop headed a delegation of four European cardinals at a meeting with world Jewish leaders in Geneva on Feb. 22, 1987. They signed an agreement that the convent would be removed from Auschwitz no later than Feb. 22, 1989.

That deadline was not observed. In retaliation for Jewish protests that followed, work was ordered suspended on a ecumenical prayer center away from the Auschwitz grounds, where the Carmelite nuns were to have been relocated.

The order was given Aug. 8 by Cardinal Franciszek Macharski, the archbishop of Krakow, who has jurisdiction over the convent and was himself a signatory to the Geneva agreement.

He was promptly taken to task by Decourtray, who asserted in a statement issued Aug. 11 that the 1987 agreement "is mandatory and binding on those who signed it. Its decisions cannot be re-examined."

The other two signatories, Cardinal Jean-Marie Lustiger, the archbishop of Paris, and Cardinal Godfried Daneels, head of the Catholic Church in Belgium, concurred.

Decourtray insisted again Tuesday that the agreement to remove the convent from Auschwitz "has not been canceled" and remains valid.

Angry Calls To Polish Paper

Decourtray also implied criticism of the French news media for not sufficiently reporting "those Polish voices which show sensitivity to Jewish feelings and the Shoah tragedy."

The "Polish voices" he referred to doubtlessly included the Solidarity newspaper.

It published an editorial signed by the prominent Polish Catholic intellectual, Krzysztof Sliwinski, which took a swipe at Glemp.

Sliwinski warned, "One should not doubt the sincerity of Jewish feelings on this issue and see in their protests only a political or media manipulation."

Editors of the newspaper reported they had many angry telephone calls Monday and Tuesday protesting Sliwinski's editorial.

In New York, Cardinal O'Connor came out strongly against Glemp's comments.

O'Connor, who is archbishop of New York, met Tuesday morning with Henry Siegman, executive director of the American Jewish Congress, shortly after he first read of Glemp's comments.

Siegman said that O'Connor appeared "visibly stunned" by the strong words of his fellow cardinal.

"One gets the impression that Cardinal Glemp is so distressed at the Jewish community, in particular, representatives of the Jewish community in New York, that one almost gets the impression that the blame is now being transferred to the Jewish community," O'Connor said at his news conference.

The archbishop was more vocal than he has been to date in favor of the convent being moved.

He said that he wished that the Polish hierarchy "would get on with the formal commitment that was signed in Geneva."

(JTA staff writer Allison Kaplan in New York contributed to this report.)

**OUTRAGE OVER CARDINAL'S SPEECH
IS MOUNTING AMONG JEWS IN U.S.**

NEW YORK, Aug. 29 (JTA) -- Jewish outrage continued to mount Tuesday over anti-Semitic remarks by Polish Cardinal Jozef Glemp concerning Jewish protests against the convent on the grounds of the former Auschwitz death camp.

Glemp charged, among other things, that Jews control the international news media and are using it to vilify Poland.

He accused Jewish protestors of attacking the convent and said demands that it be removed from the Auschwitz grounds undermine Polish sovereignty.

Some Jews called for a halt to U.S. economic aid to Poland. Others spoke of curtailing Jewish travel to that country. And one of the protesters accused Glemp of incitement to a pogrom.

The World Jewish Congress has urged Polish

government leaders to personally dissociate themselves from Glemp's polemic.

Kalman Sultanik, vice chairman of the WJC, met in Washington Tuesday with the Polish deputy ambassador, Ryzard Krystosic, who promised to convey the message immediately to President Wojciech Jaruzelski and newly installed Prime Minister Tadeusz Mazowiecki.

Sultanik pointed out that Mazowiecki was present when Glemp delivered the offending sermon during a religious ceremony in Polish city of Czestochowa on Aug. 26.

In Los Angeles, meanwhile, the Simon Wiesenthal Center stated that since the Polish government has ultimate authority over Auschwitz, it must see to it that the Catholic Church honors the agreement it signed more than two years ago to relocate the convent.

It is asking its 370,000 members and others to sign a petition to that effect which will be presented to President Jaruzelski.

It also said it was considering advising Jews not to travel to Poland.

Attempt To 'De-Judaize' Holocaust

Rabbi Marvin Hier, dean of the Wiesenthal Center, denounced Glemp's remarks as "insulting and unworthy of a man of the cloth."

He took particular exception to Glemp's assertion that Jews have no special claim on Auschwitz, because most of them died at the Birkenau camp, while "mostly Poles and other peoples perished" at Auschwitz, a mile or so away.

"This is nothing less than an attempt to de-Judaize the Holocaust," Hier declared.

In Oakland, Calif., Michael Lerner, editor of the progressive journal Tikkun, called on President Bush and Congress Tuesday to withhold American economic and political support from Poland and other Eastern Bloc countries, until they deal more effectively with their indigenous anti-Semitism.

"The rush to legitimize alternatives to communist totalitarianism in Eastern Europe" has "allowed the United States to overlook a festering problem of anti-Semitism that has never been adequately dealt with in Eastern Europe," Lerner stated in telegrams to Bush, Secretary of State James Baker and a dozen leaders of the Senate and House of Representatives.

In New York, Glenn Richter, one of seven Americans who demonstrated at Auschwitz on July 14, was furious over Glemp's assertion that the demonstrators had "launched an attack" on the convent and only by chance did the nuns inside escape death.

The seven protesters were in fact set upon and beaten by Polish workers.

Richter, a member of the Coalition of Concern and the Student Struggle for Soviet Jewry, said, "To deny that our action, witnessed by a dozen reputable foreign journalists and hundreds of Polish citizens, was anything but peaceful in intent is incomprehensible."

Richter added, "Cardinal Glemp is preaching anti-Semitism when he should be preaching against hate and for Jewish-Christian dialogue. His remarks can lay the ground for a pogrom."

In Brussels, meanwhile, "dismay and indignation" over Glemp's remarks were expressed in a statement issued by the Coordinating Committee of Belgian Jewish Organizations.

(JTA correspondent Yossi Lempkovicz in Brussels contributed to this report.)

U.S. DEPLORES ISRAEL'S DEPORTATION OF FIVE PALESTINIANS FROM WEST BANK

By Howard Rosenberg

WASHINGTON, Aug. 29 (JTA) -- The United States has deplored Israel's deportation Sunday of five West Bank Palestinians, contending that the measures "corrode" the atmosphere for peace negotiations.

"As we have said on numerous occasions, we are opposed to deportations," Richard Boucher, the State Department deputy spokesman, said Tuesday. "They are contrary to the Fourth Geneva Convention," which provides human rights guarantees to civilians living under military occupation.

Israel maintains that the Geneva Conventions do not apply to its administration of the West Bank and Gaza Strip.

Boucher said that the deportations "make it more difficult for Israelis and Palestinians to engage in constructive dialogue."

Israel's High Court of Justice last Thursday cleared the way for the Palestinians' deportation, rejecting their final appeals of expulsion orders issued as long as a year ago.

TWO FEUDING ORTHODOX FACTIONS AGREE TO DISAGREE WITH CIVILITY

By David Landau

JERUSALEM, Aug. 29 (JTA) -- The leaders of two feuding ultra-Orthodox factions met here this week, and while they apparently failed to settle their basic differences, they seem to have agreed to tone down the invective.

Rabbi Eliezer Schach, the head of the Degel HaTorah party, played host at his Bnei Brak home Sunday to the leader of the Agudat Yisrael party, Rabbi Pinchas Menachem Alter.

Alter is chairman of the Agudah's Council of Sages and brother of the revered Gerrer rebbe, Simcha Bunim Alter.

The two tzadikim represent the two main streams of Orthodoxy, the Mitnagged and Hasidic, whose bitter rivalry began 200 years ago in Eastern Europe.

Schach, who is a Mitnagged, broke with Agudah last year to form Degel HaTorah, which ran for election to the Knesset on a separate list.

The immediate cause of the breach was Agudah's refusal to yield to Schach's demand that its newspaper, Hamodia, reject advertisements from the Chabad Hasidic movement.

Schach considers Chabad heretical and is waging a private war against the worldwide Hasidic movement led by the Lubavitcher rebbe, Menachem Mendel Schneerson, in Brooklyn, N.Y.

Rabbi Alter, a friend of Chabad, is not prepared to give ground.

According to reliable sources, the issue of Chabad remains the major bone of contention between the two parties.

But from now on, the dispute will be conducted in a civilized manner.

"We have legitimate differences but that does not mean we should not conduct our disputes in a civilized fashion, in mutual respect," said Rabbi Avraham Ravitz, leader of Degel's two-seat Knesset faction.

He added that the two parties should act in concert in the Knesset on matters of common interest. Some observers speculated the partial truce between the warring factions might lead to the formation of a unified parliamentary bloc.

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Archbishop Luigi Barbarito
Apostolic Pro-Nuncio,
54 Parkside,
London SW19 5NF

Date 31 August 1989

Our ref

Your ref

Your Eminence,

Thank you for your letter of 27th July.

and his
associates.

In principle, I would be willing to go to Poland, as you suggest, with Bishop Mahon and Rabbi Marc Tanenbaum to have talks with Cardinal Macharski ~~and I feel that the signatories to the original agreement, Cardinals Lustiger, Willebrands and Cardinal Decourtray (who is now Hon. President of the ICCJ) should also be present involved.~~ ^{and Danes}

However, to make the trip meaningful, it would be vital to receive an assurance that the Carmelite nuns ~~would be willing to vacate the present site.~~ ^{will} Should it transpire that this is ~~totally~~ impossible at the present moment, we would then seek an agreement to which the nuns should be a party, that they will move out on a specific date ~~immediately~~ after the commencement of building works ^{at} for the new site.

I understand that building is due to commence in December 1989, and allowing two years for the work to be completed, we should like to see a date for implementation of the agreement in early 1992. If such an agreement could be negotiated we for our part shall make every endeavour to ensure its acceptability to world Jewry. It is hoped that the Polish Catholic Church would make it similarly acceptable to the nuns.

I do feel strongly that this trip would only be worthwhile if such an ^{explicit} agreement could be entered into.

I have spoken to the German Ambassador who, in turn, has spoken direct to Bonn and it appears that ~~they~~ ^{they} will cooperate in every way in the effort to help us to find suitable alternative premises for the nuns.

I am most anxious for this whole distressing matter to be resolved before my visit in September to the Holy Father.