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Series C: Interreligious Activities. 1952-1992

Box 28, Folder 1, International Jewish Committee for
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Rabbinical Council of America-Midwinter Conference

January 16-17, 1990

Leon A. Feldman
Tues. Jan. 16

Issues in Interfaith Dialogue; Successes and Failures

Introduction:

I am honored to have been invited to participate in this symposium in order to tell you a few details, perhaps not generally known, and to analyze some aspects of the relationship of Jews/Judaism with the Church. By Church I mean, in our case, with the Catholic Church, particularly the Vatican.

I regret that in the time allotted to me in this Symposium, I am able to present only 'Rashei Perakim' - highlights - and cannot go into too much depth to bring out all of the nuances in our relationship with other faith communities. Under those circumstances, I will confine myself to the Catholic Church with particular reference to the Vatican. I must emphasize that a review of our relationship and contacts with the various Protestant denominations is urgent and of great importance, however, our contacts with the World Council of Churches - the roof organizations of those denominations - has been pushed onto the back-burner for a variety of reasons. Perhaps it can be discussed on an other occasion.

My presentation this afternoon will be divided into several parts:

- the latest update on the controversy about the removal of the Carmelite Convent from the Auschwitz Campsite.
- background and pragmatic policies in our relationship with the Catholic Church/Vatican.
- the Vatican and the Jews -- Pope John Paul II.
- Jews and the dialogue: expectations and reactions.

The Carmelite Convent at Auschwitz: The controversy over the convent at the former Auschwitz extermination camp - which was established by a group of Polish nuns of the Carmelite Order - has continued unabated during 1988-1989. It is quite well known that on February 22, 1987 an agreement was signed by representatives of several international Jewish organizations and four (4) cardinals, that the convent would be relocated to another locale outside the camp perimeter by February 1989. However, this agreement has not been implemented to date. It should be remarked that the site of the convent, as the entire camp, is registered on the UNESCO World Heritage list - thus no changes inside or outside are permitted.

The Polish government gave approval for the convent's transfer and, after a search for appropriate location, the Jewish delegation approved the new site in mid-1989. As the February 1989 deadline approached, deep concern over the convent grew, resulting in a meeting between the Catholic and Jewish delegations in Paris in December 1988 - and I attended as IJCICBS representative. Problems of relocating the nuns, even if they would now agree to move, were outlined by Card. Decourtray of Lyons, head of the French Bishops Conference, but the Jewish delegation, headed by Theo Klein, chairman of the Jewish delegation and then president of CRIF, remained adamant that the commitment made must be adhered to in its original terms.

As the deadline of February 1989 passed and there was no indication that any move would take place, protests and demonstrations mounted. Eventually, in June 1989, it was confirmed after meetings of Jewish representatives with Cardinal Macharski, archbishop of Cracow, in whose diocese Auschwitz is situated, and with Polish government officials, that a site has been reserved away from the camp and that work would 'probably' begin in 1990... This foot-dragging caused relations between Jews and Catholics - particularly with the Vatican to worsen. Many Jewish groups in the United States, and especially those in European countries, vigorously condemned the passing of the agreed upon date without any concrete indication of the convent's relocation. It was seriously suggested to suspend relations with the Vatican because, it was felt, that the Auschwitz matter is the litmus test in Catholic-Jewish relations and the showing of insensitivity to Jewish feelings. Israeli representatives, including Minister of Religions Hammer, joined the dispute,

expressing their chagrin in meetings with Polish church officials and ministers in the Polish government.

In July 1989, Rabbi Avi Weiss led a demonstration at the convent site which led to violence and beatings by Polish workers. Cardinal Macharsky declared his 'inability' to keep the agreement. He added that he could not be seen to be acting under Western duress, particularly since Polish public opinion was divided, with most of the local residents -- i.e., of Auschwitz -- opposed the removal of the convent and wanted it to remain where it is located.

In August, Card. Glemp, Primate of Poland, who is an opponent of the convent's transfer, shocked the Jewish world and many Catholics by condemning the removal of the convent in a sermon spiked with anti-semitic excesses. He also insulted his West-European cardinal colleagues (Lustiger, Decourtray, Daneels) by impugning their ability to negotiate this matter as being 'uninitiated'... Glemp was criticized inside and outside of Poland. A few days later he tried to defuse the upset, but in later remarks he demanded again re-negotiation of the Geneva agreement by more 'able individuals'.

The position and role of the Pope, who was, prior to his ascendancy to the Holy See, Card. Wojtyla of Cracow, thus very familiar with the war and post-war developments, remains unclear.

On one hand, Pope John Paul II, said in 1971 that the Polish church needed a site of sacrifice and sanctuary for prayer at Auschwitz, and again in 1979 provided further justification for the founding of the convent. He canonized the openly anti-semitic Fr. Maximilian Kolbe, who offered his life at Auschwitz for another prisoner, and bestowed sainthood upon Edith Stein, a Jewish convert to Catholicism, who was killed by the Nazis in Auschwitz. In the beatification homily she was praised as a daughter of her people who was a martyr for her faith -- i.e., Catholicism, as the pope insisted.

On the other hand, on August 2, 1988, in a general audience marking Pentecost, the pope offended Jews in remarks implying the demise of the covenant between God and the Jewish people. Said the pope: "We consider the coming of the Holy Spirit at Pentecost as the fulfillment of the new and everlasting covenant between God and humanity." God's view of Israel as his "special people" was dependent on their faith 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 = "Teshuvah" = usually meant to be repentance, is here "conversion"!!! — to warn them of their hardness of heart and to forestall a new covenant still to come," he said.

The above homilies evoked sharp comment from Jewish circles, and criticism was echoed by Christian clergy. Thus in his third Pentecostal sermon, the pope seemed to reassure the Jews that the "old" covenant had not been superseded by the "new". While earlier he had spoken of the 'infidelity of Israel', he avoided this by saying that the "ancient" covenant "is not to be reduced merely to an alliance founded on bilateral commitments: it is the Lord who chooses Israel and his people so that the people becomes his possession and he himself, from then on, becomes their God.

Amid this increasing disarray in the Vatican and in the Catholic Church, Card. Willebrands, the president of the Vatican Commission for Religious Relations with the Jews -- since January 1, 1990, president emeritus -- issued a statement on September 19, 1989, on the convent in the face of the rising threat of open confrontation. In his declaration which, for the first time, indicated full papal approval of the convent's transfer to a new site, adding "towards the realization of this important but expensive project, the Holy See is disposed to offer its financial support."

As of this moment, no movement can be reported... Statements have been issued urging that prior to the coming date of February 22, 1990 -- three years after the signing of the Geneva agreement -- the nuns should make a 'geste', i.e., the removing of the 7 meter high wooden cross which had been erected outside the convent, or by putting a spade in the ground as a ground breaking ceremony, have gone unanswered.

For the record, just last night a statement reported by JTA, dated January 15, came into my hands. This is an unconfirmed report that "work will begin soon on Center to replace convent at Auschwitz." --

(copy of statement is attached -- its contents was summarized in the presentation)

Another aspect of this presentation deals with whatever may happen in the confrontation over the Auschwitz convent, as far as the relationship of the Catholic Church to the Jews, the era of Pope John XXIII is over. The issue is not "Catholic Church" or "the Vatican", it is the theology and politics of the present pope, John Paul II. His actions involving Jews, from his repeated condemnations of anti-semitism to his much publicised visit to the Rome synagogue, on one hand, he has given the Jews mixed signals, by embracing Yassir Arafat, by receiving Kurt Waldheim in the Vatican, and by his continued failure to lessen the diplomatic distance between the Vatican and the State of Israel, on the other.

What underlies the pope's record is a fundamental premise: the Church is not guilty in any way of the holocaust of the Jews. On the contrary, through the Polish Catholics, of whom 2-3 million were killed by the Nazis during the war, the Church was a principal victim.

In light of this, to condemn anti-semitism is not only morally but also politically important. It is part of a re-interpretation of the past. Individual Catholics may have been sinners during the Nazi era, but the Church was without error. The Church protected individual Jews as best as it could, it is argued, especially converts to Catholicism. But Pope John Paul II is a theologian, and Jews and the pope can never agree about the Holocaust. He insists on the notion that the Church's record is pure, though admittedly some individual Catholics behaved badly, while, on the other hand, there were some few Catholics who aided Jews, endangered their lives, it is argued, that the Church as an institution did not act sinfully and sees no need to offer an act of contrition.

As far as the arguments about 'suffering' is concerned, it is true that the Nazis killed thousands of Catholics for a variety of political reasons, claiming that about 10% of the population lost its life; more than 90% of Poland's Jews were exterminated. Jews were killed for the crime of being Jews, thus the argument that they - the Catholics in Poland, were as much victims as the Jews - is, of course, not true.

A quotation from a recent article in Present Tense by Rabbi Arthur Hertzberg, is quite relevant:

Before dealing with the last formulation of the overall topic: Jews and the dialogue—expectations and reaction, a few observations about the Vatican and the Jews is warranted.

To the Catholic Church the Jew remained accursed for his rejection of Jesus. He was not to be eliminated (or as later 'exterminated') but was marked for exile, degraded, until he saw the light. Down the centuries, the Church in its legislation had ensured the humiliation of the Jews and brought up generation after generation to despise them in what was characterized as the 'teaching of contempt' by Jules Isaacs. Thus the following few examples may illustrate this point in this century:

In 1904 after Theodor Herzl succeeded in obtaining an audience with Pope Pius X to explain to him the objectives of the new (Zionism) movement, he records the following episode of the pope's reaction:

The Jews have not recognized our Lord, therefore we cannot recognize the Jewish people. It is not pleasant to see the Turks in possession of our Holy Places but we have to put up with it; but we could not possibly support the Jews in the acquisition of the Holy Places. If you come to Palestine and settle your people there, we shall have churches and priests ready to baptise all of you.

As late as 1924 the pastoral council of the Catholic church in the Netherlands decreed: "Parish priests must take care that Christians do not work for Jews. The faithful must take care never to need the help or support of Jews." — This regulation was annulled only in 1970!

In 1936, for example, the Polish Cardinal Hlond called for a strengthening of Poland's anti-Jewish legislation, already notorious for its severity.

Little changed in the Catholic Church's attitude to Jews up to the Second World War. Pope Pius XI was a precursor of new attitudes in his 1937 encyclical as well in 1938, in which he condemned racism and 'anti-semitism as unacceptable', adding that 'spiritually we are all Semites.'

His successor Pius XII was and is the controversial pope of the war years. His silence in the face of the extermination of the Jews, although there is no doubt that the Vatican was fully aware of what was happening, is widely criticised. Time here does not permit a detailed examination of this pope's role, and this topic is constantly being discussed

in many Jewish and learned circles.

A relevant example of Pius XII is the following episode: After the Holocaust details became more and more known, Jules Isaacs was received in audience by the pope, and explained to him that Nazi anti-semitism was a secular radicalization of the anti-Jewish impulses of historic Christianity. In that connection the pope agreed to make a change in the Good Friday prayer which read:

Let us pray for the perfidious Jews that our Lord and God will remove the veil from their hearts so that they too may acknowledge our Lord, J.Chr. Heed the prayers we offer for the blindness of that people that they may be delivered from their darkness.

In the late 1950's the prayer was changed: instead of 'perfidious Jesw', the prayer was now merely for the unbelieving Jews!

Although this presentation has made already several references to activities and thinking of Pope John Paul II, his papacy in light of the above developments needs further clarification in order to understand his relations with the Jews.

Pope John Paul II seems to have a better understanding for Judaism and the Jews as compared to his predecessors, although mixed signals which contradict his being a liberal on one hand, and a medieval theologian, on the other.

When addressing Jewish leaders in Mainz (Germany) in 1980, he spoke of the "depth and richness of our common inheritance bringing us together in mutually trustful collaboration." He describes Judaism as a living legacy that must be understood by Christians and spoke of a dialogue between today's churches and today's people of the covenant concluded with Moses. This address evoked a detailed interpretation by the United States Catholic Bishops Conference in which three dimensions of dialogue were discerned in the pope's remarks: The first flowed from the past, from our common origins and the roots of Christianity in Judaism. The pope's remarks that the Old Covenant was never retracted by God opens up the way for an entirely new relationship between the two traditions on the basis of mutual respect for each other's essential religious claims. The second dimension is the encounter in the present between the churches and today's people of the covenant concluded with Moses, i.e., ~~the~~ the pope insisted on the Church's acceptance of the continuing and permanent election of the Jewish people. This

means a Christian appreciation for Judaism's self-definition and an awareness that the Church has a very real stake in the survival and prosperity of the Jewish people. The third dimension is oriented towards the future and implies joint social action as a religious enterprise.

In 1982, the pope stressed in an address that the two religious communities were linked at the very level of their identities. The link between the Church and the Jewish People is grounded in the design of the God of the Covenant. He deplored the terrible persecutions suffered by the Jews, calling (again in 1986, the acts of discrimination and persecution against the Jews 'sinful', and called for Christians and Jews to hold more in-depth exchanges based on their own identities. "Our common spiritual heritage is considerable and we can find help in understanding certain aspects of the Church's life by taking into account the faith and religious life of the Jewish people, as professed and lived now as well." We shall be able, he said, "to go by diverse - but in the end divergent - paths with the help of the Lord who has never ceased living with His people, to reach true brotherhood in reconciliation, respect and the full accomplishment of God's plan in history."

Some Jewish circles, in favor of dialogue, were not of one mind about the pope's reference to 'diverse' - but in the end convergent - paths and the pope's interpretation was open to challenge.

The last formulation: Jews and the Dialogue, expectations and reaction, needs further examination and clarification.

Unfortunately time does not permit an historical overview of the Jewish attitude to the Jewish-Christian dialogue since the era of the Emancipation, in the nineteenth and twentieth centuries, and after the Holocaust. This presentation will confine itself, therefore, to the contemporary scene, with special emphasis on the orthodox Jewish position. Similarly, time does not permit an examination of the document, issued in 1965 - some 25 years ago - known as NOSTRA AETATE, and with the GUIDELINES, published some ten years later, in 1975, and with the NOTES of 1985 'on the correct way to present the Jews and Judaism in Preaching and Catechesis in the Roman-Catholic Church'.

There is agreement among Jewish thinkers that, despite the progress that has been made, the seeds of anti-semitism have been left in place in Christian thinking as long as it

taught, explicitly or implicitly that Jews — even if not all Jews — were responsible for the death of Jesus, that in the eyes of ^{God} Judaism has been replaced by Christianity, that the Old Testament has been outdated by and only finds meaning in the New Testament, that since the time of Jesus the Jews have been the objects, not subjects, of history — the teaching of contempt, with all that flows from it, continues.

The aspect of Jews as the subjects of history — in the second basic event in recent Jewish history — after the Holocaust — the rebirth of the State of Israel, described by some as the return of the Jews to history.

A detailed analysis with the attitude of the Christian churches to this development, although vital for our considerations, is not possible at this time. Thus briefly stated, the survival of the State of Israel is critical for Jews today — for those of faith and those of no religious faith. In a dialogue context this calls for the Christian recognition of just how deeply Israel is etched on the Jewish soul, not always an easy demand to meet, as this 'Land' identification is alien to Christians as a religious concept.

Again — to the earlier point: Jewish attitudes to dialogue, from the orthodox Jewish point of view.

The most outspoken critic of dialogue is Eliezer Berkovits. To him the age of Christian militancy is over and we are living in a post-Christian world. Christians now speak of freedom of religion because they are interested in freedom for Christianity. He speaks of the moral bankruptcy of Christian civilization and the spiritual bankruptcy of the Christian religion, etc. At this state, he argues, it is emotionally impossible to enter into dialogue, which in any case is fruitless and pointless in a theological sense. He sees the New Testament as the most dangerous anti-semitic tract in history which has poisoned the hearts of millions of the two millennia.

A strongly critical, but more temperate, attack on Christian historical guilt and its role in the Holocaust, is the view of Jules Isaacs, to whom reference was made earlier, which is affecting Christian-Jewish relations, thus undermines the Dialogue. His expositions of the Christian teachings of 'contempt' towards the Jews down the ages and

Christian sources of anti-semitism - while they had an echo in some Christian circles, including the Vatican - especially concerning the conclusions drawn from the holocaust experience affecting the Jewish relations to the Church as long as it - the Church - has not taken steps towards the expiations of its attitude of the past towards Jews and Judaism.

What must always be remembered is that the holocaust trauma has entered into the subconscious of every Jew, however apparently removed from Judaism -- whether given explicit expression or not -- it informs all Jewish encounters with Christianity and Christians in the post-war world. It remains doubtful whether the recognition of this development has penetrated deeply in Christian thinking as is called for. The fact that the latest Vatican document on relations with the Jews, i.e., the NOTES of 1985, dismissed the holocaust as an aside, came as shock and a surprise to Jews who had thought that, at least, the profound significance of this experience for Jews had been understood by their dialogue partners.

Another attitude which is important for these considerations is the position dictated by our spiritual mentor and halakhic guide, Rabbi Joseph B. Soloveitchik. There are many thinkers -- whether they are called fundamentalists or orthodox - who do not countenance dialogue on principle, although they support co-existence for pragmatic reasons. The more moderate among these have theological reservations and have a restricted scope of their participation.

The "Rav's" basic premise is that faith communities must inevitably find it impossible to communicate with each other, except on what he calls 'secular grounds' or 'human categories'. The Jewish community must always be mindful of the mystery of the uniqueness of its being and must not expose the inner life of its faith to interreligious dialogue. The universal and covenantal are mutually exclusive. Each faith community has its own individuality and faith imperatives, and commandments cannot be equated with the ritual and ethics of another community. It is futile to seek common denominators and each faith believes that its own system of values is for the ultimate good and must, therefore, be unyielding. At the time, there is no contradiction in coordinating "cultural activity"

with all men while confronting them as another faith community. Such confrontation requires equal rights and full religious freedom, with no attitude of superiority on either side. Thus we can talk together as historians and sociologists of religion; but the only way we can talk to each other theologically would be by renouncing our faith. (TRADITION, 6(2), 1964, pp. 5ff.)

These views are also echoed by Chief Rabbi Immanuel Jakobovitz who asserts that what we do not seek are theological dialogues in the narrow sense of subjecting each faith to the critical scrutiny of the other, nor do we aspire to interfaith activities of a specifically religious nature (e.g., joint religious services).

In another place (ibid, n. 23) Rabbi Soloveitchik states: "... we regard our relationship with God and the manner in which we define it and collectively express it, as being so intimate and personal that we would no more convey it to outsiders than we would share with others our husband-wife relationship."

The RCA (=Rabbinical Council of America), follows therefore the guidelines according to the views of Rabbi Soloveitchik, welcoming discussion of universal religious problems but rejecting debate of "our private individual commitment." Through the RCA, a member organization of the SCA (=Synagogue Council of America), and thereby a constituent partner of IJCIC (=International Jewish Committee for Interreligious Consultations), is ready for dialogue in areas dealing with the "religious-spiritual aspects of our civilization" -- e.g., war and peace, secularism, civil rights, moral values, but rejects interreligious dialogue concerning the "doctrinal, dogmatic or ritual aspects of our faith." The "Rav" states it as follows: "There cannot be mutual understanding concerning these topics, for Jews and Christians will employ different categories and move within incommensurate frames of reference and evaluation."

In any case, the lack of symmetry in the Jewish-Christian relationship and an imbalance in expectations should be noted. For the Jews, Christianity does not pose a theological problem, and Jewish participation in the dialogue does not have the same level of theological motivation as among the Christians, and often entered into for the sake of the Christian partners.

An extreme view is held by Yeshayahu Leibowitz. To him there was never any common Judeo-Christian heritage because Christianity could not be said to have emerged from Judaism as it is its negation. It did not draw from Jewish soil or religion or practice -- the Torah or commandments -- but was an outgrowth of Hellenism in its stages of degeneration with the then popular religious syncretism. Martin Murray, he writes, discerned five stages of Greek religion; Christianity was the sixth, springing from Middle Eastern paganism. The real challenge to the Church, he holds, is not the Crucifixion but the continuing existence of the Jewish people which is a contradiction of Christianity. While talking about dialogue, a word about the term 'Judeo-Christian' myth should be added.

Arthur A Cohen in his book THE MYTH OF THE JUDEO-CHRISTIAN TRADITION says that the Judeo-Christian myth is a projection of the will to endure before a world that regards both traditions as irrelevant and meaningless. But how can we talk of a common tradition where we are divided so basically? Where Christianity assumes fulfillment, Judaism denies it. Where Christianity affirms the completion of history (or at least the accomplishment of that instrument whereby history, in God's time, may be completed), Judaism insists on the unredeemed character of history.

In conclusion: while admittedly progress has been made in Christian-Jewish relations during the years since Vatican II, which has brought about a better understanding of each of the faith communities, crucial questions as far as the dialogue is concerned, remain for the future. It has been suggested^{by Arthur Hertzberg} that the dialogue has reached its theoretical limits and that no further change is possible; the Churches have by now defined their positions in the new circumstances while the Jews have also made their stands clear. A line may have been reached which neither side wishes to overstep. This may signal the coming of age of the dialogue and a need to change direction, and the main emphasis^{to} be redirected.

.. But John Paul II must obliterate this distinction. In Christian theological terms, Jesus himself was martyred again by the Nazis, but whom did they martyr? If Jews were the sufferers while the church stood by, then an orthodox theologian like the Pope must think the unthinkable: that the Jews remain God's people, suffering for Him on the "cross" that was Auschwitz. (The division of the goods of the Jews among the Poles is reminiscent of what the Romans did with the few remains of Jesus.)

No, a believing Catholic must cry out that Auschwitz could not have carried such meaning. The church is the faithful bride, the representative of Jesus on this earth. If martyrdom was to be had, it happened to the Catholics whose patroness in Poland is the Virgin Mary herself. It is self-

evident that, here too, Jews and orthodox Catholics like John Paul II can never agree.

The convent at Auschwitz is a visible symbol of this deep and unbridgeable confrontation. It is unrealistic, even silly, for some Jews to ask and even entreat John Paul II to assert, in the language and spirit of John XXIII, that the church is not the exclusive keeper of the keys to God's kingdom. From the Jewish point of view, it is demeaning and without dignity to ask the Pope for kinder theological definitions of the place of Jews in God's plans. It is not the business of the Catholic Church to tell Jews what they are to think about themselves.



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WORK WILL BEGIN SOON ON CENTER
TO REPLACE CONVENT AT AUSCHWITZ
By Yossi Lempkowitz

BRUSSELS, Jan. 15 (JTA) -- The removal of a Carmelite convent from the grounds of the former Auschwitz death camp now seems assured, if a report in the Belgian Catholic daily La Libre Belgique is correct.

The newspaper's Warsaw correspondent reported that construction will begin next month on the ecumenical prayer and education center outside the Auschwitz perimeter, where the nuns now living in the convent will be relocated.

The land has been acquired, the architectural plans have been completed and work will start if the weather permits, the newspaper said, quoting sources close to the Polish Catholic Church. The report indicated that the winter in Poland has been very cold.

The new center is being financed through a special fund created by Cardinal Franciszek Macharski, the archbishop of Krakow, who has jurisdiction over the convent, the newspaper --More--

said. Money for the project is being donated in Western Catholic circles.

Macharski and three other European cardinals signed an agreement with world Jewish leaders in Geneva in February 1987 that the convent would be removed from the Auschwitz grounds within two years. When the deadline passed last year without steps taken to honor the pledge, Catholic-Jewish relations soured.

The Vatican declined to intervene until September, when it finally prodded the reluctant Polish Church to begin the relocation process.

But Jewish demands for a "symbolic gesture" of good intentions -- removal of a giant wooden cross erected outside the convent -- have gone unanswered, La Libre Belgique reported.
JTA END

JEWISH AND VATICAN LEADERS PLAN
TRIP TOGETHER TO EASTERN EUROPE
By Debra Nussbaum Cohen

NEW YORK, Jan. 28 (JTA) -- Representatives of world Jewry and Vatican officials will travel together in Eastern Europe next month to implement a 1990 landmark agreement to purge anti-Semitism from Catholic teachings.

The agreement, known as the Prague Declaration, came out of a September 1990 meeting of Jewish and Vatican leaders in the Czechoslovak capital, the first between the two sides after three years of strained relations.

The final document condemned anti-Semitism as a sin against God and humanity and called for systematic efforts to uproot religiously inspired anti-Semitism in liturgy, textbooks, seminary training and Catholic media.

The trip, scheduled for Feb. 15-23, will create Jewish-Catholic liaison committees in each of the four cities the group will visit. The committees will then oversee the day-to-day implementation of the measures to eradicate any vestiges of anti-Semitism.

Semitism.

Five representatives of IJCIC, the International Jewish Committee on Interreligious Consultations, and three senior

Vatican officials will visit Warsaw, Krakow, Prague and Budapest.

They will also stop at Auschwitz, to check on the progress of the new Carmelite convent being built a short distance away from the notorious death camp. The nuns now living in a former storehouse on the grounds of Auschwitz are scheduled to be moved into their new quarters by October.

In each city they visit, the delegation members will meet with Jewish community leaders, local and national Catholic authorities, members of local Christian-Jewish cooperative organizations, and government officials in charge of interreligious affairs.

One of the Catholic officials with whom the IJCIC representatives may meet is Cardinal Jozef Glemp, Poland's Catholic primate, who was at the center of controversy for several years after he made remarks Jews considered anti-Semitic.

When Glemp visited the United States last October, he apologized to American Jewish leaders for the hurt that he said he may have caused, but fell short of promising to repeat his statements of retraction and regret to his countrymen in person once he returned to Poland.

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The statements he made while in the United States, however, were published in the Polish media.

While some American Jewish leaders were satisfied with Glemp's efforts to patch ties, many were ambivalent and others were unhappy.

It is not yet known precisely which Polish Catholic leaders the IJCIC-Vatican delegation will be scheduled to meet with, but if Glemp is one of them, it will be up to each member of the Jewish group to decide whether or not he wants to participate, according to a spokesman for Edgar Bronfman, IJCIC's chairman.

"We are not telling the Catholic side who their representatives are, just as they are not telling us who ours are," said Elan Steinberg, executive director of the World Jewish Congress and a spokesman for Bronfman, who is president of the WJC.

IJCIC was "not willing to let this mission be sidetracked" because of the Glemp controversy, Steinberg said.

The Jewish participants in the trip include Rabbi A. James Rudin of the American Jewish Committee; Rabbi David Rosen of the Anti-Defamation League; Rabbi Stanley David, Dr. Leon Feldman and Rabbi Mark Winer of the Synagogue Council of America; and Gerhart Riegner of the World Jewish Congress, who will represent IJCIC's European secretariat.

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The Vatican representatives will be Monsignor Pier Francesco Fumagalli, secretary of the Vatican's Commission on Religious Relations With the Jews; Bishop Pierre Duprey, vice president of that commission; and a representative of the Vatican's Commission on Education.

Implementation of the Prague Declaration will also be high on the agenda when Jewish and Vatican representatives meet in Baltimore in May, in the first meeting since Prague of the International Catholic-Jewish Liaison Committee.

February 14th, 1990, 10:00 am

Msgr. CASSIDY ✓

POINTS FOR THE MEETING WITH JEWISH LEADERS

Co-Moderators of the meeting: Msgr. Duprey -(Dr. Riesner?)

Introduction: A reading from the book of (to be chosen; in Hebrew and English - Psalm 98 Hebr.?)

1.

Our meeting is the 1st after the historical developments in East Europe; it is also the first, after cardinal Willebrands new position as Emeritus President, a fact which recall to all of us the fruitful period of the XXV years after the end of the Second Vatican Council (1965 - 1990). For me, it is the first occasion, as President of this Commission, to meet you, distinguished leaders committed to the development of Jewish-Christian relations. We have, for these reasons, a great responsibility in our today's conversations.

2.

We share also deep concern for the implantation of the Geneva's Declarations (July 1986/ February 1987), concerning the building up of the Religious and Cultural Center, including the Carmelite Monastery, at Auschwitz as Cardinal Willebrands declared last September, 18th, 1989.

3.

I believe that the most appropriate "forum" for fruitful discussions and cooperation in these areas should remain the "International Liaison Committee" (ILC), which is in itself the best fruit of the dialogue promoted and encouraged by the Vatican Council, thanks to your and your colleagues' commitment during many years. Unfortunately, for various difficulties, the last ILC's meeting took place only in 1985, in Rome. However, in 1988 a book was published, with the Papers delivered in the 12 previous Sessions (1970-1985) of the ILC. I hope that the ILCIC will succeed in enlarging his representativity, including leaders of European and Latin-American Jewry and of the Union of European Orthodox Rabbi.

*natural
forum for
the dialogue*

JCM FAMILY WORKSHOP
Schedule - February 17 - 20, 1990

Saturday, February 17, 1990

8:00	-	9:00	-	Breakfast
9:00	-	10:30	-	Community Building
10:30	-	11:00	-	Break
11:00	-	12:30	-	Community Building
12:30	-	1:30	-	Lunch
1:30	-	3:00	-	Community Building
3:00	-	3:30	-	Break
3:30	-	5:00	-	Community Building
5:00	-	6:00	-	Free Time
6:00	-	7:00	-	Dinner
7:00	-	9:00	-	Hospitality

Sunday, February 18, 1990

8:00	-	9:00	-	Breakfast
9:00	-	10:30	-	Community Building
10:30	-	11:00	-	Break
11:00	-	12:30	-	Community Building
12:30	-	1:30	-	Lunch
1:30	-	3:00	-	Community Building
3:00	-	3:30	-	Break
3:30	-	5:00	-	Focus Group: Process/Methods
5:00	-	6:00	-	Free Time
6:00	-	7:00	-	Dinner
7:00	-	9:00	-	Focus Group: Process/Methods

Monday, February 19, 1990

8:00	-	9:00	-	Breakfast
9:00	-	10:30	-	Issues
10:30	-	11:00	-	Break
11:00	-	12:30	-	Issues
12:30	-	1:30	-	Lunch
1:30	-	3:00	-	Issues
3:00	-	3:30	-	Break
3:30	-	5:00	-	Issues
5:00	-	6:00	-	Free Time
6:00	-	7:00	-	Dinner
7:00	-	9:00	-	Focus Group: Process/Methods

Tuesday, February 29, 1990

8:00 - 9:00 - Breakfast
9:00 - 10:30 - Planning
10:30 - 11:00 - Break
11:00 - 12:30 - Planning
12:30 - 1:30 - Lunch
1:30 - 3:00 - Planning
3:00 - 3:30 - Break
3:30 - 5:00 - Closure & Evaluation

Optional:

5:00 - 6:00 - Free Time
6:00 - 7:00 - Dinner
7:00 - 9:00 - Hospitality

AMERICAN JEWISH
ARCHIVES



Travel Reimbursement

The Foundation for Community Encouragement (FCE) has received a grant of \$6,000 from the Lilly Endowment to support travel expenses of the participants in the JCM Family Workshop. We anticipate this limited amount to be more than sufficient, but only if your travel costs are kept as low as possible. We appreciate your cooperation.

Requests for travel reimbursement must be submitted, along with appropriate supporting invoices and receipts, to:

AMERICAN JEWISH
A
The Foundation for Community Encouragement
Attn: Business Manager
7616 Gleason Road
Knoxville, TN 37919
VES

within three weeks of the conclusion of the Workshop (i.e., by 14 March). If all goes smoothly, you can expect to receive remuneration within three weeks after that (i.e., by 4 April).

If you have any questions in regard to your travel reimbursement, please call FCE's Business Manager, Carole Kelling, at (615) 690-4334.

זכר אלה יעקב וישראל

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"A Lesson of Value"
A Joint Statement on Moral Education
In the Public Schools

By The Interreligious Affairs Committee
of The Synagogue Council of America, and

The Committee for Ecumenical and Interreligious Affairs
of The U.S. Catholic Conference of Bishops

We are losing our children.

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

Why?

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

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

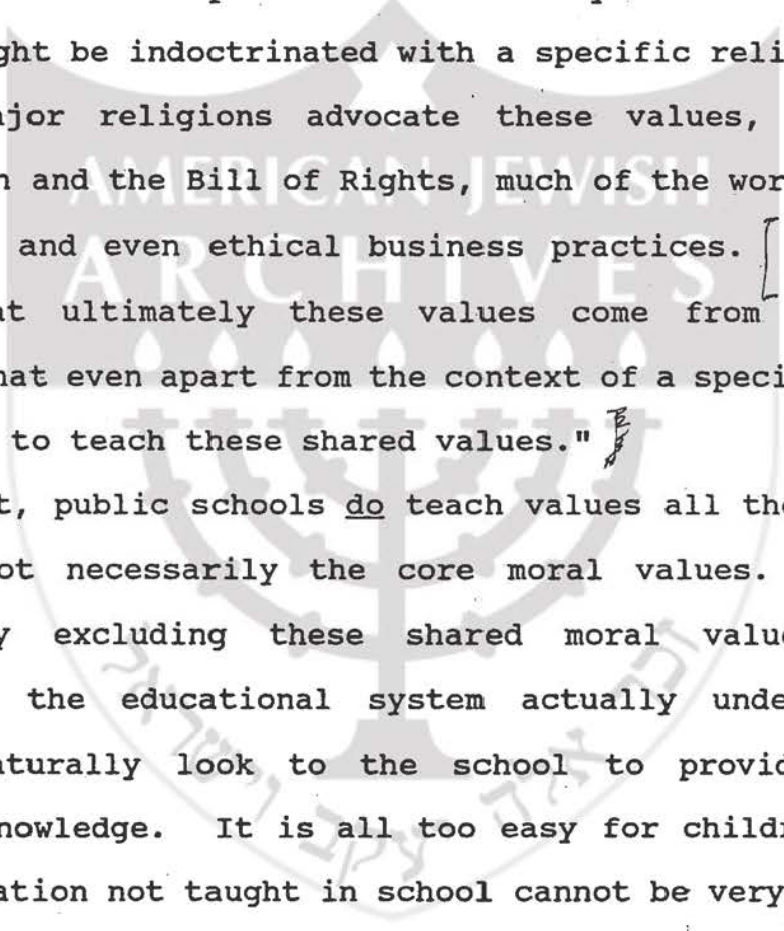
These values, like honesty, compassion, integrity, tolerance, loyalty, and belief in human worth and dignity, are embedded in our respective religious traditions and in the civic fabric of our society. They are the very underpinnings of our lives.

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

In a world where short-term gratification is pressed upon children by their peers, the media, and many adults, to raise a young person without a basic value system is to cast him or her

adrift. Yet we persist in cheating our children of this critically important education -- necessary if they are to grow to respect, cherish, and care for themselves and others.

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

All major religions advocate these values, as does the Constitution and the Bill of Rights, much of the world's greatest literature, and even ethical business practices. ["although we believe that ultimately these values come from God"] we are convinced that even apart from the context of a specific faith, it is possible to teach these shared values." 

In fact, public schools do teach values all the time -- but they are not necessarily the core moral values. Indeed, by deliberately excluding these shared moral values from the curriculum, the educational system actually undermines them. Children naturally look to the school to provide them with important knowledge. It is all too easy for children to assume that information not taught in school cannot be very important.

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

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

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

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

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

To bring about that basic change, we urge that:

1. Those responsible for schooling at the local, state, and national levels convene the administrators, teachers, parents, students, and citizens to address the moral educational needs of children and young people. We call for state governors and legislative leadership to create committees to promote values education in the public schools.
2. Public schools introduce moral education into their curricula; that the schools use text books, resources and teaching methodologies that emphasize basic civic and personal values. "(We repeat that this can be done apart from teaching a specific religious faith.)" We call on school boards to state clearly the values they will teach and how they will teach them.
3. All faiths work together to bring about systemic change and to encourage the teaching of values in public schools. To facilitate this effort we will create a joint commission to meet quarterly to evaluate matters pending in the courts and before the Congress that will affect the promotion of values education in America.
4. Foundations underwrite values education programs in public schools.
5. The media, especially television, promote civic and personal values in these programming.

6. For our part, we will:

- a. Establish within our Consultation an ad hoc committee to discuss this issue and make recommendations on the substance of value based curricula and teaching methodologies. We will assist in providing teaching materials and guides reflecting our shared moral values.
- b. Ask that Catholics and Jews begin a widespread dialogue about moral education in the public schools; we ask that this dialogue take place in state Jewish Councils, Catholic Conferences, and ministerial associations.
- c. Support educational opportunities to teach values -- and values teaching -- to parents.

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

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

MB:2/22/90

WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

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1211 GENEVE 80	NEW YORK, N.Y. 10016	LONDON W1V 7DX	75008 PARIS	JERUSALEM
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Genève, le 28 février 1990

Son Eminence
Monsieur le Cardinal
Albert Decourtray
Président de la Conférence épiscopale de France
Archevêque de Lyon
Archevêché de Lyon
1, Place de Fourvière
F - 69321 Lyon Cedex 05

Monsieur le Cardinal,

Nous savons qu'un nouveau catéchisme de portée mondiale est en préparation à la suite du vœu exprimé par le Synode des Evêques à Rome il y a quelques années. Un document de cette nature ne manquera pas d'avoir une grande importance pour l'avenir.

Nous avons évoqué ce sujet à Rome lors d'une récente rencontre avec le nouveau Président de la Commission du Saint-Siège pour les relations religieuses avec le Judaïsme, Mgr. Cassidy, et Mgr. Duprey.

Ceux-ci nous ont informé que les Conférences épiscopales nationales devaient soumettre leurs observations sur le projet de catéchisme avant la fin du mois de mai 1990 et ils nous ont encouragé à faire une démarche à ce sujet auprès de plusieurs Conférences épiscopales.

La publication du nouveau catéchisme constitue, en effet, une occasion unique de faire en sorte qu'y soit réflétée non seulement la doctrine de Nostra Aetate, mais aussi la Note du Vatican de 1985 sur la présentation du Judaïsme et des Juifs dans la prédication et la catéchèse.

A dire vrai, ce serait même l'occasion d'améliorer certaines de formulations du texte de 1985 qui avaient suscité des regrets et des mises au point à l'intérieur de l'Eglise elle-même.

Comme vous le savez mieux encore que moi, la théologie nouvelle élaborée depuis Vatican II est très importante, mais encore très mal connue de la grande masse des croyants.

La publication du nouveau catéchisme serait donc, si les précautions nécessaires sont prises, d'une insigne importance pour élargir la diffusion de la doctrine de l'Eglise en cette matière.

Aussi espérons-nous que la Conférence épiscopale de France sera à même de faire connaître clairement sa position dans ce domaine, en s'inspirant de la remarquable déclaration de l'Eglise de France en 1973.

En vous remerciant à l'avance de la suite que vous voudrez bien donner à cette démarche, je vous prie, Monsieur le Cardinal, d'agréer l'assurance de ma haute considération et de mes sentiments très dévoués.



G. M. Riegner
Gerhart M. Riegner

International Jewish Committee
ON
Interreligious Consultations

SEYMOUR REICH
Chairman

February 28, 1990

Dear IJCIC Member:

AMERICAN SECRETARIAT:
Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016
Tel.: (212) 686-8670

EUROPEAN SECRETARIAT:
World Jewish Congress
1 Rue de Varembe
1211 Geneva 20, Switzerland
Tel.: (022) 34 13 25

CONSTITUTENT AGENCIES:

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1640 Rhode Island Ave., N.W.
Washington, DC 20036

The Israel Interfaith
Association
P.O.B. 7739
Jerusalem 91.077, Israel

Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016

World Jewish Congress
501 Madison Avenue
New York, N.Y. 10022

Dr. Leon A. Feldman
Consultant

- You will recall that our delegation, consisting of Seymour Reich, Esq., Dr. G.M. Riegner, Rabbis Jack Bemporad and Kelman, and I, returned from a meeting with the members of the Vatican Commission on Religious Relations with the Jews. The Vatican group was headed by Cardinal Johannes Willebrands, and the newly appointed president of the Commission, Archbishop Edward J. Cassidy, Bishop P. Durprey, and Fr. P.F. Fumagalli, vice-president and secretary of the Commission, respectively.
- The important issue of the removal of the Carmelite convent was thoroughly discussed and we were given to understand that some movement was planned for Monday, February 19, in the form of a groundbreaking ceremony by Cardinal F. Macharski and a representative of the Polish government.
- We agreed to resume our activities of the IJCIC/Vatican Liaison Committee, subject to the actual progress in the settlement of of the Convent issue. It was decided to hold the Liaison Committee meeting on September 3-6, 1990, possibly in Prague. The details of the theme and breakdown of the topics is scheduled to be discussed on March 21, in Geneva.
- It was also agreed to participate in a commemoration of NOSTRA AETATE: 25 Years, during the week of November 6-8 in Rome. The details are still to be worked out.
- Enclosed we are sending you some press items dealing with the groundbreaking event to remove the Carmelite Convent from the Auschwitz camp ground. We are also including the official statement/report issued in the Osservatore Romano and the text from Radio Vatican.

Thank you for your cooperation and continued interest.

Sincerely yours,


Leon A. Feldman

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Interreligious Affairs Committee

from: Rabbi Fabian Schonfeld, Rabbi Jack Bemporad

subject: SCA/NCCB Meeting, Tuesday, March 6, 1990
10 a.m. - 4 p.m. SCA OFFICES

date: 21 February 1990

Morning Session - 10 a.m. to noon

- ✓ 1. Report on IJCIC-Vatican Meeting
Rabbi Bemporad
Dr. Leon Feldman, Consultant, Interreligious Affairs
- ✓ 2. Report on Los Angeles Catholic/Jewish Statement
Msgr. Royale Vadikan
3. Joint SCA/NCCB Moral Values Statement
Rabbi Zaiman/Bishop Newman
Dr. Gilbert Kahn, Consultant, Domestic Affairs

Lunch Noon to 1 PM

Afternoon Session - 1 p.m. to 4 p.m.

4. Proposal for a lay Catholic-Jewish dialogue
Archbishop Keeler/Rabbi Bemporad
5. A further Synagogue Council response to the National
Conference of Catholic Bishops Middle East policy statement.
Rabbis Bemporad and Schonfeld
Dr. Gilbert Kahn, Consultant, Middle East Affairs
6. Pornography and the Family
Discussants: Archbishop Keeler and Rabbi Waxman
Dr. Gilbert Kahn, Consultant, Domestic Affairs

We must know whether or not you will be with us on March 6.
Please call the SCA offices immediately.

We enclose both the SCA and NCCB summaries of the October 30 meeting.

Bishop Alo Hosten, Ukrainian Catholic

WKA

SUMMARY OF NOTES
BCEIA/SCA CONSULTATION

Washington, D. C.
October 30, 1989

A. Morning Session, Archbishop William H. Keeler presiding:

1. The NCCB Mid East Statement

The meeting began with an extensive discussion of the draft for the bishops' Statement on the Middle East, which was to be debated and voted on at the National Conference of Catholic Bishops' general meeting in Baltimore on November 6-9, 1989.

Fr. Bryan Hehir and Mr. John Carr of the USCC Department of Social Development and World Peace joined the consultation for this discussion.

Fr. Hehir described the status of the document, its aim and scope. He noted that the section on Lebanon has received the least amount of commentary, and the problem of the constantly shifting nature of the Mid East equation. The draft, Fr. Hehir commented, accepts and affirms the legitimate claims of the Israeli and Palestinian "minimum goals" as givens and then calls for negotiations as the process of reconciliation. He noted also the objections to the term "sovereignty" by Jewish groups.

Rabbi Jack Bemporad, in a prepared statement, emphasized the historical context of the present situation. Palestinians, he said, have suffered not just for twenty years, but for forty, when the disputed territories were under Jordan -- during which time some 10,000 Palestinians were killed in conflicts with the Jordanians. During that period also, Israel assimilated between 800,000 and one million Jewish refugees from Arab lands, a point the document fails to mention.

In sum, while praising the "thoughtfulness" with which the proposed Statement had been prepared and the consultation process with Jewish and other representatives, both at the outset of the drafting process and after a draft had been developed by the committee, SCA representatives noted that the present draft did not adequately record "the decades of difficulties" faced by the State of Israel in dealing with its neighbors, who have persisted in a declared state of war with Israel. The draft's call for Palestinian "sovereignty," albeit limited to protect Israel's right to security, was seen as precipitous by many in the Jewish community.

In response, the Catholic representatives pointed to the draft's clear support for the State of Israel and American aid to it, and noted that the draft was "not intended to be a history of the Middle East over the past 40 years," much less to provide an adjudication of competing historical perspectives. Rather, it sought to articulate the principles necessary for both sides to begin the process of negotiation for eventual peace.

Another "difference of viewpoint" arose over the phrase in the Statement asserting that the present offered an "open moment for peace." Some among the SCA representatives were not as optimistic as was the draft in asserting this. There was not a consensus on this.

SCA delegates (especially Rabbis Wolf and Saperstein) argued that the text should contain a clear condemnation of antisemitism, reflecting the Conference's own condemnation of the U.N.'s "Zionism equals Racism" resolution and the Holy See's recent document on "The Church and Racism." This was agreed to by Archbishop Keeler (and subsequently incorporated in the final text adopted unanimously by the bishops). Archbishop Keeler also noted that many controversial topics, such as race, HIV/AIDS, etc., that the bishops would have on their agenda in Baltimore, and that the Mid East text is not a doctrinal statement, but a general policy statement offered to, but not in any sense imposed on, U. S. Catholics. For example, the 1973 NCCB statement called for a Palestinian "State" (the wording was changed to "homeland" in 1978). Not much notice of it was taken then, by Catholics or Jews.

2. Draft for Joint Statement on the Teaching of Moral Values in Public Schools

Work on the second draft for this statement was well advanced. Bishop Newman of Baltimore and Rabbi Joel Zamen, President of the SCA, will integrate the points made during the discussion into the text for approval by the whole body during the March 6, 1990 consultation at SCA headquarters in New York.

Some of the points raised were to take note of the Baltimore County Public Schools' statement of 1984 on moral values; the materials available from the Los Angeles Constitutional "Rights Foundation on the topic; the need for a call to develop greater consensus within and between our communities on the issues; a sharper focus concerning what we do not want taught in the schools; a bit less "doom and gloom" about American youth and the need to elicit the viewpoints of youth in developing educational policy.

The statement, once approved by the chairs, will be sent to our respective appropriate groups for review. It will take the form of a recommendation to our parent bodies.

B. Afternoon Session, Jack Bemporad presiding:

1. Auschwitz Convent

Dr. Eugene Fisher offered a chronological overview of the controversy. Key events included the fund-raising brochure issued (without the knowledge or consent of Cardinal Franciszek Macharski of Cracow, in whose Archdiocese lies the town of Oswiecim and the death camp called by the Nazis Auschwitz-Birkenau), in early 1986 by an independent Catholic group called "The Church in Distress." That brochure contained highly insensitive materials and shocked French-speaking Jews and Catholics alike. By contrast, an earlier announcement by the establishment of the convent was made by Cardinal Macharski in the journal, Jewish-Christian Relations, published in London by the World Jewish Congress, and caused no negative reaction in the Jewish community. One might speculate, therefore, that had the Carmelites or the Archdiocese of Cracow entered into dialogue with the Jewish community at the outset of the process, much of the ensuing turmoil might have been avoided at least tempered.

In the event, however, a dialogue was held in Geneva in late 1986 and early 1987, resulting in a formal agreement to build a new center, some small distance further from the Auschwitz-Birkenau complex, which would both house the nuns and, in a separate facility, provide a place for study and dialogue for Jewish as well as Christian visitors to the site.

Representing the Catholic side were Cardinals Macharski of Cracow (along with three Polish Catholic experts), Lustiger of Paris, Decourtray of Lyons, and Danneels of Belgium. On the Jewish side were leaders of the French and Benelux Jewish communities as well as a representative of the World Jewish Congress. Again, it would have been helpful to the entire process, hindsight makes clear, to have included a representative of the nuns themselves present at the Geneva meetings. Nonetheless, the overwhelming consensus on the Catholic side (though not necessarily within Poland itself) is that the agreement is valid and remains binding on the Church, despite the numerous difficulties which continue to delay its timely fulfillment.

Land acquisition and construction in Poland was then and remains now a difficult, time-consuming process. On February 2, 1989, therefore, Cardinal Macharski regrettably reported back to the signers of the agreement that, while some of the land had been purchased (it took an entire year to receive permission from the authorities to begin purchase of the land for the new complex) and architectural plans drawn up, it had been impossible to meet the deadline. Cardinal Macharski, however, and over the course of the Spring of 1989 the religious superior of the Carmelite Order and the Polish Bishops' Conference as well, reaffirmed the commitment to complete the new building as soon as possible.

AMERICAN JEWISH

There the matter stood, with growing unrest on the Jewish side but a firm commitment on the Catholic side, until Rabbi Avi Weiss, complete with an entourage of reporters, jumped the fence of the convent, committing legal trespass and, from a Catholic perspective, violating cloister and near-sacrilege as well. After several hours, Polish Catholic workers poured water on the Jewish protesters and dragged them off the premises, initiating an entanglement of sacred symbols on both sides. In short order, Cardinal Macharski expressed doubts that the work could go on amid such controversy and Cardinal Glemp, the primate of Poland, escalated the verbal gesture during a major homily that, to many, included remarks verging all too close on traditional anti-Jewish stereotyping.

European and American Cardinals and Archbishops alike reaffirmed the validity of the agreement, with some publicly disassociating themselves from Cardinal Glemp's remarks. Subsequently the Polish Bishops' Commission once again confirmed their Conference's commitment to the agreement, a development welcomed by the Holy See. While canceling a planned trip to the U. S., Cardinal Glemp did take advantage of the opportunity of a meeting in London with British Jewish leaders to reaffirm his commitment to seeing through the terms of the agreement to move the convent.

In the ensuing discussion, appreciation was expressed on the Jewish side for the fact that a process appears to be in motion to resolve the problem, as well as appreciation for Catholic voices here and in Rome.

On the Catholic side, there was an expression of how deeply hurt many Catholics, especially in the Polish community, were by some of the more inflated rhetoric emanating from some in the Jewish community. The temptation to use stereotypes, it appears, is not a one-sided problem but exists in both communities.

There was also the caution that this issue is not yet finally resolved. Further controversies may well develop between us on this or other issues. Both groups agreed that greater care is needed on how we communicate our deeper feelings with each other. Perhaps, it was suggested, guidelines could be developed that could be shared and discussed with members of the media, columnists, etc. Above all, we need to maintain clear communication between our leaderships during such difficulties.

2. Pope John Paul II's General Audience Talks of July - August

Dr. Fisher reported that these talks were part of a larger series on themes of Pentecost. The July 2, 1989 talk, in particular, caused concern to the Anti-Defamation League with the language the Pope used to discuss the "new covenant" in Christ. Did this indicate, they asked, that Jews were unfaithful to their covenant which was therefore rejected by God and replaced with a new one?

The question, Dr. Fisher noted, was a fair one, since it is always proper to seek clarification of a dialogue partner. But for the ADL to issue a press release on the same day as sending a letter to the Holy See seeking clarification was both improper and a source of the subsequent confusion. In fact, as the series went on, and as ADL itself admitted, subsequent talks in the series made clear that the Pope's talks did not have that intention.

On both this issue and on the Auschwitz convent issue the question of the adequacy of translation and the availability of the full original language text was raised. Rabbi Bemporad reported that the papal text was much less problematic in the original Italian, and Bishop Loston offered a similar opinion with regard to the remarks of Cardinal Glomp. With regard to the former, for example, Rabbi Bemporad noted that the translation had "no longer merely to the chosen people," while the Italian read "no longer solely to the chosen people."

3. Possible Joint Statement on Pornography

After discussion, it was decided that Archbishop Keeler and Rabbi Bemporad would appoint a subcommittee to begin drafting a joint statement on pornography. Rabbi Michelman reported on a previous effort with an interreligious group, the Religious Alliance Against Pornography, and the necessary care to be sensitive to the First Amendment.

Concerns raised in the discussion included the exploitation of women and children, the use of drugs in the pornographic industry, and non-"hard-core" situations to which the very young are exposed, such as MTV.

DATE FOR NEXT MEETING:

March 6, 1990, New York City - 10:00 A.M. at SCA Offices.

Respectfully submitted,

**Eugene J. Fisher
January 18, 1990**

EJF:mh

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Dr. Eugene Fisher
from: Rabbi Henry D. Michelman
subject: Summary of BCEIA/SCA Consultation
Washington, DC October 30, 1989
date: 13 February 1990

I. Jewish participants: Adverse weather conditions in New York locked in many of our delegation. Those who were able to get to Washington were, Rabbis Waxman, Zaiman, Bemporad, Saperstein, Jeffrey Wohlberg, Alfred Wolf, Michelman, Davidson, Winer and Mr. Gunther Lawrence.

II. My notes reflect the following, which we may wish to consider with your otherwise excellent summary.

1. NCCB Middle East Policy Statement. Rabbi Wolf underscored the impact of the Israeli/Palestinian/Arab conflict on world-wide anti-semitism, noting that Arab oil states continue to finance anti-semitic activities around the world. Even some Arabs, educated and open to dialogue, think the "Protocols of the of Zion" was a scientific paper.

Rabbi Saperstein acknowledged the difficulties in preparing a document to meet the many requirements. Still, Catholics look to the NCCB's "moral leadership". For many people, the statement will provide the major context or filter for viewing Middle East events. Much of the background the document takes for granted as known is not to those who will be guided by this document. Many people do not have a basic knowledge of the Middle East and its history or understanding of the fundamental concerns regarding the continued Arab boycott and the PLO covenant.

Regarding the Soviet role in the Middle East, we see no change in Soviet policy. Rabbi Saperstein recommended that instead of expressing "appreciation" to Soviets, the document should call on them to change their Middle East policy and for "confidence building measures" by the Soviets.

With regard to Israeli security -- the document suggests a subjective sense of Israel's security. There are objective Israeli concerns for security. Fr. Hehir felt that the U.S./Soviet section was "less congratulatory and more probing". With reference to Israel's security, he indicated that the document tried to communicate "Israel's sense of a narrow margin for error".

Archbishop Keeler indicated that the modification of the original title to "Perceptions, Principles and Hopes" was designed to achieve "a nuanced clarification".

Bishop Hughes emphasized that the document had to have credibility in a number of communities. Rabbi Waxman acknowledged the changes that were made as a result of earlier consultations with the Bishops' committee and noted the fine spirit of these exchanges. "The document exists, and is in a sense, a statement about Catholic-Jewish relations. The very consideration of the nature of the document is a statement about the nature of Catholic-Jewish relations."

Rabbi Saperstein: the document praises Palestinian "initiatives" but not Israeli initiatives. This contributes to a de-legitimization of Jewish national aspirations.

Archbishop Keeler commented that the document be strengthened with a quotation from the justice and peace statement on racism. He pointed out that the statement was presented not as a "doctrinal paper" but as a "teaching document" which he would like to see become the basis for a trialogue.

2. Draft for Joint Statement on the Teaching of Moral Values in Public Schools. Concern was expressed that local community implementation of our joint call may take us beyond our intentions. Rabbi Wohlberg expressed the concern that sectarian groups with narrow views might co-opt the local process we are calling for. Therefore, the local consultation on the teaching of moral values should be conducted by responsible local representatives of our two bodies. Rabbi Bemporad observed that the joint statement argues against relativism and reinforces what Christians and Jews share in terms of values. Therefore, it is possible to make an ethical statement which does not have to appeal to a particular religion.

3. Auschwitz Convent. Jewish responses to Dr. Fisher's chronological overview. Rabbi Waxman: the element of the emotions of the European Jewish survivors must be considered. The convent is not viewed as an isolated situation, but rather in the larger context of recent strains in Vatican-Jewish relations.

The convent controversy has adversely affected Vatican-Jewish dialogue, though contacts continue. Thus, Catholics have a moral and dialogical problem because of the convent. The same problem exists with the Middle East statement because of its potential to harm Catholic-Jewish relations.

4. Possible Joint Statement on Pornography. (add to preface: after discussion....."). Archbishop Keeler asked for consideration of a statement which would oppose those forms of pornography which are prohibited by existing laws.

Rabbi Zaiman pointed out that not everything permitted by the First Amendment is right. Catholic and Jews should be able to say something about this issue. (to follow Rabbi Michelman's comment).

Rabbi Waxman reported on his meetings with Cardinals O'Connor and Bernadin and other members of RAAP.

International Jewish Committee

ON

Interreligious Consultations

March 6, 1990

SEYMOUR REICH
Chairman

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501 Madison Avenue
New York, N.Y. 10022

Dr. Leon A. Feldman
Consultant

Dear IJCIC Member:

There will be a very important meeting of the members of the constituent organizations of IJCIC on

TUESDAY, MARCH 13, 1990 at 12 noon
(daily luncheon served)

in the offices of the Synagogue Council (entr. 39th St.)

Please make every effort to attend as we urgently need your counsel to arrive at certain decisions by consensus.

The agenda will include:

1. Follow up report on recently held meeting in Rome with Cardinal J. Willebrands, Archbishop Edward Cassidy, Bishop P. Dufprey, and Fr. P.F. Fumagalli on issues which confront IJCIC/Vatican cooperation.
2. Progress report on developments at Carmelite Convent in Auschwitz, after groundbreaking ceremony held on February 19.
3. Response to Vatican Commission regarding cooperative efforts after statement on groundbreaking for new convent center, issued by Vatican in Osservatore Romano and Radio Vatican.
4. Plans for resumption of Liaison Committee and related program, details of speakers and topics to make up the program, and locale for meeting. Accepted date for ILC meeting is September 3-6, 1990 in Prague (?).
5. Preparations and details for a commemoration of 25 years of Nostra Aetate, to be shared with Vatican Commission for Religious Relations with the Jews, to be held in Rome, November 5-6, 1990.
6. Approval and preparation for steering sub-committee to discuss items #4 and #5, scheduled for March 21, 1990 in Geneva.

Thank you for your cooperation and continued interest.

DRAFT PROPOSAL FOR PROGRAM OF IJCIC/VATICAN LIAISON COMMITTEE MEETING

Monday-Thursday, August 3-6, 1990

Monday, September 3, 1990

arrival

5.00 - 6.30 p.m. Open ing Session

Cardinal Willebrands
Seymour Reich

6.30 - 8.30 p.m. Dinner

8.30

Opening Statement

Factors that have to be taken into consideration for
the development of the theme

Discussion

Tuesday, September 4, 1990 - two papers: Catholic and Jewish representative

9.00-9.45 a.m. Historical Review of Anti-Semitism and its Implications for
our Time

9.45-10.30 a.m. Historical Overview on the Relations of the Church and the
Synagogue and its Impact on our Time

10.30-11.00 a.m. Coffee

11.00-12.30 Discussion

12.30-2.30 p.m. Luncheon

2.30-3.15p.m. Historical Aspects of the Shoah: A Jewish View
Saul Friedlander

3.15-4.00 p.m. Historical Aspects of the Shoah: A Catholic View

4.00-4.30 p.m. Break

4.00-5.30 p.m. Discussion

6.30 Dinner

8.30 p.m. Informal Reception by Jewish Community

Wednesday, September 5, 1990

9.00-9.45 a.m.	Impact of Shoah on Jewish Religious Thought speaker
9.45-10.30 a.m.	Impact of Shoah on Catholic Religious Thought
10.30-11.00 a.m.	Coffee
11.00-12.30	Discussion
12.30-2.30 p.m.	Luncheon
2.30-3.15 p.m.	Review of activities from 1933 to the present in Christian (Catholic) Jewish Relations - Successes and Failures Dr. G.M. Riegner
3.15-4.00 p.m.	Reports by national experiences - representatives from various countries under Nazi occupation: Jewish and Christian experiences
4.00-4.30 p.m.	Coffee
4.30-5.15 p.m.	Discussion
5.30	Dinner
8.30 p.m.	Reception by Government or Ministry - Social evening

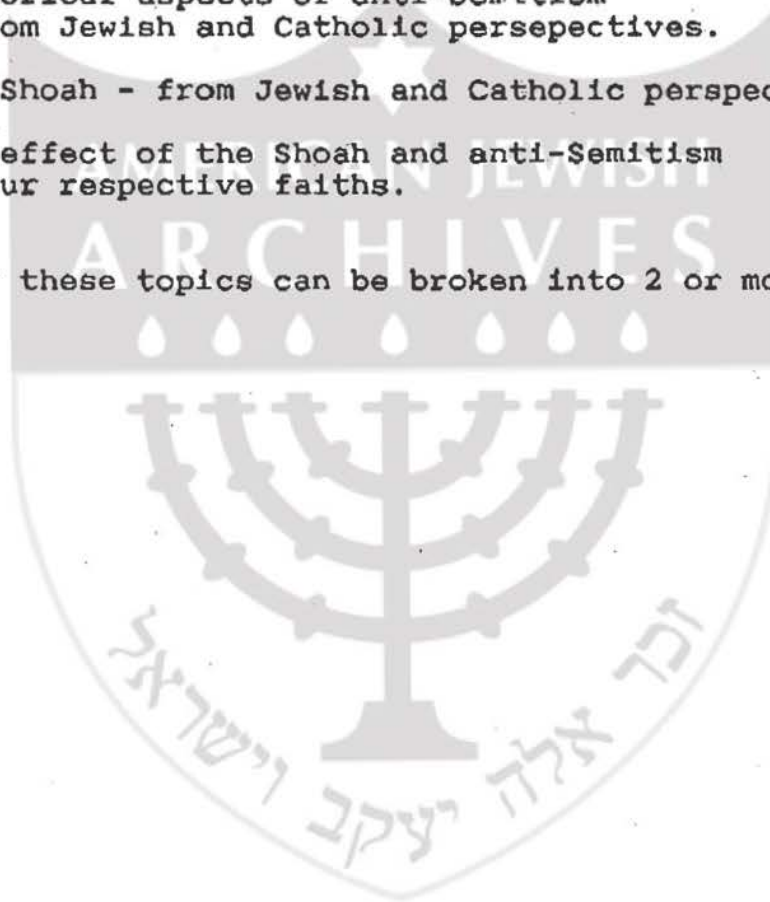
Thursday, September 6, 1990

9.00-10.00 a.m.	Drafting Committee for (possible) joint statement
10.00-10.30 a.m.	Discussion and adoption
10.30-11.00	Coffee
11.00-12.30	Summary and Plans - Dr. Riegner Catholic speaker
12.30	Luncheon --- Departure

Tentative Agenda

1. Introductory Remarks
- Variety of individuals from both sides.
2. Introduction of Issues to be discussed
- from both sides.
3. Historical aspects of anti-Semitism
- from Jewish and Catholic perspectives.
4. The Shoah - from Jewish and Catholic perspectives.
5. The effect of the Shoah and anti-Semitism
on our respective faiths.

Any one of these topics can be broken into 2 or more sub-topics.



CATHOLIC-JEWISH March 5, 1990 (720 words)

CATHOLIC-JEWISH RELATIONS STILL TROUBLED, PANEL SAYS

By Catholic News Service

WASHINGTON (CNS) — Despite "phenomenal" progress in the last 25 years, Catholic-Jewish relations are still troubled, Archbishop William H. Keeler of Baltimore said March 1 in a national teleconference on the topic.

Other panelists on the hour-and-a-half program agreed with his assessment that Catholics and Jews often fail to understand one another and, in the archbishop's words, "are continually running into flashpoints" of public tensions and disagreements.

"We don't talk to one another in precisely the same language," said Rabbi Mordecai Waxman, senior rabbi of Temple Israel in Great Neck, N.Y., and past president of the Synagogue Council of America.

The teleconference, produced by the National Pastoral Life Center of New York as part of its "Church '90" series, was telecast from the new Washington studio of the Catholic Telecommunications Network of America, established by the country's bishops to serve dioceses and other Catholic institutions. The second half of the program was devoted to call-in questions and comments from Catholic-Jewish groups watching the show at various diocesan and parish centers around the country.

Rabbi David Saperstein, director of the Religious Action Center of the Union of American Hebrew Congregations, said that although Catholics seem not to consider the lack of Vatican-Israel diplomatic relations a major issue, for Jews "the question of Israel is a litmus test."

Rabbi Saperstein praised advances in Catholic appreciation of Judaism since the Second Vatican Council but said the new religious freedom of Christians in the Soviet Union and Eastern Europe raises new concerns among Jews.

Noting that region traditionally has had strong currents of anti-Semitism, he asked if the Catholicism of Eastern Europe has kept abreast of Vatican II theology during its long years of restriction and suppression. "Or is it a Rip Van Winkle" that will awaken with old anti-Semitic attitudes intact, he asked.

He also asked how well the changes in official church attitudes toward Judaism have filtered into the church's education of the next generation of Catholics. If it has not, he said, "we'll just keep replaying the same problem from generation to generation."

Eugene Fisher, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, said there has been a "radical change" in the treatment of Jews and Judaism in Catholic textbooks, and added that "Jews need to understand how much is going on that they don't know about" in that field.

He said this was borne out by a recent study, done by the National Opinion Research Center in Chicago, which showed that seniors in Catholic high schools have a much more positive attitude toward Jews and Judaism than seniors in public schools do.

Archbishop Keeler, who heads the U.S. bishops' Catholic-Jewish advisory board, said the tensions between Catholics and Jews occur not only because of differences over issues crucial to Jews, but also because of Jewish views on concerns of major importance to Catholics.

He said opposition from the Jewish community to tuition tax credits for parents of children in private schools is puzzling to Catholics, especially since "these schools are our best means of implementing" better Catholic understanding of Judaism.

He also said he was concerned that he sees the Jewish press engaging in narrow stereotyping when it discusses the pope and moral stands of the church.

Father Alex J. Brunett, pastor of St. Aidan Parish in Livonia, Mich., and the fifth member of the panel, said Catholic-Jewish dialogue is active not only at the top levels, but also in many dioceses and parishes.

Crucial to good local dialogue on the Catholic side, he said, is "an effective ecumenical officer" who gets resources and "accurate information" into the hands of dialogue participants.

Call-in questions and comments from Ohio, New York, Washington, South Carolina and other states focused on a variety of issues and concerns. These ranged from the treatment of Jews in Catholic liturgical texts to the unique meaning for Jews of Hitler's World War II death camps, from the meaning of the state of Israel in Jewish self-understanding to the relationship in Catholic thought between the church's mission of evangelization and the need to respect God's enduring covenant with the Jewish people.

Panelists and callers emphasized the importance of continuing and deepening Catholic-Jewish dialogue.

END

The Associated Press, March 8, 1990

March 8, 1990, Thursday, AM cycle

SECTION: International News

LENGTH: 242 words

HEADLINE: More Funds Needed to Speed Auschwitz Convent Relocation

DATELINE: PARIS

KEYWORD: France-Auschwitz

BODY:

More money is needed to speed the relocation of a controversial Roman Catholic convent at the Auschwitz death camp, the French Council of Catholic Bishops said Wednesday.

Its statement was released following a meeting Monday in Paris with Stefan Wilcanowicz, a mediator appointed by Polish Prime Minister Tadeusz Mazowiecki. The council also appealed for donations to hasten construction of a long-awaited interfaith prayer and education center to be built next to the new convent.

The Associated Press, March 8, 1990

"Wilcanowicz did not hide the fact that the pace of construction will depend on the amount of money raised," the statement said. "It is possible that the type of construction materials necessary for this type of building may not be available in Poland."

Construction began last month with about \$100,000.

The convent at Auschwitz, home to about a dozen Carmelite nuns, has outraged Jews and others worldwide. Many see it as an intrusion of Christian symbols at the World War II concentration camp, where most of the victims were Jews.

The Roman Catholic Church agreed in negotiations in 1987 to move the nuns to an interfaith prayer center a quarter-mile from the camp, but the deadline for relocation was missed.

After Polish church officials balked last year at fulfilling the agreement, the Vatican intervened in September and upheld the decision. The new Solidarity-led government of Mazowiecki has also worked to speed construction of the new convent.

Pope calls nuns

From YULIA ZEVI
Re: [unclear]

The Carmelite nuns at the centre of a row when they set up a convent on the site of Auschwitz death camp in Poland are expected to be moved to the Vatican, at the suggestion of the Pope.

An official announcement that they will be transferred to a building which used to house Vatican Radio is expected shortly. Renovation work on the building has already started.

According to Vatican sources, the Pope wants a contemplative order — such as the Carmelites — near him. He already has a practical order — Mother Theresa of Calcutta's — in the Vatican.

A Vatican spokesman on Wednesday refused either to confirm or deny the report but a leading Italian news agency said that it had learned of the proposal from reliable Vatican sources.

Vatican Radio staff have already been removed from the building, known as St John's Tower, the agency added.

The Jewish Chronicle Foreign Staff adds: Work on a new inter-faith centre to house the nuns began last week near Auschwitz but away from the site of the death camp.

The centre is being built as part of a compromise worked out last year by Britain's Sir Sigmund Sternberg, president of the International Council of Christians and Jews, and Cardinal Jozef Glemp, the Polish Primate.

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theologians: proposed Catholic catechism would sow confusion

**By William Bole
RNS Associate Editor**

WASHINGTON (RNS) — A worldwide catechism proposed by the Vatican, the first of its kind since the 16th century, would stir confusion and conflict in the church, a group of Catholic theologians warned here.

The scholars gave the first public assessment of the "universal catechism," a draft of which is under confidential review by the world's 2,500 bishops.

The 434-page draft fails to distinguish between essential church teachings and beliefs less central to the faith, the theologians said at a Jan. 28 news conference.

"They (the teachings) are all presented with the same degree of authority," said the Rev. Francis Buckley, a professor at the Jesuit-run University of San Francisco.

"There is a need for a good, clear statement of what we all have to believe — unchangeable truths," said Father Buckley, author of several catechism books. But the proposed catechism, he said, "confuses unchangeable truths with changeable truths. And that confuses the faithful."

The moderate-to-liberal group of theologians also said the catechism, in its current form, could easily be used by conservatives to challenge the orthodoxy of church teachers.

"There is a danger that this is going to be used as a yardstick," said Lawrence Cunningham, a University of Notre Dame theologian. He said a religious educator who does not convey everything in the catechism would be "vulnerable to the criticism that this person is watering down the faith."

Asked if they fear the catechism would be used by church authorities to discipline theologians, the Rev. David Hollenbach, professor of moral theology at the Weston School of Theology in Cambridge, Mass., replied, "Indubitably."

The catechism, which the participants predicted will spark intensive debate for years to come, is the first universal catechism to be issued by Rome since the Council of Trent in 1566, according to the theologians. The first draft was sent in December to the world's bishops, who will eventually use the catechism as a basis for the development of teaching materials in their countries and dioceses. The document has not been made public.

The eight theologians at the news conference were among a larger group of 15 who gave their critiques during a closed-door symposium sponsored by the Woodstock Theological Center at Georgetown University. The conference's findings will be conveyed to the U.S. Catholic Conference of bishops, said the Rev. Thomas Reese, a Jesuit who organized the symposium.

The scholars said the proposed catechism has many good points, including its attention to issues of social and economic justice, as well as a sensitive treatment of the pastoral needs of homosexuals and divorced and remarried Catholics.

But they said the time allowed by the Vatican for review of the document is too short for serious consideration. Bishops must send their assessments to Rome by May 31.

"We're just not given enough time," said Bishop Raymond Lucker of New Ulm, Minn. "This catechism will have an enormous impact on the life of the church. . . . To have a widespread consultation or even a small consultation in each diocese will be a rather formidable task," said the bishop, who participated in the symposium.

During the news conference, the theologians said the catechism makes the mistake of treating historic practices in the church and peripheral beliefs as essential matters of faith.

As examples, they referred to treatments on the existence of angels, ordination of women to the priesthood and individual confession, a form of penance begun during the 6th century.

(B)

RELIGIOUS NEWS SERVICE

JAN. 29, 1990

PAGE 2

William May, a leading conservative theologian who was not invited to participate in the symposium, disagreed with the argument that these are peripheral teachings.

Dr. May, a member of Rome's International Theological Commission, said in a telephone interview that the criticism reflects a tendency among liberal theologians to "limit what has been definitively taught" to a few doctrines declared as infallible.

The draft, titled "Catechism for the Universal Church," was produced by a commission of bishops headed by Cardinal Joseph Ratzinger, chief of the Vatican's office on doctrine. Development of a new catechism was proposed at a 1985 world synod of bishops by Cardinal Bernard Law of Boston.

AMERICAN JEWISH
ARCHIVES



✓ CATECHISM-CRITIQUES Feb. 28, 1990 (770 words)

AMERICA, COMMONWEAL PUBLISH CRITIQUES OF CATECHISM

By Jerry Filteau

Catholic News Service

WASHINGTON (CNS) -- The two leading U.S. Catholic opinion journals, America and Commonweal, have entered the discussion over the Vatican's proposed Catechism for the Universal Church with a series of articles criticizing many aspects of the draft document.

"Did some Roman Rip Van Winkle write the moral theology section?" asked the lead article in America's March 3 edition, a special issue with six articles devoted to the proposed catechism.

Jesuit moral theologian Father William C. Spohn of the Jesuit School of Theology at Berkeley, Calif., author of the lead article, suggested that the writer or writers of the catechism's morality section must have "slept through the last 30 years of development in the field of Christian ethics," because the whole section is written from "the legalistic framework of pre-Vatican II moral theology."

Jesuit Father Thomas J. Reese of the Woodstock Center in Washington, organizer of a January symposium of scholars for which the articles were originally written, told Catholic News Service he plans to send the articles to all the U.S. bishops and to bishops' conferences around the world. The Vatican sent the catechism draft to bishops late last year, asking them to submit suggested revisions by May 31.

In an editorial on the draft catechism in the March 9 issue of Commonweal, Editor Margaret O'Brien Steinfels summarized some of the main criticisms by the scholars. Weaknesses in the document, she said, include:

- "Inappropriate use of Scripture.... Passages are cited without concern for their original meaning."
- "Unnecessary detail without distinctions in importance.... Everything is presented as of equal centrality to the Catholic faith."
- "Evasion of real problems.... It passes over questions arising from modern natural science or psychology that would occur to many modern readers."

(MORE)

-- "The neglect of human experience. The catechism is theology from the top down."

-- "False and unhistorical synthesizing.... The catechism presents Catholic teaching as all of a piece. Rarely does it acknowledge the historical shifts and ever-present pluralism of views."

Additional articles in America were by Bishop Raymond A. Lucker of New Ulm, Minn., Christian ethics Professor Lisa Sowle Cahill of Boston College, Jesuit Father Avery Dulles of Fordham University, Sister of St. Joseph Elizabeth A. Johnson of The Catholic University of America and Jesuit Father William J. O'Malley of Fordham Preparatory School in New York.

The article in Commonweal was by Franciscan Father Berard Marthaler, professor of religion and religious education at The Catholic University of America in Washington.

Bishop Lucker criticized the document for using "oppressively sexist" language.

He said the draft contributes to "confusion" by presenting "doctrines of the faith" and "theological positions that are open to change" as if they were on the same level.

Ms. Cahill said the document's treatment of sexuality and sexual morality tries to incorporate a "personalist and experiential approach" but does it in a "superficial way."

Focusing on the document's treatment of the church, Father Dulles said that in one area of crucial ecumenical concern "the catechism overlooks the corporate significance of non-Roman Catholic churches and ecclesial communities in God's saving plan."

He expressed surprise and disappointment at some omissions. He said the draft ignores significant elements of church life from ecumenical councils to bishops' conferences, from monasticism to the "great flowering of non-ordained ministries" since the council.

While some key teachings of the Second Vatican Council are treated, he said, "many of its concerns, such as 'aggiornamento,' the reformability of the church, the importance of the word of God, the structures of collegiality, the active role of the laity, the value of religious life, regional diversification and ecumenism, are skirted or suppressed."

Sister Johnson, a Scripture scholar, said the catechism suffers a basic structural problem of "fragmentation." It is divided into separate major sections on belief, worship, morality and prayer.

"It splits faith from life, spirituality from action, relation to God from relation to human beings, doctrine from liturgy and praxis," she said.

She also attacked what she said was the dominant "male-centered perspective" of the book, citing numerous examples.

Among them was the catechism's list of a series of biblical women as examples of God's special favor toward the "weak and feeble."

One of the women listed was Judith. "Now, to outfox a ruthless leader, charming one's way unarmed into his tent and then cutting off his head as Judith did, may be called many things," said Sister Johnson. "But unless one has gone down the rabbit hole, 'weak' or 'feeble' is not one of them. In truth all of these women are presented as weak (in the catechism) because of their gender."

✓ CATECHISM-CRITIQUES INSERT March 1, 1990 (100 words)

In CATECHISM-CRITIQUES of Feb. 28, 1990, INSERT after the 15th paragraph beginning, Ms. Cahill said

Like the other writers, Ms. Cahill focused mainly on shortcomings in the catechism but also noted positive developments in it.

In the area of sexuality, she said, "On the positive side, one can appreciate the effort to integrate Roman Catholic moral teaching with biblical foundations, and particularly to search the creation stories for a paradigm of human male and female relationship. One also commends the centrality given to the interpersonal dimensions of committed sexual relationships."

PICK UP with original 16th paragraph beginning, Focusing on the

Proposed Catholic Catechism Stirs Dispute Among Scholars

By PETER STEINFELS

For the first time in more than 400 years, the Catholic Church is preparing to issue a comprehensive summary of its beliefs aimed at governing church teaching throughout the world, an effort that has provoked a sharp dispute among church scholars.

Defenders of the proposed new catechism, now being circulated in draft form, say it is simply an effort to clarify the church's teachings. They fear those teachings have fallen into disarray since the Second Vatican Council, the landmark gathering of the world's bishops that changed the face of modern Catholicism in the 1960's.

Joseph Cardinal Ratzinger, head of the commission that is writing the document, told students at the University of Rome that the draft, although

still "imperfect," was a "marvelous work."

But critics of the draft, many of them liberal Catholic scholars, say the catechism, although meant to reflect the teachings of Vatican II, is instead an effort to nullify those teachings by forcing them into a conservative mold.

They say the proposed text ignores recent developments in theology, uses the Bible inaccurately, confuses central Catholic beliefs with less important ones and elevates theological positions that are still open for discussion to the level of established dogma.

For example, the critics say the document gives equally detailed attention to essential Christian beliefs like the Trinity and to minor teachings on topics like angels.

A Theological Yardstick

Both critics and defenders of the document agree that it could have an enormous impact on Catholicism. It is intended to be a theological yardstick for bishops and educators in developing material for teaching the faith to young people or those seeking conversion.

Writing in *The Tablet*, an influential Catholic weekly published in London, the Rev. Thomas J. Reese, an American Jesuit priest and author, said the catechism was potentially "the most important document to come from

Continued on Page B8, Column 5

Draft of New Catechism Stirs a Catholic Dispute

Continued From Page A1

Rome since the close of the Second Vatican Council" in 1965.

"It will determine how the faith is passed on to the Catholics who will live in the 21st century," he wrote.

The draft itself is not the kind of booklet written in question-and-answer form that many people associate with the word catechism. Instead it is a long formal summary of all Catholic doctrine. It will not replace other sources of church teaching, like Scripture, creeds, papal statements and decrees of ecumenical councils. But it will provide a critical reference point in the perennial debates about how to interpret these sources and whether more popular teaching materials are acceptable.

Copies of the Vatican document, "Catechism for the Universal Church," were sent to Catholic bishops last December under an official stamp of secrecy.

Deadline of May 31

The Vatican has told bishops that they have until May 31 to comment on the draft of the catechism. Some church leaders say that deadline does not permit an adequate review.

Vatican officials have said the stamp of secrecy was meant not to keep the bishops from consulting with theologians but only to prevent wide distribution of the draft. But Father Reese said uncertainty about this point had limited public discussion of the text until recently.

The criticism emerged last week in articles stemming from a two-day conference on the draft, attended by 15 scholars but closed to the public, at the Woodstock Theological Center in Washington. The articles appeared in America, the Jesuit order's weekly journal, and in Commonweal, an independent journal published every two weeks by Catholic lay people. Father Reese also reported on the conference

in The Tablet.

The critics say the draft cites Biblical passages out of context, without regard to what modern scholarship has found to be their original meaning. Elizabeth A. Johnson, a professor at Catholic University in Washington, said the draft used Scripture "in a fundamentalist way, with little regard for insights about the New Testament forged in the last half-century of Catholic biblical renewal."

She said this approach narrowed Scripture "to prove preconceived dogmatic points," and could set off "a crisis of faith" in believers who encounter modern biblical studies after

A document that 'will determine how the faith is passed on.'

being taught on the basis of the new catechism.

The critics also say the draft takes little notice that Christian doctrine developed over time and has almost always accommodated multiple views. "The sacraments are presented as if they were always celebrated in the manner they are today," said Father Reese.

The different New Testament writers, Dr. Johnson said, present "a diversity of views of Jesus within the one faith." But she added that the catechism quotes Paul or Mark as if they held not only identical views but also the highly refined philosophical concepts that the church developed in centuries of theological controversies.

'Pages to Angels'

Despite the text's length, the critics said, it gives only cursory attention to some major problems. "The catechism gives a couple of inadequate paragraphs to the relationship of science to religion, but devotes pages to angels," Father Reese said.

The Rev. William J. O'Malley, a teacher at Fordham Preparatory School in the Bronx and a frequent writer on religious education, said that on the "profoundest of questions," like the challenge that suffering, death and evil pose to belief in God's goodness, "the catechism is either unhelpfully assertive or silent." Father O'Malley said the text's claim to certitude was "smug" and "undermines its own credibility."

The catechism has also been assailed for its language, which refers to humans in general as "man" and uses masculine pronouns throughout. "The present draft is oppressively sexist in its language," said Bishop Raymond A. Lucker of New Ulm, Minn.

Msgr. Michael J. Wrenn, pastor of St. John the Evangelist Church in Manhattan, who is a special consultant to John Cardinal O'Connor on religious education, sharply disagreed with these criticisms, which he described as reflecting a desire for "a type of pluralism that is not the legitimate pluralism of the Catholic Church."

"As far as I'm concerned, it is truly a very good document, becoming better," he said.

Critics Have Some Praise

In fact, the published scholars were not entirely negative. Moral theologians praised the section on the Ten Commandments for treating questions of economic justice, international relations, human rights and the environment along with more traditional issues of personal morality.

The Rev. Avery Dulles, a visiting professor at Fordham University who specializes in studies of the church and Christian unity, said the text's presentation of the church was faithful to the Second Vatican Council and could "correct certain imbalances" in both its "right-wing and left-wing" Catholicism.

Dr. Johnson praised the catechism for giving Jesus, rather than the institutional church, the central place in its treatment of worship and ethics. But her praise was followed by a detailed criticism of the draft's "truncated view of the humanity of Jesus Christ," who, she said, "walks around like God dressed up in human clothes."

Bishop Lucker said the Vatican's May 31 deadline for comments on the text from the world's bishops was "unrealistic. The bishops would need a year or more, he said, to consult widely and examine the draft in their national conferences."

On Feb. 21, Archbishop William J. Levada of Portland, Ore., who served on a seven-member committee that wrote the first draft, told a group of religious textbook publishers that the catechism was not meant to ignore or reverse the work of the Second Vatican Council. He said the Vatican's schedule for completing the catechism might be revised.

A Papal Attack on Vatican II

By Richard P. McBrien

TNOTRE DAME, Ind. — The appointment of Thomas V. Dailey as the new bishop of Brooklyn, the nation's largest diocese, fits into a pattern of institutional change in the Roman Catholic Church over the past decade or so.

Since his election in 1978, Pope John Paul II has been determinedly appointing a certain type of cleric to important archdioceses and dioceses all around the world.

These bishops tend to be uncritically loyal to the Pope and his curial associates, rigidly authoritarian and solitary in the exercise of pastoral leadership and reliably safe in their theological views. (That is, their understanding of the faith is untouched by, if not hostile to, the most significant developments in theology and biblical studies since the 50's.)

Although the pattern of appointments is clear everywhere — Austria, Brazil, Canada, the Netherlands, Peru, West Germany — nowhere is it more apparent than in the U.S.

Richard P. McBrien, a Roman Catholic priest, is chairman of Notre Dame University's theology department.

Since 1980, with the exception of the Archdiocese of Chicago (where a pastorally credible, middle-of-the-road Archbishop Joseph Bernardin was needed to put out the fires ignited by the scandal-plagued administration of the late John Cardinal Cody), every major appointee has been more hard-line than his immediate predecessor.

John O'Connor replaced Terence Cooke in New York, Bernard Law succeeded Humberto Medeiros in Boston, Edmund Szoka (recently promoted to a Vatican post) replaced John Dearden in Detroit, Roger Mahony succeeded Timothy Manning in Los Angeles. Francis Stafford followed James Casey in Denver, Theodore McCarrick replaced Peter Gerety in Newark, N.J., and now Thomas Dailey has succeeded Francis Mugavero in Brooklyn.

The Dailey appointment is wholly consistent with the post-1978 Vatican's strategy aimed at restoring the church to the institutional state in which it existed prior to Vatican II, which brought the church into the modern world.

That was a time when bishops were answerable only to the Pope and when no Catholic — scholar or lay person — ever dared question a Vatican teaching or a papal document, at least not openly. It was also a time

when Catholics were far less educated, almost totally uninvolved in parish ministries and more accepting of an authoritarian style of leadership.

The episcopal appointees being enlisted in this restorationist effort tend to have two things in common: a simplistic theology and an unquestioning institutional loyalty.

Bishop Dailey meets the test. He is closely associated with the secretive

Brooklyn's new bishop fits a pattern.

Opus Dei, which regards the government of the church as an absolute papal monarchy; he is an adviser and strong supporter of the pietistic and censorious Mother Angelica, about whom even conservative bishops have had second thoughts; and he is affiliated with the Fellowship of Catholic Scholars, an organization that opposes mainstream Catholic theological and biblical scholarship.

At his first news conference, Bishop Dailey said he would bar Gov. Mario

Cuomo from speaking in Brooklyn's 220 churches because of the Governor's support for abortion rights. (He later said Mr. Cuomo could appear in the churches but could not speak about abortion.) Bishop Dailey's hard-line remarks about gays similarly lacked — shall we say appropriate thoughtfulness and nuance? Although Bishop Mugavero dutifully honored church teachings on homosexuality, he treated all gays with compassion and sensitivity.

The Vatican's pattern of episcopal appointments is lowering the morale of the church's most engaged and effective priests, nuns and lay members, many of whom are edging to the conclusion that the church's present leadership is irrelevant, if not even inimical, to their deepest religious and human concerns.

There are hundreds of such Catholics in Brooklyn who, for several decades, have been struggling against enormous obstacles to keep the church alive and effective. They were undoubtedly waiting to work with their new bishop in a common pastoral cause. His opening press conference must have been discouraging.

Bishop Dailey has a favorite expression: "You never say 'no' to the church." He will have to learn very quickly that they, and not just the hierarchy, are the church. □

A EUROPEAN JEWISH PERSPECTIVE ON CATHOLIC JEWISH RELATIONS by TULLIA ZEVI
MEETING OF THE SYNAGOGUE COUNCIL OF AMERICAN AND OF THE AMERICAN BISHOPS'
CONFERENCE - NEW YORK, MARCH 6, 1990

Dear friends,

The ancient Romans used to say : "Si parva licet componere magnis" -if one can compare small with big - I would like to start by greeting you with the same Psalm 133 quoted by pope John Paul II in his visit to the Rome Synagogue on April 13, 1986: "How good and how pleasant it is for brethren to dwell together in unity !"

~~Indeed~~ ^{as if I were a sister} Indeed, I feel among brothers. And I am deeply grateful for the opportunity that is given to me to be with you today. *Very instructive.*

I am neither a scholar nor a particularly good speaker, but I will try to outline Judeo-^{Catholic} Christian relations from the perspective of a European Jew.

~~I would like this meeting to be a dialogue. Therefore, Mr. Chairman,~~
please stop me before my short talk becomes too long. So that there may be time for questions and answers. ^{about} ~~see both sides, particularly the work of~~ ^{should}
~~see how much we have learned from Rabbi Hirsch's conference in 1947 in USA that~~
Allow me to go briefly back to August 1947. In a place in Switzerland called Seeligsberg, an "International Conference to combat antisemitism" was held. The famous "ten points" it produced were mainly the result of efforts by historian Jules Isaac, a survivor of the Shoa', who first brought to the attention of the world the implications of the centuries-old Christian attitude toward Judaism.

It was Jules Isaac who traced the roots of antisemitism to a distinctive tradition of anti-Jewish teaching, to a set of unfounded theological myths, which he termed the "teaching of contempt". It was Jules Isaac who showed the world that Hitler's war against the Jews had been preceded by a much older war of the Church against Judaism.

Seeligsberg proved to be a seminal event. It was followed 13 years later by encounters between 83-year old Jules Isaac and Pope John XXIII:

for the first time in nearly twenty centuries, the Church actually heard and heeded the plea of a Jew.

The Declaration "Nostra Aetate", adopted in October 1965 by the Second Vatican Ecumenical Council, was a direct result of that historical encounter.

Ten years later some "Guidelines and Suggestions" were issued for its implementation by the Pontifical Commission for Religious Relations with Judaism. They were followed ten years later, in 1985, by a set of "Notes for Catholic Preaching and Teaching about Jews and Judaism".

The following year Rome and the world saw for the first time a pope enter a synagogue and exchange a brotherly embrace with a rabbi.

Had he lived to witness these events, Jules Isaac, the pioneer, would probably have felt a sense of fulfilment and satisfaction. He would, as we all should, be proud of those Jews who are carrying on his work with perseverance. He would, as we all should, pay tribute to the many Catholic prelates and laymen, in many lands, who are our active and sincere partners in a constructive dialogue.

But have these documents, and the potent symbolism of the papal visit achieved a "metanoia"? Have they brought a radical change in the manner in which Catholics view Jews and Judaism, and viceversa? Have they fulfilled or disappointed Catholic and Jewish expectations?

Paul VI carried on and completed what John XXIII had initiated by summoning the Vatican Ecumenical Council.

John Paul II, as his very name symbolises, absorbed and interiorized the spirit and the achievements of his two predecessors. Nothing was shelved or denied.

Yet...Catholic-Jewish relations appear more problematic under his papacy than they were during the reigns of John XXIII and Paul VI.

Why is it so?

Jews in Europe do not question pope Wojtyla's empathy for Jewish sufferings, nor ~~his~~ the sincerity of his repudiation of antisemitism, but *resent what they perceive as affirmations of "substitution" and "appropriation"*

They appreciate his quest for a dialogue with the faithful of ^{all} other religion. But they are also aware that he has other priorities ~~and other things~~ under the present circumstances.

In Eastern Europe there are the problems of the Uniate Ukrainian ~~Church~~ Catholics, of relations with the Russian Orthodox Church, of aggressive nationalisms resurfacing.

In Western Europe there is a mounting wave of racism against afro-asian immigrants, the growth of organised crime, terrorism, increasing religious indifference. Recent surveys indicate that Sunday Mass attendance in Rome ^{MAY BE} ~~has~~ down to ten per cent. HUNGER AND VIOLENCE HAUNT THE THIRD WORLD.

Now in the 12th year of his pontificate, John Paul II stands out as a ~~great missionary~~ pope, who untiringly scans the globe, striving to keep his church united, and to unite the world around the centrality of the Christian message.

~~Recent events have projected pope Wojtyla and his church to the center of the world stage. On this stage he moves about with the ease and the self-assurance of a great performer in the role of a religious leader who seeks to amend the sinful, selfish ways of the world.~~

The pope's role in the events that shook Poland and the entire Soviet system cannot be underestimated. ~~World~~ Leaders of East and West have shown readiness to enlist Wojtyla, the ardent crusader of the re-christianisation of the world, the advocate of a Europe without frontiers, united under the banner of Christianity from the Urals to the Atlantic.

What does the growing influence on the world stage of this great missionary, traditionalist pope mean to us, individual Jews and leaders of Jewish communities and organizations? ~~We have been bad for the Jews, we have been anti-Semitic and parochial. It is difficult to give a clear answer to this old question. But~~

I would like to attempt a few observations.

The Shoa' remains ~~an outstanding~~ a central issue. As I said before, on various occasions it was evoked and condemned with unprecedented forcefulness by the Pope, ^(AND BY OTHER CC. LEADERS) However, the intensity with which the Shoa' is stigmatised continues to stop short of an act of repentance, an act which Jews and Christians who are committed to dialogue and reconciliation have long been advocating.

Remember the prayer attributed to Hohn XXIII? I quote: "We are today conscious that in the course of many, many centuries our eyes were so blind that they were no longer capable of seeing the beauty of Your chosen people, nor of recognising the traits of our privileged brothers. We understand that the mark of Cain is engraved on our forehead. In the course of the centuries our brother Abel lay covered with blood and in tears on account of us, because we had forgotten Your love. Forgive us for having crucified You for the second time in them, in their flesh, because we did not know what we were doing".

More recently, cardinal Etchegaray, president of the Vatican "Justice and Peace" Commission, stated: "Repentance is the necessary condition for a renewal of the practice of evangelical love toward the Jews. We must dare to ask for forgiveness, we must know how to beg forgiveness of the Lord and of our Jewish brothers, for the many injustices of which too many Christians have been guilty through the centuries....What is needed is an act of repentance, a Tshuva' which will be an act of faith even more than of humility".

~~Johny~~ ^{VATICAN} ~~side,~~ The drafting of a document on the Shoa' ~~was announced~~ ⁽⁵⁾
~~was announced~~ was announced in 1987 at the conclusion of encounters of nine
representatives of the International Jewish Committee for Inter-Religious
Consultations with Cardinals Casaroli and Willebrands, then President of
the Commission for Religious Relations with Judaism.
The announcement stated that the Commission would prepare "an official
document on the Shoa', on the historical background of antisemitism," and
should stress that "nazi ideology was not only antisemitic but also profound
demonic and anti-christian".

Such an "official Catholic document" ~~requires great attention, and~~ ^{IS EAGERLY AWAITED BUT} ~~appears to be developing in the Church's attitude on the Shoa' which is~~ ^{AROUSING SOME CONCERN IN JEWISH AS WELL AS CATHOLIC CIRCLES}
~~appears to be developing in the Church's attitude on the Shoa' which is~~ ^{IN EUROPE. (Roth Wurzbacher - contacts yet - But with documents are}
~~There is in E. a feeling of urgency~~ ^{watching. involving the entire Church must be Cath. doc.)}

The establishment of a Carmelite Convent at Auschwitz, the setting up
of Catholic shrines and churches in most former nazi concentration camps, the
beatification of Edith Stein, the exaltation of Maximilian Kolbe as a ^{universal} symbol
of martyrdom, the staunch defense of the wartime record of Pius XII, and
a number of papal speeches in Germany and Poland in 1987, suggest an image
of the Church as having always stood on the side of the victims against
"demonic" nazism.

This contradicts the historical evidence of tolerance and even of complicity on the part of some local catholic hierarchies toward totalitarian regimes and racist policies.

Truth and the memory of millions of innocent victims require that also this particular type of historical "revisionism" be avoided. A Catholic document on the Shoa' should acknowledge that, notwithstanding the fact that nazism was of pagan ~~ixixip~~ inspiration, 2.000 years of Christian preaching of contempt against the "Godkillers" made this unthinkable tragedy possible.

~~One must add that~~ the pope himself, in recent apostolic letters, said that the Shoa' showed the "moral abyss" into which Europe precipitated. ~~In the act of unprecedented self-criticism, the pope~~ ^{HE} noted that "one of the most homicidal wars in history originated in a continent of Christian tradition. This observation must spur us into examining our conscience on the quality of evangelization in Europe, which favoured yesterday's errors and must ~~xxx~~ make us alert about the ways in which the Gospel is being taught and applied to life today".

This brings us to the subject of the Universal Catechism whose text is being drafted by a group of seven bishops. According to some sources, it contains no reference to Jews and Judaism.

A survey in Italy by the Christian-Jewish Friendship Association shows that "Nostra Aetate" is totally unknown to over 60% of priests, 70% of nuns and over 80% of teachers.

An appropriate reference to Jews and Judaism in the new catechism would be a powerful vehicle to orient Catholics in the right direction.

What conclusions can one reach at the end of this journey across the present state of Catholic-Jewish relations, which I hope you did not find too long?

Arthur Hertzberg believes that the Jewish -Catholic dialogue has reached a theoretical limit.

He believes that both Catholics and Jews will continue to be disappointed in their deepest expectations, because of the intractability of certain political and theoretical issues under the present circumstances.

Possibly, it is true that we have reached a plateau, and that a pause for reflection and consolidation is needed.

However, we must ensure that the Catholic-Jewish dialogue continues.

~~And it is below the local level that it can best be pursued. For in place of the regular meetings of papal audiences in the Vatican, let us obtain from national governments~~

I believe that the best progress can be made working on a local level, inside our respective countries, with the national bishops' conferences. They have autonomy to work within their own countries, and in many countries they are often one step ahead of the Vatican.

Even in Italy. Our relations with the Italian Bishops' Conference, and particularly with Monsignor Alberto Ablondi, president of the Bishops' Conference Commission for Ecumenism, are excellent.

When in 1988 some Catholic publications were running antisemitic articles, he issued, at the request of the Union of Italian Jewish Communities, an excellent document, which he submitted to us in advance.

When last year cardinal Macharsky of Krakow declared that the Geneva agreements on the Auschwitz Carmelite Convent were unapplicable, Monsignor Ablondi firmly recalled that "pacta sunt servanda" and that the agreement should be honoured.

By his initiative, Italy was the first country to establish a day devoted to Judaism in all parishes every year. The date is January 17, just before the week for Christian Unity.

We are now in the process of seeking to obtain the prohibition of the cult in a parish church of Tuscany of San Domenichino de Val, a child whose violent death in Saragossa, Spain, in the thirteenth century was attributed to local Jews.

Also our relations with the Vatican's Commission for Religious Relations with Judaism are excellent. With don Pierfrancesco Fumagalli, the Commission's Secretary, ~~xxxx~~ who is also a prominent hebraist and an expert in Hebrew librarianship, we are conducting a truly ecumenical project: he is helping us train four Italian Jewish ^(STUDENTS) ~~youngsters~~ to become the librarians of the National Jewish Library and Heritage Center, which we expect to inaugurate in Rome later this year. He has also arranged for special courses for them ~~texts~~ at the Vatican Library.

AND THE COMMON WORK IN MANY FIELDS OF SOCIETY
To conclude, I believe that the dialogue ~~can and must go on~~ among those who want progress in Judeo-Christian relations - and there are many of them on both sides, ~~even though~~ ^{EVERYWHERE} WILL CONTINUE TO FLOURISH.

~~Through understanding the present circumstances~~ Expectations of sensational breakthroughs, such as an epochal document on the Shoa', or the establishment of full diplomatic relations between the Holy See and the State of TO BE FULLFILLED IN THE NEAR FUTURE. Israel are unlikely ~~for the time being.~~

^{HAS}
~~BUT,~~ as cardinal Willebrands ^{HAS} says: "It has taken 2.000 years to arrive at 'Nostra Aetate'. It cannot be expected that everything can be magically resolved in 25 years".

TULLIA ZEVI, President
UNION OF ITALIAN JEWISH COMMUNITIES.

AGENDA

**SYNAGOGUE COUNCIL OF AMERICA
INTERRELIGIOUS AFFAIRS COMMITTEE
and
NATIONAL CONFERENCE OF CATHOLIC BISHOPS
COMMITTEE ON INTERRELIGIOUS AND ECUMENICAL AFFAIRS
CONSULTATION
TUESDAY, MARCH 6, 1990**

Morning Session - 10 a.m. to noon

1. Report on IJCIC-Vatican Meeting
Rabbi Bemporad
Dr. Leon Feldman, Consultant, Interreligious Affairs
2. Report on Los Angeles Catholic/Jewish Statement
Msgr. Royale Vadikan

Response: Rabbi Marc Tanenbaum
3. Joint SCA/NCCB Moral Values Statement
Rabbi Zaiman/Bishop Newman
Dr. Gilbert Kahn, Consultant, Domestic Affairs

Lunch Session to 1 PM

**LUNCHEON PRESENTATION BY: MRS. TULLIA ZEVI, PRESIDENT, JEWISH
COMMUNITY OF ITALY: "A EUROPEAN JEWISH PERSPECTIVE ON
CATHOLIC JEWISH RELATIONS"**

Afternoon Session - 1 p.m. to 4 p.m.

4. A further Synagogue Council response to the National
Conference of Catholic Bishops Middle East policy statement.
Rabbis Bemporad and Schonfeld
Dr. Gilbert Kahn, Consultant, Middle East Affairs
5. Pornography and the Family
Discussants: Archbishop Keeler and Rabbis Wurzbarger and
Michelman
Dr. Gilbert Kahn, Consultant, Domestic Affairs

SYNAGOGUE COUNCIL OF AMERICA
INTERRELIGIOUS AFFAIRS COMMITTEE
 and
NATIONAL CONFERENCE OF CATHOLIC BISHOPS
COMMITTEE ON INTERRELIGIOUS AND ECUMENICAL AFFAIRS
CONSULTATION
TUESDAY, MARCH 6, 1990

SYNAGOGUE COUNCIL OF AMERICA DELEGATION:

<u>NAME</u>	<u>COMMUNITY</u>	<u>CONSTITUENT ORGANIZATION AFFILIATION</u>
Rabbi Jack Bemporad Chairman, SCA Interreligious Affairs Committee	Lawrence, NY	CCAR
Rabbi Fabian Schonfeld Co-Chairman, SCA Interreligious Affairs Committee	Queens, NY	RCA
Rabbi Joel Zaiman President, SCA	Baltimore, MD	RA
Rabbi Stanley Davids Co-Chairman, Israel Affairs Comm.	New York, NY	CCAR
Rabbi Jerome Davidson First Vice President, SCA	Great Neck, NY	UAHC
Rabbi Joseph Ehrenkranz	Stanford, CT	RCA
Rabbi Ezra Finkelstein	Syosset, NY	RA
Rabbi Wolfe Kelman	New York, NY	RA
Rabbi David Lincoln SCA U.N. Representative	New York, NY	RA
Rabbi Haskel Lookstein Second Vice President, SCA Chairman, Israel Affairs Comm.	New York, NY	RCA
Rabbi Joel Meyers Executive Vice President, RA	White Plains, NY	RA

Rabbi Allan Schranz	Los Angeles, CA	RA
Rabbi Y. Sladowsky	Queens, NY	RCA
Rabbi Marc Tanenbaum	New York, NY	RA
Rabbi Binyamin Walfish Executive Vice President, RCA	New York, NY	RCA
Rabbi Mordecai Waxman Chairman International Affairs Past President, SCA	Great Neck, NY	RA
Rabbi Walter Wurzbarger Past President, SCA Past Chairman, Interreligious Affairs Comm.	Lawrence, NY	RCA
Rabbi Henry D. Michelman Executive Vice President, SCA	New York, NY	
Dr. Leon Feldman Interreligious Affairs Consultant	New York, NY	
Dr. Gilbert Kahn Social Policy and Middle East Affairs Consultant	New York, NY	
Mr. Gunther Lawrence Program Director, SCA	New York, NY	

Jeff Wohlberg

CONSTITUENT AGENCIES

Rabbinical Assembly (RA)
United Synagogue of America (US)
Rabbinical Council of America (RCA)
Union of Orthodox Jewish Congregations (UOJCA)
Central Conference of America Rabbis (CCAR)
Union of American Hebrew Congregations (UAHC)

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

✓ Dr. Eugene Fisher
National Conference of Catholic Bishops

✓ Bishop Edward Hughes
Metuchen, New Jersey

✓ Archbishop William H. Keeler
Baltimore

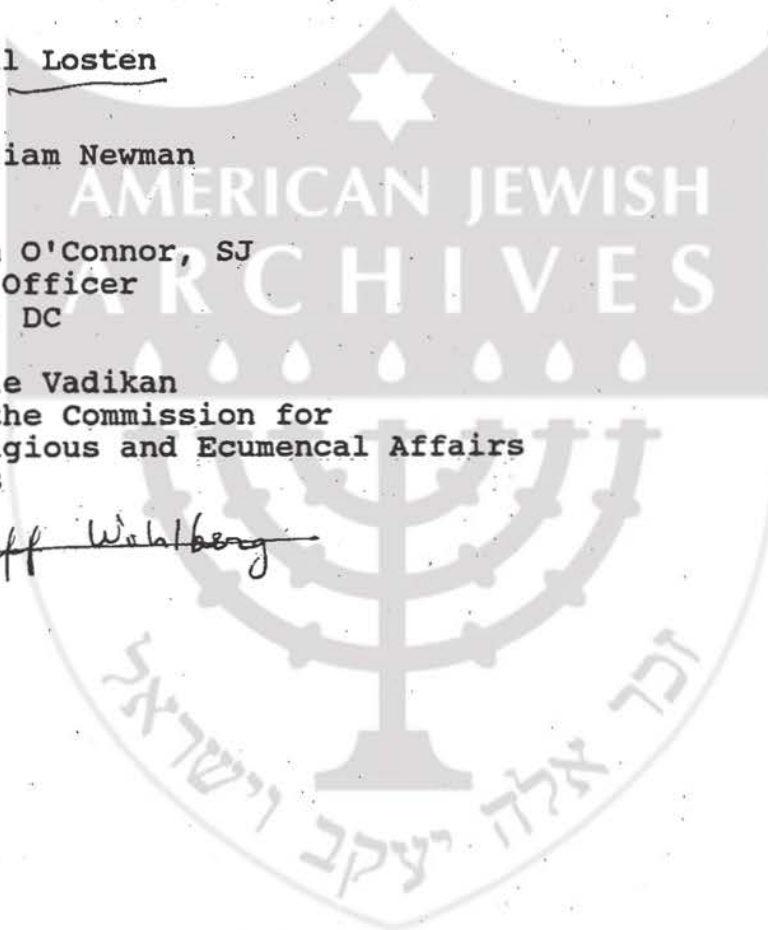
✓ Bishop Basil Losten
Stamford

✓ Bishop William Newman
Baltimore

✓ Father John O'Connor, SJ
Ecumenical Officer
Washington, DC

✓ Msgr. Royale Vadikan
Member of the Commission for
Inter-Religious and Ecumenical Affairs
Los Angeles

Jeff Wahlberg



4.

I know that most of the work to prepare the 13th Session of ILC was already done by the steering Committee's meetings in Rome (March 1987), Geneva (June 1988) and again Rome (November 1988). Some preliminary papers circulated (Morley, Cazelles, Graham, Dujardin) and a Tentative Agenda was prepared (see ANNEXE I).

5.

In his last letter to Mr. Reich, on October 2, 1989, Cardinal Willebrands indicated two possible topics for this ILC meeting, according to the work of the steering Committee:

(I) "The Shoah and Anti-Semitism: Historical, Ethical and Religious Reflections";

(II) "The Shoah as Historical Event and Its Significance for Our Respective Faiths" (this last was, in fact, the very first chosen by the steering Committee on March 1987).

6.

main

It seems to me that it is now our task to delimitate definitely the topic, time and place of the ILC meeting, to be held in 1990. Perhaps, we could envisage not only a single session this year, but also the following, according to the different periods of the history of our relations (such as: Patristic/ Middle Age/ Modern epoch). (+)

7.

eventually

I hope we will be able to conclude this main point, giving to dr. Riegner, fr. Fumagalli and prof. Feldman the mandate for the execution of our general decision.

(+) A questo punto, sarà utile tenere presente le Sezioni II^a/III^a del nostro previsto SIMPOSIO (ANNEXE II), del quale forse conviene dare confidenziale notizia, in termini generali, oggi.

8. to
Perhaps we could also envisage another special event, next October 28, 1990, directly coincidental with the XXV Anniversary of Nostre aetate. It could be a two-voices Lecture, by a Jew and a Catholic, in Rome, with public debate, followed by Papal audience.

9.
Since, however, both those relevant initiatives are related with the concrete progresses in the Auschwitz situation, it is necessary that we spend some time on this decisive issue (see ANNEXE III).

10.
At the end (last, but non least), I will be very happy to conclude this meeting with a general overview on the events in East-Europe, in particular related to Christian-Jewish relations there.



1. Last week Card. Macharski was in Rome and spoke with Card. Hamer. Card. Decourtray had also written a letter to card. Hamer: both Macharski and Decourtray supported the idea of an intervention of card. Hamer, as Prefect of the Congregation for the Religious, in the controversy with the Sisters at Auschwitz.
2. It appears at this moment that the Sisters are not able to conceive a translation of their Monastery, and it would be very useful, if not necessary, to help them through an other intervention made by an appropriated and accepted Authority.
3. The General of the Carmelite Order, Fr. Sainz, De Baranda Felipe, will be happy to help, by sending his representative (a Polish monk) in Poland to speak with the Sisters and with the Fathers.
4. Another very helpful intervention was made by the Official representative of the Polish government, prof. Stefan Wilkanowicz, a Catholic, member of the Pontifical Council for Lay people. He was in Roma last week, and spoke with fr. De Baranda. Prof. Wilkanowicz gave to me the maps with the plans for the three buildings of the Cultural and Religious Center:
 1. MEETING CENTER
 2. HOTELLERIE
 3. MONASTRY
5. According to Prof. Wilkanowicz, it will be possible in the next days to begin the works for the construction of the buildings [between 16-19 February]
 - It was also created a FOUNDATION,* with a public Statute ad juridical capacity, for the administrative activities related with the project and the current management of the Religious and cultural Center. He will send as soon as possible an English translation (or French) of the Statutes of this Foundation.
6. Bishop Muszynski told to me yesterday that it is in way of creation an INTERNATIONAL COMMITTEE for the Center, with Catholic and non-Catholic members. Next February 27 Moshe Arens, the Foreign Israeli Minister, will offer a dinner, and invited in Warsaw also Mons. Muszynski; probably, he will go with the Vice-Secretary of the Polish Episcopal Conference, and they will discuss about the Monastery.
 - On the other side, two great risks exist at this moment:
 1. The Sisters have in mind to open to the public their Chapel in the "Theatergebäude", even if card. Macharski will refuse to give the necessary authorization;
 2. The attorney of Rabbi Avraham Weiss still continue his action against card. Glemp, and the Polish press reported about this initiative: it will provoke again a strong anti-Jewish reaction in Poland, according to the point of view of Mons. Muszynski.
- (+) The Polish Ed. of L'O.R. (Nrr.10-11/1989) at pp. 9-13 published a complete dossier with all official documents on the Auschwitz affair. Very helpful!!

14. 11. 90

J.

fr. Gregoire
LEOWNIA, is
* President of the
Executive
Committee

International Jewish Committee
on
Interreligious Consultations

March 15, 1990

SEYMOUR REICH
Chairman

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Dr. Leon A. Feldman
Consultant

TO ALL MEMBERS OF THE
CONSTITUENT AGENCIES OF IJCIC

We are sending you the background material which was prepared in connection with the recently held ijcic meeting, Tuesday, March 13, 1990. For the record, the meeting notice and agenda is attached, because you were unable to attend.

We are also sending you in this mailing several items which are of interest. Please read the material carefully.

1. We are able to send you the opening statements by Archbishop Cassidy and Fr P.F. Fumagalli, at the IJCIC/Vatican Steering Committee, February 14, 1990 in Rome.
2. Item from JERUSALEM POST, February 24, 1990 regarding "Chapel at Sobibor." - This may be an agenda item...
3. Article from FOREIGN POLICY (Spring 1990) by J. Brian Hehir, entitled "Papal Foreign Policy." Please read this carefully...

Thank you for your cooperation and continued interest.

P.S. A radio interview with Archbishop Edward Cassidy from a Sydney (Australia) based radio program, July 17, 1989, has been made available to us. It should be of interest...

laf/

DRAFT
Summary of Proceedings at Meeting
Vatican Commission on Religious Relations with the Jews
and Representatives of IJCIC
Vatican City, June 25, 1990

Present

Dr. G.M. Riegner
Bishop Pierre Duprey
Rev. Dr. R.G. Robeson
Rabbi Jack Bemporad, SCA
Rabbi Leon A. Feldman, SCA/IJCIC
Cardinal Johannes Willebrands - joined the meeting a little late.

Bemporad stated the reasons for this meeting, i.e., to assure that the Prague meeting of the ILC, September 3-6 would fulfill our respective expectations.

I. He hoped that from the meeting would emanate a statement condemning the upsurge of anti-Semitism in Eastern Europe as well as other parts of Europe.

He also hope that, as a result of our discussions, there would be the implementation of Vatican II in Eastern Europe, where its contents are not widely known.

In relation to the ILC meeting in Prague, IJCIC is very concerned about the status of the Jews in many of the Eastern countries, thus the sessions should not be devoted to just academic discussions, but should concentrate on questions relevant to the "here and now".

He expected that the proposed working committee would issue a strong statement, following the sentiments expressed by Pope John Paul II in connection with Kristallnacht last year, and also a similar statement by Cardinal Hume (England) in condemnation of any kind of anti-Jewish acts.

II. Riegner observed that the documents of Vatican II and Nostra Aetate were unknown in Eastern Europe, and steps should be taken by the Vatican Commission to make these available in translation.

He further stated that it is the obligation of the Vatican to combat anti-Semitism in Eastern Europe where it exercises considerable influence. A statement alone would not be enough to counter the many chauvenistic and nationalistic tendencies in Eastern Europe and other parts of the world. He emphasized that we Jews are not begging for a statement against anti-Semitism - we are not in a situation like in the 1930's where Jews had to beg -- but the time has come for the Christian Church to take the initiative.

III. Duprey thanked Feldman for providing his office with relevant background material on various excesses of anti-Semitism in various parts of the world.

IV. Riegner proposed that the upsurge of anti-Semitism in Europe should be discussed on a country to country basis. Would it be possible, therefore to invite the newly appointed Nuncio in Moscow, who has travelled far and wide and knows more than anyone else about the contemporary conditions in Eastern Europe, to make a presentation thus enabling us to get into the realities of the deep Jewish concerns.

He added that, e.g., the opposition to the removal of the Carmelite convent in Auschwitz came from Polish nationalists, not so much from the Polish Church, and has not been overcome to this day.

V. Duprey acknowledged the emergence of new anti-Semitism and added the following:

a. Bishop Henry Muszynski had prepared a translation into Polish of the volume 15 Years of Christian-Jewish Dialogue, which will soon be published, supported by Vatican funds.

b. The general orientation of the Prague meeting cannot be changed as invitations to the list of scholars have been sent out and commitments to them have been made. However, it would be possible to go deeper into the roots of our relationship and into the roots of anti-Semitism.

c. He welcomed the idea to invite the nuncios, but he may not feel free to come and speak without inhibitions in his present position.

VI. Riegner responded that it was not the intent to change the character of the Prague meeting; however he stressed the urgency for serious discussion of the present situation and the roots of anti-Semitism. Furthermore, what can both the Catholics and Jews do to combat and eliminate anti-Semitism.

VII. Duprey proposed the establishment of a Commission under the auspices of this office, with ad hoc commissions in each country, to report and to work out details as to what steps could be taken. It is also apparent that clergy in Eastern Europe have different backgrounds which affect their thinking. They would need to be exposed to a deep educational experience and orientation to bring about changes.

With regard to a statement on anti-Semitism, he reported that Fumagalli had prepared a collection of almost 40 declarations made by Pope John Paul II (including Cardinal Willebrands) since his visit to the Rome synagogue on April 13, 1986. All these documents from the Vatican have also been distributed in Eastern and Western Europe, with the exception of the materials from Vatican II, but some of the clergy from Eastern Europe were involved and should be familiar with its contents.

VIII. Willebrands asked "do you feel an upsurge of anti-Semitism among the Catholic clergy in Eastern Europe?" Riegner responded that, while some clergy are moderate, and the meeting of the Pope with M. Gorbachev opened new opportunities for the Church in lands behind the Iron Curtain, the Catholic Church can exercise its moral influence on the Russian Church. Jews are worried about the threat of pogroms, Pamyat and e.g., the writers who welcomed changes in the Soviet Union, are promoting chauvenism, nationalism, extremism and other "isms" and anti-Semitism. Thus it is important for the Catholic Church to take a strong stand against these fanatical upsurges.

IX. Duprey cited a recent statement by the Patriarchate of Moscow against anti-Semitism.

Riegner, in turn, cited in recent discussions in Moscow where the statement was made "there is no anti-Semitism in the Russian Church" was simply not true!

Willebrands remarked that the Pope convened a meeting with Ukrainian bishops -- who are presently in Rome -- that is also why Archbishop Edward Cassidy is very much preoccupied - in order to educate them and to give them a new orientation towards the Christian Church and also in their attitude to Jews and Judaism.

He further observed that the clergy in the USSR and countries in the East were oppressed, their institutions closed, no opportunities existed for elementary schools or academies, thus they must go through a thorough re-education.

Riegner added that the Ukrainians want to present a better image of themselves, including their attitude towards Jews, that may be the reason for "less" anti-Semitism there. On the other hand, educational efforts must be expected not only with the Orthodox Church, but also with the Catholic Church.

X. Duprey reiterated his agreement to integrate into the agenda of the ILC meeting in Prague items of more concrete involvement in Eastern Europe. He proposed the establishment of commissions in various countries, which would relate to his own Commission on Religious Relations with the Jews. As a result of the Prague meeting, these ad hoc groups would look into the difficulties and offer, hopefully, realistic solutions.

XI. Bemporad stated that both the WCC and the NCC are coming out with strong statements condemning anti-Semitism and urged that now the Vatican would also be encouraged to do so. Duprey commented that the WCC-NCC issue many statements while the Catholic Church wants concrete changes and takes action!

XII. Riegner stated that there was disappointment in Jewish circles that after the incident in Carpentras there was no condemnation of these acts by the Pope.

Duprey retorted that in June 5 homily by the Pope took a position in this direction (he read excerpts thereof).

Then details about the ILC agenda were taken up.

I. Riegner proposed "hesitatingly" that there was a wish to shorten the Prague meeting, e.g., that the first two meetings which are devoted to the Patristic and Medieval periods, respectively, be combined. Furthermore, the papers would be in the form of short introductions of the theme by Catholic lecturers, while the Jewish scholars would be the discussant; then the participants could offer their comments. There was agreement that these areas are historically necessary for the understanding of the issues, but at all these sessions of the ILC, there was no need to go deeper into it.

II. Duprey read out the list of Catholic witnesses, experts and guests. (list attached).

The matter of the hotels and the high costs was raised. The Catholic participants would be faced with large expenses, thus efforts are being made to find a Catholic institution for their housing. He had already written to Prague and had not received any reply.

Willebrands noted that, in his recollection, a large Seminary had existed and efforts should be made to house the Catholic group there.

III. Riegner admitted that Dr. D. Galsky had to date not done much in preparation of facilities for the Jewish participants.

IV. Bemporad observed that travel to and from Prague presented certain difficulties, as there were hardly any direct flights from New York.

V. Feldman raised again the request for a statement prior to the ILC meeting. Duprey pleaded for elasticity and reiterated that we must know where we are going and hoped that a satisfactory statement would emanate from the Prague meeting; and for the moment we should look at the Pope's 38 statements.

VI. As to the length of the ILC meeting, it was agreed that the meeting would end on Thursday. Those who could not remain, would be able to leave earlier.

VII. The six points from the 1985 ILC agenda were briefly discussed.

Because of the establishment of the ad hoc commissions, item #5 could be eliminated as the work would be taken by the new commission.

VIII. The question of the agenda for the November meeting devoted to Nostra Aetate was taken up. Basically there was agreement as to the program which was prepared by Fr. Fumagalli.

It is suggested that the Commission's work should take place in closed sessions in which the official delegates of the commission would participate. No observers would be addmitted.

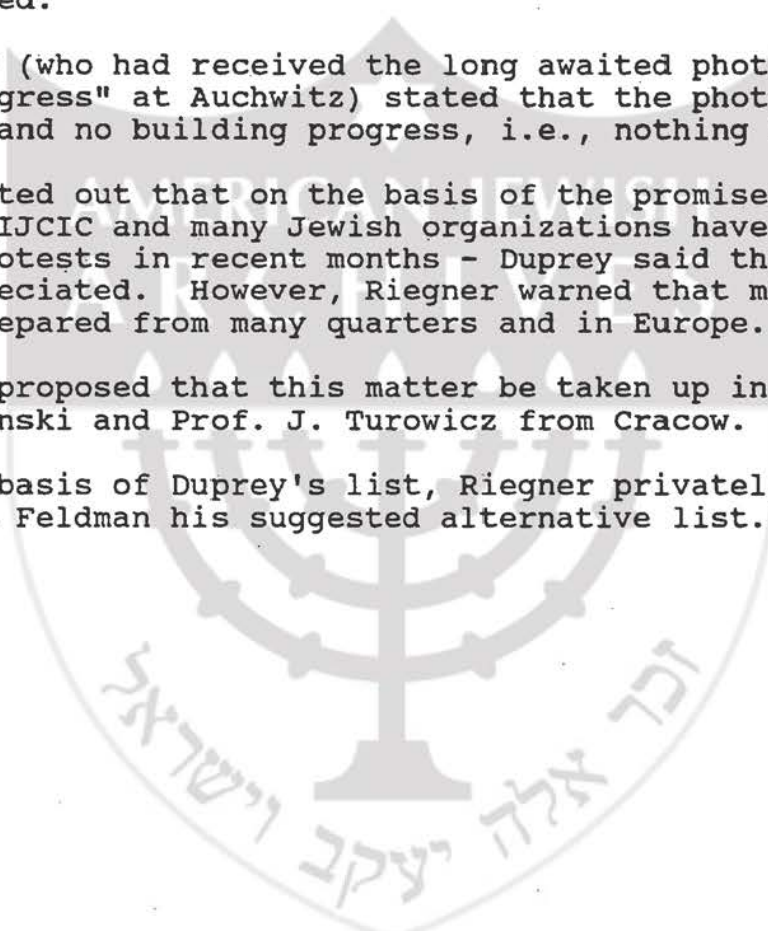
The general meeting would be open to the public and an audience of 500 people could be expected. The audience with the Pope would also be restricted to the official delegates, while upon insistence of Bemporad up to five "distinguished" guests could be added.

IX. Riegner (who had received the long awaited photos from the "work in progress" at Auchwitz) stated that the photos show a bare ground and no building progress, i.e., nothing has happened!

He pointed out that on the basis of the promises and assurances, IJCIC and many Jewish organizations have desisted from loud protests in recent months - Duprey said that this was greatly appreciated. However, Riegner warned that many protests are being prepared from many quarters and in Europe.

Duprey proposed that this matter be taken up in Prague with Bishop Muszynski and Prof. J. Turowicz from Cracow.

X. On the basis of Duprey's list, Riegner privately outlined to Bemporad and Feldman his suggested alternative list.



INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Seymour Reich
Chairman

FROM: Seymour Reich

Dr. Leon Feldman
Consultant

TO: All IJCIC Members

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DATE: 10 July 1990

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We regret to note the loss of our longtime colleague and associate, Rabbi Wolfe Kelman. Enclosed are the notices which appeared in the New York Times on June 27 and an appreciation/eulogy prepared by Rabbi Marc H. Tanenbaum.

PLEASE NOTE:

A VERY IMPORTANT MEETING OF THE CONSTITUENT AGENCY MEMBERS WILL TAKE PLACE ON MONDAY, JULY 16 AT 4:00 PM IN THE OFFICES OF THE SYNAGOGUE COUNCIL, entrance 136 East 39th Street.

PLEASE MAKE EVERY EFFORT TO ATTEND AS THE AGENDA WILL BE DEVOTED TO THE FINAL REVIEW OF THE ILC AGENDA FOR PRAGUE, SEPTEMBER 3-6, 1990.

Enclosed is the draft agenda as finalized at our recent meeting in Rome, June 25, 1990 and confirmed by a small Steering Committee on July 3, 1990. Also, we are sending you a list of the Catholic participants divided into their respective categories.

THANK YOU FOR YOUR COOPERATION AND CONTINUED INTEREST.

« In pulchritudine pacis »



Pastoral Letter
of H.B. Msgr. MICHEL SABBAN
Latin Patriarch of Jerusalem

"Pray for peace in Jerusalem"
(Ps. 122)

on the Feast of Pentecost 1990

2



Why, O Lord, do you stand aside?
Why hide in times of distress?
Rise, O Lord! O God, lift up your hand!
Forget not the afflicted!
You do see, for you behold misery and sorrow,
taking them in your hands.
On you the unfortunate man depends,
of the fatherless you are the helper (Ps 10, 1.12.14).



To the priests,
the religious,
and laity of our diocese,
to all those who love the truth, who desire the rule of
justice as the road to the triumph of peace.

1. Peace to you in Christ, who has reconciled us with
God our Father and with each of our brothers and sis-
ters.

*"None of us lives for oneself, and no one dies for
oneself. For if we live, we live for the Lord, and if we
die, we die for the Lord; so then, whether we live or
die, we are the Lord's." (Rom 14,7-8).*

No text could be more appropriate to the situation
of death and violence which we are undergoing. Together
with St. Paul we discover the presence of the Lord in all
things, in death and in suffering. We strive to discern his
will in the unfolding of our history.

2. Dear brothers and sisters, we address our message
to you on this day of Pentecost in this Holy City. Here
the first Pentecost took place and as we contemplate *"the
love of God --- poured out into our hearts through the
Holy Spirit that has been given to us"* (Rom 5,5), we in-

vite you to reflect with us on the three long years of con-
flict that have afflicted all of us here in the Holy City of
Jerusalem and the Holy Land, a subject of concern to us,
but also a source of inspiration.

3. In the words of the Fathers of the Second Vatican
Council: *"The joys and the hopes, the griefs and the anx-
ieties of the men and women of this age, especially those
who are poor or in any way afflicted, these too are the
joys and hopes, the griefs and anxieties of the followers
of Christ. Indeed, nothing genuinely human fails to
raise an echo in their hearts"* (The Church in the Modern
World, 1).

Dear brothers and sisters, you are suffering greatly
in this conflict. We fully share your suffering. But you
expect a word of light and encouragement from us. We
have already spoken out on several occasions. In this
message we continue to speak to you and share the hard
trial you are undergoing. Together let us discover what
our faith has to tell us about the dramatic situation we
are experiencing. In addressing these words to you we are
fulfilling our duty as shepherd, as a man and as a citizen
of this Holy Land.

*"Pray for the peace of Jerusalem!... since all are
my brothers and friends, I say: Peace be with you"* (Ps
122, 6.8). In the beauty of peace, *"In pulchritudine pacis"*,
this was and continues to be the motto and theme of our
episcopal service.

4. This conflict directly affects the faithful who live
in the Occupied Territories. But in one way or another
all the faithful of the diocese, wherever they might live,
suffer the consequences, and feel that sense of solidarity
which binds them to their brothers and sisters in their
time of trial. We address ourselves to all of you and in-

vite each of you to reflect upon our common faith.

We also direct this message to all those involved in this conflict, whosoever they are, whatever their religion or nationality.

I. A SITUATION OF CONFLICT AND SUFFERING

An imposed tragedy

5. This conflict between the Palestinian people and the Israeli people has lasted many years. Many of you were born into it, you first saw the light of day in the very midst of the tragedy imposed on your parents. They too had been fatefully drawn into this situation in their childhood. The situation has only worsened day by day.

Suffering an everyday experience

6. My dear brothers and sisters, we are involved in this tragedy together with you. Every day there is the toll of the dead for whom we offer up our prayer. We have endeavoured to bring a word of comfort to the wounded and to those disabled for life. We would have liked to visit the prisoners, those under administrative detention. We have listened to those who have been tortured and we suffer with all those who continue to be tortured. We pity those who are obliged to carry out such orders, perhaps against their conscience and against their will. We lament the wound which will scar their soul, their human person.

We have seen people deported from their homeland, houses sealed or demolished, and whole families left without shelter.

Economic sanctions

7. Economic sanctions continue to add to the hardship of life: water resources are seized, land is expropriated, trees are torn down, crops destroyed, access denied to markets, high taxes are imposed in an arbitrary manner, etc.

Education

8. The field of education has been notably affected. Schools have been closed for long periods at a time, and classes are still seriously affected. The universities have remained closed for nearly three years. This long closure has serious implications both for the future of the thousands of youngsters who are prevented from continuing their studies, and for the future of the newly developing Palestinian society. There is a real need of all the moral and intellectual abilities of these young people if their society is to develop and organise itself adequately.

Refugee camps

9. Like you we pass the many refugee camps and our thoughts dwell on them. They are surrounded by barbed wire and guards; transformed into enormous cages for human beings. Their very existence is a continuous appeal for justice, freedom, and human dignity, and at the same time they bear witness to the determination of a people to survive and find its own place among the peoples of the world.

II. REPERCUSSIONS OF THIS SITUATION

10. The many repercussions of the situation, both positive and negative, are perhaps at present not clearly visible. They are nonetheless real and deep-rooted. They are all the more important since they are intimately bound up with the human formation of the new generations.

Repercussions on the Palestinians

Negative repercussions

Destruction of the social fabric

11. The steady disintegration of the economic, agricultural and educational infrastructures is leading to the destruction of the social fabric. The lack of any genuine open political life is a serious contributing factor. What political activity there is, is limited and underground. Moreover, there are no legislative, executive and judicial channels, no institutions commanding the respect of the people as belonging to them. As a result, people take the law into their own hands, with deplorable consequences.

In their struggle against the authorities oppressing their people, young people have revolted against those sectors of society that led to or prolong the tragedy of military occupation. This results in the risk that they could rebel against all forms of authority, at school and in the family.

The hardening of children's hearts

The children themselves, their elders, their parents have witnessed violence, suffering and humiliation. They

have been victims of it. The harmful psychological consequences necessarily lead either to hatred and thirst for revenge, or to fear and despair of any human justice. Two apparently different paths that lead to the same disastrous result: both feed the foul, inhuman cycle of violence.

Radicalization

13. Extremist political stances and the hardening of ideological positions have prevented any progress in the peace process. The frustration caused by this has led to the development of an increasingly radical stance among adults.

Press censorship

14. The censorship of the press has contributed to this hardening of attitudes by preventing the publication of facts which often may be useful in the search for peace.

Exploitation of religious feelings

15. At the same time, religious feelings have been exploited or manipulated with a view to fostering fanaticism. Fidelity to the homeland and all hope of peace are stifled in fratricidal struggles and extremism. We can only deplore this assault on what is most sacred and intimate to the individual, and to human society.

Emigration

16. One of the most serious threats for the future is the accelerating pace of emigration, which deprives Palestinian society and the local church of vital human resources. In our message for Lent this year, 1990, we drew at-

tention to the lamentable affects of emigration on the Church and the homeland. We said that difficult times are not a time for flight, and precisely when there are difficulties all brothers and sisters must remain here to support one another. To live in the Holy Land is a grace and a particular vocation; it is a vocation to a hard life. The grace given must be understood, and the vocation, with the mission it brings with it, welcomed bravely.

17. The Palestinians are overwhelmed by all these negative repercussions. They seem to be left with no alternative but to cast off this oppression or to submit to a regime which their occupiers would never accept for themselves.

Positive repercussions

This suffering has not been without its positive aspects.

Awareness

18. We perceive the desire of a people to take its responsibilities into its own hands. We observe that the young are developing an awareness that they have a role to play in building peace and the future of their country. We can only regret that confusion is inevitable in such situations. Nonetheless we must also take note of the discipline and solidarity at all levels of society born out of this very suffering. A fraternity as new as it is old has been discovered and reaffirmed in the shared experience of the curfew, the strike-days, the incidents of daily life, in summer and in winter, and especially in imprisonment.

Religious awakening

19. A further positive fruit of these difficult times is the religious awakening revealed in a more personal development of the faith, finding its expression in renewed fidelity to the homeland and to the values of peace and justice.

We have also observed the beginning of a Christian reflection on the role of the laity, the role of the Christian and the whole local church. On more than one occasion we have been asked to further this reflection and to cast some light which will contribute to the maturing of faith in these circumstances.

Fraternity and reconciliation

20. This conflict has also led to the fostering of fraternity between the leaders of the Churches of Jerusalem. The faithful welcomed this development with joy, because they have long felt the need for unity in the face of the very real problems in their life and the necessity to respond to them as Jesus himself would have done.

Equally welcomed is the consolidation of relations between Muslims and Christians, and the deepening understanding that is developing. Faithful to their own faith, both communities wish to serve the same society and homeland and their cooperation is based on the same spiritual values.

The appearance of the peace movements in Israeli society has opened up new channels of communication with Jewish representatives. Courageous contact with these men and women of good-will is a means of breaking down the traditional positions of fear, violence, oppression and of opening up the possibilities of sincerely

working together for justice and peace.

The Birth of a Nation

21. The harsh reality with which it is confronted is forcing a people to become aware of its own capabilities, and a nation is being forged. This people is determined to establish a just peace in which both it and its present adversary can flourish. More than the birth of a nation, it is a people's coming of age. A people has taken the measure of the negative forces which seek to limit its growth and the exercise of its rights and responsibilities, and has determined to reject them.

This marks an important stage in the life of a people seeking recognition for its state. It demands independence for its community, the right to choose its political system and to elect its own leaders.

Desire for peace and justice

22. Among the Palestinians this situation has also produced a desire for peace and justice for themselves and for their enemy. This is what we constantly hear both from private individuals and from those who bear public responsibilities. Of the positive aspects born in the Intifada, this desire is perhaps the most important. It has favoured a new readiness for the initiation a dialogue for peace.

23. The awareness of having experienced oppression goes deep, but accompanying it there is a clearer, more just understanding of the oppressor. This has given rise to a new perception, a human and objective vision both of the adversary and of the peace that must be built together with him.

We must testify to this desire for peace. It is our duty, the duty of all peoples of good will, to promote this message of peace proposed by the Palestinians.

Repercussions on the Israelis

Negative repercussions

Moral loss

24. The Jewish people in the West were overwhelmed by the menace of death and sought refuge in this land, amongst Palestinians. They are still haunted by this obsession for survival, and fear often dictates their attitudes in specific situations.

In Israel the individual and national conscience has suffered a human and moral degradation in the repression of the Intifada. The greater part of Israeli society seems unable to face reality and grasp the meaning of the Israeli military repression and the refusal to dialogue with the Palestinians. Nonetheless, a growing number feel, as it were, wounded at the thought that they are colonisers of another people. They morally suffer from presenting to humanity those among them who beat, torture or kill others because they are demanding their freedom and their rights.

In Israel there is a deep split in the consciousness of the Jewish people. Two different outlooks are developing into opposing ideologies. This opposition has paralysed every step towards peace. We are aware of their share of suffering. They have their victims, their wounded: wounded in body, heart and conscience.

Tragedy of the Israeli soldier

25. We observe and we live the tragedy of the Israeli soldier. He is a father, a brother, a husband, not only a soldier subject to orders, not only an instrument of repression who is required to be indifferent to the killing, the crushing and violation of the dignity of his Palestinian brother.

Positive repercussions

Peace Movements

26. There is an extremist hard line which rejects any dialogue for peace and sees violence as the means of suppressing every Palestinian demand. At the same time, we observe diverse peace movements springing up among the Israelis. Though still few in number and unable as yet to shift the general political outlook, a growing number of Israeli voices are beginning to express solidarity with the Palestinians and declare their trust in the latter's proposals of peace with Israel.

Mention must also be made of the growing number of Jews in the diaspora who see the true dimensions of the conflict. They are beginning to work towards an equitable solution for the two peoples based on justice.

Palestinians and Israelis

27. For more than 22 years the Palestinians have been subject to Israeli military occupation. Like every human being and all people of the world, they are claiming their rights, their freedom and independence.

The Israelis long for freedom from fear. They claim the right to a secure future. The Palestinian do-

mands are opposed by repression precisely because a continuing occupation is seen as the only guarantee for this security.

On both sides of the conflict there are human beings, created and loved equally by God. This is the divine and human consideration that inspires our message. On both sides of the conflict it is the human person who suffers, who need to be saved. The Palestinian longs for freedom and independence. The Israeli longs to be emancipated from fear. He needs reassurance that he can survive in peace.

There is a tendency to paint the blackest possible picture of our opponent, showing only the other's faults, real or imagined. We must firmly resist this temptation. If we believe that our own freedom is necessarily opposed to the freedom of others, we have lost faith in the human community. Our freedom is found in the freedom of others, not in its denial. It is essential for us to see that a fruitful, joyful future lies ahead for those who embrace each other in a truly human encounter.

III. GENESIS AND MEANING OF THE SITUATION

28. The roots of this conflict lie far back in history. Different and even opposing historical interpretations have, on both sides, fostered the positive virtues of patriotism and fidelity to a set of values. At the same time, however, they have regrettably led to acts of violence clearly opposed to the values of peace and justice which both sides are seeking.

The Palestinians

29. The Palestinian people considers that its history has been 'confiscated', that it is prevented from expressing its own view of how it has lived this history. The unjustified confusion of any act of resistance or legitimate self-defence with acts of terrorism has led to the labelling of the Palestinian people as "terrorist". This people has thus been stripped of all credibility in the eyes of international opinion. As a result, the world has made no objection to all the despoilment to which it has been subjected.

Christian and Muslim Palestinians equally are deeply conscious that they have always lived in this land. Palestine is their country, their political and cultural patrimony. They wish for no other.

This is why they gradually perceived the increased immigration of Jews to Palestine in the first half of the 20th century as a growing threat to their Palestinian identity and to their autonomous presence in their own land. The formation of a new majority with its origins abroad would have left them with no alternative but to submit or leave, and so was opposed by all means available. Wes-

tern governments frequently seemed to be deeply involved in this undertaking. The Palestinian national resistance took on all possible forms: political conscientization, international appeals, armed intervention.

The Israelis

30. The Jews look on this same land as their holy land, the land of the prophets, promised to their fathers in anticipation of a blessing for all mankind. Scattered throughout the world they have frequently been victims of all kinds of discrimination and persecution, culminating in the Nazi project of genocide against the Jewish people: the Holocaust or Shoah. This crime against humanity is a great open wound on the history of the 20th century. It is a warning for all time that we must be on our guard against the presence of evil in the human heart, and against the potential for evil that can develop in any human grouping of whatever ideology, when it loses sight of the truth about man and his divine origin.

Zionism sought to free the Jewish people from these threats by the establishment of an autonomous existence in Palestine. But the realisation of this nationalist ideology inevitably clashed with the aspirations of the Palestinian people living in this same land.

Confrontations

31. This conflict led to violent outbursts from the 1920s onwards, and the situation quickly deteriorated tragically. As a peaceful solution seemed more and more impossible, Great Britain renounced her mandate over Palestine, and in 1947 the United Nations Organization voted for the partition of Palestine into a Palestine State, a Jewish State, and an internationalized City of Jerusalem. At that time the Palestinians rejected that decision.

They denied the right of the international community to dispose of their country and grant over half of it to a recently arrived minority, without seeking the agreement of those who formed the great majority.

The armed clashes that followed left 77% of mandatory Palestine in the hands of the newly proclaimed State of Israel (1948).

1967 War

32. The resulting situation of neither open war nor peace provoked numerous armed conflicts. The occupation of the whole of Palestine by the Israeli army in the course of the 1967 war was the cause of further deep upheavals.

Regime of military occupation

33. In the Occupied Territories and the Gaza Strip the Israeli regime of occupation increasingly weighs heavily on the Palestinians, who see a progressive deterioration in their living conditions. The expropriation of land, seizure of water resources, expulsions, the multiplication of settlements, numerous and arbitrary arrests, the dismissal of mayors, the prohibition of all political activity, the restrictions imposed on building, travel and the Palestinian economy -- all this has fostered a sense of marginalization among the Palestinians. They are treated as foreigners and are oppressed in their own land.

The Intifada

34. The protests and appeals to the international and regional communities received no effective response. An explosive situation gradually developed. The outburst of the Intifada in December 1987 was the result. This upri-

sing is a cry of protest against a situation which is unbearable. It proclaims that the humiliation is unacceptable, that the occupation cannot continue, and a solution must be found.

The uprising is the language in which a people can formulate its demands for justice and peace to the Israeli neighbour and brother who has become an occupying power and oppressor. The Palestinians have proclaimed that they will not be satisfied by a fictitious autonomy. They will not be satisfied by a status that reduces them to a kind of appendix to another people, or a human reservoir for the work force.

Two people, two histories, a common future

35. There is then one land, with two confronting histories, peoples and cultures. There are two outlooks, several ideologies and so many prejudices. There is, however, a fundamental difference between the two situations. One nationalism has already created the State of Israel, the Palestinian nationalism is still struggling to establish its own.

The danger is that each will seek refuge in exclusivism and refuse to recognize the other. At the moment the problem has not been resolved. In its meeting in Algiers in November 1988 the Palestine Liberation Organization declared in the name of the Palestinians that they were prepared to initiate a dialogue and recognize the other, that is, the State of Israel. Israel's reply to the hand stretched out by the Palestinians is still awaited.

Every right has its beginning in the cry of the new-born, of the widow, the orphan, the oppressed. The cry seeks a sincere human response. In the name of this truly human truth we have a future to build together. We must talk to one another and share outlooks and

ideas. We have choices to make, agreements and alliances to formulate as a means of shaping our history.

IV. PRINCIPLES ON WHICH A SOLUTION MUST BE BASED

Christian involvement in the conflict

36. On both sides of the conflict Christians are involved. The Occupied Territories are part of our diocese. They are at the forefront of our concerns, our anguish and our humble efforts to build faith in God and in man. The main fruit of this faith will be justice and peace.

This Christian presence, the presence of a "small flock", has a special meaning. As the basis of our reflection and our Christian understanding of the situation, we turn to Sacred Scripture and the teaching of the Church to find the principles on which a solution must be based. These principles are: love, truth and justice as a condition for freedom, the dignity of the poor and the oppressed, and cooperation with others.

Love as the pathway to justice

37. Love is the first pathway to justice. Jesus says: "Love your enemies and pray for those who persecute you; in this way you will be sons of your Father in heaven" (Matt 5,43). Such a love, true and sincere, in which each sees oneself and one's adversary as brothers and sisters, because are children of God, above all hostility and conflict, will lead the enemy and the persecutor to negotiate in order to establish justice.

The Truth

38. "The truth will set you free" (John 8,32). The truth is an essential condition to any solution. To know the truth and to accept it, a spirit of detachment, of ascetics and faith in God is required. For this reason I declare that the Spirit of God alone can "guide you to all truth" (John 16,13). God alone can renew the face of the earth (Ps 104,30). God is the source of the maturation of every human conscience when he enlightens it by his truth, "where the Spirit of the Lord is, there is freedom" (2 Cor 3,17). Filled with the spirit of God, the faithful is capable of respecting all human dignity. The Spirit of God within the Christian is the source of courage, daring and generosity.

Dignity of the poor and the oppressed

39. "By revealing to man his condition as a free person called to enter into communion with God, the Gospel of Jesus Christ has evoked an awareness of the hitherto unsuspected depths of human freedom" (Instruction on Christian Freedom and Liberation, 5). Hence the poor, the oppressed and the humble or "little ones" must be shown that they are objects of the infinite love of God, and of the solicitude of the Church. Each of them can say: "I live by faith in the Son of God who has loved me and given himself up for me" (Gal 2,20b). None of the "great ones" of the world can deprive them of the dignity that flows from the love of God for them (cf. ibid. 21).

Cooperation with others

40. "Furthermore, every individual is oriented towards other people and needs their company. It is only by learning to unite one's will to the others for the sake of true good that one will learn rectitude of will. It is

thus harmony with the exigencies of human nature which makes the will itself human. This in fact requires the criterion of truth and a right relationship to the will of others. Truth and justice are therefore the measure of true freedom. By discarding this foundation and taking himself for God, man falls into deception and instead of realizing himself he destroys himself".

"Far from being achieved in total self-sufficiency and an absence of relationships, freedom truly exists only where reciprocal bonds, governed by truth and justice, link people to one another. But for such bonds to be possible, each person must live in the truth" (Ibid. 26).

Truth and justice

41. Truth and justice are therefore the measure of true freedom, and hence of a stable, definitive peace. Consequently, the full development of a free personality and a free people is a duty and a right for each individual and each people. It must be furthered, not impeded, by society or by any ruling power.

Appeals by the Sovereign Pontiffs

42. From the beginning of the conflict the Catholic Church has constantly sought to point out and follow the line of justice and equity between the two peoples in dispute. The Sovereign Pontiffs have been untiring in their calls for mutual recognition and acceptance. They have stressed the equality of rights to a homeland, to self-determination, and to security. They have appealed for an end to violence and urged recourse to negotiation. They continue to do every thing possible to further these ends, longing for that day when peace based on truth and justice will finally be established between the two peoples,

the Palestinians and Israelis.

Declarations of the Leaders of the Christian Communities in Jerusalem.

43. In company with our brothers, the leaders of the Christian Communities in the Holy City of Jerusalem, we have on more than one occasion expressed our solidarity with those who suffer, deplored the use of all forms of violence, and urged a recourse to dialogue.

Common religious values

44. All the religions involved in this conflict, Islam, Judaism and Christianity, share those same values which can and must form the basis of any solution.

The value of the human person as a free being created in the image of God, and master of his own destiny is the basis of his dignity, of his right to exercise his freedom and to be respected, both as an individual and as member of a community.

God's justice and forgiveness are two values emphasized in all the holy books. They are an invitation to every believer involved in this conflict to see in forgiveness and reconciliation a way towards justice and the obtaining of all rights. When the believer demands justice for himself, he should demand it also for his neighbour. When he sees his own need of forgiveness, he should be prepared to forgive his neighbour. God has taught us to ask him to forgive us our trespasses as we forgive all those who trespass against us (cf. Matt 6,12).

The religious values of the East, the traditions of welcome, hospitality and generosity can contribute to the humanizing of this conflict, which day by day becomes increasingly brutal. All those involved, particularly those

entrusted with authority, should allow themselves to be guided by this aspect of the Eastern spirit when they consider the demands of justice and the restoration of rights. On the one hand, we are witnesses to signs of humanity which promise a future of good neighbourliness, in which everyone can enjoy all his rights and respect the rights of others. On the other hand, we observe a radicalization in the course of which each side is reduced to bring out the worst in oneself and in the other, and is setting aside the values that have been the glory of one's religion, civilization and history.

Mystery and sign

45. In their history and in their destiny each human being and each people reveals a mystery and a sign of the divine will. Each must raise himself above the evil he bears within himself, above the "structures of sin" in his history, and acknowledge the mystery within himself and within the other and recognize the fact that God watches over him.

We appeal to both sides to acknowledge the presence of the other and its rights, and to respect God's will for one another. In the consideration of his own rights and freedom, let each acknowledge the rights and freedom of the other, a participation in that of God, who has revealed himself as Creator and Father of all. Let each grant the other the same recognition he demands for himself: "Do to others whatever you would have them do to you; that is the meaning of the Law and the Prophets" (Mt 7, 2; cf. Deut 15, 13; Tob 4, 15).

Possible Solutions

Dialogue between the two adversaries

46. As a first step towards a solution, there must be an end to violence on every side and the beginning of dialogue: direct negotiations between the two adversaries, designating its own representatives. If a friend is a choice that one can make, an enemy is a fact with which one must come to terms. The two adversaries opposing each other are the State of Israel and the Palestine Liberation Organization.

The Arab, international and religious dimensions of the problem require the presence of the Arab and international communities in this face-to-face dialogue between the two adversaries.

The goal of this dialogue must be the establishment of a just and lasting peace; it cannot be used as a delaying tactic, a smokescreen for ulterior motives which would destroy peace.

Mutual recognition

47. A solution to the conflict presupposes the mutual recognition of the two adversaries, and of their human equality, both as individuals and as peoples, and consequently the recognition of their equal rights and duties as individuals and peoples.

Integration in the Middle East

48. Any solution implies the full integration of these two peoples in the future of this part of the world, the Middle East, and must take into account and respect its peculiar character. First of all, it is the East with its own

traditions and values. It is also a meeting place between East and West, a place of dialogue between cultures, peoples and religions, whilst remaining firmly part of the East.

The Status of Jerusalem

49. Jerusalem occupies a central place in this conflict by virtue of what it means for the three monotheistic religions, Muslim, Jewish and Christian, and its importance as a symbol for each of them. In satisfying the aspirations of the Palestinians and Israelis, the two peoples concerned, account must also be taken of the deep attachment to this city and the surrounding land, of the believers of these three religions throughout the world.

A special status must be found for Jerusalem in view of its position as a Holy City, enabling it to become the city of justice and fraternity. Free, unhindered access must be guaranteed to all those who believe in its message. If all those concerned act in good faith, we are convinced that it is not impossible to draw up a practical, concrete formula that will satisfy the dual demands of the national and spiritual character of the city.

"I think of and long for the day on which we shall all be so 'taught by God' (Jn 6,45) that we shall listen to his message of peace and reconciliation. I think of the day on which Jews, Christians and Muslims will greet each other in the city of Jerusalem with the same greeting of peace with which Christ greeted the disciples after the Resurrection: 'Peace be with you' (Jn 20,19)..."

"Indeed, there should be found, with good will and farsightedness, a concrete and just solution by which different interests and aspirations can be provided for in a harmonious and stable form, and be safeguarded in an

adequate and efficacious manner by a special Statute internationally guaranteed so that no party could jeopardize it" (John Paul II, Apostolic Letter "Redemptiois Anno").

The urgency of the situation

50. This appeal for recognition and dialogue is particularly urgent at this time. An extremely dangerous situation has been created by the impasse in the peace process. The lack of any immediate hopes plays into the hands of the fanatics and extremists on both sides. At any time an uncontrollable explosion of violence could occur. There have been too many victims, too much suffering. The responsibilities of the political leaders at this time are therefore of particular importance. No one can be unaware of the vital need for a swift decision, for rapid action to be taken before it is too late.

V. ADVICE TO THE FAITHFUL

A difficult and complicated situation

51. My brothers and sisters, the situation in which you find yourselves is difficult and complicated. It has repercussions on a local, regional and international level.

Your first duty is to be equal to the situation. However complicated or difficult it is you should try to understand it. Take all the facts into account. Consider them objectively, calmly but courageously, and resist any temptation to fear and despair. Listen to what St. Paul tells you: *"Have no anxiety at all, but in everything, by prayer and petition, ... make your requests known to God. Then the peace of God that surpasses all under-*

standing will guard your hearts and minds in Christ Jesus" (Phil 4,6-7).

Your duty is to have a clear, precise idea of what your rights and duties are. Then, whatever the sacrifices required, you will be able to demand all of them and avoid neglect in carrying them out.

Contribute to finding the solution

52. You are an integral part of your society, a party to the conflict. You therefore should contribute to the solution. You cannot evade your responsibilities. You have no right to survive thanks to the sacrifices of others. Each must offer up one's own sacrifice.

The rights of peoples

53. We are often asked, does the Church approve of the demonstrations, the protests of the young, the violence and the Intifada?

We have always replied that the question any sincere man or woman of good will must ask is the following: does a people have the right and duty to claim its rights? If it has, then it has the right and the duty to put forward its claims and the right to make its request heard, with a view to obtaining its rights.

No one has any power, under any pretext, to require the oppressed to remain silent, to forego claiming their rights. At the same time, no one has the right to fill the hearts of the oppressed with hatred and sterile rancour. The goal is not hatred of the adversary. It is the obtaining of justice.

54. An occupied people has the right to claim its rights

and to organise itself politically in the way it sees fit, in the way it has already expressed: that is, as an independent state. This is a right of natural law, and no one can take this right away. The Vatican Council document we have already quoted states: *"It is therefore obvious that the political community and public authority are based on human nature and hence belong to an order of things divinely foreordained. At the same time, the choice of government and the method of selecting leaders is left to the free will of citizens"* (The Church in the Modern World, 74).

No to violence

55. The choice of the Church, listening to the voice of the Gospel, is very clear: no to violence. The Church favours all those means that will bring the hearts of adversaries closer together and lead them to accept justice for them both. The choice of the Church is for a dialogue of peace, a dialogue between the two adversaries. The leaders of the Palestinian people and many Israelis continue to proclaim their readiness to accept this dialogue.

Violence will never be included in our instructions or advice. As we wait for the powerful of this world and the citizens of this land to build peace with the means available to them, our response to all oppression, to every display of violence, is to condemn all oppression, all violence and all terrorism wherever it comes from, from the State, from groups or from individuals.

But we must also make clear that violence is not limited to that which proceeds from the use of weapons of destruction. It can take on a multiplicity of forms, physical or moral. On occasions a greater, more destructive violence is wrought by the use of mass media to conceal or to falsify the truth.

The work of the Church will always be to uphold the truth, to support the poor, the weak, the victims of violence, whoever they may be.

We must also point out that the use of violence by the powerful encourages and even forces the weak to resort to the same means.

Furthermore, in any conflict between peoples, it is not simply a question of the body, but of the soul of the people. The violence that can destroy the body cannot destroy the soul. On the contrary, it will only be a source of greater vigour and moral strength.

For all these reasons we declare that the end to all violence and the recourse to dialogue is the only road to peace and guarantee of security.

Fidelity to the faith, fidelity to the homeland

56. My brothers and sisters, you are Christians. Remain faithful to your faith, to your Church. In the difficult situation you are undergoing, fidelity to your faith will better enable you to fulfil your duties to your homeland and to your society.

You live in this land which is holy for all believers throughout the world, and for all Christians. Together with all the inhabitants of the Holy Land you have a vocation on a world-scale. As Christians sharing in a real ecumenical spirit, you have a vocation that must live up to the demands of Christianity. A greatness of soul, a particular promptness to be equal to your mission is required of you. Reaffirm your local identity as citizens, and as Christians in the Church of Jerusalem. At the same time, develop an awareness of the universal mission of your Church and the mission your land has to play in the life of the world.

Involvement in public life

57. Hence, you must be ever more firmly rooted in your Church and your homeland. You must be increasingly involved in all spheres of public life, in order to build the society of tomorrow and foster fraternity and freedom in cooperation with believers of other religions. Henceforth you must work together for a free society in which there is a place for every individual to live in dignity, respect and love. These are times that call for unity, reminding believers that love and union is the truth at the heart of their faith. Only in this love and union can Christian witness be genuine and strong, and bring its spiritual influence to bear on the conflict.

Your Muslim compatriots

58. The Muslim faithful are your fellow compatriots. You share the same future, the same country, the same patrimony. The friction that arises in the course of ordinary everyday life cannot be allowed to destroy your sense of fraternity, or make you forget that you share the same homeland, the same patrimony and culture.

The incidents of daily life require great efforts and constancy on the part of everyone if a true coexistence is to be established in which there is mutual respect and cooperation in building a shared society.

In this respect we repeat which we said in our message for Lent this year. Be on your guard against those who sow discord and fear among you. Resist fear and all incitement to discrimination between Christians and Muslims. Faith, lived sincerely and bravely, will eventually bring all God's children together in the same love. That love will be the real builder of society. You will triumph through your patience and through your love. Much time

and determination is required. It is important to persevere in the long journey along the road towards a true understanding of our Muslim brothers and sisters.

The Jewish People

59. It is true that in the present situation, the Palestinians perceive the Jewish people as having a different history and as carrying out policies unfavourable to them. Nonetheless many factors can favour and contribute to reconciliation. The Word of God addressed to the Jewish people is also the Word of God for us Christians, and we preserve it in our Scriptures.

We love the God who speaks to men and women, and we love his divine choice. We desire for the people of our Fathers Abraham, Isaac and Jacob all the benefits which God wills to grant them. For we firmly believe that the love of God for one people cannot imply injustice for another people. Politics and the evil in man cannot be allowed to disfigure the love of God for all his children.

Abraham is the father of all believers. Faith in God should bring all peoples together, notwithstanding their political differences. The believer should be able to maintain a constructive dialogue with the believer of any other religion. The hearts of believers must be taught to accept that reconciliation and coexistence are essential if peace and justice are to be established.

Solidarity and love for our brothers

60. My brothers and sisters, you yourselves must maintain this solidarity, this unity. You must love one another. Together we must share our suffering and our hope. Whatever we have at this time we must share, be it

much or little. The well-provided-for must take care of the brother and sister in need. Those in need will find time for those in greater need, with greater problems. This sharing inspired by God's love for each of us, will enable us to strengthen and support one another.

Our love cannot be restricted to our own community. Our love should be as universal as God's love, reaching out to every individual. It admits no exceptions, or shows no discrimination. It seeks no personal interest, but rather imitates our Saviour who said: "I came so that they might have life and have it more abundantly" (John 10,10). Such is Christ's commandment and such must be our commandment: love God and love our neighbour as ourselves, as God loves him. Jesus tells us, "Love one another, as I have loved you" (Jn 15,12).

Solidarity among the Churches

61. We are pleased to share the sympathy and solidarity of our Christian brothers and sisters from abroad. They do not limit their love to Christians alone. They embrace, without exception all those oppressed by this conflict, all those in need.

We thank all the organizations involved in social or charitable aid. We thank all the Christian delegations, Catholic and others, who have visited our land during this conflict to learn the truth at first hand and to cooperate in the building of justice and peace. We thank all the pilgrims who, in spite of the difficulties, have by their presence and their prayer shown us their support and sympathy.

The witness of our small flock

62. Our flock is small, but this smallness does not les-

sen our mission or responsibilities, but it increases and deepens them. You bear within you the Holy Spirit, the Spirit of Truth, whom the Father sent to the believers in this very city, on this day of Pentecost.

This Spirit dwells in each of you. He dwells in the Church of this land and in the churches throughout the world. In the name of this Spirit through whom "you received a spirit of adoption, through which we cry, Abba Father!" (Rom 8,15), we also say, "Come, Lord Jesus!" (Ap 22,20).

Our prayers will be heard

63. We are strong in the Word of God and in his Spirit. We trust in the goodness within man, in spite of the evil we have endured for so long, and seems to have no end. We have no doubts that our prayers and our efforts will be heard. We believe in God and we invite you to persevere in the work for that peace which will come, the peace for which so many men and women around us have given their lives.

CONCLUSION

Blessed are the meek

64. Jesus says "Blessed are the meek, for they will inherit the land... Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven" (Matt 5,9-10).

The Peacemakers

65. Throughout the ages and in all civilizations the his-

tory of mankind has been filled with wars and recourse to violence. Today there are signs that peace is being established between the great powers of the world. Nonetheless, no end is in sight to the wars in many parts of the Third World. These wars are all in some way related to the great powers and the arms dealers. The great powers have had a role in these wars and they have a role in bringing them to an end. They cannot shrug off their responsibilities.

War is an evil from which mankind must be set free. Peace is a risk, a challenge that the two sides in the conflict, the arms dealers and the great powers should accept.

At all times and in all civilizations there have been men and women of peace. Furthermore, sooner or later every conflict, every war, has been brought to end by a peace treaty. We must continue to hope that here too peace will one day be established. The birth will be difficult, but peace will be born.

We must not lose hope. By favouring the birth of hope, we shall contribute to the birth of peace. This we can do by a steadfast appeal for justice, and a steadfast condemnation of injustice, from whatever side it comes.

Jerusalem, a sign of hope

66. Jerusalem is at present a sign of contradiction and conflict. Nonetheless, she continues to be a sign of hope, since she is the means by which the divine messages have been transmitted to a believing mankind. Believers of all peoples must meet together to hear the voice of God here. If they listen to his voice they will be able to restore to Jerusalem her sacred character and her power to bring peace, to humanize.

No one has the exclusive right to appropriate Jerusalem. Such an appropriation could only be the cause of disputes and hatred. Every believer has the right to make Jerusalem his spiritual homeland; the place where peace and love can be found, from where one can call all men and women to peace with God.

*"Pray for the peace of Jerusalem...
Since all are my brothers and friends,
I say 'Peace be with you'
Since the Lord our God lives here,
I pray for your happiness" (Ps 122,6,8-9).*

Prayer

67. At the outset of human history the Tower of Babel was a symbol of the confusion of languages and minds. On the day of Pentecost the Spirit enabled the believers of Jesus who were gathered in Jerusalem, to overcome the language differences and to understand one another. We ask God to send his Spirit upon us and renew his Pentecost among us. We pray that every man and woman should begin to understand his brothers and sisters in love and justice. We ask that each and everyone of us be inspired by love, not hatred, by peace, not oppression or injustice.

Lord, on this day, in this land, you sent your Spirit to renew the face of the earth and reconcile man with you and with one's brother and sisters. Today in this Holy Land we are in need of reconciliation. Send your Spirit upon us today to renew us, to bring us reconciliation.

+ Michel Sabbah, Patriarch

Jerusalem - Pentecost, 3rd June 1990

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TO: Rabbis Schonfeld, Tanenbaum, Waxman,
Messrs. Berman, Michelman, Singer, Steinberg
Dr. Leon Feldman

FROM: Seymour Reich

DATE: 11 July 1990

Dear IJCIC Members:

The attached material was given to Rabbi Bemporad and Dr. Feldman by Bishop Pier Duprey, Vice President of the Commission for Religious Relations with the Jews during their recent visit to Rome.

This material contains addresses and/or homilies by Pope John XXIII condemning anti-Semitism and comments on the suffering of the Jews during the Holocaust. The homilies and addresses were all delivered since the Pope's visit to the Rome synagogue.

Please read and become familiar with this information.
Thank you for your cooperation.

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

Rome, July 13, 1990

Prot. J 301/90/C

Attn : Leon FELDMAN

FAX : (001) 212 686 86 73

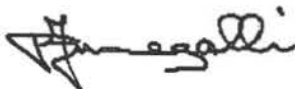
Dear Professor Feldman,

As you requested with your fax-message of last July 2, I would like to inform you that, after two weeks of vacation (July 16-28), I will be at the office until August 31, except for the days of August 14-16 and 19-22.

The problem of housing for the Catholic delegates is not yet solved, and is a cause of serious difficulty for us. We have been in touch with the Secretary of Cardinal F. Tomasek, Monsignor Vladimir VYHLIDKA, and I suggested to him that he also inform Dr. Desider Galski about the final arrangements. It will not be possible for me to visit Prague, but I will be in Vienna on September 1st, and then I will go to Prague the same day.

If it will be possible for you to make a special trip to Prague, it would be useful ; my superiors will be in Rome in the second half of August, but I believe that we will be able to prepare everything without further meetings in Rome. However, you are welcome here, if you should pass through Rome. Concerning a public announcement, we should observe the same procedure as for the previous ILC meetings.

With my best wishes, cordially yours.



Pier Francesco Fumagalli
Secretary

Confidential

Ariccia, August 20-23, 1990

International Symposium

TENTATIVE PROGRAMM

as per February 14, 1990

"THE JEWISH PEOPLE IN THE MYSTERY OF SALVATION"

=====

I. EXEGETICAL SECTION

- A -

1. ... (B.S. CHILDS?)⁺⁺

- "The Canonical Unity of the Holy Scriptures"

2. NORBERT LOHFINK

- "Der Begriffbund in der Biblischen Theologie"

3. PAUL BEAUCHAMP

- "Le Peuple Juif et les Nations dans la théologie biblique"

- B -

1. ... (GHIRBERTI?)

- "The Jews in the New Testament" (Epistles/Acts)

2. ... (J. DUPONT?)

- "Jews, Judaism and Jewish People in the Gospels"

(+) excursus

PIERRE LENHARDT

- "Le hiddoush de l'Alliance dans la tradition rabbinique"

II. HISTORICAL SECTION

- A -

1. (Rudolf Brändle?)⁺⁺

- "Jerôme et son héritage Juif"

2. ... (A. - M. MALINGREY?)

- "Juifs et Chrétiens à l'âge de St. Jean Chrisostome"

3. ...

- "Le pèlerinage éschatologique chez les Pères de l'Eglise"

- B -

1. ...

- "Religious stereotypes of Jews (and Moslems) in the Middle Age"

2. ... (P.C. IOLY-ZORATTINI)?

- "The Inquisitions and the Jews"

3. ... (G. DAHAN?)

- "Synodes et Concils sur les Juifs"

4. ...

- "Christian Attitude to the Marranism"

5. ...

- "The Institution of the Ghetto"

- C -

1. ...

- "Anti-Judaism, Emancipation and Anti-Semitism"

2. ... (MORLEY)

- "Christians and Jews during the Shoah"

III. THEOLOGICAL SECTION

- A -

1. B. SESBOUE

- "Ecclesia ex circumcisione - Ecclesia ex gentibus"

2. CL. THOMA

- "Jesus: Messias Judaeorum, Redemptor Gentium"

3. ...

- "Dialogue et annonce chez Justin"

(eventually, at II.B.6: "The Popes and the Jews", by U. PORTO?)

- B -

1. M. POORTHUIS (?)

- "The Impropria and the Jews"

2. ...

- "Dialogue et mission chez Raymond Lulle"

3. ...

- "Le peché comme 'deicide' selon le Concile de Trente"

- C -

1. H. CAZELLES

- "A Christian Reflexion on the Shoah"

2. B. DUPUY (?)

- "Attente du Messie et accomplissement de l'Alliance"



*Ambiguous Neutrality:
Pope Pius XII and
the Holocaust*



Institute of Jewish Affairs
September 1990

In 1936 - a full three years after the National Socialists seized power in Germany - Pope Pius XI, at the request of the German episcopate, issued a papal encyclical on the problems of the Church in Germany. Despite the delay, Mit brennender Sorge (With fervent concern) was clear about its condemnation for the doctrine of National Socialism.

Whoever transposes Race or People, the State or Constitution, the executive or other fundamental elements of human society... from the scale of earthly values and makes them the ultimate norm of all things, even of religious values, and deifies them with an idolatrous cult, perverts and falsifies the divinely created and appointed order of things.¹

It fell to Pius XI's successor, Pius XII (who, as Cardinal Pacelli, the Vatican's Secretary of State, had undoubtedly helped draft Mit brennender Sorge in 1936) to be pope during the terrible events of the Second World War. But Pius XII did not once - during the six years of the war - denounce Nazi Germany by name and in public. Not once did he explicitly single out for condemnation the Nazi massacre of the Jewish people. This is fact. What historians (and playwrights²) have been pondering ever since is why.

This paper considers two related questions:

1. The Pope's silence: what he knew, the pressure on him to speak out and the various arguments offered for explaining his decision not to do so.
2. What the Vatican actually did to help Jews during the Second World War with a particular focus on Romania, Hungary and Slovakia.

THE POPE'S SILENCE

One defence of Pius XII's silence in the past has been that he had insufficient substantiated information on the Holocaust.³ Evidence pointing to the contrary is ample. Until Germany invaded Italy in 1943, the Vatican was host to a number of

Allied diplomats. The British ambassador Sir D'Arcy Osborne, for example, diligently passed on his notes of BBC news broadcasts.⁴ By 25 June 1942, the BBC had reported the killing of 60,000 Jews in Vilna, Lithuania. Two days later it reported that 700,000 Polish Jews had been killed. In July the British Roman Catholic Archbishop of Westminster, Cardinal Hinsley, had repeated the 700,000 figure saying, on a BBC broadcast, that 'this innocent blood calls out for vengeance'. Still, some found these stories difficult to believe, recalling the exaggerated anti-German propaganda of the First World War. But the reports continued to flow in. In August, Gerhart Riegner - the Geneva representative of the World Jewish Congress (WJC) - sent a message to its New York office with the first news of Hitler's 'Final Solution' to the 'Jewish Question'.

In September 1942, the government of Brazil led an Allied effort to convince the Pope of the necessity of condemning these atrocities publicly, but with no success. President Roosevelt sent a personal envoy, Myron C. Taylor, to the Vatican with a message detailing an eyewitness account of the 'liquidation of the Warsaw Ghetto' and the killing of Jews from Germany, Belgium, Holland and France in Poland.⁵ US Secretary of State Cordell Hull, for one, was convinced that there would be 'a helpful effect of a... condemnation on the part of the Pope in bringing about some check on the unbridled and uncalled for actions of the Nazi forces'.⁶ At the beginning of December, further confirmation of what the Nazis were doing to the Jews came from the Polish government-in-exile, through its couriers. On 17 December, the Allies went ahead without the Pope and formally condemned 'this bestial policy of cold-blooded extermination'.⁷

Meanwhile, reports of the deportation and killing of Jews were also coming through

the Pope's own subordinates - the Catholic clergy. In March 1942, Gerhart Riegner and Richard Lichtheim (of the Jewish Agency for Palestine) handed to the papal nuncio in Switzerland a memorandum on the antisemitic measures introduced throughout Nazi-occupied Europe and the herding into ghettos of the Jewish population.⁸ In the same month, the Vatican's chargé d'affaires in Bratislava reported to the Vatican Secretary of State the Slovak government's decision to deport all the Jews. 'The deportations,' the chargé d'affaires noted, 'are being conducted in a most brutal manner'.⁹

At the same time, the Pope was receiving many reports and anguished appeals from Jewish organizations all over the world to use his international moral stature to condemn explicitly the Nazi persecution of the Jews.¹⁰

It has been argued that in 1942, evidence of the Nazi extermination of the Jews was too circumstantial. It is true that Allied governments themselves expressed their disbelief at some reports and that the Vatican might have been sceptical about information coming from the Nazis' enemies. Documentation shows, however, that reports were corroborated by the Vatican's own sources. There seems little doubt that the Pope knew enough to condemn.

Throughout 1942, however, the Pope and his Secretary of State, Cardinal Maglione, answered Allied and Jewish appeals by saying that he had already spoken out in general terms, that 'the blessing or curse of God upon an occupying power would depend upon its treatment of the population of the occupied country.'¹¹ In his Christmas 1942 message he decided to be more specific. Of twenty-six pages of text, the following passage is relevant:

Do the nations, then, wish to remain passive witnesses of the disastrous progress [of the war]? Is it not, rather, incumbent on all righteous and magnanimous hearts to unite on the ruins of a system of public order which has given such tragic proof of its incapacity to assure the well-being of the people? To unite and to take a solemn vow never to rest until, among all the peoples and all the nations of the earth, the names of those shall be legion who are resolved to lead society back to the divine law, the indestructible centre of gravity, and whose aspiration is to dedicate themselves to the service of the human person and of the community ennobled in God?

Humanity owes this vow to that infinite, suffering multitude of mothers, widows and orphans... Humanity owes this vow to the countless exiles... Humanity owes this vow to the hundreds of thousands of people who, through no fault of their own and solely because of their nation or their race, have been condemned to death or progressive extinction. Humanity owes this vow to the thousands upon thousands of noncombatants.¹²

According to the US envoy Harold Tittmann, the Pope

gave me the impression that he was sincere in believing that he had spoken therein clearly enough to satisfy all those who had been insisting in the past that he utter some word of condemnation of the Nazi atrocities and he seemed surprised when I told him that I thought there were some who did not share his belief.

The British ambassador Osborne was one of the latter. Osborne believed the message to be 'useless. The condemnation is inferential and comes at the end of a long dissertation on social problems'.¹³

Why did Pius XII limit himself to general terms? His stance has been justified on two principal counts, both hypothetical. The first is that a public protest would have been futile because it would have done nothing to save lives.¹⁴ With hindsight, this argument is not entirely fallacious: direct appeals are hardly likely to have deflected the Nazi leadership from their aims. However, strong condemnation from the head of the Roman Catholic Church might have had an effect on those implementing Nazi policy and could have encouraged civilians to help Jews. According to historian Donald Dietrich, Catholics made up almost a quarter of the SS, yet almost no German

clergy spoke out explicitly against the killing of the Jews. In October 1943, the German Catholic Church issued a pastoral saying it was wrong 'to kill innocents'. The Nazi administrators of the Regensburg area reported, 'the population pays scant attention to such involved pronouncements burdened with stipulations'.¹⁵ Dietrich concludes that 'the German Church was in the centre of the maelstrom of the Third Reich and could have been more courageous, perhaps, had the vicar of Christ, Pius XII, exhibited more forthright leadership.'¹⁶

The other main defence of the Pope, used by Pius XII himself, was that his speaking out would provoke retaliatory action against Catholic clergy and Jews. Joseph Lichten, former director of the international affairs department of the Anti-Defamation League of B'nai B'rith, says that the rounding up and subsequent murder of Holland's formerly Jewish clergy was in direct response to the Dutch episcopate's letter condemning the persecution of the Jews.¹⁷ It is true that the Nazis did not hesitate to use brutal retaliation to achieve their ends but there is little doubt that they would in any case have seized any Catholics with Jewish ancestry.

The Pope's unwillingness to condemn explicitly the extermination of the Jews was in line with his response to other Nazi actions. The Nazi invasion of neither Poland nor the Benelux countries met with a denunciation of the aggressors by name. Only the act itself was condemned. On one level, this seemed to be an effort, as Saul Friedlaender argues, not to alienate German Catholics.¹⁸ On another level, this unwillingness to be seen to take sides was interpreted by some as a desire to maintain the neutrality of the Vatican at all costs. On the basis of written evidence, there are few who conclude, as Rolf Hochhuth for one has, that Pius XII had secret Nazi sympathies. Still, it is the case - as Saul Friedlaender shows in the documents published in his Pius XII and the

Third Reich - that he maintained friendly relations with Germany. As late as July 1943, he was still sending greetings to Hitler, expressing his 'gratitude for the years he had spent in Germany'. This can, however, be interpreted as part of an overall plan to use his neutrality, at least at the beginning of the war, to establish peace as quickly as possible. As Owen Chadwick comments in his Britain and the Vatican during the Second World War, that with Pius XII,

Vatican policy changed overnight... Pius XI denounced the Nazi ill-treatment of the Churches or countered Mussolini's antisemitic provisions and generally stood up for justice and liberty. All these good objectives were suddenly seen as secondary to one supreme quest, that of helping the European powers not destroy each other.¹⁹

In May 1939, the papal nuncio in Germany proposed to Hitler a conference between the five great powers of Europe 'to seek a solution to the political questions outstanding'.²⁰ In June 1940, once again, the Pope tried to mediate in the cause of peace, addressing telegrams to this effect to the British, Italian and German governments. As Saul Friedlaender writes,

If Great Britain had agreed to sign a peace in June 1940, German hegemony over the whole of continental Europe would have been assured. It is possible that Pius XII glimpsed this danger, but decided nevertheless to support the efforts of the Germans on account of what seemed to him an even graver danger: an expansion of the Soviet Union into Europe.²¹

The 1941 German invasion of Russia caused, according to Diego von Bergen, the German ambassador to the Holy See,

no surprise... If Russia were subdued, a considerable weakening of Bolshevik influence in the world, at the very least, would be inevitable... this new phase of the war is being greeted [in the Vatican] with a certain amount of relief and is being followed with particular interest.²²

The Vatican did not condemn the invasion but neither did it hail it as a 'crusade' as Hitler had hoped. Still, the silence on German atrocities seems to have been influenced by the concern not to strengthen the hand of Communist Russia. In particular, Pius XII responded to the criticism of the US envoy Tittmann, saying 'he could not name the Nazis without at the same time mentioning the Bolsheviks'.²³ In the summer of 1943 when it looked as if the tide had turned in favour of the Allies, on the strength of a conversation with the papal nuncio in France, the German ambassador in Paris reported, 'it is possible to discern a stronger inclination in Vatican quarters to lead the Axis powers and Anglo-Americans toward a rapprochement, for the purpose of combating Bolshivism'.²⁴ However, even once it became clear that such a rapprochement would not take place and that Germany was definitely losing the war, the Pope still did not speak out.

The most powerful argument in favour of the Pope is that he kept silent so as not to jeopardize the good the Roman Catholic Church was doing for the Jews behind the scenes in individual countries.²⁵ Before discussing the Vatican's actual accomplishments, let us look at the objections of the Pope's critics. One of the most severe was the French Cardinal Tisserant who wrote in June 1940 to the Archbishop of Paris that he had

since November [1939] persistently requested the Holy See to issue an Encyclical on the duty of the individual to obey the dictates of conscience, because this is the most vital point of Christianity... Our governments will not understand the true nature of the conflict and persist in imagining that this is a war like the wars

of times gone by. But Fascist ideology and Hitlerism have transformed the consciences of the young, and those under thirty-five are willing to commit any crime for any purpose ordered by their leader... I fear that history may have reason to reproach the Holy See with having pursued a policy of convenience to itself and very little else. This is sad in the extreme, particularly when one has lived under Pius XI.²⁶

The point made by critics of Pius XII is that the Vatican's diplomatic neutrality during the Second World War is at odds with the moral values the pope is supposed to uphold. There can be no moral neutrality for the leader of the Roman Catholic Church. As Sir D'Arcy Osborne commented in September 1942, 'A policy of silence in regard to such offences against the conscience of the world must necessarily involve a renunciation of moral leadership and a consequent atrophy of the influence and authority of the Vatican.'²⁷

The Pope's defenders answer that not condemning the Nazis by name was much less important than the fact that the Pope spoke out against racist crimes in general. As the example of the behaviour of the German Catholic clergy quoted above shows, however, specificity was very important. The words of the Polish president in exile, Wladislaw Raczewicz (which was written after Pius XII's most direct condemnation during the war, the Christmas 1942 message) illustrates this point:

At this tragic moment, my people are fighting not merely for their lives but for everything that has been sacred in their eyes. They want justice, not vengeance. They do not ask so much for material or diplomatic help, because they know that the possibilities of their receiving such help are slim but they implore that a voice be raised to show clearly and plainly where the evil lies and to condemn those in the service of evil.²⁸

Finally it is argued that the pope, as representative of Jesus Christ on earth, has a duty to speak the truth courageously and openly and uphold those absolutes which cannot be bent to diplomatic service. In his encyclical Summi Pontificatus (20 October 1939), Pius XII wrote,

we feel that we owe no greater debt to our office and our time than to testify to the truth with Apostolic firmness... This duty necessarily entails the exposition and confutation of errors and human faults... In the fulfilment of our duty we shall not let ourselves be influenced by earthly considerations nor be held back by mistrust or opposition, by rebuffs or lack of appreciation of our works, nor yet by fear of misconceptions and misinterpretations.²⁹

THE VATICAN'S HELP FOR JEWS DURING THE SECOND WORLD WAR

It appears that Pius XII, despite his public silence, did feel genuine grief at the plight of the Jews. 'Do not be surprised Venerable Brothers and beloved sons,' he said in a papal address in June 1943,

if our soul reacts with particular emotion and pressing concern to the prayers of those who turn to us with anxious pleading eyes, in travail because of their nationality or their race, before greater catastrophes and even more acute and serious sorrows, and destined sometimes, even without fault of their own, to exterminating constraints.³⁰

In the first section we discussed how the Pope eschewed any means but diplomacy to protest Nazi atrocities against not only the Jews but also other groups, including Catholics. In his letter to the German bishops, Pius XII described his action on behalf of the Jews thus:

To non-Aryan Catholics as well as those of the Jewish faith, the Holy See has acted charitably, within the limits of its responsibilities, on the material and moral plane. This action has necessitated a great deal of patience and .pa

disinterestedness on the part of the executive arms of our relief organizations in meeting the expectations - one might even say demands - of those asking for help, and also in overcoming the diplomatic difficulties that have arisen.³¹

What kind of charity did the Pope mean?

The help was of two kinds: material assistance co-ordinated by the Vatican and the work of the papal nuncios in individual countries. The Vatican Information Service was charged with, among other things, sending food, clothing and medical supplies as well as trying to trace missing persons. Tens of thousands of Jews received or sent messages through this service. 'It is a comfort to us,' the Pope said in his Christmas 1940 message, 'that we have been able... to give support to a great number of refugees, homeless and emigrants - including non-Aryans'.³² Needless to say, it was difficult for any help to reach Jews. The example of trucks with the Pope's insignia distributing food and medicine to Hungarian Jews on the 1944 Death March poignantly illustrates the futility of such help. The other project cited by the Pope's defenders as an example of material aid to Jews, is the 1939 plan to arrange 3,000 Brazilian visas for baptized German Jews. In the end only 1,000 were granted.³³

This, again, is but a drop in the ocean compared to the millions of Jews who were killed. It certainly cannot be said to be the major relief project which some claim. An odd aspect of the Brazilian project is the Vatican's somewhat begrudging attitude towards it: 'Let us not speak,' the Pope wrote,

of the very large sums in American money which we have had to disburse on shipping for emigrants. We gave those sums willingly because the people concerned were in distress. The money was given for the love of God, and we were right not to expect gratitude on this earth. Nevertheless, Jewish organizations have warmly thanked the Holy See for these rescue operations.³⁴

As for the work of the papal nuncios, let us look at three of the countries - Romania, Slovakia and Hungary - that Father Robert Graham, SJ, editor of the wartime Vatican papers, considers in support of his claim the 'Pius XII was one of the best friends the Jews had'.³⁵ Apart from Croatia, these three countries were the only in Eastern Europe to have nuncios throughout the war. (In the rest of Europe, the Pope had representatives in Berlin, Rome, Vichy and Berne.) The Jewish issue for the nuncios in Nazi-occupied Europe was divided into two stages - the anti-Jewish legislation and the deportations of Jews.

In August 1940, Romania, under the rule of General Ion Antonescu, began to pass anti-Jewish legislation. The record shows that from 1940-41 the main concern of the papal nuncio, Archbishop Andrea Cassulo, was to protect those Jews who had been baptized Catholic.³⁶ Once the deportations began, however, the nuncio protested on behalf of all Jews. Furthermore, Cassulo was instrumental in persuading the Romanian government to allow Jewish orphans to go to Palestine.³⁷ Several Jewish leaders paid tribute after the war to Cassulo's interventions and help. Nonetheless, Cassulo's 'primary interest', writes John Morley,

was, of course, the Catholic Jews, and this apparently led him to ignore or minimize at times the injustices being committed against the Jews... Nevertheless, the nuncio responded effectively and willingly to the appeals of Jewish leaders... it was to him that they gave the credit for the safety of the majority of Romanian Jews.

In his reports to the Vatican, Cassulo interpreted the fact that Jews were seeking baptism as providential. This at best reflects a blinkered view of reality and at worst, 'the traditional Christian view of Jews as a rejected people'.³⁸

The stories of Hungary and Slovakia reflect less favourably on the Vatican. Slovakia, a deeply Catholic nation, became a nominally separate state in March 1939. Its president, Josef Tiso, was a priest. This was, then, a country where the Pope - and his envoy - would be listened to. However, the Vatican protested Slovakian racial legislation as infringing on the rights of the Church, not as an act unjust to the Jews. As the certainty of deportation loomed in 1942, the Jews of Slovakia appealed to the Pope to 'kindly influence the President of Slovakia'. But the Vatican chose the private route, Secretary of State Maglione telling the Slovak minister to the Holy See that he 'would like to hope that such information does not correspond to the truth'.³⁹ This had no effect. Nothing more seems to have been done until the second wave of deportations in 1943 when private diplomatic initiatives were again undertaken which may have played some part in stopping the deportations. But by this time 75 per cent of Slovakia's Jews had been deported. In September 1944, the Germans took direct control over Slovakia. Once again deportations of the Jews seemed a certainty. The nuncio protested to President Tiso but to no avail and by 26 October the deportations had begun. On 29 October, the nuncio was informed by telegram from Rome to tell President Tiso of the Pope's anguish

on account of sufferings which a very large number of persons are undergoing - contrary to the principles of humanity and justice - on account of their nationality or race, in the name of the august Pontiff, bring him back to sentiments and resolutions in conformity with his priestly dignity and conscience.⁴⁰

Throughout this period the Slovakian church had supported the anti-Jewish measures and yet was not publicly rebuked by the Pope. As John Morley writes,

an unambiguous statement from the Vatican condemning the deportation of the Jews would more than likely have affected the nation's leaders. Vatican diplomacy, however, was content to limit itself to the narrow confines of strictly Catholic interests and an opportunity for a great moral and humanitarian gesture was lost.⁴¹

German troops occupied Hungary in March 1944. Almost immediately - in May - the deportation of Jews began. The papal nuncio sent an official protest to the Hungarian Ministry of Foreign Affairs of 15 May.⁴² By 24 May, however, 116,000 Jews had already been deported. At the end of May the Chief Rabbis of Palestine telegraphed an urgent appeal to the Pope asking for his intervention against the deportations of Hungarian Jews.⁴³ On 25 June, Pius XII sent the following message to the Regent of Hungary, Admiral Horthy:

We are beseeched in various quarters to do everything in our power that, in this noble and chivalrous nation, the sufferings already so heavy, endured by a large number of unfortunate people, because of their nationality or race, may not be extended or aggravated... we address Your Highness personally... in full confidence that you will do everything in your power that so many unfortunate people may be spared other afflictions and other sorrows.⁴⁴

The deportations did, indeed, temporarily cease but were resumed when the Germans forced Horthy to resign and formed a government of fascist Nazi supporters, the Arrow Cross. This time, as Graham relates,⁴⁵ the War Refugee Board (a war-time grouping of American Jewish organizations) asked the Pope to make a public address to Hungarians, telling them to help the Jews. Instead, the Pope wrote privately to the Hungarian primate of the Catholic Church. The Vatican's caution at this time was reflected in its unwillingness to host the Chief Rabbi of Palestine, Isaac Herzog, in September 1944 because of 'the Holy Father's fear that Your Reverence's [Herzog's] coming to the Vatican in connection with measures to save the people of Israel might, perhaps, drive the Germans to wreak vengeance on the remnants of Jewry in Europe.'⁴⁶

Pope Pius XII did not do 'nothing' for the Jews. But he did not do what the Orthodox Patriarch of Constantinople did, according to Rabbi Herzog, which was to tell his bishops and pastors to help the Jews and proclaim from the altar that concealing Jews was a sacred duty.⁴⁷ The Pope wrote, in a letter to the Bishop of Berlin, that he felt local pastors should decide if and when to intervene.⁴⁸ He himself took the step in Italy of ordering priests to hide Jews in church grounds. But he failed to take any such bold steps through his own diplomatic network of nuncios. As John Morley concludes, 'an attitude of reserve and prudence, joined with a desire to offend no nation, particularly Germany, placed a straitjacket on Vatican diplomacy and made it little different from the diplomatic practices of civil states.'⁴⁹

A FINAL WORD

In Pius XII and the Holocaust - A Reader, Robert Graham argues that the 'silence' of Pius XII was no more deafening than that of the International Committee of the Red Cross which decided against making a public protest in 1942 because they felt such a statement would have no effect and would compromise the good the Red Cross was doing. 'No one,' Graham writes, 'questions the reasonableness of the "silence" of the Committee.'⁵⁰ This is a faulty argument. To begin with, people do question the Red Cross's public position on the Holocaust.⁵¹ Moreover, the Red Cross is a secular organization and as such subject to the vagaries of secular politics. Finally, the Red Cross has, in the wake of recent research on the subject, admitted that it could have done more to help the Jews. The Vatican, while undoubtedly a participant in world politics, also has the duty to reach beyond the temporal to the standards of good and evil. The fact is, however, that Pius XII did not publicly denounce the Nazi extermination of the Jews as evil.

NOTES

1. Quoted in J. Derek Holmes, The Papacy in the Modern World (London 1981), 112.
2. This is a reference to Rolf Hochhuth's 1963 play, Der Stellvertreter ('The Deputy').
3. Carlo Falconi, The Silence of Pius XII (London 1970), 46.
4. Owen Chadwick, Britain and the Vatican during the Second World War (Cambridge 1986), 201.
5. Saul Friedlaender, Pius XII and the Third Reich. A Documentation (New York 1966), 121.
6. Ibid., 119.
7. Ibid., 124.
8. John F. Morley, Vatican Diplomacy and the Jews During the Holocaust 1939-1943 (New York 1980), 212.
9. Ibid., 226.
10. Falconi, 67 and Chadwick, 217.
11. Chadwick, 209.
12. Friedlaender, 130.
13. Chadwick, 220.
14. The Pope wrote to the Bishop of Berlin, 'Unhappily in the present circumstances, we cannot offer them [non-Aryan and semi-Aryan Catholics] effective help other than through our prayers.' Friedlaender, 142.
15. Donald J. Dietrich, Catholic Citizens in the Third Reich. Psycho-Social Principles and Moral Reasonings (New Brunswick, NJ and Oxford 1988), 239.
16. Ibid.
17. See Joseph Lichten, 'A question of judgement: Pius XII and the Jews' in Catholic League for Religious and Civil Rights, Pius XII and the Holocaust. A Reader (Milwaukee, WI 1988), 98.
18. Friedlaender, 58.
19. Chadwick, 57.
20. Ibid.
21. Friedlaender, 61.
22. Ibid., 76-7.
23. Ibid., 133.
24. Ibid., 185.
25. This is Robert A. Graham's argument in his article 'Pius XII's defense of Jews and others: 1944-45' in Catholic League for Religious and Civil Rights.
26. Friedlaender, 54-5.
27. Chadwick, 213.
28. Friedlaender, 132.
29. Translation taken from Falconi, 17.
30. Graham, 21.
31. Friedlaender, 141.
32. Holmes, 151 and Morley, 43.
33. Holmes, 163.
34. Friedlaender, 141.
35. Graham, 23.
36. Morley, 35.
37. Graham, 60.
38. Morley, 47, 30.
39. Ibid., 81.
40. Graham, 65-6.
41. Morley, 101.

42. Friedlaender, 218.
43. Ibid., 223,
44. Graham, 80.
45. Ibid.
46. Friedlaender, 227.
47. Ibid., 144.
48. Ibid., 143.
49. Morley, 209.
50. Graham, 20.
51. See, for example, Jean-Claude Favez, Une Mission Impossible? Le CICR, les deportations et les camps de concentrations nazis (An Impossible Mission? The International Committee of the Red Cross, the deportations and the Nazi concentration camps) (Lausanne 1988) which concludes that the ICRC, 'confronted with juridically unnamed victims who turn to it, often sought not the means to act, but on the contrary a justification for not acting.' (375).

MARIA BALINSKA

Maria Balinska is a freelance journalist who writes mostly on Eastern Europe for the BBC, Wall Street Journal and New Republic.



REVISED FINAL PROGRAM FOR ILC MEETING, Sept. 3-6, 1990

MONDAY, SEPT. 3, 1990

Visit to Theresienstadt for those who arrived - morning

Opening session - early afternoon

Afternoon

Church and Synagogue in the Patristic Period

Fr. L. Frizzel (brief introduction of theme)

Jews and Christians in the Middle Ages

Fr. P.F. Fumagalli (brief introduction of the theme)

Commentary and Discussion - Prof. David Berger (Leon Feldman)

Evening

Roots of Modern Anti-Semitism

Prof. J. Dujardin/Prof. Jacob Katz (MAT)

TUESDAY, SEPT. 4, 1990

Morning

Historical Reflections on the Shoah

Fr. John Morley/Prof. Saul Friedlander

Afternoon

The Shoah in Christian and Jewish Thought

Prof. H. Gazelles/Dr. Geoffrey Wigoder

Evening

Meeting with Jewish Community - and possibly with other officials

After meeting:

Steering Committee to begin work for

- a) program for action
- b) possible final draft statement

WEDNESDAY, SEPT. 5, 1990

Morning

Reports from witnesses from various countries

Afternoon

Current upsurge of Anti-Semitism - Session I

members of the Institute of Jewish Affairs - London

Dr. Lukas Hirsztowicz and/or Dr. Howard Spier

Evening

Steering Committee (cont'd) I

THURSDAY, SEPT. 6, 1990

Morning

Reports from Witnesses (cont'd) II

Report from Steering Committee II

Afternoon

Ursurge of Anti-Semitism (cont'd) II

Report on the FIVE POINTS 1985 AGENDA

Closing

PRAGUE, September 3 6, 1990

Tentative List of the

As per March 23, 1990

PARTICIPANTS

(Christians)

A. Members of the Holy See's Commission

1. Archb. Edward I. CASSIDY (President)
2. Bishop Pierre DUPREY (Vice-President)
3. Fr. Pier Francesco FUMAGALLI (Secretary)

B. Members (Catholic) of the "International Liaison Committee"

1. Archb. Marcos Mc Grath (PANAMA)
2. Bishop Gerald Mahon (LONDON)
3. Father Marcel Dubois (JERUSALEM)
4. Father Bernard Dupuy (PARIS)
5. Dr. Eugene Fisher (WASHINGTON)

C. Relators:

1. Fr. Henry Cazelles (PARIS)
2. Fr. Jean Dujardin (PARIS)
3. Fr. Lawrence Frizzell (SOUTH ORANGE)
4. Fr. John Morley (SOUTH ORANGE)

D. SPECIAL GUESTS

- | | |
|--|--------------------------------------|
| 1. Card. František Tomášek (PRAGUE) | 5. Archb. William Keeler (BALTIMORE) |
| 2. Bishop Karl Lehmann (MAINZ) | |
| 3. Bishop Henryk Muszyński (WŁOCŁAWEC) | |
| 4. Bishop Georg Maximilian Sterzinsky (BERLIN) | |

E. EXPERTS

1. Prof. Bartuszewski (AUGSBURG)
2. Prof. Wilfried Hagemann (BONN)
3. Prof. Hans Hermann Henrix (AACHEN)
4. Dr. Tamas Nyiri (BUDAPEST)
5. Mons. Franz Mussner (PASSAU)
6. Prof. Kurt Schubert (WIEN)
7. Prof. Jerzy Turowicz (CRAKOW)
8. Prof. Erika Weinzierl (WIEN)

This is being sent
for your information;
you will notice the
list is still
tentative.

TOTAL Members: 20 + 5 Special Guests

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

October 30, 1990

Seymour Reich
Chairman

Dr. Leon Feldman
Consultant

American Secretariat
Synagogue Council of America
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New York, NY 10016
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European Secretariat
World Jewish Congress
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TO: Members of IJCIC Constituent Agencies
Members of SCA Interreligious Affairs Committee

We are sending you items culled from various sources for your information and update in relation to our activities.

The items deal with 25 Years "Nostra Aetate"; Vatican and the Jews; Cardinal O'Connor's statement "'A Dangerous Game' on the condemnation of Israel in the U.N.; Church leaders question US policy in the Gulf; A rabbi debating with an archbishop on the use of the term "holocaust" for abortion; Cardinal Ratzinger's about skepticism of the papacy; Pope recalls holocaust misery; RX against anti-Semitism; Challenge to Jewish-Christian relations; Patriarch decries killing in Jerusalem; Vatican paper condemns killing in Jerusalem; Pope says murder of innocent Jews sanctified Poland; Elie Wisel's statement at "Nostra Aetate" observance at Fordham University (excerpt); About forgotten Palestinians.

In addition, attached is Pastoral Letter by the Patriarch Michel Saba of Jerusalem, Pentecost 1990 (next released only recently).

Thank you for your continued interest and cooperation.

LAF



A Comissão Nacional de Diálogo Religioso Católico-Judaico
Órgão da Conferência Nacional dos Bispos do Brasil (CNBB)

convida para o

**Culto Inter-religioso celebrando o
25.º Aniversário da promulgação da
Declaração Conciliar "Nostra Aetate"**

a realizar-se domingo, 4 de novembro de 1990, às 20:00 horas,
na Capela do Colégio Nossa Senhora de Sion,
Avenida Higienópolis, 983, São Paulo

Convidado especial:

Arcebispo Edward Cassidy

Presidente da Comissão do Vaticano para as Relações Religiosas
com o Judaísmo

Oradores:

Dom Luciano Mendes de Almeida

Presidente da Conferência Nacional dos Bispos do Brasil (CNBB)

Dr. Benno Milnitzky

Presidente da Confederação Israelita do Brasil (CONIB)

Interlúdios Musicais:

Coral Baccarelli

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Representação judaica:
Rua Rio de Janeiro, 182 - Cjs. S-2/S-3
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THE VATICAN, THE JEWS AND DEMONS
By Marc H. Tanenbaum
(Copyright 1990, Jewish Telegraphic Agency, Inc.)

--NEW YORK

Twenty-five years ago this month, on Oct. 28, 1965, Roman Catholic hierarchies from throughout the world adopted at Vatican Council II "Nostra Aetate," or In Our Time, the historic declaration that launched the most dramatic changes in 1,900 years of Catholic-Jewish relations.

Next month, international Catholic and Jewish leaders will meet in Vatican City with Pope John Paul II to assess the progress made during these 25 years in improving ties between Catholics and Jews. They will also examine the problems that still bedevil Catholic-Jewish understanding.

Contrary to some critics, the achievements have been significant and encouraging to anyone open to the impressive evidence of positive changes. Catholic textbooks have been revised so that anti-Semitic references have been virtually eliminated in school texts used in the United States, parts of

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Europe and Latin America. Liturgies and sermons have rejected anti-Jewish themes.

Catholics and Jews cooperate increasingly in a wide range of social justice efforts. Cardinals, bishops, priests, nuns and lay people have taken part in Holocaust observances and have marched in demonstrations to liberate Soviet Jews -- and Christians.

The record justifies the oft-repeated judgment that greater progress has been made in overcoming misunderstanding and in building mutual respect and friendship during these 25 years than throughout the past 1,900 years.

But hovering over this historic change are uncertainties and reservations. I do not speak of the obvious public issues of establishing full diplomatic relations between the Holy See and the State of Israel, nor of the Vatican's reflex defense of its relative silence in the face of the Nazi campaign to exterminate the Jews. These issues are maturing in Catholic circles, and I think they will be resolved in the not-too-distant future.

The critical underlying issue still to be confronted is the recognition by Christian authorities that anti-Semitism in Western society is as much psychopathological as it is theological. In his recent study, "Anti-Semitism -- A Disease of the Mind," psychiatrist Dr. Theodore Isaac Rubin writes, "Anti-Semitism is a non-organic disease of the mind . . . a malignant

--More--

emotional illness. People sick with this disease can be very dangerous and even murderous but are not treated accordingly."

2

Unless the social-psychological dynamic of anti-Semitism as a sickness is grasped and dealt with therapeutically, theological fine-tuning in imagery and language could ultimately become just a surface repair of uncertain duration.

The psychopathology I speak of begins with the systematic demonization of Jews and Judaism in the sermons and treatises of the Church Fathers in the first four centuries of this era. Thus, the "golden-tongued" St. John Chrysostom in his notorious four sermons delivered in Aleppo in 387 CE brutally attacked the synagogue as "the work of Satan," a "house of prostitution," and urged that Jews be packed into their houses of worship and destroyed.

Church Father Eusebius, the great historian of Caesarea in the fourth century, wrote two massive works -- *Preparatio Evangelica* and *Demonstratio Evangelica* -- in which he formulated one of the first systematic theologies of the displacement and rejection of Judaism through the rise of the Church and Christianity.

In subsequent centuries, these demonic images of Jews and the Jewish religion were intensified, penetrating the marrow of Western Christian society. In the 12th and 13th centuries,
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Christians enlarged the impact of that hostility and rejection through Passion plays, the slander of ritual blood libel, and through artistic presentations of Jews as being in league with Satan, i.e. the Jews as "anti-Christ."

The Reverend Martin Luther, the Augustinian monk who fathered Protestantism, hoped to convert the Jews through kindness. When Jews did not respond to his "friendly" conversionary appeals in the 1500s, he wrote several hostile pamphlets -- "The Jews and Their Lies," "Vom Shem Hamephorash" -- in which he appropriated entirely the demonic images of Jews and the synagogue from the writings of the Church Fathers.

The verbal violence was invariably followed by the physical violence of pogroms, inquisitions, crusades, auto-da-fes, expulsions, ghettos and other frequent persecutions.

Scholars make a convincing case that both Nazism and Communism created a secularized demonization of Jews that borrowed extensively from the surrounding overflowing cornucopia of anti-Jewish metaphors, caricatures and icons.

Vatican Council II inspired Roman Catholics to remove such scandalous group libels of Jews as "Christ-killers," and as "wandering Jews" punished by God for not accepting Jesus.

These revisions, welcome as they surely are, are a form of
--More--

theological cleansing in keeping with the church's religious renewal. The Nazi Holocaust and the restoration of Jews to Israel gave strong impetus to that purification process.

But, after 25 years of work in Jewish-Christian relations, I am convinced there needs to be and can be more than that academic, pedagogical religious house cleaning.

To vanquish anti-Semitism at its malignant source, theological reformulation must be comprehended as a radical psychological transformation. It involves a conscious, systematic de-demonization of Jews and Judaism, and replacing those dehumanizing images with a whole new mentality that views Jews as normal human beings, with strengths and weaknesses, "the elder brother" without whose continuous, living spiritual traditions } and values Christianity might never have emerged into history.

This is not an issue of resolving guilt for past offenses, or of being nice to Jews, especially in light of the Holocaust. The future character of Western societies is deeply affected by this challenge. Neither Germany, Poland, France, Brazil, nor any other Christian country will be able to build stable, unified, peaceful societies as long as the land mines and time bombs of anti-Semitism lurk in their cultural subconsciousness, exploding periodically as political or economic crises erupt.

Poland is Exhibit A of that destructive pathology which
--More--

witnesses anti-Semitism flourishing without Jews. The term Dr. Rubin uses is "symbol sickness" to explain the phenomenon of transferring hostility for Jews to the symbol of the Jews, making inhuman action plausible.

The psychological task of cultural therapy involves facing up -- finally -- to the magnitude of the dehumanization of the Jewish people that has dominated Western Christian civilization over the past 1,900 years.

A theological renewal that is fully conscious of that systemic illness and mobilizes all its moral and spiritual resources to heal profoundly, in depth, that sickness would hold the greatest promise for the future health of Catholic-Jewish relations in the next 25 years, and beyond.

Rabbi Marc H. Tanenbaum, the former director of international and interreligious affairs of the American Jewish Committee, was the only rabbi present at Vatican Council II, as a guest observer. He is writing a book on "The Vatican, the Jews and Israel" for Grove-Weidenfeld Publishers.



From My Viewpoint

By CARDINAL JOHN J. O'CONNOR

I don't like the timing. Suddenly the whole world seems mad at Israel. It's too coincidental.

The killing of 21 Palestinians and the wounding of another 140 are unspeakable tragedies from any perspective. What would have been the probability of a United Nations Security Council resolution of condemnation, however, had there been no pressure to maintain the solidarity of nations against Iraq?

It's a dangerous game. I have repeatedly protested the horror of life in Palestinian refugee camps. As one of three bishops asked by the National Conference of Catholic Bishops to prepare a statement on the Middle East, I worked hard, as did my associates, to be fair and balanced. Understandably, neither Israel nor the Arab world was completely satisfied, but both recognized and appreciated our effort to articulate objectively the rights of all parties involved in the continuing conflict. More than once I have disappointed my Jewish friends here and in Israel by criticizing perceived injustices toward Christians and others. But their disappointment has derived in large measure because they consider me their friend. As the Psalmist puts it: "If my enemy had spoken against me, I could have endured it, but you who are my friend..."

Well, in a day when too many of Israel's friends

seem to be turning their backs on her, I am proud to call myself her friend, as I am proud to call many in the Arab world friends, and many in Lebanon, that land so outrageously abandoned.

Bishops have a duty to speak as citizens, but an even greater duty to speak as moralists. As a citizen I am worried about power politics, whenever, wherever, by whomever the game is played. For it is, indeed, not only a dangerous, but a deadly game, a vile and sordid game, which leaves no one's hands clean. As a moralist, how could I be silent?

Where have we or the nations of the world been during all these years of Palestinian suffering? Why hasn't the Security Council censured long before now *all* who have contributed to that suffering? I mourn even today the wanton massacre of U.S. Marines in Lebanon. I understand the withdrawal of all Marine forces from that land. I do not understand, however, and can not accept the withdrawal of world concern, or the lack of a serious effort on the part of the world at large to save this last outpost of Christianity from rape and devastation. Nor do I understand the apparent willingness of the world to make Israel the enemy in the Middle East. It is a terrifying *déjà vu*. Hitler ravaged and ravished the whole of Eu-

rope, slaughtering Christians and Jews. Much of the world that knew what was happening was quick to blame the Jews.

I and other churchmen have tried, if with heavy hearts and uneasy consciences, to give the benefit of every doubt to the massing of American troops in the Middle East. Even though we see our economy in grave peril, our cities and states rotting through neglect and a country unable or unwilling to feed the hungry or house the homeless or give medical insurance to some 40 million people, we have tried to be supportive of the enormous human and fiscal sacrifices of an effort to stop another adventurer from again ravaging and ravishing. To what end? To see a restructuring of alliances at the expense of Israel?

I will argue the rights of Christians and Muslims as passionately as anyone, on the West Bank or anywhere else. I will argue with equal passion the rights of Palestinians, who are *both* Christian and Muslim. But with no less passion will I argue the rights of Jews. *All* suffer. *All* need the world's active compassion and constructive concern. None will profit in the long run by deal-making, by the creation of scapegoats. Does any decent soul with even a shadow of a memory want another Neville Chamberlain "peace for our time"? God forbid, and I, for one, pray fervently that He will,

Critical View

Church leaders question U.S. policy in Persian Gulf

Criticism of the U.S. response to the Persian Gulf crisis continued to grow in October among Catholic leaders as 29 U.S. bishops signed an Oct. 19 statement by Pax Christi U.S.A., the U.S. branch of the international Catholic peace organization, deploring the U.S. military buildup. Among the bishops was Auxiliary Bishop Emerson J. Moore, vicar of the Northeast Bronx.

The delegates of the Maryknoll Sisters' general assembly near Ossining sent letters to President Bush and United Nations Secretary General Javier Perez de Cuellar seeking "peace with justice" in the Persian Gulf. The National Federation of Priests' Councils also issued a statement saying "the continued military buildup in the Persian Gulf lessens the possibility of a peaceful resolution of the conflict and escalates the danger of armed conflict."

The Pax Christi statement also voiced concern over U.S. military hardware. "It seems clear to us that the size and nature of the weapons systems being deployed go far beyond deterrence and pose an offensive threat to Iraq," the statement said.

"We are concerned that the call for withdrawal of Iraqi troops (from Kuwait) is so unconditional that it does not leave room for addressing the legitimate grievances between Iraq and Kuwait that existed before the invasion," the bishops said.

The statement quoted from the U.S. bishops' 1983 pastoral letter "The Challenge of Peace: God's Promise and Our Response" to support its

positions.

The Maryknoll Sisters' letter to Bush, dated Oct. 8 and released Oct. 19, told the president, "We strongly protest even the consideration of offensive military action," and recommended a military commitment in the Persian Gulf proportionate to that of other nations.

While the Maryknoll Sisters supported a sea and air blockade against Iraq, they said they were opposed to "covert activities, including any attempted assassination of Saddam Hussein," Iraq's leader, and any long-term presence of U.S. forces in the Middle East.

The order's Oct. 8 letter to de Cuellar urged "a strengthened role for the United Nations to deal with the crisis" and asked him to assert leadership.

Denver Archbishop J. Francis Stafford, in a Sept. 19 letter to Bush, said of the U.S. response, "It is extremely difficult to defend military actions which flow from a policy of maintaining 'a standard of living' for North Americans and Europeans who already use a disproportionate amount of the world's resources."

Bishops Michael D. Pfeifer of San Angelo, Texas, and J. Kendrick Williams of Lexington, Ky., asked Catholics in their dioceses for prayer and sacrifice to help bring about an end to the crisis.

Two Republican members of Congress have asked that Nov. 2 be declared a national day of prayer for U.S. armed forces and hostages in the Middle East and for their families.

Bishop Michael H. Kenny of Juneau, representing Pax Christi U.S.A., left Oct. 17 to visit Iraq and Jordan as part of an 18-member peace delegation of Muslims, Jews and Christians sponsored by the Fellowship of Reconciliation, a religiously based pacifist group headquartered in Nyack. Bishop Kenny was to return to the United States Oct. 26.

Father Angelo "Bing" Madelo, a Filipino Carmelite priest thought to have been executed in Kuwait after the Iraqi invasion, might still be alive, based on reports sent to other Carmelites in the Philippines.

The 29 bishops signing the Pax Christi statement were led by Detroit Auxiliary Bishop Thomas J. Gumbleton, Pax Christi U.S.A. president, and Bishop Walter F. Sullivan of Richmond, Va., a member of Pax Christi U.S.A.'s national council.

Archbishops signing were Archbishops Raymond G. Hunthausen of Seattle, Robert F. Sanchez of Santa Fe, N.M., and Daniel E. Sheehan of Omaha, Neb. Other ordinaries signing the statement, besides Bishops Sullivan and Kenny, were Bishops Joseph A. Fiorenza, Galveston-Houston; John J. Fitzpatrick, Brownsville, Texas; F. Joseph Gossman, Raleigh, N.C.; Joseph L. Howze, Biloxi, Miss.; Howard J. Hubbard, Albany; Raymond A. Lucker, New Ulm, Minn.; Leroy T. Matthiesen, Amarillo, Texas; Donald E. Pelotte, Gallup, N.M.; Stanley G. Schlarmann, Dodge City, Kan.; William S. Skylstad, St. Cloud, Minn.; John J. Snyder, St. Augustine, Fla., and George H. Speltz, St. Cloud, Minn. —CNS

What's in a Word?

Rabbi, archbishop debate use of 'holocaust' for abortion

Jews are offended when pro-life groups use the term "holocaust" to describe abortion in the United States, interfaith specialist Rabbi Leon Klenicki said at a dialogue with Archbishop J. Francis Stafford of Denver on Catholic-Jewish relations.

In a subsequent column in his archdiocesan newspaper, the *Denver Catholic Register*, Archbishop Stafford said Rabbi Klenicki's comments made him appreciate the Jewish concern more, but he did not think the rabbi understands "the depth of the Catholic revulsion to the killing of 1,500,000 unborn children every year" in the United States.

Rabbi Klenicki, director of the New York-based Department of Interfaith Affairs of the Anti-Defamation League of B'nai B'rith, was in Denver for the dialogue Sept. 30 as one of many observances this year of the 25th anniversary of the Second Vatican Council's decree "Nostra Aetate." That document on the Catholic Church and other religions, issued in 1965, renounced anti-Semitism and called for new Catholic appreciation of Judaism as a living religion and of God's permanent covenant with the Jewish people.

In his talk Rabbi Klenicki noted the progress in Catholic-Jewish relations since Vatican II but said both sides are challenged to do more.

On the Catholic side, he said, the challenge is to implement the council decree and subsequent official Church statements.

On the Jewish side, he said, the challenge is to overcome the pain of past Christian sins against Jews and come to look at Christians as people of faith, sharing in God's call.

"I feel the need to understand the other as a person of God," he said. "But do I, as a Jewish per-

son at the end of the 20th century, recognize Christianity as a partner in God's call?...Can I relate to Christianity as a faith commitment despite history?"

"In overcoming millennia of memories," he added, "Jews must overcome a form of self-righteousness that ignores Christians as people of God. At times suffering has blinded us and we are prone to forget more fortunate periods of our history."

Archbishop Stafford reviewed the results of the past 25 years of dialogue and cooperation. He summarized it as "a very solid beginning" but said Catholics still "have a long way to go in the efforts at internal reform" begun by Vatican II.

During a question-answer period after their talks, Rabbi Klenicki said one obstacle to greater mutual understanding is the frequent description, in Christian pro-life circles, of abortion as a "holocaust"—the term for Hitler's attempt to exterminate all Jews from the face of the earth.

"I think it is horrible. It is a mistake," he said.

"The word is being misused. It puts down the importance of what the Holocaust really was. To use that image is a real insult to us."

In his subsequent column reflecting on the dialogue, Archbishop Stafford said he "listened closely" to the rabbi's comments and could "understand better his position," but he felt it did not take full account of the horror Catholics feel at the "abominable crime" of abortion.

"It is one of my most fervent hopes that our Jewish friends will come to a clearer understanding of the depth of the Catholic abhorrence of abortion; this abhorrence has led some Catholics even to the point where they call abortion in the 1990s 'a new holocaust,'" he wrote. —CNS

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RATZINGER Oct. 23, 1990 (280 words)

SKEPTICISM ABOUT PAPACY 'MAKES GOD SMALLER,' CARDINAL SAYS

By Catholic News Service

NAPLES, Italy (CNS) – Christians are "making God smaller" if they do not accept the biblical foundations of papal primacy, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Papal primacy is "the hottest issue of ecumenical debate," but it must be preserved as it is firmly anchored in the New Testament, said the cardinal in an Oct. 20 speech in Naples reported by the Italian Catholic newspaper *Avvenire*.

"Roman primacy is not an invention of the popes but an essential element of the unity of the church which comes from Christ himself," the cardinal said.

The New Testament "documents in an impressive fashion the primacy of Peter," he said.

"Anyone, who for fear of triumphalism or for fear of arbitrary human power, takes away from these words their force, is not in fact announcing a greater God, but is rather making God smaller," he added.

Papal primacy should be affirmed "with the same realism with which we admit the sins of the pope, their disproportion with respect to their ministry," said Cardinal Ratzinger.

The papacy has been "the rock against ideologies" and a defense against "submission to the powers of this world," he said.

The cardinal said that papal primacy also has been historically controversial within the Catholic Church, "starting from the fight in the Middle Ages between empire and priesthood."

It continues today "with the wave of protests" against the leadership of Pope John Paul II and his way of understanding papal primacy, said Cardinal Ratzinger.

But there is also "a positive tendency" today, he said.

"Even many non-Catholics affirm the necessity of a common center for Christianity," he said.

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Pope recalls Holocaust misery

From TULLIA ZEVI
Rome

Polish-born Pope John Paul II recalled the Holocaust during his weekly general audience a fortnight ago.

He first quoted from the Vatican document "Nostra Aetate" ("Our State"), saying that the Roman Catholic Church had "in front of its eyes the words of Paul the Apostle concerning the men of his lineage, to whom belong... the glory, the Covenant, the law... and the promises, for they are all the descendants of the Patriarchs..."

The Pope then added: "This people lived with us during the generations, side by side, on this land which became like a new homeland of its dispersion."

"This people was struck by the terrible deaths of millions of its sons and daughters. First they were marked with a particular sign. Then they were pushed into ghettos. Then they were taken to the gas chambers and put to death only because they were the children of this people."

"The murderers did all this on our soil, perhaps in order to cover it with infamy. But a land cannot be covered with infamy by the deaths of innocent victims. Such deaths turn it into a holy relic."

"The people which lived with us through many generations has remained with us after the terrible deaths of millions of its sons and daughters. Together we await the Day of Judgment and of Resurrection."

Observers have noted that the Pope's words re-emphasise his view of the Holocaust as a redeeming sacrifice for which Christianity does not bear any historical or theological responsibility.



'Friendship and Caring'

International Jewish-Catholic liaison committee cites a 'new spirit'

Following are excerpts from the text of the statement issued Sept. 6 by the International Catholic-Jewish Liaison Committee, representing the Holy See's Commission for Religious Relations with the Jews and the International Jewish Committee on Interreligious Consultations (Synagogue Council of America, World Jewish Congress, B'nai B'rith International and Israel Interfaith Committee).

Representatives of the International Jewish Committee on Interreligious Consultations (IJCIC) and the Holy See's Commission for Religious Relations with the Jews met in Prague from Sept. 3 through 6.

The last meeting of this committee took place in Rome in 1985. Difficulties which arose led to a delay of a further meeting until now. However, during these years the steering committee continued to meet on a regular basis to enable its work to proceed. In a special meeting of the Holy See's Commission and IJCIC in Rome in 1987, it was foreseen that the next meeting would seek to lay the basis for the presentation of a Catholic document on the Shoah, the historical background of anti-Semitism, and its contemporary manifestations. The intention to prepare such a document was confirmed by the Holy See's Commission.

In this connection, the meeting in Prague discussed the religious as well as the secular basis of anti-Semitism over the past 1,900 years and its relationship to the Shoah. This discussion led to the recognition that certain traditions of Catholic thought, teaching, preaching and practice in the Patristic period and in the Middle Ages contributed to the creation of anti-Semitism in Western society. In modern times, many Catholics were not vigilant enough to react against manifestations of anti-Semitism. The Catholic delegates condemned anti-Semitism as well as all forms of racism as a sin against God and humanity, and affirmed that one cannot be authentically Christian and engage in anti-Semitism.

At the conference, Jewish and Catholic witnesses to the Shoah spoke of their experiences. They offered testimony that many Christians failed themselves as well as Jews and other victims by too weak a response to Nazi and Fascist ideologies. Witness was also given to the many courageous Christian Church leaders and members who acted to save Jews, thereby risking their own lives during the Nazi terror. Nor was it forgotten that people other than Jews also perished.

The conference acknowledged the monumental role of the Declaration of the Second Vatican Council *Nostra Aetate*, as well as later efforts by the popes and Church officials, to bring about a substantive improvement in Catholic-Jewish relations.

Nostra Aetate created a new spirit in these relationships. Pope John Paul II expressed that new spirit in an audience with Jewish leaders on Feb. 15, 1985, when he said: "The relationship between Jews and Christians has radically improved in these years. Where there was ignorance and therefore prejudice and stereotype, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us, that kind of love I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old."

While echoing the pope's recognition that a new spirit is in the making, the delegates called for a deepening of this spirit in Catholic-Jewish relations, a spirit which emphasizes cooperation, mutual understanding and reconciliation; good will and common goals to replace the past spirit of



HISTORIC MEETING—A 1986 file photo shows Pope John Paul II greeting Chief Rabbi Elio Toaff during a visit to the Rome Synagogue.

suspicion, resentment and distrust.

This spirit presupposes repentance as expressed by Archbishop Edward Idris Cassidy, president of the Holy See's Commission for Religious Relations with the Jews, when he said in his opening statement: "That anti-Semitism has found a place in Christian thought and practice calls for an act of Teshuvah (repentance) and of reconciliation on our part as we gather here in this city which is a testimony to our failure to be authentic witnesses to our faith at times in the past."

This new spirit would also manifest itself in the work that the two faith communities could do together to respond to the needs of today's world. This need is for the establishment of human rights, freedom, and dignity where they are lacking or imperiled, and for responsible stewardship of the environment. A new image and a new attitude in Jewish-Catholic relations are required to spread universally the trail-blazing work that has been done in a number of communities in various parts of the world.

For example, in the United States an ongoing structure engaging in Catholic-Jewish dialogue recently issued a joint document on the teaching of moral values in public education. Furthermore, the Catholic Church there is effectively working to teach Judaism in its seminaries, school texts and educational materials in a positive and objective manner, scrupulously eliminating anything that would go against the spirit of the Second Vatican Council.

Likewise, the Jewish community in the United States, in a growing atmosphere of confidence and trust, has conducted its own self-study of its texts in terms of what Jewish schools teach about Christians and Christianity.

It was stressed that systematic efforts must be made to uproot sources of religious anti-Semitism wherever they appear through the publication of texts, priestly training, liturgy, and the use of Catholic media.

The liaison committee hopes that the new Catechism for the Universal Church now in preparation could serve as an effective instrument to this end.

With regard to the special problems of anti-Semitism in Eastern and Central Europe, the committee recommended the following:

1. Translation into the vernacular languages and broad dissemination of all relevant Church documents on relations with Judaism (notably the Declaration on the Relationship of the Church to Non-Christian Religions, *Nostra Aetate* N. 4, Oct. 28, 1965; the Guidelines and Suggestions for Implementing the Conciliar Declaration *Nostra Aetate*, N. 4, Dec. 1, 1974; and the Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Catholic Church, June 24, 1985).

2. The inclusion of the teaching of these documents in the curricula of theological seminaries, in order to eliminate all remnants of the "teaching of contempt," and the setting up of special courses on the same subject in the seminaries for priests who have not yet received such theological instruction.

3. The monitoring of all trends and events which threaten an upsurge of anti-Semitism with a view to countering promptly such developments.

4. Ongoing actions aimed at guaranteeing freedom of worship and religious education for all citizens (Christians, Jews and others).

5. Active support of general legislation against discrimination on grounds of race or religion including anti-Semitism, and against incitement to religious or racial hatred; promotion of legislative action curtailing freedom of association to racist organizations.

6. Support of general educational programs which would foresee:

- A. Inclusion in school curricula of knowledge and respect for different civilizations, cultures and religions, in particular of peoples and denominations inhabiting the national territory concerned;

- B. Special attention to be paid in education to the problem of racial, national and religious prejudice and hatred. This should include the teaching of the history of the disasters brought about by such prejudice or hatred;

- C. Elimination from the textbooks of all racially or religiously prejudiced content and of material conducive to creating inter-group strife.

It was recommended that a special joint commission be established by the competent authorities of the respective communities in each of the countries of Eastern and Central Europe to facilitate and promote these goals.

We continue to see the need, already envisaged, for closer and more rapid cooperation and exchange of information between IJCIC and the Holy See's Commission.

The Jewish delegation expressed its commitment to the State of Israel and stressed the need for Catholic understanding of the special place Israel has in Jewish consciousness. It manifested its concern with the lack of full diplomatic relations between the Holy See and the State of Israel.

Furthermore, the Jewish delegation expressed the hope that Vatican archival material would be made accessible for better understanding of the darkest period in Jewish history.

After two millennia of estrangement and hostility, we have a sacred duty as Catholics and Jews to strive to create a genuine culture of mutual esteem and reciprocal caring.

Catholic-Jewish dialogue can become a sign of hope and inspiration to other religions, races, and ethnic groups to turn away from contempt, toward realizing authentic human fraternity.

This new spirit of friendship and caring for one another may be the most important symbol we have to offer to our troubled world.

FOCUS

Comment/Opinion/Insight

Rx for a malignant mental disorder, anti-Semitism

By MARCH H. TANENBAUM

WENTY-FIVE YEARS ago this month, on Oct. 28, 1965, Roman Catholic hierarchies from throughout the world adopted at Vatican Council II *Nostra Aetate*. Our Time, the historic declaration that launched the most significant changes in 1,900 years of Catholic-Jewish relations. At month, international Catholic and Jewish leaders will in Vatican City with Pope John Paul II to assess the progress during these 25 years in improving ties between Catholics and Jews. They will also examine the problems that devil Catholic-Jewish understanding.

Contrary to some critics, the achievements have been significant and encouraging to anyone open to the impressive scope of positive changes. Catholic schoolbooks have been revised so that anti-Semitic references have been virtually eliminated in school texts used in the United States, parts of Europe and Latin America. Liturgies and sermons have re-emphasized anti-Jewish themes.

Catholics and Jews cooperate increasingly in a wide range of social justice efforts. Cardinals, bishops, priests, nuns and lay people have taken part in Holocaust observances and have led in demonstrations to liberate Soviet Jews — and others.

It is record justifies the oft-repeated judgment that greater progress has been made in overcoming misunderstanding and building mutual respect and friendship during these 25 years than throughout the past 1,900 years.

It is hovering over this historic change are uncertainties and questions. I do not speak of the obvious public issues of establishing full diplomatic relations between the Holy See and the State of Israel, nor of the Vatican's reflex defense of the Jews. These issues are maturing in Catholic circles, and I think they will be resolved in the not-too-distant future.

A critical underlying issue still to be confronted is the definition by Christian authorities that anti-Semitism in our society is as much psychopathological as it is theological. In his recent study, "Anti-Semitism — A Disease of the Mind," psychiatrist Dr. Theodore Isaac Rubin writes, "Anti-Semitism is a non-organic disease of the mind... a mental illness. People sick with this disease can be very dangerous and even murderous but are not treated accordingly."

It is less the social-psychological dynamic of anti-Semitism which is grasped and dealt with therapeutically, than the fine-tuning in imagery and language could ultimately be just a surface repair of uncertain duration.

The psychopathology I speak of begins with the systematic demonization of Jews and Judaism in the sermons and treatises of the Church fathers in the first four centuries of this era.

bbi Marc H. Tanenbaum, former director of interreligious affairs of the American Jewish Committee, was the only rabbi present at Vatican Council II, as an observer. He is writing a book on "The Vatican, the Jews and the Holocaust" for Grove-Weidenfeld Publishers.



Pope John Paul II discusses Catholic-Jewish relations with Rabbi Marc Tanenbaum during 1985 meeting with international Jewish and Catholic leaders in Vatican City.

Thus, the "golden-tongued" St. John Chrysostom, in his notorious four sermons delivered in Aleppo in 387 C.E., brutally attacked the synagogue as "the work of Satan," a "house of prostitution," and urged that Jews be packed into their houses of worship and destroyed.

Church Father Eusebius, the great historian of Caesarea in the fourth century, wrote two massive works — *Preparatio Evangelica* and *Demonstratio Evangelica* — in which he formulated one of the first systematic theologies of the displacement and rejection of Judaism through the rise of the church and Christianity.

In subsequent centuries, these demonic images of Jews and the Jewish religion were intensified, penetrating the marrow of Western Christian society. In the 12th and 13th centuries, Christians enlarged the impact of that hostility and rejection through Passion plays, the slander of ritual blood libel and through artistic presentations of Jews as being in league with Satan, i.e., the Jews as "anti-Christ."

The Rev. Martin Luther, the Augustinian monk who fathered Protestantism, hoped to convert the Jews through kindness. When Jews did not respond to his "friendly" conversionary appeals in the 1500s, he wrote several hostile pamphlets — "The Jews and Their Lies," "Vom Shem Hamephorash" — in which he appropriated entirely the demonic images of Jews and the synagogue from the writings of the Church fathers.

Verbal violence was invariably followed by the physical violence of pogroms, inquisitions, crusades, autos-da-fe, expulsions, ghettos and other frequent persecutions.

Scholars make a convincing case that both Nazism and Communism created a secularized demonization of Jews that borrowed extensively from the overflowing cornucopia of anti-Jewish metaphors, caricatures and icons.

Vatican Council II inspired Roman Catholics to remove such scandalous group libels of Jews as "Christ-killers" and as "wandering Jews" punished by God for not accepting Jesus.

These revisions, welcome as they surely are, are a form of

theological cleansing in keeping with the church's religious renewal. The Nazi Holocaust and the restoration of Jews to Israel gave strong impetus to that purification process.

But after 25 years of work in Jewish-Christian relations, I am convinced there needs to be and can be more than that academic, pedagogical religious housecleaning.

To vanquish anti-Semitism at its malignant source, theological reformulation must be comprehended as a radical psychological transformation. It involves a conscious, systematic demonization of Jews and Judaism. And it requires replacing those dehumanizing images with a whole new mentality that views Jews as normal human beings, with strengths and weaknesses, "the elder brother" without whose continuous, living spiritual traditions and values Christianity might never have emerged into history.

This is not an issue of resolving guilt for past offenses, or of being nice to Jews, especially in light of the Holocaust. The future character of Western societies is deeply affected by this challenge. Neither Germany, Poland, France, Brazil nor any other Christian country will be able to build stable, unified, peaceful societies as long as the land mines and time bombs of anti-Semitism lurk in their cultural subconsciousness, exploding periodically as political or economic crises erupt.

Poland is Exhibit A of that destructive pathology which witnesses anti-Semitism flourishing without Jews. The term Dr. Rubin uses is "symbol sickness" to explain the phenomenon of transferring hostility for Jews to the symbol of the Jews, making inhuman action plausible.

The psychological task of cultural therapy involves facing up — finally — to the magnitude of the dehumanization of the Jewish people that has dominated Western Christian civilization over the past 1,900 years.

A theological renewal that is fully conscious of that systemic illness and mobilizes all its moral and spiritual resources to heal profoundly, in depth, that sickness would hold the greatest promise for the future health of Catholic-Jewish relations in the next 25 years, and beyond.

5 years

(continued from Page 25)

philosopher who introduced me to the novels of Elie Wiesel? This teacher discovered Wiesel through his reading Francois Mauriac, the French writer and Wiesel's friend. Or the teacher who introduced me to the thought of Jacques Maritain, a great French Catholic philosopher? Why, at this time, could I recall only the evil rather than the Catholic influences for good in my spiritual life? Could it be that we Jews have become habituated to focusing on painful memories?

The last 25 years have marked an incredible change, a remarkable growth in spiritual richness in the relationship between Catholics and Jews. Who would have thought in Cincinnati, or in faraway Buenos Aires, that the Catholic Church would publish such a document as "The Church and Racism Toward a More Fraternal Society," stating that anti-Zionism "serves at times as a screen for anti-Semitism, feeding on

it and leading to it," or that American bishops would issue a document titled "God's Mercy Endures Forever — Guidelines on the Presentation of Jews and Judaism in Catholic Preachings," directing preachers to take care that their explanations of New Testament texts do not open themselves to anti-Semitic or anti-Jewish interpretations.

"God's Mercy..." was truly a remarkable extension of Vatican II. It recommended that, during Holy Week and the Easter season, Catholics attend a Passover seder, stressing that this practice "can have educational and spiritual value." At the same time, it warned that it is wrong "to baptize the seder by ending it with New Testament readings about the Last Supper or, worse, turning it into a prologue to the Eucharist."

Also stressed was the need to pray for the victims of the Holocaust. One of the recommended prayers reads: "For the victims of the Holocaust, their families and all our Jewish brothers and sisters, that the violence and hatred they experienced may never again be repeated, we pray to the Lord."

Yes, tremendous changes have occurred in the past quarter-century. Yet tremendous challenges face us in the coming 25 years. The challenge for the Church is to continue to implement these official documents, recommendations and condemnations of anti-Semitism so that they reach Catholics in the pews, in the streets and in every walk of life.

Twenty-five years ago, Vatican II bishops and cardinals from all over the world also issued a document on Judaism and Catholic-Jewish relations. *Nostra Aetate* No. 4 (Our Time), directed to Catholics, is also a challenge for Jews. It faces us with a response: to understand Christianity.

Should we continue to focus on the images of the past, memories of events that we never experienced in our own generation? Can we deny Christian repentance and the signs of friendship? Or can we finally acknowledge Christianity as a legitimate faith commitment that has brought millions of people to God, and as a partner in hope?

As we reflect on the 25th anniversary of *Nostra Aetate*, let us recognize our roles together and let us welcome the next 25 years as a challenge for Christians and Jews together.

Elected

Cardinal Hickey is U.S. synod council member

The Synod of Bishops has elected Cardinal James A. Hickey of Washington as one of 12 members of the synod's permanent council. The synod's Council of the General Secretariat helps prepare for upcoming synods and does follow-up work on previous ones. The election was held Oct. 23, toward the end of the monthlong synod on priestly formation.

This synod was 70-year-old Cardinal Hickey's first. Council members are elected at the close of every synod from among the bishops in attendance. Since 1980, the only U.S. council member has been Cardinal Joseph L. Bernardin of Chicago.

Other members elected to the council were:

From Africa: Cardinal Christian Tumi of Garoua, Cameroon; Archbishop Laurent Monsengwo Pasinya of Kisangani, Zaire, and Coadjutor Bishop John Onaiyekan of Abuja, Nigeria.

From the Americas: Cardinal Lucas Moreira Neves of Sao Salvador da Bahia, Brazil, and Bishop Dario Castrillon Hoyos of Pereira, Colombia.

From Asia, Australia and Oceania: Cardinal Edward Bede Clancy of Sydney, Australia; Cardinal Simon Pimenta of Bombay, India, and Cardinal Ricardo Vidal of Cebu, Philippines.

From Europe: Cardinal Jean-Marie Lustiger of Paris; Cardinal Godfried Danneels of Brussels, Belgium, and Bishop Camillo Ruini, secretary general of the Italian bishops' conference.

Pope John Paul II will name an additional three bishops to the council, bringing its membership to 15. The council normally meets twice a year but can be convoked by the pope to handle special business.

CNS

A Time of Change

Rabbi cites challenges in Catholic-Jewish relations

The last quarter-century has brought "incredible change" in Catholic-Jewish relations, but "tremendous challenges face us in the coming 25 years," said Rabbi Leon Klenicki, interfaith affairs director of the Anti-Defamation League of B'nai B'rith.

In a statement from ADL headquarters in New York marking the 25th anniversary of the Second Vatican Council's historic statement on Catholic-Jewish relations, Rabbi Klenicki recalled his feelings about Catholicism at that time and the changes that occurred since then.

When "Nostra Aetate," the Vatican II document on Catholic relations with other religions, including Judaism, was being debated and voted on, he said, he was a young man from Argentina studying at Hebrew Union College Seminary in Cincinnati.

"Opinions were divided" in the Jewish community as to whether the Catholic Church would ever "reckon with the past or face the eternal actuality of the God/Israel covenant," he said.

As a student from "overwhelmingly Catholic Argentina," he said, "I was indecisive. Bad memories came unwillingly to my mind of Catholic right-wing teachers in high school who were quite open in their anti-Semitism. Why couldn't I remember other teachers such as the Catholic philosopher who introduced me to the novels of Elie Wiesel...or the teacher who introduced me to the thought of Jacques Maritain, a great French Catholic philosopher?"

"Why, at this time, could I recall only the evil rather than the Catholic influences for good in my spiritual life?" he added.

He suggested that it was because, after "two millennia of Jewish pain and of Christian spiritual arrogance," Jews had become "habituated to focusing on painful memories."

Since "Nostra Aetate," he said, there has been "a remarkable growth in spiritual richness in the relationship between Catholics and Jews."

He cited as examples the efforts of the Catholic Church to eliminate anti-Semitic interpretations of Scripture, to recognize the permanent nature of God's covenant with the Jewish people and to discover the riches of Judaism.

Looking at the future, he said both sides still face challenges.

"The challenge for the Church is to continue to implement these official documents, recommendations and condemnations of anti-Semitism so that they reach Catholics in the pews, in the streets and in every walk of life," he said.

The challenge for the Jews, he said, is "to understand Christianity."

"Should we continue to focus on images of the past, memories of events that we never experienced in our own generation?" he asked. "Can we deny Christian repentance and the signs of friendship? Or can we finally acknowledge Christianity as a legitimate faith commitment that has brought millions of people to God, and as a partner in hope?"

—CNS

or the turbulent years since the end of the Second Vatican Council.

German Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, said the post-conciliar priesthood was "in crisis."

Cardinal Willebrands, meanwhile, warned against "nostalgia" for a pre-conciliar golden age.

Both men spoke Oct. 1, prior to the start of debate on priestly formation, at a special ceremony to mark the 25th anniversary of the Synod of Bishops, established by Pope Paul VI in 1965.

The overall tone of the priestly formation debates was set by Cardinal Lucas Moreira Neves of Sao Salvador da Bahia, Brazil, papally appointed recording secretary, responsible for giving orientation to synod discussions.

Delegates should concentrate on strengthening spiritual formation rather than arguing over priestly celibacy, ordaining women and assigning ministerial tasks to laicized married priests, he said.

Without solid spiritual formation, "bishops risk laying hands on good and nice pagans," he said Oct. 2.

Delegates generally followed his advice as speakers moved into the second week of discussions.

Cardinal Joseph L. Bernardin of Chicago asked for ways of making the positive values of celibacy better understood in societies where "celibacy often appears unattractive and, indeed, unattainable."

Some priests "who have made the commitment say they did so under constraint, because it was a necessary condition for ordination," he said.

Several delegates asked for better sexual screening methods of seminarians and better programs to deal with sexual problems.

Several delegates, such as Bishop Lawrence Burke of Nassau Bahamas questioned whether

Protest at Synod

Patriarch decries killings in Jerusalem

The killing of 19 Palestinians during a confrontation between rock-throwing Palestinians and Israeli police was denounced at the Synod of Bishops by Latin-rite Patriarch Michel Sabbah of Jerusalem.

"As one of the fathers and patriarchs of Jerusalem, I express my deep displeasure over the violence and injustice which continues to be seen in Jerusalem," he said Oct. 9 before reading his prepared synod speech.

Referring to the "very recent outbreak of violence which occurred yesterday morning," he expressed hope "that Jerusalem recover its essential vocation and once again become the holy city, the city of peace," he said.

Patriarch Sabbah's statement on the violence was released at the Vatican. He spoke the day after a crowd of Palestinians on Jerusalem's Temple Mount hurled stones at Jewish worshippers at the nearby Western Wall.

Israeli police opened fire, causing the worst bloodshed in Jerusalem since the zone, sacred to Muslims and Jews, was captured by Israel in 1967. An estimated 150 people were wounded by the gunfire.

The Temple Mount holds the Dome of the Rock, the third holiest shrine in Islam. It is the spot from where Muslim tradition says Mohammed ascended to heaven.

The Western Wall is a traditional Jewish prayer site, associated with the Temple of Jerusalem.

The area also is sacred to Christians, because nearby is the Church of the Holy Sepulcher, said

to cover the place where Christ died on the cross and his tomb.

The violence occurred on the Feast of Tabernacles, a major Jewish holiday known for its pilgrimage to the Western Wall. The holiday has been a past source of tensions between Jews and Muslims, following attempts by some Jews to lay the foundation stone for a Jewish temple that would eventually replace the Muslim religious site.

—CNS

New Code Completed For Eastern Churches

Pope John Paul II announced that after decades of preparation, the new Code of Canon Law for Eastern Churches was ready for publication.

The pope said he planned to promulgate the code during a ceremony Oct. 18, the feast of St. Luke. He said he planned to officially present it to the Synod of Bishops Oct. 25. The synod, which includes Latin- and Eastern-rite bishops, was meeting in Rome to discuss priestly formation.

The pope, speaking Oct. 7 during a midday blessing, said he hoped the Eastern code would "help the venerated Churches of the East to renew, in the clarity and calmness of order, a renewed apostolic effort."

The Eastern-rite code of Church law follows the publication in 1983 of a reformed Latin-rite code, and has been long-awaited by Eastern Catholic Churches.

—CNS

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October 9, 1990, Tuesday, BC cycle

LENGTH: 210 words

HEADLINE: VATICAN PAPER CONDEMNS KILLING OF PROTESTERS IN JERUSALEM

DATELINE: VATICAN CITY, Oct 9

KEYWORD:
ISRAEL-VATICAN

BODY:

The Vatican City's daily newspaper L'Osservatore Romano on Tuesday expressed indignation over the killing of at least 19 Palestinians by Israeli police in Jerusalem.

The police opened fire on Monday on Palestinian protesters who attacked Jewish worshippers at Jerusalem's Temple Mount, which both Arabs and Jews hold sacred.

"The brutal violence perpetrated against people whose basic rights have been violated gives rise to the strongest indignation." L'Osservatore said in a

(c) 1990 Reuters; October 9, 1990

front-page editorial.

"The indiscriminate killing of citizens offends the entire human community.

"It is an action against man and against peace that must be firmly condemned."

L'Osservatore said the international community hoped "all those responsible would make sincere and new efforts for a solution to the Palestinian problem."

The Italian government also condemned the attack.

"In the light of the unacceptable behaviour of the Israeli police, Italy condemns the resort to a disproportionate use of force by Israel towards the Palestinian community," a Foreign Ministry statement said.

The 12-state European Community which Italy currently chairs earlier condemned Israel for excessive use of force and called for a United Nations peace conference on the Middle East.

SUBJECT:
POLITICS

POPE-AUDIENCE Sept. 26, 1990 (360 words)

POPE SAYS MURDER OF INNOCENT JEWS SANCTIFIED POLAND

By Agostino Bono

Catholic News Service

VATICAN CITY (CNS) -- Poland was sanctified by the millions of innocent Jews murdered in Nazi-run Polish concentration camps, said Pope John Paul II.

The Polish-born pope deplored the killings, noting that Christians and Jews walked "arm in arm" in Poland for generations prior to the Nazi German occupation during World War II.

"The assassins did all this on our land, perhaps to cover it with infamy," he said in a talk to 700 Poles attending his Sept. 26 weekly general audience.

"But you cannot cover a land with infamy by killing innocent victims," the pope said.

"Through such deaths, this land becomes a holy object," he added.

The talk was one of the strongest by the pope in describing the sufferings of Jews in Nazi-controlled Poland.

"First they were marked by a special insignia, and then thrown into ghettos in isolated neighborhoods," he said.

"Then they were taken to gas chambers, where they died" just because they were Jews, he added.

The pope did not mention the word "Jews," referring to them as "the people of the patriarchs, Moses and the prophets, the inheritors of the faith of Abraham."

He also did not mention the Auschwitz concentration camp, nor the Jewish criticisms over the presence of a Carmelite convent on the periphery of the Holocaust site. Auschwitz was the main concentration camp in Poland, where an estimated 2.5 million Jews were killed.

Many international Jewish groups said the presence of the Carmelite nuns detracted from the significance of the camp as a holy place to Judaism.

The Vatican supports an agreement by European Catholic and Jewish leaders to move the convent to another site near Auschwitz. Work has begun at the new site, but Jewish leaders have complained about construction delays and the failure to meet agreed-upon deadlines for the transferral.

In a brief talk to Norwegian bankers at the general audience, the pope praised savings accounts.

"In your daily work, you induce people to provide for the future thorough savings. This is a good thing. In the Gospel, Jesus also invites us to accumulate riches before God," the pope said.

♦ ♦ ♦

'We Must Free God'

Wiesel critical but optimistic at Fordham conference on Catholic-Jewish relations

By LISA DiCERTO

Elie Wiesel, the Nobel Peace Prize-winning author on the Holocaust, often inspires awe. The opening of a Sept. 11 and 12 Fordham University conference marking the 25th anniversary of *Nostra Aetate*, the landmark Vatican II declaration on Catholic-Jewish relations, proved to be no exception.

Some 500 participants at the conference, held at Fordham's Bronx campus and co-sponsored by the American Jewish Committee, listened raptly while Wiesel, a Jew who survived internment in a Nazi concentration camp, praised the progress in Catholic-Jewish relations since the promulgation of the document.

"*Nostra Aetate*, which is a prayer for modern times, echoes the lesson of our prophets," said Wiesel. "Let us not treat God and one another as strangers in His creation. We share the same beginnings and the same responsibility for maintaining their mystery alive. Since God is God, we are all His children."

The Vatican II declaration refuted the deicide charge against the Jewish people.

Wiesel, a Boston University professor of humanities, criticized certain Church policies in the spirit, he said, "of someone who believes in building bridges." He criticized Pope John Paul II's meetings with Yasser Arafat and Kurt Waldheim and the attempt to open a Carmelite convent at Auschwitz. Wiesel said these were painful encounters in the interfaith dialogue.

He said *Nostra Aetate* omitted reference to modern Israel, a sore point among many Jews.

"What is it—what could it be—about the Jewish state that prevents the Vatican from recognizing it as a sovereign state?" he asked, adding, "Doesn't the Vatican understand its absolute importance to the Jewish people everywhere?"

The Vatican has said recognition of Israel depends on resolution of such problems as Palestinian rights, the status of Jerusalem and the



CNY/Chris Sheridan

WORDS OF HOPE—Elie Wiesel, scholar of the Holocaust and concentration camp survivor, urged cooperation between Catholics and Jews in address at Fordham conference.

Lebanon.

Despite his criticisms, Wiesel expressed optimism about Catholic-Jewish relations, urging a common effort to fight violence, drugs, disease and crime. He expressed special concern about religious fanatics and fundamentalists, adding that extremists in his own community would condemn his presence at the conference.

"For the fanatic we are all second-class believers. The fanatic believes that his or her faith is superior to everyone else's and that God listens to him or her alone," said Wiesel. He added that

clared, "We must free God from prison."

Following Wiesel's address, Father Joseph A. O'Hare, S.J., president of Fordham, awarded him an honorary degree of Doctor of Humane Letters.

"Having lived through the dark night, when God was silent and hidden," said Father O'Hare, "Elie Wiesel has echoed the call of the covenant to create a human world, in which our care for one another creates a shelter where God's presence becomes more luminous in the dignity of the human person."

Other conference speakers echoed Wiesel's call for greater understanding between Catholics and Jews.

Eugene J. Fisher, director of national interreligious affairs for the National Conference of Catholic Bishops, compared his hopes for positive perceptions of Judaism and Catholicism to the futuristic architecture of the geodesic dome. "This would be a structure of tranquility and harmony not only with the environment but one which will be seen to have many facets, the various world religions, interlocking to create a satisfying wholeness," he said.

Rabbi A. James Rudin, Fisher's counterpart with the American Jewish Congress, supported Fisher's points but cautioned that during these encounters each side must accept the other. "Catholics can't invent the kind of Jews they want to dialogue with. Jews can't invent Catholics," he said, adding that "if you invent someone, you have a monologue, not a dialogue."

During two workshop sessions participants chose from a diverse menu of topics. There were discussions of first-century Christian and Hebrew texts to discover why the early Church broke with the Jewish community; the prospects for stronger ties among Jews, Catholics and Muslims in the next quarter century; and the effect *Nostra Aetate* has had on Catholic religious teaching.

Tracy Early of Catholic News Service contributed

Forgotten?

Palestinians ignored, says Jerusalem patriarch

Palestinians who live in Israeli-occupied territories feel the world has ignored their plight in its rush to condemn Iraqi leader Saddam Hussein, Jerusalem's Latin-rite patriarch said.

Patriarch Michel Sabbah said that if there really is an interest for justice in the Persian Gulf, it should also extend to the West Bank and other territories occupied by Israel since the 1967 war. He made the remarks in an interview published Sept. 14 by the Italian Catholic newspaper, *Avvenire*.

The patriarch said that while Europeans see "nothing good" in the Iraqi leader, who invaded and annexed Kuwait in early August, the Arab perspective was very different. Arab governments are divided on the policies of Saddam Hussein, he said, but "here the people—all the Arab people—are with him."

"People here say: If the world is so interested in justice, why must it be done so quickly in Kuwait, and why has it never been done here, where we have occupation?" he said.

"Either it's a question of justice or a question of oil," the patriarch said.

"If it's a question of justice, all Arabs are for justice: Iraq should not take Kuwait and occupy it militarily—just as Israel occupies the Palestinian territories," he said.

The patriarch said he hoped the Persian Gulf crisis would make the world more aware of the situation of Palestinians in the occupied territories.

"In that case, we, too, will say thank you to Saddam Hussein," he said.

Israel expanded its territory by 200 percent during the 1967 war against Syria, Jordan and Egypt. It has held and settled much of that land in the years that followed. Since 1987, Palestinians in Gaza and the West Bank have staged an uprising to force their demand for an autonomous Palestinian homeland. Hundreds of Palestinians and a smaller number of Israelis have died in the clashes.

Patriarch Sabbah said there were currently about 10,000 political prisoners in the occupied territories.

—CNS

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O F F I C I A L
D O C U M E N T A T I O N

on

CATHOLIC - JEWISH RELATIONS, 1965 - 1990

After the II Vatican Council and with particular reference to the Pontificate of Pope John Paul II in years 1965-1990 following the visit to the Roman Synagogue (April 13, 1986)

1. INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE,

"Fifteen Years of Dialogue, 1970-1985", Pontifical Lateran University-Libreria Editrice Vaticana 1986, pp. XXXII, 325

The volume contains:

- II Vatican Council, "Nostra aetate" nr. 4 (October 26, 1965)
- Commission for Religious Relations with the Jews,
"Guidelines and Suggestions", 1974
"Notes on the Correct Way...", 1985
- Papers of the 12 meetings of the "International Catholic-Jewish Liaison Committee, 1970-1985
- Relevant speeches of Popes Paul VI and John Paul II on Jews and Judaism, including the address at the Roman Synagogue

2. "Information Service", 1 (1967) - ...last issue 71 (1989)

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Bulletin of the Secretariat for Promoting Christian Unity (since 1989: Pontifical Council for Promoting Christian Unity)

- The Bulletin contains the texts of Pontifical addresses on Jews and Judaism and other relevant official information from the Holy See on this theme

✓ 3. OFFICIAL DOCUMENTATION (1986-1990)

copies of the following texts are enclosed here:

1. Evaluation of the "Notes..." and report on the 12th meeting of the ILC (cf: IS 61: 143)

2. JOHN PAUL II to the Jewish Community, Lyons, October 7, 1986
(cf: IS 52: 203)
3. JOHN PAUL II to the Jewish Community, Sydney, November 25, 1985
(cf: IS 52: 204-205)
4. JOHN PAUL II, Homily at the Chiesa del Gesù, December 31, 1985
(cf: IS 52: 205)
5. JOHN PAUL II, at the II Int. Cath.-Jewish Theological Colloquium,
November 5, 1985 (cf. IS 53: 18)
6. JOHN PAUL II, to Diplomatic Corps, January 1, 1987
(cf. IS 54: 71)
7. JOHN PAUL II, to Jewish representatives, Buenos Aires, April 9, 1987
(cf. IS 54: 71)
8. JOHN PAUL II, to the Central Committee of German Catholics, April
30, 1987 (cf. IS 54: 71)
9. JOHN PAUL II, to the Jewish Central Council, Cologne, May 1, 1987
(cf. IS 54: 71-72)
10. JOHN PAUL II, Homily at the beatification of Edith Stein, Cologne,
May 1, 1987 (cf. IS 54: 72-75)
11. JOHN PAUL II, to the Jewish leaders, Warsaw, June 14, 1987
(cf. IS 54: 75-76)
12. JOHN PAUL II, Letter to Arch. John May, August 8, 1987
(cf. IS 54: 78-79)
13. JOHN PAUL II, Meeting with IJCIC delegates, Castel Gandolfo, Septem-
ber 1, 1987 (report) (cf. IS 54: 80-81)
14. JOHN PAUL II, to the Jewish Leaders, Miami, September 11, 1987
(cf. IS 55: 116-118)
15. JOHN PAUL II, Meeting with interreligious leaders, Los Angeles,
September 16, 1987 (cf. IS 55: 120)
16. JOHN PAUL II, General audience, September 23, 1987
(cf. IS 55: 120)
17. JOHN PAUL II, to Leaders of the Jewish Community, Vienna, June 24,
1988 (cf. IS 56: 170-172)
18. JOHN PAUL II, General audience, July 6, 1988 (cf. IS 56: 172)
19. JOHN PAUL II, General audience, September 28, 1988
(cf. IS 56: 172)
20. JOHN PAUL II, to Jewish Leaders, Strasbourg, October 9, 1988
(cf. IS 59: 24-25)
21. JOHN PAUL II, Letter to Director of Vatican Observatory, September
1987 (cf. IS 59: 25)

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22. JOHN PAUL II, Message to the Polish Episcopal Conference, August 25, 1969 (cf. IS 71: 138)
23. JOHN PAUL II, Apostolic Letter, August 27, 1969 (cf. IS 71: 138)
24. JOHN PAUL II, to Representatives of the United Bible Societies, October 25, 1969 (cf. IS 71: 139)
25. JOHN PAUL II, Encyclical Letter "Sollicitudo rei socialis", December 30, 1987 (nr. 47)
26. JOHN PAUL II, General audience, August 16, 1989 (cf. Osserv.Romano, Weekly ed. N. 34)
27. JOHN PAUL II, to the Jewish Leaders, Mexico City, May 9, 1990 (cf. Osserv.Romano, 11.V.90)
- 27 bis. JOHN PAUL II, for the extraordinary Bishops' Synod, June 5, 1990
----- other relevant documentation -----
28. II INTERN. CATH.-JEWISH THEOLOGICAL COLLOQUIUM, Rome, November 4-5, 1986 - Report and Card. Willebrands' remarks (cf. IS 63: 15-16)
29. J. WILLEBRANDS, Letter to Rabbi Mordechai Waxman, July 2, 1987 (cf. IS 64: 77-78)
30. J. WILLEBRANDS, Address at the meeting with IJCIC delegates, Rome, August 31, 1987 (cf. IS: 79-80)
31. PLENARY OF THE SECRETARIAT FOR CHRISTIAN UNITY, February 1-6, 1988, Report of the Commission (cf. IS 67: 88-89) -
32. J. WILLEBRANDS, "Relations between the Church and Judaism", March 22, 1968 (cf. IS 68: 165-168)
33. J. WILLEBRANDS, "Witnesses to the Living God", San Paulo, June 11, 1989 (cf. IS 70: 75-76)
34. J. WILLEBRANDS, Address at the IJCIC reception, New York, May 16, 1989 (cf. IS 70: 76-78)
35. J. WILLEBRANDS, Statement on Auschwitz controversy, September 18, 1989 (cf. IS 70: 78)
36. J. WILLEBRANDS, "Jews and Christian at Auschwitz" (cf. IS 70: 78-79) -
37. PONTIFICAL COMMISSION "Iustitia et Pax", The Church and Racism, November 3, 1968, nrr. 2; 5-7; 15.