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Box 33, Folder 8, John Paul II [Pope], 1978-1979.

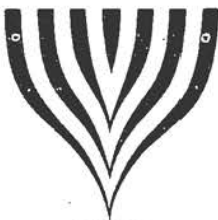


*I thought you would find
the attached interesting.*

RABBI BALFOUR BRICKNER

*Director, Department of
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NEWS RELEASE

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FOR IMMEDIATE RELEASE

THE PAPAL VISIT -- A JEWISH ASSESSMENT

by Rabbi Ealfour Brickner

Now that he has left our shores, it is both easier and more difficult to assess the impact of Pope John Paul II's visit to our country. Easier, in that we can step back a bit from the media blitz to sort out what he said in the 69 speeches and homilies he delivered while he was here; more difficult, because what he left with and for Americans, particularly for American Catholics, is not an unmixed blessing. The conservatives within the Catholic Church are generally more pleased than the smaller but growing number of liberals in his church. As one Catholic observed: "Surprise, the Pope is a Catholic."

Obviously this Pope is the kind of charismatic personality of which media superstars are made. But he is much, much more. He is a spiritual phenomenon of major proportions, a personality who can deeply inspire persons from every background, every religious persuasion, even non-believers. If he does not entirely satisfy, he surely feeds the spiritual hunger in all of us. He dramatizes what a leader with love, heart and human warmth can do to inspire people thirsty for such inspiration. The Pope's visit seemed to make us all a little more compassionate, a bit more sensitive to the God found in each of us -- and maybe, for a fleeting moment, even a bit more believing.

In his speech at Battery Park in New York, he singled out the Jewish community: "I address a special word of greeting to the leaders of the Jewish community whose presence honors me greatly."

(More)

Rabbi Brickner is director of the Interreligious Affairs Department, Union of American Hebrew Congregations.

He specifically recalled his meeting with the International Jewish Committee for Interreligious Consultations in March, 1979, at which I was privileged to be present. He thus directed world attention to the importance of that occasion: "A few months ago I met with an international group of Jewish representatives in Rome....I stated that our two communities are connected and closely related at the very level of their respective religious identities..."

He seems committed to the furthering of Catholic-Jewish communications: "We recognize with utmost clarity that the path along which we should proceed is one of fraternal dialogue and fruitful collaboration."

Colloquium Set for November 29

That fruitful collaboration is by now a clearly established process in this country. Everywhere, Catholics and Jews are in communication. A one-day colloquium on "Mission and Witness" will be held in New York on November 29th, under the joint auspices of the Department of Interreligious Affairs of the Union of American Hebrew Congregations and the Archdiocese of New York, the Dioceses of Brooklyn and Rockville Centre, L.I. and the New York Chapter of the Anti-Defamation League of B'nai B'rith. Perhaps it is meetings like these prompted his holiness to observe: "I am glad to ascertain that this same path has been followed here in the United States by large sections of both communities and their respective authorities."

Always the papal attitude toward Israel and the Middle East lurks in the shadow of our evaluative stance. Here too the Jewish community can be reasonably satisfied. In his address at the United Nations John Paul II repeated the formula first expressed at our meeting with him last spring.

"I also hope for a special statute that under international guarantees....would respect the particular nature of Jerusalem, a heritage sacred to the veneration of millions of believers of the three great monotheistic religions."

No longer is there any call for the "internationalization" of Jerusalem, which had so disturbed American friends of Israel. Some were perhaps upset when, in

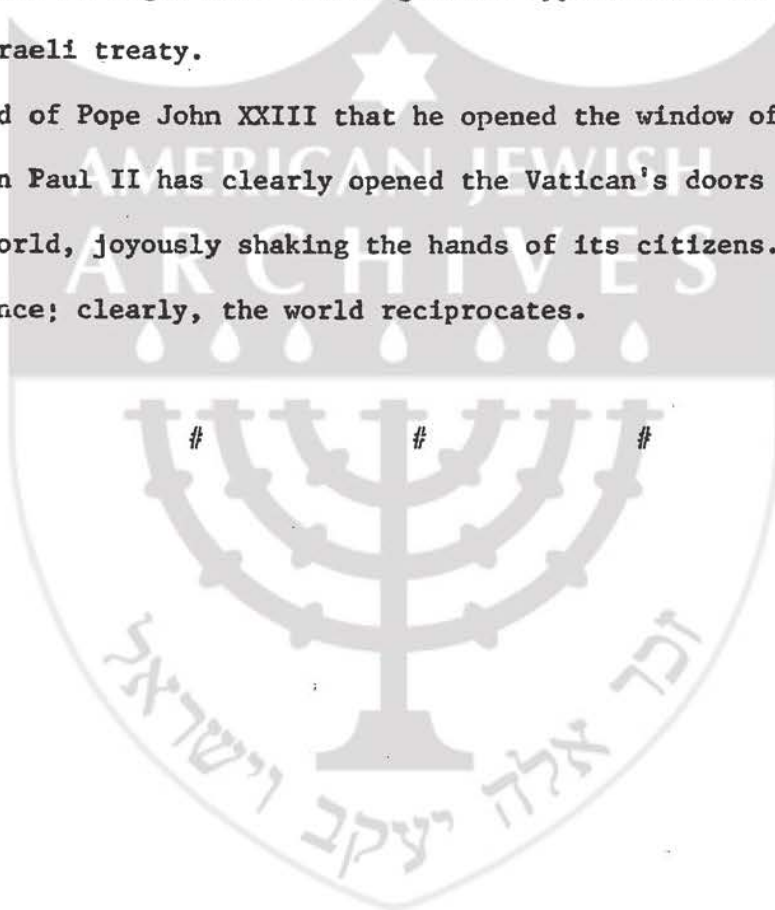
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speaking of his general desire for peace in the world, the Pope omitted any reference to Israel. In observing that peace in the Middle East must be "based on equitable recognition of the rights of all" and that it "cannot fail to include a consideration and just settlement of the Palestinian question," the Pope was in fact endorsing the view of the government of Israel as well as many Israeli and Jewish leaders, who have called for no less. Many had hoped, however, that he would have said more and that he might have voiced greater appreciation of the achievement of the Egyptian-Israeli treaty.

It was said of Pope John XXIII that he opened the window of the Vatican to the world. John Paul II has clearly opened the Vatican's doors and walked through them into the world, joyously shaking the hands of its citizens. He seems to enjoy the experience; clearly, the world reciprocates.

102279

AJP/RELN



Commentary**PONTIFF'S PILGRIMAGE TO AUSCHWITZ
IS CHRISTIAN-JEWISH TURNING POINT**

By Marc H. Tanenbaum* (6-8-79)

The pilgrimage of Pope John Paul II to Auschwitz on June 7 was a moral act of surpassing historic importance. It may well become the most significant development in the movement to advance understanding and friendship between Christians and Jews since the adoption of the Vatican Council's Declaration on Non-Christian Religions in 1965.

That assessment is based on the fact that virtually every Jew engaged in efforts to promote improved relations between Christians and Jews comes to the dialogue table with a consciousness deeply affected by the Nazi holocaust. Auschwitz, the chief Nazi death factory in which 2.8 million Jews and a million non-Jews were burned to death, symbolizes fatally for every Jew who lives under its shadow the loss of one-third of the Jewish people. And to the majority of American Jews -- who are descendants of European immigrant parents -- there is the constant haunting question that can never be evaded: Why were my families destroyed and why did I deserve to live? For, there but for the grace of God anyone of us American Jews could have suffered a similar fate in the gas chambers and crematoria of Auschwitz.

Auschwitz also symbolizes the silence and indifference of the world, including the majority of church leaders, to the massacre of Jews and other human beings. As Dr. Franklin Littell, the Methodist scholar, and other Christian leaders have recently asserted, Auschwitz is as much a moral and spiritual crisis in the collapse of Western Christendom -- the site of the Nazi holocaust -- as it is a continuing trauma for the Jewish people.

Over the past several decades, Jewish leaders meeting with Christian authorities have felt that, with rare exception, most Christian leaders have sought to avoid facing the actuality of the horrors of the Nazi holocaust and, in particular, its unique demonic consequences for Jews. The several statements made about the Nazi nightmare by Christian leaders have frequently been couched in vague pieties or sentimental universalisms -- another illustration of "man's inhumanity to man." Given the concrete ideology of Adolf Hitler who was determined to exterminate the entire Jewish people under his control -- the "final solution" was conceived only in relation to the Jews -- such vague declarations gave more offense to the Jewish spirit than consolation.

(more)

Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, met with Pope John Paul II on March 12 during the first official meeting the pope held with Jewish leaders.

That is why the words and actions of Pope John Paul II during his visit to Auschwitz and Birkenau have had almost an electric effect in the Jewish community. In his characteristically direct and explicit manner, the pope avoided generalities and spoke to the Jewish soul as much as he did to the Catholic peoples of the world:

"In particular, I pause with you before the inscription in Hebrew," he said gesturing toward the memorial plaques inscribed with Hebrew and Yiddish verses of tribute. "This inscription awakens the memory of the people whose sons and daughters were intended for total extermination. This people draws its origin from Abraham our father in faith" (thus reaffirming the common spiritual bonds in the Bible which link together Christians and Jews.)

Pope John Paul then added: "That very people that received from God the commandment 'Thou shalt not kill' itself experienced in a special measure what is meant by killing." And then, of utmost significance, the pope said:

"It is not permissible for anyone to pass by this inscription with indifference."

That is a call, without precedent except for a similar declaration by Pope John XXIII in 1960, for an end to the widespread callousness and indifference to the suffering and destruction that the Nazis inflicted on the Jews and five million other human beings. And implicit in that papal statement is a call today to humanity at large to end its similar indifference to the epidemic of dehumanization in the world -- to stand against the massacres, the torture, and violence suffered by the Vietnamese boat people, the Cambodians, the Lebanese, the Ugandans, the Nicaraguans, the South Africans, the oppressed Jews and Christians in the Soviet Union.

When Jews speak to Christians about Auschwitz, they are not interested in invoking collective guilt; they are interested in a response of collective responsibility. Pope John Paul, kneeling before the death wall of Auschwitz, did just that, and that one gesture of healing may decisively affect the entire future course of Jewish-Christian relations in our lifetime.

Jewish leaders praise the Pope's Auschwitz sermon

By MEL JUFFE

THE AMERICAN Jewish Committee today cabled Pope John Paul II to hail the Pontiff's historic remarks about the Jewish victims of the Nazi concentration camp of Auschwitz.

John Paul's sermon yesterday at the death camp complex in Poland was enthusiastically praised as "a major document of really historic dimensions" by Rabbi Marc H. Tanenbaum, a leading authority on Vatican-Jewish relations.

"With the possible exception only of Pope John XXIII," said Tanenbaum, "he is the first pope in modern history who has reacted in conscience and in a direct, explicit way to the magnitude of the suffering of the six million Jewish victims of Nazism."

John Paul, who studied for the priesthood in secret while working in a German forced-labor project in Poland, singled out the sufferings of the Jews, who made up the majority of Auschwitz's four million victims.

His visit to Auschwitz, where Catholic priests were second in number only to Jews as Nazi victims, was the first by a reigning pontiff.

"In particular I pause with you before the inscription in Hebrew," said John Paul, gesturing toward a memorial plaque.

"This inscription awakens the memory of the people whose sons and daughters were intended for total extermination."

"This people draws its origin from Abraham, our father in faith, as was expressed by Paul of Tarsus," John Paul said.

(The pope at that point in his homily, said Tanenbaum, who was the only rabbi present as a consultant during Vatican Council II, was using "theological language to describe the rootedness of Christianity in Judaism and the common spiritual bonds that link Christians and Jews. It is a deeply emotional way of expressing solidarity.")

John Paul went on: "Thou, very people that received from God the commandment 'Thou shalt not kill' itself experienced in a special

What the telegram said

National Inter-religious Director of the American Jewish Committee

The American Jewish Committee is deeply moved and heartened by the words and symbolic acts of Your Holiness in honoring the memory of the millions of victims of Nazi beastiality, in particular the nearly 3,000,000 Jews whose lives were destroyed in the crematoria of Auschwitz.

Your reverent kneeling before the Hebrew and other inscriptions and your rejection of indifference to the killing of millions of Jews and other human beings in Auschwitz — the vilest and most inhuman death camp of all the Nazi murder factories — is a powerful symbol of moral conscience that is of historic magnitude.

Your rejection of hatred and prejudice against all people, your courageous affirmation of religious liberty and human rights for all members of God's human family deserve our most heartfelt and appreciative response.

Respectfully,
Rabbi Marc H. Tanenbaum

measure what is meant by killing.

"It is not permissible for anyone to pass by this inscription with indifference."

Tanenbaum, a main author of the AJC cable, said, "I find that last line a significant statement."

"In much of the dialogue that takes place between Christians and Jews — in the Vatican and elsewhere — Jewish leaders quite legitimately raise the question of why the churches stood by silently in Germany, in Poland and elsewhere when they knew the Jewish people were being systematically exterminated. Why were they so indifferent to the value of Jewish life?"

"I take this statement by Pope John Paul II as a response to those questions. He has gone on record that it is his personal policy that it is no longer permissible to pass by 'with indifference' to the slaughter of Jews or of any other human beings."

"We applaud and warmly welcome that forthright statement of conscience."

He's not only an extraordinary spiritual leader, he's also a great humanist of deep conscience. I expect he will be one of the great moral leaders in the international community in the decades ahead."

Tanenbaum was outspoken in comparing John Paul favorably with Pope Paul VI, who in 1975 "referred to the suffering of the Jewish people in only a vague and general way. Paul touched on the tragedy, but didn't penetrate to the heart of it in the way John Paul has just done."

"But part of the reason, one has to say quite frankly, is that there has been a long tradition of anti-Jewish attitudes in certain quarters of the Vatican and in parts of the Roman Catholic Church. And those with such attitudes have persistently refused to face the destructive result of anti-Semitism, especially in the Nazi holocaust."

"I regard John Paul's statement as a reversal of that tradition of indifference and a return to the compassion of Pope John XXIII."

THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: Weekend of
Nov. 3, 1978

ELECTION OF POLISH POPE OF GREAT SIGNIFICANCE FOR EASTERN EUROPE

The election of Polish Cardinal Karol Wojtyla as Pope -- John Paul II -- was viewed as an event of immense political and religious significance for all of Communist Eastern Europe.

"The selection of a man who, because of history, must inevitably be seen as a symbol of church resistance to Communist repression," said Father Joseph A. O'Hare, S.J., editor-in-chief of the Jesuit magazine America, "would almost certainly have serious political implications for the church."

Dr. Thorwald Lorenzen, professor of systematic theology at the Baptist Seminary of Ruschlikon, Switzerland, said the choice of the former Archbishop of Cracow was "prophetic," a "public acknowledgement of the church's struggle for identity and relevance in an atheistic setting."

The ascendancy of a Polish prelate -- the first in history -- to the papacy had an immediate impact on Poland's Communist regime.

The top leadership joined rejoicing Polish Catholics in hailing the choice of "a son of the Polish nation" as the new Pope and said it looked forward to improvement of relations with the Vatican.

Snapping an iron-bound censorship law against the broadcasting over radio or TV of any Mass or other form of worship, the Polish authorities allowed the new Pope's first Mass (Oct. 17), concelebrated with the cardinals in the Sistine Chapel at the close of the conclave, to be aired for about 20 minutes on national, state-run television.

Polish President Henryk Jablonski headed a state delegation to Pope John Paul's investiture ceremonies in St. Peter's Square Oct. 22.

And again, the Warsaw regime permitted live television coverage of the inaugural event over the national network.

But, in an action indicative of the regime's ambivalence, it eliminated the Polish translation of that part of the Pope's sermon in which he made a forceful plea for religious freedom.

"Open wide the doors for Christ," the Pope urged. "Open to His saving power the boundaries of states, economic and political systems, the vast fields of culture, civilization, and development. Do not be afraid."

Viewers in Poland heard the rest of the pontiff's address, but not that part.

The Soviet Union, the power behind Poland, took special notice of the new Pope, in contrast to the way it handled the news of the election of his predecessor, Pope John Paul I.

Soviet television gave full coverage to the newly-elected Polish Pope's first public appearance -- on the balcony of St. Peter's Basilica, shortly after his election on Oct. 16, smiling and waving to a welcoming crowd of some 100,000 people.

When John Paul II's predecessor, John Paul I, was elected, Soviet television confined itself to a terse announcement.

Several newspapers in the Soviet Union also published stories about the selection of John Paul II, again, in contrast to the way they handled the election of John Paul I, either ignoring it or simply mentioning the bare fact.

In similar fashion elsewhere in Eastern Europe, newspapers carried front-page reports of the news of John Paul II's election.

Patriarch Pimen of the Russian Orthodox Church, not unexpectedly, sent a warm message of congratulations to John Paul II, wishing the new pontiff "a long and happy pontificate."

Significantly, Soviet Communist Party Chief, Leonid I. Brezhnev, who took no official notice of the election of John Paul I, sent a congratulatory message to John Paul II, expressing wishes "for fruitful activity in the interest of the relaxation of international tensions and of friendship and peace among peoples."

East Germany's Communist Party leader Erich Honecker also sent a congratulatory message to the Vatican on the election of John Paul II, voicing a hope for world peace.

The first reactions of some of Eastern Europe's Communist leadership to Pope John Paul II highlight the differences between the plight of Catholics, and other believers, under the first decade of Communist rule and the measure of tolerance that has increasingly replaced bitter confrontation of the past.

Today's delicate balance of church-state relations in some of the Eastern European nations is primarily due, according to some observers, to the Communists' grudging acknowledgement that the church cannot be destroyed by decree.

"By the mid-'50s, it was perfectly clear to the Communists that their hard-line policy was failing," says the Rev. Michael Bourdeaux, a British Anglican priest-expert on religion behind the Iron Curtain. "Where the persecution was greatest, there you had the greatest faith."

Official policies toward the church vary widely from country to country in Eastern Europe, and in some, like Albania, which declared itself to be the world's first totally atheist state in 1961, the jackboot remains firmly planted.

Nevertheless, thanks in part, some observers believe, to the Vatican's "ostpolitik," or rapprochement with countries in the Soviet bloc, church-state relations have entered a period of wary accommodation.

This is seen to be especially true of Pope John Paul II's homeland, where the Catholic Church can claim the respect and allegiance of well over 90 per cent of the 34.5 million population.

While the Warsaw government has yet to respond to the Catholic Church hierarchy's repeated demands for an easing of state censorship, access by the Church to the mass media, and for permission for more churches, the government is well aware that it needs the cooperation of the Church.

The Church is deeply rooted among Poland's working and farming people. The government knows this and realizes that it needs all the responsible support it can get amid accumulating economic problems, deepseated public unrest, and demands for more freedom.

Despite its power, the Church has used it moderately, accepting some cooperation with the regime in the interest of the nation. For example, after the worker riots of 1976 over proposed higher food prices, the Catholic bishops played a key conciliatory role and helped to restore calm in the country where twice in two decades worker uprisings have overturned governments.

Yugoslavia under Marshal Tito, who was received at the Vatican by Pope Paul VI, is the only Eastern Communist nation to maintain full diplomatic relations with the Vatican -- although Roman Catholics are outnumbered by members of the Serbian-Orthodox Church, the nation's largest religious body.

While there are no official restraints in Yugoslavia on individual worship, it is taken for granted that practicing believers stand far less chance of getting a good job, or of being promoted, or of getting admitted to universities than non-churchgoers.

In Hungary, every Catholic diocese now has a bishop for the first time since 1948. Two years ago, a Hungarian cardinal (Laszlo Lekai) was installed as Primate of Hungary with full government recognition.

Today, both the Hungarian regime and Rome acknowledge a remarkably harmonious relationship. And last year, even so fervent an anti-Communist as evangelist Billy Graham was able to make an extensive preaching tour of Hungary's Baptist churches.

On his second mission to Eastern Europe, to Poland itself, Mr. Graham had the same latitude as in Hungary and equally enthusiastic audiences, some in Catholic churches, on the very eve of Pope John Paul II's election.

Early in 1978, East Germany, until then one of the Soviet bloc's most implacable anti-religious powers, began a series of gestures to its large Lutheran communities.

Meeting with representatives of the principal Protestant denominations which claim 9.5 million followers among 17 million people, party chief Eric Honecker pledged every citizen of "world outlook and religious belief" equal opportunity to develop talents and personality.

This was seen as a tacit admission of previous discrimination against believers in education and careers.

Czechoslovakia, Romania, and Bulgaria, however, still balk at genuine religious freedom, as, of course, does the Soviet Union -- despite constitutional guarantees.

The world waits to see what, precisely, will be the impact on Eastern European politics of a Pope from the Soviet bloc, the first to come from a nation under Communist rule.

-- Laurence Mullin

Studium NEWS ABSTRACTS

ISSUED BY
THE NORTH AMERICAN STUDY CENTER FOR POLISH AFFAIRS
P. O. BOX 7392, ANN ARBOR, MICHIGAN 48107

Vol. 3

JULY 1979

No. 3

POLAND'S SPIRIT UPLIFTED, AMERICAN JEWISH ITS ECONOMY MISMANAGED

From the moment that John Paul II emerged from the jet which brought him home to his native soil, Poland was his and his alone. At least it seemed that way to the vast crowds of Poles who came to see and hear the former cardinal of Cracow who, less than one year ago, was elevated to the see of St. Peter. Never before had so many turned out for a visiting dignitary, not even De Gaulle. Khrushchev, who holds the record among Soviet leaders as a drawer of crowds, could not come close even with the help of the Party machine.

"THIS POLISH POPE, THIS SLAVIC POPE"

When in Poland the Pontiff referred to himself as "this Polish Pope, this Slavic Pope" as a way of stressing his personal identification with the Catholics of his country and with the faithful throughout Eastern Europe. He has repeatedly spoken of the spiritual unity of the region and referred specifically to the Christian traditions of Czechoslovakia, Lithuania, and

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Croatia. He has announced the creation of an unnamed cardinal "of the heart" most probably from among the persecuted Lithuanian clergy. The response from Catholics in the Soviet bloc has shown that if there were a free contest between the Christian and Marxian views of the world, not a single Communist government would remain.

Sometimes the Pope's special identification with the region from which he came has been mistaken as a return to the old dichotomous Cold War view of the world. When, for example, he warned the clergy of Latin America against alliance with revolutionary Marxism and the so-called liberation theology, there were those who misinterpreted his stand as a retreat from the quest for social justice. As his writings show, the former Cardinal Karol Wojtyla is no friend of capitalism, and those who are familiar with his work have stressed that he sees capitalism as a greater threat to Christianity than the avowed atheism of Marxism. Both as a cardinal and as Pope, he has emphasized the Church's responsibility to fight for human rights and social justice. His insistence that Catholicism must not identify itself with any specific social or political system is a reflection of his intimate experience with life under a Communist government. It has shown him that imperialism and violations of human rights can take place under the banner of socialism as well as under the flag of capitalism.

The Polish pontiff can be understood only within the context of the national traditions in which he has steeped himself. All parallels with so unique a figure are inexact, but one is reminded of other Poles who in times when their nation was dominated from without championed its cause from a foreign platform. There is perhaps in him a touch of Adam Czartoryski, the Polish prince who as architect of the foreign policy of Tsar Alexander I, at the Congress of Vienna engineered the reestablishment of a Polish kingdom under the scepter of his enlightened autocrat. The Pope is perhaps even closer to the spirit of the exiled revolutionaries of the nineteenth century, men like Marx's friend Józef Bem who identified Poland's liberation with the liberation of all oppressed peoples and risked his life for the cause of Hungarian independence in 1849. Yet John Paul II is the antithesis of aristocrats like Czartoryski who put their faith in foreign governments and of

those like Bem who places his hopes in doctrines of world revolutionary conflagration. A man who is equally at home with simple working people and the philosophical vagaries of Husserl, we have not seen his like before.

Both Czartoryski and Bem placed their faith in transitory circumstances which ultimately betrayed their promise, but Catholicism has been identified with the Polish nation since that nation first came upon the stage of history. Czartoryski became an exile and saw the Congress Kingdom of Poland reduced to the status of a Russian province. Bem was more fortunate; he did not live to see revolutionary Marxism transformed by the time it came to Poland into a cloak for a new Soviet Russian imperialism. The Catholic Church and the Polish nation have given each other succor since the Middle Ages when they struggled side by side against the hegemonic pretensions of the Holy Roman Emperors. When Poland's state disappeared from the map of Europe, the Catholic Church remained an institution which united Poles across the political borders which divided them. Now, when Poland lives under an officially atheistic regime dependent upon the military power of the Soviet Union, the church is the most important body in Poland which helps society defend itself from the state's pretensions to spiritual as well as temporal hegemony. For nine centuries since the death of St. Stanisław, the church has been a body through which the Polish nation has been able to defend the qualities of justice and humanity against the assaults of a long line of temporal powers. During his return home, the Pope declared that Poland's history cannot be understood without reference to the role of the church. Anyone even remotely familiar with that history is compelled by the facts to agree.

THE REGIME AND THE PAPAL VISIT

Clearly the regime would have preferred that the Pope had stayed in Rome. They prevented Pope Paul VI from making the trip, but to have done the same to a Polish Pope would have strained the delicate relations between the government and the nation to the breaking point. The 90% of Poland's inhabitants who are Catholics would simply not have permitted it. Consequently, the regime had little choice but to make the best of it, trying to paint a rosy picture of religious tolerance, while maximizing their hard currency

earnings in the bargain. The prices which the influx of foreigners had to pay for food, lodging, and other necessities were doubled. Only the most strenuous objections of the foreign press corps forced the regime to abandon its plan to charge visiting journalists a \$350 accreditation fee. The government even printed up millions of postage stamps to commemorate the visit: philatelists are always good for a little extra cash.

At the same time, the regime tried to minimize the political impact of the visit. "Nothing is going to change," official spokesmen announced. For the benefit of indolent reporters, the Polish Press Agency passed out stories on each day's events, so that a correspondent could wire home an account pleasing to the government without having to take the trouble to put ink to paper. The papal itinerary was circumscribed so as to avoid the embarrassment of a Pontiff being greeted by the traditionally devout miners of Silesia. It would not do for the foreign press to see workers who are obviously more loyal to the church than to the self-styled workers' state. Even a hunger strike proclaimed by Kazimierz Świtoń, a Silesian miner prominent in the struggle for trade union rights, could not budge the regime on this point.

THE CHURCH AND THE NATION

Poland has given the lie to Marxist dogmas about the disappearance of religion under what passes for socialism. A new militancy of the faithful has become manifest through the illegal construction of churches and the creation of Committees of Believers' Self-Defense, but it is among youth that the most militant Catholics are found today. Despite the Pope's caution in keeping his criticisms of the regime within acceptable Aesopian bounds and the regime's attempt to portray the visit as a purely religious affair devoid of political content, Poles identify themselves with the Church more strongly than ever before. They do this because to be Catholic is more than to be religious: it is a way to assert one's identity as a Pole.

A person associated with the STUDIUM who was recently in Poland was approached by two unknown men who placed a document under his arm. When he was able to examine it, he discovered that he had been given an English edition

of the May issue of Głos, an uncensored monthly published by the Committee for the Self-Defense of Society (KSS/KOR). KOR has always been an organization of democratic socialists who have kept the Church at arms length, but this issue was given over entirely to the papal visit and church-state relations. Its lead editorial described the feeling of hope which the papal visit has given all nationally conscious Poles:

As a result Poles will in great numbers identify themselves in public life with the Roman Catholic Church. People will more often identify themselves as Catholics although up to now the authorities have treated believers as second-rate citizens. Now Catholicism will also become a way of asserting one's identification with the Polish Pope, who will be the embodiment of hitherto scattered emotions, hopes, and desires. Religious phenomena are never isolated from social phenomena especially in Poland where the Roman Catholic Church is the most powerful institution independent of the Communist government; it is the symbol and guarantor of the endangered identity of the nation...It is likely that ...the papal visit...may move the deepest layers of national consciousness.

If the citizens of Poland have anything to say about it, Poland is his and he is Poland's.

THANK YOU WHOEVER YOU ARE! The item quoted at the end of the preceding article was given a person associated with STUDIUM by two strangers who walked up to him on the street. The issue of Głos also dealt with the question of church-state relations in depth, and we feel it our duty to our readers as well as to the document's authors and donors to describe more fully its contents.

The Głos issue summed up the state of temporal-secular relations with two highly revealing quotations. The first was taken from a pastoral letter issued by the Conference of the Episcopate on October 28, 1976:

The pressure of the working conditions of the Church is extremely heartbreaking. The political program of laicization becomes more and more intense. It is intended to be introduced by stages so that society will be unable to see that it is subject to the guided process of destroying the faith.

The second quotation is from Kazimierz Kąkol, head of the Office for Religious Beliefs and the Communist official most responsible for relations with the church. In May 1976, he said:

...even though as minister I have to smile to win confidence, being a communist I shall fight without rest against religion and against the Church from every possible point of view.

Albert Świecki, in an article entitled "The Episcopate and the Government," persuasively argued that the regime's present attempt to give the impression that the church and state are cooperating more than they conflict with each other is just that sort of smiling to win confidence. The Catholic majority has still not been given equal rights. Ludwik Dorn describes the Polish nation's fight for the construction of new churches despite government prohibitions. In another article, Dorn dealt with the issue of the Pope's desire to visit Silesia, a region which is perhaps more devout than the rest of Poland and the regime's refusal to let him do so. Other articles deal with topics such as Switon's hunger strike, the restriction of the circulation of religious publications, and other related issues. Copies may be obtained at the cost of duplication by writing STUDIUM NEWS ABSTRACTS.

~~STUDIUM PROTESTS HELSINKI VIOLATIONS A spokesman for the North American Study Center for Polish Affairs on July 9 issued a protest to Secretary of State Cyrus Vance in connection with three recent violations of the Helsinki Accord by the Polish government: 1) the suspension of 14 students from the University of Wrocław for their participation in the Student Solidarity Committee, 2) the repeated denial of a passport to Dr. Stanisław Barańczak who has been invited to teach at Harvard University and 3) the denial of a passport to Professor Władysław Bartoszewski on the eve of his scheduled departure to lecture on Polish-Jewish relations in the United States and Italy. Poland has signed the Helsinki Agreements which provide for the free exchange of ideas and the respect for human rights. We believe the United States should do something to stimulate the Polish government to live up to the obligations it has made. Remember when Jimmy Carter thought so too?~~

ISSUES DOCUMENT ON POLISH-JEWISH RELATIONS April of 1979 saw the appearance of the 32nd publication of the Alliance for Polish Independence (PPN), an underground Polish opposition organization. The document spanning 6 typewritten pages and entitled POLES - JEWS, discusses and attempts to define the role of antisemitism in contemporary Poland.

As stated by the PPN, "antisemitism is today, for the first time in Polish history, state antisemitism." It is a mistake to simply equate the policies of the Polish government with the aspirations of the nation as a whole. Strict government control of the media does not allow Polish public opinion to function normally. "Communist censorship prevents a genuine dialogue between Poles and Jews." This censorship not only encompasses all matters related to the state of Israel, but also past cases of Polish-Jewish cooperation and friendship. This is not to say that traditional Polish antisemitism is not a factor. The PPN writes, "we must clearly tell ourselves that this policy, which in and of itself seems a manifestation of lunacy, would not be possible if it could not appeal to actual historical and psychological circumstances. It is impossible to deny that Polish antisemitism is an historical fact and that the resulting bitterness, habits and complexes function today..." In the present Polish situation, however, without any sizeable Jewish population, antisemitism is being artificially promoted by government policy. "If matters were left to their natural course, the psychological roots would have died long ago."

THIRD CLASS

In searching for the government's motivation in pursuing a policy of antisemitism the PPN delineates two basic purposes. "In the hands of the PRL leadership antisemitism fulfills two functions. Internally it serves to combat the liberal and democratic tendencies pervading the society - externally, it sows distrust toward unofficial political initiatives, by covering the entire society with the odium of the antisemitic actions of the leadership itself..." The first of these functions is primarily aimed at discrediting the democratic opposition movement. "Party propagandists brand without inhibition democratic opposition activists as Jews or agents of 'international Judaism.'" The second function has its origins in World War II when the Soviets attempted to discredit the Polish underground in the eyes of the British as German collaborators and murderers of Jews. Similarly, in 1946 when the Soviets wanted to justify their occupation of Poland they attempted to discredit the Poles in the eyes of the West by having the NKVD and the Polish Secret Police (UB) organize the infamous Kielce pogrom, where tens of Jews were murdered. "Today, when the democratic opposition searches for moral support in the West, this same established pattern appears to be useful. At issue is the discrediting of true Polish aspirations..."

What then are the true aspirations of the Polish people? The PPN turns to the one source with the moral authority to speak for the Polish nation, the Church. In a letter written last October to Israel Zingman, a former student of Janusz Korczak residing in Israel, the Polish Primate, Stefan Cardinal Wyszyński wrote, "Although I realize that the building of the free state of Israel is fraught with much difficulty, effort and sacrifices, still it is only in such difficulty that a national character and its aspirations are shaped. For this reason I am happy that your nation has its state and as such within the traditional heritage of the 'House of David.'" I am expressing the hope that this building process will be permanent." In addition, the PPN document cites the recent meeting between representatives of world Jewry and Pope John Paul II. In his parting words to the group the Pontiff stressed his desire to cooperate with the Jewish leaders in combatting prejudice and discrimination.

In conclusion the document states, "Today in Poland the Jewish question exists only as a moral problem: the issue of our relation to those few Poles

of Jewish descent who live among us and the issue of respect for the memory
of the millions of our fellow inhabitants who were murdered."

MY FRIEND, THE POPE

Photo Available: C-52760

By John M. Szostak
Special to Religious News Service (8-20-79)

(Editor's Note: Mr. Szostak is a White House correspondent for 33 Polish and other ethnic publications in the United States, Canada and England. A 1967 graduate of Georgetown University, he is married, has two children and lives in Alexandria, Virginia. Pope John Paul II has asked him and the Rev. Philip S. Majka, a parish priest of the Diocese of Arlington, Va., to be "unofficial advisors to the church and civil authorities" responsible for arrangements for the pope's visit to the United States, beginning Oct. 2.)

We are living in interesting times. Little did I realize that when, in 1976, I first met Cardinal Karol Wojtyla, Archbishop of Cracow, that he would become Pope John Paul II, the first Polish pope.

To meet a pope is a rare honor, but to know a pope -- corresponding with him, working with him, and having him come to your home -- is a gift from God. With this rare gift I feel there comes an obligation to be more Christlike in one's daily life. Those who share this rare privilege of knowing the pope are in a way an extension of him.

This memorable experience can be traced back to 1967 when I became involved in Polish-American activities concerning the Catholic Church in Poland. The Rev. Philip S. Majka and I worked as a team on behalf of the Polish Catholic Episcopate. On numerous occasions, we were hosts to Polish clergy when they visited the United States. Among the visiting Polish bishops was a cardinal named Karol Wojtyla, Archbishop of Cracow.

He visited the United States in 1969 and again in 1976. The Polish-American communities that he visited received him like a true prince of the Church. On the other hand he was snubbed by some Catholic clergy as an obscure Polish cardinal. This reminded me of the Christmas story where Mary and Joseph were told by the innkeeper that there was no room for them. Little did the innkeeper realize that unto Mary, Christ the Redeemer was about to be born. Little did the Catholic clergy know that this obscure Polish cardinal would someday become pope.

I missed meeting the cardinal personally on his 1969 trip. But serving as liaison in this country for the many visiting Polish clergy, I had to write to him about one thing or another on many occasions.

On his second tour of the United States, Cardinal Wojtyla led a delegation of 10 Polish bishops to the Eucharistic Congress held in Philadelphia. My function was that of press liaison and assistant to Father Majka, who coordinated his itinerary. When the cardinal greeted me, he embraced me like a father who has not seen his son in years and said to one of his aides, "so this is the legendary John Szostak!" The cardinal asked me to call him by his first name.

While staying with the future pope in Philadelphia, I remember one morning when we were shaving together at adjoining wash basins. He showed interest in the shaving cream I was using and mentioned that Poland did not have good shaving cream. I let him sample it and he was so pleased that I gave him the entire can.

At breakfast we would sit around and discuss many things concerning the Catholic Church in America and the American way of life. He was eager to find out as much as possible of what was going on here in the United States. At one point, someone gave Cardinal Wojtyla some anti-Communist material to read and accompanied it with a warning not to take it back with him to Poland. The cardinal responded, "We (the Church) are not afraid of them. They are afraid of us."

On a bus ride from Philadelphia to Baltimore and Washington, D.C., Cardinal Wojtyla and I discussed the conditions of church-state relations in Poland. As a journalist he asked me to make his views as a Polish cardinal known to the American people. Unfortunately, due to the Kissinger "high tide" policy of detente, the material was not published until 1977 when it was presented at the Helsinki hearings on human rights in Belgrade, Yugoslavia. On the subject of church-state relations, the future pope said "that genuine political change in Poland and the entire Soviet bloc is a possible reality only to be achieved not by revolution, but by evolution."

When in Washington, the cardinal stopped by my home to bless it. He saw a mess created by my two boys, then 6 and 4 years old.

"This place is a sign of a happy household," mess included, he remarked.

The many letters and small mementoes that I have received from Cardinal Wojtyla throughout the years have a special meaning in my life. His letters were written in a style of a father writing to his son, always full of valuable advice.

His departure in 1976 was an emotional one. His eyes were moist and his voice full of emotion. Cardinal Wojtyla thanked Father Majka and me for making his stay a pleasant one. When he embraced me I could feel those tears.

He said to us, "We look to America and its Church for inspiration to the people of Poland." Then, for the last time, he embraced me again and said, "My son, be thankful that you are an American and for the freedom you enjoy in this great land of yours. And never forget Poland."

We waved goodbye as he boarded the plane and then I carried his luggage to be checked in at the ticket counter.

A SPECIAL MESSAGE FROM THE REBBETZIN

We are pleased to share with you the following article written by Rebbetzin Esther Jungreis, founder and president of the Hineni movement on the Pope's visit to the United States.

"THE POPE CAME ON YOM KIPPUR"

By Esther Jungreis

It was Yom Kippur when the Pope arrived in the United States - a day of penitence and introspection, a day when man must search his soul and make amends for the past. Perhaps it was because of this that some of us dared to hope that on this occasion things would be different and an attempt would be made to atone for the grievous sins of the past.

But alas, nothing like that occurred. This Pope's message was the same as it had been for centuries. He spoke in the tongue of his predecessors, albeit with one difference - he masked his Church's traditional hatred of our people with 20th century ecumenism, and he did it with such charm and charisma that you, the listener, were probably not even aware of it.

The Pope spoke of his pilgrimage to Auschwitz, and with great emotion asked forgiveness for evoking this sad memory. In a sincere voice he went on to say: "I would be untrue to the history of this century if I would keep silent."

Anxiously you, the listener, leaned forward. And at this point, perhaps there was even a glimmer of hope in your heart. This might just be the moment of truth for which you had been waiting so long.

But all too soon your hopes were dashed. The Pope, who only a moment ago had said that he dare not keep silent, remained silent . . . The one word, "Jews", without which no decent man dare allow the name of Auschwitz to escape from his lips, was never uttered by the Pontiff. Our little children who were cast into the flames, our mothers and fathers who were forced to see them burn, our millions of martyrs who were marched into the gas chambers were never mentioned by the Pope, and yet he said he came from Auschwitz.

We had a right to expect better from the Pope. By his own admission he comes from the country "on whose living body Auschwitz was at one time constructed." With his own eyes he saw how his fellow Poles tortured and murdered our people. And yet, incredibly, when he returned to Auschwitz to pay homage to the memory of the millions who were sacrificed there, he never saw our six million Jewish martyrs. He failed to make atonement for our slaughtered people. He failed to plead for the life of the remnant - the life of Israel. But most shocking of all, he returned from his pilgrimage to espouse the cause of the Palestinians - the P.L.O. who have taken up where the Nazis, the butchers of Auschwitz left off.

It was Yom Kippur when the Pontiff came to the

United States, and he had a unique opportunity to echo the words of his namesake, the righteous Pope John, who dared to raise a voice of conscience and ask forgiveness for the atrocities committed by the Church against our Jewish people.

"We are conscious," John wrote, "that many centuries of blindness have cloaked our eyes so that we can no longer see the beauty of your chosen people Forgive us for the curse that we have falsely attached to the name of the Jews. Forgive us for crucifying thee a second time in their flesh, for we knew not what we did."

Alas, John died before he was able to make this prayer part of the Catholic Church's ritual. You, most honored Pontiff, have taken his name, but how different history could have been had you also taken his teachings which remain buried in the archives of the Vatican.

I am one of the survivors. But please do not conclude that it is out of malice or anger that I write. I have taken pen in hand because I believe that genocide is not a way of life; because I believe that we must strive for peace and the brotherhood of man, and because I believe that if these ideals are to be more than sanctimonious pronouncements we must have the courage to search out the truth. Once and for all we must eradicate the venomous hatred that darkens the soul of man and allows him to murder and torture. No, it is not out of malice that I write, but you did come on Yom Kippur, and that to me is an omen that the truth must be told.

We are the nation that gave you your religion. Our Bible, our Prophets, our Psalms became the foundation of your faith, and even your Savior has been given to you by us. But in 2,000 years you never so much as expressed a word of acknowledgement. Instead, you demonstrated your gratitude through pogroms, expulsions, ghettoizations, crusades, and forced baptisms.

As a little girl growing up in Hungary, on Sundays I learned to stay indoors. Our non-Jewish neighbors coming home from church had a favorite sport: "Let's get the Jew boys, the Christ killers." was their rallying cry. Surely your Holiness, as a native of Poland you remember that sport perhaps even better than I, for the Polish boys, I am told, were experts at the hunt. They called us deicides - murderers of G-d, and condemned us to perpetual servitude. If the Nazi extermination was possible, it was largely due to 2,000 years of anti Jewish tradition initiated and nourished by your Church.

"THE POPE CAME ON YOM KIPPUR"

Nearly 80% of the population of German occupied Europe fell under your reign. You could have raised your voice on behalf of our tortured people; you could at least have threatened the murderers with excommunication, but instead you dispensed Christian charity and love through silence and watched while our people burned in the ovens. And today you dare to disturb their sacred souls, you dare to call down their ashes that are still hovering in Auschwitz' polluted skies, and you fail to mention that they were Jews. Even worse, on their ashes you make a plea for those who continue to murder our people, for those who swore to wipe Israel off the face of the map.

And now, after you have sanctioned our oppression, our slaughter, after you have taken freely from our religion, you go a step further and piously lay claim to our land, proclaiming "Jerusalem must be internationalized."

Not only have you taken possession of our land, not only have you plundered our Temple and appropriated our holy sites, but you now self righteously declare that that which is ours is yours.

But most honored Pontiff, you are a scholar of the Bible. You know that it is G-d Himself, the Creator of the Universe who decreed that the City of Jerusalem be our eternal inheritance. It is by His Will that we have returned to our land, and it is by His Will that we have been reunited with our city, Jerusalem. It is the fulfillment of prophecy that you behold today in our Holy Land. In vain do you appeal to the United Nations. In vain do you call upon them to change the status of Jerusalem. They are not empowered to act. There is no resolution that they can pass that can alter the eternal law which comes from the Almighty G-d Himself, for it is not they who gave us

Jerusalem. Deep down in your heart you surely know all this. You know that Jerusalem was, Jerusalem is, and Jerusalem shall forever be the capital of the Jewish People. For you as well as for the Moslems there have always been more important holy cities, but for us there was and shall always be just one Jerusalem.

You are the Holy Father of the great Church of Rome, and you have taken upon yourself the awesome challenge of bringing peace to mankind. Let your voice join that of the righteous Pope John who also tried to bring about that glorious day. But he understood that before he could say "Shalom" as you did, atonement must be made, the truth must be told. If "Shalom" is to have meaning, it must be accompanied by deeds and words that speak of Israel and our holy martyrs. Perhaps it was for this reason that it was destined that your trip to the United States (in which the greatest Jewish community lives) should coincide with Yom Kippur, the holiest of all our days, when G-d Himself examines the hearts of men.

The time will surely come when we shall meet in Jerusalem, for it is written:

"... that the mountain of the house of the L-rd shall be established ... and all the nations shall flow to it, and many peoples shall come and say: Come, let us go up to the mountain of the L-rd, to the house of the G-d of Jacob. ... nation shall not lift up sword against nation, neither shall they learn war anymore."

(Isaiah, 2:2-4)

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activity in West Berlin has evoked bitter memories of World War II events.

Jewish Advocate 10/26/77 **Actions Of Pope John Paul II Have Been Friendly To Jews**

By MARCH H. TENENBAUM

Editor's Note: Rabbi Tanenbaum, national inter-religious affairs director of the American Jewish Committee, was the only Rabbi present at Vatican Council II and is regarded as an authority on Vatican-Jewish relationships. The National Ex-

ecutive Council of the American Jewish Committee is meeting at the Hyatt Regency in Cambridge this week.

He was the friendliest of the Polish Catholic bishops toward the Jews of Poland, and he was among the most vigorous in his rejection of anti-Semitism.

That was the description of Karol Cardinal Wojtyla of Krakow given to me by a Polish Catholic priest in the United States three days following the election of the Polish prelate as the 264th Supreme Pontiff of the Roman Catholic Church.

That evaluation of Pope John Paul II's attitudes towards Jews and Judaism should be taken seriously, I believe, for several reasons:

First, those views come from Father Henri d'Anjou of Portchester, N.Y., who lived in Poland and personally helped save the lives

of a large number of Jews from certain death at the hands of the Nazis. Second, Father d'Anjou knew the new Pope when he was a priest, and met frequently with him between 1952 and 1956. Lastly, and importantly, Father d'Anjou's positive impressions were confirmed for us in an overseas telephone conversation this week between the new director of Foreign Affairs of the American Jewish Committee, Abraham Karlikow, and a leader of the Union of Jewish Religious Communities in Poland, Maciej Jakubowicz of Krakow.

From these conversations and from others conducted with reliable sources in the Vatican this week, the following portrait of the "track record" of Cardinal Wojtyla toward Polish Jewry emerges:

See POPE

(Continued on Page 23)

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POPE

(Continued from Front Page)

From these conversations and from others conducted with reliable sources in the Vatican this week, the following portrait of the "track record" of Cardinal Wojtyla toward Polish Jewry emerges:

Around 1964, there were a series of desecrations of Jewish cemeteries in Krakow, including defilements of tombstones over Jewish graves. It was widely believed that these anti-Semitic actions were inspired or carried out by agents of the Polish Communist Party and/or the secret police. Archbishop Wojtyla called upon Catholic students attending the University of Krakow to clean and restore the defiled tombstones and to repair the Jewish cemeteries.

Subsequently, Archbishop Wojtyla delivered a public sermon during a large Corpus Christi procession in which he condemned the Communist functionaries for their anti-Jewish acts, and called upon them to desist from any further hostile actions against the remnant Jewish population.

His Chancery published a journal of high academic quality, *Common Weekly*. Archbishop Wojtyla personally authorized the publication of a series of articles in that journal commemorating the victims of the Nazi Holocaust, specifically the Jewish victims, as well as the Warsaw Ghetto uprising of April 1943. In addition, he supported the publication of a series of articles and book reviews on Jewish history, religion and culture.

Much has been made of the fact that the new Pope studied at "an underground seminary." Father d'Anjou, who attended the same seminary, told me the significance of that fact lies in knowing that that seminary, and other underground schools like it, were vigorous centers "of anti-Nazi ideology and resistance."

In terms of his anti-totalitarianism positions, Pope John Paul II, appears to hold the same ideological orientation as did his predecessor, Pope John Paul I.

According to the president of the Jewish religious communities in Poland, **Maciej Jakubowicz**, "Throughout his episcopate, Bishop of Krakow, **Karol Wojtyla** was always approachable by Jews, and periodically, he used to inquire what was happening to the Jews, particularly in relation to their religious life and their religious institutions."

In 1971, four years after he was designated Cardinal by Pope Paul VI, Cardinal Wojtyla came to the Krakow Synagogue during a Friday night Sabbath service. He spoke warmly with the small Jewish congregation and asked sympathetically what problems they had since he had heard they were having trouble maintaining their synagogues.

Jakubowicz also informed the American Jewish Committee that the Krakow Jewish leadership approached Cardinal Wojtyla when they had difficulty

securing kosher meat, and that the Cardinal was both sympathetic and helpful.

"Over the years," Jakubowicz added, "we know of no case where Cardinal Wojtyla or the Krakow Church was associated with any instance of anti-Semitic or other prejudicial statements or actions regarding the Jewish people." One can only speak of the new Pope, the Krakow Jewish leader said, "in excellent terms as a person and as an open-minded religious leader." To underscore their positive feelings, the Krakow Jewish leaders this week sent a cable to Pope John Paul II, congratulating him as their "Krakow landsman."

With regard to Israel and Jerusalem, Cardinal Wojtyla has no record as yet as having taken any position on these concerns, which are central to the world Jewish community today.

Granted that this data is skimpy and impressionistic, it should nevertheless serve to allay some of the widespread anxieties that clearly exist in the Jewish community about "a Polish Pope." Those anxieties are based on the nightmarish experience with anti-Semitism in Poland that Dr. Luey Dawidowicz summarized in the landmark study, *The War Against the Jews 1933-1945*, in these words:

"The Republic of Poland had come into being in 1919, after its representatives had signed a treaty with the Allies promising to guarantee the civic and political equality of its minorities, to safeguard their rights as citizens, and in addition, to extend to all minorities the right to establish their own educational, religious, charitable and social institutions. From the start these guarantees were never fully implemented, and in 1934, they were completely renounced. Pogroms marked the inauguration of Poland's independence and were a recurring phenomenon in the twenty years of independent Poland."

Before the outbreak of World War II, about 3.3 million Jews lived in Poland, constituting the second largest Jewish community in the world. Today, there are about 5,000 Jewish survivors in Poland, most of them aged and infirm, a tragic remnant of the Nazi havoc and anti-Semitic pogroms they suffered in the country in which Jews had lived for nearly a thousand years.

In contrast to other Polish prelates, foremost among them the late Cardinal Hlond, who in 1937 delivered a vicious anti-Semitic pastoral calling for the boycott of Jews by the Catholic faithful, Cardinal Karol Wojtyla is considered to be a "post World War II man, a man of social justice and of human rights." The new Pope John Paul II "was always considered different from the old hierarchy on all issues of human justice," Father d'Anjou told me with obvious conviction. "He will be different now, as he was before, in his relations with the Jewish people."

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ה'תש"ל אב תר"כ, אשכנזי ורבי

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~~הגדלה~~ הגדלה היחידה ~~אברהם~~ אברהם ~~הגדלה~~ הגדלה

ՀՀ Կոմպոզիտորների միություն 1938 թվ.

אברהם מנחם (Jagato), 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2

סוף מלחמת ששת הימים

כאשר יבואו הילדים ויגידו לך שיש להם חברים, תגיד להם שיש להם חברים גם הם.

האם כולל הפנאי? היה צד צד צד היה צד צד

הנה יחידים סגורים בעל. אס איסוליים היה

7. לה, אף ליהודים כי נאמר ואלו ליהודים

אסאף. 5 כולל אסאף הוא, מילרס ון הייזס ימא כולל

[illegible]

~~hier ist die~~ , Deutschland über alles

פירק ג' בנאלי ואליל סע חטל דפולין

התאריך: 15.05.2023, שם: ד"ר חגית גורן

לילוחים א צדדים מולאים לילוח

בילג' פוסקים ויהא זאך לזונג עצמה אליה דה חו

7 חול ניסן

ଉପର ଖଣ୍ଡ ଶିଳା - ଚଳିତ ବର୍ଷ ଉପର ଖଣ୍ଡ ୨୩

[illegible]

דעם 14טן יולי 1942 האט דער דאקטאר ווייטש געזאגט

אין דעם צווייטן טייל פון דעם בוך פון דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

(Sapce) פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

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פון דעם דאקטאר ווייטש, וואס ער האט געזאגט אין דעם 14טן יולי

④

אנחנו רוצים לראות את הנתונים שלכם, כדי שנוכל לעזור לכם.

עם מנחם זא אונז היינט אקאדעמיע היסטאריע

המחזורי. 7/11/1958 כוכב השחר מרחב מילי. פיליפ

~~5062~~ 21727 2/5.60

26/05/2018, חתום: ראש הממשלה, נתניהו

ערשטער וואכן XXIII אלס חסד חסד חסד

מאירצא הנסח הראשון - כנס 17.11.65

ה'תרס"ג, חג חיים ושלום בליל חמשה עשר שבט
~~ה'תרס"ג~~ ^{ה'תרס"ג} ל' אדר ב' שנת ה'תרס"ג

האקוויזיציה וניזאם בתבואה היליווים האמריקאיים שנים

ה'תש"ס. 27/12/79. 11/12/79. 13/12/79. 14/12/79. 15/12/79. 16/12/79. 17/12/79. 18/12/79. 19/12/79. 20/12/79. 21/12/79. 22/12/79. 23/12/79. 24/12/79. 25/12/79. 26/12/79. 27/12/79. 28/12/79. 29/12/79. 30/12/79. 31/12/79. 1/1/80. 2/1/80. 3/1/80. 4/1/80. 5/1/80. 6/1/80. 7/1/80. 8/1/80. 9/1/80. 10/1/80. 11/1/80. 12/1/80. 13/1/80. 14/1/80. 15/1/80. 16/1/80. 17/1/80. 18/1/80. 19/1/80. 20/1/80. 21/1/80. 22/1/80. 23/1/80. 24/1/80. 25/1/80. 26/1/80. 27/1/80. 28/1/80. 29/1/80. 30/1/80. 31/1/80. 1/2/80. 2/2/80. 3/2/80. 4/2/80. 5/2/80. 6/2/80. 7/2/80. 8/2/80. 9/2/80. 10/2/80. 11/2/80. 12/2/80. 13/2/80. 14/2/80. 15/2/80. 16/2/80. 17/2/80. 18/2/80. 19/2/80. 20/2/80. 21/2/80. 22/2/80. 23/2/80. 24/2/80. 25/2/80. 26/2/80. 27/2/80. 28/2/80. 29/2/80. 30/2/80. 31/2/80. 1/3/80. 2/3/80. 3/3/80. 4/3/80. 5/3/80. 6/3/80. 7/3/80. 8/3/80. 9/3/80. 10/3/80. 11/3/80. 12/3/80. 13/3/80. 14/3/80. 15/3/80. 16/3/80. 17/3/80. 18/3/80. 19/3/80. 20/3/80. 21/3/80. 22/3/80. 23/3/80. 24/3/80. 25/3/80. 26/3/80. 27/3/80. 28/3/80. 29/3/80. 30/3/80. 31/3/80. 1/4/80. 2/4/80. 3/4/80. 4/4/80. 5/4/80. 6/4/80. 7/4/80. 8/4/80. 9/4/80. 10/4/80. 11/4/80. 12/4/80. 13/4/80. 14/4/80. 15/4/80. 16/4/80. 17/4/80. 18/4/80. 19/4/80. 20/4/80. 21/4/80. 22/4/80. 23/4/80. 24/4/80. 25/4/80. 26/4/80. 27/4/80. 28/4/80. 29/4/80. 30/4/80. 31/4/80. 1/5/80. 2/5/80. 3/5/80. 4/5/80. 5/5/80. 6/5/80. 7/5/80. 8/5/80. 9/5/80. 10/5/80. 11/5/80. 12/5/80. 13/5/80. 14/5/80. 15/5/80. 16/5/80. 17/5/80. 18/5/80. 19/5/80. 20/5/80. 21/5/80. 22/5/80. 23/5/80. 24/5/80. 25/5/80. 26/5/80. 27/5/80. 28/5/80. 29/5/80. 30/5/80. 31/5/80. 1/6/80. 2/6/80. 3/6/80. 4/6/80. 5/6/80. 6/6/80. 7/6/80. 8/6/80. 9/6/80. 10/6/80. 11/6/80. 12/6/80. 13/6/80. 14/6/80. 15/6/80. 16/6/80. 17/6/80. 18/6/80. 19/6/80. 20/6/80. 21/6/80. 22/6/80. 23/6/80. 24/6/80. 25/6/80. 26/6/80. 27/6/80. 28/6/80. 29/6/80. 30/6/80. 31/6/80. 1/7/80. 2/7/80. 3/7/80. 4/7/80. 5/7/80. 6/7/80. 7/7/80. 8/7/80. 9/7/80. 10/7/80. 11/7/80. 12/7/80. 13/7/80. 14/7/80. 15/7/80. 16/7/80. 17/7/80. 18/7/80. 19/7/80. 20/7/80. 21/7/80. 22/7/80. 23/7/80. 24/7/80. 25/7/80. 26/7/80. 27/7/80. 28/7/80. 29/7/80. 30/7/80. 31/7/80. 1/8/80. 2/8/80. 3/8/80. 4/8/80. 5/8/80. 6/8/80. 7/8/80. 8/8/80. 9/8/80. 10/8/80. 11/8/80. 12/8/80. 13/8/80. 14/8/80. 15/8/80. 16/8/80. 17/8/80. 18/8/80. 19/8/80. 20/8/80. 21/8/80. 22/8/80. 23/8/80. 24/8/80. 25/8/80. 26/8/80. 27/8/80. 28/8/80. 29/8/80. 30/8/80. 31/8/80. 1/9/80. 2/9/80. 3/9/80. 4/9/80. 5/9/80. 6/9/80. 7/9/80. 8/9/80. 9/9/80. 10/9/80. 11/9/80. 12/9/80. 13/9/80. 14/9/80. 15/9/80. 16/9/80. 17/9/80. 18/9/80. 19/9/80. 20/9/80. 21/9/80. 22/9/80. 23/9/80. 24/9/80. 25/9/80. 26/9/80. 27/9/80. 28/9/80. 29/9/80. 30/9/80. 31/9/80. 1/10/80. 2/10/80. 3/10/80. 4/10/80. 5/10/80. 6/10/80. 7/10/80. 8/10/80. 9/10/80. 10/10/80. 11/10/80. 12/10/80. 13/10/80. 14/10/80. 15/10/80. 16/10/80. 17/10/80. 18/10/80. 19/10/80. 20/10/80. 21/10/80. 22/10/80. 23/10/80. 24/10/80. 25/10/80. 26/10/80. 27/10/80. 28/10/80. 29/10/80. 30/10/80. 31/10/80. 1/11/80. 2/11/80. 3/11/80. 4/11/80. 5/11/80. 6/11/80. 7/11/80. 8/11/80. 9/11/80. 10/11/80. 11/11/80. 12/11/80. 13/11/80. 14/11/80. 15/11/80. 16/11/80. 17/11/80. 18/11/80. 19/11/80. 20/11/80. 21/11/80. 22/11/80. 23/11/80. 24/11/80. 25/11/80. 26/11/80. 27/11/80. 28/11/80. 29/11/80. 30/11/80. 31/11/80. 1/12/80. 2/12/80. 3/12/80. 4/12/80. 5/12/80. 6/12/80. 7/12/80. 8/12/80. 9/12/80. 10/12/80. 11/12/80. 12/12/80. 13/12/80. 14/12/80. 15/12/80. 16/12/80. 17/12/80. 18/12/80. 19/12/80. 20/12/80. 21/12/80. 22/12/80. 23/12/80. 24/12/80. 25/12/80. 26/12/80. 27/12/80. 28/12/80. 29/12/80. 30/12/80. 31/12/80. 1/1/81. 2/1/81. 3/1/81. 4/1/81. 5/1/81. 6/1/81. 7/1/81. 8/1/81. 9/1/81. 10/1/81. 11/1/81. 12/1/81. 13/1/81. 14/1/81. 15/1/81. 16/1/81. 17/1/81. 18/1/81. 19/1/81. 20/1/81. 21/1/81. 22/1/81. 23/1/81. 24/1/81. 25/1/81. 26/1/81. 27/1/81. 28/1/81. 29/1/81. 30/1/81. 31/1/81. 1/2/81. 2/2/81. 3/2/81. 4/2/81. 5/2/81. 6/2/81. 7/2/81. 8/2/81. 9/2/81. 10/2/81. 11/2/81. 12/2/81. 13/2/81. 14/2/81. 15/2/81. 16/2/81. 17/2/81. 18/2/81. 19/2/81. 20/2/81. 21/2/81. 22/2/81. 23/2/81. 24/2/81. 25/2/81. 26/2/81. 27/2/81. 28/2/81. 29/2/81. 30/2/81. 31/2/81. 1/3

„Nostrae Aetate“: צדקה וחסד ושלום ופיוס וצדקה וחסד

על מנת להבין את המבנה של \mathbb{Z}_n ואת התכונות שלו, נשתמש בלמה 1.1.1.

ה. נחל ה. ע'פ'ט

[illegible]

לוקה חסד בעל האור, ואני מזהב מזהב האור
בזהב האור

ב"קונא' ואח"כ, און ביטל מולדא חבל ווא קוויט, ב"קונא'

לחסימים שונים אצל היה צורך להחליט עליהם,
ואצל אנשי קלף ספק להרחיב ליבוב המדובר בנסים
על מהגאלום גאלונים ויחסים בין פאג ליוני;
ובאמצעות חקר הנסיה מלגורא המפסאג המלגורא לאבד
עליהן כלל.

~~אניסא~~ רותנא של האפניא

עוז האל כונס במען, האבאל מאז כאיט הוא ליוני
לחסימין מיגב הכחמים. פיליפאל החקים המאלס אונג המוסק
פיליסופיה וגאלונים, קוול וויטליס ~~מאז~~ מבטא ופוליא
~~אלד דאדור קלו פוורא לביד מאניא~~ אלד ~~מאז~~ אלד אלד אלד
אלד הם מונה פרספקטיבה רפוליו ליל אילם בעל רבין סוג
הכצראל הניסוסאג מקבלום ~~אלד~~ הומניסטי בעל
ענק אוניברסאלי. המאמא אש ~~האפניא~~ של המאמא
הבינציה המופתיוג וקל אמל. אפסיה הומניסאג המגל
מייבא אלל, בענק לחסרי האג ~~האפניא~~ המוסס על עקרון
של האמא, לילא אלד ~~האפניא~~ ~~האפניא~~ ~~האפניא~~ ~~האפניא~~ ~~האפניא~~
ביל ואם ~~האפניא~~ וקל האמא הפאג ופוליא ~~האפניא~~
אלד אש כעוז הראוי אל, אלמא פל ילואו הפניא

$f_8 \sim 1241C$

אין אונזערע ארבעטן וועט מען זיך נישט אפגעבן

La clonación genética, que es la creación de copias idénticas de un organismo o de una parte de él, ha sido objeto de debate ético y científico.

[illegible]

אס גילט איר דער קצב גאנצער האפניגהייט, יונגער פרוי

ה'תשנ"ב ח' חשוון ו'תשנ"ג ח' חשוון

מאמר בן חן. פאליס, מאמר בן חן, מאמר בן חן, מאמר בן חן.

ה'תשנ"ב כ"ב חשוון

י"ח אדר א' תש"ז, י"ח אדר א' תש"ז, י"ח אדר א' תש"ז

התאגדות אגודת חסידים, אגודת חסידים, אגודת חסידים

27. 11. 2019 13.11.2019

ה'תש"ס / 318 ת"א. כ"א ו' תמוז ה'תש"ס

העלאת היריונים וג'טא נעלם סולמביא ביום ~~החמישי~~ ח'ס'ס

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מבית הקברות היהודי בקרקוב. ~~האנדרטה~~ ^{האנדרטה} בירושלים.

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1. חילוק חסר עם 65/125 וק"ד, וזהו ~~היחס~~ 3/8

אריה לוי, ואל צביה ~~החלה~~ הנכס"ם האמריקאי האל אסאן!

125 אילת העוזר וילאם : 13, וילאם וילאם 123
 אילת העוזר

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פסוקים 101-102

1. העברה חזרה.

המנהל הכללי של משרד החינוך והנוער
המנהל הכללי של משרד החינוך והנוער

بسم الله الرحمن الرحيم

~~אברהם אבינו~~

10/11/2017

16

APC) . ה' 1977 . ע"פ ~~החוק~~ = תכ"ח ה' 1977 ע"פ ח"כ צוקרמן

שני חלקים בלבד, כלומר, שני חלקים בלבד

הוא נקרא "המסכתות" ויש בו 12 מסכתות, כל אחת מהן נקראת על שם אחד מהאבות.

הענין של אכילת הארבעה עשרה . זהו ענין קדוש ונורא

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עליו כי (eminate) פ"ח ע"ח / ~~ע"ח~~

1. $\rho \in \mathcal{P}(\mathcal{X})$ is a probability measure on \mathcal{X} .

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"Let me pause with you dear participants of this meeting, for a while of the plague bearing Hebrew characters"

This ~~inter~~ inscription bring up memories of a nation whose sons and daughter were destined for total extermination.

These people who are given by God, the communist "Thou shall not kill" have experienced killing themselves in a particular measure. No one should pass this plague with indifference."

דאס איז די באשרייבונג פון איר אידן

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ב"ל. רבמלך ד-ל"א אים זכור, ודמוטא
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שנים ביקורים

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JOHN PAUL II, ON A VISIT TO AUSCHWITZ,
CALLS IT SYMBOL OF 'CONTEMPT FOR MAN'

By Religious News Service (6-8-79)

OSWIECIM, Poland (RNS) -- Pope John Paul II, on a pilgrimage to the Auschwitz-Birkenau Nazi extermination camp complex, paid solemn tribute to the four million people, mostly Jews, slaughtered there, and pleaded for an end to hatred and cruelty.

Branding the complex as "a place built on hatred and contempt for man in the name of a crazed ideology," the leader of the world's Roman Catholics, said, "It would have been impossible for me not to come here as pope."

The pontiff arrived (June 7) in a white helicopter at Oswiecim -- the town 30 miles southwest of Cracow known in German as Auschwitz -- after a joyous celebration at Wadowice, the small town where he was born 59 years ago.

He rode to the camp in a flower-strewn limousine and then walked through the gate, over which a metal sign erected by the Nazis proclaims, "Arbeit Macht Frei," (Freedom Through Work).

The pope was accompanied by Polish government officials, including Kazmierz Kakol, Minister of Cults, and church dignitaries, including Cardinal Hermann Volk, Bishop of Mainz, West Germany.

After his visit to the main camp, he then flew by helicopter about two and a half miles to the extension of the Auschwitz complex known as Birkenau (Brzezinka in Polish) -- or Auschwitz II -- where he celebrated Mass and preached.

An altar had been set up directly over the railroad tracks that brought victims to the camp in cattle cars. It was the spot where those marked for death in the gas chambers were singled out and herded to their deaths.

Of the four million people of 28 different European nationalities, systematically murdered in the camp complex, about 2.5 million were Jews.

Addressing a crowd of hundreds of thousands of Poles assembled for the Mass, the Pope said: "I have come here and I kneel on this Golgotha of the modern world, on these tombs, largely nameless like the great tomb of the unknown soldier."

He then referred to a monument near the altar and singled out the Jewish victims for special mention. Called the Martyrdom of Nations, the monument bears inscriptions in the 28 languages of the inmates who were killed in the camp. An urn with ashes of Birkenau victims has been set into the base of the monument.

"In particular," said the pope, "I pause with you, dear participants in this encounter, before the inscription in Hebrew. This inscription awakens the memory of the people whose sons and daughters were intended for total extermination.

"This people draws its origin from Abraham, our father in faith. The very people that received from God the Commandment, 'Thou shalt not kill' itself experienced in a special measure what is meant by killing.

"It is not permissible for anyone to pass by this inscription with indifference."

(more)

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Departing from his prepared text, the pope also referred to the Russian inscription on the monument, speaking of the Russians who died in Nazi camps and praising the courage of the Soviet people during the war.

"We know what this nation's share in the last terrible war for human freedom was," he said.

Then, in another departure from his text, his voice cracking with emotion, the pope cried out, "Never, never again war! Peace! Only peace! Only peace!"

During his visit to the main camp, the pope walked down the rock-strewn alleys between the brick barracks to Cell Block 11, where inmates who survived the initial selection process were confined but later marked for death.

The pontiff prayed for 10 minutes, alone, before a stone crucifix on the wall of the prison cell number 18 where Franciscan Father Maximillian Kolbe, prisoner 16670, was murdered in 1941.

The Polish priest, who was beatified in 1971, was a prisoner in Auschwitz at the end of July 1941, when he volunteered to take place of another man, Polish Army sergeant Franciszek Gajowniczek, a married man with six children, who had been selected by the SS to die by starvation, in retaliation for the successful escape of a prisoner.

Father Kolbe's grim offer was accepted and he was placed in the cell to starve until August 14, when he was finally killed with an injection of phenol to the heart.

Mr. Gajowniczek, now 78, was present for the papal visit and was introduced to the pope.

Emerging from the death cell, which he had visited many times as Archbishop of Cracow, the pope called Father Kolbe's heroic act "a spiritual victory like that of Christ himself."

Later, the pope said that while Father Kolbe's martyrdom was a victory for mankind, there had been countless other victories at Auschwitz, won in the name of other faiths and ideologies.

He mentioned Edith Stein, a German Jew and student of philosophy who converted to Catholicism in 1922 and later became a Carmelite nun. She perished in a gas chamber in Auschwitz in 1942.

Pope John Paul, after visiting the death cell of Father Kolbe, was taken to the Wall of Death which adjoins the death cells. It is a place where prisoners were lined up, whipped, clubbed, and shot to death.

The pope walked alone to the wall, fell to his knees, and silently prayed for three minutes.

When he rose, officials clustered around him, but he barely spoke as the group walked back through the camp toward the waiting limousine outside.

WARM WELCOME GREET'S POPE
IN TOWN WHERE YOUTH SPENT

By Religious News Service (6-8-79)

WADOWICE, Poland (RNS) -- Pope John Paul II came home (June 7) to Wadowice, the small market town in southern Poland where he was born, baptized and grew up, and where, he said, "so many good things happened to me."

The town's 15,000 people and some 30,000 from the surrounding area jammed into the town's market place -- called "Red Army Square" -- to give the pope a warm, enthusiastic welcome.

Karol Wojtyla, the future Pope John Paul II, was born here May 18, 1920, in a small stucco house, and lived there until 1938, when he moved to Cracow to begin the study of Polish literature at the celebrated Jagiellonian University.

Visibly moved by the warmth of his reception, the pope spoke about the importance of the first years of life.

"We know how important are the first years of life, of childhood, and of youth for the development of human personality," he told the crowd in the square. "These are the very years that bind me inseparably to Wadowice, to the town and the area around it, to the Skawa River and the Beskid Range."

"For this reason," he added, "I have wanted very much to come here in order to thank God with all of you for the blessings I have received."

After his brief speech, the pope chatted with members of the local community, calling many by their first names. He also paid a visit to the house -- 7 Koscielna Ulica (Church Street) -- where he was born, and to the onion-domed church where he was baptized.

For the pontiff, the joy and happiness of his homecoming were undoubtedly welcome, especially in view of his next scheduled stop: Oswiecim, 25 miles away, where millions of his countrymen and others perished in the Nazi extermination camp complex known as Auschwitz-Birkenau.

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SCOTTISH CHURCH VOTES TO DRINK
COMMUNION WINE WITHOUT ALCOHOL

By Religious News Service (6-8-79)

EDINBURGH, Scotland (RNS) -- Congregations of the national Church of Scotland (Presbyterian) soon will be offered non-alcoholic wine at Communion as a result of a motion adopted at the Church's annual General Assembly here.

Members of the Scots Church, like those in the Church of England, now drink fermented or alcoholic wine at Communion, unlike Methodists who drink grape juice.

But the Rev. Arthur Wallace, a retired Glasgow minister, introduced a motion calling for non-alcoholic wine to be made available at Communion "for the benefit of alcoholics, diabetics and total abstainers." The motion carried 387 to 359.

News AnalysisPAPAL PILGRIMAGE IS REAFFIRMATION
OF SLAV'S ANCIENT LINKS WITH WEST

By Robert A. Graham, S.J.

Religious News Service Correspondent (6-8-79)

VATICAN CITY (RNS) -- Why the easy complacency over the Polish trip of Pope John Paul II? What makes people think, without anything really concrete to show for it, that the pope's tour of his native land was historic, or even that Poland and the entire Soviet sphere of influence will never be the same again?

The crowds that greeted him hardly surpassed in numbers or perhaps even in warmth, the welcome he got in Mexico. The pope was restrained in his language and nothing portended any kind of crusade or program of action. He did not come to address an assembly of bishops but to celebrate the Jubilee of St. Stanislaus, Poland's special patron. The government stood aside, uncommitted if embarrassed. When the distinguished visitor left, everything seemed to return to the normality of life in a "popular democracy."

Yet the impression remains irresistible, more than mere wishful thinking, that the return of Papa Wojtyla to his native land, the first Polish pope, marks the beginning of a new age in the long history of Polish (and East European) Catholicism. Certain basic considerations point strongly in this direction. These were, in short, "ten days that shook the (Communist) world."

To begin with, the vivid presence of Pope John Paul II among his own people reduced drastically the sense of isolation that the nations under Soviet hegemony feel. Poland -- with Czechoslovakia, Hungary, the Baltic states, especially Catholic Lithuania, and also a large proportions of the Ukraine -- is fundamentally turned to the Latin West. Now, with one of their own on the Chair of Peter, the Catholics in these areas legitimately feel they are not forgotten, much less abandoned, and indeed better understood than ever before.

The papal visit to Poland did violence to one of the Soviet system's fundamental maxims, which is that of segregation. It is part of governmental operating methods to restrict contact with the outside world, to limit travel in either direction except under tight supervision, to reserve the reading of foreign scientific or literary material to a selected few, and even ban the listening to a foreign radio.

(more)

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A pope who for days on end goes about the country-side, to Warsaw, to Cracow, to Czestochowa, to Gniezno, accompanied by large crowds, to whom he addresses at times some very pungent remarks, is definitely a "disturbing" element. Worse, from the government's point of view, if clandestine literature or secret radio listening is bad enough, no one knows how many others are of like mind. But the Poles not only saw and heard their pope, they also saw each other and knew that their name is "legion." This unwanted solidarity is enough to make any Communist chief sick and distressed.

Out of all this can emerge, not a political revolt -- that was not in the intentions of the pope -- but a heightened defense in the cultural and religious field against forces alien to the life and traditions of a nation linked to the West and not to Moscow. It is impossible to predict what form this rejuvenated opposition will take. But it affects the basic structure of the present imperialism weighing on Catholic Poland, and against this all the police power of the modern State cannot prevail.

Pope John Paul II made some sharp criticisms of the present Polish regime, in the religious sphere. But he did not attack the government as such, nor the regime. Must we conclude that the pope's visit constitutes perhaps also papal sanction, tacit though it may be, of the "popular democracy?"

This is another consideration justifying descriptions of the papal visit as "historical." Uneasy, unhappy, nervous as the government of Communist Party chief Edward Gierek may have been over the pope's coming, the papal visit may have had some positive benefit for the regime. If the weight of the papal speeches was against the religious and cultural policy of the government, this was no different from what the Polish bishops themselves have been saying all along.

These bishops do not challenge the Communist government as such, unless it be implicitly. But it is a different matter when, in the higher instance, the pope himself seems, even in criticisms, to take for granted the fact of Communist domination in Poland. Is that really the pope's mind?

Some say the papal trip was a great 'political' event. The U.S. government is reportedly quite pleased with developments and thinks that the pope has struck a good blow for liberty.

From the viewpoint of the Vatican, however, the historical character of the pope's Polish visit lies rather in the consoling reaffirmation of the thousand-year-old link of Poles -- of the Slavic world -- with Rome, with the Holy See and with the West.

PAPAL VISIT TO POLAND
STIRS SENATE INTEREST

By Religious News Service (6-8-79)

WASHINGTON (RNS) -- Seven senators commented favorably on the visit to Poland of Pope John Paul II during a June 7 session of the Senate, and two others submitted written statements for the record.

"No man contributes more to our confidence than Pope John Paul II," said Sen. Daniel Patrick Moynihan (D-N.Y.). "For he reminds us that we can stand against the darkness and ultimately prevail over it. He affirms what we need to remember."

Sen. Henry Jackson (D-Wash.) said the pontiff under the "cause of basic human rights ... in a profound way" has "already emerged as a statesman-pope who will both instruct and lead... And he has only just started on his efforts to encourage spiritual and temporal reform."

Sen. Edmund Muskie (D-Maine) said: "No one should believe the pope's visit will produce any instant blossoming of church-state cooperation... But his visit still offers an opportunity to begin to bridge the fundamental differences between church and state -- perhaps first in Poland; perhaps eventually in all of Eastern Europe."

Other senators speaking included Sens. Pete Domenici (R-N.M.), Patrick Leahy (D-Vt.), David Durenberger (R-Minn.), and Roger Jepson (R-Iowa). Submitting statements for the record were Sens. Carl Levin (D-Mich.), John Chafee (R-R.I.), and Lloyd Bentsen (D.-Tex.). Sens. Robert Byrd (D-W.Va.) and Howard Baker (R-Tenn.) had spoken on the papal visit earlier in the week, and a few others submitted statements for the record.

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SECURITY PROBLEMS RAISED
BY REPORT OF PAPAL VISIT

By Religious News Service (6-8-79)

NEW YORK (RNS) -- New York City police officials and Secret Service agents have been discussing security plans in the likely event that Pope John Paul II addresses the opening session of the United Nations General Assembly in early October.

The security problem will be extremely serious, according to officials here, because President Carter may come to the city to greet the pontiff. The problem may be compounded by the presence of Cuban Premier Fidel Castro, who is also expected to address the U.N. at its fall session.

At a press conference here, priest-journalist Father Andrew Greeley said that he had learned from Vatican sources that Pope John Paul will visit New York, Boston, Chicago and Philadelphia.

Archbishop Giovanni Cheli, the Vatican's permanent observer at the United Nations, said, "At this point probably only the pope himself knows. But certainly by the end of the month, we too will know."

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**LIFTING OF RHODESIA SANCTIONS
IS OPPOSED BY CHURCH ASSEMBLY**

By Religious News Service (6-8-79)

KANSAS CITY, Mo. (RNS) -- Delegates to the 191st United Presbyterian General Assembly here supported President Carter's position on Zimbabwe-Rhodesia and urged the U.S. Congress not to "coerce or restrict" the President on the issue.

In a resolution adopted without debate, the Assembly said the "internal settlement is not sufficient to establish the conditions necessary for a just and sustainable peace in Zimbabwe-Rhodesia," and that "conditions have not been met which would justify or require the lifting of sanctions."

A background paper described the settlement as "an attempt to transfer the semblance of government to the black majority while the white minority retains firm control of the economy, much of the land, and the major instruments of power: the police, the military, and the courts."

The United Presbyterians urged President Carter "neither to lift sanctions at this point, nor to recognize the settlement, but to continue to pursue, directly and through the United Nations, efforts to seek a United Nations-supervised election, open to all parties in order to seek an end to the warfare and to establish a government truly responsive to majority will."

The statement called on the Congress "to refrain from actions which would coerce or restrict the President in his rightful conduct of United States foreign policy with regard to Zimbabwe Rhodesia."

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**SEAN M. DOWNEY, PRO-LIFE LOBBYIST,
THROWS HIS HAT IN DEMOCRATIC RING**

By Religious News Service (6-8-79)

WASHINGTON (RNS) -- Sean Morton Downey, an anti-abortion leader, has announced his candidacy for the 1980 Democratic Presidential nomination. He is the first to enter the race.

Mr. Downey, 46, is chairman of the Life Amendment Political Action Committee and has served as a chief lobbyist for the National Right to Life Committee. His candidacy was endorsed by Paul Brown, director of the life amendment committee.

At a news conference declaring his candidacy, Mr. Downey charged that the party leadership has turned the Democrats into "the party of death." He said the leading contenders for the 1980 nomination are "far, far to the left."

President Carter has not formally announced his candidacy but is expected to do so. Gov. Edmund G. Brown, Jr., of California and Sen. Edward M. Kennedy (D.-Mass.) are considered possible challengers.

Mr. Downey, a resident of Nevada, was born in New York. His parents are Morton Downey, the tenor, and Barbara Bennett, the actress. He worked briefly in 1976 for the Carter campaign but resigned over what he considered the pro-abortion stand of the party.

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CRACOW GREET'S JOHN PAUL II
WITH HEARTY 'WELCOME HOME'

By Religious News Service (6-7-79)

CRACOW, Poland (RNS) -- Pope John Paul II returned June 6 to Cracow, where he had spent most of his life and served as bishop and archbishop for 20 years, and the city turned out en masse to give him a tumultuous, exultant "welcome home!"

A cheering, applauding throng estimated at more than half a million people lined the streets of the cavalcade route that led from a helicopter landing pad in a meadow to Cracow's ancient Wawel Cathedral.

As he stepped off the helicopter at Blonie Cracowskie, a large grassland area in the shadow of Poland's Mount Kosciuszko -- an artificial mound built in honor of Poland's famed soldier-statesman and hero of the (unsuccessful) fight for independence from Czarist Russia -- the pope told a waiting crowd of thousands:

"My heart was and has not ceased to be united with you, with this city, with this patrimony, with this 'Polish Rome.'"

He reminded the people that he had spent most of his life in Cracow as a student just before and after the outbreak of World War II as well as his early years as a priest. He served as bishop for 10 years and 10 years more as Archbishop of Cracow, until his election as pope, last October.

"Cracow, from the tenderest years of my life has been for me a particular synthesis of all that it means to be Polish and Catholic," he said. "She has always spoken of the great historic past of my motherland. She always represented for me in a sublime way the spirit of my country."

A trail of flowers had been spread in front of the pope's cortege, and seminarians, many of them with portable loudspeakers, acted as cheer leaders, directing the crowd in song.

Standing in an open vehicle, the pope waved and nodded as the cavalcade moved slowly through the press of the crowd. He was visibly moved by the reception, every so often quickly wiping away tears that flowed down his cheeks.

The Cracow welcome exceeded all the exuberant enthusiasm shown him by welcoming crowds in the places he had visited on the first four days of his homecoming visit to Poland.

Arriving at Wawel Cathedral, the pope went immediately to pray at the tomb of St. Stanislaus, Poland's patron and symbol of Polish nationalism, revered by Catholic Poles for his defense of the Church in defiance of tyrannical secular authority.

The saint, as Bishop of Cracow, according to Catholic sources, had repeatedly defied the tyrannical King Boleslaw the Bold, and was murdered in 1079, either by the king or some of the king's henchmen.

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It had been a long day for Pope John Paul, who had come to Cracow from Czestochowa, in southern Poland, where he spent three days in joyous celebrations and meetings with bishops, clergy, religious, and hundreds of thousands of lay people.

When he finally managed to get to the Cracow archbishop's residence, where he was to spend the night, the pope obviously tired, still had to reckon with thousands of well-wishers gathered outside the residence.

The crowd kept calling for the pope to show himself. At last, he emerged from the building, and, smiling, said: "Aren't you going to bed?"

When the crowd responded with thunderous "No's," the pontiff said, "Well, I am. I need some sleep."

The crowd quieted down, the pope waved once more, turned out and went into the building again.

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Kosciuszko Remembered

DEFIANT POLES AWAITING POPE SING,
'WE WANT TO LIBERATE OUR COUNTRY'

By Religious News Service (6-7-79)

CRACOW, Poland (RNS) -- Blonie Cracowskie, the broad meadowland just outside Cracow, where the helicopter carrying Pope John Paul II set down at twilight June 6 has a special meaning for patriotic Poles and an associated significance for Americans.

An open, grass-covered area of about 100 acres, Blonie Cracowskie lies in the shadow of "Kopiec Kosciuszki" (Kosciuszko Mount), an artificial mount which the people of Poland built to honor their national hero, Tadeusz Kosciuszko (1746-1817), leader of Poland's struggles for independence against Czarist Russia.

Kosciuszko, soldier and statesman, is also gratefully remembered in American history in 1776 he entered the Army of the United States as a volunteer, and brilliantly distinguished himself during the war of independence.

In 1783, a grateful Congress accorded him American citizenship and a considerable annual pension with landed estates, and the rank of brigadier-general, which he retained in the Polish service.

Eleven years later, he organized an uprising against Czarist Russia, but was defeated and imprisoned in Russia for two years.

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Shortly before his death in 1817, he willed that his property in America should be used to educate Negroes and his property in Poland be used for schools for the peasantry.

He is buried in the Roman Catholic cathedral in Cracow.

Thousands of Poles of all ages gathered at Blonie Cracowskie early on the morning of June 6, waiting with mounting excitement for the papal helicopter to arrive from Czestochowa, where the Pope had spent three days of joyous celebrations and meetings with bishops, clergy, and hundreds of thousands of lay people.

As the day wore on, groups of Poles would break into song, soon joined by hundreds of other voices -- anthems of religion and Polish nationalism.

One of the songs sung, well-known to all Poles, is a defiant cry for liberty:

"Look at us from the heavens, Kosciuszko.

We want to liberate our country,

But we need your sword...

This is our song of liberty,

And for liberty, we are ready to shed our blood."

Hundreds sang another patriotic song, which pleads:

"Oh, God, you have protected and given glory to our

Fatherland for so many centuries.

We now raise our plea before this altar --

Bless our Fatherland now."

This last phrase varies, depending on whether the Poles consider themselves free or not.

On June 6, many of the singers, instead of singing "Bless our Fatherland now," sang "Give us back a free Fatherland now."

The Polish militia patrolling on the outskirts of the huge crowd could not have been unaware of the nature of the songs, but they took no notice.

And when the papal helicopter finally arrived, a deafening outburst of cheering and applause bounced off Mount Kosciuszko and reverberated throughout the huge grassland.

The pope, wearing a crimson cloak over his white vestments, appeared overwhelmed by the response of the waiting, exultant throng.

"My heart," he told the crowd, "was and has not ceased to be united with you, with this city (Cracow), with this patrimony, with this 'Polish Rome.'"

THURSDAY, JUNE 7, 1979

WRITER SAYS POPE TO ADDRESS U.N.
AND VISIT U.S. CITIES IN OCTOBER

By Frank Maurovich
Religious News Service Staff Writer (6-7-79)

NEW YORK (RNS) -- Pope John Paul II will address the United Nations in October and, in addition to New York, will visit Boston, Chicago and Philadelphia, according to sociologist-author Father Andrew Greeley.

Father Greeley, the author of a new book on the papal elections, said he learned from Vatican sources that the pope will visit the United States in October "unless unforeseen events change present plans."

Msgr. Eugene V. Clark, director of the New York archdiocesan information office, told Religious News Service that Cardinal Terence Cooke had received "no official notice" of a papal visit.

Father Greeley also reported that, according to the Vatican sources, there was little likelihood that the pontiff would visit Ireland in August for the celebration of the 100th anniversary of the shrine of Our Lady of Knock, as had been speculated.

Speaking at a press conference here, marking the publication of his new book, *The Making of the Popes 1978* (Andrews and McMeel), Father Greeley called Pope John Paul's visit to Poland "a masterpiece of tough-minded but practical diplomacy."

Describing the papal Ostpolitik as a "poker game," Father Greeley said that the pope was playing his cards carefully "to strengthen the Church's hand in Poland without backing the Communist Party into a corner."

"If the Church wins the whole pot, the Russians will come into Poland like they came into Czechoslovakia," Father Greeley said. "And if the Polish government wins, the people will revolt -- and the Russians will come in." Thus, the stakes have to be divided, Father Greeley indicated.

In response to a question, Father Greeley stood by his assertion made in the new book that in May 1978 the Vatican made a decision to try to remove Cardinal John Cody as head of the archdiocese of Chicago. Cardinal Cody publicly denied the report as a "flat lie."

In the book, Father Greeley used *The Making-of-the-Presidents* style of Theodore White to describe the behind-the-scenes maneuvering and the developments inside the last two secret papal conclaves. The author made five trips to Rome to dig out the material. Virtually all of the information, however, is attributed to anonymous sources.

(more)

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Father Greeley reported in the book that a group of prelates, led by Cardinal Leo Suenens of Belgium, Cardinal Evaristo Arns of Brazil, Cardinals Jan Willebrands and Bernard Alfrink of Holland, banded together with the German cardinals and a small group of Italian prelates to swing the voting away from the Roman Curia candidates to elect Cardinal Albino Luciani of Venice and, shortly afterwards, Cardinal Karol Wojtyla of Cracow, the first Polish pope in the Catholic Church's history and the first non-Italian in 455 years.

Father Greeley is a priest of the archdiocese of Chicago where he is senior researcher at the National Opinion Research Center. He commutes from Chicago to Tucson where he teaches sociology at the University of Arizona.

A prolific writer, the 51-year-old priest has authored some 80 books and writes two syndicated weekly columns.

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RABBI LELYVELD IS NAMED SYNAGOGUE COUNCIL HEAD

By Religious News Service (6-7-79)

NEW YORK (RNS) -- Rabbi Arthur J. Lelyveld, senior rabbi of Fairmont Temple, Cleveland, has been elected president of the Synagogue Council of America.

The Synagogue Council is the national coordinating body of Conservative, Orthodox, and Reform Judaism, representing more than four million synagogue-affiliated American Jews.

Rabbi Lelyveld, a past president of the American Jewish Congress and of the Central Conference of American Rabbis, a Reform Jewish organization, was recently appointed adjunct professor of religion at Case-Western Reserve University, Cleveland.

The author of a number of published writings, including the book, *Atheism is Dead*, Rabbi Lelyveld is also a member of the Board of Governors of the Hebrew Union College-Jewish Institute of Religion.

He is a board member of the Martin Luther King Center for Social Change in Atlanta.

A strong advocate of civil rights, Rabbi Lelyveld went to Mississippi in 1964 as part of a team of Cleveland clergy to serve as a minister-counselor in the black voter-registration drive. It was during that stay that he was badly beaten by white segregationists.

The following year, the National Association for the Advancement of Colored People (NAACP) gave him an award for "distinguished service in the NAACP and the cause of freedom."

Rabbi Lelyveld succeeds Rabbi Saul I. Teplitz of Woodmere, N.Y., who was elected honorary president of the Council.

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MEMO from Gene Fisher

To Marc Tannenbaum

Date 10/2/79

☒ For your information

☐ For necessary action

☐ For your comment

☐ Please return

☐ As per your request

Remarks

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New York, October 3. Battery Park

Dear friends of New York,

1. My visit to your City would not have been complete without coming to Battery Park, without seeing Ellis Island and the Statue of Liberty in the distance. Every nation has its historical symbols. They may be shrines or statues or documents; but their significance lies in the truths they represent to the citizens of a nation and in the image they convey to other nations. Such a symbol in the United States is the Statue of Liberty. This is an impressive symbol of what the United States has stood for from the very beginning of its history; this is a symbol of freedom. It reflects the immigrant history of the United States, for it was freedom that millions of human beings were looking for on these shores. And it was freedom that the young Republic offered in compassion. On this spot, I wish to pay homage to this noble trait of America and its people: its desire to be free, its determination to preserve freedom, and its willingness to share this freedom with others. May the ideal of liberty, of freedom remain a moving force for your nation and for all the nations in the world today!

2. It greatly honors your country and its citizens that on this foundation of liberty you have built a nation where the dignity of every human person is to be respected, where a religious sense and a strong family structure are fostered, where duty and honest work are held in high esteem, where generosity and hospitality are no idle words, and where the right to religious liberty is deeply rooted in your history.

Yesterday, before the General Assembly of the United Nations, I made a plea for peace and justice based on the full respect of all the fundamental rights of the human person. I also spoke of religious freedom because it regards a person's relationship to God, and because it is related in a special way to other human rights. It is closely allied with the right to freedom of conscience. If conscience is not secure in society, then the security of all others rights is threatened.

Liberty, in all its aspects, must be based on truth. I want to repeat here the words of Jesus "the truth will make you free" (Jn 8:32). It is then my wish that your sense of freedom may always go hand in hand with a profound sense of truth and honesty about yourselves and about the realities of your society. Past achievements can never be an acceptable substitute for present responsibilities toward the common good of the society you live in and towards your fellow-citizens. Just as the desire for freedom is a universal aspiration in the world today, so is the quest for justice. No institution or organization can credibly stand for freedom today if it does not also support the quest for justice, for both are essential demands of the human spirit.

3. It will always remain one of the glorious achievements of this nation that, when people looked toward America, they received together with freedom also a chance for their own advancement. This tradition must be honored also today. The freedom that was gained, must be ratified each day by the firm rejection of whatever wounds, weakens or dishonors human life. And so I appeal to all who love freedom and justice to give a chance to all in need, to the poor and the powerless. Break open the hopeless cycles of poverty and ignorance that are still the lot of too many of our brothers and sisters; the hopeless cycles of prejudices that linger on despite enormous

progress toward effective equality in education and employment; the cycles of despair in which are imprisoned all those that lack decent food, shelter or employment; the cycles of underdevelopment that are the consequence of international mechanisms that subordinate the human existence to the domination of partially conceived economic progress; and finally the inhuman cycles of war that springs from the violation of man's fundamental rights and produces still graver violation of them.

Freedom in justice will bring a new dawn of hope for the present generation as it has done before: for the homeless, for the unemployed, for the aging, for the sick and the handicapped, for the migrants and the undocumented workers, for all who hunger for human dignity in this land and in the world.

4. With sentiments of admiration and with confidence in your potential for true human greatness, I wish to greet in you the rich variety of your nation, where people of different ethnic origins and creeds can live, work and prosper together in freedom and mutual respect. I greet and I thank for the cordial welcome of all those who joined me here, businessmen and laborers, scholars and managers, social workers and civil servants, old and young, I greet you with respect, esteem and love. My warm greetings go to each and every group. to my fellow Catholics, to the members of the different Christian Churches with whom I am united in the faith in Jesus Christ.

And I address a special word of greeting to the leaders of the Jewish community whose presence here honors me greatly. A few months ago, I met with an international group of Jewish

representatives in Rome. On that occasion, recalling the initiatives undertaken following the Second Vatican Council under my predecessor Paul VI, I stated that "our two communities are connected and closely related at the very level of their respective religious identities", and that on this basis "we recognize with utmost clarity that the path along which we should proceed is one of fraternal dialogue and fruitful collaboration" (L'Osservatore Romano, March 12-13, 1979). I am glad to ascertain that this same path has been followed here, in the United States, by large sections of both communities and their respective authorities and representative bodies. Several common programs of study, mutual knowledge, a common determination to reject all forms of anti-semitism and discrimination, and various forms of collaboration for the human advancement, inspired by our common biblical heritage, have created deep and permanent links between Jews and Catholics. As one who in my homeland has shared the suffering of your brethren, I greet you with the word taken from the Hebrew language: Shalom! Peace be with you.

And to everyone here I offer the expression of my respect, my esteem and my fraternal love. May God bless all of you! May God bless New York!

Pope John Paul II and the Jews

by Marc H. Tanenbaum

(Printed by
The American Jewish Committee)

(Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, was the only rabbi present at Vatican Council II and is regarded as an authority on Vatican-Jewish relationships.)

"He was the friendliest of the Polish Catholic bishops toward the Jews of Poland, and he was among the most vigorous in his rejection of anti-Semitism."

That was the description of Karol Cardinal Wojtyla of Krakow given to me by a Polish Catholic priest in the United States three days following the election of the Polish prelate as the 264th Supreme Pontiff of the Roman Catholic Church.

That evaluation of Pope John Paul II's attitudes towards Jews and Judaism should be taken seriously, I believe, for several reasons:

First, those views come from Father Henri d'Anjou of Portchester, N.Y., who lived in Poland and personally helped save the lives of a large number of Jews from certain death at the hands of the Nazis. Second, Father d'Anjou knew the new Pope when he was a priest, and met frequently with him between 1952 and 1956. Lastly, and importantly, Father d'Anjou's positive impressions were confirmed for us in an overseas telephone conversation this week between the new director of Foreign Affairs of the American Jewish Committee, Abraham Karlikow, and a leader of the Union of Jewish Religious Communities in Poland, Maciej Jakubowicz of Krakow.

From these conversations and from others conducted with reliable sources in the Vatican this week, the following portrait of the "track record" of Cardinal Wojtyla toward Polish Jewry emerges:

Around 1964, there were a series of desecrations of Jewish cemeteries in Krakow, including defilements of tombstones over Jewish graves. It was widely believed that these anti-Semitic actions were inspired or carried out by agents of the Polish Communist party and/or the secret police. Archbishop Wojtyla called upon Catholic students attending the University of Krakow to clean and restore the defiled tombstones and to repair the Jewish cemeteries.

Subsequently, Archbishop Wojtyla delivered a public sermon during a large Corpus Christi procession in which he condemned the Communist functionaries for their anti-Jewish acts, and called upon them to desist from any further hostile actions against the remnant Jewish population.

His Chancery published a journal of high academic quality, *Common Weekly*. Archbishop Wojtyla personally authorized the publication of a series of articles in that journal commemorating the victims of the Nazi holocaust, specifically the Jewish victims, as well as the Warsaw Ghetto uprising of April 1943. In addition, he supported the publication of a series of articles and book reviews on Jewish history, religion and culture.

Much has been made of the fact that the new Pope studied at "an underground seminary." Father d'Anjou, who attended the same seminary, told me the significance of that fact lies in knowing that that seminary, and other underground schools like it, were vigorous centers "of anti-Nazi ideology and resistance."

In terms of his anti-totalitarianism positions, Pope John Paul II appears to hold the same ideological orientation as did his predecessor, Pope John Paul I.

According to the president of the Jewish religious communities in Poland, Maciej Jakubowicz,

"Throughout his years as Bishop of Krakow, Karol Wojtyla was always approachable by Jews, and periodically, he used to inquire what was happening to the Jews, particularly in relation to their religious life and their religious institutions."

In 1971, four years after he was designated Cardinal by Pope Paul VI, Cardinal Wojtyla came to the Krakow Synagogue during a Friday night Sabbath service. He spoke warmly with the small Jewish congregation, and asked sympathetically what problems they had since he had heard they were having trouble maintaining their synagogues.

Mr. Jakubowicz also informed the American Jewish Committee that the Krakow Jewish leadership approached Cardinal Wojtyla when they had difficulty securing kosher meat, and that the Cardinal was both sympathetic and helpful.

"Over the years," Mr. Jakubowicz added, "we know of no case where Cardinal Wojtyla or the Krakow Church was associated with any instance of anti-Semitic or other prejudicial statements or actions regarding the Jewish people." One can only speak of the new Pope, the Krakow Jewish leader said, "in excellent terms as a person and as an open-minded religious leader." To underscore their positive feelings, the Krakow Jewish leaders this week sent a cable to Pope John Paul II congratulating him as their "Krakow landsman."

With regard to Israel and Jerusalem, Cardinal Wojtyla has no record as yet as having taken any position on these concerns, which are central to the world Jewish community today.

Granted that this data is skimpy and impressionistic, it should nevertheless serve to allay some of the widespread anxieties that clearly exist in the Jewish community about "a Polish Pope." Those anxieties are based on the nightmarish experience with anti-Semitism in Poland that Dr. Lucy Dawidowicz summarized in her landmark study, *The War Against the Jews 1933-1945*, in these words:

"The Republic of Poland had come into being in 1919, after its representatives had signed a treaty with the Allied powers, promising to guarantee the civic and political equality of its minorities, to safeguard their rights as citizens, and in addition, to extend to all minorities the right to establish their own educational, religious, charitable, and social institutions. From the start these guarantees were never fully implemented, and in 1934, they were completely renounced. Pogroms marked the inauguration of Poland's independence and were a recurring phenomenon in the twenty years of independent Poland."

Before the outbreak of World War II, about 3.3 million Jews lived in Poland, constituting the second largest Jewish community in the world. Today, there are about 5,000 Jewish survivors in Poland, most of them aged and infirm, a tragic remnant of the Nazi havoc and anti-Semitic pogroms they suffered in the country in which Jews had lived for nearly a thousand years.

In contrast to other Polish prelates, foremost among them the late Cardinal Hlond, who in 1937 delivered a vicious anti-Semitic pastoral calling for the boycott of Jews by the Catholic faithful, Cardinal Karol Wojtyla is considered to be a "post-World War II man, a man of social justice and of human rights." The new Pope John Paul II "was always considered different from the old hierarchy on all issues of human justice," Father d'Anjou told me with obvious conviction. "He will be different now, as he was before, in his relations with the Jewish people."