



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 33, Folder 9, John Paul II [Pope], 1978-1979.

OCT 21 1978

October 19, 1978

MEMORANDUM

To: Bertram H. Gold  
From: Zachariah Shuster  
Subj: John Paul II

From the welter of speculation about the background and reasons for the surprise election of a Polish cardinal to the Pontificate there emerged several informed guesses, which are accepted by those who are familiar with the situation in the Vatican and developments immediately preceding the conclave.

The main reason for not electing an Italian cardinal, something which is without precedent for almost 500 years, is the fact that the Italian Church was split wide open among conservatives and progressives who could not agree on either of the two Italian candidates.

The candidate on the conservative side was Cardinal Siri, Archbishop of Genoa. For many years he embodied the trend opposed to radical change and during Vatican Council II he stood up against all proposed major reforms. The fact that he has been the head of the Italian Bishops Conference for a considerable time is certainly responsible for the lack of ecumenical progress within the Italian Church which took no action of its own to implement the decisions of Vatican Council II.

The candidate of the progressive side was Cardinal Benelli, Archbishop of Florence, who has been an outstanding personality in the Curia and considered as a first rate diplomatic figure. His relative youth (58) which was given before the conclave as the reason for his not being a candidate, is contradicted by the fact that the new Pope is only two years older than Benelli.

One may assume that if the Italian cardinals had agreed on one candidate, an Italian cardinal would have had a good chance of being elected, in spite of the fact that the Italian cardinals are now a small minority in the conclave. It is reliably reported that because of disagreement among the Italians there developed a strong movement among Third World cardinals and also among some cardinals of European countries, particularly Germany and France, who felt that the time has come to have a non-Italian Pope.

Another surprising element is, of course, the fact that the new Pope comes from a country with a Communist regime. The best interpretation of this is that by this act the cardinals intended to encourage the faithful in the Communist world, and particularly in the country which has the largest Catholic population in the Communist orbit. One should note that Poland is considered -- next to Ireland -- as the most Catholic country on the European Continent. As a matter of fact, 23 million of the Polish population are baptized and practicing their religion. The Church in Poland was always an expression of deep attachment to national culture and was a leading force in the centuries long struggle against the big neighboring powers -- Czarist Russia, Austro-Hungary and Germany -- which subjugated Poland for long periods.

The personality of the new Pope, as described by those who have known him and followed his career, is much more colorful than that of his immediate predecessor. On the one hand, having lived most of his life in a Communist land, he is deeply conscious of social and economic problems and also of the constant struggle the Church has to lead against a regime which is committed to atheism and to diminishing the role of religion in public life. On the other hand, he is a man of solid theological and philosophical education and author of many works on social and theological issues. One feature in his biography which is emphasized by all is that in his adolescence, and even in maturity, he was associated more with the life of workers than of priests. During the Nazi occupation he was active in the Polish national underground and immediately after the end of the war he worked in a metal factory.

One of his essays, translated into several languages, is entitled "Love and Sexuality." It is pointed out that he is rather outspoken on this delicate subject and urging equal rights of women in conjugal and sexual life. He is also the author of a book on the half-Jewish German philosopher Max Schelling, a colleague of Prof. Max Horkheimer at Frankfurt University in the 20's.

The newly elected Pope played an active role in the Vatican during the last few years, and was a member of three Vatican Congregations (or Ministries): education, cult, clergy. It is assumed that he worked in full harmony with Cardinal Wyszynski in the struggle for the rights of the Church and religious education in Poland. It should be emphasized that in recent years the Church in Poland stood up forcefully for civil rights, against censorship, and in many respects has been informally allied with the dissident movement in Poland, which is particularly strong among the youth.



The present Pope took part in the latter phases of Vatican Council II and in all the Synods since then. In the discussions of the proposed Declaration on the Jews the Polish bishops were passive. Only one of them, Bishop Nowicki of Gdansk (Danzig), spoke mildly in favor of the Declaration proposed by Cardinal Bea. Neither Cardinal Wyszynski nor Cardinal Wojtyla said anything about it. However, Wojtyla came out very strongly in favor of the Declaration on Religious Liberty, the major sponsors of which were the American Bishops. This declaration has been considered one of the most important adopted by the Vatican Council for the reason that it advocates two fundamental principles: the freedom of religious exercise and the right of all religious groups to practice their beliefs. The latter point was strongly combated by the conservatives at the Vatican Council, and especially by some of the Italian cardinals, primarily Cardinals Ottaviani and Siri, for the Declaration does not put the Catholic religion -- the "only true faith" -- above other religions.

With regard to the attitude of the Polish Church toward the Vatican Declaration on the Jews, there is no reason to doubt that it was fully accepted, although this declaration was not implemented in Poland in the same way it was in other countries, because the Polish Church has been too much engaged in its own complicated situation and also because the Jewish population there is so insignificant. It is known, however, that the Polish Churches in other countries with large Polish populations -- such as France, Belgium, Germany -- urged the faithful to an attitude towards Jews in the spirit of the Vatican declaration.

It is too soon to make any predictions as to the future course of the new Pope. As far as we are concerned, it will be interesting to know whether Cardinal Willebrands, head of the Secretariat for Christian Unity, to which the Religious Commission on Jews is attached, will remain in this position. Cardinal Willebrands has been connected with Christian-Jewish relations for many years, first as an Assistant to Cardinal Bea during the Vatican Council, then as President of the Secretariat for Christian Unity. The general surmise is that the new Pope will try to act in the spirit of Paul VI and John XXIII on Christian-Jewish relations as in any other areas dealt with by the Vatican Council.

At the same time there is a feeling that he will be rather cautious and not make any drastic innovations in any direction. This was indicated in his first address to the cardinals in which he said: "I want to insist on the constant importance of Vatican Council II. For us it is a formal obligation that it be studiously put into effect. Is not the Council a mile-

stone in the two-thousand year history of the Church, and indeed in the religious and cultural history of the world?..."

Speaking about implementation of Council actions, he said that one must be "prudent and encouraging." The entire speech was delivered in a spirit aiming to reconcile conservative and progressive wings.

I am following developments in Rome closely and shall keep you informed of anything interesting to us that might take place in the near future.

cc: Tanenbaum  
Karlikow



THE AMERICAN JEWISH COMMITTEE

**date** June 15, 1977  
**to** Rabbi Marc Tanenbaum  
**from** Murray Friedman *MF*  
**subject** Anti-Jewish Reference in Catholic Funeral Ritual in Philadelphia

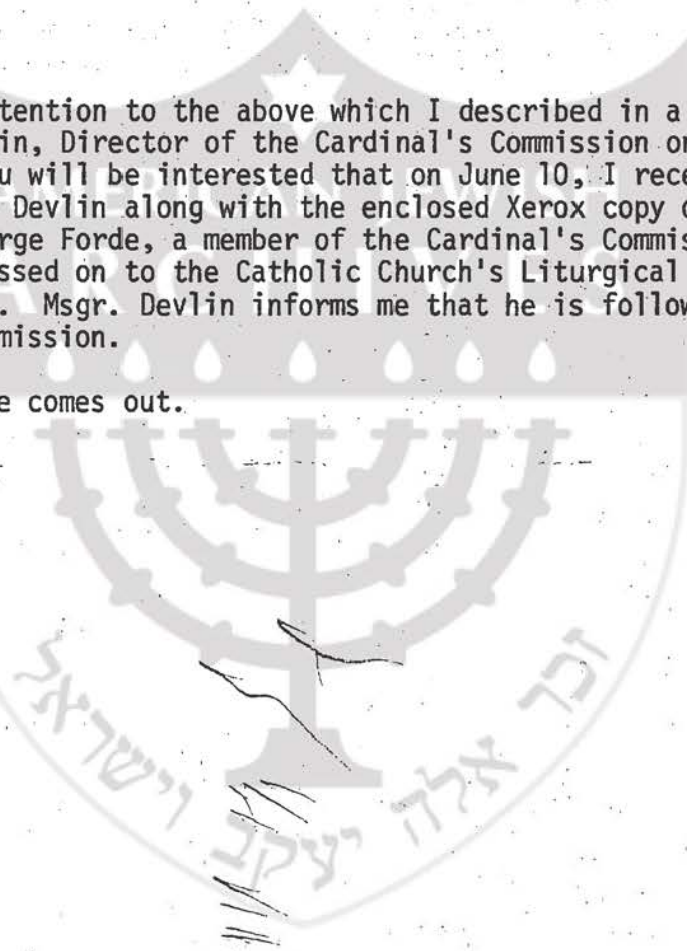
Ed Rosen called my attention to the above which I described in a letter to Msgr. Charles V. Devlin, Director of the Cardinal's Commission on Human Relations here on April 11. You will be interested that on June 10, I received a communication from Msgr. Devlin along with the enclosed Xerox copy of a letter to Msgr. Devlin from George Forde, a member of the Cardinal's Commission, recommending that the matter be passed on to the Catholic Church's Liturgical Commission either locally or nationally. Msgr. Devlin informs me that he is following up on this suggestion of his Commission.

We'll see how this one comes out.

MF:r

Enclosure

cc: Edward H. Rosen  
 Richard J. Fox  
 Paul S. Weinberg





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May 11, 1977

Rev. Msgr. Charles V. Devlin  
Director, Cardinal's Commission  
on Human Relations  
Archdiocese of Philadelphia  
222 North 17th Street  
Philadelphia, Penna. 19103

Dear Msgr. Devlin:

We have reviewed, by telephone, the letter Murray Friedman sent you under date of April 11th, and which you sent to me last week for comment. You did not send up the rite or page in question, but one of our members pointed out that the passage is by Luke (Acts of the Apostles). It was our consensus that this was not a matter for the Cardinal's Commission on Human Relations, but rather for the Liturgical Commission, possibly not the diocesan one but the national, if that is where this rite originates, and also possibly with an expression of our concern that it can be, as it has been in the past, misused for anti-semitic purposes and may, because of that history, require current explanation if used at all.

It is clear we cannot change the Scriptures, Old or New, but we must guard against their misuse, especially by those who would apply their own private misinterpretation to thwart the Christian message. Perhaps a gentile could, living in an overwhelmingly Jewish culture, be offended by refusal of a strict observer to ride or eat with him, or perhaps even to enter his home on the Sabbath, but only because of a lack of understanding.

Page Two  
Rev. Msgr. Charles V. Devlin  
May 11, 1977

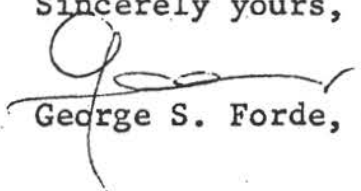
Similarly, we might be put off by "goy" as the word is sometimes used, but our own Faith teaches there is a difference between the people specially called by God and all others, in fact, we now also claim to have been called to a New Covenant.

The matter is beyond us as we are not biblical scholars. Yet, the "Acts" is full of references to "The Jews" and at various times the term seems to include the Apostles as well. (And why not? They were so Jewish as to have trouble deciding whether their gentile converts ought to observe the Law of Moses.) It refers to Jews as "devout men" as well as the people who rejected (at one time or other) not only Jesus, but Moses, Joseph, and others. Nowhere is there individual or collective guilt claimed or established beyond the death of Christ for (not "by") all mankind. Christ, in the gospels pleads with the Father to absolve in the absence of scienter and so does Stephen when he is stoned to death by a scandalized mob. It seems obvious that the Prophets and the Covenant of Moses could not have been fulfilled in the Christian's understanding of it, if those in charge had not acted as they did, and the New Testament points out that their motives were often of the best or, at worst, human jealousy borne of a passion for power over the people - never deicide or anything remotely like it.

We must stand on the Declaration of the Relationship of the Church to Non-Christian Religions at Vatican II, as well as subsequent and similar pronouncements of the teaching authority of the Church. We must repeatedly make it clear to our people that the Jewish people remain special to God and any display of hate or distortion of His Scriptures to justify such display is a betrayal of God.

Would you please refer this inquiry accordingly?

Sincerely yours,

  
George S. Forde, Jr.

GSF, Jr/mac  
Encls.

cc: Rev. Msgr. Andrew J. McDevitt  
Sr. Consuelo Maria, S.S.J.  
Mr. Richard Hughes  
Mrs. Donald Valois



# 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: "That 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 AMERICAN JEWISH COMMITTEE

**date** October 18, 1978  
**to** Bert Gold  
**from** Irving Levine  
**subject** Some Background material on Pope John Paul II

I spoke to Eugene Kusielewicz, the executive director of the Kosciuszko Foundation yesterday about what he knew about the new Pope's personality and about the Pope's views on Jews and other related issues.

It turns out that Dr. Kusielewicz has had an on-going relationship with the former Krakow Cardinal. He describes him as a man with a very sharp brain. He thinks he is quite brilliant and sensitive. He also describes him as "open" and "humanitarian." While this might be Dr. Kusielewicz's Polish pride talking and may be somewhat exaggerated, there is the likelihood of much substance to his analysis. He is one of the few Americans who have spent many hours with the new Pope and on a number of different occasions.

Dr. Kusielewicz said that the Pope's experience as an actor put him in touch with many non-conformists as a young man. While he may be a church traditionalist, he has mixed freely with many different types of individuals and he is far from a rigid man. Dr. Kusielewicz feels that the Pope will be open to diversity.

Dr. Kusielewicz thinks the press has exaggerated the new Pope's role as a fervent anti-communist. The new Pope has actually been very much the diplomat with good relationships to Polish government officials. He gained many concessions for the church through moderation, not through activism, according to Dr. Kusielewicz.

Regarding the Pope's relationships with Jews and the Jewish community, on only one occasion did Dr. Kusielewicz speak to him about Jews. This was a few years ago on the controversial cemetery issue. The Warsaw Jewish Cemetery was to be bulldozed for a highway and other Jewish cemeteries were threatened by neglect and by urban planning. Cardinal Wojtyla was very sympathetic to Jewish pleas to save the cemeteries and was enthusiastic about a plan for Catholic church guardianship over them. Whether the Cardinal actually intervened with government officials was not known to Dr. Kusielewicz.

Dr. Kusielewicz has been invited to be a member of the American delegation at Pope John Paul II's coronation.

IML:it

cc: Marc Tannenbaum ✓  
 Abe Karlikow  
 Mort Yarmon  
 Morris Fine



## Commentary:

# Pope John Paul II and the Jews

By Rabbi Bernard Weinberger

Pope John Paul II is about to conclude a spiritual pilgrimage to Poland that is unprecedented anywhere in the world. He has attracted millions to his public mass celebrations and to his homilies.

It would be remarkable even if it took place in the free world. The fact that he was able to muster such multitudes in a communist bloc country is a milestone of religious fervor the likes of which our generation has not seen.

Nor is it surprising that the Polish people have responded with such warmth and exuberance to one of their own who has attained the courted and exalted position of "prince of the church" and heir to Peter. The Pope is a national hero to the Poles and, beyond that, is the symbol of the power of religion to liberate them from political oppression.

His relative youth and vigor displayed throughout his grueling public appearances in Poland gave the Catholics in Poland a new zest and vitality that resulted in spontaneous outbursts of adoration during the Pope's appearances. But the Pope's public utterances were more than inspirational homilies on religious subjects. They were, in fact, serious challenges to the Communist ideologies that dominate Polish life. They confronted directly the Communist regime to respect basic human rights and relax their stranglehold grip on the liberties of the Polish people particularly the large Catholic community.

There can be no doubt that from a personal point of view, the Pope has scored a remarkable individual victory and has given the Papacy a new dignity and respect that goes beyond the esteem of the faithful Catholic community. All peoples who value human rights and human dignity will applaud the Pope's forthrightness and outspoken battlecry in behalf of oppressed people, the world over. The favorable and exhaustive media coverage on the Pope's visit surely helped get the message across to the most remote corners of the world.

But the Pope is soon to leave Poland and return to the Vatican, and the Polish people will return to their daily routine. It is easy to speculate that the dominant Communist regime is likely to demonstrate that it is still in full control of that country.

In the short run, at least, it can be assumed that some display of muscle by the Communists will bring oppressive measures to bear on the Polish people. Many will suffer pain and punishment for their exuberance for the Pope. And undoubtedly there will be those who will wonder whether they might not have been better off if the Pope hadn't come, while many of the church officials will assure them that the burden they will now have to bear is more than rewarded by the revolution that the Pope's visit will have begun.

The real test, of course, will be how consistent the Vatican will be in following through on the challenge to the Communists that was initiated by the Pope's visit.

In retrospect, the most significant aspect of the Pope's visit, that will remain vivid in the minds of all people throughout the world, was his visit to Auschwitz, where 4 million people perished in the most barbaric experience in the annals of human history. It surely moved everyone to view the Pope offering a private prayer in the cell where a Catholic priest voluntarily gave up his life the save another Pole who was the father of two children.

Nor could anyone fail to be touched by the recognition by the Pontiff of

"those who received from G-d the commandment Thou shalt not kill and suffered killing as other nations did not." But, after acknowledging the Pope's contribution to the revival of the Auschwitz memory, we have to offer the sober thought that the reaction of some in the Jewish community was totally out of proportion to the significance of the event.

Rabbi Marc Tannenbaum, Director of the Interreligious Affairs Department of the American Jewish Committee and a participant at the Ecumenical Conference convened by Pope John XXIII, has arrogated to himself the right to speak in behalf of the total Jewish community. He virtually exhausted all

my birthplace in Poland I visited Auschwitz. I was moved to tears when the taxi driver who drove me to Auschwitz, a non-Jew, refused to enter inside with me. When I asked him why, he explained that he had lost some member of his family in Auschwitz and he could not visit the place. But, he too recognized that the Jewish element in Auschwitz was of a different dimension and quality and could not be equated with his own personal suffering.

Furthermore, Tannenbaum is full of praise for the Pope's "rejection of indifference," which might imply that the Pope was condemning the indifference of the Catholic Church at the time that Europe was permeated with the

incurred the wrath of G-d for the failure to accept the Christian teaching and the Christian Saviour. The theology of Catholic thought of that day saw in the holocaust the fulfillment of Christological teachings "On the perfidious Jews."

Even after the fall of Nazism there was still the belief that G-d's wrath had been satisfied by the numbers destroyed and that even if the entire body of the Jewish people was not decimated, its obduracy of spirit was surely broken.

It was only after the rebirth of the State of Israel and the rejuvenation of the Jewish people throughout the world that Catholic theology had to be reexamined to view the holocaust from a different perspective. This review culminated in the Ecumenical effort initiated by Pope John XXIII. I am not knowledgeable in Catholic doctrine to know what that theology currently says about Jews, but it surely must recognize that the challenge to the eternal character of the Jewish people attempted by Nazism has failed abysmally.

Karol Wojtyla who returned to his native Poland as Pope John Paul II was a young man during that period of infamy when millions were led like cattle to Auschwitz. He undoubtedly was nurtured in the tradition of Polish anti-Semitism that saw in the destruction of the Jewish people a challenge to their basic humanity.

Nevertheless, his record during his maturity is a tribute to his basic decency as a resistance fighter against the Nazis. He demonstrated rare courage against the Communists in his later years most notably when he ascended to his rank of Cardinal of Cracow. We have every reason to hope that under his leadership the Papacy will indeed become a potent and dominant voice against all forms of tyranny.

We surely cannot visit upon him responsibility for the actions of those who preceded him. But it would be a grave error to allow a symbolic gesture of minute significance in terms of the past to alter the basic facts of history. All we can hope for is to see it as a signal of a more enlightened Papacy, particularly in terms of its attitude to Jews, in the future.

*"The only way to explain that silence is that the Church believed at the time that Jews 'deserved' the punishment because of their rejection of the Christian Messiah. Church doctrine was seen as being vindicated, and Jews had incurred the wrath of G-d for the failure to accept the Christian teaching and the Christian savior."*

of the adjectives available in the dictionary to hail the great event of the Pope's visit to Auschwitz.

We can appreciate the desire to initiate friendly relations with the Vatican and we welcome the expression of recognition of a good deed by the Pope. But the servility of his language and giving transcendent importance to his token symbolic action is a gross misreading of the event and a perversion of justice, and even a desecration of the hallowed memories of those who perished.

Rabbi Tannenbaum cabled the Pope the following message: "The American Jewish Committee is deeply moved and heartened by the words and symbolic acts of your holiness in honoring the memory of the million of victims of Nazi bestiality, 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 is a powerful symbol of moral conscience that is of historic magnitude."

I find this kind of obsequious servility exaggerated and offensive, and plainly unjustified. The fact of the matter is that the Pope carefully and astutely avoided any reference to Jews. The reference to "the people who draw their origin from Abraham our father in faith as was expressed by Paul of Tarsus" could apply just as well to the Ayatollah Khomeini and the followers of Islam. It is a pity that the Pope so studiously avoided the clear reference to the historic fact of Jewish torture and extermination.

Tannenbaum too followed the Pope's lead and speaks of "the reverent kneeling before Hebrew and other inscriptions," and the reference to "the victims of Nazi bestiality and in particular 3,000,000 Jews" is a terrible affront that distinguishes Jewish suffering from other people's suffering only in terms of the numerical difference.

What a horrendous miscarriage of historic perspective, to equate a global attempt at the genocidal extermination of every living Jew with the suffering of those nationals who were simply in the way of the Nazis in carrying out their plan. It offends our sensitivity to hear Jews following this pattern of subverting the darkest chapter in recorded history for the sake of politeness.

I recall that in 1970 during a visit to

odor of Jewish bodies being burned at Auschwitz.

What the Pope said was "It is not permissible for anyone to pass by this inscription with indifference." What that means is that one ought to visit Auschwitz and meditate on "how far hatred can go and how far man's destruction of man can go, how far cruelty can go." All of which says nothing about the special scourge of anti-Semitism and the attempted genocide of Jews.

The Pope's visit and the Pope's speeches did, in fact, do nothing to answer the basic issue of the Church's silence in the face of its awareness of what the fires of the crematoria at Auschwitz were burning. That remains as an indelible stain of indifference at human suffering unparalleled in human history.

The only way to explain that silence is that the Church believed at the time that Jews "deserved" the punishment because of their rejection of the Christian Messiah. Church doctrine was seen as being vindicated, and that Jews had



Smiles and interest show on the faces of "refusnik" children as they watch a play performed by their parents at Moscow's unofficial Jewish "gan" (kindergarten), in a photo obtained by the Student Struggle for Soviet Jewry and Union of Councils for Soviet Jews.

"Pope John Paul II & the Jews" - Jewish World (A.I.) 4/5/79



# The Pope, The Jews & Israel

By Rabbi Marc H. Tanenbaum  
NEW YORK, (JTA) — Religion is more caught than taught, the Anglican divine Dean Inge once wrote. If there is truth to that maxim — as I believe there is — Pope John Paul I seems to have "caught" favorable attitudes toward the Jewish people and Judaism from his mother, and that may prove to be more promising for the future of Catholic-Jewish relations under his Papacy than anything that he might have been taught.

As the media have abundantly documented, Pope John Paul was born and raised in a desperately poor family in the northern Italian village of Canale d'Agordo. To eke out a living for his family, his father became a migrant bricklayer in Switzerland, and then returned to an island north of Venice, where he worked as a glass artisan. To help sustain her family, Albino Luciano's mother worked as a maid in the household of a Jewish family.

In March 1977, at a meeting of the joint Vatican-International Jewish Committee concerned with Catholic-Jewish relations, Cardinal Luciani saw fit to recall his mother's experiences as deeply formative of his own personal attitudes toward Jews. The affable Cardinal warmly recalled that the Jewish family was very kind to Mrs. Luciani and their faith in Judaism greatly impressed her. The Cardinal said that his mother passed her respect for that Jewish family and their religion on to him, and he added, he traces his warm feelings toward Judaism to that childhood experience.

Bishop Francis Mugavero, of Brooklyn, N.Y., who attended the March 1977 meeting, recently said that the group could feel that Cardinal Luciani had warm and respectful feelings toward Jews and Judaism and "he meant it." He was also "very much 'with it' in terms of understanding the cause of promoting respect between Catholics and Jews."

Supported Anti-Nazi Resistance  
During World War II, Don Albino Luciani, then a young seminarian and teacher in Belluno, visited prisoners in Nazi jails and was "an indefatigable pastor" morally supporting partisans in the anti-Nazi resistance. Don Albino's anti-fascism was consonant with Dr. Lucy Dawidowicz' description of the attitudes of the Italian people toward Jews under the Nazi regime. She writes in her classic study, "The War Against the Jews: 1939-1945."

"In Italy, the Catholic hierarchy behaved like the Italians...The overwhelming cooperation that the Italians gave their Jewish compatriots (was)...the consequence of the repudiation of anti-Semitism and the commitment to unconditional equality." She added that the Italians remained unresponsive to German demands to deport Jews. (The 8,000 Jews in Italy who were annihilated were mainly destroyed by the Nazis.)

Given the philo-Semitic nurture he received from his mother and his own personal encounter with Nazi bestiality, it is not surprising

that in 1975, as Cardinal Luciani, he took part in an interreligious observance in Venice commemorating the six million Jewish victims of Nazi genocide and millions of other human beings destroyed by the Nazis. According to the London Jewish Chronicle, Cardinal Luciani then condemned anti-Semitism, expressed his horror over the Nazi massacres, and pledged to lend his efforts to uproot the sources of anti-Jewish hatred in Christian cultures.

That deeply human and empathic appreciation of both the grandeur and the tragedy of Jewish life apparently carried over to Cardinal Luciani's spontaneous understanding of the importance of Israel to the Jewish people. In an interview that he gave to Maariv Dec. 8, 1972, he declared: "I certainly view favorably the return of the Jews to Palestine, and believe that, after being dispersed for all these years, they are at least entitled to a state of their own."

While noting that there were those in the Catholic Church who believed that the modern-day Jewish state contradicted one of Christianity's historic dogmas; which viewed the wretched state of the Jews among nations as a punishment for not accepting Jesus as Messiah, the Cardinal told Maariv:

"I, however, do not view the return of the Jewish people to its

land today as a contradiction of any religious principle of Christianity. It does, perhaps, contradict... traditional beliefs prevalent in the Christian world over the centuries, but that can be overcome." And, as if for emphasis, he added, "For my part, I have no doubt that there is a link between the Jews and Palestine." Turning to the issue of Jerusalem, Cardinal Luciani stated that (Christian) "pilgrims returning from Jerusalem said they were very satisfied...The Church does not wish to control Jerusalem, only to worship in the holy places."

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The practical implications of Pope John Paul's direct and open feelings toward Jews and Israel were perhaps most clearly reflected at his first weekly general audience on Sept. 6, 1978, when the Pontiff asked the cheering crowd of some 10,000 to pray for "a special intention very close by my heart" — that "a just and complete peace" may emerge from the Camp David summit talks. Such a "just solution" could come about, the Pope said, only if the problems of "the Palesti-

nians, the security of Israel, and the holy city of Jerusalem" were solved. This conflict, he added, "which has been fought for more than 30 years in the land of Jesus has already caused so many victims and so much suffering, both among Arabs and Israelis."

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As Patriarch of Venice, Pope John Paul took a tough stand against Catholic collaboration with Communists, urging that Catholics not vote for Communists or pro-Communist Socialists. It remains to be seen what impact the new Pope's anti-Communist view will have on the recent Vatican policy of promoting detente with the Soviet Union and East European Communist countries.

Scheinberg. Credit must go to Rabbi Avner German for his assistance in getting this school started.

The boys' group will be headed by Rabbi Raphael Loeb of Yeshiva Shaarei Emunah. It will be held at Cong. Lev Someach 674 East 2nd Street, thanks to the graciousness of Rabbi Yitzchok Ashkenazi.

Both classes will have a full Hebrew and English department, geared to the level of these students.

## New Hebrew High School For Foreign Students

The Jewish Education Program announced this week the opening of a freshman high school class for Russian and Israeli students.

Rabbi Mendel Epstein, Menahel of the Bais Yaakov of Flatbush, has assumed the administrative responsibilities of this Yeshiva, BNOS SARA. Classes will be held at the Agudath Israel of Flatbush, 1302 Ocean Parkway, which is headed by Rabbi Meyer

## Airport Tax Seems Likely To Stay

TEL AVIV. — There is no immediate prospect that Israel will abolish the IL140 airport tax, imposed on departing passengers, which has been abolished in most countries, according to Yoram Blizovsky, director of Israel's Tourism Administration.

The administration, a branch of the Ministry of Industry, Trade and Tourism, is not prepared to compensate the Airport Authority for the loss of income from this tax, which last year amounted to more than IL110m., he pointed out.

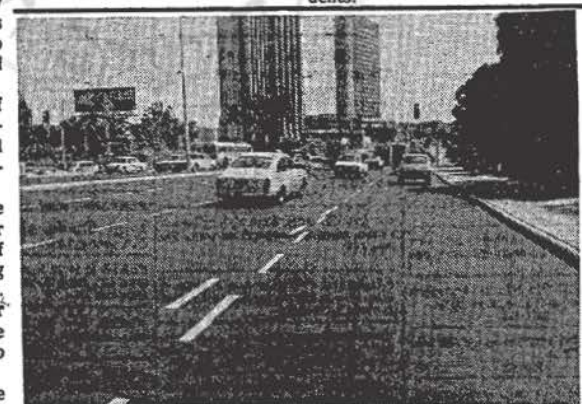
Blizovsky was one of a panel of tourism experts at a press conference given to the International Federation of Travel Writers (FIJET) at the Dan Hotel here.

In reply to a question about the easing of restrictions on charter flights last year, he said that of the million-plus tourists visiting Israel in 1977, 820,000 came by air. Of these, 33,000 came by charter flights, but despite that the restrictions were relaxed only to a slight degree.

This year's charter arrivals are expected to touch 40,000, largely as a result of the further relaxations, as of November, of restrictions, to include flights from all European countries.

The question of outgoing charters for Israelis is being studied, Blizovsky added.

Charters from Canada are now under negotiation, but depend on the Ottawa authorities' agreement to grant additional landing rights to El Al as well as Montreal.



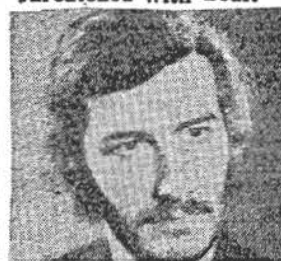
A fly-over bridge has been opened to the general traffic on the Tel-Aviv Ramat Gan border. This is part of a project trying to solve the urban problems of the traffic in the Tel-Aviv area.

(Photo by Israel Sun)

El Al spokesman Rafi Har-Lev said that the national airline has not finally decided to purchase the European Airbus to augment its fleet, because various plane manufacturers, including Lockheed, were competing for the Israeli market.

He added that as of mid-November this year, El Al will have its own charter company, which expects to serve Israelis as well as foreign tourists. El Al's 707s will introduce a so-called vacation class, in which Israelis will be able to fly to the U.S. and back for as little as \$499.

Prisoner Of Conscience, Threatened With Draft



Former Prisoner of Conscience, Anatoly Malkin, was asked to report to the Moscow draft office on October 13, 1978, with his personal belongings it was learned by the Greater New York Conference on Soviet Jewry.

Malkin, a religious Jew, was sentenced in 1975 to three years in a Soviet labor camp for "draft evasion." The charges, a common Soviet response to those who choose to emigrate, stemmed from Malkin's application for a visa and subsequent renunciation of Soviet citizenship and adoption of Israeli citizenship.

According to the Margy-Ruth Davis, Executive Director of the Greater New York Conference on Soviet Jewry, "Arbitrary use of conscription has become a typical form of Soviet harassment. How someone who has renounced citizenship in a country can be subject to the draft is, of course, a question which Soviet authorities choose to ignore. Malkin has already served his time, and these new attempts to imprison him on the same charges are unwarranted and unjustified."

After serving his sentence, Malkin was released and later applied to emigrate. "According to our information," states Ms. Davis, "Malkin has been ordered to bring his personal effects with him to the draft office next month. We fear that this could mean that his is to be drafted."

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# New Pope says mother disposed him toward friendship for Jews

By MARC H. TANENBAUM

(Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, is a leader in Jewish-Christian relations and was recently voted among the "ten most respected and influential religious leaders in America" in a poll of newspaper writers.)

Religion is more caught than taught, the Anglican divine Dean Inge once wrote. If there is truth to that maxim — as I believe there is — Pope John Paul I seems to have "caught" favorable attitudes toward the Jewish people and Judaism from his mother, and that may prove to be more promising for the future of Catholic-Jewish relations under his Papacy than anything that he might have been taught.

As the media have abundantly documented, Pope John Paul was born and raised in a desperately poor family in the northern Italian village of Canale d'Agordo. To eke out a living for his family, his father became a migrant bricklayer in Switzerland, and then returned to an island north of Venice where he worked as a glass artisan. To help sustain her family, Albino Luciani's mother worked as a maid in the household of a Jewish family.

## Mother's respect for Jews

In March 1977, at a meeting of the joint Vatican-International Jewish Committee concerned with Catholic-Jewish relations, Cardinal Luciani saw fit to recall his mother's experience as deeply formative of his own personal attitudes toward Jews. The affable Cardinal warmly recalled that the Jewish family was very kind to Mrs. Luciani, and their faith in Judaism greatly impressed her. The Cardinal said that his mother passed her respect for that Jewish family and their religion on to him, and he added, he traces his warm feelings toward Judaism to that childhood experience.

Bishop Francis Mugavero, of Brooklyn, N.Y., who attended the March 1977 meeting, recently said that the group could feel that Cardinal Luciani had warm and respectful feelings toward Jews and Judaism and "he meant it." He was also "very much

"with it" in terms of understanding the cause of promoting respect-between Catholics and Jews."

During World War II, Don Albino Luciani, then a young seminarian and teacher in Belluno, visited prisoners in Nazi jails and was "an indefatigable pastor" supporting morally partisans in the anti-Nazi resistance. Don Albino's anti-fascism was consonant with Dr. Lucy Dawidowicz' description of the attitudes of the Italian people toward Jews under the Nazi regime. She writes in her classic study, *The War Against the Jews: 1939-1945*, on page 358:

## Repudiation of anti-Semitism

"In Italy, the Catholic hierarchy behaved like the Italians. ... The overwhelming cooperation that the Italians gave their Jewish compatriots (was) ... the consequence of the repudiation of anti-Semitism and the commitment to unconditional equality."

An old Jewish community, Dr. Dawidowicz adds, the Italian Jews since the Emancipation had been fully accepted socially and economically into Italian society. Anti-Semitism was not a serious threat to Italian Jews, even during the early years of the Fascist regime when some 57,000 Jews lived in Italy, about 10,000 of whom were refugees from Germany and Austria. Dr. Dawidowicz asserts that the Italians remained unresponsive to German demands to deport Jews. (The 8,000 Jews in Italy who were annihilated were mainly destroyed by the Nazis.)

Given the philosemitic nurture he received from his mother and his own personal encounter with Nazi bestiality, it is not surprising that in 1975, as Cardinal Luciani, the new Pope John Paul took part in an interreligious observance in Venice commemorating the six million Jewish victims of Nazi genocide and millions of other human beings destroyed by the Nazis. Cardinal Luciani then condemned anti-Semitism, expressed his horror over the Nazi massacres, and pledged to lend his efforts to uproot the sources of anti-Jewish

hatred in Christian culture.

That deeply human and empathic appreciation of both the grandeur and the tragedy of Jewish life apparently carried over to Cardinal Luciani's spontaneous understanding of the importance of Israel to the Jewish people. In an interview that he gave to *Maariv*, the influential Israeli newspaper on December 8, 1972, Cardinal Luciani declared:

"I certainly view favorably the return of the Jews to Palestine, and believe that, after being dispersed for all these years, they are at last entitled to a state of their own."

## Saw no contradiction

While noting that there were those in the Catholic Church who believed that the modern-day Jewish state contradicted one of Christianity's historic dogmas which viewed the wretched state of the Jews among nations as a punishment for not accepting Jesus as Messiah, the Cardinal told *Maariv*:

"I, however, do not view the return of the Jewish people to its land today as a contradiction of any religious principle of Christianity. It does, perhaps, contradict ... traditional beliefs prevalent in the Christian world over the centuries; but that can be overcome." And, as if for emphasis, he added,

"For my part, I have no doubt that there is a link between the Jews and Palestine."

Turning to the issue of Jerusalem, Cardinal Luciani stated that (Christian) "pilgrims returning from Jerusalem said they were very satisfied. ... The Church does not wish to control Jerusalem, only to worship in the holy places."

His views then seem to anticipate the present policy of the Holy See which has recently abandoned the traditional position of calling for the internationalization of the city of Jerusalem, advocating instead an international statute that would give extraterritorial status to all holy places.

The practical implications of Pope John Paul's direct and open feelings toward Jews and Israel were perhaps most clearly reflected in his first public reference, to the

Middle East situation since he became Pope. At his first weekly general audience on September 6, 1978, the Pontiff asked the cheering crowd of some 10,000 people to pray for "a special intention very close to my heart" — that "a just and complete peace" may emerge from the Camp David summit talks.

## Against collaboration with Communists

Such a "just solution" could come about, the Pope said, only if the problems of "the Palestinians, the security of Israel, and the holy city of Jerusalem" were solved. This conflict, he added, "which has been fought for more than 30 years in the land of Jesus has already caused so many victims and so much suffering, both among Arabs and Israelis."

Vaticanologists concur that this is the first time that any Pope has spoken in such balanced terms about Arabs and Israelis, and it is certainly the first clear and unambiguous recognition by any recent Pope of the needs of "the security of Israel."

As Patriarch of Venice, Pope John Paul — took a tough stand against Catholic collaboration with Communists, urging that Catholics could not vote for Communists or pro-Communist Socialists. It remains to be seen what impact the new Pope's anti-Communist views will have on the recent Vatican policy of promoting détente with the Soviet Union and East European Communist countries. Conceivably his personal abhorrence of Communist denial of religious liberty and human rights will be of some consequence to the fate of millions of Christians and Jews under Soviet domination.

Pope John Paul, as is evident from his writings and recent pronouncements, articulates orthodox Catholic doctrine regarding evangelization as the first priority of the church, speaks of "the uniqueness of the Catholic church," and embraces "all people in the world ... as brothers and sisters in Christ Jesus." Those are heady theological doctrines with problematic implications for Jews, Protestants, and others, among the world's four billion peoples who do not share his religious commitment.

But given his smiling, sunny disposition, his pastoral care for people, and beyond that, his impressive track record regarding Jews, Israel, and human rights, it will be a pleasure to dialogue with such a "mentsch," and even to disagree agreeably.

# Multi-party chaos, neglect of social gap seen basis of Israel's problems ahead

Israel: The Challenge of the Fourth Decade, by Alon Ben-Meir, Cyrco Press, New York and London.

Why is it that Israel, blessed with what may be the highest ratio of intellectualism and idealism of any country in the world and strikingly successful in education, socialist experimentation, agriculture and military effectiveness, has been a dismal failure in world diplomacy and public relations?

The author of this timely volume, does not state the assumptions listed by the reviewer quite as bluntly, but he is clearly fearful of the future unless Israel's diplomatic and political abilities catch up quickly with her singular achievements in other fields. He has a theory for Israel's one-sided development. He blames the political system that precludes a majority government in parliament based on a majority consensus. He blames the proportional representation system that fragments Israel's political system, dooming any government to dependence on the veto power of some small group able to topple any government over a single, often minor, issue.



Alon Ben-Meir

It is this system, he says, that stifles political maturity and prevents the country's best minds from focusing as effectively on Israel's problems with her neighbors as on some of her internal affairs.

Ben-Meir, while an admirer of Prime Minister Menachem Begin, to whom he dedicates his book, is emphatically non-partisan in holding that Israel had the opportunity after the 1967 war of solving her Arab problem and that the present government has yet to reverse the blind path of its predecessors. But he has faith in Begin and believes that his elevation to leadership will help Israel to deal with the Arabs.

Israel's great mistake, he insists, was to equate the Arab Palestinians with the PLO. The false notion, he fears, has been fostered to the fact that many Palestinians and the outside world are being misguided by that perception. He contends that many opportunities occurred after 1967 and especially after King Hussein destroyed the PLO in Jordan for Israel to take the initiative and persuade the Palestinian Arabs that their best hope for self-determination lay in cooperation with Israel.

This reviewer can testify to the truth of the author's contention that Israeli officialdom has been blind to the opportunities for alienating the West Bank and Gaza Arabs from terroristic leadership. In 1967, he sought cooperation from Israeli officialdom for an expose of the Shukairy

PLO leadership. In possession of some facts linking Shukairy with Nasser funding through UNRWA officials as transmitters, he sought additional facts known by him to be in Israeli possession as the result of the seizure of two Gaza banks during the war.

One Israeli official approached by this reviewer said that the facts would be more valuable in bringing UNRWA to terms than in an expose that might reach the mass media in America. Another, in the diplomatic service, said: "Forget about UNRWA and the Palestinians for at least five years. Everything that could be said on the subject has already been said by us on the floor of the UN. Time will take care of the problem."

While Ben-Meir considers the Palestinian Arabs as the central problem of Israel's future, he deals boldly with all of the major Israeli internal problems that bear on Israel's effectiveness in coping with her diplomatic isolation.

Thus he offers a sharp analysis of Israel's failure to involve its underprivileged Sephardi majority sufficiently in her economy and her social texture, and he deals as sharply with the flaws in the essential relationship between Israel and the Jews of the world, especially America, sparing the faults of neither.

A chapter on Israel's inadequacies in public relations states the case lucidly and irrefutably, but it may have been given greater importance than it deserves.

It is true, as the author contends, citing chapter and verse, that the Israelis have never organized their intellectual resources for fighting the propaganda war, but it is also true that Israel's great PR defeat has been mainly the replacement of the Holocaust by oil as the dominant consideration of mass opinion as well as official opinion in the West.

This reviewer vividly recalls that day when the news of Israel's 1967 victory became conclusive. He was at the National Press Club in Washington. In the dining room, the news was received with a demonstration of joy that seemed unanimous. Most of the celebrants were not Jews. They were cheering for the survivors of the Holocaust who would not be bullied. Attitudes changed somewhat when Israel became an "occupying power" but it was not until the oil embargo of 1975 that Arab propaganda began to make headway.

There can be little doubt, as the author documents, that the Arabs improved their propaganda techniques while the Israelis failed. But the art of propaganda has its limits. The Arabs could not combat the memory of the Holocaust as a decisive factor in Western public opinion, and the Israelis cannot erase the effect of oil on public opinion, unless they can come up with a solution to the energy problem.

The book could not have anticipated the Camp David summit, and certainly not its results. But it is in no respect outdated or upstaged by anything in the current news. It is a thoughtful, constructive and very readable analysis that no friend of Israel should ignore.



## Tanenbaum Reflects on Pope Paul VI and Jews

By MARC H. TANENBAUM

(Copyright 1978, Jewish Telegraphic Agency, Inc.)

(Editor's note: Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee and a pioneering leader in Jewish-Christian relations, was the only rabbi at Vatican II over which Pope John XXIII and Pope Paul VI presided.)

NEW YORK (JTA) — I had the privilege of meeting Pope Paul VI on three separate occasions in Vatican City and in New York. The overriding impression that I carry with me of the late Pope is that of a complex, dedicated, highly intellectual person who, at the same time, was a deeply spiritual man. He was warmer than first appearances indicated, and he genuinely cared for human beings.

Pope Paul entered the diplomatic service of the Vatican Secretariat of State in 1923, three years after his ordination. He spent most of his adult life in Vatican City. He had, therefore, little opportunity to get to know Jewish people, their religion or culture (or for that matter, any of the other major religious communities). Vatican Council II, which flung open the windows of the Catholic Church to the world outside Italy, became in effect an extraordinary "on the job" training for Pope Paul to experience first-hand that outside world, including the world of the Jewish people and Israel.

During World War I, as Monsignor Giovanni Battista Montini, the first group of Jews he met were refugees from Nazi-dominated Central Europe. So he knew Jews mainly as victims in exile. That would tend to confirm some of the ancient images in certain traditions of Christian teaching of "the wandering Jews" who suffered exile as punishment for not becoming Christians. But Pope Paul's exposure to the pitiful plight of thousands of Jewish refugees from Nazism and fascism also undoubtedly heightened his awareness of the catastrophic effects of the war, as well as the demonic consequences of anti-Semitism.

From the time of his election as the 261st Supreme Pontiff on June 21, 1963, until his death on Aug. 6, 1978, Pope Paul clearly went through an evolution in his attitudes toward Jews, Judaism and the State of Israel. Some of his pronouncements inevitably reflected his limited contact with Jews and Judaism. Thus, in his first encyclical issued during August 1964, Pope Paul invited Jews, Muslims and followers of "the Afro-Asiatic religions" to join with the Catholic Church in "defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order."

But, in the same breath, he declared, "Loyalty requests us to declare openly our conviction that there is only one true religion — that of Christianity. It is our hope

that all who seek God and adore Him may come to acknowledge its truth." Needless to say, Muslims and Eastern religions were no happier with that attitude than were Jews who do not believe that their religion is inadequate or unfulfilled.

It is a genuine tribute to Pope Paul, however, that his native intellectual integrity and his genuine, if cautious, openness to new ideas and experiences led him increasingly to modify his traditionalist views as he gained fresh insights. Some of his new insights began to emerge from his growing number of audiences with various Jewish leaders from 1963-1978.

His changing attitudes were perhaps most clearly expressed during one of his first audiences, and in his last. Referring to the trauma of the Nazi Holocaust, Pope Paul, on June 1, 1964, told an American Jewish Committee delegation that he "strongly deplores the horrible ordeals, the many trials and sufferings, of which the Jews have been the victims in recent years."

Anticipating the Vatican Declaration adopted on Oct. 28, 1965, which condemned anti-Semitism and repudiated the false charge of collective Jewish guilt for the death of Christ, Pope Paul then declared that he "does not believe Jews should be held responsible for the death of Jesus" and the Jewish people should "never undergo any diminution in your human rights."

Finally, he spoke of his appreciation of Judaism in these words: "Our particular consideration for the Jewish religious tradition with which Christianity is so intimately linked, and from which it derives hope for trusting relations and for a happy future." The Pope concluded the audience with a blessing to the AJCommittee leaders, saying, "We wish you every favor from God whom we invoke with all our hearts on your behalf and that of all those who are near and dear to you." To underscore the significance of his declaration, Papal authorities had the Pope's full text reprinted on the front page of the official Vatican newspaper, *L'Osservatore Romano*.

In his last address on Jewish-Christian relations, Pope Paul spoke even more forthrightly of "the connections between Jewish thought and Christian thought," noting in the past "there has been real and profound mutual esteem (between Christian and Jewish scholars) and a conviction that we had something to learn from one another." Significantly, he reminded the Christian and Jewish leaders present at a Jan. 10, 1975, reception for the International Jewish Committee for Interreligious Consultations (IJCIC), that he had called on "all the faithful of the Catholic Church to pay heed in order (in the words of the Vatican

Guidelines of 1975) "to learn by what essential traits the Jews define themselves in the light of their own religious experience."

Again, with special warmth, Pope Paul expressed to the Jewish leaders "and for your families, but widely still for the entire Jewish people our best wishes for happiness and peace."

The most dramatic expression of his growing interest and appreciation of Judaism as a source of religious insight and inspiration became manifest in his study of several books on the philosophy of Judaism by the late Rabbi Abraham Joshua Heschel, with whom he developed a personal friendship. From the balcony of St. Peter's Basilica, in 1973, Pope Paul quoted from the texts of Rabbi Heschel's books and spoke of the spiritual treasures of Judaism which he commended to the attention of the Catholic faithful before him. To my knowledge, that was the first time in 1,900 years that a reigning Pope cited a rabbi and texts of Judaism as a spiritual resource.

Similarly, with regard to Israel and Jerusalem. In January 1964 the "pilgrim Pope" made a journey to the Holy Land. While many were troubled by his diplomatic reticence in referring to Israel by name, the pope's exchanges with President Zalman Shazar were warm and mutually respectful, and left Israeli authorities feeling extremely positive over his visit. His authorization of Eugene Cardinal Tisserant to visit the Memorial Room of the Holocaust on Mt. Zion and to light candles in memory of the Jewish victims of the Nazis during World War II left a particularly forceful impression on the Jewish people.

Of profound importance was the fact that after Pope Paul visited Christian shrines in Jerusalem and saw first-hand how well they had been cared for by the Israeli government, he abandoned the Vatican's earlier policy calling for the internationalization of the city of Jerusalem. In his audience with Golda Meir in January 1973 — a most cordial audience despite newspaper reports to the contrary — he repeated his gratitude for Israel's safeguarding of Christianity's holiest shrines.

While Pope John XXIII deserves the credit for beginning the process of changing the Catholic Church's negative or ambivalent attitudes towards Jews and Judaism, to Pope Paul VI belongs the merit of personally creating the Vatican Secretariat for Catholic-Jewish Relations, which is the first instrument in the Catholic Church's history charged with specific responsibility for translating ideas into realities — in revising textbooks, liturgy, sermons and promoting joint social action.



## Considered a Friend to Jews

# The New Pope

by Rabbi Marc H. Tanenbaum

**EDITOR'S NOTE:** 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 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 conversations with reliable sources in the Vatican last 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 Univ. 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 authorize 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



POPE JOHN PAUL II

knowing that that seminary, and other underground schools like it, were vigorous centers of "anti-Nazi ideology and resistance."

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.

Jakubowicz also informed the AJC 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-Semitism 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 last 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."

Before the outbreak of World War II, about 3.3 million Jews live 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 have 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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## Pope John Paul II and the Jews

By RABBI MARC H. TANENBAUM  
**EDITOR'S NOTE:** Rabbi Marc H. 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 a recent overseas telephone conversation 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, 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

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