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Box 34, Folder 1, John Paul II [Pope], 1978-1982.



SECRETARIAT OF STATE

FROM THE VATICAN,

January 15, 1979

Dear Rabbi Tanenbaum,

The Holy Father received with pleasure the letter you wrote on the occasion of his election to the See of Rome.

It is indeed inspiring for His Holiness, at the beginning of his spiritual mission, to assess the deep echo this mission finds even in those who do not belong to the Church. It is also significant to see the growing relation between the Roman Catholic Church and the Jewish religion, in the wake of the Second Vatican Council and its Declaration Nostra Aetate on the relation of the Church with the non-Christian religions. The texts you sent with your letter point in this direction. This relation will certainly grow even more strongly and decisively in the future, with the good will of the parties concerned.

The Holy Father thanks you for your prayers and good wishes for his ministry and his person and in his own prayers he will not forget you.

With best wishes, I remain

Sincerely yours,

+G. Caprio  
Substitute

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs  
The American Jewish Committee  
165 East 56th Street  
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FOR IMMEDIATE RELEASE  
(3 November 1978)

Dr. Joseph L. Lichten, representative of the Anti-Defamation League of B'nai Brith in Rome, made the following statement on Pope John Paul II's relationship with Jews:

"In the rush to bring to the public attention detailed information on Pope John Paul II, we have witnessed a vast array of articles, most of them helpful in our understanding of him. However, in one major area, his relations with Jews, details have been sketchy. We believe the following information will more accurately complete a profile of the Pope in this important area.

"The facts are that during the German occupation of Poland in World War II, the then Karol Wojtyla was active in an underground collaborating with the Christian Democratic organization (UNIA) which had a record of helping Jews. It is because of this circumstance that he was placed on a blacklist of the Nazis. Further, during the Nazi occupation, Karol Wojtyla played a role in assisting Jews to find shelter and false Aryan identification papers. Toward the end of the war, he was hidden in the cellar of the palace of Cardinal Sapieha to avoid arrest by the Nazis and remained there until they left Krakow. After the war, when only about 500 Jews remained in Krakow out of a once flourishing Jewish community, Cardinal Wojtyla helped organize the permanent care of the Krakow Jewish cemetery. In 1968, as Archbishop of Krakow, he opposed the expulsion of the remnants of Polish Jewry from the country of their birth.

"People must understand that the internal structure of the Catholic Church in Communist Poland was, and is, different from the position of the Church in Western Democratic countries. In view of the delicate Church-State

relations, every matter which is not strictly liturgical has to be decided by the Polish Primate's office. Under Communist restrictions and ever possible repression, Polish priests and prelates must carefully watch and judge fully what they say and do. Nevertheless, the Krakow Weekly, Tygodnik Powszechny, which plays a double role as a diocesan and national newspaper and is edited by Catholic laymen, has had articles relating to Jews. There are, in my judgment, very few Catholic newspapers outside the free world which would devote more space to the holocaust, Jewish martyrdom, Catholic-Jewish relations and Vatican activities. Our information is that the then-Cardinal Wojtyla played the guiding role in the operations of this very important Polish Catholic publication.

"It is of interest that Cardinal Wojtyla knew Jews as a child, as a young man and as an adult. He studied with them from the time he was six years old, and his closest friend and former schoolmate, Jerzy Kluger, is a Jew. As a youth, the Pope visited almost daily the home of his friend and other members of the Kluger family. His friend's father was chairman of the Jewish community in Wadowice. (The Pope did not settle in Krakow until after he was 18 years old.) This friendship continued after the war and reached its peak recently when the two men had the occasion to renew their association. The Pope met with his friend and the latter's family, and indicated that he was very pleased that he was photographed with them. 'My picture number 1,' the Pope said.

"During Vatican II the Pope repeatedly supported the Church's declaration on religious freedom. In one of his major religious writings he spoke positively and constructively about the declaration on the relations of the Church with non-Christian religions, including Judaism (Nostra Aetate). As such, we have every reason to expect that he will continue Catholic-Jewish relations in the spirit of this document. It is our belief that Pope John Paul II, as one of the most distinguished sons of Poland, a country which for centuries has had to struggle for its security and independence, understands these same aims of the Jewish people and of the State of Israel."

David Goldwasser  
457 Valley Road, N. W.  
ATLANTA, GEORGIA 30305

Nov. 3, 1978

Dear Marc -

A young friend who nursed me  
in the hospital and who came here  
from Cracow only eight years ago  
tells me this description of John  
Paul II is accurate.

I am sure you have your own  
sources, but I believe you will  
want to know that JTA's profile  
of the new Pope has been confirmed  
here by one who observed Wojtyla  
in Cracow.

My best to you.

David

## BEHIND THE HEADLINES ANOTHER SIDE OF POPE JOHN PAUL II

By Edwin Eytan

PARIS, Oct. 25 (JTA) -- The Vatican and its all-powerful head, the Pope, have played a crucial role in Jewish life for half a century now. Voluntarily like Pope John XXIII or involuntarily like Pope Pius XII they have affected the lives, and, some say the deaths, of millions of Jews throughout the world.

Historians are still scanning the "silences" of Pius XII whom many blame for Hitler's rise to power and the "final solution." Rabbis and liberal groups still act on the basis of the dialogue instituted by Pope John while political leaders take into consideration Paul VI statements on Jerusalem and the Middle East.

For the first time in contemporary history the Vatican has at its head a man who seems never to have taken an interest in the Jewish question and this in spite of the fact that the greatest Jewish Holocaust took place in his native country, Poland, and never to have made a statement on the Jews, Jerusalem or the Middle East. The newly elected Pope, John Paul II, has steadfastly remained aloof from all these problems.

As Karol Cardinal Wojtyla of Cracow, he has never had any contact with the Polish Jewish community or with visiting foreign Jewish delegations. He has never visited what was left of the Warsaw Jewish ghetto in which over one million Polish Jews suffered before their final deportation and death, nor that of his own home city of Cracow in which he lived all his life. Catholic priests who had worked with him at his See explained that "Warsaw is outside his diocese" and that "there was no ghetto in Cracow."

### Seemed Uninterested In Jewish Issue

The Jewish Telegraphic Agency has talked with a number of his former aides in Poland and has also contacted the Polish news agency "Interpress" for details concerning the new Pope's former life and work. As one Catholic priest who had worked with him for years told the JTA by telephone from Poland, "The Cardinal simply seemed uninterested in this issue. He was far too busy and overloaded with what seemed and were more urgent problems such as defending and making the Catholic church prosper in a Communist state."

During the war years, young Karol Wojtyla was mainly interested in theatrical activities. He organized and ran an amateur group, "Rhapsodia," which played a variety of plays including some by William Shakespeare and other British authors. Several prominent Polish Catholics told JTA that this activity "is considered by us as an act of resistance to the German occupation." The group also played in Catholic schools and for various workers groups.

Young Wojtyla, who had always been highly religious and interested in theology, in 1942 joined the Catholic seminary. He also started working in the chemical factory belonging to the "Solvay" group to obtain an "arbeitskarte" which would protect him from possible deportation to a German work camp. He seems to have worked only part time at the "Solvay" factory and when arrested once as a hostage by the Germans he was immediately released after the intervention of the Catholic Bishop.

Both local priests and Interpress told JTA that he was not active in the resistance aside from his theatrical activities and had had no con-

tact with Jews nor the opportunity to help any of them. Both these sources added, "He might have done some things during this period about which we have no knowledge." But both sources said this "seems highly unlikely."

Wojtyla was ordained in 1946 and after a doctorate in philosophy proceeded to take one in theology. Part of these studies were at the Lublin Catholic University where he picked up some Hebrew. Some of his former aides say that his Hebrew "is good enough to read even some modern texts and the Cardinal might possibly even speak a few words in this language."

The Cardinal learned Hebrew, these sources explain, as part of his theological studies and not because of any particular interest in the language. "The Cardinal is just very gifted for foreign languages and probably picked up more Hebrew than someone else would have done in the course of similar studies," the sources say. The Pope speaks Polish, Russian, English, French, Italian, German and Spanish besides Latin and ancient Greek.

### Never Met With Jews

The Cardinal also never met, as far as his former aides can remember, with surviving Polish Jews or visiting Jewish delegations. His former secretary told me "the Cardinal most probably would have received a Jewish delegation but none ever requested an audience. It just simply never happened. The Cardinal never had the opportunity to meet Jews."

Local Jews still living in Cracow told the JTA they never had an opportunity to call on him. "You must understand," a local Jew said, "that for us here he was a more important man than (President Edward) Gierek himself. For us the Cardinal was a very important man, not only the head of the local Catholic church but somehow he appeared to most as the ruler, the Prince of this very Catholic city with its dozens of churches, seminaries and social centers. We would never have dreamed to ask to meet him or to invite him to a Jewish function. It just seemed inconceivable."

The same local Jew added: "Our relations with the local Catholic church have been very good and we were even told that at the time of (President Wladyslaw) Gomulka's anti-Jewish and anti-Israel statements (in 1968), the Cardinal protested. It was a rumor and we never had any confirmation that it was true. It helped us, however, in our daily relations with the local Catholic parishes and faithful."

### A Complete Enigma

The conclusion from all these interviews and conversations is that the new Pope has up till now refrained, either voluntarily or because of lack of interest, from any contact with Jews in Poland or abroad. He has often visited Paris, Rome and other West European capitals but as far as it is known has never met a Jew.

He has also never shown any apparent interest in the Holocaust and the martyrdom of Poland's Jews except within the wider context of "human persecutions." On the Middle East he never took any stand except to pray for Jerusalem "the city of Christ" and to launch a plea on behalf of Lebanon after his election.

Pope John Paul II is the first Pole to head the Catholic church. He is also the first Cardinal in recent years who is a complete enigma to Jewish observers and to Middle East scene watchers. Relatively young, 58, no one can even dare to guess whether his reign will be more like John's or more like Paul's.

SPECIAL INTERVIEW  
DRAFTING OF A PEACE TREATY

By Joseph Polakoff

WASHINGTON, Oct. 25 (JTA) -- The son of a Polish immigrant who made a living for his family as a small retail merchant in Pennsylvania and Ohio is a key American figure in the drafting of the peace agreement between Egypt and Israel at the Blair House conference.

He is Herbert Hansell, legal advisor to Secretary of State Cyrus Vance and the legal counsel and supervisor of the State Department's legal affairs. He is thus the chief lawyer for the American government in international negotiations and accords. Hansell, who was named to the State Department post shortly after President Carter was inaugurated last year and then speedily confirmed by the Senate, has been literally working night and day, weekends included, since the Blair House conference began Oct. 12.

One of the eight members of the American delegation to the Blair House talks, Hansell is credited with having "a large part" in the writing of the two treaty negotiating drafts that the United States presented to Egypt and Israel. From these papers and supplementary writings, the Egyptian and Israeli delegations reached agreements that were sent to Cairo and Jerusalem for the governments there to consider.

"It's been pretty much of a continuous process since the negotiations began," Hansell told the Jewish Telegraphic Agency in an interview in which he was highly reluctant to discuss his part, let alone the substance of his work in the negotiations. However, it was learned his mornings at the State Department for the past two weeks have begun at 6 or 6:30 and that the activity, either in the State Department or Blair House or the Madison Hotel, where the delegations are staying, continued until midnight and beyond.

Worked On Camp David, Panama Treaties

Hansell, who will be 53 on Nov. 16, also had an important role in the legal work connected with the Camp David conference and a principal part in the tortuous negotiations that finally resulted in the Panama Canal treaty. While he did not go to Camp David himself during the 13-day conference there last month, he prepared much of the legal papers in the State Department that was funneled into the writing of the two Middle East settlement frameworks that emerged from the conference.

His extensive involvement in the Panama treaty talks was indicated by his participation in the treaty signing in September, 1977, when the leaders of Latin American governments came to the White House for an unprecedented ceremony. "Hansell was the guy who handled that treaty signing," JTA was informed. The government of Panama's stamp commemorating the White House scene shows Hansell standing behind President Carter.

Hansell and his wife, the former Jeanne Harris, have three children. They are members of a suburban temple in Cleveland where Hansell was long active in Jewish affairs, including the Jewish Welfare Federation. Mrs. Hansell, a social worker who had previously served at the Fair Hill Mental Center in Cleveland is now a practicing therapist in Washington.

Before joining the State Department, Hansell was with the Cleveland law firm of Jones, Day Reavis and Pogue for 24 years. He had also been with a law firm in New York for

two years prior to that and served the National Science Foundation as its general counsel for two years. Hansell was chairman of the Advisory Committee on Law and Technology at Massachusetts Institute of Technology and of the committee of the law school of the Yale University Council. He received a BS degree at MIT in 1946 and his law degree from Yale three years later.

UN UNIT ADOPTS ANTI-ISRAEL PROVISIONS

By Yitzhak Rabi

UNITED NATIONS, Oct. 25 (JTA) -- The General Assembly's Social, Cultural and Humanitarian Committee (the Third Committee) last night adopted two draft resolutions with strong anti-Israel provisions.

The first resolution, on the international convention on the suppression and punishment of apartheid, had among its provisions the declaration and program of action adopted recently in Geneva by the World Conference to Combat Racism and Racial Discrimination. The declaration and program of action links Zionism with racism, recalling the infamous 1975 resolution by the General Assembly.

The anti-Israel provision was voted on separately and was adopted by a 97-21 vote with 10 abstentions. Israel, the United States and other Western countries were among those who voted against.

The other resolution, regarding the self-determination of peoples in colonial countries, included provisions condemning Israel's "expansionist activities in the Mideast" and condemned governments which did not recognize the right to self-determination of all people, "notably the people of Africa and the Palestinian people." The vote on the draft was 95-21 with 10 abstentions. The Western European countries, Australia, Canada, New Zealand, Israel and the United States voted against the draft. The two resolutions are expected to be approved by the General Assembly.

PLIGHT OF SYRIAN JEWRY

By Maurice Samuelson

LONDON, Oct. 25 (JTA) -- A British journalist who has recently returned from Damascus says that he was arrested there when he tried to interview a rabbi on the plight of Syrian Jewry. Kevin Murphy, of the London Evening News, was arrested 10 minutes after entering the Damascus home of Rabbi Ibrahim Hamra and taken to a police station. The young rabbi, who had been due to attend synagogue prayers, arrived there at the police station afterwards. Later, the interview was permitted in the presence of the chief of police, his deputy and an interpreter.

"The supervised answers painted a pleasant picture of Jewish life in Syria," Murphy said. This contrasted with his own conclusion that the life of Syrian Jews was harsh. "Jews are closely watched by a network of informers and are not allowed to receive foreign visitors freely."

Another Damascus Jew had told him: "The Jews would like to leave Syria but they are not allowed to emigrate." If they want to visit another country they have to give the Syrian government a 3215 Pounds Sterling bond to ensure their return." A third Jew had suggested that illegal emigration by any of the Jews would prompt a fierce reaction from the government against those left behind. Murphy adds. Commenting on the report, Adnan Omran, the Syrian Ambassador in London, said: "Jews in Syria enjoy the same civil rights as the Arabs."

*Handwritten signature*

*over*

# WORLD JEWISH CONGRESS

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Geneva, January 19, 1979

To: Rabbi Marc. H. Tanenbaum  
From: Gerhart M. Riegner

AMERICAN JEWISH  
ARCHIVES

I am sending you herewith enclosed a confidential memorandum  
on the recent meeting at the Vatican.

Kind regards.





# THE AMERICAN JEWISH COMMITTEE

EUROPEAN OFFICE • 41, Rue Paul Doumer, 75016 Paris, France • Tel. 503-0156, 520-0660 • Cable: Wishcom, Paris

Nives Fox, European Representative

January 18, 1979

## MEMORANDUM

To: Bertram Gold, 7 Abbi Mark Tanenbaum  
From: Zachariah Shuster  
Subj: Audience with the Pope

During my recent stay in Israel I had a long conversation with Dr Riegner of the World Jewish Congress and discussed with him the proposed audience with Pope John Paul II. We agreed that a group of us should meet in Rome with leading personalities of the Vatican dealing with Jewish matters and tackle with them the various aspects of the subject. The meeting was arranged for Monday, January 15. The members of our group were Dr Gerhard L. Riegner, Fritz Becker, Rome representative of the W.J.C., Joseph Lichten of the A.D.L. and myself. From the Vatican there were Monsignor Torella, Vice-President of the Secretariat for the Promotion of Christian Unity, Monsignor Charles Moeller and Father Mejia, Secretary of the Commission for Religious Relations with Jews.

Before reporting the proceedings of this meeting, it is important to emphasize a development which occurred a short while before the meeting. We have learnt that the A.D.L. has submitted two weeks ago a request to the Vatican for a separate audience for an A.D.L. delegation with the Pope, and asked for it to take place at the end of February. The reason for the proposed date is that, at that time, a group of A.D.L. leaders intends to come to Europe for the purpose of inaugurating the newly established A.D.L. office in Paris, under the direction of Mr Leshnik who has been working for the A.D.L. in New-York. Both Riegner and myself were, of course, very indignant at this demarche, which we considered to be contrary to the spirit of the decisions adopted at the meeting of IJCIC in December 1978, and we felt that such a meeting would certainly debilitate the effectiveness of the audience planned with several Jewish organisations. I agreed with Dr Riegner that Mr Lichten be approached and that we convey to him our strong resentment at such behaviour on the part of the A.D.L. For obvious reasons I asked Dr Riegner to see Lichten by himself. Dr Riegner reported to me that he protested very strongly against this A.D.L.

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demarche and informed him that if the A.D.L. would not withdraw the request for an audience, A.D.L. will probably be excluded from IJCIC, and be publicly condemned by all other Jewish organisations for a breach of faith and for an act harmful to Jewish interests. It seems that Lichten was impressed by this reaction, and on the very day of the meeting was twice in contact with the A.D.L. leadership in New-York. I would not be surprised if Mr Klutznik had been informed of this matter and also took action with the A.D.L. leadership. As a result of this intervention, Lichten received instructions from New-York to withdraw the request for an audience, and promised to state this fact to our partners at the meeting at the Vatican, which he actually did in our presence.

The meeting with the three Vatican authorities lasted for almost two hours, and was held in a spirit of cooperation and with the desire to make the first Jewish audience with the Pope significant in every possible way.

With regard to the composition of the Jewish group, we expressed the view that it should not be limited only to the presidents of organisations, but also include other persons of the Jewish organisations who are permanently active in the field of inter-religious relations. We also indicated that we might want to co-opt several Jewish representatives from Europe and Latin-America, for otherwise the group would consist primarily of Americans and Israelis. The Vatican representatives agreed with our view, but said that this would perhaps enlarge the Jewish group to an unmanageable size.

After a rather lengthy conversation, both sides felt that it would be useful to divide this event into two parts:

- The first part would consist of an informal conversation with a sizeable group of Vatican personalities on various subjects of mutual interest, a conversation in which all participants of both sides will be free to express their views. The Jewish participants would consist both of the presidents of organisations as well as all others active in this field. The Vatican personalities felt that the subjects to be discussed at this conversation should also deal with general problems as human rights, religious liberty, poverty, Third World, etc....

- The second part would be the formal one: the audience with the Pope. There, one or two representatives of the Jewish group should address the Pope and the Pope would respond with a formal declaration. Vatican representatives felt that the Pope, according to his habit, would probably develop an informal discussion after his declaration...

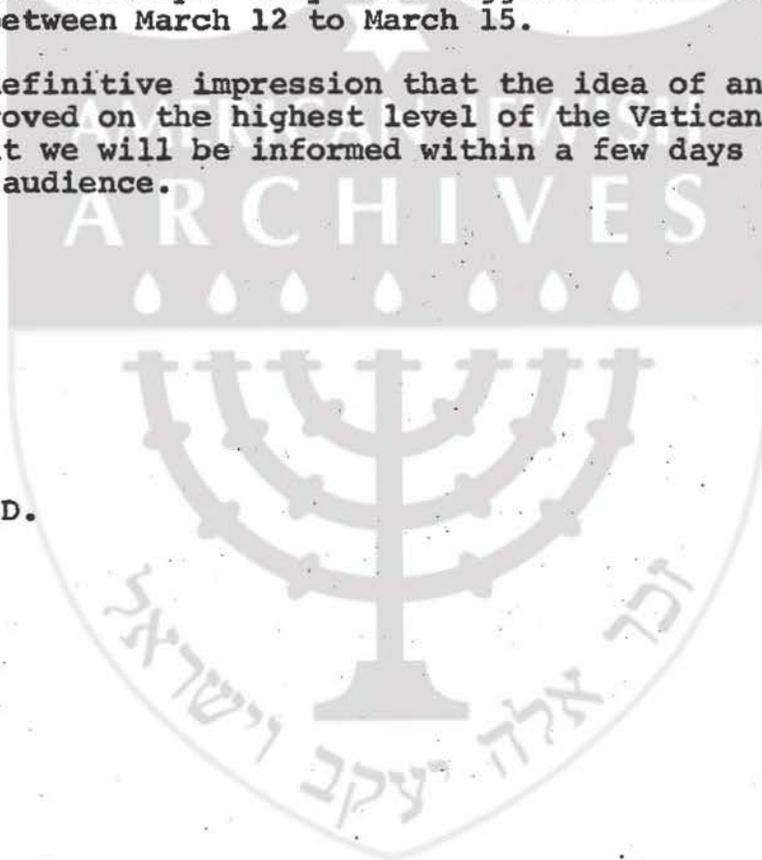
We agreed to the principle that the event consist of two parts but postponed considerations as to whether the informal discussion take place before or after the audience. We suggested that in the course of preparations for the audience, we should exchange in

advance texts of the declarations by the Jewish group and the Pope. Both sides felt that it would be necessary to have further joint meetings on this and other matters.

With regard to the date, Vatican personalities proposed to have the audience either in the second half of February or in the middle of March. We preferred March, for the reason that this would give us more time to go through with all the necessary preparations. Furthermore, many Vatican personalities, including Father Mejia, will be in Mexico from the end of January to February 15, and we would not have much opportunity to discuss with them the substantive and procedural aspects of the audience, if it is to take place in February. They then suggested that the audience take place between March 12 to March 15.

We had the definitive impression that the idea of an audience was already approved on the highest level of the Vatican, and we were promised that we will be informed within a few days of the exact date of the audience.

c.c. to F.A.D.



STRICTLY CONFIDENTIAL

memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date:** February 1st., 1979.

**to:** Abe Karlikow  
**from:** Sergio Nudelstajer

**subject:** Pope John Paul II's Visit to Mexico.

After a six days visit to Mexico, Pope John Paul II returned yesterday to the Vatican and his visit has given way to serious polemics.

The Pope's visit was on account of the opening session of the III CELAM Conference (Consejo Episcopal Latinoamericano), which was inaugurated on Sunday, January 27th but it was also an impressive pilgrimage on part of the Pope through a series of cities throughout the Mexican Republic.

This visit to Mexico has created nuclei or poles among the Mexican People in quite a revealing and radical way. To tell the truth, the Pontiff did not build any bridges, but rather, and without wanting it to be so, he opened old wounds in the long time struggle in Mexico between State and Church. His presence gave way to both violent and unexpected reactions.

It is unquestionable that the Pope's visit to Mexico was highly significant. Latin America is the most catholic of all the Continents and Mexico is one of the most catholic countries of this Continent. With a population of 65 million, of which 96% are catholics.

The official welcome to the Pope with the presence of the Mexican President and the First Lady has been subject to commentary, because the Pope's visit to this country was neither official nor a State visit. Also, the fact that the President of Mexico with all his family welcomed Pope John Paul at the official presidential residence of Los Pinos and held a one hour interview with him with the sole presence of one interpreter, has drawn the attention of the political factions of the country.

Mexico has no diplomatic relations with the Vatican, but for some years now, the Nuncio Papal (Papal Harbinger) is the representative of the Vatican in Mexico and it contacts freely all spheres of the church in this country.

It has been known among political groups, that inside the government, a number of members of the Cabinet were opposed to this visit. Among those opposed were the Minister of Foreign Affairs and the Minister of the Interior, who expressed their reticence. The opinion of President José Lopez Portillo prevailed, and thus, the Pope's visit surpassed all expectations.

Undoubtedly that this visit had a number of political implications interwoven with the Vatican's interest to retrieve followers and thus strengthen the catholic expression in this country.

During the Pope's six days visit, besides his numerous activities in Mexico City, he visited the cities of Puebla, Oaxaca, Guadalajara and Monterrey and it is estimated that about 20 million people were present at all times during his activities all over the country, and saw him personally at one time or another. This, without adding the millions of people who were glued to their T.V. sets and who greedily read the daily newspapers which allotted the maximum space to the declarations, speeches and homilies of the Pope.

For the first time in the history of Mexico, eight hundred thousand people congregated in the main square outside the Cathedral and in nearby streets, to listen to a Mass in which the Pope participated. The same happened in Puebla before a group of three hundred and fifty thousand people, a fact that is opposed to the ruling of the Mexican Constitution which forbids religious activities in open public spaces. EL DIA newspaper, published a column written by journalist Jorge Aymami in which he states:

"Unfortunately our distinguished guest, John Paul II, did not act accordingly to the courtesy shown to him by the Mexican Institutions".

"With reiteration, which could determine intention" the Pope has given his opinion and has orientated, and taken sides on very delicate matters of our history and political ways of our country".

"The Pope has violated important injunctions of the Constitution and of the basic Laws that rule Mexican lives".

"It is a fair complaint".

It has been said that the Pope's visit cost the Mexican Government three hundred million pesos (fifteen million dollars) - due to the mobilization of the army and the police force to guard the Pope and also due to the fact that he had at his disposal a plane from Aeromexico the Mexican Airline Company, which is supported by the government, and which flew him down from the Dominican Republic to Mexico City, then to Guadalajara, Oaxaca and Monterrey and finally to Rome, together with all the group of people that came with him.

It is expected that in the forthcoming days and weeks, both in the political media as well as in the Mexican Press, a discussion will arise on all these events. Undoubtedly that the church in Mexico with the Pope's presence, showed its force and strength and the deep fanaticism of the Mexican people. On this, the UNO + UNO newspaper, in an editorial commentary pointed out that:

"With the Pope's visit, there also came a show-off of religiousness. The country is a catholic one and its inhabitants seem not to be inclined to accept - neither other religions nor other philosophical trends, whichever be the way this is understood, because "by the way" all over the country and in all parishes, religion is neither interpreted nor practiced in a similar fashion."

"Pope John Paul II came in search of a unity for the church he heads, but also as its Supreme Chief. And the reason for this search of unity is to build up the strength and influence of catholicism, which, at the moment, manifests itself only as a religious current but not as a political force like in former times."

## AMERICAN JEWISH

One important fact that underlines the controversy that arose with the Pope's visit, is the publication in various newspapers of Mexico City of a one half page Add. One is signed by the PPS (Partido Popular Socialista)(Popular Socialist Party) and the other signed by the SNTE (Sindicato Nacional de Trabajadores de la Educación) (National Union of Workers of the Education), in which they express their opposition to the activities that the Pope carried out in Mexico, which "according to them" are a violation to the Mexican Constitution and Mexican Laws.

### JEWISH REPRESENTATIVES MEET WITH POPE JOHN PAUL II

During the Pope's visit to Mexico City, he received a delegation of the Jewish Community as well as other representatives of other religions which form the ecumenical group of Mexico. The Jewish Delegation was formed by three rabbis and four different representatives of Jewish Institutions, among them were Arq. Enrique Elias, President of the Comité Central Israelita (Jewish Central Committee) and myself in my double capacity as representative of the AJC and as Secretary General of the Central Committee. This meeting was held at the Seminario Palafoxiano in Puebla where the III CELAM Conference is taking place and just after the inaugural ceremony which was conducted by the Pope himself.

The Jewish delegation was introduced one by one to the Pope and he shook hands with each of us. Later on, a Vatican officer handed in to him a speech written in Spanish which the Pope started reading very slowly, but then he felt it to be inadequate due to the continuous references made to Jesus Christ and decided to put away the paper and improvise a brief speech. Twice he mentioned warmly that he was highly touched by the pre-

sence of the delegation of the "Comunidad Hebraica".

(SIDE COMMENTARY: The Pope, perhaps used the term "Comunidad Hebraica" as usually used in Italy, or maybe he wanted to avoid mentioning Israel, by not calling us by the usual name of "Comunidad Israelita" (Jewish - Community).

This ecumenical delegation handed in to the Pope a silver tray as a gift and also a diploma signed by all the members of said delegation. Small Jewish delegations from Guadalejara and Monterrey also had a chance to welcome the Pope when he visited those cities.

I would like to mention that Catholic groups all over the country, have viewed with sympathy and interest these above mentioned meetings between the Jewish representatives and Pope John Paul II.

Will appreciate your commentaries and observations. With best personal and cordial regards.

C.C. to : Rabbi Marc H. Tanenbaum  
Bertram H. Gold  
David Geller  
Jacob Koberloff

March 5, 1979

D R A F T

Your Holiness:

שָׁלוֹם לְךָ וְלִישָׁרְיֶיךָ  
שָׁלוֹם לְךָ וְלִישָׁרְיֶיךָ  
שָׁלוֹם לְךָ וְלִישָׁרְיֶיךָ

*those who serve with you.*

"Peace, peace be unto you, and peace be to your helpers."  
( I Chron. 12:18).

With these words from Holy Scripture we convey to you our sincere good wishes for the success of your pontificate and our heartfelt prayers for the welfare of the millions of Catholic faithful throughout the world embraced by your ministry.

This is an historic moment in the long and often difficult history of the relations between the Catholic Church and the Jewish people, a history that was profoundly affected by Vatican II and subsequent events. With Nostra Aetate, promulgated by the Vatican Council in 1965 and with the Guidelines whose purpose it was to amplify the teachings of the Conciliar document, adopted in 1975, the Church embarked on a profound examination of its relationship to Judaism. *the Jewish people* The establishment of the *Vatican* Commission for Religious Relations with the Jews and of the International Catholic-Jewish Liaison Committee *we* has served to encourage a new fraternal dialogue based on mutual respect. The result has been a significant improvement in Catholic-Jewish understanding and friendship, based

on the repudiation of anti-Semitism, the affirmation of a shared reverence for Sacred Scripture, support of religious liberty, <sup>and human rights</sup> and joint social action.

Judaism and the Catholic Church share the belief that authentic faith compels religious people to be vitally interested in the welfare of <sup>human beings</sup> ~~men~~ and societies. God is not indifferent to man's injustice toward his fellow man. We have therefore noted with admiration that in areas of the world where historic conditions have led to grave violations of religious liberty and other human rights, the Catholic Church has courageously upheld those values which flow from our common conviction that man is not an accidental appearance on the cosmic scene but a creature of God whose dignity stems from the Divine image implanted by his Creator. As a people that has known suffering, and impelled by the moral teachings of <sup>imbued</sup> ~~the Prophets of Israel~~ <sup>ideals</sup> our faith, we are committed to the alleviation of human misery and injustice wherever they may be found.

Your Holiness, Poland, your country of origin, was a great center of Jewish culture for over a thousand years. This great epoch in Jewish history came to a tragic end during World War II, when most of European Jewry was destroyed, victims of the most virulent anti-Semitism. Having experienced first-hand the demonic consequences of religious and racial hatred, which resulted in the immense human suffering of World War II and which culminated in <sup>Nazi</sup> the Holocaust of European Jewry, Your Holiness has a special understanding of the importance of eradicating the spiritual <sup>and social</sup>

pathology

contamination that is anti-Semitism and of combatting prejudice in all of its forms.

Anti-Semitism is a virulent disease which can be dormant and then reappear in new and insidious guises. <sup>There are forces in</sup> ~~That is why the~~ the world today that systematically exploit anti-Jewish bigotry for condition of Jews in the Soviet Union continues as a source of

~~that for ideological purposes in their own countries, as well as for serious concern. It is our hope that Soviet Jews will be able to export to other countries, as a result of this campaign of hatred and repression, free to practice their faith and study their heritage, as well of conscience of Jewish people and the violation of fundamental human as to emigrate, if they so desire. The continuing imprisonment rights of Jewish people as well as of other human beings, among them of Jews whose only crime has been their desire to emigrate to numerous Catholics and other Christians. We sincerely trust that Jews and Christians Israel is a most egregious violation of human and religious rights.~~

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<sup>of the spiritual values of the Jewish people and the</sup> ~~The~~ Guidelines implementing Nostra Aetate invite Christians to learn by what essential traits Jews define themselves in the light of their religious experience. In the Jewish self-understanding, the bond of the people of the covenant to the land is fundamental. In the long history of the Jewish people, few events have been experienced with as much pain as the Exile, the separation of the people from the land promised by God. Never, during this separation, has the people of Israel lost hope in the fulfillment of the Divine Promise. Coming after the destruction of one third of the Jewish people, the entry of Israel into the family of nations opened a new epoch in Jewish consciousness. Once more, Jerusalem is a united city to whose holy sites all have free access. We sincerely pray that in an epoch when the normalization of relations even among states with the most diverse economic and social systems is

*Covenant to the Children of Israel*

*promised*

seen as a moral and practical necessity, such normalization of the relations between Israel and the Vatican -- both rooted in many common values -- will soon transpire.

Much progress in the relations of the Catholic Church and the Jewish people has been made since Vatican II. At meetings of our Liaison Committee, we have welcomed the progressive elimination of references unfavorable to Jews and Judaism from Catholic teaching materials, and the removal of unfavorable stereotypes from Jewish teaching materials. We welcomed the paper presented on behalf of the Catholic members of the Liaison Committee in Venice in 1977 which expressed an appreciation of Judaism as a living source of revelatory truth. We trust that during your Pontificate these principles will be reaffirmed and further progress will be made in advancing mutual esteem between our faith communities.

The members of the International Jewish Committee for Interreligious Consultations -- consisting of the World Jewish Congress, the Synagogue Council of America (including the Union of American Hebrew Congregations), the American Jewish Committee, the Anti-Defamation League of B'nai B'rith -- and the Israel Jewish Council for Interreligious Consultations, reiterate their good wishes for the success of the tasks before you. May we together contribute to the world of which Isaiah (32:16-17) spoke when he said:

"Then justice will dwell in the wilderness  
and righteousness abide in the fruitful  
field. And the effect of righteousness  
will be peace, and the result of right-  
eousness quietness and trust forever."



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Anti-S is a virulent disease which can be dormant and then be reactivated in new and insidious guises. There are forces in the world today that systematically exploit anti-Jewish bigotry for ideological purposes in their own countries, as well as for export to other countries. This campaign of hatred and harassment has resulted in incalculable damage to freedom of conscience and the violation of fundamental human rights of the Jewish people. Inevitably, once unleashed, such hatreds have also led to destructive consequences

for numerous Catholics and other Christians as well. We sincerely trust that during your Pontificate a heightened resolve will develop that will unite Jews and Christians, custodians of the spiritual and humanistic ideals of the Biblical Covenant, and all people of good will to stand firmly together in opposition to all such programs of calculated bigotry and demeaning of human dignity wherever it appears, North and South, East or West.

We are particularly concerned over the welfare of our brothers and sisters who suffer from the assaults of anti-Semitic attitudes and behavior in the Soviet Union, in Latin America, from neo-Nazis in Western Europe, and elsewhere in the world.

March 6, 1979

MARC TANENBAUM

1-4-5

AUDIENCE WITH POPE JOHN PAUL II

NEW YORK

ROME

SATURDAY, MARCH 10

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JRK

6:45 PM

8:40 AM

ROME

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WED

~~FRIDAY~~, MARCH

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KOSHER FOOD PLEASE!!!!



DBF INTL FR

American Jewish Committee  
165 East 56 Street  
New York, N.Y. 10022

RIEGNER  
WORLDGROSS GENEVA (SWITZERLAND)

March 8, 1979

INSERT FOLLOWING AS SUBSTITUTE FOR SOVIET JEWISH PARAGRAPH.  
ANTI-SEMITISM IS A VIRULENT DISEASE WHICH CAN BE DORMANT AND  
THEN BE REACTIVATED IN NEW AND INSIDIOUS GUISES. THERE ARE  
FORCES IN THE WORLD TODAY THAT EXPLOIT ANTI-JEWISH BIGOTRY FOR  
IDEOLOGICAL PURPOSES IN THEIR OWN COUNTRIES AS WELL AS FOR  
EXPORT TO OTHER COUNTRIES.

THIS CAMPAIGN OF HATRED AND HARASSMENT HAS RESULTED IN  
INCALCULABLE DAMAGE TO FREEDOM OF CONSCIENCE AND THE VIOLATION OF  
FUNDAMENTAL HUMAN RIGHTS OF THE JEWISH PEOPLE. INVARIABLY ONCE  
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PAGE 2

CONSEQUENCES FOR NUMEROUS CATHOLICS AND OTHER CHRISTIANS AS WELL. WE ARE PARTICULARLY CONCERNED OVER THE WELFARE OF OUR BROTHERS AND SISTERS WHO SUFFER FROM THE ASSAULTS OF ANTI-SEMITIC ATTITUDES AND BEHAVIOR IN THE SOVIET UNION, IN LATIN AMERICA, FROM NEO-NAZIS IN WESTERN EUROPE AND ELSEWHERE IN THE WORLD.

WE SINCERELY TRUST THAT DURING YOUR PONTIFICATE HEIGHTENED RESOLVE WILL DEVELOP THAT WILL UNITE JEWS AND CHRISTIANS, CUSTODIANS OF THE SPIRITUAL AND HUMANISTIC IDEALS OF THE BIBLICAL COVENANT, AND PEOPLE OF GOOD WILL TO STAND FIRMLY TOGETHER IN OPPOSITION TO ALL SUCH PROGRAMS OF CALCULATED BIGOTRY AND THE DEMEANING OF HUMAN DIGNITY WHEREVER IT APPEARS, NORTH AND SOUTH, EAST AND WEST.

TANENBAUM

MHT/es

cc: Bertram H. Gold



People at receiving stations were able to follow the discussions in Menlo Park by television and to call in their own recommendations by telephone.

The ground stations were located in some 20 cities in Alaska, Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming.

The study compared the cost of the teleconference to a similar in-person hearing held by the USCC in Chicago. According to the Stanford evaluation, an estimated \$5,000 was saved by using the telecommunications system.

"The satellite system permitted the same number of witnesses to testify in one day as did the two-day hearing in Chicago," the report said. "Further, the flexibility of the technology allowed a large number of observers in the Western states to participate. The majority said they would not have traveled to an in-person hearing.

"The wealth of information supplied by witnesses for the consideration of the USCC on the national communications priorities of the Catholic Church was simply impressive, demonstrating that the church has tremendous resources in its current members," the study concluded. "The almost unbelievable choice of communications capabilities, services and equipment, needs intelligent religious, social and technical planning by the Catholic Church to derive maximum benefit for its members and its mission."

~~18-6-8-79~~

NC DOCUMENTARY: POPE'S HOMILY AT AUSCHWITZ II (1,680)

BRZEZINKA, Poland (NC) — This is the official English text of the homily by Pope John Paul II during a Mass at the former Nazi concentration camp of Brzezinka (Birkenau), also known as Auschwitz II, on June 7.

1. "This is the victory that overcomes the world, our faith" (1 John 5:4).

These words from the letter of St. John come to my mind and enter my heart as I find myself in this place in which a special victory was won through faith. Through the faith that gives rise to love of God and of one's neighbor, the unique love, the supreme love that is ready to "lay down (one's) life for (one's) friends." (John 15:13, cf. 10:11). A victory therefore through love enlivened by faith to the extreme point of the final definitive witness.

This victory through faith and love was won in this place by a man whose first name is Maximilian Mary. Surname: Kolbe. Profession (as registered in the books of the concentration camp): Catholic priest. Vocation: a son of St. Francis. Birth: a son of simple, hard-working, devout parents, who were weavers near Lodz (Poland). By God's grace and the church's judgment: blessed.

The victory through faith and love was won by him in this place, which was built for the negation of faith — faith in God and faith in man — and to trample radically not only on love but on all signs of human dignity, of humanity. A place built on hatred and on contempt for man in the name of a crazed ideology. A place built on cruelty. On the entrance gate which still exists, is placed the inscription "Arbeit macht frei," which has a sardonic sound, since its meaning was radically contradicted by what took place within.

In this site of the terrible slaughter that brought death to 4 million people of different nations, Father Maximilian voluntarily offered himself for death in the hunger bunker for a brother and so won a spiritual victory like that of Christ himself. This brother still lives today in the land of Poland.

But was Father Maximilian Kolbe the only one? Certainly he won a victory that was immediately felt by his companions in captivity and is still felt today by the church and the world. However, there is no doubt that many other similar victories were won. I am thinking, for example, of the death in the gas chamber of a concentration camp of the Carmelite Sister Benedicta of the Cross, whose name in the world was Edith Stein, who was an

illustrious pupil of Husserl and became one of the glories of contemporary German philosophy, and who was a descendent of a Jewish family living in Wroclaw.

The dignity of man was so horribly trampled on. Victory was won through faith and love.

Can it still be a surprise to anyone that the pope born and brought up in this land, the pope who came to the See of St. Peter from the diocese in whose territory is situated the camp of Oswiecim, should have begun his first encyclical with the words "Redemptor Hominis" and should have dedicated it as a whole to the cause of man, to the dignity of man, to the threats to him, and finally to his inalienable rights that can so easily be trampled on and annihilated by his fellowmen? Is it enough to put man in a different uniform, arm him with the apparatus of violence? Is it enough to impose on him an ideology in which human rights are subjected to the demands of the system, completely subjected to them, so as in practice not to exist at all?

2. I am here today as a pilgrim. It is well known that I have been here many times. So many times. And many times I have gone down to Maximilian Kolbe's death cell and stopped in front of the execution wall and passed among the ruins of the cremation furnaces of Brzezinka. It was impossible for me not to come here as pope.

I have come then to this special shrine, the birthplace, I can say, of the patron of our difficult century, just as nine centuries ago Skalka was the place of the birth under the sword of St. Stanislaus, patron of the Poles.

I have come to pray, I have come to pray with all of you who come here today and with the whole of Poland and the whole of Europe. Christ wishes that I who have become the successor of Peter should give witness before the world to what constitutes the greatness and the misery of contemporary man, to what is his defeat and his victory.

I have come and I kneel on this Golgotha of the modern world, on these tombs, largely nameless like the great Tomb of the Unknown Soldier. I kneel before all the inscriptions that come one after another bearing the memory of the victims of Oswiecim in the languages: Polish, English, Bulgarian, Romany, Czech, Danish, French, Greek, Hebrew, Yiddish, Spanish, Flemish, Serbo-Croat, German, Norwegian, Russian, Romanian, Hungarian and Italian.

In particular 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 (cf. Romans 4:12), as was expressed by Paul of Tarsus. 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.

Finally, the last inscription: that in Polish. Six million Poles lost their lives during the Second World War: a fifth of the nation. Yet another stage in the centuries-old fight of this nation, my nation, for its fundamental rights among the peoples of Europe. Yet another loud cry for the right to a place of its own on the map of Europe. Yet another painful reckoning with the conscience of mankind.

Oswiecim is such a reckoning. It is impossible merely to visit it. It is necessary on this occasion to think with fear of how far hatred can go, how far man's destruction of man can go, how far cruelty can go.

Oswiecim is a testimony of war. War brings with it a disproportionate growth of hatred, destruction and cruelty. It cannot be denied that it also manifests new capabilities of human courage, heroism and patriotism, but the fact remains that it is the reckoning of the losses that prevails. That reckoning prevails more and more, since each day sees an increase in the destructive capacity of the weapons invented by modern technology. Not only those who directly bring wars about are responsible for them, but also those who fail to do all they can to prevent them. Therefore I would like to repeat in this place the words that Paul VI pronounced before the United Nations Organization:

(MORE)

"It is enough to remember that the blood of millions of men, numberless and unprecedented sufferings, useless slaughter and frightful ruin are the sanction of the covenant which unites you in a solemn pledge which must change the future history of the world: no more war, war never again. It is peace, peace which must guide the destinies of peoples and of all mankind" (AAS 57, 1965, p. 881).

If, however, Oswiecim's great call and the cry of man tortured here is to bear fruit for Europe, and for the world also, the Declaration of Human Rights must have all its just consequences drawn from it, as John XXIII urged in the encyclical "Pacem in Terris." For the declaration is "a solemn recognition of the personal dignity of every human being, an assertion of everyone's right to be free to seek out the truth, to follow moral principles, discharge the duties imposed by justice, and lead a fully human life. It also recognized other rights connected with these." (John XXIII, "Pacem in Terris," IV — AAS 55, 1963, pp. 295-296). There must be a return to the wisdom of the old teacher Pawel Wlodkowic, rector of the Jagiellonian University at Cracow, and the rights of nations must be ensured: their right to existence, to freedom, to independence, to their own culture and to honorable development. Wlodkowic wrote: "Where power is more at work than love, people seek their own interests and not those of Jesus Christ and accordingly they easily depart from the rule of God's law...All the kinds of law are against those who threaten people wishing to live in peace: against them is the civil law...the canon law...the natural law, expressed in the principle 'do to others what you would have done to you.' Against them is the divine law, in that...the commandment 'Thou shalt not steal' forbids all robbery and the commandment 'Thou shalt not kill' forbids all violence." (Pawel Wlodkowic, Saevientibus (1415), tract. II Solutio Quaest. 4A, cf. L. Ehrlich, Pisma Wybrane Pala Wlodkowica, Warszawa 1968, T.L. S. 61; 58-59).

Never one at the other's expense, at the cost of the enslavement of the other, at the cost of conquest, outrage, exploitation and death.

The one who is speaking these words is the successor of John XXIII and Paul VI. But he is also the son of a nation that in its history has suffered many afflictions from others.

I say this not to accuse but to remind. I am speaking in the name of all the nations whose rights are being violated and forgotten. I am saying it because I am urged to do so by the truth and by solicitude for man.

4. Holy is God! Holy and strong! Holy Immortal One!

From plague, from famine, from fire and from war,

And from war, deliver us, Lord.

Amen.

14-6-8-79

## IMMIGRATION SERVICE ENTERING MODERN AGE (460)

By Jim Castelli

WASHINGTON (NC) — The U.S. Immigration and Naturalization Service has been living in the steamship age but is now entering the modern world, according to Attorney General Griffin Bell.

Bell made his comment at a ceremony at INS' Washington district office marking the service's latest step in computerizing its files — some 17 million manilla folders scattered in district offices throughout the country.

Bell credited INS Commissioner Leonel Castillo with bringing the service, which he said was 10-15 years behind the times technologically, up to date.

He said the service's inability to handle its paperwork has prevented it from doing its job of helping legal immigrants and visitors and expelling illegal ones.

Each year INS must deal with 6,500,000 visitors, 800,000 foreign businessmen, 187,000 foreign students, 500,000 regular immigrants and 125,000 refugees, Bell said.

(MORE)

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## Papal Pronouncement

# No More Conversion Aimed at Jews

By MARC TANENBAUM

NEW YORK — (JTA) — The consultation in Vatican City March 2 to 6 of some 40 Catholic and other Christian clergy and lay leaders who met to study the present state of Christian-Jewish relations was significant for a number of reasons.

First, this was the first time that experts in Christian-Jewish relations from throughout the world were assembled on an official basis under Vatican auspices to review the progress made in understanding between Christians and Jews on a global basis, as well as to probe means for dealing constructively with outstanding problems of a theological, sociological and political character.

SECOND, the statement by Pope John Paul II before this conference in which he called for the abandonment of "any and all attempts to convert the Jews" is the first time that any Pope in the 1,900 years of the Roman Catholic Church has officially and explicitly proclaimed an end to the missionary pressures on the Jewish people.

The importance of that declaration is underscored by the Pope's providing a theological rationale to the effect that "the special relations (of Christianity) with Jews exempts them from being subject to the Gospel commandment to evangelize the world."

That unprecedented repudiation of the traditional Christian mission to convert the Jews could well mark a turning point in the anguished 2,000-year encounter between Christendom and the Jewish people.

While addressed primarily to some 720 million Catholic people throughout the world, the fact that representatives of the World Council of Churches (WCC), Eastern Orthodox, World Anglican, and World Lutheran Church bodies were present to hear the Pope's statement cannot be without substantial influence in the attitudes and behavior of non-Catholic churches and peoples toward Jews.

INDEED, the WCC, representing world Protestantism and Eastern Orthodoxy, is in the process of adopting a far-reaching

*Rabbi Marc Tanenbaum is national interreligious affairs director of the American Jewish Committee and a founding member of the joint Vatican-International Jewish Committee for Interreligious Consultations. He was among a group of world Jewish leaders who participated in the first audience with Pope John Paul II in March, 1980 in Vatican City.*

set of "Guidelines for Jewish-Christian Dialogue" which similarly rejects proselytism. The WCC guidelines, in whose drafting I was privileged to participate in June, 1981 in London, declares:

"Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians."

Pope John Paul II also condemned anti-Semitism. We were informed that the Pope spoke in a warm and feeling way when he confessionally acknowledged "the terrible persecutions inflicted on Jews by Christians" and that "finally (these persecutions) have opened our eyes and transformed our hearts." He then called on the Christian experts "now to be concerned about transforming ... the misunderstandings, errors and even offenses" that Christians inflicted on Jews into "comprehension, peace, and reciprocal esteem."

In seeking to translate the Papal pronouncements into practical programs, the Christian specialists on Jewish-Christian relations then spent three-and-a-half days examining the following key areas in Jewish-Christian relations:

HOW THE Bible can help Christians understand more accurately and truthfully contemporary and ancient Judaism; "the inalienable ties of Judaism to the Land of Israel and the Jewish people;" problems of theological differences; and images of Jews and Judaism in

Catholic and other Christian teachings.

It will be some time before a full report of the Vatican deliberations will be made public, but it is now clear that the Vatican authorities with whom Jewish leaders have been meeting regularly every year since Vatican Council II have kept good faith with the Jewish people.

In October, 1981 and again in December, 1981, a group of Jewish leaders met with the Vatican Secretariat of State in Vatican City, and with the Vatican Secretariat for Religious Relations with the Jews in Geneva. At both those consultations the Jewish leaders discussed their concerns over the rise of anti-Semitism, violence and terrorism — among other human rights concerns — in Europe, Latin America, the United States, and the Middle East.

The Vatican authorities listened attentively to the facts placed before them and promised that they would undertake a major effort to counter anti-Semitism, especially in countries where Catholicism predominates. This consultation, and particularly the Pope's stirring and potentially historic address, is a gratifying response to our Vatican-Jewish dialogue.

c/c 46 Tanenbaum  
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# Annulments: Church's divorce?

**EDITOR'S NOTE:** The Church has always taught that marriage is indissoluble, yet grants thousands of annulments each year. In this column, Pope John Paul II explains how there is no contradiction between the Church's teaching and the granting of annulments.

EVERYONE knows with what ardor and tenacity the Church supports, defends and fosters the sanctity, dignity and indissolubility of marriage, often threatened and corroded by cultures and laws which seem to have lost their moorings to those transcendent values, deeply rooted in human nature, which form the basic fabric of the institution of marriage.

The Church fulfills this task through its constant Magisterium, through its laws, and in a special way through the ministry of its judicial power, which in marriage cases cannot be separated from these values, since they constitute

an indispensable point of reference and a sure criterion of discernment.

But the concern to safeguard the dignity and indissolubility of marriage by opposing the abuses and irresponsibility which unfortunately must often be sadly noted in this matter cannot prescind from the real and undeniable progress of the biological, psychological, psychiatric and social sciences; otherwise one would contradict the very value which it is desired to safeguard, namely, a truly existing marriage, not one which has only the appearances of such, since it is null and void from the outset.

It is here that the impartiality and the wisdom of the ecclesiastical judge must shine: to know the law well, by penetrating its spirit in order to be able to apply it; to study the auxiliary sciences, especially the human sciences, which allow a more thorough knowledge of the facts and above all of the persons; and finally, to be

## Selected observations of Pope John Paul II



able to find the balance between the inescapable duty to defend the indissolubility of marriage and the due attention to the complex human reality of the concrete case.

The judge must act impartially, free from all prejudice: both from the desire to use the sentence as an instrument for the correction of abuses, and from ignoring divine or ecclesiastical law and the truth, seeking only to meet the demands of a badly understood pastoral service. (*To Roman Rota, Jan. 26, 1984*)

Even though the validity of a marriage supposes certain essential elements, and they have to be clearly expressed and technically applied in the juridical aspect, it is nonetheless nec-

essary to consider such elements according to their full human and ecclesial significance.

The Church's doctrine is not restricted to its canonical expression, which must be seen and comprehended within the vastness of the mystery of the Church (*Vatican II, Optatum Totius, 16*). This Council rule emphasizes the importance of ecclesial law and opportunely lights up the nature of the law of communion, the law of charity, the law of the spirit.

Undoubtedly, application of the new code can run the risk of imprecise, incoherent or innovative interpretations, particularly in the case of psychological disturbances invalidating consent to

marriage (*canon 1095*) or in the case of impediment of deceit (*canon 1098*) and error conditioning the will (*canon 1099*), as well as in interpretation of some new rules of procedure.

Such risk has to be faced and overcome with serenity, through thorough study both of the real gist of the canonical norm and of all concrete circumstances giving shape to the case, keeping always a lively awareness of serving God only, the Church and souls, without yielding to a superficial, permissive mentality which does not take due account of the indispensable demands of matrimony as a sacrament.

I would also say a word on the opportuneness that examination of causes shall not be delayed too long. I know very well that the duration of a trial does not depend only on the judges who have to decide.

There are many other factors which can cause delays, but you ought to

commit yourselves to the utmost in order that the course of the process shall proceed with that solicitude which the good of souls requires and which the new Code of Canon Law prescribes when it states: "Causes shall not be protracted over more than a year in the court of first instance and not more than six months in the court of second instance" (*canon 1458*).

May none of the faithful take the excessive duration of the ecclesiastical court process as grounds for not presenting his own cause or for giving up on it and choosing solutions in clear contrast with Catholic doctrine. (*To the Roman Rota, Jan. 30, 1986*)

**NOTE:** With guidance from the Vatican's Communications Office, this column was edited from the writings of Pope John Paul II by the Rev. Joseph Vadino, a priest of the Archdiocese of Philadelphia and formerly assistant to the editor of the English-language edition of *L'Osservatore Romano*.

# Puerto Rico Is Prepared To Greet the Pope Today

By JON NORDHEIMER

Special to The New York Times

SAN JUAN, P.R., Oct. 11 — When Pope John Paul II celebrates an outdoor mass here Friday, the ritual will take place in a field surrounded by the contradictory symbols of Puerto Rican life.

On one side of the field, where 500,000 of the Roman Catholic faithful are expected to gather, is a sprawling flat-roofed shopping center called Plaza de las Américas. With hundreds of gleaming stores and parking spaces for 10,000 automobiles, it is the largest shopping mall in the Caribbean. Prominent among the outlets are Sears, J. C. Penney's and other giants of American suburban shopping centers.

Opposite the mall is a new expressway system built with grants from Washington that carries six lanes of traffic between the city and the suburbs, binding together a metropolitan area that is home to one-third of the island's population of 3.1 million.

And at the rear of the field, pushed almost out of sight by these monuments of commerce and pride, is a little slum called Nemisio Canales, named for a dead Puerto Rican writer who sang the songs of the island's beauty and grandeur.

## Religious Fundamentalism Grows

Nemisio Canales is a caserío, a low-income government housing project. Caseríos pock San Juan like running sores, and inside their stained concrete walls live growing numbers of converts to Protestant fundamentalism, the greatest threat to Roman Catholic hegemony on this island in the five centuries since the voyages of Christopher Columbus opened the New World to Christianity.

It is estimated that as many as one out of three Puerto Ricans have left the Catholic Church to join fundamentalist sects. They come almost exclusively from the island's poor, who in recent decades have expressed feelings of alienation and neglect at the hands of the Catholic hierarchy. Contributing to the Catholic decline has been a short-

age of priests on an island that was always dependent on foreign-born priests to run down-and-out parishes.

To illustrate just how far the religious climate has changed here, a Protestant evangelist has been broadcasting his opposition to the Pope's seven-hour visit in radio commercials. The Rev. Jorge Raschke, in these paid commentaries, denounced what he called the "idolatry and paganism" of Catholicism and urged a boycott of the visit.

"We believe that this Pope, for all his smiles, is the shrewdest leader the church has had in many years," the cleric said recently.

## Pope's Remains Popular

But the popularity of this Pope seems to transcend religious factionalism or economic status.

Ever since the American military took over Puerto Rico as a prize after the Spanish-American War, the separation of church and State has been an established part of law. If not always followed to the letter, it only infrequently became a hot issue in the past, and word that the administration of Gov. Carlos Romero Barceló was spending more than \$250,000 of public money to prepare the site for the mass has provoked somewhat of an outcry.

Public works crews today were still putting the finishing touches on the two-story white altar they had constructed along with a facility to accommodate representatives of the press.

"The Pope is a head of state and he is being given every courtesy," said Roberto Morales Sanchez, a San Juan lawyer prominent in the Catholic Church who was assigned the job of supervising preparation of the site.

His mission was to turn the thousand-yard-long field with its boggy patches into a safe venue where the Pope could say mass and, assisted by 750 priests, give communion to an estimated 75,000 people in the throng.

The mixing of religion and politics was inevitable once the Vatican an-



The New York Times/Angel Franco

Workers preparing to lay carpet at site in San Juan where Pope John Paul II will celebrate a mass today.

nounced that the Pontiff would visit San Juan in the midst of the campaign for Governor. The last few days have seen a good deal of behind-the-scenes intrigue as the three major candidates jockeyed for positions that would place them at the Pontiff's side in the visit.

One of Governor Romero Barceló's chief election rivals, Mayor Hernán Padilla of San Juan, who bolted from the Governor's New Progressive Party to challenge him, was excluded from the official delegation that is to greet the Pope. The Mayor of the town in

which the San Juan Airport is physically situated was substituted.

The New Progressives Party is the pro-statehood party in Puerto Rico and is normally aligned with the Republican Party in the United States. But Mr. Romero Barceló broke ranks in 1980 to support Jimmy Carter for President. Mr. Padilla, on the other hand, is a former Republican national committeeman and is the current chairman of the United States Conference of Mayors.

These allegiances, many local ob-

servers are convinced, played a part in the White House decision to name Mayor Padilla to the official United States delegation, led by Secretary of State George P. Shultz, that will greet the Pope as he steps off the plane.

Meanwhile the man that most polls predict will unseat Mr. Romero Barceló, former Gov. Rafael Hernández Colón, leader of the Popular Democrats, will be just another face in the crowd in the 300-seat V.I.P. section at the mass.

9-7-6-80 Jewish Agencies

NC DOCUMENTARY: POPE'S REMARKS TO JEWISH COMMUNITY IN SAO PAULO

(550)

SAO PAULO, Brazil (NC) — Here is an NC News Service translation of Pope John Paul II's remarks to members of the Jewish community July 3 in Sao Paulo:

I am very happy to be able to greet you, the representatives of the Jewish community of Brazil, which is so vibrant and active in Sao Paulo, in Rio de Janeiro and in other cities. And I thank you from the bottom of my heart for your great friendliness in wanting to meet with me on the occasion of this apostolic journey to the great Brazilian nation. For me, it is a happy opportunity to show and to tighten the bonds that link the Catholic Church and Judaism here in Brazil, and reaffirm in this way the importance of the relations that are developing between us.

As you know, the declaration "Nostra Aetate" of the Second Vatican Council, in its fourth paragraph, affirms that in scrutinizing its own mystery the church "remembers the bond that unites it with the descendants of Abraham." In this way the relation between the church and Judaism is not external to the two religions: it is something that is based on the distinctive religious heritage of both, on the very origins of Jesus and the apostles and in the environment within which the early church grew and developed.

In spite of this, our respective religious identities have divided us, at times grievously, through the centuries. This should not be an obstacle to our now respecting this same identity, wanting to emphasize our common heritage and in this way to cooperate, in light of this same heritage, for the solution of problems which afflict con-

(MORE)

temporary society, a society needing faith in God, obedience to his holy laws, active hope in the coming of his kingdom.

I am very pleased to know that this relationship of cooperation already exists here in Brazil, especially through the Judeo-Christian brotherhood. Thus Jews and Catholics strive to deepen the common biblical heritage without, however, trying to conceal the differences which separate us and in this way a renewed mutual knowledge can lead to a more adequate presentation of each religion in the teaching of the other. Upon this solid base, cooperation for the benefit of concrete man, promotion of his rights, not rarely trod upon, of his just participation in the pursuit of the common good, without exclusiveness or discrimination, can be built up, as it is now being built.

These, moreover, are some of the points brought to the attention of the Catholic community by the "Orientations and Suggestions for the Application of the Council Declaration 'Nostra Aetate'" published by the Commission for Religious Relations with Judaism in 1975, as well as by the corresponding paragraphs of the final document of the conference of Puebla (Nn. 1110, 1123).

This will make the valuable spiritual patrimony that joins Jews and Christians vibrant and effective for the good of all. This I desire with all my heart. And this will hopefully be the fruit of this brotherly encounter with the representatives of the Israeli community of Brazil.

Notes on draft of address to the Pope

1/ p. 1, 1st para., 2nd line before the last: "The reweaving of the Holy in human consciousness"

The word "holy" is superfluous, particularly considering that it was used before in the same paragraph.

2/ p. 1, 2nd para., 5th line: "an event to which Your Holiness was witness"

This is a rather ambiguous expression. "Witness" might imply a passive onlooker. Another and more positive term ought to be found.

3/ p. 1, same para.: Refers to the works of Jules Isaac. Notwithstanding the great merits of J. Isaac and his work, it would be disproportionate to single out one name for the achievement of Vatican Council II concerning the Jews. Outside of France and some circles in the U.S., Jules Isaac is very little known and I would not be surprised if the Pope never heard of him. If individuals are to be mentioned, it would be more appropriate to refer to the three names of the Church who were the major initiators and promoters of the declaration on the Jews: Pope John XXIII, Pope Paul VI who signed it and, last but not least, Cardinal Bea.

4/ p. 3, 1st para., last sentence:

The wish of the Vatican to develop relations with Israel can perhaps be expressed more directly.

5/ p. 3, 2nd para.:

The references to Human Rights and religious liberty should be elaborated in a more forceful manner, for on this ground the Jews and the Catholic Church can work jointly in many areas and indication can be given along which lines we wish that these efforts be carried on. We should indicate that we are concerned with the religious rights of Jews and other minorities in many countries as well as with the rights of Jewish communities to be associated with Jews in other countries. We can also indicate our insistence on the right of emigration from countries which now have restrictions on the movement of people. We should also emphasize our request for cultural rights of ethnic minorities, including such expression which are not of a religious nature.

6/ p. 4, 2nd para.: Antisemitism

This ought to be elaborated to ask for a constant and relentless effort by the central and national authorities of the Church to eradicate all traces of anti-Jewish representation, in text-books, liturgy, and general instruction in formal and informal education. This work will require many decades for it would involve changes in attitudes and teaching which have accumulated during the centuries. The specific request should be made that the Commission on Religious Relations with Jews should assume as its task to follow-up consistently the implementation of this objective on all levels.

7/ p. 5, 2nd para.

I question the need of introducing the subject of prof. Federici's paper on this occasion. First, the problem of proselytism is not acute as far as the Catholic Church is concerned, for in recent times it has not been making any serious effort to proselytize among Jews. Second, it would be somewhat unsuitable to bring in Federici's name to the Pope, for Federici is a layman and has no ecclesiastic status, although he is a member of the Vatican Religious Commission. Also, Federici's paper is as yet an individual expression and not approved by any authorized body of the Vatican.

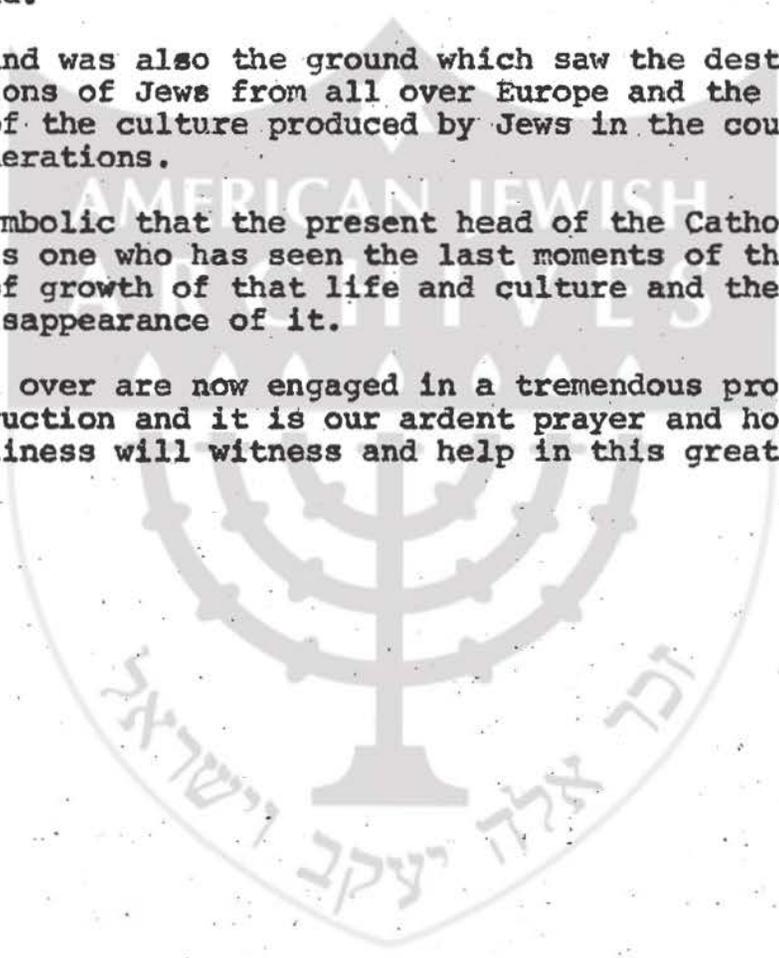


Destiny has provided that the first non-Italian Pontife in almost five centuries comes from a country which has great significance for many areas and peoples and in particular to the Jewish people. Jewish religious life and culture have flourished for a thousand years in all parts of Poland and during the last epoch of its existence Poland was a vital center of Jewish expression in various forms; it has nourished Jewish life throughout the world.

But Poland was also the ground which saw the destruction of millions of Jews from all over Europe and the demolition of the culture produced by Jews in the course of many generations.

It is symbolic that the present head of the Catholic Church is one who has seen the last moments of the long period of growth of that life and culture and the almost total disappearance of it.

Jews all over are now engaged in a tremendous process of reconstruction and it is our ardent prayer and hope that Your Holiness will witness and help in this great historic effort.



Your Holiness:

The International Jewish Committee for Interreligious Consultations greets Your Holiness with deep-felt gratitude for the opportunity to convey our good wishes and blessings in carrying out the duties of the noble Pontificate to which Your Holiness has been called. At a time when human history is balanced between unprecedented perils and redemptive opportunities promised in the Word of God, we express to Your Holiness Israel's trust in God's promises to the whole of the human family that, created in the Divine image, the human person will attain the state of dignity that war, suffering and poverty have so often impaired. Based on our common spiritual heritage, Jews and Christians have a particular obligation to contribute to that reawakening of the holy in human consciousness without which our technical achievements can only deepen the human crisis.

Our century has seen the manifestations of the human crisis. Together with the rest of humanity but to a preeminent extent, the Jewish people, in our century, suffered the greatest tragedy of its history. The annihilation of the overwhelming majority of the Jews of Europe - an event to which Your Holiness was witness - has led to the asking of painful and difficult questions. The work of Jules Isaac - begun during the bitter years of World War II and continued thereafter - had its impact on the Christian spirit. The promulgation of "Nostra Aetate" and, later, the Guidelines for its implementation, as well as the creation of the Commission for Religious Relations with the Jews, have led to the dawn of a new era in Catholic-Jewish relations. The Church's condemnation of anti-semitism, its rejection

of the teaching that Jews are collectively guilty of the death of Jesus, its re-discovery of its roots in Judaism and its call on Christians to "strive to learn by what essential traits the Jews define themselves in the light of their own religious experience," are indications of the new relationship. On the Jewish side, these developments have been greeted with deep satisfaction. Judaism remembers well the teaching of Maimonides, one of its great medieval philosophers and Talmudists, who showed a profound grasp of the religious significance of both Christianity and Islam by writing:

All these matters relating to Jesus of Nazareth and the Ishmaelite (Mohammed) who came after him, served to clear the way for King Messiah, to prepare the whole world to worship God with one accord, as it is written, "For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve Him with one consent." (Zeph.3:9). Thus the messianic hope, the Torah, and the commandments have become familiar topics -- topics of conversation (among the inhabitants) of the far isles and many peoples....(Melachim, XI,4).

Each of our faiths is most obedient to its mission when it strives to eliminate those negative attitudes which conflict with the teaching that, as children of God, all persons are our brothers and sisters.

Because of the distance that has already been travelled, we can look ahead to see what still lies ahead of us. In the long history of the Jewish people, few events have been experienced by

Jews with as much pain as the exile - the separation of the people from the land promised to it by God in Holy Scripture. Never, during this separation, has the people of Israel lost hope in the fulfillment of the Divine Promise. In our time, the bond between the Jewish people and its land has been reestablished. Coming after the destruction of one third of the people of the covenant, the entry of Israel into the family of nations has opened a new epoch in Jewish consciousness. The emergence of the State of Israel as a political but also religious reality has been accompanied by an uncommon measure of international friction. Nevertheless, a drawing together of Israel and its neighbors is now more thinkable than ever before. As elsewhere, the normalization of relations among peoples in the Middle East is a visible process. At this solemn moment, we express our prayer that the process of normalization of relations among states and peoples will come to include Israel and the State that is the center of the Catholic faith.

We express our profound respect and gratitude for the commitment to human rights demonstrated by the Catholic Church not only in theory but in practice. In areas of the world where historic conditions have led to grave violations of religious and other human rights, the Catholic Church has courageously upheld those values which flow from the teaching entrusted to it, a teaching that is ever conscious that man is not an accidental appearance on the cosmic scene but a creature of God whose dignity stems from the

Divine image implanted in him/her. The Jewish people welcomes with joy all those who share this teaching, entrusted first to the people of the covenant and subsequently embraced by those felicitously termed "spiritual Semites."

Among the most pernicious forms of the denial of human dignity, anti-semitism is one of the most ancient and virulent. While the Holocaust of European Jewry has, for a time, awakened the conscience of a segment of humanity to the magnitude of this evil, history has shown that anti-semitism is a plague sometimes quiescent but never eradicated.

Continued



We are therefore deeply concerned by signs that new mutations of anti-semitism have begun to appear in various parts of the world, at times disguised as anti-Zionism. Because we have learned the magnitude of the consequences which flow from a failure to confront anti-semitism wherever it appears, we respectfully commend these manifestations to Your Holiness' attention and concern.

The paper delivered by Prof. Tommaso Federici at the March 1977 meeting of the Catholic-Jewish Liaison Committee in Venice has aroused deep interest in both Catholic and Jewish circles. Without compromising any authentic form of Christian witness, Prof. Federici points out that "for a long time in earlier periods there was also the desire to absorb Israel by means of actual conversion to Christianity. Today, however, there is emerging in the church once again the realization that the people God chose for himself is 'the people dedicated to the praise of God' (cf. e.g. Ad Gentes 2, on mission to non-Christian peoples)." He adds: "Consequently, attempts to set up organizations of any sort, particularly educational or welfare organizations for the 'conversion' of Jews must be rejected." These sentiments have evoked a profoundly sympathetic Jewish response. They are seen by Jews as a further deepening of the religious understanding between Judaism and Christianity characteristic of our day, an understanding that strives not for superficial syncretism but for genuine renewal and deepening of each faith.

At this fateful moment in human history, we pledge to Your Holiness our continued efforts towards that reconciliation of peoples and that strengthening of the order of love and justice in the human family that was foretold by God through the Prophets of Israel. We humbly pray for the success of the task entrusted to Your Holiness in the service of humanity.