



# 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 34, Folder 2, John Paul II [Pope], 1982-1983.

JOHN PAUL II IN SOUTH AMERICA -

MEETINGS WITH JEWISH LEADERS

(Between Pragmatism and Commitment)

Latin America has the world's largest Catholic population, estimated at approximately 280 million faithful.

It should therefore come as no surprise that Pope John Paul <sup>II</sup> has made eight visits to that part of the world. The trip discussed here took him to Uruguay on March 31<sup>st</sup>, where he ~~stayed~~ <sup>SPENT</sup> only eighteen hours. From there, he went to Chile, covering its extensive area, from <sup>the</sup> 1<sup>st</sup> of April <sup>to the</sup> 10<sup>th</sup>. His final destination was Argentina, where he stayed from <sup>the</sup> 6<sup>th</sup> to <sup>the</sup> 12<sup>th</sup>; his visit there included cities in the provinces as well.

It has been said that this pontifical trip fluctuated between pragmatism and commitment. In each country, the bishops' conferences must tackle with varying political differences among their own members, as well as with the relationship of these members with the government of their own countries.

In Uruguay, for example -- an admittedly anti-clerical country, which broke its own concordat with <sup>the Vaticano</sup> ~~Uruguay~~ as much as 70 years ago -- President Sanguinetti himself, in statements to the press while celebrating the Pope's visit, declared himself an agnostic. Uruguay's church hierarchy, in turn, supports Human Rights groups and political sectors challenging the government over ~~xxxxxxx~~ its amnesty decreed to the military accused of human rights violations. Basically, the Pope's visit to Montevideo was announced as a ceremony ~~xxxxxxx~~ <sup>RECALLING</sup> his acceptance of the role as mediator in the conflict between Argentina and Chile, since this was where ~~the~~ the protocols had been signed. This particular ceremony was not attended by the Foreign Ministers of Argentine and Chile, since differences ~~xxxxxxx~~ between both countries have meanwhile arisen.

In Uruguay, John Paul II spoke of "peace based on justice, respect, and the protection of the legitimate rights of the meekest."

Even prior to his arrival in Chile, John Paul II termed the Chilean régime "a dictatorship, albeit transitional." The Church in Chile has suffered from Pinochet's

repression in its own ranks: 5 priests ~~murdered~~ murdered; 140 Chilean priests exiled; 18 foreigners expelled; 88 monks and nuns imprisoned and tortured. There are bishops fighting with great courage, and there are those trying to find a way towards "reconciliation" and/or peaceful transition to a constitutional form of government. ~~Here~~ Here, the Pope showed his support of the crowds asking ~~xxx~~ for his commitment to democracy, liberty, and justice.

At a religious ceremony for a rally in a working-class district, the Pope used a Bible still stained with the blood of André Jarlan, the French priest ~~murdered~~ ~~assassinated~~ in that very district by repressive squads.

He had to deal with the people's ~~movements~~ <sup>movements of the</sup> church movements as well, such as the "base communities" and liberation theology. Thus, he recommended that "competent ~~lay~~ lay people with a solid moral conscience be responsible for ~~solving~~ resolving temporal matters," adding "do not take their place by giving up your own particular place." At the same time, John Paul II did not deny the ~~preference~~ "option favoring the poor", as endorsed by the Latin American church at Medellín and Puebla, underlining that it "points out and implies that ~~it~~ <sup>that church</sup> must not be exclusive and exclusionary."

The incidents ~~surrounding~~ surrounding several of the public rallies left ~~the~~ the Pope with a bitter memory on his departure from Chile. Nevertheless, it can be said that many ~~Chileans~~ <sup>Chileans</sup> were hopeful that the papal visit would be followed by a repetition of "the miracle" which unfolded in Haiti and the Philippines, ~~after~~ <sup>following</sup> his visits to these countries.

In Argentina, the controversy surrounding the Pope's visit took on different aspects: political polarization, antagonism between civilians and the military; the serious economic crisis; censuring the Argentine Church over its support of the military régime and its silence in the face of the tragedy of the desaparecidos (disappeared); the Church's opposition to divorce legislation (already approved by the Lower House, but not yet sanctioned by the Senate), and the Church's support of the Ley del Punto Final (Deadline for ~~xxx~~ Trials) and even of ~~the~~ broad amnesty, resulting in ~~the~~ confrontation with numerous human rights groups.



It should be recalled, however, that in contrast with the other two countries previously visited by the Pope, the Argentine church is, constitutionally, a part of the State. The constitution, in fact, establishes the Roman Apostolic Catholic religion as the official <sup>ONE</sup> religion, while ~~at the same time declaring religious liberty~~ <sup>at the same time</sup> declaring religious liberty. To be ~~designated~~ <sup>admitted</sup> designated President of the Republic, however, the candidate must be a Catholic.

Despite the problems discussed earlier, it must be ~~recognized~~ <sup>admitted</sup> that Pope John Paul II has elicited much good feeling and recognition by an important sector of Argentina's population, as was demonstrated by a myriad of rallies. Of course, criticism was not absent; even a committee opposing his visit had been established.

It must be remembered that, thanks to the Pope's mediation which lasted for several hours, ~~the onset of~~ an armed conflict between Chile and Argentina related to the ~~sovereignty~~ <sup>sovereignty</sup> over the Beagle Canal region did not materialize. With unique skill and tolerance, the Vatican led both countries <sup>tries</sup> ~~tries~~ towards a peace agreement in 1979. His first visit to Argentina on June 11, and 12, 1982, was not as successful, however. The country was in the throes of the Falkland/Malvinas conflict. At that time, he did not come as mediator, but solely to strike a balance for his ~~visit~~ <sup>visit</sup> to England a few days earlier.

On this last visit to Argentina, the Pope reiterated several of the above-mentioned messages, which reached their peak in a huge youth rally. The night before his departure, he voiced his concern that "one brother not be again confronted by another in Argentina; that there shall be no more kidnappings or 'desaparecidos', that there shall be no room for hatred and violence, and that human dignity be respected forever." To the bishops, he said that "I was cognizant of your ceaseless efforts and concern in those days (when guerrillas ~~were~~ and repression were both stepped up), when the country's peace, co-existence and wellbeing was shattered by the pain and death ~~unleashed~~ unleashed by violence." He also recognized <sup>your</sup> ~~their~~ selfless efforts <sup>in saving</sup> ~~to save~~ lives," and concluded by stating: "Silenced or forgotten, God knows of your loyalty."

These brief excerpts explain what was said earlier about ~~the~~ "pragmatism and commitment" ~~which characterized this~~ characterizing this pontifical journey.

Interviews held with representatives of the Jewish communities must therefore be viewed in this context. The common practice in most visits by Pope John Paul II, at least in the countries with more or less sizable Jewish communities, ~~also had~~ <sup>was to arrange a</sup> ~~a precedent, if not conflicting, at least somewhat blurred.~~ <sup>meeting which had that way, but which was, if not conflicting, at least somewhat confusing.</sup>

~~It~~ It stands to reason that in Uruguay, given the ~~briefness~~ <sup>of his</sup> stay, the Pope did not meet with religious, inter-religious or any other groups. Therefore, the representative body of Uruguayan Jewry deemed it appropriate to publish a message ~~which was~~ reprinted by Uruguay's most important mass media, ~~as follows:~~

INSERT (A)

The aforementioned Committee was, however, invited, ~~to attend an outdoor Mass held by the Pope in Montevideo. Four members of its commission on Jewish-Christian relations attended.~~ <sup>by the Rector of the Montevideo Jewish community as a representative of the Jewish community in Uruguay,</sup> to attend an outdoor Mass held by the Pope in Montevideo. Four members of its ~~commission~~ commission on Jewish-Christian relations attended.

The Committee considers that the "Pope's message was one of peace and understanding. Because of its universal nature, it went beyond the ~~confines of Catholicism,~~ <sup>confines of Catholicism,</sup> ~~and was addressed to all men of good will."~~

Well before the Pope's arrival in Chile, by counter, Rabbi Angel Kreiman, Conservative, leader of Santiago's Sephardic community, and known as "Chief Rabbi of the Jewish Community of Chile" -- a title bestowed upon him by the community several years ago, but questioned ~~here~~ <sup>ON</sup> and ~~there~~ <sup>OFF</sup> by several groups -- was invited by the Chilean Bishops' Conference to participate in an ecumenical meeting with the Pope. Kreiman replied that he would ~~participate~~ only participate in a Judaeo-Catholic encounter, a tradition of ~~the past years~~ <sup>the past years</sup> with respect to such meetings, and he ~~agreed~~ <sup>compromised</sup>



with the request <sup>by</sup> ~~of~~ the umbrella agency of Chilean Jewry that Beny Pilowsky, ~~president~~ its president, attend the meeting as well. This was agreed upon; Kreiman read his short speech, and Pilowsky handed the Pope a letter in the Committee's behalf.

INSERT (B)

INSERT (C)

It is ~~known~~ not known whether John Paul II <sup>made</sup> ~~gave~~ an official reply. What did transpire, however, was that he looked pleased on learning of Kreiman's praise for the sector of the Chilean church involved in the fight for human rights. At the same time, there were signs of surprise (or annoyance) among Vatican functionaries when the Rabbi asked for the diplomatic recognition of Israel. The Pope was interested in the number of Jews and rabbis in Chile.

The meeting lasted only six minutes.

When the Pope's visit to Argentina was announced, the DAIA, the political ~~representation~~ <sup>re BODY</sup> representation of the Jewish community, ~~arranged~~ made arrangements for an interview with him, both with the Argentine Bishops' Conference as well as the Nunciature. This was turned down initially, ~~attributed~~ and attributed to the considerable number of secular and religious groups requesting a meeting with the Pope. Since it was impossible to comply with all requests, his visit would ~~be~~ limit itself to a "strictly pastoral mission." After a few days, at the insistence of local Jewish as well as Catholic groups involved in interreligious matters with them, and following steps taken at the Vatican proper by international Jewish organizations (the AJC among ~~them~~ them), positive results were obtained. It was no easy matter for the DAIA to set up a representation for this audience, since many of its affiliated institutions wanted to participate, or requested separate audiences. Ultimately, the Jewish delegation, numbering over 20, and headed by Dr. David Goldberg, president of the DAIA, could be considered as ~~representing~~ reflecting the ~~broad~~ broad

spectrum of organizational, religious, and secular life, ~~and it~~ <sup>ing</sup> included leadership from the provinces. ~~as well~~. It must be recalled that, officially, the community recognizes ~~exclusively~~ <sup>SOLELY</sup> the Orthodox rabbinate; however, Conservative and Reform rabbis made up part ~~of the group as well.~~

INSERT (D)

~~Neither~~ ~~was there~~ ~~an official reply from the Pope,~~ ~~this time.~~

Neither ~~was there~~ an official reply from the Pope, this time. He greeted each one of the Jewish representatives individually, and made the following remark to Dr. Goldberg: "Some things are maturing." This begs the question whether John Paul II referred to Judaeo-Catholic relations or Vatican-Israel relations. When Rabbi Banhami (Orthodox) presented him with ~~the delegation's gift~~ a Haggadah, the delegation's gift, in connection with the ~~for the coming~~ <sup>approaching</sup> Pesach festivities, the Pope replied: "There is always a liberation from Egypt."

Of course, the Pope, <sup>also</sup> met with a number of ~~non-Catholic groups,~~ Christian non-Catholic groups, and, separately, with a representation of Moslems.

In short, except for Uruguay, John Paul II ~~listened~~ <sup>HEARD</sup> once again -- in Chile ~~and~~ and in Argentina -- ~~the~~ the Jewish outcry for the recognition of Israel and Jerusalem. Once more, no concrete reply came forth, but here, too, one must bear in mind his "pragmatism and commitment."

Lucian,

Do you have information - published materials - in English  
on Father Kolbe's anti-Semitism, relations with Polish Jews?  
I am eager to study reliable documentation on this, and then  
discuss with you how to deal with it.

Marc (Auerbaum)



Lucien



Unfortunately, there  
is nothing in English,  
moreover: we do not  
have sources about  
Father Kolbe in Polish  
here in the U.S.  
There are, however, attempts  
to bring from Poland the  
entire set of the Small  
Daily. Only then we will be  
able to talk about it with

documents at hand.



CENTRO PRO UNIONE

FRATI DELL'ATONEMENT

VIA S. MARIA DELL'ANIMA, 30 (PIAZZA NAVONA) 00186 ROMA - TEL. 659.552

BIBLIOTECA ECUMENICA: TEL. ~~659.552~~

COPY

RESIDENZA:  
CONVENTO S. ONOFRIO  
AL GIANICOLO  
PIAZZA S. ONOFRIO, 2  
00165 ROMA  
TELEFONO 656.44.98

Rome, December 20th, 1982

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs  
American Jewish Committee  
165 East 56 Street  
NEW YORK, N.Y. 10022

Dear Marc,

Your welcome letter reached me just as I was leaving for a week in Venice for the annual consultation on the Week of Prayer for Christian Unity in January. I asked Sever Voicu, our librarian, to call your secretary to indicate my acceptance of your proposal, and my agreement that the first week in May would be the better time for both of us. Thus I understand a general agreement on our part to look forward to:

1. A colloquium on the general subject of human rights, which will avoid entering into particular political subjects (which would involve diplomatic and jurisdictional problems for me here);
2. the colloquium to be largely organized by you, with this office responding as far as possible to your initiatives;
3. that this Centro is the site, and is free the entire first week of May, 1983, but that May first should be avoided because it is a legal holiday when all transportation of the local sector is not in service;
4. that we could pay up to three hundred dollars towards the cost of simultaneous translation service if needed, but beyond that point we would either have to do without or find other funds;
5. that we would arrange for the translation service if necessary;
6. that the Centro would offer a reception as part of the colloquium;
7. that we would request a private papal audience during the program (and of course, that depends on the disposition of the Vatican);
8. that the program be jointly sponsored by the American Jewish Committee's Office for Interreligious Affairs and the Centro Pro Unione, and if you think a good idea, possibly also by SIDIC if they so desire;
9. that we would discuss how best we can use publicity and/or publication of papers from the program.. (We will be happy with publicity, as long as it observes our limitations as indicated in 1. above).

I hope that is helpful generally. A good time to phone me, if necessary, is at the Convento (656-44-98) at 1 P.M. Rome time (dinner), or in the evenings. I'm generally at the office (659-552) from 3 to 6 P.M. Rome time.

I think this is the time for a human rights program here, as a healing factor which would be much appreciated by both Jewish

./.

COPY



CENTRO PRO UNIONE

FRATI DELL'ATONEMENT

VIA S. MARIA DELL'ANIMA, 30 (PIAZZA NAVONA) 00186 ROMA - TEL. 659.552

BIBLIOTECA ECUMENICA: TEL. ~~659.552~~

RESIDENZA:  
CONVENTO S. ONOFRIO  
AL GIANICOLO  
PIAZZA S. ONOFRIO, 2  
00165 ROMA  
TELEFONO 656.44.98

Rabbi Tanenbaum - 2/

and Catholic constituencies, both locally and internationally.

From the personal standpoint, how happy I would be to entertain you at our house, Marc, and I hope you will want to stay with us during your visit. In this day of women's lib, why don't you bring along your hard working-secretary and Inge? Ah well, we can always dream.

When you have further plans established, I'll get in touch with Jorge Mejía to see if he'll work with us.

Looking forward to hearing from you (and remember to send a copy of any communication by separate post in case of loss in Italian mails),

Sincerely, Your friend,

*Charles*

(Rev.) Charles Angell, S.A.  
Director







# REPORT

WIS

NOV 17 1982

From the Israel Office of the American Jewish Committee

Rehov Ethiopia 9, Jerusalem 95 149 Tel. 228862, 233551 Cable: Wishom, Jerusalem

## THE POPE IS SIGNALING ISRAEL

by Hella Liebenow\*

"The Inquisition was an historic mistake ... which caused very serious tensions, errors and exaggerations," said Pope John Paul II when he visited the University of Madrid <sup>on</sup> November 4th. The previous day he met with <sup>representatives of</sup> Spanish Jewry for the first time and on that occasion he expressed his sorrow that the attack <sup>in</sup> the Great Synagogue in Rome (October 9th) took place so close to the visit of Arafat at the Vatican (September 9th). These actions <sup>indicate</sup> ~~prove~~ that there is a concern <sup>that there will</sup> about misunderstandings which may arouse antisemitic and anti-Israel extremism.

~~It seems that~~ <sup>prominence</sup> after many months of the ~~blatant~~ deterioration of relations between the Vatican and Israel, there <sup>are now</sup> hints of ~~an interest in changing~~ the situation. It has been characteristic of Vatican policy for many generations to be extra-cautious, and therefore, the Church was careful not to condemn the invasion of Lebanon directly and finally <sup>did so</sup> about a month after most of the Western European countries. And, <sup>even then</sup>, only after the war had spread, the suffering of the civilian population had increased and the waves of protest against Israel had intensified. Even the recognition of the right of the Palestinians to <sup>independent</sup> ~~a state~~ came relatively later than that of the Western European countries, and only after the outbreak of the Lebanese war. It was only then that the Pope considered it proper to receive Arafat, after he had resisted pressures to do so <sup>last</sup> ~~previously~~ in February. The massacre in the <sup>plaza</sup> camps shocked the Vatican as it shocked the entire Western world, and consequently the Pope was in touch with President Navon.

Huban?  
Pope  
only  
Expressed  
Concern  
over  
testimony  
did not  
condemn  
Israel

And  
what?

\* This article, reflecting informed Israeli views of current relations with the Vatican, was written by the Italian correspondent of Ha'aretz, and appeared in November 11, 1982.

The simplistic explanation heard in Israel, including <sup>from</sup> government circles, for the turn for the worse in the Vatican's attitude towards Israel has been that it is a reflection of the general resurgence of antisemitism, which has always ~~been there~~ <sup>existed</sup> but is now being expressed more widely in the world, and, of course, in the Catholic Church, which has a long theological tradition in this respect.

<sup>no P</sup> <sup>True</sup> The fact that the Vatican <sup>in Lebanon over</sup> did not cry out against the slaughter of the Christians <sup>while</sup> the past few years, but joined <sup>in</sup> in the outcry against the slaughter in the camps <sup>committed by Christians</sup>, does need explanation, but blaming <sup>it on</sup> antisemitism is only partly right <sup>correct</sup> and this is done, it seems, to cover up the mistakes <sup>made by</sup> that Israel ~~made~~ which no doubt contributed to the worsening of relations. ~~Suffice it to mention~~ <sup>One need only</sup> the annexation of Jerusalem, the situation in Judea and Samaria, the bombings of Beirut and the Lebanese war itself, of course.

Dr. Meir Mendes, a <sup>lecturer</sup> ~~faculty member~~ at the Universities of Tel Aviv and Bar-Ilan, is now working on a book about ~~the relations between~~ <sup>relations for</sup> the Vatican and Israel <sup>Institute of International Relations</sup> based on the Davis' studies of the Hebrew University. The study draws on thirteen years of experience as the Minister for Vatican Affairs in the Israeli Embassy in Rome. Dr. Mendes, who was well acquainted with many high-level Church officials who formulated Church policy, as well as the Pope himself, was invited ~~by the Pope~~ before leaving Rome <sup>to</sup> for a lengthy, intimate discussion in the Pope's summer <sup>palace</sup> ~~home~~ even though Dr. Mendes did not represent a country recognized by the Vatican.

In response to my question, Dr. Mendes explained that the Vatican is ~~not a monolithic entity~~ and even now contains groups that are Philo-Israeli and groups that are pro-Arab, which are concerned about the many interests <sup>of</sup> that the Church ~~has~~ in Arab states and in the Third World, which are not sympathetic to us. Alongside them are conservative groups which are anti-Israel and which a few years ago opposed the removing <sup>al</sup> of the blame for the crucifixion of Jesus



from the Jewish people, and to this day still support religious antisemitism. Vatican policy and the Pope's statements are often the result of a variety of political pressures and considerations. <sup>One must</sup> ~~We should~~ keep in mind that the Pope, like ~~many~~ other heads of state, does not live in a vacuum and is influenced by current trends and political events, and that serious mistakes were also made in Israel. Furthermore, the current Pope lacks the rich diplomatic experience which his predecessors had.

It is in this context that we have to view <sup>first</sup> ~~the~~ postponement ~~of~~ ~~first~~ of the decisions to condemn Israel for the Lebanese War and the recognition of the right of the Palestinians to a state and, subsequently, in light of the developments, the pro-Arab resolutions in July. It is also in this context that we have to view the Pope's meeting with Arafat in September, in which the Pope requested that Arafat recognize Israel's right to exist and ~~to~~ end the use of terrorism. <sup>I met him</sup> A month later, in the wake of the attack in the synagogue in Rome, which shocked even the Vatican, Virgilio <sup>Levi</sup> ~~Lombardi~~, the Associate Editor of the Vatican organ, l'Osservatore Romano, stated that Arafat accepted the Pope's request, <sup>but</sup> Arafat later denied this and explained that he was content with simply listening. In any case, what the Vatican believed would be helpful in the Arab-Israeli conflict turned out to be a stumbling block in ~~the~~ relations between the Vatican and Israel, and the Jews and the Church, and aroused the anger of the Christians in Lebanon. The Vatican's efforts to maintain a balanced <sup>policy</sup> ~~position~~ in the Middle East were damaged.

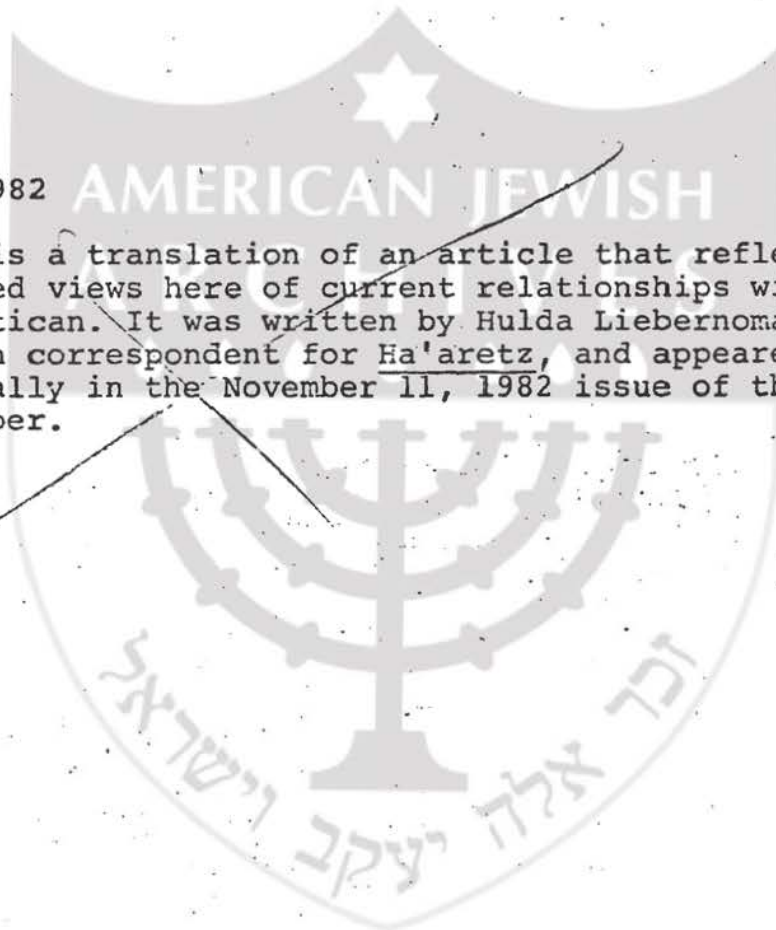
of "It was an act of political naiveté," said Mendes, who supports <sup>the refusal</sup> Prof. ~~E~~ Urbach and the Mayor of Jerusalem Teddy Kollek ~~in their~~ ~~refusal~~ to respond to the Vatican's invitations as an act of protest against the audience <sup>with</sup> ~~given~~ Arafat. But he also believes that the freeze in relations will not continue for long and that the Vatican is aware of its mistakes. The current <sup>state</sup> ~~condition~~ of <sup>Vatican-Israel</sup> ~~the relations between Israel and the Vatican~~ requires the under-



standing and encouragement of the friends of Israel in the Vatican, whose position <sup>today</sup> ~~now~~ is much more favorable and comfortable in the light of the mistakes which were made and the impressions <sup>by</sup> ~~that~~ the attack in Rome, ~~left~~.

November 14, 1982

N.B. Above is a translation of an article that reflects informed views here of current relationships with the Vatican. It was written by Hulda Liebernomah, Italian correspondent for Ha'aretz, and appeared originally in the November 11, 1982 issue of that newspaper.



LAW OFFICES  
**FRIEDMAN & KOVEN**  
A PARTNERSHIP INCLUDING PROFESSIONAL CORPORATIONS

208 SOUTH LA SALLE STREET  
CHICAGO, ILLINOIS 60604

(312) 346-8500  
CABLE ADDRESS "FREEZOR"  
TELEX 254083

ROBERT S. JACOBS  
DIRECT TELEPHONE NUMBER:  
(312) 269-9616

ABE FORTAS  
OF COUNSEL  
1910-1982


January 4, 1983

Rabbi Marc H. Tanenbaum  
American Jewish Committee  
165 East 56th Street  
New York, New York 10022

Dear Marc:

Enclosed is correspondence from Bob Spiegel, an active member of the Chicago Chapter, concerning Canon Law. It strikes me that much of what he is requesting has been accomplished through your good efforts. I would appreciate your reviewing this and contacting Bob Spiegel directly.

Sincerely yours,



Robert S. Jacobs

RSJ:cmd

Enclosure

cc: Robert I. Spiegel  
Marshall L. Zissman  
Jonathan Levine

LAW OFFICES  
ROBERT I. SPIEGEL, P. C.  
SUITE 909  
53 WEST JACKSON BOULEVARD  
CHICAGO, ILLINOIS 60604  
(312) 641-0909

December 29, 1982

PERSONAL

Mr. Robert S. Jacobs, Esq.  
Friedman & Koven  
208 South LaSalle Street  
Suite 900  
Chicago, Illinois 60604

Re: National  
Interreligious  
Committee

Dear Bob:

I am currently taking a course involving the study of Modern Jewish History commencing in the 17th Century. As a background for the emancipation of the Jewish communities from ghettos of pre-Napolean Europe, the Cannon Laws of the Catholic Church promulgated in early Christian History and remaining to the present time were discussed. I am enclosing several of these cannons and I suggest that a project be undertaken at the National Level of A.J.C. by attorneys to deal directly with a laizon committee of Catholic attorneys for the purpose of seeking the basis to repeal those cannons directly affecting anti-semetic behavior.

I think the American Jewish Committee is uniquely qualified to undertake this project which would have a worldwide positive effect towards real elimination of anti-semitism at its roots. I would be interested to learn if such an ongoing project could be undertaken.

Sincerely,

  
ROBERT I. SPIEGEL, P.C.

Enclosures



[start]

Original documents  
faded and/or illegible



You have no right to live.

These progressively more drastic goals brought in their wake a slow and steady growth of anti-Jewish action and anti-Jewish thinking. The process began with the attempt to drive the Jews into Christianity. The development was continued in order to force the victims into exile. It was finished when the Jews were driven to their deaths. The German Nazis, then, did not discard the past; they built upon it. They did not begin a development; they completed it. In the deep recesses of anti-Jewish history, we shall find many of the administrative and psychological tools with which the Nazis implemented their destruction process. In the hollow of the past, we shall also discover the roots of the characteristic Jewish response to an outside attack.

The significance of the historical precedents will most easily be understood in the administrative sphere. The destruction of the Jews was an administrative process, and the annihilation of Jewry required the implementation of systematic administrative measures in successive steps. There are not many ways in which a modern society can, in short order, kill a large number of people living in a mass. This is an efficiency problem of the greatest dimensions, one which poses uncounted difficulties and insurmountable obstacles. Yet, in reviewing the documentary record of the destruction of the Jews, one is almost immediately impressed with the fact that the German administration knew what it was doing. With an unflinching sense of direction and with an incanny path-finding ability, the German bureaucracy found the shortest road to the final goal.

We know, of course, that the very nature of a task determines the form of its fulfillment. Where there is the will, there is also the way, and if the will

is only strong enough, the way will be found. But what if there is no time to experiment? What if the task must be solved quickly and efficiently? A rat in a maze, which has only one path to the goal, learns to choose that path after many trials. Bureaucrats, too, are sometimes caught in a maze, but they cannot afford a trial run. There may be no time for hesitations and stoppages. That is why past performance is so important, that is why past experience is so essential. Necessity is said to be the mother of invention, but if precedents have already been formed, if a guide has already been constructed, invention is no longer a necessity. The German bureaucracy could draw upon such precedents and follow such a guide, for the German bureaucrats could dip into a vast reservoir of administrative experience, a reservoir which church and state had filled in fifteen hundred years of destructive activity.

In the course of its attempt to convert the Jews, the Catholic Church had taken many measures against the Jewish population. These measures were designed to "protect" the Christian community from Jewish teachings and, not incidentally, to weaken the Jews in their "obstinacy." It is characteristic that as soon as Christianity became the state religion of Rome, in the fourth century A.D., Jewish equality of citizenship was ended. "The Church and the Christian state, concilium decisions and imperial laws, henceforth worked hand in hand to persecute the Jews."<sup>10</sup> Table I compares the basic anti-Jewish measures of the Catholic Church and the modern counterparts enacted by the Nazi regime.<sup>11</sup>

10. Stobbe, *Die Juden in Deutschland*, p. 2.

11. The list of Church measures is taken in its entirety from J. E. Scherer, *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (Leipzig, 1901), pp. 39-49. Only the first date of each measure is listed in Table I.

TABLE 1 / Canonical and Nazi Anti-Jewish Measures

CANONICAL LAW	NAZI MEASURE
Prohibition of intermarriage and of sexual intercourse between Christians and Jews, Synod of Elvira, 306	Law for the Protection of German Blood and Honor, September 15, 1935 (RGBl I, 1146.)
Jews and Christians not permitted to eat together, Synod of Elvira, 308	Jews barred from dining cars (Transport Minister to Interior Minister, December 30, 1939, Document NG-3995.)
Jews not allowed to hold public office, Synod of Clermont, 535	Law for the Re-establishment of the Professional Civil Service, April 7, 1933 (RGBl I, 175.)
Jews not allowed to employ Christian servants or possess Christian slaves, 3d Synod of Orleans, 538	Law for the Protection of German Blood and Honor, September 15, 1935 (RGBl I, 1146.)
Jews not permitted to show themselves in the streets during Passion Week, 3d Synod of Orleans, 533	Decree authorizing local authorities to bar Jews from the streets on certain days (i.e., Nazi holidays), December 3, 1938 (RGBl I, 1873.)
Burning of the Talmud and other books, 12th Synod of Toledo, 981	Book burnings in Nazi Germany
Christians not permitted to patronize Jewish doctors, Trullan Synod, 682	Decree of July 25, 1936 (RGBl I, 959.)
Christians not permitted to live in Jewish homes, Synod of Narbonne, 1050	Directive by Göring providing for concentration of Jews in houses, December 23, 1938 (Bormann to Rosenberg, January 17, 1939, PS-69.)
Jews obliged to pay taxes for support of the Church to the same extent as Christians, Synod of Gerona, 1078	The "Sozialausgleichsgebühr" which provided that Jews pay a special income tax in lieu of donations for Party purposes imposed on Nazis, December 24, 1940 (RGBl I, 1666.)
Prohibition of Sunday work, Synod of Szabolcs, 1092	Proposal by the Party Chancellery that Jews not be permitted to institute civil suits, September 9, 1942 (Bormann to Justice Ministry, September 9, 1942, NG-151.)
Jews not permitted to be plaintiffs, or witnesses against Christians in the Courts, 3d Lateran Council, 1179, Canon 25	Decree empowering the Justice Ministry to void wills offending the "sound judgment of the people," July 31, 1938 (RGBl I, 937.)
Jews not permitted to withhold inheritance from descendants who had accepted Christianity, 3d Lateran Council, 1179, Canon 26	Decree of September 1, 1941 (RGBl I, 547.)
The marking of Jewish clothes with a badge, 4th Lateran Council, 1215, Canon 68 (Copied from the legislation by Caliph Omar II [634-44], who had decreed that Christians wear blue belts and Jews, yellow belts.)	Destruction of synagogues in entire Reich, November 10, 1938 (Hewdrich to Göring, November 11, 1938, PS-3053.)
Construction of new synagogues prohibited, Council of Oxford, 1222	Friendly relations with Jews prohibited, October 24, 1941 (Gestapo directive, L-15.)
Christians not permitted to attend Jewish ceremonies, Synod of Vienna, 1267	
Jews not permitted to dispute with simple Christian people about the tenets of the Catholic religion, Synod of Vienna, 1267	

[end]

Original documents  
faded and/or illegible

