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Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 34, Folder 5, John Paul II [Pope], 1987.

THURS 9/10/87

OMNI
INTERNATIONAL HOTEL
MIAMI

TO: AJC DELEGATES

FROM: HAINA JUST ; BENITA GAYLE-ALMEZEH

① TONIGHT - THURSDAY SEPT. 10

PLEASE BE AVAILABLE TO MEET AT
5:15 PM FOR A DELEGATION BRIEFING
IN THE ORANGE BOWL ROOM, LOCATED
ON THE BALLROOM LEVEL.

② TOMORROW - FRIDAY SEPT. 11

A PRESS BRIEFING FOR YOUR LOCAL MEDIA
HAS BEEN ARRANGED FOR 10:15 AM AT
THE ROUMLEY ROOM ON THE BALLROOM
LEVEL. THIS BRIEFING IS FOR AJC
DELEGATES ONLY. YOU WILL HAVE AN
OPPORTUNITY TO MEET WITH YOUR LOCAL
PRINT AND BROADCAST MEDIA AT THAT
TIME.

US Bishop
anti - christian

POPE JOHN PAUL II AND THE JEWS - A TURNING POINT

by Marc H. Tanenbaum

The journey across the Tiber River ~~last Sunday~~, September 1st, from Rome to the Pope's summer residence in Castel Gondolfo was ~~probably~~ one of the longest journeys in Jewish history.

On that ~~warm Italian morning~~, three Vatican limousines drove nine ~~of us~~, representing ~~three of major world powers~~ ^{from} Jewish communities ~~from the United States, Europe, Latin America, and Israel~~ from Vatican City to the Pope's summer villa ~~in the pastel colored 17th century village in the Alban Hills~~. Before the television cameras and media of the world, the Swiss Guards greeted us with a formal salute, and the Papal chamberlains whisked us into the Pope's reception room.

Days before our "unprecedented" conversation with Pope John Paul II, I wandered through the ~~narrow, grimy streets~~ ^{remnants} of the ~~old~~ ghetto on the left bank of the Tiber. ~~That visit into the remnants of Jewish history that was lived under earlier Popes~~ ^{in which Roman Jews had} was a poignant reminder of the light years that Catholics and Jews have traveled in modern times.

~~For this Roman Jewish ghetto was established by another Pope, Paul IV, who in 1555, decreed the debasement of Jews~~ ^{he ordered their debasement} ~~the Christ-killers~~, behind ghetto walls. It was this Pope who ordered all Jews to wear a yellow hat - precursor to Hitler's yellow star - as a symbol of their pariah status. Before the Piazza Guidia, or Jewish square, stands the Church of Santa Maria della Pianto where ghetto Jews were forced to listen to sermons for their conversion.

(During the 15th and 16th centuries, it was customary at carnival time to force half-naked Jews to race around the Piazza Navona to jeers and beatings by the hostile crowds, frequently incited by anti-Jewish sermons.) Such was the demonic pattern of Catholic-Jewish relations under Papal direction for much of the past 1,900 years, relieved only occasionally by a compassionate Pope ~~who~~ ⁴ intervened to prevent acts of violence and persecution against the Jews in their Papal States.

→ My ghetto tour

27
11
27
27
297

$$\begin{array}{r} 28 \\ 12 \\ \hline 56 \\ 28 \\ \hline 336 \\ 600 \\ \hline 936 \end{array}$$

This strong-willed man may yet dismantle the vestiges of the ghetto walls which have isolated Christians and Jews from one another across the centuries - Rabbi Tannenbaum, director of international relations of the American Jewish Committee, was the only rabbi present at Vatican Council II as ^{one} guest observer. It was ~~a member of the~~ ^{one} 9-member Jewish delegation that met last to hold

- Rabbi Tannenbaum, Director of international relations of the American Jewish Committee, was the only rabbi present at Vatican Council II as a priest observer. It was ~~a~~ ^{one} member of the ~~one~~ 9-member Jewish delegation that met last to hold some joint work.

American Church Committee, was the only member of the Vatican Council II as a priest. It was a member of the 9-member Church delegation that met last to work.

American Church Committee, was the only member of the Vatican Council II as a priest. It was a member of the 9-member Church delegation that met last to work.

~ 1987

For
On this ~~expectant~~ morning, Pope John Paul II, dressed in simple white vestments, demonstrated in ~~gestures and words~~ his rejection of that anti-Jewish past, ^{and he offered} and his desire to build a new future between the Catholic Church and the Jewish people, based on shared values and ~~and the~~ mutual respect. After shaking hands with each of ^{us and greeting us} with the welcome of "Shalom," the Pope joined our semi-circle.

There were no prepared speeches and ^{surely} no sermons for our conversion. Instead, ~~as he had promised~~, Pope John Paul II sat and listened to what was on our hearts and minds. ^{To my knowledge, that has never happened before.} ~~He~~ differing ways, each of us bespoke our ~~genuine~~ respect for the person of this impressive Pontiff and ~~expressed~~ ^{acknowledged} appreciation for his commitment to the principles of the Second Vatican Council's historic declaration, Nostra Aetate, which urged "brotherly dialogue" between Catholics and Jews. More than any of his predecessors, this globe-trotting Pope has met with Jewish leaders on 20 different occasions, each time rejecting anti-Semitism and affirming respect and friendship for the Jewish people and Judaism.

Precisely because his record has been so strong ^{have} and positive ~~that~~ the "surprises" of the Waldheim audience, and the earlier Yasir Arafat meeting ^{has} ~~became~~ so shocking to world Jewry. We were deeply concerned, we said to the Pope, that ~~in honoring Waldheim through a Papal audience and in failing even to mention his Nazi past,~~ ^{refer to} ~~an unintended message would go out to millions of Catholic youths in Germany, Austria, and Poland, and elsewhere that the Nazi Holocaust has become irrelevant, not even worth a mention in the presence of this Nazi lieutenant.~~ ^{had sent} ~~former~~

The Pope clearly sought to anticipate this Waldheim discussion in his opening remarks to us: when he said, "Today is September 1, 1987, the 48th anniversary of the Nazi invasion of Poland, I know what the Nazis did to my Polish nation. I know what suffering they inflicted on the Jewish people." And then later, to a small circle of us ~~who were gathered around him~~, he said, "The monstrous evil of the Shoah must be overcome by the good."

300
(Those sentiments followed the ~~xxxxxxxx~~ moving words he wrote in a letter to Archbishop John May of St. Louis, president of the National Conference of Catholic Bishops, and a trusted friend of American Jewry: "We Christians approach with immense respect," the Pope said, "the terrifying experience of the extermination, the Shoah, suffered by the Jews during the Second World War, and we seek to grasp its most authentic, specific, and universal meaning.. It is not permissible for anyone

THE AMERICAN JEWISH COMMITTEE

date September 15, 1987
to AJC Officers, Area Directors
from Marc H. Tanenbaum, Director of International Relations
subject Meeting Pope John Paul and Jewish Leaders in Miami

You have undoubtedly read the press reports -- including the New York Times and JTA -- on the meeting of Pope John Paul II with some 200 Jewish leaders in Miami on Friday, September 11.

As you know, AJC was represented by our President Theodore Ellenoff, and other officials -- Leo Nevas, Robert Jacobs, Edward Elson, Sholom Comay, Herbert Cohen, Richard Maass and Elmer Winter. AJC staff were Jim Rudin, Judy Banki, Benita Gayle-Almeleh, William Gralnick, Haina Just, and myself.

Enclosed are copies of the texts presented by Rabbi Mordecai Waxman, chairman of IJCIC and honorary president of the Synagogue Council of America, and Pope John Paul II.

The enclosed Op-Ed piece from the New York Times and my WINS commentary evaluating briefly the meeting may be of interest and usefulness to you.

I would be very much interested in any evaluation and clippings you might have on how this Miami meeting played in your community.

Thanks for all your cooperation which helped us immensely in the achievements for Jewry and for AJC.



MHT:RPR

Enclosures

87-550

September 13, 1987

THE MIAMI MEETING OF THE POPE AND JEWS

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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If you were to judge by some of the newspaper reports, you would think that the meeting between Pope John Paul II and Jewish leaders in Miami last Friday morning was a hostile encounter.

Nothing could be further from the truth. The atmosphere at this historic meeting was in fact charged with a spirit of great mutual respect, even affection. If you want to know what was really discussed, you will need to read not newspaper headlines but the complete text of the statements delivered by the Pope and by Rabbi Waxman, who represented the Jewish community.

Before the Pope, key members of the Vatican curia, the American Catholic hierarchy and 200 Jewish leaders, Rabbi Waxman spoke eloquently of the historic progress made in Catholic-Jewish relations during the past 25 years. He then outlined major issues of Jewish concern including the Waldheim affair, the absence of diplomatic relations between the Holy See and Israel.

The Pope then spoke and roughly two-thirds of his address was positive and encouraging. He made important theological declarations about respect for Jews and Judaism. His condemnation of the Shoah, the Nazi attempt to exterminate the Jewish people, was powerful and moving. He urged Catholics and Jews to work together to assure that such horrors could never again occur.

Only on the issues of Pius XII's role in World War II, the Waldheim audience, and on Israel and the Palestinians was there Jewish disappointment.

But when we met with the Pope and Vatican authorities last week in Rome, commitments were made to deal with these issues in the months ahead. The Miami meeting gives all of us impetus and hope for a constructive future in Catholic-Jewish friendship.

*Rabbi Tanenbaum who is director of international relations for the American Jewish Committee, presents a weekly religion commentary over WINS=Westinghouse Broadcasting System.

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When the Pope and Jews Meet

By Marc H. Tanenbaum

This Friday, when Pope John Paul II meets with Jewish leaders in Miami, he should be welcomed with sincere good will.

That good will should be based on his record on Jewish issues and on human rights, which despite disturbing fits and starts is better than that of his predecessors (except possibly Pope John XXIII) and on a Jewish delegation's experience at the Vatican and Castel Gondolfo last week.

Nine of us, the International Jewish Committee on Interreligious Consultations, emerged from a series of meetings with the Pope and other Vatican authorities with a sense that they had been productive.

These unusual, respectful conversations — unusual in their frankness, intensiveness and informality — were precipitated primarily by Jews' distress over the papal audience granted to Kurt Waldheim, the former Nazi officer who is now President of Austria. America's Roman Catholic Bishops played a significant role in helping bring the dialogue about.

Our delegation spent the better part of two days talking with key Vatican authorities and then with the Pope mainly about the moral issues raised by the Waldheim affair and about the Vatican's reluctance to es-

tablish normal diplomatic relations with Israel.

While the Pope never mentioned Mr. Waldheim specifically, I came away with the impression that the Vatican was embarrassed by the audience granted to Mr. Waldheim and was determined to shut the door on it. I'm equally convinced that the Pope fully appreciates from firsthand experience the demonic nature of Nazism and anti-Semitism and is profoundly committed to combating those evils.

He made that clear in his moving opening remarks: "Today is Sept. 1, 1987, the 48th anniversary of the Nazi invasion of Poland. I know what the Nazis did to my Polish nation. I know what suffering they inflicted on the Jewish people." Later, he said, "This monstrous evil of the Shoah [Holocaust] must be overcome by the good."

Each delegate acknowledged awareness of the Pontiff's commitment to the principles of the Second Vatican Council's historic declaration, *Nostra Aetate* ("In Our Time"), which urged "brotherly dialogue" between Catholics and Jews. Common concern was also expressed about the need to oppose anti-Catholicism.

In direct response to our Waldheim discussion the day before, Johannes Cardinal Willebrands, president of the Vatican Secretariat for Religious Relations with Judaism and a trusted friend of the Jewish people for the past 25 years, announced that an official document — possibly a papal encyclical — that deeply probed 1,900 years of anti-Semitism in the Christian West would be prepared.

To that dramatic proposal, a major achievement of the dialogue, the Pope said: "I support that study. I endorse it wholeheartedly." If that project bears fruit, it could, like *Nostra Aetate*, help transform the Catholic-Jewish landscape for generations to come.

The delegation expressed vexation over the Vatican's unwillingness to establish full diplomatic ties with Israel. The Pope replied that he understood how central Israel and Jerusalem are in the consciousness of the Jewish people.

A breakthrough took place, we felt, when Agostino Cardinal Casaroli, the Vatican Secretary of State, agreed to meet with us "from time to time" to explore the obstacles that stand in the way of full, normal relations.

In a rare public clarification of its diplomatic policy toward Israel, the Holy See made it clear that not theological but political problems impeded those relations.

This globe-trotting Pontiff has met with Jewish leaders on 20 occasions, each time rejecting anti-Semitism and affirming respect and friendship for the Jewish people and Judaism.

Precisely because of his struggles against Nazism and Communism, and because he keenly feels the powerful bonds between Christianity and Judaism, I expect that he will yet make historic contributions to Catholic-Jewish solidarity, and even to forging full diplomatic ties between the Holy See and Israel.

A constructive meeting in Miami can be an invaluable stepping stone in that direction. □

Marc H. Tanenbaum, a rabbi, is director of international relations of the American Jewish Committee.

A revolution in mutual esteem

Rabbi Marc Tanenbaum on Catholic-Jewish relations

When I was growing up in a poor, ethnic neighborhood in South Baltimore, it was a cherished practice on Sabbath afternoon for my family to sit in our living room and share experiences. My parents were Russian Jewish immigrants, devoutly orthodox, who had fled the oppression, pogroms and poverty of czarist Russia for the blessed freedom and economic opportunities of the United States. I was about 5 years old on this particular Sabbath in April as we chatted animatedly about the coming Passover holiday. Suddenly, my father's face grew dark and taut, and he proceeded to recall a story from his youth:

Near his house in a tiny Jewish village in the Ukraine was a Russian Orthodox church. On Good Friday, the priest, celebrating the liturgy commemorating the death and resurrection of Jesus, was emotionally carried away by the imagery of "the Jews killing Christ." Through his sermon, he converted his congregation into an angry mob that descended on my grandfather's house.

The priest banged on the door with his staff and demanded that the family come outside. My Uncle Aaron, a young poet living in Odessa, was visiting for Passover. There was an exchange of angry words between the priest and my grandfather. Then the priest pointed his staff at my uncle, and the mob led him to the lake at the edge of the village. All 300 Jewish villagers were forced to come to the rim of the lake. In their terrified presence, the priest lifted his staff and shouted, "We offer this Godforsaken Jew as ransom for the murder by the Jews of Jesus Christ, our Lord and Saviour." The screaming mob forced Uncle Aaron to walk into the lake until the waters covered his head. I was never to know my uncle.

That was my first "religious" encounter with Christians. I was convinced they believed all Jews were "Christ killers," and I believed all Christians were Jew killers or, at least, Jew haters. You can imagine what it meant to me to be a guest observer at

Vatican Council II and to hear Pope Paul VI proclaim repudiation of the Christ-killer charge. "Nostra Aetate," the 1965 Vatican declaration, also condemned "anti-Semitism by anyone, at any time and at any place" and called for "mutual respect and fraternal dialogue" between Catholics and Jews.

That declaration and the subsequent Vatican guidelines on Catholic-Jewish relations have brought about what one eminent priest in Rome has called "a revolution in mutual esteem" across the globe.

During the past 20 years, Catholic textbooks have been revised to eliminate almost totally the demonic "Christ killer" imagery; teachers and seminarians are being trained in the new theology that respects Jews and Judaism as a living faith and people, and liturgies are increasingly liberated of anti-Jewish prayers. There is abundant evidence that during the past two decades greater progress has been made in overcoming misunderstanding and prejudices between Catholics and Jews than in the past two millennia.

Only a few weeks ago in Rome, Pope John Paul II received a group of Jewish leaders to whom he committed himself to Catholic-Jewish friendship. And last week, as he began his tour of the United States, he met with several hundred Catholic and Jewish leaders and renewed his commitment to combat anti-Semitism and all the hatreds that led to the trauma of the Holocaust. Still unresolved is the matter of establishing full diplomatic relations with Israel, but I am persuaded that, if any Pope will bring that about, it will be this strong-willed, courageous Polish Pope.

Troublesome as the papal audience with Austrian President Kurt Waldheim was, we dare not jeopardize those historic achievements in Catholic-Jewish relations. My Uncle Aaron would have understood that better than anyone.

Rabbi Marc Tanenbaum is the American Jewish Committee's director of international relations.



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JEWISH VISIT WITH POPE ASSESSED

By Susan Birnbaum

NEW YORK, Sept. 8 (JTA) -- Jewish figures who met last week outside Rome with Pope John Paul II have come away from their unprecedented dialogue with the leader of the Roman Catholic Church with refurbished hopes for Catholic-Jewish relations. These aspirations are seen now as especially meaningful in light of the meeting which will take place this Friday between the Pontiff and Jewish representatives.

Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, noted that "Catholic-Jewish dialogue would no longer be limited to the Vatican's Commission for Religious Relations with the Jews, but would be elevated to the level of the office of the Vatican Secretary of State and the papal office itself."

He said that the nine-member delegation had "received the strong impression that the Vatican plans to create a kind of 'diaspora desk' that would initiate an ongoing relationship with the Jewish community on non-religious, non-theological matters," a recognition that "Jews are people not only of faith but also of social concerns and political interests."

Schindler said this would mean that the Vatican would now heed not only its representatives from 21 Arab countries but Jewish sources as well, "thus reducing the likelihood of a repetition of the (Kurt) Waldheim affair."

Satisfied With Pope's Promise

Two other Jewish figures who met with the Pope aired their feelings about their meeting Sunday night on WCBS Radio's "Let's Find Out." Speaking with host Art Athens were Rabbi Mark Tanenbaum, international affairs director of the American Jewish Committee, and Seymour Reich, president of B'nai B'rith International.

Despite the Pope's refusal to discuss his reception of Waldheim, the Jewish leaders said they are more than satisfied with the Pope's promise to prepare a major encyclical dealing with the history of the Catholic Church and anti-Semitism, and the Church's relation to the Holocaust. Such a document is absolutely unprecedented, said Tanenbaum, who called it an "extraordinary development."

Reich said that Church authorities responded to the Jewish delegation's dismay about the Waldheim audience in two different ways, "state and moral." The state reason given was that "the Holy See is a sovereign state, and as such the Pope is supposed to meet with the heads of other states. We could understand that," Reich admitted.

However, he continued, they had difficulty with the moral reason: Because Waldheim had not been convicted of a crime, the Vatican was not prepared to pass moral judgment on him until such conviction.

Reich said they shared their concern about that explanation with Johannes Cardinal Willebrands, president of the Holy See's Commission for Religious Relations with the Jews, "suggesting that the Pope was a man of moral authority, and

not to take the opportunity after the meeting with Waldheim to express concern about his (Waldheim's) lying about his Nazi past, and to have been elected Secretary General of the United Nations, we found that dismaying."

The Issue For The Delegation

Tanenbaum told the JTA that it was "naive" for the Jewish community to consider their meeting with the Pope a waste if he declined to apologize for his having received Waldheim. "The issue for us was to get across to the Pope and the Vatican the seriousness of the reasons why we were appalled by the audience with Waldheim, that it was not a matter of irrationality or vengeance or simple anger, but that it had very profound consequences, and that receiving Waldheim contradicted much of what this Pope has been saying and doing to improve relations with the Jewish people, and to set forth an understanding of the Nazi Holocaust."

Tanenbaum said that many Jews find it "ambiguous and difficult" to understand the Vatican's differentiation between its status as a sovereign state and its religious function. There should be no infallibility attached to Vatican political decisions, he said. "They are as right or as wrong as any state department or foreign ministry makes." He said, however, that traditional Catholics feel the Pope "has some special status on morals and that he has the absolute right to proclaim faith and morals in an infallible way."

Tanenbaum said that many Catholics do view what Jews construe as political criticism as being disrespectful of the man they regard "as the Vicar of Christ on earth, almost as a crucifixion." Every Cardinal and Bishop he had spoken to, he said, told him they had received hundreds of letters and phone calls expressing much anger at the Jews. The Catholic religious leaders said they told their congregants "there are legitimate differences with the Jews, and we feel they are our friends."

A Remarkably Coherent Group

Tanenbaum described the delegation that went to Rome as "a remarkably coherent group with a wonderful sense of unity." He derided the "noise made by people who have no experience with the Vatican who were making judgments and statements." He underscored that the criteria for choosing those who would meet with the Pope included a firm grounding in Vatican protocol and substantial prior experience dealing with the Church.

On Israel-Vatican relations, he said they "opened some conversations with the Vatican Secretary of State which we didn't have before."

The two meetings, Tanenbaum said, "have to be seen in their entirety. The audience with the Pope alone without what preceded it would have been far less significant substantively in terms of program, decisions. We laid the foundation for a number of fundamental developments on all the crucial issues, and the importance of the Pope in his symbolic role in the Church."

Tanenbaum said the Pope confirmed and supported the decisions made by the Jewish and Catholic delegates at the prior meeting, and that support "takes on a message that is acceptable to the world's 852 million Catholics, 52 million of them in America. And that's the importance of Miami." Tanenbaum said there had been "some messages in Rome that the Pope's statement in Miami will contain more than a ceremonial message."

JEWISH LEADERS' REACTION

'BRINGING UP the issue of the Palestinians was unfortunate, not that we don't understand his viewpoint, and other world leaders have the same. But saying it today, it stood out. It was like hitting a bruise.'

Milford Loeb II, community representative from Kansas City

'THE STRONG statements he made about the Holocaust and its loss to the Jewish community was his way of responding to complaints about Waldheim. The important thing is that the church is not going to turn its back on that history.'

Judith Banki, New York, deputy director of Interreligious Affairs for the American Jewish Committee



LOEB



BANKI



GAYLE-ALMELEH

'THE POPE said what he had to say about the Palestinians. He feels very deeply that justice needs to be meted out to both sides. I think he would probably find in the Jewish community many people with similar opinions.'

Benita Gayle-Almeleh, New York, program specialist in national inter-religious affairs commission for the American Jewish Committee

'I THINK the pope went much farther than ever before in underscoring the horror and torment of the Holocaust. He was so explicit in the words he used.'

Edward Elson, community representative from Atlanta



ELSON



GOLDBERGER



MIRON

'HE WENT AS FAR as he could go in improving Jewish-Catholic relations. His humility really surprised me. I thought this man was the greatest, really. Not humility in the sense of arrogance — but for a man in his position, there was no pomp.'

Melvin Goldberger, community representative from Boca Raton

'IN EACH SUCCESSIVE statement he has acknowledged more and more the particularity of the Holocaust. Today was another step, an important step.'

Stephen Miron, community representative from Greenwich, Conn.

by most without us-
scold the
response,

many Jewish leaders announced a boycott of the papal meeting in Miami. But last week, the pope met near

Rome with a Jewish delegation led by Waxman, and the Vatican announced several steps that salvaged the Miami session.

ADDRESS TO POPE JOHN PAUL II
ON BEHALF OF THE JEWISH COMMUNITY OF AMERICA

PRESENTED BY

RABBI MORDECAI WAXMAN
Honorary President
SYNAGOGUE COUNCIL OF AMERICA

AMERICAN JEWISH
ARCHIVES

For:

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

AMERICAN JEWISH COMMITTEE

AMERICAN JEWISH CONGRESS

SYNAGOGUE COUNCIL OF AMERICA representing:

Central Conference of American Rabbis
Union of American Hebrew Congregations
United Synagogue of America
Rabbinical Assembly

It is our honor and pleasure to welcome you to the United States. We do so in behalf of the Jewish ^{religious and communal} organizations who are represented here today; organizations that have been in fruitful conversations with the Roman Catholic Church through the years. They include representatives of the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai Brith, and the Synagogue Council of America, which is here representing the Union of American Hebrew Congregations, United Synagogue of America, Central Conference of American Rabbis and Rabbinical Assembly. Also present with us this morning are the leaders of other major organizations in American Jewish life, as well as members of the Greater Miami Jewish community.

The men and women assembled here reflect the rich diversity of American Jewish life; we constitute a variety of religious and communal affiliations; American born and immigrant; some are survivors of the Shoah, the Nazi Holocaust, while others have never experienced the dark shadow of anti-Semitism in their own lives. We come from all sections of the United States, and we come as full participants in the pluralistic and democratic society that has encouraged us to be proudly American and fully Jewish at the same time. Your visit to this country happily coincides with the 200th anniversary of the U.S. Constitution, a document that guarantees religious liberty for all

American citizens which has enabled all faith communities to flourish in an atmosphere of religious pluralism. This has made possible a free and flourishing religious life for all.

It has been twenty two years since the conclusion of the Second Vatican Council, and the promulgation of NOSTRA AETATE. The broad teachings that emerged in 1965 have been further enriched and strengthened by a series of formal Catholic documents and pronouncements, some of them your own. These statements have transformed Catholic-Jewish relationships throughout the world, and this positive change is especially evident here in the United States.

As the largest Jewish community in the world, we have developed close and respectful ties with many Roman Catholics, both lay and clergy, and we value these warm relationships and treasure these friendships. We particularly cherish our relationship with the National Conference of Catholic Bishops and its Secretariat for Catholic-Jewish Relations. In almost every place where Catholics and Jews live in the United States, we relate to each other in some organized fashion. We constantly exchange views and opinions, and as Jews and Catholics we often share our positions, sometimes agreeing, sometimes disagreeing, but always striving for a spirit of mutual respect and understanding.

Throughout the United States, American Jews and Catholics work in concert with one another on a wide range of social justice issues and fight for global human rights and against all forms of racism and bigotry. Our common agenda has always embraced, and our future agenda will continue to embrace the many crucial problems of the human family as a whole.

One of the major achievements of our joint encounters is the shared recognition that each community must be understood in its own terms, as it understands itself. It is particularly gratifying that our Catholic-Jewish meetings are conducted ^{therefore} in a spirit of candor and mutual respect.

Such meetings took place last week at the Vatican and at Castel Gondolfo. These conversations, although quickly arranged, were highly significant. You and high Church leaders listened to the deeply felt concerns of the Jewish community that were raised following last June's state visit to the Vatican by Austrian President Kurt Waldheim, who has never expressed regrets for his Nazi past.

Obviously, the differences expressed at last week's meetings have not been ^{totally} resolved. However, this opportunity for us to express the pain and ~~anger~~ ^{distress} of the Jewish community in face to face meetings and for you and leaders of ^{the Catholic} ~~your~~ church to listen with respect and openness, represents an important confirmation of the progress our communities have made in recent decades. One of ^{significant} the results of those meetings will be an instrumentality to develop closer communication and contact between our communities. ^{two faith}

A basic belief of our Jewish faith is the ^{obligation} ~~need~~ "to mend the world under the sovereignty of God"...L'takken olam b'malkhut Shaddai". To mend the world means to do God's work in the world. It is in this spirit that Catholics and Jews should continue to address the social, moral, economic, and political problems of the world. Your presence here in the United States, affords us the opportunity to reaffirm our commitment to the sacred imperative of "tikkun olam", "the mending of the world."

as welcoming High Holidays season us

But before we can mend the world, we must ^{also} first mend ourselves. A meeting such as this is part of the healing process that is now visibly underway between our two communities. It is clear that the teachings proclaimed in NOSTRA AETATE are becoming major ^{commitments} ~~concerns~~ of the Catholic Church and under your leadership are being implemented in the teachings of the Church and in the life of Catholics everywhere.

Catholics and Jews have begun the long overdue process of reconciliation. We still have ^{much to do} ~~some way to go~~ because Catholic-Jewish relations are often filled with ambivalences, ambiguities and a painful history which must be confronted. Yet in a world of increasing interreligious, interracial, and interethnic strife, the progress in Catholic-Jewish relations is one of this century's most positive developments.

^{Nonetheless} We remain concerned with the persistence of anti-Semitism -- the hatred of Jews and Judaism, which is on the rise in some parts of the world. We are ^{indeed} encouraged by your vigorous leadership in denouncing all forms of anti-Semitism, and by the Church's recent teachings. The Church's repudiation of anti-Semitism is of critical importance in the struggle to eradicate this virulent plague from the entire human family. Anti-Semitism may affect the body of the Jew, but history has tragically shown that it assaults the soul of the Christian world and all others who succumb to this ancient, but persistent pathology.

We hope that your strong condemnations of anti-Semitism will continue to be implemented in the schools, the parishes, teaching materials and the liturgy, and reflected in the attitudes and behavior of Catholics throughout the world. Greater attention needs

to be paid to the Christian roots of anti-Semitism. The "teaching of contempt" for the Jews and Judaism must be ended once and for all.

The "teaching of contempt" reaped a demonic harvest during the Shoah in which one third of the Jewish people were murdered as a central ^{element} component of a nation's policy. The Nazi Holocaust-Shoah brought together two very different forms of evil: on the one hand it represented the triumph of an ideology of nationalism and racism, the suppression of human conscience and the deification of the state --concepts that are profoundly anti Christian as well as anti Jewish. On the other hand the Shoah was the culmination of centuries of anti-Semitism in European culture for which Christian teachings bear a heavy responsibility.

While your sensitive concerns and your noteworthy pronouncements about the Shoah have been heartening, ^{and moving} we have observed recent tendencies to obscure the fact that Jews were the major target of Nazi genocidal policies. It is possible to visit Nazi death camps today and not be informed that the majority of its victims were Jews. Your letter about Shoah, sent last month to Archbishop John May, the President of the National Conference of Catholic Bishops, represented a deep level of understanding of that terrible period.

We ^{expectantly} look forward to the forthcoming Vatican document on the Shoah, the historical background of anti-Semitism, and its contemporary manifestations.

Many Catholic Schools in the U.S. are already teaching about the Holocaust and efforts are underway to develop a specific curriculum about the Shoah for Catholic students. This material is being jointly developed by Catholic and Jewish educators.

Even though many of the great centers of Jewish learning were destroyed during the Shoah, there has been a remarkable renewal of

Jewish religious life throughout the world. This renaissance of the spirit is taking place not only in the United States, in the State of Israel, and in other lands of freedom, but in the Soviet Union as well. Many Soviet Jews are discovering that the covenant between God and the people of Israel is indeed "irrevocable" as you declared last year at the Grand Synagogue in Rome. The struggle of Soviet Jews to achieve freedom is ^{of course} a major concern of the Jewish community, and we appreciate the support American Catholics have given to this cause.

The return to Zion and the re-establishment of Jewish sovereignty in the land of Israel, play a paramount role in Jewish self-understanding today. Because of the importance that the state Israel occupies in the mind, spirit, and heart of Jews, whenever Christians and Jews meet in a serious conversation, Israel is at the center of that encounter. The reemergence of an independent Jewish State onto the world stage in 1948 has compelled Christians and Jews to examine themselves and each other in a new light.

We must express our concern at the absence of full diplomatic relations between the Holy See and the State of Israel. We welcome the recent statements from Vatican leaders declaring that no theological reasons exist in Catholic doctrine to inhibit such relations. We strongly urge once again that ^{irrespective of other considerations} full and formal diplomatic relations be established soon between the Vatican and the State of Israel. Such a step would be a positive and constructive contribution by the Vatican ^{a sign to Jewish people as a whole} to the peace process, and it would send a strong ^{all within} signal to the international community that the Holy See recognizes Israel as a permanent and legitimate member of the family of nations.

One of the most welcome results of the recent Catholic-Jewish encounter has been the recognition by Catholics that Judaism has continued and deepened its unique spiritual development after the separation of the Christian Church from the Jewish people some 1,900 years ago.

A meeting such as today's is a vivid reminder that we live in an historic moment. Clearly, as two great communities of faith, repositories of moral and spiritual values, Catholics and Jews need to move together in this new moment. The last quarter century has irreversibly changed the way we perceive and act towards each other.

In an age of great challenges and great possibilities there is a compelling need for a "vision for the times", "Chazon L'moed" (Habakkuk, 2:3). ^{As we meet and as we part} Our vision for Catholics and Jews is a prayer of the Synagogue.

At the end of the Torah reading, the Scroll is held high so the entire congregation may see the words of God, and together the congregation prays, "Hazak, Hazak, v'nithazek", "Be strong, be very strong, and let us strengthen one another."

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Meeting with Jewish Leadership

OUTLINE

A special relationship exists between the Church and the Jewish people. As the Holy Father evokes God's Covenant with the Patriarchs, he recalls the spiritual fraternity between Christians and Jews and the need for great mutual respect. He evokes the sufferings of the past and proclaims with the Psalmist the peace of the Lord.

1. The starting point for dialogue and common witness in the world is the Covenant that God established with the Patriarchs:
 - The Holy Father is pleased to be with his Jewish brothers and sisters, especially at this time;
 - The Vatican Judaica Collection shows the great spiritual resources of the Jewish tradition;
 - The spiritual fraternity between Jews and Christians requires great mutual respect.
2. The basic religious principles of the Torah and the Gospels were reflected in the situation that Catholic and Jewish immigrants found in America:
 - Yet prejudice and discrimination were also known;
 - A vigorous form of interreligious dialogue has been established.
3. The common heritage, task and hope of Christians and Jews does not eliminate their distinctive identities:
 - Because of her specific Christian witness, "The Church must preach Jesus Christ to the world" (1974 "Guidelines", I);
 - We appreciate the specific Jewish religious witness;
 - Fraternal dialogue will try to open up the way of "reconciliation" (cf. 2 Cor 5:18).
4. The Shoah must be reflected upon in the light of principles of faith in God:
 - Millions were killed only because they were Jews;
 - The Church experiences ever more deeply her common bond with the Jewish people;
 - Popes and Bishops have denounced antisemitism and Nazism.
5. Joint studies in history by Catholics and Jews are recommended:
 - Future generations must be instructed so that the Holocaust will never again be possible;
 - The Jewish people are themselves "a loud warning for all humanity".
6. Under the direction of the Bishops, dioceses should implement Catholic teaching on Jews and Judaism.

7. Partners in dialogue define themselves "in the light of their own religious experience" (1974 "Guidelines", Introduction):
- Jews have a right to a homeland;
 - This must also be said of the Palestinian people;
 - The Pope prays for a just, complete and lasting peace.
8. The Holy Father thanks God for improved relations between Jews and Christians:
- Progress is manifested through dialogue and new and deeper understanding;
 - Catholics and Jews are called to render common service to humanity in need;
 - The Holy Father wishes the peace of the Lord to all the Jewish people of America: Shalom! Shalom!



Dear Friends - Representatives of so many Jewish organizations assembled here from across the United States,
My dear Jewish Brothers and Sisters,

1. I am grateful to you for your kind words of greeting. I am indeed pleased to be with you, especially at this time when the United States tour of the Vatican Judaica Collection begins. The wonderful material, including illuminated Bibles and Prayerbooks, demonstrates but a small part of the immense spiritual resources of Jewish tradition across the centuries and up to the present time - spiritual resources often used in fruitful cooperation with Christian artists.

(1) It is fitting, at the beginning of our meeting to emphasize our faith in the One God, who chose Abraham, Isaac and Jacob, and made with them a Covenant of eternal love, which was never revoked (cf. Gen 27:13; Rom 11:29). It was rather confirmed by the gift of the Torah to Moses, opened by the Prophets to the hope of eternal redemption and to the universal commitment for justice and peace. The Jewish people, the Church and all believers in the Merciful God - who is invoked in the Jewish prayers as 'Av Ha-Rakhamim' - can find in this fundamental Covenant with the Patriarchs a very substantial starting point for our dialogue and our common witness in the world.

It is also fitting to recall God's promise to Abraham and the spiritual fraternity which it established: "in your descendants all the nations shall find blessing - all this because you obeyed my command" (Gen 22:18). This spiritual fraternity, linked to obedience to God, requires a great mutual respect in humility and confidence.

An objective consideration of our relations during the centuries must take into account this great need.

2. It is indeed worthy of note that the United States was founded by people who came to these shores, often as religious refugees. They aspired to being treated justly and to being accorded hospitality according to the word of God, as we read in Leviticus: "You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt. I, the Lord, am your God" (Lev 19:34). Among these millions of immigrants there was a large number of Catholics and Jews. The same basic religious principles of freedom and justice, of equality and moral solidarity, affirmed in the Torah as well as in the Gospel, were in fact reflected in the high human ideals and in the protection of universal rights found in the United States. These in turn exercised a strong positive influence on the history of Europe and other parts of the world. But the paths of the immigrants in their new land were not always easy. Sadly enough, prejudice and discrimination were also known in the New World as well as in the Old. Nevertheless, together, Jews and Catholics have contributed to the success of the American experiment in religious freedom, and, in this unique context, have given to the world a vigorous form of interreligious dialogue between our two ancient traditions. For those engaged in this dialogue, so important to the Church and to the Jewish people, I pray: May God bless you and make you strong for his service!

3. At the same time, our common heritage, task and hope do not eliminate our distinctive identities. Because of her specific Christian witness, "The Church must preach Jesus Christ to the world" (1974 "Guidelines", I). In so doing we proclaim that "Christ is our peace" (Eph 2:14). As the Apostle Paul said: "All this is from God, who

through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor 5:18). At the same time, we recognize and appreciate the spiritual treasures of the Jewish people and their religious witness to God. A fraternal theological dialogue will try to understand, in the light of the mystery of redemption, how differences in faith should not cause enmity but open up the way of "reconciliation", so that in the end "God may be all in all" (1 Cor 15:28).

In this regard I am pleased that the National Conference of Catholic Bishops and the Synagogue Council of America are initiating a consultation between Jewish leaders and Bishops which should carry forward a dialogue on issues of the greatest interest to the two faith communities.

4. Considering history in the light of the principles of faith in God, we must also reflect on the catastrophic event of the Shoah, that ruthless and inhuman attempt to exterminate the Jewish people in Europe, an attempt that resulted in millions of victims - including women and children, the elderly and the sick - exterminated only because they were Jews.

Considering this mystery of the suffering of Israel's children, their witness of hope, of faith and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches in the past and in the present.

It is also fitting to recall the strong, unequivocal efforts of the Popes against antisemitism and Nazism at the height of the persecution against the Jews. Back in 1938, Pius XI declared that "antisemitism cannot be admitted" (6 September 1938), and he declared the total opposition between Christianity and Nazism by

stating that the Nazi cross is an "enemy of the Cross of Christ" (Christmas Allocution, 1938). And I am convinced that history will reveal ever more clearly and convincingly how deeply Pius XII felt the tragedy of the Jewish people, and how hard and effectively he worked to assist them during the Second World War.

Speaking in the name of humanity and Christian principles, the Bishops' Conference of the United States denounced the atrocities with a clear statement: "Since the murderous assault on Poland, utterly devoid of every semblance of humanity, there has been a premeditated and systematic extermination of the people of this nation. The same satanic technique is being applied to many other peoples. We feel a deep sense of revulsion against the cruel indignities heaped upon the Jews in conquered countries and upon defenseless peoples not of our faith" (November 14, 1942).

We also remember many others, who, at risk of their own lives, helped persecuted Jews, and are honored by the Jews with the title of "Tzaddiqê 'ummôt ha-'olâm" (Righteous of the Nations).

5. The terrible tragedy of your people has led many Jewish thinkers to reflect on the human condition with acute insights. Their vision of man and the roots of this vision in the teachings of the Bible, which we share in our common heritage of the Hebrew Scriptures, offer Jewish and Catholic scholars much useful material for reflection and dialogue. (Martin Buber / Emanuel Levinas)

In order to understand even more deeply the meaning of the Shoah and the historical roots of antisemitism that are related to it, joint collaboration and studies by Catholics and Jews on the Shoah should be continued. Such studies have already taken place through many conferences in your country, such as the National Workshops on Christian-Jewish Relations. The religious and historical implications

of the Shoah for Christians and Jews will now be taken up formally by the International Catholic-Jewish Liaison Committee, meeting later this year in the United States for the first time. And as was affirmed in the important and very cordial meeting I had with Jewish leaders in Castelgandolfo on September 1, a Catholic document on the Shoah and antisemitism will be forthcoming, resulting from such serious studies.

Similarly, it is to be hoped that common educational programs on our historical and religious relations, which are well developed in your country, will truly promote mutual respect and teach future generations about the Holocaust so that never again will such a horror be possible. Never again!

When meeting the leaders of the Polish Jewish community, in Warsaw, in June of this year, I underscored the fact that through the terrible experience of the Shoah, your people have become "a loud warning voice for all of humanity, for all nations, for all the powers of this world, for every system and every individual ... a saving warning" (Address of June 14, 1987).

6. It is also desirable that in every diocese Catholics should implement, under the direction of the Bishops, the statement of the Second Vatican Council and the subsequent instructions issued by the Holy See regarding the correct way to preach and teach about Jews and Judaism. I know that a great many efforts in this direction have already been made by Catholics, and I wish to express my gratitude to all those who have worked so diligently for this aim.

7. Necessary for any sincere dialogue is the intention of each partner to allow others to define themselves "in the light of their own religious experience" (1974 "Guidelines", Introduction). In

fidelity to this affirmation, Catholics recognize among the elements of the Jewish experience that Jews have a religious attachment to the Land, which finds its roots in biblical tradition.

After the tragic extermination of the Shoah, the Jewish people began a new period in their history. They have a right to a homeland, as does any civil nation, according to international law. "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquillity that is the prerogative of every nation and condition of life and of progress for every society" (Redemptiois Anno, April 20, 1984).

What has been said about the right to a homeland also applies to the Palestinian people, so many of whom remain homeless and refugees. While all concerned must honestly reflect on the past - Muslims no less than Jews and Christians - it is time to forge those solutions which will lead to a just, complete and lasting peace in that area. For this peace I earnestly pray.

8. Finally, as I thank you once again for the warmth of your greeting to me, I give praise and thanks to the Lord for this fraternal meeting, for the gift of dialogue between our peoples, and for the new and deeper understanding between us. As our long relationship moves toward its third millennium, it is our great privilege in this generation to be witnesses to this progress.

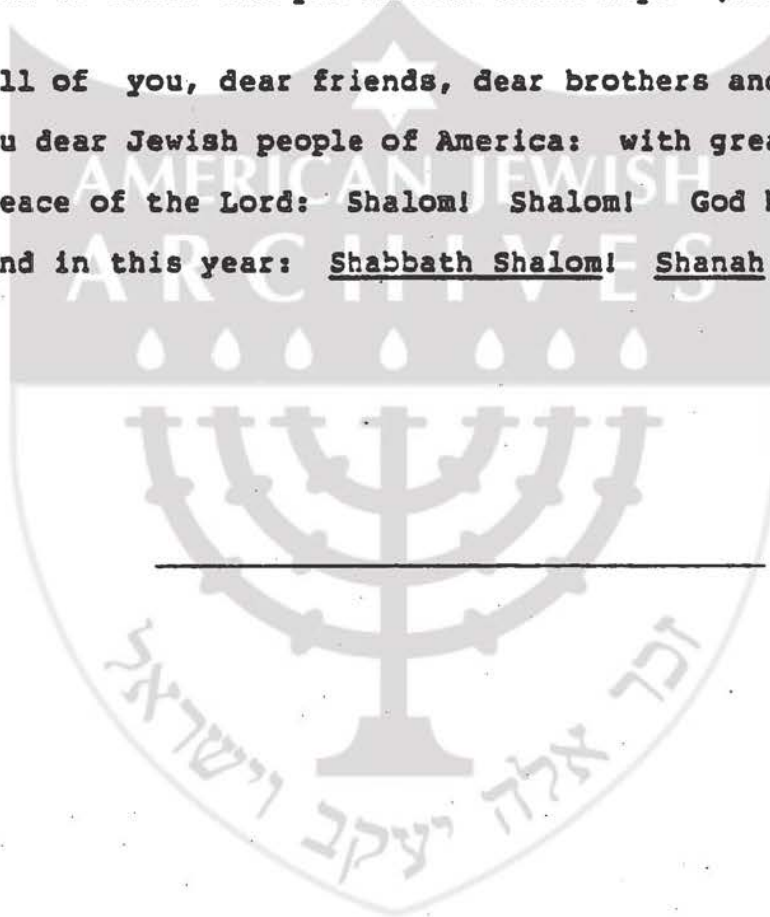
It is my sincere hope that, as partners in dialogue, as fellow believers in the God who revealed himself, as children of Abraham, we will strive to render a common service to humanity, which is so much needed in this our day. We are called to collaborate in service and to unite in a common cause wherever a brother or sister is unattended, forgotten, neglected or suffering in any way; wherever

human rights are endangered or human dignity offended; wherever the rights of God are violated or ignored.

With the Psalmist, I now repeat:

"I will hear what God proclaims;
the Lord - for he proclaims peace
To his people, and to his faithful ones,
and to those who put in him their hope" (Ps 85:9).

To all of you, dear friends, dear brothers and sisters; to
all of you dear Jewish people of America: with great hope I wish
you the peace of the Lord: Shalom! Shalom! God bless you on this
Sabbath and in this year: Shabbath Shalom! Shanah Tovah we-Hatimah
Tovah!



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PRESS COMMUNIQUE

The discussion was open and free and all issues were discussed in candor and friendship.

1 On Monday August 31st, 1987 representatives of the Holy See's Commission for Religious Relations with the Jews and of the International Jewish Committee on Interreligious Consultations met in Rome. The meeting was joined by a representative of the Council for Public Affairs of the Church. The meeting was described by ^{its} co-sponsors as part of an ongoing process in response to difficulties which have risen in the relationship in recent months. The agenda for the meeting included the ^(Holocaust) Shoah, contemporary antisemitism, Catholic teaching on Jews and Judaism, and relations between the Holy See and the State of Israel. ~~There emerged from the discussion questions of perception and a concern on both sides regarding recent manifestations of religious and cultural prejudices.~~

P-2 →

2 In the discussion of the Shoah, the Catholic delegation recalled the importance of Pope John Paul II's moving statement in Warsaw, Poland on June 14th, 1987, his letter to Archbishop John May, President of the National Conference of Catholic Bishops (U.S.A.) of August 8th, 1987, and the decision to discuss the Shoah "in its religious and historical perspectives" at the next meeting of the International Catholic-Jewish Liaison Committee in Washington D.C. in December 1987.

4 Cardinal John Willebrands, President of the Commission for Religious Relations with Jews, ^{announced} ~~disclosed~~ the intention of the Commission to prepare an official ^{Catholic} document on the shoah, ^(the) its historical background, and ^{of anti-Semitism} contemporary implications, ~~that will be addressed to the whole Catholic Church.~~

For the Catholic Church

5 The Jewish delegation ^{welcomed} warmly this initiative and expressed the conviction that such a document will contribute

3

~~with Kent Walther~~

and
Concern

The delegations received reports on the current state of antisemitism in various countries and expressed concern over recent manifestations of antisemitism and also of anti-Catholicism. The group called for an intensification of existing efforts to counter religious and cultural prejudices. ^{at} ~~over~~ the

urged
proposals that
the Holy
See
reassess
its policy
of
withholding
Recognition

In view of recent controversies and to avoid future misunderstandings, Cardinal Willebrands ~~proposed~~^{envisaged} the development of a (special) ~~reciprocal~~^h mechanism for more closely following trends and concerns in both communities and to improve contact

Draft

PRESS COMMUNIQUE - page 3

and collaboration where the need arises, *including contact with*
President of State. Jewish structural response

On the issue of the presentation of Judaism in Catholic teaching and preaching, the Jewish group expressed gratification for progress made over the years.

The Catholic side acknowledged that much further work still needs to be done to implement the Second Vatican Council and subsequent official statements within the life of the Church. The Jewish delegation declared its strong opposition to any and all anti-Catholic manifestations and pledged itself to join with Catholics in opposing them. As an illustration of this latter concern, the group discussed recent widely publicized news stories that falsely alleging that the Pope during his recent visit to the Maidanek death camp in Poland in June listed some 14 different nationalities of these victims without mentioning the Jews.

Such reports it was learned at the meeting, were false. In fact the Pope at Maidanek preserved a prayerful and respectful silence for all the victims.

During the same trip to Poland the Pope made a remarkable and deeply personal statement to the Jewish community of Warsaw which he reaffirmed in his letter to Archbishop May, saying in part: "by reason of this terrible experience that the Nation of Israel, her sufferings and her holocaust are today before the eyes of the Church, of all peoples and of all nations, as a warning, a witness and a silent cry (...) Reflection upon the Shoah shows us to what terrible consequences the lack of faith in God and a contempt for man created in his image can lead. It also impels us to promote the necessary historical and religious studies on this event which concerns the whole of humanity today".

* Isaac members

JEWS SHOULD WELCOME POPE JOHN PAUL II IN MIAMI

BY Marc H. Tanenbaum

A little over a week ago I joined eight other Jewish colleagues in Rome for an unusual series of meetings/with Pope John Paul II and Vatican authorities. The June 25th Papal audience granted to Kurt Waldheim, which outraged the Jewish community and many Christians, triggered off those urgent discussions in Vatican City.

We spent the better part of two days in intensive discussions with the Pope and Vatican officials of how could the Supreme Pontiff receive the former Nazi lieutenant without making a single reference to his Nazi past. We also discussed the obstacles that lie in the path toward full diplomatic relations between the Holy See and Israel.

Several things are clear about ~~that frightening~~ morally Waldheim the incomprehensible/episode. First, whatever the moral reasons given, the Vatican is clearly embarrassed by that audience and is determined to shut the door closed on it. Second, Pope John Paul II understands from first-hand experience the demonic nature of Nazism and anti-Semitism. I came away from our frank, man-to-man talks persuaded that he ~~xx~~ will not be deterred from his commitment to advocating improved relations between Catholics and Jews.

away with the impression that the Vatican is embarrassed by that audience and is determined to shut the door on it. It cannot admit that the Pope and the Holy See made a mistake.

I am equally convinced that Pope John Paul II ~~remains~~ knows from first-hand experiences in his native Poland the demonic nature of Nazism and anti-Semitism. From our frank, man-to-man ~~talks~~ talks, I am persuaded that he remains undeterred in his commitment to advancing positive relationships between Catholics and Jews everywhere, but especially in the United States.

The importance of this Pope's commitment to combatting anti-Semitism and to deep spiritual friendship with Jews was graphically underscored for me when I visited several days earlier the Jewish ghetto in Rome,

This ghetto was established by Pope Paul IV in 1555. Convinced of the traditional Catholic teaching that the Jews were demonic "Christ-killers," he ordered Jews debased behind ghetto walls. He also decreed that all Jews wear a yellow hat - precursor to Hitler's yellow star - as a symbol of their pariah status.

That declaration, and the Vatican Guidelines on Catholic-Jewish relations issued in 1974, have literally brought about what one eminent priest here in Rome has called "a revolution in mutual esteem between Catholics and Jews throughout the world." During the past 20 years Catholic textbooks have been revised* to eliminate almost totally the demonic "Christ-killer" imagery; teachers and seminarians are being trained in the new theology that respects Jews and Judaism as a living faith and people; liturgies are increasingly liberated of anti-Jewish prayers; and Catholic and Jewish media expose their audiences to experiences of Catholics and Jews as friends and good neighbors, not as the traditional, negative or hostile stereotypes.

It is absolutely accurate to assert that greater progress has been made in overcoming misunderstanding and prejudices between Catholics and Jews during the past two decades than in the past two millennia of the Christian-Jewish encounter.

And now here in Vatican City, Pope John Paul II interrupts his summer vacation at ~~xxxx~~ Castel Gondolfo to receive a group of six Jewish leaders to whom he commits himself again to the historic movement of Catholic-Jewish friendship.

On September 11, in Miami, as he begins his tour of the United States, he will meet with several hundred Catholic and Jewish leaders, and renews his personal commitment to combat anti-Semitism, and all the hatreds that led to the trauma of the Nazi holocaust. He also will probably reaffirm, as he did in April 1984, his understanding of the centrality of Israel and Jerusalem in Jewish religious consciousness.

That is still far from establishing full diplomatic relations with Israel, but I am persuaded that if any Pope will bring that about, it will be this Polish pope.

Thus, troublesome as is the Waldheim-Papal audience, we dare not jeopardize these historic achievements in Catholic-Jewish relations. My uncle Aaron, of blessed memory, would have understood that better than anyone.



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Ends we aim at; odds we are up against

A NEWSLETTER OF THEOLOGY AND DIALOGUE

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AMERICAN
ARCHIVES



The Second Anglican-Jewish Consultation took place at Shallowford House, Stafford, from 27-29 April 1987 under the chairmanship of the Archbishop of York, Dr John Habgood, and the Chief Rabbi, Sir Immanuel Jakobovitz. Twenty-six Christian and Jewish leaders and theologians from the UK, USA, Switzerland and Israel participated in the Consultation. They considered the responsibilities of their communities with regard to major social concerns, including the moral issues raised by AIDS. They gave particular attention to the matters raised in the report "Faith in the City" and affirmed the following statement:

Concerned about the injustices of multiple deprivation in urban priority areas, we believe that responses are required from our religious communities. There is a vigorous debate within both communities on the practical responses which should be made. The Consultation enabled us to discover the substantial similarity in the nature of the debates in both communities. On the strength of our discussions we believe there is a sufficient measure of agreement among us to encourage us to engage in co-operative efforts. We therefore urge the Christian and Jewish communities, both locally and nationally, to develop means of continued consultation and practical co-operation.

The final session of the Consultation was addressed by Dr Gerhard Riegner, Co-Chairman of the World Jewish Congress, who described how, largely through his own efforts in Geneva in 1942, the first accounts of the Holocaust reached a disbelieving world. He went on to describe the world-wide growth of Christian-Jewish understanding and co-operation in which he has taken a leading part for the past half century.

SECOND ANGLICAN-JEWISH CONSULTATION 27-29 April 1987
Shallowford House, Stafford

CHRISTIAN PARTICIPANTS:

Rt Rev Dr John Habgood, Archbishop of York
Rt Rev David Young, Bishop of Ripon
Chairman, Archbishops' Consultants on Interfaith Relations
Rev Marcus Braybrooke, Executive Director, Council of Christians and Jews
Rev Tim Gorringe, Chaplain, St John's College, Oxford
Rev Canon Raymond Hammer
Rev Dr Anthony Harvey, Canon of Westminster
Rev J Leslie Houlden
Rev Christopher Lamb, Community Relations Adviser, Coventry
Rev John Parry, United Reformed Church
Mr Brian Pearce, Interfaith Network
Rev Alan Race, Southwark Ordination Course
Rev John K Riches, Department of Biblical Studies, University of Glasgow
Rev Dr William L Weiler
Washington Affairs Officer, Episcopal Church, USA

JEWISH PARTICIPANTS:

The Chief Rabbi, Sir Immanuel Jakobovitz
Rabbi Dr Norman Solomon, Centre for the Study of Judaism and Jewish/Christian Relations, Selly Oak Colleges, Birmingham
Rabbi Professor Leon Feldman, Rutgers University, New York
Rabbi Dr Albert Friedlander, Westminster Synagogue, London
Rabbi Philip N Ginsbury, South London Synagogue
Mr Alan Greenbat, JP, Association for Jewish Youth
Chief Rabbi's Consultant on the Inner Cities
Rabbi E L Jackson, Hampstead Garden Suburb Synagogue, London
Rabbi Dr Jonathan Magonet, Principal, Leo Baeck College
Professor Aviezer Ravitzky, Department of Philosophy, Hebrew University, Jerusalem
Dr Gerhard M Riegner, World Jewish Congress, Geneva
Rabbi Jeremy Rosen, Western Synagogue, London
Rabbi Dr Alan Unterman, Yeshurun Synagogue, Gatley
Rabbi Mordecai M Waxman, New York, Chairman of IJCIC (the International Jewish Committee on Interreligious Consultations)
Rev Malcolm Weisman, Barrister-at-law, Chaplain to HM Forces
Rabbi Walter S Wurzbarger, Yeshiva University, New York

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Second Anglican-Jewish Consultation

FROM A JEWISH POINT OF VIEW

by
Rabbi Edward L Jackson, BA
Hampstead Garden Suburb Synagogue
and
Rabbi Philip N Ginsbury, MA
South London Synagogue

It was certainly a new experience for both of us to take part in the Second Anglican-Jewish Consultation. With such grave topics as the inner cities crisis and AIDS under discussion, we felt it was important that the Orthodox Jewish view should be fully represented.

In the relaxed atmosphere that prevailed, we felt able to talk quite openly to all the participants without being over-concerned about external reactions.

The discussions which took place during the formal sessions were on a high academic level and raised points of great interest, though at times they tended to be somewhat remote from reality. This tendency was counterbalanced by a short presentation by Mr Alan Greenbat JP, the Chief Rabbi's Consultant on the Inner Cities, and by the documentary material supplied by Dr Edie Friedman, founder-director of the Jewish Council for Community Relations.

We felt that the informal discussion and dialogue that took place at mealtimes and outside the formal sessions were extremely valuable in opening our minds to viewpoints different from our own.

On both sides, there seemed to be a strong desire, especially among the younger participants, to deal with practical realities.

If it was intended that the Consultation should foster understanding, friendship and co-operation at the high level amongst leaders of the Church and Synagogue, then that purpose was most certainly achieved.

We will not easily forget the moving final session during which Dr Gerhard M Riegner told us of his experiences in 1942, when the task fell to him in the Geneva office of the World Jewish Congress to inform the disbelieving world of the Western allies of the evidence reaching his desk of the implementation of the Nazi 'final solution'. This moving account transcended our differing religious beliefs and made us aware of man's inhumanity to man, and of the constant need for vigilance to prevent prejudice and intolerance. We were greatly struck by the fact that Jewish-Christian relations became Dr Riegner's specialist field, not in spite of this experience, but because of it. It became his vocation, as he put it, to 'end the isolation of the Jewish people'.

FROM A CHRISTIAN POINT OF VIEW

by
The Revd Canon Dr Raymond Hammer
Secretary
Archbishops' Interfaith Consultants.

When we met at Shallowford House for three days in April we were conscious of the long time that had elapsed since the first Anglican-Jewish Consultation at Andover in 1980. We realized that there had been good reasons for the delay, but were concerned to ask what it was that we were hoping to achieve. Were we primarily concerned to initiate joint action? If that were the case, we were conscious that, as a group, both Jewish and Anglican, our function was consultative rather than executive. Whilst the major theme for discussion pointed in the direction of practical action, the expertise of the group was theological and the theology undergirding our moral decisions and social action was the chief area of exploration.

By homing in on the Church of

England's 'Faith in the City' Report, it was felt that the discussion could be freed from mere verbiage. It so happened that the Chief Rabbi, in response to the request of the Archbishop of Canterbury for his opinion on the report, had responded with his pamphlet 'From Doom to Hope', and, quite clearly here was an issue concerning which both Jews and Anglicans had opinions. What was to emerge both in group and plenary discussion was the need for intra-faith as well as inter-faith debate, for the diversity of opinion was often to be found not so much between Jew and Christian as within each group. The Jewish delegation was much more polychrome than the Anglican one, embracing representation from the U.S.A. and Israel and Geneva as well as the U.K., whilst a lone member of the Episcopal Church of the U.S.A. was the only Anglican participant from outside the U.K. There was a member of the United Reformed Church, which brought a Christian ecumenical note into the group. The Jewish delegates included Orthodox, Conservative and Reform but, when the debate came to the practical implications of the faith, that distinction was not clear-cut. The chief debate was on the extent to which we had a prophetic message for society. Were we to direct ourselves to the community or limit our activity to personal contacts? Or was it not an 'either ... or', but a 'both ... and' situation?

It was of interest that, whereas American Jews tended to accept the divorce between State and Religion, British Jewry was more concerned to see the State in dialogue with religious values. When it came to the consideration of practical responses to the urban priority areas to which 'Faith in the City' had drawn attention, it was clear that the Jewish community, as a small minority, could not tackle any large project. It was, however, pointed out that Jewry, as a minority group, might have something

to say to other minority groups about the possibility of finding a mode of life and operation within a majority culture without demanding that the majority accommodated itself to the minority. There were some expressions of doubt whether Jews as a whole would be happy with joint action. Many would prefer some token Jewish action. The tenor of the meeting, however, was that some projects, however small, should be undertaken jointly between Christians and Jews and it was suggested that the Council of Christians and Jews might not only be a talking shop, but an agency for joint social action which reflected their religious concerns.

Both the Archbishop of York and the Chief Rabbi are specially concerned with medical ethics. The Archbishop introduced the ethical problems relating to AIDS. He gave a succinct statement on the current knowledge concerning the scourge, as it applied to Africa as well as the western world. The response of the Chief Rabbi indicated the intermingling of moral demands on the community and the expression of compassion and pastoral concern for the victims.

Dr Gerhard M Riegner from the World Jewish Congress in Geneva brought us up to date with the growing concern for Christian-Jewish relations that marked most Christian denominations and gave a moving account of how, during the war, he had tried to evoke action on the part of western nations to tackle the Nazi threat of ethnic extermination. Unbelief and inactivity - with a few exceptions - had led inexorably to the holocaust.

Jews and Christians prayed separately, but we enjoyed table fellowship and an important part of the occasion consisted in numerous person-to-person conversations and in the frankness within the group discussions. We were ready to share our theological pre-suppositions and faith spoke to faith. It was good to be there.

SEND FAX: MORT YARMON, AJO 319-0975, NYC

U.S. NEWS & WORLD REPORT

WHY THE FUSS OVER POPE JOHN PAUL II AND THE JEWS?

by Marc H. Tanenbaum

- - - - -

VATICAN CITY, ITALY - I have been sitting here in my hotel room nearby St. Peter's Square spending most of my free time answering telephone calls from media reporters in Rome or from throughout the United States. Several times each day I go down to a quiet corner of the hotel lobby to do a TV or radio interview for broadcast to the United States, Italy, or some place else.

All the hubbub focuses on a single subject - "the summit meeting" of Jewish leaders with Pope John Paul II on September 1 in his summer residence at Castel Gandolfo.

At a rare quiet moment I find myself wondering ~~to myself~~, "why all the fuss?" From all the excitement in the media, you would think that we are about to witness the Second Coming (for Christians) or the First Coming (for Jews) of the Messiah?

Then unexpectedly, quite imperceptibly something clicks deep inside me, making connection with a long-buried childhood memory, and all this fuss comes together and suddenly makes sense.

When I was a child ~~xxxxxxxxxxxxxxxx~~ growing up in a poor ethnic neighborhood in South Baltimore, it ~~xxxx~~ was a cherished family practice for my parents, my older brother and younger sister and myself to sit around on a Sabbath afternoon in our living room behind our grocery store and share experiences. My parents were Russian Jewish immigrants, devoutly Orthodox, who fled the oppression, pogroms and poverty of Czarist Russia for the blessed freedoms and economic opportunities of the United States.

I was about five years old when on this particular Sabbath afternoon in April our family sat around chatting animatedly about preparations for the Passover holiday during the coming week. Suddenly, my father's warm face grew dark ^{and} ~~xxxx~~ taut. "Children," he said, "it happened in Dimidivka ^{around} ~~during~~ the Passover week..." and he proceeded to recall this story.

Dimidivka was a tiny Jewish village in the Ukraine. Down the road from my father's house, there was a Russian Orthodox church.

FROM: GUNTHER LAWRENCE
Hotel Ambasciatori
phone: 47493 ext Room 16

For release: 8/30/87

FOR: INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

Jewish Leaders will convene a two-day conference tomorrow (Aug 31-Sept 1) with the Vatican Commission for Religious Relations to discuss a wide-agenda dealing with Catholic-Jewish relations.

On Tuesday the IJCIC leaders will hold a meeting with Pope John Paul II at his residence at Castel Gandolfo.

Delegation chairman Rabbi Mordecai Waxman of the Synagogue Council of America called the meetings "historic and hoped that the deliberations would continue to strengthen the bonds of friendship and close working relations between Jews and Catholics."

The delegation includes (in addition to Rabbi Waxman):

AMERICAN JEWISH COMMITTEE - Rabbi Marc Tanenbaum, NYC, Director of International Relations

B'NAI B'RITH - Seymour Reich, president, Great Neck, LI
Rabbi Leon Klenicki, (Anti Defamation League), NYC

ISRAEL INTERFAITH COMMITTEE - Dr. Geoffrey Wigoder, Israel

SYNAGOGUE COUNCIL OF AMERICA - Rabbi Gilbert Klaperman, president, Lawrence, LI

UNION OF AMERICAN HEBREW CONGREGATIONS - Rabbi Alexander M. Schindler, president, Westport, CT

WORLD JEWISH CONGRESS - Dr. Gerhart Riegner, Geneva, Switzerland
Henri Siegman (American Jewish Congress) NYC

AUG 14 1987

THE AMERICAN JEWISH COMMITTEE

memorandum

date August 10, 1987

to Jim Rudin & Marc Tanenbaum

from William Gralnick

subject Papal Visit

cc: B. Gold
G. DuBow

Thursday evening, September 10th, at 8:00 P.M. the Miami Jewish community is throwing a dinner in honor of visiting Jewish leadership.

We will have Cardinal Willebrands addressing the dinner. This has already been accepted. There will be other key Catholics in attendance as well. It will be at the Omni.

The decision was made locally that it will be "pay as you go", that's for staff and lay. The cost will be \$35.00 (+) per plate.

It is very important that you both attend and that your staff and lay leadership attend. All will be invited.

In addition, I need ASAP copies of any lists you've sent to Gene Fisher re AJC attendees. That way I can double check invitations etc.

I know I can count on your support.

As always,



WAG:gs

International Jewish Committee
on
Interreligious Consultations

July 28, 1987

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

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

CONSTITUTENT AGENCIES:
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

B'nai B'rith
1640 Rhode Island Ave., N.W.
Washington, DC 20036

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

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

World Jewish Congress
1 Park Avenue
New York, N.Y. 10016

Dear IJCIC member:

Enclosed we are sending you some recent newspaper items for your information.

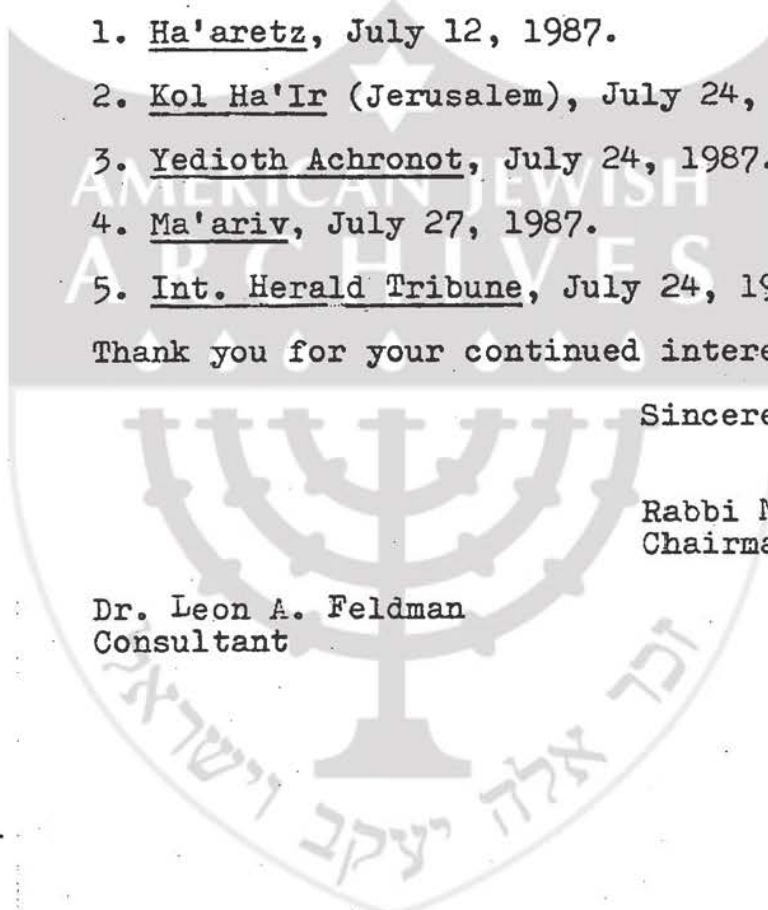
1. Ha'aretz, July 12, 1987.
2. Kol Ha'Ir (Jerusalem), July 24, 1987.
3. Yedioth Achronot, July 24, 1987.
4. Ma'ariv, July 27, 1987.
5. Int. Herald Tribune, July 24, 1987.

Thank you for your continued interest.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant



בפגישת רבנים עם מזכיר המדינה של הוותיקן הוחלט:

האפיפיור יפרסם הצהרה להבהרת דעתו לגבי השואה והאנטישמיות

במקום בירור שתובעים מנהיגים יהודיים מאז פגישת האפיפיור עם ולדהיים • החשמן קאסארולי: הפגישה נערכה לאחר שנברקו מסמכים ולא נמצאו הוכחות מוצקות לכך שנשיא אוסטריה היה פושע מלחמה

מאת שלמה שמיר

נידיוק (מיוחד להארץ). האפיפיור יחנן פאולוס השני יפרסם קרוב לוחאי הצהרה בה יבהיר את עמדתו והשקפתו לגבי השואה והאנטישמיות. הצהרה כזאת תבוא במקום פגישת בירור עם האפיפיור, שמנהיגים יהודיים מבקשים מאז ראיון הרשמי שהעניק לנשיא אוסטריה קודס ולדהיים. הצהרה בדבר הצהרה מיוחדת מטעם האפיפיור והעלתה בפגישה שנערכה ביום חמישי האחרון בין קבוצה של רבנים לבין מזכיר המדינה של הוותיקן. החשמן קאסארולי, בדידתו הפרטית בנידיוק של נציג הוותיקן בארץ על כך נדע לסופר "הארץ" ממקור מוסמך.

החשמן קאסארולי, הנחשב לאיש רב והשפעה ביותר בוותיקן, נפגש עם קבוצת הרבנים בהמלצת וכימות אנשי כמורה אמריקאים בכירים.

קאסארולי שזה בנידיוק לטי פול בענייני הוותיקן ועמד לשונו ביום חמישי בבוקר, אך האריך את שוחיו בנידיוק כדי להיפגש עם ארכעית הרבנים.

בפגישה הובהר לחשמן קאסארולי, כי הפגישה בין האפיפיור לווידהיים היתה מעשה חסד ביותר וכי המפתח "לסיפור האווירה נמצא בידי הוותיקן.

הרבנים ציינו, כי אם לא ינקוט הוותיקן בקרוב צעד של פיוס, תחזור הפגישה הטכנית שנקבעה בין יד רים לאפיפיור ל-11 בספטמבר במיאמי ביץ'. החשמן קאסארולי השיב, כי "ביא דברים אלה בפני הבוס שלי. לדברי אחד המשתתפים, היתה האווירה בפגישה גלויה ובוטה. ציינו, כי זאת הפעם הראשונה שנציג כה בכיר של הוותיקן, ובי חשב כמספר שנים לאפיפיור, מקיים ריון עם קבוצת רבנים.

קאסארולי הסביר, כי ולדהיים פנה פעמים רבות לוותיקן וביקש ראיון עם האפיפיור. שלוש פעמים נדחתה בקשתו. לבסוף התקבל ולדהיים, לאחר שמשפטנים מטעם הוותיקן עיינו במסמכים שחשפו את עברה, ולדהיים לא נמצאו במסמכים אלה הוכחות מוצקות, לפיו ניתן להאשים את ולדהיים כי היה פושע מלחמה.

הרבנים שהשתתפו בפגישה הם מארק טגנבוים, וולף קלמן, גילברט קלארמן ומרדכי ווקסמן.

4 הארץ 12.7.87





הארכיבישוף מקנטרברי גינה את האפיפיור

רבנים וראשי קהילות יהודיות מבריה"מ, מליין, מזרח-גרמניה, רומניה והונגריה נפגשו בשבוע שעבר עם אנשי כמורה בכירים במסגרת הכנס לציון ארבעים שנה לייסוד המועצה הבינלאומית ליהודים ונוצרים, שנערך בעיר פרייבורג בשווייץ. הארגון, שבהקמתו השתתפו הנשיא הראשון חיים וייצמן וראש הממשלה הראשון דוד בן-גוריון, מבקש להגביר את ההבנה הכי-דתית, ורבים מהקשרים בין ישראל והכנסיות בעולם נרקמים דרכו. בכנס האחרון השתתפו מוסלמים מארצות ערב, ביניהם פרופ' ריפעת חסן, פקיסטאנית השוהה בקיימברידג' וחוקרת את האיסלאם. את ראשי הכנסיות בוועידה הוביל לורד קוטאן, ראש הכנסייה האנגליקאנית בעולם, הוא הארכיבישוף מקנטרברי. קוטאן ואשתו מצולמים כאן עם מני ברזילאי, נציג תנועת המזרח-אל-השלום, אחד הארגונים הישראליים שמגיחים השתתפו בכנס. אחת ההחלטות הבולטות שהתקבלו בכנס פרייבורג הוא גינוי פגישת האפיפיור פאולוס השני עם נשיא אוסטריה קורט ולדהיים. (שלום ירושלמי)

Kol Ha'Ir
כ"ה ה'תש"ל

24. VII. 47

האפיפיור ינסה לפייס את היהודים לפני צאתו לארה"ב

פקידים בוותיקן רמזו כי צפויים מחווה או הצהרה שימתנו את הרושם הכבד של הפגישה עם נשיא אוסטריה □ מיספר אירגונים יהודיים הודיעו שיתרימו את המיפגש עם האפיפיור במיאמי

מובנת, אך לא מוצדקת. לרבריהם, אין כל מקום להתנצלות על ביקור נשיא אוסטריה בוותיקן. פקידים בוותיקן אמרו עוד כי נראה שהאפיפיור יכלול עתה את ניריורק בתוכנית ביקורו בארה"ב. תוך היענות להחמנת מוכ"ל האו"ם להזפיץ בפני העצרת ב-21 בספטמבר. ביקור זה בניירורק, העיר בעלת התרבות מית היהודית, יעניק, לדעתם, הזדמנות לאפיפיור לתכנן מחדש את פגישתו עם המנהיגות היהודית בארה"ב, בצורה שתשמיט את ההשלכות השליליות, שהתפתחו סביב הפגישה המתכננת במיאמי.

פית לגבי מהות המחווה. הדיפלומט אמר: "האב הקדוש חרד לכך שפגישתו עם הקהילה היהודית-אמריקנית תתקיים בצורה יד-רוחית ופזרית. זה חשוב מאוד". הרב מרק סנבאום, מראשי הוועד היהודי-אמריקני, שנפגש השבוע בוותיקן עם כמה מראשי הכנסייה הקתולית אמר אף הוא כי יש לו רעיון שהם שוקלים מחווה, או הצהרה, שישפרו את המצב. עם זאת, סענו אחדים מראשי הוותיקן בראיונות, שפורסמו באחרונה, כי המודעה היהודית על פגישת האפיפיור עם ולדהיים היתה

- מאת אלי תבור ויעקב אילון, ניריורק - האפיפיור, יוחנן פאולוס השני, מחפש דרכים לתקן את היחסים בין הכנסייה הקתולית לבין האירגונים היהודיים העולמיים, ששובשו עליהי פגישתו עם נשיא אוסטריה, קרס ולדהיים - זאת אמרו השבוע פקידים בכירים בוותיקן. הזדמנות מתאימה לכך עשויה להיות פגישתו של האפיפיור עם שגריר ישראל באיטליה, מרדכי דרורי, שתוקדם, ככל הנראה, ותיערך לפני יציאתו של האפיפיור למסע בארה"ב. הניירורק טיימס, מרווח מרומא, כי לרברי פקירי הוותיקן נעשו המאמצים רחופים עתה, לאור פגישתו המתוכננת של האפיפיור עם ראשי האירגונים היהודיים האמריקניים, שנקבעה לתור

Yediot Achronot
24.11.77 יד יארן אחרון

AMERICAN JEWISH
ARCHIVES

מאמר
27. VII. 28

האפיפיור מתכנן פגישה

עם שגריר ישראל ברומא

רומא, 27 ביולי. - האפיפיור פיוס השנים עשר, יפגוש את שגריר ישראל ברומא, מרת'ו דגוני, ביום שבת הבא, 28 ביולי. הפגישה תתקיים בבית הקברות הוותיקן, למדינת ישראל, והיא תהיה הפגישה הראשונה בין שני ראשי המדינות. האפיפיור יפגוש עם שגריר ישראל, תחילת כהונתו ועם סיומה השגריר דורו, שהחל לכהן ברומא בדצמבר אשתקד, טרם התקבל עליו האפיפיור. הפגישה תתקיים בשעה 12:00 בצהריים.

יעקב

Pope Hopes to Mend Rift With U.S. Jewish Groups

By Roberto Suro

New York Times Service

ROME — Senior Vatican officials say that Pope John Paul II is searching for ways to repair relations between the church and Jewish organizations after the widespread Jewish protests over his meeting with President Kurt Waldheim of Austria.

The effort has taken on a special urgency, the officials say, because the pope is scheduled to meet leaders of U.S. Jewish organizations in September in Miami. Some prominent Jewish groups have said they will boycott the meeting to protest the Waldheim visit.

A senior Vatican diplomat said it seemed likely that the pope would offer a gesture of good will before the U.S. trip begins Sept. 10.

The diplomat, who asked not to be named, said: "The Holy Father is anxious that his meeting with the Jewish community in America go forward in a fruitful and friendly manner. It is very important."

After meeting with several top officials at the Vatican this week, Rabbi Marc H. Tanenbaum of the American Jewish Committee said

in an interview, "I have the impression that they are actively considering some kind of gesture or statement that would seek to improve the situation."

Several Vatican officials have said in recent interviews that they continue to view the Jewish protests as unjustified, although they understand Jewish sensitivities and are eager to overcome the tension. Vatican officials have indicated that they have no interest in offering anything that resembles an apology for the Waldheim visit.

One occasion for a positive gesture might be a meeting between John Paul and Israel's ambassador to Italy, Mordechai Drory.

Although there are no full diplomatic relations between the Vatican and Israel, popes have routinely received Israeli ambassadors both at the beginning and the end of their tours in Italy.

Mr. Drory, who took up his post last December, has yet to be received by the pope, but a Vatican official and an Israeli diplomat in Rome said the Vatican had expressed an interest earlier this month in scheduling the meeting before the end of the summer.

14-15
Catholicity and Interfaith Relations
Part I of V

27.032

A THEOLOGICAL UNDERSTANDING OF THE
RELATIONSHIP BETWEEN CHRISTIANS AND JEWS

Introduction

27.033

Purpose

Christians and Jews live side by side in our pluralistic American society. We engage one another not only in personal and social ways but also at deeper levels where ultimate values are expressed and where a theological understanding of our relationship is required. The confessional documents of the Reformed tradition are largely silent on this matter. Hence this paper has been prepared by the church, as a pastoral and teaching document, to provide a basis for continuing discussion within the Presbyterian community in the United States and to offer guidance for the occasions in which Presbyterians and Jews converse, cooperate and enter into dialogue. What is the relationship which God intends between Christian and Jews, between Christianity and Judaism? A theological understanding of this relationship is the subject which this paper addresses.

27.034

Context

27.035

Theology is never done in a vacuum. It influences and is influenced by its context. We do our theological work today in an increasingly global and pluralistic context - one that is interpersonal and intercommunal as well. Moreover, as Presbyterians we do our theological work on the basis of Scripture, in the context of our faith in the living presence of Jesus Christ through the Holy Spirit, and of the church's theological tradition. A few words about each of these dimensions of our context may be helpful in understanding this paper.

27.036

The context in which the church now witnesses is more and more global and pluralistic. Churches have been planted in every nation on earth, but in most places Christians exist as a minority. The age of "Christendom" has passed, and the age of an interdependent global society is fast emerging. Things said by Christians in North America about the relationships of Christians and Jews will be heard by Christians in the Middle East, where there are painful conflicts affecting the entire region. Moreover it is increasingly difficult to ignore the existence of other religious communities and nonreligious movements in the world, many of which challenge our truth claims. What we say on the subject before us will be

considered by these as well. We must be sensitive as we speak of the truth we know, lest we add to the suffering of others or increase hostility and misunderstanding by what we say.

27.037

The context in which the church now witnesses is also interpersonal and intercommunal. The reality of which we speak consists of individual persons and of entire peoples who carry within themselves real fears, pains and hopes. Whatever the Presbyterian Church (U.S.A.) says about the relationship of Christians and Jews must be appropriate to our North American setting, and yet sensitive to the deep longings and fears of those who struggle with this issue in different settings, especially in the Middle East. Recent General Assemblies of the Presbyterian Church (U.S.A.) have maintained a clear and consistent position concerning the struggle in the Middle East as a matter of the church's social policy. The General Assembly regards the theological affirmations of the present study as consistent with the church's prior policy statements concerning the Middle East, which speak of the right of statehood in Palestine for Palestinians (c.f. Minutes of the 198th General Assembly (1986), PC(USA), Part I. p. 86) and the right of the State of Israel to exist within secure borders established by the United Nations General Assembly resolutions. Therefore, the attention of the church is again called to the church's policy enunciated in 1974, reaffirmed in 1984 which reads in part:

The right and power of Palestinian people to self-determination by political expression, based upon full civil liberties for all, should be recognized by the parties in the Middle East and by the international community....The Palestinian people should be full participants in negotiations...through representatives of their own choosing.

The right and power of Jewish people to self-determination by political expression in (the State of) Israel, based upon full civil liberties for all, should be recognized by the parties in the Middle East and by the international community. (c.f. Minutes of the 196th General Assembly (1984), PC(USA), Part I, p. 338. See also pp. 335-339, "Resolution on Middle East", p. 82, GA Amendments to Resolution.)

27.038

The context of the church's witness includes also the fact that our church is deeply bound to its own heritage of Scripture and theological tradition. In discussing the relationship of Christians and Jews, we cannot separate ourselves from the Word of God, given in covenant to the Jewish people, made flesh in Jesus Christ, and ever renewed in the work of the Holy Spirit among us. Acknowledging the guidance of the church's confessional tradition, we recognize our responsibility to interpret the Word for our situation today. What

the Presbyterian Church (U.S.A.) says on this complex subject will ultimately be evaluated in terms of the theological contribution that it makes.

27.039

The context of the church's witness includes, finally and most basically, the real presence of the risen Lord. We make our declarations within the love of Jesus Christ who calls us to witness, serve and believe in his name. Since our life is a part of what we say, we seek to testify by our deeds and words to the all-encompassing love of Christ through whom we "who were far off have been brought near" to the covenants of promise.

27.040

Background

27.041

This theological study is not unprecedented. Since World War II, statements and study documents dealing with Jewish-Christian relations have been issued by a number of churches and Christian bodies. Among these are the Vatican's *Nostra Aetate* (1965), the Report of the Faith and Order Commission of the World Council of Churches (1968), the statement of the Synod of the Reformed Church of Holland (1970), the statement of the French Bishop's Committee for Relations with the Jews (1973), the report of the Lutheran World Federation (1975), the statement of the Synod of Rhineland Church in West Germany (1980), the report of the Christian/Jewish Consultation Group of the Church of Scotland (1985), and the study of the World Alliance of Reformed Churches (1986).

27.042

The present study has been six years in preparation. It is the product of a project begun in 1981 within the former Presbyterian Church, U.S., then redeveloped and greatly expanded in scope and participation in 1983 upon the reunion which brought into being the Presbyterian Church (U.S.A.). The study has been developed under the direction of the church's Council on Theology and Culture, through a process which involved many people reflecting diverse interests and backgrounds, both in the United States and the Middle East.

27.043

In the course of addressing this subject, our church has come to see many things in a new light. The study has helped us to feel the pain of our Jewish neighbors who remember that the Holocaust was carried out in the heart of "Christian Europe" by persons many of whom were baptized Christians. We have come to understand in a new way how our witness to the gospel can be perceived by Jews as an attempt to erode and ultimately to destroy their own communities. Similarly, we have been made sensitive to the difficult role of our Arab Christian brothers and sisters in the Middle East. We have listened to the anguish of the Palestinians, and we have heard their cry.

27.044

The paper which we here present to the church does not attempt to address every problem, nor to say more than we believe that we are able truly to say. It consists of seven theological affirmations, with a brief explication of each. Together they seek to lay the foundation for a new and better relationship under God between Christians and Jews. They are:

(1) a reaffirmation that the God who addresses both Christians and Jews is the same - the living and true God;

(2) a new understanding by the church that its own identity is intimately related to the continuing identity of the Jewish people;

(3) a willingness to ponder with Jews the mystery of God's election of both Jews and Christians to be a light to the nations;

(4) an acknowledgement by Christians that Jews are in covenant relationship with God, and the consideration of the implications of this reality for evangelism and witness;

(5) a determination by Christians to put an end to "the teaching of contempt" for the Jews;

(6) a willingness to investigate the continuing significance of the promise of "land", its associated obligations, and to explore the implications for Christian theology;

(7) a readiness to act on the hope which we share with the Jews in God's promise of the peaceable kingdom.

27.045

These seven theological affirmations with their explications are offered to the church not to end debate but to inform it, and thus to serve as a basis for an ever deepening understanding of the mystery of God's saving work in the world.

27.046

Definitions and Language

27.047

The defining of terms on this subject is complex, but unavoidable. We understand "Judaism" to be the religion of the Jews. It is practiced by many today and extends back into the period of the Hebrew scriptures. Judaism of late antiquity gave rise to that form of Judaism which has been developing since the first century known as "Rabbinic Judaism". It gave rise to early Christianity as well. Both Christianity and Judaism claim relationship with the ancient people Israel; the use of the term "Israel" in this study is restricted to its ancient reference. When referring to the contemporary State of Israel this document will use "State of Israel".

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27.048

We understand "Jews" to include those persons whose self-understanding is that they are descended from Abraham, Isaac and Jacob, and Sarah, Rebekah, Rachel, and Leah, and those converted into the Jewish community. We recognize that Jews are varied in the observance of their religion, and that there are many Jews who do not practice Judaism at all.

27.049

The language of this paper is conformable to General Assembly guidelines for inclusiveness within the Presbyterian Church (U.S.A.). It avoids gender-specific references either to God or to the people of God, except in reference to the Trinity and the Kingdom of God, and in direct quotation from Scripture. The word, "Lord," is used only with reference to Jesus Christ. The paper acknowledges the role of both women and men in the church's tradition.

27.050

The following affirmations are offered to the church for our common edification and growth in obedience and faith. To God alone be the glory.

Affirmations and Explications

27.051

1. We affirm that the living God whom Christians worship is the same God who is worshiped and served by Jews. We bear witness that the God revealed in Jesus, a Jew, to be the Triune Lord of all, is the same one disclosed in the life and worship of Israel.

Explication

27.052

Christianity began in the context of Jewish faith and life. Jesus was a Jew, as were his earliest followers Paul, the apostle of the Gentiles, referred to himself as a "Hebrew of the Hebrews." The life and liturgy of the Jews provided the language and thought forms through which the revelation in Jesus was first received and expressed. Jewish liturgical forms were decisive for the worship of the early church, and are influential still, especially in churches of the Reformed tradition.

27.053

Yet the relationship of Christians to Jews is more than one of common history and ideas. The relationship is significant for our faith because Christians confess that the God of Abraham and Sarah, and their descendants, is the very One whom the apostles addressed as "the God and Father of our Lord Jesus Christ." The one God elected and entered into covenant with Israel to reveal the divine will and point to a future salvation in which all people will live in peace and righteousness. This expectation of the reign of God in a Messianic Age was described by the Hebrew prophets in different

ways. The Scriptures speak of the expectation of a deliverer king anointed by God, of the appearing of a righteous teacher, of a suffering servant, or of a people enabled through God's grace to establish the Messianic Age. Early Christian preaching proclaimed that Jesus had become Messiah and Lord, God's anointed who has inaugurated the kingdom of peace and righteousness through his life, death, and resurrection. While some Jews accepted this message, the majority did not, choosing to adhere to the biblical revelation as interpreted by their teachers, and continuing to await the fulfillment of the messianic promises given through the prophets, priests, and kings of Israel.

27.054

Thus the bond between the community of Jews and those who came to be called Christians was broken, and both have continued as vital but separate communities through the centuries. Nonetheless, there are ties which remain between Christians and Jews: the faith of both in the one God whose loving and just will is for the redemption of all humankind; and the Jewishness of Jesus whom we confess to be the Christ of God.

27.055

In confessing Jesus as the Word of God incarnate, Christians are not rejecting the concrete existence of Jesus who lived by the faith of Israel. Rather, we are affirming the unique way in which Jesus, a Jew, is the being and power of God for the redemption of the world. In him, God is disclosed to be the Triune One who creates and reconciles all things. This is the way in which Christians affirm the reality of the one God who is sovereign over all.

27.056

2. We affirm that the church, elected in Jesus Christ, has been engrafted into the people of God established by the covenant with Abraham, Isaac and Jacob. Therefore, Christians have not replaced Jews.

Explication

27.057

The church, especially in the Reformed tradition, understands itself to be in covenant with God through its election in Jesus Christ. Because the church affirms this covenant as fundamental to its existence, it has generally not sought nor felt any need to offer any positive interpretation of God's relationship with the Jews, lineal descendants of Abraham, Isaac and Jacob, and Sarah, Rebekah, Rachel and Leah with whom God covenanted long ago. The emphasis has fallen on the new covenant established in Christ and the creation of the church.

27.058

Sometime during the second century of the Common Era a view called "supersessionism", based on the reading of some biblical texts and nurtured in controversy, began to take shape. By the beginning

of the third century this teaching that the Christian church had superseded the Jews as God's chosen people, became the orthodox understanding of God's relationship to the church. Such a view influenced the church's understanding of God's relationship with the Jews, and allowed the church to regard Jews in an inferior light.

27.059

Supersessionism maintains that because the Jews refused to receive Jesus as Messiah, they were cursed by God, are no longer in covenant with God, and that the church alone is the "true Israel" or the "spiritual Israel." When Jews continue to assert, as they do, that they are the covenant people of God, they are looked upon by many Christians as impertinent intruders, claiming a right which is no longer theirs. The long and dolorous history of Christian imperialism, in which the church often justified anti-Jewish acts and attitudes in the name of Jesus, finds its theological base in this teaching.

27.060

We believe and testify that this theory of supersessionism or replacement is harmful and in need of reconsideration as the church seeks to proclaim God's saving activity with humankind. The scriptural and theological bases for this view are clear enough, but we are prompted to look again at our tradition by events in our own time, and by an increasing number of theologians and biblical scholars who are calling for such a reappraisal. The pride and prejudice which have been justified by reference to this doctrine of replacement themselves seem reason enough for taking a hard look at this position.

27.061

For us, the teaching that the church has been engrafted by God's grace into the people of God finds as much support in Scripture as the view of supersessionism, and is much more consistent with our Reformed understanding of the work of God in Jesus Christ. The emphasis is on the continuity and trustworthiness of God's commitments and God's grace. The issue for the early church concerned the inclusion of the Gentiles in God's saving work, not the exclusion of the Jews. Paul insists that God is God of both Jews and Gentiles and justifies God's redemption of both on the basis of faith (Romans 3:29-30). God's covenants are not broken. "God has not rejected his people whom he foreknew" (Romans 11:2). The church has not "replaced" the Jewish people. Quite the contrary! The church, being made up primarily of those who were once aliens and strangers to the covenants of promise, has been engrafted into the people of God by the covenant with Abraham (Roman 11:17-18).

27.062

The continued existence of the Jewish people and of the church as communities elected by God is, as the Apostle Paul expressed it, a "mystery" (Romans 11:25). We do not claim to fathom this mystery, but we cannot ignore it. At the same time we can never forget that we stand in a covenant established by Jesus Christ (Hebrews 8). We ponder the work of God, including the wonder of Christ's atoning work

and that fullness to that covenant requires us to call all women and men to faith in Jesus Christ.

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for us. Whatever we are to say, we must affirm God's gracious covenanting with both the Jews and the church, and rejoice that God's desire to save all humanity is more compelling than our various efforts to claim advantage one over the other.

27.063

3. We affirm that both the church and the Jewish people are elected by God for witness to the world, and that the relationship of the church to contemporary Jews is based on that gracious and irrevocable election of both.

Explication

27.064

God chose a particular people, Israel, as a sign and foretaste of God's grace toward all people. It is for the sake of God's redemption of the world that Israel was elected. The promises of God, made to Abraham and Sarah and to their offspring after them, were given so that blessing might come upon "all families of the earth" (Genesis 12:1-3). God continues that purpose through Christians and Jews. The church, like the Jews, is called to be a light to the nations (Acts 13:47). God's purpose embraces the whole creation.

27.065

In the electing of people's, God takes the initiative. Election does not manifest human achievement but divine grace. Neither Jews nor Christians can claim to deserve this favor. Election is the way in which God creates freedom through the Holy Spirit for a people to be for God and for others. God, who is ever faithful to the word which has been spoken, does not take back the divine election. Whenever either the Jews or the church have rejected God's ways, God has judged but not rejected them. This is a sign of God's redeeming faithfulness toward the world.

27.066

Both Christians and Jews are elected to service for the life of the world. Despite profound theological differences separating Christians and Jews, we believe that God has bound us together in a unique relationship for the sake of God's love for the world. We testify to this election, but we cannot explain it. It is part of the purpose of God for the whole creation. Thus there is much common ground where Christians and Jews can and should act together.

27.067

4. We affirm that the reign of God is attested both by the continuing existence of the Jewish people and by the church's proclamation of the Gospel of Jesus Christ. Hence, when speaking with Jews about matters of faith, we must always acknowledge that Jews are already in a covenantal relationship with God.

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Explication

27.068

God, who acts in human history by the Word and Spirit, is not left without visible witnesses on the earth. God's sovereign and saving reign in the world is signified both by the continuing existence of, and faithfulness within, the Jewish people who, by all human reckoning, might be expected to have long since passed from the stage of history, and by the life and witness of the church.

27.069

As the cross of Jesus has always been a stumbling block to Jews, so also the continued existence and faithfulness of the Jews is often a stumbling block to Christians. Our persuasion of the truth of God in Jesus Christ has sometimes led Christians to conclude that Judaism should no longer exist, now that Christ has come, and that all Jews ought properly to become baptized members of the church. Over the centuries, many afflictions have been visited on the Jews by Christians holding this belief-not least in our own time. We believe that the time has come for Christians to stop and take a new look at the Jewish people and at the relationship which God wills between Christian and Jew.

27.070

Such reappraisal cannot avoid the issue of evangelism. For Jews this is a very sensitive issue. Proselytism by Christians seeking to persuade, even convert, Jews often implies a negative judgment on Jewish faith. Jewish reluctance to accept Christian claims is all the more understandable when it is realized that conversion is often seen by them as a threat to Jewish survival. Many Jews who unite with the church sever their bonds with their people. On the other hand, Christians are commissioned to witness to the whole world about the good news of Christ's atoning work for both Jew and Gentile. Difficulty arises when we acknowledge that the same Scripture which proclaims that atonement and which Christians claim as God's word, clearly states that Jews are already in a covenant relationship with God who makes and keeps covenants.

27.071

For Christians, there is no easy answer to this matter. Faithful interpretation of the biblical record indicates that there are elements of God's covenant with Abraham that are unilateral and unconditional. However, there are also elements of the covenant which appear to predicate benefits upon faithfulness (see Gen. 17:1ff.). Christians, historically, have proclaimed that true obedience is impossible for a sinful humanity and thus have been impelled to witness to the atoning work of Jesus of Nazareth, the

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promised Messiah, as the way to a right relationship with God. However, to the present day, many Jews have been unwilling to accept the Christian claim and have continued faithfully in their covenant tradition. In light of scripture which testifies to God's repeated offer of forgiveness to Israel, we do not presume to judge in God's place. Our commission is to witness to the saving work of Jesus Christ; to preach good news among all the "nations" (ethne).

27.072

Dialogue is the appropriate form of faithful conversation between Christians and Jews. Dialogue is not a cover for proselytism. Rather, as trust is established, not only questions and concerns can be shared but faith and commitments as well. Christians have no reason to be reluctant in sharing the good news of their faith with anyone. However, a militancy that seeks to impose one's own point of view on another is not only inappropriate but also counterproductive. In dialogue, partners are able to define their faith in their own terms, avoiding caricatures of one another, and are thus better able to obey the commandment, "Thou shalt not bear false witness against thy neighbor." Dialogue, especially in light of our shared history, should be entered into with a spirit of humility and a commitment to reconciliation. Such dialogue can be a witness that seeks also to heal that which has been broken. It is out of a mutual willingness to listen and to learn that faith deepens and a new and better relationship between Christians and Jews is enabled to grow.

27.073

5. We acknowledge in repentance the church's long and deep complicity in the proliferation of anti-Jewish attitudes and actions through its "teaching of contempt" for the Jews. Such teaching we now repudiate, together with the acts and attitudes which it generates.

Explication

27.074

Anti-Jewish sentiment and action by Christians began in New Testament times. The struggle between Christians and Jews in the first century of the Christian movement was often bitter and marked by mutual violence. The depth of hostility left its mark on early Christian and Jewish literature, including portions of the New Testament.

27.075

In subsequent centuries, after the occasions for the original hostility had long since passed, the church misused portions of the New Testament as proof texts to justify a heightened animosity toward

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Jews. For many centuries, it was the church's teaching to label Jews as "Christ-killers" and a "deicide race." This is known as the "teaching of contempt." Persecution of Jews was at times officially sanctioned, and at other times indirectly encouraged or at least tolerated. Holy Week became a time of terror for Jews.

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27.076

To this day, the church's worship, preaching, and teaching often lend themselves, at times unwittingly, to a perpetuation of the "teaching of contempt." For example, the public reading of Scripture without explicating potentially misleading passages concerning "the Jews," preaching which uses Judaism as a negative example in order to commend Christianity, public prayer which assumes that only the prayers of Christians are pleasing to God, teaching in the church school which reiterates stereotypes and nonhistorical ideas about the Pharisees and Jewish leadership--all of these contribute, however subtly, to a continuation of the church's "teaching of contempt."

27.077

It is painful to realize how the teaching of the church has led individuals and groups to behavior that has tragic consequences. It is agonizing to discover that the church's "teaching of contempt" was a major ingredient that made possible the monstrous policy of annihilation of Jews by Nazi Germany. It is disturbing to have to admit that the churches of the West did little to challenge the policies of their governments, even in the face of the growing certainty that the Holocaust was taking place. Though many Christians in Europe acted heroically to shelter Jews, the record reveals that most churches as well as governments, the world over, largely ignored the pleas for sanctuary for Jews.

27.078

As the very embodiment of anti-Jewish attitudes and actions, the Holocaust is a sober reminder that such horrors are actually possible in this world, and that they begin with apparently small acts of disdain or expedience. Hence we pledge to be alert for all such acts of denigration from now on, so that they may be resisted. We also pledge resistance to any such actions, perpetrated by anyone, anywhere.

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27.078a

The Church's attitudes must be reviewed and changed as necessary, so that they never again fuel the fires of hatred. We must be willing to admit our church's complicity in wrongdoing in the past, even as we try to establish a new basis of trust and communication with Jews. We pledge, God helping us, never again to participate in, to contribute to, or to allow the persecution or denigration of Jews, or the belittling of Judaism.

27.079

6. We affirm the continuity of God's promise of land along with the obligations of that promise to the people Israel.

Explication

27.080

As the Church of Scotland's (1985) report says:

We are aware that in dealing with this matter we are entering a minefield of complexities across which is strung a barbed-wire entanglement of issues, theological, political and humanitarian.

However, a faithful explication of Biblical material relating to the covenant with Abraham cannot avoid the reality of the promise of land. The question with which we must wrestle is how this promise is to be understood in the light of the existence of the modern political State of Israel which has taken its place among the nations of the world.

27.081

The Genesis record indicates that "the land of your sojournings" was promised to Abraham and his and Sarah's descendants. This promise, however, included the demand that "You shall keep my covenant. . . ." (Genesis 17:7-8). The implication is that the blessings of the promise were dependent upon fulfillment of covenant relationships. Disobedience could bring the loss of land, even while God's promise was not revoked. God's promises are always kept, but in God's own way and time.

27.082

The establishment of the State of Israel in our day has been seen by many devout Jews as the fulfillment of God's divine promise. Other Jews are equally sure that it is not, and regard the State of Israel as an unauthorized attempt to flee divinely imposed exile.

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Still other Jews interpret the State of Israel in purely secular terms. Christian opinion is equally diverse. As Reformed Christians, however, we believe that no government at any time can ever be the full expression of God's will. All, including the State of Israel, stand accountable to God. The State of Israel is a geopolitical entity and is not to be validated theologically.

27.083

God's promise of land bears with it obligation. Land is to be used as the focus of mission, the place where a people can live and be a light to the nations. Further, because land is God's to be given, it can never be fully possessed. The living out of God's covenant in the land brings with it not only opportunity but also temptation. The history of the people of Israel reveals the continual tension between sovereignty and stewardship, blessing and curse.

27.084

The Hebrew prophets made clear to the people of their own day as well, indeed, as any day, that those in possession of "land" have a responsibility and obligation to the disadvantaged, the oppressed and the "strangers in their gates". God's justice, unlike ours, is consistently in favor of the powerless (Ps.103:6). Therefore we, whether Christian or Jew, who affirm the divine promise of land, however land is to be understood, dare not fail to uphold the divine right of the dispossessed. We have indeed been agents of the dispossession of others. In particular, we confess our complicity in the loss of land by Palestinians, and we join with those of our Jewish sisters and brothers who stand in solidarity with Palestinians as they cry for justice as the dispossessed.

27.085

We disavow any teaching which says that peace can be secured without justice through the exercise of violence and retribution. God's justice upholds those who cry out against the strong. God's peace comes to those who do justice and mercy on the earth. Hence we look with dismay at the violence and injustice occurring in the Middle East.

27.086

For 3,000 years the covenant promise of land has been an essential element of the self-understanding of Jewish people. Through centuries of dispersion and exile, Jews have continued to understand themselves as a people in relation to the God they have known through the promise of land. However, to understand that promise solely in terms of a specific geographical entity on the eastern shore of the Mediterranean is, in our view, inadequate.

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27.086a

"Land" is understood as more than place or property; "land" is a biblical metaphor for sustainable life, prosperity, peace and security. We affirm the rights to these essentials for the Jewish people. At the same time, as bearers of the good news of the gospel of Jesus Christ, we affirm those same rights in the name of justice to all peoples. We are aware that those rights are not realized by all persons in our day. Thus we affirm our solidarity with all people to whom those rights of "land" are currently denied.

27.086b

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We disavow those views held by some dispensationalists and some Christian Zionists that see the formation of the State of Israel as a signal of the end time, which will bring the Last Judgment, a conflagration which only Christians will survive. These views ignore the word of Jesus against seeking to set the time or place of the consummation of world history.

27.087

We therefore call on all people of faith to engage in the work of reconciliation and peacemaking. We pray for and encourage those who would break the cycles of vengeance and violence, whether it be the violence of states or of resistance movements, of terror or of retaliation. We stand with those who work toward nonviolent solutions, including those who choose nonviolent resistance. We also urge nation states and other political institutions to seek negotiated settlements of conflicting claims.

27.088

The seeking of justice is a sign of our faith in the reign of God.

27.089

7. We affirm that Jews and Christians are partners in waiting. Christians see in Christ the redemption not yet fully visible in the world, and Jews await the messianic redemption. Christians and Jews together await the final manifestation of God's promise of the peaceable kingdom.

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Explication

27.090

Christian hope is continuous with Israel's hope, and is unintelligible apart from it. New Testament teaching concerning the Kingdom of God was shaped by the messianic and apocalyptic vision of Judaism. That prophetic vision was proclaimed by John the Baptist, and the preaching of Jesus contained the same vision. Both Jews and Christians affirm that God reigns over all human destiny and has not abandoned the world to chaos, and that, despite many appearances to the contrary, God is acting within history to establish righteousness and peace.

27.091

Jews still await the kingdom which the prophets foretold. Some look for a messianic age in which God's heavenly reign will be ushered in upon the earth. Christians proclaim the good news that in Christ "the Kingdom of God is at hand," yet we too wait in hope for the consummation of the redemption of all things in God. Though the waiting of Jews and Christians is significantly different on account of our differing perception of Jesus, nonetheless we both wait with eager longing for the fulfillment of God's gracious reign upon the earth--the kingdom of righteousness and peace foretold by the prophets. We are in this sense partners in waiting.

27.092 (deleted)

27.093 (deleted)

27.094 (deleted)

27.095

Both Christians and Jews are called to wait and to hope in God. While we wait, Jews and Christians are called to the service of God in the world. However that service may differ, the vocation of each shares at least these elements: a striving to realize the word of the prophets, and attempt to remain sensitive to the dimension of the holy, an effort to encourage the life of the mind, and a ceaseless activity in the cause of justice and peace. These are far more than the ordinary requirements of our common humanity; they are elements of our common election by the God of Abraham, Isaac and Jacob, and Sarah, Rebecca, Rachel and Leah. Precisely because our election is not to privilege but to service, Christians and Jews are obligated to act together in these things. By so acting, we faithfully live out our partnership in waiting. By so doing, we believe that God is glorified.

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Recommendations

27.096

The Council on Theology and Culture makes the following recommendations to the 199th General Assembly (1987):

27.097

1a. That the General Assembly adopt for study and reflection the paper, "A Theological Understanding of the Relationship between Christians and Jews", and distribute it to the church as a provisional understanding of the subject along with a brief study guide including a bibliography and response questionnaire, the latter of which is to be returned to the appropriate Ministry Unit;

1b. That instruction be given to the appropriate Ministry Unit to appoint a work group composed of some members of the Task Force, some staff with responsibilities for work in the Middle East, and others to be chosen; and to invite Christians living in the Middle East to participate with the Work Group; that a conference be held with the Middle East Council on Churches and partner churches of the PC(USA) in the Middle East in the Spring of 1988 to discuss and negotiate an acceptable understanding between the PC(USA) and the MECC and partner churches concerning its content, status and function in our ongoing work together; this committee is to report to the appropriate Ministry Unit at the conclusion of the conference.

1c. That instruction be given the appropriate Ministry Unit to report on the results of their study and reflection process and bring any appropriate recommendations to the 201st General Assembly (1989).

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27.098

2. That the Stated Clerk be directed to print the report and to distribute it to each minister, Christian educator, and session within the church, to ecumenical partner churches in mission, to churches with which the Presbyterian Church (U.S.A.) is in correspondence, and to the major Jewish organizations in the United States; and partner churches of the PC(USA) in the Middle East.

27.099 (delete)

27.100 (delete)

27.101

3. That the General Assembly request pastors and Christian educators to initiate educational programs designed to foster understanding and better relationships between Christians and Jews;

27.102

4. That the General Assembly urge the expansion of instruction in Judaic studies in the theological seminaries of the church;

27.103

5. That we communicate our sensitivity to the issue of including a Holocaust Remembrance Day in the liturgical calendar of the PC(USA) and to refer this matter to the appropriate Ministry Unit.

27.104

6. That the General Assembly instruct the General Assembly Council to give increased encouragement to those working for reconciliation of all parties in the Middle East through exploring the feasibility of joining with others, in as broadly an ecumenical way as possible, in developing those instrumentalities, acceptable to all participants, which enable and facilitate constructive dialogue and common efforts to improve relationships between Jews, Christians, and Muslims, especially but not only in the Middle East and the U.S.A.

27.105 (referred to Location and Mission Design)

27.106

7. That the General Assembly Council be directed to monitor the implementation of these actions of the General Assembly and to report thereon periodically to the General Assembly.

Oakland Jewish Center



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Affiliated with the United Synagogue of America

IRWIN ISAACSON
Rabbi
JACOB MERLIS
Cantor
GLORIA POLLACK
President
ALFRED BURGER
Cantor-Emeritus

Dear *Sus*:

The enclosed open letter to Pope John Paul II, written by one of my members, Jesse Besso, was recently called to my attention.

It is a scathing indictment of Kurt Waldheim and the Pope for having received him.

You may find its contents both interesting, informative and worthy of the widest circulation.

Sincerely,

Rabbi Irwin Isaacson

II/sw

"they shall build unto me a sanctuary that I may dwell among them"

June 21, 1987

AN OPEN LETTER TO POPE JOHN PAUL II

I find it most difficult to contain my profound sense of shock and dismay to learn that you ~~are planning to grant~~^{ed} an audience to Kurt Waldheim, the President of Austria, and bestowed honors upon him.

There are today Holocaust survivors from my hometown of Ioannina Greece, who are prepared to testify that it was Kurt Waldheim who emerged from a seaplane that docked in Lake Pamvolis in Ioannina, Greece on Friday afternoon, March 24, 1944 and on the following snowy morning of Saturday, March 25, 1944, personally supervised the rounding up of 1800 men, women and children all of whom were members of the Jewish community. Amongst them were my beloved mother, father, aunt and many relatives. They were sent to Hitler's infamous and diabolical gas chambers and crematoria.

I prayed and I hoped that you would never receive this unrepentant Nazi criminal whose hatred of Jews still burns fiercely in his heart and soul. But if for political or other dubious reasons you had to receive him, I wish that you would have asked his whereabouts on those dates, (Fri. March 24, 1944 and Sat. March 25, 1944) and let the world know his answers. I have a strong suspicion that he would have lied even to you, just as he, by his own admission, declared that he had lied during his recent election campaign in attempting to conceal his Nazi past.

I hope that you can understand my agony and sadness in writing this letter. As a religious leader, you are unfortunately sending very confusing signals to the world. I see you one day, kneeling and praying in front of the ashes of my unforgettable parents and the next day you deign to honor their alleged murderer.

I am sure that you realize that it blasphemes the memories of millions of innocent victims when their brutal murderers are honored by a leader of a major denomination of Christianity.

Tragically our pleas that you desist from granting him an audience have fallen on deaf ears, and it has revived the rumors that Pope Pius XII and the Vatican by their deafening silence, did nothing to help the victims of the Holocaust. It lends credence to the shocking and disturbing reports concerning the Vatican's role in sheltering Nazi criminals by helping them flee to Syria, South America etc. and I might further add that your actions have reinforced the views of those who claim that the virus of anti-semitism ran deep in pre-war Poland and was endemic amongst the people, affecting all classes--even the clergy. Is that why most of Hitler's death camps and human abattoirs were located in Poland?

If by chance, a word or phrase in this letter sounds disrespectful, please accept my sincere apology as no affront was meant or intended.

Awaiting your kind reply, I remain,

Jessie Besso

Holocaust Survivor from
Ioannina, Greece



NATIONAL JEWISH



COMMUNITY RELATIONS ADVISORY COUNCIL

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Memo

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7/28/87

TIME:

4:25 PM

SUBJECT:

No. of Pages:

3

(including cover)

Comments:

Please review and give me
your reaction as soon as
possible

JEWISH COMMUNITY RELATIONS COUNCIL

OF SAN FRANCISCO, THE PENINSULA, MARIN AND SONOMA COUNTIES

Beneficiary of the Jewish Community Federation

Suite 301
121 Steuart Street
San Francisco, Ca 94105
(415) 957-1551

July 24, 1987

TO: Charney Bromberg, NJCRAC, colleagues in Detroit, Los Angeles, Columbia, San Antonio, Phoenix, Miami, New Orleans

FROM: Rita R. Semel

Rita

Enclosed is suggested text which we would like to use to circulate, beginning as soon as possible. It would be printed of course with room for signatures and adding an address for the completed form to be returned. We do not want to call it a petition since that word has connotations of entreaty rather than the tone which we want - that of a request from one equal to another!

I hope we can get this going ASAP!

It was good to talk with all of you yesterday and I'm glad we're going to be coordinating as closely as possible.

Thanks and regards.

DECLARATION OF CONCERN AND HOPE TO POPE JOHN PAUL II

During your pilgrimage to Auschwitz in 1979, you paused before a Hebrew inscription and made the following strong statement of moral leadership:

"This inscription awakens the memory of the people whose sons and daughters were destined for total extermination. This people draws its origin from Abraham, our father in faith. The very people who received from God the commandment, "Thou shalt not kill," itself experiences in a special measure what is meant by killing. It is not permissible for anyone to pass by this inscription with indifference."

unqualified reception
As that statement ^{*uplifted*} ~~gladdened~~ our hearts, we were equally dismayed by your ~~acceptance~~ of Waldheim. This gesture is ^{*precisely*} seen by the world as a sign of ~~just~~ the kind of indifference you ~~so acutely~~ proscribed. But now we look to the future, and to your role as one of the world's moral leaders. Looking to that future, and to the fulfillment of your important statement at Auschwitz, we would urge you ^{*to do*} to do the following:

Clearly, forcefully, unambiguously
1) ^{*consideration to act on*} strongly and explicitly instruct Catholics around the world to study the Holocaust and to honor the memory of its victims with attention to the uniqueness of the systematic slaughter of 6,000,000 Jews.

2) Establish diplomatic recognition of and closer relationships with the State of Israel, which was virtually the only refuge and redemption for the European victims and descendants of the Holocaust.

These actions at this time would do much to turn the tide of "indifference" which you so eloquently ~~excoriated~~ ^{*repeated*} at Auschwitz.

In remembrance, is the secret of redemption -Baal Shem Tov

(add Hebrew)



3339 MASSACHUSETTS AVENUE, N.W.
WASHINGTON, D. C. 20008-3687

APOSTOLIC NUNCIATURE
UNITED STATES OF AMERICA

No. ...2983/87/6..

July 2, 1987

This No. Should Be Prefixed to the Answer

Rabbi Mordecai Waxman
Chairman, International Jewish Committee
on Interreligious Consultations
Synagogue Council of America
327 Lexington Avenue
New York, NY 10016

Dear Rabbi Waxman:

At the request of His Eminence Johannes Cardinal Willebrands, President of the Commission for Religious Relations with Judaism, I am pleased to forward the enclosed correspondence which arrived at this Apostolic Nunciature today by way of telex.

With every good wish and kindest regards, I am

Prayerfully yours,

Celestino Migliore

Monsignor Celestino Migliore
Charge d'Affaires, a.i.

Enclosure

Rabbi Mordecai Waxman
Chairman, International Jewish Committee
On Interreligious Consultations
Synagogue Council of America
327 Lexington Avenue
New York, NY 10016 USA

Dear Rabbi Waxman:

I have received your telegram-letter, in which you express your deep feelings about the State Visit of Mr. Waldheim, President of Austria, to the Vatican.

First of all you express your appreciation for the dialogue between the Catholic Church and representatives of the Jewish people. You call this a dialogue of enormous historic meaning. I share this appreciation. I share this not only in regard to the past, compared to which it signifies without any doubt a new development, and as an official dialogue on the side of the Church, a turning point in our relations. But also and even more I share it in regard to the future. It is a starting point, a new approach, which has already shown its importance but has still a great task before it. This dialogue is concerned with the field of religious relations between the Church and the Jewish people. As such it should be continued, deepened and extended. It has its own method and scope, which should be more clearly defined. Its historical context is different from that of the first centuries of Christianity, from that of the Middle Ages or from later periods, when there was persecution against the Jews. Its religious content and scope has new possibilities, especially because of the solemn declaration of the Second Vatican Council concerning the Church's relationship to the Jewish people, but also because of declared principles on religious liberty, and the principles against proselytism.

For the application and practical consequences of this declaration, the Church has created a special commission in the Roman Curia, which has published further official documents in order to assure and to foster the implementation of the thoughts given by the Second Vatican Council. It will take a longer time and a continuous effort to overcome deeply-rooted prejudices and feelings and to convert those who hold them, so that understanding, esteem and love may reign in the hearts of Christians and in society instead of prejudice, contempt and hatred.

With absolute certainty I say to you, Dear Rabbi, that these convictions, fostered by the Council, are alive in the heart of the Holy Father, Pope John Paul II. On many occasions he

has given expression to this conviction and these feelings, whether addressing himself to the Jewish people, or speaking of them. A collection of his words and gestures related to this subject would even now comprise a long list. It is a specific part of his pastoral guidance and magisterial teaching. Catholic learning in the field of history and theology concerning our relations with the Jewish people is considerable and growing. Allow me to say that I have dedicated to it a great deal of my heart and of my activity. But you know even better than myself that the field is large and still a great deal unexplored. All this indicates how serious and important the dialogue is which we have conducted now for 17 years. I am convinced that in the historical context of today, religious understanding and relations of a specific ecumenical quality are of basic importance for all kinds of relations between Christians and Jews.

Besides religious relations, we have social, cultural, political relations. All kinds of relations are linked with each other in some way. The strengthening of relations in one field has a bearing or influence on all of them. At the same time, each of them has its own problems, its own laws and customs. They should not be confused and one cannot decide over the other, although progress in one field can be of decisive importance for the other. Politics, to which belong also diplomatic activities, have their own principles, laws and customs. They are, of course, submitted to moral criteria. Often the political and diplomatic activities of the Holy See demonstrate and claim the maintenance of moral principles as for instance in the field of human rights, especially in regard to religious freedom, the maintenance of peace, the sacredness of human life, etc. Nevertheless, political science and moral philosophy are different disciplines.

In your letter you mention two matters of a political nature. First of all, the question of the State visit of the President of Austria, Mr. Waldheim, and, secondly, the question of diplomatic relations between the Holy See and the State of Israel.

Concerning the visit of Mr. Waldheim, you rightly call it in your letter a State visit. This means that the visit regards not the person but the State which he represents. The development of the visit and the talks exchanged between the Holy Father and the President give ample proof of this nature of the visit. It is therefore unwarranted to say that this visit means that a blessing has been bestowed by the Pope on Mr. Waldheim, cleansing him of the accusations. In our time we have seen persons, highly ranked in government, who have been convicted of crime or immoral behavior and have for that reason been obliged to resign. You call Mr. Waldheim an "accused Nazi war criminal." In the present case these are still alleged crimes of which we have no proof. We must be very careful in this matter to avoid considering and treating persons as criminals because of

alleged crimes. Mr. Waldheim has held delicate and highly responsible functions in the service of the United Nations and has never been formally accused or convicted as a criminal. He has the right to be treated with full consideration for his human rights and his official position.

You express your disappointment that the commission of the Holy See for religious relations with the Jews and our liaison committee for dialogue have not been consulted. In this way the underlying principles of dialogue would have been put aside. To this point I shall say that neither the commission of the Holy See nor the committee for dialogue have ever been mandated to discuss or handle political affairs such as inter-State relations. We cannot fill in the absence of diplomatic relations between the State of Israel and the Holy See or take over this function. This is not our task or function. We are not the partners in these affairs. However, we can consider the religious aspects that might be involved in all kinds of relations. We can discuss this question in our meetings.

You make the point of the importance of perception or interpretation of facts as distinct from and consequent to intention. This is a good point and I would apply it also to certain manifestations that have taken place on the occasion of the State visit. They can easily be received and interpreted by our people as an expression of feelings on the Jewish side against the Holy See and against the person of the Holy Father himself. Things that happened in a history of centuries, and especially the Shoah, can explain all this to a great extent. We have a great task and responsibility towards each other to overcome and to heal wounds mutually inflicted and to build new relations of confidence, peace and love. In this I come back again to what I have said in the first part of this letter. I still believe that our dialogue has, as you described it, "an enormous historic meaning." In a spirit of faith and hope I desire to continue the dialogue and I invite you sincerely to share this desire so that we can seek together how to fulfill this obligation. God will be with us.

Yours sincerely,

Johannes Cardinal Willebrands
President of the Commission
for Religious Relations
with Judaism

P. S. In regard to the request that you make in your letter of June 22 (referring to the statement of June 19), to have a meeting with the Pope before the Miami event, I could try to contact Bishop Keeler if you think that my present letter still gives rise to important points in Jewish/Christian relations which would need further discussion and clarification."

August 9, 1987

POPE'S MEETING WITH JEWISH LEADERS UNPRECEDENTED
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The invitation extended last week by Pope John Paul II to Jewish leaders to meet with him in Rome at the end of August is an unprecedented and welcome development.

The invitation was extended by Cardinal Willebrands, President of the Vatican Secretariat on Catholic-Jewish Relations, in an overseas telephone call last Tuesday to Rabbi Mordecai Waxman, Chairman of the International Jewish Committee on Interreligious Consultations (IJCIC) that relates to the Vatican.

According to Cardinal Willebrand's message to us, the Pope has agreed to a 90-minute audience with a small group of Jewish leaders for a full-scale substantive discussion of major issues in Catholic-Jewish relations. That dialogue is to be preceded by a day-long meeting with the influential Cardinal Casaroli, Vatican Secretary of State, Cardinal Willebrands, and key members of their staffs.

From my meetings in the Vatican during the week of July 19th, it is clear to us that the Pope and highest Vatican authorities are prepared to discuss such issues as the Nazi holocaust, anti-Semitism, diplomatic relations with Israel, human rights and Soviet Jews.

Contrary to unauthorized statements by a Jewish representative that appeared on the front page of the New York Times last Thursday, both the Vatican and our Jewish leaders are not approaching the coming meetings as confrontations, bristling with hostility. Rather, we approach these critical meetings as important opportunities for overcoming misunderstandings and restoring good faith in relations between Catholics and Jews around the world.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

MHT:RPR
87-550

JEWS ACCEPT VATICAN INVITATION

By Yitzhak Rabi

NEW YORK, Aug. 6 (JTA) -- American Jewish leaders accepted an invitation by the Vatican to meet with Pope John Paul II in Rome at the end of August or early September, prior to the Pope's visit to the United States and the scheduled meeting with Jewish leaders in Miami on September 11.

The invitation was extended Tuesday by Johannes Cardinal Willebrands, president of the Vatican Commission for Religious Relations with the Jews, in a telephone call from Rome to Rabbi Mordecai Waxman, chairman of the international affairs department of the Synagogue Council of America (SCA) and chairman of the International Jewish Committee on Interreligious Consultations, (IJCIC).

After a two-and-one-half-hour meeting Wednesday in the offices of the SCA, representatives of the IJCIC decided to accept the invitation.

Rabbi Marc Tanenbaum, international affairs director of the American Jewish Committee (AJC), told reporters that the meeting with the Pope should "clear the air" and the misunderstanding that resulted from the Pope's recent audience with President Kurt Waldheim of Austria who is accused of being a Nazi war criminal.

"There are fundamental and difficult matters to discuss," Tanenbaum told the Jewish Telegraphic Agency Thursday. "We want to review with the Holy See the meeting with Waldheim and the whole question of the Pope's attitude toward the Nazi Holocaust."

Tanenbaum said that the Jewish leaders, by accepting the Pope's invitation, are hopeful that

the meeting "will open the way" for their participation in a meeting with the Pope in Miami on Sept. 11. The Miami meeting was in doubt following the Pope-Waldheim meeting June 25, a meeting that angered and upset American Jewish leaders.

The Jewish community was angered not only by the invitation to Waldheim but also by the Pope's failure to mention the fact that Jews were the main victims at the Maidanek concentration camp. The Pope visited Maidanek last May and listed 14 nationalities whose members were murdered by the Nazis. He did not mention the Jews, although 850,000 of them were killed there.

Full Agenda To Be Discussed

A statement issued here Thursday by the SCA said that the meeting with the Pope in Rome would last between 60 to 90 minutes. It said that "the full agenda of Catholic/Jewish relations would be discussed with the Vatican Commission for Religious Relations with the Jews and the Vatican Secretariat to be followed by a meeting with Pope John Paul II."

The members of the IJCIC are: The Synagogue Council of America, World Jewish Congress, American Jewish Committee, B'nai B'rith and the Israel Interfaith Association. Since 1972, IJCIC has represented the world Jewish community in discussions with the Vatican on Catholic/Jewish relations.

Waxman said Thursday that other issues to be discussed during the Vatican meetings are anti-Semitism and the Vatican's continued refusal to recognize the State of Israel.

As for the Miami meeting with the Pope, Waxman said: "We reserve our final decision on whether or not to go to Miami for the ceremonial meeting with the Pope pending the outcome of the forthcoming discussions at the Vatican."

07-29-87

6289

Rabbi downplays significance of another pope-Waldheim meeting

By Darrell Turner
RNS Associate Editor

NEW YORK (RNS) — An influential American rabbi downplayed Pope John Paul II's plans to meet with Austrian President Kurt Waldheim in Vienna, next year, describing the meeting as a matter of protocol required of the pope, whose primary mission will be to discuss conflicts within the Austrian Catholic community.

Jews in the United States and around the world were outraged when the pope granted a Vatican audience on June 25 to Mr. Waldheim, who has been accused of involvement in Nazi war crimes during World War II. Several U.S. Catholic and Jewish leaders met with Cardinal Agostino Casaroli, the Vatican secretary of state, in New York July 9 to discuss the repercussions of the controversy.

On July 27, while tensions were still in the air over the first meeting between John Paul and Mr. Waldheim, the Austrian Catholic news agency announced that the pope will visit that country June 24-27, 1988, and will meet with Mr. Waldheim in Vienna.

One of the participants in the New York meeting with Cardinal Casaroli, Rabbi Marc Tanenbaum, director of international affairs for the American Jewish Committee, had just returned from a visit to Austria and the Vatican when the 1988 papal visit was announced. He told RNS that the visit should be placed in the proper context.

"In fairness, he's not going to Austria to meet with Waldheim," Rabbi Tanenbaum said. "He's going to Austria to resolve some of the deep problems that are going on within the Austrian Catholic Church."

The Conservative rabbi compared the situation in the Austrian church to that in the Netherlands Catholic Church, where a conservative hierarchy has been battling liberal trends among priests and laypeople.

Rabbi Tanenbaum noted that the invitation to John Paul was extended "not by the government, but by the Austrian Catholic bishops." But since the pope is also a head of state — Vatican City — "he will have to go through the motions of meeting with the head of state" of Austria, the rabbi said.

On two successive days, Newsday, a daily newspaper on Long Island, reported that Rabbi Tanenbaum had met with top Vatican officials during his visit to Rome and had presented several proposals for easing the interfaith tensions that arose from the papal audience with Mr. Waldheim. The suggestions included a "substantive" meeting between John Paul and Jewish leaders in New York during his September visit to the United States or a major papal talk about the Holocaust, anti-Semitism and the state of Catholic-Jewish relations.

Another participant in the New York meeting with Cardinal Casaroli, Rabbi Gilbert Klaperman, president of the Synagogue Council of America, told RNS that Rabbi Tanenbaum was representing all the Jewish leaders who had taken part in that session.

"He is expressing our point of view," the Orthodox rabbi said. "We had expressed that to Cardinal Casaroli when we met with him. All of this was pretty much orchestrated" before Rabbi Tanenbaum went to Rome, Rabbi Klaperman said.

Rabbi Klaperman said he was pleased that the pope plans to visit the site of the Mauthausen concentration camp during his visit to Austria next year and that he hoped John Paul would acknowledge the specifically Jewish aspects of the Holocaust. Those aspects have been muted or omitted altogether from other concentration camp visits made by the pope, he said.

With regard to the pope's plans to meet Mr. Waldheim, Rabbi Klaperman said, "I would think that it would be highly tactless at this particular juncture."

Another participant in the New York meeting with Cardinal Casaroli, Bishop William H.

OVER.....

Keeler of Harrisburg, Pa., chairs the U.S. Catholic bishops' Committee on Ecumenical and Interreligious Affairs. He told RNS that Rabbi Tanenbaum had "really set forth some interesting ideas" in his meetings with Vatican officials but declined to comment on their viability.

Bishop Keeler said he felt the Waldheim controversy had "created a little bump" in Catholic-Jewish relations but added that he felt it "has been an occasion for reaffirming the good, solid relationships that have been created" between Catholics and Jews since the Second Vatican Council of the 1960s.

The prelate suggested that "it could be very useful for people to see some of the very strong statements that (the pope) made on the anti-Jewish aspects of the Holocaust" during his visits to Germany and Poland.

Asked if he wanted to comment on the planned 1988 meeting between the pope and Mr. Waldheim, Bishop Keeler chuckled and said, "No, thank you."



JEWS-MEETING Aug. 6, 1987 (530 words)

JEWISH, VATICAN OFFICIALS TO MEET, BUT AGENDA REMAINS UNCLEAR

By Barb Frazee and John Thavis

NC News Service

Jewish leaders have accepted an invitation to meet with Pope John Paul II and leading Vatican officials, but what will be discussed remains unclear.

Father Pierre Duprey, vice president of the Vatican's Commission for Religious Relations with Jews, said Aug. 6 that the meeting probably would deal with a broad range of Catholic-Jewish religious issues, but would not include discussions about the pope's June 25 meeting with Austrian President Kurt Waldheim.

Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, said participants would discuss preset topics, including the pope-Waldheim meeting and its ramifications.

Officials from both sides expect the meeting to be in late August.

Jewish leaders hope the meeting will help put Vatican-Jewish relations back "on track," Rabbi Tanenbaum said Aug. 6. Vatican-Jewish relations have been strained since the pope's meeting with Waldheim, who has been accused of Nazi wartime activities in Yugoslavia. Some Jewish leaders have threatened to boycott a meeting scheduled with the pope in Miami Sept. 11.

About 20 Jewish leaders met for three hours in New York Aug. 5 to discuss the invitation from Cardinal Johannes Willebrands to Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations. Cardinal Willebrands is president of the Vatican Secretariat for Promoting Christian Unity and the Commission for Religious Relations with Jews.

In June, Jewish leaders requested a meeting with the pope to discuss his decision to meet with Waldheim. But in a statement issued after the three-hour New York meeting, Jewish leaders said the invitation from Cardinal Willebrands followed a July 9 consultation in New York between four Jewish leaders and Cardinal Agostino Casaroli, Vatican secretary of state.

"At that meeting, the implications of the Waldheim issue and other matters affecting Catholic-Jewish relations were discussed," the statement said.

Rabbi Tanenbaum said "there are real and difficult issues that have to be dealt with" in the meeting with Vatican officials.

He said that after the conversation with Cardinal Willebrands, Rabbi Waxman told him the meeting would be with Cardinals Willebrands and Casaroli and members of their respective secretariats. He said Jewish leaders expect to talk about the pope-Waldheim meeting, Vatican and Jewish perceptions of the Nazi Holocaust and the issue of increased anti-Semitism.

"We were told that the next day there would be a meeting with the pope" that would last 60-90 minutes and would include frank discussions, not formal statements as planned for Miami.

But an informed Vatican source said the Waldheim visit was not expected to be an issue in talks with Cardinal Willebrands or the pope. The Vatican view is that "it's over — the Holy See received this person and now it's history," said the informed source.

Father Duprey said the Vatican has "nothing to discuss about the (Waldheim) question in this meeting."

Vatican officials said the meeting would include Cardinal Willebrands and others on the Commission for Religious Relations with Jews.

"At the end, it's foreseen that Cardinal Willebrands will present these people to the pope, with a view toward the meeting they will have in Miami," said Vatican press spokesman Joaquin Navarro-Valls.

MORE TO COME

JEWS-MEETING ADD Aug. 6, 1987 (370 words)

Add to JEWS-MEETING of Aug. 6, 1987:

Rabbi Tanenbaum said the pope has "made magnificent statements at Auschwitz," but did not mention the Jews when he visited the Nazi camp of Majdanek in June. The rabbi said 850,000 Jews were killed at Majdanek, near the Polish-Soviet border, but they were being "revised out of history."

He also said polls in Austria showed that anti-Semitic activity doubled in Austria after the pope's meeting with Waldheim. "Jews were perceived as criticizing the pope," but they were criticizing the pope's decision to allow the meeting, he said.

Jewish leaders want to discuss "the consequences of these kinds of actions," he said.

Rabbi Tanenbaum also said Jewish leaders were "embarrassed" by statements by Elan Steinberg, executive director of the World Jewish Congress.

Steinberg told the New York Times that Jewish leaders would want to convey their "anguish and pain as well as their shock and dismay" about the pope's meeting with Waldheim. He also said that while there was "no formal linkage ... we can't ignore the fact that what happens in Miami depends to a great extent on what happens in Rome beforehand."

Rabbi Tanenbaum said Steinberg's statement "bristles with confrontational hostility" and did not "reflect the mood or the tone" of the Jewish leaders at the New York meeting.

Gunther Lawrence, director of public information for the Synagogue Council of America, said Jewish leaders' acceptance of Cardinal Willebrands' invitation "was in no way a quid pro quo" for the Miami meeting.

"At this point everything as far as Miami, while it is going forward logistically, is going to be reviewed after this meeting," he said.

Lawrence also said Jewish leaders were pleased at the roles of U.S. bishops in arranging the meeting with the Vatican. He especially praised Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, and Bishop William H. Keeler of Harrisburg, Pa., chairman of the NCCB Committee on Ecumenical and Interreligious Affairs.

The International Jewish Committee for Interreligious Consultations has represented the world Jewish community in Catholic-Jewish discussions with the Vatican since 1972. Member agencies are the Synagogue Council of America, the American Jewish Committee, B'nai B'rith International, Israel Interfaith Association and the World Jewish Congress.

END

AUG 10 1987

CUTTING EDGE #94...Time Running Out on Pope Visit... 1650 words

by Edwin Black/International Features

1-1-1

NOTE TO EDITORS: No new developments as of August 4. GRAPHIX:

Headshots: Tanenbaum from AJC, Pope from file, Pope-Waldheim from services.

Time is running out for Jewish and Catholic leaders pursuing a rapprochement prior to the Pope's September 10 visit to the United States; according to Rabbi Marc Tanenbaum, the Jewish community's ad hoc point man on negotiations.

Both sides are desperately seeking to undo the substantial damage to Catholic-Jewish relations caused by the Holy Father's June meeting with Austrian President Kurt Waldheim, a reputed Nazi war criminal. Tanenbaum, just returned from meetings at the Vatican, declares "much progress was made." But, he adds, "It's simply too close to call. What happens during the remaining weeks of August will determine whether the Pope's visit is a major advancement for Catholic-Jewish relations, or a major setback."

At stake are relations on two separate but interconnected levels: the Pope's problematic but hopeful relationship with world Jewry, including Israel; and the progressive relationship between 52 million American Catholics and US Jewry. In Rabbi Tanenbaum's view, the latter relationship seems the more important.

"During the twenty years since Vatican II," explains Rabbi Tanenbaum, "we have overcome institutional Catholic anti-Semitism, including hostile stereotypes and the teaching of

CUTTING EDGE #94...Time Running Out on Pope Visit... 1650 words

by Edwin Black/International Features

2-2-2 contempt for Jews who were portrayed as the killers of Christ condemned to wander because they did not accept the messiah. Whole textbooks have been changed in Catholic secondary schools, colleges and even seminaries."

Adding that "Jewish attitudes toward Christians have also improved," Tanenbaum asserts, "in every city of the United States, there is now a network of friendly relationships between Catholic bishops, nuns, priests and lay people and their Jewish friends and neighbors working together. It is a virtual revolution in mutual esteem," he declares, "and none of it came easy. It took a lot of work by both the American Jewish Committee and the Anti-Defamation League leadership. Those gains, of immense importance, are simply too precious to throw away."

To preserve the progress, key leaders from the two communities have undertaken a series of joint meetings "to contain the damage," as one participant phrased it. Some have been highly publicized, such as the July 9 gathering in New York between Vatican Secretary of State Cardinal Agostino Casaroli and the International Jewish Committee on Interreligious Consultations (IJCIC) on which Tanenbaum sits.

But the more important progress has been achieved at quiet, unreported sessions, such as a July 20 conference in the Washington offices of the U.S. Conference of Bishops. During that meeting of three leading rabbis and three Catholic officials, "the issue of damage control was given a much higher priority," according to a source with knowledge of the meeting. The six leaders agreed on "several joint programs to take place <<ital>>

CUTTING EDGE #94...Time Running Out on Pope Visit... 1650 words

by Edwin Black/International Features

3-3-3 after the Pope's visit to dramatize the continuing strength of Catholic-Jewish solidarity," the source revealed. The group also agreed that the key to solving the current crisis rests in the hands of the Vatican, not American Catholics.

Even as the July 20 Washington meeting was underway, Rabbi Tanenbaum was in Rome for a meeting with a high Vatican official, attempting to salvage the scheduled September 11 Miami meeting with Jewish leaders. Clearly, the church hierarchy was willing. From the outset, Vatican officials went out of their way to accord Tanenbaum an enthusiastic reception. On short notice, schedules were changed to receive him, and everywhere the rabbi was greeted with sincerity. "I was very impressed by their responsiveness," recalls Tanenbaum. But Tanenbaum did not fail to clearly enunciate Jewry's continuing objections, beginning with the Waldheim meeting.

Armed with a just completed Austrian poll, Tanenbaum declared that anti-Semitism had virtually doubled in Austria to 24% of the populace as a direct result of John Paul's meeting with Waldheim. "That's the consequence of these kinds of meetings," Tanenbaum told his counterparts.

Church officials explained that they too are uncomfortable with the Waldheim meeting, distressed by the new Austrian poll and in general frustrated by the implications of the whole affair, according to sources briefed on the meeting. In defense, the Vatican stressed however that the Pope did not request the meeting. Waldheim pressed for a private audience on three separate occasions, exploiting the Vatican's stated policy of

CUTTING EDGE #94...Time Running Out on Pope Visit... 1650 words

by Edwin Black/International Features

4-4-4 granting a private audience to any democratically elected head of state. When the Pope continued to refuse, the Austrian government notified the Holy See that it was "holding the Vatican to its stated policy," a source explains.

But Vatican sources add that pressure or not, they have no evidence that Waldheim "personally pulled a trigger or killed anyone himself." It is learned that Church officials have reviewed files of the Yugoslav war crimes commission and United Nations archives, but have been denied access to the U.S. Justice Department files that prompted Attorney General Meese to place Waldheim's name on the "watch list."

Unwilling to accept the Vatican's rationale, Tanenbaum reminded Church officials that the Pope also met with deposed Uganda dictator Idi Amin, and PLO chairman Yassir Arafat. To this, Vatican officials replied that Amin was a head of state, and Arafat was the head of a giant organization who was urged to abandon terrorism and seek peace in the Mideast. "The upshot from the Vatican's view," said a source familiar with the meeting, "is this: what is past is past-- it happened. Now we must deal with the Pope's upcoming visit to America."

That visit has the Holy See clearly worried. A gamut of protesters from TWA stewardesses to gays and radical nuns plan to picket his tour. Charges of insensitivity to the Holocaust and a boycott by Jewish leaders "is simply something the Vatican wants very much to avoid," explains Tanenbaum. Moreover, continues Tanenbaum, "the Pope genuinely wants to communicate his feelings of friendship for the Jewish people." As a Vatican official

CUTTING EDGE #94...Time Running Out on Pope Visit... 1650 words

by Edwin Black/International Features

5-5-5 expressed it in Rome shortly after his meeting with Tanenbaum, "The Holy Father is anxious that his meeting with the Jewish community in America go forward in a fruitful and friendly manner. It is very important."

Tanenbaum told his hosts that if they were sincere, "something will have to be done to clear the air." Four ideas emerged:

1) A Holy See meeting between His Eminence and Jewish leaders prior to the American visit could settle issues. But this seemed remote given the difficult summer schedules of both the Jewish and papal officials needed to coordinate such an event.

2) A sincere meeting with John Paul II might take place in Manhattan, which Tanenbaum described as "a city of Jewish strength and honor" and far more meaningful than any Miami ceremony. This would require adding a city to the Pope's itinerary, which itself would be deemed an important gesture. Hope was held out for this possibility.

3) If time did not permit a meeting before or during the Pope's tour, a commitment to a later meeting with Jewish leaders would also allay concerns. This option also seemed possible.

4) The most likely possibility discussed however was "the issuance of a comprehensive statement unambiguously declaring the Pope's view about the Nazi perpetration of the Holocaust," according to Tanenbaum. "The statement would include a clear understanding that the Holocaust is unique to the Jewish people, and that they were the sole proposed victims of the Final Solution. Tanenbaum remarked, "There seems to be some question of

CUTTING EDGE #94...Time Running Out on Pope Visit... 1650 words

by Edwin Black/International Features

6-6-6 the Pope straddling the fence on this issue." Vatican sources did not indicate whether such a statement could come about as an encyclical, as part of a speech, a letter or even as informal remarks. Tanenbaum commented that if the Pope felt a statement was appropriate, "how he does it of course totally up to him. It is his problem, and he has to solve it."

Concern arose in some Jewish quarters that Tanenbaum was presenting the Vatican with conditions. "No," replies Tanenbaum. "These ideas first arose out of the July 9 meeting with Cardinal Casaroli. He asked, 'what do you think might be helpful?' and these ideas emerged from the give and take. Under no circumstances are we dictating solutions, only discussing ideas. In fact, throughout, we have avoided even proposing what they should do because it must come from them."

But some Jewish leaders also expressed concern that Tanenbaum despite the best of intentions might foster the belief that the Jewish community was "monolithic" and that negotiations with a single representative could bind millions of diversely thinking Jews. "I respect Rabbi Tanenbaum," asserts Anti-Defamation League national chairman Burt Levinson, reached at his Los Angeles office. "But the ADL has not given him a license to negotiate on our behalf, nor has American Jewry appointed him their sole representative. None of these four conditions or terms have been discussed with us in advance."

Rabbi Tanenbaum is international director of the American Jewish Committee. But he explains that when dealing with the Pope's visit and when talking to the Vatican, he is functioning

CUTTING EDGE #94...Time Running Out on Pope Visit... 1650 words

by Edwin Black/International Features

7-7-7 as a member of IJCIC, the body organized Jewry has indeed appointed to oversee Jewish involvement with John Paul's visit.

Levinson nonetheless made clear that while the ADL still plans to boycott the Miami event, if the Pope indeed offered a gesture to the Jewish people "by agreeing to the four ideas Rabbi Tanenbaum has discussed-- or indeed any other ideas they may think appropriate-- this would address our pain as a community, and then we would be happy to go forward with the meeting."

Yet Levinson stressed that the ADL's final decision will be made by the organization independently-- regardless of what the Pope does or doesn't do about the Waldheim affair. Speaking compassionately for reconciliation, Levinson declared, "Should I brush aside the Pope's proven love and respect for the Jewish people because of what he did with Waldheim? I have to look at what he has done, including his courage and compassion for Jews during the Holocaust. The Catholic Church indeed needs to provide us with some solace, but the ADL will evaluate that by itself."

Tanenbaum however insisted that any decision would be made in the month of August to avoid a "last minute" boycott. "Unless the clarification we seek comes this month," said Tanenbaum, "the whole question of Miami seems off."

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Edwin Black's weekly syndicated column is published by Jewish newspapers in 50 cities throughout the United States and Canada.

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International Features

Sensitivity

Should the Pope meet
with Jewish leaders here?



John Paul II

The Vatican is hardly unaware of the Waldheim problem. When Vatican Secretary of State Agostino Cardinal Casaroli met here earlier this month with Jewish leaders, he pointed out that the Pope has condemned Nazism on

many occasions. But that unusual meeting came together only after John Paul II's audience in June with former Nazi Kurt Waldheim, the recently elected president of Austria.

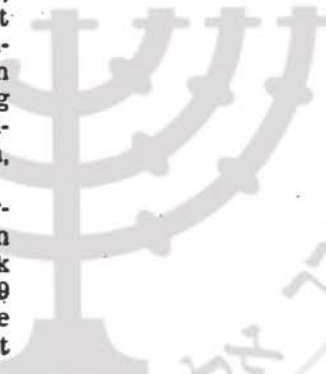
Yet more needs to be done. Different perceptions of that meeting's significance can still add to misunderstanding. A New York Newsday survey revealed that in the city 89 percent of the Jews polled disapproved of the Waldheim audience; by contrast, 49 percent of city Catholics approved of it.

That Waldheim audience must not be allowed to turn into an even bigger problem. Rabbi Marc Tanenbaum, an American Jewish Committee official, proposes that the Vatican add New York to the Pope's itinerary when he visits the U.S. this September for the purpose of meeting with top Jewish leaders. Not a bad idea. New York, as the center of the U.S. Jewish community, would in fact be an ideal place for Jewish leaders to discuss with the Pope their concerns. Indeed, agreeing to such a session in New York, a stop not now on the Pope's nine-city itinerary, would itself be a significant gesture that could immediately help dissipate the cloud hanging over Vatican-Jewish relations.

But if a New York meeting is not possible, perhaps some other gesture might suffice.

One possibility: a new Papal pronouncement on the Holocaust, anti-Semitism and perhaps even Catholic-Jewish relations — if only to restate the Vatican's position on such matters. Whatever the method of communication, the Vatican should be able to find a way to make certain that its position on these delicate matters is widely understood.

AMERICAN JEWISH
HIVES



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The Rabbi and the Vatican

Marc Tanenbaum, who has devoted his life to better understanding between Jews and Catholics, hopes to persuade the Pope to do some fence-mending in New York

By David Firestone

THE MAN walking through the ornate corridors of the Vatican last week was a rabbi from New York, but judging from the reception he got, one might have thought he carried a diplomatic passport from a superpower.

"I was received with a great deal of seriousness," said Rabbi Marc Tanenbaum, somewhat sheepishly. "People changed their schedules within 24 hours to meet me. Cardinals came out of meetings to say hello and greet me. I almost felt as if I were the foreign minister of the Jews being received there."

In fact, Tanenbaum is director of international affairs for the American Jewish Committee, but by virtue of the preeminent position he has held for 20 years in fostering better relations between the Jewish community and the Christian world, the *de facto* ambassadorial status conferred by the Vatican is understandable. Tanenbaum was meeting secretly with Catholics in the 1950s, when such contacts were forbidden, and he continues to be a prominent voice of establishment American Judaism when the two religious groups have a falling out.

Tanenbaum visited the Vatican last week to help repair the damage caused when Pope John Paul II met in June with Austrian President Kurt Waldheim, who has been accused of committing Nazi war crimes. Tanenbaum told Vatican officials that the Pope should stop in New York on his upcoming American tour to meet with Jewish leaders, or barring that, should at least make a major speech about the Nazi Holocaust and anti-Semitism.

The recognition accorded Waldheim by the Pope, Tanenbaum said yesterday, was virtually a personal blow against the work that he and other Jewish leaders have done in promoting a dialogue between Catholics and Jews.

"I have devoted literally all my professional life to helping overcome misunderstanding, to building a mutual respect and a mutual caring for one another, and I'm very proud of that record. I think the anger and the feeling of distress over this meeting is so intense precisely because we have become accustomed to the fact that Catholic-Jewish relations are generally very positive and very trusting. When it happened, without any advance notice, there was almost a sense of violation."

The high expectations in the interfaith relationship are quite recent, however. Before the Vatican II council in 1962-65, Catholics were forbidden from engaging in ecumenical dialogues with Jews or Protestants, and Jews were still officially described in Catholic history books as the killers of Jesus. Tanenbaum was the only Jewish representative to that council, which resulted in the 1965 Vatican Declaration on Non-Christian Religions, which denounced anti-Semitism and banned the Christ-killer charge.

"It was one of the great historical experiences of my life," he said. "I literally felt myself participating in a dramatic change in the 2,000-year-old



Rabbi Marc Tanenbaum, *de facto* ambassador to the Vatican

'There was greater progress made in twenty years since the close of Vatican Council II than has taken place in the last 2,000 years.'

relationship between the Catholic church and the Jewish people. And as I have repeatedly said and written, there was greater progress made in the past twenty years since the close of Vatican Council II than has taken place in the last 2,000 years."

A virtual explosion of dialogue and good feeling between Catholics and Jews followed the declaration, and Tanenbaum, who was then director of the committee's department of interreligious affairs, began traveling to virtually every major American city to

get the two groups talking to each other and learning about each other. He worked with Christian leaders to revise their textbooks, and tried to heal the rift that developed between blacks and Jews in the late 1960s.

It is that sense of repairing, of working diplomatically and not confrontationally to address grievances, that has set Tanenbaum, 61, and the establishment organizations such as the American Jewish Committee and the Anti-Defamation League apart from the more activist Jewish groups. Tik-

kun Magazine, a liberal Jewish bi-monthly published on the West Coast, recently announced plans to organize demonstrations against the Pope when he arrives, a tactic that Tanenbaum criticized.

He noted that black Christians in South Africa have insisted the Pope not visit their country on his trip to the continent next year because he met with South African President P.W. Botha in 1984.

"Look how civilized the Jewish response is in comparison with that," Tanenbaum said. "We are not saying he has no right to come to America because of Waldheim. Apartheid is a horror, but the Nazi Holocaust was a massive human tragedy in which six million people were destroyed. Yet Jews are still prepared to talk to him, which says something about the civility and rationality of the Jewish response to this. Jews do not want to jeopardize the very good relationships which have developed between the 52 million Roman Catholics in America and the Jewish community."

There has been criticism in the Jewish community, however, over the seeming need to seek approval from Christian denominations. In last week's issue of the *New Republic*, Leon Wieseltier, the magazine's literary editor and a scholar of medieval Judaism, wrote that it was "disgraceful" of some Jewish leaders to seek an affirmation of Judaism's validity at a recent convention of the United Church of Christ.

"Sometimes the attempt to find common ground becomes rather undignified," Wieseltier said in an interview yesterday. "No self-respecting Jew should care less about what the Pope thinks. Considering the long history of Christian persecution of Jews, the Catholic Church in particular does not have a brilliant record of caring much about what the Jewish community thinks."

Wieseltier said he was not being critical of Tanenbaum, but of the condescension by some Christians toward Jews.

Tanenbaum, however, said such a belief ignored the historical importance of the transformation in Christian attitudes. Growing up in Baltimore, the son of Orthodox immigrants from the Ukraine, he said he frequently heard the story of how his father's brother, Aaron, was forcibly drowned by a Christian mob in the Ukraine that had been inflamed by a Russian Orthodox priest's Good Friday sermon against the Jews. And in lesser forms, overt discrimination continued in the United States, he said.

"It's because of the work of what we so-called establishment institutions have done over the past forty years in removing anti-Semitic barriers and discrimination that Jewish kids, thank God, today are free to go to any major college or university, and are able to get jobs without discrimination in executive suites all over America. It's these institutions that did that."

"We're not asking for gratitude, because it's been our moral obligation, our duty. But nor do we ask that we be condemned or rejected for having worked so effectively for their benefit." ■

NEWSDAY, WEDNESDAY, JULY 29, 1987

NY Part II/3

Vatican, U.S. Jewish Leaders to Meet in Rome

'Substantive' Discussions This Month to Include Waldheim Affair, Other Tensions

By Laura Sessions Stepp
Washington Post Staff Writer

The Vatican has moved to repair Catholic-Jewish relations, which have eroded since Kurt Waldheim, the accused Nazi who is president of Austria, visited Pope John Paul II in June.

Cardinal Jan Willebrands, head of the Vatican Commission for Religious Relations with the Jews, late Tuesday invited American Jewish leaders to a "substantive" meeting with the pontiff in Rome later this month, before the pope's scheduled visit to the United States in mid-September.

Willebrands extended the invitation by telephone to Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations, according to Jewish officials.

Waxman yesterday called a meeting of Jewish officials who voted to accept the invitation, although two Orthodox leaders abstained.

"This represents a significant breakthrough in our tensions," said

Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee and a principal figure in recent negotiations with the Vatican over the Waldheim meeting.

That meeting drew a storm of protest from Jewish leaders around the world. Because of his alleged Nazi past, Waldheim has been barred from visiting the United States.

Tanenbaum, a major figure in Catholic-Jewish relations for decades, characterized the meeting with John Paul II as "unprecedented." Meetings between pontiffs and Jewish leaders are rare and almost exclusively ceremonial, he said.

At this one, the Vatican has committed itself to "substantive discussions" on issues relating to the unique suffering by the Jews during the Holocaust, Tanenbaum said.

The pope's invitation was seen as a major concession to Jewish leaders and American Catholic bishops who had pressured the Vatican for a meeting to clear the air prior to the papal visit.

Since the Waldheim controversy erupted in late June, the bishops had been working to smooth over relations, according to Russell Shaw, spokesman for the National Conference of Catholic Bishops. The invitation, Shaw said, "is a testimony to our good faith and good will toward the Jewish community."

During the pope's U.S. visit, John Paul II and Jewish leaders originally were scheduled to meet on Sept. 11 in Miami. But after the pope held his private meeting with Waldheim, leaders of several Jewish organizations said they would boycott the Miami meeting.

Tanenbaum said he expects the Miami meeting will take place if Jewish leaders can persuade the pope to issue a declaration following their summit in Rome. That statement, Tanenbaum said, should make clear the pope's feelings about the Holocaust and the suffering endured by the Jews during the 1930s and 1940s. Tanenbaum said Jewish leaders also will ask the pontiff to address the problem of in-

creased incidences of anti-Semitism that Tanenbaum said have occurred, notably in Europe, since the Waldheim affair.

The Jewish leaders' meeting with the pope, expected to be about an hour long, will follow a daylong discussion on Catholic-Jewish relations with Cardinal Agostino Casaroli and his staff, according to Tanenbaum.

The rapprochement evident in yesterday's events began in New York in early July, according to Tanenbaum, at a hastily scheduled meeting between Casaroli and four Jewish leaders, including Waxman and Tanenbaum.

During that discussion, Jewish leaders explained to Casaroli what an "incredible offense" it was to them that the pope would meet with Waldheim and make no reference to the Holocaust, Tanenbaum said. They told Casaroli that sometimes John Paul II shows great sensitivity to the Jews' suffering during World War II and that at other times, he seems to ignore it, as in his visit earlier this year to the Majdanek labor camp in Poland.

w Post 8/16/87

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Week of July 27, 1987

ESSAYS IN THEOLOGY

"The Pope and Waldheim"

By Richard P. McBrien

Pope John Paul II should not have granted an audience to Austrian President Kurt Waldheim, the exculpatory arguments of some fellow Catholics notwithstanding.

First, the visit had nothing to do with pastoral ministry. Mr. Waldheim did not ask for the sacrament of reconciliation, and if he had, he could have been referred to a competent confessor in Austria.

Secondly, the pastoral office of pope doesn't require him to see everyone who happens to request an audience. Indeed, Pope John Paul II has been discriminating in the past. He refused to see Father Hans Küng following Küng's censure by the Vatican in 1979, and he also declined Archbishop Raymond Hunthausen's request for an audience until after Hunthausen had accepted the Vatican's terms for the full restoration of his episcopal authority in Seattle.

Thirdly, the Pope isn't required by diplomatic law to receive every head of state who seeks an audience, and surely he is not required by any religious mandate. The Pope is a state leader himself only by an accident of history.

Theologically and pastorally, it would probably be better if he weren't a head of state, and for the very same reasons that he

himself has ordered priests and nuns to resign from their political offices.

The Pope, like every priest, is preeminently a moral leader. As such, moral considerations must always outweigh political and diplomatic considerations.

Ironically, the Jewish community has made the moral argument against the Waldheim audience in Catholic terms, that is, in terms of symbolism and memory.

Even if Kurt Waldheim does not represent the worst of the Nazi era, he has nonetheless become a symbol of that terrible era, "the ultimate symbol of denial and evasion" (Open Letter from the American Jewish Congress to Pope John Paul II).

Catholicism is a religion of symbolism. It is rooted in the principle of sacramentality: the divine is embodied and at work in the human, the infinite in the finite, the holy in the profane, the spiritual in the material, and so forth. As the Protestant theologian Paul Tillich used to insist, nothing is "just a symbol."

Beyond its symbolism, our Jewish brethren have argued, the Waldheim audience offended against humanity's collective need to remember. Catholicism, too, is defined by its ritual commitment to the memory of Jesus' death and resurrection. At the Last Supper, Jesus asked his disciples to "do this in memory of me." To forget is to betray the faith.

The "most sacred command of our generation" is indeed "not to forget how silence became indifference, indifference became

complicity, and finally turned into a nightmare of slaughter for millions upon millions" (Open Letter).

Those of us whose hands are not completely clean are especially obliged to remember. To forget is to remain in guilt, and then to compound it.

Why, then, should the Pope have acted with such apparent insensitivity, and so soon after his triumphant third visit to Poland? And how is it that the Vatican could have been "surprised and grieved" by the reaction to the audience?

This isn't the first time that papal aides have miscalculated public reaction. The advisors who encouraged the Pope to go forward with the Waldheim visit apparently were the same people who also encouraged him to try to bring the Jesuits under direct papal control, to restrain the Brazilian hierarchy, to rein in American religious women, and to strip Archbishop Hunthausen of his pastoral authority. In each instance, the Vatican had to retreat from its original course.

But the Waldheim audience is a fait accompli. And some Catholics are now saying that perhaps the Jews are too sensitive anyway and that they give no credit for the efforts of our Church--yes, even of Pope Pius XII--on behalf of the victims of Nazi barbarism. Perhaps on both counts. But only perhaps.

The Holocaust itself is not a "perhaps." And whatever the actual record of the Vatican and the Catholic Church generally during the Nazi era, no one could reasonably describe that record as courageous, forthright, or prophetic.

The Waldheim audience has left many Catholics echoing the reaction of Cardinal Albert Decourtray, of Lyons, France: "I am still trying to understand the reasons for this visit, but I must say that I have not understood."





3339 MASSACHUSETTS AVENUE, N.W.
WASHINGTON, D. C. 20008-3687

APOSTOLIC NUNCIATURE
UNITED STATES OF AMERICA

No. 2783/87/5

June 22, 1987

This No. Should Be Prefixed to the Answer

Rabbi Marc H. Tanenbaum
Director, International Relations
Institute of Human Relations
165 East 56th Street
New York, NY 10022-2746

Dear Rabbi Tanenbaum:

In the absence of the Apostolic Pro-Nuncio, permit me to respond to your cordial and informative letter of June 19th.

First of all, allow me to thank you for your constructive efforts to deal temperately with the regrettable controversy surrounding the upcoming visit between the Holy Father and the President of Austria. Underlying all of this tension is our hopeful prayer that the blessed and welcome progress made in understanding and friendship between Catholics and Jews over the past years will not be damaged.

Secondly, please be assured that the sentiments of the American Jewish community have the deep respect of the Holy See, and that we here at the Nunciature have given your statement careful study. While we obviously will not agree with some of your proposals and conclusions, we still revere them and appreciate their sincerity and cogency.

Specifically, Rabbi Tanenbaum, you ask for a meeting with the Apostolic Pro-Nuncio "for the purpose of discussing our profound concerns over the meeting with Pope John Paul and Dr. Kurt Waldheim . . ." Since we have nothing to add to the official position of the Holy See as expressed within the enclosed communique, and since we feel that we are already doing our best to communicate the sentiments of the American Jewish Community to the Holy See, we ask your understanding that we do not see any constructive purpose in such a meeting at this time.

You also asked us to relay to the Holy See your petition for a meeting with Pope John Paul II prior to his pastoral visit here in September. In your letter, you indicated that the purpose of such an audience would be ". . . to discuss a number of basic issues on the Catholic-Jewish agenda" It would help us in our transfer of this request, Rabbi, if you would kindly elaborate in writing the precise nature of these "basic issues".

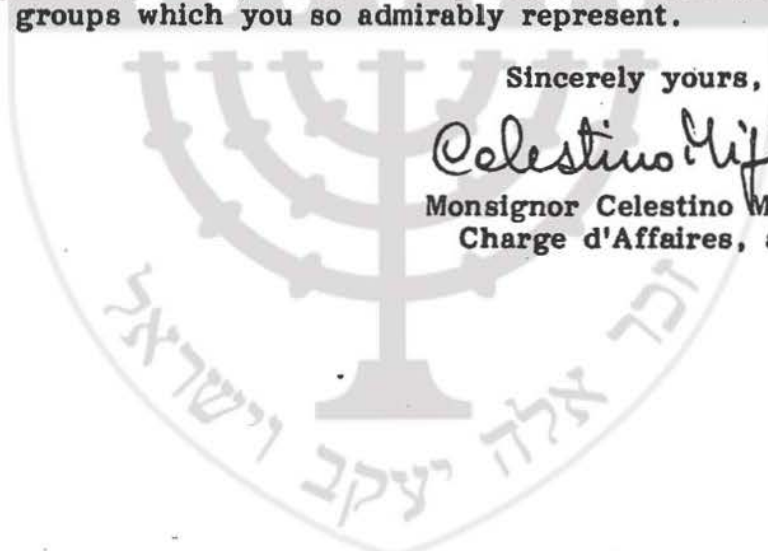
Might we suggest that, if you do feel a meeting between Catholic and Jewish leaders would be valuable, you would make such a proposal to either John Cardinal O'Connor, the Archbishop of New York, or the Most Reverend John L. May, the Archbishop of St. Louis and the President of the National Conference of Catholic Bishops. Matters in reference to the upcoming visit of His Holiness to the United States, as well as those concerning friendship between Catholics and Jews in this country, would be much more prudently and effectively dealt with by these two leaders.

I again express my respectful gratitude to you and to the esteemed groups which you so admirably represent.

Sincerely yours,

Celestino Migliore

Monsignor Celestino Migliore
Charge d'Affaires, a.i.



FOR IMMEDIATE RELEASE

On Saturday morning, June 20th, the Holy See's Press Office released the following communique concerning the forthcoming visit of the Austrian President, Kurt Waldheim, to the Vatican:

1. It is both surprising and profoundly saddening that the announcement of the visit of President Kurt Waldheim to the Holy Father should lead some to express, rather clearly and loudly, questions or doubts about the esteem and respect of the Pope and the Holy See towards the Jewish people and, in particular, about the position of the Jewish people regarding the inhuman persecution which struck them.

Less than two months ago, during Pope John Paul's pastoral visit to the Federal Republic of Germany, the international news media gave ample and fair coverage to the homilies and speeches in which the Holy Father -- especially in those honoring the three great figures of Edith Stein, Rupert Meyer and Cardinal von Galen -- condemned "the folly of a cruel racism" and repeated his most profound hatred for the extermination camps in which millions of Jews, along with many others, were sacrificed.

Again on Sunday, last June 14th, speaking in Warsaw to representatives of the Polish Jewish community, the Holy Father recalled "the terrible reality of the extermination" of their nation, and he spoke these words: "The nation of Israel, today perhaps more than ever before, finds itself at the center of the attention of the nations of the world. First of all, because of this terrible experience. Through this experience you have become a great voice of warning for all of humanity, for all nations, for all the powers of this world, for all systems and for every single person."

2. At the same time, the respect and esteem which the Holy See is bound to have towards every other people or nation is also evident. This is so in the present case concerning Austria which is an ancient and noble Catholic country which, for centuries, has been linked to the Holy See by cordial relations.

Last year the Austrian people democratically elected as President of the Federal Republic Mr. Kurt Waldheim. Mr. Waldheim had previously served two terms in the high ranking office of Secretary General of the United Nations in New York. Election to such an office requires the previous agreement of the five permanent members of the Security Council of the United Nations. While in that position, Mr. Waldheim performed many missions of great

responsibility for peace and international cooperation.

The Austrian President had officially expressed the desire to undertake a state visit to the Holy Father as head of the Federal Republic. Acceding to this request, the Holy See understood that it was fulfilling its responsibility stemming from diplomatic ties with Austria.



THE POPE AND WALDHEIM

by Marc H. Tanenbaum

Two weeks ago, the Pope won international acclaim for courageously challenging the Polish Communist regime for its repression of human rights and its denial of social justice. Within a week of his triumphal return to Rome, the Holy See announces that the Pope will receive Kurt Waldheim whose Nazi past violates every basic value the Pontiff was heroically defending just days before.

What are we to make of this apparent moral schizophrenia? Is this a replay of the foreign policy of Pope Pius XII and the Vatican during the 1930s? The obsessive (but justified) anti-Communism of Cardinal Pacelli led him to bring off the signing of a Vatican concordat with Adolf Hitler (never justified) on the principle that Bolshevism is a greater threat to the Church than Nazism. Is Pope John Paul II making a statement that he repudiates unequivocally Communist oppression of human liberties but that he is willing to close his eyes to what Waldheim represents -- the acquiescence of a Catholic communicant with the most brutal totalitarian regime in human history?

This Waldheim episode is all the more troubling to the Jewish people in light of the Pope's earlier visit to the Federal Republic of Germany. During the May trip, he focused much of his attention on the presumed resistance of German Catholics to the Nazis. And, as everyone knows, he began the beatification procedures of the much-publicized Jewish-born Carmelite nun Edith Stein, Father Rupert Meyer, and Cardinal von Galen. Obviously it was his prerogative to do so.

But the crucial moral issue, as Il Messaggero, the Italian newspaper was later to comment, was not what the Pope said in Germany, but what he left unsaid. What the Pope left unsaid was that the German Catholic church and millions of her faithful communicants were guilty of massive conformity to the Nazi regime. A Catholic scholar, Dr. Gordon Zahn, in his study, "German Catholics and Hitler's Wars," makes that judgment in unambiguous terms:

"The German Catholic who looked to his religious superiors for spiritual guidance and direction regarding service in Hitler's wars received virtually the same answers he would have received from the Nazi ruler himself."

Even more compelling is the fact that the German Catholic Bishops themselves have been struggling in recent years to face the terrible truths of that horrendous history in ways that Pope John Paul II now appears to revise. "Our country's recent political history," the German bishops stated in a 1975 pastoral letter, "is darkened by the systematic attempt to wipe out the Jewish people. Apart from some admirable efforts by individuals and groups, most of us during the time of National Socialism formed a church community preoccupied with the threat to our own institutions. We turned our backs to this persecuted Jewish people and were silent about the crimes perpetrated on Jews and Judaism. ...We feel particularly distressed about the fact that Christians even took an active part in these persecutions. The honesty of our intentions to renew ourselves depends on the admission of this guilt, incurred by our country and our church."

The meeting this week between the Pope and Waldheim could betray those honest intentions and ^{may well} ~~can only~~ give a wrong message to young German and Austrian Christians who want to face that bitter past, not deny its reality.

*Rabbi Tanenbaum, Director of International Relations of the American Jewish Committee, is an expert on Vatica-Jewish relations. He was the only Rabbi present as guest observer at Vatican Council II.

rpr

THE AMERICAN JEWISH COMMITTEE

date June 25, 1987
to Marc
from Rita
subject PLEASE-----

DO NOT FORGET TO ASK LEO NEVAS TO CHAIR MONDAY'S MEETING.....



JEWISH BULLETIN

Vol. 136, No. 25

JULY 10, 1987

Price \$505

Mayor to host fund-raiser for pope, despite Waldheim

By PEGGY ISAAK GLUCK
Of the Bulletin Staff

Mayor Dianne Feinstein plans to hold a fund-raising reception at her home Thursday, July 23 for Pope John Paul II's visit to San Francisco in September despite the Holy See's audience with Austrian President Kurt Waldheim June 25.

Ironically, Feinstein, who is Jewish, was one of three U.S. mayors and eight members of Congress who launched a national petition drive last week protesting the pope's audience with Waldheim and urging the Vatican to recognize the state of Israel.

The Austrian president has been banned from entering the United States because of his history of alleged war crimes as a Nazi officer in World War II.

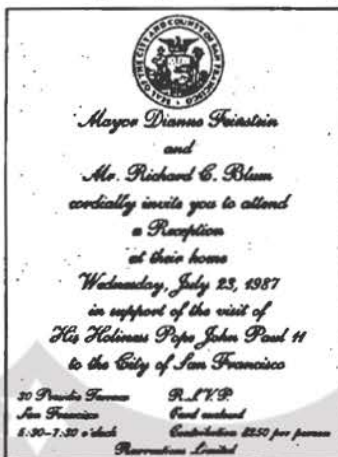
The mayor explained that she agreed to host the \$250-per-person fund-raiser — which will help offset costs being incurred by the Archdiocese of San Francisco for the pope's visit — before the Vatican announced the meeting between the pope and the former U.N. secretary-general, whom she referred to as a "redoubtable character."

She explained that she did not cancel the event because the pope's scheduled trip to San Francisco Sept. 17-18 "is a major visit to the city," and because "when I give my word, I keep my word."



Mayor Dianne Feinstein
...on firing line

Nonetheless, at least one prominent Jew has declined to serve on the San Francisco papal welcoming committee because of the pope's meeting with Waldheim. In addition, a number of Bay Area Jewish leaders who were invited to the event at Feinstein's home have said they will not attend because of the Waldheim affair — although they



Mayor's invitation erroneously says reception date is Wednesday, July 23 rather than Thursday.

declined to be named in print.

About 1,000 people have been invited to the fund-raiser.

Meanwhile, repercussions from the June 25 meeting between the pope and Waldheim continued to be felt throughout the Jewish world this week, with indications that the issue will intensify as the pope's seven-day visit to the United States

Sept. 11 nears.

Among recent developments:

- The Most Rev. John Quinn, archbishop of San Francisco, met with local Jewish representatives June 27 and promised he would relay to the Vatican the strong sentiment they expressed on behalf of the Jewish community. Rita Semel, executive director of the Jewish



Pope John Paul II
...to visit S.F. in September

Community Relations Council of San Francisco, the Peninsula, Marin and Sonoma Counties; Rabbi Malcolm Sparer, president of the Northern California Board of Rabbis; and Larry Myers, president of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties, all in-

(See FEINSTEIN, Page 32)

PAGE 32

THE NORTHERN CALIFORNIA JEWISH BULLETIN

JULY 10, 1987

Feinstein to host \$250-per-person papal fund-raiser

(Continued from Page 1)

icated after the meeting that they were impressed with the archbishop's sensitivity and understanding.

- JCRC chairman Andrew Colvin sent a letter to the Papal Nuncio, the Vatican's U.S. representative in Washington, D.C., protesting the Waldheim meeting. The Nunciature replied that "we are trying our best to convey to the Holy See the feelings of the American Jewish community."

- Tikkun magazine, a national progressive Jewish journal published in Oakland, has called for nationwide demonstrations against the pope during his visit to the United States.

- A planned meeting Sept. 16 in Los Angeles between the pope and religious leaders may be boycotted by rabbis and Jewish leaders who had been invited, according to Rabbi Alfred Wolf, rabbi emeritus of Wilshire Boulevard Temple and coordinator of the meeting. "There has been no decision, except the consensus seems to be that if there is no satisfactory response from the Vatican, it will be difficult [for Jews] to participate in a meeting here," he told the Jewish Bulletin.

- The American Jewish Congress has said it will not participate in a meeting between the pope and Jewish leaders in Miami Sept. 11. While other national Jewish organizations still have not announced whether they will be present, they have asked for an earlier, more private meeting with the pope to discuss the Waldheim audience.

San Francisco's mayor and Jewish leaders said the controversy was especially sensitive here, where there has been a strong bond between the Catholic Church and the Jewish community. "In our city," said Feinstein, "leaders of the Catholic and Jewish communi-

ties have worked together" for many years on issues of mutual concern.

Several Jewish members of the papal welcoming committee cited the ties between those two communities as the reason they are working with the mayor on behalf of the pope's visit.

For example, Eugene Friend, the commissioner of San Francisco Parks and Recreation and a trustee of the Jesuit-sponsored University of San Francisco, said that while he strongly disagreed with the pope's meeting with Waldheim, the "excellent relations between the Jewish and Catholic communities will be here long after the pope's visit."

Another committee member, Melvin Swig, chairman of the board of directors of USF, concurred, adding that the city's welcoming of the pontiff would be no different than that for any other head of state, including President Reagan.

Declaring that "even though I'm upset that [the pope] saw fit to meet with Waldheim," Swig explained that even if there is disagreement with official policies, "we honor the office."

Two other committee members, San Francisco Airport Commissioner Morris Bernstein and attorney William Coblenz, also expressed concern over the Waldheim audience but said they will continue to serve on San Francisco's welcoming committee.

S.F. Fire Commissioner Henry Berman, however, said he "decided not to be active on the committee because of the Waldheim incident," although, he said, he "probably will help Dianne."

Other Jews serving on the committee are business leader and real estate magnate Walter Shorenstein and investment banker Richard



Kurt Waldheim
...audience angers Jews

Blum, the mayor's husband, whose name also appears on the invitation for the July 23 reception.

The mayor explained that although she endorsed the national petition protesting the Waldheim meeting, she did so mostly because of its call for Vatican recognition of Israel. It would be "a constructive step the Vatican can take to ease a growing sense of alienation in the Jewish community," Feinstein said.

The petition was initiated by the Simon Wiesenthal Center of Los Angeles, and also was endorsed by Rep. Tom Lantos (D-San Mateo) and California State Assembly Speaker Willie Brown (D-S.F.).

Feinstein stressed that the state of Israel, which she visited last year for the first time, remains utmost in the minds of "every Jew in the world, myself included. Therefore, [recognition] is long overdue."

Recognition, she said, would

"send a warm message to the Jewish community, and would put [Waldheim's] visit in context."

The mayor said that if the opportunity arises during the pope's visit, she will press him on the issue.

Concerns within the mainstream Jewish community have not focused recently on recognition, a long-standing sore point, but on the pontiff's audience with Waldheim, which representatives nationally have labeled a blow to Catholic-Jewish relations.

Those relations also were discussed at the June 27 meeting with Quinn, Semel, Sparer and Myers. At that session, the Jewish representatives cited as concerns:

- The recognition given to Waldheim by the pope in what they said was a "warm and laudatory fashion" as opposed to his reception of other world leaders of whom he disapproved;

- The lack of response from the Vatican to the request for a meeting with Jewish leaders prior to his U.S. tour; and

- The dismay of Holocaust survivors who interpret the action as another instance of indifference and insensitivity by the non-Jewish community, overshadowing a service of commemoration for the Holocaust held by the Archdiocese of San Francisco earlier this year, believed to be the first in the country by such a Catholic body.

Colvin's letter to the Papal Nuncio contained sentiments similar to those brought to Quinn. The reply from Washington, which cited that Holocaust service, read, in part, that "underlying the tension is our prayerful hope that the current regrettable controversy will not damage the friendship and understanding between Catholics and Jews... in San Francisco."

According to Michael Lerner of Oakland, Tikkun magazine's editor, however, meetings or letters between Jewish and Catholic representatives are not the answer. Demonstrations are the only means of sending a message to the pope, he said.

"It would be a tragic error for American Jewry if we fail to greet Pope John Paul's September visit with massive demonstrations in the street," Lerner insisted.

"American Jews must transcend this orgy of civility and bear witness in a more fitting way to the six million of our brethren murdered — by publicly expressing our anger at the outrageous act through which the pope publicly legitimized Waldheim's presidency."

The purpose of the protests, according to Lerner, would be to demand that the Vatican demonstrate its respect for the Jewish people by recognizing the state of Israel, giving a full account of the Catholic Church's role during the Holocaust from parish to Vatican, and implementing a massive re-education program in the church regarding its role "in generating and sustaining anti-Semitism."

Included in the church's response, he said, must be "an unambiguous statement of apology and penance to the Jewish people."

His Excellency
Archbishop Pio Laghi
Apostolic Nunciature
3339 Massachusetts Ave., N.W.
Washington, D. C. 20008

Dear Archbishop Laghi,

In response to the thoughtful suggestion of Monsignor Celestino Migliore, Charge d'Affaires of the Apostolic Nunciature, we take the liberty of presenting to you our formal request for an audience at any early date with His Holiness Pope John Paul II.

We would be grateful if you would communicate our request to the appropriate authorities in the Holy See.

The purpose ~~of this request~~ for such an audience grows out of the need for a substantive discussion of several issues in Catholic-Jewish relations whose importance have been underscored by the recent controversy resulting from the audience granted by the Pope to Dr. Kurt Waldheim, president of Austria.

Among the questions which we wish to discuss and seek clarification are the following:

1) Is it possible to devise a method for advance communication between the Holy See, the appropriate Vatican secretariats, and the International Jewish Committee for Interreligious Consultations in order to avoid misunderstanding and public confusion when difficult, potentially conflictual problems emerge?

While respecting completely the autonomy of the Holy See as well as our own autonomy as independent bodies, it seems evident that advance knowledge of such events as the Waldheim audience might have allowed to ~~consult~~ consult together in a way that could have led to a ~~different~~ different decision. Failing that, a better shared interpretation could have been developed for the benefit of everyone.

2) Are there significantly differing interpretations emerging between the Pope and the world Jewish communities over the events ~~of~~ the Nazi Holocaust and its respective meanings for the Jewish people, the Christian peoples, and the world at large? Is it possible to continue referring to Auschwitz, or Maidanek without concrete reference to the ~~uniqueness~~ uniqueness of the "Final Solution" intended solely for the Jewish people while, at the same time, fully acknowledging the massive horrors suffered by Christians and others?

3) What role can the Catholic Church and the Jewish people play in contributing to the peaceful resolution of the Middle East conflict for the benefit of Jews, Christians, and Muslims? Would ~~not~~ there not be benefit in discussing in an open, noncommittal spirit the critical questions of Vatican diplomatic relations with Israel, the destiny of a unified Jerusalem, and a constructive future for the Palestinian peoples through non-violent means.

4) Is it possible for the Holy See and the International Jewish Committee to cooperate more fruitfully in advancing the cause of human rights, particularly religious liberty and the avoidance of religious intolerance in various parts of the world where such denials of human dignity are increasingly vexing and threatening?

These, we believe, are central questions that we feel the need to discuss with Pope John Paul II in a spirit of respect, friendship and candor.

We sincerely believe that such conversations would help clear the air between us before the Pope's visit to the United States in September.

We appreciate your willingness to forward these thoughts to the Holy See in our behalf.

Respectfully yours,





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Committee**

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June 19, 1987

His Excellency
Archbishop Pio Laghi
Apostolic Nunciature
3339 Massachusetts Ave., NW
Washington, DC 20008

Dear Archbishop Laghi,

I hope this letter finds you in good health. It has been some time since we last met, and I recall with pleasure our last good conversation in Washington.

At a meeting of all the major Jewish religious and communal groups held this morning in New York, I was authorized to write to you with a view toward seeking a meeting with you, or, in your absence, with your deputy next week.

Rabbi Mordecai Waxman, chairman of the International Jewish Committee for Interreligious Consultations (IJCIC), and Rabbi Gilbert Klaperman, president of the Synagogue Council of America, would head a delegation of representative Jewish leaders for the purpose of discussing with you our profound concerns over the meeting between Pope John Paul II and Dr. Kurt Waldheim, president of Austria.

We wish also to apprise you of the desire of all major Jewish groups to arrange an early audience with the Holy Father in order to discuss a number of basic issues on the Catholic-Jewish agenda, including the Waldheim affair.

May we look forward to an early reply to this request?

Respectfully yours,

Rabbi Marc H. Tanenbaum
Director
International Relations

MHT:RPR

cc: Rabbi Mordecai Waxman
Rabbi Gilbert Klaperman

June 21, 1987

THE PAPAL AUDIENCE WITH WALDHEIM - A MOCKERY OF MORALITY

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Official representatives of practically every major Jewish religious and communal organization have been meeting frequently during last week to discuss the decision of Pope John Paul II to receive with full state honors Kurt Waldheim, the unrepentant Nazi who is barred from the United States. I have taken part in all those meetings, and I cannot recall a time when Jewish leaders have been so shocked and distressed.

There is great respect for the Pope among Jewish leaders. Their anger is directed against this incredible decision, not against the person of the Pope. There is also an awareness that Waldheim is not Austria, and that Austria is not Waldheim.

The core of Jewish resentment focuses on the fact that Waldheim has lied about his evil deeds as a Nazi officer for some forty years. No major Western democracy will receive Waldheim, who refuses to acknowledge his participation in Nazi actions in Greece and Yugoslavia that resulted in the death of thousands of Jews and Christians.

Waldheim has relentlessly pressured the Vatican for this audience. He clearly wants to exploit the moral stature of the Pope as a sign that he has won instant absolution for his sinful past, without confessing his sins. Should that happen, it would indeed be a desecration of the memory of every human being, especially the six million Jews, massacred by the Nazis.

Pope John Paul has courageously challenged repressive leaders of Poland, Chile, the Philippines, among others, demanding they turn away from their evil pasts. We would hope he will do no less next Thursday to Kurt Waldheim, the unrepentant Nazi who makes a mockery of every moral principle the Pope and the Catholic Church stand for.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

rpr

FO/SFB

THE AMERICAN JEWISH COMMITTEE

date July 9, 1987
to Geri Rozanski
from Ernest H. Weiner
subject "Visibility" - Phase Two

Phase One, should you be confused on the code, emphasized local programming to gain press attention. Phase Two, through July, will be aimed at "high class and think pieces".

Seriously, Marc's op-ed piece captured the entire op-ed page and is particularly timely in this issue, since our Jewish mayor, Dianne Feinstein, will be hosting a fund raiser on July 23 to defray expenses for the Pope's visit to San Francisco in September (see clips of page 1 story).

Best regards,



enc:

cc: Bert Gold
Marc Tanenbaum ✓
James Rudin
Eugene DuBow
Mort Yarmon

COMMENTARY

Unrepentant Waldheim bailed out of isolation by pope

If one were pressed to summarize the entire furor over the incredible meeting between Pope John Paul II and Dr. Kurt Waldheim into a single phrase, I suggest the following would be close to the mark:

Kurt Waldheim, the unrepentant Nazi officer, hijacked the pope and the Vatican for his own whitewashing purposes.

When Waldheim left Rome two weeks ago after his audience with Pope John Paul II, he is quoted as saying to the press that his meeting with the pontiff was "a much greater success than I had expected."

Waldheim had good reason for feeling jubilant. Despite the year-long controversy over the Austrian president's Nazi past — and his lying about and denying that past for some 40 years — the pope chose not to make a single public reference to those grim facts. Instead, the pontiff spoke of Waldheim in idealized terms as "a diplomat and foreign

rabbi marc h. tanenbaum
GUEST COLUMN



minister as well as your activity in the United Nations... always dedicated to the securing of peace among all countries."

Responding, Waldheim referred to Pope John Paul II as "the conscience of mankind," as if to suggest that the papal embodiment of the world's conscience had completely exonerated him. Thus, the worst fears of the Jewish people about this audience were realized — Waldheim appears to have obtained instant absolution of his sins, without ever acknowledging his activities in Greece and Yugoslavia as an officer in the ruthless Nazi Army Group E.

Many implications flow from this incomprehensible episode that call for the most serious and responsible examination by Catholics and Jews, especially by the Vatican authorities who orchestrated this morally bizarre event.

First is the moral damage that the audience may well cause to international law and order. In effect, the worldwide publicity given to this papal reception to Waldheim exudes the message that every former Nazi, every murderer, criminal and terrorist need never feel any guilt or remorse over their evil deeds. If they manage to lie about their anti-human actions successfully, and hang around long enough, they might even obtain instant absolution through an audience with the pope or his surrogates. Waldheim did just that.

Second is the issue of the Vatican policy of indiscriminate invitations to every head of state, regardless of personal history or moral character. If a head of state who is a Catholic wishes to enter a papal confessional booth and repent his or her sins and ask for forgiveness, that is an entirely private matter between the pope as universal pastor and the Catholic believer. Jews and other non-Catholics have no standing to raise questions about such religious matters, no matter how good or bad the moral character of the penitent.

It might be instructive for Jews to articulate the Jewish doctrine of *teshuvah* (repentance), which is completely relevant to the Waldheim situation. Judaism requires four actions of a would-be penitent (according to Maimonides): a penitent must confess explicitly one's sins; he or she must have an overwhelming sense of shame for one's evil deeds; he or she must make a firm determination to turn away from such wrongdoing; and, the crucial text, the penitent must demonstrate changed behavior. Waldheim has met



An audience with Pope John Paul II is just what some say Austrian President Kurt Waldheim (left) needed to absolve him of his Nazi crimes.

none of these penitential requirements.

The pope-Waldheim audience also raises questions of moral accountability for how the head of state makes use of that audience. When PLO chieftain Yasir Arafat manipulated an audience with Pope John Paul II (not a private audience, as generally believed), his henchmen plastered the photograph of the pope with that master terrorist all over the Arab, Moslem and Third World press. The caption, invariably, was a version of "Pope Blesses PLO Policies."

The Vatican issued a muted clarifying statement subsequently, but it never caught up with the exploitation of that "photo opportunity" by Arafat and his terrorist band.

President Idi Amin of Uganda did exactly the same thing with a photo he took with the late Pope Paul VI. Amin, whose PLO guards and Moslem tribesmen massacred nearly 500,000 black Christians, half of them Roman Catholic, exploited that audience by having his papal picture splashed all over the African and Muslim press with a similar caption, suggesting that the pope and the Vatican "bless" his murderous policies and actions.

The moral question seems self-evident: If someone opens the door of your apartment to a confessed burglar or rapist, and he proceeds to rob every apartment in the building or rape its women inhabitants, is it morally responsible to say only, "All I did was to let him in the front door. Freedom of access, you know?"

But the real and ultimate question is: Why did the Vatican secretariat of state agree to this audience which it certainly

knew would be controversial and possibly damaging? And the answer to that crucial question, I believe, lies buried deep in the internal politics of Austria.

Waldheim has been a major embarrassment to Austria. The Social Democrats have become increasingly vocal in attacking the People's Party, which nominated Waldheim for the presidency, for bringing shame and political isolation to Austria. After the United States put Waldheim on "the watch list," barring his entry, the People's Party began a desperate effort to break out of the growing vise of Austrian isolation and rejection by the United States and Western Europe.

The Vatican became the pole vault out of that isolation and humiliation. Since Austria's population is about 87 percent Roman Catholic, and since there is a real danger of political turmoil in Austria if the Waldheim boil is not lanced, the pope and the Vatican, responding to the People's Party entreaties, decided to help bail them out through this audience.

But the haunting question that won't go away is: Why did Pope John Paul II have to capitulate so completely on Waldheim's terms?

Rabbi Marc H. Tanenbaum, director of international relations for the American Jewish Committee, was the only rabbi present as guest observer at Vatican Council II.