



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 34, Folder 9, John Paul II [Pope] - Kurt Waldheim, 1986-1987.

WALDHEIM HIJACKED THE VATICAN

by Marc H. Tanenbaum

(Rabbi Tanenbaum, international relations director of the American Jewish Committee, was the only rabbi present as guest observer at Vatican Council II.) He is widely regarded as an authority on Vatican-Jewish-Israeli relations.)

- - - -

NEW YORK - 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 whitewashing purposes.

When Waldheim left Rome last Friday 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 he had expected."

Waldheim had good reason for feeling jubilant. Despite the year-long controversy over the Austrian president's Nazi past - and his lying 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 of being "a diplomat and foreign 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 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 evil deeds in Greece and Yugoslavia as an officer in the Nazi Army Group E.

There are many implications that flow from this incomprehensible episode that will call for the most serious and responsible examination by Catholics and Jews, especially by the Vatican authorities who orchestrated this moral and political blunder.

First is the moral damage that this 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 and deny 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.

Thus, the Pope, the embodiment of moral absolutism seems to be generating a universal ~~xxx~~ moral relativism.

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/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" which is completely relevant to the Waldheim situation. Judaism requires four actions of a would-be penitent (according to Maimonides): (a) a penitent must confess explicitly one's sins; (b) he (she) must have an overwhelming sense of shame for one's evil deeds; (c) he (she) must make a firm determination to turn away from such wrongdoing; and, the crucial test, ^{none} (d) the penitent must demonstrate changed behavior. Waldheim has done/ of these ~~things~~ penitential things.

The ~~xxx~~ Pope-Waldheim audience also raises the questions of moral accountability for what use the head of state makes of that audience. When PLO chieftain Yasser 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 this master terrorist all over the Arab, Muslim, and Third World press. The caption, invariably, was a version of "Pope Blesses PLO Policies."

The Vatican issued a ~~xx~~ 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. Idi Amin, whose PLO guards and Muslim tribesmen massacred nearly 500,000 black Christians, (half of them Roman Catholic) exploited that audience by having his Papal picture plastered all over the African and Muslim press with a similar caption, suggesting that the Pope and the Vatican "blessed" his murderous policies and actions.

The moral question seems self-evident: if you open the door of your apartment house 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 they certainly knew would be controversial and possibly damaging? And the answer to that crucial question, I believe, lies buried deep in the international politics of Austria. Waldheim has been an increasing 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," the People's Party began a desperate effort to break out of the growing vise of Austrian isolation and rejection by the U.S. and Western Europe.

The Vatican became the pole vault out of that isolation and the humiliation of Austria. 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. Why

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

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 ~~be~~^{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

PJP II

THE AMERICAN JEWISH COMMITTEE

memorandum

date June 10, 1987
to David Roth
from Judith Banki
subject

Attached is a rough draft letter to Pope John Paul II on behalf of the Polish American-Jewish American Task Force. This early draft has been approved by Bert Gold. Please check it for accuracy regarding the Task Force before sending it on to Father John Pawlikowski for his approval and/or additional input.

When the Task Force gets around to considering this, please bear in mind my suggestion that a similar letter be sent by the Task Force to Cardinal Macharsky of Krakow by the same signers. In addition to expressing appreciation and support for the resolution of the Auschwitz convent outcome, the letter to Cardinal Macharsky should also take note of an understanding that the Polish Catholic Church will co-sponsor with the American Jewish Committee a consultation on the meaning of the Holocaust for Jews and Christians. Support from the Task Force for such a project would be extremely helpful.

Please keep me informed regarding the progress on this letter.

JHB:FM
Enclosure

cc: Irving Levine
James Rudin
Marc Tanenbaum ✓

Judy

DRAFT

June 5, 1987

Your Holiness:

We greet you on behalf of the Polish-American/Jewish American Task Force, a group of Catholic and Jewish American citizens of Polish heritage. Our group includes clergy and laypersons, academics and business people, men and women, communal leaders and homemakers, older and younger persons.

Co-sponsored by the American Jewish Committee and the Polish American Congress, we have been meeting for several years in an ongoing dialogue, attempting to advance mutual understanding and cooperation between Christian and Jewish Americans of Polish background by honestly facing the history of our two communities in Poland and, by working together, to overcome both anti-Semitism and prejudice against Poles. We meet twice a year in major cities around the United States in which large populations of Polish-Americans and Jewish-Americans are found. We have come together in Chicago, New York, Detroit and Pittsburgh. Together, with a common voice, we have protested the imposition of martial law in Poland, supported Solidarity, and condemned instances of anti-Semitic behavior by the Polish regime.

- more -

We have followed with special interest the controversy set off by the establishment of the Carmelite convent at Auschwitz, and we appreciate the manner in which that issue has been resolved as announced at the February 22 meeting of European Roman Catholic and Jewish leaders in Geneva. While understanding the desire to have a place of prayer and meditation for Christians to remember and mourn those they lost at Auschwitz, we must also affirm that the very name "Auschwitz" has come to symbolize and summarize the Shoah, the murder of six million Jews and the attempt to totally annihilate the entire Jewish people.

In emphasizing "the unique character of the Shoah within the Hitler tragedy, which so cruelly hurt the peoples of Europe, in particular the Polish people..." and in their agreement to move the Carmel to another site, Catholic leaders have resolved a painful and potentially inflammatory problem in a sensitive and diplomatic manner. We applaud this solution and the sentiments expressed in the Declaration which emerged from the Geneva II meeting.

Your Holiness, we believe that our ability to honestly explore together the troubled history to Polish-Jewish relations in Poland, to work to transcend that troubled past and to stand together for human rights and religious freedom wherever they are threatened, owes much of its success to the particular vitality of American democracy and to the ethnic-religious diversity that enriches our national life. We

- more -

sincerely hope you will have an opportunity to experience some to this diversity during your forthcoming visit to the United States.

We are gratified that you will visit with the Jewish community during your brief stay here in September. If there is any way in which our fellowship, by example or influence, can help you to advance the cause of Catholic-Jewish and Polish-Jewish understanding, you may count on our cooperation and good will.

Most respectfully yours,

(To be signed by the Task Force Members)

JB/SM

6745-(IAD-4)
6/5/87





**The American Jewish
Committee**

Institute of Human Relations
165 East 56 Street
New York, New York 10022-2746
212 751-4000

Theodore Ellenoff
President

Leo Nevas
Chair, Board of Governors
Robert S. Jacobs
Chair, National Executive Council
Edward E. Elson
Chair, Board of Trustees

Sholom D. Comay
Treasurer

Robert S. Rifkind
Secretary
David H. Peirez
Associate Treasurer
Mimi Alperin
Chair, Executive Committee

Bertram H. Gold
Executive Vice-President

Vice-Presidents

Meta S. Berger
Chicago
Herbert Cohen
Atlanta
Arnold B. Gardner
Buffalo
Rita E. Hauser
New York
David Hirschhorn
Baltimore
Ann P. Kaufman
Houston
Alfred H. Moses
Washington, DC
Bruce M. Ramer
Los Angeles
Jerome J. Shestack
Philadelphia
R. Peter Straus
New York
Gordon Zacks
Columbus

Honorary Presidents

Morris B. Abram
Howard I. Friedman
Arthur J. Goldberg
Philip E. Hoffman
Richard Maass
Elmer L. Winter
Maynard I. Wishner

Honorary Vice-Presidents

Nathan Appleman
David B. Fleeman
Martin Gang
Ruth R. Goddard
Andrew Goodman
Raymond F. Kravis
William Rosenwald
Shirley M. Szabad
Elise D. Waterman

Max M. Fisher
Honorary Chair,
National Executive Council

Executive Vice-President Emeritus

John Slawson

June 19, 1987

His Excellency
Archbishop Pío 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



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.



MARC H. TANENBAUM**An opposing view**

Visit to the Vatican exploits the pope

NEW YORK — Why are so many Jewish people upset over the meeting Thursday between Pope John Paul II and Dr. Kurt Waldheim, the unrepentant Nazi who is president of Austria?

This distress is in no way aimed at the person of the pope. Except possibly for Pope John XXIII, no pontiff has won as great respect from world Jewry as has Pope John Paul II.

Jewish anger is focused on the incredible moral contradiction which brings this pope, the international champion of human rights, into a public demonstration of respect for a former Nazi whose wartime involvements in Greece and Yugoslavia violated every basic principle that the pope and the Roman Catholic Church stand for.

Vatican authorities have a right to exercise their own decision-making authority insofar as their internal affairs are concerned. But as a "transnational actor," the Vatican's decisions often impact on the fate and destiny of other people, as do those of the USA, Israel, the USSR, and other countries.

People affected by those decisions have standing to raise questions about the wisdom of actions they regard as damaging or dangerous for others.

Would that there had been such effective criticism of the Vatican Concordat with Adolf Hitler in July 1933. Had the Vatican, Cardinal Pacelli (later Pius XII), and the German Catholic Center Party withheld support from Hitler between 1930 and 1933, it is not inconceivable that Nazism would not have come to power and the world could have been spared its vast destruction.

The danger of giving Kurt Waldheim symbolic absolution of his Nazi past through this

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

"photo opportunity" with the people is that it will broadcast a frightening message around the globe.

That image may well suggest that every former Nazi, criminal, murderer, or terrorist need never feel guilt nor confess one's evil deeds.

“
It will broadcast
a frightening mes-
sage around the
globe.
”

If you hang around long enough, deny or lie about your actions effectively, you might even be able to finagle an audience with the pope. Waldheim did it.

Ultimately, I think, the Vatican will need to re-examine its policy of indiscriminate welcome to every head of state regardless of his or her history or moral character.

It is one thing to invite Kurt Waldheim into the privacy of a confession booth to purge his soul. It is altogether another matter to allow him to exploit the mantle of holiness of the Pontifex Maximum as a cover for his unrepentant Nazi past.

That should never be allowed to happen again — for the sake of the people, for the sake of the Vatican, and for the sake of the world's children, who need models of moral integrity on which to build their lives.

THE AMERICAN JEWISH COMMITTEE

date June 22, 1987
to AJC Officers and Area Directors
from Bert Gold
subject The Pope John Paul II Audience with Kurt Waldheim

As you well know, this coming Thursday, June 25, the audience between Pope John Paul II and Dr. Kurt Waldheim, the unrepentant Nazi who is President of Austria, will take place "with full state honors" in Vatican City.

The American Jewish Committee has been outraged as have most other Jews about this development, and our President, Ted Ellenoff, has expressed our feelings and views in the enclosed press release.

I think you will want to know that AJC has been centrally involved in helping shape the policies and joint public declarations of all the major Jewish groups on this issue. Marc Tanenbaum, AJC's director of international relations who has been involved in Vatican-Jewish relations for the past 25 years; Jim Rudin, AJC's director of interreligious affairs; and Judy Banki, associate interreligious director, have participated in all the joint meetings of IJCIC, the Synagogue Council of America, NJCRAC, and the President's Conference in drafting public statements and in arranging meetings with Vatican and U.S. Catholic authorities.

Last Friday, all the major Jewish organizations authorized Marc Tanenbaum to arrange a meeting with the Vatican Embassy in Washington, D.C., this week to discuss the Papal audience with Waldheim, and the proposed meeting with the Pope. Enclosed are copies of the joint declarations and letters which AJC helped prepare.

We have also been very active with the electronic and print media in a significant way through the good offices of Mort Yarmon and his staff. Enclosed are some representative samples of that press coverage.

Ted Ellenoff and Marc have appeared prominently on TV and radio programs interpreting AJC's and "the Jewish" position. (On Monday, Marc appeared on the NBC-TV "Today" show.)

Following the June 29th audience, the major Jewish groups--including AJC--will meet to evaluate that meeting and to determine what should be our joint responses to the September meeting with the Pope in Miami. We will keep you informed of the results of that meeting.

I would appreciate your sending Marc Tanenbaum copies of press reactions--editorials, articles, letters to the editor, etc.--that appear in your local media. That will be useful to us in our further contacts with the Vatican and U.S. Catholic authorities. Thanks for your cooperation.

MHT:tm

MEMORANDUM

OP-ED

THE NEW YORK TIMES

THE POPE AND WALDHEIM - A TALE OF CONTRADICTIONS

-STANGE BEDFELLOWS?

Pope John Paul II's decision to grant an audience to Dr. Kurt Waldheim "with full state honors" next June 25th is morally and politically incomprehensible.

Two Last week, ^{ago,} ^{John Paul II} the Pope brought off a triumphant tour of Poland. The moral core of his mission was to confront and challenge the Polish communist regime for its suppression of human rights and its denial of religious, ~~and~~ civil, and political freedoms to his fellow countrymen. (So intense ~~xxxxxxx~~ and unyielding was the Pope's commitment to these fundamental values that he was apparently prepared to risk wrecking his carefully-wrought Ostpolitik with other Eastern European countries, as well as with the Soviet Union.)

In less than a week after his return to Rome, the Holy See announces that this same Pope has granted an audience to Dr. ^{Kurt} Waldheim, the former Nazi ^{officer} ~~official~~ who is now president of Austria. ~~Clearly~~

~~Communist Poland represses human rights and violates human dignity, and the Pope deserves the plaudits of every decent person for his courageous advocacy.~~ But what kind of moral schizophrenia is it that repudiates Communist

~~(Waldheim)~~ oppression and suddenly becomes ~~indulgent~~ indulgent toward ~~the~~ participant ^{that} in Nazi barbarism which has ~~wrought~~ wrought greater destruction of human life, and ~~carried~~ carried out more systematic oppression of human liberties than perhaps any other totalitarian system known to mankind?

Having experienced Nazi savagery first-hand, no other Western democratic society could bring itself to accord Waldheim such a welcome. From my recent three separate visits to Austria, I am persuaded that

While the American President is yet to be judged as a war criminal, he was indeed present in the active

very large number of young Austrians (two-thirds of Austria's population is under 40 years of age) are distressed that they are saddled with a Waldheim for President, a man who not only had a Nazi wartime record but who also flagrantly lied to the international community about that record. The majority of Austrians are Roman Catholic and I wonder what confused moral signals the Pope's audience with Waldheim will give them about facing the truth of their nation's and their church's deep involvement in the Nazi holocaust?

And that may yet be the ~~key~~ critical underground issue in the Papal embrace of Waldheim. ^{Are} ~~the~~ the Pope and his Vatican advisers in ~~fact~~ fact engaged in a sophisticated effort to revise the history of the role of the Vatican and the Catholic Church in Germany and Austria ^{during} ~~in~~ the ~~Nazi~~ demonic Nazi period?

During the recent visit of the peripatetic Pope John Paul II to the Federal Republic of Germany, he focused much of his attention on the resistance of German Catholics to Nazi totalitarianism. He began the beatification procedures of the much-publicized Jewish-born Edith Stein, Father Rupert Meyer, and Cardinal von Galen. Obviously, it was his religious prerogative ~~to~~ to ~~do~~ do so.

But the crucial moral issue, as the Italian newspaper, Il Messaggero, was ^{later} ~~to~~ comment was not what the Pope said, but ~~what~~ he left unsaid. What the ~~Pope~~ Pope left unsaid was that the German Catholic church was guilty of ^{massive} ~~virtually total~~ conformity to the Nazi regime.

While the Pope could not bring himself to tell that story fully and accurately, ironically the German Catholic bishops themselves struggled to face the terrible truths of that history. In 1975, the ~~Catholic~~ Catholic Bishops of the Federal Republic of Germany, in a public pastoral, declared:

"Our country's recent political history 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. ~~Many~~ Many became guilty from the sheer fear for their lives. We feel particularly distressed about the fact ~~xx~~ 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.

"Our German church, in particular, must be alert to all tendencies that might diminish human rights and misuse political power. We must assist all those who are now persecuted for racist or other ideological reasons. On ~~xx~~ our church falls the special obligation of improving the ~~xxx~~ tainted relationship between the Church as a whole and the Jewish people and its religion."

~~That~~

That act of honest self-examination on the part of the German Catholic hierarchy has made possible the renewal ~~xxxxxxx~~ of conscience that has begun to take place in Germany, especially among its young people. There is a real danger that the Pope's decision to receive Kurt Waldheim with full state honors will signal the contradictory message of repression of the truth and the further denial of moral responsibility of Waldheim and of Austria for their role in the Nazi murder machine.

For Further Information Contact:
Rev. Dr. Franklin H. Littell
215/667-5437

FOR IMMEDIATE RELEASE

A GROUP OF PROTESTANT LEADERS TODAY RELEASED THE FOLLOWING
STATEMENT, IN RESPONSE TO THE PAPAL INVITATION TO KURT WALDHEIM.

PROTESTANTS PROTEST INVITATION TO WALDHEIM.

THE PAPAL INVITATION TO KURT WALDHEIM IS PRIMARILY A ROMAN
CATHOLIC PROBLEM. HOWEVER AS PROTESTANTS WE WANT TO MAKE OUR
DISTRESS KNOWN. THE INVITATION DISGRACES THE MEMORY OF CHRISTIAN
MARTYRS WHO OPPOSED NAZI IDOLATRY. THE INVITATION DISHONORS THE
MEMORY OF THE VICTIMS OF THE NAZI HOLOCAUST. THE WOUNDS OF THE
LORD'S PEOPLE CANNOT BE HEALED SO LIGHTLY. (JEREMIAH 6:14)

Rev. Dr. Franklin H. Littell (United Methodist Church) -
Temple University

Rev. Dr. William H. Harter (United Presbyterian Church)
(Chambersburg, PA)

Rev. Dr. Hubert G. Locke (The Christian Churches) -
University of Washington

Rev. Dr. David Lewis (Assemblies of God)
(Springfield, MO)

Rev. Dr. A. Roy Eckardt (United Methodist Church) -
Lehigh University

Rev. Dr. James E. Wood, Jr. (Southern Baptist Convention) -
Baylor University

Rev. Dr. George H. Williams (United Church of Christ) -
Harvard University

Rev. Dr. F. Burton Nelson (Evangelical Covenant Church) -
North Park Theological Seminary



כ"ח בסיון תשמ"ז
22 ביוני 1987

2/3

2414-
1032

הצעה לסדר היום: ביקור וולדחיים בוותיקן

חשר וויצמן:

שלטונות הכנסיה הקתולית שתחליטו להיענות לבקשת מר וולדחיים לזכוה במפגש עם ראש הכנסיה, לא יכלו להיות מופתעים כאשר הגיעה לאזניהם, הבעת התמיכה וחזקתו של העם היהודי ושל מדינת ישראל. ואכן הם לא חופתעו. גם החלטתו, לדבריהם, במשך כחודשים עד אשר תחליטו להיענות בעצמם לבקשתו להתקבל אצל האפיפיור וטעמי ההתלבטות ברורים למדי. שכן ראשי הכנסיה ידעו, כי אף ראש מדינה נוצרי, אף ראש מדינה מערבי לא נענה עד כה לבקשה דומה, על אף הנסיונות הרבים שנעשו על ידי הממשל האוסטרי לשבור את החרם על אדם שבחברתו היו מעדיפים שלא להראות. חגובת ממשלת ישראל למרשה העגומה של הבחירות לנשיאות האוסטרית ידועה, אבל אני רוצה לחזור עליה גם מעל במה זו: אין ישראל מתערבת בנושאים פנימיים של אף מדינה ועל כן בכוונתה לקיים יחסים תקינים ככל האפשר גם עם אוסטריה. אך היא לא יכלה לעבור על סדר חיום אחרי בחירתו של מר וולדחיים, ועל כן תחליט שלא לאמן שגריר לידו, כמקובל, זה איננו מצב נורמלי, אך לא אנחנו גרמנו להתחוותו. כאמור, חגובת העולם חנאור לבחירתו של וולדחיים, לא היתה שונה, לא זו בלבד שהנשיא הנבחר מכודר בארמונו שבו הוא חייב להתייחד עם זכרונותיו, ששום שיפוץ לא סיחרם עד היום הזה, אלא שאף נמסר לו לאחרונה, כי שמו נכלל ברשימת החשודים בכל תחנת גבול אמריקנית.

2/...



THE DEPUTY DIRECTOR GENERAL

המשנה למנהל הכללי

- 2 -

2414 -
1032

3/3

תאחראים להצבת מועמדותו נבוכים וחצדק עימם וכל בסיונותיהם לחטיל את האשמה על העם היהודי ולא על קופת השרצים שהאיש נושא עימו אינן אלא משחק מסוכן - מסוכן מאוד לאוסטריה - עם אש האנטישמיות שאותה ניתן ללבות במדינה זו שכמעט כילתה אותה כליל רק לפני קצת יותר מ-40 שנה. ועל רקע בלתי סביר זה יתקבל האיש בקרוב אצל ראש הכנסיה הקתולית.

מה יאמר וולדהיים לאסיפיור? מה הוא ילחש לאזנו, שהרי בקש להישמע על ידי המנהיג הרוחני של מאות מליוני בני אמונתו. זאת איננו יודעים, גם איננו יודעים במה יסתים המפגש ומה יהיו ספיקיו, אנחנו יודעים שתאסיפיור הנוכחי משתדל לקדם את הדו-שיח עם העם היהודי, דו-שיח קשה על רקע העבר הטראגי, דווי חרדיפות. אנחנו יודעים שתאסיפיור מכבד את זכר תשואה וזוכר היטב את אשר התרחש בארץ מולדתו. רק לאחרונה ביקר במיורדאנג וכבד זכר קרבנות הנאצים. על כן כל כך גדולת תדהמתנו לקראת המפגש עם איש ששירת את הביורוקרטיה הנאצית בנאמנות מקיפות למופת ואשר ראשי תיבותיו מתנוססות על רביע ממסכי חרדיפה וההשמדה. אני מציע שנסתפק בשעה זו כתביעה לחסבר ובהמתנה לחוצאות המפגש, אם אכן יתקיים.

אנו מסרבים להאמין כי המפגש בא כדי לשטש, איננו סבורים כי הוא בא לטהר, גם אם צד אחד מעוניין בכך. אנו לא מאמינים כי בסוגיה זו נאמדת המלת האחרונה. במדינה אנו חייבים לחתיחה באחריות ממלכתית לכניסה הקתולית ולצפות לאותו יחס מצדה אלינו. נמתין איפוא להתפתחות ונחזור לנושא במועד מאוחר יותר, אם יתבקש חרבר.

י.א.

THE ELIE WIESEL FOUNDATION FOR HUMANITY

666 FIFTH AVENUE, 11th FLOOR, NEW YORK, NY 10103 • (212) 399-4485

DATE: June 23, 1987 PAGE NO: 1/4 TOTAL: 4

TO: Morton Yarmon FAX # 319 0975
The American Jewish Committee

FROM: Dr. Carol Rittner, R.S.M. FAX #: 399-0259
Director

SUBJECT: Statement RE Waldheim Visit to Vatican

Dear Mort,

Please call and let me know what you think.
I see this as the final copy, but I am still open to suggestions.

TO WHOM IT MAY CONCERN:

PLEASE GIVE THIS MESSAGE IMMEDIATELY TO MORT YARMON
AT THE AMERICAN JEWISH COMMITTEE.

THANKS

AMERICAN JEWISH
ARCHIVES



mark



See the attached article. In
our view it reflects objectively
Vatican's policy towards
Israel and its affects on
the catholic-jewish dialogue.

the compliments of
The Israeli Consulate

Thanks

26/6/87.

Mordecai

הקונסוליה הכללית של
ישראל בניו יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

OXFORD 7-5500

THE AMERICAN JEWISH COMMITTEE

date June 23, 1987
to AJC Officers, Chapter Presidents and Area Directors
from Bert Gold
subject THE POPE JOHN PAUL II AUDIENCE WITH KURT WALDHEIM

As you well know, the audience between Pope John Paul II and Dr. Kurt Waldheim will take place "with full state honors" in Vatican City on June 25.

The American Jewish Committee, through a statement by Ted Ellenoff, has called the granting of this audience "morally and politically incomprehensible," while at the same time calling attention to the Pope's record of commitment to human rights. [Statement attached.] During this period AJC-identified leaders, particularly Ted Ellenoff and Marc Tanenbaum, have received wide mass media and Jewish media coverage.

While sharing with other Jewish organizations a sense of shock and dismay over the granting of the audience, we have tried to prevent precipitous responses and to forestall the closing of options. We have urged against the immediate cancellation of the meeting between Jewish community representatives and the Pope scheduled for September in Miami. Both Rabbi Marc Tanenbaum, AJC's director of International Relations, and Judith Banki, associate director of Interreligious Affairs, have helped to shape the policies and joint public declarations of the major Jewish groups on this issue and facilitated meetings with Vatican and U.S. Catholic authorities [also enclosed].

As you will note from this statement, the matter of the September meeting was deliberately left vague and in abeyance. Instead it concentrated on calling for another meeting at the Vatican at which substantive matters could be discussed. We are very much encouraged by the statement made by Archbishop John May of St. Louis, President of the National Conference of Catholic Bishops, supporting such a meeting. It would be helpful if you could express your appreciation of Archbishop May's support to your Catholic colleagues.

Following the June 25th audience, the major Jewish groups -- including AJC -- will meet to evaluate that meeting and to determine what should be our joint approach to the September meeting with the Pope in Miami. We will keep you informed of the results of that meeting. In the meantime, please be sure your statements accord with our policy of watchful waiting.

We have enclosed a sample of press clippings on this issue. We have also enclosed an op-ed piece on the subject which we urge you to get into the local press.

I would appreciate your sending copies of press reactions -- editorials, articles, letters to the editor, reprints of the op-ed piece, etc. -- that appear in your local media to Geri Rozanski, assistant director, Community Services Department. That will be useful to us in our future contacts with the Vatican and U.S. Catholic authorities.

Thanks for your cooperation.

STATEMENT BY THEODORE ELLENOFF, PRESIDENT OF THE AMERICAN
JEWISH COMMITTEE, ON PROPOSED MEETING OF POPE JOHN PAUL II
WITH KURT WALDHEIM

The announcement that Pope John Paul II has agreed to an audience with Dr. Kurt Waldheim with full "state honors" is morally and politically incomprehensible.

It would be altogether a matter of personal conscience were the Pope to receive Dr. Waldheim as a private Catholic communicant seeking pastoral solace. For the Supreme Pontiff as head of the Holy See to receive Kurt Waldheim as president of state makes a mockery of truth and justice.

No meetings of whatever level can cover up the facts that Dr. Kurt Waldheim was an active participant in the Nazi war machine and that he lied to the international community for more than ten years about his complicity as a Nazi army official - facts that have been recognized by our own government's action in placing Waldheim on the watch list.

We fear that this audience will compromise the extraordinary record of Pope John Paul's commitment to human rights, individual dignity and social justice.

STATEMENT OF MAJOR JEWISH ORGANIZATIONS

June 19, 1987

Representatives of major Jewish agencies [listed below], meeting this morning, join in expressing our profound shock and dismay at the announcement that a papal audience has been granted Kurt Waldheim, an unrepentant Nazi, who has been barred from the U.S. shores.

Clearly, now, the planned ceremonial meeting with the Pope scheduled for September in Miami is an inappropriate forum to discuss this and other urgent issues of Catholic-Jewish relations.

In light of the circumstances, we urge that an early meeting with the Pope take place to discuss substantial issues of Catholic-Jewish relations and clarify for us, and all those who share our dismay, the motivation for imparting the honor of a papal audience to Kurt Waldheim.

The following organizations were represented at this morning's meeting:

Synagogue Council of America constituent agencies are:

Conservative:	Rabbinical Assembly United Synagogue of America
Orthodox:	Rabbinical Council of America Union of Orthodox Jewish Congregations of America
Reform:	Central Conference of American Rabbis Union of American Hebrew Congregants

The American Jewish Committee
The American Jewish Congress
The Anti-Defamation League of B'nai B'rith
World Jewish Congress
B'nai B'rith
National Jewish Community Relations Advisory Council

Waldheim to Pay Official Visit to Pope

By SERGE SCHMEMANN

Special to The New York Times

VIENNA, June 17 — President Kurt Waldheim will pay an official visit to Pope John Paul II in the Vatican next week, the Vatican and the Austrian Government announced today.

The trip will be Mr. Waldheim's first official trip outside Austria since he was elected to the largely ceremonial office last year under a barrage of charges that he had concealed his record in World War II.

The United States has formally barred Mr. Waldheim from entry on the ground that he "participated in activities amounting to persecution" of Jews and others while serving with German forces in Greece and Yugoslavia. Other West European governments have quietly avoided inviting Mr. Waldheim to visit.

The announcement of the Vatican visit came a day after the Austria formally protested to Washington that the American action against Mr. Waldheim violated international law and asked that it be withdrawn. The United States rejected the protest.

It's an 'Official Visit'

A spokesman for Mr. Waldheim said he would meet the Pope on June 25 "with all the protocol of an official visit." The Vatican affirmed that the Pope would receive Mr. Waldheim "on an official visit" that day.

It remained unclear at whose initiative the visit was arranged. Mr. Waldheim's spokesman, Gerold Christian, said the invitation had been issued by the Vatican. A senior Vatican official, however, said that the Pope "never, never invites anyone to an audience."

Vatican officials have in the past emphasized that the Pope's choice of meetings do not imply approval or disapproval and that he is prepared to meet with people whose behavior he does not necessarily condone.

The Vatican official stressed that Mr. Waldheim was on an official visit, not a private one, and was returning a visit the Pope made to Austria in September 1983.

He said there has been "no consideration of Dr. Waldheim's past, so far as I know."

Mr. Waldheim is scheduled to visit Jordan in early July. His spokesman said he had also received invitations from Egypt, Hungary, Uganda, Libya, and some Persian Gulf countries.

Yet the sensation created by the Vatican visit only underscored Mr. Waldheim's international isolation. An afternoon Vienna newspaper, *Kurier*, carried a banner headline with the news over a photograph showing Mr. Waldheim with his successor as the United Nations Secretary General, Javier Pérez de Cuéllar. Mr. Pérez de Cuéllar is in Vienna for a United Nations conference on drug abuse.

Also in Vienna for the conference was Attorney General Edwin Meese 3d, who issued the "watch list" order barring Mr. Waldheim from entering the United States.

He said he could only repeat what he had said before, that "we simply followed the law and the requirements of the law of our country."

Jewish Groups in U.S. Outraged

Several American Jewish organizations expressed outrage yesterday at the Pope's plan to receive Mr. Waldheim. Several likened the proposed audience with the Pope's meeting in 1982 with Yasir Arafat, the Palestine Liberation Organization chairman, and warned that it could strain Roman Catholic-Jewish relations.

The president of the Synagogue Council of America, Rabbi Gilbert Klapperman, noted that Jewish spokesmen were scheduled to meet with John Paul when he visits the United States in September. The Waldheim meeting, Rabbi Klapperman said, "may endanger our visit with John Paul in Miami."

Rabbi Klapperman is scheduled to be the Jewish spokesman at a forum at which the Pope will meet with Jews in Miami on Sept. 11.

Echoing other prominent Jews, the president of the American Jewish Committee, Theodore Ellinoff, called the proposed audience "morally and politically inapprehensible."

Other statements in opposition to the visit were issued by the American Jewish Congress, B'nai B'rith International, the Conference of Presidents of Major American Jewish Organizations and the Union of American Hebrew Congregations.

REPRODUCED and DISTRIBUTED
BY NJCRAC

Vatican Announces Pope Will Meet With Waldheim

By Loren Jenkins
Washington Post Foreign Service

VATICAN CITY, June 17—Pope John Paul II will meet here next week with Austrian President Kurt Waldheim during the controversial Austrian leader's first official trip abroad since his election a year ago, the Vatican announced today.

The Vatican statement set off an angry chorus of protest from Jewish groups because of allegations by those groups of Waldheim's involvement in Nazi-era atrocities. The U.S. Justice Department in April, after concluding that there was sufficient evidence to suspect him of involvement in Nazi persecutions, put Waldheim on a "watch list" of

persons prohibited from entering the United States.

In New York, the World Jewish Congress, which has spearheaded efforts to expose the allegations about Waldheim's World War II record, called the announced meeting "a tragedy for the Vatican and a sad day for Catholic-Jewish relations."

"This is the pope who met with [Palestine Liberation Organization chairman Yasser] Arafat. This is the pope who refuses to recognize Israel. This is not the first unsavory character whom the pope has received in audience."

The Austrian president's trip here June 25, announced in a brief Vatican statement and by a spokesman in Vienna, will mark the first break in

the apparent diplomatic isolation that has surrounded Waldheim since he was elected last June amid allegations that he was involved in war crimes.

There was no immediate explanation here of the factors prompting the pontiff to receive Waldheim, who will be accompanied to the Vatican by Austrian Foreign Minister Alois Mock.

Church sources here speculated that the pope invited Waldheim because the Austrian leader is Catholic and the democratically elected head of a nation with a large Catholic constituency, belongs to the church-backed People's Party in Austria and had not been convicted of any crimes.

In Vienna, Gerald Ziegler, a spokesman for Mock, called the pope's plans "very gratifying." "With this visit, things are being put in perspective," Ziegler said. He pointed out that Waldheim's visit to the pope would be "official," while

President Reagan's most recent visit with the pontiff, on June 6, was only a "private" audience.

During Waldheim's election campaign a year ago, it was alleged, by the World Jewish Congress among others, that Waldheim had participated in the deportation of Jews from Greece and was linked to Nazi atrocities against civilians in Yugoslavia.

Although Waldheim will be making an official visit to the Vatican mini-state inside Rome, an Italian Foreign Ministry spokesman tonight said no official visit to Italy by Waldheim was scheduled.

The surprise announcement of Waldheim's visit came a day after the Austrian government said it would officially demand that Washington remove Waldheim from the Justice Department's "watch list" of prohibited people and insisted that there was no evidence to back the accusations against him, Reuter reported.

The Austrian protest note complained that the United States had produced no evidence to substantiate the allegations against Waldheim and added that no country had the right to exercise jurisdiction over another nation's head of state.

The American Jewish Congress, in New York, urged the pope, "who, in the past, has shown enormous sensitivity to the sufferings of victims of Nazi brutality and oppression, to reconsider the scheduled audience since it would constitute an affront to decent people everywhere."

B'nai B'rith said in Washington that "such a visit sends a message to the world that this unrepentant sinner is welcome again to assume a mantle of statesmanship. In our view, he deserves to remain a pariah."

Waldheim also plans a visit to Jordan next month and reportedly has invitations from Uganda and Libya.

The Vatican does not have diplomatic relations with Israel. The Vatican has said it does not establish relations with nations that do not have internationally recognized borders.

REPRODUCED AND DISTRIBUTED
BY

NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL



AGENCE FRANCE-PRESSE

U.S. Jewish leaders expressed shock that pope plans to meet Kurt Waldheim.

Jewish Leaders Threaten Boycott of Papal Visit

By Marjorie Hyer
Washington Post Staff Writer

Representatives of the major U.S. Jewish groups, expressing "profound shock and dismay" over Pope John Paul II's plans to receive Austria President Kurt Waldheim next week, threatened yesterday to boycott a ceremonial meeting with the pontiff in Miami in September.

They called for a substantive meeting with the pope before his U.S. tour to discuss his decision to meet with Waldheim or for changes in the format of the Miami meeting.

"Clearly, now, the planned ceremonial meeting with the pope . . . Sept. 11 is an inappropriate forum to discuss this and other urgent issues of Catholic-Jewish relations," leaders of eight groups said in a joint statement after a three-hour meeting in New York yesterday morning.

The Vatican and the Austrian government announced Wednesday that Waldheim, who is suspected of complicity in Nazi war crimes, will pay an official visit at the Vatican Thursday.

Rabbi Marc Tanenbaum of the American Jewish Committee said yesterday that "the depth of feeling" at the strategy session of some 30 Jewish leaders "was so profound that no one was prepared to go through the ceremonial meeting in Miami without going into the substantive issues."

Tanenbaum, whose has been involved for decades in Christian-Jewish dialogues, said he has initiated efforts to meet next week with Archbishop Pio Laghi, the pope's personal U.S. representative, to try

to set up a "substantive" meeting with the pope.

The hour-long Miami meeting, scheduled on the first full day of the pope's 10-day visit to this country, is characterized by Roman Catholic officials as a "limited dialogue." The pontiff and Rabbi Gilbert Klapperman, president of the Synagogue Council of America, each will read prepared papers to an audience of some 200 persons, nearly one-fourth of them Catholic dignitaries.

The structure of the meeting and pool news media coverage will preclude serious discussion of issues that troubled the Jewish community even before the Waldheim affair. Those include the Vatican's failure to recognize the state of Israel, anti-Semitism and theological considerations relating to Israel.

Archbishop Thomas Kelly of Louisville, chairman of the papal visit committee, expressed sympathy with the Jewish leaders' concerns but said that the pope "doesn't have the command of English" to permit a more informal, give-and-take discussion.

Participants in yesterday's meeting were the Synagogue Council of America, the American Jewish Committee, the American Jewish Congress, B'nai B'rith, the Anti-Defamation League, the National Jewish Community Relations Advisory Council, the World Jewish Congress and representatives of the Jewish community in Miami.

Tanenbaum called the group's action "a unified Jewish consensus . . . communal groups, Orthodox, Conservative and Reform—that's no small achievement."

THE WASHINGTON POST

SATURDAY, JUNE 20, 1987 A3

OP-ED

Bewildered by the intensity of Jewish objections to the announcement that Pope John Paul II would receive Austrian President Kurt Waldheim in audience "with full state honors," some Catholics have asked if Jews are intruding on papal prerogatives. As head of a state as well as the Roman Catholic Church, is not the Pope free to meet with other heads of state? Why the great fuss?

No one, not even the most stringent critics of the forthcoming audience, has challenged the Pope's right to meet with whom he chooses. Yet how would Catholics feel if -- for example -- the State of Israel were to extend the offer of a state visit to a foreign government leader accused of complicity in the murder of Roman Catholics -- a leader not convicted by a court of law, but with enough evidence against him to make him persona non grata in the United States. Diplomatic prerogatives aside, Catholics might well be offended by such a development. In such a case, they should have the right to give vent to their feelings without fear of jeopardizing their cordial relations with the Jewish community.

In similar vein Jews and Christians alike have the right to raise concerns about the Vatican's granting of the privilege of a state audience to an unrepentant Nazi, a man who consistently lied to the international community about his complicity in the deportation of Greeks, Jews and Yugoslavs as a Nazi officer during World War II. No Western democracy has invited Dr. Waldheim for a state visit, and Western leaders who visited Austria have found a way to avoid meeting with him. In the light of the Pope's stated support for human rights and dignity, it is ironic that the Vatican should be the first state to accord him such an honor. Jews should surely be free to express their distress on this matter without jeopardizing the enormous progress toward Catholic-Jewish understanding forged in recent years.

THE AMERICAN JEWISH COMMITTEE

date June 22, 1987
to James Rudin
from Judith Banki
subject AJC Programming with Vatican

Pursuant to our meeting in Bert Gold's office June 11th, I tracked down Father Charles Angell in London and followed up with the staff at SIDIC in Rome, about the prospects of AJC-Vatican programming. Strictly off the record, Father Angell said that ADL has been active and has come up with one substantial conference every year, but that there was plenty of room for AJC to get into the act, and that no single organization had an exclusive claim to programming in Vatican-Jewish relations. As an old friend of the AJC, he welcomed our initiative. On the question of subject matter, he strongly recommended focusing on Catholic education, liturgy and related issues. He said we should clear dates and schedules with SIDIC because they maintain the schedule for the various interreligious conferences and events.

On the basis of his recommendation, I called SIDIC and spoke to Sister Sedawie. I asked her to find out if Msgr. Fumagalli would be in Rome following the ICCJ conference and, if so, could she set me up an appointment. She will let me know. In any case, she welcomed my visit to Rome to discuss program themes and dates.

With your approval, I will go on to Rome after Fribourg with a view to setting up a tentative program. I will try to coordinate my visit with Marc Tanenbaum's, but since I don't know Marc's schedule, I shall try to set up appointments and keep everyone informed. I will need some suggestions for dates to be held for later confirmation before I leave.

JHB:FM

cc: Bertram Gold
Marc Tanenbaum ✓
William Trosten



DRAFT AJC STATEMENT ON PAPAL AUDIENCE WITH KURT WALDHEIM

In explaining the Pope's acquiescence to the Austrian Government's request for a state visit by Kurt Waldheim, the Vatican Press Office referred to Austria as "an ancient and noble Catholic country" and stressed the "cordial relations" which have linked that country to the Holy See for centuries.

For this very reason, we are sorely grieved that the Pope did not utilize the state audience granted President Waldheim to send a powerful moral message to him, to the Austrian people, and to the world at large, including the surviving victims of Nazi war crimes, particularly in view of a strong concern for human rights and dignity which the Pope has publicly communicated to other world leaders on similar occasions. We profoundly regret that an opportunity to uphold truth and advance justice was lost on this occasion.

It is clear that Dr. Waldheim pursued this audience in hopes of ending a diplomatic quarantine and rehabilitating a public image stained by the revelations of his complicity in the Nazi war machine and the fact that he lied for years about that complicity. We will do our utmost to see that this record is not forgotten.

As an organization in the forefront of Catholic-Jewish dialogue, the American Jewish Committee remains committed to the goals of mutual understanding, respect and cooperation between Christians and Jews. With no disrespect intended to the person or office of the pope, we are considering whether the September meeting in Miami -- presently scheduled as a ceremonial exchange with no opportunity for genuine dialogue -- will advance or impede these goals. Surely we look forward to an occasion for candid discussion of substantive issues on the Catholic Christian-Jewish agenda.

Expressions of solidarity and support from many Christian friends and colleagues have convinced us that our profound distress about the Waldheim audience is widely shared. This sympathy has sustained us in our continued dedication to Catholic-Jewish understanding.



F.Y.I.
DIANE STEINMAN
BOSTON
CHAPTER

STATEMENT ON THE OCCASION OF THE VISIT OF
PRESIDENT WALDHEIM TO THE HOLY SEE

Relations between Catholics and Jews in the Greater Boston area have long been cordial. Our dialogue has been open and productive; the discussions have been substantive and mutually beneficial. As Archbishop of Boston, I am very thankful for both the tone and the substance that characterize these relationships.

The recent announcement in Rome and Vienna that the President of Austria, Dr. Kurt Waldheim, had requested an audience with the Holy Father and that Pope John Paul II had acceded to that request by the Head of the Austrian State, has caused some comment in religious circles and in the media. Much of the negative reaction has focused on the harm such an audience could have on the Catholic-Jewish dialogue. Because I am so committed to deepening the ties between Jews and Catholics, I think it incumbent on me as Archbishop of Boston to offer Catholics and Jews my thoughts on this matter.

First of all, I want to salute the leaders of the Jewish community in the Boston area. They have shown wisdom, understanding and sensitivity to our relationship, whatever their personal assessment of this issue might be.

Concerning the issue at hand, I totally support the right of the Holy Father to receive in audience whomever he wishes. In a press statement last week the Holy See pointed out that it was Dr. Waldheim who requested an audience as the President of Austria. From the beginning of modern diplomacy, the Papacy has followed a policy of receiving Heads of State or their official emissaries even when the Holy See was in disagreement with that State's policies. One example of this is Marshall Tito of Yugoslavia who was received by Pope Paul VI even

though his regime had persecuted Croatian Catholics. Therefore, the granting of an audience does not imply a moral acceptance. While this in itself is sufficient justification, it should also be noted that Dr. Waldheim was democratically elected as President of Austria. Without entering into the charges made about Dr. Waldheim's past, I am certain that diplomatic considerations and pastoral concern for Austrian Catholics constitute the rationale of the Holy See's action.

Aside from the unquestionable right of the Holy Father — whose position regarding the atrocities of Nazis against Jews is beyond question and re-affirmed in his most recent pastoral visits to Germany and Poland — there are two other aspects of this matter that need to be looked at.

I recognize that good people can honestly differ as to whether or not it is appropriate to receive Dr. Waldheim. It is wrong, however, to interpret this event as implicitly or explicitly being an anti-semitic gesture on the part of the Holy Father and the Holy See. In no way is that a justifiable or tenable conclusion.

It is important to refute the fear that the good relations which have been build up through the years between our two communities will be weakened or seriously harmed by a gesture of the Pope which is diplomatic in its character. There are many issues on which Catholics and Jews disagree. It is not necessary to name them to affirm that these differences have not disrupted our relationships or obscured the many values we share. On the contrary, our ongoing relationship has solidified levels of mutual understanding and trust that are strong enough to withstand differences of this kind. Our dialogue must not be allowed to be held hostage to the demand that the perceptions of one must be those of the other, lest all previous gains be lost.

It is illogical to cite the Waldheim event to justify charges of anti-semitism against the Holy See. No credence or support should be given to those who would exploit this moment in order to harm the healthy and fruitful relationship that exists between Jews and Catholics in so many communities in this country and especially in Greater Boston.

BERNARD CARDINAL LAW
Archbishop of Boston

June 24, 1987

STEVE JACOBS
201 SOUTH 18TH ST #1519
PHILADELPHIA PA 19103 125AM

Western
Union Mailgram®



4-039460S176 06/25/87 ICS IPMMTZZ CSP NYAB
2155468293 MGMB TDMT PHILADELPHIA PA 106 06-25 0625P EST

RABBI MARC TANNENBAUM
AMERICAN JEWISH COMMITTEE
165 EAST 56 ST
NEW YORK NY 10022



AS RELIGIOUS LEADER, POPE JOHN PAUL SHOULD HAVE TOLD WALDHEIM TO
STAND IN LINE BEHIND THE THOUSANDS OF OTHERS WHO WANT PERSONAL
AUDIENCES WITH HIM. OTHERWISE, THE POPE IS SHOWING RELIGIOUS
FAVORITISM TOWARDS THE "RICH AND FAMOUS". AS POLITICAL LEADER OF A
SOVEREIGN NATION, HE SHOULD HAVE JOINED THE OTHER NATIONS WHICH HAVE
WITHHELD RECOGNITION OF WALDHEIM PENDING FURTHER CLARIFICATION OF
WALDHEIM'S PAST. WHAT THE POPE IS DOING IS TO SAY: HEADS I WIN, TAILS
YOU LOSE. YOUR ACKNOWLEDGEMENT WOULD BE APPRECIATED.

STEVE JACOBS
201 SOUTH 18TH ST #1519
PHILADELPHIA PA 19103

18:21 EST

MGMCOMP

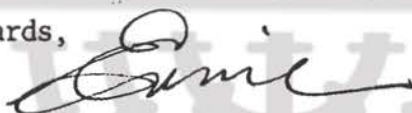
FO/SFB

THE AMERICAN JEWISH COMMITTEE

date June 23, 1987
to Geri Rozanski
from Ernest H. Weiner
subject Enclosed letter to the editor, San Francisco Chronicle
 Tuesday, June 23

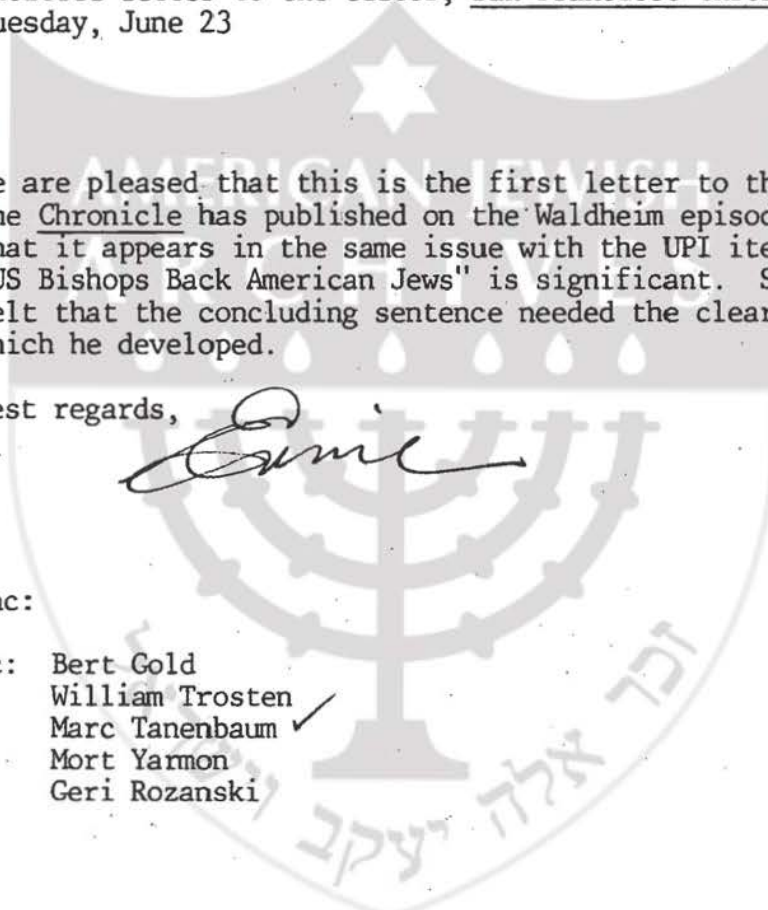
We are pleased that this is the first letter to the editor which the Chronicle has published on the Waldheim episode. The fact that it appears in the same issue with the UPI item headlined: "US Bishops Back American Jews" is significant. Steve properly felt that the concluding sentence needed the clear reinforcement which he developed.

Best regards,



enc:

cc: Bert Gold
 William Trosten
 Marc Tanenbaum ✓
 Mort Yaron
 Geri Rozanski



LETTERS TO THE EDITOR

Tuesday, June 23, 1987

San Francisco Chronicle

THE VOICE OF THE WEST

RICHARD T. THIERIOT
Editor and Publisher

WILLIAM GERMAN
Executive Editor

JACK BREIBART
Executive News Editor

ROSALIE M. WRIGHT
Features/Sunday Editor

ALAN D. MUTTER
City Editor

PHELPS DEWEY
Assistant to the Publisher,
Administration

KENNETH E. WILSON
Assistant to the Publisher,
Systems

JERRY BURNS
Editorial Page Editor

Founded 1865 by Charles and M.H. deYoung
George T. Cameron, Publisher 1925-55
Charles deYoung Thieriot, Publisher 1955-77

Distributing and Operations conducted by the San Francisco Newspaper Agency
ROBERT A. MCCORMICK W. LAWRENCE WALKER JR. THOMAS G. CLANCY
President/Chief Exec. Officer Exec. VP/Business Manager Sr. VP/Sales/Marketing

Don't See Waldheim

Editor — The announcement that Pope John Paul II has agreed to an audience with Dr. Kurt Waldheim with "full state honors" is morally and politically incomprehensible.

It would be altogether a matter of personal conscience were the pope to receive Dr. Waldheim as a private Catholic communicant seeking pastoral solace. For the Supreme Pontiff as head of the Holy See to receive Kurt Waldheim as president of state makes a mockery of truth and justice.

No meetings of whatever level can cover up the facts that Dr. Kurt Waldheim was an active participant in the Nazi war machine and that he lied to the international community for more than 10 years about his complicity as a Nazi army official — facts that have been recognized by our own government's action in placing Waldheim on the watch list.

We feel that to grant the dignity of full state honors to a person, regardless of his status, whose career has been tainted with the despicable acts now revealed, will seriously compromise Pope John Paul's extraordinary record of commitment to human rights, individual dignity and social justice.

STEVEN L. SWIG
Chapter Chairman Elect
American Jewish Committee
San Francisco

NATIONAL JEWISH



COMMUNITY RELATIONS ADVISORY COUNCIL

443 PARK AVENUE SOUTH, NEW YORK, NEW YORK 10016 • 686-6950

Memo

TELECOPY INFORMATION

SANFAX 515 (212) 686-1353, New York, NY, USA

TO: Mark Tannenbaum, American Jewish CommitteeFROM: Abe Bayer & Charney Bromberg, NJCRACDATE: June 26, 1987TIME: 10:10SUBJECT: Waldheim-Pope MeetingNo. of Pages: 4 (including cover)Comments: We are going to send the enclosed memo out today to NJCRAC member agencies. If you have any reactions, please call us this morning.

DRAFT

June 25, 1987

TO: NJCRAC and CJF Member Agencies

FROM: Abraham J. Bayer
Charney V. BrombergRE: Preliminary Reaction: Post Waldheim-Pope John Paul II Audience
Recommendations for Community Program/Catholic-Jewish Relations

Today once more the agencies of IJCIC (the International Committee on Interreligious Consultations) and the Synagogue Council of America, and the NJCRAC, convened to consider a Jewish community response in light of the Pope's perception of Kurt Waldheim. Also participating were several member agency representatives of NJCRAC, not members of the Synagogue Council or IJCIC, namely: Hadassah, Jewish Labor Committee, Women's American ORT, Women's League for Conservative Judaism and the New York Jewish Community Relations Council.

As reported in the press, Pope John Paul II failed to speak directly, or even indirectly, to the issue of the atrocities of the Holocaust and Kurt Waldheim's role, instead characterizing the Austrian President as a man dedicated to international peace. Waldheim, in his response to the Pope revealed his purpose by saying, "I can assure you, your Holiness, that I appreciate, in all its significance, the high value of this encounter."

There was thus agreement, among all present at this morning's consultation, that the Waldheim audience had made even more severe and pressing the concerns articulated in our joint statement of June 19th. At the same time, there was also consensus that there is apparently a growing distinction that can be made in Jewish-Catholic relations in the United States as opposed to Jewish-Vatican relations, given the private, and in some instances, public utterances of Catholic Bishops on the current issue.

-2-

Archbishop John L. May, President of the National Conference of Catholic Bishops said, in a statement released on June 27, "I am aware of the sensitivity of this and related issues for the Jewish community in the United States and throughout the world. I see the wisdom of considering further dialogue at some appropriate level with a representative international Jewish agency." While our June 19th statement called for such a dialogue with Pope John Paul himself, such dialogue would also be valuable at the local level.

Also discussed this morning was the question of whether or not to withdraw sponsorship of and participation in the meeting with the Pope scheduled for September 11, 1987 in Miami. Several agencies have yet to decide on this question and, thus, no decision was taken this morning. The statement of June 19 was, however, reiterated, emphasizing that in light of the Pope's failure to speak out on the issues raised by his reception of Waldheim, the Miami meeting, as currently conceived and planned, remains an "inappropriate" format to address the now even more urgent issues of Vatican-Jewish relations.

Laguer 1 - 8. decision not to take it in Sept with SCA & Campus

Recommendations

While member agencies deliberate on the question of whether to go forward with the Miami meeting, and while a reply from the Vatican on the question of a substantive meeting is awaited, CRCs should pick up the call from the President of the National Conference of Catholic Bishops, Archbishop John L. May, for further dialogue with Catholic leadership to share our profound distress at the latest developments and to share with them whether there now exist significantly different interpretations between the Catholic Church and the Jewish community over the events of the Nazi Holocaust and its respective meaning for the Jewish people, Christians and the world at large.

-3-

At these meetings with Christians we must consider the question posed by Henry Siegman, Executive Vice President of the American Jewish Congress, in his open letter to Pope John Paul II: "We have participated in the dialogue with the Catholic Church these past 20 years, and we value its significant achievements. But this dialogue can no longer avoid urgent questions that so deeply agitate our consciences and our souls."

Dialogues must also pose the basic questions asked by Rabbi Mark Tannenbaum at the press conference today: "Are the events unfolding in Rome pointing to a direction of a new Vatican interpretation of the Shoa and the role of the German and Austrian Catholic churches during this cataclysmic period?" "Is it possible to continue referring to Auschwitz or Maidjanek without concrete reference to the uniqueness of the 'final solution' intended solely for the Jewish people by the Nazis while at the same time fully acknowledging the massive horrors suffered by Christians and others?"

As before, we invite telephone consultations, news reports, editorials, and your assessment of how this issue is being treated locally by the Jewish community, Catholic laity and clergy, and the media?

If you have any questions about these developments, please be in touch with us. The editorials, op-ed pieces and relevant statements sent this week have been most helpful. Please continue sending them to Ab Bayer.

While discussing these concerns it is important to stress the positive bonds which exist between American Catholics & American Jews which should not be allowed

to suffer erosion in the wake of Pope Vardken's Spunde!

FO/SFB

THE AMERICAN JEWISH COMMITTEE

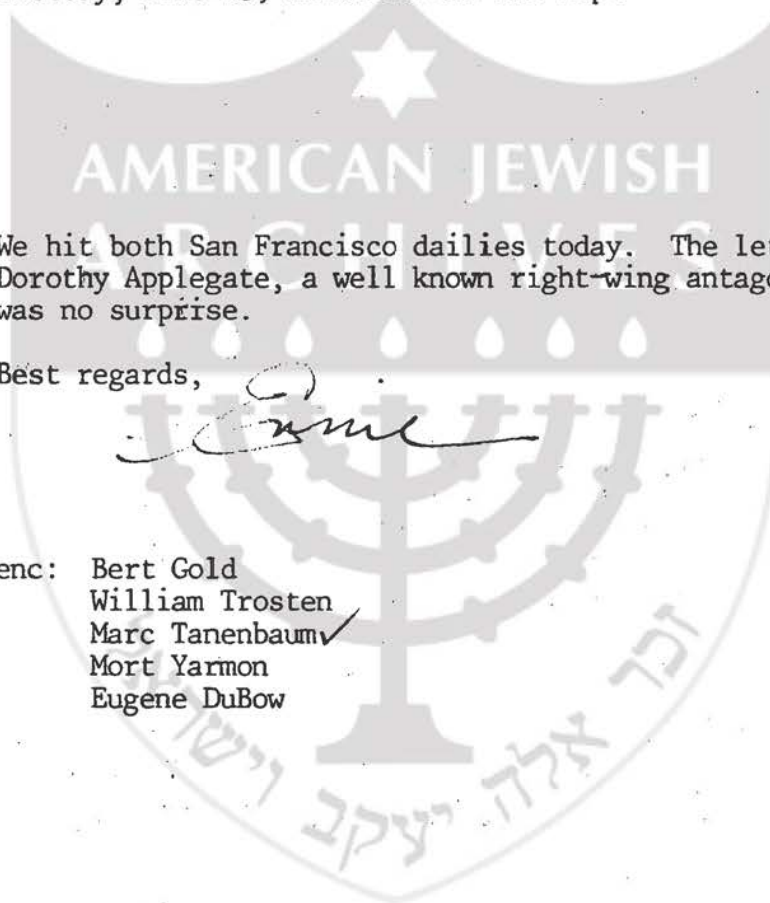
date June 23, 1987
to Geri Rozanski
from Ernest H. Weiner
subject Enclosed letter to the editor, San Francisco Examiner
 Tuesday, June 23, Waldheim and the Pope

We hit both San Francisco dailies today. The letter from Dorothy Applegate, a well known right-wing antagonist, was no surprise.

Best regards,



enc: Bert Gold
 William Trosten
 Marc Tanenbaum ✓
 Mort Yarmon
 Eugene DuBow



Tuesday, June 23, 1987

San Francisco Examiner

FOUNDED 1865

Larry Kramer
EXECUTIVE EDITOR
Frank McCulloch
MANAGING EDITOR
Tom Dearmore
EDITORIAL DIRECTOR
James E. Sevens
GENERAL MANAGER

Randolph A. Hearst
PRESIDENT

William R. Hearst III
EDITOR & PUBLISHER

Letters to the editor

Pope and Waldheim

THE ANNOUNCEMENT that Pope John Paul II has agreed to an audience with Dr. Kurt Waldheim with "full state honors" is morally and politically incomprehensible.

It would be altogether a matter of personal conscience were the Pope to receive Waldheim as a private Catholic communicant seeking pastoral solace. For the Supreme Pontiff as head of the Holy See to receive Kurt Waldheim as president of state makes a mockery of truth and justice.

No meetings at whatever level can cover up the facts that Waldheim was an active participant in the Nazi war machine and that he lied to the international community for more than 10 years about his complicity as a Nazi army official — facts that have been recognized by our own government's action in placing Waldheim on the watch list.

We feel that to grant the dignity of "full state honors" to a person, regardless of his status, whose career has been tainted with the despicable acts now revealed will seriously compromise Pope John Paul's extraordinary record of commitment to human rights, individual dignity and social justice.

Steven L. Swig
Chairman-elect
San Francisco Bay Area Chapter
The American Jewish Committee
SAN FRANCISCO

THE UPROAR over Pope John Paul II's plans to grant an audience June 25 to Austrian President Kurt Waldheim is absurd.

Those Jews who feel frustrated over this because it might indicate that the Pope is honoring a man who has been accused of trying to bury his Nazi past and his participation in war crimes forget that the Vatican has an open-door policy which welcomes all state leaders of the world. Furthermore, the Supreme Pontiff has repeatedly condemned Nazi atrocities against Jews during World War II.

More importantly, these Jews seem to ignore the fact that Jesus Christ, who founded the Catholic religion, and His Holy Mother Mary were both Jews. Thus, there is a special link between Christianity and Judaism.

Such grumbling against the proposed audience between the Pope and Waldheim is tantamount to stirring up a tempest in a teacup.

Dorothy Applegate
SAN FRANCISCO

THE VATICAN'S announcement of Mr. Waldheim's official visit to Pope John Paul II shocks and saddens us. It shocks us as American citizens, citizens of a country whose attorney general recently added Kurt Waldheim's name to the watch list, formally barring him from entry to the United States on the ground "that he participated in activities amounting to persecution" of Jews and others while serving as a German officer in Greece and Yugoslavia.

The Pope's intention saddens us as Jews. There is prima facie evidence that Waldheim was a willing participant in the heinous crimes against humanity perpetrated by the Nazis. During those years, the Vatican did little on behalf of the innocent victims of Nazi madness. For Pope John Paul II to receive Waldheim is to loudly sanction the silence of the Vatican during the Holocaust.

Edwin Goldwasser
National commander,
Jewish War Veterans of the U.S.A.
WASHINGTON, D.C.

ELMER L. WINTER

P. O. BOX 2053
5301 NORTH IRONWOOD ROAD
MILWAUKEE, WISCONSIN 53201

September 9, 1987

Dear Friend:

I thought the enclosed would be of interest to you.

Hopefully, you can meet with the local Archbishop of the Catholic church and present a copy of the article relating to Archbishop Weakland's recent remarks relative to Pope John Paul's visit to the United States.

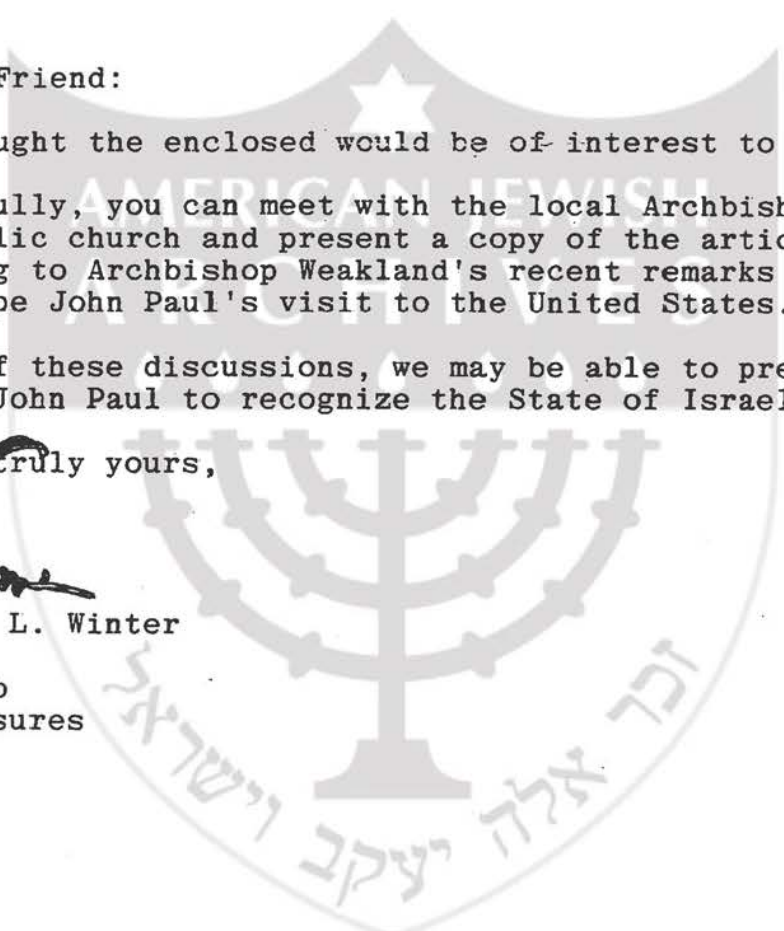
Out of these discussions, we may be able to prevail upon Pope John Paul to recognize the State of Israel.

Very truly yours,



Elmer L. Winter

ELW:bb
Enclosures



THE MILWAUKEE JOURNAL

LUCIUS W. NIEMAN, FOUNDER 1882

HARRY J. GRANT, 1916-1963

John Paul and the Jews

Overdue chat at Vatican marks search for understanding

In the last few weeks, and especially in Tuesday's extraordinary give-and-take with nine Jewish leaders, Pope John Paul has done almost all that a reasonable person could ask to advance the cause of Catholic-Jewish relations. Thanks in large part to these efforts, those relations are probably as amicable now as they ever have been, at least in recent history.

Just last month, in an effort to address complaints that the Vatican had been insufficiently sensitive to the meaning of the Nazi Holocaust, John Paul wrote a letter to the president of the National Conference of Catholic Bishops in the United States, affirming that "we Christians approach with immense respect the terrifying experience of the extermination, the Shoah, suffered by the Jews during the Second World War, and we seek to grasp its... meaning." The statement was one of many attempts by the pope to reach out to a people who have suffered much, from Christians and others, over many centuries.

The form of Tuesday's meeting was itself a reaching out. It was not a ritualistic event, with each side reading speeches to the other; rather, the pope and his visitors conversed frankly for more than an hour.

The most controversial item on the visitors' agenda was the pontiff's June 25 meeting with Austrian President Kurt Waldheim, whose recently documented involvement in Nazi war crimes has led the US government to bar him from official visits to this country. The Jewish leaders bitterly

opposed the pope's meeting with Waldheim, although ironically it was that very meeting that paved the way for Tuesday's discussion. World Jewish leaders also have felt insulted by the Vatican's refusal to maintain diplomatic relations with Israel.

John Paul's primary official responsibility is to Catholics, not to Protestants, Jews or members of other religions, and it is inevitable that he will have differences of opinion with Jews and others, just as he faces differences within his own church. Since John Paul is a temporal leader as well as a spiritual one, it was proper for him to receive the president of heavily Catholic Austria, although their meeting should have contained at least a hint of papal concern over Waldheim's record.

As for the church's unjustified refusal to recognize Israel, the Vatican is concerned with the impact that formalizing relations with Israel might have on Catholics living in Arab countries. While such concerns are not frivolous, neither are they insurmountable.

The fact that it took centuries for a pope to engage with Jewish leaders on equal terms in a serious discussion about controversial subjects is a sad comment on the history of Catholic-Jewish relations. That history seems finally to have entered a happier phase, a vivid example being the Vatican's promise Tuesday to produce a formal church document on the Nazi Holocaust and on other manifestations of anti-Semitism. However belated, such progress is heartening.

Weakland backs ties with Israel

Vatican should act, he says

By ALICIA ARMSTRONG
of The Journal staff

Milwaukee Archbishop Rembert Weakland said Wednesday that he thought that the Vatican should establish formal diplomatic relations with Israel.

Pope John Paul has refused to establish such relations. Jewish leaders who met with the pope in Italy on Tuesday said they brought up the issue, but the pope did not respond directly.

Weakland said in an interview that one of the touchy areas unresolved in the relationships between Catholics and Jews was the Vatican's refusal to recognize formally the Jewish state.

"It is very difficult for the Vatican to play a peacemaking role [in the Middle East] without recognizing Israel," Weakland said. "I think it would be helpful if he did recognize Israel."

However, the archbishop added that he did not expect the pope to do so now.

"He'd probably worry about the negative reaction that would have among Christian Arabs," Weakland said.

Weakland said many Christian Arabs in Israel felt that they were treated as second-class citizens, and he said "the Christian presence in Israel is getting smaller."

Still, Weakland said he favored formal diplomatic recognition of Israel by the Vatican. An apostolic delegate from the Vatican is stationed in Israel now, he said, but formal diplomatic ties would enable the pope to set up a beneficial and consistent diplomatic relationship with Israel.

Please see Weakland, Page 7A

Weakland

From Page 1A

One of several reasons given for the Vatican's resistance to the idea of formally recognizing Israel is concern about reprisals that might take place against Catholics and other Christians in Arab countries. The Vatican also has expressed concern about the rights of Palestinians and the status of Jerusalem.

The Jews who met with the pope this week said the Vatican would publish a major document dealing with anti-Semitism and the killing of 6 million Jews by the Nazis.

Since the Vatican Council in the 1960s, the Catholic Church has done much to remove negative references to Jews in its liturgy and textbooks to avoid fomenting anti-Semitism,

Weakland said. Still, he added, the church should acknowledge any responsibility it might have had in creating anti-Semitism in past centuries.

The archbishop said that in his view, any document on anti-Semitism coming from the Vatican should include "an admission of wrongs on the part of the church against Jews in the past that would have contributed to the Holocaust."

"I also think it would be wise to have some objective clarification of the Vatican reaction to the Holocaust during that period," Weakland said. "There have been accusations that the church waited too long and was

too weak [in condemning Nazi crimes against the Jews]. There is conflicting evidence that should be clarified."

In addition, Weakland said he thought that the Vatican should set guidelines to prevent any kind of preaching that could lead to anti-Semitism in the future. He said anti-Semitic attitudes were prevalent in Catholic preaching in the Middle Ages.

"I've been to Auschwitz and I've been to Dachau," Weakland said, referring to two Nazi concentration camps. "And the worst part is to realize that this took place in our lifetimes. This was not something out of the 12th century."



THE AMERICAN JEWISH COMMITTEE

date September 4, 1987
to Marc Tanebaum
from Haina Just
subject Radio and TV interview schedule

FRIDAY September 4-----CBS DOCUMENTARY UNIT INTERVIEW AT AJC 12:45pm
Leslie Stahl
CONTACT: ANN RHEINGOLD

FRIDAY SEPT 4-----2:45pm CNN NEWSMAKER SUNDAY INTERVIEW AT 5 PENN PLAZA
Rev. Min. Bryan

SUNDAY SEPTEMBER 6----NBC RADIO AL ANGELERO INTERVIEW AT 10:00pm by PHONE
(HE WILL CALL AT 9:30PM TO CHECK LINE)

Let's Put Out - CBS Radio - Al Angello

MONDAY SEPTEMBER 7---9:00am ABC GOOD MORNING AMERICA SENDING CAR TO
Rev. Bryan YOUR HOME FOR PICK UP TO STUDIO FOR ROUND TABLE TALK TO
Richard Nathan BE TAPED AND THEN AIRED ON WED SEPT. 9.

TUESDAY SEPTEMBER 8,---CBS RADIO NEWS ROUNDUP INTERVIEW AT 11:00 (STILL
UNDESIGNATED AS TO ON PHONE OR IN STUDIO)

WEDNESDAY SEPTEMBER 9,---6:00pm IN MIAMI---LIVE FOR FOX TELEVISION AT
MIAMI HILTON (AIRPORT) NORTHERN PARKING LOT ON THE NORTHSIDE
OF BUILDING BANNER WILL READ "GROUP W" ON TRUCK NEXT TO
WINNEBAGO---CONTACTS AT SIGHT THERE ARE BOB O'BRIEN, MARK
RRIEDMAN, NANCY KRAMER FROM WNYW TV CHANNEL 5 IN NYC.

10-11 Dan Rather Panel // Bob O'Brien
THURSDAY SEPTEMBER 10,-----AS PAPAL PLANE LANDS YOU ARE SCHEDULED TO BE
INTERVIEWED BY DAN RATHER FOR CBS LIVE SPECIAL EVENTS
IN MIAMI (CONTACT FOR RATHER IS AMY BERNSTEIN) ALSO IN
ON THIS INTERVIEW WILL BE RABBI GILBERT KLAPPERMAN

2pm - Dan Rather
FRIDAY , SEPTEMBER 11, CBS MORNING NEWS INTERVIEWS WITH FAITH DANIELS
SHE WILL BE IN CBS MIAMI STUDIO AND YOU WILL BE WITH A
REMOTE CAMERA UNIT AT THE CULTURAL ARTS CENTER TO TALK AT
7:10am, 9:35am and 10:10am (SET THRU ROBERTA DOUGHERTY AND
CONTACT IN MIAMI FOR CBS IS BOB EPSTEIN)

ALSO FRIDAY SEPTEMBER 11, 1987-----ROUNDTABLE DISCUSSION WITH ABC WORLD
NEWS TONIGHT WITH PETER JENNINGS (CONTACT: BOB MURPHY)

10:00 am Sept 14 - Sherry Henry?
Marshall Ingerson - Van Finnerman
305-444-0406

REPORTERS TO BE IN MIAMI FOR PAPAL VISIT ***

1. James Franklin - Boston Globe
2. Gerry Renner - Hartford Courant
3. Mike McManus - * staying at Holiday Inn in Holmstead
4. Michael Kelly - The Record. * Days Inn Civic Center #324-0200
5. Bill Bell - New York Daily News
6. Joe Berger - New York Times
7. Geraldine Baum - Newsday
8. Michael Schaffer - Philadelphia Inquirer
9. Bill Nicholson - USA Today
10. Marjorie Hyer - Washington Post
David Maronis
Lauren Jenkins
11. Gus Niebuhr - Atlanta Journal/Constitution
12. Jim Davis - News and Sun Sentinel
13. Scott Campbell - Palm Beach Post
14. Gregory Ains - Sarasota Herald-Tribune
15. Bruce Buursma - Chicago Tribune
16. Dan Lehmann - Chicago Sun Times
17. Jerry Schwartz - Associated Press
18. Art Spiegelman - Reuters
19. Margie Olster - Jewish Telegraphic Agency * #279-2965
20. Russ Chandler - Los Angeles Times
21. Alan Bernstein - Houston Chronicle
22. Sam Allis - Time Magazine
23. Martin Mertzner - Miami Herald. * Staying at Omni Hotel.
24. Marshall Ingerwerson - Christian Science Monitor

***Unless otherwise indicated, these reporters will be staying at the Airport Hilton in Miami #262-1000. Please try to keep an eye out for them. They have all been notified, as much as is possible, of each of your schedules and whereabouts and will certainly be looking for you. Also, please try to check your messages at the hotel as often as is humanly possible since most of these reporters, if they don't make initial contact with you, will be trying to reach you by phone.

HAVE A GOOD TRIP & THANKS! Janice



To my dear Brother
John L. May
Archbishop of Saint Louis
President of the National Conference
of Catholic Bishops

As my second Pastoral Visit to the United States approaches, I wish to express to you my profound gratitude for your kindness in sending me the volume containing the texts of my statements on the subject of the Jews and Judaism. This significant undertaking is the result of cooperation between Catholics and Jews in America, which is a further source of satisfaction.

In my pastoral concerns, journeys and meetings and in my teachings during the years of my Pontificate, I have constantly sought to develop and deepen our relationships with the Jews, "our elder brothers in the faith of Abraham", and I therefore encourage and bless not only this initiative but the initiatives of all those who, in fidelity to the directives of the Second Vatican Council and animated by good will and religious hope, foster relationships of mutual esteem and friendship and promote the Jewish-Christian dialogue in the appropriate places and with due theological competence and historical objectivity. The more we try to be faithful in loving obedience to the God of the Covenant, the Creator and Savior, contemplating in prayer his wonderful plan of Redemption and loving our neighbor as ourselves, the deeper will be the roots of our dialogue and the more abundant its results.

With our hearts filled with this unyielding hope we Christians approach with immense respect 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.

As I said recently in Warsaw, it is precisely 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. Before the vivid memory of the extermination, as recounted to us by the survivors and by all Jews now living, and as it is continually offered for our meditation within the narration of the Pesah *Haggadah* - as Jewish families are accustomed to do today - it is not permissible for anyone to pass by with indifference. 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. In this regard I look forward to positive results from the work of the forthcoming Thirteenth Plenary Session of the International Catholic-Jewish Liaison Committee, to be held in Washington precisely on the subject "The *Shoah*, its Significance and Implications seen from a Historical and Religious Perspective".

There is no doubt that the sufferings endured by the Jews are also for the Catholic Church a motive of sincere sorrow, especially when one thinks of the indifference and sometimes resentment which, in particular historical circumstances, have divided Jews and Christians. Indeed this evokes in us still firmer resolutions to cooperate for justice and true peace.

As I said at Assisi, I wish we could create ever newer opportunities for showing "what God would like the developing history of humanity to be: a fraternal journey in which we accompany one another towards the transcendent goal which he sets for us".

In this spirit of peace and universal fraternal solidarity I am preparing to renew to you and to the beloved Jewish community in the United States the joyful proclamation of peace, the *Shalom* announced by the Prophets and awaited by the whole world. I express the hope that this peace will well up like a stream of living water from the bosom of Jerusalem and that there may be accomplished that which was foretold by Zechariah: "The Lord shall become king over the whole earth; on that day the Lord shall be the only one, and his name the only one" (*Zech 14:9*).

And as I look forward to our meeting in your beloved country, I impart to you and to your brother Bishops my Apostolic Blessing.

From the Vatican, August 8, 1987

Giovanni Paolo II

PRESENT TENSE

POPE JOHN PAUL II, WALDHEIM, JEWS, AND ISRAEL

By Marc H. Tanenbaum

Seldom since Vatican Council II which met between 1962-1965 had Jewish emotions and concerns been so deeply stirred as by the audience granted on June 25th by Pope John Paul II to Kurt Waldheim, former Nazi army officer and now president of Austria.

And not since that historic council in Vatican City were the intellectual resources and experiences of the American Jewish Committee so fully challenged.

The spontaneous and worldwide furor that the Papal-Waldheim audience generated throughout the Jewish community -- and, among many Christians as well -- probably resulted from a complex of reasons yet to be fully understood. But some reasons are self-evident.

Probably on the deepest levels were the fusion in public imagery of two of the most powerful emotional symbols in Jewish historic consciousness. Waldheim, by virtue of all the incessant publicity focused on him, became the contemporary embodiment of the Nazi war machine and all the Nazi holocaust means to Jews. The Pope is the supreme representative of the Roman Catholic Church which, until Vatican Council II's adoption of Nostra Aetate, has been experienced in 1,900 years of Jewish history as the mortal enemy of the Jewish people, responsible for

"teachings of contempt," ghettos, pogroms, inquisitions, auto-da-fes, yellow badges.

The convergence of those two overpowering symbols in that Papal-Waldheim audience became synergistic, assuming a traumatic force that the event itself may not have justified on rational, analytic terms.

That explosion of feeling may have been further complicated by the fact that since the adoption of Nostae Aetate on October 28, 1965, extraordinary progress had been made, particularly among 52 million Catholics in the United States, in uprooting the theological sources of anti-Semitism, in developing a revised Catholic (and Christian) theology that respects Jews and Judaism in their own terms rather than as stepping-stones to be fulfilled in Christianity, and in joint studies and social action collaboration that contributed impressively to "mutual respect and fraternal dialogue." Even the Nazi holocaust and the Vatican's diplomatic relations with Israel became fit subjects for real and sympathetic discussion between American Catholics and Jews in recent years.

This awareness of significant progress was not theoretical nor abstract for the American Jewish Committee, because AJC was first and foremost in helping bring about the historic achievement of Vatican Council II's declaration which changed the course of Catholic-Jewish relations. AJC's officers then authorized this writer to devote much of the past twenty years in travelling with our interreligious staff to

literally every major city in the United States in which networks of Catholic-Jewish dialogues, seminars, institutes, media discussions were organized. Similar AJC programs were implemented in Western Europe, South America, and Israel.

Inspired by the Vatican's Nostra Aetate and the 1974 Vatican Guidelines on Catholic-Jewish Relations which promulgated specific instructions for change, textbooks were revised, liturgies were freed of anti-Jewish prayers, homilies were altered, teachers were retrained, and a whole generation of Catholic seminarians were being educated in the new traditions of respect for Jews and Judaism.

Precisely because such major achievements were realized and friendly relations were established with every level of the Catholic church, the Papal-Waldheim audiences was not only unexpected but appeared to be a startling violation of the promising spirit that permeated the new culture of Catholic-Jewish solidarity. The sense of surprise was intensified because Pope John Paul II has done more to advance Catholic-Jewish understanding than any other pope in recent history, except for possibly for Pope John XXIII.

Thus, in an AJC audience with him in February 1985, this charismatic Polish pope told AJC leaders -- Howard Friedman, then president, Theodore Ellenoff, Arnold Gardner, and their spouses, David Gordis, and myself -- that "Nostra Aetate...must be followed by the (entire) Catholic Church...as an expression of the faith, as an in-

spiration of the Holy Spirit, as a word of the Divine Wisdom." In other words, the Pope asserted that improved Catholic-Jewish relations was a basic ~~ap~~xiom of Catholic doctrine, not just good intergroup relations.

During that moving audience, Pope John Paul II also told AJC officials that "anti-Semitism is incompatible with Christ's teaching," and he prayed for the peace of the "the Holy Land." He also praised AJC for collaborating with Catholic agencies in human rights and in helping relieve refugee and hunger problems in Africa and other parts of the world.

Then, on June 25th the Pope received Kurt Waldheim. That audience not only caught world Jewry by surprise; it astounded many Catholics, and -- as I was to learn in mid-July in Rome -- even most of the Vatican curia. From my conversations with several Cardinals and bishops in Vatican City, and later in Austria (where AJC is now carrying on a major cooperative program of education and seminars), I was informed that Waldheim had sought an audience with the Pope on three separate occasions and was turned down. Finally, the Austrian government demanded an audience for domestic political reasons on the ground that Papal policy requires the Pope to receive the head of state who is democratically elected when such a request is made.

It could then be argued that the Pope had no alternative but to receive Waldheim, especially since Austria is predominantly a Catholic country (87% of its population is Catholic) with a long history of close

relations with the Holy See dating back to the Austrian-Hungarian empire. As supreme Pontiff of the Holy See, a sovereign state, the Pope apparently felt that raison-d'etat required him to accede to Waldheim's request. But having received him, what became in the words of AJC's President Ted Ellenoff -- "morally and politically incomprehensible," was the fact that the Pope as "universal pastor" did not utter a word about Waldheim's Nazi past nor the Nazi holocaust.

The danger that could flow from the Papal silence, AJC spokesmen repeatedly asserted to the media, was that an inadvertant message was being sent to millions of young Catholics in Germany, Austria, Poland, and across the globe that the Nazi holocaust had become so irrelevant that it did not deserve a mention in the presence of this former Nazi who had lied about his past for some 40 years.

This implied revisionism of the Nazi period caused Jewish leaders, particularly in the United States, to doubt whether they could in good conscience participate in a "ceremonial" audience with the Pope long scheduled for September 11th in Miami, his first stop on his 10-day pastoral visit to the United States. From June 26th until the end of August, AJC staff -- A. James Rudin, Judith Banki, and myself -- met literally once or twice a week with other major Jewish religious and communal organizations under the umbrella of IJCIC (the International Jewish Committee for Interreligious Consultations.)

Organized in 1969 by AJC and five other Jewish groups to present a united Jewish front to the Vatican (and the World Council of Churches), IJCIC became the arena in which Jewish policy was hammered out in response to this critical situation. Orthodox groups announced they would boycott the Miami meeting and veto the participation of the Synagogue Council of America, the religious umbrella group, unless the Pope first apologized for the Waldheim meeting and proclaimed that full diplomatic relations with Israel would be established. The American Jewish Congress published a full-page ad in the New York Times, in the form of a letter to Pope John Paul II, indicating they would boycott the Miami meeting. The World Jewish Congress took a similar view. For some weeks the Anti-Defamation League of B'nai B'rith gave mixed signals.

These heated pronouncements resulted in widespread resentment in much of the U.S. Catholic community, who apparently perceived American Jews as attacking the person of Pope John Paul II, the Vicar of Christ on earth. AJC sought to clarify that these were not attacks on the person of the Pope, but rather were specific criticisms of this particular political decision to receive Waldheim.

In any case, AJC made public its position, shared by the Union of American Hebrew Congregations (UHAC), and B'nai B'rith International that we were keeping our options open about going to the Miami meeting, pending further meetings with the Vatican and the American Catholic hierarchy. Our intention was to reduce the rapidly-developing polarization between U.S. Catholics and Jews and to avoid jeopardizing the

important gains made in Catholic-Jewish relations during the past 22 years since the close of Vatican Council II.

Though the sympathetic intervention of several key leaders of the American Catholic hierarchy, a hastily-called meeting as arranged with Cardinal Agostino Casaroli, Vatican Secretary of State, on July 9th at the New York residence of the Papal Delegate to the United Nations. [✓] The other colleagues -- Rabbis Mordecai Waxman, Gilbert Klapperman, Wolfe Kelman -- and I had a frank and civil discussion with Cardinal Casaroli for about one-and-half hours about the entire situation -- the Waldheim affair, diplomatic relations between the Holy See and Israel, the need of a Papal document clarifying unambiguously the Pope's and Holy See's convictions about the Final Solution in the Nazi ideology and practice, the rise of anti-Semitism, the threat to the future of positive Catholic-Jewish relations.

It was at this meeting that the four of us broached the need for an early meeting with the Pope to clear the air, otherwise, we felt the Miami audience would not take place. Cardinal Casaroli said that he had heard a number of important ideas and ^{at} he would discuss them "with my boss."

About ten days later Rabbi Waxman, chairman of IJCIC, received a telephone call from Cardinal Jan Willebrands, president of the Vatican Secretariat on Religious Relations with Jews, informing him that there would be a day-long meeting with his Secretariat on August 31, and on

the next day, September 1, there would be a meeting with the Pope at Castel Gondolfo. The following Friday after the Cardinal's call, the Rev. Pierre du Prey, secretariat vice-president, telephone^d/me from Vatican City to say that he had just seen the Pope. "The Holy Father," he said, "will receive your delegation at 12 noon; there will be an hour-and-a-half allotted to the meeting. The Pope does not want speeches. He would like real conversation, and there are no limits as to what can be discussed."

Father du Prey then told me, "The Pope would prefer five delegates so there could be real exchanges."

It seemed evident that the Pope and the Holy See had responded to all of our requests, and AJC and other Jewish agencies publicly acknowledged that as "a sign of good faith."

For internal Jewish political reasons, AJC reluctantly agreed to allow nine Jewish delegates, instead of the five that Rome had requested.

At IJCIC's request, I prepared a position paper outlining objectives and approaches on five issues: (a) The Nazi holocaust, Waldheim, revisionist tendencies in the Catholic Church; (b) Obstacles that stand in the way toward full diplomatic relations between the Holy See and Israel; (c) Contemporary Anti-Semitism; (d) Contradictory Church Teachings on Jews and Judaism; and (e) Human Rights and Soviet Jewry.

The document was reviewed and approved by AJC officers and Bertram Gold, AJC executive vice-president. It became the basis of our IJCIC discussions with Vatican authorities and the Pope in the Vatican.

On Monday, August 31, our IJCIC delegation held a day-long meeting in Vatican City with Cardinal Willebrands and eight other Vatican delegates, including representatives from the Vatican Secretariat of State and Justice and Peace. I was assigned the responsibility for making the first presentation on the Nazi holocaust, Waldheim and revisionism. Rabb Leon Klenicki of the Anti-Defamation League discussed contemporary anti-Semitism. Rabbi Alexander Schindler, President of the Union of American Hebrew Congregations, spoke on the contradictory teachings about Jews and Judaism in the Catholic Church. Seymour Reich, president of B'nai B'rith International, dealt with the absence of full normalization of Vatican diplomatic ties with Israel. There was full participation by the other delegates: Dr. Gerhardt Riegner of the World Jewish Congress; Henry Siegman, American Jewish Congress; Rabbi Gilbert Klapperman, Synagogue Council of America; Dr. Geoffrey Wigoder, Israel Interfaith Committee.

Each subject was discussed fully, frankly, and with much intensity. There were no limitations on any theme, including Waldheim and Israel. The same open, candid, and civil spirit prevailed the following morning in our unprecedented meeting with Cardinal Casaroli in Vatican City.

In response to these discussions, several concrete achievements emerged:


* Cardinal Willebrands proposed that "an official Catholic document" would be prepared examining "the demonic element" in 1,900 years of anti-Semitism in the Christian West; the Nazi holocaust and the role of the Vatican and the Catholic Church during World War II; contemporary anti-Semitism and specific proposals for combatting this ancient evil.

* Cardinal Casaroli agreed to meet "from time to time" as need required with IJCIC representatives, especially to discuss Middle East issues and to avoid surprises (such as Waldheim, Arafat meetings with Pope) insofar as possible.

* Both cardinals agreed in principle to establish a mechanism within the Vatican for maintaining contact with trends and developments in the world Jewry in order to avoid unnecessary crises and to improve communication.

In a real sense, we felt that these agreements, when translated into reality, would constitute historic breakthroughs in relations between the Vatican and world Jewry. Against that background, our conversation with the Pope that was to follow was looked upon as a symbolic capstone, rather than as a "working session."

Following our meeting on Tuesday morning with Cardinal Casaroli, three Vatican limousines whisked us across the Appian Way to Castel

Gondolfo. During the one hour and fifteen minutes of conversation with Pope John Paul II, our IJCIC delegation raised each of the critical issues that we had discussed fully the day before. The Pope did not respond directly to our statements on Waldheim and on Israel. In classic Vatican  linguistic ambiguity, he responded indirectly:

* His opening words were: "Today is September 1, 1987. This is the 48th anniversary of the Nazi invasion of Poland. I know what the Nazis did to my Polish nation. I know what suffering the Nazis inflicted on the Jewish people." At the close of the meeting, he said to a small circle of us, "This monstrous evil of Nazism must be overcome by the Grace of God with the good." Thus, the Pope did not refer to Waldheim, but he condemned the Nazism that Waldheim's past symbolized.

* On Israel, he said, I know that Israel is central to the identity of the Jewish people." Later, he said he had visited Jerusalem years ago and would like to go again. There was no mention of "a Palestinian homeland" that he was to refer to in his Miami speech on September 11th.

Following Cardinal Willebrands opening statement in which he presented his proposal for a study of anti-Semitism and the Nazi holocaust, the Pope said instantly: "I support that study. I endorse it wholeheartedly. I wish to see it happen."

On American Jewry, the Pope said, in warmly welcoming us: "I have great respect for American Jews; I know you are strong and influential and powerful."

In sum, the conversation with the Pope was dramatic and symbolically important. But the substantive achievement took place in the day-long meetings the day before with Cardinal Willebrands and later with the Cardinal Casaroli. The Pope lifted up their significance by giving those agreements his personal blessings.

Our seasoned IJCIC delegates knew that it was simply unrealistic to expect the Pope to apologize for the Waldheim episode. Popes have seldom apologized for anything lest it erodes belief in their infallibility. (In Miami, Cardinal Willbrands at a public function suggested an apology by acknowledging that "mistakes and faux pas" were made. Everyone seemed to realize that that was about as close as the Vatican would come to an apology.) Besides, in my judgment, a major Catholic document on anti-Semitism and the Nazi holocaust would be infinitely more useful and meaningful a response to Waldheim than an apology, although such confessional statements would in fact be the right moral and spiritual thing to do.)

Nor did we expect that our "unprecedented summit meeting with the Pope" would result in instant establishment of full diplomatic ties with Israel. First of all, diplomatic negotiations for exchange of ambassadors are the responsibility of Israeli and Vatican diplomats. World Jewry has an important role to play in interpreting the centrality of Israel in Jewish consciousness, but we have no standing as diplomats, and it is a presumption to act as if we do. Secondly, anyone with a

scintilla of knowledge about how Vatican diplomacy and foreign policy function, would know there was to be no magical transformations as a result of the "summit." Even so, important communications mechanisms were agreed upon that can help move the diplomatic process forward, with Israeli and Vatican diplomats as the central actors, and with world Jewry and American Catholics as the supporting cast.

So the air was cleared substantially, and we come to Miami. To be completely honest, Miami was important in itself, but substantively it was anti-climatic after the Vatican and Papal meetings where the real work was done.

Rabbi Mordecai Waxman, IJCIC chairman, presented our consensus statement elegantly and effectively and deserved the standing ovation he received. Pope John Paul II was warmly received by some 200 Jewish leaders in the presence of key Vatican curial leaders and American Catholic cardinals. Two thirds of the Pope's address was exceedingly affirmative on Jewish issues, and its importance is that the TV cameras of America and the international media brought that positive message to many of the 52 million American Catholics and possibly to many of the 850 million Catholics across the globe. That was a most important seminar in global Catholic-Jewish relations.

That overall positive statement, however, was marred by his unexpected brief but sharp defense of Pope Pius XII's actions in response to the Nazis, and his reference to "a Palestinian homeland."

While all the issues the Pope spoke about affirmatively -- God's permanent covenant with the Jewish people; the unique suffering and victimization of the Jews under the Nazis; condemning anti-Semitism; collaboration in social justice -- are the ongoing context for future Catholic-Jewish dialogue, it is now evident that he personally has placed the issue of Pius XII and the Nazi holocaust and the Palestinian homeland side by side with the Jewish homeland as priority themes on the next stage of the Catholic-Jewish agenda.

In December 1987, a symposium will be held jointly sponsored by the Vatican Secretariat on Catholic-Jewish relations and IJCIC. It will be held in Washington, D.C., and its overarching theme will be "The Nazi Holocaust -- Christian and Jewish Perceptions."

AJC's quarter century of scholarship, experience, and personal relationships will stand us in good stead as we seek to convert another challenge into an opportunity for increased mutual knowledge and respect.

Rabbi Tanenbaum, international relations director of the American Jewish Committee, was the only rabbi present as guest observer at Vatican Council II. He is a foremost leader in Jewish-Christian-Muslim relations, world refugees and hunger causes, and human rights.

6416-(IRD-1)
/SM 9/22/87

PRESENT TENSE

POPE JOHN PAUL II, WALDHEIM, JEWS, AND ISRAEL

By Marc H. Tanenbaum

Seldom
~~Not~~ since Vatican Council II which met between 1962-1965 had Jewish emotions and concerns been so deeply stirred as by the audience granted *on June 25th* by Pope ~~Paul VI~~ John Paul II to Kurt Waldheim, former Nazi army officer and now president of Austria.

And not since that historic council in Vatican City were the intellectual resources and experiences of the American Jewish Committee so *fully* ~~completely~~ challenged.

The spontaneous and worldwide furor that the Papal-Waldheim audience generated throughout the Jewish community - and, among many Christians as well - probably resulted from a complex of reasons yet to be fully understood. But some reasons are self-evident.

Probably on the deepest levels were the fusion in public imagery of two of the most powerful emotional symbols in Jewish historic consciousness. Waldheim, by virtue of all the incessant publicity focused on him, became the contemporary embodiment of the Nazi war machine and all that the Nazi holocaust means to Jews. The Pope is the supreme *representative* ~~embodiment~~ of the Roman Catholic Church which, until Vatican Council II's adoption of Nostra Aetate, has been experienced in 1,900 years of Jewish history as the mortal enemy of the Jewish people, responsible for *"teachings of contempt,"* ~~ghettos, pogroms, auto-da-fes, yellow badges,~~ *inquisitions*. The convergence of those two overpowering symbols in that Papal-Waldheim audience became synergistic, assuming a traumatic force that the event itself may not have justified on rational, analytic terms.

That explosion of feeling may have *further* ~~been~~ complicated by the fact that since the adoption of Nostra Aetate on October 28, 1965, extraordinary progress has been made, particularly among *52 million* Catholics in the United States, in uprooting the theological sources of anti-Semitism, in developing a revised Catholic (and Christian) theology that respects Jews and Judaism in their own terms rather *as* ~~than~~ stepping-stones to be fulfilled in Christianity, and in joint studies and social action collaboration that contributed impressively to "mutual respect and fraternal dialogue." Even the Nazi holocaust and the Vatican's diplomatic relations with Israel became fit.

subjects=for real and sympathetic discussion between ^eAmerican Catholics and Jews in recent years.

This awareness of significant progress was not theoretical nor ~~distasteful~~ abstract for the American Jewish Committee, because AJC ^{was} ~~not only~~ ^{first and foremost in} in the forefront of helping bring about the historic achievement of Vatican Council II's declaration which changed the course of Catholic-Jewish relations. AJC's officers ^{then} authorized this ~~writer~~ ^{the past} to devote ~~to~~ much of ⁱⁿ twenty years ^{ing} to travel with our interreligious staff to literally every major city in the United States in which networks of Catholic-Jewish dialogues, seminars, institutes, media discussions were ~~carriedxxxx~~ organized. ^{Similar programs were implemented in Western Europe, South America, and Israel.}

Inspired by the Vatican's Nostra Aetate and the 1974 Vatican Guidelines on Catholic-Jewish Relations which ^{promulgated} ~~authorized~~ specific instructions for change, textbooks were revised, liturgies were freed of anti-Jewish prayers, homilies were altered, teachers were retrained, and ^{(a whole generation of Catholic seminarians were being educated,} ~~in the new traditions of respect for Jews and Judaism.~~

Precisely because such major achievements were realized and friendly relations were established ^{with} ~~on~~ every level of the Catholic church, the Papal-Waldheim audience was not only unexpected but appeared to be a ~~stunning~~ ^{startling} violation of the promising ~~and~~ spirit that permeated the new culture of Catholic-Jewish solidarity. The sense of surprise was intensified because Pope John Paul II has done more to advance Catholic-Jewish understanding than any other pope in recent history, except possibly for Pope John XXIII.

Thus, in an AJC audience with him in February 1985, this charismatic Polish pope told AJC leaders - Howard Friedman, then president, Theodore Ellenoff, ~~Richard~~ Arnold Gardner, and their spouses, David Gordis, and myself - that "Nostra Aetate...must be followed by the (entire) Catholic Church...as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom." In other words, this Pope asserted that improved Catholic-Jewish relations was a basic axiom of Catholic doctrine, not just good intergroup relations.

During that moving audience, Pope John Paul II also told AJC officials that "anti-Semitism is incompatible with Christ's teaching^{ing}, and he prayed for the peace of "the Holy Land." He also praised AJC for collaborating with Catholic agencies in ^{human rights and in} helping relieve refugee and hunger problems in Africa and other parts of the world.

Then, on June 25th, the Pope received Kurt Waldheim. That audience not only caught world Jewry by surprise; it astounded many Catholics, and - as I was to learn in ~~xxx~~ mid-July in Rome - even most of the Vatican curia. From my conversations with several Cardinals and bishops in Vatican City, and later in Austria (where AJC is now carrying on a major/program of education and seminars), I was informed that Waldheim had sought an audience with the Pope on three separate occasions and was turned down. Finally, the Austrian government demanded an audience for domestic political reasons on the grounds that Papal policy requires the Pope to receive the head of state who is democratically elected when such a request is made.

It could then be argued that the Pope had no alternative but to receive Waldheim, especially since Austria is predominantly a Catholic country (87% of its population is Catholic) with a long history of close relations with the Holy See dating back to the Austrian-Hungarian empire. As Supreme Pontiff of the Holy See, a sovereign state, the Pope apparently felt that raison-d'etat required him to accede to Waldheim's request. But having received him, what became ~~a~~ in the ~~xxx~~ words of AJC's President Ted Ellenoff - "morally and politically incomprehensible," was the fact that the Pope as "universal pastor" did not utter a word about Waldheim's Nazi past nor the Nazi holocaust.

The danger ~~xxxx~~ that could flow from that Papal silence, AJC spokesmen repeatedly asserted to the media, was that an inadvertent message was being sent to millions of young Catholics in Germany, Austria, Poland, and across the globe that the Nazi holocaust had become so irrelevant that it did not deserve a mention in the presence of this former Nazi who had lied about his past for some 40 years.

This implied revisionism of the Nazi period caused Jewish leaders, particularly in the United States, to doubt whether they could in good conscience participate in a "ceremonial" audience with the Pope long scheduled for September 11th in Miami, his first stop on his 10-day pastoral visit to the United States. From June 26th until the end of August, AJC staff - A. James Rudin, Judith Banki, and myself - met literally once or twice a week with other major Jewish religious and communal organizations under the umbrella of IJCIC (the International Jewish Committee for Interreligious Consultations.)

Organized in 1969 by AJC and five other Jewish groups to present a united Jewish front to the Vatican (and the World Council of Churches),

IJCIC became the arena in which Jewish policy ~~was~~ hammered out in response to this critical situation. Orthodox groups announced they would boycott the Miami meeting and veto the participation of the Synagogue Council of America, the religious umbrella group, unless the Pope first apologized for the Waldheim meeting and proclaimed that full diplomatic relations with Israel would be established. The American Jewish Congress published a full-page ad in the New York Times, in the form of a letter to Pope John Paul II, indicating they ~~would~~ boycott the Miami meeting. The World Jewish Congress took a similar view. For some weeks the Anti-Defamation League of B'nai B'rith gave mixed signals.

These heated ~~announcements~~ ^{no} ~~announcements~~ resulted in widespread resentments in ~~much~~ ^{much} of the U.S. Catholic community, who apparently perceived American Jews as attacking the person of Pope John Paul II, the Vicar of Christ on earth. AJC sought to clarify that these were not attacks on the person of the Pope, but rather ~~were~~ specific criticisms of this particular political decision to receive Waldheim.

In any case, AJC made public its position, shared by the Union of American Hebrew Congregations (UAHC), and B'nai B'rith International that we were keeping our options open about going to the Miami meeting, pending further meetings with the Vatican and the American Catholic hierarchy. Our intention was to reduce the rapidly-developing polarization between U.S. Catholics and Jews and to avoid jeopardizing the important gains made in Catholic-Jewish relations during the past 22 years since the close of Vatican Council II.

Through the sympathetic intervention of several key leaders of the American Catholic hierarchy, a hastily-called meeting was arranged with Cardinal Agostino Casaroli, Vatican Secretary of State, New York on July 9th at the residence of the Papal Delegate to the United Nations. Three other colleagues - Rabbi ^{S/} Mordecai Waxman, ~~Rabbi~~ Gilbert Klapperman, ~~Rabbi~~ Wolfe Kelman - and I had a frank and civil discussion with Cardinal Casaroli for about one-and-a-half hours about the entire situation - the Waldheim affair, diplomatic relations between the Holy See and Israel, the need of a Papal document clarifying unambiguously the Pope's and the Holy See's convictions about the Final Solution in the Nazi ideology and practice, (the rise of anti-Semitism.) the threat to the future of positive Catholic-Jewish relations.

It was at this meeting that the ~~four~~ four of us broached the need for an early meeting with the Pope to clear the air, otherwise, we felt the Miami audience would not take place. Cardinal Casarelli said that he had heard a number of important ideas and that he would discuss them "with my boss."

About ten days later Rabbi Waxman, chairman of ~~the~~ IJCIC, received a telephone call from Cardinal Jan Willebrands, ~~chair~~ president of the Vatican Secretariat on Religious Relations with Jews, ⁱⁿ forming him that there would be a day-long meeting with his Secretariat on August 31, and on the next day, September 1, there would be a meeting with the Pope at Castel Gondolfo. The following Friday after the Cardinal's call, the Rev. Pierre (?) du Prey, secretariat vice-president, telephoned me from Vatican City to say that he had just seen the Pope. "The Holy Father," he said, "will receive your delegation at 12 noon; there will be an hour-and-a-half allotted to the meeting. The Pope does not want speeches. He would like real conversation, and there are no limits as to what can be ^{discussed.} ~~discussed.~~"

Father du Prey then told me, "The Pope would prefer five delegates so there could be real exchanges."

It seemed evident that the ~~Vatican~~ Pope and the Holy See had responded to all of our requests, and AJC and other Jewish agencies publicly acknowledged that as "a sign of good faith."

For internal Jewish political reasons, AJC reluctantly agreed to allow nine Jewish delegates, instead of the five that Rome had requested.

At IJCIC's request, I prepared a position paper outlining objectives and approaches on five issues: (a) The Nazi holocaust, Waldheim, revisionist tendencies in the Catholic Church; (b) Obstacles that stand in the way toward full diplomatic relations between the Holy See and Israel; (c) Contemporary Anti-Semitism; (d) Contradictory Church Teachings on Jews and Judaism; and (e) Human Rights and Soviet Jewry.

The document was ^{reviewed} ~~edited~~ and approved by AJC officers and Bertram Gold, AJC executive vice-president. It became the basis of our ^{IJCIC} discussions with ^{Vatican} ~~Vatidan~~ authorities and the Pope in ~~Italy~~ the Vatican.

On Monday, August 31, our IJCIC delegation held a day-long meeting with Cardinal Willebrands and eight other Vatican delegates, including representatives from the Vatican Secretariat of State and Justice and Peace. I was assigned the responsibility for making the first presentation on the Nazi holocaust, Waldheim and revisionism. Rabbi Leon Klenicki of the Anti-Defamation League discussed contemporary anti-Semitism. Rabbi Alexander Schindler, ^{president of the Union of American Hebrew Congregations,} spoke on the contradictory teachings about Jews and Judaism in the Catholic Church. Seymour Reich, president of B'nai B'rith International, dealt with the absence of full normalization of Vatican diplomatic ties with Israel. There was full participation by the other delegates: Dr. Gerhardt Riegner of the World Jewish Congress; Henry Siegman, American Jewish Congress; Rabbi Gilbert Klapperman, Synagogue Council of America; Dr. Geoffrey Wigoder, Israel Interfaith Committee. Each subject was discussed fully, frankly, and with much intensity. There were no limitations on any theme, including Waldheim and Israel. The same open, candid, and civil spirit prevailed the following morning in our unprecedented meeting with Cardinal Casaroli in Vatican City.

In response to these discussions, several concrete achievements emerged:

* Cardinal Willebrands proposed that "an official Catholic document" would be prepared examining "the demonic element" in 1,900 years of anti-Semitism in the Christian West; the Nazi holocaust and the role of the Vatican and the Catholic Church during World War II; contemporary anti-Semitism and specific proposals for combatting this ancient evil.

* Cardinal Casaroli agreed to meet "from time to time" as need required to discuss Middle East issues and to with IJCIC representatives, especially to avoid surprises (such as Waldheim, Arafat meetings with the Pope) insofar as possible.

* Both cardinals agreed ~~in~~ in principle to establish a mechanism within the Vatican for maintaining contact with trends and developments in world Jewry in order to avoid unnecessary crises and to improve communication.

In a real sense, we felt that these agreements, when translated into reality, would constitute historic breakthroughs in relations between the Vatican and world Jewry. Against that background, our ~~concrete~~ conversation with the Pope that was to follow was looked upon as a symbolic capstone, rather than as a "working session."

Following our meeting on Tuesday morning with Cardinal Casaroli, three Vatican limousines whisked us across the Appian Way to Castel Gondolfo. During the one hour and fifteen minutes of conversation with Pope John Paul II, our IJCIC delegation raised each of the critical issues that we had discussed fully the day before. The Pope did not respond directly to our statements on Waldheim and on Israel. In classic Vatican linguistic ambiguity, he responded indirectly:

"His opening words were: "Today is September 1, 1937. This is the 48th anniversary of the Nazi invasion of Poland. I know what the Nazis did to my Polish nation. I know what suffering the Nazis inflicted on the Jewish people." At the close of the meeting, he said to a small circle of us, "This monstrous evil of Nazism must be overcome by the Grace of God with the good." Thus, the Pope did not refer to Waldheim, but he condemned the Nazism that Waldheim's past symbolized.

"On Israel, he said, "I know that Israel is central to the identity of the Jewish people." Later, he said he had visited Jerusalem years ago and would like to go again. There was no ~~mention~~ ^{refer to} mention of "a Palestinian homeland" that he was to ~~mention~~ in his Miami speech on September 11th.

Following Cardinal Willebrands' opening statement in which he presented his proposal for a study of anti-Semitism and the Nazi holocaust, the Pope said instantly: "I support that study. I endorse it wholeheartedly. I wish to see it happen."

On American Jewry, the Pope said, in warmly welcoming us: "I have great respect for American Jews; I know you are strong and influential and powerful."

In sum, the conversation with the Pope was dramatic and symbolically important. But the substantive achievements took place in the day-long meetings ~~the~~ th day before with Cardinal Willebrands and later with Cardinal Casaroli. The Pope lifted up their significance by giving those agreements his personal blessings.

Our seasoned IJCIC delegates knew that it was simply unrealistic to expect the Pope to apologize for the Waldheim episode. Popes have seldom apologized for anything lest it ~~w~~ erodes belief in their infallibility. (In Miami, Cardinal Willebrands at a public function suggested an apology by acknowledging that "mistakes and faux

pas" were made. Everyone seemed to realize that that was about as close as the Vatican would come to an apology.) Besides, in my judgment, a major Catholic document on anti-Semitism and the Nazi holocaust would be infinitely more useful and meaningful a response to Waldheim than an apology, although such confessional statements would in fact be the ^{right} moral and spiritual thing to do.)

Nor did we expect that our "unprecedented summit meeting with the Pope" would result in instant establishment of full diplomatic ties with Israel. First of all, diplomatic negotiations for exchange of ambassadors ^{are} the responsibility of Israeli and Vatican diplomats. World Jewry has an important role to play in interpreting the centrality of Israel in Jewish consciousness, but we have [✓] no standing as diplomats, and it is a presumption to act as if we do. Secondly, anyone with a scintilla of knowledge about how Vatican diplomacy and foreign policy function, would know there was to be no magical transformations as a result of this "summit." Even so, important communications mechanisms were agreed upon that can help move the diplomatic process forward, with Israeli and Vatican diplomats as the central actors, and with world Jewry and American Catholics as the supporting cast.

So the air was cleared substantially, and we come to Miami. To be completely honest, Miami was important in itself, but substantively it was anti-climatic after the Vatican and Papal meetings ^{where the real work was done.}

Rabbi Mordecai Waxman, IJCIC chairman, presented our consensus statement elegantly and effectively and deserved the standing ovation he received. Pope John Paul II was warmly received by some 200 Jewish leaders in the presence of key Vatican curial leaders and American Catholic cardinals. ~~Two~~ ^{its} Two thirds of the Pope's address was exceedingly affirmative on Jewish issues, and ~~the importance of that~~ is that the TV cameras of America and the international media brought that positive message to many of the 52 million American Catholics and possibly to many of the 850 million Catholics across the globe. That was a most important seminar in global Catholic-Jewish relations.

That overall positive statement, however, was marred by his unexpected brief but sharp defense of Pope Pius XII's actions in response to the Nazis, and his reference to "a Palestinian homeland."

While all the issues the Pope spoke about affirmatively - God's permanent covenant with the Jewish people; the unique suffering and victimization of the Jews under the Nazis; condemning anti-Semitism; collaboration in social justice - are the ongoing context for future Catholic-Jewish dialogue, it is now evident that he personally has placed the issue of Pius XII and the Nazi holocaust and the Palestinian homeland side by side with the Jewish homeland as priority themes on the next stage of the Catholic-Jewish agenda.

In December 1987, a symposium will be held jointly sponsored by the Vatican Secretariat on Catholic-Jewish relations and IJCIC. It will be held in Washington, D. C., and its overarching theme will be "The Nazi Holocaust - Christian and Jewish Perceptions."

AJC's quarter century of scholarship, experience, and personal relationships will stand us in good stead as we seek to convert another challenge into an opportunity for increased mutual knowledge and respect.

OP-ED
THE NEW YORK TIMES

THE POPE AND WALDHEIM - A TALE OF CONTRADICTIONS

-STANGE BEDFELLOWS?

Pope John Paul/ II's decision to grant an audience to Dr. Kurt Waldheim "with full state honors" next June 25th is morally and politically incomprehensible.

Last week, the Pope brought off a triumphant tour of Poland. The moral core of his mission was to confront and challenge the Polish communist regime for its suppression of human rights and its denial of religious, ~~and~~ civil, and political freedoms to his fellow countrymen. So intense ~~xxxxxxx~~ and unyielding was the Pope's commitment to these fundamental values that he was apparently prepared to risk wrecking his carefully-wrought Ostpolitik with other Eastern European countries, as well as with the Soviet Union.

In less than a week after his return to Rome, the Holy See announces that this same Pope has granted an audience to Dr. Waldheim, the former Nazi official who is now president of Austria. Clearly Communist Poland represses human rights and violates human dignity. But what kind of moral schizophrenia is it that repudiates Communist oppression and suddenly becomes ~~indulgent~~ ^{Waldheim, a} indulgent toward ~~the~~ participant in Nazi barbarism which has ~~wrought~~ wrought greater destruction of human life, and ~~carried~~ carried out more systematic oppression of human liberties than perhaps any other totalitarian system knowⁿ to mankind?

Having experienced Nazi savagery first-hand, no other Western democratic society could bring itself to accord Waldheim such a welcome. From my recent three separate visits to Austria, I am persuaded that

very large number of young Austrians - two-thirds of Austria's population is under 40 years of age - are distressed that they are saddled with a Waldheim for President, a man who not only had a Nazi wartime record but who also flagrantly lied to the international community about that record. The majority of Austrians are Roman Catholic and I wonder what confused moral signals the Pope's audience with Waldheim will give them about facing the truth of their nation's and their church's deep involvement in the Nazi holocaust?

And that may yet be the ~~key~~ critical underground issue in the Papal embrace of Waldheim. ^{Are} ~~Is~~ the Pope and his Vatican advisers in ~~fact~~ fact engaged in a sophisticated effort to revise the history of the role of the Vatican and the Catholic Church in Germany and Austria in the ~~Nazi~~ demonic Nazi period?

During the recent visit of the peripatetic Pope John Paul II to the Federal Republic of Germany, he focused much of his attention on the resistance of German Catholics to Nazi totalitarianism. He began the beatification procedures of the much-publicized Jewish-born Edith Stein, Father Rupert Meyer, and Cardinal von Galen. Obviously, it was his religious prerogative ~~to~~ to ~~do~~ do so.

But the crucial moral issue, as the Italian newspaper, *Il Messaggero*, ^{later} was to comment was not what the Pope said, but what he left unsaid. What the ~~Pope~~ Pope left unsaid was that the German Catholic church was guilty of virtually total conformity to the Nazi regime.

While the Pope could not bring himself to tell that story fully and accurately, ironically the German Catholic bishops themselves struggled to face the terrible truths of that history. In 1975, the ~~German~~ Catholic Bishops of the Federal Republic of Germany, in a public pastoral, declared:

"Our country's recent political history 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. ~~Many~~ Many became guilty from the sheer fear for their lives. We feel particularly distressed about the fact ~~that~~ 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.

"Our German church, in particular, must be alert to all tendencies that might diminish human rights and misuse political power. We must assist all those who are now persecuted for racist or other ideological reasons. On ~~our~~ our church falls the special obligation of improving the ~~the~~ tainted relationship between the Church as a whole and the Jewish people and its religion."

~~That~~

That act of honest self-examination on the part of the German Catholic hierarchy has made possible the renewal ~~xxxxxxx~~ of conscience that has begun to take place in Germany, especially among its young people. There is a real danger that the Pope's decision to receive Kurt Waldheim with full state honors will signal the contradictory message of repression of the truth and the further denial of moral responsibility of Waldheim and of Austria for their role in the Nazi murder machine.

John Paul May Visit Waldheim in Austria

BY ANDREW SILOW CARROLL
and ANDREW MUCHIN
Jewish Telegraphic Agency

NEW YORK — Pope John Paul II will meet with Austrian President Kurt Waldheim during a visit to Austria scheduled for June 23-27, according to news reports from the Vatican Tuesday.

The pope also will meet, on June 24, with Austrian Jewish leaders who protested his controversial audience at the Vatican with Waldheim last summer, the reports said.

The reports could not be confirmed independently by the Jewish Telegraphic Agency.

Arrangements for the visit were apparently made during Waldheim's audience at the Vatican last June. John Paul II first visited Austria as pope in 1983.

Rabbi Marc Tanenbaum, chairman of the International Jewish Committee on Inter-religious Consultations (IJCIC) and director of international relations for the American Jewish Committee, said Tuesday evening that a papal meeting with Waldheim is not certain, because Waldheim may face pressure to resign from office before June.

An international commission of historians is studying Waldheim's activities as a lieutenant in the German Army during World War II, when he allegedly was involved in deportations of Greek Jews to Auschwitz, among other crimes.

Waldheim has repeatedly denied that he was involved in war crimes.

"If Waldheim still remains in office, then clearly the Austrian government would expect (the pope) to meet with him," Tanenbaum said.

The Jewish leader said IJCIC was due to meet Thursday to discuss alternative proposals to a papal-Waldheim meeting, which the group will transmit

(Continued from Page 1)

to Vatican officials. "We don't want a repetition of the tumultuous events of the summer," he said.

Regarding the upcoming visit, Morris Abram, chairman of the Conference of Presidents of Major American Jewish Organizations, suggested in a statement that the pope use the visit to "give public expression to his views on the Holocaust and its dreadful and continuing lessons to all mankind."

Also in a statement, Rabbi Alexander Schindler, president

of the Union of American Hebrew Congregations, said he hoped the pope would "not repeat the overly lavish praise for Mr. Waldheim when they met last summer, and which appeared to absolve the former UN official of the charges that have been made against him."

Waldheim is a former secretary general of the United Nations. In April, the U.S. Justice Department formally barred Waldheim from visiting the United States as a private citizen, saying it had sufficient evidence to suspect him of involvement in Nazi war crimes.

PJPII - WALDHEIM

REVERE
SABBADAY LANE
WASHINGTON, CONN. 06793

June 29, 1987

Dear Rabbi Teichenbaum

You were quoted on the ch 2 news Today
as saying the Holy Father's audience
with Waldheim was "morally ludicrous."

In answer to your previous remark, I
enclose a copy of a letter I sent to Rabbi
Hertzberg - Dartmouth College - after reading
his vicious attacks on the Church and the Holy
Father in the New York Times on June 21st.
This letter is applicable to you and all the
Jews who have viciously attacked the Holy Father.

The entire world is keenly aware of the
Holy Father's good will to all men. What
blinds the Jews?

The Italians say: Quanto Basta!
How Much is Enough?

Basta, Rabbi, Stop it, end it!
You are becoming ridiculous.

Sincerely
J. Paul Revere

REVERE
SABBADAY LANE
WASHINGTON, CONN. 06793

June 29, 1987

Rabbi Arthur Hertzberg
Professor of Religion
Dartmouth College

Dear Rabbi Hertzberg:

I read your diatribe against the Holy Father and the Catholic Church in the June 21st edition of the New York Times. Such diatribes serve you poorly.

The Catholic Church and its Popes have worked tirelessly for the good of mankind for 2000 years. This work is motivated by the sublime message of Jesus Christ in the New Testament. Because of Christ's message and admonition to love one another, the Holy Father as the Servant of Servants has a vocation and mission to heal and bring love into the world. Your attitude and public statement in this matter brings divisiveness.

It is remarkable that not one of the Jewish leaders who have viciously attacked the Holy Father mentioned the fact that he granted an audience to his would be assassin and forgave him in an embrace of Christian love.

No, Mr. Hertzberg, it won't work. You may be able to unduly influence the foreign policy of this country. But you will never be able to alter, influence or corrupt Vatican policy and the good acts of the Holy Father because they are motivated by and formed out of Christian love.

No, Mr. Hertzberg, as the saying goes: It won't play in Peoria. I'm truly sorry to say that it appears you have opened the floodgates of a surging backlash. I pray I am wrong.

Sincerely,

J. Paul Revere



Rabbi Mordecai Waxman:
Jews want pope to explain.

Angry Jews seek papal meeting

Groups to boycott pope's visit if he sees Waldheim

By JOE STARITA
Herald Staff Writer

NEW YORK — Leaders of a dozen major Jewish groups Friday called for a meeting with Pope John Paul II, angered by his decision to receive Austrian President Kurt Waldheim, whom they called "an unrepentant Nazi."

The leaders also said they will boycott the pope's September appearance in Miami if he does not cancel his scheduled audience with Waldheim next week —

Two views of forgiveness / 1B

or use that occasion as a forum to denounce the Austrian leader's alleged Nazi past.

"The planned ceremonial meeting with the pope scheduled for Miami is an inappropriate forum to discuss ... urgent issues of Catholic-Jewish relations," said group spokesman Rabbi Mordecai Waxman, past president of the

Synagogue Council of America.

The pope is scheduled to receive Waldheim, whose wartime activities as a Nazi officer recently led the U.S. State Department to bar him from American shores, in a papal audience at the Vatican on Thursday.

According to Jewish leaders, that proposed visit now looms as the most potentially explosive setback to Catho-

Please turn to POPE / 17A

J.S. , ews vow o boyco po le n Miami if he meets Waldheim

POPE / from 1A

lic-Jewish relations since a 1982 meeting between the pope and Palestine Liberation Organization leader Yasser Arafat.

After an animated 2½-hour session behind closed doors Friday morning, national Jewish leaders emerged at noon to say they would press for a nonceremonial meeting with the pope before September to discuss serious issues concerning all Catholics and Jews.

"Our hope is that the pope will consider our statement as one in which we show great dismay at



Waldheim

his decision to meet with Kurt Waldheim and that he would reconsider the invitation," said Rabbi Solomon Schiff, executive vice president of the Rabbinical Association of Greater Miami, one of the leaders who attended the meeting.

In Miami, Archbishop Edward McCarthy issued a statement expressing hope that the pope's session with Waldheim would not offend Jews and that Catholics would not be offended at the reaction to the meeting.

He pleaded for understanding and said he and local Jewish leaders were "equally distressed over the situation."

"Perhaps the Holy Father is attempting to be faithful to the gospel, which tells us we need to love our enemies and 'do good to those who persecute you,'" McCarthy said. "He has demonstrated this by forgiving publicly the man who attempted to murder him."

The pope "surely shares in his anguish of the Jewish people. He has had a taste of their suffering in the oppression of his own people in his native land," McCarthy said.

'Dismayed and shocked'

In the carefully worded language of international diplomacy, the Jewish leaders stopped far short of slamming the door on Catholic-Jewish relations while leaving it open enough for their disgust to slip through.

"It's an insult," Rabbi Waxman said of the meeting with Waldheim. "We would like to hear from [the pope]. We're dismayed and shocked, and we would like an explanation that makes sense."

The consensus reached Friday by representatives of, among other groups, the United Synagogue of America, the Rabbinical Council of America, the World Jewish Congress and the Anti-Defamation League of B'nai B'rith, came one day after another powerful organization, the American Jewish Congress, announced that it was scrapping all plans to attend and sponsor the meeting in Miami between the pope and American Jewish leaders.

"Pope John Paul's decision to meet with Kurt Waldheim is astounding," Henry Siegman, executive director of the American Jewish Congress, said in a statement released Friday. "Surely Pope John Paul and his Vatican advisers must have known that a meeting with Waldheim would outrage anyone with a memory of the Holocaust."

Timothy Dolan, a secretary to Archbishop Pio Laghi, papal representative in the United States, said Friday that it is unlikely that the Vatican will reconsider the Waldheim visit.

The Vatican "would hope that the meeting with Mr. Waldheim and the Holy Father would not threaten the September meeting," he said.

If the pope does not agree to meet with Jewish leaders before his visit to Miami, and if he neither cancels the Waldheim visit nor condemns the Austrian president, then there will be no Jewish presence at the event, the dozen

Jewish leaders said Friday.

What concerns them most, the leaders said, is that Waldheim will use the papal visit to mask his onerous past.

Both Arafat and Idi Amin, the former Ugandan dictator, transformed their papal visits into a public relations bonanza, said Rabbi Marc Tannenbaum, of the American Jewish Committee.

"Idi Amin, one of the world's most ruthless butchers, plastered his picture with the pope in newspapers all over Africa," said Rabbi Tannenbaum. "And it's not inconceivable that Kurt Waldheim would do the same."

'Mr. Clean'

"Then there would be the appearance that Kurt Waldheim is now 'Mr. Clean,' that he is purged of all sin," Tannenbaum said.

Jewish leaders remain hopeful that, if the pope does not cancel the Waldheim visit, he will at least use it as an opportunity to

condemn his Nazi past.

If he does not, said Rabbi Fabian Schoenfeld, of the Rabbinical Council of America, "then we would have very serious reservations about the future of Catholic-Jewish relations."

In Miami, Arthur Teitelbaum, southern area director of the Anti-Defamation League, said the pope's decision to meet with "a revealed Nazi liar" made it inevitable that the Miami meeting would be jeopardized.

But, like McCarthy, Teitelbaum urged that the flap not be allowed to destroy two decades of improved relations between Catholics and Jews.

"It is very important that Catholics and Jews in this community recognize the significance of their own relationship," Teitelbaum said. "We have friendships here that should be preserved."

The Sept. 11 meeting in Miami was to have had Jewish leaders join the pope in opening an exhibition of Judaica from the Vatican collection.



Outrage over Pope's plans to meet Waldheim

Continued from Page 1

Reagan the restriction would not be withdrawn.

The second note was that in its view the declaration of 1954 about readmissibility — regarding the return of Austrians to Austria — was no longer in effect. "Our view is that the declaration is still valid" the spokesperson said. "We informed the (Austrian) Embassy we will study the Austrian Government's position."

This phase in the US-Austrian relationship concerns the case of Martin Bartesh, Austrian native accused by the US of Nazi criminal charges and stripped of his citizenship. Bartesh has gone to Austria but the Austrian Government seeks to have him returned to the US. He is believed still in Austria.

Contradicting a report that the Vatican had invited Waldheim to meet Pope John Paul II, a spokesman at the Vatican Embassy here, the Rev. Timothy Dolan, told the IJN Waldheim "had requested the visit." Father Dolan, who came to the Vatican Embassy five weeks ago from St. Louis, said it was "a disturbing thing" that the Vatican was reported to have extended the invitation.

Waldheim, the priest said in an

interview, "wished to achieve his first visit with the Holy Father." The former UN Secretary-General had not left Austria since the US Department of Justice had placed him on its Watch List as the result of prima facie evidence of his service in the Balkans as an officer on the German Army's general staff there. Waldheim has omitted this fact from his biographical materials and denied he had been with the German Army during the period involved.

Father Dolan said that the Pope could not refuse such a visit since Waldheim was head of a democratic government and democratically elected. He also noted that in 1979, Waldheim had invited Pope John Paul to visit the UN and received him in New York City.

Father Dolan also noted that Waldheim's visit follows the Pope's first visit to Austria two years ago and that he would make his second visit there exactly one year after the Waldheim visit to the Vatican. The purpose of Waldheim's visit, Father Dolan said, was to make arrangements for the second Papal visit to Austria. The priest noted that Pope John Paul had repeatedly made pronouncements against the Holocaust, and particularly the

crimes committed against Jews.

A key element in the Waldheim-Vatican meeting is the arrangement that the Pope and Jewish religious and secular leaders meet with him in Miami, during his Florida visit Sept. 11.

"I would say without fear of contradiction," Father Dolan said, "that the Holy See would hope such a meeting in September in Miami remains as planned and that the Waldheim visit does nothing to jeopardize that planned meeting."

But the American Jewish Congress declared it would boycott the Miami meeting. Declaring the Vatican "must have known that a meeting with Waldheim would outrage everyone with a memory of the Holocaust," the executive director of the Congress, Henry Siegman, added the Vatican's "disregard of such predictable rejections is utterly incomprehensible."

For Jewish representatives to meet with Pope John Paul in these circumstances," Siegman said, "would be a desecration of the memory of the victims of the Holocaust in whose destruction Kurt Waldheim has been accused of complicity."

The Miami arrangement, in the light of the Waldheim visit, is under study in New York by the International Jewish Committee for Inter-Religious Consultations (IJCIC). It consists of representatives of the Reform, Conservative and Orthodox branches of Jewry and the American Jewish Committee, the American Jewish Congress and the Anti-Defamation League.

Burton Levinson, national chairman of the ADL, said in a statement

"we are dismayed, surprised and disappointed, but we are not condemnatory." The Pope has met with saints and sinners. In fact, he met with Mehmet Ali Agca who tried to assassinate him. We hope

The American Jewish Congress on Monday said a Vatican's latest justification for granting a controversial audience to Austrian president Kurt Waldheim contradicts its earlier explanation.

A statement by Henry Siegman, executive director of the Jewish organization, says a Vatican statement June 19 that the audience was agreed to by the Pope only after repeated and insistent requests by Waldheim contradicts the Vatican's earlier assertion that Pope John Paul II had no choice in the matter since such requests are always honored.

The AJCongress statement said it is clear that Waldheim's reason for demanding the audience was a desire to reap public relations benefits, in order to "sanitize" his Nazi past.

that the Holy Father and the President of Austria will use this opportunity, given that the Pope is the universal confessor, to come forth with the whole truth about Kurt Waldheim's past activities.

"Regarding the scheduled September meeting in Miami of the Pope and American Jewish leaders, whether or not we participate will depend upon what happens in Rome next week," Levinson's statement said. "We look for-

ward to the Pope's public condemnation of what Kurt Waldheim did and stood for."

Rabbi Marc Tannenbaum, director of International Interreligious Affairs of the American Jewish Committee, said to the IJN that the Pope's visit with Waldheim "with full state honors is morally and politically incomprehensible."

"Last week," Rabbi Tannenbaum said, "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, a man whose Nazi past violates every basic value the Pope was heroically defending just days before."

Rabbi Tannenbaum added "in recent years young German and Austrian Catholic bishops as well as young Germans and Austrians have been struggling to come to terms with the Nazi past of their countries. In 1975 the German Catholic bishops issued a pastoral letter saying 'we turned our backs to this persecuted Jewish people and we 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 next week," Rabbi Tannenbaum said, "would betray those honest intentions and can only give the wrong message to young German and Austrian Christians who want to face that terrible past, not deny its reality."

The Wall
ho breaks
own walls

Page 9

INTERMOUNTAIN

Jewish News

June 26, 1987

Sivan 29, 5747. Vol. 74, No. 26 • Intermountain Jewish News, Inc.
Published every Friday in Denver, Colorado. 75¢ per copy, \$1.00 special issues; \$32.50 per year.

Late
blooming
composer
Page 15

The purification of Kurt Waldheim

By JOSEPH POLAKOFF

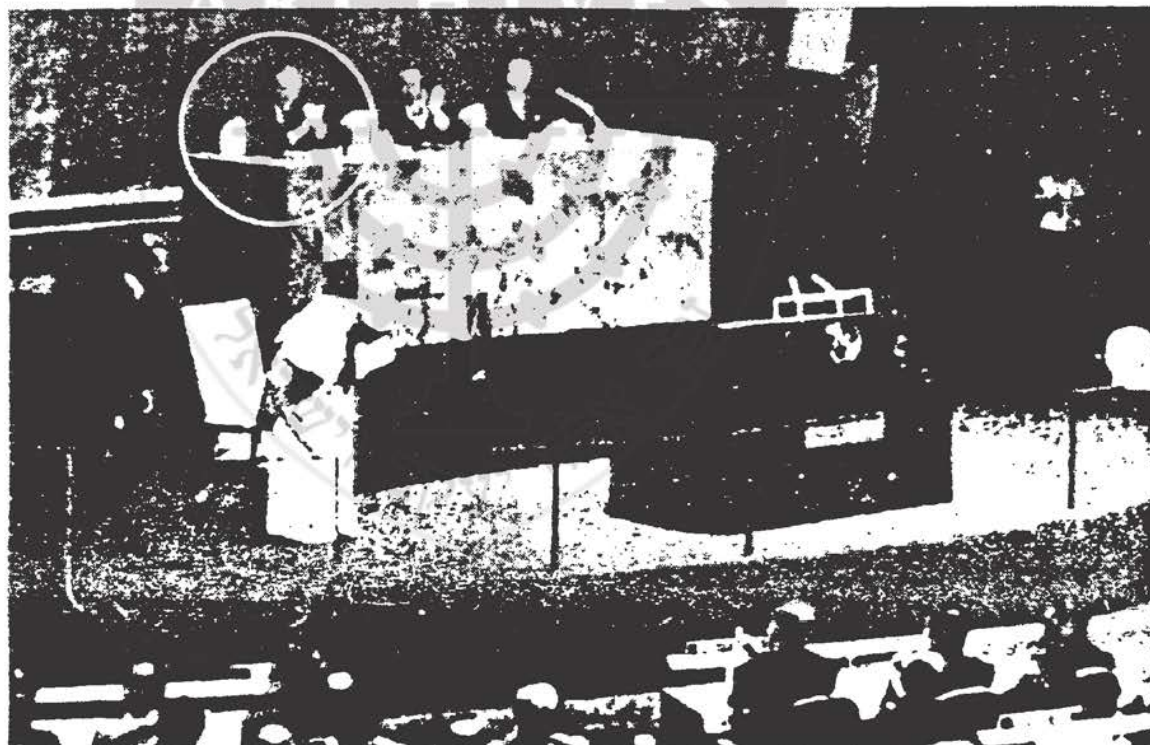
IJN Washington Bureau

WASHINGTON — Austria's President Kurt Waldheim, aided by the Vatican and its government headed by Chancellor Franz Vranitzky, has launched a two-part movement to combat the stigma of his service with the German forces in WWII that annihilated Jews and others in Greece and Yugoslavia.

One part appeared designed to engage in a friendly visit at the Vatican with Pope John Paul II and thereby gain world attention. The other was the Austrian Government's two notes to the State Department, June 16, the day before the Vatican's announcement of the visit scheduled for this weekend.

The State Department, responding to inquiry from the IJN disclosed that one Austrian note declared the US decision to put Waldheim on its Watch List, thereby barring him from visiting the US, was unacceptable. To this, the Department responded "the decision was in conformity with US law and it stands," a spokesman said. Vranitzky was told May 21 by President

Please see Page 2



RNS photo

Because Kurt Waldheim, in circle, invited Pope John Paul II to speak before the United Nations assembly in 1979, the Pope is now granting an audience to Waldheim, today president of Austria, despite Waldheim's recently revealed Nazi past.

the Rev. Timothy Dolan, told the IJN Waldheim "had requested the visit." Father Dolan, who came to the Vatican Embassy five weeks ago from St. Louis, said it was "a disturbing thing" that the Vatican was reported to have extended the invitation.

Waldheim, the priest said in an

visit there exactly one year after the Waldheim visit to the Vatican. The purpose of Waldheim's visit, Father Dolan said, was to make arrangements for the second Papal visit to Austria. The priest noted that Pope John Paul had repeatedly made pronouncements against the Holocaust, and particularly the

meet with Pope John Paul in these circumstances," Siegman said, "would be a desecration of the memory of the victims of the Holocaust in whose destruction Kurt Waldheim has been accused of complicity."

The Miami arrangement, in the light of the Waldheim visit, is under study in New York by the International Jewish Committee for Inter-Religious Consultations (IJCIC). It consists of representatives of the Reform, Conservative and Orthodox branches of Jewry and the American Jewish Committee, the American Jewish Congress and the Anti-Defamation League.

Burton Levinson, national chairman of the ADL, said in a statement

The AJCongress statement said it is clear that Waldheim's reason for demanding the audience was a desire to reap public relations benefits, in order to "sanitize" his Nazi past.

that the Holy Father and the President of Austria will use this opportunity, given that the Pope is the universal confessor, to come forth with the whole truth about Kurt Waldheim's past activities.

"Regarding the scheduled September meeting in Miami of the Pope and American Jewish leaders, whether or not we participate will depend upon what happens in Rome next week," Levinson's statement said. "We look for-

young Germans and Austrians have been struggling to come to terms with the Nazi past of their countries. In 1975 the German Catholic bishops issued a pastoral letter saying 'we turned our backs to this persecuted Jewish people and we 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 next week," Rabbi Tannenbaum said, "would betray those honest intentions and can only give the wrong message to young German and Austrian Christians who want to face that terrible past, not deny its reality."

The Synagogue Council of America, representing the congregational and rabbinic organizations of Conservative, Orthodox and Reform Judaism declared "this meeting with an accused Nazi war criminal is a direct affront to the sensitivities of the Jewish people in light of the extermination of six million Jews during the Holocaust."

"This action becomes all the more offensive since the Pope previously received PLO head Yassir Arafat and the Vatican continues to refuse to extend full diplomatic relations to the State of Israel."

Dr. Eugene Fisher, executive secretary of the office of Catholic-Jewish Relations of the National Conference of Catholic Bishops of the US, said he has no comment on the Waldheim Vatican development. The office was established in 1967.

Asked by this reporter how long he has been its executive secretary, Dr. Fisher replied - "yesterday it was ten years; today it feels like 20 years."

INTERMOUNTAIN Jewish News

1275 Sherman St. • Denver, CO 80203 • 861-2234

Published every Friday ISSN #0047-0511

EDITOR AND PUBLISHER:

Mrs. Max Goldberg

MANAGING EDITOR: Doris Sky

SENIOR EDITOR:

Rabbi Hillel Goldberg, PhD.

ASSISTANT to the PUBLISHER:

Larry Hankin

WASHINGTON BUREAU

Joseph Polakoff, Wolf Blitzer

ISRAEL BUREAU: Ya'acov-ben Yosef

SPECIAL ASSIGNMENTS: Chris Leppke

STAFF REPORTER: Rachel Hart

ADVERTISING: Barbara Bernstein

BUSINESS STAFF: Paul H. Koltz,

Gloria Carter, Renee Johnson

Seiji Kondo, Colette T. Freeman

OFFICE MANAGER: Judith Waldren

LEGAL NOTICES: Lottie Simmonds

ART DEPARTMENT: Jan Hammond

MAX GOLDBERG: Editor and Publisher
(1943-1972)

ROBERT S. GAMZEY: Editor (1943-1966);
Israel Correspondent (1966-1975)

Intermountain Jewish News (ISSN 0047-0511) 1275 Sherman Street, Denver, Colorado 80203.
Published weekly. \$32.50 annual subscription; 75¢ single copy, special issues \$1 per copy.
Second class postage paid at Denver, Colorado. All rights reserved. POSTMASTER: Send change of address to 1275 Sherman Street, Denver, Colorado 80203.

AWARD WINNING



MEMBER American Jewish Press Assn.,
Colorado Press Assn., World Federation of
Jewish Journalists, National Newspaper
Assn.

SERVED Telex, Jewish Telegraphic Agency
(JTA), Religious News Photo Service, London
Jewish Chronicle News Service, World
Jewish Press Service.

APPROVED Denver Retail Merchants
Association as Advertising Media.
We are not responsible for the Kashrut of any
product or establishment advertised in IJN.
There is a charge for picture reproduction.
Second Class Postage paid Denver, CO.

JEW AND CATHOLICS: A TIMELINE

Here are some key periods in the entwined history of Jews and Catholics, according to clergy, scholars and theologians of both faiths.

"Christians, even highly educated ones, are all but totally ignorant of anti-Semitism —

except for contemporary developments," wrote the Rev. Edward Flannery, in the introduction to his pioneering text *The Anguish of the Jews*. "The pages Jews have memorized have been torn from our histories of the Christian era."

33-69: Jesus, a practicing Jew among many sects of Jews, is crucified by the Romans. Most Christian leaders begin repudiating Jewish laws. St. Paul still recognizes the Jewish covenant with God and calls Jews "most dear for the sake of their fathers. For the gifts and the call of God are without repentance."

70: The temple falls in Jerusalem. Two groups emerge: rabbinic Judaism, root of the modern faith, based in the Hebrew scriptures; and Christianity, drawing its membership from the gentiles, proclaiming faith in Christ sufficient for salvation. The two faiths compete for followers.

300-400: Constantine establishes Christianity as the official religion of the Roman Empire. St. John Chrysostom, patron saint of orators, calls Jews demonic Christ-killers, "lustful, rapacious, greedy, perfidious bandits."

400 to 600: Canon law develops that, while restricting Jews in many ways, offers some protection as well. Jews could not be forced to convert, and it was an excommunicable offense to do violence to a Jew or disrupt a Jew at prayer.

1300-1400: The Black Plague ravages Europe, and Jews are accused of poisoning wells and killing Christians to use their blood in baking bread. Pope Clement VI opposed these libels, unsuccessfully. Passion plays in Germany portray Jews as demons.

1096: The First Crusade begins. Demagogue preachers lead crusaders through Europe saying, "Why go to Jerusalem to kill infidels when the infidels are on our doorstep? Kill a Jew and save your soul." Popes opposed the massacres, but crusaders did not always heed their decrees.

1492: 300,000 Jews and marranos — apparently converted Jews who practiced their faith in secret — are expelled from Spain and Portugal after the Inquisition's ruthless uprooting of heresies.

1600-1800: Jews in Eastern Europe are caught in the cross fire between Eastern Orthodox and Roman Catholics, and nearly half a million Jews die in pogroms — government-instigated mob savagery. European Jews are forced to live in restricted areas, eventually known as ghettos.

1933: Pope Pius XI signs concordat with Hitler, winning long-sought concessions about Catholic education and protection for the German Catholic political party. Hitler soon violated the agreement, and by 1937 the pope was denouncing Nazism as anti-Christian.

1940-1945: Six million Jews and an equal number of Christians are killed by the Nazis. Although Pope Pius XII privately aided many refugees, including Jews, he was later criticized for a perceived failure to sound a loud, unambiguous alarm against the Holocaust.

1962-1963: The Second Vatican Council publishes the declaration *Nostra Aetate* which "deplores the hatred, persecutions and displays of anti-Semitism . . . at any time and by anyone." It concludes that the Jews cannot be blamed for the death of Christ.

1986: John Paul II prays in Rome's synagogue, becoming the first pope to visit a synagogue since Peter founded the church. He echoed St. Paul's words, saying Jews are beloved of God and possess an irrevocable calling, not a bankrupt covenant.

The Miami Herald

Waldheim issue revives age-old tension

FAITHS / from 1A

as an isolated event but as a stop in a long history. They have survived inquisitions, expulsions, deprivations and the contempt of the world. When an alleged Nazi war criminal is blessed by a pope, 45 years are but a heartbeat.

Scholars date the Jewish-Catholic conflict from the first three centuries after the Crucifixion, when competing sects of Judaism — including those who accepted Christ — sought to hold believers draw converts in a pagan world.

By the Fourth Century, Christianity was winning the struggle. The vehemence is revealed in the rhetoric of the time. St. John Chrysostom, preaching at Antioch among many powerful Jews, was a peerless anti-Semitic orator, says Fisher, executive secretary of the Secretariat for Catholic-Jewish relations for the U.S. Catholic Conference.

St. John Chrysostom popularized the ideas that the fall of the temple in Jerusalem and consequent dispersal of Jews was God's punishment of the Jews for rejecting Christ. The next step, a short one, was to charge Jews with killing Christ.

"The Hebrews have not recognized our Lord, therefore we cannot recognize the Hebrew people."

Pope Pius X,
to Zionism founder in 1904



I want "for the Jewish people who live in the state of Israel . . . the desired security and the due tranquility that is the prerogative of every nation."

John Paul II,
speaking in 1984



Hebrews have not recognized our Lord, therefore we cannot recognize the Hebrew people."

John Paul II said in 1984 that he wanted "for the Jewish people who live in the state of Israel . . . the desired security and the due tranquility that is the prerogative of every nation."

Few expect John Paul to do more than reiterate his desire to make Jerusalem an international city, his concern about the city's undefined borders and the welfare of 17 million Christians, at least half of whom are Catholic, in Arab lands.

• Jews want the Vatican to be a force against anti-Semitism. In their minds, the Holocaust was not

tion of Jews and issued false baptismal certificates to protect thousands of Jewish children. Also, Karol Wojtyla, who became John Paul II, sheltered Jews during the Nazi occupation of Poland. He was forced to study theology clandestinely while working as a laborer.

All the names of those who took moral action may never be known. "It's too soon to say for sure we know who did what," says Fisher.

• Jewish leaders wanted to discuss an agenda of unity and commitment to Vatican II's call for mutual respect, dialogue and social justice.

"There was a kind of moral grandeur about Pope John XXIII

that made him, as many said, the best pope the Jews ever had. John Paul II is very much in his tradition, a forthright man of concern and compassion," says Tanenbaum.

It is appropriately in the United States, heart of pluralism, where the Vatican is turning to deal with Catholic-Jewish relations.

"The European community was based on Christendom. The church could always turn to the secular order for support, because the secular order had Christian values. If something was a sin, it was probably against the law, too. That model is out of date," says Harvard Divinity School professor Bernard Swain.

"Now, the church does not determine the culture of the secular world. This is why the pope travels so much — to remind the world that his moral reach extends beyond his political reach. The United States is the Vatican's laboratory for learning to survive in the secular world," says Swain.

"In Europe and Latin America, they talk of tolerance — recognition, but seldom or never acceptance," says Klenicki, interfaith director for the Anti-Defamation League of the B'nai B'rith. "In the United States, we accept someone as he or she is. In this, American Jews are like American Catholics. We respond to problems in an American way, influenced by our

common past as urban immigrants."

Tanenbaum cites "dialogues between Catholics and Jews involving priests, nuns, rabbis, educators and laymen in every major city."

"Most lasting and irreversible is the existence of networks of Catholics and Jews as friends and neighbors, communicating regularly with one another . . . This never happened in Europe. It was always victim and victimizer."

American Jews and Catholics, with or without the pope, must have their own agenda, Klenicki says.

"Catholics have to go through a reckoning of the soul concerning the past prejudices and anti-Semitism and try to understand Judaism as part of God's design," he says.

"And we Jews have to understand Christianity as another way for God to reach humanity. It doesn't mean we Jews are going to recognize Jesus as the messiah, but our obligation is to understand Christianity beyond bad memories, to know what is the mission of Christianity for the world, what are the Jews and Christians' links in the task of bringing God to the world and the world to God."

Jewish laws. St. Paul himself recognizes the Jewish covenant with God and calls Jews "most dear for the sake of their fathers. For the gifts and the call of God are without repentance."

70: The temple falls in Jerusalem. Two groups emerge: rabbinic Judaism, root of the modern faith, based in the Hebrew scriptures; and Christianity, drawing its membership from the gentiles, proclaiming faith in Christ sufficient for salvation. The two faiths compete for followers.

400 to 600: Canon law develops that, while restricting Jews in many ways, offers some protection as well. Jews could not be forced to convert, and it was an excommunicable offense to do violence to a Jew or disrupt a Jew at prayer.

1300-1400: The Black Plague ravages Europe, and Jews are accused of poisoning wells and killing Christians to use their blood in baking bread. Pope Clement VI opposed these libels, unsuccessfully. Passion plays in Germany portray Jews as demons.

1600-1800: Jews in Eastern Europe are caught in the cross fire between Eastern Orthodox and Roman Catholics, and nearly half a million Jews die in pogroms — government-instigated mob savagery. European Jews are forced to live in restricted areas, eventually known as ghettos.

1940-1945: Six million Jews and an equal number of Christians are killed by the Nazis. Although Pope Pius XII privately aided many refugees, including Jews, he was later criticized for a perceived failure to sound a loud, unambiguous alarm against the Holocaust.

1986: John Paul II prays in Rome's synagogue, becoming the first pope to visit a synagogue since Peter founded the church. He echoed St. Paul's words, saying Jews are beloved of God and possess an irrevocable calling, not a bankrupt covenant.

Waldheim issue revives age-old tension

FAITHS / from 1A

as an isolated event but as a step to a long history. They have survived inquisitions, expulsions, deprivations and the contempt of the world. When an alleged Nazi war criminal is blessed by a pope, 45 years are but a heart beat.

Scholars date the Jewish-Christian conflict from the first three centuries after the Crucifixion, when competing sects of Judaism — including those who accepted Christ — sought to hold believers draw converts in a pagan world.

By the Fourth Century, Christianity was winning the struggle. The vehemence is revealed in the rhetoric of the time. St. John Chrysostom, preaching at Antioch among many powerful Jews, was a peerless anti-Semitic orator, says Fisher, executive secretary of the Secretariat for Catholic-Jewish relations for the U.S. Catholic Conference.

St. John Chrysostom popularized the ideas that the fall of the temple in Jerusalem and consequent dispersal of Jews was God's punishment of the Jews for rejecting Christ. The next step, a short one, was to charge Jews with killing Christ.

The foundations of religious anti-Semitism were laid for the embellishment of later centuries: killing Christian children, poisoning wells, conducting demonic rites. The Jews were cast as scapegoats in miserable plague-ridden times.

Christianity was feeling besieged, confronting waves of pagans, barbarians, Cosacks and heretics, says Fisher. And, in the mostly illiterate world, only a few Catholic scholars knew the Church teaching that the Jewish covenant with God was without end, parallel to the Christian covenant.

"If you think everyone must be the same for society to prosper — one nation, one king, one faith — then the chronic dissenters, the Jews, have less and less room. They are at best merely tolerated," says Fisher.

Vatican II change

In later centuries, a new type of anti-Semitism evolved, based on hating Jews as a race, in addition to Judaism as a faith.

A Catholic religious perspective of Jews was not racist. "There was no concept of exterminating the Jews," Fisher says. "Jews attested to the validity of the Hebrew Scriptures. You cannot understand Jesus' teachings without it."

Religious and racial anti-Semitism entwined in the Holocaust. Hitler had a deep well of distortions from which to draw his ideas of Jews, and rhetoric dating to St. John for his imagery. Enough Catholics, like other Christians, were prepared to believe him because they drew from those same sources, says Fisher.

After World War II, the church examined its mission in the modern world with the Second Vatican Council.

Jews say the glory of Vatican II's declaration on the Jews and Judaism — a declaration of respect and brotherhood — is that its forceful ideas will help prepare the world for a new recognition of ancient truths.

They hope, if Jews and Catholics can get beyond Waldheim, they can meet this September to talk about common threats, such as world hunger, terrorism and death of human rights, said Marc Tanenbaum, director of international relations for the American Jewish Committee.

Not that a meeting would be without profound disagreements politely mentioned:

• Jews expect to keep the pressure on the Vatican to give diplomatic recognition to Israel and send an ambassador to its capital, Jerusalem.

This has long been a source of tension. As far back as 1904, Pope Pius X told Theodore Herzl, founder of modern Zionism, that the Vatican could never support Zionism or sanction its state: "The

"The Hebrews have not recognized our Lord, therefore we cannot recognize the Hebrew people."

Pope Pius X, to Zionism founder in 1904



I want "for the Jewish people who live in the state of Israel ... the desired security and the due tranquility that is the prerogative of every nation."

John Paul II, speaking in 1984



Hebrews have not recognized our Lord, therefore we cannot recognize the Hebrew people."

John Paul II said in 1984 that he wanted "for the Jewish people who live in the state of Israel ... the desired security and the due tranquility that is the prerogative of every nation."

Few expect John Paul to do more than reiterate his desire to make Jerusalem an international city, his concern about the city's undivided borders and the welfare of 17 million Christians, at least half of whom are Catholic, in Arab lands.

• Jews want the Vatican to be a force against anti-Semitism. In their minds, the Holocaust was not

a 20th century aberration but a modern manifestation of hatreds rolling since ancient days. The prerequisite for a Catholic-Jewish coalition is a full recognition from both sides of the pre-Holocaust past, Fisher says. "We really need to work through this historical terrain together, not just write our own books about it."

World War II scars

Many Catholics educated before Vatican II had their views of Jews shaped by textbooks rife with Christ-killer imagery; they often prayed with a liturgy including such prayers as one denouncing the perfidious wandering Jews. Their parents and teachers knew fundamentally that the Jewish Bible, the "old" Bible, had been superseded by the New Testament, setting aside the Jewish world of vengeance for the world of Christian love.

Vatican II ruled out such teachings and beliefs. And the church has systematically eliminated such references from textbooks and liturgy.

"Whereas before the Vatican Council one could find statements defending the Inquisition and the Crusades, after it some pretty blatant negatives disappeared. Before, the textbooks were the problem. Now they are not enough of the solution," says Fisher, who did a survey on Jews and Judaism in Catholic textbooks in 1976.

• Jews want the Vatican to help stop the revisionist history of the Holocaust.

"There is a tendency today to revise the understanding of the Holocaust," to lift up Christians who were martyrs and to say little about the millions who were totally obliterated," says Tanenbaum. "To say there were 35 million who died in World War II and among them were Jews ignores altogether the unique and unparalleled situation of the Jews being singled out for total annihilation."

The Vatican's World War II is shared by many Jews. The church, he says, was blinded by an obsessive fear of Bolshevism and that World War II is a lesser evil; it offered this legacy, it is a return for promises of security.

The Conference of Catholic Bishops of Germany, reflecting on the war in 1975, said: "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 the persecuted Jewish people and were silent about the crimes perpetrated on Jews and Judaism."

Among those admirable few was Cardinal Angelo Roncalli, who later became Pope John XXIII. From his post in Istanbul, he worked to prevent the deporta-

tion of Jews and issued false baptismal certificates to protect thousands of Jewish children. Also, Karol Wojtyla, who became John Paul II, sheltered Jews during the Nazi occupation of Poland. He was forced to study theology clandestinely while working as a laborer.

All the names of those who took moral action may never be known. "It's too soon to say for sure we know who did what," says Fisher.

• Jewish leaders wanted to discuss an agenda of unity and commitment to Vatican II's call for mutual respect, dialogue and social justice. "There was a kind of moral grandeur about Pope John XXIII

that made him, as many said, the best pope the Jews ever had. John Paul II is very much in his tradition, a forthright man of concern and compassion," says Tanenbaum. It is appropriately in the United States, heart of pluralism, where the Vatican is turning to deal with Catholic-Jewish relations.

"The European community was based on Christendom. The church could always turn to the secular order for support, because the secular order had Christian values. If something was a sin, it was probably against the law, too. That model is out of date," says Harvard Divinity School professor Bernard Swain.

"Now, the church does not determine the culture of the secular world. This is why the pope travels so much — to remind the world that his moral reach extends beyond his political reach. The United States is the Vatican's laboratory for learning to survive in the secular world," says Swain. "In Europe and Latin America, they talk of tolerance — recognition, not seldom or never acceptance," says Klenicki, interfaith director for the Anti-Defamation League of the B'nai B'rith. "In the United States, we accept someone as he or she is. In this, American Jews are like American Catholics. We respond to problems in an American way, influenced by our

common past as urban immigrants."

Tanenbaum cites "dialogues between Catholics and Jews involving priests, nuns, rabbis, educators and laymen in every major city."

"Most lasting and irreversible is the existence of networks of Catholics and Jews as friends and neighbors, communicating regularly with one another. This never happened in Europe. It was always victim and victimizer."

American Jews and Catholics, with or without the pope, must have their own agenda, Klenicki says.

"Catholics have to go through a reckoning of the soul concerning the past prejudices and anti-Semitism, and try to understand Judaism as part of God's design," he says.

"And we Jews have to understand Christianity as another way for God to reach humanity. It doesn't mean we are going to recognize Jesus as the messiah, but our obligation is to understand Christianity beyond had memories, to know what is the mission of Christianity for the world, what are the Jews' and Christians' links in the task of bringing God to the world and the world to God."



Put it in perspective

By BOB DYLAKE

The Bergen Record has chastised Pope John Paul II (simply "John Paul" to the Record writers.) for allowing Austrian President Kurt Waldheim to visit; and criticized The Catholic Advocate for recognizing much of the opposition to that visit is rooted in the holocaust inflicted on the Jewish people.

The Record editorial notes that other groups and people suffered and died in the terror of the Nazi concentration camps. We know that, but it in no way diminishes the pain of the Jewish people.

Waldheim's "association" with the holocaust and Nazism is the basis of Jewish objections to the papal audience. Anyone who wishes to truly understand the Jewish protests must take their suffering, and the emotions it generates, into account.

But logic compels us to realize limits to guilt by association. Kurt Waldheim is not a convicted war criminal. The Austrian counsel met with the U.S. Attorney General in May, and was told that there was only evidence Waldheim was "geographically present" at a time when acts of persecution against partisans and Jews were taking place. According to the counsel's published report, the U.S. Attorney General said this presence was proven; and sufficient to bar Waldheim from the United States.

We believe a responsible newspaper must appreciate the emotional tensions surrounding this

debate, and have the courage to bring facts to its readers.

Some of those facts include:

Waldheim's service as a second lieutenant in the German Army drew little attention before his bid for election.

Waldheim is the elected leader of a predominantly Catholic country, and was expected to pay a visit to the Pope.

Waldheim's post-war record includes distinguished service to the United Nations.

Waldheim has publicly spoken out against anti-Semitism.

Pope John Paul II has also spoken out clearly against anti-Semitism; and has taken major steps to improve Catholic-Jewish relations.

This Pope felt the results of Nazi domination in his native Poland.

The Record accuses the Pope of ignoring the lessons of history. Not so!

This Pope went to a prison to visit with and forgive the man who tried to kill him.

This Pope reminds us of a historical reality rooted in our Christianity — we can forgive even when we cannot forget.

Great emotions sometimes sweep logic aside.

Common sense brings us back to reality, even uncomfortable and often imperfect reality.

Those who simply echo complaints, without placing them in perspective, contribute very little to understanding, and even less to the healing process.

LETTERS

Jews missed purpose of papal visit

Editor's note: The following letter was sent to Archbishop Pio Laghi, Apostolic Nuncio to the United States, and was signed by 35 Bayonne residents:

The recent uproar in the Jewish community regarding the meeting of Pope John Paul II and Kurt Waldheim prompts us to write this letter. We can understand the concern on the part of our Jewish brethren, but certain facts must be looked at:

■ Mr. Waldheim is the democratically-elected head of the government of Austria and it is Austria which requested the papal audience.

■ Mr. Waldheim has yet to be tried in a court of law for his alleged crimes during World War II. While we certainly do not condone any of these allegations against him, we do follow the American ideals of justice, namely presumption of innocence until proven guilty.

The Pope was born in a country that suffered the worst of any European nation at the hands of the Nazis. More than six million Polish citizens, or 22 percent, perished in the war. Of that number, three million were Jewish, the other three million were Christian and overwhelmingly Roman Catholic.

In concentration camps throughout Nazi-occupied Europe, more than 11 million people met their death. Of this number, six million were Jewish and five million were Gentiles, mostly Christian. The Pope lived during these dark years and experienced Nazi brutality. We are sure that he is cognizant of what he is doing in meeting with Mr. Waldheim.

■ As leader of the Roman Catholic Church, he is, as Catholics believe, the Vicar of Christ on earth. Christ Himself met with public sinners of all backgrounds. He cured the afflicted and performed other miracles on the Sabbath much to the chagrin of the civil and religious leadership of His day.

Should our Pope be any less of

a shepherd today? He has met with many world leaders, of all religions or no religion. Some of these world leaders...are also allegedly guilty of atrocities. The Pope has even met with the man who shot him. His actions show him to be a believer in humanity's ability to iron out differences through dialogue coupled with a belief in God's infinite love and mercy.

■ The Pope by his stature certainly does not deserve the over-expanded hysteria being directed against him for this action. We extend to him our vote of confidence in this action and invite the understanding of all, both Christian and Jews, in appreciating the Pope's position in this matter.

AUG 3 1987

221 Campora Drive
Northvale, N.J. 07647
July 29, 1987

Rabbi Marc Tannenbaum
American Jewish Congress
15 E. 84th St.
N.Y. N.Y. 10028

Dear Rabbi Tannenbaum:

General Brown former chairman of the Joint Chiefs of Staffs, now deceased, once remarked that the Jewish people exercise political and economic power far out of proportion to their limited numbers.

Through events during past years we know the foregoing statement is all too true.

The latest incident concerns the visit to the Vatican of President Kurt Waldheim. Mr. Waldheim's character and war service is being sullied and defamed by the Jewish people without one shred of admissable evidence. He is being considered a war criminal by Jewish leaders through a "guilt by association" conclusion that the late Senator Joe McCarthy used to employ.

I enclose a few articles on this Waldheim visit that should be of interest to you.

Do you people ever consider the abominable way you have treated the Palestinians? You uprooted them from their land, chased them out and made wanderers of them. You were given Palestine in an illegal and immoral way. What have you done for those people? The Palestinians and blacks in South Africa have one common identity, their homeland has been usurped from them.

Thr Jewish people have a lot to be ashamed of and nothing to be proud of in their treatment of Palestinians.

Jewish interest should not intrude into the Pope's right to see accredited officials.

Yours truly,


Harold J. Becker

SUSAN N. FAULKNER
Ph.D.

6/30/87

Dear Rabbi Tannenbaum:

I follow up my letter of last week and my phone call of yesterday by urging you and your organization not to agree to the joint "prayer service" with Cardinal O'Connor (as I read today you may agree to do).

What do Jews gain from continuing to kow--tow to the Vatican? We know that they will find one excuse after another to avoid recognizing Israel because 1) it does not fit in with their theology, and 2) because they will never agree to a Jerusalem under Jewish dominion.

Where would such a service be held? In St. Patrick's - in Temple Emanu-El - in Town Hall? Who would participate? If you listened to "ordinary" Catholics who call in on radio talk shows, you might realize that -- regardless of all the prious pronouncements -- the bias is palpable. To most Christians, it is still clear as a result of life-long conditioning that Jews "do not pray to the same God."

I find it embarrassing, as a Jew, to have Jewish organizations still today --post-Holocaust and post-Israel establishment - *Seem to* plead for crumbs from the tables of the "powerful." *Sincerely, Susan N. Faulkner*



NETWORK רשת הסטודנטים היהודים בצפון אמריקה
North American Jewish Students' Network

1 Park Avenue Suite 418 New York 10016 212-679-0600 TELEX: 236129

President
Moshe Ronen

FOR IMMEDIATE RELEASE

CONTACT: JACOB DAVIDSON
212-679-0600

New York, June 24th

Chairman — USA
Ayari Schanzer
Senior Policy Advisor
Danny Eisen

The Jewish Students' NETWORK Quarantined the Vatican mission to the United Nations today against the spread of "WALDHEIMER'S DISEASE", a malady known for selective amnesia about Nazi war crimes.

"The terrifying thing about the disease", said 'clinic' administrator Jacob Davidson, "is how quickly it can spread...in one case last year...over half the populace of Austria was infected".

NETWORK became concerned when the Vatican began showing the first symptom of the disease, not recognizing a Nazi for what he is.

Students conducted free tests on passersby to determine if they showed signs of the disease. The test included a questionnaire which queried "Do you know the difference between Law school in Vienna and murdering civilians?" and other questions pointing to the discrepancies between Waldheim's autobiography and what history tells us is the real truth.

QUARANTINED WALDHEIMER'S DISEASE

WARNING! THE FIRST SYMPTOM IS NOT KNOWING A NAZI WHEN YOU SEE ONE.



NETWORK is a constituent of:
World Union of Jewish Students, United Nations NGO Committee on Youth,
United States International Youth Year Commission, United States Youth Council,
United States Council for the International Year of Disabled Persons

DO YOU HAVE "WALDHEIMER'S DISEASE?"

- 1- Do you know the difference between Law School in Vienna and murdering civilians in Greece and Yugoslavia?
- 2- What's the difference between a translator and someone who receives a medal for "valor" in battle?
- 3- What's the difference between a regular head of state and one listed by the U.N. War Crimes Commission?
- 4- What's wrong with this picture?



IF YOU'VE ANSWERED EVEN ONE WRONG, YOU MAY HAVE

"WALDHEIMER'S DISEASE"

!!!STOP "WALDHEIMER'S DISEASE"!!!

(A TENDENCY TO FORGET ONE'S PAST)

PROTEST

THE

POPE-WALDHEIM CONNECTION

TOMORROW KURT WALDHEIM IS SCHEDULED TO MEET WITH POPE JOHN PAUL II. DO NOT STAND BY AND LET A NAZI WAR CRIMINAL BE LEGITIMIZED IN THE EYES OF THE CATHOLIC COMMUNITY AND THE REST OF THE CIVILIZED WORLD. JOIN THE FIGHT TO KEEP KURT WALDHEIM'S PAST REMEMBERED.

CONTACT VERNON WALTERS, THE U.S. AMBASSADOR TO THE U.N., AND LET HIM KNOW THAT YOU WANT WALDHEIM'S \$100,000 PENSION BE STOPPED! WE MUST NOT LET THE PAST BE REWRITTEN.

AMBASSADOR VERNON WALTERS
U.S. MISSION TO THE U.N.
NEW YORK, NY 10017

!!!STOP WALDHEIMER'S DISEASE!!!

Sponsored by the North American Jewish Students
Network, Suite 418, One Park Avenue, New York, NY 10016



STUDENTS QUARANTINE VATICAN MISSION BECAUSE OF 'WALDHEIMER'S DISEASE'

By Marlene Goldman

NEW YORK, June 25 (JTA) -- A reputedly highly infectious disease, most recently afflicting Pope John Paul II, triggered the North American Jewish Students' Network to quarantine the Vatican Mission to the United Nations Wednesday.

Initial symptoms of this contagious malady, known as "Waldheimer's Disease," include not recognizing Nazis and falling into selective amnesia about Nazi war crimes.

Protestors noted that Pope John Paul II's case reached an advanced stage as he agreed to meet with Austrian President Kurt Waldheim. "The illness is very dangerous," explained Alan Orich, executive director of Network. "Last year, over 50 percent of Austria caught it."

In this instance, according to Orich, the Vatican is getting its hands dirty. "The Pope knew the Jewish community would be offended, but I guess he didn't care enough. It shows his insensitivity to the Jewish people and concerns." About 20 students from the U.S., Canada and a representative from South Africa, all clad in doctors' uniforms, organized the protest and conducted free tests for the disease on passersby.

June 25, 1987, Thursday, PM cycle

SECTION: Regional News

DISTRIBUTION: New York Metro

LENGTH: 316 words

HEADLINE: Jewish youths decry Vatican's 'selective amnesia' about Nazis

DATELINE: NEW YORK

KEYWORD: Waldheim -Protest

BODY:

Jewish students urged Pope John Paul II to cancel a planned visit with Austrian President Kurt Waldheim and decried what they called the Roman Catholic church's "selective amnesia about Nazi atrocities."

Proprietary to the United Press International, June 25, 1987

Members of the North American Jewish Students Network, protesting Wednesday outside the Vatican's U.N. Mission, said the meeting with the pope would serve to heighten rising concerns that the Vatican is insensitive to Waldheim's alleged Nazi past.

"The Vatican is showing the first signs of 'Waldheimer's disease' and we implore (the pope) not to meet with Waldheim," said Alan Orich, the group's national director, coining a term for an affliction reminiscent of Alzheimer's disease, a mentally degenerative illness that affects memory.

The symptoms of Waldheimer's disease include "a selective amnesia about Nazi atrocities," he said.

The group's call came as Waldheim went ahead with plans to meet with Pope John Paul II today, despite angry protests by Jewish and other leaders.

It is Waldheim's first state visit since he was elected president June 6, 1986, and follows a decision by the United States to deny him entry to the country because of his alleged Nazi past.

The students, dressed as doctors and nurses, gave out "Waldheimer's Disease" tests to passersby outside the mission at 20 E. 77th St. and

Proprietary to the United Press International, June 25, 1987

circulated a petition demanding the visit be canceled.

"I'm not sure of we'll change any minds, but it's important that we show they are upset. We are more than upset," Orich said.

He said the decision to meet Waldheim "was a bad one on the part of the Vatican. "The pope is the spiritual leader of millions and this meeting will confirm a certain amount of legitimacy on him (Waldheim) ."

"I'm concerned," added Jacob Davidson, 18, head of the group's local chapter. "Someone will soon say, 'Waldheim is not such a bad guy. The pope met with him.'"

G. Rozanski;
A. Tanenbaum

I. Rudin
I. Banki

M. YARMON
WAB

Old fears vex Jews, Catholics

Waldheim visit revives tensions

Waldheim's trip / 5C

By CATHY LYNN GROSSMAN
Herald Staff Writer

Pope John Paul II's meeting with Austrian President Kurt Waldheim last week confirmed Jews' deepest fears and illuminated Catholics' and Jews' greatest misunderstandings.

It came at a crucial time, as the two faiths were nurturing fragile ties — 20 years of good will after 20 centuries of cruelty.

John Paul II — who prayed in a synagogue in Rome, who mourned at Auschwitz, who requested the September meeting with American Jewish leaders in Miami — seemed to be on a "pilgrimage of reconciliation with Jews," said church scholar Eugene Fisher.

Jews — who eagerly anticipated the meeting, reaching "to understand Christianity beyond bad memories," said Rabbi Leon Klenicki — are reminded of their worst memory, the Holocaust.

Once, the Holocaust would have been just one item among several on an agenda full of respectful controversy and hopeful commitments. Now, however, there probably will be no meeting unless the pope can reach an understanding with Jewish leaders before Sept. 11.

Jews see the Waldheim visit not

Please turn to FAITHS / 10A

JEWISH
LIVES

זכר אלה

r

ent
the
dia
are
e a
ika
of

2A

כ"ט

הרב חיים אליהו גרוסמן

RABBI HERMAN E. GROSSMAN
VETERANS ADMINISTRATION HOSPITAL
NORTHPORT, NEW YORK 11768

JEWISH
CHAPLAIN

June 29

Dear Marc:

Just a note to say
כ"ט "ע" on your many appearances
on TV re Waldheim 1st 1st
3/200 L

I especially appreciate
your remarks to Malachi --
re forgiveness & vengeance
The fact that you called him
by his first name shows
you know him

3/200 L

Enclosed is a recent
quarterly report to the JWB

רצו להעביר את המסמך

מסמך זה נמצא בבעלות
הארכיון היהודי-אמריקני
2/3



1. Orientation for new Nurses.

Once a month, one of our chaplains orients the new nurses--Registered Nurses, Licensed Practical Nurses, Nursing Assistants. We take turns. Thus, each of us conducts the one hour session about twice a year.

In the past, there were about 15 new employees present. I would spend up to a half an hour getting to know the nurses--why they chose the VA, what did they think the role of religion was in the healing process and how could chaplains help them.

I then went on to describe our chaplains program by and for all faith groups.

I paid particular attention to some of the religious and ethical issues that occur in a hospital setting. With the advances of modern medicine, there are many new problems. I acknowledged that there are no easy answers; at times--no answers. Yet we must be careful not to delude the patients nor to offer false hopes. But we can draw on our faith and experiences to give the patients strength. (I avoided any sectarian, religious remarks).

When I finished, I had an especially good feeling. A hushed silence! One heart spoke to another! We were partners with the Divine Healer!

2. Footnote to Hanukkah.

Bob, a non-Jew, who works for Building Management, is especially kind to the chaplains. He often shares a humorous story with us. (Always clean).

On the first Sunday of Hanukkah, one of our volunteer groups provided small gifts for the patients. At my suggestion, they gave one to Bob.

Later, he came over to me and said, "Need I remind you, Rabbi, that Hanukkah lasts 8 days!!!"

The next day, I arranged to give him another gift. His response, "This will be enough for tomorrow, the day after, and all the days of the holiday."

3. Purim.

Two services were held Purim day, this year Sunday (Mar. 15).

6 attended the 8:45 a.m. morning service (a regularly scheduled Sunday worship). All went so well that I decided to read the entire Megillah. The patients did not raise any objections. (Usually--because this is a hospital service--I have to abbreviate all the traditional prayers). After each chapter, I offered brief comments.

At 1 p.m., our Nassau-Suffolk District Council of the Jewish War Veterans, hosted its Purim service and served refreshments.

22 volunteers came. They visited patients, who could not or did not want to attend and gave them "homontaschen."

They and 4 participants from Unit 64B brought wheelchair patients to the service.

NOTE - for several years, our Young Vets Unit (64B) has brought up to 8 patients to our Sabbath morning service. (I solicit the volunteers at the Thursday morning meeting of the Young Vets). Most of the participants in the Unit are non-Jews. They often comment that they have a good feeling when they bring other patients to the service. In helping others, they feel that they are helping themselves.

4. Passover Preparations.

Our Hospital Seder is always held a week before the holiday--this year Wednesday morning, April 8. The Long Island JWB Women's Committee served as hosts.

Some 60 outpatients, presently living in adult homes, are invited to the Seder. The JWB Women's Committee pays for 6 vans to bring them.

Weeks before the holiday, I receive calls both from outpatients and from Adult Home supervisors who want to know details about the Seder.

5. The Joy of Recognition.

Phil, age 62, was recuperating from a stroke and was admitted to our Medical Center for rehabilitation.

When I first visited him, he greeted me warmly and exclaimed, "Rabbi Grossman, how good to see you." I had been his Rabbi thirty years ago. (I must admit that I did not remember him).

He has been coming to Sabbath morning services every week. He is brought in a wheel chair by one of the participants of our Young Veterans Group.

6. On Volunteers.

Herb has been coming on the 2nd Sabbath of the month for 14 years. If he cannot make it, he always asks that I exchange with another group.

"If I am not at the VA once a month," he said recently, "then I feel something is missing in my life. I know that others may think that

some of these patients get little or nothing out of the service. But I disagree. I feel that they do derive benefit from it. Something stays with them".

He usually brings 3 to 4 volunteers with him.

127. 127.

May he continue to be an inspiration to others.

7. Rap Session on Unit 34.

Joan is a new volunteer. She will participate in the Rap Session on the Unit. We meet every Thursday at 2 p.m. (Her husband, too, volunteers on another Unit).

Joan visits the patients during her morning rounds and encourages them to attend the rap session.

Recent incidents

a. Jim—age 86—has arthritis and is in great pain. (He has a home, which he says, is worth now \$190,000). His wife, 83, has a heart condition and has been taking turns living with their 2 daughters. But he has had enough of the Hospital.

So he called one daughter the previous night and demanded that he be taken to his home. "We can't", says the daughter. "Mom isn't well and can't be alone at home." Jim became furious. He told the daughter to put her mother in a Nursing Home immediately. He added, "All you're interested in is my money... D--- it, spend it on your mother." Then he burst into tears.

A pathetic situation!

But subsequently, the 3 children did visit and brought about a reconciliation. After a month's rehabilitation, he did return home.

b. John came to the V.A. for medical reasons. He was improving and would go home soon.

Then he said, "I know you are not of my faith, but I'd like to share something with you...My son, 39, took his life 2 years ago. I cannot reconcile myself to his death.

"I must admit that, in the last years, we were not very close. He was living in Washington. I wonder: Wasn't there something that I could have done?"

He shared his feelings with the group, who responded with understanding. Before the session was over, he acknowledged that he found some comfort in talking about the son.

c. Henry said that he was 75% disabled and that the future did not look bright.

"Besides," he added, "I've got problems with my wife. I had them when we first got married 32 years ago...Now that I cannot work, she has gone to work at Grumman. She has a good job. But you know what she did: She borrowed \$2,000 from the Credit Union there and divided it among our 3 children...And she didn't even ask my permission. Is that the way a wife should act..... I see no hope but a divorce."

I thought to myself: If he offered such an inane reason for wanting a divorce, his marriage was in great difficulty.

Subsequently, I learned that he did have mental problems. He improved sufficiently to go home and seemed to have made a reconciliation.

Note - I attended a lecture by Francine Klagbrun at the Huntington Jewish Center. She spoke on her recently published book, Married People: Staying Married in an Age of Divorce. (I had read the book and would recommend it highly. I found her lecture most interesting and informative).

Her book is a result of many interviews with couples of all ages, cultural backgrounds and religious persuasions.

She stresses three points (a) a couple should be committed to make the marriage work (a commitment to a commitment). (b) they should be ready to compromise (c) they should accept the fact that, on occasions, no compromise is possible (often in trivial matters: he likes to sleep with the window up, she-with it closed).

8. "Wisdom" from a Mental Patient.

During a recent Sabbath morning service, I noted that congregations recite the prayer ^{at different parts of the service:} Some say it in the beginning, some in the middle, some at the end. I choose to say it in the middle.

"If you would like to know my reason" I added, "please ask me at the end of the service."

"Well why do you say it in the middle?" asked Mordy, a mental patient.

"Mordy, I replied, "I just said, 'if you want to know, ask me after the service.'"

"No," he retorted, "I don't want to know that badly!"