Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 12, Folder 1, Auschwitz - Carmelite controversy, September-December 1989.

Polish Cardinal Terms Agreement On Auschwitz Convent 'Offensive'

By JOHN TAGLIABUE

Special to The New York Times

Roman Catholic Primate, Jozef Cardinal Glemp, has described as "offensive" an agreement to move a convent away from the site of the Auschwitz death camp.

Cardinal Glemp, who raised a storm on the convert issue last week when he criticized Jews for agitating against it, said that the agreement, signed with Jewish groups in 1987, had been made by church officials who were not competent to do so.

"I want this accord to be renegotiated," Cardinal Glemp said in remarks to Italian reporters in Warsaw. "It has to be done by competent people and not just by any cardinal who doesn't understand these things."

The remarks were made Friday and

WARSAW, Sept. 2 - Poland's printed today by several Italian newspapers, including II Messaggero in Rome and La Republica, the national daily; they have not been published in Poland. The remarks were the strongest attack yet by a church official on the agreement to move the convent.

> [Some officials of American Jewish groups were dismayed by Cardinal Glemp's statement, but others suggested that the disarray in the Catholic leadership would be resolved in favor of Jewish interests. American Catholic leaders, including the Archbishops of New York, Los Angeles and Boston, have urged that the agreement be carried out. Page

Expelling Nuns 'a Scandal'

Asked whether he considered demands for the convent to be moved unreasonable, Cardinal Glemp replied: "Yes, this is offensive. Suppose someone came to your home and ordered you to move a wardrobe. You would be justified in answering, 'Stupid, that's not your property.'

"There are some Jewish circles who let themselves be carried away by their nerves," he said.

"It's a scandal to expel the nuns from the convent," he said. "Jews have, to understand that dedicating their lives in prayer near the place where Christians were martyred does not offend their feelings."

The Cardinal's demand for renegoti-

ation came one week after a sermon at the national shrine of Czestochowa in which he accused Jews who protested

Continued on Page 18, Column 6

CARDINAL FAULTS CONVENT ACCORD

Continued From Page 1

against the convent of offending the feelings of Poles and their national

sovereignty. Earlier, Franciszek Cardinal Macharski, the Archbishop of Cracow, said the church would not honor the part of the agreement calling for the convent to be moved to an interfaith prayer center to be built at a distance from the camp grounds. In the statement, published in August, he criticized the protests against the convent.

In recent months, there have been demonstrations by Jewish groups objecting to the convent. On July 14, Polish workers attacked Jewish protesters who had climbed over the fence surrounding the convent of cloistered Carmelite nuns.

Cardinal Glemp's remarks appeared to confirm reports from Rome that the Vatican did not intend to intervene in what it considers an affair of the Polish church leadership.

On Friday, officials of the World Jewish Congress in New York, citing Vatican officials, said they had assurances that the Pope John Paul II would intervene to get church leaders in his native Poland to abide by the agreement to move the convent.

But the Vatican spokesman, Joaquín Navarro-Valls, was quoted by Reuters as saying there had been "no recent intiative on the part of the Holy See on this matter.'

Glemp Faults Macharski

In his remarks today, Cardinal Glemp, the Archbishop of Warsaw, singled out Cardinal Macharski, one of the signers of the 1987 agreement, for particular criticism.

"Cardinal Macharski did not understand the situation of the Poles," he said. "He represents only the church of Cracow. The problem is far more vast than that."

Jews have objected to the presence of the Christian convent and a 23-foot wooden cross next to it on a site they consider sacred to the memory of millions of Jews slain by the Nazis.

Cardinal Glemp said plans to build the interfaith center had been canceled because of the high cost, which he estimated at \$2 million.

Asked whether the center could be built if Jews contributed the money, he replied, "Yes, I think so, but first of all calm must be restored.'

At Birkenau, the part of the Auschwitz camp where most of its Jewish victims perished, Cardinal Macharski led representatives of many of the world's religions in laying wreaths and making an appeal for peace.

The religious leaders are in Poland to take part in prayer meetings to mark the outbreak of World War II 50 years ago. Several Jewish representatives agreed to take part, but Poland's only rabbi, Pinchas Menahem Joskovich, citing the convent dispute, said he would not join the observance.

Sir Sigmund Sternberg O.St.J. KCSGJP

.

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

4 September 1989

Date

Our ret

Your ref

Dr Z Gertych, H.E. Ambassedor, The Polish Embassy, 47 Portland Place, London W.1.

AMERICAN IEWISH

Dear Dr. Gertych,

I am grateful to you for having come to see me last Friday having regard for your very busy schedule.

As you are not aware of it, I would like to remind you that Dr. Riegner, Chairman of the World Jewish Congress Governing Board in Geneva received a letter from the Polish Minister of Religion in the winter of 1987, voicing Government approval of the Geneva Agreement (see copy Documentation) and in any event in 1976 Poland ratified an International Convention that the Camps at Auschwitz/Birkenau be placed on the World Heritage List. (see Documentation attached). It is therefore expected that your Government honours this Agreement and it also would appear that the Carmelite nuns are illegally occupying the site.

If Cardinal Glemp is right that "Jews rule the media" (Herald Tribune) then it would go against Polish interests to upset World Jewry.

As it appears that the various Cardinals are divided in their opinions, it follows that it is now the responsibility of the Polish Government to resolve the Carmelite Convent issue. The Statement made by the Polish Government of 25th July has not yet been acted upon. This is understandable as the Government had not at the time been formed. However, now that the Government is established, there is no reason why immediate attention should not be given to this issue, which is attracting World headlines daily in the Press.

Might I suggest that if any negotiations are to take place regarding the future of the Convent these should be done with the Israeli Government, as Israel is the official representative of the Jewish people.

I expect to have a response from the Prime Minister before Sunday next when the European Jewish Congress begins its meeting in London. This will be attended by over 80 delegates from 20 countries.

I very much regret that I have to write to you in such terms. but it is important that friends should talk openly with each other. Your Government is fortunate to have such an excellent Ambassador. You have made so many friends and we only hope that you will continue representing Poland in the future.

With kind regards

Yours sincerely,

Sir Sigmund Sternberg

PS Since speaking to you I have issued the enclosed Press Release and your attention is drawn to the last paragraph. I also enclose an article which appeared in the Herald Tribune.

[start] AMERICAN JEWISH Original documents faded and/or illegible

WELCONG FOR LYB FALKS AUSCHWITZ DISPUTE

The Prime Minister of Italy's proposal to move the Carmelite convent from the site of the former Auschwitz death camp in Poland has been welcomed by Jewish and Catholic leadership.

The building of a content san the Posse Andaetics where C.tholine with Text and the Content with the Content

This imaginative proposal could bring a opendy solution to the controversy and enable the climate of good relations between Christians and Jews to continue, a dialogue which has been built up for so many years.

The need for this reconciliation is indicated by the following:-

Cardinal Macherski completely ignored a Telex sent to him by Sir Sigmund Sternberg in which he quoted several responsible Jewish leaders including the Lord Jakobovits, the Chief Rabbi all of whom enforsed his statement that " violent indidents of this kind were incompatible with the laws of Moses and alien to our athical and moral principles".

In his reply, Cardinal Macharski whote, "the devestating effect produced by the substance and the form of the protest of some lewish circles, is so feep and so persistent in the social and religious awareness of the Poles, that it does not allow me to be of different optnion than I expressed in my pronouncement. He justifies his rofusal to implement the agreement because of the seven demonstrators who protested at the Austhwitz convent.

[end]

Original documents faded and/or illegible



Three of the Cardinals, Cardinal Decourtray, Lustiger and Danneels, who were part of the original agreement have however defended it on the basis that it had been "patiently and loyally negotiated over two years".

Statement by Cardinal Glemp, the Primate of Poland, in the Italian press at the weekend that it was "a scandal to move the convent as agreed to in Geneva 1987", has added further difficulties to this situation, has created problems for those wishing to give help to Poland and has made life intolerable for the contemplative Carmelite nuns.

This new solution could be implemented almost immediately for it merely requires the construction of temporary buildings on the site of Fossa Ardeatine. Plans for the permanent structure will be implemented at the same time.

Once the removal of the Convent takes place from the present site, there is no reason why the whole matter of the new convent, to be established on an agreed site at Auschwitz, should not be contemplated in an air of calm.

SIR SIGMUND STERNBERG 4 September 1989

Sir Sigmund Sternberg holds leading positions in several groups engaged in the Christian Jewish dialogue and is the only Jew who has been awarded the Order of the Knight Commander of the Pontifical Equestrian Order from the Pope for his work towards improving Christian Jewish Relations.

Sir Sigmund hopes that by the time of his audience with the Pope later this month, he will be able to report that the matter is resolved, so that it will no longer be an issue of discussion.

For further information contact Valerie Asher on 485 2538. or evenings 340 6912.

Convent rift may mar cardinal's visit

By Andrea Stone USA TODAY

The international controversy over a Carmelite convent at the Auschwitz concentration camp may spread to the USA when Poland's Roman Catholic primate visits four Midwestern cities later this month.

Jozef Cardinal Glemp, who has ignored a 1987 agreement that would have removed the convent last February, is scheduled to visit Chicago, Cleveland, Detroit and Milwaukee. Several local Jewish leaders say they'll boycott ecumenical services with Glemp and may demonstrate.

The rift centers on a Catholic convent housed in a building that was used during World War II to store the poison Zyklon-B used to kill Jews.

Critics say the convent, inside the camp, and its 23-foot cross, are offensive because 2.5 million Jews died there.

"Auschwitz is the incarnation for Jews of the ultimate evil. ... It cannot become a Christian holy place," says Rabbi Marc Tanenbaum of the American Jewish Committee.

Glemp's statements that Jews were trying to stir up anti-Polish feelings "were a source of very great distress to us," says Tanenbaum, who labeled them anti-Semitic.

Several demonstrations have been held at Auschwitz, including one by a group of U.S. Jews who were removed by Polish workmen after they

scaled the convent's wroughtiron fence. Shortly after the incident, Franciszek Cardinal Macharski of Krakow suspended plans to build a separate interfaith center for the nuns.

Despite growing strains between Polish Catholics and the world Jewish community, Tanenbaum doubts tensions will grow in this country. "In America, Catholic-Jewish relations are strong, solid and mutually supportive," he says.

New York's John Cardinal

New York's John Cardinal O'Connor, Boston's Bernard Cardinal Law and Los Angeles Archbishop Roger Mahoney have attacked Glemp's call to renegotiate a pact with the World Jewish Congress to move the convent.

Archbishops of Paris and Ly-

ons, France, and Brussels, Belgium, who helped write the disputed agreement, this weekend urged Glemp to honor it. They dismissed Glemp's claim that it was ill-conceived and should be negotiated by "competent people and not just any cardinal."

Poland's Solidarity union also assailed Glemp in the dispute, which could tarnish Poland just when it's reaching for Western support.

But not all disagree with Glemp. Says columnist Patrick Buchanan, a Catholic: "Those nuns are praying for the souls of all the dead. . . . I think they ought to be left alone."

Counters Tanenbaum: "The issue is not whether to pray but where to pray."

CYERICS CHALLENGE GLEMP'S INSISTENCE THAT CONVENT ACCORD BE RENEGOTIATED STA Staff Report

PARIS, Sept. 4 (JTA) -- The bitter controversy over a Carmelite convent on the grounds of the former Auschwitz death camp has suddenly pitted the Polish primate, Cardinal Jozef Glemp, against prominent members of the European Catholic clergy.

Glemp, who only a week ago infuriated Jews with an anti-Semitic polemic on the issue, drew sharp responses from his peers over the weekend, after calling on the church to renegotiate an agreement it reached with Jewish leaders in Geneva more than two years ago to relocate the convent

The agreement's implementation has been blocked by the Polish Church, and Glemp contends now that the Catholic leaders who signed it were not "competent" to do so.

Cardinal Albert Decourtray, the archbishop of Lyon, dismissed Glemp's charges Sunday as "pure nonsense."

"I am shocked, I am wounded" by Glemp's declarations, Decourtray told a news conference in Lyon.

"I do not understand Cardinal Glemp's remarks, and I do not accept them. Keeping the Carmelites within the site of the former Auschwitz concentration camp would break international law," he said.

Decourtray headed the delegation of four European cardinals who signed the agreement with world Jewish leaders on Feb. 22, 1987, in Geneva.

Two of the other three, Cardinal Jean Lustiger, the archbishop of Paris, and Cardinal Godfried Daneels, archbishop of Brussels, joined Decourtray in joint statement released here, which said that "the signed commitments should be upheld."

'Impossible To Take Another Step'

Theo Klein, who headed the Jewish delegation to Geneva, also had a reply for Glemp. "Passions have reached a new pitch, and for us Jews, it is impossible to take another step," he said, ruling out renegotiation.

Klein, a former president of the European Jewish Congress and of CRIF, the Representative Council of Jewish Organizations in France, told the daily newspaper Le Monde, "I fail to see who could resume negotiations with Cardinal Glemp, as he has denied the authority of both the Catholic and the Jewish personalities who negotiated the Geneva agreement.

"I can't imagine that others would be ready to replace us," he said.

The fourth signatory of the Geneva agreement, Cardinal Franciszek Macharski, has angered Jews by his dilatory tactics.

Macharski, who is archbishop of Krakow has direct jurisdiction over the convent, although he is Glemp's subordinate. Last month, he ordered construction suspended on a ecumenical prayer center off the Auschwitz grounds, where the 17 Carmelite sisters living in the convent were to be relocated.

He said at the time that he was driven by anger at Jewish groups who demonstrated outside the convent, protesting the church's failure to honor its deadline.

Glemp, interviewed Saturday by the Rome dailies La Repubblica and Il Messaggero, said the prayer center would cost too much to build.

"I think that Macharski signed the agreement because things were done a little too fast," he said, implying possibly that the Jews had not given the cardinals time to reflect.

Moving Convent Termed 'Irrational'

Glemp, who is archbishop of Warsaw, stated flatly that the idea of moving the convent offended him, "because it is an irrational gesture."

He asked Domenico del Rio, Vatican correspondent of La Repubblica: "Suppose that I come into your house and say you have to move that dresser. You justifiably would respond, 'Stupid, this is my property.' "

When del Rio pointed out that the Geneva accord was signed "by eminent clergymen," Glemp replied, "No, by Cardinal Macharski and a group of people who are not competent."

He added, "I want the agreement renegotiated. It has to be done by competent persons and not by any cardinal who doesn't understand things."

Glemp explained he meant persons "who didn't understand the mentality of the Polish people."

In Brussels, Cardinal Daneels, who heads the Catholic Church in Belgium, took strong exception. He said that if Glemp means the signatories of the Geneva agreement had no specific mandate from Pope John Paul II, that was true.

But "if Glemp means that we didn't know anything about the situation in Poland, that's not true, because we knew it quite well," Daneels

Glemp insisted, however, that "everything has to be renegotiated calmly, through dialogue, as I propose. It has to be looked over, but with competent people. And the Poles must not be excluded."

Glemp added that "the archbishop of Krakow (Macharski) only represents the Church of Krakow. The problem is much greater."

'Put The Nuns In Tents?'

Glemp said he thought it was "a scandal" to ask that the nuns be removed from the Auschwitz convent. "What are we supposed to do, put the nuns in tents?" he asked.

He said he did not understand why anyone was "offended by nuns staying there and praying next to the wall of the concentration camp. The land on which they are is also the place where Catholics, or let us say Christians, have been martyred.

"It is the Jews who have to understand that to consecrate a life to prayer near the place where Christians have been martyred should not offend their sensibilities," he said.

Glemp was defended by Msgr. Adrian Simonis, the archbishop of Utrecht, who is the highest-ranking Catholic in the Netherlands.

Simonis charged Friday that the climate surrounding the convent controversy has been exacerbated "by very fanatical Jews."

Addressing a meeting of the diocesan pastoral council in Utrecht, he accused American Jewish demonstrators at Auschwitz of trying to remove a 23-foot-high cross erected in front of the convent.

"If one touches the cross, one touches the soul of the Polish people," Simonis said.

(Contributing to this report were JTA correspondents Edwin Eytan in Paris, Ruth E. Gruber in Rome, Yossi Lempkowicz in Brussels and Henrietta Boas in Amsterdam.)

PUBLISHED BY JEWISH TELEGRAPHIC AGENCY · 330 SEVENTH AVENUE · NEW YORK, NY 10001-5010 · (212) 643-1890

VOL. 67 - 72nd YEAR

TUESDAY, SEPTEMBER 5, 1989

NO. 168

SOVIET JEWISH EMIGRATION HITS ALL-TIME MONTHLY HIGH OF 6,756

NEW YORK, Sept. 4 (JTA) -- More Jews emigrated from the Soviet Union in August than in any single month on record, the National Conference on Soviet Jewry reported Friday.

The tally was 6,756, of whom 793, or 11.7 percent, went to Israel, according to the NCSJ's Soviet Research Bureau, which began tabulating emigration from the Soviet Union in 1968.

The previous monthly high was in October 1979, when 4,746 Jews departed. That year, Jewish emigration totaled 51,320, a figure that has not been matched in recent decades. Total Jewish emigration so far this year stands at 33,444.

This year's second-highest monthly figure was 4,557, recorded in April.

"We welcome the August increase, which surpasses the previous month high for 1989 by more than 2,000," Shoshana Cardin, NCSJ chairwoman, said in a statement. "This is a development of major significance."

Cardin expressed hope that the upward trend will continue. However, she added, "While we rejoice for those who have been able to leave the Soviet Union, we remain mindful of the fact that capriciousness is still part of the Soviet emigration procedure."

"For example, only last week, long-term refuseniks Igor, Inna and Slava Uspensky received official permission to emigrate, while Igor's 77-year-old mother, a retired biologist, is still refused" because she lacks the requisite "security" clearances, Cardin said.

JEWISH GROUPS MAY NOT FIGHT PLAN TO CUT SOVIET IMMIGRATION TO U.S. By Allison Kaplan

NEW YORK, Sept. 4 (JTA) -- A reported plan by the State and Justice departments to radically limit the number of Soviet Jews immigrating to the United States as refugees may be receiving tacit support in some Jewish organizational circles.

The plans for such limitations were outlined in a report Sunday in The New York Times. Citing confidential State Department documents, the Times reported that plans are under way to grant refugee status only to Soviet Jews with immediate family in the United States, who make up only an estimated 35 percent of applicants.

The report did not surprise the national leadership of major Jewish organizations, some of whom had already discussed the issue with the officials formulating such plans.

"The handwriting has been on the wall for a number of months," said David Harris, Washington representative for the American Jewish Committee.

He said that while Jewish groups continue to advocate a generous approach to the refugee situation, they are recognizing that, because of the "sheer numbers" of Jews being permitted to leave the Soviet Union, limitations on the numbers that can come to the United States are inevitable.

Harris said that the Bush administration is hoping to reach an accord with the Jewish community on the issue, and win its approval for the

new policy. Such a strategy would prevent a battle with Congress, which has in the past been very supportive of the Soviet Jewry movement.

"The administration would like to turn to congressional leaders and say, 'We've reached an understanding with the leadership of American Jewish organizations,' "Harris said.

He called the negotiation of such an understanding "delicate but possible."

The possibility for such an accord lies in the common concern on the part of the federal government and the Jewish community over the costs of settling the emigres in the United States.

With record numbers of Soviet Jews flooding out of the Soviet Union and the vast majority coming to the United States, the price tag for an open-door policy is rising for both the U.S. government and the Jewish community.

"The majority of federations will not fight the government on this because of their own financial problems," said Ben Zion Leuchter, president of the Hebrew Immigrant Aid Society, which assists Soviet Jews in immigrating to the United States.

Community Resources Limited

"Some Jewish communities are saying that their resources are limited and that they are nearing the point where they can only fund family-reunification cases," Leuchter said.

He added that communities that have recently agreed to settle Soviet Jews with no close American relatives have only done so "under extreme pressure from national leadership."

What Leuchter calls "the Israel factor" may also push American Jewish leaders toward agreeing to limitations on Soviet Jewish emigration to the United States.

For years, the Israelis have contended that since emigrating Soviet Jews hold Israeli entry visas, they should not be deemed refugees. In 1987, Israeli Prime Minister Yitzhak Shamir asked President Ronald Reagan to discontinue the granting of such status.

Harris pointed out that because of the existence of Israel, Soviet Jews are "uniquely fortunate in that they have another place to go."

The Cambodians "who are stuck in camps on the Thai border have nowhere else to go," he observed.

Both Harris and Leuchter made it clear that if the Jewish community were to accede to the plan, it would only come in exchange for serious concessions on the part of the Bush administration on other issues surrounding Soviet Jewish emigration.

In the short term, that means granting refugee status to the more than 14,000 Soviet Jews currently in transit centers in Europe, who are awaiting or have been denied refugee status and, therefore, entry to the United States.

"There is an overwhelming feeling that those denials should be ended," said Leuchter, who called the Immigration and Naturalization Service's approval process "arbitrary."

Another possible condition mentioned by Jewish leaders would be an increase in U.S. government funds to Israel, to help it shoulder the burden of an increased number of Soviet immigrants.

[start] AMERICAN JEWISH Original documents faded and/or illegible

Sir Sigmund Sternberg O.St J. KCSG JP

Star House Grafton Road London NW5 48D Telephone 61-485 2536 Facsimile 91-485 4512

Deto

Rabbi Marc Tamenbaum World Jewish Congress Our ref

5 September 1989

4015 LC2

FAX 0101 212 876 8351

AMERICAN IEWISH

Thank you for your article. It is excellent and I read it with the interest. I had a call this morning from Cardinal limiter, who is very disturbed. He sees no way out. He is stry keen on our plan about putting up temporary buildings at the new site. He told me that it has emerged that there is a secret contract whereby the Polish Communist Government gave a 99 year lease on the premises, and they had no right to give such a contract. This of course, does not make it valid.

He would very much appreciate it if you could give him a ring and discuss this with him. An investigative journalist ought to be put on to this. I am sending you an article from the Times today. This idea should be pursued, frankly I don't believe it. Could a Catholic would write an article on this in the New York Times?

Yours sincerely,

SIR SIGNATO STERNBERG

[end]

Original documents faded and/or illegible



JEWISH LEADER MAY GO TO VATICAN TO SMOOTH WAY FOR CONSULTATION By Allison Kaplan

NEW YORK, Sept. 5 (JTA) -- The group that formally represents world Jewry in its dealings with the Vatican has authorized its chairman to travel to Rome to smooth the way for an impending meeting between high-level Catholic and Jewish leaders.

Rabbi James Rudin, chairman of the International Jewish Committee for Interreligious Consultations, said there is "a strong possibility" that a trip to Rome will be necessary, in order to finalize plans for a meeting between an IJCIC delegation and top Vatican officials, notably Cardinal Agostino Casaroli, the Vatican secretary of state.

IJCIC first requested the urgent meeting with Casaroli last month, in the midst of the continuing controversy over the presence of the Carmelite convent at Auschwitz.

The request for the consultation came after the archbishop of Krakow, Cardinal Franciszek Macharski, announced he was canceling a 1987 agreement between Catholic and Jewish leaders to relocate the nuns to an interreligious center to be built off the grounds of the death camp.

Since then, remarks by the head of the Roman Catholic Church in Poland, Cardinal Jozef Glemp, have further heightened tensions between Catholics and Jews.

Glemp offended Jews with statements Aug. 26 widely seen as anti-Semitic and a call at the end of last week for a renegotiation of the agreement to relocate the convent.

Meeting May Be Pushed Back

Rudin said he has been in constant touch with Vatican officials trying to finalize the arrangements for the meeting, which IJCIC originally requested for Sept. 12. But he said there is a strong likelihood that the date of the consultation will now be closer to the end of September.

Rudin said his first priority is not the timing of the meeting, but the ability of the IJCIC delegation to meet with the proper officials, in particular Casaroli.

"To go to Rome without meeting with the principal players makes no sense," he said.

At an IJCIC meeting Thursday, members voted to authorize Rudin "to pursue all contacts with the Vatican vigorously," including the option of going to the Vatican.

Publicly, the Vatican has said it will not take sides in the convent dispute.

On Monday, a Vatican spokesperson in Rome maintained that the pope considers the convent a local problem. The Vatican "has taken no side in the discussion now, and it did not four years ago when the issue arose," the spokesperson said.

An official from the World Jewish Congress has taken issue with that statement, pointing to a speech that Pope John Paul II delivered to Austrian Jews in June 1988.

In the speech, the pope said that "among the many modern initiatives which are being undertaken to further the dialogue between Jews and Christians" was "the center of information education, friendship and prayer which is being established in Poland."

At the time, the pope gave the interfaith center his blessing, wishing that "its work be fruitful and may it serve as an example for other nations." POLISH MUSEUM DIRECTOR AT AUSCHWITZ PRGES CONVENT ACCORD BE IMPLEMENTED By David Kantor

BONN, Sept. 5 (JTA) -- The Polish director of the Auschwitz Memorial and Museum believes the agreement to remove a convent from the former death camp's grounds must be upheld.

"Our first priority is to restore calm in this place and the best way to do that is to practice what has been agreed upon by both sides," the museum director, Kazimierz Smolen, was quoted as saying.

Smolen spoke to a delegation representing West German youth organizations, the Hessischer Jugendring, which visited Auschwitz over the weekend. His remarks were quoted Monday by the daily Frankfurter Rundschaeu.

He referred to the conflict raging over the Polish Church's refusal to honor an agreement reached more than two years ago to relocate a Carmelite convent built on the site of the death camp, where some 2 million Jews perished in the Holocaust.

The agreement was signed Feb. 22, 1987, in Geneva by ranking members of the European Catholic clergy, including the archbishop of Krakow, Cardinal Fransciszek Macharski, and world Jewish leaders.

Now the Polish primate, Cardinal Josef Glemp, is demanding that the agreement be "renegotiated."

But Smolen made clear that "the museum directorate will not participate in any negotiations to change this agreement."

He explained that the directorate of the Auschwitz memorial and museum could not intervene in the dispute, adding, "We would not have acted if the Jews built a synagogue at the site."

500 Stage Protest In Brussels

Smolen told the visiting German youths that when the convent was opened, it aroused a storm of emotion among Jews that the Polish Church leaders had not anticipated.

But meanwhile, Poles also became emotional over the issue, and that was "very negative in this particular place," he said.

According to the Frankfurter Rundschaeu, the museum director was visibly upset by the conflict.

"If there is an agreement to move the convent elsewhere, it should be carried out," he was quoted as saying.

In Brussels meanwhile, some 500 persons protested Monday outside the Polish Embassy against remarks Glemp made on Aug. 26 that were viewed by many to be anti-Semitic. The cardinal accused Jews, among other things, of controlling the international news media and using it to defame Poland.

The protesters where mostly Jews but included a liberal sprinkling of Poles and other Christians, as well as World War II veterans. They had responded to an appeal by the Coordinating Committee of Belgian Jewish Organizations.

A delegation of protesters was received by Polish Embassy officials.

David Susskind, who heads the secular Jewish community center in Brussels, urged the Polish government to end its "neutrality" on the convent issue and pressure the Polish Church to conform to the Geneva agreement.

(JTA correspondent Yossi Lempkowicz in Brussels contributed to this report.)

MIAMI COMMUNITY HOPES FOR HEALING AFTER DIVISIVE ELECTION RUNOFF By Linda Brockman The Miami Jewish Tribune

MIAMI, Sept. 5 (JTA) -- Ileana Ros-Lehtinen, the newly elected U.S. representative to Congress and its first Cuban-American, now faces the challenge of uniting an ethnically diverse South Florida community, after an election runoff against a Jewish candidate that several local leaders believe polarized the Hispanic, black, Jewish and Anglo communities.

Jewish and political leaders said last week that they hope the ethnic groups in Miami will come together as a community now that the

campaign is over.

The Republican Ros-Lehtinen, who received 49,638 votes, or 53 percent of the total in the Aug. 29 election, was expected to host a meeting with community leaders "to discuss the future and set a course," said Wendy Donath, Ros-Lehtinen's campaign press secretary. "Ileana is hopeful and optimistic that the community can unite."

This is an attempt to heal wounds caused by a series of campaign tactics used by both candidates which were criticized by many as ethnically divisive. The runoff election was held to fill the seat of the late Claude Pepper, who had represented the 18th Congressional District since 1962.

The Republican Gerald Richman, 48, who garnered 43,759 votes, or 47 percent, said he is still upset that his "American seat" campaign theme was misinterpreted and used to turn the Hispanic community against non-Hispanics.

Richmond's original empaign slogan was "This is an American seat," which was later watered down to a seat "for all the people."

During the campaign, Ros-Lehtinen called Richman's comment "bigotry."

In her own campaign, Ros-Lehtinen, 37, mailed a brochure which said, "We want Richman to understand... we, too, are Americans. No, we weren't born in Brooklyn, N.Y., like him. No, we don't speak English the same way he does."

Campaign Practices Criticized

Both Richman's campaign theme and Ros-Lehtinen's brochure were criticized by the Fair Campaign Practices Committee in Dade County.

Donath, Ros-Lehtinen's press secretary, would not discuss the brochure when contacted by telephone. "We're looking ahead. Enough has been said about the campaign."

Ros-Lehtinen could not be reached for comment.

Arthur Teitelbaum, Southern area director of the Anti-Defamation League of B'nai B'rith, called the campaign a "tragically divisive political experience that has left a temporary wreckage which needs repairing.

"But that does not and must not be the way Jews and Cubans define their relationship in the future," he added.

"The community was split down the middle," said Andrew Rosenblatt, executive director of the Fair Campaign Practice Committee. "I don't know if the election was seen as the Jews versus the Cubans, as much as the Hispanics versus the non-Hispanics."

Rosenblatt blamed the problem on candidates who were "more concerned with personal political gain than maintaining the fragile unity of this community. We must take immediate steps to join together and close these wounds."

William Gralnick, Southeast regional director of the American Jewish Committee, said part of the problem is simply that Ros-Lehtinen, a conservative, and Jews, who tend to be liberal, disagree on a variety of domestic issues.

"But we plan to meet with her and begin to go over those areas," he said.

Gralnick said he fears "lingering resentment both on the grass-roots level and in leadership of her campaign."

But Howard Schloss, spokesman for the Democratic Congressional Campaign Committee, believes "the wounds will heal and they shouldn't have real long-lasting effects on the community."

READING OF ANTI-WAR POEM IN CEMETERY BANNED BY COURT IN WEST GERMANY By David Kantor

BONN, Sept. 5 (JTA) -- The staging of an anti-war poem by Bertolt Brecht at the German war cemetery in Bitburg was banned by a court in Trier last weekend.

It was to have been part of an observance of the 50th anniversary of the start of World War

The Bitburg municipality asked the court for a restraining order on grounds that the dramatization would offend relatives of soldiers buried at Bitburg.

Those soldiers include members of the Waffen SS, the Nazis' elite fighting corps whose members took a blood oath of allegiance to Hitler.

There were worldwide expressions of outrage in 1985 when President Reagan, escorted by West German Chancellor Helmut Kohl, placed a wreath at the Bitburg cemetery.

Brecht's poem, "Legend of a Dead Soldier," was to have been read and acted out at the site.

An actor portraying the soldier would be taken out of a mock grave and, in the words of Brecht, restored to life so that he could fight in a war again.

The staged scene, arranged by a group of West German artists and intellectuals, including Oscar-winner Volker Schloendorff and former High Court Judge Martin Hirsch, was intended as a warning against war and to convey the message that peace serves the best interests of soldiers, past and present.

Brecht's daughter, Hanne Hiob-Brecht, said the group would appeal the court's ruling.

ISRAELI TRANSPLANT PATIENT DOING OK By Hugh Orgel

TEL AVIV, Sept. 5 (JTA) -- Shaul Mizrahi, Israel's seventh heart transplant patient, was reported doing well Tuesday morning, more than 48 hours after an operation that was recorded by an Israel Television camera crew.

Mizrahi, a 33-year-old resident of Or Yehuda, underwent seven hours of surgery, beginning midnight Saturday, at Hadassah University Hospital in Ein Kerem, a suburb of Jerusalem.

His heart was donated by the family of a 15-year-old boy who had died shortly before in a traffic accident.

The transplant was the third performed at Hadassah's Ein Kerem facility and the first to be filmed for television.

It was done at the request of the Health Ministry, which is conducting a program to increase public awareness of the importance of donating organs to save lives.

Rabbi Marc H. Tanenbaum

September 6, 1989

PERSONAL AND CONFIDENTIAL

The Honorable George Bush President of the United States The White House Washington, D. C.

Dear President Bush,

I wanted to express at the outset my gratitude for the persuasive message you communicated to the nation on the drug epidemic. If our citizens will comprehend that you are launching a "process" for counteraction rather than a finished package, it will lend realism to the long-term, patient, and consistent effort that you rightly indicate will be required to meet this enormous challenge.

My added reason for writing to you now is to put before you a profound concern that may well have lasting foreign relations implications. As remote as it may appear, it centers on the intense controversy that has developed over the past four years around the establishment of the Carmelite convent on the grounds of the Auschwitz death camp.

As I have indicated numerous times in my writings and on television, no Jewish person I know criticizes the right of Polish Catholics, or Christians in general, to pray for the souls of the Polish Catholic martyrs. Indeed, if any people will understand that spiritual need, the Jewish people will.

The issue boils down to not over the right to pray, but where to pray. As of now, the pattern has been developing of transforming Auschwitz into a Catholic holy place that ignores or displaces the recollections of the destruction of two-and-a-half million Jews in Auschwitz, the largest Jewish cemetery in the world.

Normally, I would not raise this issue if this were only a "church-state" or "a Catholic-Jewish" issue. But the controversy has been unfolding with devastating negative reactions to the image of Poland and her stadding as a democratic society in the world community.

Your recent visit to Poland, I believe, was an outstanding success, with great potential meaning for the future of Polish-United States relations. I fear, however, that this conflict - highlighted by the anti-Jewish homily of Cardinal Glemp and his planned forthcoming trip to the United States at the end of September - can undermine much of the achievement that you began with Poland.

There are people both in the Polish Catholic Church and in Solidarity who are eager to resolve the issue of moving the convent to another site nearby Auschwitz before the controversy does much more damage. My reason for writing to you about this is that given its geopolitical consequences, that you will use your good offices in whatever wavs you deem appropriate to help support those tolerant and democratic forces in Poland who wish to resolve this question in a constructive manner.

If there is any way in which I might be personally useful, I hope you will free to call on me.

Respectfully,

FOUR JEWISH COMMUNITIES IN U.S. GEARING UP FOR VISIT BY GLEMP JTA Staff Report

CHICAGO, Sept. 6 (JTA) -- Jewish communities in four Midwestern cities are bracing for a scheduled U.S. visit by Cardinal Jozef Glemp of Poland, whose recent anti-Semitic remarks regarding the convent at Auschwitz have outraged Jews around the world.

Though Glemp's schedule has not been finalized, he is supposed to arrive in the United States on Sept. 21, where he is expected to spend approximately a week in Chicago, before continuing on to Cleveland, Milwaukee and Detroit for shorter visits.

There have also been reports that Glemp is planning to visit Washington and Boston, and that he will stay in the United States at least until Oct. 1.

Glemp, the highest-ranking Catholic official in Poland, caused a stir when he accused Jews of directing the international media against Poland and spreading anti-Polish propaganda.

He has also called for the renegotiation of an agreement by Catholic and Jewish leaders to relocate the controversial Auschwitz convent to a planned interfaith center located off the grounds of the death camp.

On Friday, a delegation headed by the Chicago Jewish Community Relations Council will meet with Cardinal Joseph Bernadin, the archbishop of Chicago, to discuss the Jewish community's response to the Glemp visit.

Michael Kotzin, Chicago's JCRC director, said the Jewish community is currently "pursuing an appropriate vehicle of expression" which "would be carried out with dignity and would be a unified response" to Glemp's recent anti-Semitic statements.

Rabbi Shlomo Levine, president of the Chicago Board of Rabbis and a signer of the interfaith statement, declined an invitation to speak at an ecumenical service and reception for Glemp, scheduled for Sept. 25.

Canards Out Of The Past

"Cardinal Glemp's presence in Chicago after the statements he made represents the rekindling of ideas and images that are astonishing. After Vatican II and through the church's own teaching, we thought the canards he proposed were way in the past," Levine said.

"To stand before him and begin to explain the nature of pluralism and the good work of Joseph Cardinal Bernadin would be an affront to the work of the archdiocese. It would also be inappropriate to receive him in the Jewish community given his rancorous statements."

Jewish members of the Chicago Catholic-Jewish Scholars Dialogue group have also announced that they have declined an invitation to the ecumenical service.

The interfaith group recently issued a statement calling for the nuns at Auschwitz to relocate.

Rabbi Avraham Weiss of New York, who led the July 14 demonstration at the Auschwitz convent that precipitated the announcement that the convent would not be moved, said last week that he would protest against Glemp wherever he

"If he's going to be in Chicago, I'm going to be in Chicago. Wherever he will be, I will be. I will confront him face to face," he told the

Jewish Telegraphic Agency in a telephone interview.

Weiss has also retained attorney Alan Dershowitz to investigate what legal action can be taken against Glemp.

"If he steps one foot in this country," Dershowitz said, "we are going to serve him a summons and subpoena on a slander charge."

'I Want To Pray For Him'

In Milwaukee, Cleveland and Detroit, Jewish groups are meeting this week to plan their response to Glemp's visit.

"We need to develop a strategy as events unfold," said Judy Mann, executive director of the Milwaukee Jewish Council.

She said the council will work to create "opportunities for people in the Jewish community to express themselves."

One Milwaukee rabbi has planned independent action.

Rabbi Francis Barry Silberg of Congregation Emanu-El B'ne Jeshurun said he and nine members of his congregation -- some of them Holocaust survivors -- would go to St. Josaphat's Basilica at the time Glemp is scheduled to celebrate mass there on Sept. 27.

He said his group will "pray silently in our own way for an end to that hostility which results in anti-Semitism."

Silberg said he intends to draw an analogy between the Carmelite nuns' prayers for the souls of Holocaust victims and the prayers his minyan will offer for Glemp.

He emphasized that his plans do not involve any demonstration to interrupt the mass. He added that he informed Milwaukee Archbishop Rembert Weakland of his intent and received a "gracious response."

Silberg added that he is not interested in meeting Glemp. "I don't want to talk to him, I want to pray for him," he said.

The communities which Glemp is scheduled to visit have all been coordinating their strategy through the National Jewish Community Relations Advisory Council.

'Not A Welcome Guest'

Albert Chernin, executive vice chairman of NJCRAC, said that while discussions with community leaders are continuing, a "general feeling" has emerged that "no productive result can be achieved through a meeting with Cardinal Glemp.

"Generally, our view is that such a meeting could be very troublesome," Chernin said. "It's not a question of minor differences or policies we disagree with -- his statements were clearly and blatantly anti-Semitic."

Chernin said that Jewish communities have been encouraged by the sympathy voiced by prominent U.S. Catholic officials toward Jewish sensitivities about the presence of the convent at Auschwitz.

Various Catholic leaders in Europe and the United States have called for the convent to be moved and have condemned Glemp's remarks.

He said that while Jews will not be pressuring Catholics in their local communities to cancel Glemp's visit, they will be conveying the message to Catholics that "for the Jewish community, Cardinal Glemp is not a welcome guest."

(Contributing to this report were JTA correspondent Todd Winer in Chicago, JTA staff writer Allison Kaplan in New York and Wisconsin Jewish Chronicle staff writer Leon Cohen in Milwaukee.)

-3-

SEPTEMBER 7, 1989

ISRAELIS WHO TRAINED COLOMBIANS MAY STAND TRIAL FOR ILLEGAL EXPORTS By Hugh Orgel

TEL AVIV, Sept. 6 (JTA) -- The police are expected to recommend this week that Yair Klein and his associates be brought to trial for illegally exporting military expertise to Colombia.

If convicted, he could face a prison term of up to three years for illegal export of military

know-how to a foreign country.

Klein, a lieutenant colonel in the Israel Defense Force reserves, heads Hod Hahanit, a security consultant firm whose name translates as Spearhead.

It has been under investigation since last month by the serious crimes division of the national police for its activities in Colombia. Klein and several of his aides have been ques-

They allegedly provided military training and know-how to unofficial groups in Colombia without the requisite licenses from the Israeli Defense Ministry.

According to unconfirmed media reports, Klein personally trained assassination squads for a Colombian drug cartel.

But the probe has been limited to the licensing problem. Police said they had no informa-

tion to substantiate the drug allegations.

They said the Colombian authorities have failed to respond to requests for additional data made more than two weeks ago. But the file remains open, and if new information is forthcoming, Klein will be questioned again, the police

So far, Klein maintains that his work in Colombia was perfectly legal and that because his clients were non-governmental, he required no license.

He says he trained security guards for Colombian ranchers and farmers who were being harassed by guerrillas and cattle rustlers.

A decision to prosecute rests with the state attorney. If Klein goes to trial, the case will be heard by a magistrates court.

FOREIGN NATIONS TRYING TO USE ISRAEL TO LAUNDER EXPORTS TO SOUTH AFRICA By Hugh Orgel

TEL AVIV, Sept. 6 (JTA) -- Some countries are using Israeli companies to "launder" their exports to South Africa to avoid the appearance of doing business with the apartheid regime.

According to a report Wednesday in Ha'aretz, customs officials seized shipments destined for South Africa from foreign sources that had disguised the products to appear as if they originated in Israel.

The officials acted on orders of Deputy Finance Minister Yossi Beilin, the newspaper said, adding that several instances have been uncovered of countries circumventing their own embargoes on trade with South Africa.

Customs officials recently confiscated a \$200,000 shipment of Romanian ball bearings. It refused to release them, despite appeals from the Israeli company Shagum, which were supported by the Romanian Embassy in Tel Aviv.

According to political sources, Romania wanted the Israeli firm to help it bypass its trade boycott against South Africa.

But the Israeli Cabinet has barred Israeli firms from doing so.

U.S. WILL TRY TO DENATURALIZE MILWAUKEE MAN WHO SERVED IN SS By Marilyn Ruby Wisconsin Jewish Chronicle

MILWAUKEE, Sept. 6 (JTA) -- Anton Tittjung, 64, a retired marble craftsman living in Greenfield, Wis., has become the second Milwaukee-area man in five months to face possible revocation of his U.S. citizenship because of his alleged role as a Nazi concentration camp guard.

A motion to revoke Tittjung's citizenship was filed Aug. 29 in the federal district court in Milwaukee by the Justice Department's Office of Special Investigations.

OSI alleges that Tittjung concealed three times from U.S. immigration authorities his service as an armed guard of prisoners at the Gross Raming subcamp of the Mauthausen concentration camp complex in Austria.

Tittjung, a native of Yugoslavia, is also accused of concealing his membership in the SS-Totenkopf Sturmbann (Death's Head Battalion).

OSI's motion states that Tittjung falsely swore that his military service consisted solely of membership in the Prinz Eugen Division of the Waffen SS. Members of that division were deemed eligible for entry into the United States.

Service in the Totenkopf-Sturmbann unit was adjudged as criminal by the International Military Tribunal in Nuremberg, Germany, following World War II.

The tribunal ruled that the TotenkopfSturmbann unit constituted assistance in the Nazi persecution of civilians and membership in a movement hostile to the United States.

OSI notes that during the time Tittjung served at Mauthausen, the camp's death toll rose to a peak of 400 per day in 1944. In all, thousands of prisoners died there as the result of shooting, gassing, hanging, electrocution, starvation, forced labor, lethal injection and other forms of murder.

Knew Of Killings

The OSI motion adds that while serving as an armed guard at Gross Raming, Tittjung knew that civilians were being killed there.

According to OSI, the defendant falsely claimed he was a displaced person after the war. He said he had received four months' infantry and artillery training, fought against the Tito partisans in Yugoslavia and then retreated to the Austria-Yugoslavian border in May 1945.

Tittjung entered the United States from Austria in 1952 under the Displaced Persons Act of 1948. In 1955, he successfully reapplied for admission to the United States from Austria, where he had been visiting. In 1973, he received U.S. citizenship.

U.S. Attorney Francis Schmitz will serve as local counsel for the government in the Tittjung case, and federal Judge John Reynolds has been assigned to hear it. Schmitz added that OSI will handle the bulk of the litigation, due to its specialized nature.

According to Schmitz, Tittjung was served with a copy of the complaint on the morning of Sept. 5.

Tittjung could not be reached for comment.

Citizenship revocation proceedings are also pending against Anton Baumann, 77, of West Allis, Wis. He is accused of concealing that he was a guard at the Buchenwald concentration camp in Germany and the Stutthof camp in Poland.

PUBLISHED BY JEWISH TELEGRAPHIC AGENCY · 330 SEVENTH AVENUE · NEW YORK, NY 10001-5010 · (212) 643-1890

NO. 171

VOL. 67 - 72nd YEAR

FRIDAY, SEPTEMBER 8, 1989

U.S. SAID TO HAVE DROPPED PLAN TO RESTRICT SOVIET IMMIGRATION By David Friedman and Howard Rosenberg

WASHINGTON, Sept. 7 (JTA) -- The Bush administration reportedly has dropped a proposal to temporarily restrict Soviet immigration to those with family ties to the United States.

An estimated 50 to 60 percent of Soviet Jews applying to enter the United States would have been barred by this proposal, which was to be put into effect during the first six months of the 1990 fiscal year, according to David Harris, Washington representative of the American Jewish Committee.

The 1990 fiscal year begins Oct. 1.

News that the administration had dropped the proposal was confirmed by Mark Talisman, Washington representative of the Council of Jewish Federations.

The Bush administration denied Thursday that it was considering a change in policy that would make some Soviet Jews ineligible for immigration to the United States.

The State Department issued a statement to that effect, in response to reports Sunday in The New York Times and Thursday in The Washington Post that the United States would give refugee status only to those who have immediate relatives in the United States.

But—department—spokeswoman Margaret Tutwiler also acknowledged Thursday that the administration has not completed work on a new proposal to handle the explosion of Jews and AS IT PREPARES FOR VATICAN TALKS others leaving the Soviet Union.

Tutwiler read a statement reaffirming the U.S. policy to assist the immigration of Jews and other Soviets, but leaving unclear whether the administration plans to limit the number of Jews and others entering the country as refugees.

Priority For Family Reunification

She would only goes as far as to say that the administration intends to give priority as refugees to those with families already in the United States, whether they came from the Soviet Union or other parts of the world.

"We wish to ensure that our limited refugee program numbers and funding are apportioned fairly among all worldwide applicants. Regardless of the higher number, family reunification cases will continue to be a matter of highest priority," she said in the prepared statement.

"The administration is definitely not proposing to bar Soviet Jews from immigrating to the United States," Tutwiler stressed. "We are not proposing rules to make any Soviet Jews ineligible.

"On the contrary, the administration is seeking ways to expand Soviet emigration to the United States. We are seeking ways to fairly and equitably respond to the explosion in demand because of our successful efforts in pressing the Soviets to open emigration," she said.

Tutwiler pointed out that Soviet applications to enter the United States have risen from some 787 in 1986 to an expected 100,000 in the current fiscal year, half of whom are Jews. She said the figure for the 1990 fiscal year could reach 250,000.

Meanwhile, President Bush was urged Thursday by House Majority Leader Richard Gephardt (D-Mo.) to allow 100,000 Eastern Europeans to enter the United States as refugees in 1990.

In a letter also signed by Rep. William Lipinski (D-III.), the lawmakers asked Bush to create a 12-month refugee category "for those who have fled communist regimes in the Soviet Union and Eastern Europe."

The lawmakers were joined at a news conference by Ron Brown, chairman of the Democratic National Committee, who said he was there to make U.S. refugee policy part of the Democratic Party's agenda.

Each year, the administration allows a certain number of refugees from around the world to enter the United States on an emergency basis. The U.S. government spends an estimated \$5,000 to \$6,000 per refugee for processing, transportation and initial resettlement costs, including health services provided by state governments.

The U.S. worldwide refugee quota in 1989 was 116,500 people, including 43,500 from the Soviet Union.

The administration is expected to disclose the refugee ceiling for the 1990 fiscal year by the end of September, when as required under the Refugee Act of 1980, it consults with Congress.

Tutwiler indicated Thursday that the administration will ask for a larger number of refugee slots, but did not indicate any figure.

SHAKEUP REPORTED IN JEWISH GROUP By Allison Kaplan

NEW YORK, Sept. 7 (JTA) -- A major shakeup is occurring in the organization that represents the Jewish world to the Vatican, just as relations between Catholics and Jews have reached a crisis point over the convent at Auschwitz and recent anti-Semitic remarks by Polish Cardinal Jozef Glemp.

Leaders of major Jewish organizations, who asked not to be identified, have confirmed to the Jewish Telegraphic Agency that an alternative group to the International Jewish Committee for Interreligious Consultations is in the planning stages.

The American Jewish Committee, whose representative is presently IJCIC's chairman, is seriously considering pulling out of the umbrella organization before the end of the year and forming an alternative to IJCIC, along with the Anti-Defamation League of B'nai B'rith and the American Jewish Congress, neither of which are currently IJCIC members.

Leaders of the three groups met Thursday morning to discuss the plans.

"No comment. That's all I'm authorized to say," said Rabbi A. James Rudin, who holds the dual roles of director of interreligious affairs for AJCommittee and chairman of IJCIC.

Henry Siegman, executive director of AJ-Congress, did not return telephone calls to his

Abraham Foxman, national director for the ADL, would only say that "the subject has been discussed."

He said that the organizations involved have

been contemplating this plan "for a number of years."

ADL withdrew from IJCIC four years ago over what Foxman termed "an issue of sovereignty."

The absence of ADL and AJCongress from IJCIC has been conspicuous. As one Jewish leader put it, IJCIC is "an umbrella organization, but the umbrella has a couple of holes."

The official added that it was the turmoil surrounding the convent which hastened the decision to implement the plan.

"Sometimes it takes a crisis to bring along a serious reassessment," he said.

Not Fully Representative

Elan Steinberg, executive director of the World Jewish Congress, strongly criticized the proposal, saying that the new organization would "not fully represent the Jewish communities worldwide or here.

"There would be no representation for Jews of Latin America, no representatives for the Jews of Europe, no representation to Jews in the far-flung communities of the Pacific and it would not represent the religious groupings of the United States, which are represented in the Synagogue Council of America," Steinberg said.

The timing of the breakaway move is critical, as IJCIC is now coordinating with the Vatican for a meeting this autumn at which the volatile issue of the Catholic convent at Auschwitz would be discussed. The IJCIC delegation is to be led by Rudin.

Foxman said plans by the organizations "would not have an impact" on the projected meeting with the Vatican.

IJCIC has served as the primary channel for Jewish dialogue with the Vatican since its establishment in the 1960s.

In 1974, Pope Paul VI issued an official declaration establishing the Vatican Secretariat on Religious Relations With the Jews and naming IJCIC as the official organization the Vatican would recognize as representing world Jewry.

Jewish Committee, B'nai B'rith International, World Jewish Congress, Synagogue Council of America and Israel Interfaith Committee.

Longstanding tensions between the WJC and other member groups appear to be partially responsible for the discord within IJCIC.

Rabbi Marc Tanenbaum, who previously held Rudin's posts in both the American Jewish Committee and IJCIC, said the situation within the umbrella organization has become "a kind of anarchy that has led to frustration."

Contradicting The Consensus

He blamed "the New York representatives of the World Jewish Congress" for frequently undermining the organization's agreed-upon consensus on a number of issues.

"We would form an agreement, and then one member agency would go to the press contradicting the consensus we had arrived at," <u>Tanenbaum</u> said.

Tanenbaum held up as an example what he called a public threat by the WJC of a "boycott" of the Vatican by world Jewry, which he said reflected badly on IJCIC as a whole.

"People in the Vatican but also the Catholic Church believed what the WJC said about the boycott of pope was the position of world Jewry. In fact, we at IJCIC had voted against it. But

there were headlines such as 'Jews Around the World to Boycott Pope.' "

Tanenbaum said that such actions made it "increasingly difficult to arrive at a consensus with all the member agencies agreeing and adhering to the consensus."

The difficulty of reaching consensus has been a stumbling block in other umbrella groups, such as the Conference of Presidents of Major American Jewish Organizations and the National Jewish Community Relations Advisory Council.

"Problems occur in umbrellas that try to do too much," said <u>Foxman of ADL</u>. "They have to be more realistic in terms of what it is they try to achieve."

Another source within IJCIC said that theological tensions as well as political conflicts exist within the group.

The source speculated AJCongress, AJCommittee and ADL were forming their own organization, "so they can engage in theological dialogue with the Vatican, which the Orthodox groups who are part of the Synagogue Council of America say they will not engage in."

The Synagogue Council of America is the umbrella organization for the rabbinic and congregational arms of the Orthodox, Conservative and Reform branches of Judaism.

Tanenbaum said that if the new organization is formed, involvement by religious bodies would be crucial in order to deal successfully with the Vatican.

"My personal hope would be that before any public move is made, that the issue of the involvement of major Jewish religious bodies is addressed," Tanenbaum said. "It would be very critical to the effectiveness of a group relating to the Vatican."

ROCKET FROM JORDAN SLAMS INTO ISRAEL; SHAMIR ASKS FOR MORE BORDER ALERTNESS By Hugh Orgel

TEL AVIV, Sept. 7 (JTA) -- Katyusha rockets fired from Jordan into the Jordan Valley on Wednesday night have led settlers in the area to complain of a deterioration in the security situation and to demand the special status granted to front-line villages.

The missiles caused no damage or casualties. The crater caused by the impact of a 105mm Katyusha was found in a search of the region Thursday morning.

Prime Minister Yitzhak Shamir appealed to Jordan to increase its vigilance to prevent hostile actions across the border, adding he was certain the Jordanian government had not changed its policy of keeping the border quiet.

Knesset members of all parties said that Jordan should be warned that cross-border activities could not be confined to one direction only, and that if Israeli farmers near the border were molested or in danger, then Jordanian farmers should be in comparable danger.

The enraged settlers pointed to a number of incidents in recent weeks and months, including an attack by a lone infiltrator on an IDF patrol last Saturday, which resulted in the death of two soldiers and the wounding of a third.

In addition, several infiltration attempts have been made, in both the northern Beit She'an and the southern Arava regions, during the past year.

Since the attack on the IDF patrol near Kfar Ruppin last Saturday, farmers and kibbutz members have been ordered to carry arms. Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Date

Rabbi Marc Tanenbaum World Jewish Congress Our ret

10 August 1989

Your ref

FAX 0101 212 319 0975 C-7 XC- 150L- 1

Mr. Mendelson, Chairman of the Union of Jewish students came to see me and informed me that the Europen Jewish students are planning a massve demonstration. His Union was asked to take part in it. I told him that such a demonstration would be counter-productive. I hope he has accepted it. By now you might have received a copy of the Telex I sent to Cardinal Macharski, which is couched in conciliatory terms. Might I suggest that you ring Macharski's office (012) 21.15.33 and inform them that if they cannot put forward valid reasons why a proposal put forward by me should not be examined, we shall have no alternative but to make this proposal public stating that, regretfully, we have come to the end of the road in getting a solution and the situation will get out of control.

No doubt the World Jewish Congress will rejoice because they will say that you can't trust the Goyim and they said all along that we should boycott the Vatican.

My reason for sending a copy of the Telex to the Polish Ambassador was that they could use pressure for the nuns to leave because they will be having somewhere to go. They are in fact squatters. You might wish to make this point to the Polish Ambassador in the States.

SIGMUND STERNBERG

but I went

Sir Sigmund Sternberg O.St.J. KCSGJP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

TELEX to His Eminence Cardinal Franciszek Macharski, Cracow, Poland.

O63 322700 KURIA PL

Our ref

From: Sir Sigmund Sternberg

9 August 1989

Your Eminence,

I have a letter from Archbishop Luigi Barbarito, which I am to hand to you which states.

"I regret intruding on your time but I would be appreciative if you would kindly receive Sir Sigmund Sternberg, Chairman of the International Council of Christians and Jews.

Sir Sigmund was the first Jew to be Knighted by the Holy Father (Knight Commander of St. Gregory) for his contribution to fostering Jewish-Christian dialogue. He is deeply concerned over the continuing presence of the Carmelite nuns at Auschwitz and is seeking an equitable solution which will not compromise the good relationships that have existed up to the present time.

He will be accompanied by Rabbi Tanenbaum and Bishop Mahon, Auxiliary in the Archidocese of Westminster.

I offer my thanks in advance to Your Eminence for any efforts made to facilitate the task of Sir Sigmund and his delegation.

With kindest regards and every good wish."
Archbishop Luigi Barbarito Apostolic Pro-Nuncio.

The purpose of my seeing you is to propose to you the erection of a temporary building adjacent to the site or on the site which was given over to the convent to move to. The erection or location of the building will in no way hinder the building of the convent.

The temporary premises would be purpose built, comfortable, built to meet the nuns' needs and could be built in a comparatively short time. Once the new convent is built, they will be removed. The provisional building should start before the cold season sets in.

My understanding from my friend Herr Helmut Wegner, Charge d'Affairs of the West German Embassy in London, to whom I am

sending a copy of this Telex, is that the Catholic Bishops'
Conference in Bonn would seriously consider offering assistance
in the putting up of the provisional building, if such a request
were made by you. because they are, like everyone else, anxious
to speedily resolve this tragic situation.

If you are in principle in agreement, I would like to arrange a meeting on the site with the Mayor of Auschwitz, the engineer, Andrezj Talka, a representative of the Carmelite nuns, the Architect from Germany, a representative of the Bonn Catholic Church and also a representative of one of the Cardinals who were party to the original agreement. Hopefully, Rabbi Tanenbaum and Bishop Gerald Mahon will also be able to come with me to the site.

It is vital that the Carmelite Convent issue is resolved satisfactorily before the private audience that I am having, together with other officers of the Council of Christians and Jews, with the Holy Father next month. At that time we will be celebrating the 80th birthday of Cardinal Willebrands, a joyous event which we are looking forward to very much and which should not be marred by anything that would detract from the occasion.

I am one of the representatives of the Board of Deputies of British Jews at the European Jewish Congress which is meeting in London on 10th September and unless the situation is settled in the way I am putting forward in my Telex to you, time will be taken up in drafting a resolution and condemning those who do not abide by the agreement, and I would find myself in a painful and position, which I am sure you would want to avoid.

I very much hope that you will consider this unique proposition with the seriousness it deserves. You will not be seen as having given in to pressure because it is on record that Rabbi Marc Tanenbaum, one of the greatest Jewish leaders in the World, and myself have been having discussions on this matter well before the present situation developed. At one stroke you will take the heat out of the situation and remove the tension.

I would be grateful if you would let me have your immediate response.

With kind regards,

Yours sincerely,

Sir Sigmund Sternberg

Knight Commander of the Pontifical Equestrian Order of St. Gregory the Great.

Copies sent to:

Helmut Wegner, Charge d'Affairs West German Embassy, London Archbishop Luigi Barbarito Cardinal Hume Dr. Zbigniew Gertych Polish Ambassador in London H.E. Yoav Biran, Israel Ambassador in London Mons. Fumigalli, Vatican City Rabbi Marc Tanenbaum Cardinal Decourtray Cardinal Lustiger Cardinal Danneels Bishop Gerald Mahon, Bishop in West London.



(UNOPPICIAL TRANSLATION)

OF THE POLISH PEOPLE'S REPUBLIC

Warsaw, 8 September, 1989.

Dear Sir.

7

May I convey my warmest thanks to you and Rabbi Marc Tanenbaum for the wishes you have sent me.

I am particularly thankful for the prayers in synagogues throughout Britain and the United States remembering Poland on the 50 anniversary of the outbreak of World War II, of which my country was the first victim.

I was so deeply moved by Rabbi Hugo Gryn's words quoted in your letter which he used in his sermon in the West London Synagogue, words of friendship and respect for my people. I wish to reciprocate by the same affection, for this day and the days to come, the affection best epitomized in your great, beautiful salute: Shalow.

May I assure you that when we look back at this atrocious war we do remember the untold suffering of the Jewish people whose each and every member stands unequaled among all martirized nations. The tragedy and sacrifice of shoah defles any comparison. It will remain a warning for all until the end of this world.

I wish to ask you, Sir Sigmund, to convey my greetings to all the Jewish communities who joined us in the prayer to our common Father on the day fifty years after the outbreak of World War II. In Poland, the same prayer gave us strength during those historic days which we have lived to see now.

I do hope that an opportunity will arise for me to meet you and the members of the Religious Press Group. I wish to invite you, Sir Sigmund, to visit Poland at your convenience.

Please accept the assurances of my sincere respect,

(-) Tadeusz Mazowiecki

Sir Sigmund STERNBERG Star House, Grafton Road, London NW5 4BD

Convent Issue: Divisions Growing Within Divisions

By PETER STEINFELS

Seldom in recent times have prominent Roman Catholic cardinals been in such public disagreement as they were last weekend after Jozef Cardinal Glemp proposed discarding a 1987 agreement to move a convent of Carmelite nuns from the site of the Auschwitz death

site of the Auschwitz death camp.

Analysis

The blunt response by three Western European cardinals, backed by other leading churchmen in Europe and the United States, to Poland's Roman Catholic Primate revealed that Catholic primate revealed that

Catholic Primate revealed that Catholic views on the convent overlapped considerably with Jewish opinion.

These Catholic leaders agree with Jewish representatives that the convent's presence, regardless of the nums intentions, affronts Jewish sensibilities about the special meaning of Auschwitz and that the 1987 accord signed by the three European cardinals must be carried out as quickly as possible.

Beyond this strong core of agrees.

ble.
Beyond this strong core of agreement, however, there are differences in attitude toward the convent controversy, not only between Catholics and Jews but within the two groups.
These nuances help explain how an issue, once thought resolved, has developed into a major setback for relations between Catholics and Jews and even

The differences involve emotionally charged religious symbols.

into an unexpected burden for Poland's new Government, the country's first since the early postwar years not domi-nated by Communists.

Deep Religious Chasms

The differences also indicate the deep chasms in religious perceptions that interfaith discussions have yet to

deep, chasms in religious perceptions that interfaith discussions have yet to bridge.

With very few exceptions, Jews have agreed that an explicitly Christian institution like the convent, where the Carmelite tuns live a life of prayer elmost entirely cut off from the world, does not belong at the Auschwitz site. Jewish opinion is divided not about moving the convent but about how much trust to put in Catholic piedges to do so.

Jewish veterans of Catholic-Jewish conversations are convinced of what they call the existence of residual anti-Semitism and insensitivity to Jews within the church, But they trust the relocation will be pushed through by people like Jean-Marie Cardinal Lustiger of Paris, whose mether ded at Auschwitz, or Johanne's Cardinal Willebrands, who runs the Vattan's office for Catholic-Jewish relations, or a host of other Catholic officials who have demonstrated an understanding for Jewish concerns. enstrated an understanding for

demonstrated an understanding for Jawish concerns.

Other Jewish apotesmen believe that only a barrage of public pressure will achieve their ends. They construe the convent at Autchwitz in more threatening terms, as part of a deliberate effort to convert Jews or to submerge the Nazi genocled of Jews in the imagery of Christian martyrdom.

They see Pope John Paul II as conniving to keep the convent where it is by refusing to intervene decisively in the controversy. They see this refusal in the context of the Pope's meeting with Kurt Waldhelm, the Austrian President under fire for his wartime service with the Nazi army, and with other papal statements that have drawn Jewish criticism. Their indictment of the convent merges quickly with an indictment of historic Christian, Polish or papal anti-Semitism.

Many Find Dispute Puzzling

Differences of opinion among Catho-lics on the convent question have often emerged in reaction to these strong Jewish sentiments. While some church Jewish sentiments. While some church members appreciate Jewish feelings about Christianity's role during the Holocaust or the dangers of overwhelming the memory of Jewish deaths with Christian symbols, many other Catholics have simply found the controversy ouzsing. In the Catholic 'magination, few things are leas threatening than a convent of nuns devoted to prayer and penance.

rening than a convent of nume devoted to prayer and penance.

Because such a cloister is also viewed as a consecrated area, the incursion onto the convent porch by Rabbi Avraham Weiss of the Riverdale section of the Brons and six other Jewish demonstrators shocked many Catholics. This was true even when they were also shocked that the demonstrators were beaten by Polish workmen.

strators were beaten by Polish workmen.
When Franciszek Cardinal Macharski of Cracow complained that no Jewish group outside Poland had criticized
that demonstration, he was reflecting a
widespread Catholic impression. But
Sir Sigmund Sternberg, a leader of
British Jewry and chairman of the International Conference of Christians
and Jews, wrote Cardinal Macharski
with a long list of Jewish leaders who
had dissociated themselves from that
kind of demonstration. Still, the Jewish kind of demonstration. Still, the Jewish leaders' also protested the workmen's

Comments by O'Connor

Ecumenically minded Catholics have complained of Jewish tendencies to underestimate the papacy's religious significance and overestimate its

glous significance and overestimate its bureaucratic power.

John Cardinal O'Connor of New York, who has spoken out in support of the convent's relocation and called Cardinal Glemp's critical remarks about Jews "extremely harmful," nonetheless objects strongly to "the assumption that the Pope can snap his flagers, a new convent will be built, the nuns will leave and all the problems will be solved."

Writing in the archdiocesan weekly

will be solved."
Writing in the archdiocesan weekly paper, Catholic New York, Cardinal O-Connor also warned against comparing "the alleged silence of the Vatican on the Auschwitz convent with the alleged allence of the curve that the alleged allence of the church during the Nazi regime."
"Such allegations constitute a tragic error in judgment, and in no way advance the solution of the problems of Auschwitz," he wrote.

Deadline Called Unrealistic

Several Jewish leaders have said Catholic and Jewish signers of the 1987 accord had erred in setting a two-year deadline for building an interfaith center that would accommodate a new conyent for the nuns. The deadline was unrealistic, said Rabbi Marc H. Tanenbaum, international Consultant for the American Jewish Committee, and set the Stage for the suspicious, pressures



Jozef Cardinal Glemp, Poland's Roman Catholic Primate, who renounced an agreement to move a convent from the site of the Auschwitz death camp.

and reactions that have now esculated

and reactions that have now escalated the conflict.

Rabbi A. James Rudin, who heads the international Jewish Committee for interreligious Consultations, drew a further lesson from the conflict.

"Once we start trifling with each other's sacred symbols," he said, "whether the papacy, the cloister or the memory of the Holocaust, that way lies disaster."

CANCELLATION OF GLEMP'S VISIT GETS MIXED REACTION IN CHICAGO By Todd Winer

CHICAGO, Sept. 11 (JTA) -- Cardinal Jozef Glemp's decision to cancel his visit to the United States has gotten mixed reactions from the Polish community and praise from Jewish leaders here.

Chicago was to be the Polish primate's first stop on a six-city American tour later this month. Chicago has the world's largest Polish population outside of Warsaw.

Last Friday, Jewish leaders met with Cardinal Joseph Bernardin, the archbishop of Chicago, who was to host Glemp.

Bernardin informed the Jewish delegation that he supports the statement recently issued by Chicago's Catholic-Jewish Scholars Dialogue, which calls for the implementation of the 1987 agreement to relocate the Carmelite convent at Auschwitz.

Glemp recently insisted that the agreement be renegotiated. He also angered Jews last month by criticizing those who had protested outside the convent and by suggesting that Jews had used the news media to arouse anti-Polish sentiments over the issue.

Because of these statements, Jewish leaders from several cities made it clear last week that Glemp would not be welcome in their communities. Some Chicago Polish leaders voiced their

opposition to both Bernardin's statement and Glemp's decision to cancel the trip.

'Couldn't Shut Their Loud Mouths'

Edward Moskal, national president of the Polish-National Alliance and the Polish American Congress, told the Chicago Sun-Times, "This only shows he (Glemp) is a victim of anti-Polishness and anti-Catholicism, and it is a campaign from within the Jewish community, in which we have many friends. Some of their people couldn't shut By Susan Birnbaum their loud mouths.

"Enough is enough. I have some very close Jewish friends, but they haven't been able to muzzle some of their people," the paper quoted him as saying. The cancellation "doesn't do anything for the good dialogue we've had with the Jewish community."

Helen Szymanowicz, national vice president of the Polish National Alliance, told the Sun-Times, "I'm very disappointed Cardinal Glemp isn't coming. I think he should have come anyway. I certainly hope he will come in the future."

However, another prominent Polish Chicagoan, Alderman Roman Pucinski, president of the Illinois Polish American Congress, said he felt Glemp's decision to cancel was "a very wise and courageous move. He will visit the United States when the climate is more pleasant."

Michael Kotzin, director of the Jewish Community Relations Council, who attended the meeting with Bernardin, said the cancellation was a "wise decision, given the remarks Cardinal Glemp has made over the last couple of weeks."

"His not coming gives us the opportunity to work in a more positive way to bring about understanding and positive relations," Kotzin said.

Maynard Wishner, president of the Jewish Federation of Metropolitan Chicago, was quoted as saying, "I think the arrival of Cardinal Glemp at this time would have produced additional tensions. We remain committed to our efforts of cementing and improving relationships with the Polish American community."

DUTCH RABBI CANCELS MEETING TO PROTEST CARDINAL'S REMARKS By Henrietta Boas

AMSTERDAM, Sept. 11 (JTA) -- A Dutch rabbinic leader canceled a scheduled meeting with a ranking Catholic Church official over the weekend as a result of the official's recent remarks regarding the Carmelite convent at Auschwitz.

At the same time, Jewish demonstrators protested outside the residence of the Vatican representative at The Hague for the second consecutive Sunday.

Rabbi Eliezer Wikler, chairman of the Netherlands Ashkenazic Congregation, had an appointment to discuss the matter with Cardinal Adrian Simonis, the archbishop of Utrecht.

But Wikler canceled their meeting out of "bitter disappointment" with the cardinal's words. Simonis recently blamed "very fanatical Jews" for creating the impasse over the convent.

He was referring to Jews from all parts of the world who have demonstrated at Auschwitz to protest the convent's continued presence there.

In Wikler's view, Simonis has confused cause and effect by positing that Jewish demonstrators are responsible for the deterioration of relations between Catholics and Jews.

Wikler pointed out that the Jews demonstrated only after the Polish Church reneged on the agreement signed in Geneva in February 1987.

Simonis, who is chairman of the Netherlands Episcopal Conference, had stated two years ago that the agreement should be upheld.

The Dutch Catholic Bishops had, in fact, allocated \$50,000 toward construction of a ecumenical prayer center off the Auschwitz grounds where Carmelite nuns would be moved.

AUSCHWITZ CONVENT A VIOLATION OF UNESCO RULES, WJC CHARGES

NEW YORK, Sept. 11 (JTA) -- Representatives of the World Jewish Congress on Thursday brought the controversy of the Carmelite convent at Auschwitz to the table of a United Nations body.

They were able to convince the director general of the U.N. Educational, Scientific and Cultural Organization that the convent is a violation of the Convention for the Protection of the World Cultural and National Heritage, according to WJC Vice President Kalman Sultanik, who participated in the meeting in Paris.

The convention, adopted by UNESCO in 1972, was established to protect and preserve international sites of cultural or natural importance, which were placed on a list of protected places, the World Heritage List.

Poland ratified that convention in 1976. Auschwitz was added to the World Heritage List in 1979 by a proposal of both the World Jewish Congress and Poland.

Sultanik reported that UNESCO Director General Federico Mayor Zaragoza agreed with WJC's complaint and transmitted it to the organization's World Heritage Committee, composed of the signatories to the convention.

The committee will now investigate the matter and report back to UNESCO.

Accompanying Sultanik at the meeting were Serge Cwajgenbaum, director of WJC's European branch, and Jean Kahn, president of CRIF, the French umbrella body of Jewish organizations.

BEHIND THE HEADLINES:
'DAYS OF RAGE' RATINGS WERE AVERAGE,
DESPITE THE HYPE AND JEWISH PROTESTS
By Andrew Silow Carroll

WASHINGTON, Sept. 11 (JTA) -- Despite four months of the kind of controversy and hype that filmmakers only dream about, the Public Broadcasting Service's broadcast of the controversial film "Days of Rage: The Young Palestinians" and its wrap-around programming reached only average-sized viewing audiences, according to PBS officials.

While the ratings were not outstanding, some Jewish leaders are concerned that American Jewry's campaign against the documentary has created a notoriety that could backfire and actually serve Arab propagandists.

Although Jewish leaders said they had no choice but to protest the film, some fear it will be distributed around the country as the "film the Jews tried to stop."

"Days of Rage" aired Sept. 6 in most national markets, after months of protests by Jewish groups that the film presents a one-sided attack on Israel's handling of the Palestinian uprising.

In response to the outcry, PBS "bookended" the documentary with short films showing Israeli points of view and a panel discussion with Jewish and Arab-American leaders, as well as experts on the Middle East.

PBS also aired a disclaimer before and after the broadcast, saying it could not substantiate accusations that "Days of Rage" producer Jo Franklin-Trout had accepted funding for the documentary from an Arab organization, in violation of PBS rules.

The national audience of 5.9 million viewers who watched all or part of the two-and-a-half hours of programming was "typical as far as this subject matter goes," said John Fuller, director of research for PBS.

High Number Of Phone Calls

The program's projected Nielsen rating, said Fuller, was similar to that for the previously aired documentaries "Arab and Jew" and "Sword of Islam."

The ratings remained higher for introductory segments and the 90-minute documentary itself. Viewers tended to flip the channels during the 40-minute panel discussion that followed the documentary.

PBS received an unusually high number of telephone calls in response to the program, many at the prompting of "viewer response" solicitations that appeared on screen in some markets.

By far, the largest volume of such calls was received by New York's WNET, the original sponsor of the broadcast and the target of some of the most urgent appeals from Jewish groups.

The station received 378 negative calls during the broadcast, versus 106 positive, officials there reported. By Monday, the station had received 759 calls, with 505 protesting the showing.

In Philadelphia, the PBS affiliate received 49 positive and 57 negative calls, and in Miami, the local station fielded 36 complaints and six approving calls.

That ratio was reversed in other cities, however. In smaller markets, viewer response was "3-2 positive to negative," according to Mary Jane McKinven, PBS director for national press relations.

The PBS affiliate in San Diego fielded 96

positive versus 66 negative calls, for example, and of the more than 200 calls received by the Minneapolis affiliate, 95 percent were positive, Mc-Kinven said.

Positive Calls In Atlanta

In Atlanta, where 75 percent of the 400 calls received were positive, local affiliate WPBA presented a half-hour panel discussion of its own on Sunday called "Atlanta Reacts to 'Days of Rage.'"

The producer of that program, Conne Ward-Cameron, said in a report that many of the positive calls were from those who felt "the Arab point of view is seldom represented on TV."

A participant in the Atlanta panel discussion, however, said the positive calls were the result of organized appeals from "people who espouse the Arab cause."

Rabbi Arnold Goodman of the Ahavath Achim Congregation in Atlanta said only die-hard Middle East watchers among his congregation saw the program, and few bothered to call in to complain.

Still, Goodman was concerned that Jewish protests turned the film into a "hot property."

"Arab groups will distribute the film to college campuses as the film the Jewish community fought to block. That's the risk we took," he said.

Martin Raffel, who coordinated meetings between Jewish leaders and PBS officials as Israel Task Force director of the National Jewish Community Relations Advisory Council, said Jewish groups were faced with a "classic dilemma" over whether to protest and thereby publicize the film. But he said that it was "impossible not to respond."

"The way we handled it was appropriate. We didn't launch a campaign to censor the broadcast or encourage members of the community to punish PBS by withholding contributions," said Raffel.

Can't 'Hide Things Under The Rug'

"The Jewish community can never hide things under the rug -- not anti-Semitism, and not Arab propaganda," said Seymour Reich, chairman of the Conference of Presidents of Major American Jewish Organizations.

Reich, who took part in the PBS panel discussion afterward, said the Jewish community had "no choice but to label the so-called documentary as propaganda. We told PBS that it can't get away with showing films so distorted and unbalanced.

"Certainly there was hype, but it was warranted," he said. "We haven't seen the last of 'Days of Rage.'"

Reich, who also is president of B'nai B'rith International, said he had "alerted" the B'nai B'rith Hillel Foundation that "Days of Rage" will be distributed on college campuses.

Tom Teepen, editorial page editor of the Atlanta Constitution and a participant in the Atlanta panel discussion, also said the documentary deserved to be challenged. Still, he wondered if protests had gone too far.

"I don't think it's ever appropriate to let a program that fundamentally misrepresents a situation slide by unchallenged," said Teepen. "But persisting often tends to have a reverse spin effect and incite interest in it."

Teepen said that PBS had "erred grievously" in airing a program that contained as many historical inaccuracies as did "Days of Rage," an opinion shared by many mainstream media critics.

NEWS REPORTS TO THE CONTRARY, EJC CALLS FOR CATHOLIC DIALOGUE London Jewish Chronicle

LONDON, Sept. 12 (JTA) -- The European Jewish Congress has endorsed a strengthening of dialogue between Catholics and Jews, particularly at local levels, to resolve the issue of the Carmelite convent at Auschwitz, despite erroneous news reports Monday that said the EJC had called for suspension of formal contacts between Jewish groups and the Catholic Church.

At its annual meeting here Sunday and Monday, the EJC also expressed its full support for the International Jewish Committee on Interreligious Consultations, which has been rocked within the past week by the creation of a breakaway Jewish body that seeks to hold independent talks with the Vatican.

The EJC called for IJCIC to be enlarged to include a representative group of European and Latin American Jewish communities.

The European Jewish body, which represents 17 countries, issued a resolution expressing the hope that Catholic-Jewish ties not be damaged by the convent turmoil.

The EJC declared itself "conscious of the necessity of organized relations between the Jewish community and the central organs of the Christian churches, particularly at a time of difficulties and tension."

The resolution says the European Jewish communities "deplore the failure to comply within the specified time" the Geneva accord, and states the "hope that the hitherto fruitful Jewish-Catholic dialogue, strongly affected by the situation resulting from the non-relocation of the Carmelite convent, will not suffer lasting damage."

There was brief discord Tuesday over inaccurate news reports that the EJC had called for a cessation of ties with the Vatican until the convent issue was settled.

Denies News Reports

French Jewish leader Theo Klein denied reports that he called for suspension of talks with the Vatican, saying he was referring to a decision taken in February to place on hold a Vatican-Jewish conference on the Shoah until the convent issue is resolved, according to members of IJCIC.

Klein, a former president of the EJC, and Italian Jewish leader Tullia Zevi did call on Pope John Paul II to end his silence on the convent and call for its removal.

Some leaders of American Jewish groups were rankled by the original news reports. At B'nai B'rith International in Washington, President Seymour Reich said he was "deeply disturbed at reported suggestions that the Jewish community cut off relations with the Vatican." He emphasized "good will and a bit of patience" to resolve the issue.

Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, the umbrella body of Reform congregations in America, said the controversy over the convent should not be allowed to disrupt ongoing programs of Catholic-Jewish dialogue. He, too, called on the pope to end his "silence."

The British Council of Christians and Jews, in a statement Tuesday, said its executive committee had postponed a visit to Rome. It had intended to seek an audience with the pope.

However, the body's joint honorary treasurer, Sir Sigmund Sternberg, is expected to go to Rome in a private capacity and have an audience with the pope.

(JTA staff writer Susan Birnbaum in New York contributed to this report.)

JEWISH GROUPS WON'T OPPOSE CHOICE OF NIXON AIDE FOR WHITE HOUSE POST By Howard Rosenberg

WASHINGTON, Sept. 12 (JTA) -- The same Jewish groups who urged last year that Frederick Malek resign as deputy director of the Republican National Committee are not opposing President Bush's intention of naming him to a White House post.

Last summer, several Jewish groups urged Malek's resignation, following revelations that he obeyed President Nixon's 1971 order to compile data on the number of Jews in the upper echelons of the Bureau of Labor Statistics.

Nixon reportedly ordered Malek to do so out of concern that he was being hurt politically by a "Jewish cabal" that was exaggerating the country's economic woes.

The New York Times reported Sunday that Malek's new job will be to plan the 1990 economic summit of Western nations.

Most Jewish groups, with the exception of the Anti-Defamation League of B'nai B'rith, urged Malek's resignation last year.

Abraham Foxman, ADL's national director, described Malek at the time as "a man with no record of bigotry." Pointing out that Malek refused Nixon's order three times before finally obeying it, he said that Malek should not be ousted simply because a "stronger man" would have totally refused to heed the request.

But others, such as Stephen Silbiger, Washington representative of the American Jewish Congress, said at the time that the contention that Malek was just following orders "is not an acceptable excuse in the Jewish community."

After Malek's resignation, Jewish groups continued to be concerned about the former Nixon aide's ongoing ties with Bush. But Malek has since met with several Jewish groups and "atoned" for his action, said Ira Silverman, executive vice president of the American Jewish Committee.

Malek, in fact, served as co-chairman of a Jewish National Fund dinner in Washington on May 16.

VANDALS DEFACE HOLOCAUST MEMORIAL By David Kantor

BONN, Sept. 12 (JTA) -- Vandals placed a pig's head on a West Berlin Holocaust memorial, the second desecration of the memorial this year.

Police believe a neo-Nazi group was responsible, but they have no clues and no arrests have been made.

The same memorial, located on a bridge in the Tiergarten quarter, and a larger one to Holocaust victims in Ploetzensee, were defaced early in January.

A group calling itself "Movement April 20"
-- Hitler's birthday -- claimed credit for the
January vandalism. No one has taken responsibility
for the latest act.

Meanwhile, vandals defaced a memorial plaque to Rosa Luxembourg on the shores of the Landwehrkanal in Luxembourg. Luxembourg, of Jewish origin, was a leader of the German Communist Party after World War I.

JŪ

THREE MOVEMENTS OF JUDAISM WORKING TO REACH SOLUTION TO CONVERT PROBLEM By J.J. Goldberg
New York Jewish Week

NEW YORK, Sept. 12 (JTA) -- Negotiations among representatives of Orthodox, Conservative and Reform Judaism reportedly are close to developing a joint formula for dealing with converts that could begin to resolve the "Who Is a Jew" controversy.

The talks have been going on for the last six months, outside the glare of publicity, under the auspices of the Israeli government. They are apparently still touch-and-go and could fall apart without an accord being reached.

The discussions were initiated last winter by Prime Minister Yitzhak Shamir to develop a mechanism for dealing with converts to Judaism who seek to settle in Israel.

The problem stems from demands by the Orthodox to amend the Law of Return in a way that would require converts to be converted "according to halacha," or traditional rabbinic law

In effect, the change would recognize only conversions performed by Orthodox rabbis as valid, thereby delegitimizing Conservative, and Reform Judaism in Israel.

Persistent attempts by the Orthodox bloc in Israel to push the amendment through the Knesset have failed, due in large measure to bitter protests from American Jewry.

Israel, anxious to end the conflict with a crucial segment of the Diaspora, hopes the dispute can be resolved by coming up with an arrangement satisfactory to all streams of Judaism.

So far "various proposals exist, but no final agreement has been reached," according to Rabbi Walter Jacobs of Pittsburgh, vice president of the Central Conference of American Rabbis, who is negotiating on behalf of the Reform movement.

"Negotiations are going on," he said.

'Sincere Commitment' By All Sides

But according to reports from Jerusalem, the talks may be doomed by fierce opposition from Orthodox circles in Israel and their adherents in the United States.

Negotiators said they decided to keep the talk's secret after an earlier round of talks was leaked to the press last fall and quickly collapsed in disarray

All requests for details of the plan under consideration were turned down. But reports from Israel said that plan calls for the creation of an Orthodox-Conservative-Reform panel that would screen those who are contemplating converting to Judaism and settling in Israel.

"I can only tell you that we're working on it, that we've met in Jerusalem and in the United States, and that there's a sincere commitment to resolve the problem by all sides," said Rabbi Louis Bernstein of Queens, a professor at Yeshiva University who represents mainstream U.S. Orthodoxy in the talks.

Negotiators include one representative from each of the principal branches of U.S. Jewry and two ranking Israeli government officials.

Rabbi Shamma Friedman of Jerusalem represents the Conservative movement, and Zev Rosenberg, assistant director of Israel's Ministry of Religious Affairs, acts as liaison to the Chief Rabbinate.

Cabinet Secretary Elyakim Rubinstein, repre-

senting Shamir, has chaired the talks. Rubinstein himself is Orthodox.

Bernstein emphasized that the proposals under consideration deal only with the narrow issue of potential converts who intend to settle in Israel and do not touch on broader relations between Orthodox and non-Orthodox Judaism.

But a rumor that they did, spread by the New York-based Yiddish weekly Algemeiner Journal, threatened to derail the talks.

Opposition Among Orthodox

The newspaper, considered close to the Chabad-Lubavitch Hasidic movement, reproduced what it claimed was a memorandum of agreement signed by the negotiators.

It reported they agreed to establish a "joint Beth Din," or rabbinic court, of all three movements to oversee the conversions of potential immigrants to Israel. That would amount to an extraordinary concession by the Orthodox rabbinate.

Negotiators insist there has been no such agreement and are calling the Algemeiner Journal report "fraudulent."

But the paper's report has already prompted Orthodox rabbis in Israel and the United States to condemn the negotiations.

Among them is Rabbi Aaron Soloveitchik of Chicago, dean of the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University in New York.

Soloveitchik was quoted as saying he would oppose not only a joint Beth Din, but any "joint commission" to interview applicants for conversion.

Sources said the agreement still requires substantial refinement and has yet to be ratified by the negotiators' parent movements.

The public explosion on the Orthodox side could prompt moderate Orthodox forces to unite behind their negotiators' position, according to Bernstein.

The Conservative movement also is said to be relatively united behind the tentative agreement. But that is not the case with the Reform movement.

Several Reform leaders questioned on the matter insisted they would not accept any system that required their converts to be "reconverted" by an Orthodox Beth Din.

Nonetheless, Reform leaders agreed they would have to compromise to reach an agreement.

ISRAELIS ARRESTED FOR FORGING VISAS By Gil Sedan

JERUSALEM, Sept. 12 (JTA) -- Fifteen Israelis were arrested Monday on suspicion of selling forged U.S. entry visas.

According to the police, four of the detainees were employees of the U.S. Embassy in Tel Aviv. The rest were go-betweens.

An embassy spokesman said visa procedures were changed immediately. There is no evidence that American employees were involved.

The ring was patronized by some visa applicants who had been turned down in the past.

The intermediaries who acted as liaisons between the visa buyers and the embassy workers allegedly received hundreds of thousands of dollars for their services.

Police said thousands of dollars were found in the suspects' homes, as well as documents and passports stamped with forged entry visas.

JEWISH TELEGRAPHIC ACENCY COMMENTARY (300 words)

FOR RELEASE SEPTEMBER 15, 1989

CARDINAL GLEMP BETRAYS VATICAN COUNCIL II

By Marc H. Tanenbaum

(Copyright 1989, Jewish Telegraphic Agency, Inc.)

-- NEW YORK

The reported decision of Cardinal Josef Glemp, primate of Poland, to repudiate a signed agreement on the Carmelite convent at Auschwitz adds turmoil to the existing distress.

Glemp's immoderate behavior violates a solemn agreement entered into by several of the most thoughtful and respected European Catholic prelates after two years of dialogue and trusting negotiations with Jewish leaders.

Led by Cardinal Franciszek Macharski, Archbishop of Krakow -- in whose diocese Auschwitz-Birkenau is located -- the other European cardinals are also men of standing such as Albert Decourtray of Lyons; Jean-Marie Lustiger of Paris; and Godfried Danneels of Brussels.

Glemp's disturbing statements make it evident that there are two differing Catholic Churches and two contrasting nationalisms in today's Poland.

One is the old Polish Church, which was rigid, intolerant of other religions -- Protestants and Orthodox -- and deeply anti-Semitic.

The newer church of younger prelates is constructed on the values and teachings of Vatican Council II and its commitment to positive Catholic-Jewish relations.

Glemp is clearly the embodiment of the old, pre-Vatican Council II Church.

There is also an old nationalism which was authoritarian and repressive. The new nationalism of the Solidarity movement appears to be tolerant and committed to democratic pluralism.

From conversations with Polish leaders last week, I have been told that many Solidarity leaders are appalled by Cardinal Glemp's recent hostile pronouncements. He has not only betrayed the letter and spirit of Vatican Council II; he may end up doing more damage to Poland's new image and standing than the Communists were ever able to do.

Rabbi Marc H. Tanenbaum is international consultant to the American Jewish Committee and is immediate past president of the International Jewish committee for Interreligious Consultations.

offer to convent

ig that the Garcias were awn on their bank acby \$11,000 and owed over in American Express
is in 1984, the prosecutor
ie motive for the scheme
simple: "The need for

purchased the upstate farm "so Jane Garcia ride and they could raise ced horses.

looked around and tried to way that they could make he shortfail," Little said. explained that Garcia Mario Moreno, a top Wed-

fficial, and arranged to lm at an East Side restauwhere he described his ul position in Congress. Bronx Democrat then al-

, suggested that Wedtech is wife to handle public

no agreed, and shortly afd a lawyer in Puerto Rico receiving \$4,100 a month ding \$4,000 checks to Mrs. according to Little.

ia's lawyer, Robert Mor-laimed his client's only inwas to help his poverty-n constituents get jobs /edtech.

by Garcia conducted hima normal congressman,"
to maintained. "He sup-Wedtech within the

Wedtech of the law." [Garcia] had a tendency to end at times, to overdraw at Morvillo conceded.

d Fischettl, Mrs. Garcia's emphasized she had a lee consulting company from she earned fees from other

iles besides Wedtech. s were in debt and there doubt that Jane Garcia er American Express card ss," he ad mitted.

ver, he pointed out that reias had repaid all the they borrowed from a

Zsa buttons lip er gagging order

RLY HILLS, Calif. (AP)
Zsa Gabor kept her lip
d yesterday about her
charges of slapping a poa, taking to heart a
warning that further
nts about the case could
r in trouble.

r in trouble.

nder gagging order," Miss told reporters at Beverly unicipal Court, where her an its second week. charged with four mis-

or charges: battery on a fficer, disobeying an offi-ders, driving with an ex-cense and having an open er of alcohol in her car. victed, she faces a possiionths in jail.

she arrived at court yesmorning she glided out of and said "no comment" han seven times when ned by a dozen reporters. ven said "no comment" sked about her ensemble, lacks and a navy blue

By LINDA STEVENS

American Jewish leaders yes-terday said a Jewish-German businessman should not pursue his offer to fund a new convent for the Carmellte nuns at Ausch-

"This is really an act of Catholic faith and good will, and Jews should not be placed in the position of buying Auschwitz back," said Rabbi Marc H. Tanenbaum of the American Jewish Commit-

"How would Jews feel if Cardinal O'Connor was going to build a synagogue with Catholic funds? How would Catholics feel?"

Jozef Cardinal Glemp of Poland reportedly met with Zyg-munt Nissenbaum, a West Ger-man businessman of Polish ori-gin, last week and worked out a "satisfactory plan to solve the Auschwitz conflict."

Nissenbaum is said to have offered to fund a new convent at an interfaith center to be built under the terms of a 1987 agreement between Catholic and Jew-ish leaders that also stipulated relocation of the nuns by Feb. 22 of this year. Tanenbaum said Jewish lead-

ers in Europe hope to convince Missenbaum that his interven-tion "represents a quick fix that will leave more broken pieces around than it will help put to-

Jews are upset over the location of the convent at the site of the infamous Nazi death camp because they believe Auschwitz should remain a sacred memorial to Holocaust victims.

Glemp has resisted relocation of the nuns, but his statement over the weekend that the con-vent should be moved was seen as hopeful to many - including John Cardinal O'Connor.

I had the sense he was moving toward a resolution to the prob-lem," O'Connor said Sunday at St. Joseph's Seminary in Yon-

"I have believed from the beginning that since those four cardinals who negotiated the agreement said that it would be moved, that it would be moved.

"I know all of them too well to

think they wouldn't keep their

word."
The cardinal added that, whether the new convent is funded by Nissenbaum or the Church, "at this point I don't think there can be any question whatsoever [that it must be

moved)"
Elan Steinberg, executive director of the World Jewish Congress, dismissed Glemp's claims that the Polish Church lacks the that the Polish Church lacks the funds to relocate the nuns as red herring. The Polish Church was never asked to pay for it."
The 1987 agreement provided for funding by the Church elsewhere in Europe, he said.
"Glemp has isolated himself and her locking for a weather.

and he's looking for a way back in. But money is not the issue," Steinberg said. "The word of the Church is the issue."

8

18

13

6

18

VATICAN DECLARATION ON AUSCHWITZ CONVENT IS TURNING POINT by Marc H. . Tanenbaum

The Vatican's declaration last week calling publicly and officially for the removal of the Carmelite nuns to a new convent off the grounds of Auschwitz is, I believe, a turning point in the five-year controversy.

Significant is the fact that the Holy See's spokesman not only reiterated a statement made by Pope John Paul II to Austrian Jews in July 1988, but this time committed itself to contribute financially to the building of the new convent in the proposed interfaith center.

Several Catholic churches in Europe - notably the West German,

Dutch, French and Italian - have indicated that they will also contribute
to/Polish Catholic fund for building the convent. To use a colloquial
expression, when you put your money where your mouth is, that's serious.

I feel far less sympathetic - in fact, oppose strongly - the notion that Jews should be paying for the building of the new convent. A report that a Polish Jews from Germany, a Tygmund Mussbaum, proposed to Cardinal Green recently that he would pay for the building of the convent is not only inappropriate but is deeply unwise.

Giving added force to this Vatican declaration is a letter Mazoulecki, that the newly-elected Polish prime minister, Tadeusz Wastewick sent last week-to-Sir Sigmund Sternberg of London and myself. In that document, he expressed a remarkable, sympathetic understanding of the uniqueness of the meaning of the Shoah to the Jewish people.

Between this Vatican move and the Polish government's effortss a to resolve the convent issue, I think we have new situation unfolding which

can only be welcomed.

-Rabbi Tanenbaum, international affairs consultant to the American Jewish Committee, is immediate past chairman of the International Jewish Committee for Interneligious Understanding.

NEW YORK, WEDNESDAY, SEPTEMBER 20, 1989

Vatican Strongly Urges Removal Of Convent at Site of Auschwitz



Jozef Cardinal Glemp, the Polish Primate, commenting yesterday, during a visit to England, on the Vatican's statement on a Catholic convent at Auschwitz.

Moves to End a Dispute Splitting Jewish Groups and the Polish Church

By MARLISE SIMONS

Special to The New York Times

ROME, Sept. 19 — Intervening in a dispute between Roman Catholics and Jews, the Vatican expressed strong support today for the relocation of a Carmelite convent from the site of the Auschwitz death camp in Poland.

The Holy See said that to ease the way for the move it was willing to help pay for the construction of a new interfaith prayer center farther from the camp. The Carmelite nuns are to be relocated to the center.

The Vatican statement comes after months of tension over the convent and the question of whether a new center would be built. The issue has divided Catholics and prompted fears of a deep setback for relations between Catholics and Jews.

Vatican Backs 1987 Accord

By publicly backing the relocation of the small group of nuns, who are devoted to silent prayer, the Vatican officially endorsed an agreement to remove the convent that was reached in 1987 by Roman Catholic prelates and Jewish representatives.

Jewish groups have objected to the convent because they say its presence detracts from Auschwitz's significance as the central symbol of the Nazi genocide against the Jews during World War II. Millions of people, most of them Jews, were killed at the camp.

The Vatican action was praised by leaders of Jewish groups, who said it would ease tensions in Catholic-Jewish relations. [Page A12.]

"The Holy See is convinced that such a center would contribute in an important way to the development of good relations between Christians and

Continued on Page A12, Column 4

THE NEW YORK TIMES INTERNATIONAL WEDNESDAY, SEPTEMBER 20, 1989

Vatican Acts After Persuading Polish Primate to Ease Confrontational Stance

By JOHN TAGLIABUE

ecial to The New York Times WARSAW, Sept. 19 - The Vatican statement supporting the removal of a Carmelite convent from the site of the Auschwitz death camp was apparently issued after quiet but firm efforts to mudge the Polish Roman Catholic leadership around Jozef Cardinal Glemp to take a more conciliatory stand on the

The convent dispute worsened considerably after Cardinal Glemp said Jewish groups were fomenting antifeeling in protesting the church's failure to respect an agree ment to move the convent. The Cardinal then said the agreement should be renegotiated.

church leader appeared to step back for Christians and Jews. Officials in from the brink of confrontation, acknowledging that Poles had not fully British Jews the Cardinal would disunderstood the objections of Jews, and cuss the participation of American and saying that a 1987 agreement to build Polish Jewish representatives in future

"Catholics in Poland knew too little the views of the Jews and the wounds that remained after the Shoah," Cardlnal Glemp said, referring to the Nazi "final solution" in an interview with a Polish Catholic weekly newspaper.

Glemp Goes to Britain

Cardinal Glemp went to Britain today on a visit that had originally been planned as the first stop before a trip to the United States, which was canceled in the furor over his comments on the convent dispute.

In London, the Cardinal was scheduled to meet with Jewish spokesmen, including Sir Zygmunt Sternberg, the Last week, however, the Polish chairman of the International Council Warsaw have said that in talks with an interfaith center at Auschwitz and talks on the convent. They said the Car | titled "Let's end this dispute," the Car | tion.

to move the nuns there needed to be dinal would also ask that detailed plans dinal appeared to acknowledge a short-"refined" and not entirely renegotiat- be developed for financing and building the center and moving the nuns. He has also made it clear that he wants the the Geneva agreement. nuns to be included in the convent negotiations.

> IIn Bristol, England, Cardinal Glemp was asked at a news conference about the Vatican statement, which he had not seen, according to The Associated Press. Reporters told him the Vatican statement said the convent should be moved from Auschwitz and asked him his reaction, and he answered, through an interpreter, "I think that would be a forceful resolution to the problem, and I do not think that would be a very positive way," The A.P. said.

> [Asked to explain if he found it objectionable to move the nuns from the convent to the center, he said he opposed "an administrative enforcement of a transfer of the sisters that is not their expressed wish."

In the interview published last week.

coming on the part of the Polish church in preparing the local faithful to accept

'Jews Should Help Us Wisely'

"We could have done, and we still can do, in the process of renegotiations, more to make our faithful realize more fully these views, and Jews should help us wisely in this task." he said.

The remarks came in a long interview with the Catholic weekly, Tygodnik Powszechny, whose editor, Jerzy Turowicz, is close to Pope John Paul II. It appeared to be intended to calm the troubled waters at a time when Poland's first non-Communist Prime Minister in four decades, Tadeusz Mazowiecki, a devout Catholic and also a friend of the Pope, is seeking broad support in the West for his Government's program of change. In the interview, the Cardinal was asked long questions that appeared to be aimed at had said financing was a major obsta-enhancing an impression of concilia- cle. Last Friday, in what appeared to enhancing an impression of concilia-

and appear to have produced a quiet industrialist who is a survivor of the but insistent campaign to repair the damage the Primate's remarks inflicted. The daily newspaper of the Solidarity movement denounced Cardinal Glemp's remarks, and the church Commission for Dialogue with Judaism, a group of lay people and clerics, appealed for the start of talks "without

Today, Mr. Turowicz and 46 other prominent Poles, including Jews like Marek Edelman, a cardiologist who is a surviving member of the leadership of the Warsaw ghetto uprising, issued a statement calling for a resolution of the dispute and declaring their willingess to help a fund-raising campaign.

conditions" to resolve the dispute.

Financing Interfaith Center

Voicing his objections to the 1987 accord signed in Geneva, Cardinal Glemp

The Cardinal's previous criticisms of the Cardinal met in Warsaw with Zyg-Jewish groups split Polish Catholics munt Nissenbaum, a wealthy German Warsaw ghetto.

in a dispatch, the Polish press agency said a "concept of a satisfactory solution" was reached, and officials suggested that Mr. Nissenhaum would assist in financing the construcion of the interfaith center. He is the president of a foundation that has spent arge sums in recent years to restore Jewish cemeteries and other monuments in Poland.

"Work on the matter will be continied by a special team that will deal with the concrete implementation of the building of the center," the agency dispatch said.

Departing from Warsaw airport, the Cardinal said he sought a solution to he dispute that would be "dignified calm and based on rational grounds, instead of emotions, shouting and rows."

"This is why we seek to enter a dialogue that preserves our dignity and be an effort to overcome that obstacle, the dignity of the other side," he said.

Sir Sigmund Sternberg O.St.J. KCSGJP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

20th September 1989

Rabbi Marc H. Tanenbaum, American Jewish Committee

SSS/DW

Our ref

Deid

faxed message : 1 page

Your ret

Dear Marc,

Thank you for your fax which awaited me at the office this morning. I will be reporting to you tomorrow after my meeting with Cardinal Glemp.

I would very much appreciate your letting me have any information you may have about Zygmund Nissenbaum. He is a Polish born Jew who lives in West Germany. I have informed Glemp that I do not wish to have anything to do with this man.

If you have difficulty in sending fax messages on our which is often very busy, please try 482 4116 or 200 8464.

Kind regards,

Yours sincerely,

Sir Sigmand Sternberg

Dictated by Sir Signund and signed in his absence to avoid delay.

Awebber

embassy of the Polish people's republic

³1655 3816858

Prass Offica

47 PORTLAND PLACE, LONDON WIN 3AG TEL. 01-980 4324

London, September 20th, 5:

On September 20th , Cardinal Józef Glemp, the Primate of the Polish Catholic Church held a constructive meeting with Sir Sigmund Sternberg , chairman of the International Council for Christians and Jews, which, it is believed, will contribute substantially to the positive resolution of Catholic-Jewish tensions growing out of the Auschwitz Carmelite convent controversy.

At their dinner meeting this evening Cardinal Glemp signed a personal letter to Sir Sigmund in which he declared that "Auschwitz should never be a place of controversy" between Catholics and Jews. The Cardinal also said that "the best solution to the dispute would be for work to start as soon as possible".

The Cardinal added that " it is my intention that the Geneva Declaration of 1987 should be implemented" and that " the implementation of the Declaration can only take place in a tranquil atmosphere".

Full text of Cardinal Glemp's letter follows.

Sir Sigmund said he welcomed Cardinal Glemp's policy statement which assumes Hightened significance in light of a recent letter to him from the Polish Prime Minister, Tadeusz Mazowiecki, which expressed a warm and sympathetic understanding of the uniqueness of the Shoah and the suffering of Jews under the Nazis.

Sir Sigmund Sternberg was created Knight Commander of the Order of St.Gregory the Great by the Pope, 1985, for his work in the ecumenical field.

The visit of Cardinal Glemp and the talks held with Sigmund Sternberg are the evidence that in the atmosphere of dialogue the agreement on Carmelite convent issue can be reached. However some Jewish groups are against this atmosphere and aim at taking advantage of the situation using it for their own political goals.

Sir Sigmund Sternberg O.St.J. KCSGJP

Star House Grafton Road London NW5 48D Telephone 01-485 2538 Facsimile 01-485 4512

Date

Our ref

19 September 1989

Your ref

Rabbi Marc Tanenbaum

FAX 0101 212 876 8351

Dear Marc,

ar mare, AMERICAN IEWISH

I attach letter to me from Cardinal Glemp in English and Polish together with article in today's Times and the leader in today's Times. Please acknowledge.

With kind regards,

Yours sincerely,

SIR SIGMUND STERNBERG

Prymas Polski Kardynat Jósef Glemp

London, 20th September, 1989.

Dear Hir Sigmund,

With reference to your Telex message, you have no doubt seen that I have stated that the best solution to the dispute involving the Carmelite convent at Auschwitz would be for work to start as soon as possible. It is my intention that the Geneva Declaration of 1987 should be implemented and I am therefore keen to work on a friendly dialogue between Christians and Jews.

I have seen the Prime Minister's letter sent to you, in which he refers to the "untold suffering of the Jewish people whose each and every member stands unequalled among all martyrised nations. The tragedy and sacrifice of Shoah defies any comparison. It will remain a warning for all until the end of this world".

I am also awars of the Holy Father's reference to the immense "suffering of the Jews in Poland". Until you sent your messages I was unaware of the moderating voices, therefore I was glad that some of the shrill voices do not reflect the feelings of world Jewry and aggression is not part of Jewish philosophy.

There has been a great deal of ill feelings and misunderstanding which we would like to clear up. We are a people of our word and we understand that the implementation of the Declaration can only take place in a tranquil atmosphere. It is essential not only to move the convent outside the perimeter of the site, but also to set up the new cultural centre. This will help us to continue the dialogue which is so dear to us. Prymas Polski Kurdynat Jósef Gkmp

Londyn, 20 września 1989r.

Banovny Sir Zygmuncie,

Dziękuję za telex, który otrzymałem od Pana.
Bez watpicnia znane jest Panu moje stwierdzenie, że
najlepszym rozwiązaniem konfliktu dotyczącego konwentu
sióstr Karmelitanek w Oświęcimiu byłoby jak najwcześniejsze podjęcie działań. Zamiarem moim jest dotrzymanie
warunków Deklaracji Genewskiej z 1987 roku i dlatego
chętnie przystapie do dialogu między Chrześcijanami
i Zydami.

Czytałem list Premiera do Pana, w którym ustosunkowuje się on do "niewypowiedzianych cierpień narodu żydowskiego, który ma palmę pierwszeństwa w męczeńskich losach ludzi i narodów. Tragedia i ofiary Shoah nie mają sobie równych. Pozostaną one przestrogą dla świata po wsze czasy".

Jestem świadom stosunku Ojca Swiętego do "ogromu cierpień Zydów w Polsce". Do czasu otrzymania Pańskiego telexu nie wiedziałem o uspokajających wypowiedziach szeregu osób. Cieszę się, że ostre wezwania nie odzwierciedlają uczuć wszystkich Zydów. Agresja nie jest częścią żydowskiej filozofii.

Było i jest wiele urazy i nieporozumień, które chcielibyśmy wyjaśnić. Jesteśmy ludźmi honoru i zdajemy sobie sprawę, że wykonanie warunków Deklaracji Genewskiej może mieć miejsce jedynie w atmosferze spokoju. Ważna jest nie tylko sprawa zmiany lokalizacji konwentu, ale również powołania nowego centrum informacji, wychowania, spotkań i modlitwy.

Stworzyłoby to warunki do kontynuowania dialogu tak dla nas cennego.

Wiem od Jego Ekscelencji Ambasadora, że przyjął Pan zaproszenie Premiera Tadeusza Mazowieckiego do odwiedzenia Polski. Z przyjemnością spotkam się z Panem aby przedyskutować warunki jak najszybszego wykonania postanowień Deklaracji Genewskiej.

Oświecim nigdy nie powinien być miejscem kontrowersji.

2 vyrarani gisbolizen Racunka 2 perif kard. Sleup

Józef Kardynał Glemp

Sir Sigmund Sternberg Star House Grafton Road London NW5

THE TIMES THURSDAY SEPTEMBER 21 1989

Glemp says convent must move

By Clifford Longley Religious Affairs Editor

In an extraordinary reversal of his earlier position, Cardinal Josef Glemp of Poland agreed with Jewish leaders last night that a Roman Catholic convent at Auschwitz had to be moved as soon as possible (Clifford Longley writes).

During a meeting in London, he signed a letter to that effect addressed to Sir Sigmund Stemberg, chairman of the executive of the International Council of Christians, and Jews. It commits the cardinal to ensure the implementation of a 1987 agreement, signed by five cardinals and Jewish representatives, which he had previously

repudiated as wishful thinking. The presence of the convent of Carmelite nuns has outraged Jewish feelings all over the world, and has led to the suspension of all official contact between the two faiths.

Until last night Cardinal Glemp had insisted that Jews would have to come to terms with the presence of the nuns unless they eventually agreed to move voluntarily.

In Bristol, on Tuesday, he said the 1987 agreement, to which he was not party, had been negotiated without due regard to Polish feelings.

Before the meeting concluded, in the presence of Cardinal Glemp and representatives of the Polish Embassy, Sir Sigmund dictated the letter to *The Times* with the cardinal's consent, as a token of his sincerity. Sir Sigmund remarked: "It is not a solution to the problem, but it is the beginning of a solution."

The letter states: "It is my intention that the 1987 declaration should be implemented, and I am, therefore, keen to work for a friendly dialogue between Christians and Jews... The tragedy of the sacrifice of the Shoah is beyond comparison. It will remain a warning for all until the end of this world."

Jewish demonstrations at the presence of the convent had caused a great deal of ill feeling and misunderstanding, he added. He had learnt for the first time from Sir Sigmund that moderate Jews did not approve of such tactics, and that "aggression is not part of the Jewish philosophy". The implementation of the 1987 agreement, by which the nuns would move to a site outside the precincts of the concentration camp complex, "could only take place in a tranquil atmosphere", the cardinal's letter declared.

The meeting with Sir Sigmund and other Jewish representatives was stranged only at the last moment.

Leading article, page 13

Rabbi Marc H. Tanenbaum

September 21, 1989

SUMMARY OF MY CONVERSATION WITH SIR SIGMUND STERNBERG, LONDON, ON HIS DINNER MEETING WITH CARDINAL JOSEF GLEMP OF WARSAW IN LONDON

- 1) At the outset of the meeting, Cardinal Glemp agreed to sign a letter in which he supports the moving the Carmelite nuns to a new convent and the building of a new convent in the interfaith center. The letter represents, I believe, a significant reversallof the cardinal's previously declared positions. He now conforms to the views expressed in the recent Vatican declaration on the Auschwitz convent as well as Prime Minister's Tadeusz Mazowiecki's understanding of the Shoah. TEXT OF CARDINAL GLEMP'S LETTER ATTACHED.
- 2) Cardinal Glemp agreed to co-sponsor a Polish Catholic-Jewish dialogue in order to overcome further misunderstandings and to advance mutual knowledge and respect. Sir Sigmund Sternberg, chairman of the International Conference of Christians and Jews, and Rabbi Marc H. Tanenbaum, immediate past president of the International Jewish Committee for International Conversations, will travel to Poland on November 7-8 in order to begin planning for such a dialogue.

 Sir Sigmund and Rabbi Tanenbaum will consult with appropriate Jewish organizations in the planning of the dialogue and in the selection of participants.
- 3) Cardinal Glemp was accompanied by an entourage of Polish priests and lay people. Sir Sigmund was accompanied by Rabbi Tony Bayfield, director of the Sterbberg Center for Judaism in London, and Dr. Anthony Polonski of the London School of Economics (who was born in Poland.) Rabbi Bayfield represented the chief rabbi who was unable to attend.



1 Pennington Street, London E1 9XN Telephone: 01-782 5000

MOVING THE CARDINAL

The infamous name Auschwitz means different things to the Poles and the Jews. Cardinal Josef Glemp, Primate of Poland and Archbishop of Warsaw, a Polish patriot, has described it as a place where many Polish Catholics were murdered by the Nazis, along with members of other groups and races, including Jews and gypsies. To the Jews, Auschwitz is synonymous with the Holocaust or Shoah, for more than half the six million victims of the "final solution" died there. As a result of these conflicting perceptions a most unfortunate quarrel has broken out between them, and internationally Jewish-Catholic relations have been brought to their lowest point for many years.

It is ironical that at the centre of the storm is a small community of contemplative nuns of the Carmelite Order, praying for God's forgiveness for man's inhumanity to man. They have occupied a building in the concentration camp complex in which Cyclon B gas was stored. It may seem natural to Catholics to want to pray at such a dreadful spot, but to the Jews it is a profound intrusion into the symbolism of Auschwitz.

On Tuesday Cardinal Glemp took the opportunity of his short visit to Bristol to explain at length the sequence of events behind the quarrel. He clearly felt no need for conciliatory words at that time. Instead he produced a somewhat insensitive critique of what he called Jewish "Shoah theology."

For all his explanations, he said little more than that he supported the building of an international ecumenical centre outside Auschwitz (a plan which has been aired before), and that he thought there was a possibility the nuns might eventually want to move to it. He left little doubt, however, that if they refused to do so, they could expect his backing.

He dismissed as "wishful thinking" an earlier agreement to remove the convent, made on the Catholic side by the cardinals of Cracow, Brussels, Lyon and Paris and by representatives of the international Jewish community.

Auschwitz should never have been allowed to become the centre of a bitter quarrel between Jews and Catholics. That it did so is a testimony to the enormous scope for mutual misunderstanding that still exists between them. But in London yesterday there were the first welcome signs that those misunderstandings might be removed. Cardinal Glemp, in very different language from that he had used in Bristol, unexpectedly accepted an olive branch offered to him at the last minute by a group of British Jewish leaders, and responded generously.

He no longer dismissed the 1987 agreement for the removal of the convent as "wishful thinking" but instead agreed, without equivocation, to its being implemented. He no longer seemed to want to equate Jewish suffering in the Shoah or Holocaust with the suffering of other peoples, including his own Polish nation which had been through its own nightmare. Instead he declared that the tragedy of the Jews was "beyond comparison", a warning to mankind until the end of time.

That this breakthrough has been possible is a symbol of the reserves of goodwill that still survive between Jews and Christians, united in their horror at the savageries of Naziism and united in their determination never to see them repeated. It was the draining of that goodwill which made the Auschwitz controversy so painful to watch, as if the slaughterhouse in which millions perished had become no more than a battleground for rival interests and conflicting jealousies.

The victims, of whatever faith, deserved better than that, from both sides. It is a tribute to Cardinal Glemp's magnanimity that he has grasped this, and altered his position so speedily. It is a good omen for the new Poland he has done so much to build.

21/89 .89 11:29

Polish Primate Backs Convent Mov

By CRAIG R. WHITNEY

Special to The New York Times

LONDON, Sept. 21 — Jozef Cardinal Glemp, the Roman Catholic Primate of Poland, has stated, in a letter made public today, that the disputed Carmelite convent at the site of the Auschwitz death camp should be moved to an interfaith center to be built nearby, as the Vatican urged two days ago.

Cardinal Glemp gave his agreement to the move at a dinner held at the residence of the Polish Ambassador on Wednesday night, in a letter to Sir Sigmund Sternberg, a Jewish philanthropist who is chairman of the International Council of Christians and Jews here, and who was also at the dinner. The letter made no reference to the Vatican statement on Tuesday, in which the Holy See offered to help pay for the center so the 17 nuns in the convent could move there.

Last month, the Cardinal, in a speech in Poland, had seemed to rule out moving the convent because of Jewish protests. He later moderated this statement, and a special commission of the Polish church this month had come out in favor of moving the convent.

But the letter made public today seemed to clear the air of ambiguity, although there has been no official word from the Carmelites.

Better Relations Sought

In the letter, Cardinal Glemp said moving the convent would serve the interests of better relations between Christians and Jews.

Jewish groups have objected to the convent because they say its presence detracts from Auschwitz's significance as the central symbol of the Nazi geno-

cide against the Jews in World War II.

"It is essential not only to move the convent outside the perimeter of the site, but also to set up the new cultural center," Cardinal Glemp's letter said.

From the text and from accounts of Wednesday night's dinner, it emerged that the new Polish Prime Minister, Tadeusz Mazowiecki, a Catholic layman, and the Polish Ambassador to Britain, Dr. Zbigniew Gertych, had both played an extraordinary role in ending a bitter dispute.

Sir Sigmund, interviewed by telephone today, said the Cardinal had not asked him to contribute money for the new center, which has not been built despite an agreement in 1987 by Catholic prelates and Jewish representatives in Geneva. Cardinal Glemp has estimated the cost at \$2 million.

"He said he didn't want the money to come from Jewish sources, in accordance with the original agreement, which said it should come from Christian sources," Sir Sigmund said.

Had Criticized Accord

Cardinal Glemp had earlier expressed criticism of the 1987 agreement and said the church officials who negotiated it were "not competent."

Britain's Chief Rabbi, Lord Immanuel Jakobovits, did not wish to see the Cardinal during his three-day visit, said Shimon Cohen, executive director of his office. But Lord Jakobovits sent the Polish Primate a letter today characterizing the statement as a "substantial contribution to the re-establishment of Catholic-Jewish harmony," according to Sir Sigmund.

Dr. Anthony Polonsky, a professor at the London School of Economics who was also present at Wednesday night's dinner, said, "The crucial role was played by the Polish Ambassador, Zbigniew Gertych, I think."

The release of Cardinal Glemp's letter ended confusion created by his first reaction to reports of the Vatican statement on Tuesday, when he was in Bristol to consecrate a Polish Catholic church. In answer to questions in English, he said then, as a church translator interpreted his remarks, that moving the convent "would be a forceful resolution to the problem."

The Cardinal's letter, in translation by the Polish Embassy here, was in response to a telex message sent to him by Sir Sigmund. It included critical

references to "shrill voices" raise the Jewish side, but Jewish spokes said today that they preferred to ig them and end the acrimony.

Eager for 'Friendly Dialogue'

The letter said: "You have no d seen that I have stated that the solution to the dispute involving Carmelite convent at Auschwitz w be for work to start as soon as poss It is my intention that the Geneva laration of 1987 should be implemented I am therefore keen to work friendly dialogue between Christ and Jews."

"Until you sent your message,"

Glemp's letter seems to remove any ambiguity.

dinal Glemp said to Sir Sigmund was unaware of the moderating vo. Therefore I was glad that some of shrill voices do not reflect the feel of world Jewry and aggression is part of Jewish philosophy."

The Polish Embassy, in a common Cardinal Glemp's letter, said:

"The visit of Cardinal Glemp and talks held with Sigmund Sternberg the evidence that in the atmospher dialogue the agreement on Carm convent issue can be reached. I ever, some Jewish groups are agon this atmosphere and aim at taking vantage of the situation, using it their own political goals."

Cardinal Glemp was on a pri visit to London, Polish and Br church officials here said. They sai would give no further interviews would leave for Warsaw on Friday.

[start] AMERICAN JEWISH Original documents faded and/or illegible

Stat House Grenten Roud Lendon NW5 48D Totephone 01-485 2539 Fscsimple 01-485 4512

Oste

Rabbi Marc Tanenbaum World Jorish Congress Our ref

22 September 1989

Your re

FAX 0101 212 876 8351

Dear Marc,

I would like you to consider sending a congratulatory telegram to Cardinal Willebrands on his 80th birthday expressing your joy at the letter sent to me by Cardinal Glemp.

Could you also send a letter to the Prime Minister Mr. Mazowiecki, congratulating him on the present situation with regard to the letter to me from Cardinal Blamp and saying that you will be pleased to come with me to Poland on 8th November.

I attach my Ampter to the Prine Wintster.

My sidress in 1 to from 22 to 26 September Will be Villa Perposition in a Tropesia 107. Let Some 6 8862 There is not FAX but for the lesson to as \$10.00 The States of Sion, Siece. Nelly) on 578 State Petro Std Cker the 880 Care.

With kimi regards

Monte Ja. Tera

SIR SI:

9a38: 4ELF - 215 - 215 10 8

. . .

Star House Grahon Fig. of London NW3 480 Telephone 01-485 2533 Facsimile 01-486 4512

H.E. Tadeusz Mazowiecki Prime Minister Warsaw Poland

.....

Octa 21 September 1989

n in state of the second state

Currel sss\md

Your ret

. 4, 2

AMERICAN JEWISH ARCHIVES

Dear Prize Minister

Thank you for your letter of 8th September, copy of which I have forwarded to Rabbi Marc Tanenbaum - who was as pleased as I was to receive a letter couched in such friendly terms.

- I am pleased that you will meet members of the Religious Press Group during your next visit to London.
- I had the pleasure of meeting Cardinal Glemp yesterday together with Rabbi Bayfield, Director of the Sternberg Centre for Judalan, and Professor Dr Antony Polonsky, Professor of International History, President of the Institute of Polish Javish Studies, Oxford. We had an extremely useful discussion which resulted in Cardinal Glemp writing the attached letter to me, this will help to resolve the Auschwitz issue.
- I am pleased to inform you that I am having talks with the Institute of Directors with regard to arranging a seminar which should help in establishing further trade links between Foland and the U.R., and hope to bring industrialists on a trade mission to Poland. I hope to make this visit in the week commanding 6th November. Would this be a convenient date for you to meet me, Babbi Tanenbaum and several other friends?

I would like to take this opportunity to pay tribute to M.E. Will Polish Ambassador in London, Dr Zbigniew Gertych, who made meeting with Cardinal Glerp possible and who is also helping arrange the seminar and trade mission to Poland. Your country is extremaly fortunate to have a person of such high calibre in its Erbassy in the U.K.

I very buch look forward to meeting you.

Yours sincerely

SIR SIGNUND STERMBERG

c.c. Rabbi Marc Tanenbaum Rabbi A.M. Bayfield Prof. Dr A. Polonsky

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Gration Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Date

world Jewish Congress

Our ref 22 September 1989

Your ref

FAX 0101 212 876 8351

Dear Marc,

Further to my previous FAX of today, there has been a great deal of publicity in the English papers about the Glemp letter and also with regard to the Prime Minister's letter. It would be useful if you could send a congratulatory message and also if you could possibly get President Bush to send a message and anyone else that you think you can get. The more publicity the letter gets the more chances the the conditions will be carried out speedily. I attach the Chief Rabbi's letter to Cardinal Glemp.

With kind regards.

Yours sincerely.

SIR SIGMUND STERNBERG

(dictated by Sir Sigmund and signed in his absence) Please can you acknowledge.

X 01 405 4512 STERNBERG M : 01383492→ :21- 9-89 12:22PM :

OFFICE OF THE CHIEF RABBI

TELEPHONE DI-MET 1085 74N. 09-262 4924 DASLEE DHIRASINAT LONGON WC:

SENT BY: ADLER HOUSE

ADLER HOUSE.

TAVISTOCK EQUARS.

LONDON. WE'H OHN

21st September 1989

His Eminence Cardinal Josef Glamp, c/o Polish Embassy Faz No. 323 0195

tras Cardines Glenop,

It was with much gratification and relief that I learned, first from my friend Sir Sigmund Sternberg, and then through this morning's Times, of your important letter to him.

It will undoubtedly be a substantial contribution to the restoration of Catholic-Jewish harmony following the setback caused by the painful arguments over the Cartelite Convent at Auschwitz.

Having myself lost numerous close relatives in the infamous death camp at Auschwitz, I feel - like every survivor - that no place on earth evokes greater personal grief and epitomizes the unequalled martyrdom of our people more poigrantly than the very name of Auschwitz - now a synonym for depray by and utter desecration.

Your words will help to do much to restore the mutual respect between our two great faiths, building on the goodwill and understanding initiated by the late lamented Pope John XXIII. May this advancing relationship inspire the ultivation of the brotherhood of man the world over.

With every good wish and special prayers for the welfare and progress of your country,

Lord Jakobovita. Chief Rebby.

[end]

Original documents faded and/or illegible



SAIS TAKE SIJS OUT AUSCHILL By LINDA STEVENS Poland's embattled Cardinal

Poland's embattled Cardinal Jozef Glemp has reversed his position on the Carmelite convent at Auschwitz — and now says the 14 nuns should be moved as soon as possible.

SEPTEMBER 22

FRIDAY.

VEW YORK POST,

Glemp's reversal came just one day after the Vatican's official call for relocation of the nuns.

"It is essential not only to move the convent outside the perimeter of the site, but also to set up the new cultural center" mandated by a 1987 agreement to move the nuns, Glemp said in a letter written in London Wednesday.

"This will help us to continue the dialogue which is so dear to us," Glemp wrote "Auschwitz should enever be a place of controversy"

The letter was addressed to Sir Sigmund Steinberg, chairman of the International Conference of

"Auschwitz should never be a place of controversy."

CARDINAL GLEMP

Christians and Jews, with whom Glemp had just met.

The London meeting apparently persuaded him to change his previous position that Jews would have to live with the presence of the nuns unless they decided voluntarily to move.

In Bristol Tuesday — the day of the Vatican statement — Glemp had charged the 1987 agreement, which he earlier labeled "offensive," had been reached without regard to Polish feelings.

At the meeting, however, he was told many Jews did not approve of demonstrations held at the convent during the summer.

I was unaware of the moderating voices, therefore I was glad that some of the shrill voices do



JOZEF GLEMP
Agrees with Vatican

not reflect the feelings of world Jewry and aggression is not part of Jewish philosophy," Glemp wrote.

Glemp also agreed to co-sponsor a Polish Catholic-Jewish dialogue to overcome further tensions.

sions.
"There has been a great deal of ill feeling and misunderstanding which we would like to clear up," Glemp wrote. "We are a people of our word and we understand that the implementation of the [1987] Declaration can only take place in a tranquil atmosphere."

Sternberg, with Rabbi Marc Tannenbaum of the American Jewish Committee, will visit Poland in November to lay the groundwork for the dialogue.

groundwork for the dialogue.
Glemp "practically incited them to resist this move and now he's going to have to help the Polish people understand the reason why this move is important to the Jews," Tannenbaum said.

More Glemp flap / Editorial: Page 22

Rabbi Marc H. Tanenbaum

September 22, 1989

His Eminence
Jan Cardinal Willebrands
President
Pontifical Council for Promoting Christian Unity
Vatican City State 00120

My Dear Cardinal Willebrands,

It is the source of great personal joy for me to offer heartfelt congratulations and Mazal Tov on the occasion of your birthday observance.

I deem it one of the great privileges of my life and career to have been associated with you since the days of Vatican Council II in the promotion of fraternal relations and friendship between the Catholic Church and the Jewish People.

Much of the significant growth in mutual understanding between our two great faiths and peoples derives from the inspired and stalwart leadership that you have consistently given to our common cause over more than three decades.

The recent Vatican declaration on the Carmelite convent at Auschwitz and Cardinal Gaemp's latest statement in London are testimonies to the fruits of Jewish-Christian dialogue when conducted in an atmosphere of reason and good-will.

Those qualities and moral virtues have been the hallmark of your life of service to the Church and to the historic cause of Catholic-Jewish solidarity, and I thank God for your presence in our midst.

I wish you many more years of strength and good health, until the Biblical promise of one hundred and twenty years.

With affection and every personal good wish, I am,

inera 14 Janent

Respectfully yours,

On Sept. 19, the Vatican issued a statement supporting the relocation of the convent and offering financial assistance for the building of an interfaith center that was stipulated in the 1987 agreement. Cardinal Glemp's initial reaction was cautious, saying that he would "oppose any expropriation or eviction of the Carmelite nuns contrary to their will."

But in the letter he wrote the following day, the Polish primate said. "It is my intention that the Geneva Declaration of 1987 should be implemented and I am, therefore, keen to work for a friendly dialogue between Christians and Jews."

Cardinal Glemp had outraged Jews and several other Catholic prelates by remarks he made Aug. 26 in which he told Jews not to "talk with us from the position of a people raised above all others" and implied that the Jewish demonstrators who took part in a July 14 protest might have killed the nuns or destroyed the convent if they had not been evicted.

In his letter of Sept. 20. Cardinal Glemp said he had learned for the first time from Sir Sigmund that there are "moderating voices" in the Jewish community and that "aggression is not part of the Jewish philosophy." He said the implementation of the 1987 agreement "can only take place in a tranquil atmosphere."

The Polish primate also referred to a letter that had been sent to Sir Sigmund by Polish Prime Minister Tadeusz Mazoeiecki in which the new Polish leader had referred to the Holocaust. Using the Hebrew word for the event, Mr. Mazoeiecki wrote, "The tragedy and sacrifice of Shoah defies any comparison. It will remain a warning for all until the end of this world."

Cardinal Glemp agreed to co-sponsor a Polish Catholic-Jewish dialogue to overcome further misunderstandings and advance mutual knowledge and respect. Sir Sigmund and Rabbi Marc Tanenbaum of New York, past president of the International Jewish Committee for Interreligious Consultations, will travel to Poland Nov. 7 to begin planning for such a dialogue.

09-22-89

10980

Text of Glemp's letter agreeing to move Carmelite convent

By Religious News Service

(RNS) — Following is an English-language text of Cardinal Jozef Glemp's Sept. 20 letter to Sir Sigmund Sternberg, chairman of the International Council of Christians and Jews, in which the Polish primate agreed to abide by the 1987 agreement to relocate the Carmelite convent at Auschwitz. The text, which was published in the London Times Sept. 21, was released by Sir Sigmund and provided to Religious News Service by Rabbi Marc Tanenbaum.

Dear Sir Sigmund,

With reference to your telex message, you have no doubt seen that I have stated that the best solution to the dispute involving the Carmelite convent at Auschwitz would be for work to start as soon as possible. It is my intention that the Geneva Declaration of 1987 should be implemented, and I am therefore keen to work on a friendly dialogue between Christians and Jews.

I have seen the prime minister's letter sent to you, in which he refers to the "untold suffering of the Jewish people whose each and every member stands unequalled among all martyrised nations. The tragedy and sacrifice of Shoah defies any comparison. It will remain a warning for all until the end of this world."

I am also aware of the Holy Father's reference to the immense "suffering of the Jews in Poland." Until you sent your messages I was unaware of the moderating voices; therefore I was glad that some of the shrill voices do not reflect the feelings of world Jewry and aggression is not part of Jewish philosophy.

involved, she is perfectly free, even to remarry, and should retain the place in life that the Lord assigned to (her) and to which God has called (her)."

Mr. Charlton agreed. "The mission co-workers want her back and the Brazilian Baptists want her back," he told Baptist Press. "The contention that she is not fit to serve because she's divorced is ridiculous, and it's an outdated and unfair policy."

The Rev. R. Keith Parks, president of the board, said the agency had no choice but to abide by its policy against sending divorced missionaries overseas. At the same time, he noted that a board trustee committee is reviewing the policy.

"This is the second in-depth, worldwide study in the matter of divorce which the board has undertaken in 10 years," Dr Parks said in a statement. "There are many complexities in biblical teaching regarding divorce as related to those in Christian leadership roles, including missionaries. Scholars of equal devotion and intellect do not agree. Southern Baptists do not agree."

Ms. Charlton also complained that the board had initially refused to split salary payments between her and her husband after they parted and that she is liable for a loan her husband obtained from the mission board's credit union. She said he closed their joint bank account and had mission board funds sent to a new account in his name at a different bank.

According to Dr. Parks, "what Collis has described as lack of concern was due, in most cases, to lack of information provided to the staff. There has been assistance that she has not acknowledged in her statement. . . . If mistakes were made or proper sensitivity not expressed by me or any other staff member. I regret it and apologize. If it did occur it was a mistake of the head and not the heart. I feel much of the problems are due to misunderstandings."



INTERNATIONAL NEWS

09-22-89

Glemp agrees to implement 1987 agreement to relocate convent By Religious News Service

(RNS) — Cardinal Jozef Glemp of Poland has agreed to implement the 1987 agreement signed by four other European cardinals to relocate a controversial Carmelite convent away from the Auschwitz death camp site.

The Polish primate's agreement was made public in a letter published in the London Times Sept. 21. Cardinal Glemp agreed to the text of the letter the previous evening in a dinner meeting in London with Sir Sigmund Sternberg, chairman of the executive of the International Council of Christians and Jews.

teaching of the church," Archbishop May said.

He said the program was part of "America's traditional concernant compassion for the poorest among us."

Grants and loans were made to a variety of racial and ethnic groups in urban and rural areas.

Among the largest grants were \$74,000 to an economic revitalization project in Weslaco, Texas, \$70,000 for a self-sufficiency project in Los Angeles, and \$50,000 for an urban-rural reinvestment project in Des Moines, Iowa.

Grants to projects that are national in scope included \$45,000 to one based in Lee, Nev., for developing Native American community organizers.

Loans were made to the Centro Feminista/Creaciones Inca Corp., Bayamon, Puerto Rico, for \$75,000, and to the Baltimore Jobs In Energy Project for \$70,000.

"The longest economic recovery in our nation's history has done little or nothing to alleviate the suffering of the poor," Archbishop May said.

"Today we see in our nation more homeless and hungry than at any time since the Great Depression."

He told his audience that they must appeal to the business community, government representatives and charitable foundations, as well as to the Catholic people, to help make efforts like that of the campaign successful.

This year's allocations bring to approximately \$122 million the amount the campaign has given since 1970 to more than 2,700 anti-poverty projects organized and managed by low-income persons.

Last November the U.S. bishops voted to make the Campaign for Human Development a permanent program. It had been assessed by a committee of bishops, appointed the year before.

The campaign is funded by an annual collection in the nation's parishes. Seventy-five percent of the collected funds go to the campaign's national office in Washington.

Dioceses retain the other 25 percent to support local self-help projects. The 1989 collection is slated for Nov. 18-19.

Bishop Arthur N. Tafoya of Pueblo, Colo., chairman of the bishops' committee that oversees the campaign, also attended the press conference at which the grants were announced.

He said he was proud that because of the campaign "countless Americans have gained a greater sense of human dignity and a voice, individually and collectively," in decisions affecting their lives.

Before the conference, he said he visited two projects funded by the campaign.

In East St. Louis, Ill., he said he saw "a portrait of urban decay; burned-out buildings and drug houses; alleys and vacant lots littered with garbage, and city services all but halted."

In that "desperate situation," he said he "saw and heard hope expressed by the leadership and members of the church-based citizens' organization there.... They are convinced that despite all the odds and outward appearances, East St. Louis will not die. For those people it is their home, and they are not going to let it die."

Father Alfred LoPinto, executive director of the campaign, said the requirement that the poor be directly involved was based on the principle that issues and solutions to problems should be be be be local people.

The campaign is intended "to help poor, low-income people build economic and political power for themselves so that they can participate in the building of society," Father LoPinto said.

GLEMP-MOVE Sept. 22, 1989 (490 words)

POLISH PRIMATE NOW SAYS AUSCHWITZ NUNS SHOULD MOVE

By Robert Nowell

Catholic News Service

LONDON (CNS) -- In a shift of his previous position, Poland's primate, Cardinal Jozef Glemp, has said it is "essential" for

The official, who asked not to be named, said the agenda for the expected meeting was at a preliminary stage, with no conditions being imposed.

The statement, issued by the Vatican press office, noted that the September meeting was the latest in a series of diplomatic encounters that have occurred between the Vatican and the Soviet Union in recent years. Archbishop Sodano is secretary of the Secretariat of State's Section for Relations with States, the main diplomatic office at the Vatican.

As early as 1986, Vatican officials made clear that the popewould be willing to meet with Gorbachev. Since then, the church has seen a number of positive developments in the Soviet Union, including the naming of new bishops, the restoration of the rights of another bishop, the reopening of churches, expanded seminaries and a general loosening of control over pastoral activities, especially in heavily Catholic Baltic republics.

In the Soviet Ukraine, however, the Eastern-rite Catholic church remains illegal -- and that is considered the biggest obstacle to improved Vatican-Soviet relations.

The pope has called publicly for religious liberty for Ukrainian Catholics. Possible legislation on legal rights for all religions has been under consideration in the Soviet Union for some time.

In August, the pope met with a high-ranking delegation from the Russian Orthodox Church to discuss improving religious freedom for Catholics in the Soviet Union.

In a Sept. 22 interview with the British news agency Reuters, Cardinal Myroslav Lubachivsky, head of the Ukrainian church, was reported to have said the Vatican made legalization of the banned church a condition for the pope-Gorbachev meeting.

The cardinal was quoted as saying he had information that "the Holy Father agreed to meet with Mr. Gorbachev as soon as he was willing to legalize our church."

But a spokeswoman for the Ukrainian church in Rome said that the cardinal was having trouble with his English and meant to say that "he had heard from the Vatican that Gorbachev was willing to discuss the issue" and no conditions were imposed. END

ADVISORY-ROUNDUP Sept. 22, 1989 (20 words)

Editors: On Monday the weekly roundup will be on the latest developments in the Auschwitz convent controversy. END

CHD-GRANTS Sept. 22, 1989 (690 words)

CHD AWARDS \$7.2 MILLION TO 213 SELF-HELP PROJECTS

By Elizabeth Wimmer

Catholic News Service

ST. LOUIS (CNS) -- The Campaign for Human Development, the U.S. bishops' anti-poverty program, has awarded \$7.2 million in grants to 213 self-help projects across the country.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops and national chairman of the campaign, announced the 1989 grants Sept. 20 at the Catholic Social Ministry project in North St. Louis operated by four parishes.

This year's grants are up from \$6.9 million awarded in 1988.

Recipients work in community-based groups to create opportunities for steady employment, improved wages or affordable housing, Archbishop May said.

Their goals also are "to root out drugs and revitalize their neighborhoods, and to improve education for their children," the archbishop said.

"The funding of these projects, in which low-income people organize to improve their lives, is firmly grounded in the social

the Carmelite convent at Auschwitz to be moved from its current location.

"Auschwitz should never be a place of controversy," the cardinal, who just recently vowed to defend the nuns if they chose to stay in their quarters next to the former death camp wall.

The convent had become a source of deep tensions in official relations between Catholics and Jews. Jewish protests followed the failure to meet a February deadline for moving the convent from the camp, which is regarded by Jews as the chief symbol of the Holocaust.

Cardinal Glemp's Sept. 21 statement followed a meeting the previous day with <u>Sir Sigmund Sternberg</u>, chairman of the executive committee of the International Council of Christians and Jews, and two other Jewish leaders in London.

It took the form of a letter to Sir Sigmund in response to the Jewish leader's appeal to him to abide by the 1987 Catholic-Jewish Geneva accord which called for relocating the convent and establishing an interfaith center in the Auschwitz vicinity.

Cardinal Glemp said in his letter that "the best solution to the dispute involving the Carmelite convent at Auschwitz would be for work to start as soon as possible."

"It is my intention that the Geneva declaration of 1987 should be implemented and I am therefore keen to work on a friendly dialogue between Christians and Jews," he added.

Cardinal Glemp had drawn criticism from Jews and Catholics for his angry demand for renegotiating the accord and his assertion that Jewish-controlled media were creating anti-Polish feelings abroad.

In his statement, he quoted the letter to Sir Sigmund from Polish Prime Minister Tadeusz Mazowiecki, referring to "the untold suffering of the Jewish people" which was "unequalled among all martyrized nations."

Cardinal Glemp also cited Pope John Paul II's comments on the suffering of Jews in Poland and added that until he had received Sir Sigmund's message "I was unaware of the moderating voices."

He said he was glad that some of the "shrill voices" of Jewish protest in the convent issue "do not reflect the feelings of world Jewry and aggression is not part of the Jewish philosophy."

The cardinal had bitterly condemned an intrusion on the convent grounds by seven American Jewish protestors led by New York Rabbi Avraham Weiss. He said the demonstration threatened the nuns' lives. "There has been a great deal of ill feelings and misunderstanding which we would like to clear up," the cardinal said in his message. "We are a people of our word and we understand that the implementation of the declaration can only take place in a tranquil atmosphere."

"It is essential not only to move the convent outside the perimeter of the site, but also to set up the new cultural center," he said.

END

Chris a -Jewish Ties on the Mend

Agreement to Remove Auschwitz Convent Paves the Way for Friendly Dialogue

By Marjorie Hyer Washington Fost Stall Writer

One day after the Vatican entered the bitter controversy over the Carmelite convent at the Auschwitz concentration camp by calling for its removal, Cardinal Jozef Glemp, visiting in London, sat down to dinner with a top leader of

European Jewry.

At the end of his meal with Sir Sigmund Sternberg, chairman of the International Council of Christians and Jews, the Polish primate issued a statement that should enter the NEWS

NEWS ANALYSIS record books as a testimony to what quiet, rational dis-

course can accomplish. The best solution to the dispute involving the Carmelite convent at Auschwitz would be for work [to remove it] to start as soon as possible," said the cardinal, who less than a month earlier had adamantly opposed such a course.

"It is my intention that the Geneva Declaration of 1987 should be implemented and I am therefore keen to work on a friendly dialogue between Christians and Jews."

The tone of Glemp's remarks Wednesday was a world away from his angry—some said anti-Semitic—homily of Aug. 26, in which he accused Jews of arro-gance, asserted the right of the Carmelites to stay where they were and suggested that Jewish demonstrators at the convent site had intended bodily harm to the nuns. He also had disavowed the agree-

ment reached in Geneva in 1987 by a delegation that included four European cardinals. He declared it would be a "scandal" to move the

convent.

Over the summer, the nuns, who set up their cloister at the Auschwitz site some five years ago to pray for the millions murdered there by the Nazis, have become the center of an international, interreligious dispu that has threatened to wipe out the gains in Catholic-Jewish accord over the last 25 years.

The convent became the focus of

controversy in 1986 when a conservative Catholic group in Belgium distributed fund-raising literature with ambiguous references to the enemies of Christ that some interpreted to mean the sisters were praying for the conversion of Jews.

In any case, Jewish groups com-plained that the presence of the con-vent, with its 23-foot cross, was offensive at the site where 2.5 million Jews were murdered. Negotiations led to the 1987 agreement, signed by Jewish leaders and four European cardinals, to move the convent.

When the agreed-on deadline passed last February with no signs of movement by the nuns, Jewish groups became restive, and in July a confrontation-oriented New York: rabbi led six students over the convent fence into the courtyard in a

highly publicized protest.

Though Rabbi Avraham Weiss has no substantive constituency, hig; eviction and roughing up by Polish workers thrust the convent issue to the top of the agenda for major Jew-ish organizations.

But it also twanged the nerves of Polish Catholics who did not under stand Jewish objections and, more!, significantly, viewed the demonvent. Voices of reason and quiet diplomacy on both sides were all but. drowned out.

"Until you sent your messages I was unaware of the moderating voices, therefore I was glad that some of the shrill voices do not resome of the shrin voices do not re-flect the feelings of world Jewry and-aggressions is not part of Jewish phi-losophy," Glemp observed to Stern-berg in his message Wednesday.

With the situation deteriorating.

rapidly, and with Glemp and Car-dinal Franciszek Macharski of Krakow, one of the four signers of the Geneva agreement, disavowing it, responsible Jewish leaders appealed publicly and privately to the Vatican to Intervene.

But for all the hierarchical structure of Roman Catholicism, the Vatican rarely injects itself in the affairs, of a national church when an issue of faith and morals is not involved.

Thus Tuesday's statement by the Vatican's Commission on Religious Relations with Judaism, upholding! the Geneva agreement and offering; to help pay for an interfaith centeraway from the camp to house the nuns, was a highly unusual move.

It was also, according to Rabbi Marc Tanenbaum, "testimony that? the quiet diplomatic contacts between Jewish representatives and Cardinal [Johannes] Willebrands who heads the Watican commission, really do have an effect.

According to Tanenbaum, who has been a part of the Vatican-Jewish." dialogue since it began in 1969, the Vatican moved when it did because of a meeting next week of the Inter-in national Conference of Christians and Jews. Sternberg, the group's head, communicated that if the Vatican had continued its silence, "it would be difficult for him to go into a conference with the pope and not discuss the convent issue, Tanen baum said.

In his Sept. 20 statement, Glemp acknowledged a great deal of ill feet ings and misunderstanding which we would like to clear up." Tanenbaum and Sternberg will travel to Poland in early November to begin planning dialogue on the Issues.

POPE-LEBANON Sept. 26, 1989 (1,000 words) With photo sent Sept. 25.

POPE URGES MOSLEMS, CATHOLICS TO BACK PEACE IN LEBANON

By John Thavis

Catholic News Service

VATICAN CITY (CNS) -- In two documents meant to stir consciences worldwide, Pope John Paul II appealed to Catholics and Moslems to help stop what he called "the massacre of an entire people" in Lebanon.

The pope, in a three-page "appeal to all followers of Islam," called for a Lebanon "free of every occupying force" and for a national reconciliation plan that recognizes all groupsin Lebanese society.

"How can we believers allow ourselves to remain indifferent to a whole people which is dying before our very eyes?" the pope said. Made public Sept. 26, it was the first papal document addressed to the world's Moslems.

In an apostolic letter to all bishops released the same day, the pope said the whole church has the obligation to mobilize on behalf of Lebanese Christians. He declared: "Lebanon cannot be abandoned to isolation."

He called for a day of prayer for Lebanon, saying the country's disappearance as a meeting place of cultures and religions would be "one of the world's great tragedies."

The pope strongly reiterated his intention to visit Lebanon and "all her sons and daughters," Christian and Moslem. But Vatican spokesman Joaquin Navarro-Valls said such a trip was impossible in the near future because recent fighting had paralyzed normal life and transportation there.

In both documents, dated Sept. 7, the pope struck a tone of alarm about the deteriorating situation in Lebanon. But he also expressed his "confidence" that violence would give way to dialogue and reconciliation.

Addressing Moslems "in the name of the same God whom we adore," the pope said 14 years of fighting had turned Lebanon into a place where "human life no longer seems to count."

Citing the teachings of justice and peace in Islam, the pope said: "Let your voices be heard, and even more, unite your efforts with those who demand for Lebanon the right to live, to live in freedom, peace and dignity!"

The pope told Moslems he wanted to visit Lebanon to "venerate that land made fertile by the blood of so many innocent victims, and repeat to all Lebanese that I have confidence in them, in their ability to live together and to rebuild a country even more beautiful than the Lebanon of yesterday."

The alternative to reconciliation, he added, is "the social and economic collapse of Lebanon." In that case, he said, "all are losers" and "no one may claim to have gained."

In calling for the end to occupying forces in Lebanon, the pope did not mention any country by name. Syria has an estimated 40,000 troops in Lebanon and controls large sections of the country, while Israel has forces in southern Lebanon.

Navarro-Valls said the appeal to Moslems was sent to the Organization of the Islamic Conference for distribution to its 53 member states. It was written personally by the pope and translated from Polish into Arabic and other languages, he said.

In his seven-page letter to Catholic bishops, the pope stressed that Lebanon's crisis requires action and prayer by all Catholics. The church must "speak out" about the rich tradition of Christian-Moslem collaboration in Lebanon, which is now threatened, he said.

"The church must also pray," the pope said, and he asked local churches to select an appropriate day for prayer for peace in Lebanon. In that regard, he noted that Nov. 22 is Lebanon's National Day. The pope said the church was seeking "no privilege" for Catholics in Lebanon, but only their right "to believe in accordance with their conscience," to "practice their religion" and "to be faithful to their cultural traditions on an equal basis with their Moslem brethren, without fear of exclusion or discrimination within the same country."

The pope also referred to his recent personal efforts on Lebanon's behalf, including a message to 15 world leaders last May,

numerous public statements, and private meetings with world leaders or their representatives.

"I have not hesitated to knock at every door so that an end may be put to what must truly be called the massacre of an entire people," he said.

He said the Holy See continued to make unpublicized contacts with governments of "those countries which claim to be friends of Lebanon" to press for a viable peace process.

Navarro-Valls, in a briefing for reporters, said a papal trip to Lebanon would not be possible now because, for one thing, the groups who want to see the pope are unable to move freely throughout the country. Meanwhile, he said, "contacts are continuing," and the Vatican is studying the responses it received when it began actively exploring the idea of a papal visit in August.

"I think the Holy Father will go to Lebanon when such a visit would truly help the Lebanese people," he said.

Navarro-Valls said he believed the flurry of papal appeals and Vatican diplomatic contacts on behalf of Lebanon has helped create a better climate for negotiation. He noted that the Arab League responded positively to the pope's appeal in August and that the league eventually helped work out a cease-fire, which went into effect in late September.

"This has helped the atmosphere. We expect the same to result from these interventions by the Holy Father," Navarro-Valls said.

A string of cease-fires arranged by the Arab League throughout the year broke down after a few days, or hours.

The apostolic letter was the second such document the pope has dedicated to Lebanon. The first came in 1984, also a period of intense fighting between Syrian- and Moslem-backed militias and forces of Christian groups and the Lebanese army.

Since that time, Lebanon's situation has been aggravated by a constitutional and political crisis that is still unresolved. Fighting since last March, some of the fiercest in the long years of Lebanese strife, has left hundreds of casualties and has devastated the capital city of Beirut.

END

AUSCHWITZ-STERNBERG Sept. 26, 1989 (310 words)

VATICAN QUIETS 'SHRILL' AUSCHWITZ PROTESTS, JEWISH LEADER SAYS

By Cindy Wooden

Catholic News Service

VATICAN CITY (CNS) -- The Vatican's public involvement in relocating a controversial Carmelite convent at the Auschwitz death camp in Poland will still some "shrill voices" of protest, said a Jewish leader. "We will not hear some of the shrill voices which were heard before," said the chairman of the International Council of Christian and Jews, Sir Sigmund Sternberg.

"Now that the Vatican is taking an interest, I'm sure that people will understand and people will listen how it is to be done," Sternberg said in a Sept. 26 Vatican Radio interview.

The Vatican's Commission for Religious Relations with the Jews said Sept. 19 that a 1987 agreement to move the convent should be upheld. The statement, and reaffirmation of the agreement by the Carmelites and Polish Catholic leaders, diffused months of tension surrounding the convent.

The Polish primate, Cardinal Jozef Glemp of Gniezno and Warsaw, met with Sternberg and European Jewish leaders in London after the Vatican statement was released.

Reversing his earlier position that the agreement should be renegotiated, Cardinal Glemp told Stemberg and the others that he would support moving the convent.

Until the meeting, Sternberg told Vatican Radio, "we didn't know what the situation was."

After the London meeting, Sternberg came to Rome to discuss the situation with officials of the Carmelite order.

"They are absolutely delighted." he said. "And they confirmed to me that all along it was their desire that the nuns must

move."

While Jews should not be heavily involved in funding the new convent and a center for interfaith prayer and dialogue, he said, they will contribute books and some equipment.

"We seem to forget how the Carmelite nuns feel about it all," he said. "Their mode of life has been interrupted. After all, they are praying for all of us."

END

TERESA-DOCTOR Sept. 26, 1989 (480 words)

U.S. DOCTOR PREDICTS 'COMPLETE RECOVERY' FOR MOTHER TERESA

By Mark Pattison

Catholic News Service

WASHINGTON (CNS) -- Dr. George Lombardi had quite a vacation in September.

He wasn't planning on overseas travel but a telephone call paved the way for Lombardi to fly to Calcutta, India, to treat Mother Teresa, founder of the Missionaries of Charity.

After 10 days of treating the 79-year-old nun, Lombardi predicted she would have "a complete recovery."

A Sept. 24 report from Calcutta said Mother Teresa's condition had stabilized after two nights of chest pain. A stream of visitors continued to arrive at the Calcutta hospital each day to visit Mother Teresa.

Lombardi recalled just "sitting at home" when he got a call asking "if I could answer some questions from Mother Teresa's personal physician in Calcutta," Lombardi told Catholic News Service in a telephone interview Sept. 25.

Lombardi, an infectious disease specialist at Cornell Medical Institute in New York, didn't even have a current passport. But that was fixed by 6 a.m. on a Sunday, the day after the initial call. The 33-year-old Catholic doctor said Mother Teresa was suffering from a viral illness. "We never really gave a name to it. It just passed," Lombardi said.

The viral illness complicated the heart problems that hospitalized Mother Teresa Sept. 5.

Lombardi said he was called in because "she was admitted to the hospital with a fever. It was a little unclear as to what was causing it. Usually fever is caused by an infection."

The virus, "a very mild infection," Lombardi said, was around Mother Teresa's pacemaker catheter. The pacemaker was implanted Sept. 9, the day a benefactor of Mother Teresa whom Lombardi did not identify called him.

When the catheter was removed, "she improved every day," Lombardi said.

Mother Teresa's prognosis is "fair," he added. "I'm hoping that she'll enjoy a complete recovery over two to four weeks." Mother Teresa has "unstable angina," a heart disease, Lombardi said. "That's something everyone has known for some time."

Lombardi, who had never met Mother Teresa before, found her to be "a wonderful person. She's everything you ever thought she would be and more." The Missionaries of Charity sisters tending to her were "wonderful, devout, intelligent, sensitive, hard-working," he added.

According to Lombardi, Mother Teresa had a favor to ask of him. He said she told him, "Dr. Lombardi, before you go, President Bush has been calling me and he can't seem to get through. Can you give him this message?"

"We forwarded" the message, which gave Mother Teresa's best wishes to the president, Lombardi said.

So impressed was Lombardi with Mother Teresa that he said he wants to become involved with the order's work in New York, which includes ministry to patients with acquired immune deficiency syndrome.

"My wife's a physician. She's already seen some of the sisters, and they're talking about having an ongoing relationship," Lombardi said.

END

JENNINGS Sept. 26, 1989 (220 words)

RETIRED MANAGING EDITOR OF NEW JERSEY CATHOLIC PAPER DIES AT 65

By Catholic News Service

CAMDEN, N.J. (CNS) -- Donald J. Jennings, retired managing editor of the Catholic Star Herald, newspaper of the Camden Diocese, died Sept. 21 after an extended illness at his home in Aldan, Pa. He was 65.

Auxiliary Bishop James L. Schad, pastor of Immaculate Conception Cathedral in Camden, concelebrated a funeral Mass Sept. 25. Burial was in Sts. Peter and Paul Cemetery, Springfield, Pa., Sept. 26.

Jennings, born June 15, 1924, in Wilkes-Barre, Pa., attended Dickinson College, Carlisle, Pa. He served with the Army air corps in France and Italy in World War II.

Before joining the Catholic Star Herald staff in 1955, Jennings worked in Pennsylvania for secular papers in Wilkes-Barre, Harrisburg and Pittsburgh, for the United Press International in Baltimore, and for the Trenton (N.J.) Times.

Jennings served as news editor for the Star Herald under the paper's founding editor, Msgr. Joseph B. McIntyre. He became managing editor in 1962, serving in that post for 26 years.

In 1987 Bishop George H. Guilfoyle of Camden, who is now retired, presented Jennings with the Pro Ecclesia et Pontifice Medal awarded him by Pope John Paul II for service to the church.

Jennings is survived by his wife, Mary, a brother, Robert, and four nephews.

END

PICKETS Sept. 26, 1989 (370 words)

CATHOLIC WORKER MEMBERS PICKET NEW NCCB-USCC BUILDING

By Mark Pattison

Catholic News Service

WASHINGTON (CNS) -- Members of Washington and New York City Catholic Worker communities picketed the new headquarters of the National Conference of Catholic Bishops-U.S. Catholic Conference Sept. 25 and 26 in conjunction with its blessing and dedication.

The demonstrators said Sept. 25 the \$26.9 million used in construction and related expenses could have been better spent on the poor.

Father Kenneth Doyle, NCCB-USCC spokesman, said, "It costs a great deal of money" to have headquarters in Washington, but that maintaining a presence in the nation's capital is "important."

The NCCB-USCC shares the Catholic Workers' "passion for the homeless," Father Doyle said.

An NCCB-USCC official said the bishops' twin conferences would be willing to discuss a Catholic Worker proposal to use the new building's chapel as "overnight hospitality" for the poor in Washington.

The building "doesn't foster communal Catholicism. It fosters

corporate Catholicism," said Jane Sammon, a picketer from New York. Washington Catholic Worker member Michael Kirwan said the building "insulates the bishops from the poor and everyone else."

Kirwan wrote a letter in July to all U.S. bishops, saying, "We look to our bishops for guidance, inspiration and example. Yet we cannot be silent in the face of such blatant excess."

Father Doyle said the Campaign for Human Development, which awarded more than \$7 million in grants last year, is housed in the building, as is the Office for Migration and Refugee Services, which resettled 26,000 refugees in 1988. The collection of funds for those made homeless by Hurricane Hugo and coordination of efforts for an Oct. 7 "Housing Now!" march in Washington, Father Doyle said, further demonstrate the bishops' concern.

JEWISH TELEGRAPHIC AGENCY COMMENTARY (350 words)

SEPTEMBER 29, 1989

VATICAN DECLARATION ON AUSCHWITZ CONVENT IS TURNING POINT By Marc H. Tanenbaum

(Copyright 1989, Jewish Telegraphic Agency, Inc.)

--NEW YORK

The Vatican's declaration last week calling publicly and officially for the removal of the Carmelite nuns to a new convent off the grounds of Auschwitz is, I believe, a turning point in the five-year controversy.

Significant is the fact that the Holy See's spokesman not only reiterated a statement made by Pope John Paul II to Austrian Jews in July 1988, but this time committed itself to contribute financially to the building of the new convent in the proposed interfaith center.

. Several Catholic churches in Europe -- notably the West German, Dutch, French and Italian -- have indicated that they will also contribute to a Polish Catholic fund for building the convent. To use a colloquial expression, when you put your money where your mouth is, that's serious.

I feel far less sympathetic -- in fact, oppose strongly -- the notion that Jews should be paying for the building of the new convent.

A report that a Polish Jew from Germany, Zygmund Nissenbaum, proposed to Cardinal Glemp recently that he would pay for the building of the convent is not only inappropriate but is deeply unwise.

Were that to take place, the Polish anti-Semites and others will not only propagandize that Jews "own" the media and the banks, but that now they are buying out the Catholic Church. Besides, it is morally offensive to think that Jews somehow have to buy back Auschwitz.

Giving added force to this Vatican declaration is a letter that the newly-elected Polish prime minister, Tadeusz Mazowiecki, sent last week to Sir Sigmund Sternberg of London and myself.

In that document, he expressed a remarkable, sympathetic understanding of the uniqueness of the meaning of the Shoah to the Jewish people.

Between this Vatican move and the Polish government's efforts to resolve the convent issue, I think we have a new situation unfolding which can only be welcomed.

Rabbi Marc H. Tanenbaum is international affairs consultant to the American Jewish Committee and is immediate past chairman of the International Jewish Committee for Interreligious Consultations.

EDITORS: There will be no Features package next week for the issue date of Oct. 6.

Jewish Reaction to Glemp Comments Is Mixed

By PETER STEINFELS

American Jewish leaders had reactions ranging from shock to guarded optimism yesterday over the Polish Primate's call to renegotiate a 1987 agreement to move a Catholic convent from the site of the Auschwitz concentration camp.

Both Jewish and Catholic spokesmen agreed that the latest remarks by the Primate, Jozef Cardinal Glemp, would complicate the trip he is scheduled to make to the United States this month.

"I'm stunned," said Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee. "This shows the disarray in the

Polish hierarchy. Cardinal Glemp's statement undermines a solemn promise, and by saying that the church leaders who signed the 1987 accord were hurried into it, he challenges a lot of Catholics who acted very carefully."

Rabbi Jack Bemporad, chairman of the interreligious affairs committee of the Synagogue Council of America, also saw a deep split among Polish bishops reflected in Cardinal Glemp's assertion that the European churchmen who negotiated the 1987 accord, including Franciszek Cardinal Macharski of Cracow, were not empowered to agree to the convent's relocation.

The convent is in Cardinal Machar-

ski's archdiocese.

"My fundamental feeling is that Catholic leadership, here and in Europe, is in favor of moving the nuns out," the rabbi said. Although Cardinal Glemp may call for renegotion, he said, "in the long run, the agreement cannot really be renegotiated."

"This has been blown all out of proportion," Rabbi Bemporad said. "The Catholic hierarchy has to be given time, and all this going to the brink is

not very helpful."

American Catholic leaders continue to press for fulfillment of the agreement to move the convent to an interfaith center to be constructed away

from the Auschwitz grounds, even though Cardinal Macharski backed away from the accord last month.

On Thursday, Archbishop Roger M. Mahony of Los Angeles said moving the convent would end the "bewilderment and anguish" it had caused. He also endorsed the statement by John Cardinal O'Connor of New York that. Cardinal Glemp's remarks on Aug. 27 were "harmful and distressing." Cardinal Glemp had criticized Jewish objections to the convent's location, implied that Jewish protesters intended to kill the nuns and referred to Jewish power in the world's press.

In a column in Friday's issue of Boston's Catholic paper, The Pilot, Bernard Cardinal Law appealed to the Carmelite nuns at Auschwitz to "go the extra mile" and move the convent of

their own accord.

Cardinal Law said the nuns' convent had been established "in good faith." But he wrote that it had become "for some a symbol of insensitivity to the Jews," and added, "There is little hope of an early resolution except by a gracious act of reconciling love which only you can make."

Catholic officials, who asked not to be identified, said Cardinal Glemp's latest remarks added to earlier fears that his planned visit to the United States late in September would deepen Catholic-Jewish tensions over the convent. Cardinal Glemp is to visit Cleveland, Detroit, Milwaukee and Chicago. Jewish groups in those cities are discussing the appropirateness of demonstrations as well as of invitations to meet with the Polish Cardinal.

Rabbi Marc H. Tanenbaum international consultant to the American Jew-

ish Committee, raised the possibility that Cardinal Glemp's call for renegotiating the 1987 accord was "potentially a positive development."

"It certainly moves beyond the demagogic and truculent position that Cardinal Glemp took a week ago," Rabbi Tanenbaum said, suggesting that the Cardinal might be responding to criticism of his earlier remarks by Solidarity and other Poles,

"Given the deadlock situation of a week ago, this could be a potential turning point," Rabbi Tanenbaum said. "The question is written his earlier positions mean that new negotiations would be worthless."

"The heart of the issue is that both Poles and Jews have been terrible victims." he said. "It would compound the tragedy if these two victim peoples and in continuing conflict."

VISH E S

[start] AMERICAN JEWISH Original documents faded and/or illegible

Communication of the Modern Advanced in the Land Modern Advanced in the Land Advanced in the

TELER, WALL FRUMESCHENT BLILLING

AMERICAN JEWISH

31.00.0

At yesterday's resting of the sus of Council of Christians and Care and James to the istory of the sustain the sus

As you have know, one of its Front have will a to have christians and Jews is hope you have the sum of the religions are the form-Annalisation.

Briefly, the Council of Districts on Teas exist to situal Christians and Jews to opplicate the other distributed belief and precises and to recognize the common ground. It is exists to combat all forms of discrimination, especial antisemitism and uses its skills in the broader field community relations and interfaith dislogue. It is ended to be considered all forms of prejudice, intolerance in the between people of different religion, race of the constant in the constant in

Should a Polish Council of Christians and I am the which I believe would be in the wider for any and the could in due ocurse apply to be affill as in the council of Christians and Jews walks has a countries.

If you are in favour. Might I suggest the Light of Chief Rabbi of Polandand the Leaders of themes that we are sould be represented in the Council. Should an apprehens the form a Council be reached, its inauguration could take place during my

visit to Poland, either after dusk on 25th November, or during Sunday, 26th November. It could also take place on Monday 27th November, provided the timing does not clash with the Charter celebrations of the Polish Rotary Club.

15-20 0000

A copy of this telex has been sent to Dr. Zbigniew Gertych.

Yours sincerely,

SIR SIGHUND STERNBERG

Chairman, Executive Committee, International Council of Christana and Jews

1

[end]

Original documents faded and/or illegible



Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Rabbi Marc Tanenbaum Director International Relations American Jewish Committee

13 October 1989

Date

sss/md

Our ref

FAX 4 PAGES INCLUDING THIS

Your ref

ARCHIVES

Dear Marc

Thank you for your fax of 11 October contents of which I note.

Please find attached copy letter sent to Cardinal Glemp by diplomatic post. I have also written to Prime Minister Mazowiecki asking to meet him during our stay in Poland.

Kind regards.

Yours sincerely

SIR SIGMUND SPERNBERG

P.S. Also attached articles from today's Jewish Chronicle

• • • •

Sir Sigmund Sternberg O.St.J KCSGJP

Star House Graftor Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Rabbi Marc Tanenbaum Director International Relations American Jewish Committee

16 October 1989

Our rel

sss/md

FAX 8 PAGES INCLUDING THIS

Your ref

ARCHIVES

Dear Marc

Please find enclosed summary of the IDT dinner held on 5th October.

Kindly note that Dr Elisabeth Maxwell is a recipient of the Interfaith Medallion and the Sir Sigmund Sternberg ICCJ Award - presented to her by Cardinal Hume. I am sure, if asked, she would be pleased to give an interview to the religious press about her plans for the International Council of Christians and Jews, of which she is the first woman Vice President. This would be a good opportunity to gain support for our colloquium entitled "Faith in the land of interfaiths - A challenge for the political and religious reality" in Israel next year. She is staying at the Kelmsley Palace Hotel.

I also attach article from The Tablet, 14 October, for information. Kind regards.

Yours sincerely

SIR SIGMUND SZERNBERG

[start] AMERICAN JEWISH Original documents faded and/or illegible



The Montage Centre 109 Whittield Street London WIP SAP Telephone 01-500 1563

Sir Sigmund Sternberg O St J KCSG JP Star House
Grafton Road
LONDON
NWS 4BD

16 October 1989

Dear Sig Symul,

Thank you for attending the meeting on October 5th.

It was a privilege for the Israel Disapora Trust under Sir Sigmund's Chairmanship to provide the hospitality for so important an encounter. The main themes that were covered are outlined here.

Sir Sigmund opened the discussion by saying how honoured we all were to be meeting in the presence of His Eminence, Cardinal Konig. He thanked those of the guests who had helped him achieve the recent reconciliation with Primate Cardinal Glemp over the Carmelite Convent at Auschwitz. Without their aid it would have been unattainable.

Lord Weidenfeld introduced the debate by pointing out that one lesson to be learnt from the recent controversy is that the Jewish community and the Catholic Church are both pluralistic. He referred to the Vienna Conference attended by sixty-five clergy, academics and intellectuals who, in addition to his Eminence, Cardinal Konig, discussed how to communicate the advances made since Vatican II to the grass roots through the media, the pulpit and the school. Individuals from Polish Solidarity had suggested that the next meeting take place in Poland. Lord Weidenfeld felt the moment had now been reached for such a conference, to highlight the democratization now taking place in Poland and the need to increase understanding between Catholics and Jews in a Polish context. He proposed that this conference take place in 1990.

Lord Jakobovits echoed congratulations to Sir Sigmund, comparing him to Jonah in that one man can have an important effect on events. He referred sadly to the assassination of the leading Belgian Jew as evidence of the forces of evil yet to be conquered. More happily, he took pleasure in the granting of the Nobel Peace Prize to a fellow religious leader, and expressed the hope that all religious leaders would set an example for the world of their ability to succeed in the pursuit of peace and reconciliation.

/-2-

I commented on Lord Weidenfeld's remarks on pluralism by suggesting that while the recognition of Catholic pluralism required Jews not to become euphoric over every unterance of good will or to despair over every negative statement emanating from the Church, and visa versa, it was also necessary to appreciate that pluralism permitted extremes in both communities. It would be best for each community to deal with their own extremes, so that when Catholics or Jews were offended, they should not express their "outrage" publicly, but should seek explanations, or the promise of moderate action from their associates in the other religious community.

I also expressed my dismay at recent criticism of the Pope from Jewish quarters, denying him the right to assert the chosenness of his own Church. Jews should have the same right to maintain their belief in the superiority of their own faith. Harmony must be achieved not by ignoring deep differences in perception between the two faiths, but by seeking a better understanding of them.

Rabbi Gryn pointed out that Jews, although they are now a tiny minority in Poland, had become more of a symbol than a reality. The dispute over the convent could be attributed to the misreading of symbols. He was impressed by the papers that came out of the Vienna Conference which indicated the attempts by Jews and Catholics to understand each other's symbols and the importance attached to them.

Our Chairman gave examples of such misunderstandings of symbolic discourse, citing the insensitivity of Jews in demanding that the cross at Auschwitz "must go first", of repeating the challenge of "when will the nuns go?" or of demanding (as did certain Italian Jews) that the Pope remove his pectoral cross when visiting the synagogue in Rome, because it was a symbol of Jewish suffering. Sir Sigmund said that such a demand was akin to asking the Pope to enter the synagogue naked, and a note of jocularity was introduced by Rabbi Gryn who "it would be like asking a lew to uncircumcise himself pointed out before entering a church!" Sir Sigmund suggested that a compromise in regard to the Cross at the Carmelite Convent might be to have it laying on the ground. Lack of diplomacy was also shown by the World Jewish Congress when they declared "the unfreezing" of its relationship with the Catholic Church. Ironically, Sir Sigmund happened at the time to be on a visit to the Vatican.

Judge Israel Finestein stressed the importance of a well-prepared agenda with carefully defined parameters for discussion so that two important issues should not arouse conflict: the differing Jewish and Catholic attitudes to the Covenant and to the status of the Holy Land. Lord Weidenfeld accepted this caveat and reinforced his intention that the conference, better called a colloquium, would be about communication between the two faiths and the objective would be a "compassionate understanding" or each other's position.

Professor Polonsky reminded us that the attempt to increase dialogue between Poles and Jews had begun in 1980. Misunderstandings on symbolism had arisen over the Polish view of the Holocaust as part of Polish history or the Jews as "Polish Jews", but the readiness for dialogue between Catholic Poles and Jewish Poles existed. The 1988 Jerusalem Conference had had a great impact on increasing the appreciation of how important Poland had been to the Jews, because of the Golden Age of Polish Jewry, and how great a loss was the destruction of the Polish Jewry to Polend.

Before calling on him, Sir Sigmund reminded the meeting of the sensitive treatment given to the Auschwitz controversy by Clifford Longley, in his articles and leaders in 'The Times'.

Clifford Longley expressed how moved he was by the clear desire for understanding at the meeting. It was as natural to Catholics to wish to make a "place of horrors" into a shrine as it was to Jews to wish to leave it barren. He would be privileged to help in the proposed conference. He felt, however, that he could not tell Polish Catholics what to do, but only "to give an account of the faith within him", and to convey his experience of Christian/Jewish dialogue.

Dr Kopelowitz argued that a positive follow up to the Glemp letter was vital. But it is important to know where the power and influence in the Catholic Church lie in order to determine on whose door it is necessary to knock for negotiations. He also felt that Warsaw was the proper centre for the conference since it was the heart of Eastern European Catholicism. While Jewish history in Warsaw was unhappy, memories should not jeopardize long-term goals for increased understanding.

The Chairman agreed that there must be action at Auschwitz soon. He had propsed prefabricated buildings which could be erected in 4 to 6 months, but his proposal had been rejected.

Sidney Corob warned against the inclusion in the conference agenda of the two issues to which judge Finestein had referred. While these could be discussed within the Vatican, they were too divisive for a conference in Poland.

Lord Weidenfeld agreed that the plan was not for a theology conference, but for an exercise in mutual perception. Father Felzmann perceived potentially enriching qualities of the symbolism of Auschwitz. He felt personally involved as he had been baptized by a Catholic priest who had been killed in Auschwitz for helping to hide Jews. He perceived the difference between the two faiths as one of Christian inclusiveness as opposed to Jewish exclusiveness: the Catholic belief in incarntion can perceive of the holiness of death, and thus of the need to mark the sanctity of Auschwitz.

Professor Sas-Skowronski, commenting on the crimes committed in Auschwitz, said the numbers of victims and their ethnic identity was irrelevant. It was a crime against humanity, and each faith has the right to its presence there. It might be appropriate for Poland and Israel to agree the nature of the memorial, which should be supervised by the United Nations.

Barbara Amiel was saddened by the controversy. The dead, she felt, would be more upset by this conflict than by the nature of the memorial to their suffering. The proposed conference must respect the present situation of Poland in its struggle for socio-economic integrity. Tolerance was an important goal but was promoted by an intelligentsia which needed wealth to maintain it. The Conference should focus on the new political structure which was the key to future tolerance.

Lord Weidenfeld agreed that Poles wanted to be seen to be on the side of tolerance and the abandonment of bigotry, and that the conference would help them build this new image. This in turn would increase cooperation of the West in the improvement of the Polish economy.

Michael May, while he agreed that symbols were being misread, felt that it could be a mistake to create a symbol of a tolerance which did not yet exist. Before a spotlighted conference, there was a need for smaller symbolic steps in the form of preparatory meetings where the big issues could be tackled with humility. The controversy over the Convent in Auschwitz also indicated the unpredictable nature of interfaith relations, and one could not know in advance whether the results of the conference would be favourable to our purpose.

Professor Polonsky thought that Cracow, because of its proximity to Auschwitz and its beauty, was more appropriate than Warsaw as the Conference venue.

Clinton Silver saw the major issue as the need to understand each other's symbols. This would be the only way out of entrenched positions. Jews should not be offended by the wish of Catholics to join them in mourning in their own way. The faiths must meet to discuss the symbols, to enable us to resolve our misunderstandings.

John Najmann referred to the irony that a Death Camp created by Germans should have become the source of conflict between two victim nations, the Jews and the Poles. That this should have happened was a scandal and could only provide amusement for the perpetrators.

Rabbi Norman Solomon felt that the proposed conference was marginal to the main issue: seeking a juridical settlement for who is to be responsible for this World Heritage Site, for which the Polish Government is currently custodian. Catholic-jewish dialogue has been pursued for ten years, with lively theological exchanges, so the attempt to deal with it is not new. The Commission of Catholic Bishops, in the wake of the jewish Catholic Conference last summer,

was concerned with the ongoing teaching process, which must be continued. Those stiending this meeting are also not the only interested parties, since it is defamation League, the World Jewish. Congress and the Store of league all have roles to play in bridge-building.

I expressed my coised than long welder and an act of much had both the credibility such the argin and to make a subject a confidence in their abilities of discount of a confidence in their abilities.

Rabb: Albert Fair and Committee of the policy for ferrocal Tables of the first group of the policy for ferrocal Tables of the first carries of the first group of the

father McTernan solve the track of JEWISH had been unworthy and water AN JEWISH challengs is now to expensive to be in Comparable to be in the solve on a national.

De Pater Band - Comment Commen

Sister Mangard from shout the reconfine fact they the rendered from the same for the same fact that the same fact that the same fact that the same fact that the same fact the same fact that the same fact

in considering the street of t

350 Signaind string the meeting of the resting of the string of the string of the string of the string. He stronged to compense the string of the string of

i week's take to floary joverny Schoolisis and Roth Newl for taking copies. Takes of the regering third made such a comprehensive samplery possible.

Kinden regards.

Yours sincerely,

DR SIDNEY BRICHTO

P.S. It should be noted that a copy of Rabbi Marc Tannenbaum's suggestions for possible programmes in Polish-Jewish relations had been distributed to the participants at the meeting.





THE TABLET 14 October 1989

Christian political group has Glemp's cupport. A new political group, the Christian-National Union, was established in Paland at the end of last month. The group, which describes itself as a "political party which will strive for the independence of Poland on the basis of the social teaching of the Church", has the support of Cardinal

Glemp, who has already received three of its leaders in a special audience.

Members include activists of the preSolidarity human rights groups, Catholic academic organisations, the Independent Students' Association, and Solidarity itself.

[end]

Original documents faded and/or illegible



OCTOBER 27, 1989

PLANS UNDER WAY TO PROTECT SITE OF AUSCHWITZ CAMP By Susan Birnbaum

NEW YORK, Oct. 26 (JTA) -- Efforts to preserve the site of the Auschwitz death camp in Poland and the personal effects of the inmates at the camp are now in the planning stages, with expectations that the governments of several nations will foot the bill.

Emissaries of the Ronald Lauder Foundation in New York signed an agreement earlier this month with Kazimierz Smolen, the head of the Oswiecim-Brzezinka Museum, as Auschwitz-Birkenau is officially known, to allow a team of conservation experts to visit the camp to determine what work is necessary.

They were following up on a report made last January by the Lauder Foundation's Polish department chairman, Rabbi Chaskel Besser, that the camp was in serious disrepair.

"The whole site will need preservation, not just the barracks," said Frank Reiss, vice president of the Lauder Foundation, who signed the agreement with Smolen together with Kalman Sultanik, co-chairman of the Lauder Foundation's Auschwitz Preservation Committee.

"That includes gas chambers," said Reiss, who, like Sultanik, is a survivor of several camps.

Explaining that the Nazis had exploded the gas chambers to cover up their deeds, Reiss said, "The difficult task is that modern science does not know how to preserve modern ruins."

Sultanik corrected reports of a planned international campaign. "We are not planning a financial campaign, not an international campaign, no campaign at all -- because a campaign is connected with public relations, and we don't want Auschwitz to be connected with such things," he said.

Both men said there was a desire for the project to be paid for by governments, such as those of West Germany, Austria, the United States, France and Italy.

Expect Polish Cooperation

"We would expect that the Poles would give cooperation, expertise, manpower," said Reiss, emphasizing that the Lauder Foundation would not be paying the bill to preserve the camp.

The endeavor began in April, when Reiss took James Frantz, chief conservator of objects at the Metropolitan Museum of Art in New York, to Auschwitz.

Frantz will return to Auschwitz in December, accompanied by George Wheeler, a specialist in building conservation; Judith Levinson, a conservator at the Museum of Natural History in New York; and Sharon Zelinger, a projector director at the Lauder Foundation.

Frantz noted that the buildings at Birkenau "are in the state of rapid deterioration."

Frantz and Levinson would address themselves to the conservation of shoes, luggage and human hair. No plans have been set for what might be done to preserve them.

Frantz spoke of the problematic aspects of preserving such a site and repeatedly stressed that the issue was one of conservancy, not restoration or refurbishing, "which I think would be a great mistake.

"As for the actual degree of intervention, my own inclination is it be absolutely minimal, and that, indeed, there not be an attempt to restore such items at all," Frantz said.

Smolen, the Auschwitz director, pointed out to Reiss how unstable the barracks were, showing Reiss the Auschwitz construction plans.

The wooden barracks were built on very shallow foundations, from prefabricated panels intended to house a stable for about 80 horses.

Preservation Efforts Applauded

The intended effort to preserve Auschwitz has been applied by Auschwitz survivors interviewed, although leaders of Holocaust survivor groups expressed hope that the camp would not become a quasi-shrine or even a tourist site. Nobody wanted anything changed.

Dr. Hadassah Rosensaft, chairwoman of the Archives Committee of the U.S. Holocaust Memorial Committee, said it should "certainly" be preserved. "There's no question. It should remain as it is. Nothing should be changed there."

Helen Tischauer, who said she was one of the first women to enter Auschwitz and was the women's camp statistician, said hearing about the restoration was "The best news I ever heard. It's about time. The Polish government did the best it could since 1945."

Professor Rudolf Vrba, whose escape from Auschwitz led to informing the Hungarian Jewish community what awaited them, believes "itshould be (preserved). I think it's an important part of the history."

Vrba said that even in 1949, when he was last in Auschwitz, "it looked to me decayed already at that time. I think that everything should be done to preserve the site and to do it professionally."

The restoration project was also described as "delicate" by Sam Bloch, vice president of the American Gathering of Holocaust Survivors.

He suggested a "meeting of minds to see what there is to do."

Menachem Rosensaft, founder of the International Network of Children of Jewish Holocaust Survivors, cited the need to preserve the barrack walls with their scrawled inscriptions, "the last messages of the dead. These must be preserved."

However, he cautioned against any possibility of turning Auschwitz into a shrine or tourist spot. "There is absolutely nothing sacred or anything positive there."

5,000 BEZEK WORKERS ON STRIKE By Hugh Orgel

TEL AVIV, Oct. 26 (JTA) -- More than 5,000 employees of the government-owned Bezek Telephone and Telecommunications Corp. continued a crippling strike Thursday, in defiance of back-to-work orders issued by the Tel Aviv Labor Court.

The strike affects only the Tel Aviv area, where overseas telephone switchboards are unmanned and service personnel are not answering calls for repairs and assistance.

AM radio and UHF television transmitters, which Bezek engineers operate for the Israel Broadcasting Authority, are also out, but FM radio and VHF television continue to broadcast.

The strikers are demanding payment of a 6 percent wage increase granted government employees earlier this year, but Bezek management says the company is not subject to the increase.

It contends that the company was established as an independent, self-sustaining corporation, partly to allow it to work out its own salary scales with employees and also to offer higher bonuses for efficiency.

AMERICAN JEWISH ARCHIVES

Quick convent plan rejected

By NYAM COCKETY

Cardinal Franciszek Macharski, Archbishop of Cracow, has turned down plans for a prefabricated building to be erected quickly at the site of Auschwitz death camp to serve as a new home for the Carmelite nuns and as a Catholic information centre.

He has informed Sir Sigmund Sternberg, chairman of the International Council of Christians and Jews, that he wants the new building to be a more permanent structure.

"I am convinced that the cardinal is genuine and is not playing for time," said Sir Sigmund, who is going to Warsaw next month to meet the Premier, Mr Tadeusz Mazowiecki, and to finalise plans for the centre.

Sir Sigmund and British publisher

Sir Sigmund and British publisher Lord Weidenfeld are the prime movers behind a plan to hold a Catholic-Jewish symposium in Poland — in Warsaw or Cracow — next year. Announcing the plan in London, Lord Weidenfeld said that it would concentrate on the themes of dialogue and communication.

94

Cardinal Franz Koenig, former Archbishop of Vienna, where a similar symposium was held last year, has welcomed the intiative, though some Jewish leaders have advised caution.

I Poland is on the verge of restablishing diplomatic relations with Israel. Israel's Foreign Minister Mr. Moshe Arens said that a decision in principle had already been taken in Warsaw.

Mr Jan Bistyga, former Polish Ambassador in London and now spokesman for the Communist Polish United Workers' Party, one of the partners in the coalition government, told me on a visit to London such a move would be popular in Poland. "We know that there are many

"We know that there are many people in Israel who are friendly to Poland and that there are strong cultural and emotional ties between our two countries," said Mr-Bistyga.

• • • • • • • • • • • • • • • • • • •
DATE 0740 bus 29/1987
NO. OF PAGES (NOT INCLUDING COVER)
TO: Jee belon
LOCATION: New York
FROM: July Golus
LOCATION: WASHINGTON
ttt.t.///
SPECIAL REMARKS: Plance malle capies + distribute to
Bert Gold
Fring Cenne
Cory Rubin
Marc Tappinbaum
3/23/
FAX ATTENDANT SIGNATURE:
יאר און ובושראו סוטואו טועני
FAV DECEMEND DV CICHATHOE
FAX RECEIVED BYSIGNATURE:

*******FAX TRAISMISSION COVER SHEET******



THE AMERICAN JEWISH COMMITTLE

WASHINGTON REPRESENTATIVE • 2027 Massachusetts Avenue, N.W. • Washington, D.C. 20036 • (202) 265-2000

October 29, 1987

TO: DAVID HARRIS

FROM: JUDY GOLUB

RE: MEETING WITH MYRA LEONARD, POLISH-AMERICAN CONGRESS

On October 22, Lolly Bram and I met with Myra Leonard, Executive Director of the Polish-American Congress. We initiated the meeting in order to introduce ourselves and review both organizations' agendas. Leonard concentrated on one issue: How to get Congressional approval for efforts to adjust the status of Polish nationals who have resided continuously in this country since the imposition of martial law in Poland.

While noting that bills to grant permanent status to these Polish nationals have been introduced by Representative Lipinski and Senator Simon (H.R.2692/S.1424), Leonard focussed on Senator Mikulski's successful attachment of similar provisions to Senate Appropriations bills (Commerce, State, Justice and Judiciary). She expressed concern that Senators would not support this effort because they feared it would set a precedent entailing support for other refugee and immigration initiatives such as the DeConcini bill (S.322) that would suspend temporarily the deportation of Salvadorans and Nicaraguans. She asked for AJC support, and we informed her that we would be helpful.

In response to a general question from us, Leonard commented on the Polish-American/Jewish American Task Force. She stated that she did not believe it was very effective, and suggested that the Task Force be reorganized with the same membership meeting in the same place. Leonard also noted other activities of the Polish American Congress:

- Their continued support for improved relations between Poland and the United States. She spoke of her organization's support for lifting economic sanctions from Poland. (Attached is a review she gave us on U.S. economic relations with Poland.)
- A preliminary investigation into the status of Poles in the Soviet Union.
- The development of a domestic agenda for the organization.

 Leonard asked us to review some of the issues AJC has

 worked on. Clearly, AJC will not agree with the PolishAmerican Congress on a number of issues, including, most

probably, prayer in the schools and tuition tax credit. (We sent her a recent Capital Update.)

Lolly and I brought up the following issues:

Support for the efforts of OSI -- Leonard reaffirmed her support for this office's efforts, and noted the harsh criticism she has received from various East European groups.

The Carmelites of Auschwitz -- We expressed our support for the original agreement moving the convent from the camp site and making Auschwitz a meditation and study center. Leonard expressed surprise that the original agreement was not in effect.

Mobilization for the anticipated summit -- Leonard expressed great interest in our mobilization efforts during Gorbachev's anticipated visit. She wants us to inform her about specifics and expressed her view that other groups would want to join us!

cc: Bert Gold Irving Levine David Roth Gary Rubin Marc Tanenbaum

King's College, The Strand, London, WC2R 2LS

DEPARTMENT OF PHYSICS S.Chomet MSc FinstP Director of Undergraduate Studies Tel: 873-2145 (di sci line)

Fun: 872-0201

SC/KAB

6th November, 1939.

A R C H I V E S

Dear Rabbi Tanensaum.

I am investigating the recent controversy about the Carmelite Nuns at Auschwitz for a monograph to be published early next year. I have had access in this research to a number of relevant private files here in London but I am anxious to represent correctly your views because of your important contribution in relation to this problem.

If yo have any documents that you would like me to see and comment upon, or if you wish to make any statement for inclusion in my account, I should be delighted to hear from the comment and the comment upon, or if you wish to make any statement for inclusion in my account, I should be delighted to hear from the comment upon.

It may be of interest to you that I have the complete approval of Sir Sigmund Stemberg in this research.

Thanking you in anticipation of a favourable reply,

Yours sincerely,

S.Chomet

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Rabbi Marc H. Tanenbaum 45 East 89th Street (18F) New York NY 10128 U.S.A.

Date

23 November 1989

sss/md

Our ref

Your ref

Dear Marc

AMERICAN IEWISH

Please find enclosed copy lecuture I delivered at The Chaplaincy Centre, Lancaster University, yesterday which I thought you might be interested to see.

The Chaplaincy Centre at Lancaster is a multi-faith centre offering provisions for worship and other activities for a variety of student religious communities (Anglican, Freechurch, Roman Catholic, Jewish, Buddhist, Hindu, Muslim, etc.). Many of the Centre's events are co-operative events including many of the above groups and the Centre is sponsored by all the major churches and the Jewish community.

Kind regards.

Yours sincerely

SIR SIGMUND STERNBERG

P.S. You might consider sending the attached to a newspaper for publication.

LECTURE DELIVERED BY SIR SIGMUND STERNBERG AT THE CHAPLAINCY CENTRE, UNIVERSITY OF LANCASTER ON WEDNESDAY 22ND NOVEMBER 1989

CHRISTIAN JEWISH RELATIONS

TWENTY YEARS OF ACHIEVEMENT

THANK YOU FOR INVITING ME. I AM GLAD TO HAVE HAD AN OPPORTUNITY TO SPEAK AT A UNIVERSITY KNOWN WORLD-WIDE FOR ITS PIONEERING ROLE IN THE STUDY OF RELIGIONS. THE DEVELOPMENT IN RECENT YEARS OF THE STUDY OF RELIGIONS HAS BEEN MATCHED BY GROWING DIALOGUE BETWEEN MEMBERS OF ALL FAITHS AND PARTICULARLY BY A TRANSFORMATION OF JEWISH-CHRISTIAN RELATIONS.

UNFORTUNATELY, TO THE OUTSIDER., IT IS USUALLY THE CONTENTIOUS ISSUES IN JEWISH-CHRISTIAN RELATIONS WHICH SEEM TO PREDOMINATE, WHILE SUBSTANTIAL ACHIEVEMENTS OFTEN REMAIN UNMENTIONED. APART FROM THE PERENNIAL POLEMIC SURROUNDING THE STATE OF ISRAEL, THIS YEAR HAS BEEN MARKED BY CONTROVERSY OVER MISSIONARY ACTIVITY, THE USE OF THE TERM 'PHARISES' AND LAST, BUT BY NO MEANS LEAST, THE CARMELITE CONVENT AT AUSCHWITZ. WHILE I WILL BE SPEAKING ABOUT THESE ISSUES IN DUE COURSE, I WILL BEGIN BY CHARTING THE PROGRESS IN CHRISTIAN-JEWISH DIALOGUE, WHICH I HAVE FOUND TO BE THE KEY IN DIFFUSING CONFLICTS WHICH HAVE, AT TIMES, THREATENED TO BECOME EXPLOSIVE. I WILL ALSO SUGGEST WHAT MAY BE THE FEATURES OF OUR DIALOGUE IN THE NEXT DECADE.

THREE AND A HALF YEARS AGO, I HAD THE PRIVILEGE TO BE IN ROME WHEN THE POPE VISITED THE GREAT ROMAN SYNAGOGUE AND SPOKE THERE. IT HAS BEEN SAID THAT THIS JOURNEY WAS THE LONGEST MADE BY THIS MUCHTRAVELLED POPE. FOR IN IT, HE CROSSED NEARLY TWO THOUSAND YEARS OF HISTORY.

IN HIS ADDRESS, THE POPE MADE REFERENCE TO HIS PREDECESSOR, JOHN XXIII, WHOSE PONTIFICATE HAD INSPIRED THE SECOND VATICAN COUNCIL AND INAUGURATED A NEW ERA IN CHRISTIAN-JEWISH RELATIONS. HE SPOKE MOVINGLY OF HOW THE CHIEF RABBI OF ROME, ACCOMPANIED BY MEMBERS OF THE JEWISH COMMUNITY, HAD MINGLED WITH THE CROWD OF CATHOLICS AND OTHER CHRISTIANS ON THE NIGHT BEFORE THE DEATH OF POPE JOHN, 'TO PRAY AND KEEP VIGIL, AS IT WERE BEARING WITNESS, IN A SILENT BUT VERY EFFECTIVE WAY, TO THE GREATNESS OF SOUL OF THAT PONTIFF, WHO WAS OPEN TO ALL PEOPLE WITHOUT DISTINCTION AND IN PARTICULAR TO THE JEWISH BRETHREN'.

IT IS A MEASURE OF THE ADVANCE IN CHRISTIAN-JEWISH RELATIONS THAT WHILE JOHN XXIII, THE VISIONARY INITIATOR, HAD STOPPED HIS CAR ON ONE OCCASION TO BLESS THE CROWD OF JEWS COMING OUT OF THE GREAT SYNAGOGUE, HIS SUCCESSOR, OVER TWENTY YEARS LATER, WAS PREACHING INSIDE THE SYNAGOGUE ITSELF.

POPE JOHN PAUL II ACKNOWLEDGED THAT THE CHANGES IN PERSPECTIVE SINCE VATICAN II HAD NOT COME ABOUT WITHOUT STRUGGLE; WHILE MANY OF US HAVE COME TO ACCEPT RELIGIOUS PLURALISM AS PART OF LIFE, THIS HAS BEEN A MAJOR ADJUSTMENT FOR THE CATHOLIC CHURCH, AND ONE, AS WE NOW REALISE, THAT THE MAJORITY OF THE MUSLIM WORLD HAS NOT YET MADE. THE PERIOD SINCE VATICAN II HAS ALSO BEEN MARKED BY THE CHURCH'S RECOGNITION OF THE ANTI-JUDAISM OF TRADITIONAL TEACHING, WHICH IT HAS SOUGHT TO CORRECT, AND ITS AWARENESS OF THE MAGNITUDE OF JEWISH SUFFERING, CULMINATING IN THE HOLOCAUST.

THE POPE ALSO DREW ATTENTION TO THE FACT THAT HIS VISIT IN SOME WAY MARKED THE END OF THE PERIOD SINCE VATICAN II. THE PREVIOUS YEAR ALSO MARKED THE FIFTEENTH ANNIVERSARY OF REGULAR MEETINGS BETWEEN CATHOLIC AND JEWISH REPRESENTATIONS - BETWEEN WHAT BECAME KNOWN AS THE COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS, ON THE ONE HAND, AND THE INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS (IJCIC) ON THE OTHER. WITH THE PUBLICATION LAST YEAR OF A SELECTION OF THE PAPERS GIVEN AT THESE MEETINGS, THE TIME HAS PERHAPS COME TO TAKE STOCK OF WHAT HAS BEEN ACHIEVED IN THIS AREA.

THE DECREE NOSTRA AETATE, PROMULGATED IN OCTOBER 1965 BY THE SECOND VATICAN COUNCIL, WAS A DECISIVE TURNING POINT IN CATHOLIC-JEWISH RELATIONS. ALTHOUGH THERE WAS BITTER CONTROVERSY SURROUNDING EARLIER DRAFTS OF THE RESOLUTION, NOSTRA AETATE TURNED ITS BACK ON CENTURIES OF HOSTILITY.

IT BEGINS BY RECALLING THE SPIRITUAL BOND THAT LINKS THE PEOPLE OF THE NEW COVENANT TO ABRAHAM'S STOCK AND BY AFFIRMING GOD'S CONTINUING COVENANT WITH THE JEWISH PEOPLE. SIGNIFICANTLY, THE CHARGE OF DEICIDE IS REPUDIATED. THE DECREE ALSO DEPLORES ALL PERSECUTION AND PARTICULARLY DISPLAYS OF ANTI-SEMITISM. MOREOVER, THE DOCUMENT COMMENDS DIALOGUE, AND IT IS THIS LATTER RECOMMENDATION - THE FOSTERING OF MUTUAL UNDERSTANDING AND RESPECT THROUGH BIBLICAL AND THEOLOGICAL STUDIES AND FRATERNAL DIALOGUE - WHICH IS, PERHAPS, THE MOST IMPORTANT. AS GERHARD RIEGNER, A FÖRMER SECRETARY GENERAL OF THE WORLD JEWISH CONGRESS AND ACTIVE IN THE DIALOGUE THROUGHOUT, PUT IT, SOME TWENTY YEARS LATER: 'IN PROCLAIMING THE MUTUAL RESPECT AS A GUIDING PRINCIPLE IN INTERRELIGIOUS RELATIONS FOR THE FUTURE, IT CONSTITUTES A REAL MILESTONE IN CHRISTIAN-JEWISH RELATIONS AND OPENS A NEW VISION FOR THE FUTURE'.

ON THE OTHER HAND, IT SHOULD BE NOTED THAT WHILE NOSTRA AETATE CONSTITUTED A BREAKTHROUGH IN CHRISTIAN-JEWISH RELATIONS, MANY FACTORS IMPORTANT TO JEWS WERE, AS YET, LEFT UNSAID. THE DECREE MADE NO MENTION OF THE HOLOCAUST OR THE STATE OF ISRAEL, AND CONTAINED NO EXPRESSION OF REGRET AT CHURCH-INSPIRED JEWISH SUFFERING.

FURTHER DOCUMENTS PUT FORWARD BY THE ROMAN CATHOLIC CHURCH AND OTHER CHURCHES HAVE SOUGHT TO EXTEND AND APPLY THE TEACHING OF

NOSTRA AETATE. IN RESPONSE TO THE SOMEWHAT AMBIVALENT JEWISH REACTION, PERHAPS, THE VATICAN IN 1974 FORMALISED THE EXISTING CATHOLIC-JEWISH DIALOGUE BY SETTING UP THE COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS AND LATER THAT YEAR ISSUED A SECOND DOCUMENT: 'GUIDELINES AND SUGGESTIONS FOR IMPLEMENTING THE CONCILIAR DECLARATION NOSTRA AETATE'. IN SUBSTANCE, THE 'GUIDELINES' WENT FAR BEYOND THE ORIGINAL DECLARATION AND CAN, IN RETROSPECT, BE SEEN AS A MOST SIGNIFICANT DOCUMENT.

CHRISTIANS WERE ASKED TO LEARN HOW JEWS DEFINE THEMSELVES IN THE LIGHT OF THEIR OWN RELIGIOUS EXPERIENCE AND TO RESPECT JEWS AS THEY ARE, ESPECIALLY IN THEIR FAITH. NEGATIVE INTERPRETATIONS OF THE OLD TESTAMENT WERE CHALLENGED, AND THE DOCUMENT CONTAINED A SENSITIVE DISCUSSION OF APPARENTLY ANTI-JEWISH PASSAGES IN THE NEW TESTAMENT, SUCH A ST. JOHN'S USE OF THE WORD 'JEWS'. WHILE THE TEXT ITSELF COULD NOT BE ALTERED, IT WAS EMPHASISED THAT IN LITURGICAL USE THERE SHOULD BE 'AN OVERRIDING PREOCCUPATION TO BRING OUT EXPLICITLY THE MEANING OF A TEXT' 'THE LEADERS OF THE JEWS' OR 'THE ENEMIES OF JESUS' WERE THOUGHT TO BRING OUT THE EVANGELISTS' MEANING BETTER THAN JUST THE MISLEADING TERM, 'JEWS'.

IN THE SAME VEIN, ANOTHER SECTION OF THE DOCUMENT, CALLING FOR A NEW UNDERSTANDING OF JEWISH BY ALL CHRISTIANS, STATES THAT BOTH TESTAMENTS WERE INSPIRED BY THE SAME, ONE GOD AND THAT JUDAISM AT THE TIME OF CHRIST WAS COMPLEX AND VARIED. FURTHERMORE, THE FAMILIAR TEACHING OF A 'FOSSILISED' JUDAISM - 'A RELIGION OF ONLY JUSTICE, FEAR AND LEGALISM' WAS CHALLENGED AND A NEWLY PERCEIVED VERSION PUT FORWARD IN ITS STEAD TO SHOW THAT JUDAISM DID NOT END WITH THE DESTRUCTION OF JERUSALEM BUT WENT ON TO DEVELOP A TRADITION RICH IN RELIGIOUS VALUES.

A PARTICULARLY SENSITIVE AND CONTROVERSIAL FEATURE IN CHRISTIAN-JEWISH DIALOGUE HAS BEEN THE PLACE OF MISSION AND ON THIS SCORE THE DOCUMENT MAKES SOME IMPORTANT POINTS. WHILE ACKNOWLEDGING THE CHURCH'S DIVINE MISSION TO PREACH JESUS CHRIST, THE DOCUMENT REFERS WITH SENSITIVITY TO THE DIFFICULTIES THE JEWISH SOUL MUST EXPERIENCE WHEN CONFRONTED WITH THE MYSTERY OF INCARNATION, AND URGES THAT THE CHURCH SHOULD TAKE CARE THAT ITS WITNESS DOES NOT GIVE OFFENCE TO JEWS. ON A MORE PRACTICAL LEVEL, NOT ONLY IS DIALOGUE AGAIN COMMENDED BUT COMMON PRAYER IS ALSO ENCOURAGED.

IN THE WAKE OF THE 'GUIDELINES' WAS THE SWIFT AND DRAMATIC ABANDONMENT OF THE DIRECT CATHOLIC MISSION TO THE JEWS, ONE OF THE MOST NOTABLE ACHIEVEMENTS OF CATHOLIC-JEWISH DIALOGUE, WHICH HAS SHOWN THE CATHOLIC CHURCH TO BE WELL AHEAD OF OTHER CHURCHES ON THIS ISSUE. AS HANS KUNG, THE LIBERAL CATHOLIC THEOLOGIAN, WROTE AT THE TIME: 'THEY (THE JEWS) HAVE NEVER BEEN GUILTY OF FALSE FAITH. IN FACT, BEFORE THE CHURCH EXISTED, THEY BELIEVED IN THE ONE TRUE GOD.'

. 3

'THE COMMON BOND'. THE PROGRESS ON MANY FRONTS IN CATHOLIC-JEWISH RELATIONS AFTER THE 'GUIDELINES' LED, ON THE JEWISH SIDE TO HIGH EXPECTATIONS WHICH THE NEW DOCUMENT ONLY PARTIALLY FULFILLED.

BEFORE OUTLINING SOME OF THE PRINCIPLE FEATURES OF THE 'COMMON BOND', I FEEL IT SHOULD BE UNDERSTOOD THAT NEITHER THE CATHOLIC NOR THE VARIOUS NON-CATHOLIC CHURCHES ARE MONOLITHIC BODIES WITH A SINGLE PERSPECTIVE ON ALL ISSUES. VARIOUS FORCES ARE AT PLAY AND IT IS HERE THAT THE ROLE OF DIALOGUE IS CRUCIAL IN BUILDING UP TRUST AND LENDING SUPPORT TO THE VOICES OF MODERATION AND PROGRESS. THUS, WHILE THE 'COMMON BOND' CONTAINED MANY SIGNIFICANT ADVANCES, ITS PRINCIPAL SHORTCOMING LAY IN THE AMBIGUITY OF THE CONCEPT OF SALVATION AND ELECTION PUT FORWARD, WHEN THE JEWS WERE SPOKEN OF AS A CHOSE PEOPLE, CHOSEN 'TO PREPARE THE WAY FOR THE COMING OF CHRIST'. WHILE THIS RESTATEMENT OF A TRADITIONAL POSITION WAS EVIDENTLY IN RESPONSE TO CONSERVATIVE INFLUENCES WITHIN THE CHURCH, THE IMPACT OF DIALOGUE MADE ITSELF FELT WHEN, IN A PRESS RELEASE, MSGR JORGE MEJIA, THEN SECRETARY FOR THE COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS, MADE IT CLEAR THAT SUCH AN AFFIRMATION OF THE CENTRALITY OF CHRIST IN NO WAY IMPLIED THAT JEWS COULD NOT DRAW SALVIFIC GIFTS FROM THEIR OWN TRADITION.

ON THE PLUS SIDE WERE THE MENTION OF THE 'OLD COVENANT' BETWEEN GOD AND THE JEWISH PEOPLE' WHICH HAS NEVER BEEN REVOKED', AND THE EMPHASIS ON THE JEWISH ROOTS OF CHRISTIANITY AND JESUS' OWN JEWISHNESS. AS MICHEL REMAUD COMMENTED: 'JESUS NEVER ABJURED HIS JUDAISM, NOR DID HE IN ANY WAY DISOWN HIS ORIGINS OR HIS PAST. BUT THIS ALSO MEANS THAT THE RISEN JESUS REMAINS A JEWS.' ON THE POSITIVE SIDE, TOO, WAS A CALL FOR COMMON WITNESS BETWEEN JEWS AND CHRISTIANS 'BY A COMMON HOPE FOR THE KINGDOM OF GOD AND BY THE GREAT HERITAGE OF THE PROPHETS'. FURTHERMORE, IN A STEP FORWARD FROM PREVIOUS DOCUMENTS, THERE WAS A PROPOSAL TO IMPLEMENT HOLOCAUST CURRICULA IN RELIGIOUS EDUCATION PROGRAMMING, TO HELP CATHOLICS UNDERSTAND THE MEANING FOR JEWS OF THE SHOAH AND ITS CONSEQUENCES, AND, FOR THE FIRST TIME, AN AFFIRMATION OF THE EXISTENCE OF THE STATE OF ISRAEL ON THE BASIS 'OF THE COMMON PRINCIPLES OF INTERNATIONAL LAW', RATHER THAN BIBLICAL FUNDAMENTALISM.

IN LIGHT OF RECENT CONTROVERSY, IT IS IMPORTANT TO HIGHLIGHT ANOTHER SECTION OF THE DOCUMENT, DEALING WITH THE JEWS IN THE NEW TESTAMENT, WHERE REFERENCES HOSTILE OR LESS THAN FAVOURABLE TO JEWS ARE SHOWN TO HAVE THEIR HISTORICAL CONTEXT IN RELATIONS BETWEEN THE NASCENT CHURCH AND THE JEWISH COMMUNITY. OF PARTICULAR SIGNIFICANCE IS THE DOCUMENT'S CLARIFICATION OF THE THORNY ISSUE OF

THE PHARISES; IT IS NOTED THAT RELATIONS WITH THE PHARISES WERE NOT 'ALWAYS OR WHOLLY POLEMICAL' AND THAT JESUS IN FACT SHARED MANY PHARISAIC DOCTRINES AND USED THEIR METHOD OF INTERPRETING SCRIPTURE. IT IS ALSO POINTED OUT THAT THERE IS NO MENTION OF THE PHARISES IN ACCOUNTS OF THE PASSION.

FURTHER WORK ON THE REHABILITATION OF THE PHARISEES IN CHRISTIAN CONSCIOUSNESS HAS BEEN CARRIED OUT BY MEMBERS OF THE CONGREGATION

4

OF THE SISTERS OF SION, AN ORDER WHICH HAS TRANSFORMED ITSELF FROM BEING MISSION-CENTRED TO SPEARHEADING THE ADVANCE IN CATHOLIC-JEWISH RELATIONS.

THE FINAL SECTION OF THE DOCUMENT ALSO CONTAINS A SIGNIFICANT AND INNOVATORY FEATURE: A VALIDATION OF THE JEWISH 'NO' TO JESUS AS THE 'CHRIST' OR 'MESSIAH', WHICH IS SEEN TO HAVE A PLACE IN GOD'S PURPOSES.

DESPITE THE MANY ADVANCES EMBODIED IN THE DOCUMENT, JEWISH REACTION WAS INITIALLY COOL; BASICALLY DUE TO THE AMBIGUOUS PRESENTATION OF THE CONCEPT OF SALVATION, AS ALREADY MENTIONED, AND TO WHAT WAS PERCEIVED AS INSUFFICIENT RECOGNITION OF THE INTRICATE BONDS BETWEEN THE JEWISH PEOPLE AND THE LAND OF ISRAEL. EUGENE FISHER, SECRETARY FOR CATHOLIC-JEWISH RELATIONS OF THE CATHOLIC BISHOPS IN THE U.S.A., CONSCIOUS THAT JEWISH CRITICISM INDICATED THAT DIALOGUE WAS STILL IN ITS BABYHOOD, SOUGHT TO EXPLOIT THE RESOURCES OF DIALOGUE TO WIN JEWISH SUPPORT. 'THE VERY IMPERFECTIONS OF THE DOCUMENT,' HE COMMENTED, 'REVEAL THE DEPTH OF THE FAITH-SUBSTANCE WITH WHICH DIALOGUE MUST YET DEAL.' AT THE SAME TIME, HE CONDEMNED HASTY PRESS RELEASES AND UNCONSULTED PROMULGATIONS WHICH UNDERMINE THE BASIS OF TRUST ON WHICH DIALOGUE IS BUILT.

IN RECENT YEARS, PROTESTANT CHURCHES, TOO, HAVE COME FORWARD WITH DOCUMENTS REFLECTING THE CHANGED CHRISTIAN PERCEPTION OF JEWS AND JUDAISM. THE WORLD COUNCIL OF CHURCHES, WHICH REPRESENTS THE MAIN BODY OF PROTESTANT CHURCHES, HELD A MEETING LAST YEAR IN SIGTUNA, SWEDEN, WHERE VARIOUS DOCUMENTS ON THE CHRISTIAND UNDERSTANDING OF JUDAISM ISSUED OVER THE YEARS WERE REVISED BY MEMBERS OF THE WCC'S CONSULTATION ON THE CHURCHES AND THE JEWISH PEOPLE.

THE CONSENSUS REACHED AT SIGTUNA INCLUDED AN AFFIRMATION OF THE VALIDITY OF THE COVENANT OF GOD WITH THE JEWISH PEOPLE, A REPUDIATION OF ANTI-SEMITISM AND ALL FORMS OF THE TEACHING OF CONTEMPT FOR JUDAISM, ESPECIALLY TEACHING ABOUT DEICIDE, AN ACKNOWLEDGEMENT THAT THE LIVING TRADITION OF JUDAISM IS A GIFT OF GOD AND CONSEQUENTLY THAT COERCIVE PROSELYTISM DIRECTED TOWARDS JEWS IS INCOMPATIBLE WITH CHRISTIAN FAITH, AND A RECOGNITION OF THE COMMON RESPONSIBILITY OF JEWS AND CHRISTIANS AS WITNESSES TO GOD'S RIGHTEOUSNESS AND PEACE IN THE WORLD, THIS LATTER A FEATURE OF MANY RECENT CHURCH DOCUMENTS.

GOING FURTHER, CCJP AGREED NINE AFFIRMATIONS, AMONG OTHERS STRESSING JESUS' OWN SOLIDARITY WITH THE JEWISH PEOPLE, EXPRESSING SORROW AT THE CHRISTIAN SHARE OF RESPONSIBILITY FOR THE SUFFERINGS OF THE JEWS WHICH CULMINATED IN THE SHOAH AND AFFIRMING THAT THE JEWS HAVE NOT BEEN REJECTED BY GOD AND THAT 'THE JEWISH PEOPLE TODAY IS IN CONTINUATION WITH BIBLICAL ISRAEL. HOWEVER, IT WAS RECOGNISED THAT THE VARIOUS MEMBERS OF CCJP, REPRESENTING A WIDE SPECTRUM OF CONTINENTAL AND NORTH ATLANTIC CHURCHES, ARE NOT IN AGREEMENT ON THOSE PROBLEMATIC ISSUES THAT CONTINUE TO BEDEVIL CHRISTIAN-JEWISH RELATIONS: MISSION AND THE COVENANT AND THE LAND, AS RELATED TO THE STATE OF ISRAEL.

5

AMERICAN JEWISH

IT MAY BE APPROPRIATE AT THIS POINT TO RAISE THE QUESTION OF ISRAEL WITHIN CHRISTIAN-JEWISH DIALOGUE AS, ALL TOO OFTEN, THIS HAS FOUNDERED, ALBEIT TEMPORARILY, IN THE WAKE OF POLITICAL EVENTS IN THE MIDDLE EAST. YET THE CHIEF RABBI, LORD JACOBOVITS, EXPRESSING THE CRUCIAL IMPORTANCE OF CHRISTIAN RECOGNITION OF ISRAEL IN CHRISTIAN-JEWISH RELATIONS, HAS STATED THAT ANY REDEFINITION OF CHURCH ATTITUDES TO THE JEWISH PEOPLE IS INCOMPLETE IF IT FAILS TO TAKE INTO ACCOUNT THE MAJOR IMPACT OF THE RESTORATION OF JEWISH SOVEREIGNTY IN ANY SELF-DEFINITION OF JUDAISM. THE CHIEF RABBI STRESSES THAT DIFFERENCES OF OPINION OVER PARTICULAR ISRAELI GOVERNMENT POLICIES ARE IRRELEVANT; WHAT IS SOUGHT IS RECOGNITION OF ISRAEL'S LEGITIMACY AND ITS RIGHT TO A SECURE EXISTENCE.

A CONTINUING IRRITANT ON THIS SCORE HAS BEEN THE VATICAN'S FAILURE TO RECOGNISE THE STATE OF ISRAEL, POSSIBLY BECAUSE IT WISHES TO RETAIN INFLUENCE IN THE MUSLIM WORLD TO PROTECT CHRISTIANS THERE, THOUGH ACCORDING TO CLIFFORD LONGLY OF THE TIMES, HIMSELF A CATHOLIC, THE VATICAN WOULD HAVE MORE INFLUENCE IF IT HAD DIPLOMATIC RELATIONS WITH ISRAEL. HOWEVER, MORE RECENTLY, IT IS THE INTIFADA, NOW NEARING ITS SECOND ANNIVERSARY, WHICH HAS CAST A DEEPER SHADOW OVER CHRISTIAN-JEWISH RELATIONS AND LAST YEAR THREATENED TO SABOTAGE A MOST SIGNIFICANT STATEMENT ON DIALOGUE BROUGHT FORWARD AT THE LAMBETH CONFERENCE.

IN THE EVENT, THE FACT THAT THE BISHOPS OF THE ANGLICAN COMMUNION AGREED THE DOCUMENT: 'JEWS, CHRISTIANS AND MUSLIMS, THE WAY TO DIALOGUE'. AND ALSO VOICED A BALANCED DECLARATION ON THE ISRAEL-PALESTINIAN ISSUE, IN THE FACE OF CONSIDERABLE PRESSURE FROM PALESTINIAN CHRISTIAN INTERESTS, CAN BE SEEN BOTH AS A TRIBUTE TO THE NEGOTIATING SKILLS OF THE BISHOP OF OXFORD, THE DOCUMENT'S CHIEF ARCHITECT, AND AS A MINOR VICTORY FOR JEWISH-CHRISTIAN RELATIONS. GOING FURTHER THAN ANY OTHER CHURCH DOCUMENT, 'THE WAY TO DIALOGUE' AFFIRMED ISRAEL'S EXISTENCE WITHIN SECURE AND RECOGNISED BORDERS AND ACKNOWLEDGED WITH GREAT SENSITIVITY THE IMPORTANCE OF ISRAEL IN JEWISH SELF-UNDERSTANDING. GRAPPLING WITH

THE ISSUE OF MISSION, THE DOCUMENT CONDEMNED AGGRESSIVE AND MANIPULATIVE PROSELYTISING, BUT AGREED TO TWO POSITION, ONE FOR THOSE CHRISTIANS WHO FEEL THE NEED TO SHARE THEIR BELIEFS WITH ALL, INCLUDING JEWS, AND ONE FOR THOSE CHRISTIANS WHO FEEL THAT THE JEWISH PEOPLE CANNOT BE A TARGET OF MISSION AS THEY RESPECT THE VALIDITY OF GOD'S COVENANT WITH ABRAHAM AS STANDING FOR ALL TIME.

THIS SPLIT WAS EXPLOITED AFTER THE LAMBETH CONFERENCE WHEN MISSIONARY ACTIVITY TARGETING JEWS, AND PARTICULARLY VULNERABLE GROUPS INCLUDING STUDENTS AT UNIVERSITY, WAS STEPPED UP, CAUSING SOME EMBARRASSMENT IN THE HIGHER ECHELONS OF THE CHURCH OF ENGLAND. EMBARRASSMENT WAS ALSO CAUSED BY DISTORTED REPORTING OF THE ARCHBISHOP OF CANTERBURY'S RECENT REFERENCE TO 'PHARISEES' IN THE DIRECTOR MAGAZINE. IN ALL THESE IMPEDIMENTS TO THE FURTHERING OF CHRISTIAN-JEWISH RELATIONS, HOWEVER, THE ROLE OF DIALOGUE HAS BEEN CRUCIAL, PERFORMING THE ESSENTIAL TASK I MENTIONED EARLIER OF

AMERICAN JEWISH ARCHIVES

DIFFUSING TENSIONS WHICH HAVE OFTEN BEEN EXACERBATED BY HASTY AND IRRESPONSIBLE PRESS COVERAGE.

WITHOUT DOUBT, THE TEST CASE OF 'CAUSE CELEBRE' OF DIALOGUE IN RECENT MONTHS HAS BEEN THE ISSUE OF THE CONVENT AT AUSCHWITZ. BASICALLY, THIS WAS A CASE OF GENUINE MISUNDERSTANDING, WERE MOTIVES ON BOTH SIDES WERE GOOD. FOR CATHOLIC NUNS TO DEVOTE THEMSELVES TO A LIFE OF PRAYER, REMEMBERING THE DEAD, SEEMS IN CATHOLIC EYES A PIOUS ACT. JEWS DO NOT REVERENCE THE PLACE OF THE DEAD IN THE SAME WAY AND FEEL STRONGLY THAT THE POSITIONING OF THE CONVENT HIDES THE SPECIFICALLY JEWISH TRAGEDY OF THE SHOAH, ESPECIALLY WHEN THE TENDENCY IN POLAND IS TO THINK OF THE VICTIMS AS POLES, RATHER THAN JEWS. THIS POINTS TO A FAILURE TO RECOGNISE THE FULL HORROR OF WHAT HAPPENED AND THAT IT WAS LARGELY CAUSED BY CENTURIES OF CHRISTIAN ANTI-JUDAISM.

IN ESSENCE A CONFLICT OF TWO RIGHTS, THE CONTROVERSY THREATENED TO REMAIN INSOLUBLE, WITH THE FAR MORE DAMAGING SIDE-EFFECT OF POISONING CATHOLIC-JEWISH DIALOGUE. IT WAS THE IMPETUS OF THIS DIALOGUE WHICH LED TO THE AGREEMENT, SIGNED IN GENEVA IN 1987 BY FOUR CARDINALS AND LEADING MEMBERS OF THE EUROPEAN JEWISH COMMUNITY, THAT THE CONVENT WOULD BE MOVED WITHIN TWO YEARS. BUT WHEN TIME RAN OUT IN FEBRUARY THIS YEAR WITH NO SIGN OF THE NUNS LEAVING, FEELINGS ERUPTED WITHIN THE JEWISH COMMUNITY AND HEADLINES IN THE JEWISH PRESS SIGNALLED THE END, OR AT LEAST A SEVERE, RUPTURE, IN CATHOLIC-JEWISH DIALOGUE. AS A LEADING MEMBER OF THE JEWISH COMMUNITY IN THIS COUNTRY INVOLVED IN CATHOLIC-JEWISH RELATIONS, I, MYSELF, WAS CONSCIOUS OF THE PRESSURE OF OPINION WITHIN THE COMMUNITY TO CALL A HALT TO DIALOGUE, BUT BELIEVED THAT THE CONFLICT IN QUESTION DID NOT JUSTIFY SUCH A DRASTIC STEP. EVENTUALLY, THROUGHOUT NEGOTIATION, THE DEADLINE WAS EXTENDED TO THE 22ND JULY.

BY THEN, HOWEVER, WITH THE DEMONSTRATION OF A FEW AMERICAN-JEWISH PROTESTERS OUTSIDE THE CONVENT, POLISH CATHOLIC OPINION HAD BECOME INFLAMED AND THE PROBLEM WAS NO LONGER WHETHER THE JULY DEADLINE WOULD BE MET, BUT WHETHER THE POLISH CATHOLIC CHURCH WOULD AGREE TO THE NUNS' MOVING AT ALL.

BEFORE EXPANDING ON WHAT WAS TO BE THE FINAL STAGE OF THE DRAMA, I WOULD LIKE TO EXPRESS MY APPRECIATION OF THE CATHOLIC PRESS IN THIS COUNTRY FOR THEIR CONTINUING SUPPORT AND UNDERSTANDING OF THE JEWISH POSITION IN THIS SAD CONFLICT. THIS, I BELIEVE, WOULD NOT HAVE BEEN POSSIBLE WITHOUT THE EDUCATIVE EFFECTS OF DIALOGUE.

WITH THE POLITICAL SITUATION IN POLAND IN FERMENT LATER IN THE SUMMER, POLISH CATHOLICISM, SO LONG ACCUSTOMED TO ANY UNEASY CO-EXISTENCE WITH THE RULING COMMUNIST PARTY, WAS REASSERTING ITSELF AND UNWILLING TO SUBMIT TO WHAT T PERCEIVED AS AGGRESSIVE JEWISH PRESSURE. FOR, SADLY, EVEN PEACEFUL DEMONSTRATIONS OUTSIDE THE CONVENT COULD ONLY BE SEEN AS SIGNS OF AGGRESSION. DURING AUGUST, I, AMONG OTHERS, DID MY UTMOST TO BRING CARDINAL MACHARSKI, THE ARCHBISHOP OF CRACOW AND A SIGNATORY TO THE GENEVA AGREEMENT, TO

AMERICAN JEWISH ARCHIVES

THE NEGOTIATING TABLE AT ANY PLACE OF HIS CHOOSING.

NOT ONLY WERE OUR ENDEAVOURS FRUITLESS, BUT THE INTERVENTION OF THE POLISH PRIMATE, CARDINAL GLEMP, MADE THE SITUATION MORE INFLAMMATORY. ONCE AGAIN THERE WERE HEADLINES OF A FINAL RUPTURE IN CATHOLIC-JEWISH DIALOGUE AND, INDEED, VARIOUS PROMINENT JEWISH LEADERS INVOLVED REGISTERED THEIR PROTEST BY WITHDRAWING FROM ALL OFFICIAL FORUMS OF DIALOGUE. ONCE AGAIN THE PRESS WAS NONE TOO HELPFUL. FOR IF CARDINAL GLEMP'S STATEMENT ABOUT JEWISH MANIPULATION OF THE MEDIA WAS UNDOUBTEDLY MISGUIDED, HIS WORDS WERE CERTAINLY TWISTED AND EXAGGERATED IN PRESS REPORTS.

WHEN I HAD DINNER WITH CARDINAL GLEMP IN LONDON LATE IN SEPTEMBER, I MADE IT MY BUSINESS TO LISTEN TO HIS DISTRESS AT THE SUFFERING OF HIS PEOPLE UNDER THE NAZIS, AND IT WAS HIS CHANGED PERCEPTION OF JEWS AS A PEOPLE OF MODERATION AND UNDERSTANDING THAT ULTIMATELY LED HIM TO AGREE THAT THE CONVENT SHOULD BE MOVED.

SINCE LISTENING TO THE OTHER'S DEFINITION OF HIMSELF AND HIS CONCERNS IS SO CENTRAL TO DIALOGUE, THE OUTCOME OF THE AUSCHWITZ CONVENT EMBROGLIO CAN BE CONSIDERED A TRIUMPH FOR DIALOGUE. AS THE POLISH WRITER, HELENA BORTNOWSKI, HAS SAID IN A RECENT ARTICLE IN THE 'SOLIDARITY' PUBLICATION; 'THE CONFLICT INVOLVING THE CARMELITE CONVENT AT AUSCHWITZ COULD TURN OUT TO BE BLESSED IF IT WERE TO LEAD TO A RETHINKING OF OUR BASIC ASSUMPTIONS, TO A BETTER SELF-KNOWLEDGE AND, AS A RESULT, TO BETTER UNDERSTANDING OF PEOPLE DIFFERENT FROM OURSELVES'.

LET ME NOW, IN THE FINAL PART OF MY TALK, TURN TO HOW I HOPE THE DIALOGUE MAY DEVELOP. FIRSTLY, IT IS MOST IMPORTANT TO MAKE WIDELY KNOWN WHAT HAS ALREADY BEEN ACHIEVED. IT IS A TASK TO WHICH THE COUNCIL OF CHRISTIANS AND JEWS (CCJ) AND THE INTERNATIONAL COUNCIL (ICCJ) CONSTANTLY ADDRESS THEMSELVES - ALTHOUGH THEIR RESOURCES ARE INADEQUATE. MANY SCHOOL CHILDREN VISIT LOCAL SYNAGOGUES, SOME GO ON THE LONDON JEWISH TOUR, SPEAKERS FROM CCJ VISIT SCHOOLS AND, AS YOU KNOW, THERE ARE MANY BOOKS AND VISUAL AIDS FOR R.E. CCJ HAS TAKEN A CONSTANT INTEREST IN EFFORTS TO ENSURE THAT A PROPER APPRECIATION OF JUDAISM AND WORLD RELIGIONS IS PART OF RELIGIOUS EDUCATION.

THERE ARE MANY OTHER VENTURES UNDER DIFFERENT AUSPICES. FOR EXAMPLE, THE LEO BAECK RABBINICAL COLLEGE, WHICH IS PART OF THE STERNBERG CENTRE, HAS JUST HOSTED THE FOURTH CHRISTIAN THEOLOGY WEEKEND, HELD EVERY TWO YEARS FOR STUDENTS AT THEOLOGICAL COLLEGES AND SEMINARIES. THE STUDENT ATTEND LECTURES, VISIT A SYNAGOGUE AND, MOST IMPORTANT, STAY IN JEWISH HOMES. ANOTHER SIGNIFICANT DEVELOPMENT IS THE ESTABLISHMENT BY AN ORTHODOX RABBI OF A CENTRE FOR JEWISH CHRISTIAN RELATIONS AT THE SELLY OAK COLLEGES BIRMINGHAM WITH THE AIM OF TRAINING CHRISTIANS TO GO OUT AND SPREAD THEIR KNOWLEDGE AND UNDERSTANDING OF JUDAISM IN THE WIDER CHRISTIAN COMMUNITY. THEN, CCJ HAS STARTED A SERIES OF IN-SERVICE TRAINING CONFERENCES FOR CLERGY, AND OVER THREE YEARS AGO THERE WAS, BY

INVITATION OF THE CHIEF RABBI, A DAY CONFERENCE FOR ORTHODOX RABBIS. EDUCATIONAL WORK AT ALL LEVELS IS, THEREFORE, VERY IMPORTANT, AND WE NEED FAR MORE POPULAR PUBLICATIONS.

IN BOTH COMMUNITIES THERE ARE GROUPS WHICH DO NOT WELCOME THE PROGRESS. THE ACTIVITIES OF MISSIONARIES, USUALLY EXTREME PROTESTANT GROUPS, MAKE SOME JEWS FEEL THAT THE CHURCHES HAVE NOT REALLY CHANGED ALTHOUGH, AS I HAVE MENTIONED, THE MAJOR CHURCHES HAVE DISTANCED THEMSELVES FROM SUCH ACTIVITIES WE HAVE ALSO BECOME MORE AWARE OF THE DANGERS OF EXTREMISM. THE ARCHBISHOP OF CANTERBURY WARNED ABOUT THIS IN THE SUMMER AND WAS SUPPORTED BY THE CHIEF RABBI. ICCJ HAS TAKEN THE INITIATIVE IN ENGAGING MUSLIMS IN DIALOGUE ON SOME ISSUES.

AS FAR AS THEOLOGICAL REFLECTION IS CONCERNED, THERE IS A FEELING THAT CHRISTIANS ARE SERIOUSLY COMMITTED TO A NEW APPRECIATION OF JUDAISM, BUT THAT THEY HAVE NOT REALLY RETHOUGHT TRADITIONAL THEOLOGY IN THE LIGHT OF THIS NEW APPRECIATION. FOR EXAMPLE, GOD'S CONTINUING COVENANT WITH THE JEWISH PEOPLE IS AFFIRMED, BUT AT THE SAME TIME THE CHURCH SPEAKS OF CHRIST AS THE ONLY SAVIOUR IN THE SAME WAY, STILL ONLY A FEW JEWS HAVE STUDIED DEEPLY THE LIFE OF JESUS. FURTHERMORE, THE DIALOGUE ITSELF HAS TO INCLUDE THEOLOGICAL TOPICS, ALTHOUGH THERE HAS OFTEN BEEN OBJECTION TO THIS FROM ORTHODOX JEWS. THEY FEEL THIS MAY IMPLY A QUESTIONING OF EACH OTHER'S FAITH, BUT THE CLERGY AND RABBIS WHO TAKE PART IN THE

REGULAR THEOLOGICAL MANOR HOUSE MEETING GROUP AGREE ON THE VALUE OF SUCH DIALOGUE, AND THEIR MUTUAL DISCUSSIONS ABOUT THE MEANING OF FORGIVENESS HAS AIRED A VITAL TOPIC. POPE JOHN PAUL II, WHEN HE ADDRESSED THE INTERNATIONAL LIAISON COMMITTEE IN ROME FOUR YEARS AGO SAID, 'I EARNESTLY HOPE THAT STUDY OF, AND REFLECTION ON, THEOLOGY WILL BECOME MORE AND MORE A PART OF OUR EXCHANGES FOR OUR MUTUAL BENEFIT EVEN IF, QUITE UNDERSTANDABLY, SOME SECTIONS OF THE JEWISH COMMUNITY MAY STILL HAVE RESERVATIONS ABOUT SUCH EXCHANGES.' THIS IS AGAIN AN AREA WHERE ICCJ, WHICH IS NOT AN OFFICIAL BODY, HAS BEEN ABLE TO TAKE A PIONEERING ROLE.

MY PARTICULAR HOPE IS THAT WE CAN DO MORE TOGETHER IN THE WAY OF COMMON ACTION FOR JUSTICE AND PEACE. A CERTAIN AMOUNT IS ALREADY DONE THROUGH THE WORLD CONFERENCE ON RELIGION AND PEACE. IN THIS COUNTRY, THE JOINT PRESIDENTS OF CCJ MEET ANNUALLY TO DISCUSS SOCIAL AND MORAL ISSUES. YET MANY OF US WOULD HAVE LIKED TO HEAR THEM TOGETHER CONDEMNING TERRORISM AND TORTURE. AS PROFESSOR HASAN ASKARI, A MUSLIM SPEAKER, TOLD OUR ICCJ COLLOQUIUM IN SPAIN, WE HAVE ONLY TO LOOK AT NORTHERN IRELAND, THE MIDDLE EAST,, THE PUNJAB OR SRI LANKA TO SEE THE FAILURE OF ALL RELIGIONS. WHEN THE OFFICIAL CATHOLIC-JEWISH MEETINGS BEGAN IN 1970, A MEMORANDUM WAS AGREED WHICH INDICATED TWO MAIN AREAS OF CONCERN. ONE WAS 'QUESTIONS CONCERNING OUR MUTUAL RELATIONSHIP' AND THE OTHER WAS 'QUESTIONS OF COMMON CONCERN'. SOME OF THE COLLECTED PAPERS DO ADDRESS THIS SECOND TOPIC, BUT MY HOPE IS THAT IT WILL BE GIVEN FAR MORE ATTENTION IN THE COMING DECADE.

WE HAVE ACHIEVED A MEASURE OF TRUST AND UNDERSTANDING THAT ALLOWS US AS JEWS AND CHRISTIANS TO ADDRESS AND ACT TOGETHER ON GREAT ISSUES LIKE THE ENVIRONMENT, THE PROBLEMS OF OUR INNER CITIES AND THE SEARCH FOR PEACE AND UNDERSTANDING, ESPECIALLY IN THE MIDDLE EAST. THE NEW RELATIONSHIP BETWEEN CHRISTIANS AND JEWS SUGGESTS THAT DEEPLY ENTRENCHED BITTERNESS AND PREJUDICE CAN, IF THERE IS GOOD WILL, BE OVERCOME. IF WE AS JEWS AND CHRISTIANS HAVE LEARNED THIS LESSON, WE HAVE SOMETHING PRECIOUS TO SHARE WITH PEOPLE OF ALL FAITHS.

THANK YOU

Clifford Longley

Shadow over Auschwitz

A small group of Carmelite nuns in Poland have somehow managed to put at risk all the precarious goodwill built up since the war between the Jewish community and Christianity. The problem is not what they are doing - they are praying - but where they are doing it. They have opened a convent in the grounds of Auschwitz concentration camp.

The nuns are defying an instruction from the church authorities to close their convent and move out. They have signalled their defiance by erecting a prominent cross above the old theatre building they occupy in the concentra-tion camp compound. They were supposed to be gone by February 23, a date agreed after top-level Jewish Christian negotiations. The church has now promised they will leave in July, but there are not many Jews who believe it.

Auschwitz, where millions of Jews were murdered by the Nazis, is uniquely special to the Jewish community? to call it emotive would be a crass under-statement. But Polish Catholics were murdered there too. And the nuns wish to pray for their souls. Despite their pious intentions their presence has generated endless misunderstanding, which is now rapidly turning to ill-will.

The World Jewish Congress recently considered calling a world Jewish boycott of Pope John Paul II wherever he went, and the withdrawal of Jewish participation in joint-faith enterprises all over the world. In the event more moderate counsels prevailed, not least because of impassioned pleas from British Jews. But there was a strong sense of a crisis merely postponed rather than avoided.

The alternative tactic the Congress adopted was to utilize all the points of contact that have been built up painstakingly over the years between Jews and Christians, to apply as much pressure as possible before the new July deadline expires. In this way, however, it has become even more a global issue, even more a make-or-break test for Christian-Jewish relations, for it challenges the sincerity of a far wider group than those directly concerned with the Auschwitz

Camelites. From the Jewish point of view, Christian-Jewish relations are only worth fostering if, over a critical issue like this, they can deliver satisfaction.

Last week Cardinal Basil Hume of Westminster was approached by Jewish/ leaders, and he has promised to contact Cardinal Jean-Marie Lustiger of Paris, who was part of the church team which negotiated the earlier deadline. A Jewish deputation has been to see the papal pronuncio to Britain, Archbishop Luigi Barbarito, without gaining much comfort And while Jewish leaders in Britain know the difference between Catholics, Anglicans and Protestants, such distinctions are lost on many ordinary Jews. They seem to see the Auschwitz convent as a blatant piece of aggression, which demonstrates the truth of the old suspicion that no Christian expression of goodwill towards Jews, whatever denomination it comes from, can ever really be trusted.

There is no evidence, however, that the nuns' motives are consciously antisemitic they have offered to pray for the Jewish victims of Auschwitz as well. That in itself is a perfect example of the fundamental misunderstanding at the root of this crisis, for many Jews greeted the offer as compounding the offence.

It seems to be the case that even those in the church who have been most sympathetic to the Jewish grievance have scarcely grasped exactly why the issue is, to the Jews, so important. The nuns probably do not begin to understand: no doubt that is why a move this July seemed a fair substitute for a move

in February.

Auschwitz stands for the uniqueness of the Holocaust. To regard it as the scene of one more dreadful massacre, only in degree worse than countless other inhumanities of man to man, is to ignore that it was the focus of an attempt to wipe out the whole Jewish race. Even to mention that hundreds of thousands of Christians were murdered by the Nazis there, coupling Jewish and non-Jewish suffering and death as somehow a shared experience, seems to Jews to threaten the symbolic meaning of Auschwitz as a place of specifically Jewish desolation without parallel on earth.

But the anger seems to go deeper even than that. European Jewry has spent its whole existence in the shadow of Christianity, under perpetual pressure to disappear, to convert, to give up. Jews became aware of every church, chapel, convent or cross as an ominous symbolic reproach to them for remaining as they were. To the Jews of Europe Christianity was not a religion of the love of God but a religion of hostility towards Jews. A Christian chapel in Auschwitz, now topped by a cross, feels to them like an attempt to hound the dead even beyond the grave - or even to celebrate Jewish extermination as a kind of Christian

The church, of course, would be quite properly outraged by the very suggestion. But very few Jews will have even an inkling of the reason why the presence of a community of nuns in Auschwitz, praying for peace and for the dead, makes perfect Christian sense. The Jewish instinct in a place like that is to leave it as desolate as possible, physically, morally and philosophically. Auschwitz is not sacred to the Jews; it is the very opposite of sacred. To extract solace or meaning from such things, let alone find holiness there, is to try to mitigate the evil, to pretend it was somehow not as bad as it really was, and thus to belittle the millions who died there.

But the Christian instinct is the exact reverse; it is to sanctify such a place. Christians consecrate their cemeteries, build shrines where accidents or executions happen, celebrate their martyrs and call the place of martyrdom holy. There is also a convent of nuns on the site of the gallows at Tyburn, praying for peace and for the dead.

The total contradiction between these two approaches to Auschwitz has hidden the fact that each side, in its own way, is trying to express its utmost sorrow and grief. But Auschwitz is the last place on earth at which Jews can be expected to look on Christian symbolism with sympathy. And it is the Christians who must give way - for they were not only among the victims; they were among the murderers.

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Date

Our ref

Your ref

Rabbi Erskaelesingerer
Secretapy General
Worl'd Jewish Congress,
SOlmMadisonsAvenue,
New (York,
INW 10022,
USA

Dear Dr Singer,

There was no need for you to reply to my letter to you in such strident tones. You should know that it is not my intention to insult you because I am aware how damaging it is for world Jewry for Jews to quarrel among themselves. As Chairman of the International Council of Christians and Jews, which I consider after the World Jewish Congress to be the most influential organization working in the interests of world Jewry, it is my intention to have a good relationship with the World Jewish Congress, however much I disagree with some of the things they are doing. I would like you to pear in mind that I have never publicly criticised you.

It is evident beyond argument that your approach to the Vatican of threatening world wide boycott of Pope John Paul II by 'World Jewry' has failed (even though your final Montreal resolution modified your earlier widely-publicized ultimatum.)

It is equally evident that other more effective and statesmanlike methods will need to be devised to bring about the result that all of us seek, namely, the removal of the convent off the grounds of Auschwitz as quickly as possible.

Few responsible Jewish leaders with whom I have spoken believe that such a move will be advanced by alienating the Pope, the Vatican, and worldwide Catholic leadership

I have spoken to the Polish Ambassador several times and have written to General Jaruzelski and have asked him to use his influence to find temporary premises for the nuns.

It is naive to believe that the Pope is infallible in everything in the Catholic world. We all agree that the convent, which distorts the meaning of Auschwitz to the Jewish people, must be removed to an interim place until the new centre, which the Pope committed himself to support in Vienna in June 1988, is constructed.

This is the issue that must be negotiated directly, wisely and with calm effectiveness by world Jewry, the Polish Catholic authorities and the Polish government.

With all the massive problems world Jewry and Israel, in particular, face in the months and years ahead, we need to cultivate the understanding and support of millions of Christians and not provoke them into hostile enemies.

When you are next in London, I suggest that we meet together with Rabbi Norman Solomon and Lord Weidenfeld to have a discussion on some of the issues which divide us.

With kind regards,

Yours sincerely,

Sir Sigmund Sternberg

P.S. I enclose Clifford Longley's article in The Times of May 20th about the Carmelite Convent at Auschwitz.
This article was written on my instigation, it was I who approached Cardinal Hume and who contacted Cardinal Jean-Marie Lustiger of Paris.



Sir Sigmund Sternberg O.St.J. KCSGJP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Rabbi Marc H. Tanenbaum American Jewish Committee Date

10 July 1989

Our re

0101 212 876 8351

Your ref

No of pages. 6

FAX

I attach Press release re ICCJ Conference at Lille. I would be grateful if you would please issue this Press Release in the UNITED STATES

I also attach copy letter to Bishop Gerald Mahon re the AUSCHWITZ issue.

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Rt. Rev Gerald Mahon, Bishop in West London, 34 Whitehall Gardens, Acton, London W3 9RD

Date

10 July 1989

Our ret

SSS/va

Your ref

Xca luna

I was very pleased that you came to the Conference in Lille. Your presence was a great support to all of us and we are extremely grateful for the contribution you made to the success of the Conference. I very much hope that you will be able to come next July to the Colloquium in Jerusalem.

I am pleased that you will speak to Cardinal Hume tomorrow suggesting that he should speak to the Pope because of the threatened breakdown in Christian/Jewish relations unless the Carmelite convent in removed from Auschwitz. In my previous correspondence, I have stated that if nothing happens there will be very serious consequences. Once fundamentalism takes over common sense stops functioning. There was a wish for many at the Conference in Lille to discuss this issue at length, which, had we done so, would have taken up a great part of the Conference. You are aware that the Board of Deputies has issued a call for prayers to be recited in British synagogues, as part of the campaign "to force the removal of the Carmelite convent from the site of The saying of prayers is an unheard of event and Auschwitz." it has not happened since the Nazi persecution of the Jews.

We are told that the Holy Father has no influence over the Polish Church authorities, but this statement is not believed by anyone and I can confirm this because I have repeated it several times at Board of Deputies Meetings.

If agreements made in the name of the Church have not been honoured, the integrity and trustworthiness of the Church are at stake in ensuring that they are honoured. If Jews cannot be confident that the Church honours its word, they will rightly be suspicious of the Church's dialogue initiatives, which the Holy Father himself encouraged in no small measure.

Unless this issue is resolved before our Papal audience on September 25th, I would find it very difficult not to raise it, which would make the audience controversial. I would like to raise next year's Colloquium in Israel on Christian/Jewish/Muslim dialogue. The teaching of Christianity and Judaism etc.

The way forward is for Cardinal Decourtray, Cardinal Hume and Cardinal Lustiger to persuade the Pope to make a public statement that the nuns will have to move to temporary premises until the convent is built. If the Holy Father does not wish to make such a public statement then he should be asked to give his reasons. It is difficult to believe that suitable temporary premises cannot be found in Church institutions.

I am sending you a copy of a letter I received from Sister Catherine, the Prioress of the Carmelite Monastery at Linton, West Yorkshire and also Christian Jewish Relations Documentation.

Rabbi Marc Tanenbaum, a member of the advisory Board of the International Council of Christians and Jews and a world famous personality in the Christian/Jewish dialogue and I are willing to come to Rome if invited, to speak to the Headquarters of the Carmelite Order and we are also willing to go to Poland with a view to negotiating.

I hope Cardinal Hume, with his great authority, will be able to resolve this tragic situation.

With kind regards,

Yours sincerely,

Sir Sigmund Sternberg

c.g. Rabbi Marc Tanenbaum

Carmelite Monastery, Linton, Wetherby, West Yorkshire, LS22 4HZ Telephone (0937) 63734

Sir Sigmund Sternberg Star House Grafton Road London NW5 4BD 7th July, 1989

Dear Sir Sigmund,

Thank you for your letter. The situation concerning the Carmel of Auschwitz continues to be a matter of real distress to us. We are indeed saddened that a community of our Carmelite Order should be presenting such a stumbling block to relationships with our Jewish brothers and sisters.

From what you write, it is clear that the nuns will not be moving out this month as promised, which means a second promise broken (the previous one being for February 23rd, as you know). This breaking of an honoured word is totally incomprehensible to us and I have written to the Prioress of the Carmel at Auschwitz to let her know that it is a further cause of scandal to many in this country.

You ask what can be done to persuade the nuns to move elsewhere until their new buildings are ready. In this community we can think of nothing that will help, except prayer for their change of heart. We have no information other than what we read in the religious and secular press, from which we can well understand that the nuns at Auschwitz are entrenched within complex influences. Being of Polish nationality they are characteristically very conservative and therefore maybe lacking in openness to the ways in which the Spirit is moving in our times towards the unity of all peoples and religions. As each Carmelite convent is autonomous and we have no central authority amongst the nuns, there is little we can do to influence each others' communities other than by prayer and correspondence.

I repeat, in this community there is genuine sorrow that from our Carmelite Order such a barrier to Christian-Jewish relations has emerged. The Sisters here have a deep awareness and appreciation of the Jewish roots of our Christian faith. We pray that the nuns will leave Auschwitz and that we may all grow in mutual understanding as we strive to serve the same Lord and God.

With all good wishes.

Yours very sincerely,

Sr. Cotherine.

Sister Catherine, Prioress



PRESS RELEASE+PRESS RELEASE+PRESS RELEASE+

104-108 Grafton Road London NW5 4BD Tel: 01-485 2538 Fax: 01-485 4512

INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS ANNUAL CONFERENCE, LILLE, FRANCE 2 - 6 JULY 1989

"RELIGIOUS CONSCIOUSNESS AMONG JEWS AND CHRISTIANS THEME: IN THE WAKE OF THE FRENCH REVOLUTION"

320 participants from 25 countries including Australia , Bulgaria, the DDR, Nigeria and Uruguay met in Lille, France, from 2-6 July to discuss Gains and Losses in the Development of Religious Consciousness among Jews and Christians in the Wake of the French Revolution. Issues examined in Workshops included : What has become of 'Liberty, Equality and Fraternity' as the Revolution affected the Jewish Community and the Christian churches, not only in France but all over Europe and America, and accelerated the process of secularisation and separation of religion and state? Was the ultimate denial of human rights in the Shoah accidental, or has it in some way grown from seeds sown in the French Revolution and the inevitable counter-revolution? And in defending the 'rights of man' was not woman entirely ignored?

The effects of the Revolution on the Reformed tradition in Christianity, and Jewish religious and secular responses to the challenge of assimilation were dealt with by lectures given by Prof Emile Poulat.a leading French historian and sociologist, and by Prof Dr Arthur Hertzberg of the USA. The latter concluded that while Jews and Christians in their respective perception of the ultimate truth will concretely remain what they are, and while our efforts at pluralism may be against the will of God, it is incumbent upon us to live 'as if..' thereby acknowledging that it is the best way to run the world, until in the end God will decide. Other major lectures were given by Prof Dr Rudolf Boon of Amsterdam, Prof Dominique Schnapper of Paris, and Dr Diana Eck of Harvard University who spoke of the three revolutions of our time: the revolution of women's participation, the revolution of the poor, and the interfaith revolution. She linked the revolution of women's voices to the revolution of language and the revolution of interpretation, including in these aspects in particular also the developments in Islam, Budhism and the Hindu religious

Believing that the tools of dialogue can only be learnt by practising dialogue and that the Women's and the Young Leadership Group's contributions to the main Colloquium provide the training ground for their future role in the Council's expanding programme, the Colloquium was preceded by a Women's Seminar on the theme 'Revolution: Liberty, Equality and Women', and by a Young Leadership Conference looking at Making the World a Better Place - Tikkun Olam in the Jewish, Kingdom of God in the Christian, and Khilafa in the Muslim traditions.

The Council's Annual General Meeting which followed the Colloquium elected Dr Elisabeth Maxwell as its second Vice-President, and confirmed the appointment of Albert Cardinal Decourtray, Archbishop of Lyon, as Honorary Vice-President. Mr Curtis Roosevelt, a grandson of the late President S.D. Roosevelt, an expert in international relations, has been nominated a member of the ICCJ's Advisory Panel.

The relevance of the Council's expanding work was emphasized by Fr Louis Edwardo Castano of Bogota, Colombia, the Ecumenical Secretary of CELAM, the Latin American Bishop's conference, who specifically attended the annual meeting to make a plea for closer contact and help in the efforts to intensify and unify the dialogue in that vast continent, not only at the religious level but in all areas of concern.

Sir Sigmund Sternberg, Chairman of the Executive Committee, stated that next year's conference will take place in Israel in July.

The Rt Rev and Rt Hon Lord Coggan, Honorary President of the Council Sir Sigmund Sternberg, Chairman of the Executive of the ICCJ and Lady Hazel Sternberg

The Rt Rev Gerald Mahon, Joint Vice Chairman of the CCJ Mr Paul Mendel , Deputy Director of the CCJ

Rabbi Dr Norman Solomon and Dr Margaret Brearby of Selly Cak Colleges Mr Eric Moonman

Mr Brian Pearce , Interfaith Network GB Rabbi and Mrs Albert Friedlaender Mr Gareth Lloyd Jones, School of Theology Bangor

AMERICAN JEWISH ARCHIVES

The other participants from the UK were

Geoffrey Duncan, Board of Education, CoE

Ms Diane Brewster Youth Leadership ICCJ

Sr Rosalin Berkeley, Sister of Sion, Ammerdown

Dr William Campbell, Selly Oak Colleges

Dr John Edwards, Univ of Birmingham

Rev Vladimir Felzmann

Mr Walter Goldstein, Manchester CCJ

Prof Dr Mary Grey

Rev Melvyn Mathews Ammerdown

Prof James Moore, Univ of Valpariso and Cambrdige

Sr Brenda St Lawrence Sister of Sion

Ruth Weyl ICCJ

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road London NW5 4BD Telephone 01-485 2538 Facsimile 01-485 4512

Date

18th December 1989

Rabbi Marc Tanenbaum,

SSS/DW

Out ro! Your re!

Dear Merc,

Thank you for your letter and press release. What evidence is there that Glemp has ever have retracted anything at all? My suggestion is that we prepare for next year's Conference, where Glemp will have an opportunity to disabuse those people who claim he is anti-semitic.

Kind regards,

Sir Sigmund Sternberg

Dictated by Sir Sigmund and signed in his absence to avoid delay.

Davini Webby

Davina Webber : secretary

Whose Holocaust?

Poland's nasty debate over Auschwitz

Beloved Jews, do not talk to us from the position of a people raised above all others ... Your power lies in the mass media, which are easily at one's disposal in many countries. Let them not serve to spread anti-Polish feeling ... If there is no anti-Polishness, there will be no anti-Semitism here.

ifty years after the start of World War II. Hitler's victims were quarreling among themselves. At the site of the Auschwitz death camp in Poland last week, a Jewish Holocaust survivor named Noah Klieger denounced the Roman Catholic Church for reneging on its promise to remove a convent from ground that Jews consider hallowed. "Sure," he said, "Poles were killed, too, but so what? Auschwitz is the symbol of the Jewish Holocaust." Near the convent, a Polish woman named Eugenia complained about the Jewish protests. "The Jews are making fools of themselves," she said. "It wasn't only Jews [who died] in the camps." As a nasty backlash developed, the Catholic primate, Cardinal Jozef Glemp, actually blamed the "beloved Jews" for some of their own suffering in Poland.

With Polish anti-Semitism rearing its ugly old head, many Jews and Catholics looked to the Polish-born Pope John Paul II for a solution. The pope has frequently pointed out that Catholics also were victims of the Nazis (box, page 36). But some church officials were eager to put the issue behind them, promising that the eight Carmelite nuns would eventually move from their building at Auschwitz to a new interfaith center to be built nearby. "There is no doubt it will be built," said Msgr. Alojzy Orszulik, a church spokesman. "The problem is to create a climate in which it can be built."

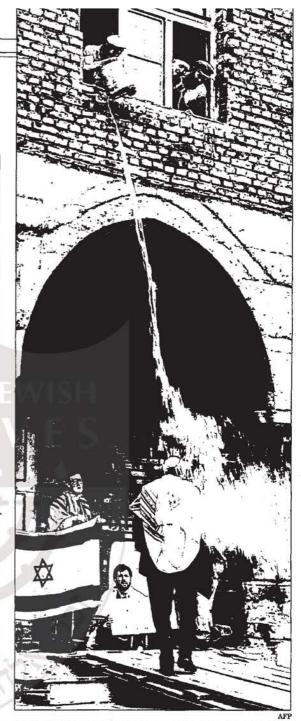
No deal: So far the climate has been inhospitable. The church violated an agreement, signed by four cardinals in 1987, to have the interfaith center ready by last February; it didn't even apply for the land until March, according to government officials. In July a small group of Jews led by New York Rabbi Avraham Weiss climbed over the convent wall to stage a nonviolent but provocative protest. As police looked on, some of them were roughed up by Polish workers, who shouted anti-Semitic slogans and "threw buckets of water mixed with urine and paint over our heads," according to Weiss. The Jewish protestso angered the archbishop of nearby Cracow, Cardinal Franciszek Macharski, that he called off construction of the interfaith center, blaming the "aggressive demands" of the Jews.



Hard line: Cardinal Glemp

Conservative Polish Catholics don't want to give in to the Jews. In a letter to an Italian Catholic magazine, the provincial superior of the Carmelites in Warsaw, Father Dominique Wider, claimed that "the entire Polish society is opposed" to moving the nuns out of Auschwitz and "does not accept that others govern our country." In his vitriolic homily late last month, Cardinal Glemp supported the hard-liners' case. He noted that the invasion of the convent had been carried out by "a squad of seven Jews from New York" and implied, against all the evidence, that they were bent on serious violence. "The nuns were not killed, nor the convent destroyed, because the attackers were stopped," he said.

His homily was widely denounced. Cardinal John O'Connor of New York said he was "shocked" by Glemp's outburst. "Normal decent people could construe from such a statement that the blame be shifted to the Jews for demanding that a signed accord be carried out," said O'Connor. Perhaps the most significant rebuttal came from key leaders of the independent trade union Solidarity, which was forming the first non-Communist Polish government in 41 years and had long been allied with the church. "The words used by the primate threaten to be deeply painful to the many descendants and brothers of the Holocaust victims," said an article in



Backlash: Workers douse Jewish protesters in July

Gazeta Wyborcza, the union's newspaper.

Solidarity official Marek Edelman, who survived the anti-Nazi uprising in Warsaw's Jewish ghetto, complained: "The conduct of the Catholics over this event has been immoral, and the conduct of the Jews has been fanatical." Part of the problem is that the Catholic and Jewish traditions differ greatly over the proper hallowing of blood-soaked ground. Catholics build shrines at death sites; Jews pray and mourn there, but do not set up places of worship.

Both sides have a deep emotional stake in Auschwitz. According to the Simon Wiesenthal Center in Los Angeles, about 2.5 million Jews were murdered in

the Auschwitz-Birkenau complex, along with some 1.5 million gentiles, many of them Polish Catholics. The Jews, who were marked for extermination under Hitler, regard Auschwitz as their largest cemetery. Catholics were not singled out as such, but the Poles, too, were targets of destruction. The Nazi plan was to wipe out the educated classes and reduce the rest to slavery. The effects of that national crucifixion are still felt, in what could be described as persecution envy. "Poland sees itself as the Christ of nations," said American Jewish historian Lucy S. Dawidowicz. "There is a sense among the Poles that

the Jews are usurping Polish suffering." Old attitudes: Catholic Poles are still infused with insensitivity and often outright anti-Semitism. Traditionally, Jews have been accused of squeezing money from Polish peasants and of bringing communism to Poland-slurs that were repeated in Glemp's homily. This in a country where only 5,000 Jews remain from Poland's prewar community of 3.5 million. The cardinal replied: "The Jewish bankers who have so



An emblem of the Jewish suffering: Victims of the death camp

even seemed to blame the Jews for Polish anti-Semitism, claiming that it was inspired by the "anti-Polishness" of "Jewish entrepreneurs who held Poles in disregard or contempt." A Polish press official suggested that criticism of Poland arises because "they are afraid Poland will get some of the foreign aid that Israel gets now." Asked who "they" are, the official

much power in the West."

"Our struggle is with the church, not with Poles," said Stephan Grayek, another survivor of the ghetto uprising, who now heads the World Federation of Jewish Fighters, Partisans and Camp Inmates. "What Glemp said was anti-Semitic, [but] there are different Poles. During the war . . . you had noble Poles who risked their lives to save Jews." Some Jews maintain that even the struggle with the church is ill advised. "The memory of the Holocaust can be preserved only if we remember what German Nazi murderers did to Jews," said political scientist Shlomo Avineri of Hebrew Uni-

versity in Jerusalem. "By focusing on the behavior, tactless or otherwise, of Catholic Polish nuns in the 1980s, we tend to forget the assassins." The more immediate tragedy is that, a half century after their shared ordeal began, Poles still have not found a way to accommodate the remnants of their Jewish neighbors.

RUSSELL WATSON with ANNE UNDERWOOD in New York and THEODORE STANGER in Jerusalem

Pope John Paul II and the Jews

uschwitz is getting to he like Jerusalem—everybody wants it. The Polish site of the Nazi death camp has become a religious touchstone in the decade since Cardinal Karol Woitvla, the archbishop of Cracow, became the first Polish pope. Time and again, John Paul II has used his of-

BRUNO BARBEY-MAGNUM Symbol: At Auschwitz in 1979

Roman Catholics as well as Jews were victims of the Nazis. He has, for example, canonized Maximilian Kolbe, a popular Polish priest who took the place of a condemned gentile at Auschwitz, and beatified another Auschwitz victim, Edith Stein, a German Jew who had converted and become a Carmelite nun. Moreover, Vatican officials are working on the possible canonization of Pius XII, the wartime pope whose passive reaction to the Holocaust still angers many Jews.

To some Jews, the Polish pope seems to be minimizing the fact that only Jews were targeted by the Nazis for genocide. In the eves of Jewish spokesmen such as Elie Wiesel, the pope and the Polish church are trying to "de-Judaize the Holocaust." Worse, some say, the church is attempting to cover up what they believe to be the

fice to emphasize the fact that |/complicity of German, Polish and other European Catholics in Nazi atrocities.

> While Cardinal Glemp's outburst against Jews fanned the flames, it came, oddly enough, on the same day that John Paul II observed the 50th anniversary of the beginning of World War II with an apostolic letter that is strikingly different in tone. The pope singles out "the planned barbarism which was unleashed against the Jewish people" as the one measure taken by the Nazis" which will forever remain a shame for humanity." At the same time, however, he brands Nazismand Marxism-as "false religions" that persecuted Catholics as well as Jews. He is likely to make the same argument in a forthcoming document on the Holocaust that Vatican officials agreed to write after the pope met with Jewish leaders in 1987.

The conflict over Ausch-

witz could hasten the release of that document. But Vatican officials insist that John Paul II will not personally intervene in Poland to resolve what he considers a "local issue." Indeed, from the Vatican's perspective Jews and their concerns rank far behind such priority issues as rapprochement with the Orthodox churches and the growing militancy of Islam. In effect, Rome is leaving relationships with Jews to church leaders in the United States, France and other areas where Catholics and Jews are trying to establish dialogues. Auschwitz, for all its symbolic resonance, seems to the Vatican to be just another of those places.

But what the pope and his advisers apparently fail to recognize is that Jews and Catholics cannot live in peace as long as the Vatican thinks that way. If Auschwitz means anything at all, it is that the planned extermination of 6 million Jews is not, and never will be, a purely local issue.

KENNETH L. WOODWARD



nians and Lithuanians hedged on that option, at least for a while longer. To the south, the Moldavian legislature moved boldly toward independence by decreeing that Moldavian would be the official language of the republic.

In Bensonhurst, the collective impulse could not have produced a more contrasting spectacle. At the end of a quick, cool summer, under circumstances still not entirely clear, 16year-old Yusuf Hawkins, a black, was gunned down after allegedly being accosted by a group of white youths shortly after he entered the all-white community for an entirely innocent purpose. Then began the rote melodrama of demonstrations, tauntings, competing leaders' fulminations and, this season, machinations aimed at gaining advantage in the city's mayoral election. All this reflected fear and showed how easy it is for fear to galvanize a group of the like-minded into acting repulsively. On the same day that Hawkins was buried, ABC-TV aired unbearable footage of black children declaring that pictures of black children were uglier than similar pictures of whites. And, at the far end of the coast, Miamians tried to heal the racial divisions stemming from a congressional election that will bring the first Cuban American to Congress, a woman named Ileana Ros-Lehtinen.

'Twas ever thus in the world melting pot. "We are all agreed as to our own liberty," wrote Samuel Johnson in 1779. "We would have as much of it as we can get. But we are not agreed as to the liberty of others: For in proportion as we take it, others must lose." Even the righteous Estonians are not above this game. Their recently empowered parliament approved a restrictive election law based on residency that would disfranchise as many as 150,000 citizens of the Russian minority. When the Russians struck to protest this Jim Crowskyism, Estonia banned strikes. So the surface distance between the Baltics and Bensonhurst might be 4,300 miles, but the spiritual distance can be perilously close. Communal activities can go in either direction: Wilding is a cousin of consciousness-raising.

That is why the Pope wondered how civil society can be built from totalitarian ashes and democratic anomie. Unsurprisingly, it was a Pole, writer Adam Michnik, who offered the best advice and the most cautious hope: "We will make islands of liberty become an archipelago of liberty." by Harrison Rainie



Auschwitz. Workmen douse demonstrators at convent

POLAND

The ghosts of an ancient plague

"Poland is a country where two people once lived; now one is mostly dead."

As Solidarity leader Lech Walesa observed so starkly last year at the infamous Auschwitz death camp, the Nazi Holocaust of World War II left few Jews in Poland (barely 8,500 today, vs. 3.5 million). Yet the elimination of Jews has not eliminated the historic specter of anti-Semitism. Last week, Charges of anti-Semitism flared anew after a cardinal's caustic comments about a controversial Carmelite convent founded at Auschwitz, where nearly 4 million Nazi victims, mostly Jews, were murdered.

As soon as the convent was established just outside the Auschwitz fence in 1984, Jews assailed it as an effort to "de-Judaize" the Holocaust. Cardinal Franciszek Marcharski of Kraków signed an agreement in 1987 stipulating that the nuns would move by February, 1989. But when the target date passed, protests were revived. In July, a group of U.S. Jews scaled the convent walls to hold a prayer session and were dragged away and beaten. Marcharski called off the move, provoking greater outrage from Jews worldwide. Any remaining civility seemed to crack last week. Poland's Roman Catholic pri-

mate, Cardinal Jozef Glemp, warned, "Dear Jews, do not talk to us from the position of a nation raised above all others," and invoked images associated with anti-Semitism by saying Jews had spread Communism and Jewish businessmen had neglected Poles.

The widespread criticism of Glemp's remarks (New York's Cardinal John O'Connor called them "unjust") was fueled by memories of the dark side of Polish history, with its periodic pogroms and discrimination against Jews. Even after the war, with a minute Jewish presence in Poland, anti-Semitism has flared periodically. The most notorious instance came in 1968. Communist leader Wladyslaw Gomulka, labeling

Jews a Zionist Fifth Column, purged students and Intellectuals, forcing more than 13,000 Jews to leave the country. In 1980-81, foes of the Solidarity movement tried to discredit militant leaders with anti-Semitic smears. Yet most Poles today deny anti-Semitism exists and note that there are no overt signs of discrimination.

The Auschwitz dispute could not come at a worse time for the Solidarity government, which is seeking to build Poland's first postwar democratic cabinet, rally Poles behind economic reform and win Western aid. Recognizing that, Solidarity leader Walesa, calling the convent affair "a shame and a disgrace," urged that it be resolved through international efforts.

DEMOCRATIC PARTY

Off-key notes in an ethnic symphony

Democrats have been the party of immigrants since the days of Andrew Jackson. Yet lately they have been chasing votes with appeals that smack of foreigner bashing. Such tactics may have backfired last week in the contest for the Miamiarea House seat of the late Claude Pepper. "This is an American seat," said Gerald Richman, a political unknown. He upset a Cuban American in the Democratic primary but lost 53 to 47 to Havana-born Republican Ileana Ros-Leh-

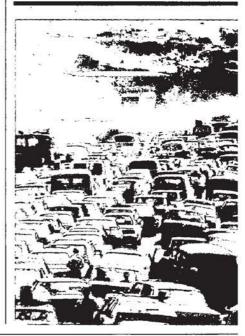


Ros-Lehtinen. A first for Cuban Americans

tinen on August 29 as Cuban Americans turned out in record numbers.

Richman and Democratic National Chairman Ron Brown insist that Richman's appeal was just a response to GOP National Chairman Lee Atwater's call to elect a Cuban American. Still, it was plain that Richman polarized the electorate on ethnic lines. Exit polls showed 94 percent of Hispanics voting for Ros-Lehtinen and 90 percent of non-Hispanics for Richman.

This isn't the first time Democrats have tried to push voters' hot buttons with ethnic jabs. In the 1988 primaries, Richard Gephardt routinely noted that a big slice of downtown Los Angeles real estate is Japanese owned-without explaining how that hurt Americans. In the fall, Michael Dukakis's Ohio campaign ran a spot showing Japan's flag as a symbol of what Dukakis was against. None of these tactics brought victory, and they may prove counterproductive in the long run. In California and Texas, which will have more than 80 electoral votes in the 1990s. Asian and Hispanic voters are becoming increasingly pivotal. Foreigner bashing won't carry much appeal for them.







Archipelago of liberty. These Latvians were among 2 million people who whispered, "Live!"

Stirrings in the melting pot

hat does a Pope do when he jets off for summer vacation? John Paul II gathered some of his flock and some of the intellectually prodigal at his palatial retreat in Castel Gandolfo, near Rome, to discuss ways to keep the saved and the sinners tied together in "civil society." The agenda for the holiday gathering seemed odd in a period when the superpowers seem ready to end the cold war. But the focus was appropriate. Just at the time the Big Bang threat to the world community is receding, each of the superpowers has been rent internally by ancient and barely repressed tribalisms. In the United States, that means race hatred and a racial killing in Bensonhurst, Brooklyn. In the Soviet empire, that means nationalist and ethnic strife.

Clearly, there are vast distinctions to be made between the

situations each great nation faces. The collective action of those seeking independence from the Soviet Union is liberating and fresh. Those 2 million Baltic nationalists who gripped hands over 370 miles and whispered, "Live Estonia!" "Live Latvia!" "Live Lithuania!" to neighbors were acting on the most ennobling impulse. Their strength was impressive, not only because of the number of demonstrators but because of the sense of purpose they drew from their collective act. Individuals drew wisdom from the group, for their leaders insisted that they be clear-eyed about their goal. By week's end different groups had charted different courses: Latvian leaders pressed their demand for "special status" within the Soviet Union, even in the face of a scathing denunciation of their movement by the Soviet Communist Party. The Esto-