



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 20, Folder 8, Glemp, Jozef [Cardinal], 1988-1991.

NEWS

DATE: September 20, 1991

FROM: William Ryan

O -202-541-3200
H -202-686-1824

FOR IMMEDIATE RELEASE

CARDINAL GLEMP MEETS WITH JEWISH LEADERS

WASHINGTON—In a meeting with representatives of the Jewish community, Jozef Cardinal Glemp, primate of Poland, recalled the "difficult and highly emotional events of the summer of 1989 and the 'regrettable misunderstandings' which occurred between our two communities at that time."

"Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism but were in many aspects based on mistaken information," Cardinal Glemp said. "Similarly, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and re-commit myself to working with you now and in the future, in the spirit of our Pastoral Letter, to combatting anti-Semitism at its very roots," the Cardinal stated. (The full text of Cardinal Glemp's statement to the Jewish leaders follows).

The meeting took place at the headquarters of the National Conference of Catholic Bishops on the first full day of Cardinal Glemp's two-week pastoral visit to the United States.

The members of the Jewish delegation were Rabbi Jack Bemporad, Temple Israel, Lawrence, N.Y.; Rabbi Jerome K. Davidson, Temple Bethel, Great Neck, N.Y.; Rabbi Mordecai Waxman, Temple Israel, Great Neck, N.Y.; Rabbi A. James Rudin, Director, Interreligious Affairs, American Jewish Committee; Rabbi Jerome Epstein, Executive Vice President, United Synagogue of America;

Rabbi Gary Bretton-Granatoor, Director, Department of Interreligious Affairs, Union of American Hebrew Congregations; Rabbi Joel Zaiman of Baltimore; Rabbi Marc Tanenbaum, New York; Mr. Philip Baum, American Jewish Congress; Jerome Chanes, National Jewish Community Relations Advisory Council; Rabbi Henry Michelman of New York, and Mr. Gunther Lawrence.

Catholic participants in the meeting included Archbishop William H. Keeler of Baltimore, Moderator for Catholic-Jewish Relations, NCCB; Archbishop Adam Maida of Detroit, Episcopal Liaison for the Polish Apostolate of the NCCB; Cardinal Bernard Law of Boston; Dr. Eugene Fisher Director of the NCCB Secretariat for Catholic-Jewish Relations; Most Reverend Szczepan Wesoly, a Vatican official charged with the spiritual welfare of Polish Catholics outside of Poland; Msgr. Stanley Dzuiba, secretary to Cardinal Glemp; and Auxiliary Bishop Alfred J. Markiewicz of Rockville Centre, a consultant to the NCCB Migration Committee.



*Poland = changes / new order
- fruitful session / new method, new form cooperation w. Jewish leaders*

September 20, 1991

STATEMENT OF CARDINAL JOSEF GLEMP

AT MEETING WITH JEWISH LEADERSHIP

I am grateful to Archbishops Maida and Keeler of the National Conference of Catholic Bishops for providing this opportunity for me to meet with American Jewish leaders at the start of my pastoral visit to Polish ethnic parishes here. And I am grateful as well to those of you representing the Jewish community for your willingness to meet with me.

This is truly an important occasion. It provides an opportunity for us to put behind us some unfortunate events of the recent past in order to begin to explore together the larger past we have shared together as Polish Catholics and Jews for the sake of a better future in our ancient relationship.

We Polish Catholics and Jews today share a sense of victimization at the hands of the Nazi death machine of World War II, yet also must acknowledge the differences between our historical and contemporary experiences. Thus it is today that both our memories and our means of preserving and passing on these sacred memories for future generations need to be reconciled. We are for all

the world witnesses of those terrible, terrible events of the Shoah, the ultimate crime of genocide against the Jewish people, and also of the Nazi crimes against the Polish people.

Our own Polish Bishops' Conference issued for all Catholics on January 20, 1991, a Pastoral Letter that was read in all the parishes of Poland and published in newspapers and read on T.V. That letter was written in the spirit of repentance (teshuvah) on the part of Polish Catholics and reconciliation between the Catholic Church and the Jewish People. In our Pastoral, my fellow bishops and I unanimously condemned anti-Semitism in all its insidious forms and expressed "our sincere regret for all the incidents of anti-Semitism which were committed at any time or by any one on Polish soil" as well as "our sorrow for all the injustices and harm done to Jews" (Origins 20:36, 1991, 593).

It was in this profound spirit of reconciliation that I recalled in my letter to Archbishop Maida the difficult and highly emotional events of the summer of 1989 and the "regrettable misunderstandings" which occurred between our two communities at that time. Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism, but were in many aspects based on mistaken information. At the same time, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and re-commit myself to

working with you now and in the future, in the spirit of our Pastoral Letter, to combatting anti-Semitism at its very roots.

In this context, for example, I will be visiting while in Chicago the Cardinal Bernardin Institute of the Spertus College of Judaica. This Institute had dedicated itself to studies and programs of significance for improving understanding between Polish Catholics and Jews, and has already proven beneficial in educating key Catholic seminary faculty in Poland in Jewish/Catholic dialogue.

It is also a positive sign that the crisis over the Carmelite convent at Auschwitz is on the way to a mutually satisfactory resolution. Construction of the new convent and study center is well underway and we look forward to the nuns moving into their new quarters as soon as possible.

Finally, I may say that we live in incredible times of almost miraculous and certainly portentous events: the break-up of an empire and the renaissance of freedom and democracy in Eastern and Central Europe. As the joint declaration of the International Catholic-Jewish Liaison Committee meeting in Prague last year put it so well, there is a new spirit in the world today, a spirit that "would manifest itself in the work that (our) two faith communities could do together to respond to the needs of today's world. This need is for the establishment of human rights, freedom and dignity where they

are lacking or imperiled, and for responsible stewardship of the environment.

A new image and a new attitude in Jewish-Catholic relations are required"

(Origins 20:15, 1990, 233).

I pray that this meeting may be of help in furthering that new image and attitude which we all seek.





CARDINAL'S OFFICE
1011 FIRST AVENUE
NEW YORK, NY 10022

September 20, 1991

Dear Rabbi Tanenbaum,

As you are aware, His Eminence Joseph Cardinal Glomp has been invited by the General Pulaski Parade Committee to review the Pulaski Day Parade on October 6, 1991. The Cardinal will arrive in Manhattan the morning of the parade and return to Europe the next day.

His Eminence has requested that he might have an opportunity to meet with leaders of the Jewish community while in New York City. I believe that this meeting could be most beneficial in light of the wide-spread attention that his visit to the United States has occasioned. I would like to invite you to meet Cardinal Glomp at my residence on Sunday, October 6, at noon. This would offer Cardinal Glomp an opportunity to hear your own concerns about Catholic-Jewish relations.

If your schedule permits, I would also like to invite you to join Cardinal Glomp and myself in reviewing the opening of the Pulaski Day Parade on the steps of Saint Patrick's Cathedral. This would be a wonderful sign of the most important dialogue between our two communities.

In this regard, I have asked Brother Martyn to be in contact with your office to learn of your plans.

With sincere gratitude and warm regards.

Faithfully,

Joseph Cardinal Glomp
Archbishop of New York

Rabbi Marc Tanenbaum
45 East 89 Street
Apt. 18F
New York, NY 10128

I'm told you made a fine statement to the press in Washington. My personal thanks.



Secretariat for Ecumenical and Interreligious Affairs

3211 4th Street N.E. Washington, DC 20017-1194 FAX (202)541-3322 TELEX 7400424

Ecumenical Affairs (202)541-3020 Catholic-Jewish Relations (202)541-3005 Interreligious Relations (202) 541-3025

confidential

September 20, 1991

STATEMENT OF CARDINAL JOSEF GLEMP

AT MEETING WITH JEWISH LEADERSHIP

New Climate in which to work

I am grateful to Archbishops Maida and Keeler of the National Conference of Catholic Bishops for providing this opportunity for me to meet with American Jewish leaders at the start of my pastoral visit to Polish ethnic parishes here. And I am grateful as well to those of you representing the Jewish community for your willingness to meet with me.

This is truly an important occasion. It provides an opportunity for us to put behind us some unfortunate events of the recent past in order to begin to explore together the larger past we have shared together as Polish Catholics and Jews for the sake of a better future in our ancient relationship.

We Polish Catholics and Jews today share a sense of victimization at the hands of the Nazi death machine of World War II, yet also must acknowledge the differences between our historical and contemporary experiences. Thus it is today that both our memories and our means of preserving and passing on these sacred memories for future generations need to be reconciled. We are for all the world witnesses of those terrible, terrible events of the Shoah, the ultimate crime of genocide against the Jewish people, and also of the Nazi crimes against the Polish people.

Our own Polish Bishops' Conference issued for all Catholics on January 20, 1991, a Pastoral Letter that was read in all the parishes of Poland. That letter was written in the spirit of repentance (teshuvah) on the part of Polish Catholics and reconciliation between the Catholic Church and the Jewish People. In our Pastoral, my fellow bishops and I unanimously condemned anti-Semitism in all its insidious forms and expressed "our sincere regret for all the incidents of anti-Semitism which were committed at any time or by any one on Polish soil" as well as "our sorrow for all the injustices and harm done to Jews" (Origins 20:36, 1991, 593).

It was in this profound spirit of reconciliation that I recalled in my letter to Archbishop Maida the difficult and highly emotional events of the summer of 1989 and the "regrettable misunderstandings" which occurred between

our two communities at that time. Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism. Similarly, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and re-commit myself to working with you now and in the future, in the spirit of our Pastoral Letter, to combatting anti-Semitism at its very roots.

In this context, for example, I will be visiting while in Chicago the Cardinal Bernardin Institute of the Spertus College of Judaica. This Institute had dedicated itself to studies and programs of significance for improving understanding between Polish Catholics and Jews, and has already proven beneficial in educating key Catholic seminary faculty in Poland in Jewish/Catholic dialogue.

It is also a positive sign that the crisis over the Carmelite convent at Auschwitz is on the way to a mutually satisfactory resolution. Construction of the new convent and study center is well underway and we look forward to the nuns moving into their new quarters as soon as possible.

Finally, I may say that we live in incredible times of almost miraculous and certainly portentous events: the break-up of an empire and the renaissance of freedom and democracy in Eastern and Central Europe. As the joint declaration of the International Catholic-Jewish Liaison Committee meeting in Prague last year put it so well, there is a new spirit in the world today, a spirit that "would manifest itself in the work that (our) two faith communities could do together to respond to the needs of today's world. This need is for the establishment of human rights, freedom and dignity where they are lacking or imperiled, and for responsible stewardship of the environment. A new image and a new attitude in Jewish-Catholic relations are required" (Origins 20:15, 1990, 233).

I pray that this meeting may be of help in furthering that new image and attitude which we all seek.

GUESTS/RABBI MARC TANENBAUM
Friday, November 4, 1988
Kitchi Gammi Club, Duluth

Mrs. Muriel Abram	Retailer	1-Whitefish
Mr. & Mr. Michael Altman Brad, Beth, Bryan	Attorney	2-Prime Rib 3-Prime Rib
Rev. & Mrs. Len Anderson	Benedictine Health System	1-Whitefish 1-Chicken
Mr. & Mrs. George Berman	Independent Cleaners	1-Whitefish 1-Chicken
Sr. Mary Odile Cahoon	College of St. Scholastica	1-Whitefish
Sr. Carita Carey	St. Mary's Medical Center	1-Whitefish
Mr. & Mrs. James Chervenky	Exec. VP/St. Mary's	2-Prime Rib
Dr. & Mrs. Gary Cowan	Psychiatrist	2-Prime Rib
Mrs. Janet Davis	Mgr., Voyageur Motel	1-Whitefish
Mr. & Mrs. Robert DeRoche	Target Stores	2-Chicken
Mr. & Mrs. Arthur Dreshfield	Potlach, Cloquet	2-Chicken
Dr. & Mrs. Philip Eckman	Duluth Clinic, Ltd.	2-Whitefish
Mr. & Mrs. Dean Effinger	Mgr. Emergency Food Shelf	1-Whitefish 1-Prime Rib
Sr. Verda Clare Eichner	VP Nursing/St. Mary's	1-Prime Rib
Mrs. Goldie Eldot	Teacher	1-Chicken
Mrs. Patty Fisher	Educ. Serv/St. Mary's	1-Whitefish
Ms. Corinne Gauger	First United Methodist	1-Prime Rib
Mr. & Mrs. Aaron Glazman	Jewish Federation	2-Chicken
Mr. Manley Goldfine	Manley Investments	1-Whitefish
Sr. Kathleen Hofer	Pres./St. Mary's	1-Whitefish
Rabbi & Mrs. Tony Holz Meiera, Jessa, Dara	Temple Israel	1-Whitefish 2-Chicken 2-Prime Rib
Mr. Robert Karon	Attorney	1-Chicken
Mr. & Mrs. Ed Koch	PR/St. Mary's	1-Whitefish 1-Chicken
Rev. & Mrs. Lonnie Lassman	Chaplaincy/St. Mary's	1-Whitefish

Guests/Tanenbaum/Page 2

Rev. & Mrs. Lannie Law	Lakeside Baptist	2-Prime Rib
Ms. Mary McClernon	Centennial Coord/St. Mary's	1-Prime Rib
Rev. Patrick McDowell	Central City Catholic Churches	1-Prime Rib
Rev. Eugene McGlothlin	Dir. Chaplaincy/St. Mary's	1-Prime Rib
Rev. & Mrs. Daniel Miner	St. Paul's Episcopal	1-Whitefish 1-Prime Rib
Mr. Timothy Mowbray	Polinsky Rehab Center	1-Chicken
Mr. & Mrs. Arnold Nides	Investors Diversified	1-Chicken 1-Prime Rib
Rev. & Mrs. David Pearson	Concordia Lutheran	1-Whitefish 1-Chicken
Rev. & Mrs. John Pegg	Peace Church - UCC	1-Whitefish 1-Prime Rib
Sr. Adelia Marie Ryan	Chaplaincy/St. Mary's	1-Whitefish
Mr. & Mrs. Jack Seiler	Security Jewelers	2-Whitefish
Mr. & Mrs. Steven Seiler	Attorney	1-Chicken 1-Prime Rib
Mr. & Mrs. Stuart Seiler	Security Jewelers	1-Chicken 1-Prime Rib
Rabbi Marc Tanenbaum		1-Whitefish
Dr. & Mrs. James Thompson	Duluth Clinic, Ltd.	2-Whitefish
Sr. Mary Josephine Torborg	College of St. Scholastica	1-Whitefish
Mr. & Mrs. Robert Vokes	Marketing/St. Mary's	2-Whitefish
Mrs. Esther Winthrop	Head Nurse/Coronary/St. Mary's	1-Whitefish
Mr. & Mrs. Harold Witkin	Attorney/Superior, WI	1-Whitefish 1-Prime Rib

September 24, 1991
BOSTON

glemp's Statement

From Boston
4 days
of the D.C.
meetings w Jews

The way of dialogue is the way to mutual understanding, unity and peace. Catholic-Jewish dialogue has a special place among the many dialogues to which the Church and the world are called.

I am happy to have had the opportunity to have been a part of the beginning of such a dialogue with United States' Jewish leaders and Catholics from the United States and Poland last Friday, September 20, in Washington, D.C. It is my intention to invite a continuation of this dialogue in Warsaw, sometime in early 1992.

Archbishop William Keeler of Baltimore, who guides Catholic-Jewish relations for the National Conference of Catholic Bishops, has graciously agreed to work out the details of this dialogue session with Bishop Henryk Muszynski, his counterpart in the Polish Conference of Bishops.

October 6, 1991

JEWISH LEADERS' STATEMENT ON MEETING WITH CARDINAL GLEMP

Jewish leaders today welcomed the initiative taken by John Cardinal O'Connor in arranging a meeting between Jozef Cardinal Glemp, primate of Poland, held at the Cardinal's residence.

The Jewish group acknowledged the views expressed by Cardinal Glemp at the Washington meeting on September 20 in which he expressed regret over the stereotypic statements based on misinformation about Jews in Poland, and pledged to lead the Polish Catholic Church in a comprehensive effort to combat anti-Semitism throughout Poland.

In the important effort to implement the objectives outlined in the Polish Catholic Church's pastoral letter of November 1990 and the Prague declaration of September 1991, both Cardinal Glemp and Jewish leaders agreed to cooperate in the following activities:

- 1) Implementation of the invitation to go to Poland to teach in the seminaries and Catholic institutions about Jewish/Polish history, contribution of Jews to Polish culture and basic Jewish values.
- 2) The establishment of concrete program^{s/} for the coming year to implement the pastoral letter of January 20, as well as, to respond to Cardinal Glemp's promise that he will do everything in his power to fight anti-Semitism in Poland.
- 3) Work to overcome stereotypes of Jews, Catholics and Poles and implement a general process of dialogue.

universities,
academies,
faculties
of Catholic
institutions

STATEMENT: HIS EMINENCE, JOZEF CARDINAL GLEMP, PRIMATE OF POLAND

Today is my last full day here in your country. My short visit began in Washington, D.C., where on September 20th I had an opportunity to meet and discuss matters of mutual interest with United States' Jewish and Catholic leaders. I have had opportunities in many of the cities I have visited here in your vast country to continue these discussions. It is in this spirit of mutual understanding that these discussions continued today here in New York City.

As you are aware, Archbishop William Keeler of Baltimore, the Chairman of the National Council of Catholic Bishops' Secretariat for Catholic-Jewish Relations, and the Jewish leaders of the Catholic-Jewish dialogue have graciously offered their assistance in future discussions which will take place in Warsaw in early 1992. John Cardinal O'Connor, Archbishop of New York, supports these offers and adds his own offer to assist the dialogue in any way possible.

I am personally grateful for such offers. Bishop Henryk Muszynski, Chairman of the Polish Conference of Bishops' Secretariat for Catholic-Jewish Relations will work closely with Archbishop Keeler and the Jewish leaders in this regard. As I return to Poland, I look forward to continued cooperation of all parties in these vital discussions, particularly in our efforts in Warsaw next year.



Our meeting between Cardinal Josef Glemp, the Primate of Poland, and Jewish representatives was a forthright, open and, we believe, a constructive conversation.

The meeting was held through the initiative of Archbishops William Keeler of Baltimore and Adam Maida of Detroit, representing the National Conference of Catholic Bishops. The Jewish representatives acknowledge with appreciation the strong, positive relations that exist between the Catholic and Jewish leadership and communities in this country, which were the context for this meeting.

The Jewish representatives discussed in detail major issues that disturbed the Jewish people raised by the homily of Cardinal Glemp at Czesochowa in August of 1989, and his recent statement made at the Warsaw airport containing anti-Jewish stereotypes.

The Cardinal acknowledged that these remarks were in many aspects based on mistaken information and said, "I regret sincerely that this unfortunate situation occurred and recommit myself to working with you now and in the future, in the spirit of our Pastoral letter, to combatting anti-Semitism at its very roots.

He also acknowledged the need to engage in serious joint studies that would prevent the repetition of stereotypes, and increase positive understanding of Jews and Judaism.

September 20, 1991

STATEMENT BY JOHN CARDINAL O'CONNOR
10:15 Mass: Saint Patrick's Cathedral
22 September 1991

Before reflecting with you on today's Gospel, I want to comment very briefly on the visit currently taking place in our country by His Eminence Cardinal Glemp, Archbishop of Warsaw, in Poland, and Primate of all Poland. Cardinal Glemp was in Washington on Friday and in Brooklyn yesterday. He will visit many cities, but his final visit will be here in New York. He plans to concelebrate this Mass with us on Sunday, October 6th at 10:15, two weeks from now, meet with representatives of the Jewish Community and review the Polish Day Parade from the steps of this Cathedral.

I have been personally and publicly disappointed with various statements about our Jewish brothers and sisters attributed to Cardinal Glemp in the past. But the past is the past. I am very happy with the statements His Eminence is making during his current visits. They explain many previous misunderstandings and the Cardinal has stated publicly his regret for such misunderstandings and any pain they may have caused to others. The Cardinal seems highly pleased by the attitudes expressed by many high-ranking representatives of the Jewish community and has pledged himself once again to the battle against anti-Semitism.

I am confident that Cardinal Glemp will find here in New York what I have found as Archbishop -- extraordinary warmth and affection on the part of a people who have suffered horribly through history, too often at the hands of Catholics, and yet are always ready to forgive those who recognize the injustices of the past and try to reach out to their Jewish brothers and sisters, not in a spirit of patronizing tolerance, but in a spirit of true friendship and love.

Editorials

Let Dialogue Begin

THE CURRENT visit of Poland's Cardinal Jozef Glemp to the United States is stirring old Catholic-Jewish animosities—much to the cardinal's regret. He has apologized, profoundly and sincerely, for whatever he may have contributed to misunderstanding between the two faiths. He has condemned anti-Semitism in the strongest possible terms, and he has urged the continuation of Jewish-Catholic dialogue in his homeland.

Sadly, this has not been enough for some Jewish leaders. While others have welcomed the cardinal's remarks as signs of a new beginning, his critics continue to dwell on the past. Some are even bent on hauling him into court. These are actions that invite reasonable questions about the motives behind them.

Two years ago Cardinal Glemp spoke harshly about the protests over the Carmelite convent at Auschwitz, the World War II Nazi death camp. A group of American Jews had forcibly entered the convent grounds, where they were beaten off by workmen. The cardinal's critical comments that followed were widely seen as anti-Semitic, and he has since apologized for them.

He apologized again at the outset of his U.S. visit, referring to his attempts to develop a "spirit of reconciliation" following the "difficult and highly emotional events of the summer of 1989." Speaking in Washington to a group of American Catholic and Jewish leaders, Cardinal Glemp said:

"Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism, but were in many aspects based on mistaken information. At

the same time, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and recommit myself to working with you now and in the future...to combating anti-Semitism at its very roots."

Several prominent New York rabbis were among those present, and their heartening response should serve as a model for others.

Rabbi Mordecai Waxman of Great Neck, who addressed Pope John Paul II on behalf of American Jews during the Holy Father's 1987 visit, told Catholic News Service it was "quite clear" that Cardinal Glemp is committed to working for better Catholic-Jewish understanding.

"My own feeling," he said, "is that his sheer presence here for this extended discussion was itself an openness (on the cardinal's part) to awareness that there were major problems."

Rabbi James Rudin, director of interreligious affairs for the American Jewish Committee, told CNS, "For me there were 1,000 years of history in that room...A new door was opened."

And Rabbi Marc Tanenbaum of Manhattan, a leading figure for decades in Catholic-Jewish relations, said after the meeting, "I think a new spirit was born today."

How strange, and how sad, that others would prefer to keep criticizing Cardinal Glemp for what happened before—rather than go forward, in the spirit of interfaith cooperation the cardinal has suggested, to a new era of dialogue.

Much unquestionably remains to be done before genuine harmony can be universally achieved. But at least, as the cardinal suggests, let us begin.

Cardinal Glemp's Slanted History

By Hillel Levine

Go ahead and research it," said the Roman Catholic Primate of Poland, Jozef Cardinal Glemp, on Sept. 19, in response to charges that he made anti-Semitic comments. He refuses to retract disparaging statements he made in 1989, including the accusation that Jews had spread alcoholism in Poland. This fact is "widely spread in our history and sociology," said the cardinal, who will visit New York tomorrow.

The cardinal is factually correct in recalling the significant role of Poland's Jews in the production and sale of alcohol in the 16th through the 18th centuries. But in the way he explains peasant drunkenness, Cardinal Glemp associates himself with a long line of anti-Semites.

For it was Poland's Catholic gentry, with the full cooperation of its

Hillel Levine, professor of sociology and religion at Boston University, is author of "Economic Origins of Anti-Semitism."

clergy, that profited from keeping the peasants drunk. They used Jews to accomplish this aim and then victimized the Jews for doing their dirty work.

In the 16th century, Poland was the breadbasket of Europe. Imported Polish grain prevented starvation in London and Amsterdam. It nourished those in Western Europe who provided the ideas, labor and capital for the mercantile and industrial revolutions. But the Polish gentry, spurning planning and investment, failed to modernize, confident there would always be a limitless workforce of landless serfs to produce grain for a constant demand.

When European grain prices tumbled in the 17th century, the Polish lords had to squeeze more out of their serfs and struggle to hold them on the farms. To keep the serfs docile, the lords had the help of their younger brothers and cousins: Cardinal Glemp's clerical predecessors. They also knew that a drunken peasant was less likely to rebel than a pious peasant. For this, they used the Jews.

The Jews had traditionally supported themselves through trade and crafts. But the lords understood that their managerial and marketing skills could strengthen the feudal es-

Polish Jews had little choice but to sell vodka.

tates. The lords had to prevent Jews from supplying consumer goods to remote feudal estates in order to eliminate economic incentives for serfs. Serfs with access to consumer goods might become entrepreneurial and rebel against enslavement.

Polish Jews, forced out of productive commerce and forbidden to own farmland, were recruited to sell the gentry's unmarketable grain as alcohol. The lords demanded steep rents for alcohol concessions. If a Jew failed to meet the contract, often he, his wife and children would be imprisoned, tortured and forced to become Catholic.

The church also helped spur vodka sales. Not only was the clergy a good customer, but it enforced purchase quotas of alcohol on the peasants for holiday feasts and weddings.

There were Poles who complained then, as does Cardinal Glemp now,

about "the Jews' intoxication of the Polish peasants." But most often this was not out of concern for peasant welfare or Poland's economic development. The complaints came from the lower gentry and burghers who wanted to run the vodka concessions.

Within the Jewish community, the Jew purveying drink to the peasants was a symbol of the tragedy of exile and powerlessness. Precisely when their cousins in the West were contributing mightily to the development of market capitalism, industry and the liberal nation-state, many Polish Jews were plying vodka. In their backward part of Europe, they had few opportunities. They were free to choose only in the sense that Jean-Paul Sartre accorded to the persecuted: free to kill themselves through starvation.

The admonition to remember history can be humanizing and a call for violence. In the context of Poland's painful history with its Jews, Cardinal Glemp shames not only the church but also the people of his suffering land. As leaders of minority groups, from Moses Mendelssohn to Malcolm X, have reminded us, they poke out our eyes and blame us for not seeing. □

Oct. 5 1991

Polish Cardinal Acknowledges Distress He Caused in 1989 Homily

By PETER STEINFELS
Special to The New York Times

WASHINGTON, Sept. 20 — Jozef Cardinal Glemp, the Roman Catholic Primate of Poland, told a dozen leaders of Jewish groups today that he recognized the pain caused by statements he made in a widely publicized homily in August 1989.

He also said that "through dialogue" he had come to understand how his statements were viewed as "fostering stereotypes of Jews and Judaism" and were "based on mistaken information."

"I regret sincerely that this unfortunate situation occurred," he told the delegation in a statement issued after a meeting at the headquarters of the National Conference of Catholic Bishops.

The meeting was arranged to build understanding with American Jews before the Cardinal embarked on a two-week visit to Polish-American communities in 14 cities. But the meeting itself became a new source of conflicts when some Jews questioned the appropriateness of meeting with Cardinal Glemp in the absence of a detailed retraction of his remarks and an apology before a Polish audience.

Seymour Reich, former president of B'nai B'rith International who opposed the meeting, said that he was still disappointed with Cardinal Glemp's response.

But Jewish participants described their nearly two-hour closed discussion with the Cardinal as "no holds barred" and said it included a detailed review

Frank discussion at an interfaith meeting.

of the 1989 passages they found offensive.

The 1989 homily followed an incident when seven Jewish demonstrators entered the grounds of a convent to protest its establishment adjacent to the site of the Auschwitz death camp. In the homily, Cardinal Glemp, spoke of "the Jewish innkeeper who got peasants drunk" as well as Jews "who gave Poland their talents and their lives."

The Cardinal also spoke of Jewish power over the mass media in many countries and suggested that the Jewish demonstrators, if they had not been stopped, might have killed the nuns or destroyed the convent. Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, who led the demonstrators, appeared with a dozen protesters outside the Catholic headquarters this morning. He tried unsuccessfully to serve Cardinal Glemp a summons for a civil suit for defamation and slander.

The conflict over relocating the convent itself, which paralyzed formal talks between Jewish groups and the Vatican for several years, has now

receded and been replaced by the conflict stemming from the demonstration, the homily, Rabbi Weiss's suit and Cardinal Glemp's visit.

Unlike the closed discussion, where participants said that Cardinal Glemp was animated and frank, the news conference that followed found the prelate looking strained. Speaking in Polish, he answered many questions about his homily and other past events with general remarks on hopes and plans for better Catholic-Jewish relations.

According to participants in the meeting, Cardinal Glemp said he had never met before with so many Jews. "We are dealing with an individual who has been isolated" said Gunther Lawrence, a longtime Jewish spokesman for organizations engaged in interfaith conversations.

"There was an exchange and a change," Rabbi Mordecai Waxman of Temple Israel, Great Neck, N.Y., said. "The truth of the matter is that Jews in Poland didn't talk, and didn't talk frankly, to Cardinals. They weren't given the opportunity. They had it today," he said.

Saying he was trying not to repeat his Yom Kippur sermon, Rabbi Marc H. Tanenbaum, a retired official of the American Jewish Committee, said the "test of teshuvah" — the Hebrew word for "repentance" that was much used in today's discussion — was "not only a

change of attitude but a change of behavior."

He and several other Jewish participants said that the Polish Catholic Church, under Cardinal Glemp, had changed its behavior. Asked at the news conference whether he was apologizing for the 1989 homily, Cardinal Glemp spoke of "looking for a new way of dialogue" and avoided the word apology. The crucial step was "to say 'I'm sorry,' and he just didn't," Rabbi Weiss, who had returned to New York, said of the meeting.

Jewish participants in the meeting disputed this view. "'Apologize' has become a buzzword," said Rabbi A. James Rudin of the American Jewish Committee. "Do you want him to grovel?" asked Rabbi Jack Bemporad of Temple Israel in Lawrence, N.Y.

Rabbi Weiss was not mollified. From New York he repeated charges that statements Cardinal Glemp made on Thursday were "even more outrageous than the original homily." Cardinal Glemp had suggested that determining the truth of his comments on Jews in Poland should be left to sociologists and historians. Rabbi Weiss called this "incendiary and incitements to violence, amounting to nothing less than verbal terrorism."

"I think that's just provocative language," Rabbi Tanenbaum said of Rabbi Weiss's phrase.

Glomp offers 'regrets'

By ROBERT M. ANDREWS

The Associated Press

WASHINGTON — Jozef Cardinal Glomp of Poland met with a dozen American Jewish leaders yesterday and expressed regret over a three-year-old sermon that many Jews regard as anti-Semitic.

"I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism, but were in many aspects based on mistaken information," Glomp said in a statement.

Adding that Polish Catholics also had suffered pain, Glomp told the Jewish leaders:

"I regret sincerely that this unfortunate situation occurred and recommit myself to working with you now and in the future, in the spirit of our pastoral letter, to combating anti-Semitism at its very roots."

Glomp aroused an international furor in August 1989, when he criticized Jewish demonstrators from New

York who protested the presence of a Carmelite convent at the site of the Nazi death camp at Auschwitz, where an estimated 1,350,000 Jews were exterminated during World War II.

In his sermon, Glomp accused Jews of attacking Poland's sovereignty and fomenting anti-Polish feelings. He invoked images of Jews spreading communism and causing alcoholism among Polish peasants. He also suggested that the Jewish protesters had tried to destroy the convent and murder its nuns.

On Thursday, before he left Warsaw for a two-week visit to the United States, Glomp told an interviewer that he saw no need to apologize for his reaction to what he regarded as an "illegal" attack on the convent.

"Apologizing is a Christian gesture, and if one feels that one hurt someone, then one should apologize for it," he said. "There is nothing to apologize about from my perspective."

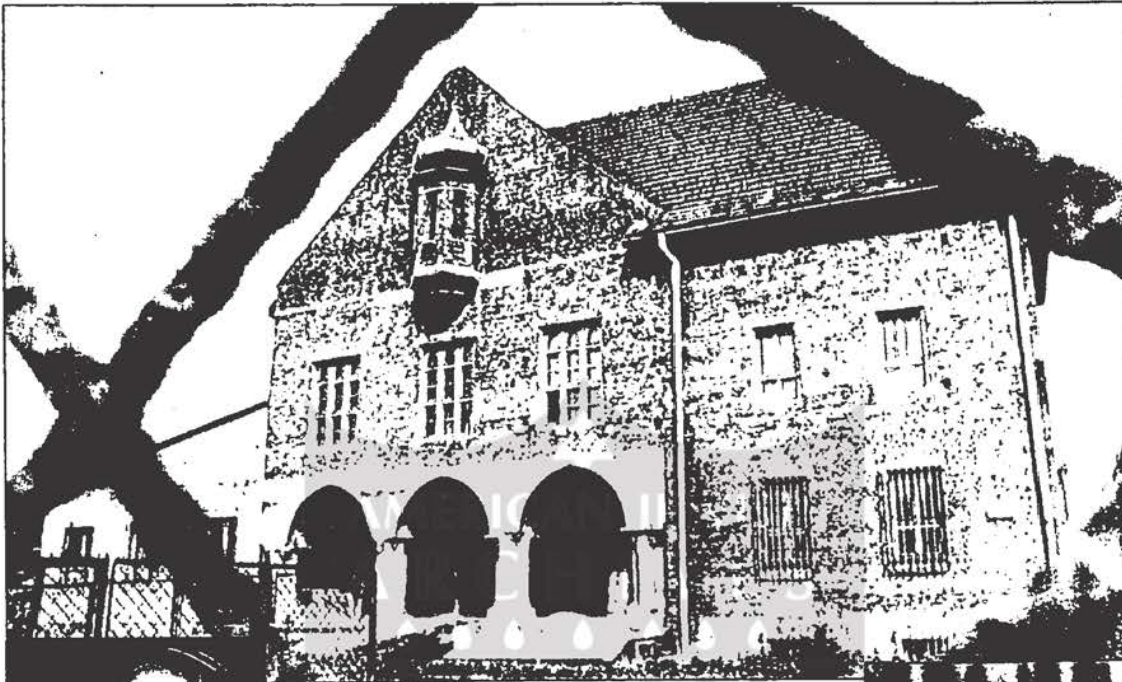
At the outset of his tour of more than a dozen U.S. cities, Glomp sought to defuse the controversy during an extraordinary two-hour confrontation with Jewish leaders at the headquarters of the National Conference of Catholic Bishops, which arranged the meeting.

Glomp did not utter a formal apology for his controversial remarks yesterday. But Rabbi Marc Tanenbaum of New York and several other Jewish leaders who attended the meeting suggested that an apology wasn't necessary.

They noted that Glomp had previously denounced anti-Semitism and said he showed willingness yesterday to take part in a future dialogue between Catholics and Jews in Poland to overcome old stereotypes and prejudices.

"We believe the Polish Catholic Church and Cardinal Glomp have begun to demonstrate in serious ways not only a change of attitude but a change of behavior," Tanenbaum told a news conference after the meeting.

Asked if he avoided the word apology because it might mean humiliation, Glomp replied, "I don't consider this as humiliation if you arrive at a deeper truth."



**An Open Letter
To Cardinal
Jozef Glemp**
AVRAHAM WEISS

I have seen your letter to Detroit's Archbishop Adam J. Maida. Your "understanding" that my colleagues and I did not come to Auschwitz to murder the nuns or destroy the convent is a first step. But it falls far short.

The accusation that you made in your homily of August, 1989, that we came to kill the nuns caused us immeasurable harm. Your silence after we were beaten — while a priest and a theological student urged the at-

Avraham Weiss is rabbi of the Hebrew Institute of Riverdale and president of AMCHA, The Coalition For Jewish Concerns.

tackers on — rubbed salt into the wounds that were inflicted upon us. Rectifying this grievous error requires more than an "understanding;" it requires remorse. The simple words, "I'm sorry" are in order.

Additionally, you blame the Jewish community in part for your egregious accusation. Your letter states: "If in the past we [the Catholic and Jewish community] had more contacts and learned more about each other, we would not have arrived at those regrettable misunderstandings which took place in Poland in 1989 concerning the Carmelite convent in Auschwitz." Apparently, you believe that the "regrettable misunderstanding" is, in large measure, attributable to the Jewish community's lack of contact with the church on the convent issue.

Let's check the facts. The Geneva Declaration which obligated the church to move the convent by Feb. 22, 1989 was signed by European Jewish leaders and four cardinals in February, 1987. Before the declaration was signed, through the two years in which the nuns were supposed to move and then for months afterwards, our leadership was in constant con-

Continued On Page 60

The controversial convent at Auschwitz.



**The Cardinal's
Visit Is A Time
For Change**

MARC H. TANENBAUM

While Cardinal Jozef Glemp is in the United States from yesterday through Oct. 7, there are essentially two contradictory responses open to American Jewish leadership.

The first: Concentrate entirely on Cardinal Glemp's horrible anti-Semitic statements he has made in his homily on Aug. 26, 1989, at the shrine of Czestochowa, and ignore any changes that have taken place since that time.

The second: Keep clearly in mind the crude anti-Semitic themes expressed in that offensive homily, but acknowledge with reason and decency that a number of important changes have occurred since 1989 in the attitudes and behavior of Cardinal Glemp and leaders of

Rabbi Tanenbaum, formerly chaired the International Jewish Committee for Interreligious Consultations (IJCIC),

the Polish Catholic Church.

The challenge, then, becomes how to build on those changes and assure that the movement toward uprooting anti-Semitism in Poland is strengthened and made a lasting program.

The risk of the first response of seeking to humiliate publicly Cardinal Glemp by serving a summons on him is that it will gratify the egos of two or three individuals. But the consequences of that action could be exceedingly damaging to the pitiful remnant of Polish Jewry, as well as to American Jewry.

Someone has to keep in mind that American Jewry is passing through a very troubling time. The confrontation between the Bush administration and the Shamir government over obtaining \$10 billion in guarantees for loans for Israel, even with the most

Continued On Page 66

Tanenbaum

Continued From Page 9

positive compromise, is going to leave a great many Americans angry at Jews for opposing the U.S. president in favor of the Israeli government. I do not think we should underestimate the negative fallout of this emerging confrontation.

Also, the pogrom by blacks in Brooklyn's Crown Heights against Lubavitcher Jews had disclosed how pervasive a black culture of vicious anti-Semitism is creeping out around us. While moderate black leaders have remained largely silent in the face of hateful, Nazi-like verbal violence and murderous riots, a number of black radical agitators — the Rev. Al Sharpton, Sonny Carson, et al — have had the audacity to warn that Crown Heights pogroms could well be repeated in Williamsburg, Boro Park, Washington Heights and elsewhere. With encouragement from the Rev. Louis Farrakhan, Dr. Leonard Jeffries, and anti-Semitic rap lyrics, who can guarantee that imitative behavior could not break out in other cities?

A public explosion against Cardinal Glemp in the United States clearly risks alienating the entire American Catholic hierarchy, the majority of whom are trusted friends of the U.S. Jewish community, not to mention tens of thousands of Polish Catholics in the United States.

It is more than probable that public attacks against Cardinal Glemp while he is in the United States will have the most dire consequences for elderly Polish Jews. As happened when Rabbi Avi Weiss invaded the sanctuary of the Carmelite nuns, another wave of anti-Semitism can be expected in Poland should Cardinal Glemp be publicly humiliated while in the United States. But it will be the frail Polish Jews who will be beaten, cursed, and spat upon, not Jews living in the safety of Riverdale, N.Y. and Cambridge, Mass.

Jewish leaders are elected to office by their constituencies — to whom they are regularly accountable — for the primary purpose of defending Jewish interests and assuring Jewish security. It would be perverse if they felt justified in provoking further animosity and hostility toward Jews.

American Jewry has abundant real problems with the

imminent U.S.-Israeli confrontation, the Crown Heights black culture of vicious anti-Semitism, not to mention the latent garden variety anti-Semitism which lies buried in the culture.

Since 1989, Cardinal Glemp committed himself to transfer the Carmelite convent to a new center that is under construction. He gave the full authority of his office to an extraordinary declaration of the Polish Catholic hierarchy that condemned anti-Semitism "as evil and contrary to the spirit of the Gospel." He approved the reading of that historic pastoral document in every Polish Catholic Church last January, an unprecedented act in the history of Poland.

And in August, in a letter to Detroit's Polish Catholic archbishop, Cardinal Glemp retracted charges he had leveled during his 1989 homily that Jewish demonstrators had intended physical harm to the Carmelite sisters or destruction of their convent.

I do not know whether Cardinal Glemp is a genuine *ba'al teshuvah*. But he and the Polish Catholic church have shown demonstrable signs they are undergoing serious corrective changes in their attitudes towards Jews, Judaism, the Nazi Holocaust, and Israel.

When a group of us from the Synagogue Council of America meet with Cardinal Glemp and American Catholic cardinals and bishops today in Washington, we feel we will be acting in the best Jewish interests to help advance that process of change and transformation, and not to torpedo it through angry outbursts. □

8 Gold Medals

Four Jews won between them eight gold medals at the first modern Olympic Games, held in Athens in 1896. They were Hungarian swimmer Alfred Hajos-Guttman, Austrian swimmer Paul Neumann, and two brothers from Germany — gymnasts Alfred and Gustav Felix Flatow.

Lawman's Wife

Wyatt Earp, the legendary western lawman, had a Jewish wife — Josephine "Sadie" Marcus.

Weiss

Continued From Page 9

tact with the church. It wasn't until five months after the deadline had passed — when it became clear that the nuns had no intention of leaving — that we raised a voice of moral conscience at Auschwitz.

Most important, you did not in your letter, disassociate yourself from your vicious anti-Semitic homily. It is not enough to say that you are not anti-Semitic. Your charges that "the Jews" control the world's "mass media," are responsible for "spreading communism," for "collaborating" with the Nazis, for "plying [Polish] peasants with alcohol" and "provoking" anti-Semitism in Poland remain on the record. These are the kinds of slurs that have incited pogroms. A categorical rejection of these specific accusations is in order. No responsible Jewish or Catholic leader should meet with you until you recant these statements.

Cardinal Glemp, why does your letter to Archbishop Maida deal only with our coming to Auschwitz, and not with the larger issue — your inflammatory defamation of the Jewish people? My attorney has written in his nationally syndicated column that your "limited retraction was clearly in the nature of a plea bargain. It was designed to be the minimum necessary to get us to drop our lawsuit, but it certainly did not reflect repentance on the part of a sinner who was admitting his sin with a repentant heart."

I also note with deep chagrin that although the U.S. Catholic Conference has stated that "church leaders have now agreed to move the Carmelite convent," you make no such declaration in your letter. Considering that the convent has been refurbished, a new wing has been built, and a high official in the Polish Catholic Church has told me that the church has made no commitment to move the 24-foot cross adjacent to the convent, assuring our community of your intentions is crucial.

Please understand Cardinal Glemp, there is great concern in our community that the church's secret agenda is to build convents, parishes, churches and chapels at death camps. With the camps decaying, 200 years from now all that will remain will be

Catholic houses of worship. People will then assume that the Holocaust was a uniquely Catholic tragedy or, that the Vatican was engaged in protecting Jews during the Holocaust. In fact, not only did the Vatican fail to help Jews, but after the war the Vatican helped Nazis escape to South America and elsewhere. Holocaust revisionism is unacceptable.

As a rabbi, I seek good relations with the church, but with dignity and self respect. Unless there is a clear disassociation from the specific contents of your homily, I will be compelled by concern for my people to ask my attorney to serve you with papers while you are in the United States, and to organize peaceful protests during your stay.

I eagerly look forward to hearing directly from you with the fervent prayer that these actions will be unnecessary. □



INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Rabbi A. James Rudin
Chairman

May 11, 1989

American Secretariat
Synagogue Council of America
327 Lexington Avenue
New York, NY 10016
(212) 686-8670

European Secretariat
World Jewish Congress
1 Rue de Varembe
1211 Geneva 20, Switzerland
(022) 34-13-25

Constituent Agencies
The American Jewish Committee
165 East 56 Street
New York, NY 10022-2746
(212) 751-4000

B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, DC 20036
(202) 857-6600

The Israel Interfaith Association
P.O. B. 7739
Jerusalem 91.077, Israel
(02) 63-52-12

Synagogue Council of America
327 Lexington Avenue
New York, NY 10016
(212) 686-8670

World Jewish Congress
501 Madison Avenue
New York, NY 10022
(212) 755-5770

★★

Dr. Leon Feldman
Consultant

DEAR IJCIC MEMBER:

You received an invitation and reminder for the reception in honor of Cardinal Johannes Willebrands, on TUESDAY, MAY 16 from 4.00 to 5.30 p.m. in the offices of the Synagogue Council.

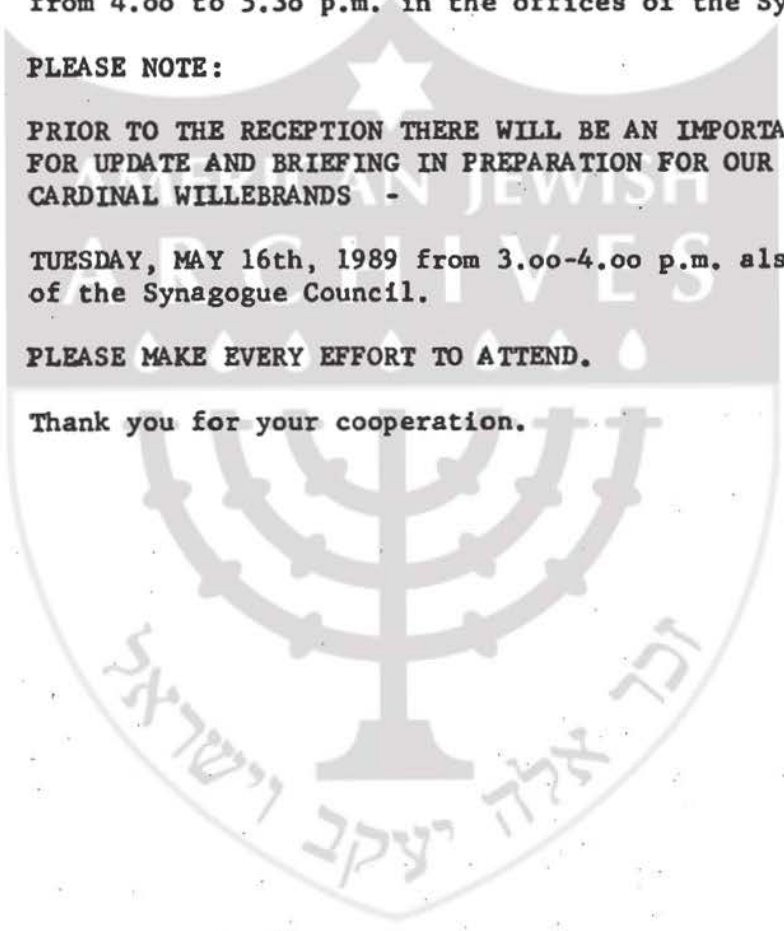
PLEASE NOTE:

PRIOR TO THE RECEPTION THERE WILL BE AN IMPORTANT MEETING FOR UPDATE AND BRIEFING IN PREPARATION FOR OUR MEETING WITH CARDINAL WILLEBRANDS -

TUESDAY, MAY 16th, 1989 from 3.00-4.00 p.m. also in the offices of the Synagogue Council.

PLEASE MAKE EVERY EFFORT TO ATTEND.

Thank you for your cooperation.



As Conference President, I strongly identify myself with both the spirit and the substance of our Pastoral. It is, I believe, part of an irreversible process now underway within the Catholic Church in Poland, as elsewhere, to face the past with honesty for the sake of our common future and to seek dialogue and reconciliation with the Jewish people in Poland and throughout the world.

As is well known, our nascent dialogue became most turbulent during the recent controversy surrounding the convent adjacent to the Nazi camp complex of Auschwitz-Birkenau. That controversy, dealing as it did with sacred symbols and memories within both communities, triggered deep emotions and sensitivities on both sides. The hurts that resulted on both sides need, today, to be put behind us so that they may begin to heal. To do this we need not only apologies--you have mine freely if any of my own words have caused pain to any members of the Jewish faith, I hope that they find it in their hearts to forgive in the same manner that I forgive those who have used unjust words which pain me. And as in the manner of recent efforts to arrive at a just resolution of the convent issue. I pray that with regard to all issues affecting our peoples, we will seek to act and speak constructively and with mutual love, respect, and sensitivity -- but more importantly a renewed commitment to the dialogue of understanding which makes healing possible by identifying the sources of the pain both in history and in the present.

At this point, it should be clearly acknowledged that there still exists a challenge for both our communities to overcome the long-standing misperceptions of the other which to this day still cloud our abilities to understand fully and with sympathy the sincere motivations which underlie our respective positions and responses to each other's gestures.

For example, it has been brought to my attention that the rabbi who in 1989 demonstrated so vociferously on the very grounds of the Convent at Auschwitz did not, in fact, intend any harm, physical or otherwise, to the cloistered nuns living there and now realize that it would be unfair to suggest that his actions or intentions were of a violent nature. I gladly accept this important clarification in the spirit of reconciliation which characterizes our dialogue today and I pray that we can move beyond questioning of motives on either side to the far more substantive issues that lie ahead for us as Catholics and Jews approaching the third millennium of our ancient relationship.

As the Pastoral Letter of the Polish Bishops so aptly stated: "the most important way to overcome the difficulties that still exist today is the establishment of a dialogue which would lead to the elimination of distrust, prejudices and stereotypes, and to mutual acquaintance and understanding based upon respect for our separate traditions" (Ibid.)

INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich
Chairman

Dr. Leon A. Feldman
Consultant

August 12, 1991

TO: ALL MEMBERS OF IJCIC

AMERICAN SECRETARIAT FROM: Seymour D. Reich, chairman
Leon A. Feldman

Synagogue Council of America
327 Lexington Avenue
New York, NY 10016
Tel: (212) 686-8670
Fax: (212) 686-8673

EUROPEAN SECRETARIAT

World Jewish Congress
1 Rue de Varembe
1211 Geneve 20, Switzerland
Tel: (41) 22-734-13-25
Fax: (41) 22-73-33-985

CONSTITUENT AGENCIES

American Jewish Committee
165 East 56 Street
New York, NY 10022
Tel: (212) 751-4000
Fax: (212) 751-4018

B'nai B'rith/
Anti Defamation League
823 U.N. Plaza
New York, NY 10017
Tel: (212) 490-2525
Fax: (212) 867-0779

The Israel Interfaith Assoc.
P.O.B. 7739
Jerusalem 91.077, Israel
Tel: (972) 2-63-52-12

Synagogue Council of America
327 Lexington Avenue
New York, NY 10016
Tel: (212) 686-8670
Fax: (212) 686-8673

World Jewish Congress
501 Madison Avenue
New York, NY 10022
Tel: (212) 755-5770
Fax: (212) 755-5883

R E M I N D E R - I m p o r t a n t

The next meeting of IJCIC will take place
on WEDNESDAY, AUGUST 14, at 10 a.m. in the
offices of the Synagogue Council of America.

PLEASE MAKE EVERY EFFORT TO ATTEND.

The proposed agenda will include the continuation of the dis-
cussions pertaining to the scheduled visit to Cardinal Glemp
and related questions.

In addition: the scheduled meeting of Msgr. Damaskinos regarding
Jewish/Greek-Orthodox relations and proposed consultation to take
place in February 1992, -- The preparatory meeting is scheduled for
October 3, 1991 in Geneva.

The meeting in Poland for the implementation of the Prague Declaration
has been suggested to be held on either October 22--23 or on October
30--31, 1991.

ASC - Vienna / 23 - SCA - NTEE-B

Similarly, we expect a reply from Budapest for a similar meeting as
well as from Prague.

At the same time, a preliminary meeting, prior to the above, in Geneva
with the participation of Fr. P.F. Fumagalli is also envisaged.

The above meetings include a decision as to the composition of the
IJCIC representation, finances, and related questions.

We thank you for your continued interest and look forward to greeting
you on the 14th.

COMMISSION
FOR RELIGIOUS RELATIONS WITH THE JEWS
Pontifical Council for Promoting Christian Unity

August 8, 1991
fax: 001 212 686 8673

Prot. N. J395/91/a

Rabbi Dr Leon A. Feldman
Consultant, IJCIC
Synagogue Council of America
327 Lexington Avenue
New York, NY 10016

Dear Rabbi Feldman, Shalom!

Concerning Poland, on July 29, the local Episcopal Commission proposed two possible dates: October 30-31 (or October 22-23).

In Hungary, a substantial meeting with the Holy Father is scheduled for Sunday, August 18, at 8:30 p.m. in the Apostolic Nunciature. Preoccupations expressed in some circles have no foundation, and I hope that the answer to your letter will arrive soon.

About Czechoslovakia, on August 7, Bishop Duprey wrote in a similar way to the Auxiliary Bishop of Prague, the Most Reverend František Lobkowitz.

The publication of the Prague papers in French is now being prepared by Father Dupuy in Paris. But also an English edition should be envisaged, and Dr Riegner is concerned about the transcription of the registered talks: who has the registration? Is it already re-written and available for the print?

I think that, in October, we should meet in Rome or in Geneva the day before our trip to East Europe, as well as after its conclusion, not only for the practical cooperation but also for the organization of the 14th LLC meeting in Baltimore, in May 1992.

With best wishes and warmest regards,

Sincerely yours,



Pier Francesco Fumagalli
Secretary

**POLISH JEWS, GOVERNMENT FIGURES,
UPSET BY DESECRATION OF CEMETERY**

By Ruth E. Gruber

ROME, Aug. 7 (JTA) -- Polish state and local leaders have come out strongly in support of the country's tiny Jewish community in the wake of the desecration of Warsaw's historic Jewish cemetery last Friday night.

President Lech Walesa conveyed his sympathy to the Jewish community in a letter sent Tuesday to the cemetery director. And Arkadiusz Rybicki, head of Walesa's committee on Polish-Jewish relations, laid a wreath at the vandalism site and appeared on Polish television condemning the action.

"He said that if this was just vandalism, it was vandalism of the worst kind," a Jewish source in Warsaw said in a telephone interview.

"He added that if it was politically motivated vandalism, it was harmful to Poland," said the source, who requested anonymity.

Local political leaders in Warsaw also placed wreaths and flowers at the site.

The vandalism was played up in the Polish media, which showed pictures of a smashed tombstone and numerous anti-Semitic slogans scrawled on graves. A monument to Jewish soldiers was also defaced.

"It seems to be part of a rising tide of violence -- not just anti-Semitic, but anti-Gypsy, too," said the Jewish source in Warsaw. "There is something unpleasant in the atmosphere."

"Not long before the cemetery was vandalized, a group of Skinheads roughed up Warsaw Rabbi Menachem Joskowitz," the source reported. "The elderly, white-bearded rabbi fortunately was not seriously injured."

Stanislaw Krajewski, a Polish Jewish leader and Warsaw representative of the American Jewish Congress, said of the cemetery desecration: "This is a very bad kind of vandalism. It is of concern to all Jews here, as Jewish cemeteries are such an important part of the Jewish reality in Poland. I am very glad of the clear official reaction, which has been well publicized."

"This is a correct change from the earlier official attitude," he said, "which was to remain silent in the face of such occurrences, reasoning that it would somehow be bad to speak of such things openly, that speaking about them would play into the hands of anti-Semites."

The Glemp go-round

As cardinal's visit nears, calls mount for apology for his slurs

By JONATHAN MARK

Poland's Jozef Cardinal Glemp must apologize explicitly for his anti-Semitic remarks made two years ago if he expects to meet with Jewish religious and organizational leaders during his planned visit to the United States next month, many leaders say.

Attorney Alan Dershowitz, who is representing Rabbi Avi Weiss in a slander and defamation suit against Glemp that is scheduled to be heard by Poland's supreme court, said he will immediately file a similar suit against Glemp in this country if the cardinal does not publicly apologize to Weiss.

Glemp is planning to visit 14 American cities from Sept. 20 through Oct. 7.

In 1989, Weiss and seven others attempted a sit-in at a historic Auschwitz warehouse that had been transformed into a Carmelite convent. After the demonstrators were forcibly removed, Glemp reportedly said the convent's nuns would have been murdered by Weiss' group were it not for the intervention of Polish workers.

Later, in an Aug. 26, 1989 homily, Glemp added that Jews "got peasants drunk," "spread communism" and "controlled the media."

According to Dershowitz, the sides worked out an out-of-court settlement in 1989 in which Glemp promised to apologize. But the cardinal reneged after meeting with Henry Siegman, executive director

Debra Nussbaum Cohen of the Jewish Telegraphic Agency contributed to this report.

of the American Jewish Congress, and with Robert Lifton, the AJCongress president.

Siegman announced recently that the AJCongress intended to convene an Orthodox *bet din*, or rabbinical court, to rule on Siegman's claim that "Chutzpah," Dershowitz' best-seller, makes "defamatory" and "libelous" allegations about the AJCongress' involvement in the convent-Glemp affair.

Siegman said Dershowitz wrote

Dershowitz said he will file a suit against Glemp in the U.S. if the cardinal doesn't publicly apologize.

that Siegman and Lifton exemplified "timidity and a lack of Jewish self-respect," particularly in their dealings with Glemp.

Weiss said: "I have the front page of the Solidarity newspaper in which Siegman called me destructive and irresponsible. Nowhere does he criticize Glemp. [When Siegman] says that on the front page of a Polish paper, there's no reason for Glemp to retract his statement. I'm convinced that if my case against Glemp ever goes to trial, Glemp will subpoena Siegman."

Weiss said he wants to debate Siegman so he can refute Siegman's charges.

Siegman told The Jewish Week that he would not be willing to debate Weiss or otherwise be part of Weiss' "entertainment program." Siegman challenged Weiss to come

to the same *bet din* as Dershowitz; they could settle matters.

Many observers expressed amazement that the AJCongress, long known as a secular, non-denominational group, would seek redress in an Orthodox rabbinical court. Former New York Mayor Edward Koch was the bluntest critic writing in his New York Post column that Siegman asking for a *bet din* is like "Dracula asking for the cross." Koch added that Siegman was an exemplar of "Jewish guilt," a defender of everyone except Jews such as Weiss, an advocate of "Upper West Side [liberal] theology who is far removed from 'the world of the tallis.'"

Siegman has taken to reminding people that he is an ordained rabbi from Mesivta Torah Vodaath, an Orthodox institution. He has not been practicing rabbi and has been very private about his religious affiliations. His ordination has rarely been publicized.

Siegman said, "I suspect that I am closer to [what he] oddly calls the 'world of the tallis' than Ed Koch could hope to be."

Siegman, a Holocaust survivor who came to the U.S. in 1942, wrote back to Koch that "I have no reason to have Jewish guilt. But I do have contempt for those Jews who viewed the Holocaust from a distance and now, wrapping themselves in the mantle of other people's suffering, have the effrontery to make baseless charges."

Dershowitz has said that he would be "delighted" to meet Siegman in a rabbinical court or any other court. Siegman said that he sent an invitation to Dershowitz to

(Continued on Page 25)

Glomp

(Continued from Page 3)

work out the terms for the arbitration but that Dershowitz has yet to respond.

Dershowitz told The Jewish Week he doubted that Siegman will actually convene a bet din. "It's a total phony," he said. Nevertheless, Dershowitz is proceeding as if the case will indeed be judged, saying that he has obtained affidavits from witnesses, documentation and "overwhelming evidence" about Siegman's meeting with Glomp that will "blow the American Jewish Congress case out of the water."

Siegman has stated that before he met with Glomp — a session held at the urging, he said, of the Israeli representative to Poland and Polish Jewish leaders — he gave the cardinal an article that Siegman wrote in an American Jewish newspaper in which he said "Glomp's outrageous

insinuations ... all resonate classical anti-Semitism."

Siegman said he knew before he met with Glomp that an apology to Weiss was in the works, but that it was "pointless" to enter a meeting with the cardinal only to "hit him over the head for his anti-Semitism."

Dershowitz said that "it is probably true" that Siegman gave Glomp's office — not Glomp — a copy of Siegman's article. "But I don't believe Glomp ever saw it," he said. Dershowitz suggested that the article was dropped off just to give Siegman and Lifton "deniability." What counted, the attorney said, was their timidity in the face-to-face meeting with the cardinal.

Siegman's claims to be substantiated in his account by Polish Sen. Edward Wende, a close associate of Glomp. However, Dershowitz told The Jewish Week that he has the contemporaneous notes of a meet-

ing with Wende in which the senator said that "as a result of the meeting yesterday between the American Jewish Congress and Cardinal Glomp, Cardinal Glomp will not sign any retraction."

But now, almost two years later, negotiations about Glomp's apology have reopened.

He is "a man of good will and has indicated a willingness to meet with Jewish groups," said Dr. Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops in Washington.

"We will be communicating to people in the Polish [Catholic] hierarchy what we heard" from Jewish communal leaders, said Fisher. "That will include discussion of the Avi Weiss dispute, confirmation by Glomp of plans to relocate nuns [in the Carmelite convent at Auschwitz] — all of the points raised."

We've "gotten the impression

that [Glomp] wants to issue a statement, wants to create a new chapter in Catholic-Jewish relations," said Seymour Reich, chairman of the International Jewish Committee on Interreligious Consultations, or IJCIC, the Jewish body recognized by the Vatican as the vehicle for dialogue with the church.

Rabbi Mordecai Waxman, a former chairman of IJCIC, said there was every indication that Glomp was prepared to make a statement that would be welcomed by American and Polish Jewry and his visit should be anticipated in that light.

There have been indications that Glomp has changed his attitude toward Jews since the uproar over his 1989 remarks. For example, he gave his imprimatur to a pastoral letter on Jews and Judaism that condemned anti-Semitism, which was read in all of Poland's Catholic churches in January.

Meanwhile, as Siegman and

Dershowitz prepare for their bet din showdown, Dershowitz told the Jewish Week that he has received support from Nobel laureate Elie Wiesel, Yeshiva University President Norman Lamm and IJCIC's Reich, who is also a former chairman of the Conference of Presidents of Major American Jewish Organizations.

Support has even come from unnamed leaders of the AJCongress who are "outraged," said Dershowitz, "at Siegman's grasping at straws and destroying his own organization for his own self-aggrandizement."

As for the bet din, Siegman declared that he wanted a court comprised of three Orthodox rabbis, one chosen by the plaintiff, one by the defendant and a third selected by the first two. The court, said Siegman, will "play the role of a regular court, asking questions, calling witnesses requesting information."

FORWARD

AUG. 9, 1991

Glemp May Face a Suit

Continued from Page 1
said Tuesday.

In the Czestochowa sermon, Cardinal Glemp criticized Rabbi Weiss for climbing a fence at the Carmelite convent. "In fact, it did not happen that the sisters were killed or the convent destroyed, because they were apprehended. But do not call the attackers heroes," the primate told the assembled Poles. A few days later, Cardinal Glemp, the archbishop of Gniezo and Warsaw, remarked that a 1987 agreement signed by Jewish and Catholic officials to relocate the convent was "offensive." The cardinal said, "It's a scandal to expel the nuns."

"The feeling was that passions would cool, but Jews remember, and two years is not so long ago," Mr. Dershowitz, who agreed to represent Rabbi Weiss in a defamation action against the cardinal, told the Forward.

Leaders of the Jewish religious and organizational community agree that the cardinal will have to issue a public apology for his remarks if he wants to meet with them in America. The cardinal's statement might address Polish anti-Semitism, reaffirm the agreement to relocate the convent, and "acknowledge that Rabbi Weiss did not intend to come to the convent to attack the nuns," Mr. Reich told the Forward.

The leader of the convent announced recently that the nuns would move by the end of 1992.

"Hearing those things first-hand would certainly be useful and would help undo the perception that American Jews have of Cardinal Glemp's attitude toward Jews," he said.

Mr. Reich said that he believed American Catholics were urging Cardinal Glemp to issue a public statement, but he "didn't want to characterize" what form the statement might take. Catholic and Jewish leaders, who have been discussing the cardinal's visit, are "on the same wavelength," he said, noting that Catholic leaders "had

undertaken discussions with Glemp before they talked to us. They don't want his trip to be a fiasco."

Eugene Fisher, director of Catholic-Jewish relations of the National Conference of Catholic Bishops, said his organization was "preparing some background material" for the cardinal, but he declined to speculate on whether and how the primate might issue a statement.

"The Catholic clergy here understands very well our views. The Catholic laity may not," said Phil Baum, associate executive director of the American Jewish Congress.

"Our quarrel is not with the clergy; it's with Glemp. Our quarrel is not with Polish Americans or with Poles; it's with Glemp... It is not the Church that said these things. It is Glemp, and he is responsible for their retraction," Mr. Baum said.

Were the cardinal to make amends, he could begin to influence Catholic-Jewish relations positively, said Rabbi James Rudin, director of interreligious affairs for the American Jewish Committee. "The church in Poland played a major role in organizing opposition to communism. Now that communism is gone, it's incumbent upon church officials to implement post-Vatican II teachings about anti-Semitism and Jews, and teachings about the Shoah in church schools in Poland," he said.

Rabbi Rudin noted that although Cardinal Glemp has not retracted his now-infamous homily, the primate did sign the Polish Bishop's Pastoral Letter — which states that Polish Catholics "must ask for forgiveness of our Jewish brothers and sisters" for anti-Semitic acts that "were committed at any time by any one on Polish soil" — read in Catholic churches in Poland on Jan. 20, 1991. Cardinal Glemp's signature on the document is significant since the pastoral letter "repudiates all forms of anti-Semitism," the rabbi said.

Glemp Is Facing a Libel Action

By NATASHA SINGER

FORWARD STAFF

NEW YORK — The Catholic primate of Poland will be served with court papers for defamation as soon as he lands in America in September — unless the cardinal retracts statements he made accusing an American rabbi of going to Poland to kill nuns at a Carmelite convent at Auschwitz.

That is the vow of Alan Dershowitz, the Harvard law professor, who says Josef Cardinal Glemp libeled his client, Rabbi Avi Weiss of Riverdale, in a sermon the cardinal delivered to 150,000 Poles in August 1989.

During the homily, Cardinal

Glemp accused Jews of fomenting anti-Polish feeling, spreading communism and controlling the press worldwide. In what Rabbi Weiss has called a "modern-day version of the blood libel," Cardinal Glemp also accused Rabbi Weiss — who had staged a protest to try to speed the relocation of the Auschwitz convent — of intent to murder the nuns praying there.

The threat to serve papers on Cardinal Glemp sets the stage for a potentially dramatic confrontation as the cardinal commences a pastoral visit to Polish-American communities in 14 cities across America. Tensions remain strained over the slow progress on the removal of

the Auschwitz convent to another location — not only between Catholics and Jews but also among some Catholics. Cardinal Glemp was scheduled to visit here two years ago but, according to Seymour Reich, chairman of the International Jewish Committee on Interreligious Consultations, canceled the trip "at the urging of American cardinals who were outraged" at his homily at Czeszochowa, where he made the allegedly libelous remarks.

The standing of American cardinals would be "compromised if they received an unrepentant anti-Semite and a liar," Mr. Dershowitz

Please turn to Page 14





UNION
OF AMERICAN
HEBREW
CONGREGATIONS

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE JEWISH INSTITUTE OF RELIGION
538 111 TH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAMC

NEWS RELEASE For Immediate Release

Contact: Richard Cohen
(212) 758-6969

As Polish Catholic Primate Prepares to Fly to U.S. **UAHC JOINS IN URGING CARDINAL GLEMP TO APOLOGIZE FOR HIS ANTI-SEMITIC STATEMENTS BUT WARNS AGAINST 'DEMAGOGUING' THE ISSUE INTO A CATHOLIC-JEWISH CONFRONTATION**

As Polish Cardinal Jozef Glemp prepares to fly to the United States for a tour of 14 American cities beginning September 20, the Union of American Hebrew Congregations this week joined in the consensus among Jewish communal leaders that the Polish Primate apologize for "offensive statements he has made defaming and degrading Jews and Judaism."

But the Reform Jewish group also expressed concern that the Glemp episode "not be exacerbated and demagogued into a major Catholic-Jewish confrontation." Efforts to strengthen Catholic-Jewish relations "should be intensified by Jews no less than by Catholics," said Albert Vorspan, senior vice president, and Rabbi Gary Bretton-Granatoor, director of interreligious affairs, of the UAHC, in a joint statement.

The full text of the statement follows:

"We join our fellow-members of the International Jewish Committee on Interreligious Consultations (IJCIC) and the Synagogue Council of America in the consensus view that, before coming to the United States, Cardinal Glemp, the Catholic Primate of Poland, should apologize for the offensive statements he has made defaming and degrading Jews and Judaism.

"We would also observe that neither Rabbi Avi Weiss nor his attorney, Alan Dershowitz, who have threatened to sue Cardinal Glemp on his arrival here, represents the American Jewish community. Neither of them speaks or acts for us or any organized Jewish group in any way.

"Our concern is that the Glemp episode not be exacerbated and demagogued into a major Catholic-Jewish confrontation. We welcomed the Polish Bishops' pastoral letter condemning anti-Semitism, which was read in every Catholic Church in Poland in January. And we are satisfied with recent progress in the relationship of Catholics and Jews in Poland.

"Pope John Paul II, himself a Polish Catholic; Polish President Lech Walesa, Catholic bishops in Poland and many other important Catholic spokesmen here and abroad have strongly denounced anti-Semitism. They are striving to further the historic improvements that have already been made in Catholic-Jewish relations.

"These efforts should be intensified by Jews no less than by Catholics."

8/14/91

X

X

X

Post-It™ brand fax transmitt

To	S. C. A.
Co.	
Dept.	
Fax #	686-8673

Protests Planned

Jews express different views on Polish cardinal's visit

By LISA DICERTO

Some Jews plan to protest the planned September visit to New York of Polish Cardinal Jozef Glemp, while others see the visit as an opportunity for dialogue with the Church leader who has been accused of anti-Semitism.

In 1989 Cardinal Glemp of Gniezno and Warsaw, the leader of the Church in Poland, criticized American Jews who protested the building of a Carmelite convent on the grounds at Auschwitz, a former Nazi concentration camp.

"Recently a squad of seven Jews from New York launched attacks on the convent," he said. "It did not happen that the sisters were killed or the convent destroyed because they were apprehended." He went on to say that Jews should not use the "power" of the media that is "easily at your disposal in so many countries" to denounce Poland. He later suggested that an agreement to remove the convent be renegotiated.

At the time Cardinal O'Connor said he was "shocked" by the statements which he called "unfortunate." He also said that the method the protesters chose was unfortunate.

Several weeks after making the comments Cardinal Glemp reversed himself and said that the convent should be moved from the death camp. The Vatican offered financial support for the building of a new interfaith prayer center and a convent near, but not on the site of the camp. Construction is presently proceeding as planned.

Some Jewish leaders in New York demand that Cardinal Glemp apologize for his 1989 statements when he visits. Rabbi Avraham Weiss, the organizer of the seven protesters, said he will continue

protests if there is no apology.

But Rabbi James Rudin of the American Jewish Committee sees the situation in a more positive light, calling it a "golden opportunity."

"If Cardinal Glemp comes to the U.S.," he told Catholic New York, "this will provide an important occasion for American Jewish leadership to engage with the cardinal in intensive conversation."

Rabbi Rudin would bring up "three major concerns" with the Polish primate. He said he wants the cardinal to repudiate anti-Semitism; apologize for the "hurt he created two years ago when he gave that sermon"; and to reiterate that he understood that the seven protesters never meant to kill or harm the Carmelite nuns. These and other issues of Jewish-Catholic relations should, Rabbi Rudin said, be discussed "in a serious and systematic way."

Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops, is planning on such a meeting in Washington, D.C. "There's always an opportunity for dialogue and greater understanding," he told CNY. "We're working on setting up a responsible forum to discuss these issues."

Brother William Martyn, S.A., director of the commission on ecumenical and interreligious affairs for the archdiocese, agreed. "Dialogue means that we are open and listen to one another," he told CNY. "And when one perceives a mistake on the other's part, it should be brought up in a clear and distinct manner, but always with dignity."

NOTE FOR THE FILE

Meeting with Mgr. Damaskinos, Geneva, 25 June 1991

1. Mgr. Damaskinos and his assistant F. Basil visited Dr. Riegner and me at this office as a follow-up of our meeting of 25 march 1991. The encounter was very cordial and friendly.
2. He informed us that he had been in touch with Archbishop Kirill who has agreed to another Jewish-Greek Orthodox consultation to be held within the next few months.
3. For several reasons, including budgetary, they would prefer that consultation to take place in February 1992. It would be held within the same framework as the preceding IJCIC/Greek-Orthodox consultations, with an invitation to the ICCJ to send a small delegation.
4. The topic suggested remains "Continuity and Renewal" which would allow to compare our views on mutual relations in the light of the developments during the last generation of the approaches to Jews and Judaism by other Christian churches.
5. A small preparatory group will meet in Geneva on 3 October 1991 to discuss the agenda of the consultation and the list of participants.
6. We also had a substantive exchange of views on the basic preconditions for dialogue as well as on the recent trends within the World Council of Churches, including the Canberra Assembly. Mgr. Damaskinos was very critical of the WCC attitudes in many respects, notably political. We informed him about our difficulties with the WCC.

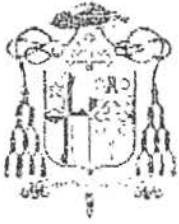
25.6.1991

Jean Halpérin

[start]

Original documents
faded and/or illegible





ARCHDIOCESE OF BALTIMORE

320 Cathedral Street • Baltimore, Maryland 21201-4416 • (301) 547-5437

OFFICE OF THE ARCHBISHOP

October 14, 1991

Mr. Abraham H. Foxman
National Director
Anti-Defamation League
823 United Nations Plaza
New York, New York 10017

Dear Mr. Foxman,

Thank you for sending me a copy of your October 2 letter to Cardinal O'Connor, in which you express candidly concerns which clearly were troubling to you in connection with the visit of Cardinal Glemp.

As I reviewed the events of recent months, I fear that the concerns which you have stated may have clouded an understanding of a process which unfolded with a number of very positive results. In a telephone conversation with Rabbi Leon Klenicki on that same date, October 2, I invoked the spirit of our past collaboration to express to him concerns on our side which seemed not to have been noted.

Now, on reading reports following the meeting in Cardinal O'Connor's residence, I must confess great disappointment at quotations attributed to a representative of the Anti-Defamation League.

The contention that Cardinal Glemp has not published in Poland what has been made public here is so seriously at variance with readily available facts that I wonder what is happening within the organization of the Anti-Defamation League.

As you must know, and the American Jewish Committee has verified it independently, the entire letter which Cardinal Glemp sent to Archbishop Maida, released on August 23, was also released in its totality in the Polish original in Warsaw on that date and reported upon by the press in Poland. This same information was provided by Father Kenneth Doyle, of the National Conference of Catholic Bishops, to the press on August 23, and published in The New York Times the next day.

In addition, at our press conference in Washington on Friday, September 20, the Polish press was very well represented, and several reporters filed stories to Poland. Nothing said then was "off the record" as far as Poland was concerned, and the Cardinal himself noted this in response to a question.

October 10, 1991

Finally, if you had been in Washington on September 26, you would have heard Cardinal Glemp comment on the failure of the U.S. media to report his statement to the press in Poland condemning the attack on the synagogue and the injury to an elderly Jewish person a few days earlier. At that time he was unaware that some Jewish leaders here were criticizing him for not having taken publicly such a position.

In this case, as in others we discussed with you and others of your staff at the time of our meeting in your office more than two years ago, an alleged "Jewish-Catholic" problem is rooted not in actual events, but in faulty reporting of perceptions. The ADL's public statements, made apparently without prior checking of readily available facts, needlessly troubled a good relationship built up over the years. I am astonished that an official of the Anti-Defamation League, officially committed to fighting defamation, could be perceived as party to continued distortion of the record with regard to a person who has made very sincere efforts to implement Nostri Actus and to combat anti-Semitism in Poland.

As I informed Rabbi Kleinicki by telephone on October 2, my personal, private conversations with Cardinal Glemp persuaded me of his commitment to act as a fully responsible Catholic leader should act in following through both on the international statements of our Church and on the specific statement made, under his leadership, by the Polish bishops in their pastoral letter read in all the churches and published through the news media, as Cardinal Glemp himself noted.

It will be extremely helpful if the Anti-Defamation League itself can clarify your recent quotations which are now on the public record. It is a source of puzzlement to me that others in the Jewish community, as well as representatives of the Catholic community, should have to give time to correct a situation which need not have been created in the first place. What we said to one another at our meeting in New York many months ago stands now. Let us check the facts and let us check with one another before we make public statements that retard, rather than advance, the work of dialogue and understanding.

Very sincerely yours,



Most Reverend William H. Keeler
Archbishop of Baltimore
Moderator, NCCB Secretariat
for Jewish-Catholic Relations

cc Archbishop Rembert Weakland
Dr. Eugene Fisher
Rabbi Jack Bemporad
Rabbi Mordecai Waxman
Rabbi Marc Tanenbaum

GLEMP

Cardinal's 'Regrets' Satisfies Jews

La M.

In a "frank" meeting in Washington, Poland's Catholic primate explained his anti-Semitic remarks.

ARTHUR J. MAGIDA
Senior Writer

Jewish leaders who met last Friday in Washington with Poland's Cardinal Jozef Glemp were generally satisfied that he had sufficiently distanced himself from the inflammatory, highly anti-Semitic remarks he had made two years ago.

Anticipating criticism from Jewish groups that had refused to meet with the cardinal, the 12 leaders said these groups had been seeking too literal an apology from the cardinal.

"Cardinals never apologize, not to Catholics and certainly not to us," said Mark Tanenbaum, a veteran of Catholic-Jewish relations and a representative of the Synagogue Council of America at the meeting with the Polish primate.

The cardinal, said Mr. Tanenbaum, "knows he made a grievous error" and the Pole's expressions of "regret" last week were "his way of saying it."

"The statement indicates he was in error," said Rabbi Mordechai Waxman of Great Neck, N.Y. "That indicates an apology."

Rabbi Waxman was also a member of the Synagogue Council's delegation.

But Jerome Chanes, co-director for domestic concerns of the National Jewish Community Relations Advisory Council, said, "In terms of substance, there were some serious questions that are as yet unresolved."

Preceding the two-hour meeting was a church homi-



*9 Apr
This is my
story that
will be
in the
Friday's
issue*

Arthur

[end]

Original documents
faded and/or illegible



'Opportunity for Dialogue'

Poland's Cardinal Glemp pledges action to improve relations with Jews

By MARY ANN POUST

Cardinal Jozef Glemp, Archbishop of Warsaw and primate of Poland, ended an 18-day visit to the United States Sunday in New York, where he concelebrated Mass at St. Patrick's Cathedral, reviewed the Pulaski Day Parade and, at a meeting with Jewish leaders, pledged to initiate efforts in his country to improve Polish-Jewish relations.

Cardinal O'Connor, who was host to the meeting at his residence, promised the help of the archdiocese to the interfaith effort, and agreed to join American Jewish leaders on a trip to Warsaw in February for the start of a formal Catholic-Jewish dialogue.

Cardinal Glemp, who has been accused of making anti-Semitic remarks in Poland and who was the target of a noisy demonstration in New York, also promised to invite Jewish scholars to teach in Polish Catholic universities and said he would work to overcome stereotypes of Jews, Catholics and Poles.

Cardinal O'Connor, in his homily at the 10:15 a.m. Mass Oct. 6, Respect Life Sunday, noted the day was also the eighth anniversary of the death of his predecessor as Archbishop of New York, Cardinal Terence Cooke, who was known for his devotion to pro-life issues.

"We have this Respect Life Sunday to remind ourselves" of the sacredness of human life, the cardinal said, "not to indict, not to damn, not to condemn" anyone who has had an abortion.

He repeated a promise he first made in 1985 to provide free health care, counseling and other services to any woman of any faith who is troubled by a pregnancy but wants to have the baby.

Cardinal O'Connor also praised Cardinal Glemp's pro-life efforts, as well as his recent attempts at conciliation with the Jewish community.

"By many gestures, by many visits, by many homilies, by his obvious attitude here in the United States, by his meetings here with our Jewish brothers and sisters, the cardinal has made very clear his deep regret for any pain he may have caused by misunderstandings—whether his own misunderstandings or those of others," Cardinal O'Connor said.

"I am deeply indebted to my Jewish brothers and sisters...who have done everything they conceivably could to make Cardinal Glemp's visit an opportunity for reconciliation, for dialogue."

Meanwhile, while Cardinal Glemp met with Jewish leaders after Mass, some 200 demonstrators across Madison Avenue from Cardinal O'Connor's residence accused the Polish archbishop of anti-Semitism and demanded he apologize for his controversial remarks, including a 1989 homily that mentioned Jewish control of world media.

He has also been criticized for saying Jews spread alcoholism in Poland, and suggesting that Jews protesting the establishment of a convent near the Auschwitz death camp might have killed the nuns had they not been stopped.

Cardinal Glemp has said several times he recognizes his remarks may have caused pain, and expressed regret.

The 10 representatives of Jewish organizations who met for an hour with Cardinal Glemp Oct. 6 said later he appeared sincere in wanting better relations.

"He seemed anxious for further dialogue with the Jewish community and anxious to improve his understanding of the Jewish people," said Rabbi David Lincoln of the Park Avenue Synagogue,



CNY/Chris Sheridan

RECONCILING—Cardinal O'Connor is host to meeting of Cardinal Glemp and New York Jewish leaders. From left are Rabbi Ronald Sobel of Temple Emmanuel in Manhattan; Rabbi James Rudin, director of interreligious affairs for the American Jewish Committee (AJC); Cardinal Glemp; Msgr. Joseph A. Marjanczyk, translator; and Rabbi Marc Tanenbaum, former international director of interreligious affairs for the AJC.

Manhattan.

Rabbi A. James Rudin, director of interreligious affairs of the American Jewish Committee, said, however, that the success of that meeting and others Cardinal Glemp has had with Jewish leaders can only be judged by the follow up.

"The promises were excellent, and went beyond anything we expected. But the proof of the pudding is in the eating—one can only judge this by what comes out," he said.

Cardinal Glemp issued a statement after the meeting, saying he was grateful for the opportunity to discuss "matters of mutual interest" with American Jewish leaders in Washington, New York and other cities on his 14-city trip to visit Polish-American communities.

"As I return to Poland, I look forward to continued cooperation of all parties in these vital discussions, particularly in our efforts in Warsaw next year," he said.

The Jewish leaders also issued a statement welcoming Cardinal O'Connor's initiative in arranging the meeting, and acknowledging "the views expressed by Cardinal Glemp at the Washington meeting Sept. 20 in which he expressed regret over the stereotypical statements based on misinformation about Jews in Poland, and pledged to lead the Polish Catholic Church in a comprehensive effort to combat anti-Semitism throughout Poland."

After the meeting, Cardinal Glemp joined Cardinal O'Connor on the steps of the cathedral under fluttering Polish and American flags to watch thousands of marchers—many in Polish folk dress—in the city's annual Pulaski Day Parade honoring the Polish American Revolutionary War hero.

In the pulpit at the cathedral at the close of the 10:15 a.m. Mass, Cardinal Glemp briefly addressed the standing-room-only congregation in Polish, followed by an English translation.

After a standing ovation, he said, "Today, as we celebrate General Pulaski Day, we can rightfully recall so many sons of Mother Poland that through the ages have given their lives, their work, to the faith and to freedom...Be happy, O Mother Poland, that you have so many children who are such great people not only in Poland but here in the United States and afar throughout the

world."

Leading the protest against Cardinal Glemp were supporters of Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, who led the demonstration near Auschwitz and who recently sued Cardinal Glemp for defamation.

The demonstrators insisted that they, and not the Jewish representatives who met with the cardinal, were true spokesmen for the Jewish community.

Some of the protesters held signs saying things such as, "Cardinal Glemp It's 1991—Not the Middle Ages." One even had a cross and a swastika, saying, "Cardinal Glemp, Don't Hide Behind Your Cross."

Rabbi Weiss, saying "I have deep love for people of all faiths," insisted his demonstrators were protesting only Cardinal Glemp and not all Catholics.

He said that in suing the cardinal for \$50,000 he was not interested in money and would donate it to charity if he wins. "My interest is in Jewish dignity and in Jewish self-respect," he said.

Across the street a smaller group of counter-demonstrators from the New Jersey chapter of the Catholic League for Religious and Civil Rights accused the Jewish group of Catholic bashing.

"This is a demonstration against the Catholic Church," said Joseph D'Alessio, president of the chapter.

Cardinal Glemp was attacked Oct. 7 outside Cardinal O'Connor's Manhattan residence. The early-morning attack was not intended for Cardinal O'Connor, a police spokesman told Catholic New York.

A man "tried to dive right into the back seat" of Cardinal Glemp's car and started cursing him, according to the cardinal's driver, William Donovan, 28.

The New York Post reported a police spokesman as saying that the man and his companion, a woman, were actually looking for Cardinal O'Connor. But Officer Scott Bloch told CNY that this was not the case. Initially, police believed the car belonged to Cardinal O'Connor, the spokesman explained.

The perpetrator escaped police. However, Lenore Kalom, 43, of Parma, Ohio, was arrested in connection with the attack. She was charged with second-degree assault and governmental obstruction.