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

Series C: Interreligious Activities. 1952-1992

Box 33, Folder 10, John Paul II [Pope], 1978-1980.

POSTAGE STAMP TO MARK
VATICAN'S HALF-CENTURY

By Religious News Service (9-17-79)

VATICAN CITY (RNS) -- The Vatican Post Office will issue a series of commemorative postage stamps on Oct. 11, marking the 50th anniversary of the establishment of Vatican City State.

Vatican City State, the world's smallest sovereign nation, an enclave of 108.7 acres on the west side of Rome, came into being as a result of the Lateran Treaty of June 7, 1929, between the Holy See and Italy.

The new commemorative stamps will bear the inscription, "1929-1979" and the coat of arms of the various popes who have headed the tiny state since 1929: Pius XI, Pius XII, Paul VI, John Paul I, and the currently reigning John Paul II.

Vatican City State, which has its own police and fire departments, traffic laws, a shopping compound, and its own newspaper and radio station, includes within its limits the Vatican Palace, museums, art galleries, gardens, libraries, and a bank.

The Vatican also has about 175 acres of property in and around Rome which are on Italian territory but enjoy extra-territorial rights and immunity from expropriation.

These properties include the papal summer villa at Castelgandolfo, about 16 miles southeast of Rome in the Alban Hills.

The normal population in the papal enclave is approximately 1,000. While the greater percentage is made up of priests and religious, there are several hundred lay persons living in Vatican City.

These persons are engaged in secretarial, domestic, trade, and service occupations.

About 4,000 persons are employed by the Vatican.

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FOUR HINDU MEN HANGED
IN RITUAL CULT DEATHS

By Religious News Service (9-17-79)

NEW DELHI, India. (RNS) -- Four Hindu men were hanged Sept. 12 for the cultic ritualistic murder of 12 girls and a young woman, United News of India reported.

According to the report, the men had acted at the behest of a village elder who followed a witch doctor's advice that offering the victims's blood to a local god would bring fertility to the elder's mistress and make him wealthy.

The murders took place between 1972 and 1974 in the village of Manwat, about 220 miles east of Bombay, the report said.

It said that the village elder and his mistress had been acquitted of the murder charges.

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BLACK BAPTISTS OPPOSE
CIVIL RIGHTS WRITEOFFS

By Religious News Service (9-17-79)

CLEVELAND (RNS) -- The federal government should not use taxpayers money to support any civil rights organization, the National Baptist Convention, U.S.A., Inc., voted at its 99th annual meeting here.

The convention, attended by about 25,000 people, accepted the recommendation of its president, the Rev. Joseph H. Jackson, that civil rights groups should be financed only by private gifts.

Mr. Jackson of Chicago, head of the largest black denomination in America, said in an interview that the action was aimed partially at the government money received by the Rev. Jesse Jackson, also of Chicago, for his educational activities among black youths through PUSH (People United to Save Humanity).

The convention, which held a six-day meeting at the Cleveland Convention Center and Public Hall complex, also:

-- Asked the U.S. government to cease spending taxpayers' money on any program that has not been approved by a vote of the taxpayers.

-- Voted to work for the merger of the NAACP, the nation's largest civil rights group, and the NAACP Legal Defense Fund, now a separate organization, in order to strengthen the ability of the NAACP to use legal means to gain civil rights for blacks.

-- Opposed the United States' selling industrial products to the Soviet Union that could be used for military purposes against other nations.

Mr. Jackson, who has headed the 6.5-million-member denomination for 26 years, said that he and his Church believe that blacks can achieve their civil rights better through legal actions and by working through the American capitalistic system than through street demonstrations or government handouts.

The theme of the meeting is how to achieve domestic peace.

Mr. Jackson, considered by many to be more conservative than most black leaders, said that the 1954 Supreme Court decision banning segregation in schools indicated that for blacks, domestic peace can best be gained through the courts and the American system.

"This is the best nation in the world," he said, "and Negroes can advance in it without leaving bloodstains in the streets."

He said that so-called non-violent demonstrations will produce violence and that he recommends using the courts and hard work to attain justice and economic security.

Msgr. Ellis Featured Speaker

NATION'S OLDEST CATHOLIC NEWSPAPER,
BOSTON PILOT, FETED ON ANNIVERSARY

By Religious News Service (9-18-79)

BOSTON (RNS) -- A prominent Roman Catholic historian has called upon his co-religionists to reaffirm their traditions and heritage "to restore a moral sense in the public domain" and thereby help to lead Americans out of a mood of "confusion and bewilderment."

Msgr. John Tracy Ellis, a 73-year-old professorial lecturer at the Catholic University of America, gave the principal address at a dinner highlighting the celebration of the 150th anniversary of The Pilot, newsweekly of the Boston Archdiocese. The paper is "America's oldest Catholic newspaper." Some 1,000 dinner guests sang "happy birthday" to The Pilot." Cardinal Humberto Medeiros, the publisher, and three priest-editors blew out the candles on a multi-tiered anniversary cake.

Msgr. Ellis, in a 45-minute address, discussed five "signs of the times" for American Catholics in 1979: the cry for freedom, the urge to pluralism, the call to prayer, the shadow of anti-catholicism, and the papacy renewed.

Commenting on the contemporary "cry for freedom," Msgr. Ellis said, "as the American people continue to search for a road out of the confusion and bewilderment that have overtaken them of late, they would do well to ponder the national need for a stronger measure of authority and discipline."

The Catholic University lecturer warned that history supports the view that a "sustained period without strong and respected authority inevitably opens the way either to anarchy or to authoritarianism."

He urged U.S. Catholics to restore "a moral sense in the public domain and thus contribute to a desperately needed change of mood that may in the final analysis strengthen the forces of the kind of freedom that is both worthy of the Catholic tradition and of the original ideal that inspired the birth of the Republic 200 years ago."

Msgr. Ellis said that if the American Catholic community "is true to its tradition and heritage" it will first support that philosophy among its own members, and "insofar as that is possible," it will exert its influence among Americans of other faiths.

"But if that is to become a reality," the dinner speaker added, "Catholics must first believe in their own tradition, and act according to their belief."

Examining the current "urge to pluralism," Msgr. Ellis observed that "the Catholic world is still caught in the throes of a revolutionary condition that in all likelihood will continue for some time, and the urge to pluralism is only a single phase of that revolution."

(more)

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He credited pluralism with playing a major role in ecumenical affairs, but stressed that "in exclusively Catholic circles," it has led to a variety of views that would have been "unthinkable" a generation ago.

"If there are those Catholics who welcome this variation of expression as an attempt to root the enduring meaning of Christian tradition in a multiplicity of cultures," Msgr. Ellis said, "there are other Catholics who deplore a distancing from fixed beliefs and formulae to which they had been accustomed."

Msgr. Ellis further noted that "the urge to pluralism has heightened tension and friction and contributed to one of the most debilitating factors in contemporary Catholicism, namely a divisiveness that in certain instances has gone beyond legitimate differences of opinion and outrun a spirit of mutual toleration in angry confrontations and bitter feuds."

The priest-historian declared that a combination of "faith and common sense" suggests that "for the present there is little we can do to remedy the situation other than to pray, to practice restraint, and toleration -- and to laugh."

Turning to another "sign of the times," Msgr. Ellis contrasted "ominous predictions" about a moral decline in society and America's future with popular prayer movements.

Declaring that a widespread "hunger and thirst for prayer is one of the most hopeful aspects of the uncertain, anxious times in which we live," the dinner speaker added:

"In public, we seem to be moving further and further from Christian values. In private, there seems to be an increasing longing for God and the things of God...If proof were needed that the triumph of hedonism, real though it is in the lives of many Americans, has not swept all before it, this 'hunger and thirst for prayer' would furnish the proof."

In a discussion of "the shadow of anti-Catholicism" as another sign of the times, Msgr. Ellis termed "intellectual circles" as the last bastion of bias.

The priest said he "seriously doubted" that anti-Catholicism generally is a "grave threat" to the Church, but he admonished the dinner guests that "it is prudent for Catholics to be intelligently alert on this issue and not be lulled by a false optimism induced by their improved economic status."

He noted that in recent times "the principal areas of attack" have focused on the Roman Catholic Church's teachings on abortion and its position regarding financial aid to parochial schools.

"But the so-called sexual revolution has played its part as well, as the shocking cartoons in student newspapers at City College of New York and the University of Minnesota during the last year made clear," Msgr. Ellis said.

"More reprehensible," he added, "than the vulgarities of student journalists have been the New York State Liberal party's repudiation of Senator Daniel Patrick Moynihan and the crude attacks of such groups as the Chicago chapter of the Planned Parenthood Association."

Msgr. Ellis, whose books include *American Catholic and Intellectual Life*, said that Catholics should remain calm in the face of the resurgence of the oldest of American prejudices. It is part of the national inheritance, and as such it will doubtless continue to manifest itself in one form or another as the twentieth century draws to a close."

Allowing that there will be times when "a particular situation" will demand a protest," the historian predicted that "it will receive its most healing remedy, I believe, from Catholics' steady adherence to their religious faith and the quiet pursuit of their business, confident as well that the intelligence and sense of fairness of the majority of their fellow citizens will in the end operate in their favor."

Msgr. Ellis related another sign of the times, "renewal of the papacy" with the "cry for freedom."

Recalling that N.Y. Times writer James Reston predicted that Pope John Paul II's Poland visit may prove to be "the most important summit meeting of the decade," the historian voiced "a reasonable hope" that the pontiff's U.S. tour will have as great an impact as his journeys in Mexico and Poland.

The Pilot's dinner speaker commented on two factors that would contribute to the success of the U.S. papal visit:

"First, the extraordinary combination of deep spirituality, keen intelligence, and high sophistication that characterizes John Paul II will not fail him in the American milieu.

"Secondly, he comes at a time when Americans of all or no religious faith and every political allegiance feel desperately the need for enlightened and confident leadership. It is a local circumstance that will make the pope's task easier than it might otherwise be. For he is a man in whom there is embodied the qualities that constitute true leadership: a vision crystal clear, a confidence born of the inner conviction that his cause is right and a courage that over the past forty-years has been manifest for all who care to see."

In a further tribute to Pope John Paul II, the historian said the principal contribution of his new pontificate "is the lifting of the human spirit to a new plateau of hope and a revival of courage in the face of a sorely divided Catholic community."

Nationally prominent dinner guests at the sesquicentennial celebration included Archbishop Jean Jadot, U.S. Apostolic Delegate, and nine bishops; former Ambassador to Italy John A. Volpe; former Pilot editor Msgr. Francis J. Lally, secretary of the U.S. bishops department of justice and peace; Ethel Gintoft, president of the Catholic Press Association, and Richard Daw, director of the NC News Service.

Other headtable guests included the nation's oldest priest, 102-year-old Msgr. Charles A. Finn, who received a standing ovation; and another former editor, Msgr. John S. Sexton, a retired pastor; and Pilot columnist George W. Casey, 84, also retired.

PONTIFF REAFFIRMS OPPOSITION
TO ARTIFICIAL BIRTH CONTROL

By Pamela Mendels
Religious News Service Correspondent (9-17-79)

VATICAN CITY (RNS) -- Pope John Paul II, commemorating the death of Pope Paul VI, specifically praised his predecessor's controversial "Humanae Vitae" encyclical that reaffirmed the Roman Catholic Church's traditional ban on all forms of artificial contraception.

Together with 27 cardinals, Pope John Paul concelebrated a solemn memorial Mass in St. Peter's Basilica (Sept. 16) to commemorate Paul VI died Aug. 6, 1978, after a 15-year reign.

In a homily eulogizing his predecessor, John Paul described the late pontiff as "a man of profound, difficult, and unshakeable faith."

"Paul VI," said the Polish-born pontiff, "taught the whole Church the meaning of faith in line with the times.

"What else, if not the teaching of faith linked to works, was the meaning of his (Paul's) great encyclicals, in particular 'Populorum Progressio' (On the Development of Peoples), and, in another dimension, 'Humanae Vitae' (Of Human Life)?"

The encyclical vetoing all forms of artificial birth control including the pill, was published in 1968.

Referring to it, Pope John Paul said: "Perhaps it is understood now better than a decade ago. Coherence between faith and life must emerge from every work. It must show itself in every field of our behavior."

More than 20,000 persons attended the memorial Mass.

John Paul lauded Paul VI for holding the Church together during the turbulent years following Vatican II, which introduced sweeping changes in the Church.

"Thanks to his (Paul's) faith," said John Paul, "he was the rock, the stone upon which -- during an extraordinary period of great change after the Second Vatican Council -- the Church was imbedded."

John Paul added: "To the internal and external trials of the Church, Pope Paul responded with the unsinkable faith, hope, and trust that made him the Peter of our times.

"Great wisdom and humility accompanied this faith and hope and made those virtues firm and unbending."

POPE JOHN PAUL RETURNS
FROM HIS SUMMER RETREAT

By Religious News Service (9-17-79)

VATICAN CITY (RNS) -- In his first appearance from the window of his private apartment overlooking St. Peter's Square in two months (Sept. 16), Pope John Paul II briefly recalled his predecessor, Pope Paul VI, and praised the institution of "ad limina" visits by bishops to Rome.

These visits to the "limina," or thresholds of the tombs of Sts. Peter and Paul in Rome, constitute the required quinquennial trips by bishops to the Vatican to report on the situation in their respective dioceses.

Since July, Pope John Paul had been delivering his traditional Sunday-noon talks before the recitation of the Angelus from the balcony of the papal summer residence in Castelgandolfo, southeast of Rome in the Alban Hills, where he had been spending the summer months.

He returned to the Vatican on Sept. 15.

In his Sunday-noon talk Sept. 16, to thousands gathered in St. Peter's Square, the pope noted that he had that morning concelebrated with 27 cardinals a memorial Mass for Pope Paul VI in St. Peter's Basilica.

Paul VI died Aug. 6, 1978, but the Vatican deferred until Sunday, the 16th of September, formal commemoration of the first anniversary of his death.

Paul VI, said the Polish-born pontiff, "loved the Church and humanity with an extraordinary intensity."

Referring to the late pope's many personal meetings over the years with bishops from around the world, in Rome for their periodic reports, John Paul said "ad limina" visits reinforced "the ties through which the collegiality of the episcopate of the Church is constantly being strengthened."

"The meetings with the bishops of so many nations offer us the occasion for considering together all that which, through our common mission in the one Church of Christ, unites and joins us: our common duties, our common cares, our common joys and sorrows, and our common concerns and hopes," he said.

3-4-3-79

RABBI PRAISES POPE AS STRONG OPPONENT OF ANTI-SEMITISM (230)

EDMONTON, Alberta (NC) — Pope John Paul II has a long history of opposing anti-Semitism, said Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee.

The pope has strongly condemned anti-Semitism as contrary to Christianity, said Rabbi Tanenbaum.

He also praised the pope for being the first pontiff to refer to the modern state of Israel by name. For political reasons, past popes have referred only to the "Holy Land," said the rabbi.

The pope mentioned Israel by name on March 12 in answering questions from Jewish leaders visiting the Vatican, said Rabbi Tanenbaum, one of the Jewish leaders present.

"Israel, I hope to go there soon," the pope said, according to Rabbi Tanenbaum.

As a priest and bishop in Poland, the pope had an excellent record of helping Jews, he added.

In 1964, there was a series of desecrations of Jewish cemeteries in Cracow, Poland, and it was generally believed that these acts were done by agents of the Communist Party or the secret police, said Rabbi Tanenbaum.

But the pope, who was then Archbishop Karl Wojtyla of Cracow asked Catholic students to repair the defiled cemeteries, said the rabbi.

Archbishop Wojtyla also publicly criticized Communist officials engaging in anti-Jewish activities, he said.

Rabbi Tanenbaum was in Edmonton recently to address a Jewish congregation.

4-4-3-79**CHRISTIANS IN INDIA COMPLAIN OF SYSTEMATIC HARASSMENT (290)**

BOMBAY, India (NC) — Violence against Catholic missionaries and mission stations has been occurring regularly during the past few years in Bihar, a state in northeast India, according to a Christian group.

The group, called Christians of Bihar, cited the murder of Father Francis Martisek, a Jesuit missionary from the United States.

Father Martisek was shot by armed robbers who entered his rectory on Feb. 19 and he died five days later from the wounds, according to an announcement issued by the Jesuits in India.

The murder caused protest marches by Christians carrying banners saying: "We demand protection of Christian institutions."

The priest's murder is not an isolated case, said the Christians of Bihar in a memorandum to state officials. They said other priests and nuns have been beaten, shot and manhandled.

Dubious law suits have been initiated against church personnel and property, added the memorandum.

The Christians asked the Bihar government to institute a commission of inquiry to find the people responsible and to determine if any government agency is involved in the harassment.

Margaret Alva, Catholic Member of Parliament from Bihar, said Christians feel insecure and want government protection.

The memorandum was part of growing protests by Christians in India complaining that they are the objects of discrimination. In March, several protest rallies were held against an anti-conversion bill before Parliament considered discriminatory to minority religions.

The bill seeks to outlaw forced conversions by means of coercion, fraud or inducement. Critics complain that the vague and ambiguous wording of the bill would prohibit almost any kind of evangelization.

About 17 million people in India are Christians, with Catholics numbering about 10 million. About 83 percent of the 634 million population is Hindu.

"I don't think it was Father Dedek's views on moral questions. I think the board was concerned about not rubber-stamping the Academic Affairs Committee," Murphy said. "I think the objections were academic in nature rather than theological."

In his statement, Father Curran compared the board's action to events of the late 1960s.

In 1967 the trustees voted not to renew Father Curran's contract. The university went on strike to protest that action and Father Curran was reinstated and tenured.

"What was wrong with what the trustees did on that occasion? The trustees violated the fundamental principle of academic freedom which calls for judgment by peers," Father Curran said.

"The trustees still would have violated their academic responsibilities even if they had voted yes on the basis of their judgment about orthodoxy. Judgments about orthodoxy cannot be made by the trustees and used as the basis of granting or denying promotion or tenure," he said.

In 1968 professors signed a statement of dissent from the teaching of the encyclical "Humanae Vitae" (On Human Life). A faculty committee was set up.

"The faculty inquiry committee and the Academic Senate found that the professors in their theological dissent had not violated 'their commitments to the university or to the academic or theological communities.'"

Father Curran said the committee recognized that Catholic theologians at the university can dissent from authoritative, non-infallible church teaching and still be orthodox and responsible Catholic theologians.

"That decision should have settled many problems here at the university. It has not," Father Curran said.

Father Dedek said, "I'm leaving here. I'm not promoting this, I'm just watching it. I decided it's not my vocation to stay. I'm going back to parish work."

1-4-3-79

SOVIET UNION RECEIVES 25,000 BIBLES (80)

MOSCOW (NC) — The Soviet Union has received and sold the largest legal shipment of Bibles ever allowed to enter the country, reported KNA, West German Catholic News Agency.

The shipment of 25,000 Bibles was made by the United Bible Societies in Belgium after authorization was granted for the books to enter the Soviet Union without customs duty.

Soviet authorities, however, required purchasers to register their names, said KNA.

2-4-3-79

BOYS TOWN TO SPONSOR SYMPOSIUM ON YOUTH, FAMILIES (110)

BOYS TOWN, Neb. (NC) — A national symposium on youth and families will be presented by the Boys Town Center in celebration of the International Year of the Child and Boys Town's "Year of Family Renewal."

The symposium, "Our Children...Our Future," will be made up of six public lectures, according to Richard Rockwell, symposium chairman of the Boys Town Center.

Topics for the lectures will be "Teenagers: Who Do they Listen To," "Families and Schools: Toward Conflict and Resolution," "Becoming a Teenager: Is Family Conflict Inevitable?" "Working Mothers: How Do Children Fare?" "Adolescent Problem Behavior and Normal Development: A Contradiction?" and "Does Children's Understanding of TV Affect Their Behavior?"

The first lecture is scheduled for April 26.

POPE JOHN PAUL II AND THE JEWS

by Marc H. Tanenbaum

(Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, was the only rabbi present at Vatican Council II and is regarded as an authority on Vatican-Jewish relationships.)

"He was the friendliest of the Polish Catholic bishops toward the Jews of Poland, and he was among the most vigorous in his rejection of anti-Semitism."

That was the description of Karol Cardinal Wojtyla of Krakow given to me by a Polish Catholic priest in the United States three days following the election of the Polish prelate as the 264th Supreme Pontiff of the Roman Catholic Church.

That evaluation of Pope John Paul II's attitudes towards Jews and Judaism should be taken seriously, I believe, for several reasons:

First, those views come from Father Henri d'Anjou of Portchester, N.Y., who lived in Poland and personally helped save the lives of a large number of Jews from certain death at the hands of the Nazis. Second, Father d'Anjou knew the new Pope when he was a priest, and met frequently with him between 1952 and 1956. Lastly, and importantly, Father d'Anjou's positive impressions were confirmed for us in an overseas telephone conversation this week between the new director of Foreign Affairs of the American Jewish Committee, Abraham Karlikow, and a leader of the Union of Jewish Religious Communities in Poland, Maciej Jakubowicz of Krakow.

From these conversations and from others conducted with reliable sources in the Vatican this week, the following portrait of the "track record" of Cardinal Wojtyla toward Polish Jewry emerges:

Around 1964, there were a series of desecrations of Jewish cemeteries in Krakow, including defilements of tombstones over Jewish graves. It was widely believed that these anti-Semitic actions were inspired or carried out by agents of the Polish Communist party and/or the secret police. Archbishop Wojtyla called upon Catholic students attending the University of Krakow to clean and restore the defiled tombstones and to repair the Jewish cemeteries.

Subsequently, Archbishop Wojtyla delivered a public sermon during a large Corpus Christi procession in which he condemned the Communist functionaries for their anti-Jewish acts, and called upon them to desist from any further hostile actions against the remnant Jewish population.

His Chancery published a journal of high academic quality, *Common Weekly*. Archbishop Woktyla personally authorized the publication of a series of articles in that journal commemorating the victims of the Nazi holocaust, specifically the Jewish victims, as well as the Warsaw Ghetto uprising of April 1943. In addition, he supported the publication of a series of articles and book reviews on Jewish history, religion and culture.

Much has been made of the fact that the new Pope studied at "an underground seminary." Father d'Anjou, who attended the same seminary, told me the significance of that fact lies in knowing that that seminary, and other underground schools like it, were vigorous centers "of anti-Nazi ideology and resistance."

In terms of his anti-totalitarianism positions, Pope John Paul II appears to hold the same ideological orientation as did his predecessor, Pope John Paul I.

According to the president of the Jewish religious communities in Poland, Maciej Jakubowicz, "Throughout his years as Bishop of Krakow, Karol Wojtyla was always approachable by Jews, and periodically, he used to inquire what was happening to the Jews, particularly in relation to their religious life and their religious institutions."

In 1971, four years after he was designated Cardinal by Pope Paul VI, Cardinal Wojtyla came to the Krakow Synagogue during a Friday night Sabbath service. He spoke warmly with the small Jewish congregation, and asked sympathetically what problems they had since he had heard they were having trouble maintaining their synagogues.

Mr. Jakubowicz also informed the American Jewish Committee that the Krakow Jewish leadership approached Cardinal Wojtyla when they had difficulty securing kosher meat, and that the Cardinal was both sympathetic and helpful.

"Over the years," Mr. Jakubowicz added, "we know of no case where Cardinal Wojtyla or the Krakow Church was associated with any instance of anti-Semitic or other prejudicial statements or actions regarding the Jewish people." One can only speak of the new Pope, the Krakow Jewish leader said, "in excellent terms as a person and as an open-minded religious leader." To underscore their positive feelings, the Krakow Jewish leaders this week sent a cable to Pope John Paul II congratulating him as their "Krakow landsman."

With regard to Israel and Jerusalem, Cardinal Wojtyla has no record as yet as having taken any position on these concerns, which are central to the world Jewish community today.

Granted that this data is skimpy and impressionistic, it should nevertheless serve to allay some of the widespread anxieties that clearly exist in the Jewish community about "a Polish Pope." Those anxieties are based on the nightmarish experience with anti-Semitism in Poland that Dr. Lucy Dawidowicz summarized in her landmark study, The War Against the Jews 1933-1945, in these words:

"The Republic of Poland had come into being in 1919, after its representatives had signed a treaty with the Allied powers, promising to guarantee the civic and political equality of its minorities, to safeguard their rights as citizens, and in addition, to extend to all minorities the right to establish their own educational, religious, charitable, and social institutions. From the start these guarantees were never fully implemented, and in 1934, they were completely renounced. Pogroms marked the inauguration of Poland's independence and were a recurring phenomenon in the twenty years of independent Poland."

Before the outbreak of World War II, about 3.3 million Jews lived in Poland, constituting the second largest Jewish community in the world. Today, there are about 5,000 Jewish survivors in Poland, most of them aged and infirm, a tragic remnant of the Nazi havoc and anti-Semitic pogroms they suffered in the country in which Jews had lived for nearly a thousand years.

In contrast to other Polish prelates, foremost among them the late Cardinal Hlond, who in 1937 delivered a vicious anti-Semitic pastoral calling for the boycott of Jews by the Catholic faithful, Cardinal Karol Wojtyla is considered to be a "post-World War II man, a man of social justice and of human rights." The new Pope John Paul II "was always considered different from the old hierarchy on all issues of human justice," Father d'Anjou told me with obvious conviction. "He will be different now, as he was before, in his relations with the Jewish people."

10/19/78
78-960-134
EJP, REL, PP, CP, A

INTERNATIONAL JEWISH COMMITTEE FOR
INTERRELIGIOUS CONSULTATIONS

Rome, March 9, 1979
Hotel Excelsior

You are cordially invited to attend the preliminary meeting of the Jewish Delegation which will take place in the Trianon Room in this hotel at

5.30 p.m. March 11, 1979

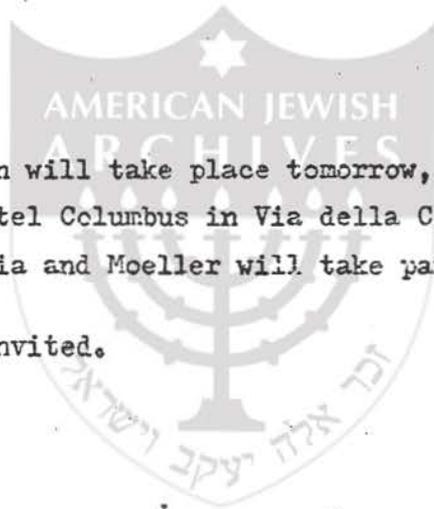
AMERICAN JEWISH
ARCHIVES



INTERNATIONAL JEWISH COMMITTEE FOR INTERRELIGIOUS
CONSULTATIONS

An informal luncheon will take place tomorrow, March 13, 1979 at
1 o'clock at the Hotel Columbus in Via della Conciliazione .
Mons. Torrella , Mejia and Moeller will take part.

You are cordially invited.



Your Holiness, permit me on behalf of our delegation to express to you our condolences on the passing of Cardinal Villot.

We are all mindful that we are meeting at a time when extraordinary efforts are taking place to promote the cause of lasting peace in the Middle East. We pray that our deliberations will contribute to this shared aspiration.



SYNAGOGUE COUNCIL OF AMERICA



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PRESS CONFERENCE 3/15/79

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DRAFT OF ADDRESS TO POPE
JOHN-PAUL II

Your Holiness:

'Peace, peace be unto you, and peace be to your helpers'
(I Chron.12:18).

With these words from the Holy Scripture we convey to you our sincere good wishes for the success of your Pontificate and our heartfelt prayers for the welfare of the millions of Catholic faithful throughout the world embraced by your Ministry. *Condolences over Card. Villot*

This is an historic moment in the long and often difficult history of the relations between the Catholic Church and the Jewish People, a history that was profoundly affected by Vatican II and subsequent events. With 'Nostra Aetate', promulgated by the Vatican Council in 1965 and with the 'Guidelines' whose purpose it was to amplify the teachings of the conciliar document, adopted in 1974, the Church embarked on a profound examination of its relationship to Judaism. The establishment of the Commission for Religious Relations With the Jews and of the International Catholic-Jewish Liaison Committee has served to encourage a new fraternal dialogue based on mutual respect. The result has been a significant improvement in Catholic - Jewish understanding and friendship, based on the repudiation of Anti-Semitism, the affirmation of a shared reverence for sacred Scripture, support of religious liberty, and joint social action.

Judaism and the Catholic Church share the belief that authentic faith compels religious people to be vitally interested in the welfare of men and societies. God is not indifferent to man's injustice toward his fellow man. We have therefore noted with admiration that in areas of the world where historic conditions have led to grave violations of religious liberty and other human rights, the Catholic Church has courageously upheld those values which flow from our common conviction that man is not an accidental appearance on the cosmic scene but a creature of God whose dignity stems from the divine image implanted by his Creator. As a people that has known suffering, and impelled by the moral teachings of our faith, we are committed to the alleviation of human misery and injustice wherever they may be found.

Your Holiness, Poland, your country of origin, was a great center of Jewish culture for over a thousand years. This great epoch in Jewish history came to a tragic end during World War II when most of European Jewry was destroyed, victims of the most virulent Anti-Semitism. Having experienced first-hand the demonic consequences of religious and racial hatred, which resulted in the immense human suffering of World War II and which culminated in the Holocaust of European Jewry, Your Holiness has a special understanding of the importance of eradicating the spiritual contamination in all its forms.

Anti-Semitism is a virulent disease which can be dormant and then reappear in new and insidious guises. That is why the Jewish community has been so concerned with the problem of Soviet Jews. We dedicate ourselves again to the struggle for human rights and fundamental freedoms for all men and to the cause of religious liberty. Jews will work together with Catholics and others in the common search for social justice and peace.

The 'Guidelines' implementing 'Nostra Aetate' invite Christians to learn by what essential traits Jews define themselves in the light of their religious experience. In the Jewish self-understanding, the bond of the people of the Covenant to the Land is fundamental. In the long history of the Jewish People, few events have been experienced with as much pain as the exile, the separation of the People of Israel from the Land promised by God. Never, during this separation, has the People of Israel lost hope in the fulfillment of the divine promise. Coming after the destruction of one third of the Jewish People, the entry of Israel into the family of nations has opened a new epoch in Jewish consciousness. Once more, Jerusalem is a united city to whose holy sites all have free access. We sincerely pray that in an epoch when the normalization of relations even among states with the most diverse economic and social systems is seen as a moral and practical necessity, such normalization of the relations between Israel and the Vatican -- both rooted in many common values -- will soon transpire.

of the
return
to the
Land
&
to
Jerusalem

Much progress in the relations of the Catholic Church and the Jewish People has been made since Vatican II. At meetings of our Liaison Committee, we have welcomed the progressive elimination of references unfavorable to Jews and Judaism from Catholic teaching materials, and the removal of unfavorable stereotypes from Jewish teaching materials. We welcomed the paper presented on behalf of the Catholic members of the Liaison Committee in Venice in 1977 which expressed an appreciation of Judaism as a living source of revelatory truth. We trust that during your Pontificate these principles will be reaffirmed and further progress will be made in advancing mutual esteem between our faith communities.

The members of the International Jewish Committee on Interreligious Consultations -- consisting of the World Jewish Congress, the Synagogue Council of America including the Union of American Hebrew Congregations, the American Jewish Committee, B'nai B'rith-Anti-Defamation League and the Israel Jewish Council for Interreligious Consultations -- reiterate their good wishes for the success of the tasks before you. May we together contribute to the world of which Isaiah (32/16-17) spoke when he said:

'Then justice will dwell in the wilderness
and righteousness abide in the fruitful
field. And the effect of righteousness
will be peace, and the result of right-
eousness quietness and trust forever'



SYNAGOGUE COUNCIL OF AMERICA 432 PARK AVENUE SOUTH • NEW YORK, N. Y. 10016 • (212) 686-8670

NEWS

Contact: Sylvan Lebow

A press conference with leaders of the world Jewish community who met for the first time with Pope John Paul II at the Vatican on Monday, March 12th, will be held on Thursday, March 15th, at 10 A.M. at the Synagogue Council of America, 432 Park Avenue South, tenth floor.

They will comment on the Guidelines for Religious Relations between Catholics and Jews, which the Pope endorsed in response to a statement which they presented to him, and discuss next steps for their implementation.

Copies of the statement of the International Jewish Committee on Interreligious Consultations (IJCIC), the Pope's response, and the Guidelines will be available.

IJCIC comprises five organizations: the Synagogue Council of America, which serves as the American secretariat for IJCIC; American Jewish Committee, World Jewish Congress, Anti-Defamation League of B'nai B'rith, and the Israel Interreligious Council. Rabbi Ronald B. Sobel of Temple Emanu-El, New York, is chairman of IJCIC.

March 14, 1979

Your Holiness,

שלום ושלום
שלום! שלום שלום שלום

"Peace, peace be unto you, and peace be to your helpers." (I Chronic. 12:18).

With these words from Holy Scripture we convey to you our sincere good wishes for the success of your Pontificate and offer our heartfelt prayers for the welfare of the millions of Catholic faithful throughout the world.

This is an important occasion in the long and often difficult history of the relations between the Catholic Church and the Jewish people. This history was profoundly affected by Vatican Council II and by subsequent events.

With Nostra Aetate, promulgated by the Vatican Council in 1965 and the Guidelines of 1975 which amplified the teachings of the Conciliar document, the Church embarked on a profound examination of its relationship to Judaism. The Establishment of the Commission for Religious Relations with the Jews and the formation of the International Catholic -Jewish Liaison Committee served to encourage a fraternal dialogue based on mutual respect. The result has been a significant improvement in Catholic -Jewish understanding and friendship, based on the affirmation of a shared reverence for Sacred Scripture, the condemnation of anti-semitism, support of religious liberty, and joint social action.

Judaism and the Catholic Church share in the belief that authentic faith compels religious people to be vitally concerned for the welfare of individuals and societies. God is not indifferent to man's injustice towards his fellow man. We have noted with admiration that in areas of the world where grave violations of religious liberty and of other human rights exist, the Catholic Church has courageously upheld the values which flow from our common conviction that human beings are not accidental appearances on the cosmic scene but creations of God whose dignity stems from the Divine image implanted by the Creator. As a people that has known suffering, and impelled

by the moral teachings of our faith, we are committed to the alleviation of human misery and injustice wherever they may be found.

Your Holiness, Poland, your country of origin, was a great center of Jewish culture for over a thousand years. This great epoch in Jewish history came to a tragic end during World War II when most of European Jewry was destroyed, victims of the most virulent anti-semitism. Your Holiness experienced first-hand the demonic consequences of religious and racial hatred which resulted in the immense human suffering of World War II and culminated in the Holocaust of European Jewry. Therefore you have a special understanding of the importance of eradicating the spiritual sickness that is anti-semitism and of combatting prejudice in all its forms.

Anti-semitism is a disease which can be dormant and then reappear in new and insidious guises. That is why the Jewish community has been so concerned with the problem of Soviet Jewry.

We dedicate ourselves again to the struggle for human rights and fundamental freedoms for all persons, and to the cause of religious liberty. Jews will work together with Catholics and others in the common search for social justice and peace.

The Guidelines implementing Nostra Aetate invite Christians to learn by what essential traits Jews define themselves in the light of their religious experience. In the Jewish self-understanding, the bond of the people of the covenant to the land is fundamental. In the long history of the Jewish people, few events have been experienced with as much pain as the Exile, the separation of the people from the land promised by God. Never, during this separation, has the people of Israel lost hope in the fulfillment of the Divine Promise.

Much progress in the relations of the Catholic Church and the Jewish people has been made since Vatican Council II.

At meetings of Liaison Committee, we have welcomed the progressive elimination of references unfavorable to Jews and Judaism from Catholic teaching materials, and the removal of unfavorable stereotypes from Jewish teaching materials. We trust that during your Pontificate these principles will be reaffirmed and further progress will be made in advancing mutual esteem between our faith communities.

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Union of American Hebrew Congregations, the American Jewish Committee, the Anti-Defamation League of B'nai B'rith and the Israel Jewish Council for Interreligious Consultations -reiterate their good wishes for the success of the tasks before you. May we together contribute to the world of which Isaiah (32:16-17) spoke when he said:

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N. 90 - Lunedì, 12 marzo 1979.

SOMMARIO - Le Udienze

- Allocuzione a Dirigenti di Organizzazioni Ebraiche
- * Presentato ufficialmente al Papa l'invito a visitare la Polonia.

Le Udienze

Giovanni Paolo II ha ricevuto questa mattina in udienza:

S.E. l'On. Roelof Botha, Ministro degli Affari Esteri della Repubblica del Sud Africa, con la Consorte;

Monsignor Custodio Alvim Pereira, già Arcivescovo di Maputo, Mozambico;

il Padre Benedetto D'Amore, O.P., Direttore del Centro Internazionale di Studi e di Relazioni Culturali;

il Consiglio Generale del Movimento Mondiale dei Lavoratori Cristiani.

Allocuzione a Dirigenti di Organizzazioni Ebraiche

Poco dopo mezzogiorno il Papa ha ricevuto in udienza nella Sala del Trono del Palazzo Apostolico un gruppo di Dirigenti di Organizzazioni Ebraiche ed ha pronunciato per essi il seguente discorso:

"Dear friends, it is with great pleasure that I greet you, presidents and representatives of the Jewish World Organizations, and in that capacity forming with the representatives of the Catholic Church the International Liaison Committee. I greet also the other representatives of various national Jewish Committees who are here with you. Four years ago, my predecessor Paul VI received in audience this same International Committee and told them how he rejoiced that they had decided to meet in Rome, the city which is the centre of the Catholic Church (cf. Address of 10 January 1975). Now you have also decided to come to Rome, to greet the new Pope, to meet with members of the Commission for Religious Relations with the Jews, and thus to renew and give a fresh impulse to the dialogue which for the past years you have had with authorized representatives of the Catholic Church. This is indeed, therefore, an important moment in the history of our relations, and I am happy to have the occasion to say a word myself on this subject.

(segue)

As your representative has mentioned, it was the Second Vatican Council with its Declaration "Nostra Aetate" (n.4) that provided the starting point for this new and promising phase in the relationship between the Catholic Church and the Jewish religious community. In effect, the Council made very clear that, "while searching into the mystery of the Church", it recalled "the spiritual bond linking the people of the New Covenant with Abraham's stock" (Nostra Aetate, 4). Thus it understood that our two religious communities are connected and closely related at the very level of their respective religious identities. For "the beginning of (the Church's) faith and election are already found among the patriarchs, Moses and the prophets", and "therefore she cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy deigned to establish the Ancient Covenant" (ibid.) It is on the basis of all this that we recognize with utmost clarity that the path along which we should proceed with the Jewish religious community is one of fraternal dialogue and fruitful collaboration. According to this solemn mandate, the Holy See has sought to provide the instruments for such dialogue and collaboration, and to foster their realization both here at the centre and elsewhere throughout the Church. Thus, the Commission for Religious Relations with the Jews was created in 1974. At the same time, the dialogue began to develop at several levels in the local Churches around the world and with the Holy See itself. I wish to acknowledge here the friendly response and good will, indeed the cordial initiative, that the Church has found and continues to find among your organizations and other large sections of the Jewish community. I believe that both sides must continue their strong efforts to overcome the difficulties of the past, so as to fulfil God's commandment of love, and to sustain a truly fruitful and fraternal dialogue that contributes to the good of each of the partners involved and to our better service of humanity. The "Guidelines" you have mentioned, whose value I wish to underline and reaffirm, indicate some ways and means to obtain these aims. You have rightly wished to stress a point of particular importance: "Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience"

(segue)

("Guidelines", prologue). Another important reflection is the following: "In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world (Ad Gentes, 2). Lest the witness of Catholics to Jesus Christ should give offence to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Declaration Dignitatis Humanae). They will likewise strive to understand the difficulties which arise for the Jewish soul - rightly imbued with an extremely high, pure notion of the divine transcendence - when faced with the mystery of the incarnate Word" (Guidelines, 1). These recommendations refer, of course, to the Catholic faithful, but I do not think it is superfluous to repeat them here. They help us to have a clear notion of Judaism and Christianity, and of their true mutual relationship. You are here, I believe, to help us in our reflections on Judaism. And I am sure that we find in you, and in the communities you represent, a real and deep disposition to understand Christianity and the Catholic Church in its proper identity today, so that we may work from both sides towards our common aim of overcoming every kind of prejudice and discrimination. In this connection it is useful to refer once more to the Council Declaration "Nostra Aetate" and to repeat what the "Guidelines" say about the reputation of "all forms of anti-Semitism and discrimination", "as opposed to the very spirit of Christianity", but "which in any case the dignity of the human person alone would suffice to condemn" ("Guidelines", prologue). The Catholic Church therefore clearly repudiates in principle and in practice all such violations of human rights wherever they may occur throughout the world. I am, moreover, happy to evoke in your presence today the dedicated and effective work of my predecessor Pius XII on behalf of the Jewish people. And on my part I shall continue with divine help in my pastoral ministry in Rome - as I endeavoured to do in the See of Cracow - to be of assistance to all who suffer or are oppressed in any way. Follo

Following also in particular in the footsteps of Paul VI, I intend to foster spiritual dialogue and to do everything in my power for the peace of that land which is holy for you as it is for us, with the hope that the City of Jerusalem will be effectively guaranteed as a centre of harmony for the followers of the three great monotheistic religions of Judaism, Islam and Christianity, for whom the City is a revered place of devotions.

(segue)

I am sure that the very fact of this meeting today, which you have so kindly asked to have, is in itself an expression of dialogue and a new step towards that fuller mutual understanding which we are called to achieve. By pursuing this goal we are all sure of being faithful and obedient to the will of God, the God of the Patriarchs and Prophets. To God, then, I would like to turn at the end of these reflections. All of us, Jews and Christians, pray frequently to him the same prayers, taken from the Book which we both consider to be the Word of God. It is for him to give to both religious communities, so near to each other, that reconciliation and effective love which are at the same time his command and his gift (cf. Lev 19:18; Mk 12:30). In this sense, I believe, each time that Jews recite the "Shema' Israel", each time that Christians recall the first and second great commandments, we are, by God's grace, brought nearer to each other.

As a sign of the understanding and fraternal love already achieved, let me express again my cordial welcome and greetings to you all with that word so rich meaning, taken from the Hebrew language, which we Christians also use in our Liturgy: Peace be with you. Shalom, Shalom!"

Presentato ufficialmente al Papa l'invito a visitare
la Polonia

Giovanni Paolo II ha ricevuto in udienza, nella serata di ieri, domenica, Monsignor Franciszek Macharski, Arcivescovo di Cracovia, Monsignor Stefan Barela, Vescovo di Czestochowa, e Monsignor Bronislaw Dabrowski, Ausiliare di Warszawa e Segretario della Conferenza Episcopale Polacca, giunti in Vaticano per recargli, a nome dell'episcopato polacco e dei cattolici della Polonia, l'invito ufficiale a visitare il loro Paese in occasione del novecentesimo anniversario del martirio di San Stanislao.

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שלום ושלום
שלום!
שלום
שלום
שלום

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Union of American Hebrew Congregations, the American Jewish Committee, the Anti-Defamation League of B'nai B'rith and the Israel Jewish Council for Interreligious Consultations -reiterate their good wishes for the success of the tasks before you. May we together contribute to the world of which Isaiah (32:16-17) spoke when he said:

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MONDAY, MARCH 12, 1979

WORLD JEWISH DELEGATION IMPRESSED
WITH COMMITMENT OF POPE JOHN PAULBy Pamela Mendels
Religious News Service Correspondent (3-12-79)

VATICAN CITY (RNS) -- Leaders of the World Jewish community said after their first private audience with Pope John Paul II that they were impressed by what they termed the pontiff's strong "official and personal commitment" to bettering relations between Jews and Catholics.

"This was the first time a pontiff had such a meeting so early in his pontificate," said Rabbi Ronald Sobel, chairman of the International Jewish Committee on Interreligious Consultations (IJCIC) and chief rabbi of Temple Emanu-El in New York.

"We are gratified that the Pope reaffirmed his commitment to Catholic/Jewish dialogue. The Pope reaffirmed all that has been done in Jewish/Catholic relations in the last 15 to 20 years to reverse the tragic history of the last two thousand years. He stated that there is much to do and it should be done in partnership."

Twenty-four representatives of IJCIC, which was organized by such groups as the World Jewish Congress and the B'nai B'rith Anti-Defamation League to maintain what Rabbi Sobel termed "a unified voice" in relations with the Vatican and the World Council of Churches, met with the Pope at the Apostolic Palace late Monday morning, March 12. The Jewish leaders were particularly pleased by the pontiff's positive references to a 1974 church document called "guidelines and suggestions" to implement "Nostra Aetate" (In Our Time), the Second Vatican Council declaration which was the basis for a new, friendly dialogue between the Church and the Jewish community. The document denounced anti-Semitism as un-Christian and reflected the concept that Jews as a people were responsible for Jesus' death.

The Pope said in his audience that he wished to "underline and reaffirm" what he called "the value" of the guidelines.

In his address to the group, the Pope praised "Nostra Aetate" as a "starting point for this new and promising phase in the relationship between the Catholic Church and the Jewish religious community. In effect," the Pope continued, "the Council made very clear that, 'while searching into the mystery of the Church,' it recalled 'the spiritual bond linking the people of the new covenant with Abraham's stock.' Thus it understood that our two religious communities are connected and closely related at the very level of their respective religious identities."

The Pope said later that he wished "to acknowledge here the friendly response and good will, indeed the cordial initiative, that the Church has found and continues to find among your organizations and other large sections of the Jewish community. I believe that both sides must continue their efforts to overcome the difficulties of the past, so as to fulfill God's commandment of love, and to sustain a truly fruitful and fraternal dialogue that contributes to the good of each of the partners involved and to our better service of humanity."

(more)

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The pontiff praised two aspects of the 1974 guidelines as particularly effective ways of encouraging dialogue: Catholics learning more about Judaism and refraining from offending Jews while trying to spread the Gospel. The Pope quoted a section from the guidelines reading: "Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council."

The Pope added that he was "sure that we find in you, and in the communities you represent, a real and deep disposition to understand Christianity and the Catholic Church in its proper identity today, so that we may work from both sides towards our common aim of overcoming every kind of prejudice and discrimination."

Pope John Paul also expressed "the hope that the city of Jerusalem will be effectively guaranteed as a centre of harmony for the followers of the three great monotheistic religions of Judaism, Islam and Christianity, for whom the city is a revered place of devotion."

At the end of his speech, the Pope said that when Jews recite their basic prayer the "Shema' Israel" and when Christians recall the first and second commandments, the two groups are "brought nearer to each other."

The pontiff ended his speech with the Hebrew words "Shalom, Shalom."

Philip Klutznick, of Chicago, President of the World Jewish Congress, in his address to the Pope, noted that the pontiff's native Poland "was a great center of Jewish culture for over a thousand years" which was destroyed during the Holocaust. Through the Pope's experience "first hand" of the "demonic consequences of the religious and racial hatred" of the Second World War, Mr. Klutznick said, the pontiff had "a special understanding of the importance of eradicating the spiritual sickness that is anti-Semitism and of combatting prejudice in all its forms."

After he spoke formally, the pontiff spoke personally with each of the Jewish leaders. At the audience's close, Rabbi Sobel presented the Pope with a Hebrew Bible published in 1701 in Amsterdam.

Philip Krupp, a member of Boston's Anti-Defamation League, recalled what he termed "the Pope's huge reservoir of warmth. It was enough to keep me contented for the next decade," he said of the meeting. "The Pope was sincere beyond our expectations."

Henry Siegman, executive director of the American Jewish Congress, commented, "That the Pope chose as one of his first acts at this early stage in his pontificate to express his personal support for the Catholic Church's dialogue with Judaism is a matter of great significance in the developing relations between the Catholic Church and the Jewish people."

He noted that the Pope singled out the importance of Catholics learning "by what essential traits Jews define themselves, in light of their own religious experience," and added: "In our own statement to the Pope, we stress that the Jewish people's tie to the land of Israel is fundamental to that self-understanding."

PRESIDENT CARTER VISITS YAD VASHEM,
WORSHIPS IN PRESBYTERIAN CHURCH

By Religious News Service (3-12-79)

JERUSALEM (RNS) -- U.S. President Jimmy Carter and his wife Rosalynn visited the Yad Vashem memorial to Jewish victims of the Holocaust and attended a service in a Presbyterian church during their stay in Jerusalem in connection with Mr. Carter's Middle East peace mission.

The service (March 11) at the Scottish St. Andrew's Church, which was built in 1930 with stones from King Solomon's Quarry, was led jointly by the Rev. Tom C. Houston, pastor of the Church of Scotland congregation, and the Rev. Robert L. Lindsey, pastor of the Jerusalem Baptist Church.

Mr. Lindsey, a Southern Baptist, alluded to negotiation difficulties in his sermon when he said, "Mr. Carter would have been more successful in his mission if we had been more faithful in our prayers." Reading a paraphrase version of Psalm 122, which the congregation had sung in a choral treatment, the minister stressed that the prayer "for the peace of Jerusalem" was for the physical city.

Following the service Margaret Lindsey, the wife of the minister, presented Mrs. Carter with a Bible inscribed with the best wishes of Israel's Baptist community. Mr. Lindsey and the President, a Southern Baptist, expressed regret that the Carters had not been able to worship at the Baptist Church.

The Scottish church was selected for security reasons. Also, Presbyterians regularly worship on Sunday morning, while the Baptists in West Jerusalem usually worship on Saturday, the sabbath when everyone is free from work and school.

While Mr. Carter left for talks with Israeli Prime Minister Menachem Begin, the U.S. First Lady visited children at an immigration center in the Judaen hills. After receiving five bouquets of flowers from the costumed children from many lands who had just arrived in Israel with their families, she referred to the Purim celebration that was being observed.

"Jimmy and I read the Bible every night," Mrs. Carter said, "and right now, we're in the midst of the Book of Esther. It's just a coincidence." (Esther describes the story of the Jewish Queen of Persia who saved her people from slaughter.)

Later in the day the President and Mrs. Carter were reunited for the visit to Yad Vashem. Accompanied by Israeli government officials, Mr. Carter donned a black yarmulke during a ceremony of remembrance for the Jewish victims of the Nazis.

"The emotion one feels when one comes here can never be forgotten during our lifetime," the U.S. President said, adding, "We must dedicate ourselves to the peace process... so that it will bring peace and security through Israel and the Arab world."

During the long day, Mr. Carter also visited Mount Herzl, and the memorial to Theodore Herzl, founder of the Zionist movement, and made an unscheduled stop at the grave of Vladimir Zeev Jabotinsky, leader of a "revisionist" Zionist movement in the early 20th century.

Charismatic, energetic, outgoing, charming, warm, friendly, sympathetic -- these are just a few of the qualities that come to mind when I reflect upon our recent face to face meeting with POPE JOHN PAUL II.

On July 6, an ADL delegation headed by Maxwell Greenberg, with Nathan Perlmutter, Abraham Foxman, Dr. Joseph Lichten, our representative in Rome, and Theodore Freedman, together with a delegation of Polish-American Catholic representing the North American Studium for Polish Affairs, the Polish-American Congress, and the American Council of Polish Cultural Clubs, participated in a unique private audience with the Pope.

The genesis of the meeting was the establishment of a joint Jewish/Polish-Catholic Committee which came together to develop programs to overcome some of the negative attitudes that have permeated Polish-Catholic and Jewish relations in the past, and to launch positive programs for the future. The initial program selected is the establishment of an international literary award to be presented for the best published works -- one for children and the other about children -- which commemorate the life, the ideals and the humanism of Januz Korczak.

Dr. Korczak, a Pole and a Jew, chose to accompany children from an orphanage who were in his care to Treblinka, rather than permit the children to be taken away alone. Our visit to Rome was to meet with the Pope and to enlist his support for this joint undertaking.

When we made the initial inquiries as to the possibility of such a joint audience for this purpose, it became apparent that the project elicited a great deal of interest among Vatican officials. We heard one report that a Cardinal close to the Pope advised him of our activities and desire to come to Rome to meet with him, and the Pope's response was, "Let them come, let them come."

The audience quickly took on a character quite different from others. First, it was not scheduled on a Wednesday when the Pope usually divides his time between private and public audiences, but was scheduled for Friday. Second, the audience was held in the private library of the Pope and lasted approximately 40 minutes. Finally, while most audiences require the submission of any proposed statement(s) in advance of the audience, on this occasion that practice was not followed.

As we waited in an anteroom to be ushered into the room with the Pope, there was an atmosphere of subdued excitement. Here we were -- thirteen Americans, waiting to be ushered into a room for a meeting which, for each of us, had historic implications. "Will it go smoothly?" "Will everyone say the right thing?" "What will be the Pope's reaction?" "What will he be like?" Those members of the Vatican staff charged with protocol were providing last minute instructions, but when the doors did open instead of the formality we had been led to expect, there was the Holy Father standing at the door, personally greeting each one who entered with a warm smile, a friendly handshake, and an apparent eagerness to engage in conversation.

Before the formal part of the audience began we all took our seats, and the Pope leaned forward toward the group and in a most disarming manner asked, "What shall we talk about?" By prior arrangement, the formal part of our presentation began with a general statement by Stanislaw Mostwin, serving as spokesperson for all the Polish groups. He related the background of the joint committee and our proposed project honoring the memory of Januz Korczak. Mostwin then turned to Maxwell Greenberg who mentioned the work of the ADL and our deep concern for the importance of this project, which is so significantly geared to children. He also spoke of our hope that the world would not be indifferent to the boat people,

particularly the children. Max also acknowledged the Pope's own words at Auschwitz when he prayed at the memorial to the Jewish martyrs, and stated that it was indefensible for people to pass this place with indifference.

Nate Perlmutter then presented the specially bound edition of ADL's book, A Promise to Keep," and a print of our film "Avenue of the Just," noting the significance of both as important records of the constant struggle we all face to achieve human rights.

Joe Lichten, who had met the Pope in the past when he was a Cardinal visiting in Rome, and who is a son of Polonia, spoke to the Pope in Polish and presented him with an inscribed copy of the book Image Before My Eyes: A Photographic History of the Jews of Poland.

Abe Foxman followed immediately with the statement which remains vividly in my memory: "Your Holiness - it is an honor to meet you. I was born in Poland and survived the Holocaust because of the compassion and humanity of a Polish-Catholic lady -- Bronislawa Kurpi -- who baptised me and hid me from the Nazis. I want to thank her again through Your Holiness and ask for a blessing for her soul.

I come now from Jerusalem, World Jewry's and Israel's reestablished capital, and bring you this gift of a soon to be issued Israeli medallion expressing the concept of TERRA SANCTA." The Pope was visibly moved by Abe's words.

Following our presentations the Polish delegation, represented now by Mr. Wacław Bninsky, presented the Pope with an especially commissioned icon prepared for this occasion.

In his response, the Pope warmly endorsed the work of our joint committee established to foster better understanding between Polish-American Catholics and American Jews. The Pope said that the selection of Korczak was the ideal symbol of morality and religion. During the course of the audience the Pope stated several times that our group had "my admiration, my devotion, and my blessings in this important work." Before the audience ended the Pope expressed a continuing interest in what we would be doing and, in effect, invited the group to return to visit with him.

This most important occasion was an exciting and successful beginning for our joint Polish-American Catholic and Jewish joint committee. More importantly, we felt that we had been in the presence of a strong personality, physically and intellectually. His recently concluded trip to his native Poland has opened the window for all those behind the iron curtain who strive for personal and religious freedom. Those of us who had the opportunity to participate in this historic audience felt that we were in the presence of an outspoken and consistent champion of human rights. As Jews we came away feeling that we may look forward to a comprehension on his part of the Jewish experience, and knowing that the leadership of the Catholic church is in the hands of this compassionate man.

New Pope draws praise of key rabbi

NEW YORK, (JTA)—An American, who was the only rabbi to be present at Vatican II presided over by the last two Popes, said that their successor, Pope John Paul I, "will be good for the Jews."

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, explained his remark by saying that the former Cardinal Albino Luciani "possesses the warm touch of Pope John XXIII and the practical wisdom of Pope Paul VI."

Meanwhile, it was announced in Jerusalem that the director general of the Ministry of Religious Affairs and the Israeli Ambassador to Italy will be part of the Israeli delegation attending the coronation ceremony of the new Pope Sunday.

Israeli government officials said the delegation will be larger than previously because of the improved relations with the Vatican.

Ashkenazic Chief Rabbi Shlomo Goren said that he hopes Pope John Paul will recognize the State of Israel and put an end to the slaughter in Lebanon. "I hope the first step of the new Pope will be to deal justly with the Jewish nation by recognizing the State of Israel," Goren added.

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CONFERENCE

Dr. Corinne Azen Krause, lecturer and writer, will be the keynote speaker at the Presidents' Reception, sponsored by the Pittsburgh Conference of Jewish Women's Organizations, on Thursday, Sept. 14, at 12:30 p.m. at Temple Sinai in Squirrel Hill.

At this time the presidents of all affiliated organizations will be honored.

Mrs. Krause received her PhD degree from the University of Pittsburgh in 1970. She is married to Dr. Seymoure Krause. At present Mrs. Krause is Project Director-Women, Ethnicity, and Mental Health, for the American Jewish Committee.

Mrs. Krause has taught at Carlow College, Carnegie Mellon University, Univer-

sity of Pittsburgh at Greensburg, Chatham College and Robert Morris.

The subject of Mrs. Krause's talk will be: Grandmothers, Mothers, and Daughters—A Study of Ethnic Values in Our Changing World.

Mrs. Seymour Klein, a past president of the Conference, will read a resolution in memory of Lillian A. Friedberg, the tenth president of Conference, which will be presented to her family.

Mrs. Marlene Bernstein and Mrs. Marjorie Weiner are co-chairpersons of the day. Mrs. Tessie Binstock is Conference President.

Aug 31,
1978

MEMO FROM SR. ANN GILLEN

THOUGHT YOU WOULD BE INTERESTED IN
READING THE ENCLOSED.

BEST WISHES!



JEWISH ECUMENICAL AFFAIRS LEADERS OPTIMISTIC ABOUT POPE JOHN PAUL II

By David Friedman

NEW YORK, Oct. 18 (JTA) -- Pope John Paul II, the former Cardinal Karol Wojtyla of Cracow, Poland, is an unknown quantity among Jews as he was for most Christians when he was elected Monday. Jewish spokesmen involved with ecumenical affairs were trying today to pinpoint his position on various issues concerning Jews.

But they saw reason for optimism in that the 58-year-old Pontiff took the name of his predecessor, John Paul I, who, although he had served only 34 days before he died Sept. 28, had made a strong favorable impression among Jews. The Jewish spokesmen also pointed to his anti-Nazi activities during World War II and to a belief that he may seek to press for more religious freedom in the Soviet Union and other East European countries.

Rabbi Marc H. Tanenbaum, director of interreligious affairs for the American Jewish Committee, said that the AJ Committee was sending its European director from Paris to Rome to try to learn the new Pope's views on Jews, Judaism and Israel and the status of Jerusalem. All Jewish spokesmen interviewed by the Jewish Telegraphic Agency noted that Pope John Paul II had never taken a position on Israel as far as it is known, although Tanenbaum noted that the Polish Catholic hierarchy maintains a Catholic Polish House of Studies in Jerusalem.

Tanenbaum said it is hoped by taking the name John Paul II, the new Pope will be as understanding of Jews in religious affairs and on Israel as was his predecessor. He also stressed the importance seen in that the Pontiff had been strongly anti-Nazi as a young man.

Born in the village of Wadowice, near Cracow on May 18, 1920, the son of a factory worker, John Paul himself worked in a factory while going to school. During the German occupation of Poland, he did forced labor in a quarry and later in a chemical plant. It was during this time he studied for the priesthood in an underground seminary in Cracow. After his ordination, he went to Rome for two years but returned to Cracow in 1948 just as the Communists were taking control of Poland.

Known as an intellectual, he became Archbishop in 1964 and a Cardinal in 1967. Along with Cardinal Stefan Wyszyński, Patriarch of Warsaw, he has become a leader in the Roman Catholic Church's position in Poland as the political opposition to the Communist government. At the same time, John Paul has been more conciliatory than Wyszyński and has actively promoted better church-state relations.

Defender Of Liberty And Human Rights

Tanenbaum noted that the Pope's defense of liberty and human rights, as well as social justice, could be a key factor. He said if John Paul pushes for greater religious freedom for Christians in the Soviet Union and elsewhere in the Soviet bloc it will also have an impact on religious freedom for Soviet Jews.

Jews recently from Poland noted that John Paul II, like Wyszyński, has spoken up in support of Jews in Poland following the 1968 upheaval in which the majority of Jews living in Poland left the country. But they said they see this as part of his anti-government stand.

Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation which seeks to promote religious freedom in East Europe, said most of his dealings have been with Wyszyński, who overshadowed the Cracow Cardinal in Poland. But he noted that Auschwitz was part of John Paul's diocese, only some 50 kilometers from Cracow. The new Pope experienced the Holocaust and had in his own diocese a constant reminder of the destruction of the Holocaust, Schneier noted.

He said that both Wyszyński and John Paul II had written pastoral letters urging that young Polish Catholics help clean up the Jewish cemeteries which had been neglected and some youth groups did take up this project.

Schneier, who is also rabbi of Manhattan's Park East Synagogue, stressed that the new Pope knows how religious groups can suffer under Communism and also how they can survive. He said this could "rekindle hope" for religious freedom. In a speech to the College of Cardinals today, Pope John Paul II pointed out that people were still being imprisoned for their Christian belief.

Hope For Understanding And Sympathy

Rabbi Alexander M. Schindler, president of the Federation of Polish Jews, said that although he had never met the new Pope he attended a service in his church and was amazed by the large turnout in what was basically a country that stressed atheism. Schindler, who is also president of the Union of American Hebrew Congregations, said he hoped that a man who experienced persecution under the Nazis will show understanding and sympathy for the suffering and aspirations of the Jewish people.

Tanenbaum said he was told by a Polish Catholic authority that he believed that the new Pope had been the most friendly of all contemporary Polish bishops toward the Jewish people. His chancery sponsored an official publication which included articles commemorating the Warsaw Ghetto Uprising and the Holocaust and a series of articles and book reviews on Jewish history, religion and culture.

American Jewish organizations, meanwhile, expressed their congratulations to the new Pope. Richard Maass, president of the AJ Committee, said it was hoped that by taking the name of his predecessor, the new Pope will continue "Pope John Paul's contagious spirit of love and respect for all human beings, including respect for the integrity of the Jewish people and Judaism, for Israel and for Jerusalem as a united city."

B'nai B'rith president Jack J. Spitzer expressed the hope that Pope John Paul II will "continue to eliminate unsympathetic treatment of Jews in church teachings and liturgy." He also said B'nai B'rith hoped that the new Pope would recognize the State of Israel with Jerusalem as its capital.

Howard M. Squadron, president of the American Jewish Congress, said that in view of the new Pope's personal history, "we believe he will understand and appreciate the struggle of the three million Jews of the Soviet Union, who have faced even

greater oppression because of their efforts to live as Jews and to become reunited with their families outside the USSR. And we believe that he will understand and support the efforts of Jews from around the world to make a new life for themselves in the ancient homeland of the Jewish people, the State of Israel."

THE POPE HAS HAD NO CONTACTS WITH POLISH JEWRY OR FOREIGN JEWS

By Edwin Eytan

PARIS, Oct. 18 (JTA)--Pope John Paul II has up to now shown no interest in Jewish questions and has had no contacts with Polish Jewry or with foreign Jewish delegations on visits to Poland. Catholic clergymen in Cracow, the Pope's home city in which he was ordained and in which he worked until his election this week, told the Jewish Telegraphic Agency by phone that former Cardinal Karol Wojtyla, as Archbishop of Cracow had "concentrated on running his See" in a Communist country.

Wojtyla, other sources add, had never tried to meet or contact Jewish organizations in Poland or abroad. On his frequent visits to Auschwitz, which is only a couple of hours drive away from Cracow, he generally prayed at the site where Catholic churchmen were killed and has led Catholic pilgrimages to their tombs. In his sermons Wojtyla often mentioned the Jewish martyrdom but generally as part of a wider Nazi-led genocide campaign.

The Pope, these sources said, "is certainly not insensitive to the Jewish question. He was just overwhelmed with immediate problems while running the Cracow See." They added that he would "certainly have granted audiences to Jewish delegations if any would have made the request. None did," although, the sources said, many passed through Cracow while on their way to Auschwitz and Birkenau.

CHICAGO JEWISH LEADERS REACT TO HIGH COURT DECISION ON SKOKIE

CHICAGO, Oct. 18 (JTA) -- Two leaders of the Chicago Jewish community declared in a joint statement today that the Supreme Court decision to let stand lower court rulings holding unconstitutional three Skokie Village ordinances barring marches in Skokie by the tiny Chicago Nazi Party "leaves the illegality of such a provocative march" in the heavily Jewish suburb "still undermined." Other spokesmen differed.

The Supreme Court at its Monday session declined to review lower court rulings -- by a seven to two decision -- that the Skokie Village violated the First Amendment by adopting three ordinances to prevent the tiny Nazi Party from implementing a threat to stage a march in suburban Skokie, home of some 7000 Holocaust survivors. After the tiny band of Nazis won lower court rulings they had a constitutional right to march in Skokie, they cancelled a scheduled June 25 demonstration in Skokie and staged two rallies in Chicago later.

The joint statement by David Smerling, president of the Jewish United Fund (JUF) and Jewish Federation of Metropolitan Chicago, and Raymond Epstein, chairman of the JUF Public Affairs Committee (PAC), also said that "we in the Jewish community would have preferred the High Court to review the matter so that the case by the Village of Skokie and a companion suit instituted on behalf of the Holocaust survivors living there could have been decided by the Supreme Court on the merits of the case."

Sol Goldstein, chairman of the PAC committee on individual liberty and Jewish security, a Holocaust survivor and Skokie resident who initiated a separate suit on behalf of the survivors, declared that the Supreme Court decision "is the law" but that he felt "very disappointed" about how the High Court interpreted the First Amendment.

Goldstein contended that the Nazis coming to Skokie "is not a question of free speech," as the lower courts had held. "They came to tell us that too many Jews are left alive and that they did not finish up with us. This is not a question of needing new laws but enacting a different interpretation of existing laws."

A contention by a lawyer in the case that the Supreme Court decision did not, "contrary to the general impression," really represent "the court's views of the merits of the case" was offered by Jerome Torshen, head of a volunteer committee of attorneys representing Goldstein. Torshen said that the ruling "could mean that the court approves of the lower court decisions but it could also mean that the decision was not reviewed because the case was moot." He asserted that "if the Nazis should apply for a new permit to march in Skokie, the case against such a permit could be framed differently."

ISRAEL LODGES COMPLAINT WITH FRANCE

JERUSALEM, Oct. 18 (JTA) -- Israel lodged a formal protest with France today over remarks by French Foreign Minister Louis de Guiringaud implying that Israel was responsible for the fighting between Syrian and Lebanese Christian forces in Beirut.

The French diplomat was quoted as saying, at a Paris press conference this week, that the Israelis had encouraged the Christian militia to attack the Syrian-led Arab deterrent army in Beirut. He said that Christian leader Camille Chamoun "got very bad advice from a neighboring capital," obviously meaning Israel.

Today, Yosef Ciechanover, Director General of the Foreign Ministry, summoned French Ambassador Marc Bonnefous to deliver Israel's protest. He told the envoy that de Guiringaud had shown disregard for the latest developments in Lebanon.

Ciechanover said that Israel considered it a responsibility to extend humanitarian support to the beleaguered Christians in Lebanon. The support was "very limited indeed," he said, adding that Israel was not ashamed of helping people who face annihilation and was, in fact, proud of it.

SIMON MIRELMAN DEAD AT 84

BUENOS AIRES, Oct. 18 (JTA) -- Funeral services were held here for Simon Mirelman, a prominent industrialist, philanthropist and leader of the Jewish community for more than 30 years, who died at the age of 84. Mirelman, who was born in London of Russian emigre parents, came to Argentina after World War I and, with his brothers, established a successful textile industry.

Between 1930-1960 his Jewish affiliations included the B'nai B'rith, ORT, the Jewish Association for Aid to the Allies in World War II, the Argentine section of the Joint Distribution Committee, the Argentine Jewish Association which cooperated with the American Jewish Committee, the United Jewish Appeal and Israel Bonds. He was president of a local Jewish hospital and was especially active in support of Israel. He received an honorary doctorate from the Hebrew University in Jerusalem.

Mirelman retired from public life in 1960 but 10 years later he founded the Albert Einstein Medical Research Center here and co-founded the DAIA.

Conversation with Maciej Jakubowicz --- October 18, 1978 re new Pope
President, Union of/Religious Communities in Poland
Jewish

Cracow

As young man or child, no contact with Jews, and in Nazi and war years he was himself on the run.

Through out years he always was approachable by Jews and periodically he used to inquire what is happening with Jews, particularly in relation to religious life and religious institutions.

71

Six years ago, on a Friday evening, he came to the Cracow synagogue and spoke with the Jews that were there, expressed sympathy and interest and asked as to what problems they had, since he had heard they were having trouble maintaining synagogues.

1958

~~Jews~~ Jews did approach him with regard to cemetery issue, and he did try to be helpful; but it was not clear from the conversation how he was helpful. Similarly, he was approached when Jews in Cracow had difficulties with getting kosher meat, and was sympathetic.

Over years, they no of no case where he or Cracow church was associated with any example of prejudicial statement or action re Jews.

One can only speak about him in excellent terms as a person and as an open minded religious leader.

Community sending ~~congratulatory~~ cable congratulating "landsman" tomorrow. Cracow

*2 Jewish for
Pro-Comm -
5,000 - 6,000
- 3,500,000 like*

*1978 - book
1969 - arch
1967 - Council*

*active in ve II ... party
Post-war ...
member ...*

Vigorously Rejected Anti-SemitismPOPE'S RECORD ONE OF FRIENDLY
RELATIONS WITH THE POLISH JEWS

By Marc H. Tanenbaum*

"He was the friendliest of the Polish Catholic bishops toward the Jews of Poland, and he was among the most vigorous in his rejection of anti-Semitism."

That was the description of Karol Cardinal Wojtyla of Eracow given to me by a Polish Catholic priest in the United States three days following the election of the Polish prelate as the 263rd Supreme Pontiff of the Roman Catholic Church.

This evaluation of Pope John Paul II's attitudes towards Jews and Judaism should be taken seriously, I believe, for several reasons:

First, those views come from Father Henri d'Anjou of Portchester, N.Y., who lived in Poland and personally helped save the lives of a large number of Jews from certain death at the hands of the Nazis. Second, Father d'Anjou was a personal acquaintance of the new Pope when he was a priest and with whom he met frequently between 1952 and 1956. And, lastly and importantly, Father d'Anjou's positive impressions were confirmed for us in an overseas telephone conversation this week between the new director of Foreign Affairs of the American Jewish Committee, Abraham Karlikowe, and the president of the Union of Jewish Religious Communities in Poland, Maciej Jakubowicz of Cracow.

From these conversations and from others conducted with reliable sources in the Vatican this week, the following portrait of "the track record" of Cardinal Wojtyla toward Polish Jewry emerges:

Around 1964, there were a series of descrations of Jewish cemeteries in Cracow, including defilements of tombstones over Jewish graves. It was widely believed that the these anti-Semitic actions were inspired or carried out by agents of the Polish Communist party and/or the secret police. Archbishop Wojtyla called upon Catholic students attending the University of Cracow to clean and restore the defiled tombstones and to repair the Jewish cemeteries.

Subsequently, Archbishop Wojtyla delivered a public sermon during a large Corpus Christi procession in which he condemned the Communist functionaries for their anti-Jewish acts, and called upon them to desist from any further hostile actions against the remnant Jewish population.

{more}

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*Rabbi Tanenbaum, a leader in Jewish-Christian relations, is national interreligious affairs director of the American Jewish Committee.

His Chancery published a journal of high academic quality called Common Weekly. Archbishop Wojtyla personally authorized the publication of a series of articles in that journal commemorating the victims of the Nazi holocaust, specifically the Jewish victims, as well as the Warsaw Ghetto uprising of April 1943. In addition, he supported the publication of a series of articles and book reviews on Jewish history, religion and culture.

Much has been made of the fact that the new Pope studied at "an underground seminary." Father d'Anjou, who attended the same seminary, told me the significance of that fact lies in knowing that that seminary, and other underground schools like it, were vigorous centers "of anti-Nazi ideology and resistance."

In terms of his anti-Nazi and anti-Communist positions, Pope John Paul II appears to hold the same ideological orientation as did his predecessor, Pope John Paul I.

According to the president of the Jewish religious communities in Poland, Maciej Jakubowicz, "Throughout his years as Bishop of Cracow, Karol Wojtyla was always approachable by Jews and, periodically, he used to inquire what was happening to the Jews, particularly in relation to their religious life and their religious institutions."

In 1971, four years after he was designated cardinal by Pope Paul VI, Cardinal Wojtyla came to the Cracow Synagogue during a Friday night Sabbath service. He spoke warmly with the small Jewish congregation, and asked sympathetically what problems they had since he had heard they were having trouble maintaining their synagogues.

Mr. Jakubowicz also informed the American Jewish Committee that the Cracow Jewish leadership approached Cardinal Wojtyla when they had difficulty securing kosher meat, and that the cardinal was both sympathetic and helpful.

"Over the years," Mr. Jakubowicz added, "we know of no case where Cardinal Wojtyla or the Cracow Church was associated with any instance of anti-Semitic or other prejudicial statements or actions regarding the Jewish people." One can only speak of the new Pope, the Cracow Jewish leader said, "in excellent terms as a person and as an open-minded religious leader." To underscore their positive feelings, the Cracow Jewish leaders sent a cable to Pope John Paul II congratulating him as their "Cracow landsman."

With regard to Israel and Jerusalem, Cardinal Wojtyla has no record as yet as having taken any position on these concerns which are central to the world Jewish community today.

In Detroit, the future pontiff gave an interview in which he stressed the need for dialogue in the modern world. He refrained from direct criticism of the Polish government on his U.S. trip on the grounds that the tour was strictly religious. (At home, he has always been an outspoken critic of the Polish government whenever he saw what he thought was an encroachment on the prerogatives of the Church.)

"Of course, I approve of it," he said of the Christian-Marxist dialogue. "I am always for dialogue. Dialogue is necessary. There is too much monologue in the world. The modern Church supports it, as does the papal encyclical, *Ecclesiam Suam*. Dialogue interprets different situations of the modern world."

In August 1976, Cardinal Wojtyla returned to the United States for the 41st International Eucharistic Congress held in Philadelphia, coincident with the nation's celebration of the Bicentennial. He delivered a homily at a "Liturgy for the Fullness of Freedom and Justice" celebrated in Veterans Stadium.

He noted that freedom is not only a gift from God, it is also "imposed as a task."

"Freedom has been given to man by his Creator," Cardinal Wojtyla said, "not in order to commit what is evil, but to do good. The greatest commandment, that of love, leads the way to the fullest use of liberty."

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JEWISH LEADERS HAIL ELECTION OF CARDINAL WOJTYLA AS PONTIFF

By Religious News Service (10-16-78)

NEW YORK (RNS) -- Leaders of the American Jewish Committee, in hailing the election of Pope John Paul II, have compared the situation of Polish Catholics with that of the Jewish people in facing hostile governments through the years.

Richard Maass, president of the Committee, and Rabbi Marc Tanenbaum, national director of interreligious affairs, said that "Cardinal Wojtyla's heroic struggle to help preserve his Church in a hostile environment should enable him to comprehend the determination of the Jewish people to survive as well in the inimical environments of governments hostile to Biblical faith which Jews have upheld for nearly 2,000 years."

They added that "in view of the magnitude of Jewish suffering in Poland during World War II, we look forward to opportunities for creating a new chapter in relationships between the Catholic Church and the Jewish people not only in Poland but throughout the entire world under the leadership of Pope John Paul II."

JEWISH AMERICAN PARTICIPANTS

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Detroit Chapter, American Jewish Committee
Chairman, Domestic Affairs Committee

Marge Alpern, Treasurer
Detroit Chapter, American Jewish Committee
Chairperson, Interreligious Affairs

Hyman Bookbinder
Washington Representative
American Jewish Committee

Harold Gales, Chairman
Detroit Chapter, American Jewish Committee
Meeting Co-Chairman

Miles Jaffe, Vice-President
American Jewish Committee

Irving Levine, Director
American Jewish Committee Institute on
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American Jewish Committee Institute on
Pluralism and Group Identity

Sherwood Sandweiss, Area Director
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Meeting Recorder

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New York City, New York

Rev. Ronald Modras, Professor
Saint Louis University
Saint Louis, Missouri

Leonard Walentynowicz, Executive Director
Polish American Congress
Washington, D.C.

quo of a unified Jerusalem under Israeli sovereignty ^{and} ~~that~~ would ^{first did not} assure continued free access to all holy places, a reality that has existed ^{until} ~~since~~ Israel reunited the Holy City in 1967.

In general, we regard the Pope's UN speech as such an important document that we plan to propose its use as a study and discussion document in interreligious dialogues throughout the United States.



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Original documents
faded and/or illegible



11 סיון תש"ח
א-ג-א

תאריך

הדפס המיוחד

ככל שתרחיקים מקרבת המנוח, כשעוררוהו נאמרו רבות ספריו לא זמו להנחמה

סקיפה ופדרייקה.

כל המא לפסוק במקר המנוח בפולין במקל כשאלחו עם סקוטה של הכנסיה הקתולית

בהגות היסטורית של הקוסה העודמה ככלל ובפולין בפרט, סגום הירוחה פולין ארץ

קתולית פרוכתה.



הנבנה ליהודים שהיחה פלטרטה פרוק בקדם הסילוד הפולני שפולדת סאלוח רבוח

הקצרות בהסלולות פיהרון הנפוי לכפי היהודים (Enslavement; Sor Judenfrage)

קל אדמה פולין. עתה הכנסיה הקתולית בפולין לכפי היהודים מייכה לאנניה סגומה

במספר היהטים בנין פובלוציה המנוחה לנין המובלדסיה היהודים.

לכנסיה הקתולית הטיד היו כלים קורקרטיוס לכרון את ציבור כאהליה לכרון

הרפוי לה.

בתולדות פולין הכנסיה כמילסוד, הטיד הירוחה בוחס מספיע על היתרדות פולניות.

סרס ביהמה הסגות פרוכתיה היסטורית כדער הכנסיה הקתולית זיהסה לכרואיה

המנוחה של היהודים בפולין ביפוי מלחמת פולס הגולה. דוחי לא רק סאלה היסטורית

בהיחה, יאלה עם כן סאלה הנרטיה פרוכתיה, אחי כפקת לקרוב הקוסה של הכנסיה ביפוי

המסדה היהודים.

בסגים המהרדות הנרטיה סיפרות היסטורית פולנית הנרטיה במקר היהטים בנין

אבלוסיה אקווא וריחוצה, אן באיסרס וסיליא + זגה וכצ"ל הירוצה

ספרירטי פולני. (Alanski, S.Ks., Dnowski, A., Hlond, A. Kard.

Frank, H., Karwin, J., Liacewicz, J., Miedzinski, B., Kloczkowski, M.,

Oberlander, L., Pastuska, J.Ks., Pius XII, Szpakowski,).

לפרוזה היסטורית זו, היו ללא ספק השלכות על ספרות היחסים בין העולים והיהודים

דפיצור דפוסית המיחלית של הכנסיה ומאליבית אל היהודים לאורך כל הקופה היסטורית

של פולין;

עו היום בשאלת השאלה האם בימי השלימה הרומפ קולה של הכנסיה לבני הספרות

היהודים? ולי היה בטפס קול טכזה האם היה בבחיבת כוח אשר יכול היה להספיע על

מהלך ביצוע פיהרון הסופי? האם אי-הדמ קולה של כנסיה בבפה מאדיכות וארון רבון

להתייחס באיזשהי דרך לשלבי פארון הסופי של היהודים? האם קיים קשר בתחנתה של

הכנסיה הקתולית להוצאת הסראה? האם ראוי הכנסיה היו סודעים לסחרם בפולין

הכנסיה, והאם השכנתה העפדה כללי יהודים הוך כדי ביצוע מלאכת הספרה הבאזית?

האם היו בטורים יזמר יהודים בהיים לו הכנסיה הקתולית היתה יוצאת באופן ברור

להצבתם?

מסרת המחקר ברפדה: לבחון יחס המופים והאלימים הקתוליים לסב של היהודים;

המחקר ברפד לבחון באיזה צורה זמירה היתה לכנסיה הקתולית בפולין הספעה על

פיצור הדיקה של אובלורסיה הסולבית לגודל היהודים בעת פבחן-הספה האנורטי.

לחקור אילו כוחות דוחביים, מוסריים ורפיונאליים קפפו יחסה (טפילה ופפילה)

של הכנסיה לבני החלופי הספרות היהודים; השפעתם על טכנות הביבור הסולפי, והם

ז' אדר א' תש"א
ה' (א-א) /

היו טיטבי-התיכר במגמות, ביחס האפסטרדיות של הגרפה כוכבית ומצטיה כלפי האחרות

היהודים וכיצד הם נוצלו, באופן יסיר או עקיף, ושיפור טיטבותן.

-לברוק באופן טיטבי טאלה הצורה והצלת היהודים על ידי הכנסיה והמנדטים ביהוד

כנקודת ראייה של הלכי רוח בקרב אנשי הכנסיה והארכיבישופ הקתולית.

-להקדיר טורכי סכנותיה של עזרה והצלה ולהפריך טענה הסכולי, בטענת המבאים

של מצב כיכרת המבאים להסיק טענות טיטבותיהם ורציונאליזם.

-לפתח האם טוכיכיס טיטבי-התיכרה למצבה בעמדה הסטודנטית הפויבת ליהודים, בקרב

אנשי הכנסיה הקתולית על דקע הספדה סוכלית של היהודים (הירחם יהודים או בני-אדם)

האם גרבר אכלס סיקול טכוכבי-אגרוסי על סיקול דתה ברוח הסיקרון האיטורנרי-גורטיין

האם בבסיסות לעזור ולהכיל על ידי חלק מהבני הכנורה סוכיכיס גילויים על גיט

חדסה לטאלה היהודים לעוסת התקופת הקורסת.

לבחון כיכד הכנסיה בפולין פרטם להלמה ולספסה, לפי בקורת התקפתה הברנדליה-

האורביכרסליה, עובדת הבססת הסתרון הסוכי סכחיבה היטטודית סוכרית כטאלה לטודית

בברוטא היהודי הסטודנטי אטל הקתולית.

י"א תש"א

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Jewish leaders praise the Pope's Auschwitz sermon

By MEL JUFFE

THE AMERICAN Jewish Committee today cabled Pope John Paul II to hail the Pontiff's historic remarks about the Jewish victims of the Nazi concentration camp of Auschwitz.

John Paul's sermon yesterday at the death camp complex in Poland was enthusiastically praised as "a major document of really historic dimensions" by Rabbi Marc H. Tanenbaum, a leading authority on Vatican-Jewish relations.

"With the possible exception only of Pope John XXIII," said Tanenbaum, "he is the first pope in modern history who has reacted in conscience and in a direct, explicit way to the magnitude of the suffering of the six million Jewish victims of Nazism."

John Paul, who studied for the priesthood in secret while working in a German forced-labor project in Poland, singled out the sufferings of the Jews, who made up the majority of Auschwitz's four million victims.

His visit to Auschwitz, where Catholic priests were second in number only to Jews as Nazi victims, was the first by a reigning pontiff.

"In particular I pause with you before the inscription in Hebrew," said John Paul, gesturing toward a memorial plaque.

"This inscription awakens the memory of the people whose sons and daughters were intended for total extermination.

"This people draws its origin from Abraham, our father in faith, as was expressed by Paul of Tarsus," John Paul said.

(The pope at that point in his homily, said Tanenbaum, who was the only rabbi present as a consultant during Vatican Council II, was using "theological language to describe the rootedness of Christianity in Judaism and the common spiritual bonds that link Christians and Jews. It is a deeply emotional way of expressing solidarity.")

John Paul went on: "That very people that received from God the commandment 'Thou shalt not kill' itself experienced in a special

What the telegram said

National Inter-religious Director of the American Jewish Committee

The American Jewish Committee is deeply moved and heartened by the words and symbolic acts of Your Holiness in honoring the memory of the millions of victims of Nazi beastiality, in particular the nearly 3,000,000 Jews whose lives were destroyed in the crematoria of Auschwitz.

Your reverent kneeling before the Hebrew and other inscriptions and your rejection of indifference to the killing of millions of Jews and other human beings in Auschwitz — the vilest and most inhuman death camp of all the Nazi murder factories — is a powerful symbol of moral conscience that is of historic magnitude.

Your rejection of hatred and prejudice against all people, your courageous affirmation of religious liberty and human rights for all members of God's human family deserve our most heartfelt and appreciative response.

Respectfully,
Rabbi Marc H. Tanenbaum

measure what is meant by killing.

"It is not permissible for anyone to pass by this inscription with indifference."

Tanenbaum, a main author of the AJC cable, said, "I find that last line a significant statement.

"In much of the dialogue that takes place between Christians and Jews — in the Vatican and elsewhere — Jewish leaders quite legitimately raise the question of why the churches stood by silently in Germany, in Poland and elsewhere when they knew the Jewish people were being systematically exterminated. Why were they so indifferent to the value of Jewish life?

"I take this statement by Pope John Paul II as a response to those questions. He has gone on record that it is his personal policy that it is no longer permissible to pass by 'with indifference' to the slaughter of Jews or of any other human beings.

"We applaud and warmly welcome that forthright statement of conscience.

He's not only an extraordinary spiritual leader, he's also a great humanist of deep conscience. I expect he will be one of the great moral leaders in the international community in the decades ahead."

Tanenbaum was outspoken in comparing John Paul favorably with Pope Paul VI, who in 1975 "referred to the suffering of the Jewish people in only a vague and general way. Paul touched on the tragedy, but didn't penetrate to the heart of it in the way John Paul has just done.

"But part of the reason, one has to say quite frankly, is that there has been a long tradition of anti-Jewish attitudes in certain quarters of the Vatican and in parts of the Roman Catholic Church. And those with such attitudes have persistently refused to face the destructive result of anti-Semitism, especially in the Nazi holocaust.

"I regard John Paul's statement as a reversal of that tradition of indifference and a return to the compassion of Pope John XXIII."

People at receiving stations were able to follow the discussions in Menlo Park by television and to call in their own recommendations by telephone.

The ground stations were located in some 20 cities in Alaska, Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming.

The study compared the cost of the teleconference to a similar in-person hearing held by the USCC in Chicago. According to the Stanford evaluation, an estimated \$5,000 was saved by using the telecommunications system.

"The satellite system permitted the same number of witnesses to testify in one day as did the two-day hearing in Chicago," the report said. "Further, the flexibility of the technology allowed a large number of observers in the Western states to participate. The majority said they would not have traveled to an in-person hearing.

"The wealth of information supplied by witnesses for the consideration of the USCC on the national communications priorities of the Catholic Church was simply impressive, demonstrating that the church has tremendous resources in its current members," the study concluded. "The almost unbelievable choice of communications capabilities, services and equipment, needs intelligent religious, social and technical planning by the Catholic Church to derive maximum benefit for its members and its mission."

15-6-8-79

NC DOCUMENTARY: POPE'S HOMILY AT AUSCHWITZ II (1,680)

BRZEZINKA, Poland (NC) — This is the official English text of the homily by Pope John Paul II during a Mass at the former Nazi concentration camp of Brzezinka (Birkenau), also known as Auschwitz II, on June 7.

1. "This is the victory that overcomes the world, our faith" (1 John 5:4).

These words from the letter of St. John come to my mind and enter my heart as I find myself in this place in which a special victory was won through faith. Through the faith that gives rise to love of God and of one's neighbor, the unique love, the supreme love that is ready to "lay down (one's) life for (one's) friends." (John 15:13, cf. 10:11). A victory therefore through love enlivened by faith to the extreme point of the final definitive witness.

This victory through faith and love was won in this place by a man whose first name is Maximilian Mary. Surname: Kolbe. Profession (as registered in the books of the concentration camp): Catholic priest. Vocation: a son of St. Francis. Birth: a son of simple, hard-working, devout parents, who were weavers near Lodz (Poland). By God's grace and the church's judgment: blessed.

The victory through faith and love was won by him in this place, which was built for the negation of faith — faith in God and faith in man — and to trample radically not only on love but on all signs of human dignity, of humanity. A place built on hatred and on contempt for man in the name of a crazed ideology. A place built on cruelty. On the entrance gate which still exists, is placed the inscription "Arbeit macht frei," which has a sardonic sound, since its meaning was radically contradicted by what took place within.

In this site of the terrible slaughter that brought death to 4 million people of different nations, Father Maximilian voluntarily offered himself for death in the hunger bunker for a brother and so won a spiritual victory like that of Christ himself. This brother still lives today in the land of Poland.

But was Father Maximilian Kolbe the only one? Certainly he won a victory that was immediately felt by his companions in captivity and is still felt today by the church and the world. However, there is no doubt that many other similar victories were won. I am thinking, for example, of the death in the gas chamber of a concentration camp of the Carmelite Sister Benedicta of the Cross, whose name in the world was Edith Stein, who was an

illustrious pupil of Husserl and became one of the glories of contemporary German philosophy, and who was a descendent of a Jewish family living in Wroclaw.

The dignity of man was so horribly trampled on. Victory was won through faith and love.

Can it still be a surprise to anyone that the pope born and brought up in this land, the pope who came to the See of St. Peter from the diocese in whose territory is situated the camp of Oswiecim, should have begun his first encyclical with the words "Redemptor Hominis" and should have dedicated it as a whole to the cause of man, to the dignity of man, to the threats to him, and finally to his inalienable rights that can so easily be trampled on and annihilated by his fellowmen? Is it enough to put man in a different uniform, arm him with the apparatus of violence? Is it enough to impose on him an ideology in which human rights are subjected to the demands of the system, completely subjected to them, so as in practice not to exist at all?

2. I am here today as a pilgrim. It is well known that I have been here many times. So many times. And many times I have gone down to Maximilian Kolbe's death cell and stopped in front of the execution wall and passed among the ruins of the cremation furnaces of Brzezinka. It was impossible for me not to come here as pope.

I have come then to this special shrine, the birthplace, I can say, of the patron of our difficult century, just as nine centuries ago Skalka was the place of the birth under the sword of St. Stanislaus, patron of the Poles.

I have come to pray, I have come to pray with all of you who come here today and with the whole of Poland and the whole of Europe. Christ wishes that I who have become the successor of Peter should give witness before the world to what constitutes the greatness and the misery of contemporary man, to what is his defeat and his victory.

I have come and I kneel on this Golgotha of the modern world, on these tombs, largely nameless like the great Tomb of the Unknown Soldier. I kneel before all the inscriptions that come one after another bearing the memory of the victims of Oswiecim in the languages: Polish, English, Bulgarian, Romany, Czech, Danish, French, Greek, Hebrew, Yiddish, Spanish, Flemish, Serbo-Croat, German, Norwegian, Russian, Romanian, Hungarian and Italian.

In particular I pause with you, dear participants in this encounter, before the inscription in Hebrew. This inscription awakens the memory of the people whose sons and daughters were intended for total extermination. This people draws its origin from Abraham, our father in faith (cf. Romans 4:12), as was expressed by Paul of Tarsus. The very people that received from God the commandment "thou shalt not kill" itself experienced in a special measure what is meant by killing. It is not permissible for anyone to pass by this inscription with indifference.

Finally, the last inscription: that in Polish. Six million Poles lost their lives during the Second World War: a fifth of the nation. Yet another stage in the centuries-old fight of this nation, my nation, for its fundamental rights among the peoples of Europe. Yet another loud cry for the right to a place of its own on the map of Europe. Yet another painful reckoning with the conscience of mankind.

Oswiecim is such a reckoning. It is impossible merely to visit it. It is necessary on this occasion to think with fear of how far hatred can go, how far man's destruction of man can go, how far cruelty can go.

Oswiecim is a testimony of war. War brings with it a disproportionate growth of hatred, destruction and cruelty. It cannot be denied that it also manifests new capabilities of human courage, heroism and patriotism, but the fact remains that it is the reckoning of the losses that prevails. That reckoning prevails more and more, since each day sees an increase in the destructive capacity of the weapons invented by modern technology. Not only those who directly bring wars about are responsible for them, but also those who fail to do all they can to prevent them. Therefore I would like to repeat in this place the words that Paul VI pronounced before the United Nations Organization:

(MORE)

"It is enough to remember that the blood of millions of men, numberless and unprecedented sufferings, useless slaughter and frightful ruin are the sanction of the covenant which unites you in a solemn pledge which must change the future history of the world: no more war, war never again. It is peace, peace which must guide the destinies of peoples and of all mankind" (AAS 57, 1965, p. 881).

If, however, Oswiecim's great call and the cry of man tortured here is to bear fruit for Europe, and for the world also, the Declaration of Human Rights must have all its just consequences drawn from it, as John XXIII urged in the encyclical "Pacem in Terris." For the declaration is "a solemn recognition of the personal dignity of every human being, an assertion of everyone's right to be free to seek out the truth, to follow moral principles, discharge the duties imposed by justice, and lead a fully human life. It also recognized other rights connected with these." (John XXIII, "Pacem in Terris," IV — AAS 55, 1963, pp. 295-296). There must be a return to the wisdom of the old teacher Pawel Wlodkowic, rector of the Jagiellonian University at Cracow, and the rights of nations must be ensured: their right to existence, to freedom, to independence, to their own culture and to honorable development. Wlodkowic wrote: "Where power is more at work than love, people seek their own interests and not those of Jesus Christ and accordingly they easily depart from the rule of God's law...All the kinds of law are against those who threaten people wishing to live in peace: against them is the civil law...the canon law...the natural law, expressed in the principle 'do to others what you would have done to you.' Against them is the divine law, in that...the commandment 'Thou shalt not steal' forbids all robbery and the commandment 'Thou shalt not kill' forbids all violence." (Pawel Wlodkowic, Saevientibus (1415), tract. II Solutio Quaest. 4A, cf. L. Ehrlich, Pisma Wybrane Pala Wlodkowica, Warszawa 1968, T.L. S. 61, 58-59).

Never one at the other's expense, at the cost of the enslavement of the other, at the cost of conquest, outrage, exploitation and death.

The one who is speaking these words is the successor of John XXIII and Paul VI. But he is also the son of a nation that in its history has suffered many afflictions from others.

I say this not to accuse but to remind. I am speaking in the name of all the nations whose rights are being violated and forgotten. I am saying it because I am urged to do so by the truth and by solicitude for man.

4. Holy is God! Holy and strong! Holy Immortal One!

From plague, from famine, from fire and from war,

And from war, deliver us, Lord.

Amen.

14-6-8-79

IMMIGRATION SERVICE ENTERING MODERN AGE (460)

By Jim Castelli

WASHINGTON (NC) — The U.S. Immigration and Naturalization Service has been living in the steamship age but is now entering the modern world, according to Attorney General Griffin Bell.

Bell made his comment at a ceremony at INS' Washington district office marking the service's latest step in computerizing its files — some 17 million manilla folders scattered in district offices throughout the country.

Bell credited INS Commissioner Leonel Castillo with bringing the service, which he said was 10-15 years behind the times technologically, up to date.

He said the service's inability to handle its paperwork has prevented it from doing its job of helping legal immigrants and visitors and expelling illegal ones.

Each year INS must deal with 6,500,000 visitors, 800,000 foreign businessmen, 187,000 foreign students, 500,000 regular immigrants and 125,000 refugees, Bell said.

(MORE)

Sad Gulf Between Pope and Jews

By Jim Castelli

It's been more than six months since Pope John Paul II created a furor within the Jewish community by meeting with PLO leader Yasser Arafat. Events since then have produced some real problems, some red herrings and a great need for communication and understanding.

Both Catholic actions and Jewish perceptions are part of the problem.

It's best to sum up the Arafat meeting briefly:

● Popes have traditionally met with heads of state and other leaders, savory and unsavory alike, without being accused of endorsing their views. When the Pope went to Central America, he met the head of El Salvador's government, Roberto d'Aubuisson, a man accused by some of ordering the assassination of Archbishop Oscar Romero; no one has accused the Pope of endorsing Romero's murder. Jews upset about the Arafat meeting might ask why their bete noire must be seen by the rest of the world as worse than everyone else's.

● The Pope told Arafat things he clearly didn't want to hear, linking his call for a Palestinian homeland with a condemnation of violence and revenge and a call for Israeli security.

● It's legitimate to criticize the Vatican for its timing of the meeting and for not anticipating that the PLO would use it for maximum propaganda value.

● The furor surrounding the meeting has caused the resurfacing of Jewish charges that during World War II, Pope Pius XII was nearly silent on the persecution of the Jews.

Among other things, the furor over the Arafat meeting gave credence to the rumor that the Pope had canonized an anti-Semite. The rumor involved Father Maximilian Kolbe, a Polish priest canonized for his martyrdom at Auschwitz, where he offered to die to spare another prisoner. Charges that Kolbe was an anti-Semite before World War II first appeared in an Austrian journal and were reported in the United States nearly a year ago.

Warren Green, director of the St. Louis Center for Holocaust Studies, and Daniel L. Schlafly Jr., who teaches Eastern European history at St. Louis University, said the charges were false — Schlafly called them a "cheap shot."

Green and Schlafly conceded that a "tiny fraction" of Kolbe's work showed some questionable views common to his time and place. But they argued that he was never hateful and that he criticized anti-Semites. As war broke out, the monastery Kolbe ran sheltered Jewish refugees — as many as 1,500 — along with

Catholics. The man for whom Kolbe sacrificed himself at Auschwitz was Catholic, but he could as easily have been a Jew.

"Our faiths tell us to be forgiving of past mistakes and to measure one's worth by one's total life experience," Green and Schlafly said. "On these terms, Father Kolbe's life and martyrdom are worthy of veneration."

A more troubling incident involves the appointment in December of Herman J. Abs, the 81-year-old honorary president of West Germany's Deutsche Bank to the advisory board of the Institute for Religious Works — the Vatican Bank.

Charles Higham, author of "Trading With the Enemy," a book about U.S. business ties with Nazi Germany during World War II, and the Simon Wiesenthal Center in Los Angeles dug into Abs' past and found considerable evidence that he was a major cog in the Nazi machine; the center says he even sat on a board that oversaw forced labor at Auschwitz. Despite protests from Jewish groups, the Vatican has not dropped Abs from the advisory board. For that it should be criticized; but it doesn't mean that anyone knew about his background when he was appointed to the Vatican board.

Finally, there seems to be a general distrust of Pope John Paul among many Jews simply because he comes from Poland, a land with a long history of anti-Semitism. But how does this kind of distrust of a person because of his nationality differ from anti-Semitism?

The Pope was himself a forced worker who fled to join the anti-Nazi underground in Poland; as a cardinal, he headed the diocese in which Auschwitz was located, often going there to pray. On his first trip to Poland as Pope, he returned, saying, "It was impossible for me not to come here as Pope."

This Pope, says Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops, has gone beyond previous popes in his dealings with the Jews, speaking of Judaism's "living legacy" and referring to "the people of God" of the old covenant never retracted by God. And while he has not extended full diplomatic recognition to Israel, Fisher notes that John Paul talks of the need for security for "the State of Israel," while previous popes spoke of "the Holy Land."

A certain amount of Catholic-Jewish tension today stems from a failure by some church officials to understand the real fears and concerns of the world's Jews.

But much of that tension stems from the fact that a number of Jews appear to believe the old line that if you scratch a gentile, you find an anti-Semite. That belief is at the same time false, dangerous and frightening.

Jim Castelli is a Washington writer specializing in religion and public affairs.

THE WHITE HOUSE

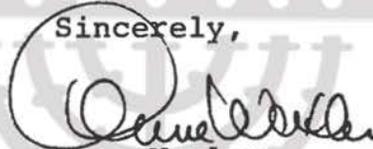
WASHINGTON

December 12, 1979

Dear Friend:

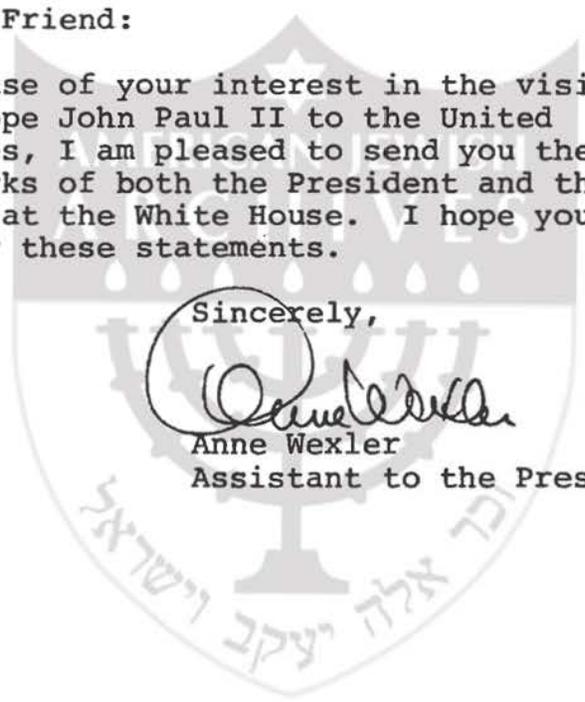
Because of your interest in the visit of Pope John Paul II to the United States, I am pleased to send you the remarks of both the President and the Pope at the White House. I hope you enjoy these statements.

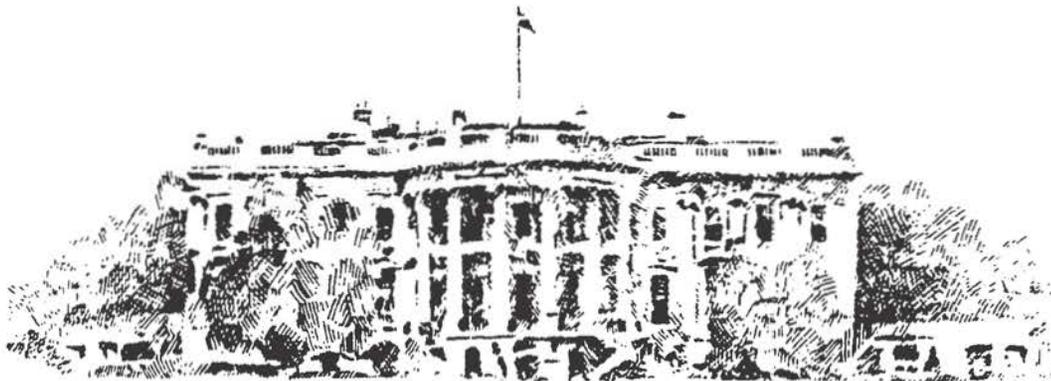
Sincerely,

A handwritten signature in black ink, appearing to read "Anne Wexler". The signature is written in a cursive style and is enclosed within a hand-drawn circle.

Anne Wexler

Assistant to the President





THE WHITE HOUSE
AMERICAN JEWISH
AROUND
EXCHANGE OF REMARKS BETWEEN
THE PRESIDENT
AND HIS HOLINESS POPE JOHN PAUL II

The South Lawn

THE PRESIDENT: My friends, fellow Americans of every faith—I greet you here with a mixture of both pride and pleasure.

We have been privileged to meet today at the White House with a truly extraordinary man—John Paul—one who will mean even more to us in the future as we in this world move in this century to meet the complex challenges which inevitably will confront us and all others who live on earth.

Our Nation was not founded to deny human beings a life of the spirit, but to welcome the spiritual into our lives—and I join all Americans in welcoming Pope John Paul II with open hearts

into the lives of our Nation. You are welcome with us, Your Holiness.

As you know, he comes to us as a pastor, as a scholar, as a poet, as a philosopher, but I think primarily as a pastor. Do you agree? As a pastor?

HIS HOLINESS POPE JOHN PAUL II: You are right.

THE PRESIDENT: He has decided not to dispute the word of the President.

Regardless of our faith, we look on him as a pastor and he has come to know us and to talk to us about gentleness, about humility, about forgiveness and about love. You have taught us, our beloved guest, that we in the United States are not perfect, that we in the United States are responsible for our own behavior. You show in

your life and in your teachings a particular concern for human dignity. You know that many people are fearful, but that a person with faith need not be afraid. Our religious faith is, indeed, relevant to a modern world.

We have been greatly blessed in this country. We know from the holy word that to whom much has been given, much will be required. You have reminded us, indeed, of our own responsibilities.

Our America was founded to give a home to all those who sought religious freedom. For us today, religious freedom is not just a valued relic of a bygone age or a source of national pride. It is a practical necessity for our Nation's forward course into the future.

For as we face difficult, painful, often disheartening changes and transformations in our lives, now, as never before, our Nation needs all the spiritual strength that has been gained and nurtured through the long history of a Nation of freedom.

Long before he became Pope, Karol Wojtyla, as a priest in his native Poland wrote these words of poetry: "We stand in front of our future ... which opens and closes at the same time."

This afternoon Pope John Paul and I met alone in the Oval Office, and discussed the future—the future of faith, the future of people, the future prospects for peace.

We share a belief that "the Church must in no way be confused with the political community, nor bound to any political system." But we also spoke of the opportunities we might pursue together.

We will work to renew our spiritual strength that can bear us beyond the blind materialism which brings no joy and change that into true caring for one another—in our families, in our communities, in our nations, in our world. We will pursue this goal through action, not just through words.

I join His Holiness in urging all individuals and nations of the world to alleviate the hunger of people and the homelessness of refugees—not as political acts, but as acts of humanitarian concern. We cannot profess to love humanity and watch hundreds of thousands of men, women and children die in human tragedy which we ourselves can help as a Nation and as people to prevent. It is our responsibility to provide prompt and generous aid to them through action of our own.

In another area of opportunity—concern and action on behalf of human rights—we have long shared a common purpose. As His Holiness has written, "The essential sense of the State, as a political community, consists in that the society and the people composing it are master and sovereign of their own destiny."

We call on all people and all nations to look beyond ancient hatreds, beyond differences in race and customs, traditions and beliefs—to see the shared humanity of every other human life on earth. Whenever state and religion can do that, together, then violations of the human rights of any person anywhere in the world—whatever cause may be claimed in justification of those deprivations—will be seen to be, as Your Holiness has so accurately described them: "warfare on humanity" itself.

It is abhorrent—It is abhorrent in our time to allow differences in the way God's children worship the same Father to wound each other, when our common faith could do so much to heal each other.

All of us share full responsibility for seizing another opportunity: In a world filled with weapons there can be no more urgent human passion than to wage and to win the struggle for peace—for the sake of every living thing on earth.

We must, above all, wrest the fateful lightning of nuclear destruction from the hands of man. We must successfully conclude our nuclear arms agreements, and in this continuing effort we must find a way to end the threat of nuclear annihilation in every nation on earth.

The age of nuclear weaponry can either be long or short, as we choose.

We must continue the common struggle, the church and governments, for peace.

In closing, let me repeat the phrase from your poem: "We stand in front of our future."

Fellow Americans, in the presence of this good man, as we pause quietly for these few moments in our sometimes frantic pace, we ask ourselves: What is important? What is progress? What are we creating which we need fear? In his last words Jesus prayed for his disciples, "Holy Father, keep them in Thy name, which thou hast given me, that they may be one, even as we are one." And we are also reminded: "God is love."

Let all of us here of every faith stand as one—under God—for peace and justice and for love.

Let us vow that what our Creator has made—human life and human spirit—that we ourselves shall not destroy.

Let us simply choose to change the world—as best we can—each one of us in our own particular place, but towards the common purposes of just societies on a peaceful planet.

Our new friend, the people of my country have waited a long time for this meeting.

As human beings each acting for justice in the present—and striving together for a common future of peace and love—let us not wait so long for ourselves and for you to meet again.

Welcome to our country, our new friend.

HIS HOLINESS JOHN PAUL II: Mr. President, I am honored to have had at your kind invitation, the opportunity for a meeting with you; for by your office as President of the United States of America you represent before the world the whole American nation and you hold the immense responsibility of leading this Nation in the path of justice and peace. I thank you publicly for this meeting and I thank all those who have contributed to its success. I wish also to reiterate here my deep gratitude for the warm welcome and the many kindnesses which I have received from the American people on my pastoral journey through your beautiful land.

Mr. President, in responding to the kind words which you have addressed to me, I take the liberty of beginning with the passage from the Prophet Micah that you quoted at your Inauguration: "You have been told, O man, what is good, and what

the Lord requires of you: only to do right and to love goodness, and to walk humbly with your God." In recalling those—in recalling these words, I wish to greet you and all the authorities in the individual States and the Nation who are committed to the good of the citizens. There is indeed no other way to put oneself at the service of the whole human person except by seeking the good of every man and woman in all their commitments and activities. Authority in the political community is based on the objective ethical principle that the basic duty of power is the solicitude of the common good of society and that it serves the inviolable rights of the human person. The individuals, families, and various groups which compose the civic community are aware that by themselves they are unable to realize their human potential to the full, and therefore they recognize in a wider community the necessary condition for the ever better attainment of the common good.

I wish to commend those in public authority and all the people of the United States for having given, from the very beginning of the existence of this Nation, a special place to some of the most important concerns of the common good. Three years ago, during the Bicentennial celebration, which I was fortunate to participate in as the Archbishop of Cracow, it—as you say, as a pastor with many implications—several implications. It was obvious to everyone that concern for what is human and spiritual is one of the basic principles governing the life of this community. It is superfluous to add that respect for the freedom and the dignity of every individual, whatever his origin, race, sex or creed, has

been a cherished tenet of the civil creed of America, and that it has been backed up by courageous decisions and actions.

Mr. President, ladies and gentlemen, I know and appreciate this country's efforts for arms limitation, especially of nuclear weapons. Everyone is aware of the terrible risk that the stockpiling of such weapons brings upon humanity. Since it is one of the greatest nations on earth, the United States plays a particularly important part in the quest for greater security in the world and for closer international collaboration. With all my heart I hope that there will be no relaxing of its efforts both to reduce the risk of a fatal and disastrous worldwide conflagration, and to secure a prudent and progressive reduction of the destructive capacity of military arsenals. At the same time, by reason of its special position, may the United States succeed in influencing the other nations to join in a continuing commitment for disarmament. Without wholeheartedly accepting such a commitment how can any nation effectively serve humanity, whose deepest desire is true peace?

Attachment to human values and to ethical concerns, which have been a hallmark of the American people, must be situated, especially in the present context of the growing interdependence of peoples across the globe, within the framework of the view that the common good of society embraces not just the individual nation to which one belongs but the citizens of the whole world. I would encourage every action for the reinforcement of peace in the world, a peace based on liberty and justice, on charity and truth. The present-day re-

relationships between peoples and between nations demand the establishment of greater international cooperation also in the economic field. The more powerful a nation is, the greater becomes its international responsibility, the greater also must be its commitment to the betterment of the lot of those whose very humanity is constantly being threatened by want and need. It is my fervent hope that all the powerful nations in the world will deepen their awareness of the principle of human solidarity within the one great human family. America, which in the past decades has demonstrated goodness and generosity in providing food for the hungry of the world, will, I am sure, be able to match this generosity with an equally convincing contribution to the establishing of a world order that will create the necessary economic and trade conditions for a more just relationship between all the nations of the world, in respect for their dignity and their own personality. Since people are suffering under international inequality, there can be no question of giving up the change in the attitudes and life styles of those blessed with a larger share of the world's goods.

Mr. President, ladies and gentlemen, in touching upon the common good, which embodies the aspiration of all human beings to the full development of their capacities and the proper protection of their rights, I have dealt with areas where the Church that I represent and the political community that is the State share a common concern: the safeguarding of the dignity of the human person, and the search for justice and peace. In their own proper spheres, the political community and the

Church are mutually independent and self-governing. Yet, by a different title, each serves the personal and social vocation of the same human beings.

For her part, the Catholic Church will continue her efforts to cooperate in promoting justice, peace and dignity through the commitment of her leaders and the members of her communities, and through her incessant proclamation that all human beings are created to the image and likeness of God, and that they are brothers and sisters, children of one heavenly Father.

May Almighty God bless and sustain America in her quest for the fullness of liberty, justice and peace.

The North Lawn

THE PRESIDENT: Member of Congress, Members of the Supreme Court, Members of the Cabinet, ladies and gentlemen:

Niech bedzie Bog pochwalony! Which for those of you who do not speak Polish means "May God be praised!"

This is a day for praising God.

On behalf of every American of every faith—I am pleased and honored to welcome you, Pope John Paul, to the capital city of the United States of America. Welcome.

In our souls there is a special feeling which we may call "solemn joy." This historic day also brings forth such a feeling as we mark another milestone in the long intertwined history of our own country and its faith in God.

But the moment is also historic because the currents that flow below this brief ceremony reach in to the very depths of individual lives and

even to the breadth of the relationship among sovereign nations. Your journey among us has helped us to see those currents as part of one great river of effort to alleviate human needs and to realize the hunger for spiritual aspirations.

You have moved among us as a champion of dignity and decency for every human being, and as a pilgrim for peace among nations. You have offered us your love, and we as individuals are heartened by it. You can be sure, Pope John Paul, that the people of America return your love.

As you have traveled our city streets and our country roads, you have met and touched the vast and rich diversity of America. We cherish our independence of religious thought and our tradition of the separation of church and state, but we are all grateful that we can stand together upon the common ground of shared beliefs.

Sustained by a broad base of mutual understanding, we must seize four unique opportunities which have been dramatized by your visit.

As the first opportunity, we can renew our spiritual lives—in our individual lives, in our families, in our nation, in our world.

During the past few days, you have made us re-examine ourselves. For all the attraction and the sometimes necessity of material things, you have reminded us of the value of human life, and that spiritual strength is the most vital resource of people and of nations. Caring for others makes us strong and gives us courage, while blind pursuit of selfish purposes—of “having more” instead of “being more”—only leaves us empty and depressed, lonely and fearful.

We often see tragic results among those we love—disillusionment, cynicism, alienation—sometimes leading to self debasement, crime and violence.

This does not have to be. These times of rapid and complex change demand that we turn to that which does not ever change—the spiritual strength to grow together—to find unity as a nation, as a human family—and I believe we will.

Our second opportunity is to recognize that our values, our beliefs, our faith are forged and made meaningful only through actions.

We must be prepared—both as individuals and as a society—not only to deplore poverty, injustice and the smothering of human aspirations, but to end them.

We Americans can act on that knowledge both within our country and beyond our borders—and I believe that we will.

Our third opportunity is to remember that the enhancement of human rights is the compelling idea and goal of our time.

Through your own example, you have shown the world that the power of the human spirit cannot be subdued by the power of the state. Your courage inspired your native land and it now inspires the world.

You have shown how we can find meaning within ourselves—by reaching out to others in a shared humanity. We believe that the worthy goals of a society call upon us to help others in a common pursuit of freedom and human rights.

This, for us, has been the meaning of America for more than two centu-

ries. The Pilgrims of New England, the Quakers of Pennsylvania, the Catholics of Maryland, the Jews and members of other faiths and denominations who have found safety in America have all been witness to a fundamental fact—that where religious faith is free, human liberty, equality and justice may grow. This is a message which is as vital today as it was 200 years ago when our Nation was founded.

As a Nation of faith and vigor, we are committed to deliver the message of human freedom—throughout the world and, Your Holiness, that we will.

Our fourth opportunity is peace. We are dedicated to the belief that the natural and proper desire of all human beings is peace.

We seek a peace in Rhodesia, in Nicaragua, in Northern Ireland, in the Middle East. We are committed to peace in every part of the world. We are a great nation that through self-confidence and faith must share with others the security and the beneficial influence which God's blessings have offered to us.

We have the will to limit the growth and spread of nuclear arms. We can bury hatred and heal political divisions and control the terrible instruments of mass destruction on behalf of humanity.

It is our duty and our destiny to walk with those others like yourself who would guide the world in the ways of peace—and we will, because this Nation is not and never can be afraid of peace.

Your Holiness, that is what your historic journey has meant to us. It is fitting that your path through America

has brought you at last to our Nation's capital.

I welcome you to the White House—the symbolic home of all our people

And on behalf of every American of every faith, I also welcome you into our Nation's heart. God bless you for coming to our country. We are proud to have you here.

HIS HOLINESS JOHN PAUL II: Mr. President, I wish to express my most sincere thanks for your kind words of welcome to the White House. And also if I could say, my congratulations for your Polish language. It is indeed a great honor for me to meet with the President of the United States during a visit of which the aims are spiritual and religious in nature. May I convey at the same time to you, and through you to all your fellow Americans, my profound respect for all the Federal and State authorities of this Nation and for its beloved people. In the course of the last few days, I have had the opportunity to see some of your cities and rural areas. My only regret is that the time is too short to bring my greetings personally to all parts of this country, but I want to assure you that my esteem and affection goes out to every man, woman and child without distinction.

Divine Providence in its own designs has called me from my native Poland to be the successor of Peter in the See of Rome and the leader of the Catholic church. It gives me great joy to be the first Pope in history to come to the capital of this Nation and I thank Almighty God for this blessing.

In accepting your courteous invitation, Mr. President, I have also hoped that our meeting today would serve the cause of world peace, interna-

tional understanding and the promotion of full respect for human rights everywhere.

Mr. Speaker and Honorable Members of Congress, distinguished Members of the Cabinet and of the Judiciary, Ladies and Gentleman.

Your presence here honors me greatly and I deeply appreciate the expression of respect which you thus send to me. My gratitude goes to each one of you personally for your kind welcome, and to all I wish to say how profoundly I esteem your mission as stewards of the common good of all the people of America.

I come from a nation with a long tradition of deep Christianity and with a national history marked by many upheavals; for more than a hundred years Poland was even erased from the political map of Europe. But it is also a country marked by a deep veneration for those values without which no society can prosper—love of freedom, cultural creativity, and the conviction that common endeavors for the good of society must be guided by a true moral sense. My own spiritual and religious mission impels me to be the messenger of peace and brotherhood, and to witness to the true greatness of every human person. This greatness derives from the love of God, who created us in his own likeness and gave us an eternal destiny. It is in this dignity of the human person that I see the meaning of history, and that I find the principle that gives sense to the role which every human being has to assume for his or her own advancement and for the well-being of the society to which he or she belongs. It is with these sentiments that I greet in you the whole American people, a people that

bases its concept of life on spiritual and moral values, on a deep religious sense, on respect for duty and on generosity in the service of humanity—noble traits which are embodied in a particular way in this Nation's capital, with its monuments dedicated to such outstanding national figures as George Washington, Abraham Lincoln and Thomas Jefferson.

I greet the American people in their elected representatives, all of you who serve in Congress to chart, through legislation, the path that will lead every citizen of this country towards the fullest development of his or her potential, and the Nation as a whole towards assuming its share of the responsibility for building a world of true freedom and justice. I greet America in all who are vested with authority, which can only be seen as an opportunity for serving your fellow-citizens in the overall development of their true humanity and in the full and unimpeded enjoyment of all their fundamental rights. I salute the people of this land also in the Members of the Judiciary, who are servants of humanity in the application of justice and who thus hold in their hands the awesome power of profoundly affecting, by their decisions, the lives of every individual.

For all of you I pray to Almighty God that he may grant you the gift of wisdom in your decisions, prudence in your words and actions, and compassion in the exercise of the authority that is yours, so that in your noble office you will always render true service to the people.

God bless America.

The Pope at Auschwitz

Dear Editor:

What courage did it take for the Pope to speak as he did? What danger was he in? Joop Westervelt, in Holland, who died for Jews, showed courage and a greater love than is usually shown by most Jew or gentile, for his fellow man. What did the Poles and Jews have as a "common past?" (!!!) It is hard to believe that you are not making a bittersweet joke here: Poland was, and remains, the most anti-Semitic nation in Europe, save for Germany. It is no accident that Hitler had his greatest success in the mass murder of Jews there. How about reading Marie Syrkin's *Blessed Is the Match*, about the Jews in Poland in World War II, or reports of Jewish survivors on how the Poles mocked them — "the rats are coming out of their holes" — when they came out of their hiding places — before you continue this farce about "common history"? There was at least one pogrom in Poland

after World War II. And an article in *Midstream* reported, several years ago, how Jews leaving Poland were followed with "Too bad this train isn't going to Treblinka." (I told my mother that the critic George Steiner, himself a "universalist" Jew, said, after a visit, that even now, when Poland is almost "Judenrein," it remains as virulently anti-Semitic as ever.) The Pope would have shown courage if he had lectured the Poles on their anti-Semitism — a little more important than their alcoholism.

As for Brother Tanenbaum, who is apparently always made happier by dialoging with Catholics than with the remnants of East European Jewry — maybe American Jews whose families did not perish in the Holocaust can engage in this tripe of "Oh, what a lovely thing it is" that (he thinks) we have at last been recognized as human beings and that the Poles want to speak to us "on a level of equality" (while asserting, of course, that the Poles saved Jews). Let the Rabbi stop fooling himself. There is plenty of anti-Semitism among American Poles and other Catholics. We know this from personal experience; but, since the Rabbi would discount that, the writer recommends the chapter on Christianity and anti-Semitism in the new book *Anti-Semitism in America* by Quinley and Glock.

When I see all this brotherly "love" breaking out, my anguish for the dead is increased by the rewriting of history taking place — by Jews, among others — and by my shame for the lack of respect shown their martyred brothers by American Jews. But they are (as most of them prefer to be called) not Jews, but Americans. Perhaps it would be best if they showed some elementary respect for the truth, for the facts that cannot be gainsaid, as well as for the unimaginable suffering, and shut up.

Mrs. Jennie Getzoff

BY FORGETTING THE PAST WE WILL NOT HAVE A FUTURE!

" A PEOPLE WITHOUT VISION WILL PERISH" Proverbs 29:18

For 19 years the one and only Holocaust Museum in America is still in a ...basement which was the recreation room of my three children. Without support of Rabbis and Jewish leaders of the American Jewish Committee and others.

GOD HELP US!

March 9, 1979

Pope John Paul II

(Continued from Page 2)

He had heard they were having trouble maintaining their synagogues.

Jakubowicz also informed the American Jewish Committee that the Krakow Jewish leadership approached Cardinal Wojtyla when they had difficulty securing kosher meat, and that the Cardinal was both sympathetic and helpful.

"Over the years," Jakubowicz added, "we know of no case where Cardinal Wojtyla or the Krakow Church was associated with any instance of anti-Semitic or other prejudicial statements or actions regarding the Jewish people." One can only speak of the new Pope, the Krakow Jewish leader said, "in excellent terms as a person and as an open-minded religious leader." To underscore their positive feelings, the Krakow Jewish leaders sent a cable to Pope John Paul II congratulating him as their "Krakow landsman."

WITH REGARD to Israel and Jerusalem, Cardinal Wojtyla has no record as yet as having taken any position on these concerns, which are central to the world Jewish community today.

Granted that this data is skimpy and impressionistic, it should nevertheless serve to allay some of the widespread anxieties that clearly exist in the Jewish community about a "Polish Pope." Those anxieties are based on the nightmarish experience with anti-Semitism in Poland that Dr. Lucy Dawidowicz summarized in her landmark study, "The War Against the Jews 1933-1945," in these words:

"The Republic of Poland had come into being in 1919, after its representatives had signed a treaty with the Allied powers, promising to guarantee the civic and political equality of its minorities, to safeguard their rights as citizens, and in addition, to extend to all minorities the right to establish their own educational, religious, charitable, and social institutions. From the start these guarantees were never fully implemented, and in 1934, they were completely renounced. Pogroms marked the inauguration of Poland's independence and were a recurring phenomenon in the twenty years of independent Poland."

BEFORE the outbreak of World War II, about 3.3 million Jews lived in Poland, constituting the second largest Jewish community in the world. Today, there are about 5,000 Jewish survivors in Poland, most of them aged and infirm, a tragic remnant of the Nazi havoc and anti-Semitic pogroms they suffered in the country which Jews had lived for nearly a thousand years.

In contrast to other Polish prelates, foremost among them the late Cardinal Hlond, who in 1937 delivered a vicious anti-Semitic pastoral calling for the boycott of Jews by the Catholic faithful, Cardinal Karol Wojtyla is considered to be a "post-World War II man, a man of social justice and of human rights." The new Pope John Paul II "was always considered different from the old hierarchy on all issues of human justice," Father d'Anjou told me with obvious conviction.





*I thought you would find
the attached interesting.*

RABBI BALFOUR BRICKNER

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Impressions Of The Papal Audience

By Balfour Brickner
Rabbi

On Monday March 12, 1979, along with 23 of my co-religionists, I participated in an official audience with Pope Paul II at the Vatican. It was the new pope's first official meeting with representatives of the larger Jewish community.

Present in the assemblage were Jewish leaders from Latin America, Europe, England, Israel and the United States. Regrettably, no woman was to be found among us, an omission for which the group has already been justifiably criticized. It remains an inexcusable omission.

THE MEETING had been arranged by the Vatican's Commission for Religious Relations with the Jews, an official commission formally in existence only since 1974, and the International Jewish Committee for Interreligious Concerns. "IJCIC" is what is known in Jewish organizational life as "an umbrella" a structure composed of delegates from existing organizations. In this instance the members are the Synagogue Council of America (of which the Union of American Hebrew Congregations is a part) the American Jewish Committee, the World Jewish Congress, the B'nai B'rith - ADL and the Israel Committee for Interreligious Consultations.

A papal audience is an awesome and enormously impressive experience. How one may personally feel about "a pope" or "Catholics" or "a Vatican" seems to dwindle in insignificance the moment one enters the Vatican itself. At least it did so for me. As I walked down what seemed like endless miles of corridors patrolled by Swiss Guards whose uniforms made them look like moving barber poles, as I walked through countless salons, one more splendid than the next, until at last I found my seat in the special hall appointed for the audience, I was struck by the awareness of majesty and power.

I REMEMBER feeling something similar the first time I visited the Kremlin in Moscow. Perhaps, something of that same awe infuses a stranger visiting the White House for the first time. I remember thinking to myself: "the place does not frighten but it does instill awe - a kind of reverential respect".

He entered the room punctually and without any flourish. Since I was sitting on a side opposite to the entrance through which he came, at first, I did not even know the pope had entered the room. I was immediately

impressed by his vigor, his obvious physical strength, his look of fitness. This is no tissue paper pope. He was an athlete and it showed. He is powerful, personally as well as officially. The man has charisma. I liked his looks and found myself initially drawn to him. But, there is more. In his face one finds a kindness, a gentleness. It seemed to me that his academic background, the scholarly side of his personality is as present as his obvious strength. The combination is compelling. I felt myself in the presence of a man who takes his personal spirituality very, very seriously.

THE MOMENT was auspicious. John Paul II moved quickly to his seat on a large throne-like chair, set a few risers above the floor level. His eyes swept the hall. His anticipation was obvious. I had the feeling that he was genuinely pleased with this meeting and eager to get into it. As the spokesman of our delegation, Phillip Klutznick, president of the World Jewish Congress, began to read the statement we had prepared arduously and with great difficulties, I watched the pope carefully. He seemed to be listening - really listening.

Our statement was something of a compromise. The reference to Israel was not as forceful as we would have wanted. Yet, it did contain a strong allusion: "In the long history of the Jewish people, few events have been experienced with as much pain as the exile, the separation of the people from the land promised by God. Never during this separation has the people of Israel lost hope in the fulfillment of the Divine promise". Later, in his response, the pope acknowledged the allusion. "I intend...to do everything in my power for the peace of that land which is holy for you as it is for us, with the hope that the city of Jerusalem will be effectively guaranteed as a center of harmony..."

SINCE this was a formal audience, not a dialogue, we had been asked to submit the text of our statement to authorities in the Vatican in advance of the meeting. Indeed, that text had gone through three drafts, the final version of which was completed at midnight, Sunday March 11, less than 12 hours before the meeting and only after a most intensive internal debate. Those to whom we had submitted draft No. 2 had shared with us their observations that some of the stronger language, pressing for normalization of relations between the Vatican and the State of Israel, would not be diplomatically possible. Receiving this news, a few in our delegation gave fleeting consideration to not making any statement at all. That suggestion was (in my

judgement) wisely overruled.

We knew that the pope's response would be predicated on what we presented. Obviously, we had our agenda but so too did the Vatican. The pope was not about to let himself be placed in a situation where he might jeopardize the Vatican's carefully maintained neutrality viz: de jure recognition of the State of Israel, especially on the day and at the very moment when President Carter was addressing the Knesset in Jerusalem. Nevertheless, it was obvious to all that for the first time we heard a papal statement which omitted any call for "international guarantees" for Jerusalem. If Pope John Paul II was not going to move beyond previously articulated statements about Israel and Jerusalem, neither was he going to weaken positions already taken.

OUR TEXT pointedly called on the Pope to do all in his power to eradicate "the spiritual sickness that is anti-Semitism", and to combat prejudice in all its forms. I watched the Pope carefully as these words were read to him. He acknowledged the challenge with an obvious, affirmative nod. Later in his response, which he read in an English much less heavily accented than I expected, (he is a fine linguist), he referred to both *Nostra Aetate* (the encyclical promulgated after Vatican Council II), and to "The Guidelines". He quoted what they said about the repudiation of all forms of anti-Semitism and discrimination," as opposed to the very spirit of Christianity... "The Catholic Church...clearly repudiates...all such violations of human rights...I shall continue...as I endeavored to do in the See of Cracow - to be of assistance to all who suffer or who are oppressed in any way." We were told that this latter phrase was the Pope's personal insertion into the text.

Our document acknowledged the serious and sustained effort which the Roman Catholic church has made in recent years to re-examine its relationship to Judaism. "The result has been a significant improvement in Catholic-Jewish understanding and friendship..." We urged the continued growth of this effort. "We trust that during your Pontificate these principles will be reaffirmed and further progress will be made..." Obviously, this was a deliberate and pointed reference. Since his elevation to the papacy, Jews knew little of his personal attitude toward Jews and Judaism. We had extrapolated a positive commitment from his past history first as a priest and later as a Cardinal in Poland. But, he is Polish, and given the Polish community's known record of anti-Jewish sentiment and

behavior, many Jewish concerns and reservations remained.

WE WANTED to know if he intended to curtail or encourage the work of the Liaison committee and the Vatican's Commission for Religious Relations with the Jews. We came away reassured. "I wish to acknowledge here the friendly response and good will, indeed the cordial initiative, that the Church has found and continues to find among your organizations and other large sections of the Jewish community. I believe that both sides must continue their strong efforts to overcome the difficulties of the past."

The Pope spoke of the covenant. The church "cannot forget that she received the revelation of the Old Testament through the people with whom God, in his inexhaustible mercy, deigned to establish the Ancient Covenant. It is on the basis of all this, that we recognize with utmost clarity that the path along which we should proceed with the Jewish religious community is one of fraternal dialogue and fruitful collaboration. According to this solemn mandate, the Holy See has sought to provide the instruments for such dialogue and collaboration, and to foster their realization both here at the centre and elsewhere throughout the Church." Later he continued: "You are here, I believe, to help us in our reflections on Judaism. And I am sure that we find in you and in the communities you represent a real and deep disposition to understand Christianity and the Catholic Church in its proper identity today."

HIS REFERENCE to the ancient covenant caused me to wish that Jews might take the theology of covenant as seriously as Catholics seem to. Too many of my co-religionists look upon the idea of chosenness as an embarrassing burden rather than as an ennobling mandate. Perhaps the Roman Catholic appreciation will refurbish this ancient ideal in Jewish hearts.

The formal part of the audience ended with the presentation to the pope of a copy of a Hebrew Bible printed in Amsterdam in 1701. But, the best was still to come.

John Paul II moved quickly from his high seat to join us where we now stood. He greeted each of us personally, shaking our hands. He engaged us in personal conversations long enough for the official photographer to snap that picture with him which everyone of us hoped might be taken, and which will forever remain a prized moment of the day. Here, he was at his animated best. He seemed genuinely interested

in you; who you are, what you do. He had intended to spend a half hour with us. He left us after 55 minutes. His aids seemed quite surprised.

SINCE my return many have asked me: "What was the value of such a meeting?" "What, if any good did it do?" The questions betray hostile cynicism, fashioned by 2000 years of negative relationship. The persistence of that psychology may not be altogether warranted. It is easy to pick up a specific omission here, a painful nuance there and use these as divisive wedges.

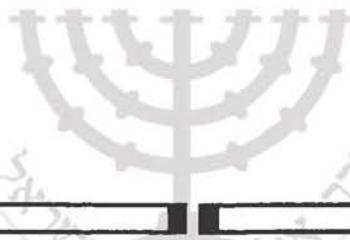
It is difficult to assess that judgement. For me, however the positive values outweigh the negative ones. The audience reflected a desire to continue and, I believe, deepen the relationship between the two communities. That relationship is now more honest than it has ever been. We are beginning to know one another and to speak to one another honestly, even of our hurts. An audience with the Pope, coming as it did so soon into his reign and at a time when critical political events taking place outside Rome, could have dictated at least a postponement of the meeting if not a cancellation shows, I believe, a desire to make the relationship more rather than less secure.

THE EFFECT of meetings such as this one ought to be a clear indication that Catholic-Jewish relations are improving, at least in America and possibly elsewhere. The papal example reinforces the impression that Catholicism is no longer withdrawn. This meeting encourages Catholics to continue to come out of their ethnic closets. Jews have a reason to be less suspicious, less fearful of their Catholic neighbors. While we can never forget the crusades, the pogroms, the inquisitions, the book burnings, the world 1979 is not governed by a medieval mindset. At least it ought not be.

As I walked out of the massive Vatican courtyard through its external walls and on to the streets of Rome, I felt just a little better about being professionally involved in Christian-Jewish relations. I felt that perhaps the non-articulated denigration to which these efforts are subjected both by Jewish professionals and laymen, is as unjustifiable as I think it is, and that the obstacles are truly worth trying to overcome. The sun shown brightly in Rome for the rest of that day. It was a warm afternoon in Rome and you could see spring beginning to break out in all the gardens.

(Rabbi Brickner is director of the Department of Interreligious Affairs of the Union of American Hebrew Congregations).

POPE
JOHN PAUL II
AND
THE JEWISH COMMUNITY
AMERICAN JEWISH
ARCHIVES
TEXTS OF VATICAN AUDIENCE
MARCH 12, 1979



מכון ז'לדה "עקב וישראל"
AMERICAN JEWISH ARCHIVES



On March 12, 1979, twenty four presidents and representatives of the world Jewish community met with Pope John Paul II in a private audience in the Vatican, Rome. It was the first official meeting of the new Pope with representatives of the Jewish community. At that time Pope John Paul II issued his first official statement on the relations between the Catholic Church and the Jewish people. It was a most auspicious occasion, characterized by a spirit of deep mutual respect and personal warmth. We were privileged to be a part of the group.

Because of the unusual interest expressed in this meeting, we have reproduced the texts of the Jewish delegation and the Pope's response.

You will notice that Pope John Paul II calls for intensification of "strong efforts" to foster "fraternal dialogue and fruitful collaboration" between Catholics and Jews throughout the world. His statement repudiates anti-Semitism and discrimination... "as opposed to the very spirit of Christianity." On the subject of Israel he stated: "I intend to foster spiritual dialogue and to do everything in my power for the peace of that land which is holy for you as it is for us, with the hope that the City of Jerusalem will be effectively guaranteed as a center of harmony for the followers of the three great monotheistic religions... for whom the City is a revered place of devotions."

The audience, the two statements, represent a powerful commitment to continue strengthening Catholic-Jewish relations throughout the world.

We are pleased to share these documents with you.

*Rabbi Balfour Brickner
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March 1979

Following is Pope John Paul II's speech (March 12) to Jewish members of the International Catholic-Jewish Liaison Committee.

Dear friends, it is with great pleasure that I greet you, presidents and representatives of the Jewish world organizations, and in that capacity forming with the representatives of the Catholic Church the international liaison committee. I greet also the other representatives of various national Jewish committees who are here with you. Four years ago, my predecessor, Paul VI, received in audience this same international committee and told them how he rejoiced that they had decided to meet in Rome, the city which is the center of the Catholic Church (cf. Address of Jan. 10, 1975).

Now you have also decided to come to Rome, to greet the new pope, to meet with members of the Commission for Religious Relations with the Jews, and thus to renew and give a fresh impulse to the dialogue which for the past years you have had with authorized representatives of the Catholic Church. This is indeed, therefore, an important moment in the history of our relations, and I am happy to have the occasion to say a word myself on this subject.

As your representative has mentioned, it was the Second Vatican Council with its declaration "Nostra Aetate" (n.4) that provided the starting point for this new and promising phase in the relationship between the Catholic Church and the Jewish religious community. In effect, the council made very clear that, "while searching into the mystery of the church," it recalled "the spiritual bond linking the people of the new covenant with Abraham's stock" ("Nostra Aetate," 4). Thus it understood that our two religious communities are connected and closely related at the very level of their respective religious identities. For "the beginning of (the church's) faith and election are already found among the patriarchs, Moses and the prophets," and "therefore she cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy designed to establish the ancient covenant" (ibid.).

It is on the basis of all this that we recognize with utmost clarity that the path along which we should proceed with the Jewish religious community is one of fraternal dialogue and fruitful collaboration. According to this solemn mandate, the Holy See has sought to provide the instruments for such dialogue and collaboration, and to foster their realization both here at the center and elsewhere throughout the church. Thus, the Commission for Religious Relations with the Jews was created in 1974. At the same time, the dialogue began to develop at several levels in the local churches around the world and with the Holy See itself. I wish to acknowledge here the friendly response and good will, indeed the cordial initiative, that the church has found and continues to find among your organizations and other large sections of the Jewish community. I believe that both sides must continue their strong efforts to overcome the difficulties of the past, so as to fulfill God's commandment of love, and to sustain a truly fruitful and fraternal dialogue that contributes to the good of each of the partners involved and to our better service of humanity.

The guidelines you have mentioned, whose value I wish to underline and reaffirm, indicate some ways and means to obtain these aims. You have rightly wished to stress a point of particular importance: "Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience" (Prologue, "Guidelines and Suggestions for Jewish-Christian Relations," Vatican Commission for Religious Relations with the Jews, Dec. 1, 1974). Another important reflection is the following: "In virtue of her divine

mission, and her very nature, the church must preach Jesus Christ to the world ("Ad Gentes," 2). Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Declaration "Dignitatis Humanae"). They will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate word" (Guidelines, 1).

These recommendations refer, of course, to the Catholic faithful, but I do not think it is superfluous to repeat them here. They help us to have a clear notion of Judaism and Christianity, and of their true mutual relationship. You are here, I believe, to help us in our reflections on Judaism. And I am sure that we find in you, and in the communities you represent, a real and deep disposition to understand Christianity and the Catholic Church in its proper identity today, so that we may work from both sides toward our common aim of overcoming every kind of prejudice and discrimination.

In this connection it is useful to refer once more to the council declaration "Nostra Aetate" and to repeat what the guidelines say about the repudiation of "all forms of anti-Semitism and discrimination," "as opposed to the very spirit of Christianity," but "which in any case the dignity of the human person alone would suffice to condemn" (Guidelines, prologue). The Catholic Church therefore clearly repudiates in principle and in practice all such violations of human rights wherever they may occur throughout the world. I am, moreover, happy to evoke in your presence today the dedicated and effective work of my predecessor Pius XII on behalf of the Jewish people. And on my part I shall continue with divine help in my pastoral ministry in Rome—as I endeavored to do in the See of Cracow—to be of assistance to all who suffer or are oppressed in any way.

Following also in particular in the footsteps of Paul VI, I intend to foster spiritual dialogue and to do everything in my power for the peace of that land which is holy for you as it is for us, with the hope that the city of Jerusalem will be effectively guaranteed as a center of harmony for the followers of the three great monotheistic religions of Judaism, Islam and Christianity, for whom the city is a revered place of devotions.

I am sure that the very fact of this meeting today, which you have so kindly asked to have, is in itself an expression of dialogue and a new step toward that fuller mutual understanding which we are called to achieve. By pursuing this goal we are all sure of being faithful and obedient to the will of God, the God of the patriarchs and prophets. To God, then, I would like to turn at the end of these reflections.

All of us, Jews and Christians, pray frequently to him the same prayers, taken from the book which we both consider to be the word of God. It is for him to give to both religious communities, so near to each other, that reconciliation and effective love which are at the same time his command and his gift (cf. Leviticus 19:18; Mark 12:30). In this sense, I believe, each time that Jews recite the "shema" Israel, each time that Christians recall the first and second great commandments, we are, by God's grace, brought nearer to each other.

As a sign of the understanding and fraternal love already achieved, let me express again my cordial welcome and greetings to you all with that word so rich in meaning, taken from the Hebrew language, which we Christians also use in our liturgy: "Peace be with you. Shalom, shalom!"

●

YOUR HOLINESS

שלום שלום לך ושלום לעזרך

"Peace, peace be unto you, and peace be to your helpers." (I Chronic. 12:18).

With these words from Holy Scripture we convey to you our sincere good wishes for the success of your Pontificate and offer our heartfelt prayers for the welfare of the millions of Catholic faithful throughout the world.

This is an important occasion in the long and often difficult history of the relations between the Catholic Church and the Jewish people. This history was profoundly affected by Vatican Council II and by subsequent events.

With *Nostra Aetate*, promulgated by the Vatican Council in 1965 and the Guidelines of 1975 which amplified the teachings of the Conciliar document, the Church embarked on a profound examination of its relationship to Judaism. The Establishment of the Commission for Religious Relations with the Jews and the formation of the International Catholic-Jewish Liaison Committee served to encourage a fraternal dialogue based on mutual respect. The result has been a significant improvement in Catholic-Jewish understanding and friendship, based on the affirmation of a shared reverence for Sacred Scripture, the condemnation of anti-Semitism, support of religious liberty, and joint social action.

Judaism and the Catholic Church share in the belief that authentic faith compels religious people to be vitally concerned for the welfare of individuals and societies. God is not indifferent to man's injustice towards his fellow man. We have noted with admiration that in areas of the world where grave violations of religious liberty and of other human rights exist, the Catholic Church has courageously upheld the values which flow from our common conviction that human beings are not accidental appearances on the cosmic scene but creations of God whose dignity stems from the Divine image implanted by the Creator. As a people that has known suffering, and impelled by the moral teachings of our faith, we are committed to the alleviation of human misery and injustice wherever they may be found.

Your Holiness, Poland, your country of origin, was a great center of Jewish culture for over a thousand years. This great epoch in Jewish history came to a tragic end during World War II when most of European Jewry was destroyed, victims of the most virulent anti-Semitism. Your Holiness experienced first-hand the demonic consequences of religious and racial hatred which resulted in the immense human suffering of World War II and culminated in the Holocaust of European Jewry. Therefore you have a special understanding of the importance of eradicating the spiritual sickness that is anti-Semitism and of combatting prejudice in all its forms.

Anti-Semitism is a disease which can be dormant and then reappear in new and insidious guises. That is why the Jewish community has been so concerned with the *problem of Soviet Jewry*.

We dedicate ourselves again to the struggle for human rights and fundamental freedoms for all persons, and to the cause of religious liberty. Jews will work together with Catholics and others in the common search for social justice and peace.

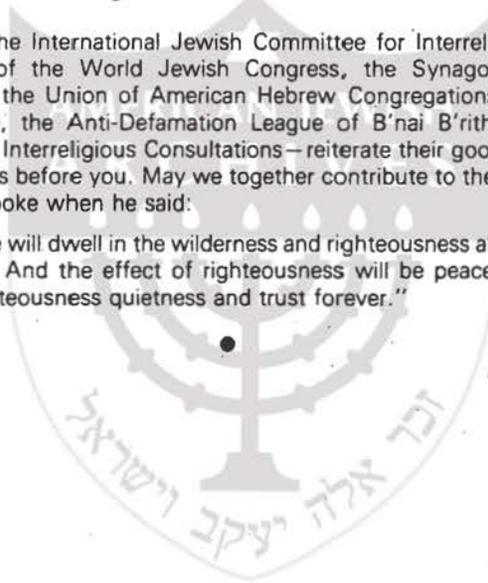
The Guidelines implementing *Nostra Aetate* invite Christians to learn by what essential traits Jews define themselves in the light of their religious experience. In the Jewish self-understanding, the bond of the people of the covenant to the land is fundamental. In the long history of the Jewish people, few events have been experienced with as much pain as the Exile, the *separation of the people from the land promised by God. Never, during this separation, has the people of Israel lost hope in the fulfillment of the Divine Promise.*

Much progress in the relations of the Catholic Church and the Jewish people has been made since Vatican Council II.

At meetings of Liaison Committee, we have welcomed the progressive elimination of references unfavorable to Jews and Judaism from Catholic teaching materials, and the removal of unfavorable stereotypes from Jewish teaching materials. We trust that during your Pontificate these principles will be reaffirmed and further progress will be made in advancing mutual esteem between our faith communities.

The members of the International Jewish Committee for Interreligious Consultations—consisting of the World Jewish Congress, the Synagogue Council of America including the Union of American Hebrew Congregations, the American Jewish Committee, the Anti-Defamation League of B'nai B'rith and the Israel Jewish Council for Interreligious Consultations—reiterate their good wishes for the success of the tasks before you. May we together contribute to the world of which Isaiah (32:16-17) spoke when he said:

“Then justice will dwell in the wilderness and righteousness abide in the fruitful field. And the effect of righteousness will be peace, and the result of righteousness quietness and trust forever.”



The Hon. Philip M. Klutznick President, World Jewish Congress, Leader of Delegation, Chicago.

Rabbi Ronald Sobel Chairman, International Jewish Committee on Interreligious Consultations, New York.

Dr. Zalman S. Abramov Representative, Jewish Council in Israel on Interreligious Consultations, Vice President, Israel Interfaith Committee, Tel Aviv.

Mr. Fritz Becker Representative, World Jewish Congress, Rome.

Rabbi Balfour Brickner Director, Interreligious Affairs Dept., Union of American Hebrew Congregations, New York.

Mr. Andre Chouraqui Representative, Jewish Council in Israel on Interreligious Consultations, Chairman, Israel Interfaith Committee, Jerusalem.

Mr. Josef Damberger President, European District, Bnai Brith, Munich.

Dr. Ernst L. Ehrlich Director, European District, Bnai Brith, Basle.

Ing. Gregorio Faigon President, Latin American Jewish Congress, Buenos Aires.

Prof. Zeev Falk Representative, Jewish Council in Israel on Interreligious Consultations, Member Executive, Israel Interfaith Committee, Jerusalem.

The Hon. Greville Janner, M.P. Senior Vice President, Board of Deputies of British Jews, London.

Dr. Daniel Kropf Chairman Board, Bnai Brith-Anti Defamation League, Paris.

Mr. Philip Krupp Member, National Commission, Bnai Brith-Anti Defamation League, Boston.

Dr. Joseph L. Lichten Representative, Bnai Brith-Anti Defamation League, Rome.

Mr. Richard Maass President, American Jewish Committee, New York.

Avv. Vittorio Ottolenghi President, Unione della Comunita Israelitiche Italiane, Milan.

Dr. Gerhart M. Riegner Secretary General, World Jewish Congress, Geneva.

Mr. Zachariah Shuster Consultant, American Jewish Committee, Paris.

Rabbi Henry Siegman Executive Director, American Jewish Congress, New York.

Prof. Shemaryahu Talmon President, Jewish Council in Israel on Interreligious Consultations, Jerusalem.

Rabbi Marc Tannenbaum National Director, Interreligious Affairs Department, American Jewish Committee, New York.

Rabbi Sol Teplitz President, Synagogue Council of America, New York.

Rabbi Mordecai Waxman Chairman, Interreligious Affairs Committee, Synagogue Council of America, New York.

Prof. Michael Wyschogrod Consultant, Synagogue Council of America, City University, N.Y.

BALFOUR BRICKNER

Impressions of John Paul II

Like the rest of the world, a delegation
of the international Jewish community was curious
about a scholar-pope from Eastern Europe

On Monday, March 12, 1979, along with 23 of my coreligionists, I participated in an official audience with Pope John Paul II at the Vatican. It was the new Pope's first official meeting with representatives of the larger Jewish community. Those present had come to Rome from the four corners of the globe for this historic occasion. Present in the assemblage were delegates from Latin America, Europe, England, Israel and the United States. Regrettably, no woman was to be found among us, an omission for which the group has already been justifiably criticized. It remains an inexcusable omission.

The meeting had been arranged by the Vatican's Commission for Religious Relations with the Jews, an official commission formally in existence only since 1974, and the International Jewish Committee for Interreligious Concerns (affectionately known as I.J.C.I.C.). I.J.C.I.C. is what is known in Jewish organizational life as an "umbrella," a structure composed of delegates from existing organizations. In this instance, the members are the Synagogue Council of America (of which the Union of American Hebrew Congregations is a part), the American Jewish Committee, the World Jewish Congress, the B'nai B'rith-Antidefamation League and the Israel Committee for Interreligious Consultations.

A papal audience is an awesome and enormously impressive experience. How one may personally feel about "a pope" or "Catholics" or "a Vatican" seems to dwindle into insignificance the moment one enters the Vatican itself. At least it did so for me. As I walked down what seemed like endless miles of corridors, patrolled by Swiss Guards whose uniforms made them look like moving barber poles, as I walked through countless salons, one

more splendid than the next, until at last I found my seat in the special hall appointed for the audience, I was struck by the awareness of majesty and power. I remember feeling something similar the first time I visited the Kremlin in Moscow. Perhaps something of the same awe infuses a stranger visiting the White House for the first time. I began to think how people had been called to life or death from places like this. The individuals who occupy the pivotal positions in such institutions can affect war and peace. They can and do direct the actual lives of millions of people. I remember thinking to myself: "The place does not frighten but it does instill awe—a kind of reverential respect."

The Pope entered the room punctually and without any flourish. Since I was sitting on a side opposite to the entranceway through which he came, I did not even know at first that he had entered the room. I was immediately impressed by his vigor, his obvious physical strength, his look of fitness. This is no tissue-paper pope. He was an athlete and it showed. He is powerful, personally as well as officially. The man has charisma. I liked his looks and found myself initially drawn to him. But there is more. In his face, one finds a kindness, a gentleness. It seemed to me that his academic background, the scholarly side of his personality, is as present as his obvious strength. The combination is compelling. I felt myself in the presence of a man who takes his personal spirituality very, very seriously.

The moment was auspicious. John Paul II moved quickly to his seat on a large thronelike chair, set a few risers above the floor level. It is flanked by medium-sized medieval statues of Peter and Paul from which some antipapist vandal long ago had knocked off the noses and partially

disfigured the faces. They stand there in poor repair. His eyes swept the hall. His anticipation was obvious. I had the feeling that he was genuinely pleased with this meeting and eager to get into it. As the spokesman of our delegation, Phillip Klutznick, president of the World Jewish Congress, began to read the statement we had prepared arduously and with great difficulty, I watched the Pope carefully. He seemed to be listening, really listening.

Our statement was something of a compromise. The reference to Israel was not as forceful as we would have wanted. Yet it did contain a strong allusion: "In the long history of the Jewish people, few events have been experienced with as much pain as the exile, the separation of the people from the land promised by God. Never during this separation has the people of Israel lost hope in the fulfillment of the divine promise." Later, in his response, the Pope acknowledged the allusion. "I intend . . . to do everything in my power for the peace of that land which is holy for you as it is for us, with the hope that the city of Jerusalem will be effectively guaranteed as a center of harmony. . . ."

Since this was a formal audience, not a dialogue, we had been asked to submit the text of our statement to authorities in the Vatican in advance of the meeting. Indeed, the text had gone through three drafts, the final version of which was completed at midnight, Sunday, March 11, less than 12 hours before the meeting and only after a most intensive internal debate. Those to whom we had submitted the second draft had shared with us their observations that some of the stronger language, pressing for normalization of relations between the Vatican and the State of Israel, would not be diplomatically possible. Receiving this news, a few in our delegation gave fleeting consideration to not making any statement at all. That suggestion was (in my judgment) wisely overruled.

We knew that the Pope's response would be predicated on what we presented. Obviously, we had our agenda, but so, too, did the Vatican. The Pope was not about to let himself be placed in a situation where he might jeopardize the Vatican's carefully maintained neutrality concerning de jure recognition of the State of Israel, especially on the day and at the very moment when President Carter was addressing the Knesset in Jerusalem.

Nevertheless, it was obvious to all that for the first time we heard a papal statement that omitted any call for "international guarantees" for Jerusalem. If Pope John Paul II was not going to move beyond previously articulated statements about Israel and Jerusalem, neither was he going to weaken positions already taken.

Our text pointedly called on the Pope to do all in his power to eradicate "the spiritual sickness that is anti-Semitism," and to combat prejudice in all its forms. I watched the Pope carefully as these words were read to him. He acknowledged the challenge with an obvious, affirmative nod. Later, in his response, which he read in an English much less heavily accented than I expected (he is a fine linguist), he referred to both "Nostra Aetate," (the declaration on non-Christian religions of Vatican II) and to "The Guidelines and Suggestions Implementing 'Nostra Aetate,'" issued by Pope Paul VI in 1975. He quoted what they said about the repudiation of all forms of anti-Semitism and discrimination, "as opposed to the very spirit of Christianity. . . . The Catholic Church . . . clearly repudiates . . . all such violations of human rights. . . . I shall continue . . . as I endeavored to do in the See of Cracow, to be of assistance to all who suffer or who are oppressed in any way." We were told that this latter phrase was the Pope's personal insertion into the text.

Our document acknowledged the serious and sustained effort which the Roman Catholic Church has made in recent years to reexamine its relationship to Judaism. "The result has been a significant improvement in Catholic-Jewish understanding and friendship. . . ." We urged the continued growth of this effort. "We trust that during your pontificate, these principles will be reaffirmed and further progress will be made. . . ." Obviously, this was a deliberate and pointed reference. Since his elevation to the papacy, Jews knew little of his personal attitude toward Jews and Judaism. We had extrapolated a positive commitment from his past history, first as a priest and later as a cardinal in Poland.

But the new Pope is Polish, and given the Polish community's known record of anti-Jewish sentiment and behavior, many Jewish concerns and reservations remained. We wanted to know if he intended to curtail or encourage the work of the liaison committee and the Vatican's Commission for Religious Relations With

the Jews. We came away reassured. "I wish to acknowledge here the friendly response and good will, indeed, the cordial initiative, that the church has found and continues to find among your organizations and other large sections of the Jewish community. I believe that both sides must continue their strong efforts to overcome the difficulties of the past."

The Pope spoke of the covenant. The church "cannot forget that she received the revelation of the Old Testament through the people with whom God, in His inexpressible mercy, deigned to establish the ancient covenant. It is on the basis of all this that we recognize with utmost clarity that the path along which we should proceed with the Jewish religious community is one of fraternal dialogue and fruitful collaboration. According to this solemn mandate, the Holy See has sought to provide the instruments for such dialogue and collaboration, and to foster their realization both here at the center and elsewhere throughout the church." Later, he continued: "You are here, I believe, to help us in our reflections on Judaism. And I am sure that we find in you and in the communities you represent a real and deep disposition to understand Christianity and the Catholic Church in its proper identity today."

His reference to the ancient covenant caused me to wish that Jews might take the theology of covenant as seriously as Catholics seem to. Too many of my coreligionists look upon the idea of chosenness as an embarrassing burden rather than as an ennobling mandate. Perhaps the Roman Catholic appreciation will refurbish this ancient ideal in Jewish hearts.

The formal part of the audience ended with the presentation to the Pope of a copy of a Hebrew Bible printed in Amsterdam in 1701. But the best was still to come.

John Paul II moved quickly from his high seat to join us where we now stood. He greeted each of us personally, shaking our hands. He engaged us in personal conversations long enough for the official photographer to snap that picture with him which every one of us hoped might be taken, and which will forever remain a prized memento of the day. Here he was at his animated best. He seemed genuinely interested in you; who you are, what you do. He had intended to spend a half-hour with us. He left us after 55 minutes. His aides seemed quite surprised.

Since my return to the United States, many have asked me: "What was the value of such a meeting? What, if any, good did it do?" The questions betray hostile cynicism, fashioned by 2,000 years of negative relationship. The persistence of that psychology may not be altogether warranted. It is easy to pick up a specific omission here, a painful nuance there, and use these as divisive wedges.

It is difficult to assess that judgment. For me, however, the positive values outweigh the negative ones. The audience reflected a desire to continue and, I believe, deepen the relationship between the two communities. That relationship is now more honest than it has ever been. We are beginning to know one another and to speak to one another honestly, even of our hurts.

An audience with the Pope, coming as it did so soon into his reign, and at a time when critical political events taking place outside Rome could have dictated at least a postponement of the meeting, if not a cancellation, shows, I believe, a desire to make the relationship more rather than less secure. The effect of meetings such as this one ought to be a clear indication that Catholic-Jewish relations are improving, at least in the United States and possibly elsewhere. The papal example reinforces the impression that Catholicism is no longer withdrawn. This meeting encourages Catholics to continue to come out of their ethnic closets. Jews have a reason to be less suspicious, less fearful of their Catholic neighbors. While we can never forget the crusades, the pogroms, the inquisitions, the book burnings, in 1979 the world is not governed by a medieval mindset. At least, it ought not be.

As I walked out of the massive Vatican courtyard; through its external walls and on to the streets of Rome, I felt just a little better about being professionally involved in Christian-Jewish relations. I felt that perhaps the nonarticulated denigration to which these efforts are subjected both by Jewish professionals and laymen is as unjustifiable as I think it is, and that the obstacles are truly worth trying to overcome. The sun shone brightly in Rome for the rest of that day. It was a warm afternoon in Rome, and you could see spring beginning to break out in all the gardens.

«Rabbi Balfour Brickner is the director of the Department of Interreligious Affairs of the Union of American Hebrew Congregations.»

11

MEMO from **Gene Fisher**

To *Rabbi Tannenbaum*.....

Date *12/21/80*.....

- For your information
- For necessary action
- For your comment
- Please return
- As per your request



Remarks

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From Pope John Paul's homily at the Hill of Martyrs; Otranto, October 5, 1980.
Published in L'Osservatore Romano, October 13.

... From this ancient land of Apulia, stretched out like a bridgehead towards the East, we look with attention and sympathy to the Eastern regions, and particularly where the three great monotheistic religions, that is, Christianity, Judaism, and Islam, had their historic origin. We call to mind what the Council says of "that people to which the covenants and promises were made, and from which Christ was born according to the flesh (cf. Romans 9:4-5). In view of the divine choice, they are a people most dear for the sake of the fathers, for the gifts of God are without repentance (cf. Romans 11:28-29). And further on we read on the same page of Vatican II: "But the plan of salvation also includes those who acknowledge the Creator, in the first place among whom are the Moslems: these profess to hold the faith of Abraham, and together with us they adore the one merciful God, mankind's judge on the last day". (Lumen Gentium, 16)

At the same time we cannot close our eyes to particularly delicate situations that developed there and still exist. Harsh conflicts have broken out; the Middle East region is pervaded by tensions and strife, with the ever incumbent risk of the outbreak of new wars. It is painful to note that conflicts have often taken place following the lines of division between different confessional groups, so that it has been possible for some people, unfortunately, to feed them artificially by appealing to the religious sentiment.

The terms of the Middle East drama are well known: the Jewish People, after tragic experiences connected with the extermination of so many sons and daughters, driven by the desire for security, set up the State of Israel. At the same time the painful condition of the Palestinian People was created, a large part of whom are excluded from their land. These are facts that are before everyone's eyes. And other countries, such as Lebanon, are suffering as a result of the crisis which threatens to be a chronic one. In these days, finally, a bitter conflict is in progress in a neighboring region, between Irak and Iran.

... We present to the One God, to the Living God, to the Father of all men, the problems of peace in the Middle East and also the problem, which is so dear to us, of the rapport and real dialogue with those to whom we are united -- in spite of the differences -- by faith in one God, the faith inherited from Abraham. May the Spirit of unity, mutual respect and understanding prove to be more powerful than what divides and sets in opposition.

Lebanon, Palestine, Egypt, the Arabian Peninsula, Mesopotamia nourished for millennia the roots of traditions sacred for each of the three religious groups. There again, for centuries, Christian, Jewish and Islamic communities lived together on the same territories; in those regions, the Catholic Church boasts communities outstanding for their ancient history, vitality, variety of rites, and their own spiritual characteristics.

* "allo stesso tempo"
** N.B. - "years" (not "patris") is used
in the original Italian

Towering high over all the world, like an ideal center, a precious jewelcase that keeps the treasures of the most venerable memories, and is itself the first of these treasures, is the Holy City, Jerusalem, today the object of dispute that seems without solution; tomorrow -- if people only want it! -- tomorrow a crossroads of reconciliation and peace.

Yes, we pray that Jerusalem, instead of being as it is today the object of strife and division, may become the meeting point towards which the eyes of Christians, Jews, and Moslems will continue to turn, as to their own common hearth; round which they will feel as brothers, no one superior, no one in the debt of others, towards which pilgrims, followers of Christ, or faithful of Mosaic law, or members of the community of Islam, will continue to direct their steps.



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POPE SAYS CREATION OF ISRAEL WAS RESPONSIBLE FOR PALESTINIANS' PLIGHT

ROME, Oct. 7 (JTA) -- Pope John Paul II told 150,000 persons gathered at an outdoor mass last Sunday that the creation of Israel was responsible for the plight of the Palestinian people. He also appealed to Moslems and Jews to make Jerusalem a common home and "the crossroads of conciliation and peace."

The Pontiff spoke at Otranto, in southern Italy, on the occasion of the 500th anniversary of the Turkish massacre there. In what many observers regarded as the harshest indictment of Israel by any Pope, the Polish-born Pontiff declared:

"The Jewish people, a people with a tragic experience linked to the extermination of so many sons and daughters and pushed by a desire for security, gave birth to the State of Israel. But at the same time a sad condition was created for the Palestinian people who were in conspicuous part excluded from their homeland."

"Jerusalem today," he added, "is the object of a dispute that seems to be without solution. Tomorrow, God willing, it can become the crossroads of conciliation and peace. We pray that Jerusalem, rather than being what it is today, the object of contestation and division, becomes the focus toward which Christians, Jews and Moslems look and around which all feel themselves brothers."

Pontiff's Statement Termed Deplorable

(In New York, Rabbi Joseph Sternstein, president of the American Zionist Federation, said today that the Pope's statement equating the plight of the Palestinians with the establishment of Israel "is absolutely deplorable. A thorough review of the facts illustrates unequivocally the Pope's statement to be both erroneous and dangerously misleading.

("Let us recall the historical record clearly. The Arabs living within the borders of the newly established State of Israel fled their homes at the insistence and admonition of their Arab leaders and despite assurances of safety from the Israeli army. Moreover, the Vatican statement ignored the fact that at the same time as Arabs fled their houses in Haifa and Jaffa, Jews were forcibly driven from their homes in cities throughout the Arab world."

(Ivan Novick, president of the Zionist Organization of America, said: "It is of concern that the Pope fails to recall what caused the 'plight of the Palestinians.' The distressing position of the mass of Arab refugees from Palestine was entirely the handiwork of the Arab states who continue to perpetuate their misery by refusing to settle the refugees in their wide and empty spaces."

(Novick added: "In calling to make Jerusalem a common home for Moslems and Jews, the Pope appears to ignore that Israel has already accomplished this. Under Israel's sovereignty there is now a secure home in the Holy City for all races and creeds, including complete freedom of worship and respect for the holy shrines of all religions.")



VATICAN CITY — Rabbi Marc H. Tanenbaum, national director of Interreligious Affairs of the American Jewish Committee, chats with Pope John Paul II, following a recent papal audience at the Vatican, held for the leaders of the world Jewish community. Rabbi Tanenbaum described the meeting as one that was "characterized by deep mutual respect and personal warmth," in which the Pontiff "forcefully repudiated all forms of anti-Semitism and discrimination as opposed to the very spirit of Christianity." He said, "Pope John Paul II spoke of the close relatedness of Christianity to Judaism, and he called for strong efforts to foster fraternal dialogue and fruitful collaboration between Catholics and Jews throughout the world."

RELIGIOUS NEWS SERVICE PHOTO

U.S. Jewish Leaders Meet Pope, Express Hope About His Reign

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By GEORGE VECSEY

American Jewish leaders who had an hourlong audience with Pope John Paul II last week said the world Jewish community should be pleased with his emerging papacy.

"He is an impressive man," said Rabbi Balfour Brickner of New York, director of interreligious affairs for the Union of American Hebrew Congregations, who added upon his return that the Pope had a positive view of the "formal relationships that have been worked out between Jews and Catholics" in recent years.

Some leaders said Jews felt concern last October when Karol Cardinal Wojtyla of Cracow, Poland, was chosen as the first non-Italian pope in five centuries.

"Given the history of Poland, with its pogroms since the 17th century, Jews had reason to ask if a Polish pope would be good for the Jews," said Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee.

Early Audience for 24 Leaders

However, in nearly five months of his papacy, as he made his trip to Mexico and prepared the encyclical he released last week, the Pope gave the impression to the Jewish leaders that he was a man of formidable spiritual and intellectual strength. The International Jewish Committee for Interreligious Consultations, a delegation of 24 leaders from eight countries, was pleased to receive an early audience in his papacy.

"It was important for us to get a sense of the man," Rabbi Tanenbaum continued. "We all knew he had helped Jews in Poland, but we wondered about his image of the Jews. He had seen the Jewish community there shrink from three million to 5,000. Did he see Jews as the object of compassion?"

"In our discussions with him," he said, "we realized he was seeing us as a vital community, as a resource of spiritual and intellectual power in this world."

Issue of Evangelization

Perhaps the most important concern of the delegation last Monday was to gauge the Pope's outlook on Jews as objects of evangelization.

"We constantly ask if Christianity wants a world without Jews — does it want the stock of Abraham to cease to be?" said Prof. Michael Wyschogrod of the Synagogue Council of America.

Jewish leaders have been encouraged in the past 20 years by public statements by Pope John XXIII, Pope Paul VI and the Second Vatican Council, which in 1965

issued a declaration, "Nostra Aetate" ("In Our Time"), that was supplemented by guidelines in 1974.

The guidelines noted that Christians had a responsibility to witness their faith but also said: "Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty."

Jews were further encouraged by the sixth meeting, in 1977, of the International Catholic-Jewish Liaison Committee, in Venice, at which the Catholic delegates supported a statement by Prof. Tommaso Federici that "the church rejects in a clear way every form of proselytism."

Gift of 1701 Hebrew Bible

Aware that they had made progress with Roman Catholic leaders, Jewish leaders were concerned what their relationship would be with the new Pope who was elected in October. Still sizing him up, the group prepared a statement that was read by Philip Klutznick of Chicago, president of the World Jewish Congress, which reminded the Pope of the attitudes of "Nostra Aetate," the guidelines and the "common conviction" of Catholics and Jews. Then the group presented the Pope with a Hebrew Bible printed in Amsterdam in 1701.

Sitting on his formal chair, wearing his white robe, the Pope then read a speech referring to the "respective religious identities" of Jews and Catholics, which are "connected and closely related."

The Pope acknowledged that "Nostra Aetate" had been a "starting point for this new and promising phase" in the relationship, and he said, "I wish to underline and reaffirm" the guidelines "you have mentioned."

These views cheered most of the Jewish visitors, although Rabbi Henry Siegman, executive director of the American Jewish Congress, said the Pope "regretably referred to the Jewish religious community, not to the Jewish people, as if we are a religious denomination."

"To me, the important thing was that after the formal messages, he walked around the room and talked to each of us," Rabbi Tanenbaum said. "I told him how the Jews and Catholics in America had set up meaningful dialogues, and I invited him to one of our sessions in the future. He said he was very interested in what we were doing. We could all sense the openness of the man."

The paper noted that Bishop Parrilla has embraced the cause of Puerto Rican independence from the United States.

A few days later the Newsmen's Association issued a statement of support for Bishop Parrilla's stand opposing the use of Vieques for target practices. The bishop, a Jesuit, was arrested last May at Blue Beach in Vieques along with 20 others, including several Protestant clergymen. All were charged with trespassing. He was sentenced at the end of August.

Before the trial, the bishop received a message of support from the Puerto Rican Conference of Bishops which also asked for "effective remedies" to the Vieques issue. After the bishop was sentenced, the chairman of the conference, Bishop Juan Fremiot Torres of Ponce, said that "we continue with our fraternal support of Bishop Parrilla" even if he acted on his own initiative.

Fishermen and farmers on the eastern side of the island claim the training activities of the Navy are detrimental to the environment and to their livelihood.

The Parrilla issue came at the time President Jimmy Carter granted clemency to four Puerto Rican nationalists serving long jail terms for attempted murder against President Harry Truman in 1950 and the shooting that wounded five congressmen at the Capitol in 1954. They are Oscar Collazo, 65; Lolita Lebron, 59; Irving Flores, 53, and Rafael Cancel-Miranda, 49. Most civic and religious leaders had joined a campaign for clemency.

13-9-14-79

MSGR. ELLIS HOPES POPE'S U.S. TRIP WILL HAVE GREAT IMPACT (1,000)

By C.M. Buckley

BOSTON (NC) — The American Catholic Church's most respected living historian voiced a "reasonable hope" in Boston that Pope John Paul II's U.S. visit will have as great an impact on the world community as the pontiff's "electrifying" recent journeys to Mexico and Poland.

Msgr. John Tracy Ellis, professorial lecturer in church history at the Catholic University of America in Washington, spoke at a dinner marking the 150th anniversary of the founding of The Pilot, Boston archdiocesan newspaper.

The Pilot had its beginning in September 1829 as The Jesuit and suffered a series of identity crises as the U.S. Catholic Intelligencer and the Literary and Catholic Sentinel before arriving at its current title in 1836. It became the official archdiocesan newsweekly in 1908.

More than 1,000 dinner guests sang "Happy Birthday" for "America's oldest Catholic newspaper." Cardinal Humberto Medeiros of Boston, the paper's publisher, and three priest-editors blew out the candles on a monumental anniversary cake.

Guests at the affair included Archbishop Jean Jadot, apostolic delegate in the United States; nine bishops; former ambassador to Italy John A. Volpe; Richard Daw, director of National Catholic News Service (NC), and Ethel Gintoft, president of the Catholic Press Association and associate editor of the Catholic Herald Citizen, Milwaukee.

Other head table guests included the nation's oldest priest, 102-year-old Father Charles A. Finn, who received a standing ovation from the dinner guests, and two former Pilot editors, Msgr. John S. Sexton, a retired pastor, and Msgr. Francis J. Lally, secretary for social development and world peace of the U.S. bishops.

A sesquicentennial medal named for two of the Pilot's 19th-century editors, John Boyle O'Reilly and Katherine Conway, was presented to retired Boston Herald-American TV columnist Anthony LaCamera for "outstanding contributions" to journalism.

(MORE)

In his report on the work of the organization during the past year, Waldheim said that the international scene "has never been so complex nor the old concepts of power so diffused."

He wrote, "There is increasing uneasiness as to the manageability of the affairs, and especially the economic life and social organization, of the planet in circumstances now prevailing. These uncertainties and unforeseen developments affect in different ways the lives and the future of virtually all nations and peoples and give raise to deep-seated feelings of anxiety and frustrations, which in turn create a climate favorable to new and unpredictable events."

Waldheim attributed the upheavals of our time to the desire to remedy long-standing injustices and ancient grievances. He also listed the compulsion of national aspirations, anxiety over the possibility of viable future for this or that nation, the fear of the designs and ambitions of others and the suffering, frustration and resentment caused by what he termed economic and social inequity.

He said that looking at the international community and its problems on a global basis is not a matter of "abstract idealism," but a practical self-interest. He finds that it is also a matter of urgency. Nevertheless, Waldheim admitted that the development of an effective world community will be difficult and slow.

He attributed the reason for this to the superpower relationships, which he called complex. He said that they are "still to a considerable extent prisoners of their mutual fears and suspicions and of the fearful destructive capacity of their weapons systems."

Waldheim also cited the instability, poverty and economic weakness of many of the Third World countries as a factor in their inability to come to terms with a new world which, he said, is in a state of revolutionary technological change.

11-9-14-79

INSERT and ADD (70)

In 19-9-13-79, VATICAN CITY — Chinese leader, pope...INSERT the following at end of ninth paragraph beginning, Last year the only...

Any publicly named Chinese cardinal would have had to be from Taiwan, and this would have added another stone the wall between the Vatican and mainland China.

PICK UP 10th paragraph beginning, At the beginning...

ADD the following:

In response to speculation on a pending meeting between the pope and Hua, unnamed Vatican officials told the Italian news agency ANSA that the Vatican would be open to such a meeting, but the initiative would have to come from China.

12-9-14-79

BISHOP GETS SUPPORT FROM PUERTO RICAN NEWSMEN ON ANTI-NAVY STAND (370)

SAN JUAN, Puerto Rico (NC) — Activist Bishop Antulio Parrilla Bonilla, fined \$500 for trespassing on U.S. Navy property during protests against target practice at Vieques Island, received support from the Newsmen's Association of Puerto Rico.

But a major daily, the San Juan Star, suggested that the bishop's additional sentence of a year's probation be changed to a term in jail.

Bishop Parrilla, who holds no ecclesiastical post, has appealed the sentence and said that paying the fine "would be an indignity." He added that he would "rather spend six months in jail reading and writing."

The Star's editorial said that the bishop "has shown the courage of his convictions." It also noted that "if the law must be served, the proper thing to do is sentence Parrilla to jail."

(MORE)

5-9-12-79

PRIEST LEADS NATIONWIDE OBSERVANCE OF 'SUNSHINE SUNDAY' (500)

By Edward R. Walsh

READING, Pa. (NC) — A nationwide ecumenical organization which ministers to millions of shut-ins will observe the 10th anniversary of its founding Oct. 21. The National Shut-In Day Society, founded and directed by Msgr. Felix A. Losito, has been celebrating the third Sunday of October as "Sunshine Sunday" to renew concern for the sick, disabled, elderly and imprisoned.

"Shut-ins constitute a segment of society which has become sorrowfully neglected," says the pastor of Holy Rosary Church in Reading, headquarters for the nonprofit group. "Their plight could easily be rectified by a little human kindness. Our motto is 'Visit someone who cannot visit you.' If we would devote a small portion of our time, the problem would be solved."

Msgr. Losito, 48, got the idea of creating a special day for shut-ins after learning about a lonely parishioner who was confined to her home because of illness. Not one of her six grown children had paid her a visit in 18 months. Moved by the sadness of her situation, the priest said he felt compelled to do something to help her and others like her.

Appealing to Reading's mayor, Victor R. H. Yarnell, the pastor persuaded him to proclaim Shut-In Day for the city and for Berks County on Oct. 18, 1970. The following fall Msgr. Losito petitioned the Pennsylvania legislature to adopt the observance permanently. Three years later it was signed into law.

The statewide observance proved so successful that the prelate approached his local congressman, Rep. Gus Yatron, who worked with congressional colleagues to create a National Shut-In Day. Eventually, Congress adopted the proposal, and on Aug. 7, 1972, President Richard Nixon signed the measure.

According to Msgr. Losito, the National Shut-In Day Society has members from all walks of life — clergymen, Religious, lay persons and everyday citizens — and loosely affiliated chapters in nearly every state. "Sunshine Sunday," he says will one day become a worldwide observance, "eventually affecting millions of people living and billions yet unborn."

To reach this year's objective — alerting the public to the plight of shut-ins — the society has launched another national campaign, distributing over 25,000 posters through FTD Florists and Florifax. "Sunshine Sunday" shouldn't be merely a one-day outpouring of concern, says the soft-spoken pastor. It's intended to encourage companionship for shut-ins all year. "A visit is the most effective way to bring sunshine to a shut-in. It is most appreciated and costs nothing. Simply look at the person, put yourself in his or her place and listen."

The young as well as the old suffer from the terrifying loneliness of being cut off from human contact, says Msgr. Losito. "Every visit helps heal the pain and despair of being forgotten and cast off by others. Shut-In Day transcends race, creed or color. It belongs to all of us, for there is only one human heart."

Editors: For further information, write the National Shut-in Day Society at P.O. Box 1392, Reading, PA 19603.

6-9-12-79

TIMELY EDITORIAL

The following editorial appeared in the Sept. 7 issue of The Catholic Witness, newspaper of the Harrisburg, Pa., Diocese. It was written by Father Thomas R. Haney, executive editor.

In the Garden of Eden about the only energy debate was whether to bask all day in the sun or seek the friendly shade of a tree heavy with unforbidden fruit.

(MORE)

College in New York City, agreed. "The statements the pope made at Auschwitz (the infamous Nazi death camp) were good," Bird said, "but in the context they were not sufficient."

The Jewish-Christian Forum is a dialogue group that meets four times a year under the sponsorship of the National Council of Churches and the Synagogue Council of America. At a meeting Sept. 11 on "Jewish and Christian Perceptions of Pope John Paul's Visit to Poland," both Bacon and Bird, as well as several other participants, expressed regret that the pope had not spoken more directly about "the Jewish people" as victims of the Holocaust.

Both speakers noted that the pope had called attention to Franciscan Father Maximilian Kolbe, a prisoner at Auschwitz who voluntarily took the place of a young father of a family condemned to death, and to Edith Stein, a Jewish convert to Catholicism who died at Auschwitz. These references had the effect of playing down the specifically Jewish aspect of the Holocaust, the speakers said.

Bird also charged that Father Kolbe, who was beatified in 1971, had edited an avowedly anti-Semitic periodical before World War II and did not merit canonization, despite the acknowledged moral heroism of giving his life.

And to single out a convert such as Edith Stein, Bird said, was painful for Jews in a context where so many examples could be taken from the Jewish community.

Bacon protested that the pope had made no explicit statement about the Jewish people and had expressed no acceptance of Christian responsibility for what had happened to Jews.

The Jewish history professor did, however, cite as a more positive action the incident in which the pope, noting plaques in various languages dedicated to Holocaust victims, paused at the one in Hebrew and said no one could remain "indifferent" to it.

"If the church is not indifferent," Bacon said, "it can no longer be indifferent to the significance of Israel to the Jewish people and to the world."

Bird said that the least the Catholic Church could do in addressing Jewish issues would be to:

- Issue a papal encyclical denouncing ideologies of racism with the same zeal with which "sins of the flesh" are condemned;
- Issue a statement about the church's role in World War II;
- Have the Holy See recognize Israel.

"I am confident I shall live to see these three demands fulfilled," Bird said. He urged forum participants to write directly to the pope to convey their concern about these issues. "Even if the letter gets only as far as the secretary of state, maybe he will be worn down a little," he said. "I haven't written yet, but I will do it tonight without fail."

ADVISORY

Editors: We have received at least one query on whether tickets are needed to attend the Masses Pope John Paul II will celebrate when he visits next month. As far as we can tell, no tickets are necessary for the big outdoor Masses, such as the Grant Park Mass in Chicago or the Mass on the Common in Boston, though there will be reserved places for dignitaries. There will be other Masses, though, at which attendance will be limited and tickets may well be required. For example, the Chicago Archdiocese has announced plans for the pope to celebrate a Mass at a Polish parish early the morning of Oct. 5. If you or one of your subscribers is interested in attending one of these other Masses, the best thing to do is check with the papal visit office in that particular city. (9-12-79)

In 1947 Father McCarthy was appointed president of Regis College, a position he held until 1953, when he became director of Sacred Heart Retreat House, Sedalia, Colo. a retreat house he had founded.

Father McCarthy remained as director at Sacred Heart until 1962, when he returned to St. Louis University as spiritual head of the Jesuit community.

In 1966 he retired to Sacred Heart and he later entered the Grand Manor Nursing Home in St. Louis.

Having entered the Society of Jesus in 1906, Father McCarthy was ordained in 1920.

2-9-12-79

THE NEWS IN BRIEF (630)

NATION

PHILADELPHIA (NC) — Pope John Paul II did not "cover up" a scandal involving the U.S. branch of a Polish religious order, said a spokesman for the Philadelphia Archdiocese, where the order operates a large shrine. The spokesman, Msgr. Charles B. Mynaugh, archdiocesan communications director, made public the provisions of a Vatican decree dated May 21 and issued with the approval of Pope John Paul.

CAMDEN, N.J. (NC) — Bishop George H. Guilfoyle of Camden, one of the two former apostolic visitators appointed by the Vatican in the case of the U.S. branch of the Pauline Fathers and their monastery in Doylestown, Pa., denied there was a "cover up" of the priests' financial dealings. Bishop Guilfoyle said newspaper articles alleging that an investigation of the order and its shrine at Doylestown, Pa., was quashed "now assert as problems matters already resolved."

WASHINGTON (NC) — Dominican Ambassador Enriquillo del Rosario voiced "public thanks to all church groups in the United States that rushed emergency aid" to the Dominican Republic after the devastation of Hurricane David and its torrential rains. He said that officials are still estimating figures on deaths and damage as reports from isolated areas reach the capital city of Santo Domingo.

CORPUS CHRISTI, Texas (NC) — After objections from Bishop Thomas Drury of Corpus Christi to the admission of South Texas Planned Parenthood to a local United Way campaign, the Planned Parenthood agency withdrew from United Way Sept. 7. Bishop Drury immediately gave his full support to the United Way campaign and urged Catholics in the six-county Coastal Bend area of the Corpus Christi Diocese to give generously to the fund.

WORLD

VATICAN CITY (NC) — A Vatican spokesman said reports that suspended Archbishop Marcel Lefebvre has come to an agreement with Pope John Paul II on issues that led to his suspension from the priestly ministry in 1976 are "without foundation." "Regarding press reports on the Lefebvre case, it is noted that it is still under examination by the Vatican," said the spokesman, Father Romeo Panciroli.

VATICAN CITY (NC) — The Polish bishops have accused their country's communist government of being insincere in its efforts to achieve church-state rapport, according to Vatican Radio. A report broadcast by the radio station said the Polish hierarchy issued a statement Sept. 7 expressing a willingness to continue negotiations toward normalization of church-state relations in the native land of Pope John Paul II.

(MORE)

MANAGUA, Nicaragua (NC) — The 300 priests of Nicaragua have asked the Government of Reconstruction to heed the people's will which led to victory against the Somoza dynasty. The priests' statement's opening words gave thanks to God, "for the Lord fought alongside our people and led them to victory."

LONDON (NC) — There was "real convergence" on the highly divisive issues of papal primacy and infallibility at the latest meeting of the Anglican-Roman Catholic national Commission held in Venice, Italy, from Aug. 28 to Sept. 6, said a communique issued afterwards. This convergence, though it fell short of a complete agreement, encouraged the commission to hope that it might be able to offer its final report to the authorities of the Anglican and Roman Catholic churches within two years, the communique said.

PEOPLE

WASHINGTON (NC) — Pope John Paul II has appointed Msgr. William B. Friend, 47, chancellor of the Diocese of Mobile, Ala., to be auxiliary bishop of Alexandria-Shreveport, La., the apostolic delegate in the United States, Archbishop Jean Jadot, announced.

WASHINGTON (NC) — The executive director of the Association of Catholic Colleges and Universities, Msgr. John F. Murphy, has resigned to return to duty in the Diocese of Covington, Ky. His resignation is to be effective no later than June 1, 1980.

3-9-12-79

ADD (150)

To 9-9-10-79, WASHINGTON — Enrollment stable...ADD the following:

Enrollment trends in Catholic schools are stable for the sixth year in a row in the Archdiocese of Dubuque, Iowa, according to Father Russell M. Bleich, superintendent of schools.

There is an overall 4.8 percent decrease in enrollment which is comparable to enrollment trends in public schools in the state of Iowa. Eighteen schools report an increase in enrollments.

The enrollment figures for the Catholic schools of the archdiocese for the 1979-80 school year are 15,507 for elementary schools, 5,484 for secondary schools, for a total of 20,991 students.

Father Bleich said the addition of kindergartens are having an obvious impact on stabilizing or increasing enrollments.

In the Cleveland Diocese a 1.2 percent decrease was reported by Father John F. Murphy, diocesan superintendent of schools. The 196 elementary and secondary schools of the diocese have a total enrollment of some 83,528 students.

4-9-12-79

POPE'S REMARKS ON JEWS DURING TRIP TO POLAND CRITICIZED (500)

By Tracy Early

NEW YORK (NC) — Pope John Paul II failed to address Jewish issues adequately during his visit to Poland in June, said speakers at the Jewish-Christian Forum in New York.

Gershon Bacon, history professor at the Jewish Theological Seminary, praised the pope for his references to Jewish victims of the Holocaust, the Nazi-led campaign of genocide. "But he was still unwilling to take on the issue of anti-Semitism openly," Bacon said.

Thomas E. Bird, a Catholic layman who teaches Slavic and East European languages and literature at Queens

(MORE)

Bishop Daniel A. Cronin of Fall River, Mass., presented Cardinal Medeiros with an oil painting of the *Gazelle*, a New Bedford whaling vessel on which editor O'Reilly began his journey to America after escaping from a British penal colony in Australia.

Msgr. Ellis said two factors will contribute to the success of the forthcoming papal visit: the pope's "deep spirituality, keen intelligence and high sophistication," and his arrival at a time when all Americans feel the need for enlightened and confident leadership.

Pope John Paul, Msgr. Ellis said, "is a man in whom there is embodied the qualities that constitute true leadership: a vision that is crystal clear, a confidence that is born of the inner conviction of his cause, and a courage that over the past 40 years has been manifest for all who care to see."

Msgr. Ellis' wide-ranging 45-minute address covered five "signs of the times" for American Catholics in 1979: the cry for freedom, the urge to pluralism, the call to prayer, the shadow of anti-Catholicism and the papacy renewed.

Dealing with the contemporary cry for freedom, Msgr. Ellis observed that the American people "continue to search for a road out of the confusion and bewilderment that have overtaken them of late."

He warned that history supports the view that a sustained period without strong and respected authority inevitably opens the way either to anarchy or to authoritarianism.

The 73-year-old white-haired historian, speaking in a powerful and prophetically toned voice, urged U.S. Catholics to restore "a moral sense in the public domain" and strengthen the forces of freedom.

Turning to the "urge to pluralism," Msgr. Ellis noted that pluralism has led to a variety of views that would have been "unthinkable" a generation ago.

"If there are those Catholics who welcome this variation of expression as an attempt to root the enduring meaning of Christian tradition in a multiplicity of cultures, there are other Catholics who deplore a distancing from fixed belief and formulae to which they have been accustomed," he said.

Saying the urge to pluralism has caused serious divisiveness within the church, Msgr. Ellis said "for the present there is little we can do to remedy the situation other than to pray, to practice restraint, patience and toleration — and to laugh."

Taking note of predictions of a moral decline in society, Msgr. Ellis said a widespread "hunger and thirst" for prayer "is one of the most hopeful aspects of the uncertain, anxious times in which we live."

Contrasting the moral decline and the popular prayer movement, Msgr. Ellis said that while publicly the nation seems to be moving away from Christian values, privately there seems to be an increasing longing for God.

He said the turn toward prayer is an eloquent testimony "to the survival of transcendence in humankind."

The dinner speaker said he seriously doubted that another sign of the times, the shadow of anti-Catholicism, is a grave threat to the church. But, he cautioned his listeners, "It is prudent for Catholics to be intelligently alert on this issue and not be lulled by a false optimism induced by their improved economic status."

He continued, "Catholics should remain calm and reasonable in the face of the resurgence of the oldest of American prejudices. It is part of the national inheritance, and as such it will doubtless continue to manifest itself in one form or another as the 20th century draws to a close."

He said particular instances of anti-Catholicism should be protested, but he added that the problem will be best healed by Catholics adhering to their faith and quietly pursuing their work confident that "the intelligence and sense of fairness of the majority of their fellow citizens will in the end operate in their favor."

Admitting that Catholics in the past decade have been undergoing a trial that has not yet ended, Msgr. Ellis nevertheless said, "We have been singularly blessed in this republic over the nearly 190 years since the ordination of our first bishop, John Carroll, gave us cohesion and strength as a community of faith.

"It is our clear duty not to flinch in the face of our present adversity, for if we mean what we say we believe, each of us knows that a brighter day will dawn."

At the beginning of September Cardinal Agostino Casaroli, papal secretary of state and the Vatican's top expert on dealings with communist governments, reportedly met three hours with Msgr. Giglio.

On Sept. 11 the pope met with Father Pedro Arrupe, Jesuit superior general, who is also an expert on the Far East. The Jesuits were one of the main orders with priests in China before 1949, and currently one member of the order is back in China trying to make contacts with churchmen he knew 30 years.

It would be highly unusual for a head of state not to meet with the pope while visiting Rome, and sources say it is unlikely that Hua would avoid Rome on his visit to Italy.

20-9-13-79

FORMER GEORGETOWN GRADUATE SCHOOL DEAN DIES (210)

WASHINGTON, (NC) — Jesuit Father Gerard F. Yates, 72, former dean of the Georgetown University Graduate School and for whom Georgetown's new Yates Field House was named in July, died Sept. 13 of a heart attack while on retreat at the Shrine of the North American Martyrs in Auriesville, N.Y.

The Mass was to be celebrated for the professor emeritus Sept. 17 in Dahlgren Chapel at Georgetown with burial in the university cemetery.

Father Yates came to Georgetown in 1930 and his positions included director of libraries, dean of the Graduate School, chairman of the University Committee on Foreign Students, director of International Student Programs and professorial lecturer in government.

He also served as lecturer and visiting professor at the University of Fribourg, Switzerland, lecturer for the United States Air Force at the Air War College and scholar in residence and visiting professor of international studies at Southwestern at Memphis, Memphis, Tenn.

He was a member of the board of directors of the National Association for Foreign Student Affairs for three terms, a fellow of the American Geographic Society, a member of the American Political Science Association and a member of the American Society of International Law.

Father Yates was born April 1, 1907 and was ordained in 1936.

1-9-14-79

WASHINGTON LETTER — POLITICS AND THE POPE'S U.S. VISIT (680 —

Background commentary on the national scene by NC's federal reporter).

By Jim Castelli

WASHINGTON (NC) — Pope John Paul's U.S. visit is being billed as "pastoral and apolitical," but given the nature of the times, the American system and the issues the pope will address, there is no way to avoid political implications.

The sheer length and breadth of the visit demand attention in what they say about the status of American Catholics.

When Pope Paul VI came to the United States in 1965, he stayed only 13 hours; technically, he came to visit the United Nations, not the United States. When he met with President Lyndon Johnson, he did it privately in a New York hotel room.

Not only will Pope John Paul become the first pope to visit the president at the White House, he will meet with the president's family, top administration officials, the Supreme Court and virtually every senator and congressman, with most of the latter hungry to have their pictures taken with the pontiff to circulate among their constituents.

But the pope will also be surrounded by politics because of the substantive issues he will discuss. Critics of

(MORE)

the second Strategic Arms Limitation Treaty — SALT II — are already complaining that the pope, who has backed the treaty, may influence public opinion on the issue, and the treaty is very likely to come up, even if indirectly. A U.S. Catholic Conference official has predicted that the pope will talk about disarmament when he addresses the United Nations.

The Vatican has become involved in other foreign policy issues which have been controversial in the United States — for example, it supported the Panama Canal treaties and the return of St. Stephen's Crown, a symbol of Hungarian independence, to Hungary.

The pope will also be unavoidably involved in domestic U.S. issues. His final day in this country, Oct. 7, is Respect Life Sunday, a day used by American Catholic churches to talk about abortion and issues such as the care of the dying and the handicapped.

The pope, who has made human dignity a theme of his pontificate, will undoubtedly address respect for life in a broad way, but he faces a no-win situation — if he speaks too broadly, militant pro-lifers may be unhappy, while almost any reference he makes to abortion will be attacked by pro-abortion groups already planning a counter-demonstration in Washington.

Some of the same people who oppose the church's abortion stand — particularly in the American Civil Liberties Union and Americans United for Separation of Church and State — have also complained about the use of public money to pay for parts of the pope's trip.

They acknowledge that no one opposes using public money for police overtime and clean-up, but oppose the use of public funds in Boston and Philadelphia to build speaking platforms for the pope. Catholic leaders have countered by talking about expenses involved in the visit of England's Queen Elizabeth II, who is head of both church and state in her country.

The pope may be involved in American politics in a more subtle way. Part of the input into the background material on the United States the U.S. bishops sent the pope was President Carter's "crisis of confidence" speech describing an American "malaise" and a statement by religious leaders endorsing that diagnosis. Bishop Thomas Kelly, USCC general secretary, has said he hopes the pope's visit and emphasis on values can help dissipate that malaise.

In this vein, it should be noted that on previous trips to the United States as a cardinal and in his first encyclical, "The Redeemer of Man," Pope John Paul has criticized the materialistic and consumerist excesses of capitalism; he might well repeat and elaborate on such comments and receive a variety of reactions.

Finally, and related to all of these concerns, the pope's visit will be a test of whether the rest of America has finally come to grips with the Catholic church or will bring to the surface the anti-Catholic nativism that has marred so much of American history.

EDITORS: This is Jim Castelli's last Washington Letter. His last day at NC News will be Sept. 21, after which he will begin new duties as religion editor of the Washington Star.

2-9-14-79

BOOK REVIEW (330)

WOMEN AND SPORTS, by Janice Kaplan. The Viking Press (New York). 192 pp. \$8.95.

Reviewed by Stephenie Overman

NC News Service

Once upon a time men and boys participated in sports and women and girls over the age of 12 were relegated to cheering from the sidelines. Janice Kaplan thinks that's no way to a happy ending, so she's written a book of

TUESDAY, SEPTEMBER 18, 1979

QUINN CALLS PAPAL VISIT
'ENORMOUSLY SIGNIFICANT'By Jeffrey Lewis
Religious News Service Correspondent (9-18-79)

SAN FRANCISCO (RNS) -- Archbishop John R. Quinn of San Francisco, who will meet Pope John Paul II in Ireland later this month and accompany the pontiff on his six-city tour of the United States, called the papal visit "enormously significant" and predicted the event will "raise the spirit and energies of people to more intense levels."

"The visit is enormously significant when you realize that the pope is a world leader of almost unequal stature," Archbishop Quinn, President of the National Conference of Catholic Bishops, emphasized during a press conference here.

"His visit to the United States is historic. The impact of his office is reinforced by the impact of his enormously dynamic personality."

Archbishop Quinn indicated that Pope John Paul is "anxious to see as many people as possible."

"The emphasis of the planning sessions that I have attended is that he wants to see the people everywhere he visits," the archbishop noted. "If he travels down one street, he wants to return a different route so that he sees more people."

In response to the demand by some groups in eastern cities that the Church, not the city or state, pay for the entire cost of the papal visit, Archbishop Quinn stressed that the pope is a "world figure and a world leader," and of great interest to Catholics and non-Catholics alike.

"It is an event of public significance, public magnitude and public interest," he declared, adding: "We should also not forget that 50 million Catholics in the United States pay taxes."

Asked if he thought the pontiff would respond to the recent accusations by a Gannett News Service series that "top officials of the Roman Catholic Church, including Pope John Paul II, have struggled for more than five years to contain and cover up one of the Church's worst scandals," Archbishop Quinn retorted:

"I doubt it. It's already been dealt with. It's an old story -- five years old. It's a most interesting phenomenon that a news item that is five years old is suddenly brought out at a time the pope is visiting the United States. They have a way of describing those kinds of things in Communist countries."

(more)

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Both the question and the archbishop's response referred to a Gannett News service report accusing the Pauline Fathers -- the 900-year-old order of St. Paul the First Hermit -- of corrupt business ventures, tax avoidance schemes, financial mismanagement, and an attempted cover up of the facts and the truth.

Asked if he thought the pope would address the issue of sexual morality and how that message would be received, Archbishop Quinn responded: "I hope he does; and I believe it would be well received. However, he cannot be concerned how well his statements 'go over,' for he has an obligation to speak out."

"I hope he addresses many moral questions," the archbishop continued, "and I'm certain that he will. The pope is coming here in the capacity of a religious leader."

He noted that the content of John Paul's address to the United Nations will deal with international issues, including the arms race, war and human rights and that he may well talk about the obligations of the developed nations to assist the underdeveloped nations in ways that do not offend their dignity.

Finally in his capacity as Archbishop of San Francisco, Archbishop Quinn indicated that the pope was aware of the desire of the people of the western states to see him.

"It was necessary for the pope to visit the East Coast because of his address to the United Nations," the archbishop commented. "If he had not confined his five-day visit to the East, he would have spent nearly an entire day flying to the West Coast. Instead, he will make a future visit to the United States to see the people of the South and West. I believe a second visit is envisioned -- perhaps in a year or two."

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GREEK 'WEEPING' VIRGIN ATTRACTS LARGE CROWDS

By Religious News Service (9-13-79)

THESSALONIKI, Greece (RNS) -- Thousands of people have been holding all night vigils in and outside a Greek Orthodox church here where an icon of the Virgin Mary has been reported to be "weeping."

Many of the people, attracted by the report, believe that a "miracle" has taken place.

Some scientists who have examined the painting think that the "tears" on the face of the Virgin may be a result of a drying-out process in the wood of the icon.

Meanwhile, some newspapers here have condemned the priests of the church for placing extra collection boxes in and around the church to collect funds from the pious people who come to see the painting.

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VATICAN RELEASES OFFICIAL ITINERARY
OF POPE'S TRIP TO THE UNITED STATES

By Pamela Mendels
Religious News Service Correspondent (9-18-79)

VATICAN CITY (RNS). -- Pope John Paul II's six-city tour of the United States Oct. 1-7 will include a meeting in Washington with ecumenical representatives, a visit to Harlem and the South Bronx in New York, a private talk with President Carter and his family at the White House, and a visit to the Washington headquarters of the Organization of American States, according to an official program released by the Vatican Sept. 18.

As previously announced, the pontiff will also address the United Nations General Assembly on Oct. 2 in New York.

The trip will take the pope to Boston, New York, Philadelphia, Des Moines, Iowa, Chicago and Washington, in that order. In each city he will celebrate a large outdoor Mass.

After a two-day stay in Ireland, the first papal trip ever to that nation, the pope will fly to Boston from Shannon Airport, Oct. 1. He is expected to arrive in Boston at 3 p.m., local time and celebrate Mass on the Boston Common, the large park in the city's center.

Tuesday, Oct. 2, the pope is scheduled to fly to La Guardia Airport in New York, where he will be met by United Nations Secretary General Kurt Waldheim. The pope plans to spend most of his day at the United Nations, where he will present his long-awaited address to the General Assembly as well as meet with the five permanent members of the Security Council.

That evening, after a brief visit to Saint Patrick's Cathedral, the pope will celebrate Mass at Yankee Stadium as did his predecessor Pope Paul VI during his 14-hour trip to New York in 1965. Before reaching Yankee Stadium, Pope John Paul will visit a church in Harlem and an as yet undetermined site in the South Bronx, one of New York's poorest neighborhoods.

Wednesday, Oct. 3, New York High School students will get a chance to see Pope John Paul at Madison Square Garden. The pope will go from there to Battery Park, in downtown New York and to Shea Stadium, for final meetings with the citizens of New York.

Wednesday afternoon, he will fly to Philadelphia, where he will celebrate Mass in the open at Logan Circle. After dinner, he will visit Saint Charles Seminary in Philadelphia.

The following day, Thursday, Oct. 4, Pope John Paul is expected to visit the Church of Saint Peter, where Bishop John Neumann, America's only canonized male saint, is buried. He will visit the Ukrainian Rite Church of the Immaculate Conception, and then celebrate Mass in the city's Civic Center.

Late in the morning, the pope will leave for Des Moines, Iowa, where he is scheduled to arrive around 1 p.m. After a brief stop at a small rural parish, he will celebrate Mass in a large agricultural complex, the Living History Farms.

Pope John Paul will leave Des Moines Thursday afternoon and is scheduled to arrive in Chicago's O'Hare Airport at 6 p.m.

Early Friday morning, Oct. 5, the Polish-born pontiff will celebrate Mass for the Polish American community of Chicago, America's largest.

Later, he will visit the U.S. Catholic bishops conference, meeting in special session at Quigley South Seminary.

Friday afternoon, the pope will celebrate Mass in the open at Grant Park. In the evening, he will attend a concert by the Chicago Symphony Orchestra at the Holy Name Cathedral.

Saturday, Oct. 6, the pope flies to Washington, where he will be met at Andrews Air Force Base at 10:30 a.m., by the First Lady, Rosalynn Carter. He will go to the White House for a meeting with congressional, judicial, and executive representatives. Later in the day, the pope will meet privately with President Carter and his family. Saturday afternoon, the pope will visit the CAS headquarters.

On Sunday, Oct. 7, the pope will visit the National Shrine of the Immaculate Conception and Catholic University in the nation's capital. Also Sunday, he will meet with Catholic teachers and theologians, as well as with several hundred Protestant and Orthodox leaders.

In the afternoon, he will celebrate Mass outdoors in the Washington Mall, and depart that evening for Rome.

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AMERICAN ZIONIST FEDERATION SPONSORS CHRISTIAN SCHOLAR'S SEMINARY VISITS

By Religious News Service (9-10-79)

NEW YORK (RNS) -- Dr. G. Douglas Young, an evangelical Christian scholar working in Israel, is the first theologian-in-residence being sponsored for a United States visit by the American Zionist Federation.

He is past president of the American Institute for Holy Land Studies in Jerusalem, a member of the Israel Interfaith Committee, and has been active in promoting improved relations between Christians and Jews.

"Dr. Young's residence at major conservative Christian institutions will encourage the further development of dialogue between the evangelical Christian and Jewish communities," said Rabbi Sheldon Zimmerman, chairman of the Federation's Commission on Interreligious Affairs.

"The paucity of most (Christian) seminaries' curriculum on Judaism and the Jewish-Christian encounter demands attention," said Dr. Chaim Plotzker, director of the commission. "This project is motivated by the desire to overcome this glaring omission."

Dr. Young, a member of the Evangelical Free Church of America, will be residence at Gordon College, Wenham, Mass., and Gordon Conwell Theological Seminary, Newton, Mass., Sept. 29-Oct. 6; Western Conservative Baptist Seminary, Portland, Ore., Oct. 7-12; and Trinity Evangelical Divinity School, Deerfield, Ill., Oct. 14-26.

Father Marcel DuBois, O.P., professor of philosophy at the Hebrew University and director of St. Isaiah House, a Dominican monastery and Center for Jewish Studies in Jerusalem, has also agreed to participate in the Theologian-in-Residence program. A schedule of appearances at Roman Catholic universities in the U.S. is now being worked out.

The American Zionist Federation is the umbrella coordinating agency of 15 national Zionist organizations, and represents approximately one million Zionists in the U.S.

POLISH PRIMATE SUPPORTS JEWS

10/22/69 - Wed.

LONDON (NC)--The Times, national British newspaper, has printed the text of a letter sent to it by an undisclosed person from the Primate of Poland, Stefan Cardinal Wyszyński of Gniezno and Warsaw, which expresses strong sympathy with Poland's Jews.

The newspaper said it believes this to be the first document to reach this country confirming the cardinal's strong stand against the anti-Semitism revived in Poland last year.

The letter was written in September to a Polish Jew, one of the thousands of people from all over Poland who attended the unveiling of a monument to the victims of the extermination camp at Majdanek. This man had called at the primate's residence in Warsaw to visit the cardinal, who was not himself invited to the ceremony attended by the prime minister and other members of the Polish government.

The letter from Cardinal Wyszyński reads: "Conscious of the common road from the time of the Epiphany of the Son of God in Nazareth and His redeeming cross we Polish Catholics understand too well every way of the cross through which the human family is going.

"We have seen among us in the common suffering of the war deluge the children of Israel. We have felt with them in their agony and wherever possible we helped them in the common prison which Poland was then, occupied by the invaders. We believe that these sufferings will bring forth the blessed fruit of a better life.

"Today we rejoice that the martyrs of Majdanek are honored with a memorial. Let these stones cry to heaven for a durable peace on earth and a mutual social love between nations. With blessings from my heart, Stefan Cardinal Wyszyński, Primate of Poland."

The correspondent told the Times: "The cardinal recently has devoted many of his sermons and letters to the provincial clergy to warning the faithful against any manifestation of anti-Semitism...."

"Every Jew I spoke to in Warsaw assured me that the cardinal's action saved in March last year a situation which looked pretty ugly, especially after the student demonstrations."

* * * *

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Roman C. Pucinski

Chicago Tribune 10.24.78

John Paul II: Chicago's glimpse at a compassionate Pope

[Former Congressman Roman Pucinski is now alderman of Chicago's 41st Ward.]

Minority groups in America and throughout the world have a new champion in the elevation of Poland's Karol Cardinal Wojtyla to the papacy of the Roman Catholic Church.

Pope John Paul II has given his fellow Poles in every corner of the globe unprecedented new hope and ambition. But he has visions far beyond his native Poland. If history is any teacher, Pope John Paul II will make his greatest mark in the effort to free mankind from injustice or discrimination.

During his two visits to Chicago in 1969 and 1976, Cardinal Wojtyla expressed special interest in the city's black community. He insisted on being taken to Chicago's West Side to inspect the ruins of the 1968 rioting following the assassination of the Rev. Martin Luther King Jr.

His host, the Rev. Alfred Abramowicz, auxiliary bishop of Chicago, recalls how Cardinal Wojtyla cross-examined him on what was being done to help alleviate poverty in Lawndale. He found difficulty in understanding the term "inner city," and expressed concern for blacks in the economic ghetto. He asked why Warsaw could have been totally rebuilt since World War II, but not the West Side since the riots.

As he toured Chicago's black communities, Cardinal Wojtyla related an anecdote about how his countryman, Gen. Thaddeus Kosciuszko, after helping win the American Revolution, instructed Thomas Jefferson to spend Kosciuszko's entire estate for the purchase of as many black slaves as the funds would allow and to set them free. Kosciuszko denounced slavery as the worst form of tyranny.

DUNAGIN'S PEOPLE



"The question, Mr. Quimby, is which is worse . . . an angry middle-class American or an angry Internal Revenue Service."

In 1972, when Chicagoan Charles Swibel and his brother Maurice visited Wolbrum, Poland, a tiny village 40 miles from Krakow, where they were born, they had occasion to visit Cardinal Wojtyla. Both of the Jewish faith, the Swibels were not sure what reception they would get from the Polish cardinal. Their fears were quickly dispelled as he cordially took their hands and insisted that they must visit the historic synagogue in the heart of Krakow. He recalled how the picturesque synagogue, now serving as a museum as well as a house of worship, reflects centuries of Jewish contribution to Poland's cultural development. It has been preserved as the oldest synagogue in Europe.

As a youth, Pope John Paul II saw his father slain by Nazi invaders. He has personally suffered from the same oppressors who destroyed millions of Jews. As a Roman Catholic cardinal in Poland, the new pontiff repeatedly has clashed with Poland's Communist regime over the treatment of the Jewish minority. He has done so at great personal risk to himself.

No student of Polish history can ignore the deplorable treatment of Jews in Poland between World War I and World War II. But neither can he fail to see the centuries of good will enjoyed by the Jewish people in Poland when other nations continued their pogroms.

Pope John Paul II comes from a nation

which was the first to give Jews asylum and constitutional rights of full equality. In the 14th century, King Casimir the Great conferred constitutional rights on Jews at a time when they were being persecuted in and expelled from most Western countries.

Even though only a youth at the time, the new pontiff recalls that before World War II Warsaw was the home of the largest Jewish community in Europe, as well as the center of Jewish cultural, social, and political life in Poland. He recalls the brutality of the Nazis when they occupied Warsaw in 1939 and packed more than 350,000 Warsaw Jews and another 150,000 Jews from other parts of Europe into the Warsaw ghetto before the holocaust began. He recalls the thousands of acts of heroism by Poles trying to hide Polish Jews from the death camps.

There has not been a pontiff of the Roman Catholic Church in modern times who has had as much personal experience of human suffering as has Pope John Paul II. His strong compassion for blacks, his warm friendship with African and Asian cardinals, his deep understanding of how to deal with tyrants, his work with the Jewish community, and his ability to communicate with the Spanish-speaking world—all strengthen belief in Pope John Paul II as a champion of the world's oppressed minorities.

"They have chosen the priesthood, the religious life, life in the missions, as the reason for and the ideal of existence. They have served the people of God and humanity, with faith, intelligence, courage and love. Now it is time for you. It is up to you to respond."

"Are you afraid, perhaps?" the pope asked. He urged young people to reflect on life as a gift from God and to view a religious vocation as a call from God to an "extraordinary adventure" of "total dedication to God."

"You will meet difficulties," he added. "Do you think perhaps that I do not know about them? I am telling you that love overcomes all difficulties. The true response to every vocation is the work of love. The response to the priestly, religious or missionary vocation can only spring from a deep love of Christ."

He declared that along with the call God offers the "power of love" that makes a response possible.

19-4-23-79

GUIDELINES BELIEVED TO BE RESPONSIBLE FOR MARRIAGE DECLINE (360)

By Joseph Duerr

LOUISVILLE, Ky. (NC) — A decline in marriages in the Archdiocese of Louisville, has been caused in part by new guidelines, according to a report by the archdiocesan Family Ministries Office.

There were 1,719 marriages recorded in Catholic parishes in the Louisville Archdiocese in 1978, the year the marriage guidelines went into effect. This is a 17 percent decline from the average 2,079 marriages in the previous three years.

In a report on the guidelines, which require a four-month notification and participation by couples in an approved marriage preparation program, the Family Ministries Office said, "Archdiocesan officials noted that they cannot establish a direct cause and effect relationship between the introduction of the common policy (on marriage) and the decline of marriages. Yet they know of no other factor to account for the decline."

Father Thomas Boland, director of the Family Ministries Office, cited another possible impact of the guidelines, a 60 percent decline in 1978 of dispensations from banns. Church law requires three public announcements be made prior to a marriage. If there is not enough time to publish banns, a request for a dispensation must be made.

The Family Ministries Office report noted that "the statistics were greeted as indication of the effectiveness of the guidelines in discouraging ill-advised marriages."

Father Boland added, however, that it is not known whether some couples actually postponed their marriage or whether they married outside the church.

While the guidelines require all couples marrying in the church to take part in an approved marriage preparation program, special counseling is required in some cases. The major reasons for referring couples to special counseling are: either partner is under 18, a pregnancy is involved or there is a lack of readiness for marriage.

Seventy-four couples participated in required counseling sessions in 1978 and a delay of the marriage was recommended by the counselor in 31 percent of the cases.

The report said, "The guidelines were initiated in response to the widespread breakdown of marriages. Since the decision to marry is a very serious one...the common policy seeks to insure adequate pastoral preparation for those wishing to marry in the church."

"During the conversation there was also discussion of problems connected with respect for human rights and it was hoped that dialogue and more frequent contacts between the Holy See and Israel might be promoted," the Vatican added.

Last December, the pope said he would have liked to visit the Holy Land during the Christmas season. He also has repeatedly asked for prayers for peace in the Middle East. He has expressed the hope that a just peace respecting the rights of all parties involved be attained.

Although the Vatican Press Office did not mention it, another subject that might have been discussed was the activity of Archbishop Hilarion Capucci, former Melkite-Rite Patriarchal Vicar for Jerusalem, who is in Rome.

The archbishop, who served time in an Israeli prison after being convicted of gun-running for Palestinians, was released in 1977 after the Vatican guaranteed that he would not return to the Middle East or publicly discuss issues of the region.

Assigned last year to tour Melkite-Rite communities in Latin America, Archbishop Capucci went to Syria in January without Vatican permission. He attended a meeting of the Palestinian National Council at which he denounced Egyptian President Anwar Sadat and the Camp David agreements between Israel and Egypt and praised Palestine Liberation Organization leader Yassir Arafat.

18-4-23-79

POPE ISSUES PASSWORDS FOR VOCATIONS (560)

By Jerry Filteau

VATICAN CITY (NC) — For the 1979 World Day of Prayer for Vocations, Pope John Paul II issued "three passwords: pray, call, respond."

He urged all Catholics to pray for vocations. He asked priests and bishops to "go among your young people" and call them to priestly and religious life. And he called on young people to respond if they are called by Christ to a priestly or religious vocation.

"If you can, give your life, with joy and without fear, to him who first gave his for you," the pope said.

The World Day of Prayer for Vocations falls on Sunday, April 29, this year. It is the 16th annual observance of the day, which was begun by Pope Paul VI in the first year of his pontificate. Pope John Paul's message was dated Jan. 6 and made public April 21.

The pope asked all Catholics to make Vocations Day "a public witness of faith and obedience to the Lord's command. So celebrate it in your cathedrals... Celebrate it in the parishes, communities, shrines, colleges and the places where there are people who are suffering."

In a special word to bishops "and to your collaborators in the priesthood," the pope said that the words of Christ's call for disciples and followers "are entrusted to our apostolic ministry and we must make them heard."

"So, do not be afraid to call," he said. "Go among your young people. Go and meet them personally and call them. The hearts of many young people, and not so young people, are ready to listen to you."

He added that these words were also addressed to heads of religious orders and secular institutes and to leaders of missionary organizations.

But the pope said that his message was directed "in a special way to you, the young people."

He reminded youth of Christ's calls to his apostles and disciples to follow him, and the immediate and total responses recorded in the Gospels.

"From the time when the Gospel was first proclaimed right up to our time, a very large number of men and women have given their personal response, their free and deliberate response, to the call of Christ," the pope said.

An Ecumenist's Personal AssessmentPOPE'S VISIT TO IRELAND SEEN AS OPPORTUNITY
TO ENHANCE RECONCILIATION BETWEEN FACTIONS

By David J. Bowman, S.J.*
For Religious News Service (9-14-79)

(Second of two articles)

NEW YORK (RNS) -- As in Poland, tremendous enthusiasm will be shown the pope in Ireland.

His focus will be on pastoral care and he will relate to the crowds in his charismatic way. The spiritual renewal urged in every parish will no doubt have lasting effects -- though the ecumenical aspects of this are not evident so far.

Will his visit "convert" anyone from violence or the support of violence or sympathy with the violent? Sorry to say, this is quite uncertain in prospect. The bombers will not be there; they care "damnall" for the Church. Those who support them will likely be there; they seem to think "the lads" are patriotic and in the 1916 tradition. Many sympathizers will be there; these have been shaken by the Aug. 27 Mountbatten murders. Can he reach the latter two groups, and through them the bombers?

I think he must and will address the matter of violence, institutional or individual, "legal" or illegal. He used strong language on Aug. 28 in condemning the killings; he is likely to speak out strongly and specifically during his visit.

At Puebla, Mexico, his pastoral care was marvelously sensitive for all involved in violence or sympathy with it; he will be equally sensitive in Ireland, and equally clear in condemning murderous destruction, no matter by whom committed.

My personal hope is that he will take the occasion of the huge eucharistic gatherings to educate us Christians more on the sign value of the sacrament, which should both signify and cause love -- of God and neighbor. To be blunt about it, I hope he says, "Please do not come to communion with me unless you are ready to give up all sympathy and support for murderers -- these murderers!"

(more)

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*Father Bowman is director of the Ireland Program of the Division of Overseas Ministries of the National Council of Churches and recently returned from one of his frequent visits to the troubled island. This is his personal assessment.

He would drive home the meaning of eucharistic communion and the seriousness of love signified, in a way that seems to be necessary after Aug. 27. Murder and maiming are external signs of hatred; even sympathy for murder cannot be squared with public participation in this sign -- it makes the sign simply insignificant, as enemies of the sacrament could correctly say.

This would not be excommunication but would offer an occasion of serious examination of conscience to us all, about our attitude toward our neighbor -- including those we dislike or differ with on important matters.

To be personal, I must examine my own conscience in regard to my attitude to the paramilitaries on either side. If I cannot accept the grace of compassion while opposing their violence, then I have no right to the Lord's Table as if I do love my neighbor.

If Pope John Paul II educates the Irish to this, he would educate us and all the world. The Irish in heeding his word would give an example to us all, and would make his visit a truly reconciling experience. Otherwise, the TV sight of millions in communion could be disregarded as mere external religiousity.

I have dwelt on this because we have so often hoped that something would happen to remove the "sea" in which the Provos terrorists swim. It could be the papal visit so soon after the Mountbatten murders. And this would, of course, be the greatest new factor in bringing Protestants and Catholics together on the island.

Will his visit help reconciliation, whether the eucharist is made a specific test or not? Surely, in many ways. This man stresses fundamentals: personal devotion to God through Christ, dedication to life like that of the early Christians, readiness to die for justice's sake. His background will make his visit an opening of horizons; compared to the Catholics of Northern Ireland, the Poles have suffered far longer and far worse -- they have far less freedom under their Communist government. He will lift Irish eyes to the world's suffering: the refugees, the Boat People, the famished, the unjustly persecuted over all this earth.

In Northern Ireland, the infamous H-block is awful; discrimination has been disastrous -- but all prisons are awful, and Northern Ireland is not the sole focus of God's concern. Pope John Paul II will bring a better proportion to the Irish outlook on suffering.

His personality, of course, will draw all but the bitterest, as it does wherever he goes. Protestant leaders will meet with him in Dublin on Sept. 29. I hope they will all go to St. Patrick's Cathedral (Anglican) to share the ecumenical prayer vigil sponsored by the Glencree Reconciliation Center, the Irish School of Ecumenics, Church of Ireland Archbishop H.R. McAdoo of Dublin, Dean Victor Giffin of St. Patrick's and other like-minded people. I suggest that Irish-Americans replicate this Saturday evening prayer vigil all over the country, both to join the Irish at a crucial moment, and to help prepare us for the pope's visit to us Oct. 1 through 7.

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Pope John Paul will sing along with the young people at the Galway gathering, and mingle with the sick at the shrine of Knock in County Mayo. I hope he will encounter Protestant teen-agers and handicapped on these occasions, but have heard nothing explicit about it. I hope Jewish Irish will be there, too; there are a number! We know he will seek out all kinds for pastoral care: the elderly, whose last chance this will be to see the pope personally; the poor, for whom he has special care; the indifferent, with whom he relates so well; the Travelling People of Ireland, reminders of penal laws and the famine. Yes, he will bring reconciling love and offer it to all.

Some problems and uncertainties remain, however. The 'triumphalism' of the spectaculars could put a lot of people off, and not just Paisleyites; Poland occasioned some questions along this line, despite the marvelous effect on all of us of the huge crowds. Is two million pounds (\$4,100,000) too much to pay for the three days? I thought so, until someone reminded me that the Irish spend a million pounds a day on alcoholic drinks. And in any case, surely the Irish people have a joyful national celebration coming to them, and should be able to "blow themselves" on this once-in-a-life-time party!

Many devoted Catholics in Ireland hope he will be wonderfully constructive on personal morality, especially sexual and family matters as he was in Mexico. A word of appreciation, for those in mixed marriages would do much to lessen the pastoral difficulties in this thorniest of issues between the Churches.

On another theme, a word to women, urging them to insist on their rights in Church and society, would go far to counter the Irish form of 'male macho' north and south!

The greatest danger, in my opinion, to ecumenical relations is connected with his not going north. The image of the Republic as a "Catholic" state overly influenced by the hierarchy is bound to be amplified, I am afraid, in the minds of northern Irish Protestants. Careful explanation can help dim this image, but will be needed. The situation was not the same in Poland, where the government is Communist. And let me repeat: the Provos prevented his going north. It suits their goal to keep both governments and communities on the island at odds.

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Visiting the Marian shrine at Knock has ecumenical uncertainties to it, especially when the ritual cries of "Mariolatry" sound loud as a Lambeg drum. But the Christ-centered liturgy and the pope's obviously Christ-centered life will in the end help rather than hinder better understanding of the proper place of Christ's mother in Catholic devotion.

What results may we expect? First, the opening of bridges between hitherto blocked counterparts. For instance, the Boy Scouts and the Catholic Boy Scouts will join in providing 20,000 guides, messengers, first-aid stewards for the huge crowds. This will unite two groups which have stayed separate despite their obvious 'given unity.' Please God, they will set an example for many other organizations, and will remain united after the papal visit.

Second, the discrediting of the two extremes, "Paisleyism and Provisionalism." Discrediting Paisleyism is well under way, after Mr. Paisley's rhetoric about 'keeping the pope out of Ulster' and the angry, embarrassed rejection of his bigotry by the Irish Council of Churches, the Church of Ireland, the Methodist Church and the Presbyterian Church.

Discrediting the Provos should have been accomplished by their own murderous actions, their cruel rhetoric about further murders, and their disdain for the pope's leadership. Sad to relate, however, Americans have persisted in the past in disregarding the evidence of murders by the Provos; their supporters fantasize that these murderers are patriotic minutemen rather than like the Red Brigade terrorists of Italy. (Reliable sources tell me that the murderers of Lord Mountbatten were toasted in a San Francisco bar.) Please God, the pope's visit will clarify the truth once and for all---literally.

The Irish Catholic bishops in their Sept. 2 pastoral letter say:

"The pope visits Ireland primarily as Supreme Pastor of the Catholic Church. But he also comes as a pastor with a deep and urgent desire to see all Christian Churches grow in unity. He has spoken of "the intolerable scandal of Christian divisions." He has said: 'We cannot escape the obligations of solving together those questions which have divided Christians.' It is our prayer and our hope that his visit to Ireland will be seen by members of other Christian Churches as the visit of one who is their friend and brother in Christ."

My prayer for the Sept. 29 vigil is that all the Irish, north and south, will see this, and will at last insist on rejecting all violence of whatever sort, then showing the whole world what the eucharist means: love of God shown in love of all His people.

Too impossible a task? Not for the Holy Spirit?

**CONSERVATIVE CATHOLICS TELL POPE
WHAT'S WRONG WITH AMERICAN CHURCH**

By Religious News Service (9-14-79)

ST. PAUL, Minn. (RNS) -- Pope John Paul II will find the Roman Catholic Church in the United States in a "chaotic situation" when he visits this country next month, in the view of some 30 conservative Catholic writers.

The Wanderer, national Catholic weekly published here, asked a number of its associates and contributors to assess the present state of the U.S. Catholic Church and to suggest problems with which the pope should give "counsel and instruction" to the U.S. bishops.

Summarizing the reflections in an editorial, A.J. Matt, Jr., editor of The Wanderer, said of the "many grave problems" listed by the writers these were repeated with consistency:

"There is a crisis of authority in the Church -- in the proper exercise of it and in the response to it; a spirit of secularism has infected many Catholics; Catholic education from elementary catechetics to the education of seminarians is in disarray; Catholics in vast numbers ignore the moral and disciplinary teachings of the Church; indiscipline and lassitude are sapping the liturgical life of Catholics; and the Church's fundamental doctrines are under increasing assault from so-called Catholic intellectuals."

Father D. Smith, Lynn, Mass., a Wanderer columnist, said "modernism" is the great problem in the world today.

The most urgent problem with which Pope John Paul II should deal, he said, is that "some diocesan marriage tribunals in this country have been lax in defending the marriage bond."

Joseph F. Coleman, a teacher at Bishop Eagan High School, Levittown, Pa., said said a "laissez-faire" religion predominates in the U.S. Church.

"A good many American Catholics believe Christ said, 'if you want to,'" he wrote.

Mr. Coleman said "this cacophony of confusion" might be mitigated if the bishops "dwell among the laity more" and "move away from left-wing politics."

Father Charles Fiore, O.P., Chicago, chairman of the National Pro-Life Political Action Committee, complained about bishops, priests and religious who "knowingly teach or permit others to teach matters at variance with official Church doctrine," citing human sexuality, contraception and abortion.

"The Holy Father," he wrote, "must speak clearly and forcefully to the bishops about their primary obligation as Teachers of the Faith...."

(more)

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Warren H. Carroll, president of Christendom College, Front Royal, Va., said there is a special need for a new emphasis on Catholic identity.

In his meeting with the U.S. Catholic bishops, the pope should "stress the great need for an absolutely firm and uncompromising stance on their part against the hellish crime and evil of abortion," he wrote.

Monsignor Richard J. Schuler, pastor of St. Agnes Catholic Church, St. Paul, said that evangelization is the most needed requirement, "but it must be the teachings of Christ and His Church and not the opinions of theologians that are taught."

"The most crucial problem in the Church in the United States," he wrote, "is the selection and training of candidates for the priesthood... In the seminaries, doctrines of the Modernists are openly taught and espoused...."

Thomas B. Petrini, student body president of Cardinal Newman College, St. Louis, said, "There is confusion in doctrine, and laxness in demanding of Catholics strict adherence to what Christ clearly taught."

Edith Myers, Waco, Tex., a contributing editor of The Wanderer, also insisted that the Church in this country is "infiltrated by a virulent Modernism, with some national characteristics of its own." She expressed the hope that the pope will direct the bishops "to restore catechetics to the concise, forth-right teaching of the Church."

Farnk Morris, Wheat Ridge, Colo., another contributing editor, said Catholic illiteracy is "the main note of the Church in this country." He said the hierarchy "should be asked to call Catholic Americans to stand against the immorality and impiety that are today's American way."

Sister Rose Marie Larkin, O.S.B., of the St. Scholastica Priory (Benedictine) in Duluth, Minn., wrote, "The faithful want their bishops to reflect the voice of Peter and the one holy, Catholic Church in order that they may bring light to the pluralistic, unholy pseudo-Christian world that so badly needs courageous, holy leadership."

Father Philip J. Lavin, C.S.S.R., of Sacred Heart of Jesus Parish, Baltimore, said that sociological surveys show that many people do not take the Church's teaching authority seriously. He said he hopes the pope will tell the bishops "to be fearless in the expression of their loyalty to the Magisterium and the Holy See."

Donald M. Reid, Royal Oak, Mich., a psychotherapist, said that above all else, the Church in the United States "lacks widespread holiness." He hopes the pope will instruct the bishops on "episcopal fortitude."

Joseph T. Gill, Palatine, Ill., a Wanderer contributor, pictured the situation in the U.S. Church as "one of disorder, of confusion, of drifting." When the pope speaks to the bishops, he hopes he will "address himself to the question of their asserting their authority to insure that the authentic truths of the Faith are taught in every corner of their dioceses...."

Charles R. Rice, professor of law at the University of Notre Dame, said the U.S. Church has been "timid" in dealing with secular humanism. He said the pope, in addressing the bishops, should "make it clear that the right of any college to call itself Catholic requires a commitment on the part of the college to adhere to the Magisterium of the Church."

John J. Mulloy, Fayetteville, Ark., Wanderer contributing editor, said the chief problem of the Catholic Church in America today "lies in its loss of any distinct awareness of the supernatural, with a consequent habit of leveling religion down to fit the patterns of secular life."

Jeffrey A. Mirus, director of academic affairs at Christendon College, Front Royal, Va., said "indifference" constitutes the major problem of the American Church today.

Rupert J. Ederer, professor of the State University of New York at Buffalo, said because of a lack of firm leadership, the U.S. Church has been in a condition of "de facto schism" for some time.

Paul Weyrich, executive director of the Committee for Survival of a Free Congress, Washington, said the Roman Catholic Church in the United States is "in a state of advanced decline."

"This is especially true of the clergy, and less true of the faithful who would like to be good Catholics but who have no leadership," he wrote.

He said the most pressing problem that needs to be addressed by the pope in instructing the bishops is in the matter of prayer and the Holy Liturgy.

Randy Engel, executive director of the U.S. Coalition for Life, Export, Pa., said he hopes the pope will help the American bishops deal with tax-financed and promoted programs of birth control and euthanasia.

Laurene K. Conner, secretary of the Wanderer Forum Foundation, Marshfield, Wis., said the Office of International Justice and Peace is "one of the chief problems of the Church in America," charging the foreign policy it endorses "is more attuned to socialist-Communist political considerations than to Catholic social teachings."

James E. Harpster, a Memphis, Tenn., attorney, said the Catholic Church in America is "in complete disarray, in utter confusion, and, seemingly, unwilling to cope with its problems."

**THIRD 'INDEPENDENT' NATION
PROCLAIMED BY SOUTH AFRICA**

By Religious News Service (9-14-79)

CAPETOWN, South Africa (RNS) -- South Africa has created its third "independent" black country.

The impoverished black tribal "homeland" of Venda in northeast South Africa was proclaimed an independent nation on Sept. 13, as part of the government's policy of "separate development" for the country's 4.5 million whites and more than 13 million blacks.

Two other of South Africa's 10 tribal homelands -- Transkei (in 1976) and Bophuthatswana (in 1977) -- have been declared independent, although neither is recognized by any nation in the world other than South Africa.

South Africa, in pursuit of its apartheid (racial segregation) policy, intends to establish a total of 10 black nations, occupying 13 percent of its total area, reserving 27 percent for the white minority.

Under the policy, all of South Africa's blacks have been "assigned" to one of the homelands, even though very many blacks were not born in them or have ever lived in them. No blacks have political or property rights outside the homelands.

By granting "independence" to the homelands, the South African government can claim -- and does -- that all blacks have their political rights in their own "countries," and consequently do not need political rights in the so-called white areas of South Africa.

Venda, near the border of Zimbabwe Rhodesia, is half the size of Connecticut. It has a population of 320,000, with a per capita income of \$26 a month. Almost 70 percent of Venda's male population works in South Africa, outside the region's area.

Last year, South Africa provided about \$36 million of Venda's \$45 million operating budget and also paid \$21 million to build governmental facilities in the new capital, Thohoyandou.

Speaking at independence ceremonies in the capital, Venda's President-elect Chief Patrick Mphahlele, called for more land from South Africa and recognition of its independent status from foreign countries.

"We hold out the hand of friendship to all nations," Chief Mphahlele said, "and all we ask in return is non-interference in our internal affairs."

In Washington, the State Department said that the United States would not recognize Venda.

Department spokesman Hodding Carter, 3d, said the area's independence was proclaimed "without reference to the wishes of the people in the area and does not constitute a viable solution" to South Africa's racial problems.

"Therefore, we oppose it," he said.

MONDAY, OCTOBER 16, 1978

Cardinal Wojtyla of Poland ElectedFIRST NON-ITALIAN POPE IN 400 YEARS
CHOSEN AFTER TWO DAYS OF BALLOTINGBy Pamela Mendels
Religious News Service Correspondent (10-16-78)

VATICAN CITY (RNS) -- For the first time in over 400 years, the Roman Catholic Church has a non-Italian Pope: Cardinal Karol Wojtyla, Archbishop of Cracow, Poland, now called Pope John Paul II.

The new Pope -- the first Polish Supreme Pontiff in history -- comes from a predominantly Roman Catholic nation with a Soviet bloc Communist government which has been making efforts lately at detente with the Church.

An astonished crowd of about 200,000 gathered in St. Peter's Square before the silver-illuminated Basilica Monday night, Oct. 16, to get a glimpse of the new Pope, a tall, burly, athletic-looking man of 58 who has a reputation as an intellectual.

In near-perfect Italian with a slight Eastern European accent, he won over the crowd immediately when he asked them to correct his Italian should he make any mistakes.

The new pontiff, who selected the name John Paul II in honor of his predecessor whose term of office lasted only 33 days, was elected on the afternoon of the second day of voting by the 111 cardinal electors.

The last non-Italian Pope -- Adrian VI, a Dutchman -- reigned from Jan. 9, 1522 to Sept. 15, 1523.

Pope John Paul II was born in the city of Wadowice in the Archdiocese of Cracow in southern Poland on May 18, 1920.

He was ordained priest November 1, 1946, and named Titular Bishop of Ombi and Auxiliary Bishop of Cracow in 1958. He became Archbishop of Cracow January 13, 1964, and was created a cardinal by Pope Paul VI June 26, 1967.

Pope John Paul II came from a working class family. During the Second World War, he worked for four years in various factories, one of which was the Polish chemical and soda firm, Solvay. At the same time, he studied theology.

According to the Vatican, while Pope John Paul II worked in the factories "he dedicated himself to the religious and cultural improvement of the workers, and for that purpose, established a recreational and instructional center within the factory itself."

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The official Vatican newspaper, "L'Osservatore Romano," commented in a special edition released barely an hour after the announcement of the Pope's election that: "in these years grew his interest for the problems of the workers, not just the religious aspect, but also the social, educational and cultural."

The future Pope finished his ecclesiastical studies in the major seminary of Cracow in 1946.

He then went to Rome, where he took courses in philosophy at the Atheneum Angelicum. He received a doctorate in philosophy from the institution in 1948.

His studies did not end here, however. He later earned a doctorate in theology at the state University of Cracow. Later, he taught ethics at the Catholic University of Lublin and at the University of Cracow.

The future pontiff's dissertation at the Angelicum was on the spirituality of St. John of the Cross.

In Poland in the late 1940's and 1950's he worked as a parish priest in Cracow.

He is the author of about 120 articles on theological and philosophical themes. Two of his main works are "Work and Responsibility," and "Person and the Human Act."

Perhaps, based on his experience in teaching young people, he published a series of articles on problems of youth. He also wrote articles and essays on philosophy, including a monograph on Max Scheler, a German philosopher.

At the Second Vatican Council, Pope John Paul II was noted for his strong stand in favor of the Declaration on Religious Liberty. "It is not the Church's place to teach unbelievers. She must seek in common with the world," he said at the time.

He has urged tolerance not only on the part of the Church, but on the part of governments, not an easy position in Communist-ruled Poland. "The human being," L'Osservatore Romano quoted him as saying, "is the end and not the means of the social order. Religion is the culmination and the perfection of personal life and of the aspiration towards truth."

Young for a Pope whose ideal age usually falls between about 65 and 70, the new pontiff participated in all the Synods of Bishops. He has urged a growth in collegiality, or power-sharing, with the bishops.

Last November, on the initiative of the Polish Primate, Cardinal Stefan Wyszyński, Edward Gierek, Polish Communist Party chief, met with Pope Paul VI, the first such meeting ever held between a top Polish Communist government official and a Pope. Of 34 million people in Poland, the overwhelming majority are Catholic.

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In 1976, Pope Paul VI invited Cardinal Wojtyla to head a private, week-long spiritual Lenten retreat at the Vatican (March 7 to 13, 1976).

His talents for fairness were held in high esteem by his fellow prelates at the fourth world Synod of Bishops in Rome in 1974. He was assigned the task of summarizing what seemed to be the primary focus of all speeches and written communications by disparate national and regional groupings of the 209-member assembly.

According to Cardinal Wojtyla's summary, African delegates placed major stress on the need to "Africanize" the Church, while "pluriformity of religions" emerged as the basic concern of the Asian bishops.

Latin American bishops, he said, emphasized liberation (salvation) in the "ethical and social sense," and European and North American delegates expressed concern about "secularization and the consumer society."

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CHICAGO'S MILLION POLES HAIL POPE;
ARCHDIOCESE: AN 'INSPIRED' CHOICE

By Religious News Service (10-16-78)

CHICAGO (RNS) -- It was a joyous Chicago, a city which has a Polish-American population of 1 million, when news came that Cardinal Carol Wojtyla of Cracow had been elected successor to Pope John Paul I.

The official statement of the archdiocese reflected that joy in stating, "This choice is more than a well-deserved tribute to the faith of the Polish people; it is a choice we instinctively feel is an inspired one."

Only Warsaw has a larger Polish population than Chicago.

Msgr. Richard A. Rosemeyer, vicar general and chancellor of the Chicago see, released the following statement:

"There is the same indefinable sense of excitement and elation at the election of John Paul II as there was at the election of his predecessor.

"This choice is more than a well-deserved tribute to the faith of the Polish people; as in the case of John Paul I, it is a choice we instinctively feel is an inspired one.

"Admittedly, the character of a man and the nature of his pontificate are not to be judged on the basis of a few words and gestures on the balcony of St. Peter's. But one cannot help but feel that the insight and courage shown by the Cardinal-electors in departing from an age-old tradition are indeed an answer to our prayers to the Holy Spirit."

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But Backed Christian-Marxist Dialogue

POPE JOHN PAUL II SPOKE OUT
WHEN REGIME THREATENED CHURCH

By Religious News Service (10-16-78)

VATICAN CITY (RNS) -- As Cardinal Archbishop Karol Wojtyla of Cracow, Poland, the newly-elected Pope John Paul II was not one to mince his words in criticizing the Polish Communist regime.

He showed in some biting sermons and statements that he could be quite forthright in berating the Communist government for what he saw as encroachments on the prerogatives of the Church.

At the same time, he believed strongly in Christian-Marxist dialogue. "I approve of it," he once said in an interview. "I am always for dialogue. Dialogue is necessary. There is too much monologue in the world."

There was never any question of where he stood in the "dialogue." In June, 1977, he delivered a sermon denouncing what he called "exploitation of the Polish working classes," and demanded an end to work on Sunday.

"We make the request in the name of social justice," he said. "Every human being and in particular a hard working man must be provided with the substance his spirit lives on. One must not make people into some kind of highly-paid robots. Man is greater than all calculations deriving from the economy."

Earlier that year, Cardinal Wojtyla dedicated the first Catholic Church in the postwar industrial town of Nowa Huta, on the outskirts of Cracow, in the culmination of a 20-year struggle with the government over the building.

Nowa Huta (New Foundry), originally conceived as a new socialist town, is named after what Communist officials were said to have considered its outstanding feature -- a huge Lenin foundry. It was designed to become what the government viewed as the first truly "socialist" urban development in Poland.

For 20 years, the Polish Catholic leadership and the people sought a church for their new town, but the Communist leadership refused. The refusal led to riots in 1960 and to bitter confrontations on many occasions since.

Under pressure of Cardinal Wojtyla and other Polish bishops the government finally relented and on May 15, 1977, Cardinal Wojtyla consecrated the new, modernistic Church of St. Mary, Queen of Poland, in Nowa Huta.

In his homily on the occasion, the Cracow archbishop recalled that "originally" Nowa Huta was intended to be "a city without God, without a church."

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But, he said, "the will of God and of the people working here (achieved) a victory, a victory of God's power in the very heart of Nowa Huta."

In another sermon, in January 1977, Cardinal Wojtyla called on the faithful of his archdiocese to defend the Catholic faith against what he termed Communist "threats."

"It is our duty to defend our faith, which is threatened in our homeland and in our public life by a program of atheization, which bears various names and uses various methods," he said.

"What is the real purpose" of the government's education program? he asked. "Is it really aimed at educational development...or is it an effort to relegate the teaching of the truth of our faith to the lowest place, or even do away with religious instruction entirely?"

In still other sermons and addresses, Cardinal Wojtyla sharply condemned state censorship of Church pronouncements and proposed amendments to the Polish Constitution that would give the Polish United Workers' Party (Communist Party) firmer domination of the government and the state.

In a visit to the United States and Canada in 1976, he said that vocations to the Roman Catholic priesthood in Poland are flourishing despite "the deepest possible ideological opposition" between the Church and the Communist government.

He said the oppressive tactics of the Communist government only reaffirmed the faith of the Catholics.

The prelate said life is difficult for Christians in Poland because the country is governed by Marxists "whose goal is to restructure human life without religion."

However, he added, the Church has shown remarkable resilience during the 30 years of Communist rule and has managed to resist state pressure and propaganda.

"The faithful continue to respond to the needs of the Church," the cardinal said. "We have as many priests as we need and can even send some abroad for mission work and in the service of Polish immigrants."

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CARDINAL WOJTYLA LED EFFORTS AT RECONCILIATION WITH GERMANY

By Religious News Service (10-16-78)

MUNICH, West Germany (RNS) -- Cardinal Karol Wojtyla of Cracow, newly named Pope John Paul II, is remembered here for efforts at reconciliation between Germany and his native Poland.

He has made several visits here for talks with Catholic Church leaders. On Sept. 18, 1974, he celebrated a special Mass at the former Nazi concentration camp at Dachau near here.

In a sermon, the future pontiff spoke movingly of the victims of the infamous death camp where thousands were exterminated, many of them Poles. At the time he also paid warm tribute to his host, the late Cardinal Julius Döpfner of Munich and Freising, for the German prelate's efforts to bring about reconciliation between the people of West Germany and Poland.

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News CommentaryPOLISH POPE INHERITS
BENEFITS AND BURDENS

By Frank Maurovich
Religious News Service Staff Writer (10-16-78)

The new head of the Roman Catholic Church has inherited a marvelous legacy from his predecessor but it includes ponderous burdens as well as priceless benefits.

Surely, the Smiling Pope in his short reign left a treasure of good will through his warm personality that touched the hearts of the world. More significantly perhaps, Pope John Paul I paved the way for the first non-Italian Pope in 455 years.

Papa Luciani presented a new image of the papacy that went beyond his pastoral concern. What Albino Luciani did, for example, in putting aside the pomp and splendor at his investiture ceremony would have generated much more criticism if the first Polish Pope in the history of the Church had chosen to wear a simple pallium in place of the triple crown.

Those contributions, all the more remarkable considering in how short a time they were made, are significant. But Albino Luciani also left behind -- virtually untouched -- the critical problems that he could not begin to unravel in a 33-day pontificate.

Thus, as Cardinal Karol Wojtyla takes the name of his predecessor, Pope John Paul II also inherits the consensus that the reign of the 263rd successor of St. Peter will be the most critical in modern church history, barring -- the prospect is shattering -- another sudden curtailment by death.

A French Catholic theologian compared the task of the modern papacy to driving a four-horse coach with two of the horses pulling right and left, one bucking and the other galloping ahead at full speed.

Obviously, the driver of such a coach must be a strong man. And that quality, among many others comes through in the "cardinal worker" of Cracow.

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Given the growing strength of Eurocommunism, the cardinal electors -- still predominantly European -- were looking for a churchman who had experience in accommodation with hostile regimes without compromising Christian values.

But given the scope of the problems facing the Church, the cardinals were looking for something more.

"We are looking for someone we can work with," one influential European cardinal said before the conclave.

That could well be the overriding reason for choosing Cardinal Wojtyla -- because the cardinals realized that no one man can carry the burdens of the papacy on his own shoulders in this day and age.

They have asked him to draw his brother bishops into his decision-making authority -- the mandate of collegiality called for by the Second Vatican Council, the teaching developed by the Council Fathers that the Pope governs the Catholic Church not alone but with his brother bishops.

In addition, Vatican II's papal blueprint calls for a "man for all seasons" -- a man of faith who can communicate hope and challenge to the modern world, who is committed to social justice, ecumenism and better interreligious relations, and who can heal the divisiveness within the Catholic Church. A tall order for one man.

As a cardinal, the Polish prelate gave evidence that he would turn to his brother bishops as more than advisors. At the second Synod of Bishops meeting in Rome in 1969, Cardinal Wojtyla strongly supported French Cardinal Marty's criticism of a draft document on implementing collegiality as falling short of Vatican II's intent.

Some might say that the strong, authoritarian personality, said to be possessed by the new Pope, runs in the face of collegiality.

Now so, however, because no weak Pope could ever turn the Catholic Church in a collegial direction. Neither would a weak man have much success in trying to solve problems by consensus.

What is needed is a Pope who can share his authority, who can benefit from the grace, wisdom and experience of his fellow bishops, while still preserving the singular impact of the papacy.

It is, of course, conjecture to say that collegiality will be the trademark of Pope John Paul II's pontificate. But it is even more difficult to imagine any other kind of Pope keeping the coach on the road, much less overcoming the obstacles along the way and delivering the promise of the Gospels.

ELECTION OF POLISH POPE SEEN
A COUP OF GREAT IMPLICATIONS

By Father Robert A. Graham, S.J.
Religious News Service Correspondent (10-16-78)

VATICAN CITY (RNS) -- By any standards, the choice of Cardinal-Archbishop Karol Wojtyla of Cracow, Poland, to be the new Pope was an imaginative coup of great implications.

The expert observers and all the knowledgeable informers in the Vatican were caught flat-footed by the boldness of the cardinal electors in cutting new ground.

In one gesture, accomplished at the end of only the second day of the conclave to find a successor to the beloved Pope of 33 days, Pope John Paul I, they not only picked a non-Italian but a bishop from what the new Pope himself called in his first words, "a faraway country," Poland. He is also the youngest Pope (58) since the election of Pope Pius IX in 1946.

The pre-conclave speculations and informed guesses proved after the fact to be so wide of the mark that it will take some time to discover what happened and why. The Archbishop of Cracow was mentioned as "papabile" only in a routine way. No one took it seriously. It is not possibly too mistaken to assume that even most of the cardinal electors did not think of him as a candidate before the doors of the conclave closed behind them.

What lines of force converged during the two days remains at this writing and may continue to remain a mystery. No doubt there were some cardinals with candidates of their own. These quickly yielded to the manifest sentiment of the growing majority.

If the term "pastoral" is any help to diagnose the results, it is not without purpose to note that Cardinal Wojtyla was a frequent visitor to Rome, where his knowledge of theology and his multilingual gifts, including English, made him welcome and appreciated. A series of his spiritual conferences delivered at the Vatican have been published in Italy. At home, in Poland, his work is only pastoral and his personality, warm and simple, obviously recommended him as the successor of Papa Luciani.

There were side aspects as well. His choice can be construed as a gracious salute by the cardinal electors to the faithful of Catholic Poland where loyalty to the Holy See has for so long been the hallmark of their very Polishness.

By the same token, this tribute will weigh mightily in the balance for the survival of Polish Catholicism in its present difficult situation under a government openly professing dialectical materialism and atheism. In the personality and the work of the former Archbishop of Cracow, can be found something of what used to be called "conservatism" and "progressivism." Yet these old terms which particularly after Vatican II controlled the thinking of many, seem now to be unrelated to reality. The terms that now pop up more frequently, and which were heard during the pre-conclave days, were "the innovators" as against "the restorers." That the two conclaves of 1978 left a record of innovations cannot be denied; that there is also an element of "restoration" can also not be denied.

Among the first thoughts that came to the mind of the political observers after the stunning news is what difference the election of a Polish Pope will have on the so-called "ostpolitik," or the relations of the Holy See to the Eastern European Communist world. It takes no special imagination to see a heavy traffic of information about the new Pope now passing from Warsaw to Moscow.

Cardinal Wojtyla, as Archbishop of Cracow, in union with his brother Cardinal Stefan Wyszinski of Warsaw, has a record of firm confrontation with the Polish regime. Is the choice of a Polish cardinal to be read as a sort of mandate from the cardinal electors in favor of a new approach to the Eastern problem? A word of caution in the interest of clarity is needed at this point, say Polish friends of the new Pope John Paul. They say that Cardinal Wojtyla, though perfectly clear in mind and action on the ideological level, does not shrink from loyal dialogue on with the Warsaw regime. He is, they say, in favor of dialogue but not that weak form which only disguises fatal concessions.

Only this summer, in a sermon preached at the Marian Shrine at Jasna Gora, on the feast of the Visitation, July 2, the cardinal stressed the duties of the teacher in the officially atheist state schools. He called on the Catholic teachers before him to safeguard the religious values of their young charges. Invoking the Catholic and religious character of the Polish nation and indeed the very rights guaranteed by the Polish constitution, he said the school belonged to all and cannot be committed to a one-sided view of life.

"You cannot agree," he said, "to making the school in Catholic Poland an instrument of atheism, neither openly and directly, nor secretly and indirectly." You cannot, he went on, require "Hara Kiri" of the human conscience and personality. The Polish child, he said, in this obvious attack on official atheistic education, must be educated in the same spirit in which the parents are raising him, usually as a Catholic child, in a spirit the parents want, for they have the right and duty to require this."

With a non-Italian, Polish, young Pope, the Church entering the last years of this decade presents fascinating perspectives. The departure from precedent surely betokens vitality. At the same time, the known down-to-earth good sense of a Pope coming from a beleaguered center of the Catholic world may bring to focus the values of the inner life, prayer, and devotion to simple truths and not the least to the traditional veneration shown to Mary the Mother of God, whom the new Pope John Paul II invoked twice in his brief first words, Urbi et Orbi, to the City (of Rome) and to the world).

NEW POPE PRAISED FOR HIS WORK AMONG
POLISH PEOPLE, ECUMENICAL EXPERIENCE

By Religious News Service (10-16-78)

NEW YORK (RNS) -- Church and civic officials cited the role of Cardinal Karol Wojtyla as a leader of Polish Catholics and his choice of the name John Paul II in welcoming his election to the papacy.

Konrad Raiser, acting general secretary of the World Council of Churches, said in Geneva that "the new Pope brings to his office and its worldwide responsibility the rich tradition and spirituality of the Polish people as well as his pastoral and ecumenical experience as Archbishop of Cracow."

He expressed the prayerful hope of the WCC and its member Churches "that the Roman Catholic Church and its new Supreme Head and Pastor may be filled with joy and hope after the recent experience of a double bereavement, so that under God's blessing they may continue to witness before the world to His wonderful deeds."

Dr. Claire Randall, general secretary of the National Council of Churches in the U.S., said that the new Pope's "reputation as a 'workers' cardinal' and his choice of the name John Paul II have demonstrated that his primary intention is to be a pastor to all the people of God."

She voiced the hope that "he will be a significant leader for us all in helping to heal the painful divisions that separate Christians."

Dr. Robert J. Marshall, president of the Lutheran Church in America, commented that "Cardinal Wojtyla's own record of concern for the people of the Church and for the life of people in society bears testimony to the promise that he will make a great contribution to the welfare of people in what he teaches and in what he leads his Church to do."

Expressing pleasure at the new Pope's choice of the name John Paul II, Dr. Marshall said, "I assume this means that he espouses those ideals that had raised great anticipation in the minds of people all around the world."

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, prayed for God "to protect, guide and inspire (the Pope) in responding to his global responsibilities which include the rebirth of the faith and the reassurance of all believers that Christianity, the religion of love, justice and peace, is ready to compassionately concern itself with the weak, the defenseless, the suffering, the poor, and the victims of bigotry and social injustice."

Dr. David Hyatt, president of the National Conference of Christians and Jews (NCCJ), said he was impressed with the new Pope's "deep concern for the poor," and his "vital role in framing the Vatican II document, The Pastoral Constitution on the Church in the Modern World."

The NCCJ leader also applauded "the fact that the conclave, in its wisdom in the selection of John Paul II, made the major consideration the man's great spiritual resources, his courage and his integrity, rising above national boundaries."

BISHOPS CONGRATULATE NEW POPE,
ASSURE HIM OF THEIR PRAYERS

By Religious News Service (10-16-78)

WASHINGTON, D.C. (RNS) -- The president of the National Conference of Catholic Bishops (NCCB) expressed to newly elected Pope John Paul II the congratulations of U.S. Catholics and the renewal of "our bond of communion in one Lord."

As spokesman for the 49 million Catholics in the U.S., including an estimated five million Polish-Americans who are predominantly Roman Catholic, Archbishop John R. Quinn of San Francisco, predicted that "days of mingled joy and sorrow, of disappointment and success lie ahead for our new Pope."

Archbishop Quinn said, "We pray for him that he may be consoled by the promises of faith and strengthened by the never failing presence of Christ, who is with his Church always."

In a separate statement Bishop Thomas C. Kelly, the general secretary of the NCCB, said, "All those who have met the new Holy Father, and I am privileged to count myself in that group, can give testimony to his personal holiness, his pastoral solicitude, his capacity to motivate his flock and his deep concern for the poor."

Asked by reporters if the new Pope is a liberal or conservative, Bishop Kelly replied that Cardinal Karol Wojtyla is "moderate." Asked whether that meant theologically or politically, Bishop Kelly said, "Both."

Bishop Kelly, who met Cardinal Wojtyla when he came to Philadelphia for the international Eucharistic Congress in 1976, described the new pontiff as "a man of extraordinary brilliance and great personal warmth."

Bishop Kelly said that the Polish cardinal's "entire career as a priest has been characterized by outstanding zeal for the Word of God and heroic commitment to the cause of human rights."

Obviously impressed by the choice of the cardinal electors, Bishop Kelly said that Cardinal Wojtyla's "youth, the fact that he is the first non-Italian Pope in four centuries, and his origin in Eastern Europe where he is known as the 'worker cardinal,' have vast implications for the future of the Church."

Following is the full text of Archbishop Quinn's statement:

"We Catholics of the United States share the joy of the Church all over the world in the election of Pope John Paul II. Our days of prayer have been joyfully fulfilled in the election of this able, gifted man whose courageous service to the Church has justly merited the admiration and esteem of bishops and people in the United States, Eastern Europe and other parts of the world.

"Days of mingled joy and sorrow, of disappointment and success lie ahead for our new Pope. We pray for him, that he may be consoled by the promises of faith and be strengthened by the never-failing presence of Christ, who is with his Church always.

"At this hour of joy we congratulate Pope John Paul and renew and reaffirm our bond of communion in one Lord, one faith, and in the one body of the Church in which he is the bond of unity and charity."

Called Cardinal Krol 'Third Polish Cardinal'

FUTURE PONTIFF SPOKE OF FREEDOM
ON BICENTENNIAL VISIT TO U.S.

By Religious News Service (10-16-78)

NEW YORK (RNS) -- Poland's "second cardinal," Cardinal Karol Wojtyla, 58, who has become Pope John Paul II, is well-known to America's Polish Catholic community.

He made an extensive visit to cities in the United States and Canada which have large populations of Polish descent, and, in 1976, led a delegation of 12 Polish bishops to the International Eucharistic Congress in Philadelphia., where he stressed the principles of freedom and liberty.

The future pontiff was the first Polish prince of the Church ever to visit America. That was in 1969, two years after he received the red hat from the late Pope Paul VI.

He was given a warm reception by large crowds wherever he went. In September, 1969, he spent two weeks in Canada, and then visited Buffalo, N.Y.; Hartford, Conn.; Cleveland, Ohio; Pittsburgh, Pa.; Detroit, Mich.; Orchard Lake, Mich.; Boston, Mass.; Baltimore, Md.; Washington, D.C.; St. Louis, Mo.; Chicago, Ill.; Philadelphia, Pa.; Doylestown, Pa., and New York.

"I never knew Americans were such kindhearted, warm people," he told reporters at the end of his 1969 tour when he arrived in Rome for the second International Synod of Bishops.

Three years previously, in 1966, Poland's Roman Catholic primate, Cardinal Stefan Wyszynski, had planned to visit the United States but was denied a visa at the last minute by the Polish Communist government.

He was to have dedicated the National Shrine of Our Lady of Czestochowa, located on a hill in Doylestown about 12 miles north of Philadelphia.

In 1969, Cardinal Wojtyla visited the Shrine, the original of which is within his archdiocese in Poland, and is known as the Shrine of the Black Madonna. Cardinal Wojtyla was given the red hat by Pope Paul VI in 1967, making him the second Polish cardinal.

On his trip to Doylestown, Cardinal Wojtyla referred to Cardinal John Krol of Philadelphia, who was also elevated to the Sacred College in the 1967 consistory, as "the third Polish cardinal." Cardinal Krol's parents were born in a village not far from Cracow.

In Doylestown, Cardinal Wojtyla expressed the hope that someday the political climate between the U.S. and Poland might change and that Cardinal Krol could be his guest in Poland. That wish was fulfilled in December 1977 when Cardinal Krol was able to visit Poland. The American prelate concelebrated Mass and preached at the Shrine of the Black Madonna as the guest of Cardinal Wojtyla.

POLISH AMERICAN BISHOP
SAYS 'POLES GOING WILD'

By Religious News Service (10-16-78)

GREEN BAY, Wis. (RNS) -- "I just talked to a friend in Chicago and he said the Poles there are going wild. This is my reaction also," Bishop Aloysius Wycislo of Green Bay said to the announcement that the new Pope was a Pole.

Bishop Wycislo, who is the third bishop of Polish descent in the history of the Green Bay diocese, is a close friend of the new Pope, Cardinal Karol Wojtyla. They met frequently during the Second Vatican Council and Bishop Wycislo believes the new Pope will follow in the footsteps of his predecessors in promoting Vatican II ideals.

Bishop Wycislo said he was as surprised as everyone in the selection of the new Pope; not only because of the fact that he is the first non-Italian in 400 years to be elected Pope, but also because of his age. "And he is a healthy and robust person," the bishop remarked. "In fact, he is an avid skier."

"The new Pope is a profound thinker. He has a deep theological knowledge. Besides this, I know that he has a deep devotion to the Blessed Mother."

"I believe he will be family oriented in his thinking, which will fit in well with developments in this country."

The bishop mentioned in particular the fact that 1979 has been designated the Year of the Family by the U.S. Bishops. Remarking that the new Pope comes from a country rich in vocations, Bishop Wycislo said he believes this current crisis in the Church will be high on the list of priorities for the new Pope.

Reflecting on the fact that the new Pope comes from a Communist-dominated country, Bishop Wycislo said he believes this will be an advantage to the new Pope since Italy is Communist-influenced. "The new Pope has learned to deal with oppression and persecution in his own country, and this will serve him well in the future," he said. The bishop noted that the Church has thrived in the past in situations of oppression and persecution. The bishop was scheduled to make his ad limina visit to Rome in October, which was cancelled by the death of Pope John Paul I. Now, he said, he will attempt to make arrangements to attend the enthronement of his friend.

Meanwhile, in Chicago, Auxiliary Bishop Alfred L. Abramowicz said "I'm overjoyed" at the news of the election. "I can't find superlatives to tell you how I feel."

He said he has known Cardinal Wojtyla for 10 years and hosted him on his U.S. visits in 1969 and 1976.

Asked how he thought the election of a Polish Pope would effect Polish Americans, Bishop Abramowicz responded, "How does it feel to be on top of the mountain?"

**CARDINAL FILIPIAK DIES AT 77;
PRISONER OF NAZIS DURING WAR**

By Religious News Service (10-16-78)

POZNAN, Poland (RNS) -- Polish Cardinal Boleslaw Filipiak died here Oct. 12 after a long illness. He was 77 years old. His death reduces the College of Cardinals to 126.

Cardinal Filipiak was unable to attend the conclave in August that elected Pope John Paul I, and had informed the Vatican that he would not be able to attend the conclave to elect John Paul's successor.

The Polish prelate, who was born in the village of Osnisztzewko in the Gniezno archdiocese Sept. 1, 1901, was ordained to the priesthood in 1926.

Following graduate studies at the Appolinare University in Rome, where he received a doctorate in Canon Law, he returned to Poland and became secretary to the late Cardinal August Hlond, the then Primate of Poland.

During the Nazi occupation of Poland in World War II, Cardinal Filipiak was arrested by the Gestapo and held in different prison camps until his liberation by American troops in 1945.

He was called to Rome in 1947 by Pope Pius XII to be an auditor of the Roman Rota, the chief Vatican tribunal dealing with marriage annulment cases. From 1967 to 1976, he was dean of the Rota.

He was ordained Titular Archbishop of Plestia on May 10, 1976, and made a cardinal on May 24, 1976.

Cardinal Filipiak was a member of the Vatican Congregation for the Causes of Saints and of the Pontifical Commission for the Revision of the Code of Canon Law.

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**PUERTO RICAN WOMEN STUDIES
FOR THE EPISCOPAL PRIESTHOOD**

By Religious News Service (10-16-78)

SAN JUAN, P.R. (RNS) -- A mother of two is quietly preparing to be ordained as Puerto Rico's first woman Episcopal priest.

The candidate, Evelyn Velazquez, 24, is reading for holy orders and also completing a bachelor's degree at Bayamon Central University. Bishop Francisco Reus Froylan predicts that Mrs. Velazquez will be ready for ordination within two years.

The bishop, who endorses the ordination of women, admits "there will be resistance" from some of the Church's 8,000 members here. But the existing diocesan advisory committee, he confides, "will give its approval."

Bishop Reus Froylan says there are "neither doctrinal nor theological reasons" for keeping women out of the priesthood. He conceded that in some areas of the world, notably Africa, strong cultural factors work against the ordination of women.

Besides Mrs. Velazquez, three other women in Puerto Rico are preparing for eventual ordination. At least one probably will become a "permanent deacon" rather than seek the full priesthood.

Brother Rowe said the Metcalfe award had been established "not only to remember our recently departed brother, but also to become inspired by the many examples of excellence and faith which marked his life and many contributions."

Miss Williams has made use of all forms of jazz: ragtime, the blues, Kansas City swing, boogie-woogie, bop and avant garde.

In 1946, she was the first jazz composer and artist to write and perform with the New York Philharmonic Orchestra. In the early 1960s, she pioneered in the use of jazz in religious compositions.

She recently performed her composition, "Mary Lou's Mass," at St. Patrick's Cathedral in New York City. The Vatican had commissioned the score and choreographer Alvin Ailey used the music for his famed dance work of the same name.

The late Pope Paul VI honored Miss Williams, who performed her religious works in Rome.

She is now an artist in residence at Duke University.

Metcalfe, winner of gold and silver medals in the 400-meter relay and 100-meter dash at the 1936 Olympics in Berlin, was later a professor of political science at Xavier University in New Orleans.

Subsequently, he served as director of the Illinois Department of Civil Rights and as president pro-tem of the Chicago City Council.

First elected to Congress in 1970, he was re-elected three times, even though in 1976 he broke with the powerful Mayor Richard Daley of Chicago over the issue of police brutality. Running against the Daley machine, Metcalfe defeated his challenger in a hotly contested primary and went on to win the general election. He was 68 at the time of his death from a heart attack last October.

8-9-12-79

BALTIMORE MAN HOPES HIS PAPAL POLKA WILL BE A HIT (380)

By Gerard A. Perseghin

BALTIMORE (NC) — First in Rome there was the "Wojtyla Disco Dance;" then in West Germany an album of songs sung by Pope John Paul II himself was released; and now there is Baltimorean Paul E. Burke's "Pope John Paul II Polka." Will it be a hit?

Burke, a 76-year-old lyricist, is hoping it will as the pope is about to tour six American cities. Burke and his partner, Steve Nagrabski, who composed the music, have invested equally in the project. They have ordered 2,000 records cut in New York City and are planning to distribute them to radio and television stations in Baltimore, Boston, Philadelphia and Chicago.

Worldwide distribution also is being considered.

A fan of the energetic new pope, Burke feels that the pontiff's ebullient spirit could do a lot for world peace. In fact, Burke's lyrics celebrate the peace possibilities of a happy, outgoing pontiff in one of the lines: "He will be praying for world peace, love and happiness for you and you and you while a chorus of angels are singing this new tune — The Pope John Paul Number Two!"

Burke finds the Polish pope absolutely inspiring. "I thought the pope must be someone you could sit down and talk with, just like you," he told his interviewer.

Sitting amid a sea of press clippings he's saved, Burke said he started writing lyrics and then contacted Nagrabski, an old friend who has a local band called the Silver Notes.

So intent was he to get his message across that he asked Nagrabski to write the music to suit the words. He got his son, an attorney, to copyright the tune. And, over a few beers with the Silver Tones, he said he got them to play the piece the way he saw it.

It would take far more than the distance any intercontinental ballistic missile can reach to measure the technological space between the Garden of Eden and Three Mile Island. And the present energy debate centers on our God-given freedom of human ingenuity.

Just as our first parents' abuse of freedom turned the garden into a desert forever lost in the shifting sands of history, so too our abuse of human ingenuity has turned the island into a nightmare currently present in the ghostly concrete silos of nuclear reactors.

In his pastoral letter, published in this issue, Bishop Daley calls for a moratorium on the construction of any more nuclear plants until we are certain all is safe.

And indeed a moratorium should be declared on all those experiments which should be conducted in controlled research laboratories instead of in the open crucible of neighborhood backyards.

Bishop Daley also advocates a moratorium on increased energy consumption. A point well urged. In the garden it was excessive consumerism that began all our troubles. Surrounded by myriads of fruit trees, Adam and Eve were not satisfied. They had to have more. So they took a chance. They ate the forbidden fruit.

So too with us. The island means that we have to have more. And that we're willing to take a chance. This time it's with a form of energy that has proved to be far less safe than its advocates promised. A form of energy that should be a forbidden fruit until the promises become a reality — if ever!

Bishop Daley warns against immediate gratification with little or no regard for future generations. This is certainly a major lesson we should have learned from our first parents. In this context the moral distance between the garden and the island can be measured in millimeters.

A moratorium should not be a time of sterile indifference. Rather it should be the occasion of fruitful learning and teaching, honesty and evaluation, dialogue and planning between scientists and us common folks.

Nobel Prize winner Roger Guillemin makes a distinction between science and technology. "Science," he says, "deals with the acquiring of new knowledge. The use, including the misuse or ill use, of that knowledge is the realm of politicians, engineers and technologists." Sounds like a fair distinction. But it would be less than honest for scientists to hide their responsibility behind the woven fig leaves of such a distinction. After all, our first parents were seeking new knowledge when they ate the forbidden fruit. And they were held accountable.

We are at the most crucial point in history for the planting of technological seeds for those future generations the bishop speaks of. The question is, what kind of a garden are we cultivating?

7-9-12-79

BLACK CATHOLICS HONOR JAZZ ARTIST, MARY LOU WILLIAMS (450 — With NC Photo sent 96-79)

WASHINGTON (NC) — The National Office for Black Catholics (NOBC) presented its first Ralph Metcalfe Award for Excellence to Mary Lou Williams, jazz artist and composer, at Ford's Theater in Washington.

The award is a commemoration of the late Rep. Ralph Metcalfe, a black Catholic from Chicago.

Despite torrential rains, hundreds turned out to pay tribute to Miss Williams, 65, a convert to Catholicism who wrote music for Duke Ellington, Count Basie and Benny Goodman and who is credited with being a guiding influence on Thelonius Monk, Bud Powell, Dizzy Gillespie and other musicians of the modern era.

Rep. Parren Mitchell (D-Md.) gave an introductory salute in honor of Metcalfe, who died last year. President Jimmy Carter sent congratulations as did Archbishop Jean Jadot, apostolic delegate in the United States.

"Mary Lou Williams is an acclaimed first lady of jazz," said Brother Cyprian Rowe, NOBC executive director. "She has contributed tremendously to American music, particularly through her many personal efforts on behalf of both the church and her community."

(MORE)

the members of the family, the basic unit of society," Pope John Paul added.

World Literacy Day was instituted in 1965 during a meeting in Tehran, Iran, of the public information ministers of members states of the United Nations Educational, Scientific and Cultural Organization.

According to a recent study by the Ford Foundation, some 64 million people in the United States cannot read and write well enough to address a letter.

The Ford study said that about 4 million people in the total U.S. population of around 220 million are completely unable to read or write.

14-9-10-79

POLISH EDITOR RECALLS FRIENDSHIP WITH POPE, PUBLICATION PROBLEMS (830 —
with NC Photo)

By Jim Lackey

WASHINGTON (NC) — The day was Oct. 16, 1978, and Jerzy Turowicz and hundreds of other journalists in Vatican City who had seen the white smoke from the stack above the Sistine Chapel waited for the name of the successor to Pope John Paul I.

Little did Turowicz, editor of the Polish Catholic weekly, Tygodnik Powszechny, know that his friend, Cardinal Karol Wojtyla of Cracow, was about to emerge on the balcony overlooking St. Peter's Square as Pope John Paul II.

There was lots of confusion in the square that evening when Wojtyla's name was announced, Turowicz recalled in an interview with NC News Sept. 10. Some, he added, even thought the name sounded like that of a black African.

Then the crowd saw the Polish cardinal emerge in the papal robes.

"It is not a custom for the new pope to speak from there," said Turowicz. "But here he had a perfect intuition that the new man must have contact with the crowds."

Turowicz remarked that he was interviewed by maybe 50 other reporters that evening and the next day for his insights on the new pope.

"I didn't even have time to write for our paper," he laughed.

Turowicz, who has a good command of English though with a noticeable Polish accent, spoke in a wide-ranging interview about his association with the former Cardinal Wojtyla and about the problems of publishing a newspaper in a communist-controlled country.

He was in the United States to attend the World Conference on Religion and Peace in Princeton, N.J. He then planned to tour the country before going to New York to report on the pope's activities there and possibly in Chicago and Washington.

The 66-year-old Turowicz has been editor of Tygodnik Powszechny for all but three years since the paper was founded in 1945. The paper has had its "ups and downs" with the Polish government related to the ups and down in relationships between the government and the church in general, he said.

Government interference comes through both censorship and controls on circulation.

"We have always been asking for increased circulation but haven't been able to get it," said Turowicz, who remarked that if permitted the paper could increase its circulation from its present 40,000 to as much as 200,000, especially now that a Pole is pope.

"We're always told there is a shortage of newsprint, but it is quite clear that it is a political decision," Turowicz declared. "They don't want to give us more."

As for censorship, Turowicz said the paper — an independent, lay-edited publication — must be submitted to a government censorship office several days before the date of publication. Articles which are censored must be replaced — the editors cannot leave the space blank to indicate to readers that something has been removed by the government, according to Turowicz.

(MORE)

Since a widely publicized incident last Christmas when Polish censors tried to excise a portion of a papal statement to his native Poland, the censors have not tried to interfere with papal texts, said Turowicz.

But while the paper had no trouble publishing the texts of the pope's many speeches during his June trip to Poland, some of the paper's reports and commentaries on the papal visit were censored, he revealed.

And in 1953, shortly after the paper refused to write an article praising Joseph Stalin, who had just died, Tygodnik Powszechny was taken over and published by a group of "progressive" Catholics sympathetic to the communist regime.

Turowicz reassumed editorship of the paper after Poland's October 1956 "revolution" which brought Wladyslaw Gomulka to power.

Asked whether speaking so frankly about publication difficulties in Poland might bring repercussions to himself and his paper, Turowicz smiled and said only half seriously, "Frankly, I would prefer if you wouldn't put too much in."

Then, after describing some of the difficulties Polish authorities can create for the paper, such as denying passports to staff members, he smiled again and said, "They'd be happy if I said nothing, but then they know quite well what I think."

Turowicz has known the pope for 31 years. In 1948, the young Father Wojtyla started writing articles for Turowicz's paper and was a "frequent contributor."

Turowicz suspects that he met Wojtyla even earlier. He said he attended some of the productions of a theater group of which Wojtyla was a part during the Second World War.

"Surely I had seen him play. Maybe I even met him personally," said Turowicz.

Turowicz echoed assertions that the pope's primary reason for coming to the United States is to make a "pastoral visit" to his people.

"He wants to evangelize, to come in direct contact with the masses," said Turowicz.

But Turowicz also noted that the pope is aware of the religious pluralism in the United States and will take an ecumenical approach to his tour as well.

The pope might address questions such as materialistic approaches to life and the gap between the rich and poor both in this country and abroad, Turowicz predicted.

15-7-11-79

MOBILE CHANCELLOR NAMED AUXILIARY BISHOP (230 — With NC Photo to come)

WASHINGTON (NC) — Pope John Paul II has appointed Msgr. William B. Friend, 47, chancellor of the Diocese of Mobile, Ala., to be auxiliary bishop of Alexandria-Shreveport, La., the apostolic delegate in the United States, Archbishop Jean Jadot, announced.

Msgr. Friend, a native of Florida, has served in his present position as chancellor for administration and vicar of education in the Mobile Diocese since 1975. From 1971 to 1975 he was diocesan superintendent of schools. For three years prior to that he was associate director and acting director of the Office of Educational Research at the University of Notre Dame.

Born in Miami Oct. 22, 1931, Msgr. Friend attended Gesu Elementary School and Gesu High School in that city, the University of Miami and St. Mary College in St. Mary, Ky. He studied for the priesthood at Mt. St. Mary Seminary, Emmitsburg, Md.

Ordained May 7, 1959, in Mobile by Archbishop Thomas J. Toolen, bishop of Mobile, he held teaching and administrative positions in Catholic high schools in Florida and Alabama from 1959 to 1968 and also served in the parish ministry in both states.

He did graduate studies at the Catholic University of America in Washington, where he earned a master's degree in education, at the University of Notre Dame and at the American Management Institute in New York.

In March 1978, the Israelis conquered the entire southern Lebanon after a deadly Palestinian attack on two buses on the Tel Aviv-Haifa highway in northern Israel. After the pullout of Israeli troops, U.N. troops were sent to the area with the mandate to keep Palestinians out of the Lebanese area along the Israeli border and to restore Lebanese sovereignty over the region. The mandate was to last until April 19 when Lebanese troops appointed by the central government were to take over the area.

But the Christian militiamen, who de facto control the south, were not willing to break their close ties with the Israelis.

If Lebanese government troops from Beirut retook power, Hadad and his militia men would be charged as traitors to the Arab cause by accepting Israeli arms and ammunitions and wearing Israeli uniforms.

After the proclamation of Free Lebanon, the central government said it would court martial Hadad.

Hadad has been acting independently in the south for the past few years, but he and his men received a salary from the Lebanese defense ministry. In February 1979, the government stopped payment as Hadad and his men would not execute orders. Hadad claimed that "the north is an occupied territory and we are the only free part of Lebanon that is left over."

Hadad said in February that he would never permit "Palestinian terrorists" and Syrian-influenced government troops to take over his territory in which 100,000 Maronite-Rite Catholics, a few Protestants and Shiite Moslems live.

With the crucial date for the return of Lebanese troops to the area, Hadad practically had no other alternative than to announce statehood if he wanted to keep his enemies out.

International reactions have been varied. The Lebanese government showed "deep distress" although its actions helped bring about Hadad's decision.

Israeli Prime Minister Menachem Begin denied Israel influenced or supported Hadad's decision. But Israel unofficially welcomed Free Lebanon since the Christian enclave, located along the Israeli border, gives Israel a buffer zone and a security belt against Palestinian infiltrators.

Nations composing the U.N. troops had reservations against Hadad because their soldiers were the first victims of the renewed fighting as they sit virtually between the opposing lines.

The most interesting announcement came from Egypt, deploring "any kind of foreign intervention in Lebanon" and condemning Hadad's declaration of a state.

Egypt did not say whether the statement was aimed at Syria, Israel or both.

A year ago, the Israelis entered southern Lebanon "to clear up the area of terrorists." Today, their hands are bound to a certain degree if the Israelis do not want to provoke Egypt because of the recently signed peace treaty.

The current heating up of the fighting shows that a solution for the complicated situation is still far away. At any time, the flame of hatred might turn into an overall explosion in the unstable Mideast.

17-4-23-79

ISRAELI OFFICIALS BRIEF POPE ON MIDEAST (300)

By John Maher

VATICAN CITY (NC) — Pope John Paul II received in audience April 23 Joseph Itzhar-Chiechanover, director general of the Israeli Ministry of Foreign Affairs.

Moshe Allon, Israeli ambassador to Italy, was also present.

"Mr. Itzhar-Chiechanover gave the pope a message from the president of Israel, Mr. Izhak Navon," the Vatican Press Office said.

The Israeli official "then explained to the Holy Father the situation in the Middle East, after the signing of the peace treaty between Egypt and Israel," the Vatican said.

(MORE)

The Regina Coeli replaces the Angelus during the Easter season.

Because Thomas was not with the other apostles when Christ appeared to them in the Cenacle for the first time after the resurrection, he asked for proof, the pope said.

"The same proof that the others already had. Their reports and words were not enough for him. He wanted to be personally convinced. He wanted to see with his own eyes, he wanted to touch. And he obtained what he asked for. His 'unbelief' has become in a certain sense a supplementary proof," said the pope.

"Attention has been called to this fact more than once, precisely because he objected to the news of the resurrection, he contributed, indirectly, to make the news acquire still greater certainty. 'Unbelieving' Thomas has become, in a certain sense, a unique spokesman for the certainty of the resurrection," added the pope.

In the present age "the principle of freedom defines the fundamental right of the human person to act according to his well-founded convictions; hence freedom of conscience and religious freedom," he said.

"The figure of Thomas has become, in some way, particularly close to contemporary man. The declaration of the Second Vatican Council on religious freedom stresses with complete firmness that neither faith nor non-faith can be arrogantly imposed on man, that this must be a conscious and voluntary act," said the pope.

16-4-23-79

CREATION OF FREE LEBANON HEATS UP MIDEAST FIGHTING (830 — An NC News analysis. With NC Photo to Come)

By Ulrich Sahn

JERUSALEM (NC) — The creation of a free state in southern Lebanon by Christian militiamen has heated up the fighting in the Middle East and added new aspects to the already complex situation.

A colorful military parade from Marj Ajoun to Klea in southern Lebanon was held on April 23 to celebrate the creation of a Free Lebanon by the militiamen. But Palestinian guerrillas opposed to the militia bombed the parade, killing six people.

The biggest ally of the Christian militia is Israel, yet Israeli support may hinder fulfilment of the peace treaty recently signed with Egypt.

On the same day as the parade, Israel bombed Palestinian terrorist bases in northern Lebanon in retaliation for a Palestinian raid into Israel the previous day.

"Our final victory will come, when we have liberated the entire Lebanon from foreign (Syrian) occupation forces," said Major Saad Hadad, the commander-in-chief of southern Lebanese Christian militiamen, while standing on a former Israeli tank now in possession of the rebelling Christians.

Syrian forces are in Lebanon officially as a buffer between warring Christian militiamen and Palestinian guerrillas, but Christians complain that the Syrians have openly sided with the Palestinians.

Major Saad Hadad proclaimed independence on April 18. His tiny territory is a mountainous belt of about seven miles in width, ranging from the Mediterranean Sea to Mount Hermon at the meeting point of the Israeli, Syrian and Lebanese borders.

To the south, Hadad's best friend, the Israelis, have their artillery positions which fire from time to time in retaliation at positions of Palestinian guerrillas north of the Christian enclave. Palestinians use Lebanon as a base for raids against Israel.

In the north, United Nations troops from seven countries and Lebanese government army contingents have their quarters.

The declaration of a Free Lebanon, the ensuing fighting between Palestinians and Christians, the shelling by militiamen of United Nations outposts and the sending of troops by the central Lebanese government into the U.N. zone were no surprise to anyone following closely Lebanese politics.

(MORE)

Cardinal Agostino Casaroli, Vatican secretary of state, sent a telegram of condolence to Bishop Herman Muenninghoff of Yayapura, Indonesia, on behalf of the pope.

"Deeply grieved at news of human suffering and death caused by the earthquake that struck West Irian and its offshore islands, Holy Father expresses heartfelt sympathy with the afflicted and invokes the peace and consolation of God on those affected," said the English-language message.

At least 100 people died and 8,000 were left homeless by tidal waves generated by the earthquake, which registered 8 on the Richter scale and was classified as a "great" earthquake capable of causing widespread death and destruction.

The island of Yapen, located about 1,900 miles east of Jakarta, was the worst hit populated area. At least 400 houses on the island were destroyed, and a group of nearby unpopulated islands in Cendrawasih Bay were temporarily submerged by tidal waves.

21-9-14-79

CATHOLICS MUST RESTORE SENSE OF PILGRIMAGE, POPE SAYS (280)

CASTELGANDOLFO, Italy (NC) — Pope John Paul II met with Senegalese pilgrims, Colombian bishops and the employees at his residence in Castelgandolfo, during the final days of his 1979 summer vacation.

"In our age of growing tourism, Catholics must make an effort to save or restore the deep sense of pilgrimage, which is an exacting break in normal life, a serious spiritual resource, an experience of Christian joy, a new alliance with Christ the savior, a renewal of ecclesial responsibility," the pope told more than 200 visitors from Senegal Sept. 14.

"The cultural trip, which has its place and its value, is one thing. The pilgrimage is another," he told the group. "Tell this to your Christian brothers and help them to become true pilgrims."

The pilgrimage from Senegal, led by Bishop Francois Doine of Thies, had visited the Holy Land and Lourdes, France, before coming to Rome.

Also on the pope's agenda Sept. 14 was a meeting with the heads of the Zipaquirá, Facatativa, Girardot and Villavicencio Dioceses in Colombia, and another with Bishop Cornelius Elanjikal of Vijapuram, India.

The Vatican released no details of the pope's conversations with Bishop Elanjikal or the Colombian prelates.

The day before, Pope John Paul met briefly in the gardens of his summer villa with the employees who had assisted him throughout his stay there.

The pope gave gifts to each of the 60 workers and spoke to their spouses and children, whom he said he had come to know well during the two-month vacation.

Pope John Paul who began his vacation in Castelgandolfo July 15, was scheduled to return to residence in Vatican City Sept. 15.

----- CORRECTION

In 14-9-13-79 VATICAN CITY — Eighteen American journalists... CORRECT Headline to read: VATICAN CITY — Seventeen American...(not Eighteen) and correct throughout.

ADD to story the following:

Here is a full list of journalists representing U. S. news media who will be on the papal plane:

Jim Bitterman, NBC; William Blakemore, ABC; Jerome Filteau, NC News; Louis Fleming, Los Angeles Times; Robert Freeman, ABC; Rudi Frey, Time-Life; Gianfranco Gorgoni, Contact; Loren Jenkins, Newsweek; Luciano Mellace, UPI photos; Jack Payton, UPI; Bruce Powell, CBS; Bert Quint, CBS; Dennis Redmont, AP; Henry Tanner, N.Y. Times; Craig White, NBC., Wilton Wynn, Time-Life; Pool TV, USA; John Foley, editor of the Catholic Standard and Times, Philadelphia.

1-9-17-79

THE NEWS IN BRIEF (530)

NATION

BOSTON (NC) — The American Catholic Church's most respected living historian voiced a "reasonable" hope in Boston that Pope John Paul II's U.S. visit will have as great an impact on the world community as the pontiff's "electrifying" recent journeys to Mexico and Poland. Msgr. John Tracy Ellis, professorial lecturer in church history at the Catholic University of America in Washington, spoke at a dinner marking the 150th anniversary of the founding of The Pilot, Boston archdiocesan newspaper.

(Undated) (NC) — Some religious goods stores say business is booming because of the coming visit of Pope John Paul II, and others say business hasn't increased that greatly. But they all agree on one thing: Beware the street vendors trying to make a quick buck on the papal visit by selling overpriced goods.

WASHINGTON (NC) — New public service announcements prepared for radio by the Campaign for Human Development, the U.S. bishops' domestic anti-poverty program, feature the voice of Pope John Paul II calling for justice. The pope declares in the announcements that "all the goods of the earth are meant to benefit all the members of the human family."

WORLD

PRAGUE, Czechoslovakia (NC) — Six Czechoslovak Catholics, including four priests, were arrested Sept. 10 in a new government crackdown on dissidents, according to sources in Prague. No reason was given for the arrests, which took place in the Czech cities of Bohemia and Moravia.

UNITED NATIONS (NC) — The United Nations General Assembly opening in New York inherits a long list of old and seemingly intractable problems which invite stormy debated but defy logical solutions. Pope John Paul II will spend a day at the United Nations Oct. 2, trying to revive the colloquy on the theme, "Never again war," which momentarily moved the collective conscience of the international community when it was first attempted in the assembly hall by the late Pope Paul VI in 1965.

BUENOS AIRES, Argentina (NC) — A decree that human rights groups fear is a final blow to hopes of finding thousands of missing persons has been issued by Argentina's military junta, allegedly to ease inheritance, pension and other matters. The decree came on the fourth day of an investigation by the Inter-American Commission on Human Rights of reports that as many as 15,000 political prisoners and others have disappeared after arrest or abduction by security agents.

POMEZIA, Italy (NC) — Workers have a special place in the heart of the church, Pope John Paul II told a crowd estimated at 50,000 during a visit Sept. 13 to the factory town of Pomezia. The pope celebrated a 4 p.m. Mass, delivered a homily full of extemporaneous remarks, visited a Pomezia church and met with local clergymen and government leaders during the last of his 1979 summer trips around Italy.

PEOPLE

DENVER (NC) — After trekking over 1,500 miles from San Diego to Denver, right-to-life walker Bill Smith is still enthusiastic about his 4,000 mile March for Life to Washington and is straightforward about why he's doing it. "I'm out here doing this because abortion represents the biggest outrage against civil and human rights."

POPE JOHN PAUL II'S WEEK-LONG VISIT TO UNITED STATES
WILL BE COVERED EXTENSIVELY BY NBC NEWS ON NBC-TV

NBC News will provide extensive coverage of Pope John Paul II's week-long visit to the United States, including live telecasts of significant events, NBC News Special Reports, and major reports during the "Today" program and "NBC Nightly News," it was announced today by William J. Small, President, NBC News.

Live coverage will include: the Pontiff's arrival in this country Monday, Oct. 1; a Tuesday address to the UN General Assembly, the second such appearance by a Pope before that assemblage; a major speech Wednesday, which is expected to deal with the world-wide issue of human rights, to be delivered from Battery Park in New York, with the Statue of Liberty in the background; his Saturday visit to the White House; a Sunday prayer service at Trinity College, with members of other Christian religions; and an address on the role of women in the church to be delivered at the Shrine of the Immaculate Conception in Washington.

In addition to live coverage, there will be a special 90-minute program Monday evening, Oct. 1, at 11:30 p.m. NYT covering his arrival, his first mass in the United States as Pope, and a preview of his visit.

NBC News will also feed highlights of each day's events to affiliates of the NBC Television Network at 11:05 p.m. NYT each evening.

On October 7, the day Pope John Paul II leaves America, "Prime Time Sunday," anchored by Tom Snyder, will devote its program to the visit, with special emphasis on a mass that afternoon at the Washington Mall. NOTE: "Prime Time Sunday" is usually telecast from 10-11 p.m. NYT. However, if a Major League Baseball League Championship Game is played October 7 and NBC-TV's

(more)

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coverage of it runs into that time period, "Prime Time Sunday" will be presented from 11:30 p.m.-12:30 a.m. NYT.

Among NBC News correspondents participating in the coverage will be John Chancellor, David Brinkley, Floyd Kalber, Edwin Newman, Jim Bitterman and John Palmer. In addition, Fr. Robert O'Donnell, of the Paulist Fathers, who has participated in NBC News' coverage of Papal affairs since 1962, will offer analysis.

Following is a rundown of NBC News' planned coverage on NBC-TV of the Pope's visit (subject to changes in his schedule). All times are NYT.

MONDAY, OCT. 1

-- The Pope's arrival in Boston; Chancellor and O'Donnell are anchors in New York; Kalber reports from Boston (3-3:30 p.m.).

-- Mass on the Boston Commons (5-5:30 p.m.; special feed to NBC affiliates, to be scheduled by them); Newman and O'Donnell are anchors in New York; Kalber in Boston.

-- The day's highlights (fed to NBC affiliates, 11:05 to 11:15 p.m.) Newman reports.

-- NBC News Special Report; Chancellor and O'Donnell in New York (11:30 p.m.-1 a.m.).

TUESDAY, OCT. 2

-- The Pope's address to the UN General Assembly (12 noon to 1 p.m.); Chancellor and O'Donnell report from the studio in New York; Kalber from the UN.

-- The Pope's arrival at St. Patrick's Cathedral; Newman and O'Donnell report from the studio in New York; Kalber from St. Patrick's (special feed to NBC affiliates, 5-5:30 p.m.).

-- The day's highlights (fed to affiliates, 11:05-11:15 p.m.).

WEDNESDAY, OCT. 3

-- Parade in New York from Madison Square Garden to Battery Park; Chancellor and O'Donnell are anchors (10:15-10:20 a.m.).

-- The Pope's blessing of the waters and address (11 to 11:45 a.m.); Chancellor and O'Donnell report from the studio; Kalber from Battery Park.

-- The day's highlights (fed to affiliates, 11:05-11:15 p.m.).

(more)

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THURSDAY AND FRIDAY, OCT. 4 AND 5

-- Coverage plans to be announced.

SATURDAY, OCT. 6

-- Greeting of the Pope on the South Lawn at the White House (1:30-2 p.m.); Brinkley and O'Donnell report from the studio in Washington; Kalber from the White House.

-- The day's highlights (fed to affiliates, 11:05-11:15 p.m.).

SUNDAY, OCT. 7

-- Major address by the Pope, at the Shrine of the Immaculate Conception in Washington, D.C., on the role of women in the Church; audience with Catholic educators in the gymnasium of The Catholic University; prayer service in the chapel of Trinity College with members of other Christian religions (approximately 8:30-11:30 a.m.); Brinkley and O'Donnell report from the studio in Washington; Kalber from the various locations.

-- "Prime Time Sunday" reports on the Pope's trip, from arrival to departure (10-11 p.m. or 11:30 p.m.-12:30 a.m.); Tom Snyder is anchorman.

-- The day's highlights (fed to affiliates, 11:05-11:15 p.m.).

Plans for additional coverage will be announced. Joseph Angotti is executive producer of NBC News' special coverage of the Papal visit.

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NBC-New York, 9/17/79

Your Holiness,

שלום ושלום! שלום שלום שלום

"Peace, peace be unto you, and peace be to your helpers." (I Chronic. 12:18).

With these words from Holy Scripture we convey to you our sincere good wishes for the success of your Pontificate and offer our heartfelt prayers for the welfare of the millions of Catholic faithful throughout the world.

This is an important occasion in the long and often difficult history of the relations between the Catholic Church and the Jewish people. This history was profoundly affected by Vatican Council II and by subsequent events.

With Nostra Aetate, promulgated by the Vatican Council in 1965 and the Guidelines of 1975 which amplified the teachings of the Conciliar document, the Church embarked on a profound examination of its relationship to Judaism. The Establishment of the Commission for Religious Relations with the Jews and the formation of the International Catholic -Jewish Liaison Committee served to encourage a fraternal dialogue based on mutual respect. The result has been a significant improvement in Catholic -Jewish understanding and friendship, based on the affirmation of a shared reverence for Sacred Scripture, the condemnation of anti-semitism, support of religious liberty, and joint social action.

Judaism and the Catholic Church share in the belief that authentic faith compels religious people to be vitally concerned for the welfare of individuals and societies. God is not indifferent to man's injustice towards his fellow man. We have noted with admiration that in areas of the world where grave violations of religious liberty and of other human rights exist, the Catholic Church has courageously upheld the values which flow from our common conviction that human beings are not accidental appearances on the cosmic scene but creations of God whose dignity stems from the Divine image implanted by the Creator. As a people that has known suffering, and impelled

by the moral teachings of our faith, we are committed to the alleviation of human misery and injustice wherever they may be found.

Your Holiness, Poland, your country of origin, was a great center of Jewish culture for over a thousand years. This great epoch in Jewish history come to a tragic end during World War II when most of European Jewry was destroyed, victims of the most virulent anti-semitism. Your Holiness experienced first-hand the demonic consequences of religious and racial hatred which resulted in the immense human suffering of World War II and culminated in the Holocaust of European Jewry. Therefore you have a special understanding of the importance of eradicating the spiritual sickness that is anti-semitism and of combatting prejudice in all its forms.

Anti-semitism is a disease which can be dormant and then reappear in new and insidious guises. That is why the Jewish community has been so concerned with the problem of Soviet Jewry.

We dedicate ourselves again to the struggle for human rights and fundamental freedoms for all persons, and to the cause of religious liberty. Jews will work together with Catholics and others in the common search for social justice and peace.

The Guidelines implementing Nostra Aetate invite Christians to learn by what essential traits Jews define themselves in the light of their religious experience. In the Jewish self-understanding, the bond of the people of the covenant to the land is fundamental. In the long history of the Jewish people, few events have been experienced with as much pain as the Exile, the separation of the people from the land promised by God. Never, during this separation, has the people of Israel lost hope in the fulfillment of the Divine Promise.

Much progress in the relations of the Catholic Church and the Jewish people has been made since Vatican Council II.

At meetings of Liaison Committee, we have welcomed the progressive elimination of references unfavorable to Jews and Judaism from Catholic teaching materials, and the removal of unfavorable stereotypes from Jewish teaching materials. We trust that during your Pontificate these principles will be reaffirmed and further progress will be made in advancing mutual esteem between our faith communities.

The members of the International Jewish Committee for Interreligious Consultations - consisting of the World Jewish Congress, the Synagogue Council of America including the

Union of American Hebrew Congregations, the American Jewish Committee, the B'nai B'rith-Anti Defamation League and the Israel Jewish Council for Interreligious Consultations - reiterate their good wishes for the success of the tasks before you. May we together contribute to the world of which Isaiah (32:16-17) spoke when he said:

"The justice will dwell in the wilderness and righteousness abide in the fruitful field. And the effect of righteousness will be peace, and the result of righteousness quietness and trust forever. "

