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Box 34, Folder 3, John Paul II [Pope], 1985.

International
New York City

SOUTHERN
JEWISH WEEKLY
JACKSONVILLE, FLA.
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Vatican-Israel Relations

By Rabbi Marc H. Tanenbaum

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Rabbi Marc H. Tanenbaum

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The Pope also wrote feelingly of Jerusalem. "The Jews ardently love Jerusalem... from the time of King David who chose her as capital... they point to her as the sign of their nation," he stated.

(Continued on Page 13)

MAR-22-85

Vatican-Israel Relations

(Continued from Page 11)

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for hesitations become clearer than before. The Vatican genuinely fears that should it establish *de jure* recognition of Israel, there will be a wave of Islamic fanatics carrying out massacres and reprisals against Arab and African Christians in Islamic countries. Lebanon is a bloody showcase of such vindictiveness.

It seems, therefore, that the priority issue is to move Jordan, the Palestinians, and Israel to the peace table and Vatican-Israeli diplomatic ties will not be far behind.

International
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JEWISH LEDGER
ROCHESTER, NY
W - 4,000

MAR-21-85

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Pope Hails Improved Relations

Calls on Church To Halt Anti-Semitism

By Marc Tanenbaum

(Editor's note: Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, was a member of the AJC delegation which met with Pope John Paul II at the Vatican.)

VATICAN CITY, (JTA) — At a private audience with American Jewish Committee leaders February 15 held in the resplendent Apostolic Palace, Pope John Paul II went further than any Pope in recent memory in affirming that improved Catholic-Jewish relations is now an article of Catholic doctrine, "an expression of the (Catholic) faith, a word of the Divine Wisdom."

At the same time, he remained cautious and vague about the relationship of the Holy See to Israel.

Howard Friedman, AJC president, led an eight-member AJC delegation in an audience devoted to commemorating the 40th anniversary of the end of World War II and the defeat of Nazism and the 20th anniversary of the adoption by Vatican Council II of Nostra Aetate, the declaration



RABBI TANENBAUM

which opened a new chapter in Catholic-Jewish relations. It was his first audience in 1985 of any Jewish group with the Polish Pope devoted to examining the impact of the Vatican Declaration on Catholic-Jewish relations during the past two decades.

Statement by AJC President

"As the Nazi trauma appalled us with despair over human evil," Friedman said in his prepared text, "so the 20th anniversary of the close of Vatican Council II inspires all of us with hope and promise for a more humane future... It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired, greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia."

Friedman then said that "the American Jewish Committee shares" the Pope's vision "of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies."

Calls on Church to Halt Anti-Semitism

(Continued from Page 1)

The AJC president then referred to his agency's "close cooperation with Catholic Relief Services in seeking to relieve suffering, hunger and deprivation of millions of fellow human beings in Ethiopia, and in Africa generally."

The climax of Friedman's statement concentrated on the importance of establishing "diplomatic ties between the Holy See and the State of Israel and her people." He said, "Such an historic act, we believe, would be a watershed event in Catholic-Jewish relations. It would help create the sense of reality (in the Arab world) which is indispensable to peace, and we would consider it a happy development and confirmation of the decisions of Vatican Council II."

Pope Cites 'A Teaching Which Must Be Followed'

In response, the Pope declared, "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate*... remains always for us, for the Catholic Church, for the Episcopate... and for the Pope, a teaching which must be followed — a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of Divine Wisdom."

Vatican authorities told us that the Pope affirms by that statement that he regards improved Catholic-Jewish relations as an article of Catholic faith, of permanent value, and its progress is irreversible. That assumed importance in light of anxiety in Catholic circles that the Vatican Synod called for November may lead to reversal of progressive achievements of Vatican Council II.

Asserting that "the relationships between Jews and Christians have radically improved in these years," the Pontiff stated, "Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is above all, love between both."

(Continued on Page 1)

Calls On Church to Halt Anti-Semitism

(Continued from Page 5)

us, that kind of love. I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old."

Condemns Anti-Semitism

The Pope then condemned anti-Semitism, saying, "Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people — from whatever side it may come."

Pope John Paul acknowledged "the close collaboration between the American Jewish Committee with some of our Catholic agencies

in alleviating hunger in Ethiopia and in the Sahel."

Vague Statement On The Mideast

On the Middle East, the Pope then vaguely said, "I know also of your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word 'shalom.' He then expressed the hope that "the sons and daughters of Abraham — Jews, Christians and Muslims may live together

in concrete peace, security for Israel," but said there were "complexities" that stood in the way presently of establishing diplomatic relations.

In meetings prior to the audience with the Pope, the AJC leaders spoke at great length with the Vatican Secretariat of State and with Jan Cardinal Willebrands, president of the Vatican Secretariat for Religious Relations with Jews, on the importance of "full recognition throughout the civilized world, including the Holy See, of Israel's sovereign legitimacy as the only means of dispelling the illusion in the Arab world that somehow Israel's continued existence can be undermined. Nothing would contribute more to peace in that area than the dispelling of that illusion."

FEB-16-85

Pope meets with Jews, condemns anti-Semites

However, Vatican still
considered unlikely to
recognize Israel

The New York Times

ROME — Pope John Paul II met yesterday with a group of American Jewish leaders and issued a ringing condemnation of anti-Semitism, which he called "incompatible with Christ's teaching."

The Pope made his statements to a delegation from the American Jewish Committee, which called on John Paul to grant formal diplomatic recognition to Israel.

But though the Pope is scheduled to see Israeli Prime Minister Shimon Peres next week, neither members of the delegation nor Vatican officials expect the Holy See to change its approach to Israel soon.

The American Jewish Committee leaders came to the Vatican seeking a reaffirmation of the declarations of the Second Vatican Council on the Jewish people, statements made two decades ago that changed the direction of Church teaching on Jews and Judaism.

At a news conference after the papal audience, Rabbi Marc H. Tanenbaum, the American Jewish Committee's director of international affairs, said the Vatican Council had created "a revolution" — for the better — in Christian-Jewish relations.

★ ★ ★

"LITERALLY for the last 1,900 years, Jews had existed as objects for conversion. Somehow Judaism was inadequate," Tanenbaum said. "Vatican II has made possible the emergence of a whole new theology in which Jews and Judaism are respected in their own terms."

The Vatican document had helped end the stereotyping of Jews as "the wandering Jews, Shylocks," he said, and added: "It was a kind of rehumanization of the Jews."

The Vatican Council document in question, "Nostra Aetate," was adopted on Dec. 28, 1965, and dealt with Catholic relations with non-Christian religions.

Tanenbaum, who was an observer at the Second Vatican Council, said the delegation was hoping that the extraordinary Bishops' Synod that the Pope has called for this November would reaffirm or even strengthen the original declaration. The synod was called to examine the results of Vatican II.

Howard I. Friedman, the president of the American Jewish Committee, told the Pope that the document on Judaism was "a decisive turning point in the nearly 2,000-year encounter between the Catholic Church and the Jewish people," and this view is widely accepted.

★ ★ ★

IN A KEY SENTENCE, the document sought specifically to end the belief, at times widespread among Christians, that the Jewish people were responsible for killing Christ.

The passage read: "True, authorities of the Jews and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today."

Though some Catholics and many Jews sought stronger language against anti-Semitism than was finally adopted, the Vatican II statement was seen as decisive in opening up a radically different relationship between Jews and Catholics.

"There has been more progress in Catholic-Jewish relations in the last 20 years than in the previous two millennia," Friedman said.

International
New York City

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DALLAS, TX
M-250,000 S-350,00

FEB-16-85

Saturday, Feb. 16, 1985, DALLAS TIMES HERALD 2

Pope affirms rejection of anti-Semitism

Los Angeles Times

VATICAN CITY — In a private audience Friday with leaders of the American Jewish Committee, Pope John Paul II celebrated the 20th anniversary of the second Vatican Council's rejection of anti-Semitism by reaffirming the council's statement "as a word of divine wisdom."

"He emphasized to us that the council document, which has led to more progress in Catholic-Jewish relations in the last 20 years than in the previous two millennia, is not just another formal statement ... but a teaching which must be followed," said Rabbi Marc Tanenbaum, the committee's international relations director.

The document, produced in

The anti-Semitism document 'remains always for us, for the Catholic Church, for the episcopate and for the Pope, a teaching which must be followed.'

— Pope John Paul II

1965 by Vatican II, emphasized the spiritual patrimony common to Jews and Christians, rejected anti-Semitism and repudiated historic attempts to blame all Jews for the death of Christ and to justify anti-Semitism through the Scriptures.

The committee officials also urged the Pope to establish formal diplomatic relations between the Holy See and Israel, rejected until now ostensibly because of a Vatican reluctance to see Jerusalem internationalized and not recognized as

the capital of Israel.

Asked later how the pontiff reacted to the request, a member of the delegation said that in a private chat after the formal audience John Paul II "simply acknowledged that there are enormous complexities, but that he understood our concern for Israel."

The pontiff, speaking in English, affirmed the anti-Semitism document "remains always for us, for the Catholic Church, for the episcopate and for the Pope, a

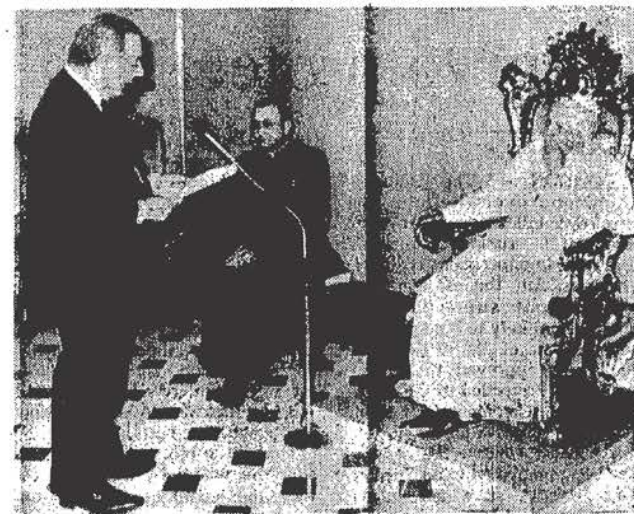
teaching which must be followed."

He added that relations between Christians and Jews "have radically improved" since the document was issued.

"Where there was distrust and perhaps fear, there is now confidence," the Pope said. "Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us."

Tanenbaum called Catholic Church doctrine since 1965 "a 180-degree turnaround in consciousness and mentality."

"Literally, for 1,900 years, Jews existed (to the church) as objects for conversion. This was deeply insulting to Jews," Tanenbaum said.



Associated Press

HOWARD I. FRIEDMAN, president of the American Jewish Committee, reads a statement to Pope John Paul II urging establishment of formal relations between the Holy See and Israel.

THE AMERICAN JEWISH COMMITTEE

Date.

3/11

To:

Marc Tanenbaum

From:

Harold Applebaum

☒ For your information

☐ For approval

☐ Please handle

☐ Please talk to me about this

☐ Read and return

☐ Returned as requested

☐ Your comments, please

☐ Per your request

REMARKS:



American Jewish Leaders Meet With Pope John Paul II

VATICAN CITY — At a private audience with American Jewish Committee leaders held recently in the resplendent Apostolic Palace, Pope John Paul II went further than any Pope in recent memory by affirming that improved Catholic-Jewish relations is now an article of Catholic doctrine, "an expression of the (Catholic) faith, a word of the Divine Wisdom."

At the same time, he remained cautious and vague about the relationship of the Holy See to Israel.

Howard I. Friedman of Los Angeles, AJCommittee president, led an eight-member AJCommittee delegation in an audience devoted to commemorating the 40th anniversary of the end of World War II and the defeat of Nazism and the 20th anniversary of the adoption by Vatican Council II of *Nostra Aetate*, the declaration that opened a new chapter in Catholic-Jewish relations. It was the first audience in 1985 of any Jewish group with the Polish Pope devoted to examining the impact of the Vatican declaration on Catholic-Jewish relations during the past two decades.

"As the Nazi trauma appalled us with despair over hu-

man evil," Friedman said in his prepared text, "so the 20th anniversary of the close of Vatican Council II inspires all of us with hope and promise for a more humane future. . . . It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired, greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia."

Friedman added that "the

American Jewish Committee shares" the Pope's vision "of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies."

The AJCommittee president then referred to his agency's "close cooperation with Catholic Relief Services in seeking to relieve the suffering, hunger and deprivation of millions of fellow human beings in

Ethiopia, and in Africa generally."

The climax of Friedman's statement concentrated on the importance of establishing "diplomatic ties between the Holy See and the State of Israel and her people."

He said, "Such an historic act, we believe, would be a watershed event in Catholic-Jewish relations. It would help create the sense of reality (in the Arab world) which is indispensable to peace, and we would consider it a happy development and confirmation of the decisions of Vatican Council II."

In response, the Pope declared, "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council II in the Declaration *Nostra Aetate* . . . remains always for us, for the Catholic Church, for the Episcopate . . . and for the Pope, a teaching which must be followed — a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit as a word of Divine Wisdom."

See POPE, Page 23



Pope John Paul II is pictured with leaders of the American Jewish Committee in Vatican City after the pontiff had given the group a private audience. The AJCommittee leaders urged the pontiff to establish diplomatic relations with the State of Israel as a means of bringing peace to the Middle East.

(RNS Photo)

Pope

Continued From Page 1

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which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old."

The Pope then condemned anti-Semitism, saying, "Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God: I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people — from whatever side it may come."

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On the Middle East, the Pope then said, "I know also of your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word, *shalom*." He then expressed the hope that "the sons and daughters of Abraham — Jews, Christians and Muslims — may live together and prosper in peace."

In private conversation with the AJCommittee representatives the Pope spoke concrete-

ly of "peace and security for Israel," but said there were "complexities" that stood in the way presently of establishing diplomatic relations.

In meetings prior to the audience with the Pope, the AJCommittee leaders spoke at length with Archbishop Achille Silverstrini of the Vatican Secretariat of State and with Jan Cardinal Willebrands, president of the Vatican Secretariat for Religious Relations with Jews, on the importance of "full recognition throughout the civilized world, including the Holy See, of Israel's sovereign legitimacy as the only means of dis-

pellling the illusion in the Arab world that somehow Israel's continued existence can be undermined. Nothing would contribute more to peace in that area than the dispelling of the illusion."

In addition to Friedman and Rabbi Tanenbaum, the AJCommittee delegation consisted of Mrs. Friedman; Mr. and Mrs. Theodore Ellenoff of New York (Mr. Ellenoff is chairman of AJCommittee's Board of Governors); Dr. David Gordis, AJCommittee's executive vice president, and Mr. and Mrs. Arnold Gardner of Buffalo, AJCommittee gov-



memorandum

THE AMERICAN JEWISH COMMITTEE

date March 8, 1985
to Area Directors
from Sonya F. Kaufer
subject

The attached op-ed fits in with our many programs commemorating the achievements of Vatican Council II. Please give it wide dissemination and send clips.

Regards.

fe/dr
85-965-8
att.



Sony F. Kaufer
SK

THE AMERICAN JEWISH COMMITTEE **VIEWPOINT**

INFORMATION AND OPINION TO PONDER AND SHARE
PUBLICATIONS SERVICE

SONYA KAUFER, Director

NOSTRA AETATE: THE NEXT 20 YEARS

1985 marks the 20th anniversary of the Second Vatican Council's historic declaration, Nostra Aetate, which condemned anti-Semitism and repudiated the ancient myth that the Jews were collectively responsible for the death of Jesus. Pope John Paul II recently reaffirmed these principles before a delegation of American Jewish Committee leaders.

Indeed, changes in Catholic-Jewish relations have been far-reaching. More positive encounters have taken place between the two communities in the past two decades than in the preceding 1900 years. In the United States, particularly, Jews and Catholics work together on a host of shared concerns, including a just immigration policy, admission of refugees, preventing nuclear war, aiding the poor, the homeless and the hungry, and furthering religious liberty and human rights at home and abroad.

Much remains to be done, however. Despite Israeli Prime Minister Shimon Peres's cordial meeting with the Pope in February, the Vatican does not yet have full diplomatic relations with Israel. Such an omission has an impact on Catholic-Jewish relations in general. Many observers believe that such ties would not only greatly enhance the Middle East peace process but also signal to Israel's enemies that the Jewish State is a legitimate, full-fledged member of the family of nations. Certainly they would be a dramatic indicator of the Catholic Church's affirmation of the enduring legitimacy of the Jewish faith and the Jewish people.

(more)



THE AMERICAN JEWISH COMMITTEE, Institute of Human Relations, 165 East 56 Street, New York, N.Y. 10022

Vatican II irrevocably altered the way Jews and Catholics look at one another. Let this 20th anniversary celebration be a mandate for further positive change.



MEMO from Gene Fisher

To Marc

Date 3/6/85

☒ For your information

☐ For necessary action

☐ For your comment

☐ Please return

☐ As per your request

Remarks

12—Feb. 15, 1985 (G511)

WOMAN DIES IN FALL FROM ROOF OF ST. PETER'S (300)

By Sister Mary Ann Walsh

VATICAN CITY (NC) — An unidentified woman fell 150 feet to her death from the roof of the facade of St. Peter's Basilica Feb. 15, landing on the basilica's top step near the middle door.

Vatican officials said the woman, whom they described as "between 40 and 50 years of age," was carrying no identifying documents. In order to reach the point from which she fell, she would have had to climb over a 5-foot-high stone balustrade, they said.

Tourists at the scene during the late-morning incident reported hearing "a rush of noise" and then a sound "like a beam crashing" as the woman's body slammed into the pavement.

Vatican security officers immediately covered the body and blocked off the area where the body lay for a few hours while police awaited the medical examiner. There was no immediate statement as to why she fell or if it might have been a suicide.

The huge basilica with its terrace and walkways around the inside and outside of the dome has been the site of many suicides and fatal accidents. Last year, for example, a woman jumped to her death from the same terrace and landed in the Vatican garden behind the basilica.

Earlier, during the papacy of Pope Paul VI, a young child fell to his death from a walkway around the outside of the dome when he slipped through a safety railing.

Following his death, more railings were added and restrictions on children visiting the walkways were tightened.

Several years ago, a suicide occurred inside the church, when a man jumped to his death from the walkway around the dome inside the basilica, dying within St. Peter's.

END

13—Feb. 15, 1985 (G512)

POPE ASKS PEACE, SECURITY FOR ALL IN HOLY LAND (560)

By Agostino Bono

VATICAN CITY (NC) — Jews, Christians and Moslems must live together in peace and security in the Holy Land, Pope John Paul II said Feb. 15 at a meeting with representatives of the American Jewish Committee.

The pope said he shared "your concern for the peace and security of the Holy Land," and he asked God to grant that "justice and peace may kiss" in the troubled region.

The church wishes "that the sons and daughters of Abraham — Jews, Christians and Moslems — may live together and prosper in peace," the pope added.

At the meeting, Howard I. Friedman, American Jewish Committee president, asked the pope to "formalize the diplomatic ties between the Holy See and the state of Israel and her people."

Friedman said diplomatic relations "would be a watershed event in Catholic-Jewish relations" and contribute to establishing peace in the Middle East.

"The primary obstacle to peace in the area is the ongoing illusion of most of Israel's neighbors that somehow, without formal recognition of sovereign legitimacy of other states, Israel's continued existence can be undermined," Friedman said in a prepared speech to the pope.

At a press conference after the meeting, Friedman said that under Pope John Paul, the Vatican has taken major steps toward diplomatic recognition of Israel by acknowledging its existence and its right to security.

"We hope that this 'de facto' acknowledgement leads to 'de jure' recognition," he said.

During private conversations after the exchange of public talks, the pope said that the issue of recognizing Israel is a complex one, said Friedman.

(MORE)

But the pope did not say what these complexities are, Friedman added.

"The pope understood the deep feeling Jewish people have for the security of Israel," Friedman said.

Vatican officials have said that the Vatican would not recognize Israel and Jordan until a wide range of Middle East problems are resolved. These include the status of Jerusalem, disagreement over borders, resettlement of Palestinian refugees and security for Lebanon, Vatican officials have said.

In the exchange of public speeches by the pope and Friedman, both parties praised the progress in Catholic-Jewish relations in the 20 years since Vatican II approved "Nostra Aetate," the Latin title for the "Declaration on the Relation of the Church to Non-Christian Religions." The declaration, approved in October 1965, contains a section on relations with Jews which sparked increased contacts between the two groups.

"'Nostra Aetate' repudiated anti-Semitism and the infamous canard of collective Jewish responsibility for the death of Christ," said Friedman.

"It thereby rejected distorted teachings of Christian doctrine which have resulted in centuries of anti-Jewish hatred, prejudice, suffering and the prolonged shedding of Jewish blood," he added.

The result has been "that greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millenia," Friedman said.

The pope said the practical effect of the declaration has been that "relationships between Jews and Christians have radically improved."

He reiterated church opposition to anti-Semitism.

"Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching," the pope said.

The pope also praised the American Jewish Committee for cooperating with "Catholic agencies in alleviating hunger in Ethiopia and in the Sahel."

END

14-Feb. 15, 1985 (G513)

✓ SECOND VATICAN COUNCIL RE-HUMANIZED JEWS, SAYS U.S. RABBI (390 — With 13—Feb. 15, 1985, VATICAN CITY — Pope asks peace...)

By Agostino Bono

ROME (NC) — The Second Vatican Council was a "revolution in the consciousness of Christianity" and a "re-humanization of Jews" in the eyes of Christians, said Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee Feb. 15.

The Vatican Council statement on Judaism made possible a "new theology in which Jews and Judaism are respected on their own terms, where Judaism is understood to be a source of light and truth to the Jewish people," he said at a Rome press conference.

Rabbi Tanenbaum spoke after attending a meeting between Pope John Paul II and an American Jewish Committee delegation. The meeting commemorated the almost 20 years of improved Catholic-Jewish relations since the Vatican Council adopted its statement on the Jews.

The statement is part of the council's "Declaration on the Relations of the Church to Non-Christian Religions," approved in October 1965.

The declaration said that although Jewish authorities pressed for Christ's death, "neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his Passion."

"It is true that the church is the new people of God, yet the Jews should not be spoken of as rejected or accursed as if this followed from Holy Scripture," the declaration said.

The Vatican Council caused a "180-degree turnabout in Catholic mentality," said Rabbi Tanenbaum, an observer at the council.

"The church taught for 2,000 years that God used Jews at the beginning of history. Then God changed his mind, and Jews ceased to be the chosen people," said Rabbi Tanenbaum.

"The church became the new Israel, and we ceased to be a factor in human history or in religious revelatory history," he added.

"The human consequences for us have been disastrous. We became the wandering Jews, the shylocks, the marginal people of history," he said.

"We've existed as an anomaly to the vast majority of the Christian world. And implied in that was that somehow Judaism was inadequate. The only way we can be saved is by abandoning our own faith and becoming something outside ourselves," said Rabbi Tanenbaum.

"Vatican II has put an end to that kind of defamation of Jews and Judaism," he said.

END

15—Feb. 15, 1985 (G514)

COUPLE SEES ORGAN DONATION AS PRO-LIFE ISSUE (450)

By Carol Kalich

LIGONIER, Pa. (NC) — Despite some terrifying myths about organ donating, Elizabeth and Richard Mickinak have formed an organization promoting the practice. The couple, members of Holy Trinity Church in Ligonier, also see organ donation as a pro-life issue.

"It's a life-saving method. I believe if one can support anti-abortion measures, one can support this," said Mrs. Mickinak.

Some of the common fears about organ donation are that organs will be taken before the donor dies, that donors' bodies will be mutilated after death, and that family members will have no say in whether or not the donor's organs will be used.

"I wouldn't be involved as a donor if any of it were true," said Mrs. Mickinak, who along with her husband has founded CODE, the Committee for Donor Education.

Mrs. Mickinak's interest in raising public awareness on organ donation stems from her 6-year-old son Ryan, who needs a kidney transplant. Since his degenerative kidney disease began when he was 2-and-one-half years old, Ryan has had both kidneys removed. A transplant performed in 1983 was rejected, so he has been on dialysis.

"I'm not doing this only to find Ryan a kidney," she said, but added, "Realistically, an increase in the number of donors means we could find one sooner."

Currently, less than 1 percent of U.S. citizens donate organs.

The Catholic Church is not opposed to people donating organs, according to Benedictine Father Joel Lieb, director of pro-life programs for the Diocese of Greensburg, Pa. "What the church is against are living wills and euthanasia," he said.

According to the 1985 Catholic Almanac, organ transplants are permissible "provided it is done with the consent of the concerned parties and does not result in the death or mutilation of the donor."

Meanwhile, the Mickinaks and others involved with CODE are preparing posters on organ donation for statewide distribution. They are also considering taking out an advertisement in USA Today, a national daily newspaper, for even more exposure. They have submitted these and other ideas to Dow Chemical, which is making \$1 million available for organ donor and transplant awareness nationwide.

"I feel people are good; if they know a need exists, they are going to care," said Mrs. Mickinak. "I shouldn't have to touch them personally for them to understand. I believe that by how this community has helped Ryan.

"I believe God is helping us through this.... I want to make a difference, not just sit by," she continued.

"When this is over I'll know I've done everything in my power. When we're through, I hope Ryan will be whole."

END

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Page

- Pittsburgh Catholic, Friday, February 22, 1985

Discuss ties with Israel

Pope, U.S. Jewish group meet

By AGOSTINO BONO

VATICAN CITY (NC) — Jews, Christians and Moslems must live together in peace and security in the Holy Land, Pope John Paul II said Feb. 15 at a meeting with representatives of the American Jewish Committee.

The pope said he shared "your concern for the peace and security of the Holy Land," and he asked God to grant that "justice and peace may kiss" in the troubled region.

The church wishes "that the sons and daughters of Abraham — Jews, Christians and Moslems — may live together and prosper in peace," the pope added.

At the meeting, Howard I. Friedman, American Jewish Committee president, asked the pope to "formalize the diplomatic ties between the Holy See and the state of Israel and her people."

Friedman said diplomatic relations "would be a watershed event in Catholic-Jewish relations" and contribute to establishing peace in the Middle East.

"The primary obstacle to peace in the area is the ongoing illusion of most of Israel's neighbors that somehow, without formal recognition of sovereign legitimacy of other states, Israel's continued existence can be undermined," Friedman said in a prepared speech to the pope.

At a press conference after the meeting, Friedman said that under Pope John Paul, the Vatican has taken major steps toward diplomatic

recognition of Israel by acknowledging its existence and its right to security.

"We hope that this 'de facto' acknowledgement leads to 'de jure' recognition," he said.

During private conversations after the exchange of public talks, the pope said that the issue of recognizing Israel is a complex one, said Friedman.

But the pope did not say what these complexities are, Friedman added.

"The pope understood the deep feeling Jewish people have for the security of Israel," Friedman said.

Vatican officials have said that the Vatican would not recognize Israel and Jordan until a wide range of Middle East problems are resolved. These include the status of Jerusalem, disagreement over borders, resettlement of Palestinian refugees and security for Lebanon, Vatican officials have said.

In the exchange of public speeches by the pope and Friedman, both parties praised the progress in Catholic-Jewish relations in the 20 years since Vatican II approved "Nostra Aetate," the Latin title for the "Declaration on the Relation of the Church to Non-Christian Religions." The declaration, approved in October 1965, contains a section on relations with Jews which sparked increased contacts between the two groups.

The result has been "that greater progress in improved Catholic-Jewish relations has taken

(Continued on page 2)

(over)

Discuss ties with Israel

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(Continued from page 1)

place during the past two decades than in the past two millennia," Friedman said.

"'Nostra Aetate' repudiated anti-Semitism and the infamous canard of collective Jewish responsibility for the death of Christ," said Friedman.

"It thereby rejected distorted teachings of Christian doctrine which have resulted in centuries of anti-Jewish hatred, prejudice, suffering and the prolonged shedding of Jewish blood," he added.

The pope said the practical effect of the declaration has been that "relationships between Jews and Christians have radically improved."

He reiterated church opposition to anti-Semitism.

"Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching," the pope said.

The pope also praised the American Jewish Committee for cooperating with "Catholic agencies in alleviating hunger in Ethiopia and in the Sahel."

At a press conference the same day, Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, said The Second Vatican Council was a "revolution in the

consciousness of Christianity" and a "re-humanization of Jews" in the eyes of Christians.

The Vatican Council statement on Judaism made possible a "new theology in which Jews and Judaism are respected on their own terms, where Judaism is understood to be a source of light and truth to the Jewish people," he said.

The Vatican Council caused a "180-degree turnabout in Catholic mentality," said Rabbi Tanenbaum, an observer at the council.

On Feb. 19 Israeli Prime Minister Shimon Peres, after meeting with the pope, said religion and politics must remain separate when considering the status of Jerusalem.

"It was clear in our discussion that we must distinguish religious and political bonds in the question of Jerusalem," Peres told journalists after emerging from the 20-minute private meeting with the pope.

The Vatican announced the meeting but did not say what was discussed.

"I spoke with him about a lot of issues. The pope showed that he wants the peace and well-being of my country," said Peres, who, like the pope, was born in Poland.

Peres said he did not ask the pope to establish diplomatic relations between the Vatican and Israel but he did invite him to visit the Middle East country.



קטעי רדיו

שודר בתוכנית: "יומן הבוקר" בגלי צה"ל
בתאריך: 7.2.85 בשעה: 8.05

ראש הממשלה שמעון פרס אומר כי ישראל תמשיך להציע שלום לירדן, כיוון שישראל מאמינה שירדן כמונו זקוקה לשלום, ראש הממשלה דיבר אמש לפני ראשי הועד היהודי האמריקני בסעודת ערב שהיתה בכנסת וגם אמר שישראל תשמח אם ברית המועצות תחדש את יחסיה עימנו, כתבנו הינון שנקר בלווה לדברי שמעון פרס.

**

אינני יודע מה יעשה המלך חוסיין כאשר ילמד שערפאת יכול לשמש אולי כשכן, אבל לא כשותף; המלך הירדני כמונו זקוק לשלום אמת ומוקדם ככל האפשר, נמשיך להציע זאת, אחרי ככלות הכל איננו יכולים אלא ליישם את מדיניותנו שלנו. באשר למצרים אומר שמעון פרס כי עשיית שלום איננה עשית טובה וכי המצרים זקוקים להמשך השלום לא פחות מאשר ישראל, הייתי רוצה לראות יותר הכנה עם מצרים אומר ראש הממשלה ומתייחס גם ליחסי ישראל-ברית המועצות.

**

הרוסים הם שניתקו את יחסיהם עם מדינת ישראל אומר שמעון פרס, אם ירצו לחדשם נשמח לעשות כן, אולם המדיניות הרוסית משתנה לאט, לאט מאוד ובחודשים הקרובים אינני מצפה לשמוע כאן שירים רוסיים, כך ראש הממשלה אמש לפני משלחת הועד היהודי האמריקני.

Le grand rabbin d'Israël en visite en France

Pour sa première visite pastorale en France, le grand rabbin d'Israël, Mordechai Elyahou (de rite sépharade) a pendant une semaine rencontré les autorités civiles et religieuses du pays ainsi que de nombreuses communautés juives de Paris, de la banlieue et de Lyon. Il s'est déclaré « très favorablement impressionné » par ces contacts.

Hôte du grand rabbin de France, M. René Samuel Sirat, le grand rabbin Elyahou a, pour la première fois, lancé un appel pour un échange de prisonniers entre la Syrie et Israël, précisant que son pays était « prêt à libérer beaucoup plus de Syriens » que d'Israéliens détenus en Syrie.

Interrogé sur la coexistence des cultes à Jérusalem, le grand rabbin Elyahou a souhaité voir se rétablir une tradition antérieure à l'existence de l'Etat d'Israël qui voulait que les chefs des communautés musulmane et chrétienne se rendent mutuellement visite à l'occasion des fêtes réciproques, ce qui contribuera à un rapprochement. Il a ajouté qu'il existe actuellement de bonnes relations entre les autorités musulmane et rabbinique à Jérusalem.

Dressant un bilan de sa visite aux institutions juives de France, il s'est déclaré, « agréablement surpris par la qualité des dirigeants communautaires et du corps rabbinique ». Il a néanmoins regretté qu'une partie importante des juifs de France ne soient pas liés aux institutions. Il a relevé également un « trait caractéristique » du judaïsme français, ses « liens étroits avec Israël ».

Jean-Paul II condamne l'antisémitisme. — Les rapports entre juifs et chrétiens se sont « radicalement améliorés », a estimé le pape Jean-Paul II en recevant, vendredi 15 février, au Vatican, une délégation de l'American Jewish Committee, une des plus importantes organisations juives américaines. Le pape a réaffirmé la condamnation de l'antisémitisme par l'Eglise catholique, et a déclaré : « On régnait la méfiance et peut-être la peur, il y a maintenant la confiance ». Cette rencontre a eu lieu à quelques jours de la visite en Italie du premier ministre israélien, M. Shimon Pérès, qui pourrait être reçu par le pape le 19 février. — (AFP)

Jacobo Kovadloff Director, South American Affairs and Spanish Media

Date: February 27, 1985

To: Marc Tanenbaum

☒ For your information

☐ Thought this would interest you

☐ For your approval

☐ As requested

☐ As promised

☐ Your comments, please

☐ Please return

☐ Let's discuss

Remarks:

Boby D. Graetz had send me the enclose clipping from O Globo of Rio de Janeiro.

They made a "package-news" on the ordination of Rabbi Amy Eilberg and AJC. meeting with the Pope and your statement.

Jacobo

THE AMERICAN JEWISH COMMITTEE

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CRC Corner

CRC Corner is a column appearing regularly in Community designed to keep issues of Jewish concern in the forefront of the public forum. The Community Relations Council (CRC) is a standing committee of the Jewish Community Federation Board of Directors responsible for developing recommendations for policy and action in all areas of community relations. The CRC is comprised of representatives from all Jewish community organizations and synagogues. The committees included in CRC are Public Affairs, Schools, Israel Affairs and Education, Oppressed Jewry, Heritage Weekend and Speakers Bureau.

From American Jewish Committee.... Louisville General Secretary of Church Community Council honored by AJC 2/15/85

NEW YORK — Dr. Claire Randall, who recently retired as General Secretary of the National Council of Churches of Christ after 12 years in the position, was honored recently at a reception given by the American Jewish

Committee.

During the ceremony, Dr. Randall was presented with a lithograph depicting the Biblical verse from Deuteronomy, "Justice, justice, shalt thou pursue." It was presented by Mimi Alperin, chair of AJC's National Interreligious Affairs Commission.

Accepting the presentation, Dr. Randall remarked that among the experiences that she had been most grateful for during her tenure as General Secretary had been "the relationship that she had maintained with the Jewish community." She added:

"In my relations with the American Jewish Committee I have always found integrity, honesty and cordiality with whomever I have worked. We have had to deal with some serious differences, but our relationship was remained intact, and for that I am grateful."

For more information on the local chapter of the AJC, call Louis Moseson, president, at 893-3788.

AJC leaders to meet with Pope

NEW YORK, (JTA) — The American Jewish Committee announced that three of its leaders will meet Pope John Paul II at the Vatican February 14 to discuss reaffirmation at the forthcoming Papal Synod of Vatican Council II condemnations of anti-Semitic teachings within the Church, Vatican recognition of Israel, and world human rights issues. The three AJC officials are Howard Friedman, president; David Gordis, executive vice president; and Rabbi Marc Tanenbaum, international relations director.

The Pope to a group of American Jews:

"PEACE AND SECURITY FOR THE HOLY LAND"

The road travelled twenty years after the declaration of "Nostra Aetate"; Anti-Semitism is incompatible with the teaching of Christ and respect for the dignity of man; Agreement on the responsibility for (combatting) world hunger

"I am convinced, and I am happy to affirm it on this occasion, that relations between Jews and Christians have been radically improved in these years. Where there was mistrust and possibly fear, today there is trust. Where there was ignorance and therefore prejudice, today there is growing mutual awareness, esteem and respect." This is what was stated among other things, this morning, Friday, February 15, by John Paul II to the leaders of the American Jewish Committee, a group of twelve persons received in audience. The group was led by President Howard I. Friedman and Msgr. Jorge Mejia of the Secretariat of the Union of Christians.

These were the salient points of the Pope's speech:

- * Twenty years after the Nostra Aetate Declaration on relations of the Church with non-Christian religions, it now appears much more clearly than before how profound is the theological foundation and what a solid base it provided for a genuine fruitful Jewish-Christian dialogue.
- * To the massive amount of work already undertaken, much remains to be done: education for dialogue, for love and for respect for others.
- * Anti-Semitism is incompatible with the teaching of Christ and with the necessary respect for the dignity of men and women created in the image and likeness of God.

This is the text of the Pope's speech:

ARMY NEWS RADIO

AT A PRIVATE AUDIENCE WITH AMERICAN JEWISH COMMITTEE LEADERS HELD IN THE MAGNIFICENT APOSTOLIC PALACE IN THE VATICAN, POPE JOHN PAUL II WENT FURTHER THAN ANY POPE, IN RECENT MEMORY IN ~~DECLARING~~ UNDERSCORING THE IMPORTANCE OF IMPROVED RELATIONS BETWEEN THE CATHOLIC CHURCH AND THE JEWISH PEOPLE. DURING A WARM AND FRIENDLY MEETING, THE POPE SAID THAT GOOD RELATIONS BETWEEN CATHOLICS AND JEWS THROUGHOUT THE WORLD WAS MORE THAN A MATTER OF POSITIVE INTERGROUP TIES. HE PUT IT THIS WAY:

"I WISH TO CONFIRM WITH URMOST CONVICTION THAT THE TEACHING OF THE CHURCH PROCLAIMED DURING THE SECOND VATICAN COUNCIL IN THE DECLARATION NOSTRA AETATE REMAINS ALWAYS FOR US FOR THE CATHOLIC CHURCH FOR THE EPISCOPATE AND FOR THE POPE A TEACHING WHICH MUST BE FOLLOWED--A TEACHING WHICH IT IS NECESSARY TO ACCEPT NOT MERELY AS SOMETHING FITTING BUT MUCH MORE AS AN EXPRESSION OF THE FAITH, AN AN INSPIRATION OF THE HOLY SPIRIT, AS A WORD OF DIVINE WISDOM.

CHRISTIANS
STATING THAT THE RELATIONSHIPS BETWEEN JEWS AND ~~EXTREMES~~ HAVE RADICALLY IMPROVED IN THESE YEARS, THE PONTIFF ADDED, "WHERE THERE WAS DISTRUST AND PERHAPS FEAR, THERE IS NOW CONFIDENCE. WHERE THERE WAS IGNORANCE AND THEREFORE PREJUDICE AND STEREOTYPES, THERE IS NOW GROWING MUTUAL KNOWLEDGE, APPRECIATION AND RESPECT. THERE IS ABOVE ALL, LOVE BETWEEN US, THAT KIND OF LOVE, I MEAN, WHICH IS BOR BOTH OF US A FUNDAMENTAL INJUNCTION OF OUR RELIGIOUS TRADITIONS AND WHICH THE NEW TESTAMENT HAS RECEIVED FROM THE OLD."

THE POPE THEN MADE A RINGING CONDEMNATION OF ANTI-SEMITISM. ANTI-SEMITISM, HE TOLD THE AJC LEADERS, WHICH IS UNFORTUNATELY STILL A PROBLEM IN CERTAIN PLACES, HAS BEEN REPEATEDLY CONDEMNED BY THE ~~XX~~

CATHOLIC TRADITION AS INCOMPATIBLE WITH CHRIST'S TEACHING AND WITH THE RESPECT DUE TO THE DIGNITY OF MEN AND WOMEN CREATED IN THE IMAGE AND LIKENESS OF GOD, I ONCE AGAIN EXPRESS THE CATHOLIC CHURCH'S REPUDIATION OF ALL OPPRESSION AND PERSECUTION AND OF ALL DISCRIMINATION against people from whatever side it may come.

HOWARD FRIEDMAN OF LOS ANGELES, PRESIDENT OF THE AMERICAN JEWISH COMMITTEE, TOLD THE POPE THAT THE AJC SHARES HIS VISION OF UPHOLDING HUMAN DIGNITY BY VIGOROUSLY ADVOCATING THE UNIVERSALITY OF CIVIL AND POLITICAL LIBERTIES, AND IN PARTICULAR, RELIGIOUS LIBERTY FOR ALL PEOPLESEVERYWHERE, ESPECIALLY THOSE IN OPPRESSIVE TOTALITARIAN SOCIETIES.

THE AJC PRESIDENT THEN REFERRED TO HIS AGENCY'S CLOSE COOPERATION WITHCATHOLIC RELIEF ~~XXXXXXXXXX~~ SERVICES IN SEEKING TO RELIEVE THE SUFFERING, HUNGER AND DEPRIVATIONS OF MILLIONS OF FELLOW HUMAN BEINGS IN ETHIOPIA AND IN AFRICA GENERALLY.

THE POPE ACKNOWLEDGED THE CLOSE COLLABORATION BETWEEN THE AMERICAN JEWISH COMMITTEE AND SOME OF OUR CATHOLIC AGENCIES IN ALLEVIATING HUNGER IN ETHIOPIA AND AFRICA.

ON THE MIDDLE EAST SITUATION, THE POPE SPOKE MORE VAGUELY. HE SAID, I KNOW ALSO OF YOUR CONCERN FOR THE PEACE AND SECURITY OF THE HOLY LAND. MAY THE LORD GIVE TO THAT LAND AND TO AND TO ALL THE PEOPLES AND NATIONS IN THAT PART OF THE WORLD, THE BLESSINGS CONTAINED IN THE WORD SHALOM. HE THEN EXPRESSED THE HOPE THAT THE SONS AND DAUGHTERS OF ABRAHAM JEWS CHRISTIANS AND MUSLIMS, MAY LIVE TOGETHER AND PROSPER IN PEACE.

IN MEETINGS PRIOR TO THE AUDIENCE WITH THE POPE, THE AJC LEADERS SPOKE WITH VATICAN AUTHORITIES ON THE IMPORTANCE OF FULL RECOGNITION THROUGHOUT THE CIVILIZED WORLD INCLUDING THE HOLY SEE OF ISRAEL'S SOVEREIGN LEGITIMACY AS THE ONLY MEANS OF DISPELLING

* # *

THE ILLUSION IN THE ARAB WORLD THAT SOMEHOW ISRAEL'S CONTINUED
EXISTENCE CAN BE UNDERMINED. NOTHING WOULD CONTRIBUTE MORE TO PEACE
THE AJC LEADERS STATED THAN THE DISPELLING OF THAT ILLUSION.

ALL IN ALL, IT WAS A MEMORABLE AND HOPEFULLY ALMOST USEFUL
VISIT TO THE VATICAN, AN APPROPRIATE COMMEMORATION OF THE 20TH
ANNIVERSARY OF THE CLOSE OF VATICAN COUNCIL II.





THE AMERICAN JEWISH COMMITTEE

Sonya F. Kaufer
Director of Publications

JUST OFF THE PRESS

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