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1986.

Herald INTERNATIONAL Tribune



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ZURICH, TUESDAY, MARCH 18, 1986

Pope Will Go to Synagogue in Rome; Visit Is Believed to Be the First Ever

The Associated Press

VATICAN CITY — Pope John Paul II will visit Rome's main synagogue April 13 for what is believed to be the first visit by a pope to a Jewish house of worship.

The visit, announced Monday by the Vatican spokesman, Joaquin Navarro Valls, was hailed as a significant gesture by Jewish leaders in Italy.

"It would not have been possible before the Second Vatican Council," said Tullia Zevi, president of the Union of Italian Jewish Communities.

The council's 1965 document "Nostra Aetate," or "In Our Time," was considered a turning point in Catholic-Jewish relations. It rejected the charge of deicide against the Jews and condemned anti-Semitism.

Mrs. Zevi said there were about 40,000 Jews in Italy, 15,000 of them in Rome, which Jewish historians consider possibly the oldest Jewish community in Europe — a presence of nearly 2,000 years.

Joseph Lichten, representative in Italy of the Anti-Defamation League, said "I believe it is the first time ever that a pope is visiting a synagogue." He called the visit "a symbolic gesture of understanding and cooperation" between the two faiths.

Mr. Navarro said he believed it would be the first visit by a pontiff to a synagogue, for sure in this century. The Polish-born pope has received a number of Jewish groups at the Vatican and during his trips overseas as part of meetings with leaders of non-Christian faiths.

Although the plans are still being worked out, Vatican officials said they expected John Paul and Rome's chief rabbi, Elio Toaff, to exchange speeches during the visit on the afternoon of April 13, a Sunday.

The date comes midway between Easter and Passover.

The huge domed synagogue, built in the 19th century on a bank of the Tiber River, was attacked by Arab terrorists in October 1982. A

2-year-old boy was killed and 36 people were wounded.

After the attack, Jewish groups assailed the pope for having received the PLO leader, Yasser Arafat, in a Vatican audience the month before.

Mrs. Zevi said the pope was "turning a page" in history with the visit. "He chose the synagogue closest to St. Peter's for his first visit" to a synagogue, she said.

To mark the 20th anniversary of "Nostra Aetate," Catholic and Jewish leaders met at the Vatican in October and pledged to deepen their relations.

However, some Jewish leaders expressed disappointment that the Vatican has not established diplomatic relations with Israel.

The Vatican has never formally explained why, but Vatican officials have indicated that the questions of unsettled boundaries and the lack of peace in the region are holding up ties.

POPE VISITS ROME SYNAGOGUE IN 'GESTURE TO LIVE IN HISTORY'

First by a Catholic pontiff

ROME (AP) — Pope John Paul II and Rome's leading rabbi embraced, read from the Psalms and prayed together in silence yesterday during the first recorded visit of a Catholic pontiff to a Jewish synagogue.

Rome's Chief Rabbi Elio Toaff hailed the papal visit as "a gesture destined to pass into history."

John Paul deplored the "hatred and persecution" of the Jews over the centuries.

"You are our dearly beloved brothers and, in a certain way, it could be said that you are our elder brothers," John Paul told the audience.

Speaking in Rome's monumental main synagogue facing the Tiber river, spiritual center of perhaps the oldest Jewish community in the West, the Pope pledged that the Catholic Church will further its efforts to destroy prejudice.

The pontiff, however, did not address the thorny issue of the Vatican's refusal to establish diplomatic relations with Israel.

The Pope wore a white skull cap and cassock, decorated by a gold cross. Toaff wore a white gown with a stole striped in black.

After readings in Hebrew, translated into Italian, Giacomo Saban the president of Rome's Jewish community spoke first.

He said that in the



Pope John Paul II and Chief Rabbi Elio Toaff embrace in Rome's main Jewish synagogue yesterday.

16th century copies of the Talmud were burned in Campo dei Fiori, a square a short distance from the synagogue.

In 1555, Saban said, Pope Paul IV ordered Rome's Jews confined in the ghetto, which existed until 1870 and is the site of the present synagogue.

Saban declared that Israel is "central to the heart of every Jew," and expressed the hope that "any reticence in regard to the state of Israel"

will be removed.

The Pope, speaking in Italian, quoted from the Second Vatican Council's revolutionary 1965 document on non-Christian religions, "Nostra Aetate" (In Our Times), which officially rescinded the charge that the Jews had killed Christ.

The document was considered a turning point in Catholic-Jewish relations.

● Pope John Paul on man's reach for the stars. See Page 63.

O'CONNOR: A NEW ERA HAS BEGUN

By LINDA STEVENS
JOHN Cardinal O'Connor yesterday hailed Pope John Paul II's visit to a Roman synagogue as "an historic move of indescribable importance."

And he said it would be "unfortunate" if the significance of the visit were lost in discussion of the Vatican's continuing refusal to recognize the state of Israel.

"That is its own issue, best handled through appropriate diplomatic channels," O'Connor said following the 10 a.m. mass at St. Patrick's Cathedral.

"Our Holy Father has made an exceedingly important gesture, and it must be interpreted as the

beginning of a new era in Christian-Jewish relations," he said.

"There may be worldwide acceleration of relations with our Jewish brothers and sisters and an end to the very real anti-Semitism that continues to poison the world."

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THE WEATHER

TODAY: Mostly sunny. Highs in the low 60s. Winds variable at 10 mph.
TONIGHT: Increasing cloudiness. Lows in the upper 40s.
TOMORROW: Mostly cloudy, chance of rain. Highs 55 to 60.
EXTENDED OUTLOOK: Mostly cloudy with a chance of showers Wednesday. Partly cloudy Thursday. Highs in the 50s; lows in the upper 30s.
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ANOTHER GRAND WEEK

Pages 18 and 73

**ISRAEL REQUESTS ACCESS TO MORE
UN WAR CRIMES COMMISSION FILES**
By Yitzhak Rabi

UNITED NATIONS, April 10 (JTA) -- Israel formally requested the United Nations Thursday for access to two more files on alleged Nazi war criminals in the UN archives, Israeli diplomats and UN officials said. One of them is on Alois Brunner, a major Nazi war criminal who has been living in Syria since World War II under the protection of the Syrian government.

A spokesperson for the Israeli Mission to the UN told the Jewish Telegraphic Agency that the second file was indexed under the surname Klenner and contained his Nazi Party membership card and identification number.

The spokesperson said there is good reason to assume that the file is on Hermann Klenner, Vice Chairman of the United Nations Human Rights Commission in Geneva and head of the East German delegation. Israel has accused him in the past of having been a Nazi.

'Other Interesting Names' In Archives

The files are apparently not related to the file on former UN Secretary General Kurt Waldheim which Israeli representatives examined at the archives Wednesday. Israel's Ambassador to the UN, Binyamin Netanyahu, inspected the Waldheim file and dispatched a copy to his government in Jerusalem.

He said on the CBS-TV Morning News Thursday that "we came across other interesting names" in the archives index and noted that one was Brunner. He said he will ask the UN for access to the files and hopes it will be granted as speedily as was access to the Waldheim file. A UN official said the UN legal department is studying the Israeli request but did not say when a reply would be given.

Netanyahu said that in addition to the Waldheim file, Israel will seek more documents relating to Waldheim's wartime activities from the government of Yugoslavia. Waldheim has been accused of a role in atrocities in Yugoslavia when he served there as an officer with the German General Staff during World War II.

**REMAINING JEWS IN ETHIOPIA SAID TO HAVE
LITTLE CHANCE OF LEAVING FOR ISRAEL**

LONDON, April 10 (JTA) -- David Korn, a former ranking U.S. diplomatic official in Ethiopia, believes the estimated 8-10,000 Jews remaining in that country have little prospects of leaving for Israel. "The days of mass Jewish emigration (from Ethiopia) are over," Korn told the annual plenary meeting of the International Council of B'nai B'rith (ICBB) here.

He suggested that Jewish organizations "now focus on helping those (Jews) who remain in Ethiopia" and are in dire need of food, clothing and medicine. About 10,000 Ethiopian Jews arrived in Israel between November, 1984 and January, 1985 in a secret airlift called "Operation Moses" which flew them from Sudan to Israel via Europe.

The airlift was abruptly suspended by the Sudanese government after the secret was leaked.

B'nai B'rith International also took action on another issue during its three-day meeting. A resolution adopted Wednesday called on the Polish government to honor its commitment under a 1972 UNESCO (United Nations Educational, Scientific and Cultural Organization) treaty to retain the unique Jewish identification with Auschwitz, the most notorious of Nazi death camps, where millions of Jews were murdered in the Holocaust.

Seek Halt To Convent Construction

The Warsaw government was asked specifically to halt construction of a Carmelite convent on the site of the death camp. The Carmelites are a Catholic order of nuns.

In making its request, the ICBB cited documents showing that Poland inspired the United Nations treaty establishing Auschwitz as a memorial site. It charged that the Polish government is now violating its obligation by permitting the Carmelites to take over buildings at Auschwitz.

"We ask the Polish government to ensure that the essential nature of the Auschwitz memorial site remain unchanged as part of the heritage of mankind ... and be protected and conserved for future generations," the resolution said.

Background Report**ROME JEWRY PREPARES FOR FIRST PAPAL
VISIT TO A JEWISH HOUSE OF WORSHIP**

By Lisa Palmieri-Billig

ROME, April 10 (JTA) -- Rome's Jewish community, the oldest diaspora community in Europe, is agog this week with preparations for one of the major events of its 2,000 year history -- the visit by Pope John Paul II this Sunday to the main synagogue near the banks of the Tiber.

The Polish-born Pontiff will be the first Pope ever to set foot into a Jewish house of worship. Apart from being an historic precedent, the visit will have tremendous symbolic implications and may prove to be a giant step in the long, arduous, and sometimes painful journey toward Jewish-Catholic reconciliation, begun at Vatican Council II 20 years ago.

Rome's 18,000 Jews, while elated, also have misgivings and a strong sense of skepticism about what the Papal visit will accomplish. Those feelings derive from historical memories of religious and personal humiliations under Papal rule, from theological anti-Semitism over the centuries and from their strong emotional ties to the State of Israel which the Vatican still declines to recognize.

Huge Crowds Expected

Nevertheless, preparations for the visit were at fever pitch this week. The main synagogue has become like the backstage of a theater rehearsing for a premier performance. There are a dozen directors, organized into a dozen ad hoc committees, each assigned a special task--press relations, ceremonials, invitations, programs and even traffic direction.

The visit is taking place midway between Easter and Passover. It is expected to draw huge throngs and create tremendous traffic jams. The synagogue is located in the heart of Rome, bounded by the Tiber on one side and the old ghetto and the Piazza Venezia on the other.

The media is already arriving. Photographers mingling with curious passersby on the Lungotevere outside the synagogue were busy all week immortalizing what is in fact immortal: the temple's plaques commemorating the martyrdom of the 8,000 Italian Jews -- more than 2,000 from Rome -- murdered by the Nazis during World War II; and the memorial plaque for two-year-old Stefano Tache, killed in a terrorist machinegun and grenade attack on worshippers in October, 1982, 40 years after the Holocaust.

Called A Religious 'Meeting'

The program for the visit has already been established in close cooperation between Vatican officials, Rome's Chief Rabbi Elio Toaff and other leaders of the Jewish Community. It is aimed at conveying a spiritual message while adhering to the strict limits required by mutual respect between the separate religious identities involved.

There will be a religious "meeting", not a regular "service." This will allow women to be seated with men which is normally not the case in a synagogue run according to Orthodox tradition as practiced in Rome.

When the Pope enters the synagogue he will be greeted by a chorus chanting Psalm 150, accompanied by the temple's organ -- an ancient tradition. Verses from Genesis 15, 1-7 will then be read in Hebrew and Italian, followed by verses from Micah 4, 1-5.

Rabbi Toaff will speak first, then the Pope. After his speech, Toaff will read Psalm 124, following which the chorus will chant "Ani Ma'amin," Maimonides' First Article of Faith -- "I believe in the coming of the Messiah and even though he delay, I will await him until his coming."

This devotion has a special poignancy in that it was chanted by Jews at Auschwitz, Treblinka and Dachau as they were led to the gas chambers.

Pope, Rabbi In 'Private' Conversation

A moment of silence will follow. The chorus will chant Psalm 16. The Pope, accompanied by a small group of Christians and Jews and representatives of the media, will walk upstairs to the rabbi's study where John Paul II and Rabbi Toaff will hold a "private" conversation that will be seen and heard around the world.

Toaff has hailed the Pope's upcoming visit as the first truly historical event in Catholic-Jewish relations since Vatican Council II. It will engender, he said, a new sense of "respect, equality and esteem towards the people from which Christianity draws its origins."

Unhappy Memories

But despite Toaff's assurances, there are some strong impediments to Roman Jewry's unqualified trust in the positive import of John Paul's historical gesture. There are unhappy memories of the past.

About 80 percent of Rome's Jews are shop and boutique owners, most of them descendants of humble rag peddlers forced to observe dusk-to-dawn curfews imposed on the ghetto by Papal decree until 1870. Even later they were subjected

to forced sermons in "ghetto churches" and occasional forced conversion of their children. Perhaps the only Roman Jews who do not have an ingrained resentment against the "pre-conciliar church" are refugees from Libya, expelled by Muammar Qaddafi in 1967.

The Vatican's failure to recognize Israel is another issue Jews find difficult to reconcile. A young Sephardic woman of Egyptian origin told the Jewish Telegraphic Agency: "The Pope in our synagogue. When I heard, I was very happy. I thought, how beautiful. Now all the priests in the world will take the Pope as an example and convey a new respect for the Jewish faith and people to their congregations. Anti-Semitic feelings will die out.

"But then my friends made me reflect. The Vatican still doesn't recognize Israel. To me, Israel is like a mother. How can the Pope come into my home and not recognize my mother? He makes me feel offended for her."

Unresolved Issues

There are also unresolved issues on the religious level. Although John Paul II has received more Jews in audience than any of his predecessors and has made numerous, moving references to the Holocaust, his theology of the Old Testament as expressed by homilies and Vatican documents not directly related to Christian-Jewish relations contain frequent lapses into pre-conciliar linguistic concepts of Judaism that are not in harmony with the principles laid down by "Nostra Aetate" and the two subsequent documents on Christian-Jewish relations promulgated by the Holy See's Commission for Relations With Jews/Secretariat for Promoting Christian Unity.

This evaluation has often been expressed by Jewish leaders and experts in interreligious relations and frequent requests have been made that more sensitivity be shown for the Jewish religious conscience.

Contradictions In Speeches

Many Jewish leaders feel that John Paul's doubtlessly sincere message of warmth toward the Jewish people occasionally comes through distorted, or, at best, harnessed to his own -- or his advisors' -- theological conditioning, and the Vatican failure to give diplomatic recognition to Israel.

It is an open secret that the Pope consults with experts in writing his speeches -- which may explain apparent contradictions between one speech and another. Expectations therefore are running high that the Pope's address to the Jewish community Sunday will be guided by concepts developed by the Vatican's Commission on Religious Relations with the Jews and will compensate for recent lapses.

Still another issue is the strong Jewish feelings against the construction of a Carmelite convent at the Auschwitz death camp site. Toaff sent a letter to the Pope several weeks ago, signed also by the Chief Rabbis of Britain, France, Strasbourg, Zurich and Rumania noting that since the rabbis of Europe "consider this initiative inadequate to sanctify a territory that is desecrated and cursed by the murder of four million martyrs, more than half of them Jews," no one faith should construct anything there. So far there has been no response from the Vatican.

VATICAN RECOGNITION OF ISRAEL URGED

WASHINGTON, April 10 (JTA) -- A bipartisan group of 23 members of the House has asked Pope John Paul II to announce Vatican recognition of Israel when he visits Rome's main synagogue on Sunday.

"As members of the United States Congress of various faiths we commend your planned visit to Rome's main synagogue," the Congressmen said in a letter to the Pope initiated by Rep. Charles Schumer (D. N.Y.). "It is another thoughtful step in improving relations between Jews and Catholics."

The Congressmen expressed the hope that the Pope "will use the opportunity of the synagogue visit to initiate the necessary steps toward official Vatican recognition of the State of Israel."

MODAI, SHAMIR TO SWITCH PORTFOLIOS IN FORMULA TO SAVE UNITY COALITION

By David Landau

JERUSALEM, April 10 (JTA) -- Labor and Likud apparently have agreed on a face-saving formula to preserve their unity coalition government which appeared on the brink of collapse after Premier Shimon Peres announced Tuesday night that he intends to dismiss Finance Minister Yitzhak Modai, a Likud Liberal.

Peres is reported amenable to the plan which was being debated by the Likud leadership Thursday night. It calls for Modai and Foreign Minister Yitzhak Shamir to switch portfolios. Shamir would become Finance Minister, satisfying Peres' stated determination to remove Modai from the Treasury.

Modai would take over the Foreign Ministry, but only until the rotation of power next October 13 when Peres is required by the coalition agreement to switch jobs with Shamir. When the latter becomes Prime Minister, Modai would return to the Treasury.

Some Opposition To Plan

There was some heated opposition to the plan in Likud circles, notably from Minister of Housing David Levy who aspires to Shamir's position as leader of the Herut faction of Likud. But Shamir made it clear that he supports the compromise and a majority of the Likud ministers are expected to agree. The Cabinet reshuffle would take place this Sunday, the day Peres said he would fire Modai.

His anger at Modai was kindled by interviews with the Finance Minister published last weekend which quoted Modai as saying Peres was a "flighty" Premier who knew little about economics and deserved no credit for the successes so far of the government's economic austerity program. Peres called those remarks a deliberate, premeditated attack on the government and declared he would remove Modai.

Likud Leaders Relieved

If he did, he would be acting in violation of the coalition agreement that the Prime Minister of one party cannot dismiss a minister of the other. Likud responded to Peres with an outpouring of support for Modai saying that if he went the entire Likud ministerial delegation would go with him.

But most observers believe the Likud leadership was relieved when Modai announced Wednesday

that he would resign for "the good of the nation" if the Premier so desires. His offer to quit opened the way for Labor and Likud to seek a formula to preserve the government.

If it were to topple because of a feud between the Premier and the Finance Minister, Peres would be open to the charge that he deliberately precipitated a coalition crisis in order to forestall the rotation of power due in six months. Peres has stated repeatedly that he intends to implement the rotation.

Government Facing Non Confidence Motion

At the Labor Party convention, now in its final day in Tel Aviv, the Premier came under strong pressure to abrogate the coalition agreement. Former Labor MK Michael Bar-Zohar introduced a motion to that effect but it was opposed by Peres and most of the Party leadership.

The government meanwhile is facing a non-confidence motion in the Knesset introduced by the rightwing opposition Tehiya Party. It is seeking to bring down the government because of Peres' statement, in his opening speech at the Labor Party convention Tuesday night that he regards the Palestinians as a nation.

The motion is considered to have little chance. Peres' aides have dismissed it, noting that Israel recognized the Palestinians' peoplehood in the Camp David accords, signed by Premier Menachem Begin in 1978, which spoke of the "legitimate rights of the Palestinian people."

PROPOSAL SEEKS TO BAN BRITISH UNION ACTORS FROM PERFORMING IN ISRAEL

By Kevin Freeman

NEW YORK, April 10 (JTA) -- Actress Vanessa Redgrave is proposing a resolution before the Council of Actors Equity in London which seeks to ban British members of the Equity from performing in Israel. The Council is expected to vote on the resolution, submitted by 20 Equity members and signed by 36 others, at its annual meeting in London Sunday.

The proposed resolution states: "We demand the Council (of Equity) issue standing instruction to all Equity members not to perform in Israel (occupied Palestine) and that it obtain agreements from the BBC and ITV banning the sale of all recorded material involving Equity members for broadcast and exhibition in the State of Israel". ITV is Britain's independent television network.

Rabbi Abraham Cooper, the associate dean of the Los Angeles-based Simon Wiesenthal Center, wrote to Patty Duke, president of the Screen Actor's Guild, urging that the Guild make a public statement on the Redgrave proposal. According to SAG officials, Duke was unavailable for comment since she was on location involved with a film production.

Mark Locher, a spokesperson for SAG in Los Angeles, told the Jewish Telegraphic Agency Thursday that the board of SAG has not taken any action on the proposal before the London Council, and that to the best of his knowledge it did not appear SAG would make any public comment on the proposal before the scheduled vote on Sunday.

SAG has a membership of 60,000 persons representing actors and actresses involved in film, prime-time television and commercials. It does not have any formal relationship with the London Council.

ISRAEL WARNS SYRIA ON ANY ATTEMPT TO RECAPTURE THE GOLAN HEIGHTS

JERUSALEM, April 10 (JTA) -- Two Cabinet Ministers warned Syria not to undertake any "adventures" toward recapturing the Golan Heights nor to assume that its hope to achieve strategic parity with Israel could ever lead to Israel's military defeat.

At the same time, however, Deputy Premier and Minister of Housing and Construction David Levy invited both Syria and King Hussein of Jordan to sit down with Israel and rationally talk about peace.

Levy, who was addressing the International Israel Bonds 35th anniversary conference here, rejected an international conference to deal with peace between Israel and its two Arab neighbors. He said it was inconceivable that the parties to the dispute, "less than one hour away from each other by travel," should have to seek some city in distant places in which to hold an international conference.

Rabin Cites Government Priorities

Defense Minister Yitzhak Rabin told the 400 delegates, who met from March 29 to April 6, that Syria could not possibly win any military victories against Israel but warned that "all future wars will be more painful and costly than in the past because of the sophistication, fire-power, and quantity of armor."

Reviewing Israel's relations with Arab states, Rabin listed three priorities of the national unity government: economic recovery, terminating "the long, messy, military involvement" in Lebanon, and continuing the peace process.

At another session of the conference, Premier Shimon Peres credited the people of Israel with willingly accepting a 30 percent cut in real wages for the improvements in the nation's economy. Finance Minister Yitzhak Modai noted that the people of Israel had made great sacrifices to defeat inflation. He said that Israelis count on world Jewry, through the Bond campaign, to "make a maximum effort in 1986 in behalf of our economy. We have confidence that you will do so."

Israeli Workers Praised

Dealing with the same issue, President Chaim Herzog observed that all Israeli workers had accepted a voluntary reduction in wages of 25 to 30 percent in order to achieve economic recovery. "No other country in the world had done anything like this and we are justifiably proud of our success," he declared.

Deputy Premier and Foreign Minister Yitzhak Shamir noted that the attachment of the Jewish people to Israel is without precedent among all other nations of the world. He recalled "the pioneers, the refugees and Holocaust survivors" who were the majority of Israel's citizens back in 1951 when Bonds was founded. Development since that time, he said, has been the fruit of a successful partnership between the people of Israel and diaspora Jewry.

Gad Yaacobi, Minister of Economy and Planning, told the conference that the renewal of economic growth is essential to Israel's successful future. "Israel," he said, "was the only country in the world to have successfully fought inflation without enforcement or compulsion but by voluntary economic and social cooperation between the

government, the labor federation (Histadrut), and the employers."

Significant Role Of Israel Bonds

The exigencies of defense and debt repayment, he said, leave a mere eight percent of the national budget for development. This eight percent must be substantially expanded and Israel Bonds must play a significant role in the enlargement of this sum, Yaacobi said.

One of the major themes of the conference was the centennial of David Ben Gurion, Israel's first Premier and a principal founder of the Bond Organization in 1951, which will be observed this year.

David Hermelin, international campaign chairman of the Israel Bond Organization, reported that Israel Bond cash sales for 1986 had reached \$122 million, a 22 percent increase over the same period in 1985. After his report, the conference delegates representing 86 communities from 16 countries, including the United States, Canada, Europe and Latin America, announced new purchases totalling \$36,512,000.

THE FUTURE OF JEWISH LIFE IS DISCUSSED AT THE JWB CONVENTION

TORONTO, April 10 (JTA) -- "The kind of future of the Jewish family we have will determine whether our grandchildren will be Jewish," Rabbi Reuven Kimelman, a Brandeis University professor, told North American and world Jewish communal leaders at the opening plenary of the 1986 JWB Biennial Thursday at the Sheraton Convention Centre here.

Almost 1,000 Jewish communal leaders from throughout the United States and Canada and representatives from Israel, Europe and South America are attending the five-day convention.

"As the family goes, so goes Judaism," Kimelman told the delegates. "There is no Jewish institution more brittle than the family. The family is the barometer of private Jewish health. But there can be no private health without public health."

"The implicit message of modernity was that Judaism should become a private thing. In public, Jews were expected to emulate the dominant culture. The result was that Jews imposed upon themselves a dichotomy between the private and public sectors."

As Jews went more public "they became visibly less Jewish", Kimelman said. "Since social and economic achievement was gained in the public arena, success was correlated with a lack of visible Jewishness. As we played out more and more of our lives in the public arena we became less and less able to transmit our Jewishness to the next generation."

The result, he said, "was that as a Jewish community became socially and economically integrated it disintegrated Jewishly." Kimelman warned, "If this process were to continue here our coffins would be sealed by the time all of America's Jews have four American-born grandparents."

The Holocaust and the State of Israel have "created a post-modern Judaism," he said. "The Holocaust taught Jews that their visibility does not increase their vulnerability. On the contrary, the lack of Jewish visibility in positions of power, in a pluralistic culture, is what renders them vulnerable."

PAPAL VISIT TO SYNAGOGUE LONG OVERDUE, SAYS 'JESUIT RABBI'

By Greg Erlandson

NC News Service

There is nothing extraordinary about Pope John Paul's forthcoming visit to a Roman synagogue except that it took so long, says a prominent Catholic scholar of Judaism.

"Jesus himself went to the synagogue, so why shouldn't the pope go?" asked Jesuit Father Reinhard Neudecker. "It should have happened long ago."

Father Neudecker urged the Vatican to apologize to the Jewish people for centuries of Christian persecution and to formally recognize the state of Israel.

Father Neudecker, nicknamed "the Jesuit rabbi," is the only professor of rabbinical literature at the Pontifical Biblical Institute in Rome. He came to the United States in March to participate in a Christian-Jewish theological dialogue at Cincinnati's Hebrew Union College. He was interviewed April 2 by National Catholic News Service.

During the historic April 13 visit to Rome's main synagogue, Father Neudecker said he will be looking for Pope John Paul to pray together with, and perhaps embrace, Rabbi Elio Toaff, leader of the Jewish community in Rome.

The Jesuit professor said he is particularly interested in how far the pope will go toward recognizing the Jewish religion as "a valid way to God," whether he will address calls for Vatican diplomatic recognition of Israel, and whether he will ask forgiveness for Christian anti-Semitism.

Father Neudecker criticized parts of a 1985 Vatican document — "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church" — for at times reverting to "language that is pre-Vatican II." But he praised Pope John Paul's personal statements on Judaism, saying that the pontiff "is not using the old language."

The Jesuit, a German born in 1938 in Silesia, was a war refugee as a child.

After his ordination in 1969, he studied rabbinics for nearly seven years at Hebrew Union College and prayed in the synagogue daily. He has participated in Christian-Jewish theological dialogues, but said that the biggest problem still is that "we don't know too much about one another."

He said one problem with theological dialogue is that theology tends to use a Christian vocabulary. In addition, Jews do not necessarily feel compelled to explain their religious experience.

Jews, especially the orthodox, view their faith as a private communication between God and his people "which doesn't have to be shared with all the world," Father Neudecker said.

Father Neudecker said that plans to build a Carmelite convent at the former Nazi death camp of Auschwitz, Poland, "is a very delicate question" because it is a site of Jewish martyrdom.

There is a Carmelite monastery at Dachau, he said, but many Christians were put to death there. The Auschwitz camp is much more important for the Jewish people.

"Before we do something like that, we should see how both parties accept it," he said.

He feels the larger problem is the lack of a deep Christian response to the Nazi attempt to exterminate the Jews.

"Christians have not yet responded in a deep sense to the Holocaust," Father Neudecker said.

Even the Vatican's "notes" released last year spoke only of the importance of the Holocaust for Jews, he said.

But the extermination campaign was the culmination of a "long history of (Christian) contempt" for Jews, he said. The church should ask the pardon of the Jewish people for centuries of Christian anti-Semitism, he added.

Father Neudecker said there was precedent for this. Pope Paul VI asked forgiveness for the Catholic role in the division of Christians, and last year Pope John Paul asked forgiveness for any role Catholics had in the slave trade.

The Vatican's recognition of Israel is important also, Father Neudecker said, primarily because it is important for Jews. "We can't understand the Jews without understanding their relationship with Israel."

Vatican reluctance to recognize Israel stems from a concern for Christians in Arab countries, Father Neudecker said, but such recognition "should have happened a long time ago." He said that diplomatic recognition of Israel is inevitable.

END

are just over the border in Thailand.

The guerrillas have become harder to catch. Most of the damage is being done by the Khmers Rouges, the communist part of the resistance coalition and the successors to the bloody regime that ruled Kampuchea under Pol Pot from 1975 to 1978. They specialise in bombing trains, and are said by diplomats in Phnom Penh to have bombed ten of them in 1985 and several this year. One of their nastier tricks is to burn the huts and barns of villagers reluctant to give them food and money. Aid workers say a fuel depot four miles outside Phnom Penh was attacked by mortars last September and, by one report, a Vietnamese military camp on the outskirts of the capital was machine-gunned in February.

The Vietnamese are drawing on their own experience as guerrillas to help them fight the rebels. Security specialists go to every village. Local branches of the orthodox, pro-Vietnamese communist party are recruiting hard. The Kampuchean communist party has about 6,000 members; in 1979 it had 66. But even *Pravda* has expressed disappointment with the results of the recruiting effort.

The Kampuchean army that fights alongside the Vietnamese has 40,000 men, but a high desertion rate. Some 20,000 civilians are working along the Thai-Kampuchean border, clearing trees, improving roads and erecting a defensive fence of bamboo and barbed wire. Some of this labour has been forced, and is deeply resented in the countryside. In both Hanoi and Phnom Penh, Vietnamese officials say they are confident that Mr Heng Samrin's government will be able to defend itself by 1990, when Vietnam has promised to withdraw the 140,000 troops it now stations in Kampuchea. But Mr Ngo Dien, Vietnam's ambassador to Phnom Penh, says, "We may have to return if Kampuchea is menaced in the future."

A fingerhold on modern life

General Le Duc Anh, the commander of the Vietnamese force in Kampuchea, wrote recently that "a socialist alliance" among the three Indochinese states—Vietnam, Kampuchea and Laos—offers the best prospect for "survival and development for each individual country". But Kampuchea is barely a socialist country in his sense. Mr Heng Samrin talked at his party congress last October of a "gradual transition to socialism". The country's constitution was recently amended to recognise the existence of private businesses. Phnom Penh's private markets are well stocked with food and smuggled goods. Buddhist temples are being restored and primary schools built within their precincts. The rule is that no Khmer

under 50 can become a monk, but this is winked at in the countryside.

Such practical approaches have helped to bring a semblance of normal life back to Kampuchea, at least in the places where guerrillas are not operating. The capital now has 600,000 people; it was virtually empty in January 1979. New Japanese buses ply the streets, and 240 people are employed to sweep the main roads every day. Newly painted shop signs have begun to appear.

But beneath the appearance of progress is a country with only a tenuous hold on the twentieth century. Almost the entire population of Phnom Penh has hookworm. Tuberculosis is common in the provinces. There are no daily newspapers and the state radio broadcasts for only seven hours a day. Kampuchea has no direct air or road links with Laos, and

the only foreign city you can dial from Phnom Penh is Ho Chi Minh City, ex-Saigon, over the border in Vietnam.

The country's rickety economy is almost completely dependent on the communist block. The Soviet Union says it gave Kampuchea nearly \$140m in economic aid last year. Kampuchea claims that aid will be doubled for the next five years. India is the only capitalist country with which Kampuchea has relations, but the Indians keep them at a low level.

Kampuchea's only possible international rallying-point is the ancient temples of Angkor. Japanese, Indian and Polish groups have expressed interest in restoring them. The government says it is planning to organise tourist trips to Angkor Wat this year. Two Australian politicians visited Angkor in March. They were accompanied by heavily armed soldiers.

After 2,000 years



For this I waited 2,000 years?

On Sunday April 13th, halfway between Easter and Passover, the Pope visited Rome's Jewish community, the oldest in the diaspora, in the heart of the city's old ghetto. The Pope and the chief rabbi of Rome, Elio Toaff, embraced, read the psalms and made speeches. This was the first official visit by a pope to a synagogue, although popes have met Jewish leaders in the past, and the present Pope, while Archbishop of Cracow, twice visited that city's synagogue.

The Rome meeting, which took place at the Pope's request, was a climax to the process of Christian-Jewish reconciliation which began in the aftermath of the Nazis' Holocaust. Previously, for nearly 2,000 years, the relationship had been one of mutual mistrust and hostility. Many Christians in the Middle Ages saw the Jews as Christ-killers. Luther called

them "worse than devils".

Attitudes have changed since then, of course, and changed attitudes have been given formal shape. When John XXIII became Pope in 1958 he removed the reference to "perfidious Jews" from the Good Friday liturgy. In 1965 the Second Vatican Council deplored anti-semitism and exonerated the Jews from collective responsibility for the death of Christ. Last year the Vatican drew attention to the links between the two religions. On Sunday the congregation in the Rome synagogue, which included a number of survivors of Nazi concentration camps, applauded the Pope's description of Jews as "our beloved elder brothers".

Will the Rome encounter prove to be, in the Pope's words, "a decisive contribution to the consolidation of the good relations" between Jews and Christians? Some obstacles remain. The Vatican does not recognise the state of Israel because, it says, it does not want to endanger Christians living in Arab countries. It seeks an "international status" for Jerusalem. The subject of recognition was brought up at the Rome meeting both by the chief rabbi and by the leader of the Jewish community in Rome, Mr Giacomo Saban.

In the Pope's homeland, Poland, there is controversy about the plan by his successor in Cracow, Cardinal Macharski, to set up a Carmelite convent on the site of the extermination camp at Auschwitz. The Jews regard this as a shrine to the memory of all Jews lost in the Holocaust. The Catholics take the view that Auschwitz affected humanity as a whole. Many Poles, including Father Maximilian Kolbe, a Franciscan canonised in 1982, were killed in Auschwitz. Edith Stein, a Carmelite nun and philosopher and a convert from Judaism, was another victim.

APR 21 1986

International Jewish Committee on Interreligious Consultations

April 17, 1986

Dear IJCIC Member:

We are pleased to send you the following items for your information:

AMERICAN SECRETARIAT:
Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016
Tel.: (212) 686-8670

EUROPEAN SECRETARIAT:
World Jewish Congress
1 Rue de Varembe
1211 Geneve 20, Switzerland
Tel.: (022) 34 13 25

CONSTITUTENT AGENCIES:
American Jewish Committee
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**The Israel Interfaith
Association**
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World Jewish Congress
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1. Speech of Pope John Paul II at the Rome Synagogue, Sunday, April 13, 1986.
2. Comments issued by the World Jewish Congress and American Jewish Congress (Henry Siegman), April 14, 1986.
3. JTA press coverage, dated April 16, 1986.
4. Summary Report from Religious News Service, April 14, 1986.
5. Items which appeared in the New York Times -
-Report on Pope's visit to Synagogue (April 13, 1986)
-Advance Story (including Press Conference (Bishop Jorge Mejia) April 12, 1986
-Editorial, dated April 15, 1986
-Excerpts of interpretative comments by Dr. Eugene Fisher, April 16, 1986.

Please note the following item which will become an agenda item for the next IJCIC meeting:

The Pope is planning a special peace summit meeting of leaders of world religions, and a Day of Prayer, scheduled for Monday, October 27, 1986 - which is a day after Simhat Torah.

We have advance information that an invitation to participate will be forthcoming.

Thank you for your cooperation and continued interest.

Chag Sameach and Moadim l'simchah!

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

Charles Krauthammer

The Pope and the Jews

W.P. 21
What brothers owe one another.

When Pope John Paul went to the main synagogue in Rome last week, it was the first time in 2,000 years that a pope had set foot in a synagogue. The visit was a gracious—one might even say a tender—gesture of reconciliation and friendship. The pope spoke of common bonds and mutual respect. He called Jews "our dearly beloved brothers." And he gave a most strenuous denunciation of anti-Semitism.

But something was missing from his speech, something very large. There was not a word about the central reality of Jewish life today: not a single mention of Israel. It is as if an Anglican leader came to a great meeting of reconciliation at the Vatican, spoke at length, and failed to acknowledge the existence of the spiritual focus of the Catholic world, the pope.

John Paul's speech, and particularly its denunciation of anti-Semitism, was timeless. But that is one way of saying that it was anachronistic. Such a speech could have been given, say, in 1936.

In fact, such a speech would have done much good in 1936. But in 1986 it sadly misses the point. The pope's address was fighting what, for Jews, was the last war. Up to World War II, and for a millennium, the threat to Jewish existence did indeed come from religiously borne anti-Semitism in the heart of Christian Europe. After World War II, this is no longer true.

After Auschwitz, the Jewish civilization of Christian Europe is no more. The center of that civilization has moved—once again and for the last time—to its place of origin, Israel. Today, the great threat to Jewish existence is the threat to Israel.

The war against the Jews no longer takes the form of anti-Semitic pogroms in Europe. It takes the form of the vast campaign—led by the Arab world, supported by the Soviet bloc, orchestrated by the United Nations and (apart from the United States) tol-



ASSOCIATED PRESS

erated by the West—to delegitimize and ultimately abolish Israel.

The pope did not mention Israel because it is a touchy subject for the Vatican. It does not recognize Israel, ostensibly because the Vatican wants Jerusalem internationalized and because Israel's borders are not internationally recognized.

But of the 90 countries the Vatican fully recognizes (including, for example, Taiwan), many have disputed borders. And the West, which also has problems with Jerusalem and with Israel's borders, takes the logical position of recognizing Israel within its 1967 frontiers, and declaring the disputed territories subject to negotiation. Alone among West European states, the Vatican rejects this approach and refuses to recognize Israel.

Why? For the Vatican, the existence of a reborn Jewish state is perhaps theologically and certainly politically problematic. In part it is a question of numbers: there are a hundred million Arabs and only 4 million Israelis. The Vatican, to which the practice of *Realpolitik* has never been very foreign, can count. There are 21 Arab states, some with sizable Christian minorities. The Jews have one state only.

That state did not merit a mention at the Rome synagogue. (There is a precedent here. Pope Paul VI visited Israel in 1964, and not once during his stay in the country did he ever pronounce the name Israel.) It was right and good of the pope to denounce anti-Semitism. But anti-Semitism is the "Jewish problem" of yesterday. Anti-Zionism—the threat to the safety and legitimacy of Israel—is the Jewish problem of today.

The pope addressed the wrong Jewish problem because he implicitly took the view in his synagogue speech that Jews are exclusively a religious community. Jews have never thought so. They have always considered themselves a people.

To address Jews purely as a religious community is to deny their peoplehood. The pope obviously does so without malice. But others do so with malice. The charter of the PLO calls for the eradication of Israel and presents (Article 20) as a justification the claim that Jews belong to a religion, not a people. And religions have no claim to territory. (An awkward proposition, by the way, when applied to Vatican City.)

In 1982 the pope received the guardian of that charter, Yasser Arafat, which is bad enough. But ignoring Israel rhetorically and refusing to recognize Israel diplomatically compounds the injury. It gives unfortunate, if inadvertent, reinforcement to the premise that Jewish peoplehood is a fiction and thus Jewish statehood an error, or worse.

After nearly 2,000 years of Christian anti-Semitism—the "discrimination, unjustified limitation of religious freedom, oppression" which the pope deplored in his Rome speech—something more is needed than a call for mutual tolerance between Catholic and Jew. That something is recognition of Israel, now the hinge of Jewish life and hope. The least one can do for a "dearly beloved brother" is recognize what is most dear to him.

APR 21 1986

International Jewish Committee
ON
Interreligious Consultations

April 18, 1986

Dear IJCIC Member:

A. I am sending you herewith two very important items:

1. Draft of letter addressed to Pope John Pual II in response to his address in Rome Synagogue.- (prepared by Judith H. Banki).
2. Draft of letter addressed to Johannes Cardinal Willebrands expressing our response to the Pope's address at the Rome Synagogue and an expression of our personal appreciation to Cardinal Willebrands.

WE WOULD APPRECIATE YOUR IMMEDIATE STUDY OF THE ABOVE ITEMS #1 AND #2 and return same with your comments, suggestions, or corrections without delay, so that these communications could be forwarded to the Pope and Cardinal Willebrands within the next few days.

B. Enclosed please find resolution of IJCIC calling upon our partners in dialogue - the Vatican and the World Council of Churches-to support the call for an independent inquire into the Kurt Waldheim area as UN Secretary-General.

1. Letter to Cardinal Willebrands
2. Letter to Dr. Emilio Castro (cc to Dr. Allan R. Brockway)
3. Press release
4. The copies of SCA letter to the UN Secretary General and the press release have been sent to you in a previous mailing.

Thank you for your cooperation and good wishes for a joyous Pesach,

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant

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DRAFT OF LETTER TO CARDINAL WILLEBRANDS((AFTER POPE'S SPEECH AT ROME SYNAGOGUE)

Dear Cardinal Willebrands:

I am writing to you on behalf of the member organizations of the International Jewish Committee on interreligious Consultations (IJCIC) in connection with Pope John Paul II's remarks on the occasion of his visit to the Rome Synagogue on Sunday, April 13, 1986.

Both the visit of the Pope to the Rome Synagogue and the contents of his eloquent remarks constitute an important and hopeful new chapter in the history of the Catholic Church's relations with Judaism.

The Pope's formulation of that relationship reflected warmth and friendship, confirming the significant progress that has been made in the twenty years since Vatican Council II. More importantly, it holds the promise of further progress in that relationship.

The Pope's remarks also seemed intended to undo the impression created in his recent three Lenten homilies, that Catholicism sees itself as having displaced Judaism which, therefore, no longer has any religious value. Because such a view precludes any serious dialogue between Judaism and the Catholic Church, the Pope's remarks at the Rome Synagogue seemed intended to remove the obstacles that some of his previous addresses and his Lenten homilies might have created.

We hope that this understanding of the Pope's intentions will be confirmed in our discussions with the Vatican in the days ahead.

We also trust that the Pope's warm words will find expression, before long, in the normalization of relations between the Vatican and the State of Israel. We continue to believe that normalization of diplomatic ties with the country that is the heart and home of the Jewish people would have a profound effect on the relationship between the Catholic Church and the Jewish people.

We should like to use this opportunity to express to your Eminence our sincere appreciation for your continuing interest and cooperation in our consultations of the IJCIC and Vatican/Liaison Committee on Religious Relations with the Jews. We look forward to the resumption of contacts in the very near future in order to begin with the implementation of the six points adopted at the conclusion of our recent meeting in Rome at the end of October 1985.

Yours sincerely,

Rabbi Mordecai Waxman
Chairman

DRAFT RESPONSE BY IJCIC TO POPE'S SPEECH IN ROME SYNAGOGUE

(prepared by
Judith H. Banki)

His Holiness
Pope John Paul II
Vatican City

Your Holiness:

May we express to you our acknowledgement of and appreciation for your eloquent and cordial address delivered at the Great Synagogue in Rome on 13 April, 1986.

We join the Jewish community of Rome, the Union of Italian Jewish Communities and Jews in many parts of the world in welcoming your remarks as an expression not only of your personal warmth and solidarity with the Jewish community, but of the Church's resolute opposition to "hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and by anyone."

In your sensitive remarks on the Holocaust, in calling attention to "gravely deplorable" acts of discrimination, oppression and limitation of religious and civil freedom of Jews and your ringing repudiation of any possible theological justification for such acts, you have forthrightly responded to major concerns of the Jewish community. Your call for collaboration on behalf of human dignity, freedom and peace strikes a responsive chord from faithful Jews, for whom "tikkun olam" -- the healing of the world -- is a sacred task. Please be assured of our willingness, as partners in the Catholic-Jewish dialogue, to collaborate in such efforts.

We are particularly heartened by your affirmation that each of our religions, despite the many bonds that unite us, "wishes to be recognized and respected in its own identity, beyond any syncretism and any ambiguous appropriation." This statement is particularly reassuring in the light of anxieties aroused by your Lenten homilies, which appeared to some of us to eclipse Judaism into Christianity and to give the impression that the value of Judaism and the religious mission of the Jewish people had been totally absorbed by the Church.

We hope that the obvious warmth of the exchange between yourself and the Jewish community of Rome presages a continuing growth of mutual understanding, an understanding that will find formal diplomatic expression in the normalization of relations between the Vatican and the State of Israel.

With respectful greetings,

International Jewish Committee
ON
Interreligious Consultations

April 18, 1986

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World Jewish Congress
1 Park Avenue
New York, N.Y. 10016

His Eminence
Johannes Cardinal Willebrands
Commission for Religious Relations with the Jews
Vatican City
00120

Your Eminence:

On behalf of IJCIC, I am transmitting to you the following resolution adopted by its constituent member agencies, at its last meeting on April 14, 1986:

The International Committee on Interreligious Consultations urges its principal dialogue partners - the Vatican and the World Council of Churches - to support the call for an independent inquiry into the Kurt Waldheim era as United Nations Secretary-General and to ask that the U.N. initiate procedures and background checks on all its high officials to protect the integrity of the world body.

For your information, we are enclosing a copy of the news release in connection with the above resolution, as well as copies of the Synagogue Council of America's letter addressed to Mr. Javier Perez de Cuellar, Secretary-General of the United Nations in New York, dated April 10, and the relevant release to the press.

We thank you for your cooperation and extend to you our warmest greetings.

Yours very sincerely,

Rabbi Mordecai Waxman
Chairman

enc.

International Jewish Committee
ON
Interreligious Consultations

April 18, 1986

AMERICAN SECRETARIAT: Dr. Emilio Castro
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327 Lexington Avenue World Council of Churches
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Dear Dr. Castro:

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Yours very sincerely,

Rabbi Mordecai Waxman
Chairman

enc.

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BOOK 1

NEWS RELEASE

NEW YORK, APRIL 15, 1986

VATICAN AND WORLD COUNCIL OF CHURCHES URGED TO CALL FOR U.N.
INQUIRY ON WALDHEIM

THE INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS (IJCIC), HAS URGED ITS PRINCIPAL DIALOGUE PARTNERS - THE VATICAN AND THE WORLD COUNCIL OF CHURCHES - TO SUPPORT THE CALL FOR AN INDEPENDENT INQUIRY INTO THE WALDHEIM ERA AS U.N. SECRETARY-GENERAL AND TO ASK THAT THE U.N. INITIATE PROCEDURES AND BACKGROUND CHECKS ON ALL ITS HIGH OFFICIALS TO PROTECT THE INTEGRITY OF THE WORLD BODY.

IJCIC IS THE PRINCIPAL JEWISH LIAISON BODY WITH INTERNATIONAL CHRISTIAN BODIES AND COMPRISES THE AMERICAN JEWISH COMMITTEE, B'NAI B'RITH, ISRAEL JEWISH COUNCIL FOR INTERRELIGIOUS CONSULTATIONS, SYNAGOGUE COUNCIL OF AMERICA, AND THE WORLD JEWISH CONGRESS.

IJCIC FORMALLY ADOPTED ITS DECISION CALLING FOR CATHOLIC AND PROTESTANT SUPPORT FOR AN INDEPENDENT INVESTIGATION INTO WALDHEIM AT A MEETING OF ITS CONSTITUENT AGENCIES IN NEW YORK LAST NIGHT.

THE DECISION SUPPORTS THE RESOLUTION OF THE SYNAGOGUE COUNCIL OF AMERICA - THE NATIONAL COORDINATING AGENCY FOR THE CONSERVATIVE, ORTHODOX AND REFORM RABBINICAL AND CONGREGATIONAL ORGANIZATIONS - WHICH LAST WEEK URGED THE U.N. TO ELIMINATE 'A CLOUD OF DARKNESS WHICH NOW HANGS OVER THE INTERNATIONAL BODY BY CONDUCTING AN INDEPENDENT INQUIRY THUS ENABLING THE U.N. TO SHOW THE WORLD ITS FAIRNESS AND OBJECTIVITY.'

THE SYNAGOGUE COUNCIL CALLED FOR THE U.N. INQUIRY IN A LETTER TO SECRETARY-GENERAL JAVIER PEREZ DE CUELLAR FROM THE ORGANIZATION'S NON-GOVERNMENTAL REPRESENTATIVES, RABBI JOSEPH EHRENKRANZ, STAMFORD, CT. (ORTHODOX) AND ARNOLD S. TURETSKY, WHITE PLAINS, N.Y. (CONSERVATIVE).

THE SYNAGOGUE COUNCIL LETTER ADDED: 'WE HIGHLY COMMEND THE WORLD JEWISH CONGRESS, ITS PRESIDENT, EDGAR BRONFMAN, AND ITS SECRETARY-GENERAL, ISRAEL SINGER, AS WELL AS THE STAFF OF THIS INTERNATIONAL JEWISH BODY, FOR ASSUMING THE LEADERSHIP IN REVEALING THE DOCUMENTATION WHICH WILL LEAD TO KNOWLEDGE OF THE TRUE FACTS REGARDING MR. WALDHEIM.'

Behold, How Good . . .

"Behold, how good it is, and how pleasant, where brethren dwell at one," Pope John Paul II read from Psalm 133, on Sunday at the Jewish synagogue in Rome. The occasion was the first visit by a pope to a synagogue in the 2,000 years since the founding of the church. He came to offer peace and mutual respect; not "mere co-existence," but a relationship "animated by fraternal love."

In becoming the first pope to visit a synagogue, John Paul II has gone far to heal the two millenniums-old breach between his church and the Jews. The Catholic Church, which has held secular power over much of that time, has very often taken the lead in persecutions; certainly anti-Semitism had been a mainstay of church teachings until the Second Vatican Council, a few short decades ago.

John Paul II made clear his thought on the subject when he said, "the church . . . deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and by anyone. I repeat, by anyone."

This pope has distinguished himself previously on grander battlefields: for instance, by using his position to demonstrate the religious intolerance under Communist regimes, especially in his native Eastern Europe. Anti-Semitism is an evil more deeply rooted in the church's history, which has released a deadly poison in the Catholic moral

fabric for centuries. In tackling it by deed as well as pronouncement, the pope displays rare moral vision and courage of the type that wins lasting respect when the limelight fades.

It is equally important that John Paul II did not suggest that differences between the two religions had been, or could be overcome. Rather, that humanity may have matured to a point where we can exist in our religious plurality and diversity, without shedding blood.

Italy's chief rabbi, Elio Toaff, offered as dignified a response as we can imagine. "The heart opens itself to the hope that the misfortunes of the past will be replaced by constructive dialog," he said, in welcoming the pope to his synagogue in the former Roman ghetto, where Jews had been deprived of all social and economic rights for several centuries at the behest of the Vatican.

The pope did not use this historic occasion to officially recognize the state of Israel or suggest that the Vatican formalize relations with the Jewish state. It is hoped by many, including this newspaper, that John Paul II will choose to make that long overdue diplomatic overture soon.

After 2,000 years of bitterness and strife, we can think of no more fitting tribute in this interval between Easter and Passover than this act of rare moral courage and willingness to put the past behind and look to a better, more peaceful future.

4/15/86 - Detroit News

The New York Times

Founded in 1851

ADOLPH S. OCHS, Publisher 1896-1935
 ARTHUR HAYS SULZBERGER, Publisher 1935-1961
 ORVIL E. DRYFOOS, Publisher 1961-1963

A Reunion of Brothers

Though only a mile apart, the Holy See and the synagogue in Rome's old ghetto are divided by a chasm two thousand years deep. John Paul II's historic visit to that synagogue — the first ever by any Pope to any Jewish temple — does much to bridge the void.

On a Sunday between Easter and Passover, John Paul offered a moving gesture of reconciliation. "With Judaism we have a relationship we do not have with any other religion," he said. "You are our dearly beloved brothers and, in a certain way, it could be said that you are our elder brothers."

The gesture extended the action of John XXIII, who presided in 1965 at the Vatican Council that removed the mark of Cain affixed by theology on those elder brothers. The Council's declaration, "Nostra Aetate," evoked the bond between Christianity and Judaism and expressly rejected the wounding charge that Jews were responsible for the death of Christ. That Johanine doctrine is now given fresh resonance by a Polish Pope who is in some respects more conservative.

John Paul's visit and recitation of a Hebrew

psalm cannot of itself root out the canker of anti-Semitism. It cannot amend a long history of recurrent intolerance or the Vatican's policy in World War II of failing to speak out against the systematic murder of Jews, even as it rendered help to many individuals. Nor does the Pope's inspiring gesture end the Vatican's studied refusal to establish diplomatic ties with Israel, probably for secular reasons of church interest in the Middle East.

Yet for a creed that is rooted in precedent and devoted to symbolism, the completion of this millennial journey stands as momentous. John Paul was categorical in his condemnation of anti-Semitism, "at any time and by anyone — I repeat, by anyone." The Pope's meaning could not have been plainer. He spoke for a "rediscovered brotherhood," not mere coexistence. He summoned Christian and Jew not to occasional meetings but to the fraternal love that should bind the custodians of a common ethic.

Catholics Laud Pontiff for Visit To a Synagogue

By JOSEPH BERGER

Roman Catholic leaders in the United States believe that Pope John Paul II's weekend visit to a Rome synagogue will foster important changes in Catholic attitudes about Jews and undermine lingering anti-Semitism.

Joseph Cardinal Bernardin of Chicago, one of the American Catholic Church's most respected figures, said the embrace between the Pope and Elio Toaff, the Chief Rabbi of Rome, "was a symbolic gesture indicating on the church's part a clear end to centuries of discrimination and persecution of the Jews and a deeper appreciation and affection for our Jewish brothers and sisters."

'A Rather Deep Impact'

Dr. Eugene J. Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops, said the Pope's visit demonstrated that a Jewish house of worship "is a place the Pope would visit and honor and respect, so it should have a rather deep impact on slowing down anti-Semitism and any ideas Christians might have of viewing Judaism from a posture of superiority rather than of respect and dialogue."

Dr. Fisher and other Catholic ecumenical officials called attention to the fact that American Catholics and Jews have had cordial discussions and a variety of educational programs for more than 20 years — since the promulgation of "Nostra Aetate," or "In Our Times" — the Vatican II document that rejected collective Jewish guilt for

Continued on Page B6, Column 1

Catholic Leaders Laud Pope for Synagogue Visit

Continued From Page A1

the death of Jesus. The Pope's visit, they said, will invigorate such relationships and will result in a number of other fundamental changes.

Among those mentioned were these:

¶ An affirmation of the validity of the Jewish faith, one that strengthens the already stated determination by the Vatican not to proselytize among Jews.

¶ An enhanced appreciation on the part of Jews and Christians for the elements of faith they share, such as the concept of a redeeming Messiah.

¶ Greater respect on the part of Christians for the validity of the Jewish interpretation of Scripture.

¶ More openness on the part of Catholics and some Jews to consider intermarriage.

The Pope avoided any mention of the Vatican policy that does not grant formal diplomatic recognition to Israel. But Dr. Fisher and other ecumenical officials suggested that the Pope's visit might subtly affect the future of that policy too. "Christians have to learn from Jews what Judaism and Jewish peoplehood is, and part of that is a longing for the land," he said.

Rabbi Leon Klenicki, interfaith affairs director of the Anti-Defamation League of B'nai B'rith, said he agreed with Catholic leaders that the Pope's visit was significant because of its recognition of the validity of Judaism. Indeed, he said, the visit alleviated the impact on Jews of a statement by the Pope during Lent suggesting that the appearance of Jews in history was as a preparation for the coming of Christ.

However, he said Catholic officials should be more insistent on the Vatican moving toward prompt diplomatic recognition of Israel and he chided those who saw in the Pope's visit an encouragement of intermarriage.

The Pope's visit Sunday to Rome's central synagogue was the first recorded visit by a Pope to a synagogue. Ascending to the pulpit, he embraced

Rabbi Toaff, deplored anti-Semitism and took turns with the rabbi in reading from the Psalms. The Pope's gestures were viewed as underlining the dignity of both faiths and emphasizing their historical and theological relationship.

Sister Gloria Coleman, coordinator for ecumenical and interreligious affairs for the Archdiocese of Philadelphia, said the symbolism of the Pope's visit would strengthen her ability to educate Catholics who still harbor prejudices against Jews.

"An understanding of Christian roots in Judaism is absolutely essential if we're going to dispel prejudice, stereotypes, myths that we have about the other," she said.

The Pope's visit, she said, was "an affirmation of Judaism" and "showed our relationship to Judaism." With no other religion, she pointed out, could the Pope and the spiritual leader of the other faith have read from religious texts that both esteem. She also noted that the Pope firmly reiterated the Catholic Church's disapproval of efforts to persuade Jews to convert.

'The Chief Impact'

The Rev. Ferdinando D. Berardi, co-chairman of the Ecumenical and Interreligious Commission of the Archdiocese of New York, said he thought that "the chief impact will be that we're not going to be as afraid of each other's symbols."

"Sometimes we show a reluctance to be guests in each other's houses of worship," he said, adding that a visceral unwillingness to enter another faith's house of worship was often a factor that dissuaded couples from intermarriage.

"Right now there's a great reluctance on both sides to have such marriages performed in either a church or a synagogue because of a lack of understanding of the role of each house of worship," he said. "The presence of the Holy Father in the synagogue paves the way for a greater openness on

everyone's part for entering someone else's house of worship."

He acknowledged, however, that Orthodox and Conservative rabbis still opposed intermarriage and would not perform such marriages in any house of worship. Some Reform rabbis have been willing to perform mixed marriages in dual ceremonies with priests or ministers.

John Cardinal O'Connor of New York, according to a spokesman, called the Pope's visit to the synagogue "tremendous" and said he "hoped and prayed that much good could come from this."

A Striking Image

Dr. Fisher said that he was profoundly struck by the image of the Pope and the Chief Rabbi of Rome taking turns reading from the Psalms.

"Here you have the chief leader of the Catholic Church and a spokesperson for all of Christianity praying together and proclaiming the witness of God together with the Chief Rabbi of the most ancient Jewish community in the West," he said.

In joining in this ritual, the Pope, Dr. Fisher said, "acknowledged very clearly the validity of the Jewish interpretation of Scripture without backing off of the Christian interpretation — there is an agreement that the Hebrew Scriptures are God's word and have perennial value."

During the synagogue service, there was a reading from Micah 4:1-8 that spoke of the coming of the Messiah. That reading, Dr. Fisher said, "shows in another sense that we are like the Jews awaiting the perfect fulfillment of those prophecies."

Vatican guidelines issued last year on Jewish-Christian relations spoke of the shared faith in a coming or returning Messiah, Dr. Fisher said, but the reading with both the Pope and the rabbi there gave dramatic life to that statement.

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50 cents a copy



Associated Press

Pope John Paul II being escorted by Rabbi Elio Toaff during visit to synagogue yesterday in Rome.

Pope Speaks in Rome Synagogue, In the First Such Visit on Record

By E. J. DIONNE Jr.

Special to The New York Times

ROME, April 13 — Pope John Paul II, embracing the world's Jews as "our elder brothers," today paid the first recorded papal visit to a synagogue and condemned persecution and displays of anti-Semitism "at any time and by anyone."

"I repeat, 'By anyone,'" John Paul declared to ringing applause at Rome's central synagogue, situated in what

Text of Pope's talk is on page A4.

was once the Rome ghetto, established by the decree of one of his predecessors.

John Paul, seeking to heal nearly 2,000 years of strife between Catholics and Jews, also expressed his "abhorrence for the genocide decreed against the Jewish people during the last war, which led to the holocaust of millions of innocent victims."

Called 'True Turning Point'

The Pope's journey to the spiritual center of what is believed to be the oldest Jewish group in the Diaspora was greeted by the Chief Rabbi, Elio Toaff, as a "gesture destined to go down in history" and a "true turning point in the policy of the church."

"The heart opens itself," Rabbi Toaff declared, "to the hope that the misfortunes of the past will be replaced by fruitful dialogue."

Rabbi Toaff embraced John Paul

when he arrived on the steps of the imposing Victorian synagogue overlooking the Tiber River.

John Paul returned the embrace and then entered the synagogue to a thundering ovation from a congregation of 1,000 people, many of them descendants of Jews who had been forced to live apart from other Romans.

As a male chorus sang the 150th Psalm, "Alleluia, Praise the Lord in His Holy Place," the Pope made his way down the blue-carpeted main aisle and took his place beside Rabbi Toaff.

In a service that emphasized the equal dignity of the two faiths, the two men sat on identical gilt and brocade thrones and took turns reading from the Psalms.

'Jews Are Beloved of God'

"The Jews are beloved of God, who has called them with an irrevocable calling," John Paul said, speaking in Italian and, briefly, in Hebrew.

"The Jewish religion is not 'extrinsic' to us, but in a certain way is 'intrinsic' to our own religion," he said elsewhere in his address. "With Judaism, therefore, we have a relationship which we do not have with any other religion. You are our dearly beloved brothers, and, in a certain way, it could be said that you are our elder brothers."

At no point in his address did John Paul mention Israel. Prominent Jews around the world had expressed the hope that the visit might be the prelude to establishing formal diplomatic ties between the Vatican and Israel.

But in a series of strong attacks on

Continued on Page A4, Column 1

Pope, in First Such Visit, Talks at Rome Synagogue

Continued From Page A1

anti-Semitism, the Pope offered assurances to Jews who feared he was backing away from what Rabbi Toaff called the "revolution" in Catholic-Jewish relations set in motion by Pope John XXIII and the Second Vatican Council of 1962-65.

Quoting extensively from "Nostra Aetate," or "In Our Times," the Vatican II document that rejected the long-standing belief among many Catholics that Jews were collectively responsible for Christ's death, the Pope declared:

"So any alleged theological justification for discriminatory measures or, worse still, for acts of persecution is unfounded."

Deplores Discrimination

The Pope said "the acts of discrimination, unjustified limitation of religious freedom, oppression" directed against Jews were "gravely deplorable manifestations."

"Yes, once again, through myself, the church, in the words of the well-known declaration 'Nostra Aetate,' deplors the hatred, persecutions, and displays of anti-Semitism directed against the Jews any time and by anyone," he said. "I repeat, 'By anyone.'"

Recalling his visit to Auschwitz in 1979, the Pope spoke of "the memory of the people whose sons and daughters were destined to total extermination."

"The Jewish community of Rome, too, paid a high price in blood," he said.

And in a passage that Jewish leaders saw as particularly reassuring, John Paul declared that "each of our religions" wishes "to be recognized and respected in its own identity," beyond "any ambiguous appropriation."

Tullia Zevi, the president of the Union of Italian Jewish Communities,

said the statement was important because of a recent Lenten sermon in which the Pope had said the "new Israel" of Christianity "assumes and surmounts the former."

The Pope's statement today, Mrs. Zevi said, "acknowledges that Judaism has his own identity and has not been appropriated or substituted by Christianity."

"He sweeps away apprehensions that he was moving away from the letter and spirit of Vatican II and was moving back toward a conservative theology," she added. "He clearly expressed his wish to take up the heritage of John XXIII. And for Jews, this is a very reassuring fact."

But Mrs. Zevi and other Jewish leaders made clear that they were still dissatisfied that the Vatican does not recognize Israel, and the issue was raised forcefully during the ceremony by both Rabbi Toaff and Giacomo Saban, the president of Rome's Jews.

"The return of the Jewish people to its land must be recognized as an unrenounceable good," Rabbi Toaff said. "The recognition of Israel in its irreplaceable role in the plan of final redemption promised by God cannot be denied."

1555 Anti-Jewish Decree Recalled

In a moving address, Mr. Saban also referred to the decree of Pope Paul IV in 1555 segregating Rome's Jews. The order, he said, "reduced those who lived in the ghetto to economic and cultural misery, depriving them of some of the most fundamental rights."

"It was only 115 years ago that this complex of restrictions, enslavements and humiliations ceased," he said as a pained expression appeared to cross John Paul's face.

The audience included some prominent Italian politicians but was made up almost entirely of Italian Jews. They sat in rapt attention as the Pope spoke, some faces creased in smiles of aston-

ishment at the sight of the white-robed Pope addressing the congregation.

"Behold, how good it is, and how pleasant, where brethren dwell at one," the Pope read from the 133d Psalm.

Rabbi Toaff read from Psalm 124: "Had not the Lord been with us, when men rose up against us, then would they have swallowed us alive."

After the 80-minute ceremony, the Pope attended a brief reception, where he received a gift of a menorah, the ceremonial candelabra. He, in turn, gave the congregation a copy of a Torah from the Vatican Museum.

Meets Key Jewish Leaders

He also met with key Jewish leaders here, including Settima Spizzichino, one of a handful of survivors from the roundup of Oct. 16, 1943, that sent hundreds of Jews to their deaths in Auschwitz.

John Paul also met the mother of a 2-year-old boy killed in October 1982, when Arab terrorists sprayed automatic weapons fire at worshippers at the synagogue, wounding 36 people. The Pope had met with the chairman of the Palestine Liberation Organization, Yasir Arafat, just a month before, and some Jews here said the Pope bore indirect responsibility for the attack.

Also receiving a warm greeting from the Pope was Eytan Ronn, the Israeli Ambassador to Italy, who called the visit "a good step forward."

Mr. Ronn said he had told the Pope he looked forward to further progress in relations between the two faiths. "In my thoughts, there was my own country," he said.

Pope to Step Across Centuries Into Synagogue

By E. J. DIONNE Jr.

Special to The New York Times

ROME, April 12 — By making the first recorded visit by a Pope to a synagogue, Pope John Paul II will be turning his back Sunday on centuries of anti-Semitism in a place where the fate of Jews was long decided by the Pope.

The much-traveled John Paul will have to journey but a mile to set foot in the ochre-colored central synagogue that serves one of the oldest Jewish congregations in the world.

But the visit is being seen by both Catholics and Jews as a symbol of the enormous steps the two groups have

taken toward each other over the last two decades.

"I see the visit of the Pope as the crowning achievement of the church's policy over the last 20 years," said Rabbi Elio Toaff, Rome's Chief Rabbi.

He added that the visit was "the first real event that can be seen as historic between the church and Judaism" since the Second Vatican Council of 1962-65 refuted the centuries-old belief that the Jews were collectively responsible for the death of Jesus.

Joaquín Navarro Valls, the chief Vatican spokesman, said, "The visit emphasizes that the day has come to remind all Christians to approach

Judaism and to eradicate every shadow of anti-Semitism from their hearts."

The Vatican has found no record of a visit to a synagogue by a Pope.

In earliest days of Christianity, many of the followers of Jesus regarded themselves as Jews, and St. Peter was Jewish and believed in keeping the Jewish law.

According to Vatican officials, John Paul twice visited synagogues when he was Archbishop of Cracow, Poland.

Rome's Jewish population traces itself to the second century before Jesus. In the first centuries after Jesus, Jews and Christians both found themselves

persecuted, with Roman officials often confusing the followers of the two faiths with one another.

The first major anti-Jewish Vatican decrees were issued by Pope Innocent III at the Fourth Lateran Council in 1215. They obliged Jews to live apart from the rest of the population and wear a distinctive sign, often a yellow circle on the left shoulder.

A small museum adjoining the Rome synagogue has other reminders of the Vatican's past attitudes toward Jews, including a copy of the 1555 Papal Bull of Paul IV confining Jews to ghettos.

The word "ghetto" itself comes from Italy. In 1516, Venice was one of the first cities to confine Jews to a neighborhood, an area of the city's foundry, "getto" in Italian.

Into the mid-19th century, Rome's Chief Rabbi was required by law to re-

port to the city's chief authority for a ceremonial kick in the pants, designed to demonstrate Jewish subordination to Christians.

Freedom for Jews came from the Italian revolutionaries of 1848. Rome itself was freed from papal control in 1870, and the walls of the ghetto came down. The synagogue the Pope will visit was completed in 1904.

Anna Blayer, the curator of the synagogue's museum, said that although relations between Jews and the Pope remained complicated into this century, there was contact between Jews and the papacy.

"The Pope always wanted a Jewish doctor," she said with a laugh, noting that her great-grandfather had been the doctor to Pope Pius IX.

Today, Rome's Jewish population is about 16,000, and the old ghetto, in the

city's historic center, is one of the most fashionable neighborhoods.

At a news conference on Friday, Vatican officials continued to insist on the "religious character" of the synagogue visit.

"This is not a touristic visit, but neither is it a political visit," said Msgr. Jorge Mejía, the secretary of the Pontifical Commission for Religious Relations with Judaism.

The Vatican has been careful to emphasize that the Pope's visit is not a prelude to establishing formal diplomatic ties with Israel.

Ambassadors in Rome from Arab nations today issued a statement expressing "the hope that this visit will not be a prelude to a renunciation of those principles that have always characterized the attitude of the Vatican toward the Arab-Israeli conflict."

THE AMERICAN JEWISH COMMITTEE

date 4/14/86
to Marc T
from Nives Fox via Rita Reznik
subject

Nives called, you were at SAC, DAH was on phone,

She told me:

She was unable to reach Tullia

The meeting with PJP was very emotional, much-applauded
 He did not say everything that was hoped for

Later on there was a meeting with Toaff, Ronn, Saban, and PJP with other leaders in Toaff's office at which time the Pope said there had been many letters about the Convent at Auschwitz (one of the reasons he decided to go to the Synagogue) and that he will have to think more about the Convent. He was asked about diplomatic relations and did not reply.

Willebrands did say to Toaff and others, (re: diplomatic ties) it not so much a matter of will you/won't you as when

As they were leaving, PJP said to Ronn, I suppose I will be seeing you soon. (nobody knows what that meant.)

Cardinal Glemp is in Paris and will be meeting with Jewish leadership, the meeting will be about the Convent only
 Sivan / Elkann / Steg / Henri Belasco

Nives will keep us au courant as much as possible.

The group that was established when MHT was there is going to meet shortly...Nives does not know of an agenda.

The pope urged the bishops to be inspired by the Second Vatican Council, but to remember that the council's idea of "renewal" referred above all to spiritual renewal. The 1985 extraordinary Synod of Bishops, the pope said, had emphasized that point.

"At a distance of 20 years, the extraordinary Synod of Bishops verified that we have spoken 'too much of the renewal of the church's external structures and too little of God and Christ,'" the pope said. The sentence he quoted, from the synod's final document, had been worded as a question by the synod.

The pope, in a talk the same day to a group of 5,000 Italian youths, said young people today should resist giving in to "compromise and skepticism." The pope said the group's work, aimed at increasing job opportunities for Italian youths, fought against some "arrogant and violent traditions."

He urged them to bring "new energy" to problems of unemployment and education, in order "to radically change these systems of life that are sustained by the inhumanity of many individuals and by outworn traditions that produce only a disconcerting injustice and poverty."

END

CATERERS April 14, 1986 (320 words) With photo sent April 11

TRIO USES CATERING TALENTS TO RAISE MONEY FOR THEIR PARISH

DOUSMAN, Wis. (NC) — Caterers Betty and Bob Igl and Lil Cartwright supply food for everything from small private parties to large public events. But they don't pocket the profits — those go to St. Bruno's Parish in Dousman.

Enough meals have come from their licensed kitchen in the church hall to put more than \$120,000 in the church coffers.

The three parishioners first launched St. Bruno's Catering service to raise money for the parish school.

"The Holy Spirit decided to give us this job," said Mrs. Igl.

She recalled that the idea came when she and Mrs. Cartwright needed new ways to raise money through the St. Bruno Christian Mothers' Society.

"They were going to close the school and if we wanted our kids educated there, we had no choice," Mrs. Igl said.

After taking courses in catering and food preparation, the trio began working at parish-sponsored dinners in 1970.

Today St. Bruno's Catering offers some 20 different menu entrees and customers include a nearby country club. Buffet meals have been put together as often as seven days a week.

"We don't advertise, and St. Bruno has never failed to come through when we needed help," said Bob Igl about their patron saint.

They all hold full-time jobs and still work a catering schedule that has had them up as early as 3 a.m. "to make chicken salad," said Mrs. Igl, who at a recent wedding was both mother of the bride and caterer.

For large weddings or other big events, the three recruit their children to help.

"But no matter how busy we get, we've made a practice of never turning down a church," Mrs. Igl added.

"Everyone who knows us knows this is a volunteer operation," Mrs. Cartright said. "You meet so many wonderful people doing what we do. For these reasons alone, you keep going."

END

CLARK April 14, 1986 (480 words)

CENTRAL AMERICANS JUST NEED TEMPORARY AID, SAYS SANCTUARY PRIEST

TUCSON, Ariz. (NC) — Central American refugees only want to tell their stories of fear and persecution and to receive temporary shelter in the United States, not long-term handouts, said a priest on trial in Tucson for giving sanctuary to illegal aliens.

"They are not asking for handouts, they are not asking for jobs, they are not asking to stay here forever," said Father

(MORE)

Anthony Clark, a priest of the Diocese of Davenport, Iowa, who is in residence at Sacred Heart Parish in Nogales, Ariz.

Father Clark and 10 others, including Father Ramon Dagoberto Quinones of Nogales, Mexico, and School Sister of St. Francis Darlene Nicgorski, were brought to trial in Tucson for allegedly aiding illegal Central American aliens. Closing arguments in the trial began April 1.

Father Clark, in an interview during a break in the trial, said Central American refugees are only seeking what is known as "extended voluntary departure," which means that when the unrest in their homelands ends they will voluntarily leave the United States. The extended voluntary departure proposal for Central Americans has been endorsed by a number of groups, including the U.S. Catholic Conference.

The U.S. government says most Central American refugees come to the United States for economic reasons, but Father Clark called that "the furthest thing from the truth."

"These people left their wives, their children, their parents, their friends, their customs," he said, because of killings, bombings, threats on peoples' lives and unfair imprisonment.

"I'm not on trial to help someone find a job," he said, "I'm on trial for allegations of conspiracy of harboring, feeding, sheltering and transporting people fleeing for their lives.

"If that's a crime — to help people flee for their lives — I think any person who believes in the gospel of Jesus Christ or any person of good will then is guilty."

U.S. church communities that have given shelter to Central American refugees have done so in response "to a human cry," the priest said.

"The refugees came to us...we didn't go look for them, they gravitated towards the church," Father Clark said. "Whatever we did, we did in response to what was initiated by people out of fear, fleeing from Central America."

He called it "providential" in a way because the refugees "came with a story to tell" that sheds light on the fighting in Central America.

The idea of sanctuary, giving shelter to those who cry out for it, has its roots "in the very creation," Father Clark said. "If you accept God as our creator and man as his creation, when a man cries out, God as his creator hears his cry."

Today the church is a sign of the presence of God, "a sign of hope, of faith and when these people were fleeing from the darkest moments in their lives, they sought out the same light, this same hope."

END

VISIT—SURVIVORS April 14, 1986 (470 words)

CONCENTRATION CAMP SURVIVORS GREET POPE WITH SPECIAL ENTHUSIASM

By John Thavis

ROME (NC) — Standing on the altar of Rome's main synagogue April 13, gazing out into the crowd of Jewish leaders and Italian dignitaries, Pope John Paul II saw a group of 30 men and women waving their striped blue scarves, and his face brightened.

The pope stretched his arms toward them and nodded firmly, as if to say: I recognize you, and you are special: The group waved back, all the more enthusiastically.

The men and women were Italian Jewish survivors of Nazi extermination camps, and their scarves recalled the striped uniforms they wore in places like Auschwitz, in the pope's native Poland, where some 4 million people were put to death.

They clapped the loudest when the pope entered their temple and were the first to rise to their feet after he finished his speech, in which he expressed his "abhorrence" for the genocide committed against the Jews during World War II.

Many of them wept as a choir sang "Ani Ma'Amin," an ancient Jewish hymn that was sung by some on their way to the gas chambers of the extermination camps.

"I believe with perfect faith in the coming of the Messiah," the song begins. "And even if he delays his coming,

(MORE)

who began the popularization of what was once considered a profane misuse of sacred music.

Wednesday, April 30, 10:30-11 p.m. EST (PBS) "The Stone Carvers." In this rebroadcast of an Academy Award-winning documentary, some of the last remaining stone carvers in America demonstrate their craft in fashioning the delicate statuary and playful gargoyles that contribute to the Gothic splendor of the Washington Cathedral in our nation's capital.

- - -

Editors: There is no TV Film Fare this week

- - -

Zaza and Herx are on the staff of the U.S. Catholic Conference Department of Communication.

END

WEEKLY ROUNDUP April 14, 1986 (690 words)

VATICAN POSITION AGAINST DISSENTING THEOLOGIAN HIGHLIGHTED

VATICAN CITY (NC) — The Vatican position against dissenting theologians, such as Father Charles Curran of Washington, was highlighted in mid-April by a number of churchmen, including Pope John Paul II.

Father Curran, a moral theologian and tenured faculty member at the pontifically chartered Catholic University of America, has refused a Vatican order to retract his views on a number of theological issues or face the loss of his right to teach as a Catholic theologian.

Father Curran's view that his dissent on certain issues is valid because the issues are not infallibly defined was sharply criticized at an international moral theology congress held in Rome.

Speaking at the weeklong congress April 10, Pope John Paul said that theologians who teach dissenting views on moral issues risk violating a Catholic's "fundamental right" to learn church doctrine instead of "the opinions of theological schools."

While not referring to any theologian by name, the pope said the "Catholic theologian owes obedience" to the magisterium, the church's teaching authority.

The magisterium's teaching on moral norms, he said, cannot be seen as "one opinion among others."

The pope blamed a strain of "ethical-theological teaching" for "sowing confusion in the consciences of the faithful, even regarding fundamental moral questions."

Other speakers at the conference, which was co-sponsored by Lateran University's John Paul II Institute on Marriage and the Family and the Roman Academic Center of the Holy Cross, a school run by Opus Dei, singled out Father Curran for criticism.

Capuchin Father Ronald Lawler of St. John's University in Jamaica, N.Y., said the action against Father Curran "was not a hostile suppression of a scholar" but an example of the church "realistically" guarding its moral teaching.

A theologian who questions a church teaching, he said, "may study it, probe it, report its difficulties — but he is not to assail it and lead others to live in ways that contradict it."

Father Lawler also maintained that the church's ordinary teachings on many moral issues "fully satisfy" the criteria for infallibility as outlined during church councils.

Ralph McInerney, director of the Jacques Maritain Center at the University of Notre Dame and a speaker at the congress, said in an interview that Father Curran's definition of his right to dissent is "legalistic."

"It's a bad thing to be thinking about the limits of the right to dissent," he said. "It's like asking, 'How faithful do I have to be to my wife?'"

Another speaker, Father William Smith, academic dean at St. Joseph's Seminary in Dunwoodie, N.Y., said dissent has become a "growth industry" among Catholic theologians in the last two decades.

Father Smith and others argued that all consistent church teachings, not just those declared infallible, have a "cer-

(MORE)

tain degree of obligation" for theologians. He said church documents support "a required submission of mind and will to the authentic, non-infallible teaching" of the church.

In an interview with National Catholic News Service, an official of the Vatican Congregation for the Doctrine of the Faith said that Father Curran is oversimplifying his case by saying he only disagrees with non-infallible teachings.

Noting Father Curran's position that divorce should be allowed in certain circumstances, the official said that the indissolubility of marriage is an infallible teaching.

"To ask for a change is more than dissenting from non-infallible teachings," said the official, who asked not to be named.

The official said the church "recognizes that the gift of infallibility accompanies not only the extraordinary magisterium of solemnly defined teachings, but also much of what the pope and bishops teach around the world in terms of faith and morals."

The doctrinal congregation, which is handling the case, has not yet made a final decision on Father Curran, the official said.

Father Curran has suggested a compromise, supported by some U.S. bishops and most of his fellow religious studies faculty members at Catholic University, in which he would not teach sexual ethics courses but would remain a Catholic theologian in good standing. The congregation, in turn, would issue a statement explaining what it sees as the errors in Father Curran's teaching.

The doctrinal congregation rejected the compromise when it was first proposed.

END

LIBYA—BISHOP April 14, 1986 (440 words)

LIBYANS DETAIN BISHOP, RELIGIOUS AS 'PREVENTIVE' MEASURE

VATICAN CITY (NC) — Franciscan Bishop Giovanni Martinelli, head of the Vicariate of Tripoli, Libya, and at least four Religious have been held as hostages in Libya since April 10, Vatican and Franciscan officials said April 14.

"The news (of Bishop Martinelli's detention) has been received with surprise and profound worry. The event is being followed with particular attention by the Holy See," said Msgr. Giulio Nicolini, Vatican press spokesman. He said the Libyan government gave no reason for the action.

Church announcement of the detentions came at a time when the United States had threatened military retaliation against Libya, saying the Libyan government was sponsoring terrorist attacks against U.S. targets in Europe.

Father Juan Pujol, Franciscan spokesman in Rome, said the bishop was being held in "preventive detention" as part of a roundup of "hostages with foreign ties in case of a U.S. attack."

Diplomatic sources said Italy's ambassador to Libya has formally protested the detention by semi-official Revolutionary Committees. The Libyan government has declined to take responsibility, saying the committees acted on their own, the sources said.

The Washington Post reported April 14 that an unidentified Middle Eastern diplomat speculated that the bishop and Religious were seized by the Revolutionary Committees as part of a power play. Devoted followers of Libyan leader Moammar Khadafy, the committees are seeking a more powerful role in the country at the expense of the Libyan army, the diplomat said.

In an April 14 telephone interview with Vatican Radio, Father Innocente Barbaglia, head of the Franciscan mission in Tripoli, said the bishop had been making a pastoral visit to Benghazi, Libya.

Father Barbaglia said three Franciscan priests and one Italian nun also were taken. The priests were Maltese Father Giustino Sciortino, Polish Father Zygmunt Charymski and Philippine Father Danilo Terales. Also seized was Immaculate Conception Sister Gemma Gaetana Mancini.

(MORE)

Some unconfirmed press reports said a fourth priest, an Italian, also was seized.

Those captured had been sleeping at the Franciscan order's residence in Benghazi.

Their absence was not noted until April 11, The Washington Post reported. One priest was quoted as saying their rooms had been ransacked.

The unidentified priest said Libyan authorities have assured church officials that the five are being held in a villa near Benghazi and are being treated well, the Post said.

Bishop Martinelli, 44, was born in Libya of Italian parents and is a member of an Italian province of Franciscans. He has headed the Tripoli Vicariate since May 1985 and is apostolic administrator of the Vicariate of Benghazi.

Libya does not have diplomatic ties with the Vatican. Islam is the state religion. There are 43,000 Catholics in a total Libyan population of 3.1 million.

END

METZGER April 14, 1986 (490 words)

RETIRED BISHOP METZGER OF EL PASO, ACTIVE IN WORKER'S RIGHTS, DIES

EL PASO, Texas (NC) — Retired Bishop Sidney Matthew Metzger, known for his support of farm and factory workers' rights during his 36 years as head of the Diocese of El Paso, died April 12 at the Hotel Dieu Hospital in El Paso.

The 83-year-old bishop, who retired in 1978, celebrated the 60th anniversary of his ordination to the priesthood nine days before his death. He had been hospitalized for several months because of a weakened heart, a diocesan spokesman said.

The Mass of Christian Burial was scheduled for April 17 at St. Patrick Cathedral in El Paso with Bishop Raymond J. Pena of El Paso as the main celebrant.

During the Amalgamated Clothing Workers of America organizing effort at El Paso's Farah clothing factory in the 1970s Bishop Metzger backed a nationwide boycott against the company's products.

For his efforts he was given the Texas AFL-CIO St. Joseph the Worker Award and the John Casey Man of the Year Award from the Catholic Labor Institute in Los Angeles in 1973.

The Farah dispute ended in 1974 when the company agreed to negotiate a contract with the union.

In 1965 Bishop Metzger urged farmworkers from southern New Mexico and west Texas not to accept jobs in the Delano, Calif., area because of the grape pickers' strike led by Cesar Chavez.

In 1954 Bishop Metzger was charged by leaders of the United Mine, Mill and Smelter Workers of being anti-labor because he urged workers to avoid affiliation with the union, which he said was communist-dominated.

The union, which was expelled from the AFL-CIO for alleged communist connections in 1952, operated in the Silver City, N.M., area. Bishop Metzger said that if workers "have been deceived and now actually belong to such a union they have a serious obligation owed to God and country to disaffiliate and join another sound and decent union of their choice."

Of his involvement in labor issues Bishop Metzger said that "matters like collective bargaining or civil rights ultimately involve basic questions of justice; and when justice is an issue, the clergy should take a stand."

In 1982 the retired bishop received the Catholic Church Extension Society's Lumen Christi Award for his pastoral contributions to the home missions.

In 1957 he received the Grand Cross of Alfonso X, the Wise, one of Spain's highest honors, for his work in preserving the Spanish culture of El Paso. He was also awarded the Medal of Madrid.

Bishop Metzger participated in the Second Vatican Council and served on the National Conference of Catholic Bishops' Committee for the Spanish-Speaking and the Committee for the Confraternity of Christian Doctrine.

A native of Fredericksburg, Texas, Bishop Metzger studied for the priesthood at St. John's Seminary in San Antonio, Texas. In 1940, at the age of 37, he was named auxiliary bishop of Santa Fe, N.M. Two years later he was installed as bishop of El Paso.

END

VISIT—POPE April 14, 1986 (1,230 words) With photos.

POPE PRAYS IN SYNAGOGUE, CALLS CONGREGATION 'ELDER BROTHERS'

By John Thavis

ROME (NC) — Pope John Paul II, in an unprecedented gesture of fraternity between Christians and Jews, prayed in Rome's main synagogue April 13 and told the congregation that he considered them his "elder brothers."

It was the first recorded visit by any pope to a Jewish house of worship since biblical times, and in a dramatic way it illustrated how far Christians and Jews have come in healing nearly 2,000 years of divisions. It also highlighted one major political difficulty that still remains: the Vatican's refusal to recognize the state of Israel.

The spirit of the encounter was set when Chief Rabbi Elio Toaff went beyond the expected handshake of welcome and enthusiastically embraced the pope before leading him across the synagogue threshold.

"Toda rabba (many thanks)," the pope said in Hebrew, standing beneath the menorah, the seven-branched candelabrum that is a symbol of Judaism. The packed synagogue rang with applause.

The visit included several moments of intense emotion. The pope at one point closed his eyes and listened with the congregation of about 1,000 — many of them in tears — as a male choir sang the slow, moving "Ani Ma'Amin" that was sung by prisoners on their way to the gas chambers of World War II camps.

When a group of extermination camp survivors waved their distinctive blue striped scarves, the pope turned toward them and stretched out his hands in a special greeting. One of them said later: "It was beautiful. I hope this is the end of anti-Semitism."

In a talk interrupted several times by loud applause, the pope spoke of the need to "remove all forms of prejudice, even subtle ones" against the Jews. He underlined the Second Vatican Council's teaching that Jews and Christians have a special bond rooted in the Old Testament.

"You are our dearly beloved brothers and, in a certain way, it could be said that you are our elder brothers," the pope said.

Saying his visit "brings to a close" a certain period of history, the pope decried the "acts of discrimination, unjustified limitation of religious freedom" and "oppression" of the Jews in the past. He spoke on the site of Rome's former Jewish ghetto, established by a pope some 400 years earlier, and his words therefore had special meaning to those who listened.

The church "deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and by anyone," the pope said. "I repeat: by anyone."

Jewish leaders said afterward that they understood the pope's remark as a subtle apology on behalf of the church.

Recalling how Pope John XXIII once had stopped his car to bless Jews coming out of the synagogue, the pope said: "I would like to take up his heritage at this very moment, when I find myself not outside, but, thanks to your generous hospitality, inside the synagogue of Rome."

The ceremony, which lasted a little over an hour, included a request by Jewish leaders for the recognition of the state of Israel. Officially, the Vatican does not recognize Israel, and the issue has become a point of dispute in Catholic-Jewish dialogue.

Rabbi Toaff, seated on the synagogue's altar or "teva" a few feet from the pope, said Israel had an "irreplaceable function" in God's plan whose recognition "cannot be denied."

Giacomo Saban, president of Rome's Jewish community, was even more direct in his opening address.

"The land of Israel has a role that, emotionally and spiritually, is central in the heart of every Jew, and a change of attitude in its regard would be gratifying not only to those present here but to Judaism worldwide," Saban said.

The pope listened attentively to both speeches, but did not mention the modern state of Israel. Prior to the visit, Vatican officials said they viewed the visit as a strictly religious encounter, without political overtones.

(MORE)

The issue of the church's role in past persecution of the Jews was indirectly alluded to by the pope, but outlined in historical detail by Saban. He described the "massacres" of Jews brought on by the Crusades and other religious movements and the three centuries of "economic and cultural wretchedness" imposed by previous popes on the inhabitants of Rome's Jewish ghetto.

In reply, the pope quoted the Second Vatican Council's landmark document "Nostra Aetate" (Declaration on the Relation of the Church to Non-Christian Religions), which opened the way to Catholic-Jewish dialogue.

The pope stressed the positive side of Catholic-Jewish relations. During World War II, when Roman Jews "paid a high price in blood," the doors of church institutions "were thrown open to offer safety and refuge" to Jews, the pope said.

Like the pope, Rabbi Toaff looked to the future.

"We cannot forget the past, but today we want to begin this new historic period with trust and hope" and with "joint efforts undertaken, finally, on a level of equality," the rabbi said. Specifically, he said, the right to religious freedom for Catholics and Jews in the Soviet Union should be proclaimed together.

The pope said Catholic-Jewish collaboration should go beyond "a mere coexistence." Jews and Christians, he said, should promote their common ethic "marked by the Ten Commandments" to a society that "is often lost in agnosticism and individualism."

With its alternating moments of silence, song and prayer, the visit was a powerful religious event. From the beginning, it was marked by a strong sense of history-in-the-making.

There was silence when the pope entered the turn-of-the-century building, broken by a chorus of "hallelujah" and the singing of Psalm 150. Rabbis dressed in ceremonial white hats and the striped "tallit" shawl read in Hebrew from the Book of Genesis.

The pope, who sat on a brocaded throne identical to that of the rabbi, read Psalm 133, which begins: "Behold, how good it is, and how pleasant, where brethren dwell at one." Rabbi Toaff chose Psalm 124, a thanksgiving hymn for God's protection of Israel.

At the close of the ceremony, the two men rose and bowed their heads in silent prayer, before embracing again on the altar.

The event was televised live in many parts of Europe and on a delayed basis in other countries.

The pope later met privately with the rabbi and briefly with Israel's ambassador to Italy, Eytan Ronn, who attended the ceremony. He also spoke with the mother of a 2-year-old boy killed in a 1982 attack on the synagogue by Palestinian terrorists.

Security for the visit was exceptionally tight. Some 3,000 Rome policemen controlled the area, blocking off traffic and removing cars from several square blocks around the riverside synagogue. The area's sewer system reportedly was searched for bombs.

When the pope left, he carried with him a menorah as a gift from the city's Jewish community. He had left behind a copy of the Torah, the Jewish law, that for centuries had been in the Vatican museums.

Most Jewish leaders had praised the visit, and the reaction of local Roman Jews was also enthusiastic. A large crowd, unable to enter the synagogue because of the small seating capacity, waited outside through an unseasonal rain and hailstorm to cheer the pope as his motorcade departed.

On the eve of the visit, a statement by Arab countries with diplomatic representatives in Italy also praised the pope for the "noble sentiments that led him to make this visit to the synagogue."

END

MORNEAU April 14, 1986 (460 words)

CHURCH DOCUMENTS NOT WELL IMPLEMENTED, SAYS BISHOP MORNEAU

By Tracy Early

BROOKLYN, N.Y. (NC) — Auxiliary Bishop Robert F. Morneau of Green Bay, Wis., said April 13 that the Catholic Church has a lot of "well-written" documents applying its teachings to the modern world but even the clergy have "internalized" them only to a limited degree.

"I'm not very pleased about our implementation (of church social teachings)," he said in an interview following an address in Brooklyn. "We've got a long way to go in getting those documents transposed into life."

Accomplishing this, he said, will require a serious effort on all levels of the church, but particularly in local educational programs. "There is no other way than by people sitting down and reading, studying and applying," he said.

Bishop Morneau, auxiliary bishop of Green Bay since 1978, was the second speaker in the 1986 Shepherds Speak series sponsored by St. James Cathedral in Brooklyn. The series features U.S. bishops speaking on various issues on the Sundays between Easter and Pentecost.

Addressing the topic "Christianity in the Marketplace: An Evangelical Spirituality for Our Time," Bishop Morneau said many want to keep the mission of the church separated from social concerns. But that separation was rejected by the Second Vatican Council in its Pastoral Constitution on the Church in the Modern World; he said.

"That document has challenged us as a church to take our rightful place in the modern world," he said. "Neither totally separated from the world nor wholly immersed in it, we are to bring Gospel values to every crevice of creation."

Bishop Morneau said "another extremism" to be avoided was giving all time and energy to the correction of social injustices so that no time was left for contemplation. "Our activity must flow out of prayer," he said. "Our prayer must lead to concern for all who suffer and are poor."

Bishop Morneau also called for asceticism — "discipline and mortification" — as a third ingredient needed in an evangelical spirituality. "People who enter the marketplace from the base of prayer, asceticism and service bring a new quality that is truly revolutionary," he said.

Bishop Morneau, who serves on the priestly formation committee of the National Conference of Catholic Bishops, said in the interview that the Vatican II documents were basic elements in seminary training. He expressed confidence that newly ordained priests had an awareness of their content, though he was uncertain how much emphasis they gave Vatican II teachings in their ministry.

Continuing education for older clergy is an especially important and difficult area, Bishop Morneau said, but one outside the sphere of his committee. He said dioceses such as his own had various programs to provide priests with sabbaticals and other opportunities for study to update their knowledge of church teaching.

END

POPE—LIB April 14, 1986 (460 words)

DEVELOP A LIBERATION THEOLOGY TO OVERCOME SOCIAL PROBLEMS, SAYS POPE

By Agostino Bono

VATICAN CITY (NC) — Pope John-Paul II has asked Brazil's bishops to develop a liberation theology based on church teachings which can overcome social problems caused by "unbridled capitalism and collectivism or state capitalism."

These systems are incapable of "assuring the liberation brought by Jesus Christ," the pope said.

State capitalism is a term given to an economic system in which the state has a near monopoly on ownership of major industries and companies under a capitalist system.

Collectivism refers to Marxist social organization.

A "correct and necessary liberation theology" can be of help in Latin America "as well as other regions of the world

(MORE)

STATEMENT OF THE WPRLD JEWISH CONGRESS AND THE AMERICAN JEWISH CONGRESS.

April 14, 1986, New York City -- The following statement was issued by Henry Siegman, Executive Director of the American Jewish Congress and Chairman of the Commission on Interreligious Affairs of the World Jewish Congress. The statement is the official reaction of the World Jewish Congress and of the American Jewish Congress to Pope John Paul 11's remarks on the occasion of his visit to the Rome Synagogue.

"Both the visit of Pope John Paul 11 to the Rome Synagogue and the content of his eloquent remarks constitute an important and hopeful new chapter in the history of Catholicism's relations with Judaism.

"The Pope's formulation of that relationship bespoke an unusual warmth and friendship that embrace and confirm the significant progress that has occurred in the twenty years since Vatican Council 11. More important, it holds the promise of further progress in that relationship.

"The Pope's words also seemed intended to undo the impression created by him in his recent Lenten homilies that Catholicism sees itself as having displaced Judaism, which therefore no longer has any religious value. Because such a view precludes any serious dialogue between Judaism and Christianity, the Pope's remarks at the Rome Synagogue seemed intended to remove the obstacles that his Lenten homilies might have created.

"We hope this understanding of his intentions will be confirmed in our discussions with the Catholic Church in the days ahead.

"We also continue to hope that the Pope's warm words of friendship will find expression before too long in the normalization of relations between the Vatican and the State of Israel. We continue to believe that the absence of such normal diplomatic ties with the country that is the heart and home of the Jewish people constitutes a grievous wound at the very center of the relationship between the Catholic Church and the Jewish people."

U.S. JEWISH GROUPS HAIL THE POPE'S VISIT TO ROME'S SYNAGOGUE

NEW YORK, April 15 (JTA) -- The visit by Pope John Paul II to the main synagogue in Rome Sunday was hailed by American Jewish groups as a major step in the process of reconciliation between the Catholic and Jewish faiths. They also expressed hope that it would lead soon to Vatican recognition of the State of Israel.

The American Jewish Congress and the World Jewish Congress declared in a joint statement that the Pope's visit "and the content of his eloquent remarks constitute an important and hopeful new chapter in the history of Catholicism's relations with Judaism.

"The Pope's formulation of that relationship bespoke an unusual warmth and friendship that embrace and confirm the considerable progress that has occurred in the past 20 years since Vatican II. More important, it holds the promise of further progress in that relationship," the AJC and WJC said.

The statement, released in the name of Henry Siegman, executive director of the AJC and newly named chairman of the WJC's Commission on Interreligious Affairs, hoped "that the Pope's warm words of friendship will find expression before too long in the normalization of relations between the Vatican and the State of Israel."

A Significant And Symbolic Act

Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, the congregational arm of Reform Judaism in America, declared that the Pope "has given flesh and blood to the pronouncements of Vatican Council II and, in so doing, has given heart to Catholics and Jews alike who seek to deepen their understanding of each other."

Schindler added, however, that "this does not mean overlooking or ignoring the differences between us that still obtain. Jews can disagree with the Vatican on abortion and on diplomatic recognition of Israel and still work with Catholics on racial equality, economic justice, world hunger and nuclear disarmament," Schindler said.

Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation and spiritual leader of the Park East Synagogue in New York, called the Pope's visit "a significant and symbolic act that will serve as the basis for broadening and deepening the relationship of Catholics and Jews, including eventual recognition of the State of Israel by the Vatican."

Schneier also expressed confidence that the Pope's condemnation of anti-Semitism in all of its forms and from any source "will have a profound effect on the attitude of Catholics to Jews and Jews to Catholics for generations to come."

Revolution In Catholic-Jewish Relations

Dr. Ronald Sobel, chairman of the Intergroup Relations Committee of the Anti-Defamation League of B'nai B'rith, said in a statement that the Pope's visit was "both a symbol and reality testifying to the revolution that has taken place in Catholic-Jewish relations during the last quarter of a century."

Sobel, who is senior rabbi of Temple Emanuel in New York, added, "The Pope's recognition and reaffirmation of the irrevocable call to the Jewish people by God also stands as an eloquent

witness to the growing sensitivity that permeates the dialogue process between Catholics and Jews."

Rabbi Marvin Hier, dean of the Los Angeles-based Simon Wiesenthal Center, said, "This short journey from the throne of St. Peter to the central synagogue of Rome assures Pope John Paul II a special place of honor in Jewish history. Had such a journey been made by Pious XII, it is unlikely that Hitler's 'Final Solution' would have reached its demonic proportions."

Hier added, "Having ascended the steps of reconciliation with the Jewish people and vigorously condemned anti-Semitism, John Paul II should now ascend the final step by establishing full diplomatic relations with the State of Israel."

INTERNATIONAL NEWS

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With Photo No. PCJ59664

Pope, in historic visit to synagogue, calls Jews 'elder brothers'

By Eleni Dimmler

Religious News Service Correspondent

VATICAN CITY (RNS) — Pope John Paul II paid a historic visit April 13 to Rome's main synagogue, embraced the chief rabbi and described the Jewish people as Christianity's elder brothers.

"It took nearly two thousand years for that kilometer," said a headline in the Rome daily *Il Messaggero* in reference to the less-than-one mile separating Vatican City from the synagogue.

John Paul rode the distance in a black, convertible limousine. He was met by Jewish leaders outside the stately square-domed structure located on the banks of the river Tiber at the edge of what was once the Jewish ghetto.

The pope entered the temple walking side by side with Chief Rabbi of Rome Professor Elio Toaff as a men's choir sang Psalms 150.

The people packed into the synagogue broke into applause as the pope and the chief rabbi took their seats in identical chairs on the "thevah," or podium. Two rabbis read from the scriptures, first in Hebrew, then in Italian. There were three speeches, the last made by the pope, who ended by reading part of Psalms 118 in Hebrew.

The ceremony, lasting an hour and 20 minutes, ended with an embrace between Rabbi Toaff and the pontiff.

The visit, the first ever recorded of a Roman Catholic pontiff to a Jewish house of worship, underlined the progress made in recent decades towards improved Jewish-Catholic relations.

But it also revealed once again the persisting difference between the Vatican and the world's Jews as regards the state of Israel.

Rabbi Toaff stressed the importance for Jews of the land of Israel and of its recognition.

"Possession of the promised land comes as a reward for having followed the ways of the Lord, and the end of days will come when the people has returned to it," Rabbi Toaff said to applause from the synagogue crowd. "This return is taking place. Those who escaped from the Nazi extermination camps have found in Israel a refuge and a new life in freedom and dignity recovered.

"The return of the Jewish people to its land must be recognized as an unrenounceable good and conquest for the world because it heralds, according to the teachings of the prophets, that universal brotherhood to which we all aspire and that redeeming peace that finds its sure promise in the Bible," the rabbi said. "Recognition of this irreplaceable role of Israel in the final redemption plan that God promised us cannot be refused.

Pope John Paul looked stern, his head bent down and leaned on one hand, as the rabbi spoke.

When his turn came to speak, the pope too recalled the "gravely deplorable" acts of persecution and discrimination the Jews have suffered and voiced "abhorrence for the genocide decreed against the Jewish people during the last war, which led to the holocaust of millions of innocent victims."

John Paul assured that the Catholic Church desires better relations with the world's 17.5 million Jews but he said nothing about the state of Israel, which the Holy See has yet to recognize at the diplomatic level, partly because of concern over the status of Jerusalem.

Instead, John Paul placed all his emphasis on the deep ties between Christianity and Judaism and reiterated the key points of the 20-year-old Vatican declaration "Nostra Aetate," which radically changed the church's attitude toward Jews.

"Jews and Christians are the trustees and witnesses of a ethic marked by the Ten Commandments," he said.

"The Jewish religion is not 'extrinsic' to us, but in a certain way 'intrinsic' to our own religion," the pope said. "With Judaism we therefore have a relationship which we do not have with any other religion.

"You are our dearly beloved brothers, and, in a certain way, it could be said that you are our elder brothers.

John Paul cited the key passage of "Nostra Aetate," the declaration of the Second Vatican Council in which the Roman Catholic Church repudiated the centuries-old view that all Jews are responsible for the crucifixion of Jesus Christ.

"No ancestral or collective blame can be imputed to the Jews as a people for what happened in Christ's passion," the pope said.

Notwithstanding the church's awareness of her own identity, it is not lawful to say that the Jews are 'repudiated or cursed,' as if this were taught or could be deduced from the sacred scriptures of the Old or the New Testament," John Paul said. "Indeed, the council has already said . . . that the Jews are beloved of God, who has called them with an irrevocable calling.

"On these convictions rest our present relations. On the occasion of this visit to your synagogue, I wish to reaffirm them and to proclaim them in their perennial value. For this is the meaning which is to be attributed to my visit to you, the Jews of Rome.

Rome's Jewish community, consisting of about 16,000 people, is considered the oldest in the West, and traces its history back to the second century B.C.

For centuries, and as recently as 1870, the community suffered formal discrimination at the hands of the popes who governed the Eternal City.

Pope Paul IV contributed by issuing an edict in 1555 condemning Rome's Jews to live segregated in a ghetto whose gates were closed at night. The edict, which remained in force until 1848, also ordered the Jews to disband their synagogue, sell their real estate, trade only in second-hand goods and wear yellow caps so as to be easily distinguishable. Until 1848, the city's chief rabbi was forced to appear before Rome's governor on the Capitoline hill to be publicly humiliated.

On those occasions, the rabbi presented the governor with money for a special tax imposed on the Jews and was then kicked in the pants by the official.

Another practice, common during the carnival season that precedes Catholic Lent, was for Christians to force Jewish men into barrels and then roll them along Rome's bumpy, cobblestone streets.

The seven gates of the ghetto fell in 1848 but Jews did not start living elsewhere until 1870, and the neighborhood is still predominantly Jewish today.

More than 2,000 Roman Jews were deported by the Nazis during World War II or were killed in Nazi reprisals.

The synagogue, located on the edge of the old ghetto and main temple for Rome's Jews, was the target of an Arab terrorist attack in October 1982 in which gunmen armed with automatic weapons killed a two-year-old boy and injured 36 other worshippers as they left the temple after Saturday prayers.

"Limitations of every sort and lack of freedom were the fate reserved to Roman Jews for a period of more than three centuries," Giacomo Saban, president of the Rome Jewish community, said in his speech during the pope's visit. But he also praised the Catholics who helped hide Jews from the Nazis during World War II.

"Many of our brothers found help and refuge thanks to the courageous initiatives in the very same convents and monasteries which for so many centuries they had learned to fear," Mr. Saban said.

Pope John Paul in his speech at the temple warned that "time will still be needed, notwithstanding the great efforts already made by both sides, to remove all forms of prejudice" from Jewish-Catholic relations.

The pontiff urged Catholics to study and absorb and apply "Nostra Aetate" and a 1985 document by the Vatican's Commission for Religious Relations with Judaism which denounced persisting anti-Semitism.

Speaking at a news conference April 14, Rabbi Toaff voiced confidence that the papal visit, broadcast live to millions of television viewers in Europe and around the world, will do much to eradicate religious anti-Semitism.

Despite John Paul's failure to mention the state of Israel, the rabbi said he thinks there are "many symptoms" indicating the Holy See may soon grant Israel formal recognition as a state. "I don't think it will take much time," the rabbi said. "But I can't say whether it will be tomorrow, or the day after, or next year."

Rabbi Toaff, who had a private meeting with John Paul after the public event in the synagogue, said he was very satisfied with the visit.

Asked whether he plans to attend a special peace summit of leaders of world religions called by the pope for Oct. 27 in the Italian town of Assisi, Rabbi Toaff said: "Certainly, yes. I think no one should fail to make it to an appointment of that kind."

APR 22 1986



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April 17, 1986

Dear Marc:

Enclosed are the full texts of the addresses by Pope John Paul II, Chief Rabbi Elio Toaff and Rome Jewish Community President Giacomo Saban, given at the Rome synagogue April 13.

They are in Italian, but thought it would be useful for you to have them in full. Am told not a word was changed.

I am sure you have read many reactions and comments. Tullia told me that it was a moving and good event; but of course, while it was fine to have Nostra Aetate so publicly confirmed and a very forceful condemnation of anti-Semitism, we are, as she declared to the press, at a beginning and not at an end. I will see her this week-end at the European Council meeting and so have a chance for more details.

Emanuele Ascarelli (the Community press representative who also runs the Jewish television program in Italy) feels that the event was a very positive one, though Israel not mentioned, in terms of Italian public opinion and anti-Semitism. He believes the impact was a tremendous one for all those who watched on television in small towns and villages -- just to see the Pope in a synagogue, embracing a rabbi, calling Jews brothers, etc. For those who still looked upon Jews as Christ killers and drinkers of children's blood at Passover, this was a most effective superimposed image of dialogue and friendliness coming from the highest churchman on earth. If he is right, Dayenu!

Yesterday I sent you a note about the meeting on the Auschwitz Carmel. As you sensed here in March, European Jews are viscerally touched by the issue. They also have a feeling that US Jewry and Jewish organizations do not react similarly. Yet, many believe that nothing will happen unless US Jewish bodies get seriously into the fray. I hope to hear from you soon about something I can transmit to reassure them on this score.

Finally, Ady Steg told me that unfortunately his medical congress takes place a week later than he thought, and so

/...

he will not be able to be in Washington during the AJC Annual Meeting. He promised to be in touch with David and yourself in New York, however.

With very best regards,

Sincerely,



Nives E. Fox

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56 Street
New York, N.Y. 10022



Dear Marc -

Asked for this immediately
after your request - just arrived
- Takes a long time from Italy al-
ways -

Hope you can use them still
a good to have on records.

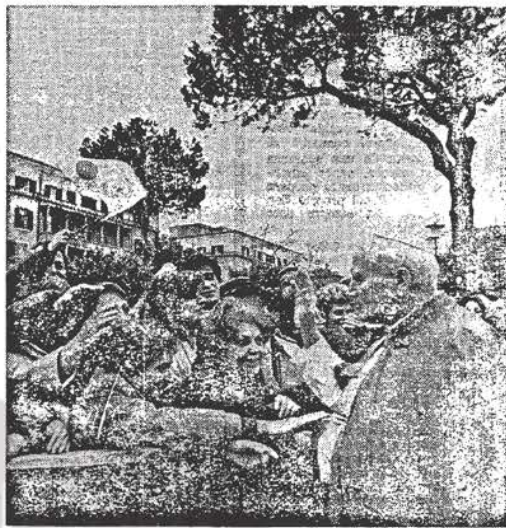
Happy Passah
Mie

CO RELIGIOSO
VALENT

occhia di San Filippo Neri in Eurosia

Nella Crocifissione di Cristo
deve realizzarsi
la Trasfigurazione
alla quale siamo chiamati
dal Dio dell'Alleanza

AMERICAN



Giovanni Paolo II si è recato in visita pastorale domenica pomeriggio, 23 febbraio, nella parrocchia di San Filippo Neri in Eurosia, nel popoloso quartiere della Garbatella. Nel corso dell'incontro con la comunità parrocchiale, il Papa ha celebrato la Santa Messa, durante la quale, approfondendo il tema proposto dalla II Domenica di Quaresima, ha tenuto la seguente omelia:

1. « Il Signore concluse... un'alleanza con Abramo » (Gen 15, 18).

Mediante il tempo della Quaresima siamo chiamati in modo particolare a una intimità col Dio dell'Alleanza. Il Dio della nostra fede è Creatore e Signore dell'universo, è il Dio di infinita Maestà e contemporaneamente è il Dio dell'Alleanza.

« Molte volte hai offerto agli uomini la tua alleanza » — noi proclamiamo con le parole della quarta Preghiera eucaristica, risalendo alle medesime origini: ai progenitori, a Noè.

L'Alleanza con Abramo, di cui parla l'odierna liturgia, è nello stesso tempo un nuovo inizio per la storia del Popolo di Dio: « Guarda in cielo e conta le stelle... Tale sarà la tua discendenza » (Gen 15, 5). Davvero essa è molto numerosa. Forse una metà dell'umanità, se non di più, (Ebrei, Musulmani, Cristiani) si richiama alla discendenza spirituale di Abramo, chiamato da San Paolo padre della nostra fede (cfr. Rm 4, 11).

2. Nel corso della Quaresima noi siamo chiamati a rinnovare con Dio l'Alleanza, che ha avuto il suo inizio nella fede di Abramo.

Questa Alleanza giunge al compimento definitivo in Cristo. Il Vangelo dell'odierna domenica ne rende testimonianza in modo particolarmente eloquente. Ogni anno, in questa domenica della Quaresima, la Chiesa ci conduce sul monte Tabor. Lì, davanti agli occhi dei tre Apostoli prescelti, appare tutto l'itinerario dell'Alleanza che conduce da Abramo

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Egli è la pienezza: in Lui Dio pronunzia definitivamente la Parola della sua rivelazione. In Lui stipulerà la nuova ed eterna Alleanza con l'uomo e con l'umanità.

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di Cristo, deve realizzarsi la Trasfigurazione, alla quale tutti siamo chiamati dalla parola e dall'amore del Dio dell'Alleanza.

Questa chiamata risale ai tempi di Abramo; tuttavia si chiarisce gradualmente, gradualmente si attua nella storia della salvezza. Nella Croce di Cristo essa ottiene la sua piena luce e la sua realizzazione definitiva. Infatti Cristo è risorto nello stesso luogo in cui era stato crocifisso. Ciò che gli Apostoli avevano visto di sfuggita sul monte Tabor, è diventato una realtà permanente del-

Tuttavia il Dio dell'Alleanza non racchiude la sua promessa in nessuna singola patria terrestre. In nessun'abitazione temporale. E nessuna condizione temporale dell'esistenza umana può realizzare la promessa di Dio nei riguardi di coloro che, insieme con Cristo, sono stati avvolti dal mistero pasquale.

Ecco, che cosa scrive Paolo: Fratelli « La nostra patria... è nei cieli e di là aspettiamo come salvatore il Signore Gesù Cristo, il quale trasfigurerà il nostro misero corpo per conformarlo al suo corpo glorioso, in virtù del potere che ha di sottomettere a sé tutte le cose » (Fil 3, 20-21).

7. Siamo dunque chiamati all'intimità col Dio dell'Alleanza secondo tutta l'ampiezza della sua promessa: fino in fondo, fino al compimento definitivo. Siamo chiamati a vivere nella prospettiva di questa fede che, forse, Abramo non conosceva ancora, ma che si è pienamente dischiusa a noi in Cristo Crocifisso e Risorto.

Forse nessuna delle domeniche di Quaresima quanto quella odierna ci svela così a fondo questa prospettiva.

Essa esige anche da noi, per così dire, una particolare tensione a vedere con gli occhi della fede: « credo la remissione dei peccati, credo la risurrezione della carne, credo la vita eterna ».

Solo così trovano piena e definitiva realizzazione le parole pronunziate sul monte Tabor: « Maestro, è bello per noi stare qui » (Lc 9, 33).

Tuttavia il monte Tabor costituisce soltanto un lontano preannuncio. Bisogna scendere di là e passare attraverso un altro monte, il monte della Croce e della risurrezione. Su questo monte comincerà a realizzarsi definitivamente la « terza promessa ». Infatti il Salmi-

Anche a Roma c'è bisogno oggi di seguire, seppure aggiornandolo, l'esempio di San Filippo Neri, Apostolo della gioventù - Il fenomeno della devianza minorile sollecita un intenso impegno di promozione dei valori morali della famiglia e di una sana concezione dell'amore tra l'uomo e la donna

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E allora Dio, che conclude l'Alleanza con Abramo, rivela se stesso fino in fondo. La discendenza di Abramo, nata mediante la fede, verrà accolta dalla parola e dalla potenza dell'Alleanza nel sangue dell'Agnello di Dio: tale alleanza durerà fino alla fine del mondo.

4. Nel tempo di Quaresima la Chiesa, guidandoci al monte della Trasfigurazione, ci prepara al monte della Crocifissione. Infatti nella Crocifissione

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5. Questa è la realtà pasquale. Nel tempo di Quaresima siamo chiamati in modo particolare ad entrare nella realtà pasquale. Essa è tutta in Cristo. Nello stesso tempo è tutta per noi. Deve abbracciarci così come la nube avvolse Pietro, Giacomo e Giovanni sul monte della Trasfigurazione (cfr. Lc 9, 34).

La parola definitiva del Dio dell'Alleanza è proprio questa luce: la realtà pasquale che è destinata ed offerta totalmente all'uomo.

6. In essa è contenuta la realizzazione definitiva della verità circa la terra promessa ad Abramo e alla sua discendenza. Questa terra divenne, per molte generazioni, patria del Popolo dell'Antica Alleanza.

7/4

Lunedì-Martedì 24-25 Febbraio 1986

Giovanni Paolo II nella parrocchia di San Filippo Neri in Eurosia

L'OMELIA DELLA SANTA MESSA

Nella Crocifissione di Cristo
deve realizzarsi
la Trasfigurazione
alla quale siamo chiamati
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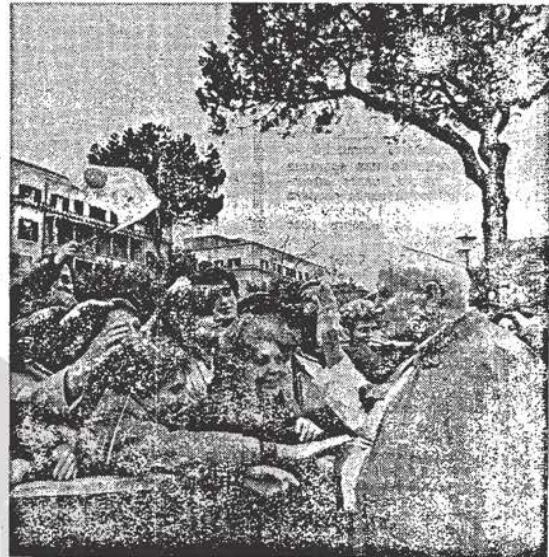
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L'omelia del Papa

sta dice: « Sono certo di contemplare la bontà del Signore nella terra dei viventi » (Sal 26/27/13).

8. Oggi mi è dato, come Vescovo di Roma, di meditare queste prospettive definitive della nostra fede, iscritte nelle parole della liturgia quaresimale, insieme con voi, cari Fratelli e Sorelle della Parrocchia di San Filippo Neri.

Desidero salutare cordialmente, a questo punto, tutti i presenti: il Cardinale Vicario, il Vescovo del Settore, i Religiosi dediti alla cura di questa Parrocchia, le Religiose che lavorano nel medesimo territorio, il Consiglio Pastorale, i Catechisti, i vari gruppi, le famiglie, i giovani, gli anziani, i malati, i lavoratori, tutti i credenti e tutti i cittadini romani che abitano nel territorio della Parrocchia. Salute e gioia a voi tutti da Dio nostro Padre, da quel Dio di misericordia che sempre è disposto a rinnovare con noi la sua Alleanza, sempre che noi l'accogliamo con cuore sincero e contrito!

La vostra Parrocchia, cari Fratelli e Sorelle, è da tanti anni curata da alcuni generosi Sacerdoti figli di quel grande Santo, così simpatico ed umano, che fu San Filippo Neri, la cui vita fu totalmente dedicata all'educazione della gioventù, soprattutto quella più bisognosa ed esposta ai pericoli.

E quanto bisogno c'è ancor oggi, anche nella nostra Roma, di seguire — seppure aggiornandolo — l'esempio di questo Apostolo della gioventù!

I vostri Sacerdoti sono tanto benemeriti nell'aver profuso lunghi anni di lavoro e di fatiche al servizio della gioventù. Ma anche per questa parrocchia, dobbiamo ripetere le parole di Gesù: « La messe è molta, ma gli operai sono pochi ». Preghiamo, dunque, per



ché il Signore mandi sempre nuovi operai anche nella « messe » di questa Parrocchia!

9. Desidero esprimere in modo speciale il mio compiacimento per il lavoro svolto dagli Istituti di formazione cattolica presenti in questo territorio: oltre all'Oratorio dei Padri di San Filippo, all'Istituto « Maria Adelaide », al « Cesare Baronio » ed alla Scuola delle Suore Giapponesi, vera speranza, queste ultime, per la loro dedizione ed il loro slancio giovanile, coi quali hanno accettato di lasciare la loro Patria lontana per venire a servire la Chiesa romana.

Anche in questa circostanza, vi ricordo la grande importanza di un impegno serio e generoso nella scuola cattolica ed in generale nell'assistenza amorosa alla gioventù, oggi talvolta trascurata dalle stesse famiglie.

Il fenomeno della devianza minorile, purtroppo presente

anche qui nonostante gli sforzi per impedirlo, ci deve far ricordare anche la permanente necessità di un intenso impegno di promozione dei valori morali della famiglia e di una sana concezione dell'amore tra l'uomo e la donna.

Ora, voglio rivolgermi a voi presenti qui, in chiesa. Prima ho incontrato i ragazzi nell'oratorio. Ora incontro questa fascia della comunità parrocchiale più anziana. Vi saluto cordialmente. Eprimo la mia stima, il mio amore per ciascuno di voi, per le persone che sono a voi care, per le vostre famiglie.

Devo congratularmi con voi per questa bella chiesa che avete qui, nella parrocchia di San Filippo Neri. Devo ringraziare le generazioni precedenti che hanno tanto ben curato la consistenza non solamente interna ma anche esterna di questa comunità parrocchiale.

10. Siamo il Popolo di Dio

della Nuova Alleanza: « Il Signore è mia luce e mia salvezza », proclama il Salmista (Sal 26/27/1).

Il Signore è nostra luce e nostra salvezza. Siamo chiamati all'intimità con il Dio dell'Alleanza. Proprio di Lui dice il nostro cuore: « Cercate il suo volto » (Sal 26/27/8). Proprio Lui è la mia luce e la mia salvezza. Lui, il Dio dell'Alleanza, ci raccoglie sempre di nuovo nel cuore del mistero pasquale di Gesù Cristo: « di chi avrò paura? » chiede il Salmista (Sal 26/27/1). Ebbene, in questo mistero salvifico, il Signore si rivela come « difesa della mia vita », della vita che non può esserci tolta da nessuno. Quindi: « di chi avrò timore? » (ibid.).

Di chi?

L'Apostolo scrive: « molti... si comportano da nemici della croce di Cristo » (Fil 3, 18).

Ecco l'unico motivo di timore: ci si può separare dalla croce di Cristo, si può perfino diventare suoi nemici.

La Quaresima è quindi anche una chiamata a liberarsi da questa ostilità. Vi può essere ostilità, vi può essere indifferenza, vi può essere estraneità.

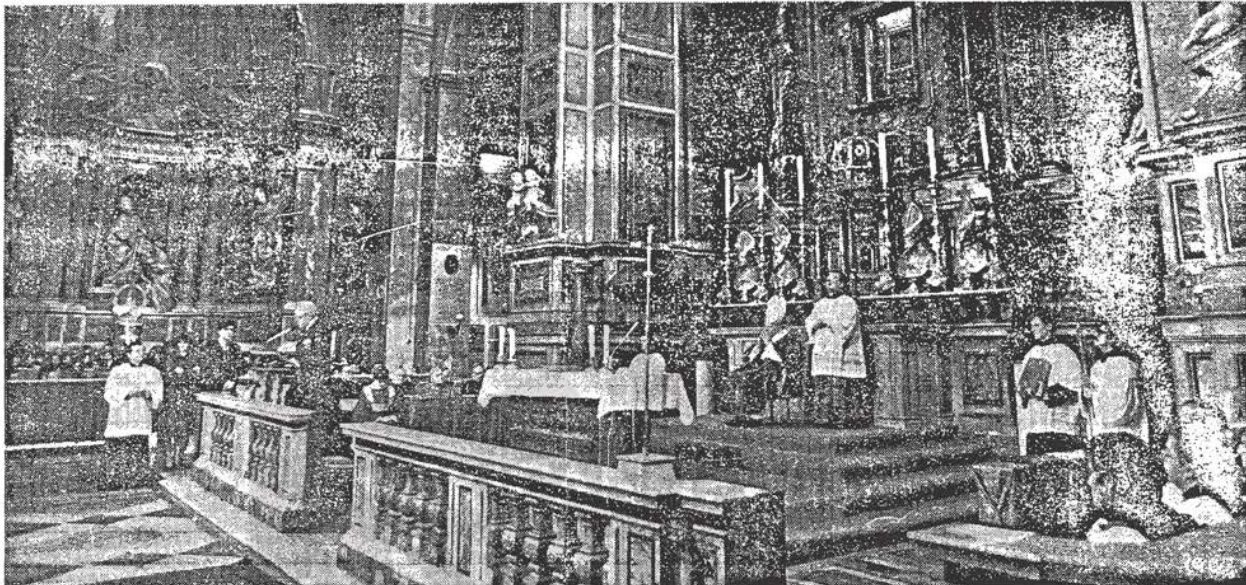
Bisogna superare tutto questo, liberarsene. Al fondo di tutte le vicende umane, e di tutte le esperienze della nostra esistenza, ci aspetta la croce di Cristo quale segno salvifico: è il segno di quel Dio che è il Dio dell'Alleanza.

Vorrei richiamare tutti, in questa seconda domenica di Quaresima, ad avere grande fiducia in quel segno nel quale Cristo ha vinto la morte ed ha restituito la vita a tutti noi: la vita eterna. Sia lodato Gesù Cristo.

Inserito a cura di

PAOLO BROCATO
e PIERO DI DOMENICO

La visita di Giovanni Paolo II alla parrocchia di Sant'Agostino



Dalla notte dell'Esodo alla Notte Pasquale

La via della Chiesa verso la liberazione dal male radicale - Il programma ascetico del periodo quaresimale deve avere risonanza anche sul piano della giustizia sociale - Se è vero che l'uomo non vive di solo pane è pur vero che egli vive anche di pane. Di qui la necessità della difesa dei diritti dei poveri, degli umili, degli emarginati

Pubbllichiamo il testo dell'omelia pronunciata ieri pomeriggio, domenica 16 febbraio, dal Santo Padre durante la messa celebrata nella parrocchia romana di Sant'Agostino al Campo Marzio:

1. « Il Signore ci fece uscire dall'Egitto » (Dt 26, 8).

Entriamo nei grandi temi biblici della Quaresima. Il primo di essi è la liberazione dalla schiavitù dell'Egitto, come abbiamo ascoltato dalla Liturgia della parola. Questo tema è al centro della Pasqua dell'Antica Alleanza. In pari tempo esso ci conduce in un certo senso nel cuore stesso del mistero pasquale della Nuova Alleanza.

Con l'espressione « Arameo errante », che abbiamo ascoltato nella prima lettura, l'autore sacro intende riferirsi alla storia di Israele. Il termine errante richiama l'idea di chi è in cerca di una strada che conduca ad un sicuro approdo, ad una terra dove non si senta più straniero e pellegrino, ma viva in pienezza la sospirata libertà. Dio esaudisce tale aspirazione: riscatta il popolo di Israele dalla schiavitù d'Egitto, lo guida nella Terra promessa, lo introduce nell'Alleanza e ne fa il suo popolo.

Nello smarrimento, a causa delle numerose trasgressioni dell'Alleanza, Dio promette al popolo eletto una nuova Alleanza, che sarà sancita col sangue del proprio figlio Gesù sulla Croce. La Chiesa, espressione della nuova Alleanza, rappresenta la continuità d'Israele,

che errava in cerca della salvezza. Essa è il nuovo Israele che presuppone e supera l'antico, in quanto ha la forza necessaria per vivere in corrispondenza alle esigenze dell'Alleanza divina, non mediante l'obbedienza alla legge antica che dava la conoscenza, ma non la salvezza di Dio, bensì mediante la fede in Cristo Salvatore, nostra Pasqua, perché ci libera dalla schiavitù del peccato e ci introduce alla gioia della familiarità col Padre.

2. Il Salmo responsoriale è come un'eco clamorosa dell'esperienza descritta nella prima lettura dall'Esodo.

Esso risuona nella liturgia pasquale quasi tutti i giorni.

È il canto di un affidamento assoluto a Dio, che libera e dà sicurezza a colui che si mette sotto la sua protezione:

« Tu che abiti al riparo dell'Altissimo / e dimori all'ombra dell'Onnipotente, / di al Signore: Mio rifugio è mia fortezza / mio Dio, in cui confido » (vv. 1-4).

Il cammino verso Dio, ogni credente, come l'Arameo errante, è un pellegrino che avanza tra rischi e pericoli (camminerai su aspidi e vipere, v. 11), ma il Signore lo libera da essi e lo conduce verso la salvezza, verso l'intimità con Lui, meta di ogni pellegrino quaggiù sulla terra.

3. Il Vangelo (Lc 4, 1-13) dimostra chiaramente che la Chiesa insieme con Gesù di Nazaret, inizia la via messia-

nica: la via che conduce alla liberazione messianica della Nuova Alleanza. È la liberazione dal male radicale: dalla morte e dal peccato, attuata nel mistero pasquale.

La via a tale liberazione inizia con la triplice vittoria sul tentatore.

La tentazione conduce al peccato. Vincere la tentazione vuol dire vincere il peccato, per così dire, « alla radice ». Gesù vince il tentatore proprio così. E lo insegna a tutti noi.

Sì, alla radice! E la radice alla quale bisogna mettere la scure è il proprio io: « Se qualcuno vuol venire dietro a me, rinneghi se stesso » (Lc 9, 23).

Finché non si mette la scure al proprio egoismo, sempre rinascente, non si può avanzare nel cammino segreto della nuova Alleanza, le cui esigenze sono state così drammaticamente disegnate nelle tentazioni di Gesù nel deserto, dove egli ha respinto le seduzioni delle affermazioni egoistiche umane per aderire pienamente al piano divino. Rinunciando alle ambizioni del proprio io, egli è in grado di uniformarsi alla « Parola » (sta scritto!), quale espressione della volontà del Padre. In virtù di questa « Parola » Gesù ha superato le tentazioni dell'autonomia da Dio: « non di solo pane vivrà l'uomo » (Lc 4, 4); del miracolismo: « Se sei Figlio di Dio buttati giù » (Lc 4, 9) e dell'idolatria del potere: « Ti darò tutta questa potenza » (Lc 4, 6). Superando queste tre tentazio-

ni, in cui era caduto nel deserto il popolo d'Israele, Gesù ci ha dato un esempio di come dobbiamo comportarci davanti alle seduzioni del mondo.

Il tempo di Quaresima è tempo quanto mai utile per l'ascolto della Parola e soprattutto per la realizzazione delle sue esigenze per trasformare il nostro vecchio « io » in una nuova creatura che vive in conformità non alla propria volontà, ma a quella divina, per impiantare realmente dentro di sé il regno di Dio. Solo così si potrà vincere, sull'esempio di Gesù, la sempre risorgente tentazione di un cristianesimo facile e comodo.

4. Il testo della seconda lettura ci dice che la causa della nostra salvezza è l'evento pasquale realizzatosi in Cristo (vv. 8-9), e ci invita a non ripetere il peccato commesso dagli Israeliti nel rifiutare Gesù, ma a sperare nella giustizia che proviene da Lui.

Israele guardava verso la notte dell'Esodo e con questo ricordo si stimolava all'affidamento a Dio che salva.

La Chiesa insieme con l'Apostolo guarda verso la Notte Pasquale e vi trova stimolo alla fede salvifica, la cui sorgente è il mistero pasquale di Cristo: « se confesserai... che Gesù è il Signore, e crederai con il tuo cuore che Dio lo ha risuscitato dai morti, sarai salvo » (Rm 10, 9).

Con queste parole San Paolo

coscienti di questa verità fondamentale, che tutta la Chiesa è apostolica, che tutto il popolo di Dio è chiamato all'apostolato. Ed ecco, carissimi fratelli e sorelle, io vedo nella vostra presenza l'espressione, nella parrocchia di S. Agostino, di un apostolato diversificato secondo i diversi bisogni, secon-

duto alla crescita di questa vostra comunità come parte integrante della Chiesa universale e in particolare della Chiesa di Roma: parte integrante perché siamo nello stesso tempo un popolo e siamo un Corpo, il Corpo di Cristo. Di tutto questo vi ringrazio e vorrei anche incoraggiare le vostre inizia-

sto tempo benedetto da Dio che è la Quaresima, per vivere più pienamente il mistero pasquale di Gesù Cristo. Auguro tutto il bene alle vostre famiglie, a tutte le generazioni che sono qui rappresentate: i più anziani, i genitori, i giovani fino ai piccoli, ai piccoli appena nati.

due sbucate di sotto le transenne che gli si sono fatte incontro sorridenti. Giovanni Paolo II ha gradito il delicato fuori programma, si è intrattenuto qualche istante con le piccole e quindi, salutato ancora una volta dalle grida festose della folla, è salito a bordo dell'auto che lo ha ricondotto in Vaticano.

CONTINUAZIONE DALLA PRIMA PAGINA

L'omelia del Papa

Io vi esorta a prendere sempre maggiore coscienza che abbiamo bisogno di essere salvati e di invocare insistentemente questa liberazione, che passa attraverso il mistero della morte e risurrezione di Cristo: « Chiunque invocherà il nome del Signore sarà salvato » (Rm 10, 13).

5. Ecco le linee principali dell'argomento quaresimale, che appaiono già nella liturgia di questa prima Domenica.

Una speciale spiegazione ed « attualizzazione » meritano le parole: « Non di solo pane vivrà l'uomo, ma di ogni parola che esce dalla bocca di Dio » (Mt 4, 4).

Queste parole si sintonizzano con la domanda: « Dacci oggi il nostro pane quotidiano ».

Sono le parole chiave per quanto riguarda il programma ascetico della Quaresima.

Contemporaneamente sono parole di grande risonanza e di grande portata nel campo della giustizia sociale e anche nell'ambito della civiltà e della cultura: esse infatti indicano una giusta gerarchia dei valori.

Infatti se è vero che l'uomo non vive di solo pane, è pure vero che egli vive anche di pane. Qui si apre il discorso sulle necessità materiali e sulle esigenze sociali che travagliano l'uomo di oggi e sulla difesa dei giusti diritti dei deboli, dei poveri, degli handicappati e di

quanti vivono ai margini della società. Ma il discorso si allarga e si estende pure alle questioni che toccano la promozione umana, culturale e spirituale di ogni uomo e di ogni donna, avendo i diritti dello spirito il primato nella gerarchia dei valori.

6. Alla luce di questi pensieri, che ci vengono suggeriti dalla liturgia di questa prima domenica di Quaresima, desidero salutare, insieme al Cardinale Vicario Ugo Poletti e al Vescovo Ausiliare, Monsignor Filippo Giannini, tutti voi, Cardinali, Arcivescovi, Vescovi, Autorità civili e voi carissimi fedeli della Parrocchia di S. Agostino in Campo Marzio.

Questa mia visita pastorale avviene in occasione delle celebrazioni del XVI centenario della Conversazione di Santo Agostino e del suo Battesimo (386 e 387), come pure della morte della sua pia madre, Santa Monica, le cui spoglie mortali sono venerate in questa Chiesa. Saluto in questo particolare clima spirituale i Padri Agostiniani, a cui è affidata la cura pastorale di questo centro storico di Roma che esige tanta dedizione, esprimendo loro l'augurio che le celebrazioni del Fondatore del loro Ordine Religioso e Patrono della Parrocchia servano a rafforzare in tutti i componenti della Comunità quello struggente desiderio di una insaziabile conoscenza di Cristo e quell'amore per la sua Chiesa

che contrassegnò tutta la vita di quel grande Uomo, Teologo e Pastore, Dottore della Chiesa, che ha lasciato un'orma indelebile nella storia del Cristianesimo.

Saluto anche i membri delle varie Congregazioni Religiose maschili e femminili, che hanno sede nell'ambito della Parrocchia, come pure gli appartenenti alle Associazioni, ai Movimenti e ai Gruppi che si adoperano per animare cristianamente l'ambiente dei giovani e degli adulti, provvedendo alla loro sempre più profonda e matura formazione cristiana interiore. Tra questi ricordo, in particolare, il Consiglio Pastorale, le Dame di San Vincenzo, che svolgono un'assidua opera benefica mediante le visite a domicilio agli infermi, agli anziani ed alle persone afflitte dalla solitudine; ricordo pure il Gruppo Madri e Spose cristiane, il Gruppo giovanile del « dopo-Cresima » e il Gruppo sportivo di Calcio. Ringrazio tutti questi per la testimonianza cristiana che, sotto la guida del Parroco e dei suoi Confratelli, sanno dare a favore della edificazione di una Comunità sempre più fervorosa ed esemplare.

Una parola di saluto vorrei far giungere anche a tutti coloro i quali si sentissero lontani o estranei alla vita della Parrocchia per indifferenza o per un certo individualismo. Sappiano essi che non sono lontani o estranei al cuore della Chiesa, che li ama ugualmente e che desidera aprire anche

con loro un dialogo fraterno che valga a migliorare la conoscenza reciproca e ad iniziare una riflessione su Gesù e sul suo Vangelo.

7. Da Mercoledì delle Ceneri risuonano nei nostri cuori queste parole concise della liturgia: « Ricordati che sei polvere, e in polvere tornerai ». Sono le parole del Libro della Genesi (cfr. Gn 3, 19). Così come le altre del Vangelo di San Marco: « Convertitevi, e credete al Vangelo » (Mc 1, 15).

Che queste parole ci accompagnino in tutti i giorni della Quaresima. Accompagnino il nostro modo di pensare. Formino il nostro comportamento. Favoriscano l'aspirazione ad una preghiera abbondante e all'intimità con Cristo nella « piccola stanza » interiore della nostra coscienza. Ci facciano comprendere anche il bisogno della mortificazione e del digiuno. Che queste parole « del giorno delle Ceneri » siano per noi esigenti, ma anche ricche di aiuto. Dirigano la nostra attenzione verso i bisogni degli altri. Vicini e lontani. Obblighino tutti noi alle opere della carità e della misericordia.

Ancora una Quaresima. Ancora un « periodo favorevole ». Ancora un « tempo della salvezza ». Molto dipende da come lo utilizzeremo. Ciascuno e tutti.

Inserito a cura di

PIERO AMICI
e MARIO PONZI

Text of Pope's Speech at Rome Synagogue: 'You Are Our Elder Brothers'

ROME, April 13 (UPI)—Following is the official text of Pope John Paul II's speech today at the Rome synagogue, translated from Italian by the Vatican:

Dear Chief Rabbi of the Jewish community in Rome; dear president of the Union of Italian Jewish Communities; dear president of the community in Rome; dear rabbis, dear Jewish and Christian friends and brethren taking part in this historic celebration:

First of all, I would like, together with you, to give thanks and praise to the Lord who stretched out the heavens and laid the foundations of the earth and who chose Abraham in order to make him father of a multitude of children, as numerous "as the stars of heaven and as the sand which is on the seashore," to give thanks and praise to Him because it has been His good pleasure, in the mystery of His providence, that this evening there should be a meeting in this your "major temple" between the Jewish community that has been living in this city since the times of the ancient Romans and the Bishop of Rome and universal pastor of the Catholic Church.

I likewise feel it is my duty to thank the Chief Rabbi, Prof. Ello Toaff, who from the first moment accepted with joy the idea that I should make this visit, and who is now receiving me with great openness of heart and a profound sense of hospitality, and in addition to him I also thank all those members of the Jewish community in Rome who have made this meeting possible and who in so many ways have worked to insure that it should be at one and the same time a reality and symbol.

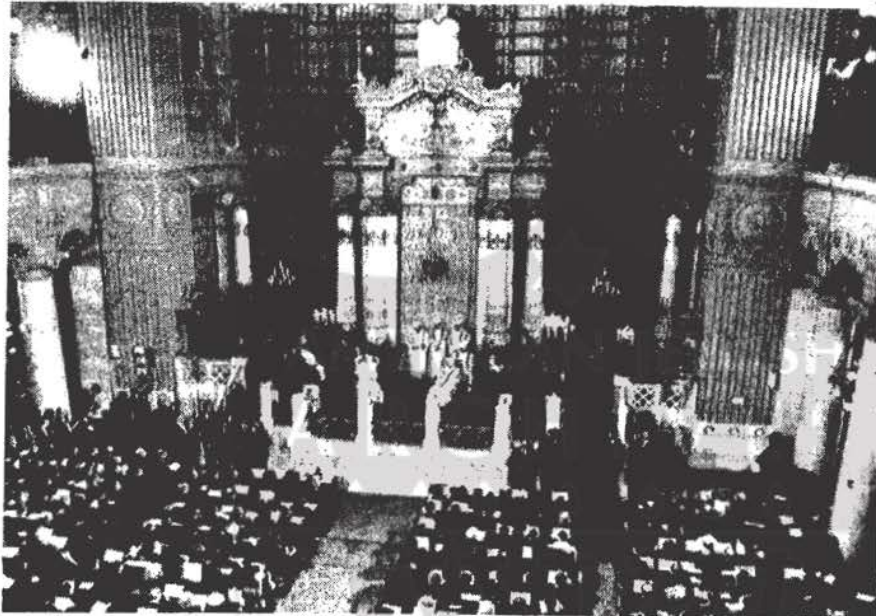
Reflecting on Significance

Many thanks therefore to you all. Toda rabba [Hebrew for "Many thanks"].

In the light of the word of God that has just been proclaimed and that lives forever, I would like us to reflect together, in the presence of the Holy One — may he be blessed! — on the fact and the significance of this meeting between the Bishop of Rome, the Pope, and the Jewish community that lives and works in this city, which is so dear to you and to me.

I had been thinking of this visit for a long time. In fact, the Chief Rabbi was kind enough to come and see me in February 1981 when I paid a pastoral visit to the nearby parish of San Carlo al Catenari. In addition, a number of you have been more than once to the Vatican on the occasion of the numerous audiences that I have been able to have with representatives of Italian and world Jewry, and still earlier, in the time of my predecessors Paul VI, John XXIII and Pius XII.

I am likewise well aware that the Chief Rabbi, on the night before the death of Pope John, did not hesitate to go to St. Peter's Square, and, accompanied by members of the Jewish



The central synagogue in Rome yesterday during visit by Pope John Paul II.

stances of the past were very different from those that have laboriously matured over the centuries. The general acceptance of a legitimate plurality on the social, civil and religious levels has been arrived at with great difficulty.

Nevertheless, a consideration of centuries-long cultural conditioning could not prevent us from recognizing that the acts of discrimination, unjustified limitation of religious freedom, oppression, also on the level of civil freedom, in regard to the Jews were, from an objective point of view, gravely deplorable manifestations. Yes, once again, through myself, the church, in the words of the well-known declaration "Nostra Aetate," "deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and by anyone." I repeat, "By anyone."

I would like once more to express a word of abhorrence for the genocide decreed against the Jewish people during the last war, which led to the holocaust of millions of innocent victims.

When I visited on 7 June 1979 the concentration camp at Auschwitz and prayed for the many victims from various nations, I paused in particular before the memorial stone with the inscription in Hebrew and thus manifested the sentiments of my heart: "This inscription stirs the memory of the people whose sons and daughters were destined to total extermination. This people has its origin in Abraham, who is our father in

working today, on both sides, to overcome old prejudices and to secure ever wider and fuller recognition of that "bond" and that "common spiritual patrimony" that exists between Jews and Christians.

This is the hope expressed in the fourth paragraph of the council's declaration "Nostra Aetate," which I have just mentioned, on the relationship of the church to non-Christian religions. The decisive turning-point in relations between the Catholic Church and Judaism, and with individual Jews, was occasioned by this brief but incisive paragraph.

We are all aware that, among the riches of this paragraph No. 4 of "Nostra Aetate," three points are especially relevant. I would like to underline them here before you in this truly unique circumstance.

The Bond With Judaism

The first is that the church of Christ discovers her "bond" with Judaism by "searching into her own mystery." The Jewish religion is not "extrinsic" to us, but in a certain way is "intrinsic" to our own religion. With Judaism, therefore, we have a relationship which we do not have with any other religion. You are our dearly beloved brothers, and in a certain way, it could be said that you are our elder brothers.

The second point noted by the Council is that no ancestral or collective blame can be imputed to the Jews as a people for "what happened"

this visit to your synagogue, I wish to reaffirm them and to proclaim them as their perennial value.

For this is the meaning which is to be attributed to my visit to you, the Jews of Rome.

It is not, of course, because the differences between us have now been overcome that I have come among you. We know well that this is not so.

First of all, each of our religions, in the full awareness of the many bonds which unite them to each other, and in the first place that "bond" which the council spoke of, wishes to be recognized and respected in its own identity, beyond any syncretism and any ambiguous appropriation.

Path Is Still at Beginning

Furthermore, it is necessary to say that the path undertaken is still at the beginning and, therefore, a considerable amount of time will still be needed, notwithstanding the great efforts already made on both sides, to remove all forms of prejudice, even subtle ones, to readjust every manner of self-expression and, therefore, to present always and everywhere, to ourselves and to others, the true face of the Jews and of Judaism as likewise of Christians and of Christianity and this at every level of outlook, teaching and communication.

In this regard, I would like to remind my brothers and sisters of the Catholic Church, also those living in

Rome, of the fact that the guidelines for implementing the Council in this precise field are already available to everyone in the two documents published respectively in 1974 and 1985 by the Holy See's Commission for Religious Relations with Judaism. It is only a question of studying them carefully, of immersing oneself in their teachings and of putting them into practice.

Perhaps there still remain between us difficulties of the practical order waiting to be overcome on the level of fraternal relations. These are the result of centuries of mutual misunderstanding and also of different positions and attitudes, not easily settled, in complex and important matters.

Jesus a Son of Your People

No one is unaware that the fundamental difference from the very beginning has been the attachment of us Catholics to the person and teaching of Jesus of Nazareth, a son of your people, from which were also born the Virgin Mary, the Apostles who were the "foundations and pillars of the church" and the greater part of the first Christian community. But this attachment is located in the order of faith, that is to say, in the free assent of the mind and heart guided by the spirit, and it can never be the object of exterior pressure in one sense or the other. This is the reason why we wish to deepen dialogue in loyalty and friendship, in respect for one another's intimate convictions, taking as a fundamental basis the elements of the revelation which we have in common as a "great spiritual patrimony."

It must be said, then, that the ways opened for our collaboration in the light of our common heritage, drawn from the law and the prophets, are various and important. We wish to recall first of all a collaboration in favor of man, his life from conception until natural death, his dignity, his freedom, his rights, his self-development in a society which is not hostile but friendly and favorable, where justice reigns and where, in this nation, on the various continents and throughout the world, it is peace that rules, the shalom hoped for by their lawmakers, prophets and wise men of Israel.

More in general, there is the problem of morality, the great field of individual and social ethics. We are all aware of how acute the crisis is on this point in the age in which we are living. In a society which is often lost in agnosticism and individualism and which is suffering the bitter consequences of selfishness and violence, Jews and Christians are the trustees and witnesses of an ethic marked by the Ten Commandments, in the observance of which man finds his truth and freedom. To promote a common reflection and collaboration on this point is one of the great duties of the hour.

And finally, I wish to address a thought to this city in which there live side by side the Catholic community with its Bishop and the Jewish community with its authorities and its Chief Rabbi.

Let this not be a mere "co-existence," a kind of juxtaposition, interspersed with limited and occasional meetings, but let it be animated by fraternal love.

The problems of Rome are many. You know this well. Each one of us, in the light of that blessed heritage to which I alluded earlier, is conscious of an obligation to work together, at least to some degree, for their solution. Let us seek, as far as possible, to do so together. From this visit of mine and from the harmony and serenity which we have attained may there flow forth a fresh and health-giving spring like the river that Ezekiel saw gushing from the eastern gate of the Temple of Jerusalem, which will help to heal the wounds from which Rome is suffering.

In doing this, I venture to say, we shall each be faithful to our most sacred commitments and also to that which most profoundly unites and gathers us together: faith in the one God who "loves strangers" and "renders justice to the orphan and the wise," commanding us too to love and help them. Christians have learned this desire of the Lord from the Torah, which you here venerate, and from Jesus, who took to its extreme consequences the love demanded by the Torah.

Rediscovered Brotherhood

All that remains for me now, as at the beginning of my address, is to turn my eyes and my mind to the Lord, to thank him and praise him for this joyful meeting and for the good things which are already flowing from it, for the rediscovered brotherhood and for the new and more profound understanding between us here in Rome and between the church and Judaism everywhere, in every country, for the benefit of all.

Therefore I would like to say with the Psalmist, in his original language which is also your own inheritance:

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Yomar-na Yisrael
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O give thanks to the Lord for He is good,
His steadfast love endures forever!
Let Israel say,
"His steadfast love endures forever."

Let those who fear the Lord say,
"His steadfast love endures forever."

Amen.

...and a...
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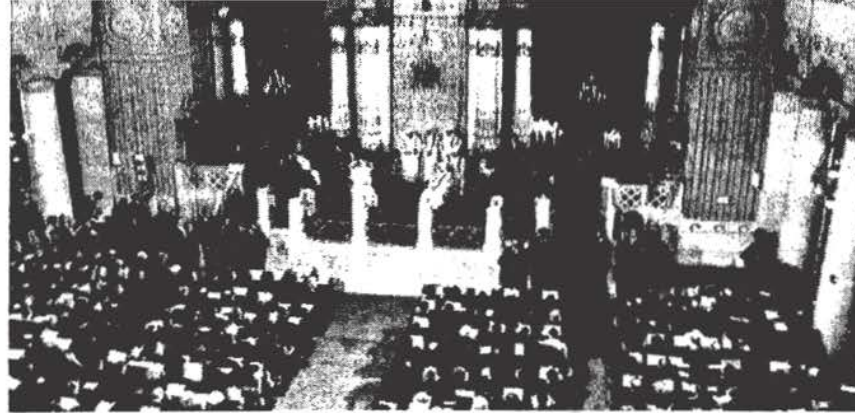
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I am likewise well aware that the Chief Rabbi, on the night before the death of Pope John, did not hesitate to go to St. Peter's Square, and, accompanied by members of the Jewish faithful, he mingled with the crowd of Catholics and other Christians in order to pray and keep vigil, as it were, bearing witness in a silent but very effective way, to the greatness of the soul of that Pontiff, who was open to all people without distinction and in particular to the Jewish brethren.

The heritage that I would now like to take up is precisely that of Pope John, who on one occasion as he passed by here — as the Chief Rabbi has just mentioned — stopped the car so that he could bless the crowd of Jews who were coming out of this very temple. And I would like to take up his heritage at this very moment when I find myself not just outside but, thanks to your generous hospitality, inside, the synagogue of Rome.

This gathering in a way brings to a close, after the pontificate of John XXIII and the Second Vatican Council, a long period which we must not draw from it the appropriate lessons. Certainly, we cannot and should not forget that the historical circum-



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stances of the past were very different from those that have laboriously matured over the centuries. The general acceptance of a legitimate plurality on the social, civil and religious levels has been arrived at with great difficulty.

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The Jewish community of Rome, too, paid a high price in blood.

Church Offered Refuge

And it was surely a significant gesture that in those dark years of racial persecution the doors of our religious houses, of our churches, of the Roman Seminary, of buildings belonging to the Holy See and of Vatican City itself were thrown open to offer refuge and safety to so many Jews of Rome being hunted by their persecutors.

Today's visit is meant to make a decisive contribution to the consolidation of the good relations between our two communities, in imitation of the example of so many men and women who have worked and who are still

working today, on both sides, to overcome old prejudices and to secure ever wider and fuller recognition of that "bond" and that "common spiritual patrimony" that exists between Jews and Christians.

This is the hope expressed in the fourth paragraph of the council's declaration "Nostra Aetate," which I have just mentioned, on the relationship of the church to non-Christian religions. The decisive turning-point in relations between the Catholic Church and Judaism, and with individual Jews, was occasioned by this brief but incisive paragraph.

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The second point noted by the Council is that no ancestral or collective blame can be imputed to the Jews as a people for "what happened in Christ's passion." Not indistinctly to the Jews of that time nor to those who came afterward nor to those of today. So any alleged theological justification for discriminatory measures or, worse still, for acts of persecution is unfounded. The Lord will judge each one "according to his own works," Jews and Christians alike.

The third point that I would like to emphasize in the Council's declaration is a consequence of the second. Notwithstanding the church's awareness of her own identity, it is not lawful to say that the Jews are "repudiated or cursed," as if this were taught or could be deduced from the sacred Scriptures of the Old or the New Testament. Indeed, the Council had already said in this same text of "Nostra Aetate," but also in the dogmatic Constitution Lumen Gentium referring to St. Paul in the Letter to the Romans, that the Jews are beloved of God, who has called them with an irrevocable calling.

On these convictions rest our present relations. On the occasion of

this visit to your synagogue, I wish to reaffirm them and to proclaim them in their perennial value.

For this is the meaning which is to be attributed to my visit to you, the Jews of Rome.

It is not, of course, because the differences between us have now been overcome that I have come among you. We know well that this is not so.

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Furthermore, it is necessary to say that the path undertaken is still at the beginning and, therefore, a considerable amount of time will still be needed, notwithstanding the great efforts already made on both sides, to remove all forms of prejudice, even subtle ones, to readjust every manner of self-expression and, therefore, to present always and everywhere, to ourselves and to others, the true face of the Jews and of Judaism as likewise of Christians and of Christianity and this at every level of outlook, teaching and communication.

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More in general, there is the problem of morality, the great field of individual and social ethics. We are all aware of how acute the crisis is on this point in the age in which we are living. In a society which is often lost in agnosticism and individualism and which is suffering the bitter consequences of selfishness and violence, Jews and Christians are the trustees and witnesses of an ethic marked by the Ten Commandments, in the observance of which man finds his truth and freedom. To promote a common reflection and collaboration on this point is one of the great duties of the hour.

The problems of Rome are many. You know this well. Each one of us, in the light of that blessed heritage to which I alluded earlier, is conscious of an obligation to work together, at least to some degree, for their solution. Let us seek, as far as possible, to do so together. From this visit of mine and from the harmony and serenity which we have attained may there flow forth a fresh and health-giving spring like the river that Ezekiel saw gushing from the eastern gate of the Temple of Jerusalem, which will help to heal the wounds from which Rome is suffering.

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Amen.

1000
1000

AMERICAN JEWISH ARCHIVES

ALLOCUZIONE del SANTO PADRE
in occasione della visita alla Sinagoga di Roma

Domenica, 13 Aprile 1986



Signor Rabbino Capo della comunità israelitica di Roma,
Signora Presidente dell'Unione delle comunità israelitiche italiane,
Signor Presidente delle comunità di Roma,
Signori Rabbini,

Cari amici e fratelli ebrei e cristiani, che prendete parte a questa storica celebrazione:

1. Vorrei prima di tutto, insieme con voi, ringraziare e lodare il Signore che ha "disteso il cielo e fondato la terra" (cfr. Is 51,16) e che ha scelto Abramo per farlo padre di una moltitudine di figli, numerosa "come le stelle in cielo" e "come la sabbia che è sul lido del mare" (Gn 22,17; cfr. 15,5), perché ha voluto, nel mistero della sua provvidenza, che questa sera si incontrassero in questo vostro "Tempio maggiore" la comunità ebraica che vive in questa città, fin dal tempo dei Romani antichi, e il Vescovo di Roma e Pastore universale della Chiesa cattolica.

Sento poi il dovere di ringraziare il Rabbino Capo, Prof. Elio Toaff, che ha accolto con gioia, fin dal primo momento, il progetto di questa visita e che ora mi riceve con grande apertura di cuore e con vivo senso di ospitalità; e con lui ringrazio tutti coloro che, nella comunità ebraica romana, hanno reso possibile questo incontro e si sono in tanti modi impegnati affinché esso fosse nel contempo una realtà e un simbolo.

Grazie quindi a tutti voi.

Todâ rabbâ (= grazie tante).

2. Alla luce della Parola di Dio testé proclamata e che "vive in eterno" (cfr. Is 30,8), vorrei che riflettessimo insieme, alla presenza del Santo, benedetto Egli sia! (come si dice nella vostra liturgia), sul fatto e sul significato di questo incontro tra il Vescovo di Roma, il Papa, e la comunità ebraica che abita ed opera in questa città, a voi e a me tanto cara.

E' da tempo che pensavo a questa visita. In verità, il Rabbino Capo ha avuto la gentilezza di venire ad incontrarmi, nel febbraio 1981, quando mi recai in visita pastorale alla vicina parrocchia di San Carlo ai

atinari. Inoltre alcuni di voi sono venuti più di una volta in Vaticano, sia in occasione delle numerose udienze che ho potuto avere con rappresentanti dell'Ebraismo italiano e mondiale, sia ancor prima, al tempo dei miei predecessori, Paolo VI, Giovanni XXIII e Pio XII. Mi è poi ben noto che il Rabbino Capo, nella notte che ha preceduto la morte di Papa Giovanni, non ha esitato ad andare a Piazza San Pietro, accompagnato da un gruppo di fedeli ebrei, per pregare e vegliare, mescolato tra la folla dei cattolici e di altri cristiani, quasi a rendere testimonianza, in modo silenzioso ma così efficace, alla grandezza d'animo di quel Pontefice, aperto a tutti senza distinzione, ed in particolare ai fratelli ebrei.

L'eredità che vorrei adesso raccogliere è appunto quella di Papa Giovanni, il quale una volta, passando di qui - come ha ora ricordato il Rabbino Capo - fece fermare la macchina per benedire la folla di ebrei che uscivano da questo stesso Tempio. E vorrei raccogliermene l'eredità in questo momento, trovandomi non più all'esterno bensì, grazie alla vostra generosa ospitalità, all'interno della Sinagoga di Roma.

3. Questo incontro conclude, in certo modo, dopo il Pontificato di Giovanni XXIII e il Concilio Vaticano II, un lungo periodo sul quale occorre non stancarsi di riflettere per trarne gli opportuni insegnamenti. Certo non si può, né si deve, dimenticare che le circostanze storiche del passato furono ben diverse da quelle che sono venute faticosamente maturando nei secoli; alla comune accettazione di una legittima pluralità sul piano sociale, civile e religioso si è pervenuti con grandi difficoltà. La considerazione dei secolari condizionamenti culturali non potrebbe tuttavia impedire di riconoscere che gli atti di discriminazione, di ingiustificata limitazione della libertà religiosa, di oppressione anche sul piano della libertà civile, nei confronti degli Ebrei, sono stati oggettivamente manifestazioni gravemente deprecabili. Sì, ancora una volta, per mezzo mio, la Chiesa, con le parole del ben noto Decreto

strá aetate" (n.4), "deplora gli odi, le persecuzioni e tutte le manifestazioni dell'antisemitismo dirette contro gli Ebrei in ogni tempo da chiunque"; ripeto: "da chiunque".

Una parola di esecrazione vorrei una volta ancora esprimere per il ocidio decretato durante l'ultima guerra contro il popolo ebreo e che ha portato all'olocausto di milioni di vittime innocenti. Visitando il 7 ^{Roma} ~~1979~~ ¹⁹⁷⁹ il lager di Auschwitz e raccogliendomi in preghiera per le tante vittime di diverse nazioni, mi sono soffermato in particolare davanti alla lapide con l'iscrizione in lingua ebraica, manifestando così i sentimenti del mio animo: "Questa iscrizione suscita il ricordo del Popolo i cui figli e figlie erano destinati allo sterminio totale. Questo popolo ha la sua origine da Abramo, che è padre della nostra fede, come è espresso Paolo di Tarso. Proprio questo popolo, che ha ricevuto da Dio il comandamento "non uccidere", ha provato su se stesso in misura particolare che cosa significa l'uccidere. Davanti a questa lapide non è stato a nessuno di passare oltre con indifferenza" (Insegnamenti 1979, 1484).

Anche la Comunità ebraica di Roma pagò un alto prezzo di sangue.

Ed è stato certamente un gesto significativo che, negli anni bui della persecuzione razziale, le porte dei nostri conventi, delle nostre chiese, del Seminario Romano, di edifici della Santa Sede e della stessa Città del Vaticano si siano spalancate per offrire rifugio e salvezza a tanti Ebrei di Roma, braccati dai persecutori.

L'odierna visita vuole recare un deciso contributo al consolidamento dei buoni rapporti tra le nostre due comunità, sulla scia degli esempi offerti da tanti uomini e donne, che si sono impegnati e si impegnano tuttora, dall'una e dall'altra parte, perché siano superati i vecchi pregiudizi e si faccia spazio al riconoscimento sempre più pieno di quel "vincolo" e di quel "comune patrimonio spirituale" che esistono tra Ebrei e Cristiani.

E' questo l'auspicio che già esprimeva il paragrafo n.4, che ho ora ricordato, della Dichiarazione conciliare "Nostra aetate" sui rapporti tra la Chiesa e le religioni non cristiane. La svolta decisiva nei rapporti della Chiesa cattolica con l'Ebraismo, e con i singoli Ebrei, si è avuta con questo breve ma lapidario paragrafo.

Siamo tutti consapevoli che, tra le molte ricchezze di questo numero della "Nostra aetate", tre punti sono specialmente rilevanti. Vorrei sottolineare ^{mentre} ~~invece~~ qui, davanti a voi, in questa circostanza veramente unica.

Il primo è che la Chiesa di Cristo scopre il suo "legame" con l'Ebraismo "scrutando il suo proprio mistero" (cfr. Nostra aetate, ib.). La religione ebraica non ci è "estrinseca", ma in un certo qual modo, è "intrinseca" alla nostra religione. Abbiamo quindi verso di essa dei rapporti che non abbiamo con nessun'altra religione. Siete i nostri fratelli prediletti e, in un certo modo, si potrebbe dire i nostri fratelli maggiori.

Il secondo punto rilevato dal Concilio è che agli Ebrei, come popolo, non può essere imputata alcuna colpa atavica o collettiva, per ciò che è stato fatto nella passione di Gesù" (cfr. Nostra aetate, ib.). Non ~~invece~~ ⁱⁿ distintamente agli Ebrei di quel tempo, non a quelli venuti dopo, non a ^{quelli} ~~quelli~~ di adesso. E' quindi inconsistente ogni pretesa giustificazione teologica di misure discriminatorie o, peggio ancora, persecutorie. Il Signore giudicherà ciascuno "secondo le proprie opere", gli Ebrei come Cristiani (cfr. Rm 2,6).

Il terzo punto che vorrei sottolineare nella Dichiarazione conciliare è la conseguenza del secondo; non è lecito dire, nonostante la coscienza che la Chiesa ha della propria identità, che gli Ebrei sono "reprobi e maledetti", come se ciò fosse insegnato, o potesse venire dedotto dalle ^{Sacre} ~~Sacre~~ Scritture (cfr. Nostra aetate, ib.), dell'Antico come del Nuovo Testamento. Anzi, aveva detto prima il Concilio, in questo stesso brano ^{della} ~~della~~ "Nostra aetate", ma anche nella Costituzione dogmatica "Lumen gentium" n.6), citando San Paolo nella lettera ai Romani (11,28a), che gli Ebrei rimangono carissimi a Dio", che li ha chiamati con una "vocazione irrevocabile".

Su queste convinzioni poggiano i nostri rapporti attuali.

Nell'occasione di questa visita alla vostra Sinagoga, io desidero riaffermarle e proclamarle nel loro valore perenne.

E' infatti questo il significato che si deve attribuire alla mia visita in mezzo a voi, Ebrei di Roma.

Non è certo perché le differenze tra noi siano ormai superate che sono venute tra voi. Sappiamo bene che così non è.

Anzitutto, ciascuna delle nostre religioni, nella piena consapevolezza dei molti legami che la uniscono all'altra, e in primo luogo di quel "legame" di cui parla il Concilio, vuole essere riconosciuta e rispettata nella propria identità, al di là di ogni sincretismo e di ogni equivoca appropriazione.

Inoltre è doveroso dire che la strada intrapresa è ancora agli inizi, e che quindi ci vorrà ancora parecchio, nonostante i grandi sforzi già fatti da una parte e dall'altra, per sopprimere ogni forma seppur sottile di pregiudizio, per adeguare ogni maniera di esprimersi e quindi per presentare sempre e ovunque, a noi stessi e agli altri, il vero volto degli Ebrei e dell'Ebraismo, come anche dei Cristiani e del Cristianesimo, e ciò ad ogni livello di mentalità, di insegnamento e di comunicazione.

A questo riguardo, vorrei ricordare ai miei fratelli e sorelle della Chiesa cattolica, anche di Roma, il fatto che gli strumenti di applicazione del Concilio in questo campo preciso sono già a disposizione di tutti, nei due documenti pubblicati rispettivamente nel 1974 e nel 1985 dalla Commissione della Santa Sede per i Rapporti religiosi con l'Ebraismo. Si tratta soltanto di studiarli con attenzione, di immergersi nei loro insegnamenti e di metterli in pratica.

Restano forse ancora fra di noi difficoltà di ordine pratico, che attendono di essere superate sul piano delle relazioni fraterne: esse

ono frutto sia dei secoli di mutua incomprendione, sia anche di posizioni diverse e di atteggiamenti non facilmente componibili in materie complesse e importanti.

A nessuno sfugge che la divergenza fondamentale fin dalle origini è l'adesione di noi Cristiani alla persona e all'insegnamento di Gesù di Nazareth, figlio del vostro popolo, dal quale sono nati anche Maria Vergine, gli Apostoli, "fondamento e colonne della Chiesa", e la maggioranza dei membri della prima comunità cristiana. Ma questa adesione si pone nell'ordine della fede, cioè nell'assenso libero dell'intelligenza e del cuore guidati dallo Spirito, e non può mai essere oggetto di una pressione esteriore, in un senso o nell'altro; e' questo il motivo per il quale noi siamo disposti ad approfondire il dialogo in lealtà e amicizia, nel rispetto delle intime convinzioni degli uni e degli altri, prendendo come base fondamentale gli elementi della Rivelazione che abbiamo in comune, come "grande patrimonio spirituale" (cf. Nostra Aetate, n.4).

6. Occorre dire, poi, che le vie aperte alla nostra collaborazione, alla luce della comune eredità tratta dalla Legge e dai profeti, sono varie ed importanti. Vogliamo ricordare anzitutto una collaborazione in favore dell'uomo, della sua vita dal concepimento fino alla morte naturale della sua dignità, della sua libertà, dei suoi diritti, del suo svilupparsi in una società non ostile, ma amica e favorevole, dove regni la giustizia e dove, in questa nazione, nei continenti e nel mondo, sia la pace ad imperare, lo shalom auspicato dai legislatori, dai profeti e dai saggi d'Israele.

Vi è, più in generale, il problema morale, il grande campo dell'etica individuale e sociale. Siamo tutti consapevoli quanto sia acuta la crisi ^{su} questo punto nel tempo in cui viviamo. In una società spesso smarrita ⁿ dall'agnosticismo e nell'individualismo e che soffre le amare conseguenze ^d dell'egoismo e della violenza, Ebrei e Cristiani sono depositari e testimoni ^{suc} di un'etica segnata dai 10 Comandamenti, nella cui osservanza

Uomo trova la sua verità e libertà. Promuovere una comune riflessione e collaborazione su questo punto è uno dei grandi doveri dell'ora.

E finalmente vorrei rivolgere il pensiero a questa Città dove convivono la comunità dei Cattolici con il suo Vescovo, la comunità degli Ebrei con le sue autorità e con il suo Rabbino Capo.

Non sia la nostra soltanto una "convivenza" di stretta misura, una giustapposizione, intercalata da limitati ed occasionali incontri, ma sia essa animata da amore fraterno.

I problemi di Roma sono tanti. Voi lo sapete bene. Ciascuno di noi, alla luce di quella benedetta eredità a cui prima accennavo, sa di essere tenuto a collaborare, in qualche misura almeno, alla loro soluzione. Cerchiamo, per quanto possibile, di farlo insieme; che da questa mia visita e da questa nostra raggiunta concordia e serenità sgorghi, come il fiume che Ezechiele vide sgorgare dalla porta orientale del Tempio di Gerusalemme (cfr. Ez 47,1 ss.), una sorgente fresca e benefica che aiuti a sanare le piaghe di cui Roma soffre.

Nel far ciò, mi permetto di dire, saremo fedeli ai nostri rispettivi impegni più sacri, ma anche a quel che più profondamente ci unisce e ci raduna: la fede in un solo Dio che "ama gli stranieri" e "rende giustizia all'orfano e alla vedova" (cfr. Dt 10,18), impegnando anche noi ad amarli e a soccorrerli (cfr. ibid., e Lev 19,18.34). I cristiani hanno imparato questa volontà del Signore dalla Torah, che voi qui venerate, e da Gesù che ha portato fino alle estreme conseguenze l'amore domandato dalla Torah.

Non mi rimane adesso che rivolgere, come all'inizio di questa mia allocuzione, gli occhi e la mente al Signore, per ringraziarlo e lodarlo per questo felice incontro e per i beni che da esso già scaturiscono, per la ritrovata fratellanza e per la nuova più profonda intesa

tra di noi qui a Roma, e tra la Chiesa e l'Ebraismo dappertutto, in ogni Paese, a beneficio di tutti.

Perciò vorrei dire con il Salmista, nella sua lingua originale che è anche la vostra ereditaria:

hodù la Adonai ki tob

ki le olam hasdo

yomar-na Yisrael

ki le olam hasdo

yomerù-na yi'è Adonai

ki le olam hasdò (Sal 118,1-2.4).

Celebrate il Signore, perché è buono:

perché eterna è la sua misericordia.

Dica Israele che egli è buono:

eterna è la sua misericordia.

Lo dica chi teme Dio:

eterna è la sua misericordia.

Amen.



EMBARGO

fino al momento in
cui è pronunziato

COMUNITÀ ISRAELITICA DI ROMA

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Santità,

come Rabbino Capo di questa Comunità, la cui storia si conta ormai in millenni, desidero esprimerLe la viva soddisfazione per il gesto da Lei voluto e da Lei oggi compiuto di venire per la prima volta nella storia della Chiesa in visita ad una Sinagoga, gesto destinato a passare alla storia. Esso si ricollega all'insegnamento illuminato del suo illustre predecessore Giovanni XXIII, il primo Papa che in una mattina di sabato si fermò a benedire gli ebrei di Roma che uscivano da questo Tempio dopo la preghiera, e si inserisce nella scia del Concilio Vaticano II che, con la Declaratio "Nostra Aetate...", ha prodotto, nei rapporti della Chiesa con l'Ebraismo quella rivoluzione che ha reso possibile la Sua odierna visita.

Ci troviamo dunque di fronte ad una vera e propria svolta della politica della Chiesa, che guarda ormai verso gli ebrei con sentimenti di stima e di apprezzamento, abbandonando quell'insegnamento del disprezzo la cui inammissibilità Jules Isaac - sia qui ricordato in benedizione - richiamò a Papa Giovanni.

Il mio pensiero - nel momento storico che stiamo vivendo - si rivolge con ammirazione, con riconoscenza e con rimpianto all'infinito numero di martiri ebrei che serenamente affrontarono la morte per la santificazione del Nome di Dio. Ad essi va il merito se la nostra fede non ha mai vacillato e se la fedeltà al Signore ed alla Sua Legge non è mai venuta meno nel lungo volgere dei secoli. Per il loro merito il popolo ebraico vive ancora, unico fra tutti i popoli dell'antichità.

Non possiamo dunque dimenticare il passato, ma vogliamo oggi iniziare con fiducia e con speranza questo nuovo periodo storico che si annuncia fecondo di opere comuni svolte finalmente su un piano di parità, di uguaglianza e di stima reciproca nell'interesse di tutta l'umanità.

Ci proponiamo di diffondere l'idea del monoteismo spirituale e morale d'Israele per raccogliere gli uomini e l'universo nell'amore, nella potenza e nella giustizia di Dio, che è il Dio di tutti, e di portare la luce alla mente e al cuore della gente per far fiorire nel mondo l'ordine, la morale, il bene, l'armonia e la pace.

Nello stesso tempo riaffermiamo la universale paternità di Dio su tutti gli uomini, ispirandoci ai profeti che l'hanno insegnata quale amor filiale che congiunge tutti gli esseri viventi al seno materno dell'infinito, come alla loro matrice naturale. E' quindi l'uomo che deve essere preso in considerazione. L'uomo che è stato creato da Dio a Sua immagine e somiglianza nell'intento di conferirgli una dignità ed una nobiltà che può mantenere solo se vorrà seguire l'insegnamento del Padre. Nel Deuteronomio è scritto: "Voi siete figli del Signore vostro Dio" per indicare il rapporto che deve legare gli uomini al loro Creatore, un rapporto da padre a figlio, di amore e di benevola indulgenza, ma anche un rapporto di fratellanza che deve regnare fra tutti gli esseri umani. Se esso esistesse veramente non dovremmo oggi lottare contro quel terrorismo e quelle violenze aberranti, che mietono tante vittime innocenti, uomini, donne, vecchi e bambini, come è accaduto anche di recente davanti a questo Tempio.

Il nostro compito comune nella società dovrebbe essere dunque quello di cercare di insegnare ai nostri simili il dovere del rispetto dell'uomo per l'uomo, dimostrando l'iniquità di quei mali che affliggono il mondo come il terrorismo, che è l'esaltazione della violenza cieca e inumana e che colpisce gente indifesa, tra cui ebrei di ogni paese solo perchè sono ebrei; come l'antisemitismo ed il razzismo, che vanamente credevamo per sempre debellati dopo l'ultimo conflitto.

La condanna che il Concilio ha pronunciato contro qualunque forma di antisemitismo dovrebbe essere rigidamente applicata, come pure la condanna di ogni violenza, per evitare che l'intera umanità affoghi nella corruzione, nell'immoralità, nell'ingiustizia.

L'invito che si legge nel Levitico, dove il Signore afferma: "Io sono il Signore vostro Dio; santificatevi, siate santi, perchè Io sono

il Signore vostro Dio; santificatevi, siete santi, perchè Io sono Santo " vuol essere una esortazione ad imitare nella nostra vita la Santità del Signore.

Così l'immagine di Dio in potenza nell'uomo fino dalla sua prima creazione, diventa immagine di Dio in atto. Il "Kedoshim Tiyyò" è l'imitazione da parte degli uomini di quelle che sono chiamate le "Vie del Signore" .

In tale modo essi, cercando di sottomettere allo spirito tutte le loro azioni , fanno prevalere lo spirito sulla materia.

Il premio per una condotta siffatta è grande e già il Signore lo disse ad Abramo facendolo uscire a guardare il cielo in una notte stellata: "Io sono il Signore che ti fece uscire da Ur Casdim per darti il possesso di questa terra". Il possesso della terra promessa si ottiene come premio per aver seguito le vie del Signore e la fine dei giorni verrà quando il popolo vi sarà tornato.

Questo ritorno si sta verificando: gli scampati dai campi di sterminio nazisti hanno trovato in terra d'Israele un rifugio ed una nuova vita nella libertà e nella dignità riconquistata. Per questo il loro ritorno è stato chiamato dai nostri Maestri "l'inizio dell'avvento della redenzione finale", "Reshit tzenihat geulatenu".

Il ritorno del popolo ebraico alla sua terra deve essere riconosciuto come un bene e una conquista irrinunciabili per il mondo, perchè esso prelude - secondo l'insegnamento dei profeti - a quell'epoca di fratellanza universale a cui tutti aspiriamo ed a quella pace redentrice che trova nella Bibbia la sua sicura promessa . Il riconoscimento ad Israele di tale insostituibile funzione nel piano della redenzione finale che Dio ci ha promesso non può essere negato.

Potremo così lottare insieme per affermare il diritto dell'uomo alla libertà, una libertà completa che trova il proprio invalicabile confine solo quando prevarica o limita la libertà altrui. L'uomo nasce ed è per sua natura libero, quindi tutti gli uomini, a qualunque popolo appartengano, debbono essere ugualmente liberi perchè tutti hanno la stessa dignità e sono partecipi di medesimi diritti. Non esistono uomini che possano considerar

si superiori ed altri inferiori perchè in tutti vi è quella scintilla divina che li rende uguali.

Eppure ai nostri giorni, ci sono ancora paesi nel mondo dove la limitazione della libertà, la discriminazione e l'emarginazione sono praticati senza alcun ritegno. Mi riferisco in particolare ai negri in Sud Africa, e per quanto riguarda la libertà di religione agli ebrei ed ai cattolici nell'Unione Sovietica. Nostro compito comune dovrebbe essere quello di proclamare che da quella libertà fondamentale dell'uomo, scaturiscono diritti umani irrinunciabili: come il diritto alla vita, alla libertà di pensiero, di coscienza, di religione.

Il diritto alla vita deve essere inteso non solo come diritto di esistere, bensì quello di vedere garantita la propria vita, fin dal suo nascere, assicurata la propria esistenza contro ogni minaccia, contro ogni violenza; significa garanzia dei mezzi di sussistenza attraverso una più equa distribuzione della ricchezza affinchè nel mondo non ci sia più chi muore per fame. Significa il diritto di ognuno di veder salvaguardato il proprio onore, il proprio buon nome contro la calunnia e il pregiudizio anche di carattere religioso, la condanna di ogni attentato all'amor proprio, considerato dall'Ebraismo pari allo spargimento di sangue. Significa combattere la menzogna per le conseguenze disastrose che può recare nella società, e così pure l'odio, che suscita la violenza ed è considerato dall'Ebraismo come odio verso il Signore, di cui l'uomo è l'immagine.

La libertà di pensiero comprende anche la libertà di coscienza e quella religiosa. Dovremo lottare con tutte le nostre forze per impedire che un uomo possa essere oggi ancora perseguitato o condannato per le idee che professa o per le sue convinzioni religiose.

Il concetto di libertà - come si vede - è composito e se una delle componenti viene soppressa, è inevitabile che prima o poi sia la libertà nel suo complesso ad andare perduta, perchè è una unità che ha un valore assoluto e indivisibile. E' un ideale in sè e per sè, uno degli oggetti di

quel regime di giustizia universale predicato nella Bibbia per il quale gli uomini e i popoli hanno l'inalienabile diritto di essere padroni di sé stessi.

Santità, in questo momento così importante nella storia dei rapporti fra le nostre due religioni, mentre il cuore si apre alla speranza che alle sciagure del passato si sostituisca un fruttuoso dialogo che, pur nel rispetto delle esistenti diversità, dia a noi la possibilità di un'azione concorde, di una cooperazione sincera e onesta per il raggiungimento di quei fini universali che sono nelle nostre comuni radici, mi consenta di concludere queste mie riflessioni con le parole del Profeta Isaia: "Io gioisco nel Signore, giubilo nel mio Dio che mi ha rivestito degli abiti della salvezza, mi ha avvolto nel manto della giustizia, come uno sposo che cinge la corona, come una sposa adorna dei suoi monili. Come la terra produce la sua vegetazione e come un giardino fa germogliare i suoi semi, così il Signore Iddio farà germogliare la giustizia e sarà oggetto di riconoscenza da parte di tutte le genti".

Elio Toaff



COMUNITÀ ISRAELITICA DI ROMA

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Santità,

ho l'onore di darle per primo il benvenuto in questo Tempio Maggiore sulle sponde del Tevere a nome della più antica Comunità Ebraica della Diaspora, Comunità che mi è stato concesso il privilegio di servire. E, nel manifestarle la nostra soddisfazione di vedere un Pontefice Romano varcare per la prima volta la soglia di una Sinagoga, ritengo doveroso accennare brevemente a quello che è stata la plurimillenaria storia della Comunità Ebraica di questa Città.

Stabiliti sulle rive del Tevere quasi due secoli prima della distruzione del Secondo Tempio, i padri di quegli ebrei che abitarono per secoli in Roma vissero qui quali liberi cittadini romani; piansero, assieme alla moltitudine, sulle spoglie di Cesare; applaudirono, assieme al popolo delirante, il trionfo di Augusto. Non furono risparmiati, tuttavia, durante i regni di Imperatori meno gloriosi, subendone, assieme a tutti gli altri abitanti di Roma, le nefandezze e la tirannia.

Il loro numero crebbe con l'arrivo dei prigionieri delle guerre giudaiche e, prima schiavi ma presto liberti, godettero di una vita relativamente tranquilla: ne testimonia ancora una lapide fra il IV ed il V miglio dell'Appia Antica.... Ma parlo dei più, perchè ci furono quelli che vennero a Roma per ascendere la gloriosa scala del martirio ed i nomi di alcuni di questi sono iscritti negli elenchi del Carcere Mamertino, da Aristobulo, figlio di Erode il Grande, vittima di oscuri disegni politici, a Simone bar Ghiora, inflessibile combattente per la libertà della nostra gente.

In contrapposizione con la legislazione di Cesare e di Augusto che, incisa su tavole di bronzo ed affissa nei fori delle principali città dell'Impero, consacrava i diritti dei nostri antenati, il Codice Teodosiano ne limitò le libertà, le attività e lo sviluppo. Ciò non di meno questi rimasero - fedeli all'Urbe - forse unica componente costante nel mosaico delle po-

polazioni che da ogni parte dell'Impero confluivano a Roma. Né la loro vita fu solo di commerci e di interscambi; i nostri Commentatori parlano di fiorenti accademie rabbiniche e numerose iscrizioni catacombali testimoniano il fatto che furono centro attrattivo di spiritualità e focolaio di pura fede monoteista in mezzo ad un mondo in cui il paganesimo si stava avviando alla sua definitiva estinzione.

I secoli bui che seguirono e che videro, assieme alla fine dell'Impero d'Occidente, il declino di questa Città, furono sopportati con sereno coraggio da questa Comunità. Poco dopo la fine del primo millennio dell'Era Volgare, quando il potere temporale dei Papi si stava ormai consolidando, un figlio di questa Comunità, la cui casa sorge in Trastevere, non lontano da qui, Nathan ben Jechiel Anav, scrisse a Roma l'"Arukh", il primo compendio normativo dell'Ebraismo Diasporico.

Questa Comunità sfuggì agli eccidi che Pastoralisti e Crociati inflissero all'ebraismo transalpino; non rimase però indifferente alla sorte di quei fratelli di fede, com'è documentato dall'antica liturgia funeraria tutt'ora in uso fra gli Ebrei di Roma.

I primi secoli dopo l'Anno Mille furono difficili e sofferti tanto per gli Ebrei quanto per il resto della popolazione di Roma. I rapporti col potere subivano fasi alterne e violenze furono inflitte a questa Comunità nelle persone dei suoi Maestri. Ma erano gli anni in cui un Dante saprà manifestare il suo apprezzamento ad Immanuel Romano che entra nella letteratura italiana, trasportandone poi i metri, le maniere e le stesse strutture poetiche in quella ebraica.

Il 1492 vide accrescersi il numero di componenti della Comunità con l'arrivo dei profughi dalla Spagna e l'atteggiamento liberale del Papato assicurò loro un approdo ed un rifugio in questa Città.

Nel mezzo secolo successivo la situazione doveva radicalmente cambiare. Nel settembre 1553 centinaia di esemplari del Talmud furono bruciati non lontano da qui, in Campo di Fiori, e questo rogo, che non era il primo,

doveva essere riaperto più volte nei secoli successivi. Dopo l'avvento di Paolo IV, con la bolla "Cum nimis absurdum....." del 14 luglio 1555 veniva istituito il Ghetto di Roma, nel preciso punto in cui oggi ci troviamo. Le disposizioni allora introdotte, duramente restrittive sia per quel che riguarda studio e culto che per le normali attività quotidiane, ridussero gli abitanti del Ghetto a miseria economica e culturale, privandoli di alcuni dei più fondamentali diritti.

Limitazioni di ogni sorta e mancanza di libertà, dunque, furono la sorte riservata agli ebrei romani per un periodo di più di tre secoli. Fu soltanto centoquindici anni fa che questo complesso di restrizioni, asservimento ed umiliazioni venne a cessare, non senza alcuni tristissimi ultimi rigurgiti, quali il "caso Mortara"

Ci vollero più di sessant'anni perchè la Comunità di Roma incominciasse a ricostruirsi un'esistenza normale, degna della posizione che occupa nella compagine dell'ebraismo italiano, sia per numero che per tradizione storica. Questo processo fu duramente stroncato dagli avvenimenti che immediatamente precedettero la Seconda Guerra Mondiale, con persecuzioni ben più terribili perchè finalizzate verso l'annientamento totale dell'intero ebraismo mondiale.

Non tocca a noi, troppo vicini a quei tempi, giudicare quanto avvenne in quegli anni a Roma. Quello che stava accadendo su una delle rive del Tevere non poteva essere ignorato al di là del fiume, come non poteva essere ignorato quanto stava succedendo altrove sul continente europeo. Tuttavia numerosi furono i nostri fratelli che trovarono aiuto e rifugio, attraverso coraggiose iniziative proprio in quei conventi e monasteri che per tanti secoli avevano imparato a temere.

Ed un nunzio apostolico che, una quindicina di anni più tardi, sarebbe stato chiamato alla responsabilità del Pontificato, non ignorava quali misfatti si stavano compiendo in quei giorni nel cuore di questo nostro continente.

Quel Papa, Giovanni XXIII, volle vedere svilupparsi una spiritualità adeguata al travagliato mondo che stava finalmente vedendo rimarginarsi le atroci ferite della guerra. Con il Concilio Vaticano II volle dar modo alla Chiesa di iniziare una rimeditazione dei valori fondamentali. La "Nostra Aetate.....", uno dei documenti del Concilio, quello che da più vicino ci riguarda, introduce un diverso rapporto fra la fede di Israele e quella del mondo che ci circonda, restituendoci non solo quanto per secoli ci era stato negato, ma anche la dignità che sempre era stato nostro diritto vedere riconosciuta.

L'opera di quel "Giusto" ha sempre avuto il nostro plauso ed il nostro totale apprezzamento; tale opera è stata egregiamente continuata dai suoi successori. Tale opera deve continuare.

Gli sforzi degli uomini di buona volontà devono infatti tendere alla maggior comprensione delle genti, nel pieno rispetto della loro diversità. E' in questo contesto che ritengo dover manifestare l'aspirazione a veder cadere alcune reticenze nei confronti dello Stato di Israele; la terra di Israele ha un ruolo che, affettivamente e spiritualmente, è centrale nel cuore di ogni ebreo e un cambiamento di atteggiamento nei suoi riguardi gratificherebbe non solo coloro che sono qui presenti, ma tutto l'ebraismo mondiale e porterebbe, a mio avviso, un effettivo contributo alla pacificazione di una zona del mondo che presenta oggi insidie e pericoli per tutto l'Occidente.

Sarebbe questo un passo ulteriore, dunque, nel "fraterno dialogo" di cui parla la "Nostra Aetate...". Non esito a credere che esso verrà fatto. La visita odierna, Santità, che Ella ha ritenuto opportuna, necessaria, direi, è una viva testimonianza dello spirito del Concilio; ci riempie tutti di gioia in quanto segno premonitore di tempi migliori, di quei tempi in cui tutti coloro che credono nel Dio Unico - benedetto sia il Suo Santo Nome - potranno, uniti, contribuire alla creazione di un mondo migliore.

Giacomo Saban

Judy Bauer

US BRIEFED ON CONVENT ROW

Brussels, April 15, 1986

(JCNS) Soon after returning from a visit to the site of Auschwitz death camp in Poland last week, Mr David Susskind, the president of the Brussels Jewish Community Centre, flew to the United States to report to major Jewish organisations on the building of a Carmelite convent on the site.

Later this month, Mr Bernard Suchecky, the journalist who first drew attention to the building of the convent on the site of this Second World War Nazi death camp, where more than two million Jews were murdered, will present a report to Jewish groups in the United States and Canada.

This report shows that the convent project was favoured by Pope John Paul II when he was still Archbishop of Krakow and taken up by his successor, Cardinal Macharski, with the support of the Polish state authorities.

In a pastoral letter read in Krakow diocese churches on September 30, 1984, the cardinal explained the background to the establishment of the convent in terms which excluded any mention of the Jews murdered there, except through their "representatives," Saint Maximilian Kolbe, a priest who died in the camp, having taken the place of a condemned Polish Christian, and Sister Benedict de la Croix, the former Edith Stein, a German Jewess who became a Carmelite nun and is now a candidate for beatification.

The report pointed out that of all the Auschwitz martyrs, the two singled out by the church were a priest who before his final redeeming act in 1941, was notorious for pre-war antisemitic activities, including the publication of antisemitic papers, and a Jewess who abandoned her religion.

The report also pointed out that a tract was distributed by a Belgian Catholic organisation, Aid to the Church in Distress, during the visit of Pope John Paul II to Belgium in the spring of 1985.

This organisation, led by Father Werenfried van Straaten, launched an appeal, "Your gift to the Pope: a convent at Auschwitz," which raised about £200,000.

The tract, which did not mention the Jews murdered at Auschwitz, described the convent as a "spiritual fortress" which would serve as a "token for the conversion of our lost brothers," presumably the Jews.

Father van Straaten's organisation, which supports Christians in Communist countries, is close to extreme Right-wing and former collaborationist circles in Flanders.

As reported in the "Jewish Chronicle" last week, the Conference of European Rabbis has urged Pope John Paul II to abandon the Carmelite convent project on the Auschwitz death camp site.

The conference letter was signed by all five presiding members, including Sir Immanuel Jakobovits, the British Chief Rabbi.

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Marc Tanenbaum

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FOREIGN NEWS

'Rethink' call to Pope

From **WALTER RUBY**
New York

With just two days to go before Pope John Paul II's historic visit to Rome's main synagogue on Sunday, the leading Jewish liaison body with the Roman Catholic Church appears to have adopted a "wait-and-see" attitude towards future relations with the Vatican.

Following a meeting in New York of the International Jewish Committee on Inter-Religious Consultations (IJCIC), two leading members — Rabbi Marc Tanenbaum, international affairs director of the American Jewish Committee, and Dr Israel Singer, general secretary of the World Jewish congress — both expressed the hope that the Pope would use the occasion of his visit to the syna-

agogue to reverse the thrust of recent homilies.

In these homilies, he has used phrases like "the sin committed by the Israelites in refusing Jesus" and "God promises to the Chosen People a new Covenant, which will be ratified with the blood of his own son, Jesus, on the cross."

Rabbi Tanenbaum said: "The signal I have received from my contacts in the Vatican is that the Pope will use the synagogue visit to make conciliatory gestures towards the Jewish people.

"We hope that will be the case, but warm words at the synagogue will not be enough, after the unforgivable

things the Pope has been saying in his homilies.

"We must insist to the Vatican that the hard issues between us be faced and that the Pope's anti-Jewish statements not be continued."

Dr Singer, who last year took a tougher stance towards the Vatican than Rabbi Tanenbaum by publicly demanding that the Vatican recognise Israel, was more conciliatory this time.

"The visit of the Pope to a synagogue — the first time this has happened in 2,000 years — is an historic occasion and, there is no reason for us to prejudge the visit before he shows up.

"The visit is a symbolic act, but symbolism can be substantive. I hope he will use the visit to reassert the spirit of 'Nostra Aetate' (the Ecumenical Council's Declaration of the Jews)."

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AJ Congress And World Jewish Congress Hail Pope's Historic Visit To Synagogue In Rome

The American Jewish Congress and the World Jewish Congress have praised the Pope's visit to Rome's central synagogue as "an important and hopeful new chapter in the history of Catholicism's relations with Judaism."

The joint statement was issued by Henry Siegman, executive director of the American Jewish Congress who has just been named chairman of the World Jewish Congress' Commission on Interreligious Affairs.

The text of the statement follows:

Both the visit of Pope John Paul II to the Rome synagogue and the content of his eloquent remarks constitute an important and hopeful new chapter in the history of Catholicism's relations with Judaism.

The Pope's formulation of that relationship bespoke an unusual warmth and friendship that embrace and confirm the considerable progress that has occurred in the past 20 years since Vatican II. More important, it holds the promise of further progress in that relationship.

The Pope's words also seemed intended to

JERUSALEM (WNS) — President Chaim Herzog opened a two-month intensive campaign on behalf of Soviet Jewry here by declaring that "The State of Israel has no conflict with the USSR and no hatred toward it." He conceded, however, Israel's disappointment that the new Soviet government headed by Mikhail Gorbachev, which came to power last year has not eased the condition of Soviet Jews.

undo the impression created by him in his recent Lenten homilies that Catholicism sees itself as having displaced Judaism, which therefore no longer has religious value. Because such a view precludes any serious dialogue between Judaism and Christianity, the Pope's remarks at the Rome synagogue seemed intended to remove the obstacles that his Lenten homilies might have created.

We hope this understanding of his intentions will be confirmed in our discussions with the

Catholic Church in the days ahead.

We also continue to hope that the Pope's warm words of friendship will find expression before too long in the normalization of relations between the Vatican and the State of Israel. We continue to believe that the absence of such normal diplomatic ties with the country that is the heart and home of the Jewish people constitutes a grievous wound at the very center of the relationship between the Catholic Church and the Jewish people.

Bronfman Honored



Edgar M. Bronfman (second from right), president of the World Jewish Congress, receives a hand-crafted silver Passover plate from Rabbi Arthur Schneier, chairman of the 50th anniversary dinner of the WJC. L. to r.: Michael Sovern, president of Columbia University; former Secretary of State Henry A. Kissinger; Rabbi Arthur Hertzberg, a vice president of the WJC; and Prime Minister Shimon Peres of Israel, featured speaker. In presenting the gift in behalf of the 66 national constituents of the WJC around the world, Rabbi Schneier hailed Mr. Bronfman as "a leader of the Jewish people, a man of action, determination and resolve. The WJC president was guest of honor at the dinner, attended by 1,500.

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Wethersfield Historical Society.

A Roman Pope and Rabbi Meet — on Religious Ground

By GERALD RENNER

The Roman pontiff and the chief rabbi of Rome embraced warmly last Sunday in the first known visit of a pope to a synagogue since Peter.

It was a historic scene that etched in relief what Rabbi Elio Toaff termed the revolution in Catholic-Jewish relations and the stumbling block posed by the Vatican's failure to grant diplomatic recognition to the state of Israel.

It would have been unthinkable a generation ago for the Catholic Church to sanction a joint service in a synagogue. Yet the two religious leaders participated in an 80-minute ceremony, including recitation of psalms from the Old Testament, which the two faiths share.

Pope John Paul II condemned displays of anti-Semitism "at any time and by anyone," and expressed his "abhorrence for the genocide decreed against the Jewish people during the last war, which led to the holocaust of millions of innocent victims."

Citing documents of the Second Vatican Council, John Paul laid to rest a theology, that many Christians still hold, that Judaism has been replaced by a new covenant of God with

Christianity. God's covenant with the Jews, the pope said, was "irrevocable."

The pope likewise stressed the point, made by the council, that "no ancestral or collective blame can be imputed to the Jews" for the crucifixion of Jesus Christ. The age-old charge has been a rallying cry for centuries of persecution and pogroms against the Jewish people.

The pope made no mention of the state of Israel in his address. In the pope's view, the question of Israel is a political one. The Vatican had stressed before the visit to the synagogue that the occasion would be "purely religious."

But many in the Jewish community do not recognize such a sharp division between the religious and the political.

In Judaism, the land of Israel holds a sacred attraction. "Next year in Jerusalem!" has been the way Jews have ended their Passover seder every year since Romans destroyed the Jerusalem Temple in the 1st century. That attraction to the land has been an anchor of the Zionist movement.

"The return of the Jewish people to its land must be recognized as an unrenounceable good," Toaff said in his address.

The exchange between pope and rabbi reflects the pattern of the interfaith dialogue that has been going on for the past 20 years.

The Vatican has had an ambivalent attitude toward the idea of a homeland for the Jewish

people since the historic conference at Basel, Switzerland, gave birth to the Zionist movement in 1897.

The Catholic Church had its own vision for the Holy Land: To encourage the growth of the Christian community there and to have Christians — not Moslems or Jews — control access to the Christian shrines.

Still, Theodor Herzl, the Viennese journalist and founder of modern Zionism, thought that if he could personally present his case to the pope, he could sway him to his cause. Rebuffed for years, Herzl finally secured an audience with Pope Pius X in 1904.

The pope was direct, as Herzl recorded it in his diary: "The Jews have not recognized Our Lord, therefore we cannot recognize the Jewish people." If Jews do get to the Holy Land, the pope added, "We shall have churches and priests ready to baptize all of you."

But the Vatican secretary of state, Cardinal Merry de Val, softened papal bluntness several weeks later in a letter: "If the Jews believe they might greatly ease their lot by being able to go to the land of their fathers, we would regard this as a humanitarian question. We will never forget that without Judaism we would not be."

When Great Britain wrested Palestine from Turkey in World War I, Pope Benedict XV expressed elation that a Christian power had



United Press International

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■ Pope John Paul II and Rabbi Elio Toaff embrace after the synagogue visit.

Gerald Renner, The Courant's religion writer, is working on a book about the Vatican and Zionism.

Pope and Rabbi Prayed, but Israel Still a Stumbling Block

Continued from Page E1

charge of the Holy Land for the first time since the Crusades. He even reacted favorably to the idea of a home for the Jews somewhere in the area, telling a Zionist representative, "I believe we shall be good neighbors."

Still, within a few years the pope complained publicly that new British colonial laws and institutions "tend to deprive Christians of the position they have held there hitherto, in favor of the Jews." By World War II, Vatican opposition to a Jewish homeland in Palestine had hardened to firm policy.

"The Holy See has never approved the project of making Palestine a Jewish home. But, unfortunately, England does not yield... And the question of the Holy Places? Palestine is by this time more sacred for Catholics than... for Jews."

The statement appeared in a 1943 summary of the Vatican's position on Jewish matters by **Monsignor Domenico Tardini**, top assistant to the papal secretary of state.

The summary also stated that papal diplomats were encouraged to provide humanitarian aid to Jews, whose persecution by the Nazis Tardini called "an offense against justice, charity, humanity."

The Vatican dropped its opposition to a Jewish homeland after World War II as the

full impact of Adolf Hitler's attempt to exterminate the Jewish people became known. Thereafter, papal policy pressed for the internationalization of Jerusalem and international guarantees on access to the sacred shrines.

Vatican postwar policy toward a Jewish state further softened under the influence of New York's Cardinal Francis J. Spellman, who used his considerable influence to swing the votes of Latin American nations in support of Israel's admission to the United Nations in 1949. He did it at the urging of Jewish friends in New York.

Spellman also helped the Vatican establish relief work among uprooted Palestinians. The Pontifical Mission has set up schools — including a university on the Israeli-occupied West Bank, hospitals, orphanages and other relief efforts among the Palestinian refugees. The advice the Catholic missionaries give to Rome not unexpectedly carries a decided pro-Arab — and oftentimes anti-Israeli — bias.

Monsignor Thomas J. McMahon, an aide to Spellman, worked closely with a future pope in setting up the aid mission — Monsignor Giovanni Montini, who took the name Paul VI when he was elected pope in 1963.

"I saw Monsignor Montini today," McMahon wrote Spellman on May 31, 1949, from Rome. "He is very enthusiastic about the

mission, seeing it as a terrific politico-religious value in addition to the humanitarian. Says that, although the headquarters of the work should be in Beirut, the 'spiritual' center should be Jerusalem, if only to keep the international idea alive."

In 1964 Paul VI became the first pope to visit the Holy Land while reigning. He made innumerable speeches during his three-day trip, managing never once to refer directly to the state of Israel. He spent his nights on the Jordanian side of the border.

Pope John XXIII had what he himself called a miraculous idea — to renew the church by calling a worldwide meeting of the bishops for an Ecumenical Council, the first one in 100 years. John personally ordered that the hierarchy take a new look at the church's stance toward other faiths, particularly the Jews.

The Middle Eastern churches resisted strongly the council's adoption in 1965 of the statement, "In Our Time," promulgated by John's successor, Paul VI. In it, the church noted the "common spiritual heritage" of Christians and Jews and repudiated the ancient decide charge, saying "neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed" in Christ's crucifixion.

So deep was popular feeling against the

statement among Arabs, that Arab Catholics in Bethlehem boycotted holy communion for a year. Priests went door to door to explain that the document was "theological" and not "political."

But the line between theology and politics is not always so clear in a land sacred to Christians, Jews and Moslems. The Vatican Council document was a breakthrough in easing age-old animosities. But, being theological and not political, it left no ready opening to discuss the place Israel held in Judaism.

The Zionist movement's attachment to the land divided Jews sharply for years, until the rise of Hitler muted opposition to the idea of a homeland. But the preponderance of Jewish opinion now links religion and state. Rabbi Arthur Hertzberg, vice president of the World Jewish Congress, has expressed exasperation over the failure to make "Israel a central issue on the agenda" of the dialogue. "They want to treat us as a purely spiritual entity so they can avoid dealing with the issue that matters most to us — explicit recognition of Israel," Hertzberg complained.

As a city-state recognized in international law, the Vatican has relations with more than 100 nations. The pope has a personal representative who divides his time between Jerusalem and Amman, Jordan, as

an envoy to the Catholic churches in Israel and Jordan, but the Vatican doesn't recognize either country diplomatically. The Vatican cites the unsettled borders between the warring countries as a factor.

The pope has also called for international guarantees related to Jerusalem and the Holy Places. Church demand for direct internationalization of Jerusalem was quietly dropped after 1967, when Israel drove Jordan out of East Jerusalem in the Six-Day War. Settlement of the Palestinian refugee question is also a roadblock to recognition.

Eugene Fisher, who directs Catholic-Jewish relations for the American Catholic bishops, pointed out that a recent Vatican document invited Christians "to understand this religious attachment" of Jews to the land. Thus, said Fisher, the state of Israel "has the distinction of being the only nation in the world which the Catholic Church officially recommends studying" as part of its program of religious education. "They don't even do that for Ireland," he said.

The embrace of the pope and the rabbi last Sunday symbolized the end of two millennia of theological hostility between the two faiths. An embrace by the Vatican of Israel could be equally meaningful — signaling the end of a century of church hostility toward the idea of the Jewish people's making a homeland in the Holy Land.

Salt Jewish Times 4/18/86

Pope's Visit To Rome Shul Makes History

Rome (JTA) — Pope John Paul II visited the main synagogue here last Sunday, the first Pontiff in history to enter a Jewish house of worship. He spoke for 20 minutes in words exceptionally warm and rich with meaning, addressed obviously not only to Rome's 2,000-year old Jewish community, the oldest in the Western diaspora, but to Jews and Christians all over the world.

But above all, it was the scene itself which spoke with memorable eloquence. There was no precedent to the visual impact of the white robed Pope and the similarly white robed Chief Rabbi of Rome, Elio Toaff, seated side-by-side at a white draped table, in perfect equality; the Papal entourage seated behind the Pope; the rabbinical entourage behind the rabbi.

John Paul referred to the Jewish people as "Our dearly beloved brothers and, in a certain way, it could be said that you are our older brothers." He addressed himself to the centuries of persecution by the Church suffered by Jews and the long process of reconciliation, begun with Vatican Council II in 1965 and its famous declaration, *Nostra Aetate* (Our Times), which repudiated Jewish guilt for the death of Jesus.

"Once again, through myself, the Church, in the words of the well known declaration *Nostra Aetate*, deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and by anyone," the Pope declared. "I repeat, by anyone," he added which, to all present, was seen as a reference to the Church itself.

The Pope listened with eyes closed as Giacoma Saban, president of the Rome Jewish Community, speaking in tight, measured and precise tones, reviewed the vicissitudes, humiliations and sufferings of Roman Jewry in the long centuries of Papal rule.

Saban was the first to address the hushed throng in the synagogue. He stressed the centrality of Israel to the Jewish people, a broad hint of the disappointment felt by the Vatican's refusal to date to extend diplomatic recognition to the Jewish State.

The Pope made no direct reference to this. But his

general statements implied his awareness that the issue will have to be faced in the future. "It is not, of course, because the differences between us have not been overcome that I have come among you. We know well that this is not so," he said.



"Perhaps there still remain between us difficulties of the practical order waiting to be overcome on the level of fraternal relations. These are the results of mutual misunderstanding, and also of different positions and attitudes not easily settled, in complex and important matters."

That last phrase, according to Vatican experts, was the Pope's way of replying that the issue of recognition of Israel is still unsolved and needs to be solved.

The Pope also used several key phrases which seemed to be a direct reply to Jewish objections to concepts recently expressed in Papal homilies. Speaking of love and justice, he said, "Christians have learned this desire of the Lord from the Torah, which you venerate, and from Jesus, who took to its extreme consequences the love demanded by the Torah."

Artukovic Goes On Trial

Paris (JTA) — Andrija Artukovic, the alleged Nazi war criminal extradited to Yugoslavia from the U.S. in February, will go on trial in Zagreb, it was announced last week in Belgrade. Artukovic, 86, is accused of murdering thousands of Serbs, Jews, gypsies and others when he was Interior Minister of the Nazi puppet state of Croatia during World War II.