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Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 37, Folder 9, Leadership delegation to Italy [AJC], 1984-1985.

Letter to the Editor
The New York Times
229 West 43 Street
New York, N. Y. ...

Dear Editor,

The Op-Ed article, "Catholics and Jews; 20 Good Years," by my colleague, A. James Rudin, was a useful summary of aspects of the past two decades in improving Catholic-Jewish relations.

There is need, however, to underscore the central, critical theological issue of Vatican Council II, without which little that follows makes much sense. The Vatican Declaration on Non-Christian Religions, Nostra Aetate, was not just an exercise in bettering intergroup relations. Rather, its revolutionary import is that the Council opened the door to a fundamental rethinking of Catholic theology toward Judaism and the Jewish people for some 800 million Catholic faithful throughout the world.

It set in motion the growing abandonment of the ancient, outmoded "displacement" theories of Catholic ~~theology~~ (and Christian) theology toward Judaism, namely, that Christianity allegedly "displaced" Judaism as "the New Israel," and that Judaism is to be consigned to the dustbin as inadequate or irrelevant. In its place, leading Christian theologians now correctly understand Judaism as a living religion in its own right, a permanent source of truth and light for the Jews and the world.

That positive valuation of Judaism and Jews is the ^{spiritual} engine that has undercut the ground of the traditional anti-Jewish caricatures, and made possible the widespread revisions of anti-Semitic stereotypes in Christian textbooks, liturgy, homilies, and seminary education.

If Vatican Council II and Catholic theologians since then had only repudiated the "Christ-killer" charge and rejected anti-Semitism, we would have been left with an empty shell in Jewish-Christian relations,

devoid of a spiritual basis for mutual respect. That might have been good human relations (welcome in itself), but it would not have explained the religious and social vitality that now animates so much of Catholic-Jewish relations today.

Indeed, the most significant passage of Pope John Paul II's statement that he read to our AJC delegation on February 15th in Vatican City, was not quoted nor alluded to by Rabbi Rudin. The Pope declared:

"After twenty years, the terms of the (Vatican) Declaration have not grown old. It is even more clear than before how sound the Declaration's theological foundation is and what a solid basis it ~~xxxxx~~ provides for a really fruitful Jewish-Christian dialogue. On the one hand, it places the motivation of such a dialogue in the very mystery of the Church ~~itself~~, herself, and on the other hand it clearly maintains the identity of each religion, closely linking one to the other."

The Pope added that *Nostra Aetate* "remains always for us, for the Catholic Church, for the Episcopate, and for the Pope, a teaching which must be followed - a teaching which ~~it~~ is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom."

What that means is that Pope John Paul II regards improved Catholic-Jewish relations not as a matter of sound intergroup civility, but an issue of profound religious conviction, obligatory as an article of Catholic doctrine on the entire Catholic Church. That was the true significance of the Papal declaration.

As the only rabbi present as an official guest-observer at Vatican Council II, I am proud of the fact that the American Jewish Committee was privileged to collaborate intimately with Vatican authoriti-

usher in this historic "revolution in mutual esteem."

Rabbi Marc H. Tanenbaum, Director

International Relations

American Jewish Committee



POPE, JEWISH LEADERS IN HISTORIC HUDDLE

A HISTORIC turning point in Jewish-Catholic relations has surfaced in Rome after a meeting between Pope John Paul II and a dozen top officials of the American Jewish Committee.

The committee represents a significant part of Jewish leadership in the U.S.

"It was a very historic meeting," said Rabbi Marc Tanenbaum in an exclusive interview with The Post.

"Because the Pope said things that he has never said before about the Vatican II declaration regarding Catholic-Jewish relations, or about his own personal commitment to these relations in the future."

Tanenbaum, the group's executive director for interreligious affairs, quoted from a statement issued by the Pope during their meeting:

"I wish to confirm, with utmost conviction that the teaching of the Church proclaimed during Vatican Council II

By DICK RYAN

... remains always for us [the Catholic Church, the Episcopate, and the Pope], a teaching which must be followed:

"[It is] a teaching which is necessary to accept, not merely as something fitting but much more as an expression of the faith," he stated.

"These words express the commitment of the Holy See and of the whole Catholic Church to the content of this declaration, underlining its importance."

The essence of that declaration condemned anti-Semitism, rejected the belief that the Jewish people were responsible for the death of Christ, and affirmed the idea that the Jewish people and their religion must be respected on their own terms.

"This is by far the most advanced statement of the official attitude of the Pope and the Catholic Church in the last 2000

years in terms of commitment to improving Jewish-Catholic relations."

The issue of formal diplomatic recognition of Israel by the Vatican also came up during the 45-minute meeting.

But while the Pope expressed the hope that "the sons and daughters of Abraham, Jews, Christians and Moslems, may live together in peace," Tanenbaum said that his response was vague.

The issue of Israel aside, Tanenbaum and the others were elated over the degree to which the Pope went in reaffirming Jewish-Catholic relations.

"It was a superlative meeting," Tanenbaum said. "It was a watershed declaration by the Pope on these relations and it marked the first time that he has personally singled out this issue as the official teaching of the Church and therefore binding on the entire Catholic Church."

FILEEN ^{Unitore} BONELLO

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AJC LEADERSHIP DELEGATION

ITALY

FEBRUARY 10-14, 1985

Schedule as of January 28, 1985

Monday, February 11

8:00 a.m. X Breakfast briefing by Tullia Zevi, President,
Union of Italian Jewish Communities -
Hotel Excelsior

9:30 a.m. X Giulio Andreotti, Minister of Foreign Affairs

11:30 a.m. X Oscar Scalfaro, Minister of the Interior

Afternoon*

4 p.m.

✓ Briefing at the Israel Embassy -

Via Marcati, 12 / 87-45-41

580-36.67
580-36.70
Eggar
Amb. Ronu / Shlomo Bino
Nathan Ben Hor.
Emanuel Amishevet (Gazit
Jung)
PHONE
6565031

Tuesday, February 12

8:45 a.m. 9:30 a.m. ✓ Bill Barnes, Charge d'Affaires, U.S. Embassy,
Holy See

10:30 - J. Mepra

Noon

Angela Piscini (Scott)

1:00 p.m.

Maxwell Rabb, U.S. Ambassador, Rome
4674 (x536)

Luncheon hosted by Ambassador Rabb for AJC
delegation and Italian foreign policy influentials,
at the Ambassador's Residence

Giovanni Spadolini, Minister of Defense -

Via 20 Settembre #8

Israeli Ambassador Ronn

Navarro (Vetran) - 6982

Margaret

call Jorge -

Fabrizio Tomada

46-21-26

475-10-69

Wednesday, February 13

10:00 a.m.

1 p.m.

Afternoon*

6:30 p.m.

7 p.m.

Visit to the Jewish Catacombs

Es- Tra vomer Julia (659 8891)

Reception hosted by the Jewish community

Dinner in the Old Synagogue, Lungotevere Lenzi. Sansio 9

Chick Rabbi To off /

58-17-626

Emanuel Ascarelli

Thursday, February 14

Between 11:00 a.m.

- 1:00 p.m.

Audience with Pope John Paul II

654-2361 (th)

* Time not yet confirmed

NOTE:

We are awaiting confirmation of meetings with President
Sndro Pertini, Prime Minister Bettino Craxi and Defense
Minister Giovanni Spadolini.

Statement by Howard I. Friedman,
President of The American Jewish Committee,
presented during an audience with His Holiness
Pope John Paul II, and delegation of AJC leaders
on Thursday, February 14, 1985
at Apostolic Palace, Vatican City

Your Holiness,

It is with warm sentiments of esteem and respect that I express the heartfelt greetings of Shalom, of peace and well being, to you on behalf of this delegation of leaders of the American Jewish Committee.

We regard this audience with Your Holiness as a particularly auspicious occasion in the history of the Catholic Church and the Jewish People. We meet with you to acknowledge the anniversaries of two climatic events:

First, 1985 marks the fortieth anniversary of the end of World War II and the defeat of the demonic ideology of Nazism whose core was racial and religious anti-Semitism. Second, 1985 commemorates the twentieth anniversary of the ending of Vatican Council II and its adoption of the historic declaration of Nostra Aetate.

As the Nazi trauma has appalled us with despair over human evil, so the twentieth anniversary of the close of Vatican Council II has inspired all of us with hope and promise for a more humane future. The adoption of the

Vatican Declaration on Non-Christian Religions on December 28, 1965, marked a decisive turning point in the nearly 2,000-year encounter between the Catholic Church and the Jewish people.

Nostra Aetate repudiated anti-Semitism and the infamous canard of collective Jewish responsibility for the death of Christ. It thereby rejected distorted teachings of Christian doctrine which have resulted in centuries of anti-Jewish hatred, prejudice, suffering and the prolonged shedding of Jewish blood. Nostra Aetate was a definitive acknowledgement by the Church of the permanent validity and legitimacy of Judaism as the authentic religious faith of the Jewish people.

We wish to acknowledge the act of justice and service to truth represented by that declaration, and your own moving pronouncements calling for mutual respect and collaboration between Catholics and Jews in common service to humanity. It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired that greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millenia.

The American Jewish Committee takes special pride in this encouraging process, for we were privileged to be intimately involved through collaboration with the late Augustine Cardinal Bea and his Secretariat throughout

Vatican Council II. We have helped implement numerous concrete actions that have resulted in significant improvement in relations between Catholic and Jewish peoples in the United States and in other parts of the world. Yet much remains to be done, and we pledge our continued cooperation in helping further Catholic-Jewish solidarity and friendship. We sincerely hope that the forthcoming Synod of Bishops you have called will give further impetus in this direction.

As a pioneering human relations agency, the American Jewish Committee has shared Your Holiness' vision of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies.

At this moment, we are actively engaged in close cooperation with Catholic Relief Services and other relief agencies in seeking to relieve the suffering, hunger and deprivation of millions of fellow human beings in Ethiopia and Africa generally. That life-saving collaboration between the Catholic and Jewish peoples in service to an anguished humanity is the latest testimony to the new spirit made possible by Vatican Council II.

Your Holiness, American Jewish Committee leaders come to this Audience with you after a ten-day intensive mission in Israel. We have met with Israeli Jews,

Christians and Muslims, with Palestinian Arabs, with government leaders and ordinary people. Everywhere we have found a great yearning for peace, for co-existence, for an end to conflict, violence and terrorism. We know that these goals are dear to the heart and mind of Your Holiness.

Our visit to Israel has reinforced our conviction that the primary obstacle to peace in the area is the ongoing illusion of most of Israel's neighbors that somehow, without formal recognition of sovereign legitimacy of other States, Israel's continued existence can be undermined.

Nothing can contribute more to peace in the area than the dispelling of that illusion. That is why the extension of recognition throughout the civilized world is so vital.

We appreciate deeply your clear grasp of that reality as expressed in your Apostolic Letter, Redemptiois Anno, which emphasized the Church's recognition of the State of Israel and the deep ties between the Jewish People and city of Jerusalem in these words:

"For the Jewish people who live in the State of Israel, and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society . . .

"Jews ardently love her [Jerusalem], and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore, they turn their minds to her daily, one may say, and point to her as the sign of their nation."

Your Holiness, we recognize the complexity of the problems involved, but we dare to hope that the spirit that inspired your Apostolic Letter will lead to steps that will formalize the diplomatic ties between the Holy See and the State of Israel and her people.

Such an historic act, we believe, would be a watershed event in Catholic-Jewish relations. It would help create a sense of reality that is indispensable to peace, and would be a fitting culmination of Vatican Council II. Above all, it would be an act of profound spiritual and ethical significance in advancing the cause of world peace.

May God bless you and strengthen the work of your hands.

ROME DELEGATION

Hotel: Excelsior Hotel
Via Vittorio Veneto 125
1-00187 Rome
(6)-47-08

Participants: Herb & Jean Cohen
Ted & Lois Ellenoff
Howard & Wilma Friedman
Arnold & Sue Gardner
David Gordis
Leo & Libby Nevas

Marc Tanenbaum

Flights: Feb. 10: Tel Aviv-Rome, Alitalia Fl. 747, 6:15 PM-8:50 PM
*Feb. 14: Rome-London, Alitalia Fl. 280, 4:10 PM-5:30 PM
London-New York, Pan Am Fl. 103, 7:00 PM-9:45 PM

OR

*Feb. 15: Rome-New York, Alitalia Fl. 610, 11:50 AM-3 PM

Orientation Meeting for all delegations will be at breakfast, Saturday morning at 8:00 AM, in the Oriental Room

* Alternate return flights to the U.S.

Unitours contact: Overseas Tours Operations
Via Marche #84
00187 Rome, Italy
Telephone: 6-493-948

Mr. Joe Saccone
Mr. Corrado - Tour Manager

BRIEF NOTES ON ITALY

GEOGRAPHY

The peninsula of Italy extends 700 miles and, together with the islands of Sardinia and Sicily, covers 116,303 square miles, an area roughly three-fourths the size of California. The top of the boot is 375 miles wide. Further down the width varies between 70 and 135 miles. Except for the Po Valley in the north and the heel of the boot in the south, the topography is generally mountainous.

Italy has a population of 56,243,935 (October 1981). Most Italians are Roman Catholic.

HISTORY

Modern Italy dates from 1870, when the peninsula, Sardinia, and Sicily were united under the Kingdom of Piedmont. From 1870 to 1922 Italy was a constitutional Monarchy with a Parliament elected under limited suffrage. The Fascist period of Mussolini ended after the Allied invasion of Sicily in 1943, when Italy became a cobelligerent of the Allies against Germany. The Monarchy ended in a plebiscite in 1946. A Constituent Assembly wrote the present Constitution, which was promulgated on January 1, 1948.

CAPITAL AND MAJOR CITIES POPULATION (October 1981)

Rome (2,830,569); Milan (1,634,638); Naples (1,210,503); Turin (1,103,520); Genoa (760,300); Palermo (699,691); Bologna (455,853); Florence (453,293); Catania (378,521); Bari (370,781); Venice (332,775); Trieste (251,380); Cagliari (232,785).

GOVERNMENT

Italy is a parliamentary republic. It has a legislature consisting of a 322-member Senate and a 630-member Chamber of Deputies; a Prime Minister and

Council of Ministers; an autonomous judiciary; and a President of the Republic, who is elected for a seven-year term by a joint session of the two houses of Parliament.

The President of the Republic has limited but important Constitutional powers. Sandro Pertini, formerly a Socialist Deputy, the first Socialist to hold the position, was elected President in July 1978.

The principal executive power rests with the Prime Minister, who is President of the Council of Ministers. He is appointed by the President of the Republic after consultation with the principal political leaders, and in turn chooses his ministers. The Prime Minister and his Government must obtain votes of confidence in both houses of the legislature. There have been 43 Italian governments since the end of the Second World War.

Italy is a member of NATO and the EEC.

Italy has diplomatic relations with all communist countries except North Korea.

POLITICAL PARTIES

Parties are not provided for by the Constitution but are an essential part of the political structure. Since no party commands a parliamentary majority, coalition government is the norm. The following are the nine parties with representation in the national legislature with the percentage of votes polled in the 1983 general elections.

Christian Democratic Party (DC - 32.9%) - the core of all postwar governments. United by Catholicism but representing a wide range of views. Secretary: Ciriaco DE MITA (Dep.). Newspaper: Il Popolo.

Italian Communist Party (PCI - 29.9%) - the largest communist party outside the communist world (1.7 million members). Secretary General: Enrico BERLINGUER (Dep.). Newspaper: L'Unita'.

Italian Socialist Party (PSI - 11.4%) - A party which has oscillated between the communist and Social-Democratic poles, and which, under Craxi, identifies strongly with Social Democracy and the western alliance. Secretary: Bettino CRAXI (Dep.). Newspaper: Avanti!

Italian Social Movement - National Right (MSI-DN - 6.8%) - extreme right wing, generally called neo-fascist. Secretary: Giorgio ALMIRANTE (Dep.). Newspaper: Il Secolo d'Italia.

Italian Social Democratic Party (PSDI - 4.1%) - formerly united with, now allied to, the PSI. Secretary: Pietro LONGO (Dep.). Newspaper: L'Umanita'.

Radical Party (PR - 2.2%) - Formerly a pressure group, the party is guided by a sort of left-wing libertarianism with stress on civil rights. Secretary: Marco PANNELLA (Dep.). Press Agency: Notizie Radicali.

Italian Republican Party (PRI - 5.1%) - a slightly left-of center democratic party. Secretary: Giovanni Spadolini (Sen.). Newspaper: La Voce Repubblicana.

Italian Liberal Party (PLI - 2.9%) - a center-right democratic party. Secretary General: Valerio ZANONE (Dep.). Newspaper: L'Opinione.

Proletarian Democracy (DP - 1.5%) - a party of the extreme left. Secretary: Mario CAPANNA (Dep.).

CURRENT POLITICAL SITUATION

Until the early 1960's Italian postwar governments were generally "center" coalitions composed of the Christian democrats plus the Liberals, Social Democrats and Republicans. The increasing distance between the Italian Socialist Party, which had allied itself with the Communists after the war, and the Communist Party -- especially after the crushing of the Hungarian uprising in 1956 -- laid the groundwork for Italy's first "center-left" government in 1962. From 1962 until 1976 the Socialists, along with the

Social Democrats and Republicans, joined together with the Christian Democrats to form most governments of the period.

Shaken initially by Italy's "hot autumn" of 1968-69, with its widespread student and worker unrest, the stability of the center-left formula was undermined by the strong surge of the Italian Communist Party in the early and mid 1970's. Most observers attribute the PCI's success in those years to a combination of fresh leadership (Enrico Berlinguer became party secretary in 1972), ability to exploit the economic dislocation which followed the 1973 Arab oil embargo, the impact of the Vietnam war on Italian youth and the apparently more moderate line of "historic compromise" which the PCI began to advocate in 1973. A Christian Democratic attempt to reverse these trends by calling for a referendum on divorce in 1974 backfired when a large majority of Italians voted in favor of the more permissive stance on divorce backed by the Communist, Socialist and lay parties.

The abandonment by the Socialists of the center-left formula in late 1975 led to the fall of the government and early national elections in June 1976. Despite widespread fears that the Christian Democrats might lose their relative majority to the Communists, the former party showed unexpected strength and, despite a substantial increase in the Communist vote, continued to be Italy's largest party and the nucleus of succeeding governments. The following years were marked by a limited accommodation with the PCI, which eventually joined the parliamentary majority supporting the government (but not the government itself). 1978 saw the tragic kidnapping and murder of Prime Minister Aldo Moro by the terrorist Red Brigades, one of a series of developments which weakened the "national solidarity" (governing with Communist support) formula. In the end it was the PCI itself which withdrew from the majority, precipitating national elections in 1979 which reversed several key trends of 1976. The Communists fell back from their peak of 34.4% to 30.4%, while the Socialists and the smaller lay parties -- some of which had appeared on the verge of extinction in 1976 -- began a process of electoral rejuvenation which was to become more accentuated in regional and local elections in 1980-82.

From July, 1980 until November, 1982 Italy was governed by a five-party (Pentapartito) coalition headed by Republican Party Senator Giovanni Spadolini. Spadolini was the first non-Christian Democratic Prime Minister in Italy's post-war history. Growing differences -- especially over economic policy -- between the coalition parties, and especially between the Christian Democrats and the Socialists -- led to the fall of the Spadolini government in early November, 1982. President Pertini then asked the President of the Senate -- Christian Democratic Senator Amintore Fanfani, who had headed four previous Italian governments -- to try to form a new government. Fanfani was able to get the backing of four of the previous coalition parties (the Republicans opted out), enough of a majority to receive a confidence vote from Parliament in December 1982. This fifth Fanfani government had some initial successes -- including the passage of major economic legislation in early 1983 -- but ultimately fell in April 1983 when the Socialists pulled out of the coalition, triggering early national elections on June 26-27, 1983. The principal result of those elections was a major drop in Christian Democratic support, down to 32.9% of the vote, the party's lowest level in the post-war period. Some smaller parties gained at the DC's expense, including the Socialists, who went over 11%. While Craxi's PSI did not attain the vote it expected, he still emerged -- in the wake of the DC defeat -- as the figure to mold a new government. President Pertini asked the PSI leader to form a new government on July 21, and by August 16, he had received the Parliamentary vote of confidence for his new coalition made up of the previous "pentapartite" members. Bettino Craxi thus became the first Socialist prime minister in Italian history.

ITALY IN INTERNATIONAL AFFAIRS

Italy is a founding member of NATO, of the European Common Market, and of other organizations looking toward European unification. It has been a member of the United Nations since 1955. While basically oriented toward Europe, Italy is also greatly interested in Mediterranean, Middle Eastern and African developments. Italy is the seventh largest industrial power in the West and plays an active role in regional and international organizations. Because of

its strategic geopolitical location and its strong support of NATO, Italy is considered a key member of the North Atlantic Alliance. It is also a participant in the annual seven-nation Economic Summit meeting.

The visibility of Italy in the Atlantic Alliance has risen considerably during the past two years. After voting with other NATO countries to deploy a new generation of intermediate range nuclear missiles should the Soviet Union not agree to dismantle SS-20 missiles aimed at Europe, the Italian government named a site for a cruise missile installation in August 1981. Preparatory work for a missile base has already begun at Comiso, Sicily. Italy made an early commitment to the Sinai peacekeeping force, which now patrols the border established by Egypt and Israel as a result of the Camp David Accords. Three Italian minesweepers are assigned to that force. Furthermore, in August 1982, Italy agreed to send a contingent to the Beirut Multinational Force. Italy supported European Community sanctions on trade with Poland and the Soviet Union in the wake of the declaration of martial law in Poland, and the Government has put a hold on its participation in the proposed Soviet gas pipeline.

Italy hosts the headquarters for the U.S. Sixth Fleet and the Allied Forces Southern Europe. Important military facilities on Italian territory include a naval air station at Sigonella, a nuclear submarine facility at La Maddalena, Sardinia, and the headquarters of Allied Land Forces Southern Europe at Verona.

Italy came into sharp focus in the United States last January when the American General James L. Dozier, Deputy Commander of Allied Land Forces Southern Europe, was freed from Red Brigades kidnappers in a dramatic police raid after 43 days of captivity. The massive police effort mounted to rescue General Dozier and to eradicate the far-left terrorist group has resulted in more than 350 arrests, the capture of dozens of safe houses and weapons stockpiles, and the assertion by many observers--including several terrorists now in jail--that their movement has been circumscribed. Nevertheless, Interior Minister Rognoni estimated on August 30 that 200 terrorists are still at large.

ECONOMY AND TRADE

Up to 1960, postwar Italy witnessed an "economic miracle" with rapid and sustained economic expansion made possible by booming exports. In subsequent years, the average growth rate of the economy has continued to be high in comparison with that of other Western economies but has been less steady than in the earlier period. Per capita gross domestic product (GDP) increased approximately 27% in real terms between 1970 and 1981. The benefits of postwar growth in Italy have gone disproportionately to the North. While the South or "Mezzogiorno" has progressed, income and production levels in that region are well below those of the rest of the country. In the past decade there has been a sharp shift in income distribution. Wages and salaries now account for almost 70% of national income, up from 57% in 1969. The automatic wage indexation system ("scala mobile") has been responsible, in part, for this redistribution. Rapidly increasing labor costs have kept productivity down and discouraged employment-creating investments. In addition, the "scala mobile" and public sector deficit spending to expand social services have made it difficult to bring inflation under control. In 1981 the cost of living in Italy rose 18.7%, well above the average of its major trading partners. By 1982 unemployment had soared to a record 9.3%.

Italy has also become more vulnerable to changes in international economic relationships as foreign trade has become more important to the economy. In 1981 Italian exports and imports were \$86.6 billion and \$98.7 billion, equivalent respectively to 25 percent and 28 percent of GDP. By contrast, exports and imports accounted for 8.9% and 10% of GDP in 1960. Italy is heavily dependent on foreign sources for energy and other raw materials and now imports over 80% of its primary energy sources. Almost half of Italy's exports and imports are with the other members of the European Community (EC); the U.S. accounts for approximately 6.8% of Italy's foreign trade. In 1980 and 1981 Italy ran substantial balance of payments deficit caused in large part by higher petroleum import prices and a worsening in the terms of trade.

INDUSTRY

In 1981 industry provided 41 percent of GDP and employed 36 percent of the labor force. Many economic experts highlight two phenomena in discussing Italian industry: the existence of a "submerged" economy and the role of the state. Many small firms are able to be more flexible in their use of labor and other resources in contrast to large firms which are constrained by labor agreements, government regulations, and financial commitments. Much of the dynamism of the industrial sector is often ascribed to the small-to-medium-sized firm. However, this phenomenon is difficult to quantify. Estimates of the proportion of industrial activity which escapes the purview of the government, the "submerged" economy, range up to one-third. In large scale industry, the state has an important role. Of the total employment in Italy's 500 largest companies, the state sector is responsible for 40 percent. The government controls, or is heavily involved in, such industries as steel, petroleum, petrochemicals, telecommunications, chemicals, heavy engineering, ship-building, and textiles. These firms have tended to carry large amounts of debt and consequently many of them have been hard hit by the worldwide recession in heavy industry and the high interest rates of recent years.

LABOR

In a labor force of over 22 million, there are roughly 8 million union members in Italy. They belong primarily to unions affiliated with three confederations: the Communist-dominated CGIL (3.5 million claimed members), which is composed also of Socialists and ultraleftists; the Catholic or Christian-Democratic oriented CISL (2.6 million claimed members); and the UIL (over 1 million claimed members), which is composed primarily of Socialists, Republicans and Social Democrats. These three confederations are joined together in a federation known officially as the Federazione Unitaria (CGIL-CISL-UIL).

There is, in addition, a right-wing labor federation, CISNAL, often termed neo-fascist, and a number of independent or autonomous unions, which have no

contact with the United Federation. The independent unions, with 1.5 million potential members, claim presence in all sectors of the economy, but are strongest in the railroad (FISAFS) and airline/air controller sectors. Some of the autonomous unions are loosely grouped into confederations, such as CISAL or CISAS, but many stay clear of attempts to affiliate them. Because of their concentration in specific areas of the economy, the autonomous unions have the power to paralyze key sectors of public administration and the transportation industry.

Another recent development has been the rise of the quadri or cadre movement, i.e. the intermediate stratum of employees extending from foremen and technicians to lower-level management, which wishes to carve out an identity separate from both management and the organized trade union movement. The quadri movement first gained national attention in the October 1980 Fiat "March of the 40,000." The two largest quadri confederations, known as Confederquadri and Unionquadri, claim a current membership of about 70,000.

The United Federation (CGIL-CISL-UIL), formed in 1972 as a loose coalition maintaining the separate identity of each of the three confederations, was intended to develop eventually into a full-fledged politically-autonomous united workers central. However, the divergent influence which Italian political parties exercise over their constituents in the labor movement -- Communists and others -- has prevented the United Federation from making significant progress towards its goal. It remains a loose federal organization formulating policies and programs of common action and representing labor in negotiations with management and government.

The United Federation takes common positions on foreign policy, for example, but its constituent elements diverge on some issues, paralleling the policies of their parent political parties. All three unions are members of the European Trade Union Confederation (ETUC), a West European trade union group established to relate to the European Common Market. The CGIL disaffiliated from the Soviet-dominated World Federation of Trade Unions (WFTU) in order to affiliate with ETUC. The CISL and UIL are separately affiliated to the International Confederation of Free Trade Unions (ICFTU) and

are represented in the Trade Union Advisory Committee (TUAC) to the OECD.

AGRICULTURE

Italian agriculture, fishing, and forestry account for about 6% of GDP. About 13 percent of the labor force is in agriculture, a percentage half that of 15 years ago. This large, but declining employment, has many social and political implications. Agricultural employment varies from 4-5 percent in the most industrialized areas of the North to 25-28 percent in the South. Estimated per capita income in agriculture is about 50-60 percent of that in other economic sectors. The food and agricultural trade balance has been marked during recent years by a large deficit (\$7.5 billion in 1981) largely due to imports of meat, animal feeds and dairy products.

A 1977 survey shows that of some 2.6 million farms, only 165,000 are larger than the 20 hectares (about 50 acres) considered to be the minimum for economic viability in the EC area. About 15 percent of farms are less than one hectare and more than two-thirds are less than five. Many farmers, however, work part-time.

Principal products include wheat, corn, livestock, olives, grapes and other fruits and vegetables. Italy is a major importer of food and agricultural products (\$13.3 billion total in 1981) such as wheat, feed-grains, and soybean products. In 1981 Italy was the tenth largest market for agricultural products, with a value of \$1.3 billion, accounting for well over one fifth of all U.S. exports to Italy. Italy exported roughly \$400 million of agricultural products to the U.S. Wine was the largest item, followed by hard cheese, olive oil, tomato products, and tobacco.

As part of the European Common Market, Italian agricultural policy is in large measure dictated by the Common Agricultural Policy of the EC. Italy, however, tends to be run deficits in many items which the northern countries produce in surplus (i.e. grains, meat and dairy products) and would generally prefer to see the EC put more emphasis on Mediterranean products (i.e. citrus, nuts, olives, etc.).

U.S. PRIVATE INVESTMENT

Total U.S. investment in Italy increased by nearly a billion dollars to \$5.37 billion in 1980 from \$4.38 billion in 1979. While most of this increase represents retained earnings, U.S. Commerce Department figures show a net inflow of \$234 million of U.S. investment in Italy, mainly in such fields as petroleum, food and food products, chemicals, and manufacturing. Although these figures suggest some revival of U.S. investment in Italy after a period of relative decline in the 1970s, Italian law offers few incentives to balance the political, economic, and labor situation in Italy. At present, some 750 subsidiaries of American companies operate in Italy. The American Chamber of Commerce in Italy, located in Milan, has represented a broad spectrum of American and Italian firms with business interests in both countries for fifty years.

EDUCATION AND SCHOOL ENROLLMENT

Education is free and compulsory between the age of 6 and 14. Free education is available through the secondary level. School enrollment for 1977-78 was:

| | |
|-------------------------|-----------|
| Kindergarten | 1,840,555 |
| Elementary | 4,435,217 |
| Secondary | 5,308,595 |
| University | 1,038,146 |
| Academies and Fine Arts | 9,800 |

There are over 50 universities in Italy. More than 40 of these are fully state-supported, with all but three of the remainder partially funded by the Italian government. The University of Bologna, founded in 1088, is the oldest university in Europe.

MASS COMMUNICATIONS

RAI

The Italian National TV and Radio Network (RAI) is Italy's largest and most complex media organization, with three radio networks and three national television channels. It is government owned through IRI, a state holding company. Both radio and television cover the entire country. There are about 23 million radio receivers with an average daily audience of 10 million. There are over 11 million black and white TV sets, plus over 2 million color TV sets, with an estimated audience of 24 million for the most popular broadcasts. These official figures may be understated by as much as 25%, because of the number of undeclared TV and radio sets. RAI gains its revenue partly from an annual tax on radio and television receivers and partly from advertising. Its personnel is balanced proportionate to the strength of the political parties. Representatives of each of the political parties are attached to the RAI staff and there is a Parliamentary Watchdog Committee.

Private Broadcasting

There are about 2000 private radio stations and approximately 300 private TV stations in Italy. A 1976 ruling by the Italian Supreme Court legalized private broadcasts. Several private TV networks, usually owned by large publishing houses, have emerged, each with affiliates in the major cities. Unlike the private radio stations, private TV is dominated by moderate and conservative forces, and offers primarily films, foreign television series, cartoons and sports events. News and public affairs programming is limited on the most popular TV networks, which are beginning to pose a threat to RAI as they increase their viewership.

Foreign Broadcasting

Italian TV sets with UHF antennas in some parts of Italy can receive up to four foreign TV stations: One broadcasting in French, Antenna 2, and three in

Italian: Telemontecarlo (from Monaco); Telelugano (from Switzerland); and Telecapodistria (from Yugoslavia).

Press

There are 71 dailies, 350 weeklies and 1,445 periodicals. While circulation figures of Italian newspapers are relatively low (112 copies per 1,000 people), the influence of the press is great; about 50% are thought to read newspapers regularly. Among the most widely read dailies are: Corriere della Sera (Milan), circulation 502,000; La Stampa (Turin), 394,800; La Repubblica (Rome), 259,632; Il Messaggero (Rome), 234,452; Il Resto del Carlino (Bologna), 210,983; La Nazione (Florence), 203,960; Il Giornale (Milan), 182,160; Il Sole 24 Ore (Milan), 142,000; Il Tempo (Rome), 129,552. The main party papers are: L'Unita' (PCI) (Rome), 150,000; Il Popolo (DC) (Rome), 60,000; and Avanti! (PSI) (Rome), 50,000.

Periodicals

There are approximately 350 weeklies with a total readership three times that of the newspapers. As of December 1981 the most influential political weeklies are:

- 1) Panorama, circulation 367,000; Milan.
- 2) L'Espresso, circulation 338,000; Rome.
- 3) L'Europeo, circulation 135,941; Milan.

The largest circulation magazine in Italy is Sorrisi e Canzoni TV (1,566,356), Italy's most popular TV and radio guide.

The second largest circulation magazine in the country is the Church-oriented weekly Famiglia Cristiana (1,197,144).

English Language Media

Two English language newspapers are published in Rome: the Daily American, and the Rome Daily American. The ownership of the Daily American also owns English-language TV and radio stations which broadcast only in Rome.

News Agencies

There are several news agencies in Italy, mostly outlets of political parties and factions. The most influential and largest, ANSA, is a cooperative of Italian newspapers with 14 regional offices in Italy and 60 abroad. The second-ranking news agency is Agenzia Italia, controlled by the Italian National Petroleum Company (ENI).

Motion Pictures

Attendance at the movies has dropped off sharply in the last few years due to rising ticket costs and competition from RAI and the new private TV stations. As of January 1981 there are 5,673 commercial theaters throughout the country, with an estimated audience of 275 million people. There are also about 3,012 parish movie theaters as well as 600 non-profit movie houses belonging to large para-state entities such as ENEL (the National Electrical Corporation), ENAL (National Association of Laborers) and FEDIC (Italian Federation of Cine Clubs). There are also about 40 cine clubs throughout the country.

American Correspondents and Media Representatives

Rome is a central location for many American newsmen. Several major news agencies, networks and magazines maintain full-time correspondents in Rome. These include: Associated Press, United Press International, North American Newspaper Alliance, National Catholic News Service, Columbia Broadcasting System, Group W, Los Angeles Times, Fairchild Publications, New York Times, Washington Post, Variety, Newsweek, Time, US News and World Report, Reader's Digest.



Associated Press

Pope John Paul II with Howard I. Friedman, right, head of the American Jewish Committee, at the Vatican.

Pope Sees U.S. Jews and Condemns Anti-Semitism

By E. J. DIONNE Jr.
Special to The New York Times

ROME, Feb. 15 — Pope John Paul II met today with a group of American Jewish leaders and afterward issued a ringing condemnation of anti-Semitism, which he called "incompatible with Christ's teaching."

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

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

The American Jewish Committee

leaders came to the Vatican seeking a reaffirmation of the Second Vatican Council's declarations two decades ago on the Jewish people, which changed the direction of church teaching on Jews and Judaism.

'Revolution' for the Better

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

"Literally, for the last 1,900 years, Jews had existed as objects for conversion," he said. "Somehow Judaism was inadequate. Vatican II has made possible the emergence of a whole new theology in which Jews and Judaism are re-

spected in their own terms."

The Vatican II document in question, "Nostra Aetate," or "In Our Times," was adopted on Dec. 28, 1965, and dealt with relations with non-Christian religions.

Rabbi Tanenbaum, who was an observer at Vatican II, said the delegation was hoping that the special Bishops' Synod that the Pope has called for this November will reaffirm or strengthen the declaration. The Synod was called to examine the results of Vatican II.

Issue of Christ's Death

In a key sentence, the document sought specifically to end the belief, at times widespread among Christians, that the Jewish people were responsible for killing Jesus.

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

The document referred to the church's "common patrimony with the Jews" and said the church "deplores the hatreds, persecutions and displays of anti-Semitism directed against the Jews."

Rabbi Tanenbaum said in an interview before the papal audience that the revised teaching on Judaism had come to be accepted by more conservative as well as liberal elements in the church.

He said reaffirming the doctrine at a time when Catholic leaders are perceived as becoming more conservative "would go a long way toward making the enlightened view the universal consensus of the Catholic Church."

In his statement to the delegation, made public later by the Vatican Press Office, the Pope reaffirmed the Vatican II declaration and condemned anti-Semitism in unequivocal terms.

Pope Cites Mutual Knowledge

"I am convinced, and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years," the Pope said.

"Where there was mistrust and perhaps fear, there is now confidence," he said. "Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect."

"Anti-Semitism," John Paul went on, "which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God."

On the question of recognizing Israel, Howard I. Friedman, president of the American Jewish Committee, said past papal statements and actions — including visits by Israeli leaders to the Vatican — represented a kind of de facto recognition of Israel by the Holy See.

But he added that formal "de jure" recognition would help in "dispelling the illusion" that "Israel's existence can be undermined."

NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, Oct. 10...The following message was sent today by cable by Maynard I. Wishner, President of the American Jewish Committee, to Otto Lenghi, President of the Union of Jewish Communities of Italy:

"We grieve and mourn with you at this terrible time. Let us hope, pray, and work that the world draw from this tragedy the determination to seek an end at last to terrorism and to the anti-Semitism that feeds it."

And the following message, signed by Hyman Bookbinder, Washington Representative of the American Jewish Committee, and by Rabbi Joshua Haberman, President of the Washington (D.C.) Board of Rabbis, was delivered by hand by the two this morning to the Italian Embassy for the Italian Ambassador to the U.S., Rinaldo Petrignani:

"We have come to the Italian Embassy to register our shock and outrage over yesterday's barbarous attack on worshippers leaving the Rome Synagogue. Once again our co-religionists have been the victims of cold-blooded, vicious terror -- the latest of a series of brutal attacks across Europe. Such mindless terror, no matter by whom perpetrated and whoever may be its victims, must call for the sharpest condemnation by all decent people and governments.

"With due regard for the precious principle of withholding judgment about who is guilty of this heinous crime until the criminals are identified and apprehended, we feel compelled to express our conviction that contributing to this crime has been the hostile, intemperate reporting by Italian media of recent Middle East developments -- and the extraordinarily friendly hospitality extended recently to the acknowledged leader of anti-Jewish terrorism, PLO Chairman Yasir Arafat."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

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Howard I. Friedman, President; Theodore Ellenoff, Chair, Board of Governors; Alfred H. Moses, Chair, National Executive Council; Robert S. Jacobs, Chair, Board of Trustees.

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CSAE 1787

DEPARTMENT OF STATE
BRIEFING PAPER

ITALY

POLITICAL SITUATION

Italy has been governed since August, 1983, by a five-party coalition headed by a 50-year-old Socialist, Bettino Craxi. The Christian Democrats, Republicans, Liberals, and Social Democrats are the other parties comprising the coalition. The five parties together represent a 56% majority of the total votes cast for the Chamber of Deputies in Italy's last parliamentary election in June, 1983. The individual party percentages were: Christian Democrats - 32.9%, Socialists - 11.4%, Republicans - 5.1%, Social Democrats - 4.1%, and Liberals - 2.9%.

Despite the modest showing of his Socialists relative to Italy's traditional plurality party, the Christian Democrats, Craxi became Italy's first Socialist prime minister through a complex political interplay following the 1983 election. The Christian Democrats had suffered a six-point loss, a dramatic setback in Italian terms, while the Socialists gained some votes. The post-election political maneuvering preserved several key cabinet positions (including a new Vice Premier position and the Foreign Ministry) for the Christian Democrats, while Craxi achieved his long ambition to become Italy's first Socialist premier.

An enduring dilemma in Italian politics has been the presence of the largest Communist Party in Western Europe, the PCI (Partito Comunista Italiano), which received 30.4% of the Chamber of Deputies vote in 1983. While the PCI has some popular respect, and while some of its leaders, like the late Enrico Berlinguer, have been esteemed, Italians have systematically excluded the PCI from the national government since the mid-1940's. This has been because of continuing concern over the degree of PCI commitment to Western democratic values and goals relative to the party's professed loyalty to Marxism. PCI ambiguity in this area persists, and questions over whether and when the party might join the Italian democratic mainstream will probably continue for years.

In the meantime, the need to stitch together coalitions having majority support while keeping the PCI excluded continues to require the Christian Democrats and the other democratic parties to work together in complex arrangements entailing elements both of cooperation and competition. This intricate and fluid pattern is one explanation for Italy's having had 43 postwar cabinets preceding Craxi's. Beneath this undulating surface, however, the basic lines of Italy's democratic and western-oriented policies have remained consistent.

The coalition parties are solidly pro-Western and pro-NATO, and are well disposed toward the United States. Craxi's five-point program calls for reducing inflation while battling unemployment, fighting organized crime and the Mafia, making social services more efficient, devising and implementing certain governmental reforms, and preserving Italy's present foreign policy directions. The record of accomplishments has been mixed. Some symbolic progress has been made on moderating Italy's inflationary pattern of generous wage indexation, and steps have been taken to improve cooperation with the United States in combatting international organized crime and the drug trade.

ECONOMIC SITUATION

The Italian economy remains troubled by continuing high inflation (12-13%), high unemployment (10%), and a massive state budget deficit on the order of 17% of the country's gross domestic product. (The U.S. federal budget deficit amounts to about 4% of GDP.) Competing constituencies of the five governing parties continue to frustrate efforts at budgetary control. Some 75% of the budget, comprising transfer payments, government salaries, and interest, would be difficult to rein in politically in any event.

Italy may be said to have three economies. A sector of large, state-owned enterprises turns in a mixed performance. With some exceptions, a second, privately-owned sector, is generally profitable (Fiat, for example), with some definite bright spots among smaller, flexible, and quick-moving family-owned firms. The so-called underground economy comprises a third element which a number of authoritative Italian observers believe contributes as much as 20% of the country's product. This dynamic, off-the-books, illegal, untaxed economy is one reason why the country appears generally prosperous even in centers of high "official" economic distress such as Naples.

Italy is a lagging beneficiary of the economic upturn being led by the U.S. Paced by exports, Italy's economy should show a growth rate of 2-3% in 1984, compared with a 1% decline in 1983. Italian business circles are becoming generally more optimistic as they perceive recovery taking hold, although high inflation continues to be worrisome.

U.S. - ITALIAN RELATIONS

President Reagan has characterized Italy as a NATO ally second to none. In view of its strategic location, the country plays a key role in support of NATO and U.S. Sixth Fleet operations in the Mediterranean area. Italy's steadfastness on

implementing NATO's strategy on the important INF (Euromissiles) issue has been exemplary in the Alliance.

In recent years Italy has also emerged as a major actor in regard to issues beyond NATO's traditional area of responsibility. Italy participates in UNIFIL in Lebanon and is a member of the Multinational Force and Observers (MFO) which monitors the Sinai under terms of the Egyptian-Israeli accords. In close conjunction with our Marines, Italy performed valiantly in the four-nation Multinational Force which served in Lebanon. Moreover, Italy stays in close, helpful touch with us on issues pertaining to a number of other geographic areas, particularly the Horn of Africa, Southern Africa, the Middle East and Southwest Asia, and Latin America.

U.S.-Italian bilateral relations are excellent. Prime Minister Craxi visited Washington last October, and he and President Reagan expressed agreement on a broad range of issues. They also gave their imprint to a new Binational Working Group for intensified cooperation on narcotics interdiction. The two countries' traditionally strong historical, cultural, and political links were symbolized by President Reagan's attendance last Columbus Day at an Italian Embassy luncheon, which included prominent Italo-Americans.

There are no major economic problem issues between the U.S. and Italy uniquely, although Italy shares the concerns of other European Community nations over what they see as overly-high dollar exchange rates and U.S. interest rates. The U.S. and Italy enjoy a particularly fruitful cooperation with each other in the field of high-technology civil aerospace.

Department of State
June, 1984

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include Silhouette Desire and Silhouette Intimate Moments. The company began publishing in 1980. All Silhouette Books are distributed by Pocket Books.

Ads for Silhouette Inspiration describe it as "a new romance series that touches the heart as well as the soul." The ads appear in such leading Christian publications as Moody Monthly, Christian Herald, Today's Christian Woman, Virtue, Partnerships and Charisma. Each novel is 192 pages long and retails for \$2.25. They will be found in religious sections of bookstores as well as with other romance novels.

02-20-84

2935

Thief returns chalice he took 13 years before

By Virginia Culver

Religious News Service Correspondent

DENVER (RNS) — The tall, thin man was carrying something wrapped in cloth and a plastic shopping bag when he approached Msgr. James W. Rasby at the Roman Catholic Basilica of the Immaculate Conception here.

The two stood near the main altar as the man unwrapped the parcel. Inside was an expensive chalice.

"I took this 13 years ago," said the man. "I just wanted to return it." Msgr. Rasby said later that he was "thunderstruck."

The man, who identified himself only as "Terry," told the priest that he and a buddy had stolen the chalice and a ciborium, a cup that holds communion wafers, from the church on a Saturday 13 years ago.

"If I knew where (my buddy) was, I'd get the other stuff from him and return it, too," he told the priest.

Msgr. Rasby asked the man where he had kept the chalice all those years. "I just kept it with me. I moved around a lot and moved it with me," he replied.

Then, Msgr. Rasby said, the man "just stood there for a while. I didn't know if he expected me to give him hell or \$50, but I did neither. I thanked him and gave him a big hug. Then he just walked down the aisle and out the door."

As soon as the man left, Msgr. Rasby raced through the church, screaming, "It's a miracle! It's a miracle!"

He and his secretary looked out the window and saw the man walking away. The secretary recognized him as having been in the basilica's sandwich line that morning.

The only person who could have been more excited about the return of the chalice was its owner, the Rev. Lawrence Freeman. The eight-inch chalice, used for wine during Masses, had been a gift to him from his family at his ordination in 1969.

INTERNATIONAL NEWS

02-20-84

3001

Beatifying 100 martyrs, pope warns of modern threats to faith

By Eleni Dimmler

Religious News Service Correspondent

VATICAN CITY (RNS) — Pope John Paul II condemned religious persecution and religious indifference that "paralyze" faith as he beatified 99 martyrs of the French Revolution and an Italian missionary who was axed to death.

"The beatification of the martyrs plunges us into the immense world of the persecuted, and especially of those who suffer today because of their faith," the pope told 1,500 French pilgrims who were in Rome for the largest beatification of John Paul's pontificate.

The Polish-born pontiff criticized regimes marked by political and religious repression as well as nations where material possessions and a permissive moral climate undermine faith.

John Paul said the 100 martyrs he beatified Feb. 19 "call on us in these western nations where persecution does not rage but where Christians are shaken by religious indifference, materialism, doubt, lack of faith and the climate of moral permissivism."

"This environment threatens to suffocate or paralyze the faith of numerous young people and adults," the pope said. "Our martyrs call us to rise up. They show us how we must behave in this world."

The pope donned blood-red vestments symbolizing martyrdom for the solemn beatification ceremony in St. Peter's Basilica.

More than 15,000 persons, including 15 cardinals and many descendants of the martyrs being honored, listened as the pope proclaimed 83 women and 17 men "blessed," a special rank one step below sainthood in the Catholic Church.

The 100 new blessed included 99 martyrs who died by guillotine or firing squad during the French Revolution for refusing to back a law that subjected Catholicism to civil authority.

The 99 were some of the thousands of French Catholics and monarchists who rose up in western France in 1793 and 1794 after local priests rejected a law that submitted church officials to the authority of the state instead of the pontiff's. Pope Pius VI condemned the law in 1791 and forbade Catholics from supporting it.

According to church historians, at least 2,000 people were thrown in prison for rejecting the law. Many died there of epidemics. Survivors were shot or beheaded.

Speaking at a special audience Feb. 20 to more than 1500 French pilgrims who came to Rome for the beatification, John Paul said the story of the French martyrs had much in common with the stories of many victims of current-day religious persecution.

"It always begins with their being accused of political compromise or of not being patriotic enough," the pope said in French at the audience in the Apostolic Palace. In an apparent reference to nations such as China, where governments have created Catholic churches independent of Rome, the pontiff said, "People try to detach them (Catholics) from the church that is united with the pope by making them believe that they will be able to continue practicing their faith in full independence. They try to create a church cut off from the Apostolic See."

"God alone knows how many they are and how many their sacrifices," the pope said of such victims of persecution.

Speaking in St. Peter's Basilica, first in French and then Italian, John Paul said, "Regimes that persecute pass, but this glory of the martyrs remains."

The 100th martyr proclaimed "blessed" was the Rev. Giovanni Mazzucconi, a missionary from Milan, Italy. Hostile natives killed him in September 1855 on an island that now forms part of Papua New Guinea.

Angered by the priest's constant criticisms of their local customs, the natives attacked Father Mazzucconi's ship when it ran aground in the Bay of Woodlark and killed him with an axe.

At the ceremony, Catholic pilgrims from Papua New Guinea, led by their local bishop, Desmond Charles Moore, presented the pope with coral and sand from the beach where the priest died.

The beatification ceremony was the largest Pope John Paul has celebrated since his election to the papacy in October 1978. He will set a new record when he travels in May to South Korea. There he is scheduled to canonize 93 Koreans and 10 French Catholics martyred there 131 years ago.

02-20-84

3003

Catholicism will no longer be Italy's official religion

By Eleni Dimmler

Religious News Service Correspondent

ROME (RNS) — Italy and the Vatican have signed a new concordat that stipulates Roman Catholicism will no longer be the state religion and establishes complete "freedom of religion and conscience in Italy."

The new bilateral treaty abolishes many of the Catholic Church's special privileges in the Italian state and ends Rome's status as a sacred city.

Church marriage annulments will have to be approved in Italian courts, and parents will have

to request that their children study the Catholic religion in schools.

Italy's Socialist Prime Minister Bettino Craxi and Vatican Secretary of State Agostino Casaroli signed the 14-article concordat Feb. 18 at Rome's Renaissance Villa Madama, a palace which belonged to Pope Clement VII and is now used as a guest house by the Italian government.

The new concordat will not go into effect until it is ratified by both Italy and the Vatican. Italian ratification will depend on the work of a mixed church-state commission which has been given six months to draw up regulations governing the controversial question of taxation of religious institutions of Italy.

Pope John Paul II, speaking in St. Peter's Square the day after the signing, voiced hope that the new agreement would promote more harmonious relations between the church and the increasingly secular Italian state.

"I would like to mention the signing yesterday of the revision accord of the Lateran Concordat as an event of historic importance," the pope said during his Sunday noon Angelus appearance.

"It is an accord which Paul VI foresaw and favored as a sign of renewed concord between church and state in Italy and which I consider significant as a juridical base for peaceful bilateral relations," John Paul said. The pope said the accord should help the Catholic Church contribute to Italy's "moral good and civic progress."

The Vatican's semi-official newspaper, L'Osservatore Romano, admitted that Italy had undergone substantial transformation since the last accord was signed 55 years ago and that the new concordat took this into account. L'Osservatore did voice regret over Italy's legalization of divorce and abortion as it remarked that not all changes in Italy had been positive.

The new concordat replaced one fascist dictator Benito Mussolini signed with the Vatican Feb. 11, 1929, and eliminated many privileges Mussolini granted the church in the hope of winning support for his regime.

The 1929 concordat, which Mussolini regarded as one of the great successes of his career, was also aimed at reconciling the church with the Italian state which annexed the pope's territories and occupied Rome between 1859 and 1870.

The new agreement abolishes Catholicism's status as the "sole religion of the Italian state" and declares that "the Italian republic and the Holy See reaffirm that the state and the Catholic Church are, each in its own domain, independent and sovereign." It also discards the concepts of Rome as a "sacred city," recognizing only "the particular significance that Rome, the episcopal seat of the supreme pontiff, has for Catholicism."

Other major changes affect religious education and the rights of church and state with respect to marriage.

The concordat says "the Italian republic, recognizing the value of religious culture and taking into account that the principles of Catholicism form part of the historical patrimony of the Italian people, will continue to assure...the teaching of the Catholic religion in public schools." But it adds that parents will have to expressly request religion lessons for their children whereas before they had to request exemption from religion classes.

On the question of marriage the new concordat stipulates that all church annulments are subject to final approval by Italian appeal courts and requires that all marriages are registered with the state.

The ongoing controversy over the Vatican bank's role in the collapse of Italy's Banco Amrosiano more than two years ago is being considered by a separate Vatican-Italian commission.

Although Italy's treasury minister stressed in a recent speech that the controversy was in no way related to the concordat's revision, other government sources indicated the contrary.

On the day of the concordat's signing, politicians of the government member Italian Republican Party said concordat revision negotiations came to a halt for about six months in 1982 because of the Amrosiano-Vatican bank scandal.

A senator from the Liberal Party, also part of Italy's five-party coalition government, declared recently that final ratification of the concordat would depend on a clarification of the bank dispute.

The Vatican bank, also known as the IOR (Istituto per le Opere di Religione), was gravely implicated in the far-reaching scandal that erupted following the mysterious death of Roberto Calvi, president of Banco Ambrosiano, Italy's largest private banking institute.

When the Amrosiano collapsed one month after Mr. Calvi's death, Italian officials, including then-treasury minister Nino Andreatta, said the bankruptcy was caused by loans of about \$1.3 billion extended to shadow companies directly or indirectly owned by the IOR.

The Vatican has denied responsibility in the crash but has reportedly agreed to pay some \$250 million towards a general settlement with the more than 100 creditors of the Ambrosiano bank group. A final settlement of the financial dispute is expected in early March.

02-20-84

3005

Israel's chief rabbis overrule a colleague on betting the lottery

By Religious News Service

JERUSALEM (RNS) — Israel's two chief rabbis have overruled one of their predecessors in declaring the national lottery "kosher."

Chief Rabbi Avraham Shapira of the Ashkenazic, or European, Jewish community, and Chief Rabbi Mordechai Eliahu of the Sephardic, or Oriental, Jewish community contradicted a recent ruling by Rabbi Ovadia Yosef, the former Sephardic chief rabbi, who said the lottery was a form of gambling and therefore not permitted by Jewish law.

Rabbi Yosef's statement made front-page headlines in Israel's major dailies. He said his ruling applied only in the Sephardic community, but said Ashkenazim should not sell lottery tickets to Sephardim.

Although Rabbi Yosef retired as chief rabbi last year, he is still esteemed as one of Israel's foremost rabbinic sages and his rulings are honored by a large segment of the Sephardic community.

The administrators of the lottery, known as the Mifal Hapayis, said they were "surprised and shocked" at Rabbi Yosef's ruling. They said other rabbinic authorities approved of the lottery, and were vindicated by the statement of the current chief rabbis.

Undaunted by the rebuff, Rabbi Yosef has announced that he is still a force to reckon with — he's forming a new ultra-Orthodox political party which will sponsor a list of candidates running for the Knesset (parliament) during the next elections.

02-20-84

2995

Italian find spurs 'treasure hunt' for old Hebrew manuscripts

By Bill Clark

Religious News Service Correspondent

JERUSALEM (RNS) — The discovery of scores of fragments of Medieval Jewish texts in Italian archives has spurred a new "treasure hunt" for old Hebrew religious manuscripts around Europe.

Working together on a grant from the Italian National Research Center, Dr. Benjamin Richler of Hebrew University's Jewish National Library, and Dr. P. Francesco Fumgalli, a Catholic priest affiliated with the Ambrosian Library of Milan, have uncovered many old Hebrew manuscripts, including folios from the ancient Mahzorim (holiday prayer books), pages from a Talmud printed in Spain, excerpts from 14th Century Bibles, and fragments of a very old and artistically lettered Torah scroll.

— The Hebrew manuscripts were found in the State Archives of Cremona, Italy, where, according to Dr. Richler, they were used as binding materials and archive covers for non-Jewish documents. "It is only the tip of the iceberg" he said, explaining that the discovery may make it possible to compile the first really extensive collection of the literary remains of European Jewish culture.

Dr. Richler said that nearly all the Hebrew texts of Europe had been presumed lost in the many outbursts of anti-Semitism on that continent. While the Holocaust is well known to have consumed many Jewish communities and their libraries, he said, many earlier attempts to destroy Jewish culture and religion are recorded.

In Cremona, for example, there had been a major burning of Jewish books in 1559. But not everything was destroyed, he said. Many important Hebrew texts were written on expensive

parchment, he said, and religious and secular authorities unintentionally "rescued" the Hebrew texts because they had other uses for the parchment, such as for making bindings or book covers, or simply as wrappers for bundles of documents.

The Cremona discoveries are presently being carefully recovered and restored by the nuns of Abbazia (abbey) di Viboldone in Milan. The Italian government is underwriting the cost of recovering and restoring old Jewish manuscripts in Italy. The original documents are to remain in Italian libraries, and microfilm copies are being made for use in Israel by Hebrew University scholars.

With the Cremona manuscripts being restored, Dr. Richler has turned his attention to Venice, where he has recently won permission to expand his search. Dr. Richler said that he presumes that a similar search through the archives of other European communities might produce the first European "geniza."

A "geniza" is a special place in which Jewish communities set aside discarded books and documents. One such repository, the famous Cairo geniza, was discovered a century ago by the famed scholar Rabbi Solomon Schechter, in Cairo's Ben Ezra Synagogue. It contained more than 100,000 documents and has proved to be an extraordinary treasure for Jewish scholarship.

Dr. Richler said that there is little hope of finding a European geniza because of the history of book burning and anti-Semitism there. However, he says, a European geniza can be compiled by carefully working through selected non-Jewish archives where Hebrew parchments might have been used because of their "raw material" value.

European manuscripts in Hebrew from the Middle Ages are extremely rare, he said, and only one set of the Talmud is known to exist. The search will be long and any salvage operation costly, Dr. Richler said. The collection will have to be put together piece by piece. But the result will be a collection of rare documents from the Jewish past that until recently no one knew existed.

02-20-84

2999

Christian Council urges Ghana to restore rule of law

By Religious News Service

GENEVA, Switzerland (RNS) — The Christian Council of Ghana has urged the regime of Flight Lt. Jerry Rawlings to return to constitutional government and free elections.

The ecumenical organization of Anglican, Presbyterian, Salvation Army, Baptist, Mennonite, Lutheran and Quaker bodies called last summer for a "national reconciliation government" to "ensure free and popular participation" of all the people in the country.

Its latest appeal, prepared for a government-sponsored symposium, was reported by Ecumenical Press Service, the news service here of the World Council of Churches.

Among other things, the Christian Council of Ghana charged that organs of the ruling party "have caused much confusion and have undermined the unity and solidarity of this country." It called for a withdrawal of army and police personnel on duty in public places other than banks and military installations, and a review of public tribunals, which are experiencing a backlog in cases.

The council also called for the release of all political detainees, saying that "the continued detention of men and women whose only crime is to have taken part in politics is immoral, dehumanizing, and contrary to the ideals of democracy." It asked that Ghana's borders with surrounding countries be reopened, and that the universities be reopened.

Urging "a spirit of love and reconciliation," the ecumenical organization warned that "the crisis in our country is mounting daily and if we allow this spirit of reconciliation to recede we shall have lost the opportunity to save our country"

Ghana's current revolutionary government seized power in a coup led by Mr. Rawlings in late 1981; the coup was his second in what he has said is an effort to rid Ghana of corruption. He first took power in 1979 by overthrowing the military regime of Lt. Gen. Frederick W.K. Akuffo. After holding power for 112 days, Mr. Rawlings allowed the election and installation of civilian President Hilla Limann, but later ousted him.

In January 1983, the Catholic Bishops' Conference of Ghana charged that conditions in the country had become worse after the second coup.

FOCUS ON ISSUES IMPLICATIONS OF THE NEW CONCORDAT

By Lisa Palmieri-Billig

ROME, Feb. 24 (JTA) -- The new Concordat just agreed to by the Italian State and the Roman Catholic Church will have wide implications for the Italian Jewish community, including control of its ancient cultural and historical heritage in Rome.

The Concordat, signed Saturday by Premier Bettino Craxi, leader of the Socialist Party, and Cardinal Agostino Casaroli, the Vatican Secretary of State, establishes a clear demarcation between the temporal and religious powers of the Church and advances religious pluralism in Italy. It is by and large a revision and up-dating of the 1929 Concordat signed between the Church and Mussolini regime which formalized Roman Catholicism as the State religion.

Under the new Concordat, this is no longer the case. Catholic religious instruction is no longer compulsory in Italian public schools.

The revised relationship between Church and State will effect the so-called "mini-concordats" between the State and non-Catholic faiths which are also up for revision. Italian Protestants--mostly Waldensian and Methodist -- will sign revised agreements with the government next week. The Union of Italian Jewish Communities is lagging behind.

No date has been set for a definitive revision, mainly because an existing draft still contains several points of controversy within the Jewish community itself. But the Concordat between the Catholic Church and the State contains several articles which will doubtlessly serve as guidelines for Jewish requests for revisions.

Equal Rights For All Religions

Roman Catholicism is no longer "the sole religion of the Italian State" nor are other religions merely "permitted." In principle, all religions now have equal rights. Primary and secondary public school classes in "the Catholic religion" are no longer "compulsory", with students of other faiths or ideologies being allowed "exemption" from religious instruction.

The teaching of "the Catholic religion" is still guaranteed by the government, but as an elective subject. By the same token, a revised agreement with the Jewish community could provide governmental guarantees for the teaching of "the Jewish religion"

public schools, at the request of students and parents. Students of theology remain deferred from military service, as are university students generally. The clergy may perform civil service in place of military service or be exempt; or clergy may serve as chaplains with the armed forces. It follows that the same rights and privileges (some already granted) will be valid for Jewish schools, rabbinical seminarians and the Jewish "clergy" when the final revision is drafted.

Vatican Relinquishes Claims To Jewish Catacombs

Of special interest to the Jewish community is the Concordat's provision that the cultural and historical patrimony of the Church will be protected and guarded by special joint State-Church commissions. The Jewish historical and archaeological patrimony in Italy is large and rich. It is in a sad state of decay at present for lack of funds. But the moment may be at hand for Italian Jewry to request State help, based on the Catholic precedent.

The catacombs are a special aspect of this issue. The new Concordat states that the Vatican accepts full responsibility for the administration of the Christian catacombs, including permission to excavate, while at the same time it gives up all claims to "other" catacombs, meaning the Jewish catacombs.

The Jewish community wants jurisdiction over them. The Villa Torlonia and Villa Randonini are two of the most important in Rome. Only the latter is presently open to visitors. Since no arrangements have been made for its custody, the entrance to the Villa Torlonia, an ancient staircase, has been buried for several years "to protect the catacombs from vandalism."

Importance Of The Jewish Catacombs

Henryk Geller, a Jewish scholar and historian who is an expert on the catacombs, was contacted by the Jewish Telegraphic Agency. He has been involved with the catacomb issue for years and is a founder of the World Jewish Congress' Heritage Committee, set up to solve this and similar problems.

He told the JTA, "The study of the Jewish catacombs evidently touches on problems of ancient Jewish-Christian relations and could shed new light on the self-understanding and historical knowledge of both religions." Precious and numerous items from archaeological excavations brought to light in the late 19th and early 20th centuries were once on view in the Lateran Museum of the Vatican, which no longer exists.

Only a few pieces are presently on display in the Capitoline and Vatican museums. Why are the others not on exhibition? Geller asks. The Jewish catacombs and the treasures still buried in them will return to Jewish jurisdiction if Italian Jewry so decides. But financial means must be found for their upkeep and this would require a definitive agreement with the Italian State.

Another question implicitly raised by the new Concordat relates to the financial basis for the functioning of Jewish communities throughout Italy. The 1929 agreement between Italian Jewry and Mussolini provided for self-taxation backed in times of extreme duress, by the Italian State. The State may also be called upon for legal enforcement. An Italian Jewish immigrant from Libya recently challenged this law and a decision by the Supreme Court is pending.

THE AMERICAN JEWISH COMMITTEE

date December 6, 1984
to Marc H. Tanenbaum
from David A. Harris
subject Meetings in Italy, November 19, 1984

Emanuel Ascarelli, Union of Italian Jewish Communities

In Tullia Zevi's absence, I met with Emanuel to discuss our forthcoming mission to Italy. Emanuel saw himself as notetaker to convey the essential points to Tullia.

I described the purpose of our visit, citing similar missions to other countries, stressed our desire to cooperate fully with the Italian Jewish community, and indicated six key categories of desired meetings:

- 1) The Jewish community for an initial briefing to us as well as a debriefing at the conclusion of our visit;
- 2) U.S. Ambassador Rabb and his staff;
- 3) Israeli Ambassador Rahn and his staff;
- 4) Italian government officials, including President Pertini, Prime Minister Craxi, Foreign Minister Andreotti and Defense Minister Spadolini;
- 5) Vatican officials, including the Pope, and U.S. Ambassador Wilson;
- 6) Prominent figures in the Parliament, press, foreign policy circles, etc.

I asked Emanuel to review these categories with Tullia and to offer suggestions, additions, etc., and indicated, to allay his obvious concern that we might be asking the Union to arrange all the meetings, that we would be asking their help in the following areas:

- 1) Briefing and orientation
- 2) Meeting with leading press figures
- 3) Identification of key political party leaders, academics, etc.
- 4) Information on government figures with whom we will be meeting.



ROME LOOKS AT JERUSALEM

The pope & Israel

EUGENE J. FISHER

A MAJOR STATEMENT by Pope John Paul II has yet to receive the full attention it is due. This is the pope's 1984 Good Friday apostolic letter *Redemptionis Anno*, which is devoted to "the fate of the Holy City," Jerusalem, the capital of the reborn Jewish state of Israel.

To understand the pope's message in this letter, one needs to understand it as a spiritual challenge, and not merely as a political statement. Likewise, one needs to read it within the context of the many statements on Christian-Jewish relations and the Middle East issued by the Holy See and bishops' conferences throughout the world since the promulgation almost two decades ago by the Second Vatican Council of the now famous declaration on the Jews, *Nostra Aetate*, no. 4.

These statements, too numerous to be listed here, tell the story of a true *teshuvah*, a turning on the part of Christianity regarding its understanding of Jews and Judaism, toward an understanding that acknowledges with respect and affirmation how the Jewish people views itself as a people. In this vein, the bishops of the United States declared in 1975:

In dialogue with Christians, Jews have explained that they do not consider themselves as a church, a sect, or a denomination, as is the case among Christian communities, but rather as a peoplehood that is not solely racial, ethnic, or religious, but in a sense a composite of all these. It is for such reasons that an overwhelming majority of Jews see themselves bound in one way or another to the land of Israel. Most Jews see this tie to the land as essential to their Jewishness.

What difficulties Christians may experience in sharing this view, they should strive to understand this link between land and people which Jews have expressed in their writings and worship throughout two millennia as a longing for the homeland, holy Zion.

One can see here, as well as in parallel Protestant statements, the development within church circles of an appreciation for the link between the Jewish people and the land of Israel, as well as between the Jewish people and Jerusalem. This appreciation is especially apparent in the statements of the

present pope. In a homily on the Hill of Martyrs in Otranto, Italy on October 3, 1980, Pope John Paul II explicitly linked the foundation of the state of Israel with the tragedy of the Holocaust: "the Jewish people, after tragic experiences connected with the extermination of so many sons and daughters, driven by the desire for security, set up the state of Israel."

Redemptionis Anno, in this context, should be taken very seriously as an official acknowledgment and affirmation of the existence of the state of Israel. The pope writes:

For the Jewish people who live in the state of Israel, and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquillity that is the prerogative of every nation and condition of life and of progress for every society.

This, then, is an entirely unambiguous statement of recognition on the part of the Holy See regarding the state of Israel. It puts into proper perspective the separate question of the precise level of diplomatic relations to be maintained between the government of the state of Israel and the Holy See. The issue of the level of diplomatic relations — whether on the highest, *nuncio* level, or, as now, on the lower level of regular diplomatic contacts — is a relatively minor one, though admittedly of larger symbolic importance within the Jewish community.

It should not be forgotten, of course, that diplomatic relations do exist between the two. The popes have numerous times received prime ministers, presidents, and foreign ministers of Israel, and always arranged and recorded these specifically as visits of state. So the *de jure* as well as *de facto* status of the Holy See/Israel relationship is clear. Nor should it be forgotten, as a part of the overall context of *Redemptionis Anno*, that Pope John Paul II was one of the first (and one of the few) international leaders to voice strong support for the Camp David agreements, stating that the pact "formalizes peace between two countries after decades of war and tension, and gives decisive impulse to the peace process in the entire region of the Middle East." Note the phrase: "two countries." Again, no ambiguity is allowed.

On this latter occasion, as in the homily at Otranto and indeed, in *Redemptionis Anno*, the pope spoke supportively also of "the Palestinian Arabs, who are waiting rightly for a just and adequate solution to their pressing needs." "No people," he added, "can be sacrificed to the destiny of others." The pope does not here, or elsewhere, offer a specific

EUGENE J. FISHER is the executive secretary of the Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops, Washington, D.C.

give us a clue about what Rome thinks of the future of American Catholicism.

WOC challenges traditional Catholicism by its processes, its ability to build effective networks, and its willingness to participate in acts of ecclesiastical disobedience. Like other feminist organizations within the church, WOC operates on a collegial basis; in perceiving the strength and value of the collective, it sees the dangers and divisiveness of the patriarchal model. It is becoming increasingly clear that women's groups not only operate differently within themselves, but have been moved, on the basis of their experience, to challenge the hierarchical model as ineffective and illegitimate.

While early feminist activity centered around the issue of ordination, it did not stop there: since WOC began in 1976, American Catholic women have moved to "Womanchurch," a gathering of the "ecclesia of women" formed to affirm our position in the center of the Jesus traditions. In the pre-Vatican II church it may have been possible to marginalize women seeking ordination or alternative ecclesiastical expressions, to stigmatize them by decree, and to silence their voices with clear inquisitorial strategies. Today, however, thanks to the theoretical work of theologians — Elisabeth Schüssler Fiorenza, Rosemary Radford Ruether, Anne Carr, Margaret Farley, and others — and to the networking skills of groups like NCAN, NARW, Network, Chicago Catholic Women, LCWR, WOC, and others, women will not be marginalized. Women claim the right to gather as "Womanchurch" and to state their aims clearly. As a grass-roots movement, Womanchurch has not yet received the publicity it deserves. But it is growing, and its interest in spirituality is both feminist and political. A spirituality which has no political connections is, to Womanchurch, inadequate: women have seen the prophetic/liberationist message of the Gospel and will not return to the "set-apart," interiorizing piety of yesterday. Further, a church which does not enable women's leadership and which operates in a hierarchical way is intolerable. Finally, a church which will not permit its women to celebrate the Eucharist makes no sense. Willing to find new centers of spiritual expression and ritual, women are gathering together to celebrate the Eucharist themselves in direct disobedience to church regulations.

Many of us remember the neat splits of the pre-Vatican II church: the church and the world, the secular and the sacred, laity and "religious." These made it possible to compartmentalize our religion. Since the council, we have reduced if not obliterated the distinctions between the secular and the sacred so that the religious task today has moved from finding God in sacred space to following the example of Jesus in our troubled world. With ecumenically-raised consciousnesses many of us believe that God can be found almost anywhere — in the cries of the poor, the example of the Buddha, and the traditions of the church. The women's movement in the American Catholic church calls us to see the divine as it is present in the struggles of women. Already in this century the American church has ignored the specific gifts of its black and Hispanic members: our liturgies, processes, and perceptions would be much richer

had we not operated in racist, discriminatory ways within the church. While there is some evidence that American Catholicism is beginning (just beginning) to take its Hispanic population seriously as a source of talent and insight, I suspect our willingness to do that is directly related to the great numbers of Hispanic Catholics now in the United States.

We have an opportunity *now* to take to heart the gifts of women in the church: their experience with collective process, their abilities to find and celebrate the feminine dimensions of the divine, and their own experience as a clear, first-world locus for understanding the dynamics of liberation theology. The discontent of many women is growing slowly but surely. Like the labor movement in the nineteenth century, the contemporary women's movement is vilified by conservatives who find that feminist values are "inconsistent" with Catholicism; yet, the values of Catholic feminists include pluralism of voices, direct participation by women in the governance and celebratory activity of the church, a truly collegial church process, and a clear mandate to continue to follow the dynamism of Vatican II. Whether those values are important to Curial officials or not, they are important to Americans.

We can see the story of our lives written in the struggles of the immigrants. Can we see the story of our future in the struggles of our women?

Elisabeth Murawski **The Octogenarians**

These women speak to themselves.
They have stopped cooking their meals.
In the dark daylight they save on electric bills.
They look for letters and pray,
in harsh voices that can be overheard,
for their survivors. They are past
annoyance at the noise of children.
They have electric ears they forget to use.

These women read the large-type versions
of Reader's Digest and the Bible, hand-magnify
the news. A blaring radio takes the place of TV.
They have lost all their favorite shows,
gained wardrobes of slippers and sweaters,
nightgowns and robes. They return,
to the children who have moved,
pictures and yearbooks, forgotten souvenirs.

By all that is holy, these women corner
the listener, fill the air with woes
respectful of their age. They stand on balconies
looking down through the haze
on white trellises, climbed trees. Their windows
creak open to the sun. They prod with gnarled fingers
both rose and thorn and come away smitten by touch,
their swollen hearts slowed to a footfall, a muffled drum.

political formula for meeting those very real and urgent needs of Palestinian Arabs, urging rather a negotiated settlement acceptable to the relevant groups in the area itself, so long as this does not endanger the security of Israel. A wide range of options, such as put forth by various parties in Israel and elsewhere, is thus left open by Vatican policy. Statements of the Vatican, it is worth noting, consistently use the more general term "homeland" with reference to the Palestinian Arabs, while speaking of Israel as a "nation" or "state." This does not preclude the possibility of the creation of a third state out of the original Palestinian Mandate, but it does allow for a wider range of creative options to be negotiated by the affected parties themselves.

Redemptionis Anno likewise contains some of the strongest papal language concerning the relationship between the Jewish people and the city of Jerusalem. The pope emphasizes, for example, that "before it was the City of Jesus . . . Jerusalem was the historic site of the biblical revelation of God, the meeting place, as it were, of heaven and earth, in which more than in any other place the word of God was brought to humanity." This statement, in the context of the Catholic church's official acknowledgment of the ongoing validity of God's covenant with the Jewish people, is an extremely significant one. It acknowledges both the particularity of the Jewish relationship with Jerusalem, and the universal significance of that Jewish particularity — for Christians no less than for Jews.

The pope, in *Redemptionis Anno*, is not content, as some have been, with the simple phrase that all three Abrahamic faiths — Judaism, Christianity, and Islam — hold Jerusalem to be holy. This is true. But the pope describes in turn the uniqueness of the relationship each religious tradition has with Jerusalem. Regarding the Jewish attachment, he recognizes both the religious and the historic "peoplehood" dimension of Jewish attachment to Jerusalem:

Jews ardently love her, and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore, they turn their minds to her daily, one may say, and point to her as the sign of their nation.

Consider the powerful phrase "as the capital," and the even stronger declaration "sign of their nation." Given the sacramental orientation of Roman Catholic thought, my understanding of this text and the concept of "sign" enunciated there is that it has deep spiritual significance.

Redemptionis Anno, of course, is by no means hesitant to set forth the stake that the church itself has in Jerusalem, not only in access to its holy places for pilgrimage, but also in the viability of its character as religiously pluralist, specifying Muslim along with Jewish and Christian reverence for the city. *Redemptionis Anno* thus affirms the religious and communal rights of Jews, Christians, and Muslims in the city, rights which are already acknowledged and affirmed by the wise administration of Mayor Teddy Kolleck.

A final clarification is necessary for the record. Many,

perhaps especially in the Jewish community, have criticized the Holy See and *Redemptionis Anno* on the basis of their interpretation of it as calling for the "internationalization of Jerusalem." I would like to lay this misunderstanding to rest once and for all. Until 1967, the year in which Israel took over the city, the Holy See did in fact offer support for the idea of internationalization as it was presented in the United Nations (and rejected by all Arab parties). Beginning in 1968, however, the Holy See began to speak a very different language. The policy now is to support some form of international law, or statute regarding the religiously pluralist character of the city since "not only the sacred places, but the whole historical Jerusalem and the existence of religious communities, their situation and future, cannot but affect everyone and interest everyone." The Holy See, simply put, has no strict policy on who should hold sovereignty over the city of Jerusalem, though it does have a clear and quite useful set of principles that would apply to any group holding sovereignty.

Jews, Christians, and Muslims must, in the pope's vision, come to terms with each other for the sake of the higher duty to which all are called. Jerusalem is the fulcrum of that encounter. Together, the three monotheistic traditions, meeting in Jerusalem, can give vivid testimony to the One God, the God of Abraham, Isaac, and Jacob, the God of Israel, whom we all serve. This is the essential challenge given in *Redemptionis Anno*. Turning that vision into reality will not be easy. Nor is it without complexities, ambiguities, and risks when we descend from the level of vision to day-to-day realities. But it is possible. And our faith resides in the insight, nurtured by the Jewish prophets, the rabbis, and the Christian saints, that the merely possible can become the real.

Screen

SPACED OUT

THEY CAME UPON A MIDNIGHT CLEAR

IF YOU'VE BEEN watching the televised sky shows lately, you would think the space shuttle designers had copied 2001. Real astronauts tether out in zero-G, trekking the soft black edge of outer space, their silver spacesuits hermetically sealed against the void. It all brings back Stanley Kubrick's images from his fictional spaceship *Discovery*. The only thing the NASA productions need is music by Richard Strauss. Thus art forecasts life.

Well, not quite. In reality our probes into space probably involve some unpoetic mix of science, commerce, and weaponry — in short, the same old earth, aloft. Science fiction has always looked for something wildly different, something exuberantly out of the ordinary and beyond our mundane compromises: extraterrestrial life, cosmic disaster, or spiritual deliverance. Unfortunately, most science fiction — and the

current holiday season of new films is no exception — never manages to convey a sense of real revelation; it remains stuck in three ruts — sentimentality, space fantasy, and stratospheric cops-and-robbers. Periodically, a new writer, or new director, brings to a genre like this a genuine revision of possibilities. Just as Arthur Penn gave us a “reinvented” Western in *Little Big Man*, Kubrick gave us a new vision of science fiction in *2001*.

Now that movie has a sequel. Judged on its own terms, *2010* is a (mostly) engrossing thriller, a standout among recent sci-fi movies. But judged — as it inevitably will be — by its famous predecessor, the film is a letdown. The virtues and the defects of *2010* are directly related. Packed with unusual action and a strong political message, it compels more interest and thought than the standard shootouts in the sky of *Dune* or *Star Wars*. As a result, however, it has none of *2001*’s sparse, spooky visual poetry and suggestiveness. *2010* is like Pope rewriting Homer.

Special effects, at least, live up to their name in *2010*, particularly the computerized re-creation of Jupiter for motion picture purposes using stills generated by the Voyager II fly-by. We are treated here to the giant Red Spot and its ominous, slow-motion, ammonia thunderstorms; the frozen moon Europa and volcanic Io; and finally Arthur Clarke’s infamous black monolith beckoning “beyond.” *2010* also graphically re-creates the perils of space odyssey in scenes involving the rescue of *2001*’s abandoned spacecraft, *Discovery*, spinning dizzily above Io’s viscous red dust. Finally, *2010* contains a topical anti-war message: the rescue mission takes place aboard the *Leonev*, a Soviet craft with a mixed crew of Russians and Americans who maintain their cooperation even as a superpower confrontation threatens nuclear war. The Russian actors (some recognizable from *Moscow on the Hudson*) give the English screenplay a special spice, particularly Oleg Rudnick, with his dour, monosyllabic stolidity.

What is missing is Stanley Kubrick’s eccentric genius. Arthur Clarke, Kubrick’s collaborator for *2001*, wrote the story on which this sequel is based; he also stayed in close (computer) touch with Peter Hyams who wrote, directed, and produced *2010* — if nothing else, an epic labor. But Hyams has created a cluttered product, both visually and dramatically; too much happens, all of it spelled out in full. For example, as in *2001*, we hear a few bars of Strauss’s *Also Sprach Zarathustra*, or a passage from Ligeti’s *Requiem*, but in *2010* we are rushed into a new sequence of action, with no chance to let the music match the visual text, or, better still, match the silences of space. Moreover, *2010* provides answers which are far less interesting than the questions posed by *2001*; what we gain in clarity we lose ten times over in mystery and sublimity.

Worst of all, the tone of the film is neutered. For example, the computer HAL is reawakened here (remember his dying, pathetic recital of *Daisy* when disconnected in *2001*?). It turns out, we are told, that HAL was inaccurately programmed, and could not help turning murderer; he wasn’t really meant, we are assured, as a lesson in how our tools inherit our defects. In *2010*, confronted with a moral choice, HAL becomes a regular

Boy Scout, a distinctive degradation of his cool COBOL satanism.

The end of *2010*, moreover, involves a hokey message about peace, a literal *deus ex machina*, stolen straight from the fifties’ sci-fi classic, *The Day the Earth Stood Still*; the only new element involves the speculative and spectacular astronomical idea that Jupiter, one day, might evolve into a second sun. Why do we persist in the sentimental myth that something up there will solve all our problems down here? In invoking it, *2010* becomes a liberal fairy tale, missing the grander dimensions of its original. Oh for a film that would really give us Jupiter and all its gas, just like the rainbow swirls in service station puddles. In reality, how awful the thing must smell!

DUNE AND *Starman* — two other big budget sci-fi films — provide major disappointments. *Dune* is pseudo-inventive; despite all its arcana it is basically nothing more than an old shoot-em-up-plus-adolescent-rite-of-passage in outer space. Of course I must confess a prejudice: *Dune* is faithful to its source, Frank Herbert’s 1965 “classic” novel that became a big hit in some quarters, a book I detested for its freakish gobbledygook and spurious spirituality. Basically, Herbert’s strategy, imitated by *Dune*’s director David Lynch, is to hide a paucity of real invention behind a multiplicity of mumbo jumbo. Lynch formerly made *Elephant Man* and *Eraserhead*; in *Dune* he pursues the monstrous with a ghoulish revamping of *Star Wars*. The shoot-em-up, for example, pits a hero named Paul Atreides (for epic’s sake), in the “Luke Skywalker” role, against some boil-covered villains and their punk rock henchman. The two sides contest ownership of a desert planet whose arid soil contains “mélange,” a super potent spice containing the secrets of life and that sort of thing. Mining the spice provokes the appearance of *Dune*’s only intriguing novelty: giant worms the size and appearance of Moby Dick.

On one level, there’s just too much in *Dune*; but on a deeper level, not enough. The villains live in the city of Harakonnen, a seamy futuristic Pittsburgh; in other locales we get Moorish architecture, Venetian interiors, Victorian wood paneling, officials in Czarist Russian uniforms, punk sadists in gold plated briefs, some outer space guerrillas like rubberized Michelin men. The ads for *Dune* tell us it presents “a world beyond experience, beyond imagination”: what *Dune* really gives us are bad dreams blended in a cuisinart. No wonder the secret spice was called *mélange*. Unfortunately the conglomeration of effects is created simply to tell us that pure-hearted young men and damsels will save the universe from evil meanies. The disproportion between machinery and moral content is cosmic.

ADVERTISED AS the “first science fiction love story,” *Starman* begins with a cute premise: an extraterrestrial craft speeds toward earth as a result of an invitation, the recording and pictures placed aboard the Voyager II. But the extraterrestrial visitor is shot at as it enters American air space

THE AMERICAN JEWISH COMMITTEE
165 E. 56th St., New York, N. Y. 10022

DATE: Jan 14/85

FROM: RABBI MARC H. TANENBAUM

TO: Jack Kowalski

Please circulate to:

-
-
- ☐ For approval
 - ☐ For your information
 - ☐ Please handle
 - ☐ Read and return
 - ☐ Returned as requested
 - ☐ Please telephone me
 - ☐ Your comments, please

Remarks:

*Jack, please translate,
then let's discuss*

Marc

House of Representatives
Washington, D.C. 20515

MEMORANDUM

January 10, 1985

Dear Rabbi Tannenbaum,

While I hate to add fuel to a fire that seems to have gone out, I thought you would be interested in seeing the attached clipping--the text of a Sunday homily given by Nicaraguan Archbishop Miguel Obando y Bravo.

The homily includes numerous references which I think are blatantly anti-Semitic, including a reference at the end of the text to the effect that the Jews killed Christ.

I don't think I need to belabor the point--and respect your past efforts on this controversial issue--that if anti-Semitism is a problem in Nicaragua, it is not uniquely the responsibility of the Sandinistas.

Thanks for your consideration.

Sincerely,



Cynthia Arnson

THE AMERICAN JEWISH COMMITTEE

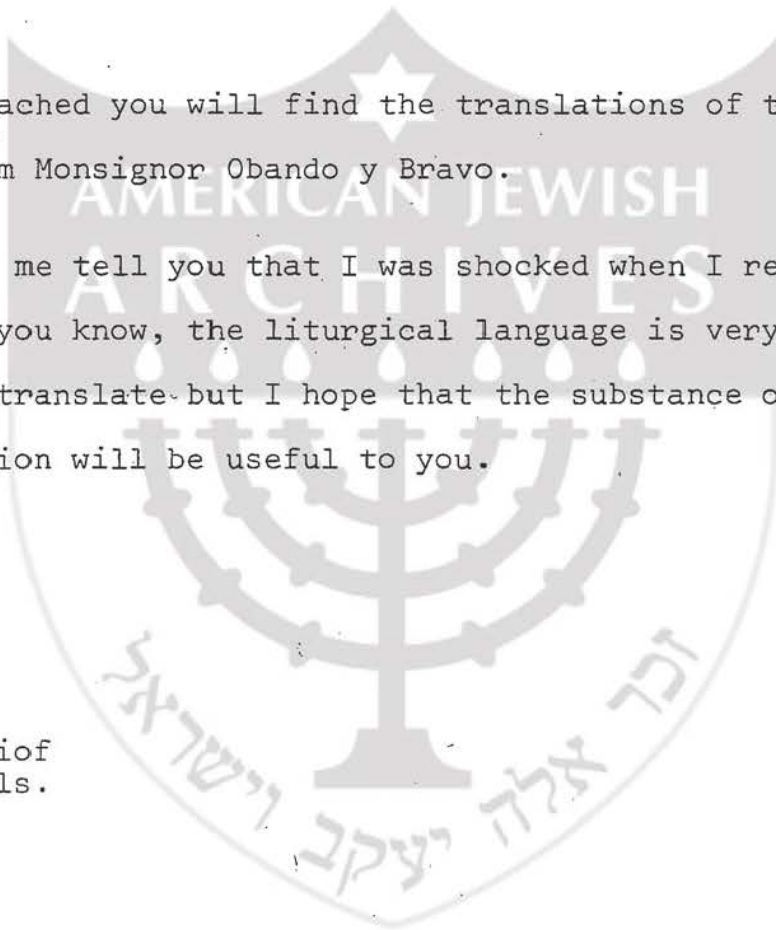
date January 17, 1985
to Marc Tanenbaum
from Jacobo Kovadloff
subject



Attached you will find the translations of the Homily
 from Monsignor Obando y Bravo.

Let me tell you that I was shocked when I read it.
 As you know, the liturgical language is very difficult
 to translate but I hope that the substance of the trans-
 lation will be useful to you.

JK/iof
 Encls.





La Voz de nuestro Pastor

El tema fundamental desarrollado en la primera y tercera lectura de este domingo, es el tema de la elección y reprobación de Israel. La elección es un don gratuito que compromete a hacerlo fecundo; de no ser así, Dios puede libremente despojar de lo que gratuitamente dio para entregárselo a quienes produzcan frutos abundantes.

La parábola de la viña es el tema que domina la liturgia de este Domingo. Parábola común al Antiguo y al Nuevo Testamento, de que, primero el profeta y luego Jesús, se sirvieron para hablar del amor de Dios a su pueblo y de la ingratitud de éste.

La tierra que cultiva el campesino da buenos frutos, pero la viña del Señor los rehusa. Dios se vuelve entonces a su pueblo: "Sed jueces entre mí y mi viña. ¿Qué más cabía hacer por mi viña que yo no lo haya echo?". Al juzgar sobre la viña infructuosa, Israel se está juzgando a sí mismo. Dios lo eligió para pueblo suyo, lo libró de la esclavitud, lo trasplantó a una tierra fértil, lo defendió de los enemigos; y con todo, Israel no correspondió a tanto amor. Los Escribas y Sacerdotes comprendieron claramente, que en la parábola de los viñadores rebeldes, destituidos de la viña, se habla de ellos. Se les quitará lo que gratuitamente se les dio para entregarlo a arrendatarios que produzcan frutos.

El evangelio de este domingo, resume la metáfora de Isaías y la desarrolla hablando de otros inmensos beneficios hechos por Dios a su pueblo. Le envió repetidas veces "a sus empleados", o sea a los profetas; pero los viñadores, esto es, los jefes de Israel, a quienes había sido confiada la viña del Señor, los maltrataron, apalearon, lapidaron, mataron. En fin, como prueba suprema de su amor, Dios envió a su Hijo Divino; pero también a él lo agarraron y empujándolo fuera de la viña, le dieron muerte crucificándolo.

Todo bautizado debe ser "viña del Señor" y dar fruto, ante todo aceptando a Jesús, siguiéndole y viéndolo injertados en Él, "Vid verdadera", fuera de la cual no hay más que muerte.

Sobre el tema del pueblo infiel, se cae la historia de cada persona en particular. Cada persona es viña, un mundo, un objeto de predilecciones y gracias de Dios, una libertad que actúa un drama se desarrolla.

Cada uno de nosotros es objeto de las predilecciones infinitamente detallista por parte de Dios como una viña.

El hombre puede caer en el grave error de creer que cuanto posee es suyo, merecimiento personal, y que los frutos han de ser en beneficio propio. No somos propietarios sino administradores.

Llenarse de orgullo, atribuirse como una conquista lo que es Don Gratuito, negar a Dios el amor le es debido, equivale a encerrarse dentro del egoísmo, y condenarse a perpetua esterilidad.

Amor es una palabra que dice siempre relación hacia los demás, a un "otro". No es verdadero el amor que permanece encerrado en el propio yo egoísta, sino el amor que incluye la apertura a "tú". Para que este amor llegue a realizarse, preciso que se dé la correspondencia. Todo amor humano lleva consigo la comunicación de algo propio y la recepción de algo ajeno: El Don y la respuesta. De lo contrario, su realización es imperfecta y queda de algún modo frustrado.

La historia de Dios con Israel, es siempre la historia de un amor no correspondido. Dios recorre caminos de los hombres; por su amor se va acercando a su pueblo; pero el pueblo no sabe responder. El canto de la viña es un canto de amor y de trabajo, es el canto de un amor realista.

El amor de Dios es siempre esperanza, espera algo de la viña; pero la respuesta lógica: los frutos, no llegan. Y no sólo eso, sino que la respuesta es "Amargura". La viña transforma el amor de Dios en "desprecio y olvido".

¿Qué hará Dios ante esta situación? La respuesta es lógica: "el abandono". Dios no castiga positivamente, simplemente retira su apoyo, destruye lo construido y deja a la viña que viva su sueño de autonomía y soledad.

Cada persona es como una viña que hay que vendimiar.

La viña es también la humanidad entera que hay que evangelizar.

El viñador es el prototipo del hombre responsable de sus hermanos.

Cada hombre tiene un poco de vocación de apóstol y profeta. Cada cristiano tiene vocación de ser luz y brillar ante los hombres, para que éstos glorifiquen a Dios.

Los judíos dieron muerte a los profetas, y finalmente al hijo Heredero. Matar a Dios es ponerlo a nuestro servicio y no al contrario.

Destruir a Dios es ponerse en su lugar, reclamar para sí de los mortales la adoración que únicamente es debida a Dios. Semejante idolatría clama venganza al cielo.

Translation from Spanish

Sunday Homily from Monsignor Obando y Bravo

LA PRENSA, Sunday, October 7, 1984 (Managua, Nicaragua)

THE VOICE OF OUR PASTOR

The basic theme elaborated in the first and third readings on this Sunday deals with the choice and censure of Israel. Choice is a free gift which pledges its fruitfulness; otherwise, God may freely take away what he gave gratuitously so as to pass it on to those who produce fruit plentifully.

The parable of the vineyard is the main theme of this Sunday's liturgy; it is a parable found both in the Old and New Testaments, to which first the prophet, and then Jesus turned when speaking of God's love for his people, and of the latter's ingratitude.

The land cultivated by the peasant brings forth good fruit, but the Lord's vineyard refuses them. God then turns to his people: "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, That I have not done in it?"¹ By passing judgment of the unfruitful vineyard, Israel is passing judgment on herself. God chose her for his people, freed her from

¹ quoted verbatim

slavery, transplanted her to a fertile land, defended her against the enemy; despite it all, Israel did not return all this love. The Scribes and Priests clearly understood that the parable of the rebellious vinegrowers, deprived of the vineyard, speaks thereof. What was given them gratuitously shall be taken away from them and passed on to tenants who shall bring forth fruit.

This Sunday's gospel sums up the metaphor of Isaiah, and elaborates on it by speaking of God's other immense benefits to his people. He repeatedly sent them "his workers," meaning the prophets; but the vinegrowers, i.e. the chiefs of Israel to whom the Lord's vineyard has been entrusted, mistreated, clubbed, stoned and killed them. Finally, as proof of his love, God sent his Divine Son, but they also grabbed him, and pushing him out of the vineyard, brought about his death by crucifying him.

Every one who is baptized must be the "Lord's vineyard" and be fruitful, above all, by accepting Jesus, following him and living joined on to Him, the "true vineyard," outside of which there is nothing but death.

On the theme of the unfaithful people is traced the history of every person in particular. Every one is a vineyard, a world, an object of God's preference and grace, a freedom acting out a drama which is unfolding.

Every one of us is the object of God's infinitely meticulous preferences, just like a vineyard.

Man may commit the serious error of deeming that whatever he owns is his, that which he personally deserves, and that the fruits are for his own benefit. We are not owners, but administrators.

To fill oneself with pride, to attribute to oneself a conquest which is a Free Gift, to deny God the love owed him, is tantamount to surrounding oneself with selfishness and condemning oneself to perpetual sterility.

Love is a word which is always related to others, to "another." the love locked up in one's own selfish ego is not real, whereas the love which goes out towards the "you," is real. In order for that love to be possible, it must be reciprocated. All human love means communicating something of oneself and receiving something from another: the Gift and the answer. Otherwise, its fulfillment is imperfect and a certain frustration remains.

The story of God and Israel is always the story of unrequited love. God journeys the paths of man; through his love he draws near his people; but his people does not reciprocate. The song of the vineyard is a song of love and toil, it is the song of realistic love.

The love of God is always hope, hope for something from the vineyard, but the logical answer is: the fruit does not come forth. And not only this, but the answer is "Bitterness." The vineyard turns the love of God into "contempt and forgetfulness."

What will God do in the face of this situation? The answer is logical: "desertion." God does not punish positively; he simply withdraws his support, destroys that which has been built, and leaves the vineyard to live its dream of autonomy and solitude.

Every person is like a vineyard which must be harvested.

The vineyard is also all of mankind, which must be evangelized.

The vinegrower is the prototype of man responsible for his brothers.

Every man has in him some calling to be an apostle and a prophet.

Every Christian has a calling to be a guiding light and to shine before men so that they glorify god.

The Jews executed the prophets and, ultimately, the son, the Inheritor. To kill God is to have him serve us, and not the reverse.

To destroy God is to put oneself in his place, to claim for oneself - from the mortals - the adoration only due God. Such idolatry cries out to heaven for revenge.

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January 1985

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THE AMERICAN JEWISH COMMITTEE

date January 31, 1985
to Marc Tanenbaum (Jerusalem Office)
from David A. Harris
subject Miscellaneous

- 1) Greg Powell, Ambassador Rabb's personal secretary, confirmed the meeting with Rabb on February 12 at noon with a reception, including spouses, to follow. Other invited to the luncheon include:
 - ✓ - Israel's Ambassador Sitan Ronn
 - ✓ - Arigo Levi, probably Italy's best-known journalist and a vocal
 - Senator Leo Valiani, one of the most vocal supporters of Israel in the US and international life, a member of the Republican Party (R) and a senator for life
 - ✓ - Professor Paolo Ungari, senior advisor to the Minister of Defense (Spadolini) and a specialist on East-West issues, including NATO and CSCE
 - ✓ - Professor Giacomo Spadolini, representing the Italian Jewish Communities in Yulio Zevi's place, a vocal supporter of Israel
- 2) Herzl Inbar called to confirm a meeting with Ambassador Ronn on Tuesday, February 12 at 4 P.M. The meeting could be shifted to the afternoon of February 13 if necessary. The following should come as soon as possible in the visit to Jerusalem. Rabb's office is considering the afternoon of the 12th as a possibility. Also have no confirmation as yet.
- 3) Nothing new on Spain.
- 4) The National Emergency Conference on Soviet Jewry was a major success. More than 550 people came from across the country, including Mervin Riserman and a good AJC delegation from several chapters and New York, Baltimore and Washington staff, and dozens of senators and congressmen participated. The press came in large numbers though I don't yet know what pick up there has been. In the afternoon 60 action teams spread out through Washington and had, I believe, a very positive impact.
- 5) Gene Douglas came to the Conference and I had a chance to speak privately with him. He is sanguine about those remaining in the third country and sees the work being completed, barring further complications, within a few weeks.

He continues to be eager to attend our Annual Meeting.

Page 2 -- February 4 memo to Howard Friedman, David Gordis, Marc Tanenbaum from
Joyce Kaplan and Randy Czarlinsky.

Christian Science Monitor

Against their policy to give out correspondents' names, but we gave Monitor your
names and Excelsior's number.

The Jewish Telegraphic Agency and the Chicago Tribune have no correspondent in
Italy, and we're still trying to get the names and numbers for Miami Herald and
Boston Globe.

NBC News

John Steele
Piazza del Collegio Romano, 1A
679-6741

CBS News

Clara Hempall
Via Condotti, 61A
679-8051

ABC News

Chris Harper
Via Abruzzi, 25
476-9610

CNN

Richard Roth
Via del Robilant
(UFF, RAI)
679-9850

Freelance TV Producer

Shawn Patrick
656-6676

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Cc: Marc Tanenbaum

4/02/1985 23:21 63

memorandum

URGENT

URGENT

URGENT

AMERICAN JEWISH COMMITTEE

date February 4, 1985

to AJC/Israel Office ---- Attn: Bernie Resnikoff and/or Shula Bahat

from AJC/New York Office -- Joyce Kaplan and Randy Czarlinsky

subject

Please have copies made of the attached memo and see that it gets into the hands of Howard Friedman, David Gordis, and Marc Tanenbaum.

Thanks a million. Hope that the meetings are going smashingly.

AMERICAN JEWISH COMMITTEE

date February 4, 1985
to Howard Friedman, David Cordis, Marc Tanenbaum
from Joyce Kaplan and Randy Czarlinsky
subject Publicity on meeting with the Pope

We've been in touch with the major print and broadcast outlets here regarding your February 14th meeting with the Pope, and they and we agree that the best way to get the news to the proper people is for you to telephone the Rome correspondents directly. We strongly urge that you phone the correspondents in Rome and arrange to get back to them immediately following your meeting with the Pope if, as we all hope, the meeting is a substantive one.

These are the names and numbers we've gotten so far. Some media are reluctant to give out this information, but if we get more names we'll telex you.

New York Times

E.J. Dionne
 Corso Vittorio Emanuele II, 154
 654-8293

Associated Press

Dennis Redmont, bureau chief
 Victor Simpson, news editor
 679-8382; 678-9936; 678-4201;
 678-9101

UPI

Peggy Polk
 679-3525

Washington Post

Sari Gilbert
 472-0291

Newsweek

Ted Stanger
 Piazza d'Espagna, 51
 679-9156

Wall Street Journal

Roger Cohen
 678-9934, 679-3071

Time

Wilton Wynn
 649-3641,2

Religious News Service

Eleni Dimmler
 Via Monte del Gallo, 47
 678-5403; 678-6357; 637-6282

Los Angeles Times

Don Schancke
 679-9695

Reuters

Patrick Worsnip, bureau chief
 654-0449; 654-1539

memorandum

*Put a release
set and
original if this today*

THE AMERICAN JEWISH COMMITTEE

date February 5, 1985
to Marc H. Tanenbaum - c/o Israel Office
from David A. Harris
subject

AMERICAN JEWISH
ARCHIVES

This article, though dated November 30, has just come to my attention and deserves your perusal before talks in Rome.

Regards.

DAH/es

Enclosure

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New Peace Initiative

THE JOURNAL OF COMMERCE, Friday, November 30, 1984

By MURIEL ALLEN
Journal of Commerce Staff

CAIRO, Egypt — The Italians are at center stage now in the latest moves by Egypt and Saudi Arabia to find a new formula for a Middle East peace settlement, and in Egypt Italy is jockeying to win nearly \$1 billion worth of contracts for the country's first nuclear power station and the second stage of Cairo's metro system.

Italy could play a leading role in a West European peace initiative with its former leadership of the Ministerial Council of the European Community in January 1965.

Egyptian President Hosni Mubarak still thinks the Americans are in a position to reactivate the peace process in the Middle East, but he and King Fahd of Saudi Arabia believe if the European Community members pressure on U.S. President Ronald Reagan it will help him to overcome domestic opposition to reopening peace negotiations and Israeli lobby objections.

So the Italians are set to launch their own style of shuttle diplomacy early next year. First they must contact the British, French and West Germans to see what peace avenue they can agree on, and then Italy will carry the latest European position to the Saudis, Egyptians, Lebanese, Syrians and Israelis.

As a third step, Italy can be expected to ask the United States how it might revise the Reagan Middle East peace plan or whether it would support a reactivated European peace initiative. All of this diplomatic activity could lead to a new peace formula emerging in the spring of 1985, according to informed sources.

Italian Prime Minister Bettino Craxi on a visit last week to Egypt and Saudi Arabia to discuss political and economic cooperation, said "I think the peace effort can be revived if we start a dialogue among the concerned parties." He made it clear that this will require the participation of the Jordanians, the Palestinians and the Israelis.

Mr. Mubarak asked Mr. Craxi to openly promote a new peace initiative and in fact the Italian official had just met with President Francois Mitterrand of France and Chancellor Helmut Kohl of West Germany to discuss peace prospects before coming to the Middle East.

But Mr. Craxi warned that unless the key parties are prepared to sit down together and talk, "a new European initiative will take its place in the graveyard of peace plans."

On the economic front, Egypt continues to pursue its dreams of having four nuclear plants dotted throughout the country, which the government hopes will help it meet escalating energy needs and allow it to export more oil and some natural gas eventually.

A joint Italian-French company reached agreement a year ago with the Egyptians to build the first of these plants at El Daba near Alexandria in the desert.

However, the sale of the problem Westinghouse had with Egypt when the U.S. company offered to build the El Daba facility, the Italian-French plan is running into financial snags.

The total cost of the El Daba plant is estimated at \$2.5 billion, of which Italy had a 50% share.



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Italy could play a leading role in a new West European peace initiative since it assumes leadership of the Ministerial Council of the European Community in January 1985.

million and France \$300 million with Egypt contributing \$1 billion. But the Egyptians are having serious liquidity problems, making it difficult for them to come up with their share, insiders said.

During Mr. Craxi's visit, the Italians were told that Egypt would like them and the French each to pay substantially more than \$700 million. The French and the Italians are concerned that Egypt has not yet worked out a schedule of payments or decided when the project will start.

Debate on Egypt's nuclear future is continuing in the Egyptian Parliament, but a decision on funding for the massive initial project must be reached between January and March next year so that it can be included in the 1983-1986 budget.

The Italians had hoped to get a commitment from Egypt to buy more from Italy to help its trade balance, which is heavily in favor of the Egyptians, but this issue also was left unresolved. Italy buys more Egyptian oil than any other country, and it occupies fifth place in goods exported to Egypt.

Politically it is very important for the Italians to be able to say in their parliament that the Egyptian government has pledged to find a solution to the trade imbalance, insiders emphasized.

During their visit the Italians told the Egyptians that because the \$100 million line of credit from them that expires at the end of each year has not been completely used, it can no longer put the funds at Egypt's disposal. Instead the monies will be allocated to programs chosen on a

case by case basis by a special commission.

The Italians also have run into difficulties in their bid to win the contract for the second stage of the Cairo metro project, informed sources said after Mr. Craxi's visit.

A consortium headed by the Ansaldo Co. of Genoa, one of Italy's biggest companies, won the tender for the second half of the metro development, the surface part of the network. But the Egyptian government canceled the decision when the French offered a lower price. Then Ansaldo got more money from the Italian government and came in with a price lower than the French.

"This happened because of pressure from the French, who are building the first stage of the metro and do not want to be replaced on the project. The whole thing was on the verge of a diplomatic crisis," said one reliable source.

Egypt is reluctant to create bad relations with Paris, perhaps because of its close cooperation with the French on military matters, he added. The political maneuvering continues, and the Egyptians have promised Mr. Craxi a decision in December or January. One thing is clear: the Egyptians will be the winners in this price war.

On the military side, Egypt wants to buy mine sweepers from Italy worth \$100 million and Agusta helicopters worth \$280 million. There is the possibility of a joint venture between Agusta and the Americans since the Italian firm is building helicopters under U.S. license.

"The Egyptians are urging Italy to enter into co-production projects with them to make tanks and anti-aircraft systems. Egypt wants Italian technology, management skills and money to help them build these items," one informed source said.

But it was the discussions on how to reactivate the peace effort that dominated Mr. Craxi's visits to Cairo and Riyadh. Mr. Mubarak told the Italian prime minister Egypt hopes Italy can convince European Community members to update the 1980 Venice declaration in which for the

first time the EC recognized Palestinian rights to self determination and called for PLO involvement in the peace negotiations.

In 1980 Italy was head of the EC organization and thus played an important part in fashioning the Venice accord, which represented the first comprehensive Middle East peace plan approved by the West Europeans.

King Fahd told Mr. Craxi that time is running out for the peace process. He said Israel should act as a responsible state among other states in the area. This is basically a reiteration of point seven in the Fex peace plan proposed by the Arab

They must contact the UK, France and West Germany on a peace avenue and then carry the position to the Saudis, Egyptians, Lebanese, Syrians and Israelis.

states, which said all states in the region should live in peace and security.

Both Mr. Mubarak and King Fahd emphasized to Mr. Craxi that peace is in the best interests of Israel and that failure to find a solution to Arab-Israeli differences soon will lead to a worsening of relations.

In a few weeks Israeli Prime Minister Shimon Peres will go to Rome on an official visit giving Mr. Craxi the opportunity to convey personally the messages he received from the two key Arab leaders.

While President Mubarak and King Fahd were reminding the Western countries of their position on key issues, in Amman the meeting of the Palestinians' parliament-in-exile, PNC, gave PLO Chairman Yasser Arafat the chance to pledge for King Hussein's peace initiative calling for a U.N.-sponsored international conference with the PLO as a full-fledged participant. President Mubarak has welcomed the Jordanian monarch's new initiative.

AJC to meet pope on recognition

By JUDY SIEGEL
Jerusalem Post Reporter

A delegation of the American Jewish Committee will meet privately with Pope John Paul II next week and will discuss Vatican recognition of Israel. They will also ask various European leaders to try to reinforce the American attempt in Arab countries to persuade them to expedite the Middle East peace process.

This was disclosed by leaders of the AJC in a meeting with members of *The Jerusalem Post's* editorial staff.

They are part of a 100-member AJC group attending the organization's board of governors institute in Israel.

Rabbi Marc Tannenbaum, director of the AJC's international relations department, said that in Rome, Madrid and Budapest the AJC officials will ask government leaders to press King Hussein of Jordan and Egyptian President Hosni Mubarak to move forward in peace negotiations with Israel.

The AJC has recently met with top officials in South America and elsewhere on anti-Semitism in the UN and other international forums. Tannenbaum believes that these efforts have been effective, and quotes Israel's Ambassador to the UN Binyamin Netanyahu, who said the



Howard Friedman (David Brauner)

recent credentials fight was the least hostile to Israel in some time.

AJC President Howard Friedman told *The Post* that the AJC, which established its Israel office in Jerusalem 25 years ago, will soon expand its activities here. The organization hopes to promote pluralism in Israeli society, and to "introduce some American elements and values" that are "rare" in Israel, a country of "ideological polarization and a reluctance to compromise."

He affirmed that the AJC, along with other U.S. Jewish organizations, voiced their opposition to the amendment of the Law of Return, which he said is "a genuine American issue."

David Gordis, the AJC executive vice-president, said the organization's Jerusalem staff will be expanded to include a political liaison person and a research staff.

Asked about the AJC's connection with evangelical Christian groups in America, Tannenbaum said that some 20 or 30 million American evangelicals oppose the views on church-state relations of the Rev. Jerry Falwell, who is due to visit Israel soon and who is campaigning to "Christianize America."

Alfred Moses, a Washington lawyer and chairman of the AJC executive council, said that American Jewish organizations have recently had less influence in congressional allocations to Israel because of the great popularity of the Reagan administration and the reluctance of Israel to circumvent the administration and plead with Congress for increased aid. Friedman added that "the basic chemistry between Israel and the administration is very good, perhaps better than it has ever been."



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For Release: February 8, 1985

VATICAN COUNCIL II - 20 YEARS LATER

By Rabbi Marc H. Tanenbaum

Pope John Paul II is calling an extraordinary general assembly of Roman Catholic bishops in November to examine the results of the Second Vatican Council. That historic Council was held between 1962 and 1965, and this year therefore marks the 20th anniversary of its conclusion.

I had the rare privilege of attending Vatican Council II as a Jewish observer, invited by the late Cardinal Bea. I have therefore a first-hand knowledge of the magnitude of the historic changes brought about by that Ecumenical Council. From that perspective I am especially aware of the extraordinary progress that Vatican Council II made possible in relations between the Catholic Church and the Jewish people. I have no hesitation in saying that greater progress has been made in improved Catholic-Jewish relations in the past two decades than in the past two millennia.

To mark the 20th anniversary of the adoption by Vatican Council II of its far-reaching declaration on Catholic Jewish relations, (Nostra Aetate) the Journal of Ecumenical Studies of Temple University has just published a special issue devoted to an examination of the present state of Catholic-Jewish relations around the world. As editor of that volume of scholarly articles, I became aware again of how great has been the growth in mutual respect between Catholics and Jews over the past two decades, as well as the outstanding problems, such as Vatican-Israeli diplomatic relations.

Next month, we will have an audience with Pope John Paul II in Vatican City, and we will assess with him both this welcome progress as well as problems that still need to be solved.

Meeting with Guilio Andreotti, Mon Feb. 11, 85, Foreign Affairs Minister

Howard Friedman - ww are committed to free societies, Israel is a free society; in Israel there is quest for peace; ball is in Arab court; Israel is prepared to negotiate; Soviet Jewry, human rights, UN should embrace not suppress human rights.

Andreotti - welcome warmly, meeting of political and moral significance

Israel and Jewish people bring us back to our origins of the Italian democratic movement

1938 racial laws passed, ran up against humanist, legal spirit of Italian tradition

-monument of 330 Italian citizens killed by Germans during occupation, among them 80 Ital Jews buried here - while families massacred, symbol of unity of Jews and other Italian citizens

Israel - even before strong cooperation, help all Jews from different countries, embarked and leave for Palestine from Italy

de Gaspari - I was charged to help Jews proceed to Palestine

Israel state - divide into two periods - 1st period: security contested, we were very close to "your country" - I was defense minister for 8 yrs (under disguise, ~~xxxxxxixxxxxxxx~~ 1 pt firm for us: right of Israel to security and existence; Parliament unanimous, never doubt on this

now issue is how to get tranquility and peace bet Jews and Arabs, Palestine is part of this

strong support for Camp David - I was prime minister then - response to Jimmy Carter

-made trip to Tripoli, Amman, Baghdad, declared to rejectionist fronts that is not right way

-provide political solution to Palestinian problem; even now same position moderate solution, risks continue for Saudis, Egypt and Jordan

-Israel leave Lebanon, disorder a concern

-situation still very difficult, split among Arabs, unless solution is found in UN risk moderate countries Saudis, Jordan enter in crises; no solution without USSR possible

³/₄very important Fahd went to U.S., Mubarak important, unless find moderate solution, remain uncertain

-good things, South Lebanon withdrawal, disorder, risk global stability of region

Hussein looks for common platform with PLO, possible dialogue with PLO PLO divided, Syrian Foreign Minister speaks harder terms against Arafat than against Shamir

-help moderate countries

-next week receive Peres, see if possible dialogue

SOVIET JEWS - May in Ottawa - take strong initiative, strong position in favor of Jews

Aug 10 - 10th anniv Helsinki, strong position, critical of USSR, treatment of Soviet Jews, violation of human rights

HF - UN defamation by Arabs, only US protests

Gand - find platform, political strength, UN 242, Arab countries critical 242, Palestinians ref to as refugees

-QADDAFI DOES NOT CONTEST ISRAEL'S RIGHT TO EXIST;

Security Council is place for right to defend

EEC NO NEW INITIATIVES UNLESS USEFUL; DON'T INTEND TO TAKE POSITIONS

Gordia:

ANDREOTTI / 2

Gordia: Americans (not your country), human rights, vocabulary
poison atmosphere; Nairobi, non-gov forum, U.S. delegation

GA - we know polemic; only to give impression, we will look into
Italian delegation in Nairobi and take stronger policy

-see if Security Council is valid platform

-let time adjust things, dangerous situation, could change Arab countries

T Ellenoff: terrorism, if govt heroic re terrorism, Sec. Schulta
outraged on terrorism

GA - 2 types; domestic, international terrorism; terrorism has many
origins on domestic front

international terrorism is linked to drug trafficking; cooperation
with other countries; need to protect embassies, 3 types, 1) embassies
and public; 2) Vatican, 3) FAO

-prevent extradition for political crimes - young Turk plan assassination
of Pope, not able to extradite
intelligence services cooperate

happy over cooperation between Ital Amer and AJC (MT comment, quake)
sons of Italian Jews, Mr. Fubiani in space arms

AGREE WAGE STRONG CAMPAIGN AGAINST VERBAL VIOLENCE: IN GERMANY BETTER
ED AGAINST VERBAL VIOLENCE RACIAL LAWS NOT POSSIBLE

EEC - visit of Herzog European Parliament very important event;
Spain, Portugal negotiate with Israel, not to be detrimental to
exports of Israel

-Dublin document WEEC on ME: direct agreement; positive judgment
on PLO national council, negotiate; welcome visit Arafat-Mubarak;
Palest people in negotiations-PLO represents Palest people

Venice - right of self-determination (Carter)

-moderate Palest leadership; agree with that; in Sept asked Shamir
after Arafat to Mubarak, never consider moderate

some contact with moderate Palestinians; mayor of Hebron killed

-pro-Syrian Palest against PLO leadership;

if Arafat fails, less moderate successors conduct global opposition

-PLO less effective partner than in the past

NEW SETTLEMENTS - when there are new settlements, change of policy
is very difficult

-personal openness, could achieve good results if Israel could say
let's see later on who represents Palestinians

WE AGREE TO GIVE BACK WEST BANK; Jerusalem has special status, W Bank
is turning pt; recent Shamir declaration not prepared to give back
W. Bank; otherwise wait for better times

HF- no preconditions, U. S. makes none with USSR re results

GA secretary of Israel, not only for Israel but for whole mediterranean

-thanks for visit, happy to continue dialogue; with you also in US
for us security and tranquility of Israel, problem concerns whole
mediterranean, whole Europe

AJC LEADERSHIP DELEGATION
ITALY
February 10-14, 1985

ITALY AND ISRAEL

In December 1983, Israel and Italy signed a broad agreement covering economic, agricultural, scientific, technological and cultural relations. There were also agreements on how to deal with problems that may arise for Israel's agricultural exports, when Spain and Portugal are admitted to the EEC. In addition, there have been some visits to each country by government officials. Nevertheless, the relationship has been somewhat strained in the last few years by what is perceived in Israel as a tilt toward the Arabs. Foreign Minister Giulio Andreotti has had two meetings with Arafat in the last two years. In September 1982 when he was president of the International Parliamentary Union, he invited Arafat to come to Rome. Last year, Prime Minister Bettino Craxi accompanied Andreotti at the most recent meeting with Arafat in December in Tunisia. The meeting between Craxi and Arafat was the first time that a West European Prime Minister had met with a leader of the PLO. In April of 1984, Andreotti, and a representative of the Communist Party, were the only two of a 12-member Italian delegation to the European Parliament who signed an anti-Israel resolution, which branded Zionism together with colonialism and apartheid as forms of racism. Given the fact that it is Italy's turn to take over the presidency of the EEC for a 6-month period beginning in January 1985, there is some concern that the EEC will find it easier to adopt an anti-Israel position reaffirming the Venice Declaration.

Like a number of other West European countries, Italy is suffering from serious economic difficulties and hopes that its pro-Arab tilt will result in profitable trade agreements with the Arabs. Italy exports arms to a number of Arab countries, including Libya, whose reputation as a haven for terrorists in no way inhibits the government from seeking greater contacts. It should also be noted that Libya's Central Bank owns 17% of Fiat.

Italy's voting record in the UN regarding resolutions affecting Israel has, with some exceptions, followed France and Great Britain. On some occasions, it has abstained rather than voting against an anti-Israel resolution.

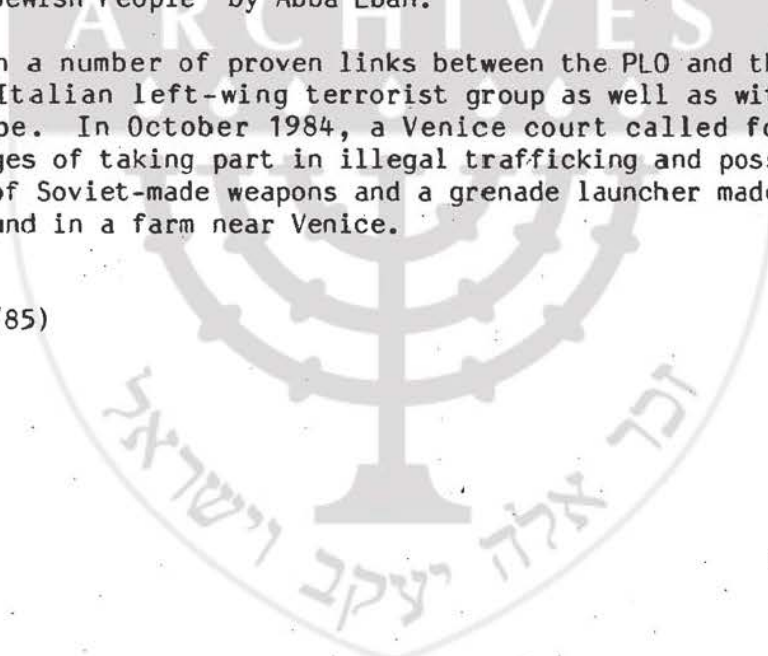
In 1983, during his end-of-the-year address President Sandro Pertini included a number of statements to which the Jewish community took great exception. He charged Israel with the sole responsibility for the Sabra and Shatilla massacres, and deplored what he referred to as following the cruel "eye for an eye" Old Testament principle. He made no mention of the massacres of Palestinians and other Christian groups in Lebanon and elsewhere, nor did he refer to the hundreds of terrorist incidents perpetrated by the PLO against civilian targets in Israel. In an open letter to President Pertini signed by Tullia Zevi, in her capacity as President of the Union of Italian Jewish Communities, he was taken to task for the aforementioned statements and omissions.

It may be no coincidence that in Rome the new year of 1984 was ushered in with a bombing at midnight in front of the offices of El Al, as well as with an attack and beating of several Jews by a gang shouting anti-Semitic epithets near the Piazza Colonna in which the Prime Minister's office is located.

In October 1982, a terrorist attack on Rome's main synagogue resulted in the killing of a 2-year-old Jewish child and the wounding of 37 others. It was later determined that the attack had been perpetrated by Palestinian terrorists. One was apprehended in November 1982 on the Greek-Turkish frontier. In February 1983 he was sentenced to 20 months in a prison in Athens. The Italian Government filed an official request for his extradition in January 1983 but the Greek Government blocked the extradition. In July 1984 he was released, dimming any hope that any of the killers responsible for the attack would at last be brought to justice. In memory of the young boy, a new library was dedicated to the heroes and martyrs who fought and died for democracy and freedom. In addition, on the second anniversary of the attack, the Jewish community issued a new edition of an illustrated book on "Jewish Rome," a bilingual history of Jewish contributions to Roman civilization from 161 BCE to the present. The book is to be distributed to municipal libraries and schools together with "The History of the Jewish People" by Abba Eban.

There have been a number of proven links between the PLO and the Red Brigades, the notorious Italian left-wing terrorist group as well as with other similar groups in Europe. In October 1984, a Venice court called for the arrest of Arafat on charges of taking part in illegal trafficking and possession of arms. A large cache of Soviet-made weapons and a grenade launcher made in Lebanon for the PLO were found in a farm near Venice.

DG/ar/gn
K014-Italy(1/25/85)



AJC MISSION TO ITALY

February 10-14, 1985

BIOGRAPHICAL SKETCHES

HERBERT B. COHEN of Atlanta is President of the Southern GF Company. He is a member of AJC's Board of Governors and the Atlanta Chapter Board. He served as President of the Jewish Tower and the Jewish Home and is a board member of the Atlanta Jewish Federation.

JEAN A. COHEN is a member of AJC's Atlanta Chapter. She is a board member of her Temple Sisterhood, the Jewish Child Service and the Atlanta Jewish Home for the Aged. She also serves as Chairman and buyer for the Service Guild Jewish Home Gift Shop.

THEODORE ELLENOFF is a partner in the New York City law firm of Squadron, Ellenoff, Plesent & Lehrer. He is Chairman of AJC's Board of Governors and has served as Chairman of the National Executive Council, the Executive Committee, the Board of Trustees and the New York Chapter. He is also a member of the Board of Overseers of Hebrew Union College and a member of the New York State and American Bar Associations.

LOIS ELLENOFF is President of the interior decorating firm of Lois Claire, Inc. in New York City. She is a member of AJC, Central Synagogue and the Smith Club.

EDWARD E. ELSON is President of the Atlanta News Agency, distributors of periodicals and books, and Elson's, retailers in hotels and terminals throughout the country. He is national Treasurer of AJC and a member of the Board of Governors, the Communications Committee and the Publication Committee of Commentary. He is also a Director of the Citizens and Southern National Bank, serves as Chair of the Georgia Advisory Committee to the U.S. Civil Rights Commission and as Vice Chair of the Atlanta-Fulton County Recreation Authority.

HOWARD I. FRIEDMAN is President of AJC, having formerly served as Chair of the Board of Governors and Board of Trustees, a national Vice President, and President of the Los Angeles Chapter. A prominent attorney, he is a member of the Board of the Los Angeles Jewish Federation Council and the Business Development Center of Southern California, Honorary Chairman of the Board of Overseers of Hebrew Union College's California School, Vice Chairman of HUC's Board of Governors, and a member of the Board of Directors of the University of Judaism.

WILMA FRIEDMAN is a member of AJC's National Executive Council, Jewish Communal Affairs Commission and the Task Force on the Status of Women. She is on the Board of the Los Angeles League of Women Voters and Director of Volunteers of Hebrew Union College.

ARNOLD GARDNER is a senior partner in the Buffalo, New York law firm of Kavinsky & Cook. A member of AJC's Board of Governors, he also served as Chair of the Buffalo Chapter and a member of the National Affairs Commission and a number of its subcommittees. He is on the board of Hebrew Union College, active in the Buffalo United Jewish Federation, a past President of the Jewish Family Service Agency, and involved in the Committee for Economic Growth of Israel and the State University of New York (SUNY).

SUE GARDNER of Buffalo, is a partner in the law firm of Kavinsky & Cook. She is a member of AJC's National Executive Council and a Board member of the Buffalo Chapter, as well as past President of the Jewish Camping Association and current Chair of the Legal and Tax Committee of the Buffalo Foundation for Jewish Philanthropies. She also serves as Western New York Chair of the American Red Cross.

LEO NEVAS is Chairman of AJC's International Relations Commission and a member of the Board of Governors. He was an original member of the Planning Committee of the World Peace Through Law Center and served as its representative at the United Nations, as well as representing the International League for the Rights of Man at the U.N. He has served as Chair of the Nongovernmental Organization of the Human Rights Committee at the U.N. for five years and as U.S. Chairman of the Conference of U.N. Representatives of the U.N. Association.

LIBBY NEVAS of Westport, Connecticut, is a board member of the Norwalk Hospital Volunteers.

RABBI MARC TANENBAUM is Director of AJC's International Relations Department and former Director of the Interreligious Affairs Department. Under his direction, AJC has conducted landmark research institutes and seminars in which Jewish religious leaders studied alongside representatives of virtually every Christian denomination. An active leader in promoting human rights, he is Co-Chair of the Interreligious Task Force on Soviet Jewry, took part in investigations of the plight of Vietnamese "boat people" and Cambodian refugees, and has organized relief efforts for victims of war and famine.

BOARD OF GOVERNORS DELEGATION TO ITALY

February 10 - February 14, 1985

TENTATIVE AGENDA

Our forthcoming mission to Italy and the Vatican present a number of important opportunities to AJC for discussion of major current issues. On January 1, 1985, Italy assumes the presidency of the European Economic Community for a period of six months, a position of considerable influence in that key regional grouping. Further, Italy has in recent years taken a more active position in the Middle East, including its deployment of troops in Lebanon in 1982. Political and commercial contacts with the Soviet Union have been quite extensive. Its interests in Africa and Latin America are considerable. And, internally, relations between the State and the Catholic church and other religious groups including the Jewish community, have undergone a major change as a result of the recently-negotiated Concordat.

In our discussions with the Italian government, and indeed with Vatican officials, we plan to address such issues as international human rights, including Soviet Jewry and the follow-up meetings on human rights, culture and family reunification to the Madrid Review Conference of the Helsinki Final Act; the Middle East and relations with Israel; religious tolerance; world refugee problems; international terrorism; East/West and North/South relations; the United Nations, its specialized agencies and the Nairobi Conference; and bilateral Italian-American ties.

ROME, ITALY

We plan to meet with:

Senior Italian Government officials, including Foreign Minister Giulio Andreotti

Senior Vatican officials and U.S. Ambassador to the Holy See William Wilson

Leading parliamentary, political party, press and religious figures in Italian society

Leaders of the Italian Jewish community, including Tullia Zevi, president of the Union of Italian Jewish Communities, and Chief Rabbi Elio Toaff

U.S. Ambassador Maxwell Rabb and his staff

Israeli Ambassador Eitan Ron and his staff

(over)

SIGHTS

In addition to the general sights, we will be visiting those of special Jewish interest including:

The JEWISH CATACOMBS. With their ancient and historic engravings which have become available for viewing since the recent re-negotiations of the Concordat.

The GHETTO OF ROME. Established in 1556 by Pope Paul IV

The GREAT SYNAGOGUE. Dedicated in 1091

PRO DEO UNIVERSITY. Officially known as the International University of Social Studies. In 1965 Judge Joseph Proskauer addressed an audience of cardinals at the dedication of Kaufman Hall. The AJC has been involved with a number of projects at this institution.

HOTEL: Excelsior Hotel
Via Vittorio Veneto 125
1-00187 Rome
(6) 47-08 (Country code
for direct dialing is 39)

FLIGHTS: February 10:
Tel Aviv/Rome, Alitalia
Fl. 747 6:15 - 8:50 PM

February 14:
Rome/New York, Alitalia
Fl. 610, 11:50 AM - 3:00 PM

December 14, 1984

J 47

84-100-250

AJC LEADERSHIP DELEGATION
ITALY

February 10-14, 1985

ANTI-SEMITISM IN ITALY

In recent years, there have been four major influences on attitudes toward Jews in Italy .

1. Vatican Council II and its Declaration, "Nostra Aetate"
2. The 6-Day War and relations with Israel since then
3. The reorganization and strengthening of several Rightist groups in the 70s and going into the 80s
4. The Left and its embrace of Third World ideology

Regarding the Vatican, there were a number of influential conservative Catholics who were extremely resistant to "Nostra Aetate" and a number of articles and pamphlets, some by Italian bishops, were published, still accusing Jews of deicide and as purveyors of falsehood against the truth as represented by Christianity.

Regarding Right Wing anti-Semitism, in the last several years Neo-Nazi and neo-Fascist groups were responsible for a number of attacks on synagogues and Jewish communal institutions, cemetery desecrations, anonymous letters to Jewish leaders and individuals and the dissemination of anti-Semitic books, including reprints of the Protocols of the Elders of Zion. A number of pamphlets have also appeared which deny the Holocaust. In 1976 there was a serious attack against a Jewish school in Milan. In 1979 at the Sport Palace in Varese during a basketball game between Italian and Israeli teams, a group of Italian fans put up signs reading "10, 100, 1000 in Mathausen" and "Hitler has taught us that to kill Jews is no crime." Those responsible were identified as youths active in the Italian Social Movement, the extreme right party in Italy.

In recent years it is the activities and publications of the Left which has caused the greatest concern. The virulence of their anti-Israel campaign has spilled over into the crudest kinds of anti-Semitism. And there is considerable "slippage" between words such as Israeli - Zionist - Jew - Judaism, etc. The kinds of themes and terms found in a number of leftist publications match completely those used by the right wing. Violent acts perpetrated by left wing terrorist groups against Israeli and other Jewish institutions have diminished recently, especially since the 1982 bombing and strafing of Jews coming out of the Rome synagogue. But anti-Jewish acts have not been limited to these terrorist groups. In June of 1983, 300,000 trade union workers marched in a demonstration and when they passed the synagogue they placed a coffin at the entrance and shouted, "Jews to the ovens!" During the tragic war in Lebanon and after the news of the massacres in Sabra and Shatila, the Italian media exploded in a

virtual orgy of anti-Israel, anti-Zionist, and indeed anti-Jewish articles and broadcasts. In addition, an important hotel refused services to a Jewish family who wished to have a bar mitzvah celebration; young people wearing Magen David charms around their neck were punched and shouted at; in Milan four youth members of the Organized Communists for Proletarian Liberation exploded a bomb in front of the offices of the Jewish community.

The bombing of the synagogue and the murder of the two-year-old child sent shock waves through Italy. There appeared a number of articles and discussions on the role of the media and the distorted reporting that had whipped up an anti-Semitic frenzy. Textbooks were examined and found to have scant information on the history of Jews and their contribution to Italy. Indeed, in some of the textbooks there were anti-Semitic references. It is useful to recall that in 1981 a dictionary was published which contained the following definition for the word Jew. "Figurative: Avaricious, sordid and stingy man. Usurer. Example: That shopkeeper is really a Jew. Diminutive: Jewy, Jewlet, said contemptuously about whoever practises usury, hoards, is a very stingy person." The definition also included an invented verb "Jewishize," which it says means "To infuse principles, sentiments and ways of life that are typical of the Jewish race." The community protested vigorously and later toward the end of 1981 the book was withdrawn and the definition changed.

Organizations, which in previous years during discussions of the Middle East situation had invited only representatives of the PLO, now began to invite Israelis or members of Zionist organizations to air their views. Labor unions admitting that many of their members had anti-Semitic attitudes began to conduct special discussions regarding Jews and Judaism.

The Jewish community has been left shaken by all of these events and security has been tightened around all Jewish religious and communal institutions. Nevertheless, there is a feeling that the worst is over and that hopefully some important lessons have been learned.

Nathan Ben-Horin, Vatican Affairs Specialist, Israel Embassy

According to Ben-Horin, the Vatican is "not unhappy" with the cracks in IJCIC's wall and the opportunity it presents to play one Jewish group against another, even if the Jewish agencies claim to be aware of the danger and seek to minimize the chance for Vatican exploitation of the situation. Indeed, some Jewish groups have apparently addressed internal Jewish problems with the Vatican.

Under John Paul II, there has been a standstill, if not a drawback in the attitude of the Catholic Church towards Judaism. The Pope is theologically very conservative and there are recurrent fears that he may be returning the Church to its thinking of twenty years ago, e.g. the notion that with Mary the Jews essentially finished their role in history and the Church began its role.

At the same time, the Church has gone to great lengths to appease Islam. There exists a profound fear of the rise of militant Islam and the impact it may have on Christian communities in Islamic countries. For each Ramadan, for example, the Church's Secretariat for Non-Christians, extends wishes to Moslems, whereas no similar message has been conveyed to Jews for their holidays.

? (Very little is heard these days of Nöstre Aetate and there is a reluctance by the Vatican to speak openly or positively about Judaism and the Church's relations with the Jewish religion.

Concerning a meeting with the Pope, Ben-Horin is reluctant to encourage Jews meeting with the Pope, unless the meetings are well-distanced from each other (i.e. every 2-3 years), substantive rather than ceremonial, and extremely well-prepared. Otherwise, the meetings are usually brief, often at awkward hours (especially when the Pope is travelling), and permit the Pope to say that he meets with Jews and maintains ties with the Jewish people without addressing key issues. On the centrality of Israel to the Jewish people, for example, the Pope generally evades responding. In general now, Ben-Horin senses a greater reluctance on the part of the Vatican to meet with Jews, perhaps for fear of offending the Moslems with whom the Vatican is seeking to cultivate ties.

The Polish prelates near to the Pope seem favorably disposed towards Israel, but the Pope takes his primary advice from Cardinal Casaroli, and the Secretariat of State where there is not a favorable disposition towards the establishment of full relations with Israel. The key to pursuing this question of diplomatic relations lies in the national Catholic hierarchies around the world. It is here, therefore, in the field of interreligious dialogue that Jews can be most effective in making the case to national Catholic leaders for Vatican recognition of Israel. In this regard, he was most anxious to learn more of your meeting with Cardinal Lustiger and with the Brazilian Catholic leaders, and most supportive of your efforts in this area. He was much less optimistic about the role of governments such as the U.S. in influencing Vatican thinking. He feels that national Catholic

can best understand and interpret the offense felt by Jews that the Vatican has diplomatic relations with 111 countries, which does not in each case mean blanket approval of the policies of the individual country, and not with Israel. Further, that many non-Jews believe Israel is not recognized because of the deicide charge, which only encourages anti-Semitism.

Thus, while the AJC group ought certainly to meet with Ambassador Wilson, it should essentially be a courtesy call with substantive issues being addressed only briefly, cautiously and exploratorily.

Vatican thinking has progressed on the issue of diplomatic relations with Israel, but the main obstacles remain Islam and the Arab world. The Vatican also does not have relations with Jordan which it cites to avert criticism on the absence of relations with Israel, claiming that the borders between the two countries have not yet been settled but failing to mention Jordan's unilateral usurpation of East Jerusalem and the Christian holy places, contrary to the Vatican's stated support for some form of internationalization of Jerusalem. The Vatican does, however, speak of the network of informal diplomatic relations with Israel including meetings and exchanges of letter.

Ben-Horin believes there is a reciprocal influence between the Vatican and the EEC on Middle East policy, and that there is very close contact between the two, even though the Vatican never speaks of specific solutions in the region, only of principles.

He will be very happy to assist in anticipation of the AJC visit. I would suggest you write him, referring to our meeting in Rome, send the reports on Brazil and Lustiger, and enlist his further cooperation.

Emanuel Amisheret, Soviet Affairs Specialist, Israel Embassy

Our discussion focused on the current state of Soviet Jewry and the role of the Italian Government in this effort. Emanuel indicated he would be pleased to brief our group if there were interest.

He feels that we need to speak to the Christian Democrats as they have not been a strong voice on human rights questions in the U.S.S.R. and to the PCI, which has spoken out but which is today a different party than it was under Berlinguer.

Like the others with whom I met in Italy, he noted that the current Craxi Government is fragile and Andreotti, in particular, is in a vulnerable position, though his agility as a politician may permit him to survive the current crisis.

John Willett, Political Affairs Officer, U.S. Embassy

John had not received a memorandum from the Italian desk officer at the State Dept., Greg Perett, concerning our visit of October 23 to Washington to discuss the AJC mission, therefore, I began by describing in detail

the purpose of our visit. He was fully supportive and assured me of the Embassy's willingness to be of assistance, including a briefing by the Ambassador.

He could not be certain that the Craxi Government would survive until January 1, but noted that, if it did, it was likely to continue in office until July 1 because of a law that does not permit changes in the national government within a certain time period of administrative elections (local and regional), which are to be held this spring. Andreotti, he ventured, may ride out the latest crisis in his career.

He suggested that we not attempt to set up meetings too far in advance, but make the real push in early January. USIS would be willing to offer us names of key press personalities in Rome, and three political officers are assigned to the political parties -- one for the DC, another for the PCI, and a third for the "Lay" parties (PRI, PLI, PSI, PSDI). They could be helpful in identifying key party figures.

He gave me some useful documents on the current Italian Government composition, and noted that, although he will be leaving at the end of December, his replacement would be fully apprised of our mission as will the political counsellor (whom I met briefly).





PREFETTURA
DELLA CASA PONTIFICIA

Sua Santità riceverà in udienza privata

i Dirigenti dell' "American Jewish Committee"

AMERICAN JEWISH
ARCHIVES

nel giorno di domani, venerdì 15 febbraio

alle ore 12,50

Vaticano, 14 febbraio 1985

IL PREFETTO

+ Jacques Martin

*Nell'Appartamento Pontificio non si ammettono altre persone oltre a quelle nominate nel biglietto.
Si prega di non presentare fotografie per ottenere l'autografo di Sua Santità.*

Statement by Howard I. Friedman,
President of The American Jewish Committee,
presented during an audience with His Holiness
Pope John Paul II, and delegation of AJC leaders
on Thursday, February 14, 1985
at Apostolic Palace, Vatican City

Your Holiness,

It is with warm sentiments of esteem and respect that I express the heartfelt greetings of Shalom, of peace and well being, to you on behalf of this delegation of leaders of the American Jewish Committee.

We regard this audience with Your Holiness as a particularly auspicious occasion in the history of the Catholic Church and the Jewish People. We meet with you to acknowledge the anniversaries of two climatic events:

First, 1985 marks the fortieth anniversary of the end of World War II and the defeat of the demonic ideology of Nazism whose core was racial and religious anti-Semitism. Second, 1985 commemorates the twentieth anniversary of the ending of Vatican Council II and its adoption of the historic declaration of Nostra Aetate.

As the Nazi trauma has appalled us with despair over human evil, so the twentieth anniversary of the close of Vatican Council II has inspired all of us with hope and promise for a more humane future. The adoption of the

Vatican Declaration on Non-Christian Religions on December 28, 1965, marked a decisive turning point in the nearly 2,000-year encounter between the Catholic Church and the Jewish people.

Nostra Aetate repudiated anti-Semitism and the infamous canard of collective Jewish responsibility for the death of Christ. It thereby rejected distorted teachings of Christian doctrine which have resulted in centuries of anti-Jewish hatred, prejudice, suffering and the prolonged shedding of Jewish blood. Nostra Aetate was a definitive acknowledgement by the Church of the permanent validity and legitimacy of Judaism as the authentic religious faith of the Jewish people.

We wish to acknowledge the act of justice and service to truth represented by that declaration, and your own moving pronouncements calling for mutual respect and collaboration between Catholics and Jews in common service to humanity. It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired that greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millenia.

The American Jewish Committee takes special pride in this encouraging process, for we were privileged to be intimately involved through collaboration with the late Augustin Cardinal Bea and his Secretariat throughout

Vatican Council II. We have helped implement numerous concrete actions that have resulted in significant improvement in relations between Catholic and Jewish peoples in the United States and in other parts of the world. Yet much remains to be done, and we pledge our continued cooperation in helping further Catholic-Jewish solidarity and friendship. We sincerely hope that the forthcoming Synod of Bishops you have called will give further impetus in this direction.

As a pioneering human relations agency, the American Jewish Committee has shared Your Holiness' vision of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies.

At this moment, we are actively engaged in close cooperation with Catholic Relief Services and other relief agencies in seeking to relieve the suffering, hunger and deprivation of millions of fellow human beings in Ethiopia and Africa generally. That life-saving collaboration between the Catholic and Jewish peoples in service to an anguished humanity is the latest testimony to the new spirit made possible by Vatican Council II.

Your Holiness, American Jewish Committee leaders come to this Audience with you after a ten-day intensive mission in Israel. We have met with Israeli Jews,

Christians and Muslims, with Palestinian Arabs, with government leaders and ordinary people. Everywhere we have found a great yearning for peace, for co-existence, for an end to conflict, violence and terrorism. We know that these goals are dear to the heart^t and mind of Your Holiness.

Our visit to Israel has reinforced our conviction that the primary obstacle to peace in the area is the ongoing illusion of most of Israel's neighbors that somehow, without formal recognition of sovereign legitimacy of other States, Israel's continued existence can be undermined.

Nothing can contribute more to peace in the area than the dispelling of that illusion. That is why the extension of recognition throughout the civilized world is so vital.

We appreciate deeply your clear grasp of that reality as expressed in your Apostolic Letter, Redemptiois Anno, which emphasized the Church's recognition of the State of Israel and the deep ties between the Jewish People and city of Jerusalem in these words:

"For the Jewish people who live in the State of Israel, and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society . . .

"Jews ardently love her [Jerusalem], and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore, they turn their minds to her daily, one may say, and point to her as the sign of their nation."

Your Holiness, we recognize the complexity of the problems involved, but we dare to hope that the spirit that inspired your Apostolic Letter will lead to steps that will formalize the diplomatic ties between the Holy See and the State of Israel and her people.

Such an historic act, we believe, would be a watershed event in Catholic-Jewish relations. It would help create a sense of reality that is indispensable to peace, and would be a fitting culmination of Vatican Council II. Above all, it would be an act of profound spiritual and ethical significance in advancing the cause of world peace.

May God bless you and strengthen the work of your hands.

מסכת אסתר

The Book of

Esther

The American Jewish Committee

Presents This

Book of Esther

To

His

Holiness

Pope

John Paul II

on the occasion of an audience

marking the ^{Twentieth} 20th Anniversary

of Vatican Council II's

Adoption of "Nostra Aetate"

Howard Friedman

President

Feb 14, 1985

אשר גרס

Vatican City

- This house always open to members of our people
- North Atlantic - Venezuela - J. M. ... round feature of postcard ...
- R. L. Cohen I wish to express in warmest ... that ... of the ...
- North
-

- express ... of ... to ... of

- terms out / ... clear declaration ...

- plus in ... of

- ... 20 years, you

- happy to state ... X

-

- ... remains to be done, ...

Our

- Education

- education for dialogue

- Prof. S,

- long field of cooperation for all humanity - ...

- aware of

- I know you ... for peace & security ...

- ... together in peace

NEW YORK POST - OP ED

VATICAN-ISRAELI RELATIONS AFFECTED BY ISLAMIC FANATICS

by Marc H. Tanenbaum

(Rabbi Tanenbaum, director of international relations of the American Jewish Committee, is an authority on Vatican-Jewish relations. He was the only rabbi present at Vatican Council II, and has just returned from a mission to Israel, Italy, and the Vatican where he had an audience with Pope John Paul II.)

Expectations that Pope John Paul II will visit Israel or that formal diplomatic relations will be established between the Holy See and Israel are not in the cards. Not in the near future.

I have come to that sobering conclusion after a just-concluded three-week mission to Israel, Italy, and the Vatican. I was part of a leadership mission of the American Jewish Committee that met with Israeli Prime Minister Shimon Peres and other foreign ministry officials; Italian Foreign Minister Giulio Andreotti; and Defense Minister Giovanni Spadolini; U.S. Ambassador to Italy, Maxwell Rabb; and, finally, Pope John Paul II and a number of Vatican officials.

Extended conversations on the complex Middle East situation with these key actors in the Mediterranean world yielded some fresh insights:

First, contrary to public perceptions, the Vatican maintains de facto recognition of the State of Israel. When Israel's Prime Minister Shimon Peres met with the Pope this week, he was given red carpet treatment, the full protocol accorded a head of state. That has been true of the diplomatic visits made to the Vatican earlier by such Israeli governmental leaders as Foreign Minister Yitzhak Shamir, the late Golda Meir and Moshe Dayan, Abba Eban, among others.

On a day-to-day basis, the Israeli Embassy in Rome is in regular communication with the Vatican Secretariat of State, and other Curial officials. On a cultural level, hundreds of Catholic priests and nuns -- with Vatican approval -- study regularly in Israel

Second, Pope John Paul II, I am persuaded, is personally friendly toward Israel and acknowledges her right to exist as a sovereign nation.

In a little-noticed Apostolic Letter issued by this Pope last Easter, (April 19, 1984) entitled, Redemptionis Anno, he wrote the following about Israel and Jerusalem.

"For the Jewish people who live in the State of Israel, and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society...

"Jews ardently love her (Jerusalem), and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital (my underlining), and of Solomon who built the Temple there. Therefore, they turn their minds to her daily, one may say, and point to her as the sign of their nation."

Those are the most forthcoming acknowledgments of the centrality of Israel and of Jerusalem in Jewish consciousness made by any Pope in recent memory.

Third, when our AJC delegation asked of Vatican Secretary of State authorities why the Holy See does not establish de jure diplomatic relations with Israel, we were given at first the usual explanations. "It is not the policy of the Holy See to enter into diplomatic relations

with a nation when it is in a state of belligerency with its neighbors, or when its borders are not established by international agreements.

That is why the Holy See does not maintain diplomatic relations with Jordan as well," we were told.

But as the conversation continued, it became clear that that is the given reason, not the real reason. After all, the Vatican has diplomatic ties with some 112 countries, many of which are involved in belligerency, civil wars and border disputes -- Ethiopia, Sudan, Angola, Nicaragua, among others. And those relations are sustained even though the Vatican does not approve of many of their ideological policies.

The real reason, it seems quite clear, is that the Vatican profoundly fears that should she move from de facto recognition to establishing full diplomatic de jure recognition of Israel that Arab-Muslim fanatics in the Middle East and in Africa will launch a wave of reprisals against millions of Arab Christians and African Christians in predominantly Islamic countries. Over and over again, Vatican authorities kept referring to the precarious plight of Catholics in Lebanon who suffer daily violence at the hands of fanatic Shiite and Sunni Muslims, and the virtual impotence of the Vatican in helping to protect them. (Christian groups have reciprocated violently as well.)

The Holy See officials also described in painful detail for us the horror stories of more than a half million Christians who were killed in the south of the Sudan by the northern Arab Muslims, and the half million Christians killed by the Muslim leader Idi Amin when he was president of Uganda.

So great is this preoccupation over the threat of Islamic fanaticism to the security of Christians that Pope John Paul II in a recent address to the diplomatic corps accredited to the Holy See berated those Muslim countries whose citizens have come to Europe in the millions and have been assured religious liberty while Muslim countries have denied those same human rights to Christians living in their midst.

Thus, it is far more the fear of Muslim reprisals than antipathy toward Israel that has thus far precluded de jure diplomatic ties between the Holy See and Israel. There are, of course, contested issues between the Holy See and Israel -- the status of Jerusalem, Palestinian self-determination, and holy sites. But those are negotiable issues whereas fear of Islamic reprisals are not subject to rational compromises.

Finally, these conversations have convinced me that Italian foreign policy plays a far greater influence in Vatican affairs than is generally recognized. In recent years, Italy has been trying urgently to emerge as one of "the big five" European powers on the international scene.

As the one truly Mediterranean nation in the European Community, Italy is now heavily engaged in commercial and trade relations with Arab countries. Italy is dependent for 85 percent of her oil supplies on Arab nations. The present Italian government is jockeying to win nearly \$1 billion worth of contracts from Egypt for building that country's first nuclear power station and the second stage of Cairo's metro system. And some 20,000 Italian workers are now serving in Libya. Libya's Central Bank owns 17% of Fiat, and Italy exports large amounts of arms to Arab countries, including Libya despite her role in exporting terrorism.

Italy has a troubled economy -- continuing high inflation (12-13%), high unemployment (10%), and a massive state budget deficit on the order of 17% of the country's gross domestic product. (The U.S. federal budget deficit amounts to about 4% of the GDP.)

That economic pressure has led the Italian government to become increasingly dependent on Arab nations for economic relief. Those obdurate survival needs have influenced a pro-Arab, pro-PL0 tilt in Italian foreign policy far more than some ideological vision.

At the same time, Italy has been friendly toward Israel. Prime Minister Andreotti told us last week, "One point is firm for us -- Israel's right to security and sovereign existence. Our Parliament is unanimous on that. There was never any doubt on this issue." In December 1983, Israel and Italy signed a broad agreement covering economic, agricultural, scientific, technological and cultural relations.

Italy is thus engaged in a geopolitical trapeze act in the Middle East, being supportive of Israel while cultivating her economic and political ties with the Arab world whom she seeks to influence to adopt a moderate stance leading toward peaceful negotiations between Israel, the Palestinians, and other Arabs.

Beneath the theological rhetoric, that is essentially the same stance adopted by the Holy See. While the Holy See clearly has universal interests, its daily existence is profoundly affected by its relationship with the Italian government and Italian domestic politics. On February 18th, the Vatican and the Italian government signed a new concordat that stipulates that Roman Catholicism will no longer be the state religion and that Rome's status as "a sacred city" is ended.

The 14-article concordat also establishes a mixed church-state commission which has been given six months to draw up regulations governing the controversial question of taxation of religious institutions of Italy. The Vatican bank, known as the IOR (Istituto per le Opere di Religione) was deeply implicated in a far-reaching scandal that involved loans of about \$1.3 billion to shadow companies directly or indirectly owned by the IOR. Those loans are believed to have caused the bankruptcy of Banco Ambrosiano, Italy's largest private banking institute, and the mysterious death of its president, Roberto Calvi.

A separate Vatican-Italian commission has been set up to sort out the Vatican bank's role in the collapse of the Banco Ambrosiano more than two years ago. In the meantime, the Vatican has denied responsibility in the crash but reportedly has agreed to pay some \$250 million towards a general settlement with the more than 100 creditors of the Ambrosiano bank group.

Those weighty, intricate ties between the Holy See and the Italian government have inevitably sensitized Vatican policy makers to the domestic and foreign policy directions of the Italian government. Reinforcing that alignment is the fact that Italy serves from January to June 1985 as president of the European Economic Community. Italy's political stance toward Israel and the Middle East is in fact shared by most of the ten-member nations of the EEC who are also engaged in a trapeze act of seeking to reconcile Israel, the Palestinians and the surrounding Arab nations.

Thus by aligning itself with Italian foreign policy, the Holy See also identifies itself with the main lines of the European Community's foreign policies.

Tanenbaum/7

Given those realities, it is clear that Pope John Paul II, notwithstanding his personal sympathies toward Israel and the Jewish people, will not shortly be visiting the Jewish State, nor will de jure diplomatic relations be established in the near future between the Holy See and Israel. But I will go out on a limb and predict that once peace is established between Israel, the Palestinians and Jordan, the Holy See will change its course and will move quickly to make de jure what is now de facto.



MHT:RPR

2/19/85

SEPTEMBER 13, 1982

HIS EMINENCE
AGOSTINO CARDINAL CASAROLI
VATICAN SECRETARIAT OF STATE
VATICAN CITY

AMERICAN JEWISH COMMITTEE DEEPLY DISTRESSED OVER REPORTS POPE JOHN PAUL II WILL GRANT AUDIENCE PLO TERRORIST CHIEF YASIR ARAFAT. IT IS INCOMPREHENSIBLE THAT HOLY FATHER WHO WAS NEARLY MURDERED BY TERRORIST FANATIC TRAINED BY PLO IN BEIRUT WOULD REWARD TERRORISTS BY GIVING THEM IMPLIED SANCTION THROUGH PRIVILEGE OF AUDIENCE IN VATICAN CITY. POPE HIMSELF DECRIED TERRORISTS IN HIS FEBRUARY 18 ADDRESS TO CHRISTIAN DEMOCRATIC WORLD UNION SAYING QUOTE TERRORISM IS ANTITHESIS OF EVERYTHING THAT YOU TRY TO PROMOTE AS DEMOCRATS AND AS CHRISTIANS UNQUOTE. HOLY FATHER THEN APPEALED FOR QUOTE SOLIDARITY AMONG STATES SO THAT EVERY ACT OF TERRORISM MAY BE UNANIMOUSLY UNMASKED, DENOUNCED, CONDEMNED AND PENALIZED WITH SANCTIONS, WHATEVER PRETEXT FOR IT MAY BE OFFERED. TERRORISM HE ADDED IS A SAVAGE INHUMAN METHOD TO BE ABSOLUTELY BANNED. A STATE THAT ENCOURAGES SUCH A METHOD AND MAKES ITSELF THE ACCOMPLICE OF ITS PERPETRATORS DISQUALIFIES ITSELF FROM SPEAKING TO THE WORLD ABOUT JUSTICE, UNQUOTE. HOLY FATHER'S AUDIENCE WITH THE ARCHITECT OF INTERNATIONAL TERRORISM IS IRRECONCILABLE WITH THESE MORAL POSITIONS. AMERICAN JEWISH COMMITTEE RESPECTFULLY URGES THAT HOLY SEE REVERSE ITS DECISION AND DEMONSTRATE TO WORLD ITS UNAMBIGUOUS REJECTION OF ARAFAT'S ROLE IN VIOLATING SACRED IMAGE OF HUMAN PERSON OVER PAST DECADES.

RESPECTFULLY,
MAYNARD I. WISHNER, PRESIDENT
AMERICAN JEWISH COMMITTEE

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Unione delle Comunità Israelitiche Italiane

00133 ROMA.

LUNGOTEVERE SANZIO. 9 - TEL. 580.36.67 - 580.36.70

TELEGRAMMI: UNISRA

AN OPEN LETTER ON THE JEWISH CATACOMBS OF ITALY

ROME - This Jewish community, the oldest in the West, will soon be offered the chance to reclaim a priceless heritage of its long past. It fills us with joy, but as president of the Union of Italian Jewish Communities I feel it as a joy not unmixed with trepidation. With opportunity will go responsibility, a responsibility of which our minority position has deprived us until now. Can we live up to it?

As soon as the concordat that the Italian Republic and the Vatican signed last February is ratified - it is hoped this summer - Italy will reacquire control over the catacombs in which over the first four centuries of the current era the Jews of Rome buried their dead. The Italian Government could then allow us to do what should have always been our right, and which has always been our duty: to maintain and explore these treasure troves of the ancient history of our people.

From the hundreds of inscribed tombstones, from the wall paintings and decorations, from the artifacts that scholars have recovered from their archaeological digs, we have learned more about the early history of Diaspora Jews than from any other source. We have learned who they were, where they came from, what trades and professions they exercised. We have learned much about their family lives, about the bonds that linked them to one another and to the communities with whom they shared their daily lives.

Thanks to this unique cultural treasure, we know the names of the thirteen synagogues that existed in Imperial Rome. And how much more we would know if these catacombs, here and elsewhere in Italy, had not been so badly neglected through the ages. The neglect stems from the fact that these Jewish places have never been under the control of those who see in them the deep roots of their own past.

Plunderers and grave robbers through the ages have ravaged the Jewish catacombs. Toward the end of the 12th century, looting was so intensive that Popes Gregory VII and Clement III issued orders forbidding "the plunder and digging up of Jewish graves and cemeteries".

So it went until Italy was reunited in 1870. Because of the Vatican's long experience in Christian archaeology, all catacombs were placed under its de facto control. In 1929, when Mussolini signed a concordat - now revised - with the Holy See, this grant became formal. For 55 years, these vital sources of Jewish history have been administered by the Roman Catholic Church.

In those years, the efficient Pontifical Commission of Sacred Archaeology has restored various Christian catacombs and made them readily accessible to visitors.

Vatican-appointed guides are on the spot to take the tourists under their wings. But the Jewish catacombs remained untouched. Their condition worsened in a period of great population growth and a ceaseless building boom. They were barred to visitors, and even scholars could accede only after clearing through elaborate Vatican formalities.

Came the early 1970's and the first moves for a revision of the concordat. The Union of Italian Jewish Communities took the initial steps to bring the Jewish burial places back under Government control, in order to enable Italian Jews to exercise their rights as citizens to honor and protect their heritage.

With that eventuality in view, perhaps, the Vatican began to display a livelier concern for the Jewish catacombs. Its archeologists did some excavations, clearing up and, I regret to say, cleaning out. Even some of the remaining, 2,000 - year- old Jewish bones were removed. Most of the tombstones and artifacts are now harbored in the Vatican storerooms and museums, where they can be seen only on special request.

The return of the catacombs to Italian control will be the end of an era painful to us, and the beginning of a new period fraught with difficulties. The 35,000 Jewish of Italy are determined to accept their responsibility. In this country of great tolerance, we can expect to establish with the authorities a preferential relationship for the conservation of our heritage. But we can claim this only if we can prove our scientific and financial capacity to take on this task. We must claim it because our Government, with the best of good will, already has more of this country's vast archeological, artistic and historical patrimony to conserve than it can afford to.

Our small community, however, knows that it has neither the expertise nor the funds to live up to this new, but ancient, responsibility. Thus, the world Jewish community and all those who heed the message of the past should join us in the endeavor to unearth and preserve this common heritage. It bears witness to the earliest Diaspora and to a time when Jews numbered perhaps 12 percent of the population of the Roman Empire.

This common endeavor would require a number of initiatives, including:

- 1) The setting up of an Advisory Committee composed of Italian and internationally known scientists and specialists in the field of art and archaeology.
- 2) The establishment of an International Foundation for the Jewish Heritage in Italy that would allow contributions by organisations and individuals, tax-deductible in the respective countries.

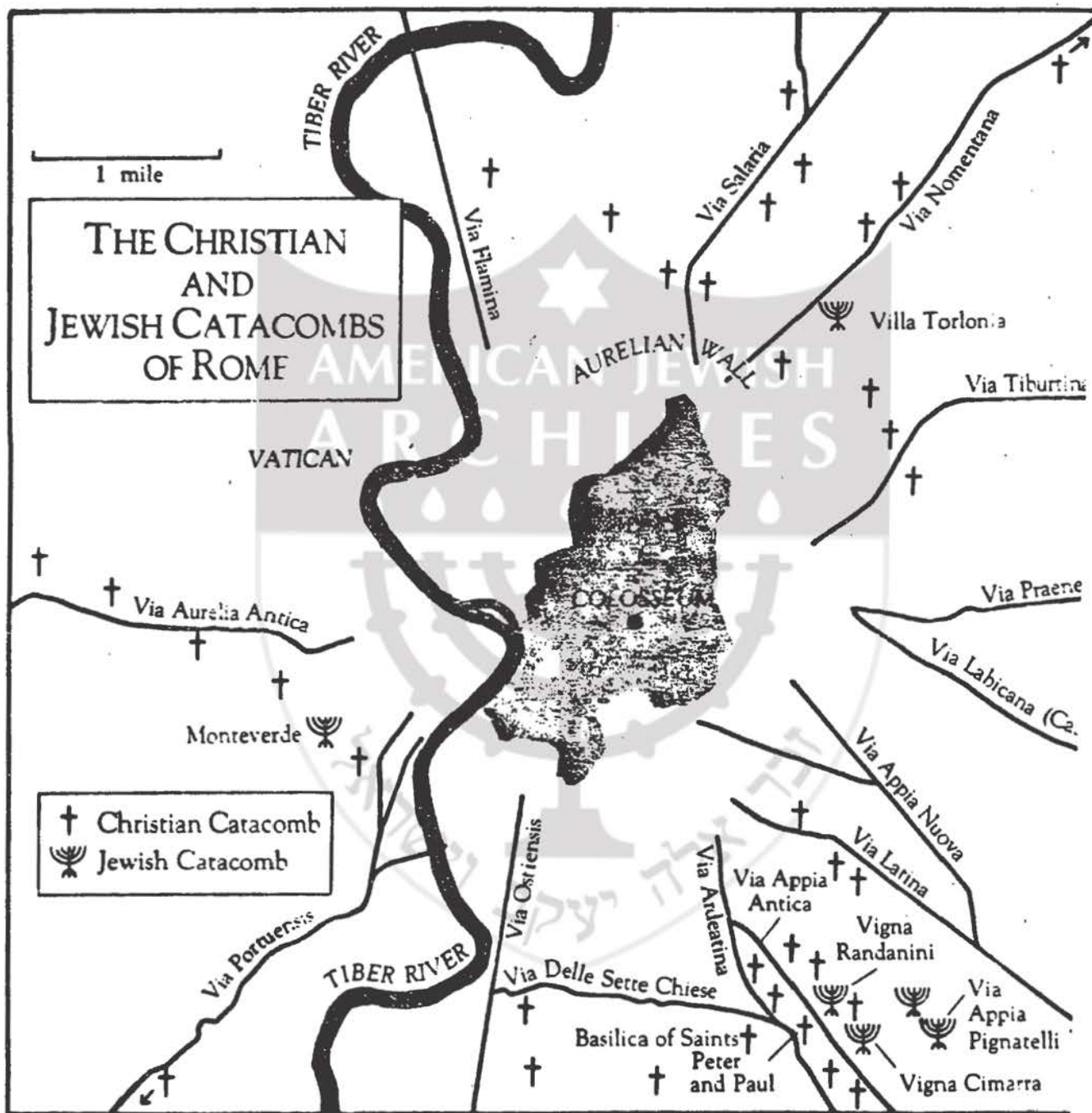
- 3) A complete inventory of what the catacombs contain and adequate protective measures, both supervised by experts, when the Vatican will formally hand them over to the Italian Government.
- 4) Exploration and study not only of the three catacombs now still existing in Rome and in Venosa, but also of the other four discovered over the last four centuries, whose entrances have been "lost" under construction sites, but which obviously still exist underground.
- 5) The establishment of a Jewish Archaeological Museum in Rome to preserve and display at least part of the many objects found in the catacombs, which through the years have come into the possession of third parties, and whatever future excavations might yield.

Interviewed by the Rome newspaper "La Repubblica", the Rev. Umberto Fasola, the respected director of the Pontifical Commission of Sacred Archaeology, said he opposed giving the Jewish catacombs to Italy. "Only our Commission is capable of taking care of them in ten years they would all go to the dogs", he predicted somberly.

Will we allow this prophecy to come true?

Tullia Zevi, President
Union of Italian Jewish Communities

Rome, August 1984



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AJC LEADERSHIP DELEGATION

ITALY

February 10-14, 1985

ITALY AND ISRAEL

In December 1983, Israel and Italy signed a broad agreement covering economic, agricultural, scientific, technological and cultural relations. There were also agreements on how to deal with problems that may arise for Israel's agricultural exports, when Spain and Portugal are admitted to the EEC. In addition, there have been some visits to each country by government officials. Nevertheless, the relationship has been somewhat strained in the last few years by what is perceived in Israel as a tilt toward the Arabs. Foreign Minister Giuglio Andreotti has had two meetings with Arafat in the last two years. In September 1982 when he was president of the International Parliamentary Union, he invited Arafat to come to Rome. Last year, Prime Minister Bettino Craxi accompanied Andreotti at the most recent meeting with Arafat in December in Tunisia. The meeting between Craxi and Arafat was the first time that a West European Prime Minister had met with a leader of the PLO. In April of 1984 Andreotti, and a representative of the Communist Party, were the only two of a 12-member Italian delegation to the European Parliament who signed an anti-Israel resolution, which branded Zionism together with colonialism and apartheid as forms of racism. Given the fact that it is Italy's turn to take over the presidency of the EEC for a 6-month period beginning in January 1985, there is some concern that the EEC will find it easier to adopt an anti-Israel position reaffirming the Venice Declaration.

Like a number of other West European countries, Italy is suffering from serious economic difficulties and hopes that its pro-Arab tilt will result in profitable trade agreements with the Arabs. Italy exports arms to a number of Arab countries; including Libya, whose reputation as a haven for terrorists in no way inhibits the government from seeking greater contacts. It should also be noted that Libya's Central Bank owns 17% of Fiat.

Italy's voting record in the UN regarding resolutions affecting Israel has, with some exceptions, followed France and Great Britain. On some occasions, it has abstained rather than voting against an anti-Israel resolution.

In 1983, during his end-of-the-year address President Sandro Pertini included a number of statements to which the Jewish community took great exception. He charged Israel with the sole responsibility for the Sabra and Shatilla massacres, and deplored what he referred to as following the cruel "eye for an eye" Old Testament principle. He made no mention of the massacres of Palestinians and other Christian groups in Lebanon and elsewhere, nor did he refer to the hundreds of terrorist incidents perpetrated by the PLO against civilian targets in Israel. In an open letter to President Pertini signed by Tullia Zevi, in her capacity as President of the Union of Italian Jewish Communities, he was taken to task for the aforementioned statements and omissions.

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AJC MISSION TO ITALY

February 10-14, 1985



AMERICAN JEWISH

JOHN PAUL II, HIS HOLINESS (WOJTYLA, KAROL JOZEF), Pope. b. Wadowice, Poland, May 18, 1920. s. Karol and Emilia (Kaczorowska) Wojtyla; student Jagiellonian U., Krakow, doctorate in theology, 1948; habilitation, 1953; studied in underground sem. Krakow, during World War II; Dr (hon.) J. Gutenberg U., Mainz, W. Ger., 1977. Ordained priest Roman Catholic Ch., 1946; prof. moral theology Jagiellonian U., prof. ethics Cath. U. Lublin, 1954-58, dir. ethics inst., 1956-58; aux. bishop Krakow, 1958; archbishop of Krakow, 1964-78; created cardinal by Pope Paul VI, 1967, elected Supreme Pontiff, Roman Cath. Ch., 1978; great chancellor Pontifical Theol. Faculty, Krakow, to 1978; Mem. Council for Laity, Council Gen. Secretariat Roman Cath. Ch., Rome, to 1978; also Congregation for Clergy, to 1978; Congregation Sacraments and Worship, to 1978; Congregation for Cath. Edn., to 1978; pres. Polish Episcopate Commn. Cath. Teaching, Episcopate Commn. Laymen Apostleship, Doctrinal Council Episcopate of Poland, to 1978; mem. Episcopate Commn. for Gen. Pastorate, to 1978. Author books, poetry, plays including: (play) *The Goldsmith's Shop* (poetry) *Easter Vigil and Other Poems*, 1979; *Love and Responsibility*, 1960; *The Acting Person*, 1969; *Foundations of Renewal*, 1972; *Signs of Contradiction*, 1980; (encyclical) *Redemptor Hominis*, 1979; *Dives in Misericordia*, 1980; *Laborem Exercens*, 1981; contrb. articles on philosophy, ethics and theology to journ. Address: Palazzo Apostolico, Vatican City®

AJC MISSION TO ITALY

February 10-14, 1985

RABB, MAXWELL M., lawyer, diplomat: b. Boston, Sept. 28, 1910; s. Solomon and Rose (Kostick) R.; A.B., Harvard, 1932, LL.B., 1935; LL.D., Wilberforce U., 1957; m. Ruth Cryden, Nov. 2, 1939; children—Bruce, Sheila (Mrs. Edward L. Wendenfeld), Emily (Mrs. Howard F. Maltby), Priscilla (Mrs. John W. Haskins). Admitted to Mass. bar, 1933; mem. firm Rabb & Rabb, Boston, 1935-37, 41, 46-51; adminstrv. asst. to U.S. Senator H.C. Lodge, Mass., 1937-43; adminstrv. asst. U.S. Senator Sinclair Weeks, Mass., 1944; legal, legis. cons. Sec. Navy Forestal, 1946; cons. U.S. Senate Rules Com., 1952; presidl. asst., Sec. to Cabinet, 1953-58; ptr. law firm Stiroock, Stiroock & Lavan, N.Y.C., 1958-81; admitted to N.Y. bar, 1958; ambassador to Italy, 1981—; dir. Rite Aid Corp., Sterling Nat. Bank and Trust Co. N.Y., Westons Shoppers City, Inc. Exec. ass.; campaign mgr. Eisenhower presidl. campaign, 1951-52; del. Republican Nat. Conv., 1952, 56, 76; chmn. N.Y. Rep. Congl. Campaign Com. Mem. exec. com. U.S. Commn. for UNESCO, 1954-60; Council on Fgn. Relations, 1978—; chmn. U.S. delegation to UNESCO conf., Paris, 1958. Bd. dirs. U.S. Com. for Refugees, N.A.A.C.P. Legal Def. and Ednl. Fund, Inc.; chmn. govt. div. United Jewish Appeal, 1953-58; mem. exec. bd. Mass. Com. Catholic, Protestants, Jews; pres. Congregation Emanu-El, N.Y.C.; mem. nat. adv. bd. AJC-Wiener Oral Hist. Library; bd. dirs. United Cerebral Palsy

Research and Ednl. Found., Alliance Israelite Universelle (N.Y.), NCCJ; mem. overseers com. to Harvard U. Sch. Public Health; mem. bd. advisors John F. Kennedy Sch. Govt., Harvard U.; trustee Eisenhower Coll., NCCJ, Champlin Found., R.I., N.Y. Med. Coll., Nat. Jewish Hosp., Denver; vice chmn., trustee Cardinal's Inner City Scholarship Fund; bd. mgrs. Seamens Ch. Inst.; mem. presidl. adv. panel on South Asian Relief assistance, 1971; mem. panel conciliations World Bank Internat. Centre for Settlement of Investment Disputes, 1967-73, U.S. rep., 1974-77; mem. Presidl. Commn. on Income Maintenance Programs, 1968-69. Served as lt. amphibious corps., U.S.N.R., 1944-46. Decorated Commendation Ribbon (Navy), commendatore Order of Merit of Republic of Italy, 1958, cavaliere Gran Croce Order of Merit, 1982. Mem. Assn. Bar City of New York, ABA, Am. Law Inst. Clubs: Harvard, Recess, Harmonie (N.Y.C.), Greenfield (Mass.) Country, Army and Navy, Federal City, Metropolitan (Washington), Circolo della Caccia (Rome), Home, Am. Embassy APO New York NY 09794 also Wilson Hill Rd Colrain MA 01340 Office: US Embassy Via Veneto 114 A 00187 Rome Italy

AJC MISSION TO ITALY

February 10-14, 1985

AMERICAN JEWISH

PERTINI, SANDRO, pres. of Italy; b. Stella, Italy, 1896; grad. in law, social and polit. scs.; married. Trained as journalist; served as lt. 1st World War; joined Socialist Party, 1914; arrested for anti-fascist publ., 1925; imprisoned, 1926; emigrated to France; arrested for polit. disturbances and anti-fascist activities; returned secretly to Italy, 1927; imprisoned, 1928-35; in polit. detention camp, 1935-43; mem. exec. council Italian Socialist Party, 1943; fought against German troops Porta San Paolo, Rome; arrested but escaped, 1944; sec. Socialist Party in occupied Italy; organized insurrections, No. Italy, 1945; mem. Socialist Party Adminstrn. until 1948; mem. Constituent Assembly, 1946; life senator, 1948—; chmn. Socialist Parliamentary Group; mem. Chamber Deps. 1953-76; dep. speaker, 1963-68; speaker, 1968-76; long editor Avanti!, 1945-46, 50-52; Il Lavoro nuovo, 1947; pres. Italian Rep., 1978—. Decorated: Gold medal for mil. valor in partisan activities. Address: Quirinale Palace, Rome, Italy.

CRAXI, BETTINO, prime minister of Italy; b. Milan, Italy, Feb. 24, 1934; m. Anna Maria Moncini; children—Vittorio, Stefania. LL.D. Brown U., 1983. Mem. central com. Socialist Party, Rome, 1957—, Parliament, Rome, 1966—; dep. sec. gen. Socialist Party, 1970-76; sec. gen. Italian Socialist Party, 1976—; prime minister Italian Republic, 1983—. Address: Palazzo Chigi, Piazza Colonna, 00100 Rome, Italy.

ANDREOTTI, GIULIO, Italian govt. offcl., former prime minister of Italy: b. Jan. 14, 1919, ed. U. Rome (Italy) Pres., Fedn. Cathol. Univs. in Italy. Fuci. 1942-45: dep. to Constituent Assembly, 1945, to Parliament, 1947—; under-sec., 1947-53, minister for interior, 1954, minister of finance, 1955-58, of treasury, 1958-59, of def., 1959-66, of industry and commerce, 1966-68: prime minister of Italy, 1972-73, 76-78: minister of balance for econ. planning and spl. econ. interventions in South, 1973-74: minister of def., 1974-76, chmn. Christian Democratic Parliamentary Group in Chamber of Depts., 1968-72, chmn. ign. affairs commn. Chamber Depts., 1973-74, 79—; mem. European Parliam. Editor: *Concretezza*, 1954-76. Office: 226 Corso Vittorio Emanuele, Rome, Italy.

ARCHIVES

SPADOLINI, GIOVANNI, history educator, former Italian prime minister: b. Florence, Italy, Jun. 21, 1925; s. Guido and Leonella S. Law degree U. Florence. Writer, *Il Messaggero*, Rome, 1947-50: polit. editor *Gazzetta del Popolo*, Turin, Italy, 1950-52, *Corniere della Sera*, 1955-68; editor *Resto del Carlino*, 1955-68, *Corniere della Sera*, 1968-72, prof. contemporary history U. Florence, 1950—; minister of environ., 1974-76, minister of edn., 1979, pres. Council of Ministers, 1981-82: prime minister, Sec. Republican party, 1979—. Decorated officer Legion of Honor, cavaliere di Gran Croce all'Ordine al Merito della Repubblica. Author: *Sorel*, 1947, *Il 1848 realtà e leggenda di una rivoluzione*, 1948; *Ritratto dell'Italia moderna*, 1949, *Lotta sociale in Italia*, 1949; *Il Papato socialista*, 1950; *L'opposizione cattolica da Porta Pia al '98*, 1954; *Giochi e cattolici*, 1960; *I radicali dell'Ottocento*, 1962; *I repubblicani dopo l'Unità*, 1962; *Un dissidente del Risorgimento*, 1962; *Firenze Capitale*, 1967; *Il Tevere più largo*, 1967; *Il mondo di Giolitti*, 1967; *Storia Fiorentina. Carducci nella storia d'Italia*; *Il Mondo di Giolitti*, 1969; *Il 20 Settembre nella storia d'Italia*, 1971; *L'Italia della Ragione*, 1979; *L'Italia dei Lanci*, 1980; *Autunno del Risorgimento*; Senatore della Repubblica. Office: care Partito Repubblica Italiano, Palazzo dei Caprettan 70, Rome, Italy.

SCALFARO, OSCAR LUIGI, Italian minister of home affairs: b. Novara, Italy, Sept. 9, 1915; s. Gudielmo and Rosalia (Ussino) S. Law degree Catholic U. Milan, Italy. Elected mem. Constituent Assembly for Chamber Depts., 1946, former v.p. parliamentary group and mem. nat. council; former minister of transport, minister of pub. edn.; v.p. Chamber Depts. from 1976; re-elected to parliament for 10th time, 1983, minister of home affairs Govt. of Italy, 1983—. Office: Ministry of Home Affairs, Rome, Italy.

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N. 79 - Venerdì, 15 febbraio 1985

SOMMARIO - Le Udienze

- Allocuzione ai Dirigenti dell'"American Jewish Committee"

Le Udienze

Giovanni Paolo II ha ricevuto questa mattina in udienza: il Cardinale Alfonso Lopez Trujillo, Arcivescovo di Medellin, in visita "ad Limina";

Mons. Barthélemy Nguyen Son Lam, Vescovo di Dalat (Vietnam);

i seguenti Presuli della Conferenza Episcopale del Brasile, in visita "ad Limina":

Mons. Frederico Didonet, Vescovo di Rio Grande;

Mons. Aloisio S. Bohn, Vescovo di Novo Hamburgo;

Mons. Laurindo Guizzardi, Vescovo di Bagé.

Giovanni Paolo II ha ricevuto il Rev. Roger Schutz, Priore di Taizé.

Allocuzione ai Dirigenti dell- "American Jewish Committee"

Nella tarda mattinata il Santo Padre ha ricevuto i Dirigenti dell'"American Jewish Committee" ai quali ha rivolto la seguente allocuzione:

"Dear Friends,

It is a great pleasure for me to receive this important delegation of the American Jewish Committee, headed by your President, and I am grateful to you for this visit. You are most welcome in this house, which, as you know, is always open to members of the Jewish people.

You have come here to celebrate the twentieth anniversary of the Conciliar Declaration Nostra Aetate, on the relation of the

(segue)

Church with non-Christian religions, the fourth section of which deals at length with the Church's relation with Judaism.

During my recent pastoral visit to Venezuela, I received some representatives of the Jewish community there, in an encounter which has now become a normal feature of so many of my pastoral visits around the world. On that occasion, in response to the greeting address of Rabbi Isaac Cohen, I said that "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration Nostra Aetate...remains always for us, for the Catholic Church, for the Episcopate...and for the Pope, a teaching which must be followed - a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom" (L'Osservatore Romano, 29 January 1985).

I willingly repeat those words to you who are commemorating the twentieth anniversary of the Declaration. They express the commitment of the Holy See, and of the whole Catholic Church, to the content of this Declaration, underlining, so to speak, its importance.

After twenty years, the terms of the Declaration have not grown old. It is even more clear than before how sound the Declaration's theological foundation is and what a solid basis it provides for a really fruitful Jewish/Christian dialogue. On the one hand, it places the motivation of such a dialogue in the very mystery of the Church herself, and on the other hand it clearly maintains the identity of each religion, closely linking one to the other.

During these twenty years, an enormous amount of work has been

(segue)

done. You are well aware of it, since your organization is deeply committed to Jewish/Christian relations, on the basis of the Declaration, on both the national and the international levels, and particularly in connection with the Holy See's Commission for Religious Relations with Judaism.

I am convinced, and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years. Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old (cf. Mk 12:28-34; Lev 19:18). Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it.

There is no doubt that much remains to be done. Theological reflection is still needed, notwithstanding the amount of work already done and the results achieved thus far. Our Biblical scholars and theologians are constantly challenged by the word of God that we hold in common.

Education should more accurately take into account the new insights and directives opened up by the Council and spelt out in the subsequent "Guidelines and Suggestions for the Implementation of Nostra Aetate n. 4", which remain in force. Education for dialogue, love and respect for others, and openness towards all people are urgent needs in our pluralistic societies, where everybody is a neighbor to everybody else.

Antisemitism, which is unfortunately still a problem in certain

(segue)

places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people - from whatever side it may come - "in law or in fact, on account of their race, origin, color, culture, sex or religion" (Octogesima Adveniens, 23).

In close connection with the preceding, there is the large field of cooperation open to us as Christians and Jews, in favor of all humanity where the image of God shines through in every man, woman and child, especially in the destitute and those in need.

I am well aware of how closely the American Jewish Committee has collaborated with some of our Catholic agencies in alleviating hunger in Ethiopia and in the Sahel, in trying to call the attention of the proper authorities to this terrible plight, still sadly not solved, and which is therefore a constant challenge to all those who believe in the one true God, who is the Lord of history and the loving Father of all.

I know also your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word "shalom", so that, in the expression of the Psalmist, justice and peace may kiss (cf. Ps 85:11).

The Second Vatican Council and subsequent documents truly have this aim: that the sons and daughters of Abraham - Jews, Christians and Muslims (cf. Nostra Aetate, 3) - may live together and prosper in peace. And may all of us love the Lord our God with all our heart, and with all our soul, and with all our strength (cf. Dt 6:5). Thank you again for your visit. Shalom!"

M.T.

Israel's Prime Minister Is Unable To Move the Vatican on Jerusalem

2.20.85

By Sari Gilbert
Special to The Washington Post

(12)

VATICAN CITY, Feb. 19—Israeli Prime Minister Shimon Peres met privately today with Pope John Paul II, but the 40-minute meeting failed to resolve outstanding differences on the Middle East to which the Vatican attributes its continued failure to establish diplomatic relations with the Jewish state.

The meeting, the first of its kind since 1973 when Israeli premier Golda Meir had a tense meeting with Pope Paul VI, was described by the Vatican as "cordial" and the two men also exchanged gifts.

Diplomatic sources said Israeli anger over a papal audience granted to Palestine Liberation Organization Chairman Yasser Arafat in September 1982 had eased. However, Peres said after the meeting in the papal library that he had not formally invited John Paul to visit Israel although he said the pontiff would be a "welcome guest" should he decide to visit the area.

Peres, who arrived in Italy Monday for a three-day state visit, also said he had not directly discussed the question of diplomatic relations with the pope. But there was speculation that the subject, known to

rankle the Israelis, might have been raised in an earlier 45-minute meeting with the Vatican secretary of state, Cardinal Agostino Casaroli.

A well-informed diplomatic source said the atmosphere of the talks was warm but asked if diplomatic relations were now a possibility replied, "not tomorrow and not even the day after tomorrow."

The Vatican currently has relations with 111 countries. For the last 16 years there have been regular contacts in Rome and Tel Aviv between Israeli diplomats and Vatican officials but the Holy See, concerned about the status of Jerusalem, holy sites within Israel and the Palestinians, many of whom are Christian, has never wanted to formalize those relations.

In 1964, Pope Paul VI visited Israel on a trip to the Holy Land but managed to spend an entire day in the country and be formally greeted by its president without actually ever pronouncing the name Israel.

Following the meeting today, the Israeli prime minister told reporters he had assured John Paul that his government would respect the rights of all religions with shrines in the city but that Jerusalem would remain the Israeli capital.

A Vatican spokesman said afterward that the pope stood by his ap-

ostolic letter issued on April 19, 1984, Good Friday, in which he called for "a special internationally guaranteed statute" for Jerusalem.

Following his arrival here Monday, Peres met with Italy's Socialist Prime Minister Bettino Craxi to discuss the Middle East situation and, in particular, the recent agreement between King Hussein of Jordan and Yasser Arafat for a joint negotiating strategy. He reportedly told Craxi that, in the Israeli view, the Hussein-Arafat agreement was an inadequate basis for new peace talks.

The Italian government, which holds the presidency of the Common Market for the next six months, has promised to push Middle East peace efforts but Craxi told Peres the time was not ripe for a new European involvement.

Peres' unprecedented state visit here, postponed in December after Craxi and Foreign Minister Giulio Andreotti met with Arafat in Tunisia, is regarded by the Israelis as a substantial success. After years of widespread anti-Israeli feeling here, a reception at the Grand Hotel this evening was jammed with cabinet ministers, representatives of almost all political parties, including the Communists, and top Italian television and movie personalities.

Feb. 20, 1985

Mr. Kenneth Chandler
Managing Editor
The New York Post

Dear Mr. Chandler,

I appreciate your positive response to my telephone call from Rome.

Enclosed is a first draft of my article on the Vatican and Israel. It is quite long, but I wanted you to see it in this extended form.

If you wish, I can try to condense it. But I was interested first in your reaction to its theme and its treatment.

Warm regards,

