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Religious Life

POPE PAUL AND THE JEWS: A RETROSPECTIVE

New York (JTA) — Israeli officials and Jewish leaders in the United States extended their condolences to Catholics throughout the world upon the death of Pope Paul VI. The head of the Roman Catholic Church died Sunday Aug. 6 at the age of 80 after a heart attack in his summer residence at Castel Gandolfo.

Israeli leaders including President Yitzhak Navon, Premier Menachem Begin and Minister of Religion Aharon Abu Hatzeira sent condolence cables to the Vatican. Moshe Shalev, Ashkenazi Chief Rabbi Shlomo Goren,



Pope Paul VI

said of the Pope, "He tried to remove the chronic hatred between Christianity and Judaism."

Spokesmen for the American Jewish community responded similarly to news of the Pontiff's death.

However, Pope Paul's stand on the Middle East was more controversial. The Vatican has not recognized the state of Israel and in recent years the Pope consistently called for a resolution of the Palestinian refugee problem and supported the creation of an internationally guaranteed status for Jerusalem and the holy places. "Israel wants to retain control of Jerusalem."

In 1964 Pope Paul became the first Pontiff to journey to Israel at which time he visited the Church of the Nativity in Nazareth and the Church of the Last Supper on Jerusalem's Mount of Olives. Although the visit did not represent any change in the Roman Catholic Church's traditional position regarding the State of Israel, Pope Paul did meet unofficially with former President of Israel Zalman Shazar at the Mandlebaum Gate in Jerusalem.

During this reign the Pope also established contact with Jewish political and intellectual leaders from Israel and other nations. In addition to receiving Abba Eban, Moshe Dayan and other leading Israelis, the Pontiff held an unprecedented meeting with Premier Golda Meir in January 1973, the first audience granted to an Israeli head of state. A Vatican statement released later noted that during the meeting with the Israeli Premier the Pope had recalled the history and sufferings of the Jewish people.

Subsequently however, the papal spokesman Professor Federico Alessandrini felt compelled to issue a "verbal note" asserting that the audience with Mrs. Meir was not granted as a preferential exclusive gesture by the Pope but rather was arranged in order not to let slip any opportunity to act in favor of peace in defense of all religious interests and most of all the Palestinian refugees.

Jewish leaders also lauded the Pope's major theological decisions regarding Jews and Judaism. Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee noted that Pope Paul following in the spirit of his predecessor Pope John XXIII took steps to change Catholic attitudes toward Judaism and to improve relations between Catholics and Jews.

In the wake of Vatican Council II, convened in the fall of 1962, Pope Paul met with Rabbi Abraham Joshua Heschel. Heschel, who had attended the Vatican Council, appealed for a modification of Catholic doctrine regarding the issues of deicide and conversion of Jews.

It was apparent, from the Pope's subsequent references to Heschel's writings, that he was much impressed by Heschel and that the two men had developed a personal friendship. The Pontiff declared publicly that he had received much inspiration from Heschel's work and that his understanding of Jews and the Jewish religion had been greatly enhanced.

Following his audience with Heschel, the Pope on Oct. 20, 1965 promulgated the Vatican Declaration on Non-Christian Religions, which represented a major shift in Catholic doctrine regarding the Jews. The Declaration repudiated the false charge of collective Jewish guilt for the death of Christ and called for fraternal dialogue and mutual respect between Catholics and Jews throughout the world. In the wake of this document, a Vatican Secretariat on Catholic-Jewish Relations was established in an unprecedented attempt to encourage cooperation between Catholics and Jews in the United States, Israel and other parts of the world.

The Catholic-Jewish dialogue was continued in the form of annual conferences beginning in 1970 between the International Jewish Committee for Interreligious Consultations (IJCIC) and the Vatican. The IJCIC is an umbrella organization composed of representatives of the Synagogue Council of America, World Jewish Congress, Israel Interfaith Committee, American Jewish Committee, American Jewish Congress and the Anti-Defamation League of B'nai B'rith.

Pope Paul met with leaders of the IJCIC in 1975 and subsequently issued a set of Vatican Guidelines for the implementation of the principles outlined in his 1965 Declaration. These guidelines included plans for the revision of anti-Jewish teachings con-

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tained in Catholic textbooks, liturgy and sermons.

Recently in 1977 the Pope renounced all Catholic efforts to proselytize among Jews in a statement made before the annual IJCIC Vatican Conference in Venice. This declaration was indicative of a major shift in Catholic doctrine in that Judaism was for the first time recognized as a legitimate and eternal faith in its own right rather than merely the precursor of Christianity.

However, in spite of much that was positive in Pope Paul's policy toward the Jews, a number of Jewish leaders expressed disappointment in the fact that the bright promise of a new era in Christian-Jewish relations held out by Pope John XXIII was only partially fulfilled by his successor. They explained that the Pope's pronouncements on the deicide and conversion questions fell short of the pledges made by Cardinal Bea, Pope John's representative at the Vatican Council.

It was also recalled that during his 1964 visit to Israel the Pope defended the behavior of Pope Pius XII, who has been condemned for his silence in the face of Hitler's extermination of European Jewry. Some Jewish leaders were also disturbed by the fact that the Vatican delegation to a UN confab in Vancouver in 1976 supported a resolution condemning Zionism. The Vatican was subsequently compelled to disavow those attacks in response to a storm of criticism from Catholics and Jewish organizations.

Over the years Rabbi Goren said, he had made four appeals to Pope Paul to help secure the release of Jewish prisoners in the

Soviet Union and Syria. In each instance the Pope had promised through his delegate in Jerusalem that the Vatican would offer its assistance by means of quiet diplomacy.

Yet the Pope actively interceded on the part of Archbishop Hilarion Capucci, sentenced in December 1974 by an Israeli court to 12 years imprisonment for smuggling terrorist arms into Israel. The Vatican through negotiations with an Israeli official was successful in obtaining Capucci's release, which was as a good will gesture toward the Christian world. The Pope also condemned Israeli retaliation raids for terrorist attacks without condemning the initial provocation.

However, so far as Judaism and the Jewish people are concerned, Rabbi Jacob Agus of Beth El Congregation said, "Pope Paul should be viewed in a favorable light. Rabbi Agus is an acknowledged interfaith expert. In the 15 years Pope Paul was in power, he consolidated the achievements of Pope John towards Judaism. Rabbi Agus commented, 'The achievements of the last two popes is all the greater when viewed in the light of Papal policies particularly in the 19th and 20th centuries. The Catholic Church has made more progress for a rational and humane basis toward Jews in the last 20 years than in the previous 1900 years.' The rabbi continued.

The effects of the new policies of John and Paul were felt throughout the world, especially in Latin America and ancient fortresses of anti-Semitism, for example France and Spain. Paul moved very slowly and his policies were somewhat disappointing to those

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HISTORIC ENCOUNTER The late Pope Paul VI was photographed in January, 1975, greeting Rabbi Henry Siegmán, executive vice president of the Synagogue Council of America, as Dr. Gerhart Riegner, secretary general of the World Jewish Congress, watches in the background. The occasion for the historic meeting in Rome was the promulgation of the Vatican Guidelines for the Implementation of Nostra Aetate (the Vatican II Declaration on the Jews) which for the first time recognized Judaism as a legitimate and eternal faith instead of merely as a precursor of Christianity. (See story on Page three.)

Changing constituency of Church may retard case for Jewish roots

By JONATHAN BRAUN

Spokesmen for the organized American Jewish community responded to the news of the death of Pope Paul VI with a feeling of sadness — expressed in messages of condolence extended to Catholics throughout the world — and an unmistakable, if largely unarticulated, sense of concern for the future of Catholic-Jewish relations.

"It was during Pope Paul's reign that major strides occurred in advancing understanding and mutual respect between Catholics and Jews," Rabbi Marc Tanenbaum said.

After the world learned that 80-year-old Giovanni Battista Montini, who had served as Pope since 1963, had suffered a fatal heart attack.

Like Burton M. Joseph, national chairman of Bnai Brith's Anti-Defamation League and Rabbi Saul I. Teplitz, president of the Synagogue Council of America, Tanenbaum, who is in charge of interreligious affairs for the American Jewish Committee, praised the late Pope for making a "fundamental contribution to promoting interreligious friendship through his personal appointment of the Vatican Secretariat on Catholic-Jewish relations and by his issuance of the Vatican guidelines in 1975 calling for concrete actions to improve ties between our faiths and peoples."

First to visit Israel

A staunch conservative on the question of Catholic doctrine, who was nevertheless became the first occupant of the throne of St. Peter to journey to the modern state of Israel, visiting the Church of the Nativity in Nazareth and the Church of the Last Supper on Jerusalem's Mount of Olives. Though he did not change the Vatican's traditional non-recognition of the State of Israel, he did meet unofficially with former President Zalman Shazar at Jerusalem's Mandlebaum Gate, which divided what were then the Jordanian and Jewish sectors of the city.

The Israel visit — and Jerusalem gesture to Shazar — set a pattern, apparently, for much of the Pope's later dealings with Jewish leaders. His 1973 meeting at the Vatican with Prime Minister Golda Meir, for instance, was immediately followed by a Papal press release putting the encounter in the context of the search for a Middle East peace settlement — and the plight of Palestinian refugees.

Suffice it to say the mere frequency of his contacts

with prominent Jews — including Abba Eban, Moshe Dayan and philosopher Abraham Joshua Heschel, as well as a number of key American communal figures — did earn the somewhat enigmatic Pontiff significant measures of respect and appreciation.

Changing church constituency

Whether or not the new Pope will continue the positive aspects of Pope Paul's Jewish policy — which Paul inherited from his predecessor, Pope John XXIII — remains to be seen. But one factor among many Jewish observers lies in the changing demographic nature of the Church itself, as evidenced by the fact that for the first time in years, non-Europeans form a majority in the Sacred College of Cardinals, the body responsible for electing the next Pope. (See editorial.)

"He was the Pilgrim Pope," said one longtime Vatican watcher of the internationally-minded Paul, who was known for his world travels. He was the first of the European Popes to go anywhere. The next Pope may come from anywhere. Even if he doesn't, he's certain to be more concerned with the masses of people from countries which have traditionally not been Christian.

But election of a successor to Paul — at a secret conclave in 15 to 18 days — is only part of the story. Prior to actually voting, 116 Cardinals who will gather in Rome will help determine the course of Church policy on a number of vital issues by deciding choice of a successor.

"And the fear," as one observer put it, "is that these principles, or guidelines, could lay the groundwork for an end to the Church's traditional preoccupation with Western ideas and concerns — like the significance of the Holocaust for instance."

New problems dim old ones

Will Catholic-Jewish relations actually suffer as a result of the increased concern the Church is almost sure to show for the pressing and potentially explosive problems of the developing nations of Africa, Asia and Latin America? Even more important, will the Church's need to find some way to coexist with the totalitarian regimes running much of the developing, or "third," world lead to a greater insensitivity, if not downright hostility, to Israel and the Jews as a people?

In a sense, Pope Paul's death put these questions on the Jewish national agenda

Elections stir 2 major Jewish organizations

Wigder in challenge to alleged influence of Torczyner group

(Continued from page 1)

Torczyner has become the power behind the throne of the ZOA and is responsible for selection of Novick as a presidential candidate. They believe that he works with Leon Ilupovich, executive director to run the ZOA and they would both prefer a president from Pittsburgh rather than one from this area with a Manhattan office. Torczyner, reached during a jury duty recess, would not comment for publication.

Deny Torczyner dominance

Novick's constituents deny that Torczyner has such influence in the organization and point to some 300 people on their campaign committee to show Novick's backing. These are mostly officers of ZOA from around the country. The list includes Rabbi Sternstein Mr. and Mrs. Torczyner, Herman L. Weisman, past president of the Jewish National Fund and of the ZOA, Herschel Auerbach, past president of the ZOA-Chicago Region, and Rabbi Harold S. Silver, of West Hartford, Conn., who is on the editorial board of the "American Zionist."

"I feel the present administration, under the influence of Jack Torczyner, has emphasized mainly the public relations aspect of the ZOA and failed with the basic jobs of promoting Jewish education, Jewish cultural life and Aliyah," Wigder said in explaining his candidacy for president of the ZOA. "I do not propose neglecting the role of the ZOA as a political voice of Zionism, but I also feel that the most important role of American Zionism is to instill spirit, dedication and motivation into Jewish life in America and abroad."

"I believe that the ZOA has been too long in the control of an administration that has neglected the basic needs of Jewish commitment and been too content with merely acting as spokesman for a membership that has been, to too large an extent, discouraged and inept."

For post-Bar Mitzvah education

Wigder has been active in the ZOA for three decades with the organization growing to some 140,000 members. Fluent in Hebrew and Yiddish, he has worked for more Aliyah educational programs. In 1974 he led the first 40 adult members to Israel for a study program which included staying up half the night to greet Soviet-Jewish emigres at the airport. He would like to see more post-Bar Mitzvah education with summer education programs in Israel and points to the growth of Judaica courses in colleges and universities to show the trend to such program interest.

Wigder is honorary vice president of the ZOA and has served on its administrative board, and also as a member of the Actions Committee of World Zionist Organization, the Zionist Youth Commission. He is an attorney and a businessman, was chairman of the UJA in the Bronx and was former chairman of the Board of Directors of the NY City Board of Education's Taft Youth and Adult Center.

Novick, in his talks, has been stressing the public affairs aspect of the ZOA. He points to the fact that the ZOA is here to interpret the events in Israel and the country's position to its members and the American public in general. He said the ZOA was educating about 1,000 students in its Kfar Silver High School for agricultural courses, the Molly Goodman High School, the Alex 7 Hassan Technical School and in a civilian aeronautical school approved by the Israel defense forces.

Novick is a partner in a realty company (West Penn) in Pittsburgh, but says he can arrange leaves of absence with the staff without difficulty for work with the ZOA.

Setlow wins support of New York Bnai Brith District 1

(Continued from page 1)

"The Bnai Brith magazine, the *National Jewish Monthly*, can become a powerful educational tool," Setlow said. "For internal Bnai Brith communication, it can carry inserts on a regional basis. However, it should become a sprightly, inspiring monthly publication with enough popular appeal to sell on newsstands as well as going to members."

Setlow does not advocate moving to Washington, D.C. full time. He prefers to work with lay leaders to help formulate policies.

Praises work of ADL

As a member of the Commission of the Anti-Defamation League of Bnai Brith and vice chairman of the ADL Society of Fellows fund raising group for the ADL, he terms it the most effective Jewish public relations organization in the country.

Setlow's list of qualifications run a full page, but just to pick a few because of space limitations, he holds the Justice Louis B. Brandeis award of the Zionist Organization of America, the Torch of Liberty Award of the ADL, and the Bnai Brith Youth Services Award for outstanding work with youth. He is in the National Campaign Cabinet of the United Jewish Appeal and on the governing council of the American Association of Jewish Education. He is a graduate of the Wharton School of Business of the University of Pennsylvania.

Shusterman comes from District 3, with 33,000 members which covers Pennsylvania, New Jersey, West Virginia and Delaware. He has a strong commitment to Israel, pointing out that besides his Bnai Brith activities, he has a son Richard who has taught at Hebrew University, and is now on leave to complete his doctorate at Oxford. His grandson, Dannon, is a fifth generation Sabra, with his other grandfather being Judge Simcha Nahanani of Tel Aviv.

'Old ideas worth keeping'

"The Bnai Brith needs a president with imagination, receptive to new ideas, but with the judgment to know that new is not always the best way to go — some old ideas are worth keeping," Shusterman says.

Spitzer's campaign material — and 8 1/2 by 11 inch four-page folder — has two layouts of photographs of his appearances with Israeli and American leaders going back here to Prime Minister Ben-Gurion and President Harry S. Truman. He is shown as a blood donor having given 11 gallons of blood to the Red Cross, and scrubbing pots at the Children's Orthopedic Hospital in Seattle where he worked on a Christmas holiday to relieve a non-Jew from work.

I started with the Bnai Brith Youth and I know that the Bnai Brith can be a most effective tool for Jewish survival," Spitzer said. "The domestic and foreign Bnai Brith can promote education and also the various countries in which Bnai Brith has members — there are over 40 of them — can influence their own communities and countries for the benefit of Israel, and for peace in the mid-East."

Spitzer says the Bnai Brith should anticipate needs instead of being overwhelmed by them. Pride is contagious, it has a way of attracting others who will join with us as workers and leaders.

Spitzer's platform includes BB involvement in public affairs, community activity, service to people, financial capacity expansion, and improved communication between its organization and other community groups.

He holds an Israel Service Award, a Brandeis award, and UJA award (he is in the UJA national cabinet).

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STATEMENT BY RICHARD MAASS, PRESIDENT OF THE AMERICAN JEWISH COMMITTEE
ON THE DEATH OF POPE PAUL VI

The American Jewish Committee is saddened to learn of the death of Pope Paul VI and expresses its heartfelt condolences to the Catholic Church and to millions of our Catholic neighbors in America and throughout the world.

It was during Pope Paul's reign that major ~~strides~~ ^{occurred} ~~forward~~ took place in advancing understanding and mutual respect between Catholics and Jews. Pope Paul made a fundamental contribution to promoting interreligious friendship through his personal appointment of the Vatican Secretariat on Catholic-Jewish Relations ~~and~~ and by his issuance of the Vatican Guidelines calling for concrete actions to improve ties between our ~~longest~~ ^{also} faiths and peoples.

Pope Paul will also be remembered for his ardent advocacy of the causes of world peace, social justice, and human rights to which the Jewish community is ~~equally~~ ^{also} dedicated.

We pray that he will be assured the eternal peace he so richly deserved.

August 8, 1978

His Eminence Jean Cardinal Villot
Secretary of State
Vatican City, Italy

Dear Cardinal Villot:

The world was saddened to learn of the passing of Pope Paul VI and we, of the International Jewish Committee on Interreligious Consultation, join with millions of others in expressing our profound sorrow.

The Jewish people shall remember Pope Paul VI with gratitude for having begun the important process of implementing a new and hopeful era in Catholic/Jewish relations. The establishment of the Vatican Commission for this work is an important contribution toward making real the articulation of the Vatican II Council. The publication of the Guidelines, in 1975, was a significant moment. These are the things that we shall remember and cherish.

With sadness for his passing and gratitude for his life do we, the International Jewish Committee on Interreligious Consultation, join in your bereavement. It is our prayer that his memory will endure as a beautiful blessing.

Most respectfully yours,

Ronald B. Sobel, Chairman
International Jewish Committee
on Interreligious Consultation

cc: His Eminence Johannes Cardinal Willebrands
The Most Reverend Bishop Ramon Torrella
Monsignor Charles Moeller
Reverend Jorge Mejia

As President of the United States, I know that I express the sentiments
of millions of Americans in extending to/our fellow citizens, the Jewish people of our nation, our
deepest respects and heartfelt greetings on the eve of the Jewish Holy Days.

Rosh Hashonah and Yom Kippur are a supreme moment of moral and spiritual stock-taking
of the meaning of one's personal life ~~and~~ as well as of the quality of life of
society and mankind as a whole. There are few more moving and ennobling utterances
of the human spirit than that found in the Jewish High Holiday prayers, which "May
they all (the whole of mankind) form one companionship to do Thy Will with a
single heart."

That yearning for the solidarity of mankind, which the Jewish people as
the custodians of the Bible, have bequeathed to our nation and to humanity, has
seldom been more compelling than it is today. Our nation and the human family
have paid too great a price in human lives as a result of religious, racial, and
ethnic prejudice and hostility. America, thank God, has been relatively free of
religious/wars that dominated other continents. The theme of human solidarity,
based on profound respect for the right of every group to be itself, true to its
own heritage and culture, ~~is~~ has been translated into unique reality in the
religious pluralism and mutual ~~respect~~ caring which are distinctive features of
American democracy.

In a world that continues to be threatened by group antagonisms and
ideological fanaticisms, this ~~new~~ 300-year-old American experience in unity in the
midst of diversity may very well be the most single most important cultural and
humanitarian experiment in America; ~~and~~ May the Jewish people, and their fellow Americans, and the entire
human family be inspired for a good and above all, a peaceful New Year.
to the world.

As the Jewish people of our country and in other parts of the world
unite in their prayerful reflections on this ancient Jewish prayer and yearning,
they will be joined by millions of other Americans and people of good will

throughout the world who identify themselves with their Jewish people.

For Bert Shanes

New York Sunday News

Aug. 9, 1978

POPE PAUL VI AND THE JEWS

by Marc H. Tanenbaum

(Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee and a pioneering leader in Jewish-Christian relations, was the only Rabbi at Vatican Council II over which Pope John XXIII and Pope Paul VI presided.)

I had the privilege of meeting Pope Paul VI on three separate occasions in Vatican City and in New York. The overriding impression that I carry with me of the late Pope is that of a complex, dedicated, highly intellectual person who, at the same time, was a deeply spiritual man, who was warmer than first appearances indicated, and who genuinely cared for human beings.

Pope Paul entered the diplomatic service of the Vatican Secretariat of State in 1925, five years after his ordination. He spent most of his adult life in Vatican City. He had, therefore, little opportunity to get to know Jewish people, their religion and culture (or, for that matter, any of the other major religious communities.) Vatican Council II, which flung open the windows of the Catholic Church to the world outside Italy, became in effect an extraordinary "on the job" training for Pope Paul to experience first-hand that outside world, including the world of the Jewish people and Israel.

During World War II, as Monsignor Giovanni Batista, the first group of Jews he met were refugees from Nazi-dominated Central Europe. So he knew Jews mainly as victims in exile. That would tend to confirm some of the ancient images in certain traditions of Christian teaching of "the wandering Jews" who suffered exile as punishment for not becoming Christians. But Pope Paul's exposure to the pitiful plight of thousands of Jewish refugees from Nazism and fascism also undoubtedly heightened his awareness of the catastrophic effects of war, as well

as the demonic consequences of anti-Semitism.

From the time of his election as the 262nd Supreme Pontiff on June 21, 1963, until his death on Aug. 6, 1978, Pope Paul clearly went through an evolution in his attitudes toward Jews, Judaism, and the State of Israel. Some of his early pronouncements inevitably reflected his limited contact with Jews and Judaism. Thus, in his first encyclical issued ~~in 1963~~ during August 1964, Pope Paul invited Jews, Muslims, and followers of "the Afro-Asiatic religions" to join with the Catholic Church in "defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order."

But, in the same breath, he declared, "loyalty requests us to declare openly our conviction that there is only one true religion—that of Christianity. It is our hope that ~~all~~ who seek God and adore Him may come to acknowledge its truth."

Needless/ to say, Muslims and Eastern religions were no happier with that attitude than were Jews who do ~~think that~~ not believe that their religion is inadequate or unfulfilled.

However,
It is a genuine tribute, ~~however~~, to Pope Paul/that his native intellectual integrity and his genuine, if cautious, openness to new ideas and experiences led him increasingly to modify his traditionalist views as he gained new insights. Some of his "new insights" began to emerge from his growing number of audiences with various Jewish leaders. Thus, the Pope met with such Jewish ^{and leaders} groups/ as the United Jewish Appeal on Oct. 14, 1963; the Jewish War Veterans on May 22, 1964; the American Jewish Committee on June 1, 1964; with ~~1~~ 40 national Jewish leaders (and with Protestants and Catholics) during his visit to the United Nations on Oct. 4, 1965; with Rabbi Abraham Joshua Heschel, renowned Jewish theologian, in Oct. 1965; with Prime Minister Golda Meir of Israel during Jan. 1973 in the Vatican, and finally with the International Jewish Committee for Interreligious Consultations on Jan. 10, 1975, at a reception in Rome.

His changing attitudes were perhaps most clearly expressed during one of his first audiences, that with the American Jewish Committee/ in ~~1964~~ 1964, and with his last, with the International Jewish Committee in 1975. Referring to the

trauma of the Nazi holocaust, Pope Paul told the AJC delegation that he "strongly deplores the horrible ordeals, the many trials and sufferings, of which the Jews have been the victims in recent years."

Anticipating the Vatican Declaration adopted on October 28, 1965, which condemned anti-Semitism and repudiated the false charge of collective Jewish guilt for the death of Christ, Pope Paul then declared that he "does not believe Jews should be held responsible for the death of Jesus"...~~xxxx~~ and the Jewish people should "never undergo any diminution in your human rights."

Finally, he spoke of his appreciation of Judaism in these words: "Our particular consideration for the Jewish religious tradition with which Christianity is so intimately linked, and from which it derives hopes for trusting relations and for a happy future." The Pope concluded the audience with a blessing to the Jewish leaders, saying, "We wish you every favor from God whom we invoke with all our hearts on your behalf and that of all those who are near and dear to you." To underscore the significance of his declaration, Papal authorities had the Pope's full text reprinted on the front page of the official Vatican newspaper, L'Osservatore Romano.

on Jewish-Christian relations
In his last address, Pope Paul spoke even more forthrightly of "the connections between Jewish thought and Christian thought," noting that in the past "there has been real and profound mutual esteem (between Christian and Jewish scholars) and a conviction that we had something to learn from one another." Significantly, he reminded the Christian and Jewish leaders present that he had called on "all the faithful of the Catholic Church to pay heed in order (in the words of the Vatican Guidelines of 1975) 'to learn by what essential traits the Jews define themselves in the light of their own religious experience.'"

Again, with a special warmth, Pope Paul expressed to the Jewish leaders "and for your families, but widely still for the entire Jewish people our best wishes of happiness and peace."

The most dramatic expression of his growing interest and appreciation of Judaism as a source of religious insight and inspiration became manifest in his study of several books on the Philosophy of Judaism by the late Rabbi Heschel, with whom he developed a personal friendship. From the balcony of St. Peters Basilica, in 1969, Pope Paul quoted from the texts of Rabbi Heschel's book and spoke of the spiritual treasures of Judaism which he commended to the attention of the Catholic faithful before him. To my knowledge, that was the first time in 1,900 years that a reigning Pope cited a Rabbi and texts of Judaism as a spiritual resource.

Similarly, with regard to Israel and Jerusalem. In Jan. 1964, the "pilgrim Pope" made a journey to the Holy Land. While many were troubled by his diplomatic reticence in referring to Israel by name, ~~the~~ the Pope's exchanges with President Zalman Shazar were warm and mutually respectful, and left Israeli authorities feeling extremely positive by his visit. His authorization of Eugene Cardinal Tisserant to visit the Memorial Room of the Holocaust on Mt. Zion and to light candles in memory of the Jewish victims of the Nazis during World War II ~~made~~ led a particularly forceful impression on the Jewish people.

Of profound importance was the fact that after the Pope Paul visited Christian shrines in Jerusalem and saw first hand how well they had been cared for by the Israeli Government, he abandoned the Vatican's earlier policy calling for the internationalization of city of Jerusalem. In his audience with Golda Meir in Jan. 1973, - a most cordial audience despite newspaper reports to the contrary - he repeated his gratitude for Israel's safeguarding of Christianity's holiest shrines.

While Pope John XXIII deserves the credit for beginning the process, of changing the Catholic Church's negative attitudes toward Jews and Judaism, to Paul VI belongs the merit of personally creating the Vatican Secretariat for Catholic-Jewish Relations which is the first ~~new~~ instrument in the Catholic Church's history charged with specific responsibility for translating ideas into realities - in revising textbooks, liturgy, sermons, and promoting joint social action.

If you were to ask me what qualities many Jews would like to see in the next Pope, I think it would involve the best qualities of both Pope John and Pope Paul. Pope John, the charismatic prophet who proclaims fresh new visions of mutual respect. Pope Paul, who translates those visions into practical programs, not only for Jews, ~~for~~ but for the peace and unity of the whole human family.

AMERICAN JEWISH
ARCHIVES



August 6, 1978

"POPE PAUL VI"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

* * * * *

The last time I saw Pope Paul VI was in Vatican City in 1975. The Pope was pale, and tired from his arthritic condition, yet he had a genuine spiritual radiance in his face, a warmth, which left a deep impression. The occasion of our meeting was to discuss the present state of Catholic-Jewish relations in the United States and in other parts of the world. It was Pope John XXIII who actually made the breakthrough in improving understanding between Catholics and Jews through his calling Vatican Council II into being. In October 1965, the Vatican Council adopted almost unanimously a declaration which repudiated anti-Semitism, and called for fraternal dialogue and mutual respect between the Catholic Church and the Jewish people. It fell to Pope Paul who officially promulgated that historic declaration, to implement its principles. He personally proceeded to appoint a special Vatican Commission on Catholic-Jewish Relations one of whose lasting achievements is a set of far-reaching guidelines for revising textbooks, liturgy, and promoting joint social justice. While much less publicized, there also took place during his reign extensive interchange between scholars in Israel and in Vatican City. Above all, Pope Paul dedicated his Papacy to world peace and human rights - causes that were equally cherished by the Jewish people everywhere. We extend heartfelt condolences to millions of our Catholic neighbors in America and throughout the world over the loss of their revered spiritual leader, Pope Paul VI.

*Rabbi Tanenbaum, who is National Interreligious Affairs Director of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.