



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 47, Folder 2, Vatican, 1973-1978.

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In 1942 many other sources also informed the Vatican of the genocide and atrocities against Jews.

The Papal Nuncio in Berlin, Archbishop Cesare Orsenigo, reported to Msgr. Giovanni Battista Montini—now Pope Paul VI, then a close aide to Pope Pius—that “the most macabre suppositions about the fate of the non-aryans were admissible.”

The apostolic nunciature in Berlin, in a long memorandum in December, 1942, quoted an unidentified Italian war correspondent as having reported that almost all the Rumanian Jews crammed into a railroad train with sealed doors and windows were dead on arrival.

The reporter was said to have observed: “The real tragic aspect of this anti-Jewish action in the absolute coolness with which the responsible authorities impart orders and the indifference of the officers who attend the executions, smoking cigarettes.”

A volume issued a year ago included a 1943 report from Archbishop Angelo Giuseppe Roncalli, then apostolic delegate in Istanbul, Turkey, and later Pope John XXIII, that millions of Jews had been sent to Poland and “annihilated” there.

According to the documents made available today, an Orthodox Jewish group sent a message from London to Pope Pius in December, 1942, beseeching him to intervene to save Jews in Eastern Europe from annihilation.

#### ‘Will See What It Can Do’

An attached note from Monsignor Montini recorded an instruction from Pope Pius to “give possibly some verbal reply to the senders of this and similar telegrams: ‘The Holy See will do what it can.’”

Also included in the documents is a letter from Cardinal Innitzer to Pope Pius reporting that Jewish converts to Catholicism were “tremendously disappointed” to receive so little help from their church. The Cardinal said that Jewish organizations, the Quakers and a Swedish missionary group were intervening more successfully.

In March, 1942, the papal envoy in Bratislava, Archbishop Burzio, informed the Vatican that the Nazis had taken many young Jewish women from their families to make them prostitutes for German soldiers on the eastern front and were preparing “total deportation” of all other Jews.

## PIUS KNEW IN 1941 OF DRIVE ON JEWS

### Wartime Papers of Vatican Show Pope Was Warned of Nazi Genocide

By PAUL HOFMANN

Special to The New York Times

ROME, April 26—The Vatican made public today wartime documents showing that Pope Pius XII learned no later than the beginning of 1941 that the Nazis were deporting large numbers of Jews from areas in their grip.

From early 1942, the documents show, he received a stream of detailed information on mass deportations and was told that it was likely that many of the Jews were destined for death.

Critics of Pope Pius have long accused him of failure to speak out against the mass murders about which, they say, he must have had early knowledge. Historians who have defended him have contended that the full truth about the killing of Jews became known only after the end of World War II and that the Pope had to be cautious to avoid Nazi reprisals against the church.

In a comment today in L'Osservatore Romano, the Vatican newspaper, a Jesuit historian, the Rev. Robert A. Graham, asserted that “not even the Jewish agencies were aware that the deportations were part of a general mass annihilation operation.”

#### New Volume in Series

Father Graham, an American, belongs to a team of Jesuits who are selecting for publication and editing wartime documents in the Vatican archives. The 806-page volume released today, entitled “The Holy See and the War Victims” and covering the years 1941 and 1942, is the eighth in a continuing series.

An unsigned preface remarks that Pope Pius, “as was his custom,” shunned condemnations by name “and did not denounce anyone by pointing a finger.” On the other hand, the preface quotes Pope Pius, in his 1942 Christmas message, as deploring the fact that hundreds of thousands were facing “death or progressive elimination” because of their nationality or race.

“Pius XII could not say anything more,” the preface asserts. “That his actions were in keeping with his words these documents prove.”

The then Archbishop of Vienna, the late Theodor Cardinal Innitzer, appears to have been one of the first to alert Pope Pius to the “terrible fate” of the Jews.

Beginning in March, 1942, the papal envoy in Bratislava, then capital of the Nazi satellite state of Slovakia, sent reports to the Vatican on mass deportations. In often moving language the diplomat, Archbishop Giuseppe Burzio, showed that the removal was being carried out “in the most brutal way.”

March 5th, 1975.

Morris Fine  
M. Bernard Resnikoff

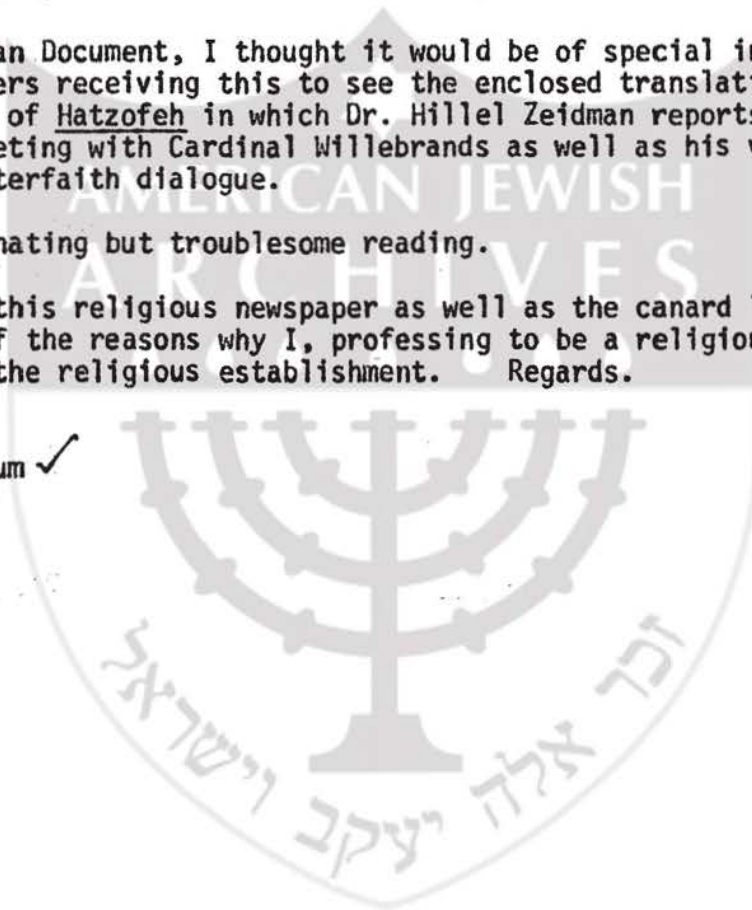
Still on the Vatican Document, I thought it would be of special interest to you and the others receiving this to see the enclosed translation from the January 17th issue of Hatzofeh in which Dr. Hillel Zeidman reports on Rabbi Solleveilchik's meeting with Cardinal Willebrands as well as his views on why he devalues interfaith dialogue.

It makes for fascinating but troublesome reading.

The clear bias of this religious newspaper as well as the canard levelled against the AJC are some of the reasons why I, professing to be a religious Jew, am disenchanted with the religious establishment. Regards.

c.c. Marc Tanenbaum ✓  
Zach Shuster

encl.



memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date** January 17th, 1975.  
**to** Marc Tanenbaum  
**from** M. Bernard Resnikoff

**subject**

To help you see the response in Israel to the Vatican Consultations, I have already sent you a number of newspaper clippings. I now enclose an English translation I caused to be made of an article on the subject by David Flusser that appeared in the January 12th issue of Davar. I hope that this initiative is helpful to you. Regards.

encl.  
c.c. Morris Fine  
Zach Shuster

MBR/sad





## The Vatican: How To Deal With Those Jews ?

by Professor David Flusser

The document published in the Vatican on December 1, 1974 constitutes, from the technical perspective, guidelines for implementing the "Jewish Document" (Nostra Aetate), which bears the date of October 28, 1965. The histories of these two declarations are as long as the Exile: both saw earlier stages which were more favorable toward Judaism. The second, current statement was published in its original form in the U.S. and, if I remember it correctly, virtually no vestige of the original proposal is retained in the final version.

If you ask whether the new document is "good for the Jews", it can be said that on the whole it has good foundations. It may be considered good that the Jews are called "brothers", that brotherhood is spoken of, that the elimination of anti-Semitic insinuations from Church texts and sermons is recommended, that it's said that Christians must recognize Judaism and relate to the Jews out of respect for their position, that the Church will support the establishment of university chairs for Jewish studies, etc.

Nor do I see it as an important defect that this religious document contains no reference to the Jews' passion for the State of Israel. Even if we assume that without mentioning our land the document is faulty, in the present political situation the Vatican cannot permit itself even an ounce of Zionism, not even if it really wanted to. This shortcoming notwithstanding, there's no doubt that from our own political point of view there's a positive aspect to the very timing of the document, even though it's likely to provide an "alibi" for hostile Vatican circles on burning political issues. The document has been published, with its reserved recognition of Judaism, and we must use it to our advantage. But, as will become clear below, it is not in our interest to praise ~~the~~ it too lavishly -- nor does it by any means deserve our exaggerated praise.

This document has two decidedly negative points. The first is its defective description of past relations. Though it notes that in the past there was mutual ignorance and frequent confrontation, and that relations between Jews and



Christians were characterized almost exclusively by monologue (on the Christians' part, of course) and not true dialogue -- this certainly does not in any way exhaust the gamut of attitudes evinced by Catholics and Church leaders toward the Jews. It's a great pity that no sorrow is expressed for this situation. This sorrow is lacking in the Nostra Aetate of the 1965 Vatican Council as well. There the situation is different vis a vis Islam: it says that in the past there was no little controversy and enmity between Christians and Moslems, "and the Holy Council asks all concerned to forget the past and sincerely strive for mutual understanding." Such sorrow and such a request are totally lacking in the two documents pertaining to the Jews and to Judaism.

More serious is the second point. "In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world." Lest the dissemination of Christianity by Catholics give offence to Jews, Catholics are to spread their Christian faith while maintaining the strictest respect for religious liberty, etc. Of course we know that Christianity cannot forego its concept of mission, nor do I fear missionaries. It's clear that someone inserted this passage into the document not in order to initiate a missionary offensive that would benefit by the dialogue between Jews and Christians. Rather, so it seems to me, the reference to the mission in our document is intended to silence, as it were, "bad conscience" -- lest the conclusion be drawn, Heaven forbid, that recognition of Judaism as an autonomous entity means that Catholics are relinquishing their mission to the Jews! It's a ~~gr~~ pity, a great pity, that this passage on the mission was included. There was no need for it in principle: the mission is even less relevant to the document than is the relationship between the people of Israel and its land, a relationship of which not a word is said in the document.

On the other hand, the document does do us Jews a favor: in the Nostra Aetate of a decade ago the Church "deplored" anti-Semitism. There were many Catholics who asked why it didn't "condemn" it. And so the formulators have taken a step forward: now the Church "condemns" anti-Semitism. Thanks very much for the semantic alteration.

The question is whether the document provides the Church authorities with efficient tools for rooting out the anti-Jewish ~~xxx~~ undertone from Christian preaching and teaching. The document makes no mention of any request that disciplinary steps be taken against anti-Semitic instigators. Incidentally, even if such steps were to be taken (something it's difficult for me to foresee) then to my mind only those disseminating the most virulent anti-Semitism would be likely to get hurt somewhat, for even the authorities are not capable of



recognizing the danger inherent in traditional Catholic preaching. Of course, the document not only does not dare to alter the Church's traditional understanding of Judaism; it is even written completely from within it.

And what shall we say to the following passage from the document: "Obviously, one cannot alter the text of the Bible." If the words of the New Testament are translated for use in the churches, then proper ~~xxx~~ rendition should dispel the misunderstanding deriving from ancient anti-Jewish statements. Moreover, the original meaning of the text should be emphasized by means of free translation: if the Gospel of John ~~xxx~~ speaks negatively of "the Jews", the reference is only to "the leaders of the Jews" or to "the adversaries of Jesus" -- and should be translated thus in order to reflect the author's intention. Another example is that the words "Pharisees" and "Pharisaism" have taken on a pejorative connotation. This plastic surgery was proposed here, according to my experience, in all innocence. However, it's impossible to demand that the Catholic Church and many other Christians confess to anti-Jewish undertones in the New Testament.

And so, on the level of its religio-ideational approach toward Jews and Judaism, the new document is -- to use an understatement -- a big step backwards when compared with its predecessor, which itself was a shameful compromise between progressive and conservative positions in the Church.

Nor should one say that in a document meant to provide guidelines there's no room for cogitation: for there is cogitation in the new document -- it's just that it's not acceptable to us. It's possible, for the time being, to define the document's approach to Judaism like this: one step forward and two back. One of the amusing things one can do with this document is to study the ideological -- and practical -- significance of the small word "although", which appears numerous times. It has a tragi-comic, fateful meaning. "Although Christianity sprang from Judaism, taking from it certain essential elements of its faith and divine cult, the gap dividing them was deepened more and more..." The statement up to here is positive, though the words "certain substantial foundations" already arouse some astonishment.

Another "although" is ~~more~~ more interesting: "... although his ~~XXXXXXXX~~ teaching had a profoundly new character, Christ, nevertheless, in many instances took his stand on the teaching of the Old Testament... Jesus also used teaching

methods similar to those employed by the rabbis of his time." Is that all ? Why isn't the simple truth expressed here, namely that Christianity sprang from Judaism and that the contents of Jesus' words were Jewish ?

Another example: "The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. And, although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ, it is still none the less rich in religious values."

Here before us is an approach, familiar to us from the past, according to which Judaism is not only less valid than Christianity but is also a stage preliminary to it, that in fact being its function. A conservative Catholic has nothing to complain about in this document: where Judaism is concerned, the attitude of the Church Fathers, especially Augustine, is given prominence. You won't find such echoes in Nostra Aetate -- which, though it was altered and castrated, still contains cheerier notes and explicitly acknowledges the Jewish roots of Christianity.

What should we say when we're invited to dialogue with the Catholics, when we now hear the Catholics are urged to better understand which of the values of the Jewish Bible remain "perpetual", which haven't been "cancelled" by the interpretation of the New Testament ? For, according to the document, the New Testament reveals the full meaning of the first Covenant (that of Judaism). The document advises stressing Christianity's continuity with the "earlier Covenant, without minimizing those elements of Christianity which are original." It should not be said -- and this is in itself positive -- that the Old Testament and Judaism "constitute a religion of only (!) justice, fear and legalism, with no appeal to the love of God and neighbor." And again the emphasis, deriving from Augustine, is that the New Testament is hidden in the Old, and the Old is made manifest in the New.

This is the new document's position on Judaism. Nor is it abstract theology, but rather sad testimony to the spirit of those parties which intervened in the formulation process. The Jewish reader who is unfamiliar with current Catholic circles will err if he assumes that this reflects the opinions of modern Catholic intellectuals. The opposite is true. Numerous Catholics fully recognize the independent values of Judaism, and thirst for knowledge of them. As for the



Jewish Bible, it's known that this is Israel's book, and not primarily a kind of christological preparation for the coming of Christianity. It seems to me that even the lowliest assistant in any Catholic university has more accurate opinions about Judaism and the Bible than those found in the new document -- which has, believe me, no other opinions!

In such a spirit are we invited to dialogue? These can perhaps be religious guidelines for a not very hostile ~~disputation~~ disputation, but by no means for a dialogue. Can a Catholic imagine Jews inviting Christians to a discussion on brotherhood after first announcing, with such fanfare, and with ~~misplaced~~ misplaced discretion, the superiority of their own religion? At the same time, not only do these Catholics show no signs of repentance; they also don't even bother to conceal from their Jewish discussion partners the vessel in which the baptismal water is kept!

What then is the reason that the new document finally received the form it did? An important European Churchman with whom I spoke explained to me: the new document is designed to cancel the positive aspects of the 1965 Vatican Council declaration. Those statements which were discarded during the actual Council proceedings have now been inserted into the new document. I asked the Churchman whether there will be opposition to this document in Catholic circles and his reply was simple: certainly. I therefore wouldn't advise my Jewish friends to praise the document too highly, out of solidarity with their friends within the Catholic Church. Why should we torpedo their efforts for a humane Christianity? And I say the same, though I know this document has its positive sides as well and that it can help us in our struggle for a living Jewish People.

translated by Taffy Baker



# Department of Interreligious Affairs

of the  
Union of American Hebrew Congregations

838 FIFTH AVENUE - NEW YORK, N.Y. 10021 (AREA 212) 249-0100

Director: RABBI BALFOUR BRICKNER

January 17, 1975

From: Rabbi Balfour Brickner, Director

To: All Interested Parties

Subject: VATICAN GUIDELINES on RELATIONS WITH THE JEWS

Attached, for your information, are the recently issued "Guidelines and Suggestions for Implementing the Conciliar Declaration 'NOSTRA AETATE'," the response to those Guidelines prepared by IJCIC, excerpts from Pope Paul VI's address to the representatives of our IJCIC community with whom he met Friday, January 10, 1975, and the response to the Pope by Dr. Gerhard Riegner, spokesman for our group on the occasion of that historic meeting. We also share with you some of our observations regarding the Guidelines.

## I. What is IJCIC

The International Jewish Committee on Interreligious Consultations.  
Its membership:

The Synagogue Council of America

The Union of American Hebrew Congregations, through its Department of Interreligious Affairs, is a part of the SCA contingent. Because the UAHC has such a department, I, as its director, am a member of the IJCIC steering committee and participate in its deliberations both here and abroad.

The World Jewish Congress

The American Jewish Committee

The B'nai B'rith\*

The Israel Interfaith Committee\*

\*(The New York Times erroneously failed to include the names of these two organizations in its description of IJCIC.)

IJCIC is not a new organization. It was created six years ago in order to give a more unified voice to the Jewish community in its dealing with bodies of world Christianity. For the sake of that unity, the UAHC has frequently not released separate statements on occasions when bodies of World Christendom have issued documents or position papers on matters relating to issues of world Jewish concern. We live

under organizational discipline. Our participation has been through and with the Synagogue Council of America. Thus, our individual organizational image has at times been obscured.

IJCIC is a consultative, not a programmatic structure. We meet at least annually, not only with the Vatican's Committee on Catholic-Jewish Relations, but also with official representatives of the World Council of Churches. The purpose of IJCIC is to share with both of these bodies the thinking of organized world Jewry on such subjects as: Israel, anti-Semitism, religious social action, and the changing role of religion in the world.

It is through IJCIC that the Vatican discusses its recently issued Guidelines and arranges the recently held audience with the Pope. No individual Jewish organization could do that alone.

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## II. A Summary of Major Points made in the Vatican Guidelines

### 1. Condemnation of anti-Semitism

"We ... condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination ...

### 2. Urging Christians to study Judaism and learn about Jews

"Christians must therefore strive to acquire a better knowledge of ... the religious tradition of Judaism. They must ... learn by what essential traits the Jews define themselves in the light of their own religious experience."

### 3. Encouraging Dialogue

"From now on, real dialogue must be established ..." especially around the struggle for social justice.

"In particular that will be done in connection with great causes as the struggle for peace and justice."

### 4. To See the Study of the Bible (Old and New Testament) in the following context

a) "to improve Jewish-Christian relations, it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place."

b) when the Bible is used in liturgical readings -

"care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people in an unfavorable light. Efforts will be made so to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer."

There is a special reference to the Gospel of John where phrases such as



"the Jews" indicate their alleged responsibility in Jesus' death. The Guidelines recommend that these words and phrases, such as "the Pharisees" be interpreted in a way which removes the onus of guilt from the Jewish people and which does not cast them in a pejorative light.

5. Urges that Christian Education reflect New Awareness

- a) of the historical continuity of Judaism  
"the history of Judaism did not end with the destruction of Jerusalem ... it is still ... rich in religious values."
- b) of the complexity of Judaism in the time of Christ  
"Judaism in the time of Christ and the Apostles was a complex reality, embracing many different trends, many spiritual, religious, social and cultural values."
- c) that God is the  
"inspirer and author of the books of both Testaments ... who speaks both in the old and new covenants"
- d) that it is false to simplistically teach that Judaism is  
"a religion of only justice, fear and legalism, with no appeal to the love of God and neighbor" (cf. Deut. 6.5, Lev. 19.18, Math. 22.34-40)
- e) It further recommends the continuation and deepening of:  
"research into problems bearing on Judaism and Jewish Christian relations" by "specialists."

It encourages the founding of  
"chairs of Jewish studies" and "collaboration with Jewish scholars."

6. Viewing Joint Social Action as fostering Mutual Understanding and Esteem

"In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level --- local, national and international."

7. Recommends to the Bishops the creation of suitable instrumentalities to promote and implement the directives and suggestions of the Guidelines, as the Vatican created in October 1974 its Commission for Religious Relations with Judaism.

The U.S. Conference of Bishops established a Secretariat for Catholic Jewish Relations in 1967. Father Edward Flannery is its director. Since then, 25 dioceses across the country have instituted similar offices. Other dioceses include this subject under their general offices of ecumenical relations.

Moderator of the U.S. Secretariat is Bishop Francis Mugavero of Brooklyn.

Others on the Advisory Committee are:

Gerard Sherry, editor of The Monitor, news-weekly of the  
Roman Catholic Archdiocese of San Francisco  
Father Edward Duff of Holy Cross College, Worcester, Mass.

Msgr. George Higgins, secretary for research of the U.S. Catholic Conference  
Father John Hotchkin, director of the Bishops' Committee for Ecumenical and Interreligious Affairs of the NCCB  
Father Carl Meoddel, chairman of the Commission on Ecumenism of the Archdiocese of Cincinnati  
Father Terrence Mulkerin, chairman of the Commission on Ecumenism of the Dioceses of Brooklyn  
Msgr. John M. Oesterreicher, director of the Institute for Judaean-Christian Studies at Seton Hall University  
Father John Pawlikowski of Chicago's Catholic Theological Union  
Father Leo A. Rudloff, O.S.B., abbot of St. Benedict's Priory, Weston, Vermont  
Father John Sheerin, C.S.P., of St. Paul's College, Washington, D.C.  
Sister Rose Thering, O.P., of Seton Hall University.

### III. Summary of IJCIC Response

1. Views favorably the Guidelines and the creation of the Vatican Commission as a vehicle to improve Catholic-Jewish relations, while cautioning that some of the joint endeavors called for, such as prayer in common, may not be acceptable to certain segments of the Jewish community.
2. Appreciates the condemnation of anti-Semitism.
3. Notes that, where Catholic Jewish relations are more advanced, as in the United States,  
"Catholics understand that a part of Jewish self definition includes a concept of peoplehood which binds the Jewish people to the land and the people of Israel."
4. Recognizes that the Guidelines are  
"a Catholic document addressed to Catholics" and refrains from commenting on its theology of Judaism, "except to note that it diverges from the Jewish self understanding...for Jews the suggestion that Judaism look outside its own doctrines and dogmas for fulfillment is not acceptable."

Father Pierre M. de Contenson, secretary of the newly created Vatican Commission, underscored the point that the Guidelines are a Catholic document. At a press conference, January 3, 1975, he observed:

"The Guidelines have been created without "direct collaboration by Jewish experts" and are a "document of the Catholic Church," not "a document of a mixed body."

We can testify to the truth of that statement.

5. Questions the meaning of "witness." Does this imply the conversion of Jews to Christianity as a goal of "Christian witness?"
6. Welcomes the call for joint social action  
"as a way to apply jointly shared religious commitments to the alleviation of human suffering."



IV. Opinion and Analysis1. "Witness" and Conversion. Do the Guidelines repudiate the Proselytization of Jews?

Jews reading the Guidelines may be concerned that, despite the good will and noble intentions implied by the document, the Roman Catholic Church is still seeking the conversion of Jews. Our initial IJCIC response alluded to that problem. The Guidelines state:

"The Church must preach Jesus Christ to the world."

But, it continues:

"lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council ..."

A Vatican official flatly denied that proselytization was anywhere implied in the document or that the Church has the conversion of Jews as its goal.

The Rev. Carlo M. Martini, rector of the Pontifical Biblical Institute in Rome, stated at the January 3, 1975, press conference at which the Guidelines were released:

"In a dialogue either party expresses itself, but this is not proselytizing, imposing ones own views on the other side."

Father de Contenson, secretary to the Vatican Commission, expressed similar views:

Noting that the document "clearly insists" on respect for the faith of others and for their religious convictions, he said: "Hence, it should not be read as a call for proselytism, but as the basis for developing sound relations between Catholics and their Jewish brothers."

Father Edward Flannery reiterates this view:

The document's reference to its "universal mission" is limited to one sentence: "In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world."

"This in no sense implies a particular mission to the Jews ... The sentence is not applied to Jewish Christian dialogue."

"Nothing in the document assigns an inferior status to Judaism. To extend it is to go beyond the actual text."

Yet, how shall we understand the sentence in the Guidelines which states:

"They (Christians) will likewise strive to understand the difficulties which arise for the Jewish soul--- rightly imbued with an extremely high, pure notion of divine transcendence--- when faced with the mystery of the incarnate word."



The Church rightfully asserts her own historic theological convictions: to bring all men into Christ. Father John Pawlikowski, specialist in Catholic Jewish relations, teacher at the Catholic Theological Union, Chicago, believes

"that the issue inherently involves Christianity's relationship to all other non-Christian religions. To say we should not preach the Gospels to the Jews is too simplistic. We wouldn't want to exclude Jews if we were including everyone else." But he warned against 'preaching in a proselytizing tone that makes it seem as if the other has no value,' --- in his view conversion is a process that goes both ways in which the Christian learns truth as well"

(New York Times, January 4, 1975).

The difficult sentence referred to above may be the Church's way of asking the Jew what must be an ultimate theological question for Christians: How can you remain Jewish when you should know, by now, that Christ has revealed himself? You should voluntarily come to Christ without any external conversionary pressure. Such a formulation preserves the integrity of the Church's commitment to its own universal claim, while at the same time not appearing to force men into an acceptance of Christ. Perhaps this is what Father Flannery was implying when he commented:

"...the Vatican document 'recognizes the difficulties in Catholics giving witness to Jesus Christ and in explaining Christian universalism where Jews are concerned... the document points to respect for religious liberty and for understanding whatever psychological difficulties Jews might have here.' This approach should not be interpreted as suggesting that Jews be made object of conversionist efforts, especially in dialogue." (January 3, 1975).

## 2. Israel

It is unfortunate and regrettable that the Guidelines fail to mention the state of Israel, but it is understandable. From earlier conversations we have had with members of the Catholic Church both here and abroad, we in IJCIC knew this might be the situation. One of the reasons the earlier (1969) working paper, prematurely issued by Cardinal Lawrence Shehan of Baltimore, was never released, was that it contained a section calling on Christians "to respect the religious significance of the state of Israel."

The Roman Catholic Church is world-wide, with many constituents in Arab countries, "Third World" countries, and in Middle East countries, where in many instances they are a minority---even beleaguered. Moreover, there are a number of Eastern Catholic orders, sects and groups that play a role of growing importance in church affairs. De jure recognition of the state of Israel by the Church at this time might jeopardize the life of churches and Catholics in those countries at war with or hostile to Israel. Such recognition would certainly carry the internal political affairs of a Catholic Church, already embattled on many fronts, into more deeply troubled waters.

The Roman Catholic Church, like all religious establishments, is a political body, not just a simple idealistic faith community. Those who demand that the Church include recognition of Israel in all its attempts to relate to the international Jewish community ought to be sensitive to these "political problems" and ought not expect more than is realistically possible.



One American critic scored the Guidelines for not providing ... "for due comprehension and acceptance of the inextricable bonds of God, people, Torah and Promised Land," claiming that this "risks distortion of the essential nature of Judaism and the Jewish people..." It seems to us that, when the Guidelines speak of the need for Christians "to learn by what essential traits the Jews define themselves in the light of their own religious experience," the Church, perhaps too subtly for some, acknowledges by implication the place Israel plays in the Jewish self definition. Father de Contenson seemed to imply as much when, in the January 3rd press conference he said: "Jews know their own view of Judaism, Israel and the self identity of the Jewish people, and the Catholic Church in its document displays its readiness to listen."

Similarly, we find the response to the Guidelines by Yitzhak Raphael, Israel's minister of RELigious Affairs, non-helpful. In a statement released January 6, 1975, and reported in the New York Times, he expressed disappointment at the document's omission of any mention of the state of Israel. "It proves that the Church is still far from recognizing the religious and historical connection between the people of Israel, the land of Israel and their right to live in it."

We do not think the Guidelines prove that at all!

Mr. Raphael went on to suggest two other objections which we do not find warranted either by the document or the history that surrounds its development and issuance.

- a) that there is no "extended hand to the Jews" in the Guidelines. From our view, the entire document, the creation of the Vatican Commission, and most particularly the Pope's remarks made when he met with our IJCIC delegation on January 11, is an "extended hand" of friendship. At that audience, the Pope, in an almost unprecedented manner, expressed his sincere wish "that in a manner appropriate to our age and thus in a field that to some extent exceeds the limited domain of merely speculative and rational exchange, a true dialogue may be established between Judaism and Christianity." He hoped that the presence at the Vatican of the Jewish delegation "bears witness to the fact that this personal wish finds a certain echo in yourselves. The terms with which we express it, the presence of the devoted Cardinal President of the Commission for Religious Relations with the Jews, ... are clear indications to you of the sincerity and collegial decision with which the Catholic Church desires that there should develop at this time that dialogue with Judaism to which the Second Vatican Council invited us by its declaration 'Nostra Aetate'."

If that is not a clear hand of friendship extended, frankly we do not know what one is, or what would satisfy the Israeli Minister of Religious Affairs. Dr. Gerhard Riegner, spokesman for the IJCIC group, expressed our feelings more accurately when in his response he said:

"The creation by Your Holiness of a commission for the relations with Judaism and the Guidelines ... will favor a better understanding and will improve the relations between Catholics and Jews in a spirit of mutual respect and acceptance of our fundamental differences ...



We deeply appreciate your recognition given by Your Holiness in your recent address to the Sacred College to the place of Jerusalem in the longing and also the love of the Jewish people."

- b) that the document's condemnation of claims that the Jewish people are historically responsible for crucifying Jesus "remains without practical conclusions because the heads of the Church remain loyal to the contention that casts guilt for crucifying Christ upon the spiritual leaders of his time."

The relevant sentence in *Nostra Aetate* states:

"What happened in His passion cannot be blamed on all the Jews then living without distinction or upon the Jews of today."

That sentence has been interpreted and widely understood by Catholic scholars and clerics to mean a repudiation of the old deicide charge. The fact that it was again referred to in the Guidelines does not imply, to us, that "heads of the church" still accept or teach the classic notion that the Jews crucified Jesus. To the contrary, it appears to us to be a reiteration and a reinforcement of the repudiation.

As to "practical conclusions," they too are clearly suggested in the Guidelines:

"Information concerning these questions should be disseminated at all levels of Christian instruction and education, including catechisms and religious texts, history books and mass media.

Research into the problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology."

## V. Matters That Do Trouble Us About The Document

### 1. Israel

While we understand why the Guidelines omit any reference to the state of Israel and do not feel that this suggests an anti-Israel posture, we believe that there is much in this area that needs further exploration between representatives of the two faith communities here and internationally.

### 2. Theology

In our initial IJCIC response to the Guidelines we noted that "the Guidelines constitute a document addressed to the Catholic Community," and suggested that "it would, therefore, be inappropriate to comment on the implied theology of Judaism contained in this document, except to note that it diverges from Jewish self understanding and thus serves to underscore the theological distinctiveness of the two faiths."

Some of that distinctiveness is apparent in the Guidelines. In Section II:

"Liturgy" the text says:

"...an effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value..."

The word "whatever" is troubling.

For Jews, all of the Bible has perpetual value. Nor are we persuaded that the New Testament brings out the full meaning of the Old. We see them as two separate documents.

Our reading and study of Hebrew scriptures does not lead us to believe that the promises "of the earlier covenant" were fulfilled with the coming of Jesus. Thus, we cannot accept as valid for us the suggestion contained in Section III: "Teaching and Education" which states that:

"...when He revealed himself as the Messiah and Son of God (Matth. 16.6) ... He did so as the fulfillment and perfection of the earlier revelation."

Finally, we cannot accept the suggestion that "God.... wisely arranged that the New Testament be hidden in the Old and the Old be made meaningful in the New."

These views are in the pattern of classical Catholic theology.

Do they denigrate Jews and Judaism?

Do they place Jews in an inferior theological posture?

While *Nostra Aetate* makes clear that God's covenant with the Jewish people has not ended ("His gifts and calls are irrevocable,") and while the Guidelines imply that when they state:

"when commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier Covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original"

we do see in the Guidelines the recognition of the on-going difficulty that Roman Catholicism has with itself in relationship to Judaism. While its present posture is one which seeks to recognize Judaism's legitimate place in "the Divine economy," it cannot do that fully so long as it retains its commitment to the idea that Christianity fulfilled Judaism, its allegedly incomplete predecessor.

This tension remains real and serious, precisely because as the Guidelines say: "one cannot alter the text of the Bible." It is a difference between Jews and Catholics with which we will have to continue to struggle together.

#### VI. What Can Be Done

The Guidelines strongly encourage dialogue and social action entered into jointly. Moreover, they urge Catholics to "strive to acquire a better knowledge of the basic components of the religious traditions of Judaism..."



The Reform Jewish community is well equipped to help implement such suggestions, particularly on the local level, if it wants to. We are concerned, however, that the "widespread air of suspicion inspired by an unfortunate past" may also be present in the Jewish, as well as in the Catholic community, and may stifle or inhibit such communication. We strongly believe that the issuance of these Guidelines, the warm personal endorsement of the Pope, the creation of the Vatican Commission, the existence in the United States of a U.S. Catholic Jewish Relations Committee, create a situation where interreligious relations, at least between Jews and Catholics, can be revived.

We therefore urge -

1. Contact with local Catholic bodies in your community.
2. Creation of local Catholic-Jewish Relations Committees
  - a. to study the contents of the Guidelines and their meaning
  - b. arrange seminars on specific topics:
    - The meaning of "witness" in both communities
    - How the Jew defines himself
    - The place of Israel in Jewish self identity
    - The historic and contemporary role of Jerusalem in Catholic and Jewish thought and politics.
3. Where none exists, the creation of a joint Social Action Committee to work in areas of local need:
  - housing
  - integration
  - revenue sharing
  - national health insurance legislation.

#### IN CONCLUSION

We believe the Guidelines represent a significant step forward.

Fault can be found with them. However, if these faults are used to prevent or thwart the new opportunities which we believe the issuance of the Guidelines now provide for us in the field of inter-religious relations, we may miss an historic opportunity to further narrow the gap between the two faiths and thus retard the development of a meaningful inter-religious relationship now so desperately needed in our nation and our world.



C O P Y

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations  
165 EAST 56TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie  
Paris VIII\*

17. Tenenbaum  
Fo: Eur  
February 6, 1975.

Mr. Norman Podhoretz  
Editor  
Commentary Magazine  
165 East 56th Street  
New York - N.Y. 10022

Dear Norman:

Considerable interest is being shown again in France in the alleged prayer composed by Pope John XXIII concerning the Catholic attitude toward Jews.

The source cited for the existence of this prayer, as you probably are aware, is the article Vatican II and the Jews by F.E. Cartus that appeared in the Commentary issue of January 1965.

The existence of this prayer was later denied by the late Pope's secretary Capovilla. Some newspapermen currently chasing this story, however, assert that they have been told by important Catholic sources that, Capovilla notwithstanding, there never has been an adequate denial.

Would it be possible for you at this late date to check with F.E. Cartus so that we will be in a better position to meet the queries addressed to us? Do you feel free to tell us confidentially, and not for publication or giving out to newspapermen, who Mr. Cartus really is? Perhaps, then, Zach Shuster would be in a better position to gage the reliability of Mr. Cartus' statement.

We have an impression here that Cartus may be the name for Malachi Martin.

Thanks for your help. All the very best.

Sincerely Yours

cc: M. Fine  
M. Tanenbaum

Abraham Karlikow

from Hatzofeh, January 17th, 1975.

Rabbi Solleveilchik Rejects Theological Dialogue between Christians and Jews

The Rabbi demanded of the Vatican emissary Recognition of the State of Israel and of Jerusalem as the Eternal Capital of the Jewish People, in order to Prove the Credibility of the "New Document" heralding a Change in the Church's Attitude towards the Jews.

Written by Dr. Hillel Zeidman,  
U.S. correspondent for Hatzofeh

The Vatican's new document defining the Church's attitude towards the Jews has aroused reaction from various Jewish circles who have pointed out both its positive and its negative aspects.

In the U.S. an agreement was reached among the three rabbinical organizations representing the three trends of Jewry there, concerning the form of response, which was articulated in a statement published by the Rabbinical Synagogue Council. The Council - it's been learned - coordinated its response with the Gaon Rabbi Josef Dov Solleveilchik. This was done in the framework of a question which was posed to him by the President of the Rabbinical Association Rabbi Shraga Scheinfeld and the Vice-President, the acting President of the Synagogue Council, Rabbi Henry Seigman, who is also an active member of the Rabbinical Association.

At the same time, it's feared that despite the clear stand taken by the Synagogue Council to the effect that there's no room for interreligious partnership and that everyone should walk in the name of his god and we shall raise the banner of our God, that this document may arouse missionary activity - which begins with dialogue between priests and "rabbis", Jewish participation in Christian ritual, etc. We have already witnessed such partnership in the past in the participation of Jews on behalf of The American Jewish Committee in the "Holy" Year declared by the Church as "Jubilee Year". Rabbi Scheinfeld has of course vigorously condemned this partnership between Jews and Christians. At his initiative, the Synagogue Council, which includes Orthodox, Conservative and Reform, has come out against Jewish participation in Christian rituals.

There is also the statement made by the Minister of Religious Affairs Dr. Yitzchak Raphael, which is identical with the stand taken by Rabbi Solleveilchik and other great Torah scholars in the U.S.



The Synagogue Council statement against interreligious cooperation, even after the Vatican's statement was published, has given rise to considerable public echo. Even the New York Times has devoted special space to the subject. This statement even acts as a guideline for Jewish organizations here which receive their inspiration from the State of Israel.

This problem deserves to be clarified in its widest context. For without appropriate explanation there is, as expressed above, serious danger that part of the religious community will be ensnared unconsciously in missionary activity.

It is therefore all the more desirable that we elaborate upon the stand taken by Rabbi Solleweitchik, inasmuch as it can serve as a guide to the perplexed on the question: dialogue with the Christians, yes or no? I had a rare opportunity to hear Rabbi Solleweitchik's opinion even before the "Document" was published.

The Rabbi is vigorous in his opposition to "interreligious" activities. He also opposes theological debates, including dialogue between priests and "rabbis".

In order to overcome his opposition, various circles initiate meetings between him and heads of the Church. Inter alia, a meeting was initiated between him and Cardinal John Willebrands, who is head of the Office for Relations between the Church and the Jews at the Vatican.

This priest, a liberal man, is a friend of the Jews and of the State of Israel. He was born in Holland. The Cardinal asked to visit the Rabbi at his home in Boston, but because the very fact that such a meeting was taking place was to be kept secret, it was decided to hold it at the New York Hilton.

Details concerning the content of this conversation have been made known to me. Though I was given this information "not for publication", as I understood it, but because I was not explicitly forbidden to publish it, I have decided that after the publication of the "Vatican Document" it is both permissible and necessary to bring echoes of that meeting to the attention of the public. But because I didn't take exact notes, the responsibility for the precision of my information rests on this writer exclusively.

The Cardinal: Dialogues are desirable to both sides.

The Cardinal began by thanking the Rabbi for the meeting. He also admitted that the Church's sin against the Jewish people for thousands of years was indeed great. It's sin was great sevenfold, he said, during the period of the last holocaust. However, today there is a sincere desire on the part of the Church to mend its ways. It aspires to bring about a change for the better in relations between Christians and Jews. However, in order to bring about a full and meaningful correction, he added, dialogue is needed in order to find out what is common to both of us and what continues to divide us.

He went on to say that to his great sorrow there is a group in Rome which has still learned nothing and forgotten nothing. This group is not prepared to reconcile itself to any change.

He also rained praises upon the Jews, to the point where after he left his meeting with the Rabbi he asked one of his escorts: Am I still speaking as a Christian?

Dialogue with the Jews, the Cardinal added, would strengthen the position of liberal elements in the Church vis a vis the conservatives whose weight in the Vatican is still considerable.

"And that includes the Pope", Rabbi Solleveilchik interjected. The Cardinal did not reply... For all the reasons he had presented, the Cardinal repeated his proposal to organize dialogues and other interreligious activities, which he was sure would bring the blessing of understanding between the two sides.

"We have a long and bloody account..."

In his reply, Rabbi Solleveilchik said (I am writing this from memory): We have a very long and a bloody account. It cannot be easily erased, and certainly not by statements alone, statements which for the most part are unclear and subject to conflicting interpretations.

If you really want serious changes you must approach the matter with piercing



soul-searching about the past, and you must most of all prove by deed the sincerity of your intentions.

"For example?" asked the Cardinal

The Rabbi: There is the matter of the State of Israel and the Church's attitude towards it. To this day, the Vatican has not recognized the State of Israel. It even undermines the wholeness of Jerusalem and the sovereign rights of Israel to its eternal capital, which is also the eternal capital of the entire Jewish people and is an integral principle of our faith.

If the Pope's intentions are really sincere vis a vis the Jews, he must first of all recognize the State of Israel and Jerusalem as its capital. This recognition would constitute a tangible gesture as a first step for repairing the relations between Christians and Jews.

The Church must also recognize that the Jews are the people of the Torah, that the Bible is ours and that it is our breath of life, and that we derive our very sustenance from the Revelation at Mount Sinai. We have guarded our Torah with supreme devotion and the Church must admit that we, the Jews of today, are not some kind of wandering flock which has no connection to the Revelation.

The Cardinal: I recognize that the connection between the Bible and the Jewish people, including those living today, is legitimate.

The Rabbi: Are His Excellency and the Vatican prepared to declare this publicly?

The Cardinal did not reply to the Rabbi's question. He only said: It's not so simple...

#### Recognition of Israel as a First Step

The Rabbi repeated his question concerning the Vatican's recognition of the State of Israel.

The Cardinal: Despite many pressures which have been exerted from various sources, Pope Paul VI has not come out with any statement against the State of Israel nor even



against Jewish Jerusalem.

The Rabbi did not react, though he has much to say on this subject, as he told me after the conversation.

The meeting continued with a debate about dialogue between representatives of the Church and between representatives of Jewry.

The Rabbi said: We are opposed, for the following reasons:

First of all, the concept of "Jewish theology" does not exist. It therefore stands to reason that there are no Jewish theologians. However, if you want to discuss Jewish philosophy, Jewish thought, then I'm prepared to do so at any time.

The Cardinal wanted to understand the difference between Jewish theology, which according to the Rabbi does not exist, and Jewish philosophy.

The Rabbi answered him in a way that was both detailed and convincing. "If and when religious debates between Rabbis and spokesmen of the Christian Church took place, it was always the Church which forced them upon the Jews against their will. They were always to our dissatisfaction", Rabbi Solleveitchik emphasized.

Man's faith: walk humbly with the Lord your God.

The Rabbi added: the faith of a man in Israel, the relationship between him and his Creator, is a very intimate thing. He doesn't speak about it even with his own family. My father and teacher, may he rest in peace, from whom I learned much Torah, did not speak with me about matters of faith even once. These matters are for the heart and not for discussion.

It goes without saying that these things should not be a subject for public dialogue, for open debates that bear with them the reward of "publicity"...

"Walk humbly with the Lord your God", this is the commandment which has become law for

the believing Jew. You must understand this and respect our view.

The Jewish concept "k'dusha" means separation, difference. That is to say, total differentiation from other things. When man unites with his Creator, the supreme commandment, and the condition, is absolute solitude.

It can thus be understood why this cannot be a subject for interreligious dialogue.

#### Diametric opposition.

The Rabbi continued: in our approach to this issue there is diametric opposition between Judaism and Christianity or western culture in general. The difference lies in whether the private or public nature of things is emphasized, as for example in matters between him and her, where Judaism is strict about modesty. Matters of faith are another case, and require utmost modesty. How is it possible then to discuss and to debate publicly matters of faith with someone of another religion?

The Christian religion is basically, originally and essentially an evangelical one. That is to say, it imposes upon its adherents the mission of acquiring souls for it. Missionary activity is therefore a supreme commandment that every Christian is required to fulfill.

Judaism is the extreme opposite. "Converts are for Israel like a sore on the skin" is what our rabbis have taught us. And we have indeed preserved this principle always. The Jews have no institution, organization or even tendency for missionary activity.

As a result of this polar distinction between Judaism and Christianity, your motive for interreligious dialogue is missionary, even when you don't admit it, and even when you yourselves are not conscious of it - and I am not criticizing you for this, for you are only fulfilling a commandment of your religion. However, the Jews have not nor can they have such a motive, for our religion is not missionary in nature. Therefore, the urge that exists for you does not exist for us, and we have no need for nor any justification whatever for interreligious dialogue.



When a secular non-Jew reacts sympathetically to the Jews, there's no reason for us to entertain suspicions or to cast doubts upon his intentions. But when a clergyman is glad to participate in a dialogue with us, even if he is liberal and promises that he is sympathetic towards the Jews and his only intention is to encourage mutual understanding, there is reason to fear that knowingly or unknowingly, and perhaps only subconsciously, there throbs in his heart the expectation that "the Jews will finally see the light" and he is thus hastening that longed-for day...

"Combining Authority" is damaging and forbidden

People who are not well-acquainted with our prayers and who do not delve deeply into their meaning - like those who don't understand the true nature of the Christian rite - seek and claim to find "a common element" between the two. In fact, there is no common element nor is there any analogy or similarity between them. On the contrary, there is a diametric difference. Therefore, any talk about "common prayers", about Jews participating in Christian religious rites or celebrations stems from lack of knowledge and lack of understanding about both the Jewish and the Christian systems of prayer. The more a person is rooted in his own faith, the farther he is from that of the others - but at the same time, he respects it more.

The Rabbi concluded: the initiators of dialogue and other interreligious activities explained their initiative as the aspiration to repair relations between Jews and Christians. To my mind, relations would be better, and even friendly, when both sides reconcile themselves to the factual situation (of course, with the obliteration of anti-semitism), that we have two totally different religions. It is a pity, and undesirable as well, to look for imaginary similarities and to try to find common denominators for the sake of "combining authorities".

Instead of this, the Rabbi concluded, each should respect the faith of the other, with all its differences.

And the conclusion: In socio-political matters there is room for dialogue for the sake of mutual understanding, and perhaps there are also a few areas in which it is worth collaborating for the sake of all concerned. But in matters of faith - let each man go in the name of his god, and we in the name of The Lord.



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C O P Y

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations  
165 EAST 56 TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie  
Paris VIII\*

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FO-Eur  
April 3, 1975

APR 9 1975

MEMORANDUM

To: Bertram Gold  
From: Zachariah Shuster  
Subj: Meetings with World Council of Churches and Vatican Commission  
W.C.C. Meeting - March 18

The Steering Committee of IJCIC met in Geneva with the Steering Committee of the WCC to consider developments that have taken place since the consultation in London in January and to discuss plans for the future. Our group consisted of Henry Siegman, Dr. Ludwig Ehrlich, Prof. Talmon, Dr. Riegner and myself; the WCC group had Dr. Lukas Vischer, Rev. Snoek, Dr. Franz von Hammerstein (who will replace Rev. Snoek as the officer in charge of relations with the Jews) Mr. Leopold J. Niilus, Dr. Samarthe and Dr. John Taylor.

One of the main subjects on the agenda was the issuing of a publication which would summarize the consultations between Jewish and WCC representatives during the period 1968-1973. Both sides felt the need for a) taking stock of the various meetings and contacts that have taken place in the last years on a formal level between Jewish and Christian representatives; b) to make known to public opinion at large the facts of this relationship; and c) to evaluate the experience as seen by the Jewish and Christian participants.

It is planned that this pamphlet should present a factual summary of the discussions that were held on various levels between Jews and the WCC and also evaluations by each side of the significance of these encounters.

Before meeting with the representatives of the WCC members of the Jewish group got together for an intensive review of a draft paper of our side's interpretation of the contacts with the WCC. After a thorough and detailed discussion which lasted many hours we agreed on a text that would have two parts: one, a short recital of the various meetings and matters discussed; two, an evaluation of the general evolution of Jewish/WCC relations during the period under review.



After stating that the WCC "clearly seems to take its relationship with the Jewish people seriously" it is noted that one of the most useful points of these contacts was the establishment of an important and valuable channel of communication. It then points out that the Jewish side requested clarifications regarding WCC actions and statements concerning the Middle East to which the Christian side not only responded to questions but offered information which they felt should be shared with the Jewish partners.

In general, it is noted that the usefulness of these exchanges lies not only in the programmatic possibilities they open up, but also lead to a better perception of how Christians and Jews understand themselves.

With regard to the issue of Israel the Jewish evaluation states that while on the Christian side there is sometimes the feeling that the Jewish partners reject all criticism of Israel as hostile or even covertly anti-Semitic, the Jewish side, on the other hand, lacks the assurance that Israel's right to exist is beyond debate in the Christian world.

It then points out that the growing de-westernization in the WCC creates positive possibilities for presenting Jews and Judaism to the third world <sup>inclined</sup> to identify Jews with the West and as being in opposition to the forces of liberation.

The WCC is now preparing a similar document which, as indicated before, will be published alongside the Jewish evaluation in the publication, and the whole scheduled to appear at the end of this year. (The full text of the Jewish statement will be forwarded to you shortly.)

Dr. Lukas Vischer presented an aide memoire of the London consultation of January this year. This paper summarizes the scholarly discussions on the nature of power as conceived by Jews and Christians and the role of the state which exercises power. Some of these papers, as well as others that were read at previous consultations, will constitute part of the publication referred to above.

An interesting and lively discussion on a subject of current interest concentrated around two resolutions adopted by the UN Human Rights Commission at its last session in Geneva. One deplores "the policy and practices of desecration of Moslem and Christian shrines, and in this respect the ill-treatment of religious leaders and violations of rights of worship in territories occupied by Israel." The other resolution deals in general with violation of human rights in the territories occupied as a result of hostilities in the Middle East. The Jewish representatives at the meeting with the WCC raised the question of why the WCC took no position on these resolutions of the Human Rights Commission, which are in flagrant contradiction to reality. The WCC representative responded that they are fully aware that the resolution about



violations of holy places is a total corruption of the facts and that the accusations are absolutely false. The reason for their not taking any public action on this was, they said, that they could not oppose wholeheartedly the entire content of the second resolution. They claim that they have received many complaints from individuals in the occupied territories who were subjected to expulsion and deportation for no good reason and without due process of law. Therefore, to protest against the first resolution and being silent about the second would have been a half-truth.

Prof. Talmon suggested that the WCC submit to him the names of the persons who had complained and the nature of these complaints. He would then transmit these to the Israel government. The WCC gladly accepted his proposal and promised to prepare the requested material.

Generally, it should be said that the atmosphere at this meeting was warmer than the one in London, and our group had the impression that the WCC felt the need to create a better relationship in order that the entire program of relations with Jews not go down the drain.

There was some discussion about the forthcoming general Assembly of the WCC which is to take place in Nairobi in November, 1975. The WCC intends to invite representatives of other religions as observers and resource men in the various panels. Among these will be Buddhists, Moslems, Catholics, etc. Originally, it intended to designate a Jewish representative without consulting IJCIC. When it was pointed out to them that this would be contrary to the spirit of our relationship they readily agreed that the Jewish observer be suggested by IJCIC.

It was also decided that, if conditions will permit, the next meeting of the Steering Committee will be held in Jerusalem, in February, 1976.

#### Meeting with Vatican, March 20

The Jewish group met in Rome with Monsignor Moeller, Secretary of the Secretariat for Promoting Christian Unity and Father Pierre M. de Contenson, Secretary of the Commission for Religious Relations with the Jews.

The major purpose of the meeting was to discuss the reactions to the "guidelines and suggestions for implementing the Conciliar declaration." Father de Contenson reported that the reaction to the guidelines by Catholics engaged in dialogue with Jews and by Jewish circles receptive to the idea of such a dialogue was, in general, very favorable, in spite of certain reserves made by some individuals. The main points which were favorably noted are as follows:



1. The fact that a document implementing the Vatican Council declaration finally was published signifies that the problem of the development of religious relations between Catholics and Jews has not been ignored by the Church.
2. Approval was given to the allusions in the guidelines to age-old confrontation, to a deplorable past and the Nazi massacre.
3. Many statements emphasized that the document strongly condemns anti-Semitism and discrimination in any form.
4. Satisfaction was expressed at the fact that the guidelines invite Christians to find out the essential traits by which Jews define themselves.
5. Note was taken of the affirmation in the guidelines of religious values in post-biblical Judaism and continuity.
6. Common action for peace and social justice was widely considered as a privileged area for future relations between Catholics and Jews.
7. Particular gratification was expressed with regard to the invitation in the guidelines to the study of Judaism among the subjects taught in Catholic educational institutions.
8. Satisfaction was also expressed with regard to the suggestion in the guidelines that Catholic authorities train leaders for dialogue between Christians and Jews.

De Contenson also reported the criticisms made of the guidelines, which he summarized as follows:

1. The silence in the text of the place occupied by the notion of people and land in the Jewish religion.
2. The suggestion of prayer in common as not acceptable to Orthodox Jews.
3. The problem of responsibility for the passion and death of Jesus remaining as ambiguous as set forth in the Vatican declaration.
4. A particular point of criticism was that the reference in the guidelines to the duty of the Church to proclaim Jesus Christ was an encouragement to proselytism, contradicting what is said in the document on respect to the faith of the Jews; and also of certain formulae in the document regarding the relationship between the Old and New Testaments.

With regard to the various criticisms Father de Contenson pointed out that the guidelines were drawn up by Catholic authorities for



Catholics, and was not intended as a description of Judaism as the Jews themselves understand it. He also said that since the document is not the fruit of a dialogue, even though in effect it has benefited from relations already established with Jews, it seeks, nonetheless, to create conditions on the Catholic side which will permit a dialogue that will help to elaborate and clarify the fundamental views of Jews and Christians with regard to their mutual relations.

He then said that the primary intention of the document was to suggest and encourage attitudes and actions that can favor a dialogue and common action between Catholics and Jews and is particularly encouraging local initiative and ecumenical cooperation in this domain.

A lengthy discussion followed this summary, and it was obvious that the Vatican representatives took note of all Jewish reactions that arose following publication of the guidelines. It was also clear that they felt that some unfavorable reactions were due to misinterpretation of the meaning of certain terms in the guidelines, particularly those expressions which might be understood as having conversionist tendencies.

With regard to the omission of Israel, the Vatican representatives stated again the principle that was presented at previous consultations: that this is a matter within the domain of the Secretariat of State which deals with political problems; and that the Commission for Religious Relations with the Jews cannot act directly, but only as a transmission instrument to forward to the Secretariat of State Jewish desiderata.

The Vatican representatives also asked the Jewish group to prepare a full bibliography of fundamental books on Jews and Judaism which they could forward to Catholic educational institutions throughout the world as sources of knowledge about Jews and Judaism. We agreed to comply with this request in the near future.

Finally, we agreed that the forthcoming meeting between Jewish representatives and the Vatican take place in March, 1976, preferably in Latin America, either in Buenos Aires or Sao Paulo, Brazil.

In conclusion, I should like to stress that there was an obvious desire on the part of the Secretariat for Christian Unity to give serious attention to Jewish views with regard to the guidelines and to develop a closer relationship on all matters concerning mutual understanding, educational programs, etc., though they made it clear that political matters, and particularly those concerning the Arab-Israel conflict, must be decided by the Secretariat of State. They volunteered, however, to act as intermediaries for arranging meetings between us and major personalities in the Secretariat of State.

cc: Tanenbaum  
Fine



COPY

April 8, 1975

An Attempt at Dividing the Argentine Catholic Church?

In our recent memorandum re: Restrictions to the Freedom of Press, we referred to the activities of a so called "American Catholic Orthodox Church". All too unexpectedly, a mass on Christmas Eve had been celebrated by this group under the patronage of the Social Welfare Ministry headed by the controversial Mr. Lopez Rega, also Private Secretary to President Mrs. Perón. The mass was attended not only by grown-up Roman Catholics, unaware that the celebration was not being performed by a priest of the official Church, but also by thousands of children rallied by the Social Welfare Ministry.

Later statements by the Argentine Roman Catholic hierarchy said that none of its bishops had been called by the Ministry, which had picked up instead a member of the above mentioned Orthodox Church--labelled as schismatic by the local Roman Catholic Episcopacy.

The episode aroused various reactions. First of all, a declaration by the Argentine Roman Catholic Episcopate aimed at dispelling the confusion generated by the participation of a so called Catholic Orthodox Church in a public gathering on Christmas Eve. The declaration stated clearly that this Orthodox Church had no links at all with the true Roman Catholic Church.

At the same time, the Papal Nuncio, Msgr. Pio Laghi, and the Chairman of the Episcopal Conference, Msgr. Adolfo Tortolo, met with President Mrs. Perón, apparently in connection with this affair.

Senator De la Rúa (who represents the "Unión Cívica Radical", first minority party) made a presentation in the Senate, asking for an inquiry as to why the Social Welfare Ministry had organized a religious event of that scope, without the participation and responsibility of the ecclesiastic authority upheld by the State, namely the Roman Catholic Church. He objected to the whole procedure -in his view, opposed to the principle of freedom of worship- by which so many Roman Catholics had been compelled to take part in a ceremony of a cult they did not belong to.

There has been, in turn, a statement by Prof. Federico Alessandri, official spokesman of the Vatican, saying that the American Catholic Orthodox Church has nothing to do with the Roman Catholic Church.

Several political parties of the opposition, criticized the mentioned interference of the "Orthodox Church" with a Catholic celebration. The Catholic monthly Criterio (Father Jorge Mejía, Editor) made a thorough analysis of the whole affair and its implications. Criterio went over all the facts and remarked that the so called Christmas Eve mass had been celebrated by a "bishop" who belongs neither to the Roman Catholic Church nor to any of the great Christian Churches with which Roman Catholicism maintains cordial relations.

La Nación and La Prensa, leading morning dailies in this country, reacted in the form of editorial articles. Both newspapers praised the document of the Episcopate



cleaning up the point, and agreed that although the government was constitutionally liable to protect religious freedom, it had no right to support officially the development of cults other than the Roman Catholic one. Without mentioning it specifically, this remark applied to the Social Welfare Ministry having sponsored the Christmas celebration by a non-Roman Catholic group.

Even radical publications like Cabilco and Marchar -as we recently reported- joined in the criticism and were subsequently banned by the government (for their attacks against Mr. Lopez Rega). It is worthwhile recalling that the issue nr. 7 of Marchar (which made for the governmental ban) reported that its Editor, Mr. Guillermo Patricio Kelly, delivered in the U.S. a message from the Argentine Archbishop Cardinal Caggiano to American Cardinal Terence J. Cooke, regarding the heretical activities promoted by Minister Lopez Rega.

Despite all this criticism, the government has produced no disqualification of the celebration so far. Perhaps, because Lopez Rega would not relinquish so easily to any pressure or objection, and because he has moved away from the Catholic Church, as surmised here.

Local observers have linked the American Catholic Orthodox Church to similar groups in Brasil and to a so called "Argentine Catholic Apostolic Church", with headquarters in San Vicente, a small town in the Province of Buenos Aires.

In this connection, the Roman Catholic hierarchy has expressed its concern in view of the reports that car drivers on the roads near Buenos Aires, have been lately stopped by members of this Catholic Apostolic Church -helped by the police of Buenos Aires Province!- to sell them contribution-bonds for their Church. This strange protection from the police -which undoubtedly stemmed from "superior orders"- has also been denounced by Criterio, as really astonishing.

Pedro Badanelli (75 years old) is the man who appears on top of this Catholic Apostolic Church in Argentina, as head of the "San Vicente Bishropic". A former Roman Catholic priest born in Spain and Ph.D. in Law, he later left Roman Catholicism to become a member of the schismatic group. He has written various books in which he states his position against the Vatican Council II and preaches for a return to the past. One of the main points of Badanelli's criticism of the Vatican Council II was centered upon the Document about the Jews and the new attitude toward them adopted by the Church.

The Argentine Catholic Apostolic Church was created in 1971 by another so called bishop, Msgr. Morizio, as an extension of the "American Catholic Apostolic Church" founded in Brazil by bishop Duarte Costa. Apparently, all the groups following them, have been set up as "national churches" to oppose Rome and seek a return to the reactionary pre-Council worship.

There is, of course, a strong political accent in all these schismatic groups. They emphasize too much their "national" character which ultimately means identification with some right-bound political trend in each country. This is also the case with the Argentine Apostolic Church. Badanelli has stated his identificatio



with Peronism and admitted having left the Roman Catholic Church in 1955, when the Argentine Episcopate "sprang out without exception against Perón".

It should be recalled in this connection that the Argentine Roman Catholic hierarchy had actually played a big role in the gradual loss of influence of Perón with the armed forces, who finally deposed him in 1955. He had certainly defied the power of Roman Catholicism -which is strong in all Latin America- by endorsing an anti-clerical policy and allowing the mobs to burn churches and persecuting the priests.

Now it is being surmised that Lopez Rega, who in spite of his power does not enjoy the favor of the Roman Catholic hierarchy because of his esoteric inclinations, may have associated himself with this schismatic group in an effort to counteract the influence of the established Church. But he seems to have forgotten the lesson of 1955. Perón himself had finally come to terms with the Roman Church and returned to the Presidency in 1973, as an upholder of the Roman Catholic faith.

Therefore, the reactions aroused by the affair dealt with here, seem rather excessive, if it were not by the fact of Lopez Rega's involvement and the memories of the 1955 events.

On the other hand, it has been argued in local trustworthy sources, that the appearance of the Catholic schismatic group may have greater implications. It has been said that the Argentine Catholic Apostolic Church is actually linked to a movement known as ANAEL (Asociaciones Nacionales Argentinas en Liberación), namely, Argentine National Associations in Liberation. This markedly nationalistic movement was originally set up in the early fifties, both in Brazil, in times of Getulio Vargas, and in Argentina, during the first term of Perón.

ANAEL has been defined as a sort of philosophical and geopolitical extension of Vargas' "trabalhismo" (laborism) and Perón's doctrine of "justicialism" (the political platform he laid down as a basis for his "third position", namely, half-way between capitalism and communism). ANAEL defines itself as a new spiritual and philosophical force of liberation, and as the symbol of the whole Third World at work. It also states it belongs neither to the right nor to the left, and that its only concern centers upon man. It is against any kind of imperialism. It wants to take the better ingredients of both capitalism and marxism to shape a new society: to mingle the material might of the West with the spirituality of the East and "early" Christianity. ANAEL also envisages its political, social and economical conceptions to be extended to Africa, Asia, the Arab world and the Third World at large, because the fight of all the peoples (the Son) is fought against patriarchalism represented by the synarchic\* forces of economic imperialism (the Father), through an alliance of national anti-imperialist associations in liberation.

---

\* Synarchic, from synarchy, or group of forces with a common objective--a term once used by Perón and currently resorted to by the present Peronist propaganda to identify a rather obscure "international" cluster including imperialism and capitalism together with Judaism and the Roman Catholic Church!



This fight between the Son and the Father, strangely resembles the feud between pre-Council Christianity (the religion of the Son) and Judaism (the religion of the Father), which may have inspired it, perhaps, since ANAEL and the above mentioned schismatic Catholic groups seem to long for a return to a Medieval Christianity.

Julio César Urien, a native of Argentina, appears as the brain and the main spokesman of ANAEL in this country. He is a judge of the National Special Civil and Commercial Court of Appeals, in the Buenos Aires' judiciary.

He has devised an economic theory about the "capitalization of labor" which promotes the creation of a Latin American Ministry and refutes Mackinder's geopolitical theory. He has written "The True Revolution" and will publish soon "The Way of Man".

AMERICAN JEWISH  
ARCHIVES





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Institute of Human Relations  
165 EAST 56 TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie  
Paris VIII\*

FO-Eur  
February 19, 1976

Memorandum

To: David Geller  
From: Nives Fox  
Subj: Italy

A few items of interest on the Italian scene.

The ninth volume of Vatican Acts has just been published. It covers 1943, and contains about 500 documents, most dealing with Vatican intervention on behalf of persecuted Jews. As you know, the Holy See has been repeatedly accused of not having taken a sufficiently forceful position to defend Jews during the Nazi regime, and therefore was charged with responsibility for a number of tragedies that, it was felt, might have been averted had Pius XII intervened more firmly.

This is supposedly a part of the Vatican reply to show that it acted, again and again, everywhere, to help the Jews. But a number of commentators already have pointed out that the most interesting sections were not published, and that certain documents -- specifically those warning the Pope about deportations of Jews in Italy, the terrible Fosse Ardeatine tragedy, and others -- are missing. There is considerable speculation, too, about why the Vatican chose to include the September 4, 1943 letter written by Monsignor Roncalli -- later Pope John XXIII -- in which he expressed his doubts over the creation of a Jewish state. The question posed is whether the text (translated below) was released by coincidence or, because it was in the hand of a pope that was greatly loved, it was released intentionally, to cover some current or projected anti-Israel policies of the Holy See.

Msgr. Roncalli -- then Apostolic Delegate in Istanbul -- in a letter to Cardinal Maglione, on the subject of transporting Jews to Palestine:

"...I confess that having the Holy See itself involved in the transport of Jews to Palestine with some sort of reconstruction of the Jewish kingdom in view, evokes some doubts in my mind. It is understandable that this be done by their compatriots (ed: he means the Jews and specifically Jewish Agency representatives with whom the Vatican and Roncalli had contacts at the time) or their political



friends. But it does not seem in good taste that <sup>through</sup> a simple and elevated exercise of charity the Holy See should appear to offer the occasion or semblance of a sort of recognition and cooperation, be it a slight, indirect beginning<sup>one</sup>, toward the realization of the Messianic dream. Perhaps all this is just a personal scruple on my part, no sooner confessed for it to be gone. For it is certain that the reconstruction of the reign of Judah ~~in~~ and of Israel is nothing but utopia."

If it comes to disappointment about my favorite Pope, I am almost as upset by another letter, offending in my mind because of its condescending tone and self-satisfied expression of charity. This one too, is addressed to Cardinal Maglione, and it is referred to in the above letter since the subject is again Roncalli's receipt of pleas to intervene in favor of individuals or groups of Jews. Here is the translation:

"Istanbul, August 20, 1943

Your venerated letter of June 25, No. 3978 (ed. from Maglione) informs me at length about the solicitude of the Holy See in favor of the Jews, not only generally but with minute attention given to single cases.

I transmit this information each time and in the appropriate manner to the interested parties, who receive comfort and edification from ~~them~~, even if the result of the steps taken do not correspond always to their desires.

The poor creatures are so glad in each case as to take courage and try their supplications again for new interventions -- other cases or the same ones, with changed circumstances.

What to do? I let them know again about what has been tried and put on a good front about their renewed insistence.

To speed matters I enclose new requests to the present report, with particular notes and separate arguments.

I too join these Jews in expressing my regret for the unpleasant inconvenience caused by these urgings and for which one foresees but meager success. The exercise of continued patience is already half the success. And this is enough to encourage."

Mind you, this is the general style and tenor of the entire book of "Atti." But from John XXIII it hurts more. I'll be sending the volume to Harry Alderman and you can see for yourself when it arrives.

The Italian press reacted strongly in its criticism of the recent Vatican debacle at the Christian/Moslem Seminar in Tripoli. One paper, La Repubblica (a new Le Monde style daily in Rome, of Socialist leaning) published an interview with Rabbi Toaff on the subject.



The just formed Aldo Moro 'monocolor' government may affect the Jewish community in Italy and perhaps lead to some changes in the general policy of the country about the Middle East. It was the Republican Party exponents (now absent from the government) that often stood firm or swayed the government to a more pro-Israel position. (Notably Republican Council President Ugo La Malfa, for the recent votes at the UN) The former Republican Minister of Cultural Patrimony, Giovanni Spadolini, also was a very cooperative in all Jewish cultural and religious matters in Italy (catacombs, synagogues, manuscripts). Spadolini also has written a number of pro-Israel articles -- I specifically recall a very good strong reaction on his part in one such, after the UN racism-Zionism vote.

Last month Minister Spadolini presided a meeting on the juridical situation of Jews in the USSR. On this occasion, it should also be ~~known~~<sup>noted</sup> ~~that~~ Communist Senator Umberto Terracini sent a message to the meeting, calling for greater freedom of expression by dissidents in the USSR, Jewish or otherwise, and pointing to the need for freedom in general if moral and political progress among peoples is to take place.

cc: Fine  
Tanenbaum





# SECRETARY FOR RESEARCH

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NEW STATES  
CORRESPONDENCE

March 10, 1976



The Editor  
THE WASHINGTON POST  
1150 Fifteenth Street, Northwest  
Washington, D.C. 20071

Dear Sir:

On Sunday, March 7, the Mission of the Libyan-Arab Republic to the United Nations ran a full-page advertisement in the Washington Post entitled "Islamic-Christian Dialogue." Included in this advertisement was the full text of 24 Resolutions and Recommendations reportedly adopted by unanimous consent at an Islamic-Christian Dialogue held in Tripoli, Libyan-Arab Republic, February 1 - 6, 1976. It is stated in an explanatory footnote that "These resolutions and recommendations have been agreed upon through the mutual understanding of the Muslim and Christian parties with regard to the meaning, the aims and precepts of the dialogue." This statement is erroneous with respect to Resolutions 20 and 21. These two Resolutions have been rejected by the Vatican as one of the sponsors of the Tripoli Dialogue. Both Resolutions are blatantly political, despite the fact that the Vatican, according to reliable news sources, had extracted a pledge in advance of the meeting that such issues were to be excluded.

The two objectionable Resolutions were aimed, of course, at Israel. Resolution 20 called Zionism "a racial aggressive movement, foreign to Palestine and the entire Eastern region." Resolution 21 said, in part, that "The Two Parties reaffirm the national rights of the Palestinian people and their right to return to their homeland, and to affirm the Arabism of the city of Jerusalem, and the rejection of Judaization, partition and internationalization projects, and denounce any violations of all sacred shrines." It also called for the formation of "a permanent commission to investigate the alteration of sacred Muslim and Christian sites and reveal all these to the world's public opinion."

As of this writing, it is not altogether clear how the Catholic participants in the Tripoli Dialogue happened to be trapped into voting for these offensive and obviously loaded Resolutions. Vatican sources have said that the embarrassing situation resulted from the rush to get out a final statement and from unfamiliarity with the language. Only a few of the Vatican delegates could participate in the final drafting of the declaration since the drafting session was conducted in Arabic.

In any event, the Vatican has already taken steps to set the record straight. Cardinal Sergio Pignedoli, head of the Vatican delegation at the Tripoli talks,

said, upon his return to Rome, that he had been unaware that the controversial paragraphs had been accepted by a small group of Vatican representatives in their effort to complete the Arab-language Resolutions. He said the paragraphs came as a complete surprise to him when they were read publicly, and stated that they must be considered in suspension unless approved by competent officials of the Vatican.

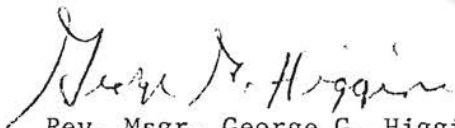
That approval has now been refused. A front-page announcement in the February 11 edition of the Vatican daily, L'Osservatore Romano, said the Vatican is not able to accept the above-mentioned Resolutions "since their content does not correspond in essential points with the position, well known to all, of the Holy See itself."

By coincidence, the fifth annual meeting of the International Catholic-Jewish Liaison Committee took place in Jerusalem, March 1-3, just a matter of days after the Tripoli Dialogue had been concluded. The Liaison Committee is composed of representatives of the Roman Catholic Church and of the International Jewish Committee for Interreligious Consultations (IJCIC).

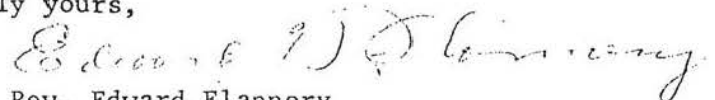
The Jerusalem meeting, in which the undersigned participated, took note of the anti-Israeli Resolutions adopted at Tripoli and, more broadly, of other recent attacks against Israel in various international forums. The final communique of the Jerusalem meeting reads, in pertinent part, as follows: "The Liaison Committee noted with satisfaction the repudiation by various authorities of the Catholic Church of the resolution of the General Assembly of the United Nations equating Zionism with racism. Profound concern was expressed over the continued campaign to defame the State of Israel and the Jewish people and isolate them from the international community. The need to counteract these trends was stressed. The Committee expressed its satisfaction over the disavowal by the Holy See of paragraphs 20 and 21 of the Declaration of the Seminar on the Islamic-Christian Dialogue that took place in Tripoli, Libya, on February 1-5, 1976."

In the light of the foregoing information, we find it impossible to understand why the Mission of the Libyan-Arab Republic to the United Nations should deliberately persist in distorting the record by continuing to leave the impression that the Vatican agrees with the two anti-Israel Resolutions referred to above. In any event, we trust that you will find it possible to correct the record by publishing this explanatory letter.

Sincerely yours,



Rev. Msgr. George G. Higgins  
Secretary for Research  
United States Catholic Conference  
National Conference of  
Catholic Bishops



Rev. Edward Flannery  
Executive Secretary  
Secretariat for Catholic-Jewish Relations  
National Conference of Catholic Bishops



## Pope John Paul I Said To Respect The Jewish People, Jewish Religion

By David Friedman

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

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, explained his remark by saying that the former Cardinal Albino Luciani "possesses the warm touch of Pope John XXIII and the practical wisdom of Pope Paul VI." The 65-year-old Luciani, who was Patriarch of Venice until his surprise election Sunday by his fellow Cardinals as the 263rd Supreme Pontiff of the Roman Catholic Church, selected a name that was apparently intended to signify he intended to continue the work of his two predecessors.

"In recent years as Cardinal of Venice, Pope John Paul made

several statements in which he expressed his great respect for the Jewish people and the Jewish religion," Tanenbaum said. "It remains to be seen as to how he will translate his positive attitudes toward the Jewish community into policies toward Israel and, in particular, toward Jerusalem."

Tanenbaum noted that the AJCommittee looks forward to "an early opportunity for establishing a dialogue on all questions and particularly to promoting peace between Israel and her Arab neighbors."

AJCommittee president Richard Maass issued a statement in which his organization extended "its cordial and fraternal greetings" to the new Pope. "In a world that is threatened by potential nuclear destruction and haunted by vast human needs of the poor and deprived, we pledge to cooperate with Pope John Paul, not only in promoting improved

understanding between Catholics and Jews, but as well in advancing the cause of world peace, human rights and social justice," Maass said.

Israeli Delegation At Coronation  
Meanwhile, it was announced in Jerusalem today that the director general of the Ministry of Religious Affairs and the Israeli Ambassador to Italy will be part of the Israeli delegation attending the coronation ceremony of the new Pope on Sunday. Israeli government officials said the delegation will be larger than previously because of the improved relations with the Vatican. Catholic officials in Jerusalem said they expected the new Pope to attempt to broaden the Jewish-Catholic dialogue.

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

The Pontiff, in an appearance before a crowd of 150,000 at St. Peter's Square Mon., in which he said he never expected to be elected Pope, stated he was thinking of strife-torn Lebanon. Pope John Paul, who has never been out of Italy, is expected to be a pastoral Pope rather than concentrate on ideological matters as did his two predecessors. He was born in the village of Forno di Canale, in northeast Italy, where his father, a Socialist, was for years a migrant worker before he got a job as a glassblower in Venice.

He worked as a parish priest and then as a teacher on the local level and in a seminary. Pope John made him a Bishop and Pope Paul named him Patriarch of Venice in 1969. In Venice, he allowed the churches to sell their jewels and precious stones to help the poor. He refused to wear the customary precious ring that went with his office. But he also

recommended disciplining priest who spoke out in favor of the Communist Party or other leftist groups.

This world is like a fair: gather for a while, then (Babyaibn Paqada, Duties of the groups)

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## Tales of the Gaonim . . .

(Continued from Page 15)

him in order that he might do him homage.  
Unfortunately, in the meantime, this great saint had gone to join his forefathers and Godfrey grieved after him for a long time. In commemoration of this great sage, Godfrey enjoined his household to observe the last Thursday in the month of July as a saint's day. And for many generations this was observed as a minor holiday. For Rashi had died on a Thursday, the 29th of Tamuz in the year 1105.

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UNITED STATES OF AMERICA

No. 2515/78/8

September 7, 1978

*This No. Should Be Prefixed to the Answer*

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs  
The American Jewish Committee  
165 East 56th Street  
New York, NY 10022

Dear Rabbi Tanenbaum:

Thank you for the gracious letter of August 29, 1978 with the enclosed documents which you have sent to His Holiness, Pope John Paul I. The courtesy of sharing these materials with me is very much appreciated.

With kind and cordial regards, I remain

Sincerely yours,

*+ Jean Tadot*

Apostolic Delegate