



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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The Prime Minister and the Pope, 1973.

The Prime Minister and the Pope  
Daniel Jeremy Silver  
February 11, 1973

On Monday, the 15th of January this year, the Prime Minister of the State of Israel in the course of a visit to a number of capitals on the continent paid a call on the reigning pope at his palace in the Vatican. At the end of that Monday morning visit a brief three paragraph communique was issued which read:

His Holiness, after having reviewed the history and the sufferings of the Jewish people, presented the Holy See's point of view on the problems which have to a large extent relevance to its humanitarian mission such as the refugee problem and the situation of the various communities which live in the Holy Land and those which are directly related to its more specific religious mission regarding the holy places and the sacred and universal character of the City of Jerusalem.

The Prime Minister emphasized Israel's desire for peace and amply described the position and the possibilities of reaching a peaceful solution in the Middle Eastern conflict through negotiations between the parties and on the above mentioned subjects, and also referred to the phenomenon of terrorism as well as the special conditions concerning Jewish communities in certain parts of the world.

His Holiness, finally, in expressing his warmest wishes that justice and law would establish peace and co-existence among all the peoples of the Middle East, once again declared the intention of the Holy See to do all within its possibilities in order to reach these goals.

In other words, the Pope had spoken to Mrs. Meir about the refugee problem, about the needs of the various Roman Catholic communities in Israel, about the special concern that the Vatican has for the Christian holy places which are under the Israeli flag. The Prime Minister had spoken to Paul VI about the possibilities of direct negotiations as a prelude to peace in the Middle East, had spoken about a possible Catholic role in various Arab countries where the Roman Catholic church has missions which might help in the succor of endangered and often imprisoned Jewish communities, and finally about the very difficult problem



of terrorism.

The question <sup>which</sup> surfaces is this: Why has <sup>d</sup>this meeting taken place in the first instance? Obviously both Mrs. Meir and Pope Paul are well aware through their envoys and through their reading of the condition and the attitudes of their respective governments, towards the various problems in the Middle East. It would seem that Israel had hoped that this meeting would gain the appearance of a symbolic de facto recognition of the State. It seems incredible, but it is true, that 25 years after the establishment of the State of Israel the Roman Catholic church, through the Vatican, alone among the major nations of Europe, has not seen fit to acknowledge officially the existence of the Jewish State. And it was deemed that the time might be appropriate for such a meeting and that this meeting would make it seem as if the de facto recognition had in fact come into being. On ~~this~~ <sup>its</sup> hand the Vatican was obviously concerned with the upcoming negotiations with Israel over the extraterritorial status of the various holy sites. Ever since the June war of 1967 the Church has for better or for worse from its point of view found itself in a position where it must negotiate with Israel whether Israel exists or not. All of the great sites, Nazareth and Jerusalem and Bethlehem and elsewhere in Israel, sites which have been in Christian hands more or less for the last few hundred years, sacred sites to the Roman Catholic Church, are now under Israeli sovereignty. And the Israelis have been scrupulous in allowing the church, the various churches, Eastern Orthodox, Roman Catholic, Coptic and the like, control, absolute control of these sites, and they have offered to the Roman Catholic Church a form of extraterritorial control of these sites, very much the way foreign countries have extraterritorial control of their embassies in other lands, these negotiations into going on.

Now whatever was in the mind of the Israelis the day was not simply to be



what they hoped it would be. Immediately upon the removal of Mrs. Meier and her entourage from the Vatican, when their well guarded limousine had driven away from St. Peter's Square, one of the main officials of the Vatican Secretariat communications, Dr. Frederico Alesandrini, called a press conference and at that press conference he announced that Israel had in a sense forced this meeting upon the Vatican, that the Pope had agreed to it only because of his Christian charity, out of humanitarian concern for the dispossessed and powerless peoples of the world, especially out of his concern for the Palestinian refugees. Alesandrini went on to say that the Pope met with many groups, this meeting showed no preference or no encouragement; he had met with King Husein of Jordan and with other important Arab leaders and that the Pope had taken occasion of this meeting with Mrs. Meier to reaffirm the now nearly three-decades-old Catholic policy of insisting that Jerusalem, Israel's capitol, must not be Israel's capitol. It must instead be what the Church calls a *corpa separata*, a separate enclave, ruled internationally by a government in which the Roman Catholic Church would have a major say. Mrs. Meier was then forced to hold <sup>a</sup> press conference of her own in Rome and the obvious first question was asked her: Wasn't this in fact a diplomatic slap in the face? And she answered in a simple direct way, well, she hadn't barged into the Vatican, she had been asked. And she accepted the fact that the official communique was the only official communique of the Conference and she agreed with the Pope when he <sup>had</sup> said to her that he felt that this meeting was of historic consequence. The next morning the Pope sent to Mrs. Meier a few gifts, a white dove of peace, a beautifully printed Bible, but there was no renunciation by the Vatican of Dr. Alesandrini's comments and the whole issue was allowed to lay exactly as it lay.

Christian state, a Christian community, recognize its existence? Very moral



How is it that in this enlightened year of 1973, 25 years after the proclamation of the State of Israel, 10 years after Pope John called Vatican II the great council of renewal whose major purpose besides Christian renewal was to develop a new posture, a post-medieval posture, <sup>vis a vis</sup> for the Roman Catholic church, ~~These are the~~ all other religious communities in the world. How is it that at this moment in time the Roman Catholic Church cannot bring itself to say a few very simple factual phrases. Israel exists. We don't have to like it. We don't have to agree with everything the State of Israel does, but it's a state just like France, just like Germany, just like Egypt, just like Jordan, just like Lebanon, with all of whom we have official and correct diplomatic relationships and we will go on from there. What sticks in their craw? about the existence of this Jewish State? Apologetes for the Vatican policy, spokesmen of the official Church, have always <sup>yes</sup> ~~trained~~ to explain the church's position on the basis of the church's humanitarian or moral or religious mission. The first argument that one hears is that the church has a particular concern for the security of the three million Catholics who live in the great Arab See, in the Arab world. That were the Church to have diplomatic relationships with Israel their security would somehow be endangered. Put less kindly it is simply a statement that the Church is the largest corporation in the world which has found it prudent to give in to the Arab boycott. The Church has relationships with many countries in which there are Catholic minorities or Catholic majorities who have unfortunate attitudes towards other countries in which there <sup>are</sup> Catholic minorities.

The second argument of the Church fathers is this; that the Church has a particular concern for the defenseless, the landless, the abused and that until Israel in a sense makes good its responsibility to the Arab refugees how can a Christian state, a Christian community, recognize its existence? Very moral,



very high sounding, very pristine, but, unfortunately, the Church has relationships with Jordan and with Lebanon which have kept the Arab refugees for 25 years in Arab dominated camps because they are convenient political ploys, <sup>and has</sup> ~~they~~ found no difficulty in having these relationships and the Church finds it possible to have diplomatic relationships with Eastern block nations and with the Soviet Union which have over the last 25 years since the Second World War imprisoned <sup>large</sup> ~~high~~ numbers of Roman Catholics, forget the Arabs and Muslims, but of Roman Catholics in Soviet and Eastern block work camps and abused them unmercifully.

The third argument of the Church has to do with its prescriptive and presumptive <sup>rights</sup> ~~voice~~ in Jerusalem, that somehow it has a right to govern what is the capitol of the State of Israel, <sup>and</sup> ~~that~~ one cannot argue with this assertion, one can simply say that there are no such presumptive rights written into international law; that the State of Israel has guaranteed and made good on the guarantee of open access to all shrines by all pilgrims; that <sup>it has</sup> ~~is~~ <sup>has been</sup> ~~they~~ promised the various orders which control these shrines that they may have free access to them, complete control over them, control their refurbishment, their <sup>dominance</sup> ~~debtors~~. Indeed, the only problems that Israel has had with the shrines <sup>has been</sup> ~~is~~ when two competing or three competing Christian sects begin to battle one another during the Holy Seasons <sup>over</sup> who is ~~going~~ to light which light when. I'm afraid that the problem <sup>that</sup> the Roman Catholic Church has with the existence of Israel does not come over the fact that Israel has not qualified itself as a state equal to all other states in justice and morality, but rather from the fact that the Church is in prison still by its own medieval theology and by some very ancient prejudices. And that it



sticks in the craw of the Church to admit that the despised people for whom any number of popes announced ~~the rules~~, edicts that they must live in ghettos and wear Jew badges and the particular kind of funny hats <sup>to</sup> ~~and~~ signify that they were less than human; this strange despised people has somehow risen like the phoenix from the ashes and has come into its own. It's a living reality, a creative reality, a national reality in this century. The Church's attitude towards the Jewish State is judgemental and there is no blindness so deep as that of self-righteousness.

Mrs. Meier, when she returned to Israel, reported on her visit with the Pope in an interview in Laviv. I suspect she would not have done so had not the whole Alesandrini affair forced her hand, but in any case it appears that <sup>the pope in his</sup> ~~his~~ opening statement to her <sup>said</sup> ~~was~~ the following: "The Pope said to me at the outset that he found it hard to understand how the Jewish people who should be so merciful, behave so fiercely in its own land." And she was reminded of the fact, she said, at that moment that here, His Holiness, was sitting under the Cross, a beloved symbol to Christians throughout the world, but to Jews a symbol of religious, state religious powers which had destroyed, killed, martyred millions of Jews over the centuries.

What are the problems of the Church with the existence of the Jewish State? Let me cite you a bit of history. History offers us a perspective which the headlines do not. In 1904 Theodore Hertzl was moving heaven and earth bringing the zionist movement into being. He visited with the ministries and the leaders of most of the nations of Europe in order to encourage them with his vision and to solicit support for <sup>his</sup> ~~Israel's~~ program which was simply this. There's an empty, almost empty piece of land, a stretch of wilderness in the Middle East in a place



called Palestine which is relatively unpopulated. There are less than 100,000 people there. Nobody really seems to want it. There's an insoluble Jewish problem in Europe because of the inheritance of European and of Christian anti-semitism. Let my people go and establish their own land and be an equal nation among equals. And he visited London, Paris, Vienna, Istanbul and at one point he went to visit the Pope and he tried to present his case to the Pope, the Pope's name was Pious X, and he was very abruptly and curtly brought to a close in his opening statement and the Pope said this to him and this only: "We cannot favor the movement. The Jews did not recognize Jesus, our Lord, and we therefore cannot recognize the Jewish people. If you come to Palestine and settle your people there we will be ready with priests and churches to baptize all of you." We were according to Roman Catholic theology, in Biblical times God's chosen people. Was it Moses and the children of Israel and ~~the~~ <sup>before</sup> him with ~~of~~ Abraham and his descendants that God made his covenant with mankind. But <sup>then when</sup> God, for reasons best known to Him, determined to send the Messiah and the new covenant we too proved blind. We denied the Messiah, God's son, God's chosen messenger. We denied that there was a new covenant, a new dispensation. We ~~were~~ <sup>went</sup> blind and for our obstinacy God determined to punish us and there we compounded blindness with murder. We were involved in the crucifixion, in the death of the Christ and somehow all Jews bear a taint on their souls, the taint of deicide, for which God declared them accursed and within a generation he drove them out of their land and destroyed their temple. Exile is seen as proof of our <sup>ac</sup>cursed status and we were to be because God willed us to be perpetual wanderers across the face of the earth, outcasts, perious and those who abused us and those who ~~saw~~ <sup>to</sup> it that we remain servile and apart, they were simply fulfilling the will of God. For



we had abandoned our claim to equality among mankind and we would not be re-  
 turning<sup>ed</sup> to our land ~~and~~<sup>or</sup> to our status as men until we accepted the new dispensation  
 and acknowledged the Christ and then, then alone, would God forgive us. This  
 was Church doctrine. This was Church teaching century after century after cen-  
 tury. We were the old covenant people, they were the new Israel. We had abandoned  
 our claims of a ~~several~~<sup>special</sup> relationship with God or any relationship with God except  
 that of the accursed and to dream of renewal, to dream of a return to our land,  
 was on our part an act of utter arrogance. We were violating by doing so the will  
 of God and more than this, we were declaring ~~that~~<sup>that</sup> somehow ~~that~~ God's whole mission  
 as understood by the Church was false. There ~~is~~<sup>was</sup> only one true church according  
 to the Church; only one blessed people, we were somehow debased, <sup>demeaned</sup> we shouldn't  
 have the power, the strength, the ability after 19 centuries of exile to renew our-  
 selves and, yet, here we were, trying to do so. And during the long decades of the  
 20th century <sup>as</sup> the pioneers <sup>came</sup> and made aliyah to Israel, to Palestine, The Church was  
 unsympathetic to the movement. And <sup>various</sup> the church orders that existed in the Holy  
 Land did very little except to occasionally try to convert Jews to the true light.  
 They were aloof and they were distant at best. Not once in the 1930's did the  
 Vatican raise its voice and ask Great Britain and the West to allow more Jews  
 into the Holy Land to help them to escape from the Holocaust and then when the  
 issue of Palestine became an issue before the United Nations, when England aban-  
 doned the mandate, the Vatican's major position was not to encourage a Jewish State  
 but rather to demand that if partition were voted that partition scheme must include  
 a provision which would cut out Jerusalem and Bethlehem, the most sacred of the



area to the Christians from any Arab or Jewish State and declare it to be this separate international entity.

On May 14, 1948, once Israel had declared its independence and the Proclamation of Independence had been read, the official paper of the Vatican came out with an editorial which began: "Modern Zionism is not the true heir of Biblical Israel. It is a secular state and for that reason the Holy Land and its sacred places belong to Christianity, the true Israel." During the early years of the State when the Vatican or the Roman Catholic hierarchy had to have some dealings with Israel because of its controlled areas such as Bethlehem, such as Nazareth, the letter would be addressed: <sup>"</sup>To whom it may concern, Tel Aviv.<sup>"</sup> *Of pettiness* and meanness one can't really improve. Israel forced all kinds of theological, vocalistic, psychological renewal upon the Church. Churchmen had been accustomed to look upon the Jew as a suppliant. We were the minority. They were part of the imperial majority. We were the outcasts. They were those who belonged to the setters of power. Every year in Rome the ancient Jewish community had on one of the great days of papal procession to appear at a certain point along the road out of a back alley, carrying with them the scrolls of the Torah from the Ark, and to present this Torah scroll along with a good bit of money to the Pope and to say to him: "We, your humble servants, we beseech you for Christian mercy." And the Pope would take the Torah, pocket the money, but return the Torah and say to the Jews: "We return to you your cursed teaching, go in peace." It's hard for those who for a long time have dominated the world to accept the fact that those from the shadows, from the underworld, <sup>can</sup> ~~had~~ somehow emerged and worse than this <sup>you</sup> ~~the Jew~~



must have relationships in which you're asking them for favors. You want certain things of them. And there is also, of course, a new spirit abroad in parts of the church as there was a new spirit abroad throughout the world, a spirit which said this is the *arrogance* of old-time religions, particularly of the authoritarian religions, that they alone had the light, they alone had the vision, they alone were the truth, that such assumptions were out of order in this small one world. And it was in that spirit that Pope John XXIII convened the second Vatican Council and it was in that spirit that many came to the Vatican Council in the hope that a new, more honest, more equal relationship might be developed by the church towards other communities in the world. I don't know ~~whether~~<sup>if</sup> you remember the years of debate by the Vatican Council from 1962 to 1965 over the issue of how they should deal with a Jewish protocol. No issue stuck more in the throat of the Council elders than this one. And finally, it brought out a statement which said, in effect, not all Jews in Christ's generation were guilty of deicide. Certainly not

all Jews since. The Jews were once the beloved people of God. We are now that people, but the Jews continue to have, as do all people, some kind of relationship to God and we must learn to understand and appreciate those values. In the middle of the Vatican Council the Pope died and the new Pope, the present Pope, at the end of the second session determined to make a pilgrimage to the Holy Land. The Holy Land is, by the way, a Christian euphemism which allows them not to say Israel, allows them not to admit the fact that Israel is. Holy Land sounds nice and Biblical and romantic and religious, but actually it's almost an anti-semitic kind of word today. The Pope decided to make a visit to the Holy



Land. He would never spend a night in Israel. He flew to Aman and he met there with the various eastern orthodox clergymen and his own Roman Catholic people ~~who were~~ in the area. It was to be primarily a moment of reconciliation between the Roman Catholic Church and the Eastern Orthodox Church. But one day he determined ~~that~~ he would make a sweep through Israel and he ended up in the Galilee near Nazareth and he went from Nazareth to the Church of the Holy Sepulchre in Jerusalem to the Church of the Nativity in Bethlehem. Never once during this whole trip did Pope Paul refer to the ~~State of Israel~~. He always said "this territory." Now a number of his cardinals he ~~set~~<sup>set</sup> on this or that mission of reconciliation, but he himself remained aloof. And when he came to the moment of parting from that day before the Mandelbaum Gate he said nothing about the pioneering work of Israel, nothing about the renewal of these people who just a generation before had been the survivors of the worst Holocaust man had ever afflicted upon man. He took this occasion to condemn a play written by a Lutheran, a German, called "The Deputy" in which this German Lutheran had the hutzvah to condemn his predecessor Pope Pius for collusion in the Nazi conspiracy. No one *in the State* ~~say that~~ Israel had written "The Deputy." The Deputy hadn't even been played in the State of Israel, but this Pope, symbol of the Roman Catholic Church, which bore a good bit of guilt over the centuries and in our century for anti-semitism, for the Holocaust, could find nothing more in his heart to speak about at that moment than the fact that in his eyes one of his predecessors had been maligned by somebody out in Europe.

And there you have, really, in essence, the problem of the Church vis a vis the State of Israel. By all the tenets in which so many of these men have been



raised in the environment which has conditioned them, Israel should not be. We bear the judgement of God. We didn't see the light by which they <sup>live</sup> ~~did~~. We refuse even now to acknowledge it. We were accursed and yet here we are, blessing a land with our effort, raising great cities, able to take care of ourselves, not having to bend the knee and to accept the condescension, the patronage, the Christian charity of anyone else.

Now after 1967 the relationships of the Church and the State of Israel became somewhat more correct. There were <sup>forces</sup> ~~sources~~ for modernity, for fraternity, which had been unleashed by the Vatican Council. One saw it often in the local community, but not in this community. But, the Church itself, for reasons of prudence, not for reasons of charity or humanity, had good reason now to begin to develop a more correct stance vis a vis Israel for Israel which had been simply a state which they could largely fail to acknowledge was now a state which controlled the major <sup>shrines</sup> ~~tribes~~ of "the Holy Land." All Christian buildings, all the sects, all the auspices, all of the museums, all of the schools, all the shrines of Catholicism within Israel were under the Israeli flag. There had to be relationships.

Before 1967, before the victory of 1967, the Church could remain silent about the survival of the State of Israel. In May of 1967 the Pope said only three things - he prayed for peace; he counseled everyone to go to the United Nations and he spoke of the refugees; not a word about the rights of Israel <sup>to</sup> sovereignty to survive. But after 1967 prudence reigned in the Vatican and the papal nuncio <sup>who</sup> had lived in the Holy Land, that is in East Jerusalem since 1948, ~~was~~ <sup>who had fled</sup> to Amode in April of 1967, was replaced by a man whose orders were obviously to mix, to mingle, to get to know a few Jews, to learn to deal openly with the various secretariats of the Israeli government. And there began a series of



negotiations with the Israeli government which I think surprised the Vatican for Israel bent over backwards to make it easy for the various Catholic communities to maintain their activities and regain control of their shrine. During the entire period of Jordanian occupation of Jerusalem and of the West Bank the Church had not raised a single murmur about the fact that Jews couldn't get to the synagogues in East Jerusalem or about the fact that Jordanians did not permit the Christians of Israel always to cross over to Bethlehem or to the other great sanctuaries in Jerusalem. But now there ~~was~~<sup>is</sup> a human cry - Israel will not allow Arab Christians to come into Nazareth and to come to Bethlehem and to come to the Holy Sepulchre and these, of course, proved false. Israel had the policy of open borders. Anyone could come, Muslim, Christian, anyone. And the Israelis went further. There was a group in Israel called the Assumptionist Fathers. The Assumptionist Fathers had a great center in Jerusalem, but their numbers had dwindled and they determined to sell the building for reasons best known to them. And they sold the building to the Jewish National Fund which in turn sold the building to the Hebrew University which wanted the area for expansion. The Roman Catholic Church has a position ~~in~~<sup>and</sup> no building, no shrine which is dedicated to Christ ought to revert to secular use. And a great cry came up from the Vatican that pressure had been brought on these Assumptionist Fathers to sell, ~~but they~~<sup>nothing</sup> could have been further from the truth. But the Israelis went back on the fundamental law of the Jewish National Fund which is that the land that they own is to remain in perpetuity, in ownership, for the Jewish people and they sold back this area to the Roman Catholic Church for whatever reasons they proposed to use it.

Again and again and again the Israelis maintained the most correct and-then- some relationships with the Roman Catholic Church. Monsignor Loddy, the new Nuncio, began to mix in Jerusalem diplomatic circles. He never entered into



religious conversations as such and in terms of dialogue, but for the first time there was a Roman Catholic face one could know, who talked to one rather openly. When I was in Jerusalem in April of last year with some of the church leaders of Cleveland we spent an hour or two with Monsignor Lodey<sup>gi</sup>. He's a very correct and proper Italian diplomat. He knows exactly what he will say and what he will not say, but that's the role of a diplomat. But in terms of the Church's relationship to Israel he is symbolic, not of openness, but at least of <sup>a</sup> the beginning of a correct diplomatic procedure. And that's really where events were preceding Mrs. Meier's visit in January of this year. The Israelis hoped that there had been enough correct relationship, cool distance, in order to move one step further and have some kind of open acknowledgment by the Vatican of Israel's existence and some kind of more open, more easy relationship between the two communities.

How do we read what happened a month ago? There's very little that we Jews can do to change, to speed up the change, if change it be, within the Church. It's a problem of relationship to the existence of the vital, modern, effective, Jewish community <sup>are its</sup> ~~our~~ problems, they're not ours. We are. That's all we can be. There are <sup>within</sup> ~~always in~~ the church churchmen high and low who understand the reasons for the existence of a State of Israel, who are not prisoners of ancient prejudice or medieval theology, who have openly, and with great understanding, made clear their feelings and there are churchmen within the state, we have an example within the Roman Catholic Church, we had an example of it in Cleveland just ~~the~~ last week when Cardinal Kroll of Philadelphia came in for a non-political meeting with the Maronites and with the Lebanese Catholic community of Cleveland and use the occasion to berate the newspapers for their biased prejudice of Middle Eastern affairs and to suggest the belligerency and the unacceptable activism of the Israelis.



What will happen? What will the future bring? I don't know. It's a question of how far the spiritual renewal of the Roman Catholic Church will take ~~us~~ <sup>it</sup>. If the Church continues to see itself as the ultimate <sup>font</sup> ~~thought~~ of wisdom, truth and judgement, to be self-righteous in all of its dealings, there can be no dialogue. Israel will remain very difficult for the Church to deal with, but Israel is. Israel is quite conscious of the millions of Roman Catholics throughout the world, the Pope's legi<sup>one</sup>~~ance~~, wants very much to open up one of the last reservoirs of medievalism, is doing all that it can within the area of diplomatic maneuvering to make it possible. It's not welcome for any of us to be reminded that in this enlightened year of 1973 there are these very clear evidences of continuing medieval thinking among our so-called fellow citizens. We don't like to think of the fact that religious communities tend to use words, great beautiful words, to mask petty ~~and~~ deeds. These are the facts. But it must also be said that within the Church there is a spirit of renewal. The present Pope seems to have dampened it down a good bit, but it was let loose. The genie was out of the box and it's hard to see how over the long term it may not ultimately surface, and perhaps even gain control of the Roman Catholic heirarchy.

I read to you this morning from our Torah the law which says that we can take pure olive oil beaten for the light and with it to light <sup>an</sup> eternal light. The rabbi suggested that the light is Israel, that Israel is pure olive oil beaten. It used to take the olive and beat it, pound it, and get out the oil and the more they pound it and purified it the <sup>brighter</sup> ~~higher~~ the flame. The centuries have pounded us. We have been beaten and we have been bruised and somehow out of that has come whatever qualities of emergence we possess and it's these qualities which have allowed us to witness to God, to the Torah, which he has revealed to us. We're



used to being maligned. We can take it. But I would wish and hope that others <sup>of</sup> through other persuasions <sup>w</sup> could learn that we indeed have but one Father, that indeed one god has created us all, that these old superstitions and prejudices and hates have no place in this century, God knows faces <sup>down are</sup> ~~us all~~ with the real problems of war and poverty and racial prejudice <sup>the</sup> ~~and~~ great religions of the west have little leeway to be fighting old fights, fights which go back to the days of the Crusades, the days of the Crucifixion and have nothing to do with the 20th century.





His Holiness, after having reviewed the history and the sufferings of the Jewish people, presented the Holy See's point of view on the problems which have to a large extent relevance to its humanitarian mission such as the refugee problem and the situation of the various communities which live in the Holy Land and those which are directly related to its more specific religious mission regarding the holy places and the sacred and universal character of the City of Jerusalem

The Prime Minister emphasized Israel's desire for peace and amply described the position and the possibilities of reaching a peaceful solution in the Middle Eastern conflict through negotiations between the parties and on the above mentioned subjects, and also referred to the phenomenon of terrorism as well as the special conditions concerning Jewish communities in certain parts of the world.

His Holiness finally, in expressing his warmest wishes that justice and law would establish peace and co-existence among all the peoples of the Middle East, once again declared the intention of the Holy See to do all within its possibilities in order to reach these goals

Because he deemed it his duty not to miss an opportunity to act for peace and human rights...especially for the aid of weak and defenseless people, first of all the Palestinian refugees

whose symbol is the cross under which Jews were killed throughout the generation

The Pope said to me at the outset that he found it hard to understand how the Jewish people who should be so merciful, behaves so fiercely in its own land

Pius X--- We can not favor the movement, the Jews did not recognize Jesus, Our Lord, and we therefore can not recognize the Jewish people...If you come to Palestine and settle your people there, we will be ready with priests and churches to Baptize all of you

May 14. 1948

Modern Zionism is not the true heir of Biblical Israel. It is a secular state, and for that reason the Holy Land and its sacred places belong to Christendom, the true Israel



# Kaddish

Friday

Feb 9

Sunday

11

## Those who passed away this week

PAULINE BISKIND

JACOB MARKS

DORA ENTIS

STELLA SILBERMAN

JESSIE FURTH

IRVING ZIMMERMAN

## Vahrzeits

RALPH H. ROSENFELD

AARON HENRY

BESSIE BRAHAM DAUBY

JULIUS FALLON

DAVID HART

HARRY YETRA

MORRIS G. SCHAFFNER

ADOLPH E. KOBLITZ

HARRY SILVERMAN

MAMIE A. SALEN

REBECCA ALSBACHER

HENRY R. FISHEL

ADELE UNTERBERG JOSEPH

ARTHUR C. HOFFMAN

MELVILLE LIEBENTHAL

BERT SAMPLINER

NANNIE SCHEUER LEHMAN

ANNE L. LEVY (Lee-vy)

CHARLES JOSEPH

HELEN R. GERWIN

GEORGE MARGULIS

JULIUS FRYER

MYRTLE WAINTRUP GIVELBER

GOLDIE MARKS

FREDRICK SUSS

BARRY BURNLEY

BERTHA FRIEDMAN

MONTE J. FINE

MAX GESCHWIND

READ FRID. FEB. 9 ONLY

NATHAN HENRY LEVICH

EVA FALLER (Fah-ler)

HERMAN G. DEVAY

ROSE SCHWARTZ

READ SUN. FEB. 11 ONLY

NATHAN KLAUSNER

HENRY J. BERGER

BESSIE ELLEN ZWIG

SAM WEINGART



Mr. [unclear] was found to hold a new opinion in [unclear] [unclear]  
[unclear] [unclear]'s first [unclear] [unclear] [unclear] [unclear]  
Allegations of [unclear] [unclear] [unclear] [unclear]

The [unclear] [unclear] "2 [unclear] [unclear] [unclear] [unclear]"  
"One of the [unclear] [unclear] [unclear] [unclear]" and  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

After [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
a [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

The [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

Year 1 1972 [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
a [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

1) for 3 million [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]  
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]











the TOW / but should also be concerned as people  
were apparently also using the right number of the number  
which is need of religious guidance,

There is no hesitation whether can self regulation  
The problem is clearly that there must be some way  
to do into refuge a large place and some ground for it -  
but the same is also clearly for the same reason  
are the religious groups guided by prejudice  
but in electoral can lead to removing a body

history:





200 the name of his early ally offered to receive a formal  
about, Thomas Mott, appeared before him 2 or 3 times of  
1904 seeking endorsement ~~for~~ the Committee passed for  
the election. He was ~~very~~ kind and generously disposed

WE CAN NOT FAVOR THE MOVEMENT, THE  
JEW DID NOT RECOGNIZE JEWS, OUR LONG,  
AND WE THEREFORE CAN NOT RECOGNIZE  
THE JEWISH PEOPLE ... IF YOU COME  
TO PALESTINE AND SETTLE YOUR PEOPLE THERE,  
WE WILL BE READY WITH PRISONS AND CHURCHES

To baptize all of you

There are now ~~many~~ many millions  
anyone of us expected and to be moving

of entire new and permanently and PERMANENTLY  
referred to see the Capital, Page 2 on the first  
under the long distance R.C. concluded position  
which ought not to be accepted to be  
evidence of the Committee and the fact is that you are not permitted  
to be in the land of the people of the land // and that  
you are not permitted to be in the land of the people of the land  
and - as consequence / to you and the land of the people of the land



accused a guilt which will lead to ruin of  
decent society / condemned to be ruled by  
PARIAH (WANDERER) OUTCAST - condemned to  
perpetual exile for ever - a substance  
which could cause only to ruining our future  
sanctity to the touching - the proof of lead's will  
to perpetrate these deeds - lead to will destroyed our  
Therapy under a guarantee of the Christian and  
Jesus was off our and at lead.

The just was under WRHS under and  
to participate in an act of RETURN - normal was  
not of to any and leading good old people but  
to each member to be ruled by lead!

from spell of 70 years ago

The remains of the and under and at the U.N.

in 1947-48 to prevent the establishment of a new state  
ASSASSINATIONS

There were for official representation but at the  
MAY 17, 1948

ROMANS put down R.C. power about 1948  
Israel's independence by  
1948

MODERN ZIONISM IS NOT THE TRUE  
HEIR OF BIBLICAL ISRAEL, IT IS A



SECULAR STATE, AND FOR THIS REASON THE  
HOLY LAND AND ITS SACRED PLACES BELONG  
TO CHRISTIANITY, THE TRUE ISRAEL.

But today invited to be considered for a new  
law has refused the 2nd command - no death - let God  
decide now to be decided - instead let us come to  
truth in inspiration - instead use a modern point -  
to see what associated point really is, instead  
to modern, religion & modern state modern state  
of the world modern modern of R.C. country.  
to see how to modern modern to modern to  
have it found modern modern modern from the  
modern program or - modern modern modern  
says R.C. modern - For a modern to modern  
have some modern modern modern modern - The  
United refusal any modern modern to modern  
state - modern modern modern modern to modern  
addressed "to modern it may modern" - The  
to a full modern modern modern & modern  
to modern - for it is modern to modern to modern







the movement to change remind - organized by Nathan II  
and I hope for 23 - so the reason is the N.C. alliance  
towards the industrial mission as a part of  
activity - after some studies also at the same time  
And in the history of the Church to not lose Belgium

the Church must  
1) not remember to be that the people  
if the new movement is celebrated at the same time

2) not let the Church be the only one  
that is not in the volume, more, more

the people

3) not let the Church be the only one  
for the Church is not the only one that  
what happened to the Church is not the only one  
to celebrate the Church, without distinction  
the Church is not the only one

turning

4) the Church is not the only one  
that is not the only one that  
to remember a person to see  
on the Church.



It seems not much

there would be nothing - but there are more

for a NC - people reluctant to accept - 2nd did

not have to be seen as a planning of needs of land -

But also also also also also also - The more

Page - 1st at the end of 2nd session in 1967

announced a need to be very land - to react to

East for order ( 2nd ) - to refuse to stay in night - and -

when he came over for the need to be very dependent on land -

he was also refused to be forced - and of the territories -

spoke in terms of economic growth and land the need of

consistently to allow the people to be very dependent on land -

Page 1st the need of land employment to be land -

to be land - to be land for land, employment to be land -

more land - to be land to be land -

The situation ended in 1967 - the more land -

was always justified to be land for the 3 million land -

and land - always to be land to be land -

political reluctance will come land - and land -

land to be land - the land -

when there was to be land land land -

'67 - the land land - the land -



1) payed for me

2) advised all members to see the general office 70 UN

3) carefully reviewed any matter of general, right to

security on one subject

But in general, no - V. day brought a new subject -

most of the day I have to see on judgement disposal trusts

(relations - very difficult) more also - general - general

but to be dealt with

1) letter about "to" notes at my career

purpose addressed

2) letter at last

will review - more pages

more - there - for specific

at general

about the large "pool" of "corporate operations"

which is likely of general type

place

and not over burdened

concerned and see Notes on

add to JNP / for the U. - has

edit and add more / general

present U. to all at times



Yiddish no longer considered as / idea of Jewish identity /  
confined to language / ~~characteristic~~ idea of identity

A. C. Saperstein // publication of H. C. Rosenberg - but idea  
original rules was rejected idea  
building now the social change

need for practical means - not only to

reflected idea + idea of idea — — 2

remains unstable idea + idea idea - idea

is imposed idea idea idea idea — — idea idea

idea + idea idea idea idea idea

idea idea idea idea idea

idea idea idea idea idea idea idea idea

idea idea idea idea idea idea idea idea

idea idea idea idea idea idea idea idea

idea idea idea idea idea idea idea idea

1) idea idea idea idea idea idea idea idea

idea idea idea idea idea idea idea idea

idea idea idea idea idea idea idea idea



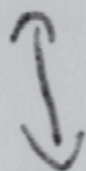
but it is of your interest to know that known need  
and as reaching only in simple principles -  
The method is new idea method but  
not - canal method but a long way to

for





On Monday Jan 15, 2:00 PM visited to rejoin / see in his vehicle  
Please, left to Monday a short 34 carmageddon was road



The manuscript suggests that Paul spoke about refugees, ~~and~~  
 the number of  $2^{1000}$  ~~communities~~  
 in Israel  
 and the number of holy places  
 in the land. The text continues  
 for further

2 listed items means 2 parts of same package direct negotiations  
to 1 part of same or same package direct negotiations  
WRHS  
AMERICAN JEWISH  
ARCHIVES  
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Washington DC 20036  
Tel: 202 328 5500  
Fax: 202 328 5501  
Web: www.ajah.org

[illegible]

The ~~experience~~ did not make any difference in the results.  
 hoped. The same had been true of previous periods.



St. Peter's Square with a by appointment of the Vatican Secretariat  
ON COMMUNICATION / Dr. Francesco GLESSANDINI called  
a press conference at which he announced

1) That the meeting had, in effect, been forced  
on the Pope who had a number of other things to  
request and "because he deemed it his  
duty NOT TO MISS AN OPPORTUNITY TO ACT  
FOR PEACE AND HUMAN RIGHTS ... ESPECIALLY  
FOR THE AID OF WEAK AND DEFENSELESS  
PEOPLE, FIRST OF ALL PALESTINIAN REFUGEES

2) That the Pope had taken the occasion of the visit  
to reiterate his position on the  
Middle East conflict and his view on the  
Israeli-Palestinian conflict. He stated that the  
enclave - or rather the enclave  
concerning the P.C. and the issue of the

its own last message was urgent in view of the  
presence of violence and conflict and the urgent need  
to bring about peace in the area. He stated that the meeting was  
not a formal reception - but a gathering  
which provided the Pope the opportunity to address the  
situation and comment on the state of the Middle East and  
the new year's wish for the peace of the refugees.